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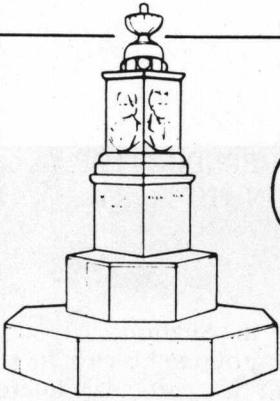
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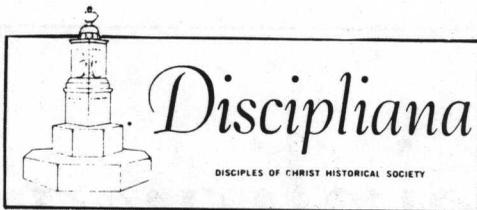
Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring, 1987, Vol. 47, No. 1



*The plantation mansion on the
Southern Christian Institute campus.*



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

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

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

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A PERSPECTIVE
 ON HISTORY

The guide in Suzhou, China, was welcoming the group to his city. He told of its beauty and its particular interesting attractions such as the bridges over the canal. Then he said, "I welcome you to the 2500th anniversary of the founding of our city." Twenty-five hundred years! We are use to celebrating 150, 175, or 200 years of history, so it sort of blows your mind to think of over ten times that number.

Far too often, when we consider history, we think only of the length of our own memories, or perhaps the memories of our parents and grandparents. We live almost as if nothing went on prior to that time. Yet the more we learn about our human bodies, our culture, our world, the more we realize how closely tied we are to a much longer history than two or three generations.

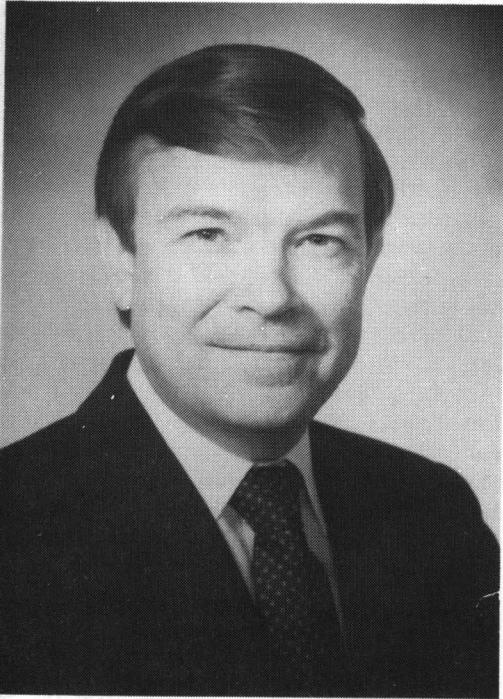
The church of which we are a part today was greatly influenced by the life of a man who was born on another continent, almost two centuries ago. Yet in the next two years we will do much thinking and talking about the direction this man, Alexander Campbell, gave not only to the church, but to education, society, and to government. Unless we can help the generations of this century come to know him, then they will be lacking in their understanding and their perspective of church history.

It is the hope and plan of the Disciples of Christ Historical Society, in cooperation with other groups of the church, to give attention to Campbell's rightful place in church and national history. A series of six lectures concerning the life and ministry of Campbell will be given in Ft. Worth, Texas (March 16-17, 1988); Los Angeles, California (April 18-19, 1988); and Indianapolis, Indiana (October 10-11, 1988). Come join with us as we seek to get a Campbell perspective of history.

James M. Seale

BLACK DISCIPLES AND HIGHER EDUCATION

By D. Duane Cummins*



D. Duane Cummins

"nothing appears plainer than that, without education, it will be impossible to elevate the (Black) man to an equal influence in the ranks of a free people. As this is clearly the necessary lever, is it not equally clear that it is the first that should be provided for?"

William K. Pendleton
M.H. 1868

Cane Ridge and Brush Run were among the earliest congregations in the Disciples movement and both claimed Black Christians among their members. By 1852 Cane Ridge listed seventy-one Black members including two who were ordained—Alexander Campbell and Samuel Buckner. Prior to the Civil War, most Black Christians were members of white congregations, where their participation was restricted to occasional service as a deacon. No record of Black board members or elders has been found.¹

The first known Black Disciples congregation was organized in 1834 at Midway, Kentucky, and was pastored by the ordained Black minister, Alexander Campbell from Cane Ridge. North of the Mason-Dixon Line,

the earliest Black Disciples congregation was established at Pickerelltown, Ohio, in 1838. Henry Newson was the ordained Black minister of the Pickerelltown congregation which became an important way-station on the underground railroad. By the Civil War, Black Disciples numbered approximately 7,000, of whom 1,500 belonged to Black congregations in five states. The other 5,500 were members of predominantly white congregations.²

Disciples responded initially to the Civil War Emancipation with a spontaneous and erratic evangelical ministry for the salvation of freed Blacks. Lewis L. Pinkerton of Kentucky reminded the conscience of the movement in 1869 that

"...there are two hundred thousand Negroes in Kentucky, much needing instruction in everything pertaining to this life and the life to come, and that the Disciples of Christ, many of whom are enjoying the wealth earned by these Negroes ought now to labor and pray for their enlightenment and salvation."³

A few northern evangelists, privately financed by Disciples philanthropists such as T.W. Phillips and Ovid Butler, worked zealously in southern states evangelizing Blacks. Students at Hiram College, emotionally charged by the campus speeches of Isaac Errett and C. L. Loos, organized a short-lived Freedman's Missionary Society which launched a program of evangelization among freed Blacks in the south. Most southern Disciples resented what they perceived as northern interference, a sentiment best expressed by David Lipscomb who counseled Isaac Errett to "attend to the Dutch at Cleveland and leave Southern people to mind their own business."⁴

As the 1870's unfolded, "education" began to replace "salvation" as the chief work of the movement among Blacks. "I suppose I might baptize one or two or three thousand freemen in a year," wrote Pinkerton, but "it is not baptism that they especially need."

"I have hope in schools chiefly, and if we could have a normal school in which fifty or more lads or girls could be prepared for teaching, and inspired with reverence for holiness of life, and pride of character, it would do more in a few years than a score of ordinary preachers, brawling about doctrines and or-

dinances, could accomplish in many.”⁵ Disciples state and general conventions passed resolutions throughout the 1870’s urging the promotion of education and the establishment of schools for Blacks. These actions served to sharpen the growing polarity between northern and southern factions within the movement.

Peter Lowery of Nashville, one of the most admired and respected Black Disciples leaders in the movement, obtained a charter on December 10, 1867, to establish Tennessee Manual Labor University. The charter envisioned a broad purpose of elevating freedmen and promoting “Education, Industry and pure Christianity and providing instruction in Literature and Science, and in Mechanical Arts.”⁶ In concept, the school was solidly endorsed by both the *Millennial Harbinger* and the *Christian Standard*.

“The plan proposes to purchase and put into operation a farm, with mills, etc., for manufacturing agricultural and other useful implements, also cotton and woolen fabrics, that will give employment to one hundred pupils, whereby they may defray the expenses of their education.

“Whatever of aid can be elicited in the true direction for the elevation of the (Blacks) by such efforts as this of Bro. Lowry’s should be heartily encouraged.”⁷

Three hundred acres of land were purchased at Ebenezer near Murfreesboro, temporary buildings erected and the institution opened in 1868. Unfortunately, the school was ruined by financial scandal on the part of corrupt development agents and their mishandling of money raising responsibilities. In spite of an enrollment of one hundred and eighty students, Tennessee Manual closed in 1870.

Lewis Pinkerton failed in an 1870 attempt to found a school for Blacks in Kentucky, but Winthrop H. Hopson succeeded in organizing the Louisville Bible School in 1873. Under the supervision of Patrick Moss the school was designed to train ministers. Its student enrollment ranged from ten to twenty-five young men, but the lack of adequate financial support forced it to close in 1877.

In 1874, William T. Withers of Mississippi, actively encouraged by James A. Garfield, offered a challenge gift of 160 acres of land near Edwards to establish a school for the training of Black ministers. The following year this offer was accepted by a group of Indianapolis Disciples, including Ovid

Butler, who proceeded to draft a charter for an institution to be known as Southern Christian Institute — a capital stock company organized to raise money for a Black Junior College with an emphasis on the preparation of teachers. Early planning by the Southern Christian Institute was conducted by a Board of commissioners — eight from the north and eight from the south with only one Southern Black, Levin Wood. After seven years of raising funds in the north to match the Withers’ challenge, organizing a board of trustees, countering conservative opposition to the project and compensating for the withdrawal of Withers’ pledge of land by purchasing an 800 acre farm near Edwards from T. I. Martin, the school finally opened in October, 1882, with thirty students. Enrollment exceeded two hundred the following year although the first “Disciples” student did not enroll until 1887. Jephthan Hobbs was named president of the school in 1883 and served until 1891. Students paid for their tuition by working at a rate of 5¢ to 8¢ an hour in the blacksmith shop, dairy or saw mill. Struggling through the 1880’s convinced Southern Christian Institute leaders that the institution could only continue if it had regular financial support from the national structure of the church. Ownership of Southern Christian Institute was therefore transferred to the General Christian Missionary Society in 1889 and it became the most successful 19th century educational ministry of Disciples to freed blacks.⁸

Most attempts to establish schools for Blacks failed before they actually began, or at best, lasted on the average of two to seven years. A plan to develop National Colored Christian College in Dallas, Texas, was aborted. The Christian Bible College at New Castle, Kentucky, founded through the fund raising efforts of Preston Taylor with extensive organizational participation by Blacks, had a brief life from 1884 to 1891. Some general coordination of Black Education efforts was finally realized with the creation of the Board of Negro Education and Evangelization in 1890 which united education and evangelism in one organization coordinated by one supervisor. This Board, under the administration of Charles C. Smith, was headquartered in Louisville, Ken-



Mrs. Ervin's Commerce class at Southern Christian Institute.

tucky, where it gave assistance in founding the Louisville Christian Bible School in 1892 which enjoyed a longer life than the majority of Black schools.⁹

BLACK EDUCATIONAL INSTITUTIONS FOUNDED BY THE REFORMATION MOVEMENT

Year-Institution	Location
1868-Tennessee Manual University	Nashville, Tenn.
1873-Louisville Bible School	Louisville, Ky.
1875-Southern Christian Institute	Edwards, Miss.
1882-Clara Schell's School	Washington, D.C.
1884-Christian Bible College	New Castle, Ky.
1888-National Colored Christian College	Dallas, Texas
1892-Louisville Christian Bible School	Louisville, Ky.
1900-Goldsboro Christian Institute	Goldsboro, N.C.
1900-Alabama Christian Institute	Lum, Alabama
1900-Piedmont Christian Institute	Martinsville, Va.
1913 JARVIS CHRISTIAN COLLEGE	Hawkins, Texas
1920-Nashville Christian Institute	Nashville, Tenn.
1945-College of the Scriptures	Louisville, Ky.
1945-Winston-Salem Bible College	Winston-Salem, N.C.
1950-Southwestern Christian College	Terrell, Texas

Jarvis Christian College is the only Black higher education institution in covenant with the Christian Church (Disciples of Christ) in our own day. It was founded as Jarvis Christian Institute through the encouragement of the Christian Woman's Board of Missions and with a donation of 465 acres of land near Hawkins, Texas, by Mrs. Ida V. Jarvis in 1910. Thomas B. Frost,

a graduate of Southern Christian Institute, was appointed by the CWBM in 1911 to develop the school. With the help of Charles A. Berry, Sr., he cleared and fenced the land, built a dormitory-dining hall-classroom building and designed the course of study by patterning the new Institute along the same format as J. B. Lehman's Southern Institute and Booker T. Washington's Tuskegee Institute.¹⁰

Jarvis Christian Institute, opened January 14, 1913, with approximately thirteen students on a rural location near Hawkins, Texas, which was described as "accessible and free from distracting influences," and offering an "opportunity to work." By the fall of 1913 enrollment had doubled, J.N. Ervin was elected as the first president, and plans were made to construct a new dormitory from the timber surrounding the college.

Within six years, the enrollment had reached one hundred forty-eight and the faculty had grown to sixteen. Jarvis was accredited as a high school in 1924, as a Junior College in 1928, and as a full senior college in 1937, although its assets at that time were still controlled by the United Christian Missionary Society.¹¹

By 1876, Black Disciples numbered



Southern Christian Institute campus

20,000 with 168 Black congregations in fifteen states; and in 1900, Black membership among the Disciples stood at 72,000 with 611 Black congregations in twenty-one states.¹² Nearly 60% of the Black Disciples were in the area south of the Ohio River and east of the Mississippi River. Disciples accomplishments in educational ministry for Blacks were modest. During the period between 1865 and 1900 the concept of segregation became comfortably accepted by Disciples and was reflected in the development of independent and separate Black congregations and separate Black schools owned and controlled by the movement as "mission" outposts rather than independent educational institutions.

¹Hap Lyda, "Black Disciples in the Nineteenth Century," *The Untold Story* (St. Louis: Christian Board of Publication, 1976), pp. 9-19.

²*Ibid.*

³David E. Harrell, *The Social Sources of Division in*

the Disciples of Christ, 1865-1900 (Atlanta: Publishing Systems, 1973), p. 170.

⁴Cited in Harrell, *Op. cit.*, p. 172.

⁵*Ibid.*, p. 180.

⁶*Gospel Advocate* (March 12, 1868) cited in Herman Norton, *Tennessee Christians* (Nashville, Tennessee: Reed and Company, 1971), p. 132.

⁷*Millennial Harbinger*, XXXIX, no. 4 (April, 1868), pp. 227-228.

⁸Elmer C. Lewis, "A History of Secondary and Higher Education in Negro Schools Related to the Disciples of Christ," (unpublished Doctoral Dissertation, University of Pittsburgh, 1957), pp. 28-29, 49-50.

⁹Lewis, *Op. cit.*, pp. 41-48. Clarice Campbell and Oscar Rogers, *Mississippi: the View from Tougaloo* (Jackson, Mississippi: University of Mississippi Press, 1979), pp. 181-182.

¹⁰Colby Hall, *History of Texas Christian University* (Fort Worth, Texas: Texas Christian University Press, 1947), p. 330.

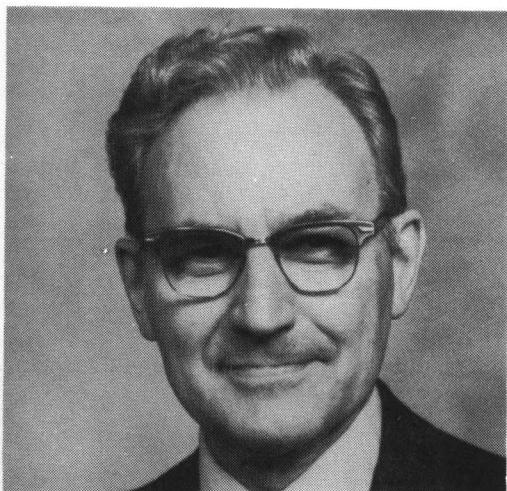
¹¹Clifford Taylor, "Jarvis Christian College" (unpublished B. D. Thesis, Brite Divinity School, Texas Christian University, 1948), pp. 4-17.

¹²Lyda, *Op. cit.*, pp. 12, 15, 18, "Yearbook, 1899," *American Home Missionary*, V (Jan.-Feb., 1899).

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DISCIPLES THROUGH THE YEARS: THE MINISTRY

By Dwight E. Stevenson*



Dwight E. Stevenson

It is easy to get to thinking that "history" is what happened before we were born — a long time before we were born. Then, suddenly, one day it hit me: I have been a personal witness to a very great deal of Disciple history, not just reading it or writing it but living it. Take Disciple ministry as an example.

When I graduated from college in 1929, I was one of the very few who were planning to go on to seminary. Only eleven out of a hundred had done so; eighty-nine had not. Only fifty-seven of these had graduated from college, while twenty-eight were merely high school graduates, some of whom had some college, and fourteen had no formal education beyond grade school.¹

The founding fathers, Thomas and Alexander Campbell, Barton Stone and Walter Scott, were highly educated men. Nevertheless, most early Disciple ministers were lay preachers. While this was caused in part, no doubt, by Alexander Campbell's diatribes against the "Hireling Clergy" in *The Christian Baptist* of the 1820's, it probably had

more to do with the frontier origin of our people. Men with great native gifts like John Henry on the Western Reserve, in the wake of Walter Scott's evangelism, were self-educated. Henry was known as "the Bible with a tongue in it." The new congregation at Deerfield, Ohio, had sixty members who were also sixty preachers "either at home or away."²

Besides, early Disciples had no use for "clergy" and called no one "minister." Alexander Campbell was greatly prejudiced against theological schools, not because he opposed education but because they seemed to him to teach the creeds rather than the Bible, and to include those so educated toward sectarian pride and belligerence.³

When it came to describing the New Testament pattern of Christian ministry, Campbell found only three kinds. These were Bishops (or Elders), Deacons and Evangelists. Bishops quite generally came to be called "elders," but they, like deacons, were elected by congregations. There were also several of each in every church. Elders did no "preaching," but only "teaching" and "overseeing" or "ruling." Those who "preached" were "evangelists," whose work was to win converts and establish new churches.⁴

As the Disciple movement grew and churches developed beyond tiny fellowships, there was need for a single "minister" who could devote his full time to ministry. This came to be spoken of, pejoratively, as "the one man system." By the last decade of the nineteenth century, a power struggle developed in many congregations between the "ruling elders" and the full-time "minister." While it was generally thought that the minister ought to be one of the elders, some, like J.W. McGarvey, thought that often the minister was too immature to "rule," although he

might "teach." In that case, he was, what the word meant, "a servant." It was also clear to McGarvey just whose servant he was—he served the elders.

McGarvey was willing to have a minister "only when we cannot do without him, as the church at Ephesus had Timothy, and let us not seek to make him permanent but continue to engage him year by year, or for an indefinite period..."⁵ If his advice had prevailed, in spite of his ardor in educating ministers, McGarvey would have contributed to a ministry, full-time in employment, but weak in esteem and leadership, as in the British system. Fortunately, J. W. Garrison, editor to *The Christian-Evangelist*, the other main spokesman in this controversy, prevailed in the end and Disciple ministry was able to develop normally.

Placement of ministers was at first a totally haphazard affair. When I came into the picture over sixty years ago, no one was officially responsible for it. My first church, a student-pastorate, became "mine" when the previous student-pastor took me as guest-preacher one Saturday night for a weekend at his charge, had me preach in the Sunday morning service, and then meet with the elders and deacons after services. A person might present himself as a candidate for a church directly or he might be recommended by another minister, known and trusted by the church. By this "method" a church could acquire a minister totally unsuited for that pastorate for a variety of reasons.

The one person whom we would now expect to have had the task of recommending and placing candidates before congregations was just the one who was not doing it. I refer to the "state secretary."

When, after three student-pastorates, I was ready to graduate from divinity school and seek a church, I relied on the president of my undergraduate college to help me. In fact, President Cloyd Goodnight of Bethany College made an annual visit to his "boys" at Yale Divinity School to meet with them as a group, where he brought them up to date on "the Brotherhood," and individually, when he interviewed each of us regarding future possibilities for the first pastorate out of seminary. "Prexy" Goodnight, just elected president of the International Convention, died in the midst of my seminary studies, and W.H. Cramblet picked up where he left off.

One Sunday morning he appeared as a member of my Connecticut congregation near the end of my senior year, as I thought, merely as an old friend wishing me well. We did not talk about placement at all in our brief visit after service. As it turned out, however, he was serving as a member of the pulpit committee of the Bethany Memorial Church at the seat of Bethany College. Shortly an invitation came for me to visit the church and preach in the morning service. That was all there was to it, on my part. Later I learned about the meetings of the pulpit committee, the official board and the congregation which resulted in my call.

The state secretary learned about all this decidedly after the fact and came, out of unusual courtesy and generosity, to pay me a happy welcome visit. He was state secretary of a missionary society and had not yet acquired the authority which was later to be conferred upon our "regional ministers." It is very instructive to look at what brought about the change from that lack of system to the present structure of candidacy, placement and ordination.

As in the early centuries when heresy called forth the development of the episcopate, the creed and the New Testament canon, what might here be called "heresy" in quotation marks played its role in the 1930's and 1940's for the Disciples. When the issue was whether a church was "cooperative" or "independent," many cooperative churches were drawn to leave cooperative ranks and join the independents by newly employed pastors with independent leanings. To stop "the leak" something needed to be done to change the way in which a prospective pastor got recommended to a congregation. The answer was: strengthen the state secretary, who now became the "regional minister." It was the same solution as that worked out by the apostolic church when it made one minister the bishop of his province.

Back in 1929, ordination, if it happened at all, was the work of a single congregation. While Alexander Campbell himself had been ordained, and he had called for the ordination of both elders and deacons, he had said nothing about ordaining preachers. In time, congregations failed even to ordain elders and deacons in most places; so it was natural that ministers were simply hired without any



The College of the Bible building on the Transylvania campus

against their conducting funerals or performing weddings, which they did in the normal course of events with no difficulty. Only the weddings required any formality, of that sort, and it was civil rather than religious: Acquiring a layman who owned real estate, the minister simply went down to the county courthouse and had his lay friend sign the register, "going his bond."

With matters that informal in ordinations or their lack, it is not surprising that "licensing" was unheard of and unpracticed. This meant, of course, that the church at large had absolutely no voice in choosing its ministers. It was all up to the "local autonomy" of the calling congregation.

By 1946 all of this had changed. There were two main causes: The maturation of the Disciples as a people, their normal

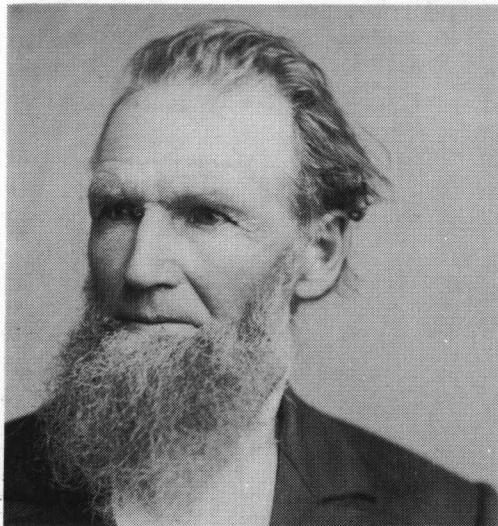
development toward a more comprehensive churchmanship. And government pressure during World War II.

The maturation of the Disciples took several decades through several studies and convention actions, a Commission on Restudy, a Panel of Scholars, and a Commission on Restructure. It moved us from a mass assembly, the International Conventions of Disciples of Christ, to a General Assembly of Christian Churches (Disciples of Christ), a delegate body. Agencies became divisions of the general church, which was declared to be one church with "three manifestations," local, regional and general. "State Secretaries" and "Area Secretaries" became "Regional Ministers," and the "General Secretary of the International Con-

(Cont'd on page 13)

PARDEE BUTLER EVANGELIST AND SOCIAL REFORMER

By Calvin P. Habig*



Pardee Butler

Nineteen eighty-eight marks the one-hundredth anniversary of the death of Pardee Butler, an early pioneer of evangelistic efforts in the state of Kansas. Butler has been called by Robert Fife "a classic example of the nineteenth century Protestant social reformer."¹ And that he was. Butler was usually found in the middle of the heat produced by the debate over the vital social issues of the last century. And yet none excelled Butler in evangelistic and church-planting fervor. Butler saw both social reform and evangelism as complementary prongs in the battle for restoring persons to God. Social action was not opposed to, or in addition to Christian evangelism, but integrally linked with the proclamation of Jesus as Lord of all of human life.

