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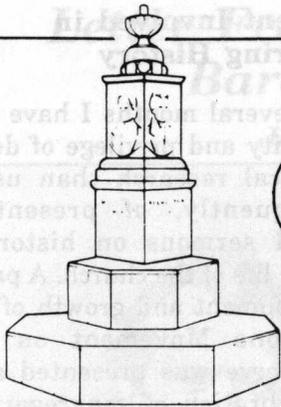
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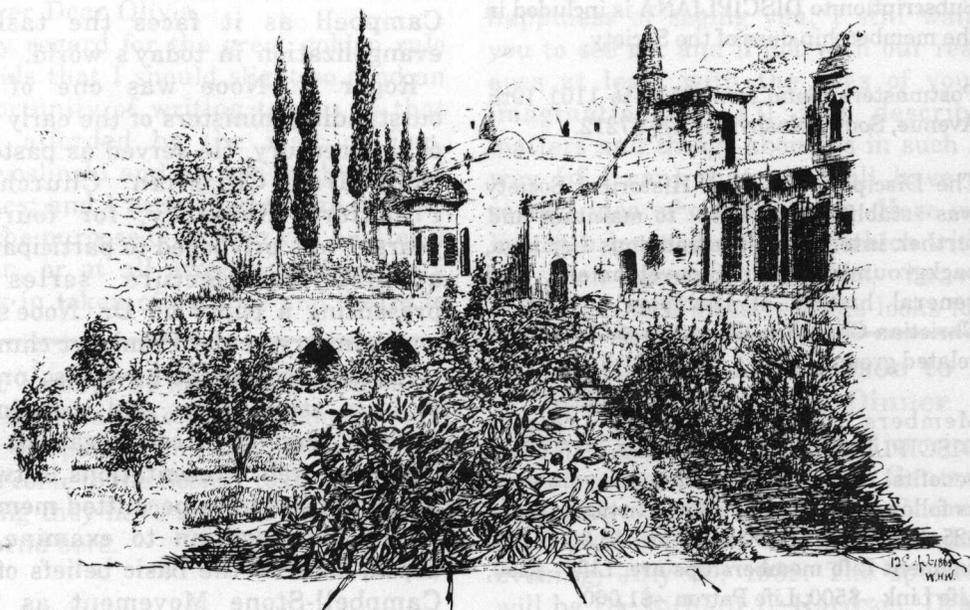
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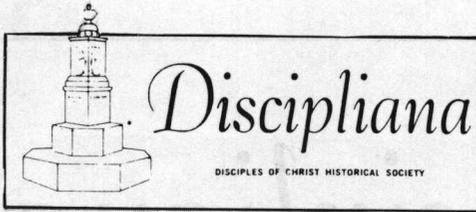
Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring, 1989, Vol. 49, No. 1



The center building was the home of James T. and Julia Barclay in Jerusalem.



Spring, 1989, Vol. 49, No. 1

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

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

DISCIPLES OF CHRIST
HISTORICAL SOCIETY

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President Involved in Sharing History

The past several months I have had the opportunity and privilege of doing more historical research than usual and, consequently, of presenting lectures and sermons on historical themes in the life of the church. A paper on the development and growth of the Campbell-Stone Movement on the Western Reserve was presented at a heritage celebration of congregations in Warren, Ohio, under the leadership of Central Christian Church.

A paper presented to a gathering of District Seven churches in Richmond, Virginia, gave the opportunity to delve into Alexander Campbell's concepts of evangelism and then examine these tenets in light of more contemporary beliefs and practices in the church. The church could learn much from Campbell as it faces the task of evangelization in today's world.

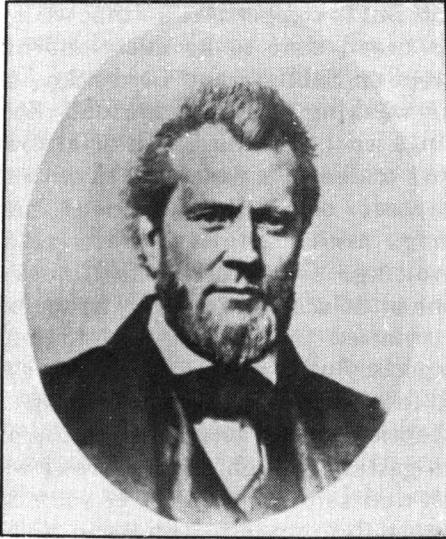
Roger T. Nooe was one of the outstanding ministers of the early part of this century. He served as pastor of the First Christian Church of Frankfort, Kentucky, for fourteen years. I was privileged to participate in a historical lecture series by presenting a paper on Dr. Nooe's life and ministry at the Frankfort church.

Heritage weekends have also proved to be a stimulating and meaningful time in the life of congregations and for me as well. Presentations in two or three settings have permitted members of the congregation to examine, in-depth, some of the basic beliefs of the Campbell-Stone Movement as they have developed through the years. Friday evening and Saturday morning sessions have offered time to discuss our beliefs and Sunday morning has been a time for reflection and challenge through the worship service and sermon.

One of the blessings and curses of working in the Historical Society is the

Letter From Dr. and Mrs. James Barclay To His Sister

Jerusalem, Jan. 24th, 1852



Ever Dear Olivia

My regard for the great golden rule forbids that I should slight so good an opportunity of writing to you as that now afforded by the visit of Cap. Tabvoslinski and his son to the United States; and I accordingly seize my pen for the purpose of writing you a letter if I can, or at all accounts a few hasty lines in token of my love and desire to

hear from you. I want you to understand, thus by way of hastening your reply --that this letter should I finish it, and it ever reaches you will make you two letters my debtor. O' Livia! what would I give if I just had you here to take a ramble with us amongst the sequestered groves of Olivet, or along the lovely vales of Jehosaphat of the dark _____ glass of Hirmossa or amid the desolated _____ of Zion. I don't mention the reported life likeness of our Lord, for there is too much proof that it is not what it proports to be, and besides -- you would thus witness degrading ignorance and superstition that only comes to pain your heart. But if we can't