Pardee Butler was born March 9, 1816, in Marcelles, New York, but was raised and educated in Wadsworth, Ohio. Although described as "slow of speech"² Pardee participated in the debates held at the local lyceum. He learned more than mere

debating skills in these experiences, for he later stated that he "took his first lessons at the hands of mobs by being pelted with eggs for delivering temperance lectures."³

After moving to Wadsworth, the Butler family had joined the local Baptist church. But in 1828 the Butlers and three other families joined together to form a church corresponding with their new understanding of the New Testament church that they had received from reading Alexander Campbell's *Christian Baptist*. Although the Butler family was a leader in the local church, young Pardee staunchly refused to be immersed. Together with an older uncle, Aaron Pardee, Butler had been "turned off" by the argumentativeness within the churches and widespread mysticism. When Alexander Campbell came to Wadsworth in late 1833 for an area annual meeting, the two approached the well known editor and they discussed difficulties they had with Christianity. Although not initially convinced by Campbell's views, Butler followed Campbell to area meetings listening to him speak and returned home to read and investigate Campbell's arguments. After almost two years of study, both Butler and his uncle were immersed in a stream near town. Butler's daughter, Rosetta Hastings, records that as he entered the stream Butler solemnly declared, "Lord I believe! Help thou my unbelief."⁴

Soon Pardee Butler was teaching school in the areas surrounding Wadsworth and preaching in area churches. He never received a college education, but during these early years, diligently studied the writings of Campbell, church history, and began to commit the New Testament to memory. Growing up on the Western Reserve, a hotbed both of abolitionist fervor and of the Christian Churches, Butler was used to finding the "causes which each advocated...joined in the pulpit."⁵ During

these years he was heavily influenced by "Judge" Brown, the superintendent of the Sunday School at the church in Wadsworth and an uncle of the abolitionist, "John Brown of Ossawatimie." Butler assimilated much of "Judge" Brown's firmness against slavery and for temperance into his own beliefs and work.

In 1839 the Butler family, sheep herders by profession, moved from Wadsworth to the Sandusky Plains of Ohio. The extremely unhealthy environment of this marshy prairie in northwestern Ohio caused the death of both of his parents, wore his wife out with malaria, killed two of his children by scarlet fever, and damaged his own health, particularly his voice so that he was forced to discontinue preaching. The family moved to his wife's hometown of Sullivan, but a change of climate did not improve his health. For several years Butler went through extreme depression believing that everything important to him in temporal terms had been taken away.

Discouraged, Butler sold his farm in Ohio and in 1850 moved to Iowa. There he bought land and determined to farm the land. In time, however, his health improved and he began preaching again, first as a district evangelist in the east-central part of Iowa and then as a district evangelist in Schuyler and Brown counties in Illinois. Although Butler saw his years of preaching in Illinois as "the golden days of my life," the strain of preaching in Illinois while his family remained on the farm in Iowa was too much. And so in the spring of 1855, Pardee Butler joined the rush of humanity seeking land in Kansas.

The Kansas-Nebraska Bill of 1854 had repealed the Missouri Compromise which had prohibited slavery in territory lying north of thirty-six degrees and thirty minutes north latitude. The Kansas-Nebraska Bill established the principle that the people of Kansas and Nebraska should determine whether their territories were to be free or slave states. Thousands of settlers on both sides of the issue flocked into Kansas. The Butler family was among those "Free-Soilers" who wanted to vote to keep Kansas free of slavery. But Butler throughout his life stressed that slavery was not the primary reason for coming to Kansas.

Instead, he was called primarily by the op-

portunity of reuniting his family on cheap, fertile land where there were a number of Disciples who needed to be organized into churches:

It was certain that eastern Kansas, in the matter of fertility of soil, and in all the elements of agricultural wealth, would be a desirable location...It was certain that eastern Kansas would be early settled from Missouri; and in no State was there a larger percentage of the people known as Disciples. I would, therefore, be among my brethren...In any case, there was a fair prospect of gaining in Kansas a position of pecuniary independence.⁶

Butler came to Kansas for personal, not political reasons, but soon realized that in the agitated state of the territory, he either would acquiesce to the pro-slavery forces and live in peace, or he would stand up for his beliefs and live with the consequences.

Butler staked out a 160-acre claim on the banks of Stranger Creek, twelve miles west of Atchison. He found he was surrounded by Disciples, but there was not one Disciples church in the entire Kansas territory. Therefore, in the month of June 1855, he called for a meeting of all Disciples in the area. Disciples of all sorts came to the meeting at which Butler preached, and the following month the first Christian Church (the Mount Pleasant Church) was established in the territory.

Three months after establishing his claim, Pardee Butler was ready to return east and bring his family back to Kansas with him. He traveled to Atchison to catch the steamboat heading east. Fear of claim jumpers made him eager to bring his family back as soon as possible.

While awaiting the steamboat in Atchison (a rabidly pro-slavery town), Butler was apprehended by a mob who threatened to hang him as an abolitionist unless he signed a set of resolutions condemning all local free-soilers as being agents of the abolitionist New England Emigrant Aid Society. A "trial" was held on the banks of the Missouri River which lasted several hours. At last, rather than hanging him, the mob set him adrift on the Missouri River on a raft of two rotten logs nailed together, with a flagpole at one end flying a banner declaring that Butler was an agent for the Underground Railroad. Unable to swim and adrift on the river, Butler eventually made his way to shore and sought help. His "rafting" soon became a nationally known case. It was said that "this humble preacher...became, at once, the

representative of millions of men. The story of his wrongs was told in every newspaper in the land and was discussed around the fireplaces of a million homes."⁷

Butler returned to Kansas with his family and continued to develop his claim. In April 1856, on a subsequent trip to Atchison, he was again mobbed and this time he was tarred and cottoned (for lack of feathers). When an account of his treatment was printed on the front-page of a Lawrence newspaper on the same day pro-slavery forces attacked and sacked the city, Butler became a marked man. He lived in hiding for several months, keeping constantly on the move. He spent much of this time traveling around the state organizing the new Republican Party in the state. Such threats were even made upon other Disciples because of their association with Pardee Butler that area Disciples meetings were discontinued until more peaceful times.

In 1858, the Kansas Missionary Society was formed and Pardee Butler was hired as the state evangelist. But controversy arose when Butler wrote to Isaac Errett asking if the ACMS (American Christian Missionary Society) would be interested in financially supplementing the work in Kansas. Errett thought such aid was possible, but only if Butler would refrain from all anti-slavery teachings and activities. Butler refused, saying that the Disciple brethren in Kansas, who were on both sides of the issue, had not put any such restrictions on him. He insisted on being free to teach what he saw to be ethical Christian truth alongside evangelistic Christian truth: "This matter of slavery is a Bible question—a question of justice between man and man — of mercy and humanity."⁸ The debate continued to grow until a rival arose. This was the Christian Missionary Society. Finally after the Civil War when the issue of slavery was moot, the ACMS no longer found Butler objectionable and he was supported by that group as a missionary to Kansas on a part-time basis.

The churches in Kansas grew and prospered from the work of Butler and men like him. From their beginnings in the wooded bottoms of Butler's neighbor's land with Butler preaching the first sermon, the Disciples had grown and associated into many congregations throughout the state.

Beginning in 1855, they had grown to 26 churches with 900 members by 1860; 77 churches with 3,020 members in 1865; and by 1890, two years after Butler's death, Disciples numbered 29,427.

Butler served as state evangelist, president of the Kansas State Missionary Society, and was a contributing editor to early Kansas Disciples' newspapers. His importance to the organizational meetings during the early years in Kansas is seen when it is observed that during those years when Butler was traveling in other parts of the nation raising money, no general convention or missionary gatherings were held.

Beginning in 1870, Pardee Butler began the ethical crusade that would last the rest of his life. Butler saw the liquor traffic as a moral threat to the nation and worked incessantly against it. In the fight against the alcohol trade in Kansas, he wrote:

Kansas led the nation in the abolition of American slavery; Kansas ought a second time to lead the nation in a universal amnesty (prohibition) so that there shall be nothing to hinder that we shall preach the gospel to the devotees of the mother of Babylon, and to the millions of godless, Christless heathen that are thrown upon our hands, thus making them good Christians that they may be good Americans.⁹

Butler fought first for a Prohibition amendment to the state constitution and then for enforcement legislation. After his death in 1888, it was written, "Pardee Butler as much or more than any one man, made the Prohibition movement in Kansas the marvelous success it is."¹⁰

Pardee Butler is well known for his social and political involvement. He stressed that in a democracy, the Christian has the right to (and must) push for what he believes to be just, fair and humane laws and policies. The individual Christian, whether he be farmer, preacher, magistrate, or president, "must still act as one who must give account to heaven's eternal King."¹¹

The Christian must be free to advocate what he sees to be the Christian course of action to any given problem. The Christian cannot release himself "from the obligations growing out of a common humanity; and that it is consequently the duty of the Christian preacher to thunder against wrong and oppression wherever or in whomsoever found."¹²

The decisions of government will be made "by political law, enacted by a

political body, composed of men nominated in a political caucus, and elected in a political election."¹³ Therefore, it is vital for the Christian to be involved in all areas of political life. Butler was active in primary caucuses, elections, oral and written debates, all in an attempt to sway the political forces toward what he saw to be the Christian solution to the problems of the day. Although Pardee Butler never ran for or held public office, he was the leading vote-getter of Horace Greeley's electoral candidates in Kansas in the 1872 presidential elections. Urged to run for public office throughout his life, he considered the office of "a Christian preacher the highest office on earth."¹⁴

Although strong minded, Pardee Butler was a peaceful man who consistently refused to carry fire-arms. He was a humanitarian who struggled consistently to improve the lot of those who were hurting. But most of all, he was a man of God who believed that the church had a profound responsibility both to see that its members acted in ways that were consistent with what the church taught, and to fight for the cause of right and justice in a hostile society so that the gospel might have freer access.

In 1909, the Centennial Convention of the Disciples of Christ heard a roll call of the fathers of the Disciples movement. The eleventh chapter of Hebrews was "expanded" to read:

By faith, Pardee Butler became a sojourner in the land of Bleeding Kansas, dwelling in dug outs, along with John O' Kane, John Boggs and J. H. Bauserman, who through faith subdued slavery, wrought righteousness and prohibition, escaping the edge of the sword. These, with others, were tortured, not accepting deliverance, that they might obtain the victory of the Gospel and establish an unsectarian, Undenominational New Testament Church of Christ in the free and virgin soil of the great plains of the West.¹⁵

¹David Edwin Harrell, "Pardee Butler, Kansas Crusader," *Kansas Historical Quarterly* 34 (Winter 1968): 386.

²Rosetta Hastings, *Personal Recollections of Pardee Butler* (Cincinnati: Standard Publishing, 1889), pp. 35-36.

³A. T. Andreas, *A History of the State of Kansas* (Chicago: A. T. Andreas, 1883), p. 408.

⁴Hastings, *Recollections*, p. 15.

⁵Robert O. Fife, "Alexander Campbell and the Christian Church in the Slavery Controversy" (Ph.D. dissertation, University of Indiana, 1960), p. 168.

⁶Hastings, *Recollections*, pp. 35-36.

⁷John A. Martin, "Two Kansas Pioneers," *Atchison Champion*, 25 October 1888, p. 1.

⁸Hastings, *Recollections*, p. 321.

⁹*Ibid.*, p. 224.

¹⁰*Ibid.*, p. 239.

¹¹Pardee Butler, "Lectures on the Protestant Reformation," in Sarah Eastman, "Scrapbook of Pardee Butler Clippings," Kansas Christian Missionary Society, Topeka, Kansas, p. 111.

¹²*Ibid.*

¹³Pardee Butler, "Prohibition," *The Christian* 15 (24 October 1878): 1.

¹⁴Hastings, *Recollections*, p. 312.

¹⁵Grant K. Lewis, "Heroes of the Faith in the West," in *Centennial Convention Report: One Hundredth Anniversary of the Disciples of Christ, Pittsburgh, October 11-19, 1909* (Cincinnati: Standard Publishing, 1909), p. 369.

*Calvin P. Habig is minister of Benton Christian Church, Benton, Kansas

STEVENSON...(Cont'd from page 9)

vention" became the "General Minister and President" of the Christian Church.

Government pressure during World War II took the form of action by Selective Service requiring ministerial candidates to be pre-registered in seminary if undergraduate, and in seminaries if graduate. Otherwise they would be subject to draft for military service. This at once increased the percentage of college graduates who went on to seminary and also delayed ordination until seminary had been completed. Naturally, too, the church moved in generally and regionally to oversee ministerial candidacy, education, placement and ordination. And it moved toward the practice of other denominations to license ministers for a period before ordaining them. Ordination, when it came, was no longer the action of a single congregation.

Thus Disciple ministry changed and developed, not only from the start-lines in 1804 and 1809, but also from before World War II, and all of this is a part of history.

¹Riley B. Montgomery, *The Education of Ministers of the Disciples of Christ* (Bethany Press, 1931). The figures, based on Montgomery's exact percentages, are approximate.

²Dwight E. Stevenson, *Walter Scott: Voice of the Golden Oracle* (Bethany Press, 1946), pp. 91, 108.

³Dwight E. Stevenson, "Beginnings in Theological Education," *Lexington Theological Seminary 1865-1965: The College of the Bible Century* (Bethany Press, 1964), Appendix I, pp. 383-84.

⁴*The Scroll: The Journal of the Campbell Institute*, LVIII (Autumn, 1966), pp. 19-27.

⁵*Ibid.*

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

DWIGHT E. AND
DELORIS R. STEVENSON
NAMED FUND

The names of Dwight Eshelman and DeLoris Ray Stevenson are synonymous with educational institutions of the Christian Church (Disciples of Christ) and with publications related to the Christian faith. Both are authors and have served the church well in the educational communities of Bethany College and Lexington Theological Seminary. Dr. Stevenson was the author of the centennial history of Lexington Seminary. Mrs. Stevenson served as research assistant for that book. He was the Forrest F. Reed Lecturer for the Historical Society in 1969 using as his theme "Disciple Preaching in the First Generation." Their witness of faith and the sharing of knowledge have blessed the lives of many people around the world. The Stevensons now reside in Fort Worth, Texas.

EVELYN MARTIN ELLINGSON
NAMED FUND

A named fund has been established with the Disciples of Christ Historical Society in honor of Evelyn Martin Ellingson, a charter member of the First Christian Church, Oak Ridge, Tennessee. She is the daughter of the late Dr. and Mrs. James C. Martin who were charter members of the First Christian Church of Cullman, Alabama.

Mrs. Ellingson has been active on the national, state, and local levels of the Christian Church and presently is Historian of the Oak Ridge congregation. She has also served on the state and local levels of Church Women United.

She and her husband, Robert D. Ellingson who established this named fund, are Life Members of the Society.

SAYLE ALLEN AND
IONA BELLE BROWN
NAMED FUND

First Christian Church, Burbank, California, was the home church to Mr. and Mrs. Sayle Allen Brown and their eight children. The Browns served the church in many different lay capacities. He taught a large class of young people, served as Chairman of the Elders, and served in many other responsibilities. Sayle occasionally preached to the homeless men at the Los

Angeles "Mission" on Sunday evening. Iona Belle Castleman Brown taught in the Primary Department of the Church School, was a worker in the Ladies Aid, and served as Deaconess. They met and married in Canada but soon moved to California where they lived to celebrate their 50th wedding anniversary and enjoy seventeen grandchildren. This named fund is established by their daughters Marjorie Brown Jonkey and Fern Brown Wilson.

ROBERT H. AND
BETSY B. EDWARDS
NAMED FUND

For more than ten years Dr. Robert Edwards has served on the Board of Trustees of the Disciples of Christ Historical Society and has served as Chairperson of the Board. He and his wife, Betsy Barnes Edwards, have been ardent supporters of the Society and have provided named funds for others as well as giving life memberships to persons in the community. They have now established a named fund for themselves.

Betsy is a practicing attorney in Brentwood, a suburb of Nashville, and Robert is an Urologist practicing in Nashville. Both are active members of Woodmont Christian Church where Bob serves on the General Board and the Outreach Committee. The Edwards are both life members of the Historical Society.

WALTER IRA DOBBINS
NAMED FUND

Courtesy, graciousness, and friendship were the marks of Walter Dobbins' tenure of work with the Disciples of Christ Historical Society. For more than thirteen years he served as Custodian. During those years, he took a special interest in not only the staff members but all who came to do research or work at the Society. The only time he ever got upset was when he felt he could not do enough to help someone.

A native of Pulaski, Tennessee, Walter spent most of his life in construction work. He was married to Frances Kenner who survives him. Walter was a Life Member of the Historical Society and was a regular contributor to the Pension Fund of the Christian Church (Disciples of Christ) because of his deep concern for those who served the church. This Named Fund was established by his many friends.

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

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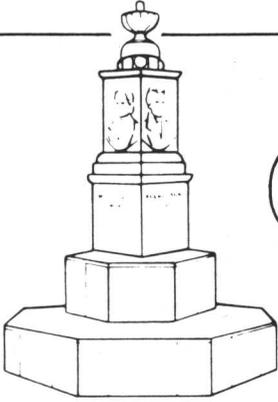
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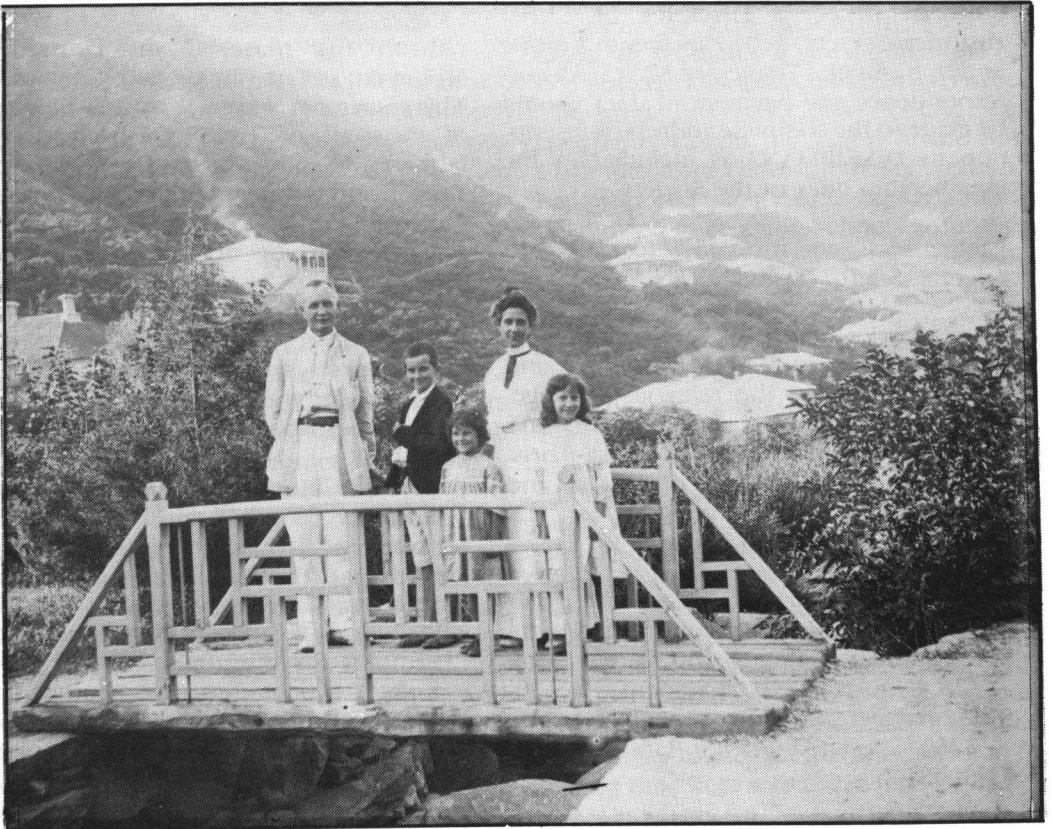
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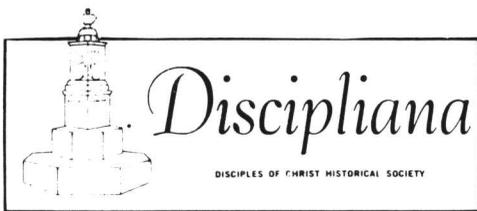
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DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer, 1987, Vol. 47, No. 2



Macklin Family



Summer, 1987, Vol. 47, No. 2

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

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

Postmasters: Send form 3579 to 1101 19th Avenue, South, Nashville, TN 37212.

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.

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SOCIETY SERVES THROUGH RESEARCH

Researchers doing research on a wide variety of subjects are daily visitors to the Historical Society. That is one of the two primary reasons for the Society's existence. There are two stained glass medallion windows in the entrance way to the Thomas W. Phillips Memorial Building which illustrate the gathering of information and material and the sharing of that historical information.

Recently, during one day, there were several researchers searching the records of the Black National Convocation for some specific information related to its history. Another team of researchers was working on the history of a Church of Christ in Eastern Kentucky. In addition to these two groups, a single researcher studied the records of the church for material on Donald A. McGavran's Church Growth Missiology. This researcher, Sakari Pinola, is a member of the staff of The Finnish Evangelical Lutheran Mission. He has been serving in Taiwan and is doing work on his Doctor of Philosophy dissertation. He spent more than a week working at the Society as he journeyed from his work in Taiwan to his home in Helsinki.

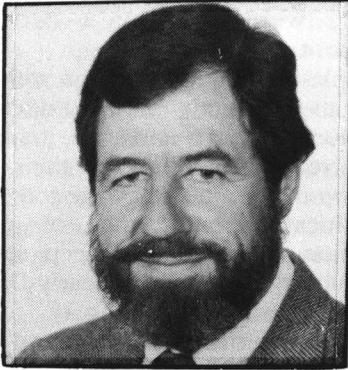
Other subjects which have been the basis for research recently are: "Protestant Churches and the Civil Rights Movement", "Rev. James Robertson vs. Rev. Alexander Campbell — 1847", "Warren County Kentucky Churches", "Robert Milligan", "Alexander Campbell and New Testament Scholarship; History of New Testament Interpretation among Disciples", "McLemore Christian Church of Memphis, TN", "Personal Papers of Hampton Adams", "Disciples in Kentucky", "Alexander Campbell as a Reformer", "Authority in early Disciples", and genealogy studies.

In addition to those who come personally to do research at the Society, there is a daily stream of letters and phone calls requesting information from members across the continent and around the world. Patrick Henry once said: "I have no light to illuminate the pathway of the future save that which falls over my shoulder from the past." The Historical Society is proud to be able to help shed that light for those who look to the future of the church and of our society.

James M. Seale
President

The Bible Chair Movement: The Foundation Of Disciples Campus Ministry

by Dr. Thomas R. McCormick*



Dr. Thomas R. McCormick

The Christian Church (Disciples of Christ) was the first church body to enter campus ministry at the tax-supported state colleges and universities by means of a Bible Chair concept. The Disciples launched this movement in the 1890's, at Ann Arbor, Michigan.

Its origins were surrounded with controversy. The orthodoxy of its early leaders was questioned. Criticisms were leveled at the small number of students who responded to this special ministry. The problem of financing ministry on the state-supported campuses seemed to some to be in direct competition with other traditional ministries of the church. Some feared this new ministry would detract from the strength and influence of Disciples' colleges. Others criticized the early leaders for failing to teach the Bible, or for not teaching it properly.

On the other hand, this early campus ministry had many strong advocates. Some claimed it was "...a type of enterprise which is the Disciples' most distinctive contribution to American education." (1) Others set pen to paper in defending this fledgling ministry through the religious journals of that era. The dean of Lubbock Christian College, Dr. Jack Bates, affirmed the importance of this new ministry coexisting along with the Christian colleges. He believed that it was important to "utilize every opportunity in modern life to preserve

faith, to build character, and to develop happy, useful Christian personalities. To that end," he wrote, "I heartily commend the work of the Bible chair [sic] in its unique contributions to our youth." (2)

In 1888 a committee of Disciples in Missouri had explored the possibilities of creating a Bible Chair at the University of Missouri. Before these plans were accomplished, however, it was the Christian Woman's Board of Missions who established the first Bible Chair at the University of Michigan in Ann Arbor. In 1891 the Christian Woman's Board of Missions had established a Disciples church in Ann Arbor. The first minister, C.A. Young, had apparently caught the vision of the Bible Chair idea from Thomas Jefferson. Jefferson had proposed that the differing sects should be allowed to establish schools around the University of Virginia. However, his original idea appears to be the reverse of Young's. Jefferson believed the divinity schools rimming the university would benefit from their students taking science courses from the state school, and that such contact might minimize sectarian divisiveness. (3)

Young envisioned the University of Michigan as an appropriate place to begin such an effort, except that his goal was clearly to provide religious instruction to students attending the state university. He wrote, "it remained for Christian women to realize what Mr. Jefferson, once President of the United States, and Dr. Laws, once President of the University of Missouri, hoped, but failed to accomplish." (4) Young is referring to the fact that Dr. Laws had for a long time kept a ten-acre tract of land at the University of Missouri on which he hoped various denominations might establish centers for the teaching of religion.

The concept of the Bible Chair was imaginative. It was a strategy by which a "chair", or teaching position, at a state university was either endowed or funded on an annual basis by a religious group. The instructor was usually chosen by the church

and was recognized by the university. The arrangement allowed students to take courses in religion offered by the Bible Chair, for which they might (or might not) be granted credit on their degree program.

Rev. C.A. Young appealed to the Christian Woman's Board of Missions for assistance in establishing a Bible Chair through the Michigan Christian Missionary Association in 1892. In October of that year, the C.W.B.M. held their annual convention in Nashville, Tennessee. The national president, Mrs. O.A. Burgess, proposed to the assembly that this recommendation be supported. The following lines from her speech at the assembly capture the spirit, intent, and enthusiasm for this new project:

We can see that it is the place and time for sowing the seed of the kingdom and instilling into the lives of young men and women the teaching of Jesus. This faithfully done will bear much fruit even to the ends of the earth. To say that here is the most promising opening, for taking hold of the young men and preparing them for usefulness in the mission field, or any in our land, is no reflection on our own schools. The way is open, if we have the courage to undertake it, for the establishing of an English Bible Chair. It is such an opening that does not often come to us nor to anybody. The great University is already established there and the courtesies of the institution are offered us. The demand for Bible study can be met by endowing a chair and putting a competent teacher in charge.(5)

A committee was subsequently appointed to study the possibility of endowing such a Bible Chair at Ann Arbor. That committee enthusiastically endorsed the idea.

Undergirded with enthusiasm, high hopes for the future, and support of kindred spirits on the Christian Woman's Board, the work of the Bible Chair was begun the following year, 1893. In keeping with their concern that the Bible be taught in a scholarly fashion to college students, Herbert L. Willett and Clinton Lockhart, the founding faculty offered biblical studies such as: "The History of Israel, Prophecy, The Life of Christ, Paul and the epistles, and a class in New Testament Greek."(6) Since the Bible Chair movement is a precursor to the Disciples campus ministry, it is important to examine and analyze the rationale that led them in this direction.

Although the church had played an instrumental role in the establishment of higher education in America, the secular culture was at that time becoming a dominant force in contemporary higher

education. By the usual standards of measurement — competence of faculty, size of library, tuition rates, physical plant, and educational resources — the markedly religious colleges tended to be measurably weaker than the state-supported institutions. The state universities were getting most of the students, while the church-related colleges were showing a decline in enrollment.

Disciples viewed this situation with alarm, for due to the strictly enforced doctrine of separation of church and state, it appeared that increasing numbers of their young people would be attending state colleges and universities without benefit of religious instruction. There was a deep sense of responsibility held by these early Disciples to provide an opportunity for the continuing spiritual growth and moral development of their college age young people.

A second important feature of the Bible Chair was the fact that it was founded by a group of visionary women whose principal reason for existence was to support the mission outreach of the church. They were concerned that the younger generation "keep the faith" through their educational years, so that they would perpetuate the church in their older, productive, working years.

The goal of the founders of this movement was not, apparently, to proselytize on the campus, but to provide for the moral and religious life of all students:

The Chairs were missionary in the sense that their purpose was to turn out doctors, lawyers, and merchants with a fully developed religious sense, consecrated to take their places in life and in the work of the church. Sometimes the zeal reached such a pitch that those involved in the project could say that their purpose was to win people to Christ and to do the work that Christ would have them do.(7)

Others among the founders held a very optimistic notion that the Bible Chairs could provide a source of ministerial education. They believed that individuals educated in a state university would possess an educational experience much like their peers in other professions. If courses in religion and biblical studies could be added to their curriculum through the Bible Chairs, it would provide a good background from which to enter the ministry.

Many Disciples' ministers of that period were not well educated. This was due in part to a concept of ministry in which the minister was simply one of the elders who was apt to preach and carry out the ministerial functions, but who possessed no greater authority than any other layperson. With the changing times, it became apparent that ministers would need to be better educated if the church were to minister effectively to an increasingly educated laity. Many of the advocates of the movement saw a promising possibility that the Bible Chairs could provide a combination of biblical and religious studies to supplement the university education of ministerial candidates, and of opportunities for practicing ministers living within reach of the state university to improve their education.

Economics was still another reason for supporting the Bible Chair concept. It was now clear that the state-supported universities had a more secure financial base and, correspondingly, better buildings and faculties than many of the church colleges spawned in the early days after the American Revolution. Disciples were quick to see that their students could have all the advantages of public higher education and, in addition, religious and biblical studies through the Bible Chair. This arrangement was far less costly than building, maintaining, and staffing a college of their own.

Some, albeit a minority opinion among the Disciples, saw the university as a place to be feared and the Bible Chair as a means of protecting the faith of the students. These seemed to believe that not only did the university *not* teach religion or the Bible, but that the forces of secularism and skepticism would pervert the faith of their children:

It was the call of duty, and not mere expediency, which led our Sisters to undertake the most difficult problem which confronts the Christian church today — that of *snatching our youth from skepticism and training them for Christ*, at the most strategic State University in America.(8)

It appeared, however, that most Disciples were generally friendly toward the state universities. They did not consider the universities as evil or "godless" institutions. On the contrary, the leaders of the Bible Chair movement usually considered themselves friends of the university, with a primary responsibility to complement the educational enterprise with their own

teaching. There was a strong belief at the time that no liberal education is complete without some knowledge and understanding of the Bible. Thus the larger purpose of the Bible Chair was to adequately equip the leaders of the future:

If we long to see those who minister to the body all men and women whose hearts are aglow with love for Him who heals both body and soul; if we desire our laws to be more in harmony with God's will, that we may hope for prosperity and permanency for our government, what more need than to offer to those in our State Universities, while prosecuting other lines of study, an opportunity of becoming proficient in a knowledge of God's word and of having implanted in them a desire to incarnate its truths in their own lives.(9)

Still another rationale behind the Bible Chair movement was a theme that was central to the very origins of the Disciples — unity. It was clear by the last decade of the nineteenth century that sectarianism within the church was debilitating. From the very outset, Bible Chairs were to provide instruction for all students, not just Disciples. Likewise, the course content was not to be sectarian. Again, the Disciples felt themselves to be uniquely prepared to teach in this manner. The Disciples' plea for unity had been founded on an appeal to the Scriptures. They felt a primary loyalty to Christ, not to denomination or sect:

It is a high compliment to our brotherhood that we are loyal enough to our convictions that the Bible alone is all that is necessary to reveal the way of salvation and guide man in his efforts to walk in that way, to support this work. What other religious body is there that maintains an educational work of a purely religious character that has no denominational bias, and seeks to impart a knowledge of Scriptures to all who will receive instruction?(10)

This ecumenical emphasis was an essential world view of the Disciples. This plea for the unity of the church was the organizing principle behind their reason for existence as a body. This ecumenical and nonsectarian approach to the teaching of religion was a critical element in the founding of their original work on the campuses of the state universities.

The first year at Ann Arbor went about as planned. Although the president of the University had written to the Christian Woman's Board of Missions to express his appreciation for the work of the Bible Chair, the original faculty members, Willett and Lockhart, resigned at the end of the first year.(11)

It is most likely that C.A. Young, the first minister at the Disciples church in Ann Arbor, provided teaching during the next fall semester, however, the records are not clear. Interim leadership kept the operation alive until G.P. Coler assumed the reins of leadership on February 1, 1895. He continued as faculty of the Bible Chair at Ann Arbor until 1913. Within a year the Bible Chair was affirmed by the enthusiastic report that its work had secured two medical missionaries for foreign service in India as well as a number of young men who had chosen to become preachers.(12)

As one might imagine, the establishment of this new work created a number of problems which demanded immediate attention. How would the work be funded? Given the separation of church and state, what building could appropriately serve as a home for the Bible Chair? A library was needed to give students access to religious and biblical scholarship since the university library did not contain books on religion. In what cooperative efforts with other Christian organizations could the Bible Chair supply leadership? How might one best define the nature and scope of leadership that was to be provided by the faculty of the Bible Chair?

The need for a dependable and adequate method of funding was apparent. The first Bible Chair at Ann Arbor received its funds from special offerings and pledge drives. Attempts were made at Michigan, and for most Bible Chairs which followed, to establish an endowment fund which would provide consistent interest income. Also, in most instances, congregations and individuals were solicited for support.

It was first thought that the Ann Arbor Bible Chair would be housed in the local Disciples church. However, through a fortuitous agreement, the first classes were held in Newberry Hall, a building in which the Students' Christian Association met. The agreement called for the instructors to provide leadership for the Student Christian Association by conducting lectureships, study groups, etc., as well as contributing to the utilities. The fact that the Bible Chair was housed in Newberry Hall, rather than in the local church, gave it a more ecumenical, nondenominational character and enhanced its popularity with students.(13)

With each Bible Chair that was

subsequently established, the building of an adequate library was considered an essential cornerstone of the program. The Michigan program appealed to Disciples throughout the nation to contribute to its library. As other Bible Chairs were founded, they made more limited regional appeals. While most housed the library within their own facilities, the University of Virginia provided space within its own library for the volumes that were owned by the Bible Chair.

In every case, the nature of teaching was nonsectarian. Usually, a pattern developed in which an agreement was reached between the Bible Chair and the university that the teaching be scholarly, in keeping with the requirements of other university courses, and that the course material be nondogmatic. Such requirements were enthusiastically received by Disciples' leaders who believed that the very nature of the Disciples Movement and its plea for unity created leaders ideally suited for such work.

Within a few years, other religious groups and denominations were cooperating with the Bible Chair in Ann Arbor by offering a variety of courses in religion. Instructors from the Y.M.C.A. and Y.W.C.A., the Baptist Guild, university faculty, and instructors from several other dominations offered courses to as many as 600 students by the 1909-1910 academic year:

All the religious forces in and around the university have come together on a mutual plan and concerted program to offer at least twenty-five or thirty courses covering pretty largely the entire religious field in standard courses. The Guild workers, Bible Chair instructors, student pastors and members of the faculty co-operate harmoniously in offering a substantial opportunity to the students to do religious study in a worthy manner.(14)

However, in spite of the enthusiasm of the Disciples for a high degree of cooperation between the religious groups, enduring cooperation was elusive. It appears that the distinctions remained and each group eventually went its separate way in providing student programs.

Disciples' leaders who began work on the state university campuses were faithful to the plea of Stone and Campbell for unity and carried out their teaching in a nonsectarian fashion while encouraging interdenominational cooperation. With the passing of time there evolved a distinction between the role of the scholarly teacher in

the Bible Chair and the role of the pastor who nurtured the social and spiritual life of the students. This bifurcation became more pronounced as the roles were distinguished. In time, the role of the teacher diminished and the role of the campus pastor flourished. This was largely due to circumstances in which the universities gradually began to offer courses in religious studies as a part of the established curriculum. Furthermore, students became more particular and were less inclined to subscribe to noncredit courses in religion.

Joseph C. Todd, secretary of the University Department of the Disciples Board of Education from its inception in 1919 until its demise in 1935, was one who had a broad vision of the church's role in public higher education. In the early 1930's he described the task as he envisioned it:

...what is our task as a people in the American student world? In a word, it is to keep constantly and accurately recorded on our brotherhood balance sheets our most valuable assets — our capable and ambitious youth in the processes of idealization and purpose preparation. Work with them first of all in our church colleges then in the great state universities, state colleges, and teachers colleges, with the smaller and scattered groups attending other church colleges, and finally that selective leadership preparing for larger usefulness in the graduate schools — and also those already at work as professors and executives in colleges and universities. By every means at our command we need to express our interest in these, our hope for the future — make them aware of our need for them, and obligation to the Church of Christ and the Kingdom of God, and enable them to be truly educated by giving adequate attention to the richest heritage of the world — our religion — the leaders and institutions of spiritual life — the Bible — Jesus of Nazareth — and God.(15)

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WANTED—RARE BOOKS

The Disciples of Christ Historical Society is continuing to search for works which would aid researchers using its collection. In the Winter, 1986, issue of *Discipliana* a short list was published. The following works are added to that list. Of course, neither of these lists are exhaustive and more lists will follow.

Readers of *Discipliana* can be of aid if they would let the Society know of the discovery of any of these works in bookstores, libraries or private collections. It would be most appreciated if the reader could make the work available to the Society but notification of the location of any of the works would also be of great help.

- Ames, Edward Scribner. *Humanism*. (Chicago Literary Club, 1931). Only 435 copies printed.
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(Continued On Page 31)

A Witness Still Stands In China

by James M. Seale*



James M. Seale

On the red brick building just to the upper right of the arch is the date 1892, a year in which a hospital was begun in Nanking (now Nanjing), China. It is a hospital which still stands today. Yet, in 1987 that building is one of several in a hospital complex serving a large section of central China.

President Dr. Sun Xie now presides over the 600 bed facility supervising a staff of 1,192 of whom 462 are staff doctors, and 352 are nurses. There are 13 professors, and 27 chief physicians in addition to 130 health consultants. In 1984, it was named one of the key hospitals in China and in 1985, 57 international groups toured the hospital. A new building is under construction, and when it opens this year, it will serve an additional 400 patients. More than 1,200 outpatients are seen each day. It has 16 departments and there is a combination of both modern medicine and traditional Chinese medicine practiced.

Dr. Sun Xie is quick to say that this hospital is once again named the Drum Tower Hospital as it was in 1892 when it was established by Dr. William E. Macklin, the first missionary of the Christian Church to go to China. There was a period of time prior to and during the Cultural Revolution when the hospital was called the Nanjing Hospital, but today it is named the Nanjing Drum Tower Hospital and it is a teaching hospital for the University of Nanjing, one of eight key universities in all of China.

The date of 1892 over the hospital entrance way pays tribute to a young doctor from Canada who, like Abraham and Paul in

the Bible, started out in one direction to do God's work and ended up in a completely different direction, witnessing to his faith as well as practicing his medical skills. Dr. Macklin landed in China in 1886 to begin a medical missionary work which would span 42 years.

Dr. Macklin was born May 19, 1860, in Middlesex County, Ontario, Canada, in the village of Biddulph. His grandfather had been a Methodist minister and William Macklin was brought up in a Christian home where the Bible was read everyday, yet his own adult faith was to be shaped by a different church group. He attended The Academy High School in Toronto, graduating at the age of sixteen. Going straight to medical school, he graduated four years later, second in his class of seventy-five, from the University of Toronto Medical School.

Dr. Macklin opened his practice in the village of Poplar Hill, Canada, where he served for four years. But three years earlier he had come under the influence of a Christian Church preacher, T. D. Garvin, and he made his confession of Christ during a protracted meeting. His devotional reading continued to be the Bible, but he added to it the *Christian Standard*. It was in that publication that Isaac Errett wrote an article entitled "The Laborers are Few." Errett, President of the Foreign Christian Missionary Society, was seeking to challenge people to go as missionaries to the foreign fields. Dr. Macklin heard that call, went to New York and then to London to take some additional medical work in preparation for his missionary venture. While in London he became a friend of W. T. Moore, Pastor of the Church of Christ assembling in the West London Tabernacle (a Disciples of Christ congregation). His heart was set on going to Africa but that was not possible at that time so he made his way to Japan in 1885.

Japan was not to be his final destination for Macklin soon found his medical services were neither wanted nor needed in Japan. Thus, he turned toward China and in March of 1886 he sailed into the city of Nanjing where he established his work as a missionary preacher and doctor. He came by

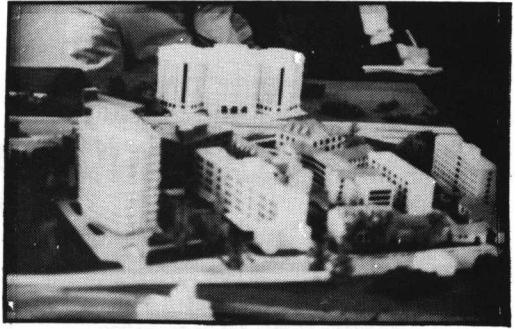


Entrance to original Hospital

steamer up the Yantze River, transferred to a donkey cart to ride through the open country, and was carried by a tiny boat along the circuitous canals. He finally ended his journey on another donkey ride as he arrived at a missionary dwelling operated by the Methodist and Presbyterians. Edith Eberle in her book, *Macklin of Nanking*, describes the city in this way.

From a clean, roomy Canadian village to the most congested quarters of a great city in the heart of China! The smells of a city where sanitation was unknown and where poor people were too closely crowded together were strong in his outraged nostrils. The sights of China were vivid to his wide open watching eyes. High walls shut him out from seeing the clean, comfortable, luxurious living. Only occasionally did he catch glimpses of orderly paved courtyards, beautiful gardens, moon gates, latticed windows. He saw always the closely crowded, dark, unsanitary living quarters of the very poor. He saw well-groomed, silked-robed, scrupulously clean officials and scholars, but he also looked upon great crowds of the unkempt, diseased, crippled, hungry, and suffering. In endless procession they passed his door or crowded around him as he wove his way among them in the narrow, twisting streets. The sounds of China were loud, insistent, and penetrating to ears attuned to quieter ways. The beggars' whine, the officials' sharp command, the rhythmic song of the carriers who trudged along with their burdens, the weird wailing of those who sought to forget sorrow or to frighten the evil spirits, the varied cause of the traveling vendors, barbers, or menders. In this first lodging there was neither privacy nor quite but there was perhaps the best opportunity for an eager young missionary to learn to know his China. (The Bethany Press, St. Louis, Missouri, p. 56.)

History records that Dr. Macklin was called the "Foreign Devil" and was hooted at, pelted with mud and tiles from the roof tops. He spent twenty months in diligent study of the language and in traveling to become acquainted with China. He learned that the Christian faith was brought to China in 636 A.D. by the Nestorians. The first Protestant missionary, Robert Morrison, entered China in 1807. (Eberle, p. 55)



Master plan for enlarged Hospital

The first land purchase for a hospital was made two years later in 1888. Previously Dr. Macklin had been working out of a dispensary near the South Gate. This new piece of land was near the Drum Tower, the eight hundred year old center of communications for the city.

Built some four hundred years before Columbus discovered America, it towered over the city, brooding over her strifes and jealousies, her pomp and grandeur, her luxurious living, and her grinding poverty. It had sounded its drums as battle cry and as warning in times of danger. (Eberle, p. 55)

It was from the Drum Tower that the hospital was to take its name. "To secure a choice location, to get a perpetual lease and a stamped deed after only two years' residence in the land was a real achievement and an unusual accomplishment. Foreigners usually found it difficult to secure land or houses." (Eberle, pp. 72-73) Dr. Macklin's reputation was becoming well known by this time for he had proved to be an extraordinary person. He was also a man of great faith and great persistence. Later it was said that the Chinese people were learning to listen to him, to know, love, and trust this sturdy man. As he approached villages, or inns in town, where he preached as well as healed, the cry would go out before him "Ma Sen Seng Lai Liao" — "My Ling is coming" — "Dr. Macklin is coming."

In 1891 F. E. Meigs, a missionary to China on furlough to the United States, made a strong plea to the convention of the Christian Church held in Allegheny, Pennsylvania, for money for a hospital in Nanjing. The first one thousand dollars was given by A. M. Atkinson and with that beginning construction began in 1892. Upon completion in 1893, the hospital was dedicated to Isaac Errett, Joseph King, and O. A. Burgess. (Laura DeLany Garst, *In The Shadow of the Drum Tower*, Foreign Christian Missionary Society, Cincinnati,

Ohio, 1911, p. 67)

In March 1983 the Drum Tower Hospital was formally opened and dedicated in appropriate ceremonies. When Dr. Macklin opened his first dispensary, mobs of people tried to destroy it.

On this day instead of howling mobs, flying stones, and abusive epithets, there were two hundred and fifty admiring Chinese who came to do honor to their doctor friend and to celebrate this occasion. Among the crowd would be distinguished learned scholars, important officials, and wealthy merchants. Firecrackers were exploded, candles were burned, incense made the air fragrant, tea was served. Crimson scrolls and banners of loveliest silk were hung on the hospital walls by many of the guests. Richly embroidered in Chinese characters, these extolled the doctors' virtues and wished him long life and happiness. (Eberle, pp. 85-86)

The hospital had 53 beds, also private rooms and wards. (Personal Papers of Dr. W. E. Macklin, Disciples of Christ Historical Society, Nashville, Tennessee) Charity was always an important item in his practice and provision was made in his hospital for the poor and needy of the city and countryside.

In 1889 William Macklin married Dorothy DeLany. She joined him in his medical and missionary efforts and provided the strength of love and support he needed to carry on his work. Macklin was a living link missionary of the First Christian Church of Frankfort, Kentucky, and Mrs. Macklin was a living link missionary of the First Christian Church of Canton, Ohio. The Macklins had eight children, two of whom were buried at very young ages in China.

Today in a communist country a hospital still stands, a tribute to the Christian faith and the Christian witness of a missionary doctor and his wife. In the presence of the author, Dr. Sun Xie was not the least bit hesitate about recognizing the early beginnings of the hospital and looks forward in 1992 when they will celebrate the 100th anniversary of the hospital.

Perhaps there are no doctors today who preach in the wards as did Dr. Macklin, but the witness of the church in China is alive and growing, and the needy, the perplexed, and the lonely are being ministered to by active Christians. The people of the Christian church of China can look to the hospital as they can look to schools, universities, and other institutions and say with pride — it was the church of Jesus Christ which began these institutions. Perhaps in some small but meaningful way

the spirit of Dr. Macklin still walks the streets of Nanjing proclaiming a Savior.

In America and Canada the church can point to the Nanjing Drum Tower Hospital and say, by the grace of God, we had a hand in helping to establish it. Each year 750,000 outpatients, 12,700 inpatients, 9,000 surgical patients, and many, many more who are counseled in the family planning clinic are greatly blessed by the presence of this hospital. From the hospital, nurses go out to do public health work and this increases greatly the number of persons served. Someday many or all of them may come to know that it was a man by the name of William Edward Macklin who came to this country over one hundred years ago to share the blessing of Christ. Those blessings continue today through the witness of the Christian Church in China.

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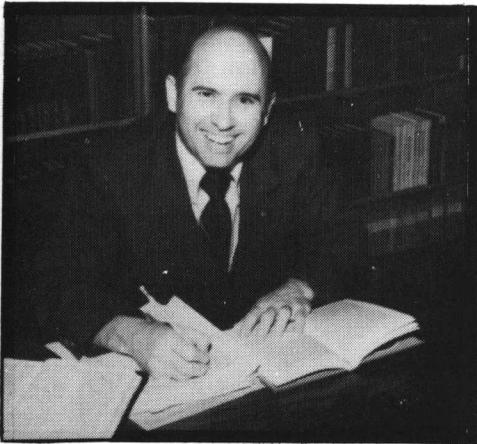
FRANKFORT, KENTUCKY, CONGREGATION ESTABLISHES HISTORICAL LECTURESHIP

Under the auspices of the Philip Slater Fall Memorial Library of the First Christian Church, Frankfort, Kentucky, an annual historical lectureship was established and the first lecture was given by Dr. Donald A. Nunnally, minister of the congregation. His lecture highlighted the life and ministry of the Reverend George Darsie, beloved minister of the congregation from 1876 to 1904. The lecture contained material gleaned from the original day by day diaries kept by Darsie. These diaries began in 1866 and continued until his death in 1904.

Founded December 1832, the congregation's first pastor was Philip Slater Fall, who later established two additional major congregations — First Christian Church in Louisville, Kentucky, and Vine Street Christian Church in Nashville, Tennessee. Among the prominent ministers who served the Frankfort congregation were Roger T. Nooe and Hampton Adams. The Philip Slater Fall Memorial Library is one of the outstanding church libraries found in the congregations connected with the Campbell-Stone Movement. It is hoped that this historical lectureship can become an annual event in the life of the congregation.

John Wesley's Contributions To The Restoration

John Waddey*



John Waddey

The earliest organized efforts in America toward a restoration of primitive Christianity was among the Methodists of North Carolina and Virginia. Led by James O'Kelly, thousands abandoned the Methodist Church which was lorded over by Bishop Francis Asbury.

On August 4, 1794, at Old Lebanon Church in Surry County, Virginia, O'Kelly and his followers committed themselves to the following *Five Cardinal Principles of the Christian Church*:

1. The Lord Jesus Christ as the only Head of the Church.
2. The name Christian to the exclusion of all party and sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testament our only creed, and a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of church fellowship and membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all."¹

Many of O'Kelly's preaching brethren and their congregations flowed into the greater Restoration Movement led by Barton Stone and Alexander Campbell. Thousands of additional honest souls, first influenced by O'Kelly's back to the Bible plea, were later won to the Restoration Cause by other gospel preachers.

Nothing happens without a cause. Among

the causes that led James O'Kelly to follow the restoration path were teachings of John Wesley, the founder of Methodism.

On September 10, 1784, Wesley wrote a letter addressed "To Dr. Coke, Mr. Asbury, and Our Brethren in North America." In that letter these significant points were made that pointed his co-workers back to the Bible.

(1) Wesley observed: "Lord King's Account of the Primitive Church' convinced me many years ago that bishops and presbyters are the same order, and consequently have the same right to ordain."

This challenged that widely held view that bishops were a superior order of clergy to presbyters and pastors which most Methodists, Episcopalians, and Catholics held. Churches of Christ stand virtually alone in teaching that the words elders, bishops, and pastors all are descriptive terms of that one office of overseers in a congregation of Christians (See Acts 20:17, 28-29).

(2) He then wrote "I also advise the elders to administer the Supper of the Lord on every Lord's day." This was a revolutionary thought that challenged the accepted practice of all the Protestant bodies. The average American protestant knew of communion observed monthly, quarterly, or semi-annually, but to break the bread weekly was to them a strange and new thing. From Acts 20:7 early Restoration preachers concluded that the fundamental purpose for the Lord's assembly was "to break the bread." Wesley's advice made it easier for many Methodists to accept this grand truth.

(3) He closed by noting, "As our American brethren are now totally disentangled both from the state, and from the English hierarchy...They are now at full liberty, simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free."²

Two grand concepts essential to restoration are herein presented. The first is that of religious liberty and freedom in

matters of religion. To people who for generations had known the domination of established churches and tyrannical clergy these words were heady and exhilarating. Thus when Francis Asbury appointed himself bishop with complete superintending authority over the Methodist Churches and their ministers, O'Kelly and his band walked out in the name of freedom and liberty.

Second, Wesley planted the thought that they should "follow the Scriptures and the primitive Church." How novel it sounded at first. But the more they pondered the concept the more sense it made. When those good Methodists familiar with Wesley's exhortation heard Stone, Campbell and others calling men back to the Bible, the words had a reasonable sound and a respectability about them that caused many to abandon Methodism for New Testament Christianity.

Although he was thoroughly imbued with the Armenian theology of his day, Wesley discovered other significant truths that contributed to the success of the Restoration plea among the Methodists.

In an article "The Character of a Methodist" Wesley wrote: "...I would to God both those and all men knew, that, I and all who follow my judgment, do vehemently refuse to be distinguished from other men, by any but the common principles of Christianity — the plain, old Christianity that I teach, renouncing and detesting all other marks of distinction...But from real Christians, ... we earnestly desire not to be distinguished at all."³ This thought later blossomed in the commitment of Rice Haggard and James O'Kelly to take the name Christian to the exclusion of all party and sectarian names.

On the question of baptism, Wesley sought a position that would accommodate all: thus he offered immersion, pouring, or sprinkling to those requesting baptism. But in his *Notes on the New Testament* on Romans 6:4 he wrote, "*we are buried with him*, alluding to the ancient manner of baptizing by immersion."⁴

As to the purpose of baptism he comments thusly on Acts 22:16: "*Be baptized and wash away thy sins*, Baptism administered to real penitents is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow

this on any, unless through this means."⁵

On the question of using instruments of music in Christian worship, Adam Clarke, noted Methodist Bible Commentator relates that Wesley had said, "I have no objection to instruments of music in our chapels, provided they are neither HEARD or SEEN."⁶ Our objection to instrumental music is based on that fact that the Word of God nowhere authorizes such and we must not go beyond what is written (I Corinthians 4:6). Wesley's statement reinforces that Biblical principle.

Both of the above points which distinguish Churches of Christ from their denominational neighbors are often singled out as points as special scorning and ridicule. Yet when Methodists were shown that the great Wesley held such views, their opposition was broken and many an honest soul accepted these grand truths of the New Testament.

John Wesley lived and died a member of the Anglican Church and was buried in his clerical robes. In his work, he founded and nurtured to maturity a new denomination: the Methodist Church. Yet in his teaching and writing he sowed the seed in the hearts of at least some of his adherents that later produced a crop of New Testament Christians. From his teaching we realize benefits even to this day.

Alexander Campbell wrote:

I am greatly indebted to all the Reformers, from Martin Luther down to John Wesley...I am indebted to some person or other for every idea I have on every subject. When I begin to think of my debt of thought, I see an immense crowd of Claimants.

So are we all. Such a recognition is not an endorsement of all those men taught any more than is our debt to Campbell himself. For every man who contributed a concept or thought that helped men get back to the Bible, let us give thanks and may our commitment ever be to restore the original faith and practice of the primitive church in all points as the Lord gave it.

ENDNOTES

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³John Wesley, *The Works of John Wesley*, vol. 8 (Grand Rapids: Baker Book House, 1979), pp. 346.

⁴As quoted in J. W. Shepherd, *A Handbook on Baptism*, (Nashville: Gospel Advocate, 1950), p. 166.

⁵Ibid, p. 366.

⁶Adam Clarke, *Clarke's Commentary* vol. IV, (Nashville: Abingdon Press, n.d.), p. 684.

⁷B. B. Tyler, *A History of the Disciples of Christ*, (New York: The Christian Literature Company, 1894), p. 43. Reprint.

*John Waddey is an instructor at the East Tennessee School of Preaching and Missions, Knoxville, Tennessee.



Hall Laurie Calhoun

BOOK REVIEW

The Christian Scholar:
A Biography of Hall Laurie Calhoun
By Adron Doran and J. E. Choate
(Nashville, Tennessee: Gospel Advocate Co.,
1985)
ISBN 0-89225-279-0

Reviewed by David I. McWhirter

There are, among the figures of the Stone-Campbell Movement, people who have been neglected in studies. Hall Laurie Calhoun, one of these neglected figures, has finally been recognized in this biography.

Other studies have looked into Calhoun's role in the Movement but they are for a more limited audience. We now have a widely distributed work on this individual whose life spanned the time of much unrest in the Movement.

This biography is an attempt to redress the fact that history seems to have pushed Calhoun aside. It has done so with a well

researched and well documented work. The photographs are an outstanding asset to the book. The text and photographs are used to bring to light interesting facts about the everyday life of Calhoun along with his thoughts and beliefs.

Hall Laurie Calhoun was a disciple of J. W. McGarvey and was McGarvey's choice to succeed him at The College of the Bible. Calhoun attended Harvard to prepare himself for this position but upon McGarvey's death discovered a new administration at the school which went in a new direction from that of McGarvey's. This part of Calhoun's life is detailed in *The Christian Scholar*.

This biography lifts up many interesting facts about Calhoun's church, academic and family life such as the fondness his children held for their black teacher in Cambridge, Massachusetts, Marie Louise Baldwin. We discover, with the authors, Calhoun's popularity during his ministry in Nashville, Tennessee, evidenced by the fact that his funeral had to be in the War Memorial Building. We see his unquestioned dedication to scholarship and his effectiveness as a radio preacher.

There is unevenness in the writing but that is understandable with two authors. The division within the Christian Church is outlined in some detail whereas the many divisions within the Churches of Christ are not mentioned. Some "catch phrases" might raise some red flags to some readers, such as this one from page 182: "The fact is the U.C.M.S. became the compliant right arm of the International Convention." In relating the developments of the Restructure of the Christian Church (Disciples of Christ) not all the facts are given. The fear of property being taken away from congregations during Restructure is related but the fact that this did not happen is not mentioned.

This biography is fair for the most part and presents the various sides of the controversy it covers in much detail. It presents facts of Calhoun's life and the effect of controversy on him and his ministry which have not been published before. This presentation is one of the most important contributions of the book and, coupled with the facts of Calhoun's life and ministry, make the book an important contribution to the history of the Movement.

JAMES RUNDLES NAMED FUND

James Rundles, a promising, ambitious scholarly youth, came to the United States from Liberia, West Africa, through the work of Jacob Kenoly, a missionary to Liberia. He attended Southern Christian Institute, Edwards, Mississippi and did further work in preparation for ministry in Kentucky. He served several Disciple congregations in Mississippi, was the first principal of the Martin Elementary School, Jackson, Mississippi and was a carpenter by trade. This named fund is established by his three sons, James, Samuel, Paul, and his daughter, Ruth Easterling, all of whom are members of the United Christian Church, Jackson Mississippi.

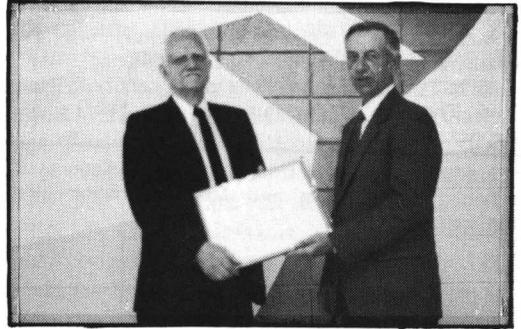
LUBERTA BEATRICE GRIFFIN NAMED FUND

Edwards, Mississippi, a town that was influenced by the sacredness and educational thrust of Southern Christian Institute, was the birth place of Luberta Griffin. Her early secondary and junior college education was done at SCI. She also completed work in Business Administration at Mississippi Valley State University.

Mrs. Griffin taught school in Boliver County, Mississippi, and served as Secretary and Administrator of the Taborian Hospital for sixteen years during which time she was a nominee to the American College of Hospital Administrators. She was the wife of the Rev. E. L. Griffin and this named fund was established by her husband and other family members.

JESSE P. LANSAW NAMED FUND

Danville, Illinois was home to Jesse Lansaw where he worked as an engineer for the city of Danville. He was an active member, deacon, and member of numerous committees in his church in Danville. He and his wife both served on a special committee, "Project 2000", which oversaw many improvements to the church building. He was a veteran of World War II. This named fund was established by his wife Ruth B. Lansaw.



Dr. William A. Sessions, Jr., and
The Rev. Howard A. Marshall

INDEPENDENCE BOULEVARD CHRISTIAN CHURCH RELATED TO TWO LIFE PATRON MEMBERSHIPS

Recently Life Patron Membership certificates were presented to two persons in different ceremonies, both of whom have strong ties to Independence Boulevard Christian Church in Kansas City, Missouri.

A presentation was made to Dr. Will A. Sessions, Jr. who, for many years, was senior minister of the Missouri congregation. Now retired, he is a member of First Christian Church, Ft. Smith, Arkansas. The presentation was made in his home congregation as he and other ministers of the congregation were recognized.

The second presentation was made to Ethel Jane Wylie McDaniels Rubick, a long time member of Independence Boulevard. In addition to serving that congregation in many different volunteer capacities, she has served in her early years as dish washer and later as Interim Director of Christian Education.

Both of these presentations were made in behalf of the Historical Society by Dr. James M. Seale, President.



Mrs. Ethel Rubick and Dr. James M. Seale

GIFTS RECEIVED JANUARY-MARCH 1987

- Mildred Bailey — E. E. Manley and Ray G. Manley Named Fund
- Dr. and Mrs. R. L. Brier — In memory of Edith B. Seale
- Dr. and Mrs. Jay R. Calhoun — In memory of Naomi E. Osborn
- Audrey W. Cooke — In memory of Edith B. Seale
- Mr. and Mrs. J. G. Denhardt, Jr. — Endowment Fund
- Mrs. Ruth Easterling, James, Paul, and Samuel Rundles — James Rundles Named Fund
- Dr. and Mrs. Robert H. Edwards — Robert H. and Betsy B. Edwards Named Fund
- Elkton Christian Church — Harry M. Davis Named Fund
- Joseph B. Fitch — Endowment Fund
- Ruth L. Funk — In memory of Helen Cecile Daugherty Modlish and Gus Peter Modlish
- Edward L. Griffin — Luberta Beatrice Griffin Named Fund
- Dr. and Mrs. Richard L. Harrison — Campbell Bicentennial Fund
- Dr. and Mrs. Edward G. Holley — In memory of Helen S. Mann
- Mr. and Mrs. Edward M. Hoshaw — Edward M. and Laura C. Hoshaw Named Fund
- Dr. and Mrs. Roland K. Huff — In memory of Helen S. Mann
- Mr. and Mrs. Willard L. Humphress — In memory of Edith B. Seale
- Mr. and Mrs. John E. Hurt — In memory of Edith B. Seale
- Mr. and Mrs. John E. Hurt — Rogers-Hurt Named Fund
- Mr. and Mrs. Charles Brewster Jones — Campbell Bicentennial Fund
- Dr. and Mrs. G. Curtis Jones — Endowment Fund
- Dr. and Mrs. Willis R. Jones — In memory of Edith B. Seale
- Mr. and Mrs. Stanley W. Kern, Jr. — Endowment Fund
- Mr. and Mrs. Risley P. Lawrence — Endowment Fund
- Daniel H. MacDonald — MacDonald Named Fund
- Daniel H. MacDonald — In memory of Edith B. Seale
- Dr. Lester G. McAllister — In memory of Edith B. Seale
- Donna and David McWhirter — In memory of Edith B. Seale
- Donna and David McWhirter — In memory of Helen S. Mann
- Mr. C. Frank Mann, Jr. — In memory of Helen S. Mann
- Mr. and Mrs. Walter G. Mason — Endowment Fund
- Dr. and Mrs. Bernard C. Meece — In memory of Edith B. Seale
- Mr. Paul B. Modlish — In memory of Helen Cecile Daugherty Modlish and Gus Peter Modlish
- Dr. and Mrs. Ronald E. Osborn — Endowment Fund
- The Rev. and Mrs. Norman Reed — In memory of Edith B. Seale
- Dr. and Mrs. Jack Reeve — Endowment Fund
- Dr. Jennie S. Renner — William H. and Jennie Knowles Trout Named Fund
- Dr. and Mrs. Forrest L. Richeson — Endowment Fund
- Mrs. Lucile P. Rizer — In memory of Edith B. Seale
- Mr. and Mrs. Charles Jones Russell — In memory of Edith B. Seale
- Mr. and Mrs. Charles Jones Russell — Campbell Bicentennial Fund
- Mr. and Mrs. Charles Jones Russell — Endowment Fund
- Mr. and Mrs. Charles Jones Russell — General Fund
- Dr. and Mrs. James H. Samuel — In memory of Edith B. Seale
- Dr. and Mrs. James M. Seale — In memory of Helen S. Mann
- Dr. Howard E. Short — Howard E. Short Fund
- Dr. Howard E. Short — In memory of Edith B. Seale
- Mrs. Claude E. Spencer — Claude E. Spencer Named Fund
- Mr. and Mrs. Dan Stichman — In memory of Naomi E. Osborn
- Mr. and Mrs. Douglas G. VanderMolen — Endowment Fund
- W. S. Wallace — Endowment Fund
- Miss Elizabeth Weathers — Endowment Fund
- Dr. Henry E. Webb — Endowment Fund
- Eva Jean Wrather — In memory of Edith B. Seale
- Johnny Wray — In honor of Evelyn Martin Ellingson

(Continued From Page 23)

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- Jamieson, Milton. *Treatise on the subject of baptism, principally designed as an exposure of Campbellism*. (Lexington, Kentucky: 1834).
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CORRECTION

In the Spring, 1987, Vol. 47, No. 1 issue of Disciplina a line was omitted from the copy. It would be the last line on page 8. The copy should read: that ministers were simply hired without any thought of ordination. This placed no bar against their conducting...

Discipliana

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

NEW MEMBERSHIP AS OF MARCH 31, 1987

LIFE

1022 Nola Neill Osborn, Eugene, OR.

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Suzanne S. Havens, Lexington, KY.
Elizabeth K. LaPrade, Tenafly, N.J.
Carrie Peterson, Altadena, CA.
Harrison Somah, N. Little Rock, AR.

REGULAR TO PARTICIPATING

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Mrs. J. Haley Scott, Columbia, TN.

REGULAR

Leonard Allen, Abilene, TX.
Don E. Archibald, Manhattan Beach, CA.
Mary Ayers, Lakeland, FL.

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George F. Pickens, Long Bottom, OH.
Michael Szpak, Washington, D.C.
Danny Lee Wise, Columbus, OH.
David Edward White, Milligan College, TN.

“CAMPBELL: MARX TO JACKSON” EVA JEAN WRATHER, SPEAKER FOR DCHS ASSEMBLY DINNER

As a prelude to the celebration of the bicentennial birthdate of Alexander Campbell, Eva Jean Wrather will address the Historical Society Dinner at the General Assembly of the Christian Church (Disciples of Christ) to be held in Louisville, KY, October 20, 1987. The dinner will be at 5:30 at the Commonwealth Convention Center.

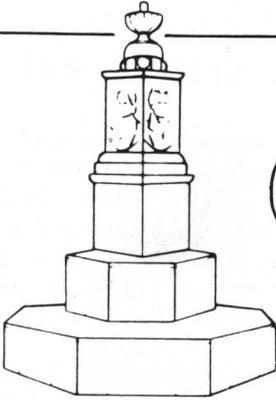
Tickets may be purchased in advance from the Society until October 1, 1987. The cost is \$9.50. Use this order blank for ordering tickets prior to the Assembly. Send your check and the enclosed form to Disciples of Christ Historical Society, 1101 19th Avenue, South, Nashville, TN 37212.

Number of tickets desired _____ Enclosed is \$9.50 per ticket.

Please send tickets to: _____

Address _____

City _____ State _____ Zip _____



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall, 1987, Vol. 47, No. 3



EVA JEAN WRATHER TO SPEAK "CAMPBELL: MARX TO JACKSON"

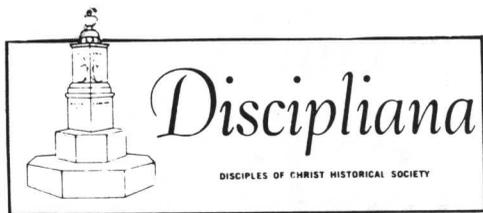
To launch the celebration of the 200th birth date of Alexander Campbell, the Historical Society invites you to hear Eva Jean Wrather, Campbell scholar and biographer, speak at the Society dinner in Louisville, Kentucky, on October 20, 1987. The dinner, which will be held in connection with the General Assembly of the Christian Church (Disciples of Christ), will be held at the Commonwealth Convention Center at 5:30. It is open to all persons.

Miss Wrather is the foremost scholar of



Alexander Campbell, having traveled extensively studying his life and work. She is the author of a book on Campbell's life, as yet unpublished, which many have said could be the best treatment of the life of Campbell since Robert Richardson wrote Campbell's memoirs. Her presentation in Louisville will be the first of several series of lectures which will be presented by the Historical Society during 1988.

Tickets to the dinner may be secured by using the order form on the back of *Discipliana*.



Fall, 1987, Vol. 47, No. 3

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

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

Postmasters: Send form 3579 to 1101 19th Avenue, South, Nashville, TN 37212.

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.

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JUST HOW WIDE IS THE SOCIETY'S FIELD OF SERVICE

In 1986 the Historical Society received materials for preservation from 540 different sources in 35 states. These included congregations, individuals, areas and regions of the church, educational institutions, benevolent groups and all of the general units of the Christian Church (Disciples of Christ).

In the same year the Society responded to requests from 513 different sources. These came from the groups mentioned above and persons in seven foreign countries. Many of these requests were for specific information or for pictures which could be reproduced from the material in the archives. The daily mail brings questions and inquiries about the early or more recent life of the church. Generally there is a positive response but occasionally the answer has to be "no material available."

Hardly a work day passes without the personal visit of some researcher asking for help. It may be an author who comes working on a book, a professor preparing lectures, a local historian searching for unknown tidbits about the congregation, a biographer looking for both pictures and material to complete a sketch or a complete biography. In the years of a Disciples' General Assembly, there are always hurried requests for information, pictures, tapes or actions from the proceedings of previous assemblies. Occasionally there is the legal request for documentation for verification, clarification or as a measure of proof for the courts or the Internal Revenue Service.

Behind the scene at the Society there is the daily work organizing and preserving the material in such a way that today's visitor will not have to wait until tomorrow to obtain what is needed. The cataloging of books is a fairly simple job compared with the arranging of archival material in personal paper collections or in organizational files. The next time you write, call or visit the Society looking for information we hope to be able to say without hesitation, "Here it is."

James M. Seale
President

NBA: THE WOMAN'S MOVEMENT COMES TO THE DISCIPLES

*Hiram and Marge Lester**



Mrs. Mattie Younkin — one of the founders of the N.B.A. The first to travel among our churches for support

“In the beginning...the story of The National Benevolent Association of the Christian Church (Disciples of Christ) is, very simply, the story of women and faith.” This sentence from the forthcoming history of that Association sets the crucial context for understanding NBA’s founding and early development.¹

Disciple histories give little space to NBA and its founding, but the story of the small group of St. Louis women who formed it in 1887 is well-known to readers of *NBA Family Talk*. However, even NBA publications obscure the degree to which these women, as women, were pioneers.²

NBA was the dream of Sarah Matilda Hart Younkin,³ or Mattie as she was known to her friends. Orphaned in her early teens and farmed out to relatives in Illinois, she graduated from Abingdon College (later merged into Eureka College) and married her schoolmate, Edwin E. Younkin, a

Disciple minister and noted surgeon and medical educator of the late 19th century. On a visit to her *alma mater* when she was 43, something happened to Mattie Younkin which changed the course of her life.⁴

Returning to St. Louis, Mattie called together a small prayer group of women and formed a sisterhood that resulted in the founding of NBA. On a February night in 1886, the original group of six met to pray in a basement room of old First Christian Church in St. Louis. Their purpose soon emerged:

We conceived as our sole purpose the task of helping the helpless — to give a home to the homeless, to provide care for the sick and comfort for the distressed. In other words, the purpose of the organization was to restore to the church that brotherly love and benevolence taught by Christ and practiced by the disciples in the early days of the church.⁵

On January 10, 1887, the women formed a permanent organization and elected Elizabeth Hodgen as President, Fannie Shedd (later Fannie Ayars) as Corresponding Secretary, Donie P. Hansbrough as Recording Secretary, and Mrs. G. P. Wiggin as Treasurer. Elizabeth Hodgen’s \$25 for the first Life Membership was unanimously set aside as a nucleus for a “Home” building fund. On March 10, 1887, the state of Missouri granted a charter to The Benevolent Association of the Christian Church.⁶ Mattie Younkin was elected missionary (or solicitor) and given the task of seeking support for the Association’s work.

In January, 1889, the women voted to “rent a house and open a home for children only.” Ida Harrison, “having a conveyance at her disposal,” chaired the search for a suitable building. Mrs. D. E. Cook offered her services as matron and said “if the Board suffered for lack of support she would suffer with it.”

With less than \$50 on hand, a five-room cottage was rented for \$25 per month. The building fund of \$181.90, plus \$119.25 received from the four St. Louis churches, constituted the total capital with which Christian’s Orphans’ Home, the first NBA facility, was opened.

The Home was besieged with applications. During the first year, 13 dependent children received care. By the end of 15 months, an eight-room house had to be rented, and Mrs. Younkin began fundraising for their own building. By 1891, they had the money to purchase a city lot.

Only two men had encouraged the women at the beginning and few supported them as they went along. Now two men, F. M. Call and W. W. Dowling, the publishers of *Young Folks*, helped raise \$10,000 for the new building on condition that the Home be located near an established St. Louis Disciple congregation. Soon their vision of a Christian Church Home for homeless children was a reality.

These women were in the forefront of a growing child welfare movement, but starting a Home for needy children was not what made them pioneers.⁷ What was new was their 20th century vision that their little organization could give form to a denomination's response to the destitute homeless.

Our efforts were to lay a good foundation in plans and to get our people interested in the need of this work. We had not the experience of any like association to guide us. There was no national benevolent association in any church body. We were pioneers in this work.

From the beginning, these pioneers intended to start America's first denomination-wide response to the needy.⁸

This progressive idea was joined to one even more radical. They shared the conviction that women might take active roles in Disciple public affairs and organize for the whole denomination.⁹ They received little male encouragement — so little that they were careful to remember every male (*both of them*) who encouraged them that first year — but they were undeterred. Even the Christian Women's Board of Missions (CWBM) seems to have resented NBA's intrusion into denominational life.¹⁰ But still they were determined to lead a whole denomination to restore the early church's concern for the helpless to the center of its spiritual life.

LeRoy Ashby has correctly observed, "The beginning of NBA owed far more to the tenacity of these women who battled considerable odds than it did to enthusiastic recognition from Christian congregations across the country."¹¹ But that was not how the women saw it. As far as they were

concerned, the acceptance of their work as the church's responsibility and their recognition as The *National* Benevolent Association of the Christian Church was central to their vision and mission.

If the women thought that the creation of a Home for homeless children would cause the Disciple establishment to make benevolence central or recognize the Association as the responsible national agency for benevolence, they were mistaken. Rebuffed again and again by both the General Convention and the state conventions, they called their own convention in 1892. When the 1895 General Convention in Dallas agreed to consider a petition to recognize NBA as an agency of the church, a hostile majority tabled the resolution.

The "feeble, pleading, outstretched arms that needed help" and their own oneness growing out of the urge to live socially purposeful lives in a society that offered few culturally acceptable public roles for females drove them on in the face of frequent, humiliating rejection. LeRoy Ashby comments:

The sarcasm she confronted in Dallas grew partly out of opposition to establishing a national organization separate from the church, but the fact that Younkin was a female unquestionably sharpened the hostility of her opponents. According to the association's magazine, elders, ministers and convention managers, who saw no place for a woman in the program of the church, battled her again and again.¹²

Mattie Younkin tried every tactic to get a few minutes on convention programs. She became Missouri's first ordained woman minister in 1895. She hung around the platform steps, waiting for an unexpected opening should a speaker be delayed by accident (or by sympathy for her work). In refusing to let her speak, one preacher blurted out, "There is no time to hear you — we are here to preach the Gospel!"

Finally, on October 19, 1899, the Golden Jubilee Convention of Disciples recognized the Association and its benevolent ministry as an approved work of the Christian Church. It had taken 12 years, and not all who began lived to see the victory. Cancer had taken Mattie Younkin's life on October 13, the same week that NBA received General Convention approval. She had blessed each of her sisters personally as they left St. Louis for Cincinnati, and they

telegraphed her as soon as they were sure that the effort would succeed. She had fought the good fight and the victory was hers!

NBA mushroomed to 11 units in the next decade. By November, 1908, there were six Children's Homes, three Homes for the aging, and two small hospitals and schools for nurses, each with its own governing board of local church women. During the earlier struggle, Mattie had predicted to Fannie Ayars that, when NBA became a respectable success, persons of influence (men) would take the ministry away from them. Before Mattie died, three field men had to be hired to replace her. In 1901, the office of General Secretary was created, and George L. Snively, the profeminist minister of Jacksonville, Illinois, was appointed. The board minutes show the progression — first, a typewriter, then a secretary, and next...

In 1908, NBA came to the end of an era. Fannie Shedd Ayars stepped down after three years as President, and that position went to a man, the first of an uninterrupted line. Mrs. Hansbrough reports: "It was then that it came about that the NBA passed into the control of the men and out of the hands of the women." J. W. Perry, Vice President of the National Bank of Commerce of St. Louis, assumed the position because, in Ayars' words, "it seemed wise, for the present, to call to the leadership of this great work a thoroughly seasoned and tested business man."

Board minutes and NBA publications make the transition seem so agreeable and smooth, but later events show how painful it was. Mrs. Ayars described it to an NBA volunteer in this way:

...but in time some of the older Homes became jealous of the younger and the Boards differed. About that time Brother Mohorter (the second General Secretary) decided that the Benevolent Association had gotten to be too big for the women to control; that it needed a business man at the head of it, and by maneuvering that would do credit to Tammany Hall they succeeded in having elected a man as president and as first vice-president, also as treasurer and himself as general secretary. So instead of a Board of women as it had been for almost twenty years, the officers now are five men and two women.¹³

It was not easy to forgive the male take-over, even after the years of sexual discrimination had become a part of NBA's unwritten history. One result was the loss of the Babies' Home and the Christian

Hospital and Training School for Nurses in 1911. Perhaps the most stressful event in NBA history, the minutes crackle with its tension, but no clear explanation is ever recorded; the minutes do indicate that fiscal and personal tensions continued into the 1930s. Even after two decades, Donie Hansbrough still felt the pain of Fannie Ayars' departure.

For the women who remained loyal to a male-controlled NBA, the memories of the sexual discrimination did not die. One issue of *The Christian Philanthropist* in 1914 was devoted to the "splendid women" — the "royal sisterhood" — who founded NBA. Emphasizing that "the work of child redemption has been essentially a woman's work," one article told how Mattie Younkin had urged her vision upon a largely disinterested denomination. Another article emphasized that females run the various homes through their boards and committees.

A picture of Mattie Younkin dominates the front page of this 1914 issue of *The Christian Philanthropist* with the words, "The N.B.A., Born in Woman's Loving Heart," on the left and "The N.B.A., Led by Woman's Skillful Hand" on the right. We have long failed to hear the protest in this summary of NBA's beginnings.

FOOTNOTES

¹ Hiram and Marge Lester, *Inasmuch... The Saga of NBA* (tentative title) (St. Louis: 1987), is the first comprehensive history of The National Benevolent Association of the Christian Church (hereafter NBA). Release of this pictorial history is anticipated in October, 1987.

² For two years, we have examined the NBA archives in St. Louis and at the Disciples of Christ Historical Society in Nashville. Descendants of early leaders and other researchers have willingly shared photograph albums and old family letters with us. Thanks to their letters, memoirs and hand-written minutes, the founders, especially Mattie Younkin, Donie Hansbrough, and Fannie Shedd Ayars, have become living persons to us.

We are especially grateful to Landonia P. Hansbrough (Donie to her sisters and Mrs. J. K. Hansbrough in most of her thousands of signatures) for the several editions of her typed memoirs of NBA. When The Benevolent Association of the Christian Church was organized in January, 1887, she was elected Recording Secretary. During the first year, she and Fannie Shedd changed offices, and Donie Hansbrough served NBA as Corresponding Secretary for 50 of its first 100 years. For almost 30 years, she also was editor of *The Orphan's Cry* and its successor, *The Christian Philanthropist*, NBA's first two monthly interpretative publications.

³ It is easy to establish that Mrs. Younkin's name was Matilda and that her sisters called Mattie. We have been

able to find no explanation for Disciple histories and publications, including NBA publications, calling her Martha Younkin. The only Martha Younkin we have been able to locate is her mother-in-law, but that does not seem to explain the mistake. James H. Mohorter, NBA General Secretary in the 1920s and F. M. Rogers, Mohorter's successor, who implies that he remembers Mrs. Younkin, calls her Martha Younkin. By the time that she wrote her last set of NBA memoirs in the mid-1930s, Donie Hansbrough, who knew Mattie well and gives many examples of her correct name, was also occasionally calling her Martha Younkin.

⁴There is ample evidence in the sources of this life-changing experience on the trip to Abingdon College, but we have found nothing to indicate what the experience was or what the nature of the change was, except that it was connected with her new activism for the homeless. We have sought to deal more extensively with the sources and models of the female social-activism of Mattie Younkin, Fannie Shedd Ayars and the other NBA founders in a soon-to-be published essay, entitled "Feminism, the WCTU and the Founding of NBA."

⁵Unless otherwise noted, all blocked quotations in this essay come from one or more of the editions of Donie Hansbrough's NBA memoirs.

⁶The corporate name was legally changed to The *National Benevolent Association of the Christian Church* in 1904 because that name more explicitly expressed their original mission and because it better represented what they had become. George L. Snively, the first General Secretary (1901-1905) of the Association and a Disciple minister noted for his ability to raise millions of dollars for new church buildings, claimed credit for instigating the change in names.

⁷After all, 247 homes of similar nature were established in the United States between 1890 and 1900. More homes for indigent children were started in that decade than in any other in American history.

It must be emphasized that the women were in the forefront of the Progressive Movement with its emphasis on "Homes" as opposed to the dark asylums of the 19th century. In fact, in some ways they were more progressive and sensitive to children than other Progressives who insisted that all children must be placed in "real" homes and limited the children they accepted to adoptable ones. The NBA was very active in placing adoptable children in Christian homes, but they recognized that some needy children were, for various reasons, unadoptable, and that many were children of widowed mothers who also needed support. They employed widows, boarded children while mothers sought work, ran temporary shelters and did some day-care work. From the beginning, they insisted that the ministry of the church should be shaped by the needs of those ministered to.

⁸Disciples have never had a monopoly on local autonomy; in 1887, and for a long time thereafter, all Protestant benevolent enterprises, as well as most of the Catholic and fraternal efforts, were local, separate and scattered. Even 50 years later, the Disciples of Christ was still the only major American denomination with a national benevolent agency and strategy.

From the earliest days the NBA women planned to establish a protective network of institutions across the nation. The fact that no national benevolent association existed in any denomination did not deter them. While there was as yet only one home, they worked out many of the basic issues of ownership, management, promotion, mutual responsibility and investment which still characterize the relationships between NBA and its 62 Centers a hundred years later.

⁹Hiram Lester in a soon-to-be published essay, entitled "The Beginnings of Disciple Ecumenism. No. 1" has traced the beginnings of voluntary societies in the Second Awakening of the United States and the United Kingdom. That essay traces the lineage of The Christian Association of Washington, Pennsylvania, in the development of these first voluntary, evangelical societies.

The Second Awakening at the beginning of the 19th century, which initiated the era of the great voluntary philanthropic and moral societies, also freed women to organize locally to "do good." By 1860 almost every congregation had its Dorcas Society, Widow's Mite Society, and King's Daughters aimed at supporting the benevolent and missionary work of the church.

Beginning with the organization of the interdenominational Women's Union Missionary Society of America in 1861 and of the Women's Board of Missions of the Congregational Church in 1868, the post-Civil War period saw the rapid multiplication of national societies in every major denomination to coordinate the missionary activity of women. The Christian Woman's Board of Missions (CWBM), founded in 1874, was quickly the largest and most successful of the three Disciple missionary societies.

But all of these national women's societies, including CWBM, were for women, i.e., to recruit women, to develop a missionary awareness in women, to harness the resources of the church's women. Such activity might be despised or viewed with envy by the male religious establishment, but it was acceptable. After all, it was women organizing women to do women's work.

¹⁰We have not examined the CWBM files at the Disciples of Christ Historical Society in Nashville in order to document exactly the leaders' early reaction to NBA. Three bits of evidence supports our suggestion that CWBM was not sympathetic with the new organization:

1. In the 1890's each of the Disciple societies received significant financial aid from offerings received in local churches on each society's special day. NBA unilaterally chose Easter for their offering day because no other society had chosen that holiday and Disciples generally did not celebrate Easter. NBA took much criticism for adopting a "popish" holiday, but just as soon as it became clear NBA could raise significant money in Easter offerings, CWBM claimed Easter for their special offering.

2. NBA undertook a 12-year, difficult, and often humiliating struggle to win acceptance by the General Convention of the Disciples of Christ, which was controlled by CWBM, ACMS and FCMS. They were usually not allowed to display materials or

speak at the convention. There is no evidence, known to us, of a case in which a CWBM leader protested the treatment of Mattie Younkin or offered to share her allotted program time with the NBA missionary. At least, some of the male leaders shared their time with Mattie and tried to get the NBA petition introduced to the Convention.

3. When the Board of Managers of the newly-formed UCMS approved the recommendation that the Orphans' and Old Peoples' Homes would only receive the amount budgeted to them, even when the special offerings designated for the Homes by the churches well exceeded that limited budget, Mrs. Atwater of CWBM joined in the recommendation to the Board of Managers.

¹¹LeRoy Ashby, *Saving the Waifs: Reformers and Dependent Children, 1890-1917* (Philadelphia: Temple University, 1984), p. 76. Ashby's excellent third chapter basically supports the contentions of this essay. It is a critical study of the early years of NBA and several other Progressive experiments in child-saving; it places them all in the context of the developments of the Progressive Era.

¹²*Ibid.*, p. 78-79.

¹³Unpublished letter from Fannie Shedd Ayars to Mrs. Joseph Husband, dated December 19, 1917. Our study of the jealousies between the boards of the early St. Louis tends to confirm the first sentence. Both Mrs. Ayars and James H. Mohorter were passionately committed to the care of the needy, as well as strong, somewhat dominating personalities. They had very different understandings of the stewardship of NBA; Mohorter won (?), but Fannie Shedd Ayars became the principal founder of the benevolent work of the Christian Churches and Churches of Christ, as well as being one of the six who founded NBA and probably the one chosen by Mattie Younkin for her successor.

*Hiram and Marge Lester are ministers of the Christian Church (Disciples of Christ) and write extensively on historical subjects. Hiram Lester is professor of Religious Studies at Bethany College, Bethany, West Virginia.

REED LECTURES FOR 1986 NOW AVAILABLE

The Power of the Press is the subject of the 1986 Forrest F. Reed lectures sponsored by the Disciples of Christ Historical Society. The lectures were given by Richard T. Hughes, Henry E. Webb and Howard E. Short. They discussed the unique position of the editor's chair in the Campbell-Stone Movement. Richard Hughes presented the contribution of David Lipscomb and *The Gospel Advocate*. Henry Webb discussed *The Christian Standard* and its editors focusing on Isaac Errett and Russell Errett. Howard Short brought his experience as editor of *The Christian* to his lecture as he highlighted the contribution of *The Christian Evangelist*, its successors and its editors.

These lectures, published by the Disciples of Christ Historical Society, are now available from the Society at a cost of \$5.00 plus postage and handling of \$1.00.

Audio cassettes of the lectures are available for \$15.00 for the three cassettes or \$5.00 for each lecture. Postage and handling for each order is \$1.00.

NOTICE OF CHANGE OF ADDRESS FOR DISCIPLES OF CHRIST CONGREGATIONS

Beginning with either the fall or winter issue of *Discipliana*, the copy will be addressed to the congregation instead of the minister. This is the copy which each congregation of the Christian Church (Disciples of Christ) receives because of its giving through Basic Mission Finance. In the past these have been addressed to the minister. PLEASE NOTE, all ministers who are members of the Society will continue to receive their personal addressed copy as usual.

The mailing list for *Discipliana* and for the membership of the Historical Society will soon be on the computer at the Society and the above mentioned changes will be made when that changeover is completed. Anyone who is a member of the Society and does not receive *Discipliana* quarterly should contact the Society directly.

PUT A DATE ON YOUR CALENDAR

LECTURE SERIES in recognition of the 200th birthdate of ALEXANDER CAMPBELL

Ft. Worth, TX. . . . March 16-17, 1988

Los Angeles, CA. . . . April 18-19, 1988

Indianapolis, IN. . . . October 10-11, 1988

"It is decreed, that every system of Government not based upon the true philosophy of man — not adapted to public opinion, to the genius of the age, shall fall into ruins."

A. Campbell

EDUCATION FOR MINISTRY AMONG THE DISCIPLES OF CHRIST

by Ronald E. Osborn*



November 9, 1982, Ronald Osborn, responding to presentation of Festschrift.

The Education of the Founders

Given the prevailing level of formal education on the nineteenth-century frontier, the founders of the Christian Church were learned men. Barton W. Stone met the academic qualifications for the Presbyterian ministry by studying at David Caldwell's Academy in North Carolina, an institution not unlike the Tennents' Log College. Thomas Campbell graduated from Glasgow University and then attended the seminary of the Old Light Anti-Burgher Seceder Presbyterians at Whitburn. Delayed by shipwreck when the family set out from Northern Ireland for America, Alexander Campbell put the winter in Glasgow to good use, taking courses at the university and at the Haldanean Seminary. Though he did not attend college in this country, he continued a demanding course of study with his father as tutor, built an impressive personal library, sustained a regimen of intensive reading throughout life, and was reputed to be one of the erudite intellectuals of the American West. Walter Scott took a degree from the University of Edinburgh before coming to the United States; in Pittsburgh he studied the Bible and the history of the early church under the tutelage of David Forrester, pastor

of the congregation of "Kissing Baptists."

All four of the founders were frontier intellectuals; they preached, lectured, and edited journals, and three of them taught school; Alexander Campbell attained fame as a debater. All these activities required continuing study, and the four may be fairly described as well read in the recognized British and American works. The younger Campbell was also acquainted with books of substance intended for the general reader in that day before academic specialization. The four gave little attention to the work of contemporary German philosophers and biblical scholars or even of Immanuel Kant, who died just before the Campbells came to America. In the best sense of the term, all four were folk-theologians;¹ their doctrine was in intention derived from the New Testament and argued on scriptural and logical grounds; their intellectual universe was that charted by John Locke and the Scottish Common Sense School; the issues they addressed were those which most concerned the lay mind and the welfare of the congregations. They had little interest in the technical work of contemporary theologians, which they regarded as unprofitable speculation in relatively inconsequential matters of opinion. On everything that truly mattered, God had uttered saving truth in the revealed Word. They intended to speak where the scriptures speak.

The Colleges

Like the Western pioneers of the various denominations, the founders saw the need for institutions to educate a new generation of leaders in church and state; they could not long be satisfied with informal efforts like the "School of Preachers" that brought neophytes together for just a few days.² In 1836 Bacon College, named for the famed seventeenth-century intellectual, opened its doors at Georgetown, Kentucky, with Walter Scott as president; soon it merged with Transylvania University in Lexington. Campbell launched a new "Seminary of Learning," Bethany College in western Virginia in 1840.³ Just after mid-century, Western Reserve Eclectic Institute (now

Hiram College) in Ohio, Northwestern Christian University (now Butler) in Indiana, Walnut Grove Academy (Eureka College) in Illinois, and Christian University (Culver-Stockton College) in Missouri began operations. As president of Bethany, Campbell placed his mark on the entire enterprise, for the other schools acquired luster by calling Bethany graduates to their faculties.

Concerned with the education of leaders for the churches, the colleges served the ideal of the responsible Christian well versed in the Bible and the liberal arts; education for future preachers was the same as for members of the congregations. Determined that Bethany College should not be confused with or develop into a theological seminary, Alexander Campbell wrote into its charter a proviso prohibiting the establishment of a theological professorship there. From the campuses a stream of young leaders grounded in the faith returned to the churches to strengthen their life, and for generations Bethany and Hiram were "household words" among Disciples.⁴ In their eagerness they founded many schools which could not scrape up the resources to survive, but a few in the South and West managed to endure; the youngest of the liberal arts institutions, California School of Christianity (Chapman College), was established in 1920.

A Distinctive Program of Ministerial Education

With the passing of the founders, a new generation of leaders worked out a program of ministerial education peculiarly suited to the genius of the Disciples and the situation of the churches: an intensive course of specialized study concentrated on the scripture.⁵ The College of the Bible pioneered the new approach in 1865 as part of Kentucky University, with which Transylvania had been consolidated. Like the theological seminaries of the denominations, it offered a three-year program, but rather than theology it emphasized the content of the Bible, with some work in preaching. Designed for college graduates, it was open to others as well.⁶ Until the end of the nineteenth century, most students pursued the program leading to the diploma while also working toward a baccalaureate degree in liberal arts; but relatively few completed both courses

of study. That was no great matter, for the churches welcomed the young preachers so well versed in biblical knowledge.

The pattern of intensive Bible courses, designed for ministers with an education in the liberal arts, spread to other Disciple colleges: Hiram, Butler, Eureka, Drake, Add-Ran (Texas Christian), and Oklahoma Christian (Phillips) ran flourishing Bible departments of Bible colleges in the period between the Civil War and World War I (and even later), open to undergraduates, but in most cases leading to a diploma or M.A. degree.⁷ The concept reached its most grandiose expression in 1908 when Eugene Divinity School in Oregon changed its name to Eugene Bible University.⁸

Designed for students who attended to be — and in most cases had already begun to be — preachers, these programs were "professional" in intent. Large ministerial associations on the campuses cultivated zeal, fellowship, and high morale. Although the curriculum had a particular focus, the location alongside or within small liberal arts colleges exposed ministerial students to professors and fellow students from other departments and to the intellectual atmosphere and broad culture of the general community, while the curriculum itself called for some work in the humanities. Yet despite the obvious service of the Bible programs to the churches and the sizeable number of students they attracted, some faculty members in arts and sciences, along with some trustees, resisted their rapid growth, believing that they compromised the character of the colleges.⁹

In a time when congregations exercised all too readily and sentimentally their power to ordain, the academicians struggled to build a consensus establishing the B.A. degree as a minimal requirement for ordination. In 1915 the Disciples Board of Education, comparing the ideal "preacher's preparation" to that of "the best qualified lawyer, physician, teacher, or scientist," urged that those entering the ministry should have a "recognized academic degree" and be "especially trained in biblical subjects and pastoral ministrations." But not until 1939 did the International Convention of Disciples of Christ adopt educational guidelines for ordination: "A full college course and, if possible, graduate training in religion."¹⁰ Even then, a three-year reading

course, with approved experience as a licensed minister, was suggested as an alternative for the person not in a position to earn a degree.

At midpoint in the twentieth century, terminology shifted from the Bible department or college to department of religion. The stronger programs raised requirements for entrance, added professional degrees, and gradually evolved into theological seminaries. We shall come to that story shortly.

One variation on the program of the Bible departments was the Bible chair, an original contribution in higher education, established by the Christian Woman's Board of Missions at the University of Michigan in 1893, then at the University of Virginia, and other state schools; it seemed evident to Disciples at that time an introductory course in religion should be a course in Bible content. While the Bible chairs were intended as a service to students generally, they succeeded in recruiting a number of ministers.¹¹ Another variant was The College of Missions set up by CWBM in Indianapolis, adjacent to the campus of Butler University. Under the dynamic leadership of Charles T. Paul, it offered work in what would now be called missiology, history of religions, cultural anthropology, and apologetics as preparation for the large number of young persons preparing to go into service overseas.¹² Similar to the training schools then flourishing in several of the denominations, the institution attained a strong reputation.

While historians customarily note the influence of editors during the Disciples' first century, they have accorded insufficient recognition to the professors of Bible and the ministerial presidents of the colleges. In an age before the Ph.D. degree was expected, the "gentleman scholar" dominated American higher education. He possessed keenness of mind, love of learning, wide erudition, strong convictions, and the ability to inspire — or at least discipline — youth. In a church that had no "teaching office" other than the local eldership, and at a time when its intellectual life was largely self-contained, the influence of such stalwarts as W. K. Pendleton, C. L. Loos, J. W. McGarvey, Robert Milligan, H. W. Everest, Jabez Hall, D. R. Dungan, E. V. Zollars, Clinton Lockhart, Frank H. Marshall

(the last two of these men earned the Ph.D. degree), and others of their type can hardly be overstated. Not only did they instruct hundreds of preachers-to-be, imparting "sound doctrine" and zeal for the plea; they wrote the textbooks and the Bible lessons in the popular journals, spoke as headliners at state and general conventions, conducted evangelistic meetings, served as arbiters of doctrinal disputes, and provided role models for generations of ministers. Most of them doubled as editors of or contributors to "brotherhood" journals and played a leading part in the organized life of the movement. When the stirring of new ideas in the world at large began to agitate the serenity of Zion, Disciples concerned with the intellectual issues organized annual Congresses to hear divergent viewpoints on such topics as evolution, biblical criticism, and federation (the emerging ecumenical movement), and these professors from the colleges had star billing.

The Independent Bible Colleges

The new intellectual movements in the world at large and the readiness of some preachers and professors to discuss them, or even modify their thinking in the light of them, led to two diverse movements: the evolution of theological seminaries and the emergence of a new type of Bible college. One of the first of these latter was the Nashville Bible School (1891), where the emphasis fell on memorizing the sacred text.¹³ Another early starter was Johnson Bible College, begun as the School of the Evangelists in 1893 in the mountains of Tennessee. The Nashville school provided leadership for the Churches of Christ, but Johnson furnished hundreds of preachers for the Disciples.

As secularism and liberalism gained a footing in the liberal arts colleges and the seminaries, and as conservatives stepped up their attack on the United Christian Missionary Society and other cooperative institutions, scores of new independent Bible colleges sprang up to offer an alternative program for the education of preachers. While at first glance it seemed to resemble that of the early College of the Bible at Lexington and the other colleges already discussed, there was a crucial difference — inspired by a fear of modern learning, intense opposition to religious liberalism, and suspicion of urban culture,

all exacerbated by rivalry between publishing houses and emerging schism between cooperatives and independents. Isolated for the most part from the larger world of higher education, the new schools conceived of their task as one of indoctrination.

For many years the Bible Colleges promoted their program as offering sufficient preparation for ministry, but after World War II the pattern of going to seminary took hold, with Butler School of Religion (now Christian Theological Seminary) and Phillips serving as the most common destinations. As dissatisfaction with all the Disciples schools increased and as some of the independent Bible colleges raised the academic standing of their faculties, a few institutions evolved seminaries of their own. At the time of Restructure, all of the "Bible colleges" left the Disciples. Only one liberal arts institution, Milligan College, identified primarily with the "independent" churches, as did its affiliated seminary, Emmanuel School of Religion. Northwest Christian College, continuing a program like that of the Bible colleges, but holding regional accreditation, persisted in its efforts to relate to both Disciples and "Independents."

Compared with the number of preministerial students now enrolled in the liberal arts colleges of the Disciples, the independent Bible colleges have clear numerical predominance. They have largely achieved their purposes of indoctrination, for the uniformity of viewpoint among "independent" ministers is striking.¹⁴ Measured however against the trends described thus far in this study, one can only consider their program a cultural anachronism in need of radical revision. Few of their recent graduates have entered the ministry of the Disciples.

The Arrival of the Seminaries

By 1890 Yale Divinity School had begun to attract young Disciples who went beyond college to pursue their education for the ministry, and several young scholars entered the Ph.D. programs in religious studies at Yale University and the University of Chicago. By 1894 the Disciples Divinity House had been established in affiliation with the new Divinity School at the latter institution. Exposure to the ferment of scholarship in the larger religious world

caused excitement and consternation among Disciples. Ministers who were open to discussion of the new ideas organized the Campbell Institute in 1896, a somewhat elite intellectual fellowship since it required the B.A. degree for membership. For two generations it was an important forum — until the daring notions which had once seemed so startling became commonplace to a seminary-educated ministry.¹⁵

The involvement of Disciples at the cutting edge of theological scholarship had a profound effect on the College of the Bible at Lexington and on the departments of religion in the liberal arts colleges, which began to move toward the new standards and methodologies. In 1914 the school at Lexington replaced its diploma with the then standard postcollegiate degree for ministers, Bachelor of Divinity. The old Bible department at Butler University became the College of Religion in 1924, with emphasis on postgraduate work, after an earlier brief attempt at the end of the nineteenth century. At Drake, Phillips, and Texas Christian universities, the Bible colleges placed increasing emphasis on the M.A. and B.D. degrees; as early as 1928 the Conference of Bible Teachers from schools affiliated with the Disciples Board of Education formally recommended "two of five years of graduate training for our ministers."¹⁶ Nevertheless ordination with the B.A. alone remained common until World War II, and the schools offered various options for conflating the three-year B.D. program with studies taken for the B.A., so that most students managed to complete the two degrees in five or six years. (The pattern was common among American seminaries at the time.)

The formation of the American Association of Theological Schools in 1938 put considerable pressure on institutions to conform to the standards of the strongest seminaries, though among Disciples at the outset only College of the Bible at Lexington could qualify for accreditation. (The Disciples Divinity House at Chicago was of course affiliated with an accredited school.) The other Disciples "seminaries" were ineligible because of their practice of using the same faculty for college and seminary work and of mingling undergraduate and graduate students in the same classes. By the formation of the Graduate Seminary in 1944,

Phillips became the first school to adopt the nomenclature; Drake and Brite opted for the name Divinity School, following usage which prevailed at Yale, Chicago, Vanderbilt, and other universities. When the School of Religion separated from Butler University in 1958, it took the name Christian Theological Seminary, the first institution among Disciples to avow a title which would have been anathema two or three decades earlier, and College of the Bible became Lexington Theological Seminary in 1965. The new nomenclature did not introduce a new ideal of education; rather it acknowledged a change that had already occurred in the character of the schools.

Meanwhile Disciples Divinity House at Vanderbilt had begun operation in 1942 and the Disciples Seminary Foundation launched its association with the School of Theology at Claremont in 1960; for a time also a Disciples House operated in connection with Yale Divinity School. Disciples institutions now affiliated with the Christian Church (Disciples of Christ) are Brite Divinity School, Christian Theological Seminary, Disciples Divinity House at the University of Chicago, Disciples Divinity House at Vanderbilt University, Disciples Seminary Foundation, the Phillips Graduate Seminary, and Lexington Theological Seminary.

Seminary education became normative for ministers of the Disciples, as for the other "people's churches" which had flourished on the frontier, only after World War II. During the postwar prosperity and religious boom of the 1950s, the seminaries enjoyed a period of rapid expansion, being flooded with the normal contingent of recent college graduates, large numbers of veterans studying on the G.I. Bill, and a considerable number of ministers in mid-career who now saw the necessity of a professional degree. Not until 1957 did Disciples of Christ in International Convention vote to establish the B.D. degree as the minimal educational standard recommended for ordination. The current "Policies and Procedures for the Order of Ministry" adopted by the General Assembly in 1973 list the A.B. degree and the first professional degree from an accredited seminary as basic standards.

During the postwar decades of rapid growth, an impressive expansion of faculties

took place; the total number of fulltime professors in the four Disciples seminaries increased from 26 in 1945 to 58 in 1986. (At the time of its closing Drake Divinity School had seven professors, not included in these totals.) Virtually all the new teachers had the Ph.D. or Th.D. degree, which, if not exactly a rarity in these schools before World War II, had been regarded as a mark of unusual distinction. Today the entire teaching force, with hardly an exception, and that usually in the practical field, holds earned academic doctorates. Disciples predominate in the faculties, but scholars belonging to other denominations are numerous, called both for mastery in their disciplines and with the purpose of enhancing the ecumenical character of theological education. In the faculties at Chicago, Claremont, and Vanderbilt, Disciples are, of course, a small minority.

Professors in the seven institutions enjoy intellectual collegiality in scholarly organizations representing the various disciplines, in such organizations as the Association of Disciples for Theological Discussion¹⁷ and the Commission on Theology of the Council on Christian Unity, and in occasional guest lectureships. While each school has a distinctive ethos and particular strengths, the mutual suspicion regarding theological stance which lingered only a few decades ago has dissipated. A professor in any of the schools could now be intellectually at home with the faculty of any of the others, though one might feel less comfortable with unfamiliar regional mores or colleagues whose research interests do not fit with one's own. Since all hold common assumptions, one faculty can hardly fault another on academic commitment, curricular requirements, or library resources; though the schools offering Ph.D. programs may acknowledge a stronger institutional obligation to advanced research than do others. A study of the catalogs, however, suggests that all seven schools are trying to do pretty much the same thing in the education of ministers and offer remarkably similar programs.

This material is taken from the book, *The Education of Ministers for the Coming Age* and was published by Christian Board of Publication, St. Louis, Missouri.

End Notes

1. Albert C. Outler applies this term to John Wesley; it is equally applicable to Campbell.

2. Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History*, Christian Board of Publication, 1948, p. 298. Henry K. Shaw, *Buckeye Disciples: A History of the Disciples of Christ in Ohio*, Christian Board of Publication, 1952; cf. John M. Imbler, "Theological Education in the Thought of Alexander Campbell," (Christian Theological Seminary, 1980) pp. 39-40.
3. For a brief account of Bethany and its influence, see D. Duane Cummins, "From Buffalo to Claremont," *Impact*, 11, (1983), pp. 5-13.
4. A. McLean, *History of the Foreign Christian Missionary Society*, Revell, 1919, p. 106.
5. John M. Imbler, "By Degrees: The Development of Theological Education within the Disciples of Christ," (Christian Theological Seminary, 1981), S.T.M. Thesis, pp. 12-14.
6. Dwight E. Stevenson, *Lexington Theological Seminary, 1865-1965: The College of the Bible Century*, The Bethany Press, 1964, pp. 29-36.
7. First among Disciples, Drake University awarded the B.D. degree in 1882, but the development did not evoke wide enthusiasm. See Imbler, "By Degrees," pp. 24-25.
8. C. F. Swander, "Making Disciples in Oregon," Oregon Christian Missionary Convention, 1928, p. 145.
9. Ronald E. Osborn, *Ely Vaughn Zollars*, The Bethany Press, 1947, pp. 169-172; cf. Frederick Augustus Henry, *Captain Henry of Georgia: A Family Chronicle*, Gates Press, 1942, in passim.
10. For the 1915 recommendation see "The Yearbook: Churches of Christ (Disciples)," 1915, p. 46; cited in Imbler, "By Degrees," p. 40. For the 1939 action see *Department of Church Development and Evangelism, License and Ordination of the Christian Ministry, A Report Prepared by the Committee on Effective Ministry of the Home and State Missions Planning Council (Disciples of Christ)*, The United Christian Missionary Society, 1948, p. 10; cited by Imbler, "By Degrees," p. 50.
11. Garrison and DeGroot, *The Disciples*, pp. 378-379.
12. William E. Tucker and Lester G. McAllister, *Journey in Faith: A History of the Christian Church (Disciples of Christ)*, The Bethany Press, 1975, pp. 309,322.
13. Earl Irvin West, *The Search for the Ancient Order: A History of the Restoration Movement, 1849-1906*, Gospel Advocate Company, 1949-1950, pp. 11,376.
14. Laurence C. Keene, "Heirs of Stone and Campbell on the Pacific Slope: A Sociological Approach," *Impact*, 12 (1984), pp. 46-51.
15. Samuel C. Pearson, "The Campbell Institute: Herald of the Transformation of an American Religious Tradition," *The Scroll: Journal of the Campbell Institute*, 62, 2, (Spring 1978), p. 1-63.
16. Conference of Bible Teachers in Schools Composing the Membership of the Board of Education, Indianapolis, Ind., Feb. 13 and 14, 1928, cited in Imbler, "By Degrees," pp. 51-52. For extensive background on the Disciples ministry during this phase, see Riley Benjamin Montgomery, *The Education of Ministers of Disciples of Christ*, The Bethany Press, 1931.
17. See Samuel C. Pearson, Jr., "The Association of Disciples for Theological Discussion: A Brief

Historical Appraisal," *Encounter* 37, 3 (Summer 1976), pp. 259-283.

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JOHN R. AND NANNIE SHELTON SLOAN NAMED FUND

John and Nannie Sloan were charter members of the First Christian Church, Princeton, West Virginia. She led in organizing the Ladies Aid and the Missionary Society and he was the first Timothy of this congregation. A graduate of Bethany College, John received his ministerial degree from the Divinity School of Vanderbilt University, Nashville, Tennessee. He served pastorates in West Virginia, Virginia, Kentucky and Tennessee. The Named Fund was established by their daughter, Nancy E. Sloan.

GUS PETER AND HELEN CECILE DAUGHERTY MODLISH NAMED FUND

Helen and Gus Modlish were life long members of the First Christian Church, Jennings, Louisiana. Mrs. Modlish played for worship services for over forty years and was a leader in the women's work. Mr. Modlish served as a Sunday School teacher, superintendent, treasurer, and a member of the Board of the church. Helen Cecile Daugherty Modlish was the daughter of Leonard and Essie Bonner Daugherty, a granddaughter of George Washington Daugherty, and a great granddaughter of James Daugherty of Hodgenville, Kentucky. Gus Peter Modlish's parents immigrated to this country from Poland. Helen and Gus met while he was in service and were married in 1919. They celebrated sixty-seven years of married life together, most all of it spent in Jennings. This named fund was established by their son, Paul Bonner Modlish, and others.

HENRY K. SHAW NAMED FUND

Dr. Shaw served as Senior Librarian at Christian Theological Seminary, Indianapolis, Indiana, prior to his retirement. He was a founding member of the Society and served on the Board of

Trustees of the Disciples of Christ Historical Society from 1941 until 1971. He continued to serve as a Trustee Emeritus until the time of his death in 1985. Dr. Shaw was Pastor of four congregations in Ohio and was Head Librarian at Christian Theological Seminary, 1957-1973. He was the author of four books, two of which were regional histories of the church. This named fund was given by friends in memory of Dr. Shaw.

ROBERT AND AGNES BURNS NAMED FUND

Dr. Robert W. Burns served as Senior Minister of Peachtree Christian Church in Atlanta, Georgia, from 1930 to 1970. His wife, Agnes, has been his help-mate through that ministry and continues in that capacity in their retirement. Upon retirement from the pastorate of the Peachtree congregation Dr. and Mrs. Burns devoted full-time to pastoral counseling and care through Christian Church Counseling, Inc. in Atlanta. Dr. Burns served as a Trustee of the Disciples of Christ Historical Society from 1947 to 1971 and continues to serve as Trustee Emeritus. This Named Fund was established with the Society by their many friends at Peachtree Christian Church on the occasion of the Burns' sixtieth wedding anniversary.

JENNIE STEINDORF RENNER NAMED FUND

As a world traveler, writer, and active lay person in the church, Mrs. Renner was recognized for her commitment to the total ministry of the church when she was given the Doctor of Humanities Degree from Bethany College, her alma mater. She served as a Trustee of the Disciples of Christ Historical Society from 1958 to 1975 and continues to serve as Trustee Emeritus. She is a resident of Cleveland and a member of the Euclid Avenue Christian Church. This named fund was established through the Renner Foundation established by her late husband, Dr. R. Richard Renner.

JAMES M. AND DUDLEY H. SEALE NAMED FUND

Dr. and Mrs. Seale are active members of Vine Street Christian Church. They have been residents of Nashville for almost five years where Dr. Seale serves as President of the Disciples of Christ Historical Society. This named fund for the Seales was established by their family and friends in recognition of their 35th Wedding Anniversary.

BOOKS RECEIVED

Listed below are some of the books recently received by the Disciples of Christ Historical Society for their collection. Many individuals and publishers are aware of the need to preserve their publications and make their works available. The Historical Society attempts to acknowledge this awareness periodically.

Campbell, Dyre. *The unquenchable flame*. (Edmond, Oklahoma: author, 1986). An autobiography.

Classic themes of Disciples theology: rethinking the traditional affirmations of the Christian Church, edited with an introduction by Kenneth Lawrence. (Fort Worth, Texas: Texas Christian University Press, 1986). \$20.00.

Hamilin, Griffith A. *Remember, renew, rejoice: 150 years of Disciples in Mid-America, 1937-1987*. (Jefferson City, Missouri: The Sesquicentennial Committee, The Christian Church (Disciples of Christ) of Mid-America, 1986).

Johnson, Mayme Hart. *A treasury of Tennessee churches*. (Brentwood, Tennessee: J.M. Productions, 1986). ISBN 0-939298-60-0 A history of all denominations but includes congregations related to the Campbell-Stone Movement.

Marshall County, Tennessee: a sesquicentennial history. (Lewisburg, Tennessee: Marshall County Historical Society, 1986).

Maxey, Robert Tibbs. *Alexander Campbell and the peculiar institution*. (El Paso, Texas: Spanish American Evangelism, 1986). Discusses Campbell's views of slavery.

Mitchell, Lena. *The Broadway Centennial story, 1886-1986: celebrating 100 years of commitment and challenge*. (Wichita, Kansas: Broadway Christian Church, 1986).

Morgan, Art. *Forty moments of peace*. (Corvallis, Oregon: Moment Ministries, 1985). Poems and meditations.

O'Day, Gail R. *The Word disclosed: John's story and narrative preaching*. (St. Louis: C B P Press, 1987). ISBN 0-8272-4219. \$7.95.

Pharr, David. *Modern messages from the minor Prophets*. (Abilene, Texas: Quality Publications, c1986). ISBN 0-89137-330-6. \$4.95.

Pickerrill, Harry Lynn. *To help individuals grow: a record of ministry at Guild House (University of Michigan), 1934-1957*. (Ann Arbor, Michigan: Memorial Christian Church, 1986).

Continued on Page 47

BOOKS RECEIVED...Continued from Page 46

- Rutherford, Rodney V. *Things pertaining to life and Godliness: studies in the Epistles of Peter, John and Jude*. (Knoxville, Tennessee: East Tennessee School of Preaching and Missions, 1987). The 1987 East Tennessee School of Preaching and Missions Lectureship.
- Shoop, William G. *Food for the fed up*. (Columbus, Georgia: Brentwood Christian Press, 1986). ISBN 1-556-30034-4. A book of sermons.
- So great a cloud: *women of the Christian Church in Georgia, 1882-1986*. (Macon, Georgia: Christian Church in Georgia, Christian Women's Fellowship, 1986).
- Stemmler, Guin Tuckett. *Putting life together: musings for the modern woman*. (St. Louis: C B P Press, 1987). ISBN 0-8272-2932-1. \$6.95.
- Thomas, Leslie G. *The Bible is the Word of God: some interesting facts regarding the Bible in the making*. (Abilene, Texas: Quality Publications, c1986) ISBN 0-89137-326-8. \$1.60.
- Turner, Marie. *Logan County, Kentucky, Churches of Christ*. (Russellville, Kentucky: Marie Turner, 1982). Available from the author, Rt. 6, Box 304, Russellville, Kentucky 42276.
- Watkins, Keith. *Thankful praise: a resource for Christian worship*. (St. Louis: CBP Press, c1987). ISBN 0-8272-3650-6. \$9.95. Prepared for the use of the Christian Church (Disciples of Christ) by Ronald J. Allen, Michael K. Kinnamon, Linda McKiernan-Allen, Katherine G. Newman Kinnamon, Keith Watkins.
- Wrede, Mary Magdalene Stoup. *Rings of faith*. (Hillsboro, Indiana: author, c1985). ISBN 0-9615969-0-2. A collection of poems.

GIFTS RECEIVED APRIL-JUNE 1987

- Homer M. Cole — Endowment Fund
- Dr. and Mrs. Lorenzo J. Evans — Endowment Fund
- Dr. and Mrs. Robert O. Fife — Endowment Fund
- Dr. and Mrs. Edward G. Holley — In memory of Walter I. Dobbins
- Dr. and Mrs. Willis R. Jones — Edgar DeWitt and Frances Willis Jones Named Fund
- Mr. and Mrs. Everett Landman — General Fund
- Dr. and Mrs. Ronald E. Osborn — In memory of Henry K. Shaw
- Peachtree Christian Church, Atlanta, GA — In honor of Dr. and Mrs. Robert W. Burns
- Mr. and Mrs. Garrett Pennington — General Fund
- Dr. Orvil D. Peterson — Endowment Fund
- Dr. and Mrs. Lester B. Rickman — General Fund
- Renner Foundation — Jennie Steindorf Renner Named Fund
- Mr. and Mrs. Charles Jones Russell — General Fund
- Mr. and Mrs. Charles Jones Russell — Endowment Fund
- Mrs. Marian Savage — Endowment Fund
- Dr. Howard E. Short — The Howard E. Short Fund
- Nancy E. Sloan — John R. and Nannie S. Sloan Named Fund
- Mr. and Mrs. Floyd Thompson — In memory of Walter I. Dobbins
- Dr. and Mrs. Larry O. Toney — General Fund
- Dr. and Mrs. Harold R. Watkins — In memory of Edith B. Seale
- Mrs. Yvonne C. Webster — General Fund
- Contributors to the Campbell Bicentennial Fund
- Dr. and Mrs. Richard L. Harrison
- Dr. Lester G. McAllister
- The Rev. and Mrs. Peter Morgan
- Dr. and Mrs. Harold R. Watkins
- Contributors to the James M. and Dudley H. Seale Named Fund
- Mr. and Mrs. Warren G. Bailey
- The Rev. and Mrs. J. Howard Baxter
- Dr. and Mrs. Leonard Boynton
- Mr. and Mrs. J. H. Bryant
- R. B. Capps
- The Rev. and Mrs. Farris Clifton
- Dr. and Mrs. Edward F. Coffman, Jr.
- Mr. and Mrs. M. Thomas Collins
- Mr. and Mrs. John Cunningham
- Mr. and Mrs. Glen E. Ewing
- Dr. and Mrs. H. Jackson Forstman
- Mr. and Mrs. Walter Hadley
- Dr. and Mrs. Walter Harrelson
- Dr. and Mrs. Roland K. Huff
- Mr. and Mrs. John E. Hurt
- Daniel H. MacDonald
- Mr. and Mrs. David McFadden
- Donna and David McWhirter
- Dr. and Mrs. John Wade Payne
- Mr. and Mrs. Charles W. Ransler
- Mrs. Katherine M. Reed
- The Rev. and Mrs. Robert G. Ricks
- Dorothy Sawyers
- Dr. and Mrs. John W. Schweikert
- Mr. and Mrs. William H. Smith
- Mr. and Mrs. Floyd Thompson
- Dr. Mossie Allman Wyker

Discipliana

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

NEW MEMBERSHIP AS OF JUNE 30, 1987

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Dr. Robert W. Burns, Atlanta, GA.

PARTICIPATING

Dr. & Mrs. Arthur L. Buell, St. Louis, MO.

Dr. Fred B. Craddock, Chamblee, GA.

REGULAR TO PARTICIPATING

Mrs. Majorie J. Fish, Hermosa Beach, CA.

REGULAR

John B. Brentlinger, Broken Arrow, OK.

Gary Cheatham, Muskegee, OK.

Jean R. Creamer, Washington Court House, OH.

Delmar D. DeBault, Lake Wales, FL.

Everett Donaldson, Mt. Sterling, KY.

Lucritia Henderson, Ayden, N.C.

Mrs. Mary Knupp, Whittier, CA.

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Historical Center, Atlanta, GA.

Rachel E. Scott, Memphis, TN.

Timothy F. Teater, Starkville, MS.

University Christian Church, Memphis, TN.

Mrs. Gloria White, Newport Beach, CA.

STUDENT TO REGULAR

Dr. Larry R. Colvin, Carrollton, TX.

Arvy G. Dupuy, Jr., Florence, AL.

Rev. Douglas W. Smith, Claremont, CA.

RESTORATION CENTER WORKING ON CAMPBELL FILM

The Center for Restoration Studies at Abilene Christian University is working on a major documentary film about the life and work of Alexander Campbell. The film will be released next year to commemorate the 200th anniversary of Campbell's birth on September 12, 1788.

The Campbell film will be one hour long and will be a historical documentary. It will be filmed at historical locations in the United States and Great Britain associated with the Campbell family.

Along with the film taken on location, the Campbell film will include interviews with church historians about Campbell's life and the influence of his work.

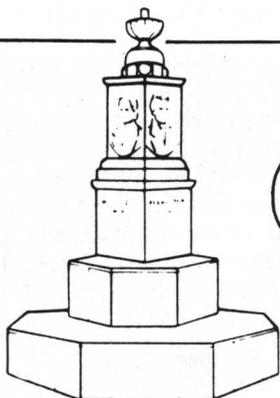
The film will also include interviews with historians from restoration traditions including Miss Eva Jean Wrather. Miss Wrather is a Disciples scholar who has given a lifetime to studying Campbell and spent twenty-five years writing a 3,000-page biography of Campbell.

Number of tickets desired _____ Enclosed is \$9.50 per ticket.

Please send tickets to: _____

Address _____

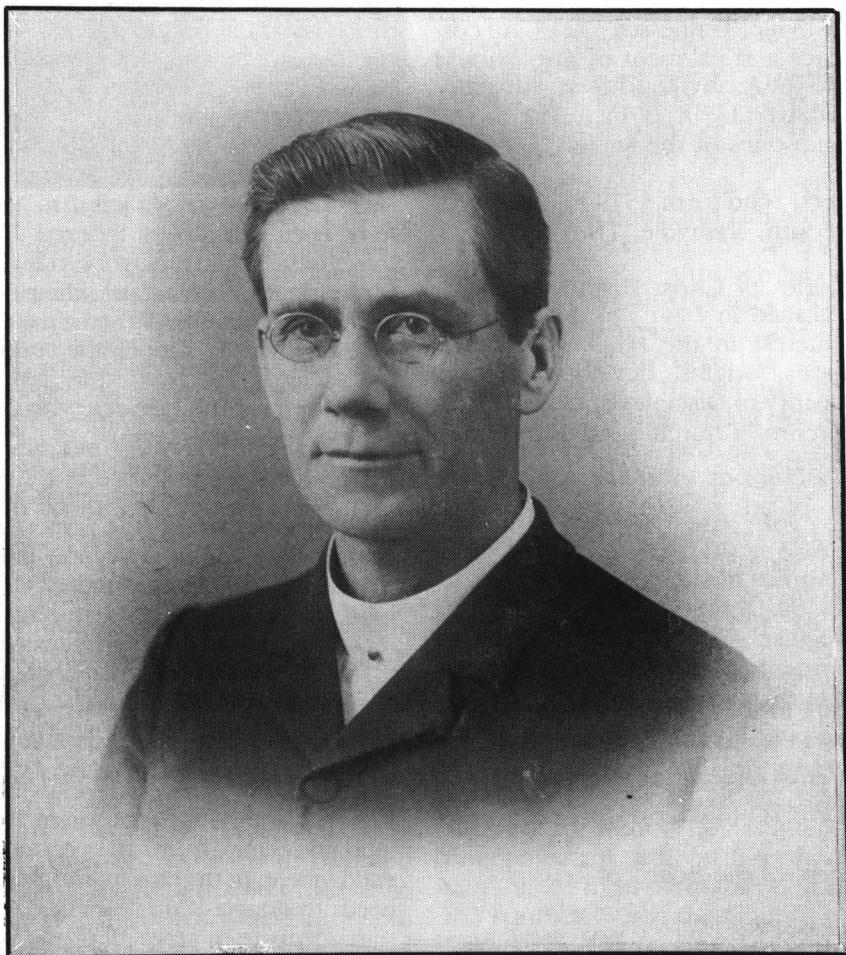
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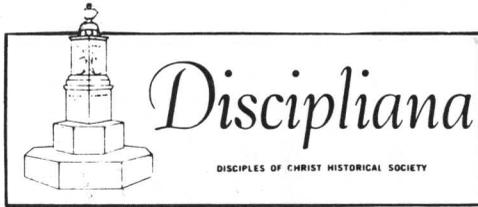
DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter, 1987, Vol. 47, No. 4



T.B. LARIMORE

(See story page 51)



Winter, 1987, Vol. 47, No. 4

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

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

Postmasters: Send form 3579 to 1101 19th Avenue, South, Nashville, TN 37212.

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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A GROWING ENDOWMENT!

Indexing, inventorying, and cataloging are all important responsibilities of a library and archives. Without them it would not be known where to find material or even what material was available. Yet to get this work done requires staff time and expertise. Much, but certainly not all, of the material held by the Historical Society has been properly and adequately prepared for research and use.

Last year the Historical Society received twenty percent more material than the year before. This material is wanted and sought after. It is material which has important historical significance to the total life of the church. Yet the librarian and archivist, one person, is the only staff member prepared to work with this material.

David McWhirter, the Librarian and Archivist of the Society, often has to spend, not just hours, but days working with a personal paper collection. For instance, the personal paper collection of Peter Ainslie required eight full working days to fully index. The Society presently has over one thousand such collections and yet less than one hundred have been completely indexed. The others have only an initial cursory index.

Additional professional library staff is a necessity for the Society in the next few years. To enable this to happen the endowment of the Society must grow, thus permitting the annual income of the Society to include the addition of staff.

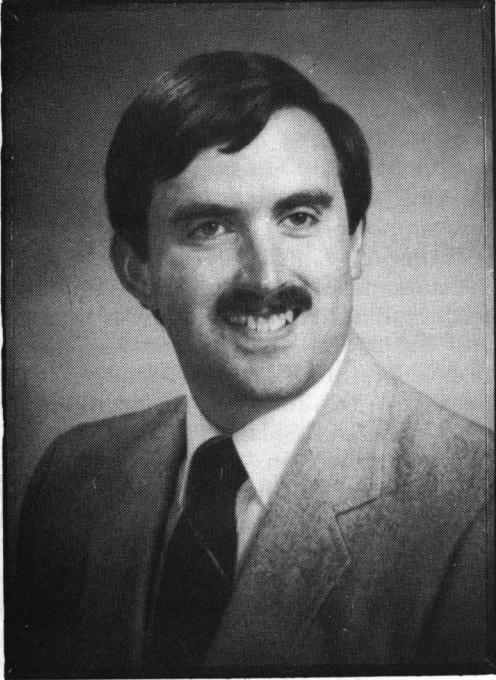
Also, additional staff time is needed in cataloging books and periodicals and keeping track of the materials the Society should be getting. The library collection this year has already grown by four hundred volumes and more than one thousand requests for help or requests for preservation have been received.

Service is a most important ingredient of the Historical Society's ministry. Yet to give service requires adequate staff. It is for this reason the Historical Society is seeking to dramatically increase its endowment funds. Last year twenty-eight percent of the Society's income came from the earnings of its endowment. In the near future, the percentage needs to double if the Society is to have the staff adequate to serve all of the individuals, congregations, and institutions of the church who turn to it for help.

James M. Seale, President

T.B. LARIMORE AND DISCIPLES DIVISION

by Douglas A. Foster*



Douglas A. Foster

...if you deem it possible to believe it possible for a man to be in no sense a partisan, but just simply and solely a Christian, in this intensely partisan age, please try to believe that I am not a partisan. To do good, I must love my brethren, and never refuse to fellowship them—ANY OF THEM—simply because we do not understand all questions alike.¹

So wrote the respected evangelist and educator T.B. Larimore in 1897 in reply to an "open letter" which pushed him to declare his position on a number of divisive issues.

The last quarter of the nineteenth century was a tumultuous period of the Restoration Movement. One major division took shape and was realized, and the roots of a second division began to grow. The problem, however, was perceived quite differently by different people. Many who favored the missionary society and use of instrumental music in worship accused the "conservatives" or "antis" who opposed those things of insisting that in order to be accepted as true Christians, others must hold the same opinions about the society and instrument as they—matters that were certainly not terms of fellowship in New Testament times. Others contended that the

"progressives" or "digressives" had added unauthorized items to God's clear plans for evangelization and worship, and had forced those innovations upon many who had strong objections to them. Each side accused the other of being responsible for the rapidly solidifying division.

There were some, however, who attempted to defuse the explosive situation and hold the movement together. One of those peacemakers was Theophilus Brown Larimore.

Larimore was born in Jefferson County, Tennessee on July 10, 1843. Nothing is known about his father except that he abandoned the family in 1852 prompting his mother Nancy to move the family to Sequatchie County, Tennessee. Although Larimore had little opportunity for education, he learned to read and taught himself enough to be accepted at Mossy Creek Baptist College (today Carson-Newman College) in 1859.

While at Mossy Creek a revival swept through the school, and Larimore sought a conversion experience according to Calvinist teaching. Although he fasted and prayed for days, the revival ended without the longed-for experience. Larimore was so distraught over his failure that the president of the school, N.B. Goforth, offered to baptize him anyway, stating that his life had been so exemplary, perhaps conversion had taken place gradually and imperceptibly.² Larimore refused the offer. He later discovered that his mother and sister had been baptized by "Christian" preachers from north Alabama, but was still convinced that baptism without a prior experience was not valid.

The outbreak of the Civil War cut Larimore's schooling short. In August 1861 he enlisted in the Confederate Army, serving primarily as a scout until captured by Federal troops in mid-1863. He was released and allowed to return home after taking a noncombatant oath, but was then exposed to violence from partisans on both sides of the conflict. When the family's house was burned by Confederate vigilantes in late 1863, Larimore packed their belongings and moved them all to Hopkinsville, Kentucky.

At Hopkinsville Larimore was hired to

teach at a female academy run by two elders of the local Christian Church, Enos and J.C. Campbell. Under the teaching of those elders, Larimore dropped his Calvinistic beliefs and was baptized on July 10, 1864, his twenty-first birthday. He soon began making short devotional talks for the congregation, and decided eventually to dedicate his life to the preaching of the gospel. Determined to secure ministerial training, he traveled in 1866 to Franklin College, near Nashville, to study under the widely known Southern Disciples leader, Tolbert Fanning. Afterward he preached and taught school in Tennessee, Mississippi and Alabama, and eventually began his own school at Mars Hill, near Florence, Alabama, on land inherited by his wife, Esther Gresham.

From 1871 to 1887 Larimore operated Mars Hills Academy, dedicating half of each year to the school and half to evangelism.³ As the divisive controversies in the movement heated up, he was prompted to try his hand at journalism. In 1875 he announced the publication of a journal to be entitled *The Angel of Mercy, Love, Peace and Truth*. In the midst of the often inflammatory journalism of the day, Larimore attempted to calm the situation by printing only articles of a positive nature. His optimistic hopes for the magazine led him to print twenty-five thousand copies of the initial issue. The editorial policy was announced as complete avoidance of "all unpleasant discussion and personal references. One harsh, unkind or unpleasant word will be sufficient reason for consigning to the flames any articles written for its pages."⁴ Two full pages of each issue were given free to advertise all other Disciples periodicals whether conservative or progressive, with the endorsement, "We heartily recommend them all."

Poor financial support forced Larimore to suspend publication of *The Angel* and a short-lived successor, *The Little Angel*. No doubt the real underlying reason for their failure was a perceived lack of relevance by his intended readership. The other papers were filled with arguments for and against the missionary societies, instrumental music in worship, and other assorted controversies often involving exciting feuds between colorful leaders. Larimore's paper carried devotional articles on topics such as heaven,

obedience and evil communications. Many of the articles were written by women, a factor also out of keeping with Disciples journalism of the day. Reading only Larimore's papers, one would have had no idea that there was any trouble at all in the Disciples movement. His strategy of strengthening the movement by ignoring the difficulties and concentrating on positive, undisputed Bible teaching rallied few supporters.

Larimore's fame as an evangelist grew as his students left Mars Hill and invited their teacher to hold revivals all across the south and the nation. By 1887 he was turning down hundreds of invitations yearly because of lack of time. This prompted his decision to close Mars Hill and devote full time to evangelism.

In his preaching he meticulously avoided any reference to the controversial issues. While this allowed him to be asked to preach for both conservative and progressive churches, it eventually led to harsh criticism from leaders on both sides. he was "boycotted" in Texas by many pro-instrument churches for his refusal to openly endorse the use of instruments. Conservatives criticized him for preaching for churches that used instruments in worship and supported the societies.⁵ While the harsh words and treatment hurt him deeply, they did not dissuade him from his decided course of action.

In the summer of 1897 an incident took place which severely tested Larimore's stance on the issues. In July there appeared in the *Christian Standard* and the *Christian-Evangelist* an "Open Letter to T.B. Larimore" written by a former student, then Alabama State Evangelist, Oscar Pendleton Spiegel. In the letter Spiegel urged Larimore not to be silent while those of his own religious family were drifting apart. Larimore owed it, Spiegel insisted, to himself, his family, his friends and to God to "speak out on some matters now retarding the progress of the cause of Christ." The issues he listed were instrumental music in worship, missionary societies, cooperation meetings and salaried preachers.⁶

In his lengthy reply Larimore strongly reaffirmed his intentions of staying out of the fights and maintaining fellowship with

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Peking and Beyond

by Winnifred Smith*

The contrast of Peking of forty-five years ago and Beijing of today is beyond imagining. The loneliness then of visiting the Imperial Palace or the Temple of Heaven off limits to the Chinese in 1940 and the joyfulness of throngs of Chinese looking at their historic places today is a study in stark contrast.

In fact, in just about every aspect of living then and now, it is a new world! The street scenes then of beggars tugging at you; swarms of man-drawn rickshaws; of heavily overloaded carts being pulled by men; of a few curb side stands selling roasted peanuts or sweet potatoes, their sweet aroma conflicting with the stench of sewage flowing in the gutters, all is gone. There are road side stands but the sewage is gone. Small children still wear split bottom pants and mothers still hold them over the curb for the little ones to urinate but no more do adults use the streets for their bodily functions. The streets are immaculate, constantly being swept by old ones.

I knew the west had contributed to China's change, but I was overwhelmed by the extent of new buildings with their accompanying cranes and bulldozers necessary to accomplish the high rise development of world wide corporate buildings and apartments. I constantly asked myself, "What will happen to the Chinese love and reverence for the old; exquisite workmanship, deference to courtesy, family cohesion and all that I associate with China being China—the oldest *growing* civilization in the world.

The contrast in worship experiences was just as great. We attended worship in Peking, Wuhu, and Shanghai in the forties. Now, the evident joyfulness, and thankfulness to God for bringing them through their wilderness was thrilling to experience. Music was an important part of our worship in Beijing on our first Sunday in China. A woman with a lovely voice was "lining out" the hymns to be sung later. This was one-half hour before worship began, a form of religious education. Sunday Schools are forbidden. They were singing in harmony with which I had struggled when I was asked to direct a choir in the forties. Ancient Chinese music does not lend itself to harmony with its

limited scale. We partook of the Lord's Supper by going to the chancel rail. The Chinese moved forward with evident anticipation and joy. Truly they came for the bread of life.

Memories crowded my mind of my first communion in Wuhu. As each row was served by the deacons, they stood, received, and held the bread with both hands until the row was served then they partook together. Likewise, they held the cup with both hands until partaking together. I puzzled over this custom until I observed that in their courteous behavior with one another, they never give anything to another with one hand. They offer tea, a book, whatever with both hands. The recipient must stand and receive with both hands. This is a symbol of giving and receiving with joy, serving one another with your whole being. How could they receive the greatest gift of life otherwise?

In Hefei, the only other worship service experienced, the church was overcrowded — stuffed! We found many old friends who could only say, "It has been too long." There is more sense here up-country of a conflict between the church and the government. But at least worship is continuing with a large group of seminary students giving attendance and some leadership.

In what I have said, I do not mean to imply that life is a bed of roses. But the continuing grubbing just to stay alive is no longer primary. The wild inflation of the forties that required a shopping bag full of money to buy even a few necessities is gone. A stable economic system provides the citizen with enough money for food and by saving to storm the stores for dress items.

The wiping out of highly infectious diseases is perhaps the greatest accomplishment. Smallpox that formerly wiped out extended areas, T.B., and trachoma that seemed to be endemic, all are gone. The tremendous number of blind people (from trachoma) are no longer tapping their way with a cane. The splotches of blood left by T.B. victims as they spit their way down a street are no longer tolerated. Posters everywhere educate. Their motto: "Do not spit" or "one child per family" are proving effective. The future? Observing their pragmatic nature at

(Continued on Page 61)

CANE RIDGE PERSONALITIES

by C. Duke Payne*



C. Duke Payne

Whether it is by accident or design is altogether fitting and proper for us to be at Cane Ridge on this particular day, the 28th of June. It was on this date in 1804 that Barton Stone and five other men put their signatures on what they called "The Last Will and Testament of the Springfield Presbytery," a document comparable to the Declaration of Independence of our nation. It set us free to think and act freely, independent of any authority except the Bible. I have chosen to talk about some of the Cane Ridge personalities who are not so familiar to us as Barton Stone.

The first of such persons is Robert W. Finley, a Presbyterian minister and Revolutionary War soldier. At the suggestion of Daniel Boone who told him this was the finest land in Kentucky, he came here in 1784 with a small exploring party and decided this was the place he wanted to live and work. However, when he went back home to North Carolina where he had been a missionary to the wild frontier, his family did not share his enthusiasm for a move way

out here at the western end of America. So they compromised and moved north to what is now West Virginia. There Finley was pastor of two churches; but the urge to get to this place would not die, especially since there was a highway of water from where he was to Limestone, or what is now Maysville, Kentucky. So in 1788, aboard three flatboats and with all who would come with him, he started on his voyage to Kentucky. We are told the boats were launched at the mouth of George's Creek. I suppose I have asked fifty different people who came here from West Virginia about the location of George's Creek; finally I found a woman who said, "I think I know where it is. I will find out for sure and let you know." Later she wrote and said that George's Creek flows into the Kanawha River five miles from Charleston. So I feel certain in saying the people who built the Cane Ridge meeting house floated down the Kanawha to the Ohio, then down the Ohio to Maysville. They bought land at Stockton's Station near Flemingsburg, but after one year resumed their journey to the Cane Ridge.

Robert Finley was a graduate of Princeton, so he saw the need here for a school as well as a church. As quickly as possible, therefore, he built what he called the Log Cabin Seminary. The little school lasted just five years, but in that time it produced an amazing number of outstanding ministers, educators, and lawyers who are among the Cane Ridge personalities.

Three of the ministers who signed the Last Will and Testament — McNemar, Dunlevy, and Thompson — received part of their education here. Robert Trimble, for whom Trimble County, Kentucky is named, was educated here. He became a lawyer and then Chief Justice of the Kentucky Court of Appeals. Next he was appointed, by President James Madison, Judge of the Federal District of Kentucky, and then elevated by President John Quincy Adams to the Supreme Court of the United States. His distinguished career began right here at the Log Cabin Seminary. Augusta College in the town of Augusta, just about seventy-five

miles from here, was the first college to be established by the Methodist Church in America. The year was 1822; and one of its first, if not its very first president, was James Finley, a graduate of the Log Cabin Seminary. Augusta College was later reorganized as Kentucky Wesleyan College.

Of the ministers who followed Barton Stone at Cane Ridge certainly John A. Gano is a peer of them all. He was born in 1805 and lived for eighty-two years; but if you add up the years he served here, his 59 years at Leesburg, his 55 years at Old Union, and 30 years at Newtown, the total is 174. He also served at Paris, Cynthiana, Antioch, Mt. Carmel, and other places, so it is obvious that he preached about once a month at each place. If you would like a sample of his oratory, I refer you to the "Cane Ridge Reader," where you will find the discourse he gave here as a tribute to Barton Stone some eight months after Stone's death.

When Gano first became a student under Barton Stone, he expected to become a lawyer and was admitted to the bar at age nineteen. He must have practiced some law to support himself after he became a minister, for he tells us: "In preaching the gospel gratuitously for six years, I became somewhat in debt." He had been a member of a devout Baptist family, and when his older sisters learned he had united himself to a strange new "sect," they asked a prominent Baptist minister to ride seventy miles and hopefully show him the error of his ways. The good man accepted the task and walked into Gano's room just when he was reading his New Testament. He said, "Brother John, I am glad you have determined to devote your life to the service of Christ, but I think you had better have taken your stand with the church of your fathers . . . your grandfather, John Gano, was an eminent Baptist minister." But Gano placed his hand on his Bible and said, "If you will show me in this Book where it says, 'Deny yourself and take up your cross and follow your grandfather,' I will follow mine while I live; but I read it, 'Deny yourself and take up your cross and follow Christ,' and I intend to follow this teaching if it separates me from all my kindred on earth."

The two men talked late into the night and part of the next morning. When it was time for the visitor to leave, he took Gano by the hand and said, "Brother John, you are right,

and I will take my stand with you." His name was Jacob Creath, and he preached the rest of his life as a Christian Church minister.

John Gano did one thing here that perhaps he should not have done. He planted a pine tree near the grave of Barton Stone and it grew too well. One of its roots ran under the foundation of the monument to Stone and gradually tilted it out of line.

Probably the most widely known lay person of Cane Ridge is the sculptor Joel Tanner Hart, but thousands who know him as an artist do not know he was once a member of Cane Ridge Church. As a young man he came to Little Rock, just down the road from here, and began his work as a stone mason. Houses all around here have steps, chimneys, and foundation stones dressed by him. In his spare time he carved figures of people and animals from wood and stone.

At the age of twenty-three Hart moved to Lexington and worked in Pruden's Marble Factory, the firm which executed the Barton Stone monument. You can see the name Woodruff and Pruden at the base of it. After five years of carving marble mantels and lettering gravestones, he opened a studio and hoped for patrons. His very first one was Cassius M. Clay who sat for a portrait bust in plaster. Mr. Clay was so highly pleased with the result that he ordered it done in marble, at a price of \$500.00. That was Joel T. Hart's first fee as an artist.

A short time later he went down to the Hermitage and did a similar bust of Andrew Jackson. Then followed one of Alexander Campbell when Campbell came to Lexington for his famous debate on Christian baptism. It was done in plaster, but nearly thirty years later Mrs. Campbell had it done in marble. It is, I understand now at Bethany College. Two ten and half foot statues were done by him of Henry Clay. One is in the capitol of Virginia at Richmond and the other in the Jefferson County courthouse in Louisville, Kentucky. A third was cast in bronze and now stands in New Orleans. Several of Hart's other pieces are in the old capitol building in Frankfort.

But his masterpiece, on which he spent fourteen years in Italy, can be seen only in photographs. He called it "Woman Triumphant" and intended it to be his ideal of Kentucky womanhood. It was placed in the courthouse in Lexington, but was

destroyed when the building burned in 1897. The hand that she held downward to touch the head of Cupid remains at the King Library at the University of Kentucky. Even before it was finished, the artist refused an offer of \$15,000.00 for his work from an Australian prince.

Hart died in Italy in 1887 and was buried in Florence near a dear personal friend, Elizabeth Barrett Browning. Ten years later his body was returned to Kentucky and reinterred in the cemetery at Frankfort. The inscription on his market reads:

Seek him not here, but
in the stone where he
lives in his own art's
immortality.

That was the man who in his youth worked as a stone mason all over this part of Bourbon county and who was member of this church.

There is a man in the New Testament of whom we know almost nothing. His name appears only twice, and yet we know much of him because when Jesus met him he exclaimed, "Behold, an Israelite indeed, in whom is no guile!" That is no deceit, no treachery, no insincerity. His name was Nathaniel Rogers who came to Cane Ridge in the spring of 1798. He arrived after a journey of thirty-seven days from Campbell county, Virginia, by way of Cumberland Gap. That he was a recognized and trusted leader is attested to by the fact that he had barely enough time to get settled in here before he was sent over to Danville to help draft a new constitution for Kentucky. The other fact that we know of him is that he began a line of distinguished descendants who have been and who still are a part of Cane Ridge right down to this present morning. And if you will read the plaque on the curator's house, you will see that that building was a gift of a descendant of Nathaniel Rogers, who was the first person at Cane Ridge to request baptism at the hands of Barton Stone. The year was 1803, some four years before Stone baptized anyone by immersion.

William, the son of Nathaniel, was a fourteen year old boy when he arrived with his father and family from Virginia. His modest grave marker says that he was "The friend of God," and his daily journals, written over a period of fifty years, prove that beyond any doubt. Nearly every entry

ends with the words "After prayers," or "After thanks to the Almighty, we retired for the night." His Sunday entries in the journals were about his church attendance, in which he frequently gave the minister's text and a resume of the sermon. Once after several days of rain he thanked God because the streams had risen, so that mills could run and grind corn and meal for their daily bread. Another day he was riding with a friend when a black man tipped his hat to them. Because William tipped his hat in return, his companion made some remark about the fitness of his act, and he replied, "I refuse to let a servant outdo me in courtesy."

The sons of William Rogers were, for the most part, men like their father. One of them, Warren, lived with such integrity that he came to be known, like the legend of George Washington, as a man who could not tell a lie. During the Civil War he received a summons to appear before a Federal Grand jury in Covington to tell whether he knew of anyone who had given aid or comfort to the enemy of the United States, meaning the Confederacy. This whole neighborhood was thrown into panic because nearly everyone here had, in one way or another, supported the Confederacy. So a group of neighbors called upon him and urged him not to go, but he answered that not to respond to the summons would be a confession of guilt and that he would go to Covington and tell the truth. That was what frightened them, because they knew he would tell the truth, and some of it would be about them. When it came his time to testify, the court asked:

"Mr. Rogers, do you know of anyone who has rendered aid and comfort to the enemies of your government, contributed guns, ammunition, horses, money, or clothing?" "I do," said Warren Rogers. "I furnished my son, who is in the Southern Army, with a horse, money, and clothing."

The astonished judge replied:

"Mr. Rogers, you are the only witness to tell the truth who has testified today; you are discharged. Go to your home and remain a peaceful citizen."

After the death of his second wife William Rogers left his log home, which he called his castle, and lived with his sons, moving from one house to another as his fancy directed him. He loved to share himself with his grandchildren. In the summer of 1853 he was living with one of his sons in the beautiful mansion which still stands on the Cynthiana pike, facing the bypass that now

runs over from Highway 68. It still bears its original name, "Sunnyside." John Allan Gano performed marriage services for five generations of the Rogers family, but I am sure he never had a wedding among them where there was as much pomp and circumstance as the one at Sunnyside on the 27th of July, 1853. Even William Rogers, the father of the bride, Anne Elizabeth Rogers, thought it was a bit too much. His journal the day before the wedding tells of all the preparation, and he remarks that he supposes his daughter-in-law and her friends have to be indulged because the mansion was new and had cost a fortune, and the mistress of the place was eager to show it off to her friends. Nevertheless, his philosophical mind said to his diary, "All things decay."

The delivery wagon of a Lexington confectioner arrived the day before the wedding with cakes and sweetmeats to serve three hundred people. The wedding guests began to arrive before sunset the next day, and at half after nine the marriage vows were spoken. The bride was nineteen, and the groom, James Thomas, was twenty years of age. Then three hundred guests began to eat. It was 1:30 in the morning before the first of them started for home, and by 2:30 all were gone, except the thirty who remained

for the night and for breakfast the next morning. You who are from Paris, Ky, are familiar with the handsome mausoleum that faces you as you enter the cemetery from High Street. It is the burial place of the bride and groom in that wedding.

Please allow me time for one more word. Much has been written, good and bad, about the Great Revival that culminated here in 1801. One observer went so far as to say that what he saw was a greater increase in fleshly lust than in spirituality; he charged that more souls were begot than were saved. So I am grateful for the opinion of a man with the intelligence, the honesty, and the sensitivity of William Rogers who was here before, during, and after the revival. He said:

I doubted and caviled, but now after more than forty years, I have ceased to question its genuineness. Most of its subjects, known to me, have by their godly lives and by their triumphant deaths, long since stamped the seal of heaven upon its divine origin.

I trust his word.

[This address was delivered at Cane Ridge on June 18, 1983]

*C. Duke Payne is a retired minister of the Christian Church (Disciples of Christ).

Tuebingen—From Indigenous Roots

by Bonnie Bowman Thurston*



Bonnie Bowman Thurston

Many missionary projects begin with "outsiders coming in;" few have begun from indigenous roots. The work of the Institute for the Study of Christian Origins in Tuebingen, West Germany is one of these.

The history of this cooperative work (cooperative in that it has maintained affiliation with the Christian Church (Disciples of Christ), the "independent" Christian Churches, and the Churches of Christ) begins with a Prussian nobleman, Ludwig von Gerdtell. Von Gerdtell was born into the German state church in the last century. Studying at the universities of Gottingen, Halle, and Erlangen, he proved to be a distinguished scholar. (He was, incidentally, a relative of Adolf von Harnack.) Von Gerdtell was baptized by immersion before he left the state church, claiming to be the second German

theological student in 400 years to have done so. The first was burned at the stake!

Traveling across Germany, Austria, and Russia, von GerdteU encouraged students to search the scriptures and to conform their religious practice to what they found there. While he challenged the foundation of the state church and addressed the growing skepticism of the clergy, he had the intellectual credentials to win a hearing in Europe, and he was offered chairs in both theology and philosophy at the University of Marburg.

Von GerdteU's work led him to be increasingly dissatisfied with the Lutheran establishment, and he joined the German Baptists with whom he found fellowship for 5 years. He then opted for "pure independency." Having gathered a specific following, he began a church in his home city of Berlin based on New Testament principles and won thereby the support of prominent persons. (Similarities to Alexander Campbell's development are obvious.)

With his own effective program of evangelism under way, von GerdteU read B.A. Abbot's *The Disciples, An Interpretation* (1) and became convinced that this movement in America was advocating the "continuing reformation" for which he was working in Europe. Contact between the two groups was made, and von GerdteU was encouraged by the response of Disciples during their World Convention in Edinburgh in 1935. The Disciples' leading evangelist, Dr. Charles Reign Scoville, embraced the idea of union with like-minded believers in Germany and became the first president and leader of a new organization, The German Evangelization Society. (Hereafter, GES.)

In the meantime, the Weimar Republic was giving way under the pressures of National Socialism. Von GerdteU's book, *The Revolutionizing of the Church*, (2) was considered a major challenge to the religious and social status quo. It drew attention to von GerdteU so that when Hitler came to power, he was said by some to be among those scheduled for execution. (3)

Von GerdteU escaped from Germany via Switzerland, and when he reached England, contacted Dean Frederick Kershner in Indianapolis, Indiana. Kershner agreed to invite him to Butler School of Religion, so

in 1936 von GerdteU took up the post of Professor of New Testament and Theology at Butler (now Christian Theological Seminary). He remained at Butler until his death in the mid-1950's.

Frederick Kershner became the president of the GES and was followed by the editor of *The Christian Evangelist*, Raphael H. Miller. To this point, the goal of the society had been to form an alliance between Disciples in America and the new groups of Christians brought together and nurtured by von GerdteU. During the war, the GES met at the International Convention in Columbus (October, 1944), and the future of the society was discussed. It was decided that its emphasis should be on education, so Abe Cory proposed Professor Dean E. Walker of Butler be made President of the society, a position he held until 1975. (He continues as President Emeritus).

The work of the GES was delayed until the end of the war. In 1946 the GES was reorganized and became The European Evangelistic Society. (Hereafter EES.) It was incorporated in Indiana with the following board of directors: Dean E. Walker, T.K. Smith, Herbert Wilson, A.E. Cory, O.L. Shelton, O.A. Trinkle, F.D. Kershner, Earl Stuckenbruck, Bruce L. Kershner, Graham Frank, Colby Hall, W.R. Walker, Clark W. Cummings, Claude Hill, Ernest C. Mobley, P.H. Welshimer, Clarrol Flewelling, Harvey B. Smith, William Robinson, J.W. Black, G. Hayden Stewart, Burton B. Thurston, James D. Murch, and J.J. Whitehouse.

According to its articles of incorporation, the purpose of the EES was "to effect a channel through which [Christian brethren] may cooperate in accomplishing the divine mission transmitted to the Church through the New Testament of our Lord and Savior Jesus Christ...that their fraternity in this cause be recognized as a fellowship for advancing the Christian mission. This corporation...shall have power to engage in any enterprise incident to the prosecution of its purpose." (The EES continues to provide the mission's board of directors, to secure its staff, to raise its support and to serve as its forwarding agent.)

One of the first gestures of the EES was to assist the German people after the war. In 1948 Mr. and Mrs. Earl Stuckenbruck (former students of von GerdteU at Butler and at that time finishing their education at

the University of Birmingham) surveyed the European scene and recommended a work be located at Tuebingen. Site of a university since 1477, it had had a distinguished theological faculty since 1536 and operated both Roman Catholic and Protestant faculties so was suited to the ecumenical work the EES envisioned.

The initial goal was to build a "School of the Church" to continue the New Testament witness and to train pastors committed to working in Europe. For a time, the Ecumenical Missions Institute of the university was open for use by the Institute. Later, property for a school was purchased, but the school was never built, and the property was sold when in 1962 the EES acquired the present building at Wilhelmstrasse 100, a few blocks from the university's main library.

Much of the initial work of the Stuckenbrucks was with displaced persons and students returning to the university after the war. They were greatly assisted by Dr. Theodore Mosalkow, a Disciple from Russia who was related to the restoration movement in Poland. His work among refugees as a medical doctor and tent evangelist reached many. The Disciples were, unfortunately, unable to care for the churches established by his missionary work so most of them related to the German Baptists. (The EES supported Dr. Mosalkow in his work until his death in 1979. His widow lives in Wanweil, West Germany.)

For more than 20 years the educational mission in Germany was formed and modified. During this time (and well into the 1980's), Professor Dr. Otto Betz of the Protestant Faculty of the University greatly assisted the academic work of the Institute. In December, 1967 a program was defined for the present Institute which included not only a facility for the study of Christian origins, but a student hostel, printing program (designed, in part, to translate Disciples' materials into German and other European languages), and the development of a mutual ministry for the congregation that had been established in Tuebingen. In the summer of 1968 the Stuckenbrucks returned to the U.S., and Burton B. Thurston of the American University of Beirut served as director of the Institute during that year of transition. Scott Bartchy (who was completing doctoral work at Harvard) and

his family moved to Tuebingen in 1968, and he subsequently directed the work of the Institute off and on until 1979.

Because of the belief that all who follow Jesus Christ can benefit from knowledge of the forces that influenced the formation of His church, a variety of research projects have been carried out at the Institute. The major urban centers of early Christianity (Corinth, Antioch, Ephesus) have been studied and sustained investigation of the Lord's Supper, Baptism, the Holy Spirit, Slavery in the Ancient World, the Place of Women in the Church, early Christianity on Cyprus, and the epistle of James has been undertaken. (4) The list of scholars who have had contact with the Institute is long and distinguished.

At present, the Institute is directed by Dr. William D. Howden and is primarily a research facility providing a library of over 2,000 volumes and 40 periodicals to the university community and visiting scholars. Formed to carry on a program of research, study, publication, and renewal, it is hoped that the work of the Institute and the German congregation in Tuebingen will contribute to the continuing reformation of the Church and society. (5)

NOTES

1. B.A. Abbott, *The Disciples, An Interpretation*. (St. Louis: Bethany Press, 1924).
2. Other works by von Gerdell include a six essay series, "Brennende Fragen der Weltanschauung" (Berlin: Friedrichshagen Diesseits-Verlag); *Rudolf Euckens Christentum* (Eilenburg: Bruno Beckersche Buchhandlung-Otto Thon, 1909); and *Miracles Under Fire* (St. Louis: Christian Board of Publication, 1930).
3. Professor John Baird, recently retired from the University of California at Hayward, has been engaged in extensive research on von Gerdell's life, especially the period of the 1920's and 30's.
4. A bibliography of research published by persons connected with the Institute is available. See Bonnie Bowman Thurston, "Christian Origins: Research of the Institute for the Study of Christian Origins 1948-1984," 1985.
5. Further information on current program may be obtained from Robert Shaw, President EES, 3111 Anderson Rd., Coral Gables, Fla. 33134 or from James Evans, Executive Director, Drawer E, Atlanta, Ga. 30364.

*Dr. Thurston is an ordained minister and Assistant Professor of Theology at Wheeling Jesuit College, Wheeling, West Virginia.

all of his brethren. In a particularly forceful paragraph he expressed his views concerning fellowship.

When Bro. Campbell took my confession, on my twenty-first birthday, he questioned me relative to *none* of these "matters now retarding the progress of the cause of Christ." While thousands have stood before me, hand in mine, and made "the good confession," I have never questioned *one* of them about these "matters." Shall I now renounce and disfellowship all of those who do not understand these things exactly as I understand them? They may refuse to recognize or fellowship or affiliate with ME; but I will NEVER refuse to recognize or fellowship or affiliate with them—NEVER.⁷

When the division became complete Larimore was seen by most as within the conservative group known as churches of Christ. While his name remained until 1925 on the "List of Preachers" published each year in the Disciples Year Book, later the Year Book of the United Christian Missionary Society, the calls he received from that part of the movement dwindled to nothing. He personally did what he said he would in his open letter reply—he never refused to recognize, fellowship or affiliate with any of his fellow Christians. He went wherever he was asked to preach if he felt he could do any good. Any barriers that were erected were erected by others, not by Larimore. He died on March 18, 1929, in Santa Ana, California, with obituaries appearing in the *Gospel Advocate*, the *Christian Standard*, and *The Christian-Evangelist*.

¹T.B. Larimore, "Reply to O.P. Spiegel's Open Letter," *Christian Standard* 33 (24 July 1897):965; *Christian-Evangelist* 34 (22 July 1897):460-61; *Gospel Advocate* 39 (22 July 1897):450-51.

²F.D. Srygley, *Smiles and Tears, or Larimore and His Boys* (Nashville: Gospel Advocate Publishing Co., 1889), p. 69.

³Mrs. T.B. Larimore, *Life, Letters and Sermons of T.B. Larimore* (Nashville: Gospel Advocate Company, 1931), pp. 16-17.

⁴T.B. Larimore, "Special Notices," *The Angel of Mercy, Love, Peace and Truth* 1 (January 1875):20.

⁵F.D. Srygley, "From the Papers," *Gospel Advocate* 36 (6 September 1894):555-56; David Lipscomb, "Criticism of Larimore," *Gospel Advocate* 48 (12 April 1906):233.

⁶O.P. Spiegel, "An Open Letter to T.B. Larimore," *Christian Standard* 33 (10 July 1897):891; *The Christian-Evangelist* 34 (15 July 1897):441.

⁷Larimore, "Reply."

*Douglas A. Foster is on the faculty of David Lipscomb College, Nashville, Tennessee.

NOTICE OF CHANGE OF ADDRESS FOR DISCIPLES OF CHRIST CONGREGATIONS

Beginning with either the fall or winter issue of *Discipliana*, the copy will be addressed to the congregation instead of the minister. This is the copy which each congregation of the Christian Church (Disciples of Christ) receives because of its giving through Basic Mission Finance. In the past these have been addressed to the minister. PLEASE NOTE, all ministers who are members of the Society will continue to receive their personal addressed copy as usual.

The mailing list for *Discipliana* and for the membership of the Historical Society will soon be on the computer at the Society and the above mentioned changes will be made when that changeover is completed. Anyone who is a member of the Society and does not receive *Discipliana* quarterly should contact the Society directly.

REED LECTURES FOR 1986 NOW AVAILABLE

The Power of the Press is the subject of the 1986 Forrest F. Reed lectures sponsored by the Disciples of Christ Historical Society. The lectures were given by Richard T. Hughes, Henry E. Webb and Howard E. Short. They discussed the unique position of the editor's chair in the Campbell-Stone Movement. Richard Hughes presented the contribution of David Lipscomb and *The Gospel Advocate*. Henry Webb discussed *The Christian Standard* and its editors focusing on Isaac Errett and Russell Errett. Howard Short brought his experience as editor of *The Christian* to his lecture as he highlighted the contribution of *The Christian Evangelist*, its successors and its editors.

These lectures, published by the Disciples of Christ Historical Society, are now available from the Society at a cost of \$5.00 plus postage and handling of \$1.00.

Audio cassettes of the lectures are available for \$15.00 for the three cassettes or \$5.00 for each lecture. Postage and handling for each order is \$1.00.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Twenty-Sixth Annual Report

AT THE TRESHOLD!

The Disciples of Christ Historical Society stands at the threshold of its greatest service to individuals, the local congregation, the church at large, to libraries, and to archival institutions across the country. Entering the second half of its first century, the Society's business of creating, preserving, and sharing historical material has never been more urgent. Created in 1941 to serve as the official library and archives of the Campbell-Stone Movement, the Trustees and staff are committed to serving the public in an increasing way. Today, the Society has the largest collection of material related to the Campbell-Stone Movement found in any library and is one of the most significant collections of historical materials in American or Canadian Protestantism.

Having moved into the technological era of library and archival work, the Society finds itself serving an increasing need on the part of the church as a whole. This need stems from the desire to have appropriate

records and materials preserved and to have the facility to learn more about the history of congregations, personalities, and the church in general. Computer technology and entrance of the library into the Online Computer Library Center (OCLC) have increased the effectiveness of serving. The Society seeks to maintain the close personal contact it has always achieved with individuals, congregations, other units and institutions of the church, and with major libraries in the United States and Canada.

As the Society looks to the future, there is a realization that a more aggressive program for increasing the endowment must be undertaken. Land acquisition, equipment, program development, and additional staff are all needs which the Society must address either today or in the not to distant future. For further information on how you can help, please contact James M. Seale, President, 1101 - 19th Avenue, South, Nashville, Tennessee 37212.

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work with so much zest and creativity, one can believe the Chinese have turned the corner and are headed into a form of leadership for the 21st Century.

*Winnifred Smith and her husband, Joseph Smith, were missionaries to China and are now retired and living in Cleveland, Georgia. She writes of her recent return visit to China after more than forty years.

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*Since October 1986

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Equity Investment Fund	2,858	75,655.00
Fixed Income Investment Fund	2,091	18,581.00
Short Term Bond Fund	3,650	78,436.00
Uninvested Cash		66.84
		<hr/>
		\$179,138.84

ENDOWMENT FUND ASSETS
(As of Sept. 30, 1987)

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 Bay Savings Bank-CD 10,000.00
 Board of Church Extension Note . 85,000.00
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 First Trust Fund-US Govt. 13,091.90
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 Ray Ellison-GNMA 13,000.00
 Third National Bank-
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\$422,901.37

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Disciples of Christ	11/13/1987	4	\$10.00
5. COMPLETE Mailing ADDRESS OF THE HEADQUARTERS OF GENERAL CIRCULATION OFFICE OF THE PUBLISHER (Not printer)			
1101 - 19th Avenue, South, Nashville, Davidson, Tennessee 37212			
6. COMPLETE Mailing ADDRESS OF THE HEADQUARTERS OF GENERAL CIRCULATION OFFICE OF THE PUBLISHER (Not printer)			
Same as above			
7. FULL NAME AND COMPLETE Mailing ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (Not printer)			
Disciples of Christ Historical Society, 1101 - 19th Avenue, South, Nashville, TN 37212			
8. FULL NAME AND COMPLETE Mailing ADDRESS OF PUBLISHER (Not printer)			
James H. Seale, Editor, Address as shown above			
9. FULL NAME AND COMPLETE Mailing ADDRESS OF MANAGING EDITOR (Not printer)			
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10. FULL NAME AND COMPLETE Mailing ADDRESS OF THE PUBLISHER (Not printer)			
Disciples of Christ Historical Society, 1101-19th Avenue, South, Nashville, TN 37212			
11. FULL NAME AND COMPLETE Mailing ADDRESS OF THE PUBLISHER (Not printer)			
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Discipliana

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

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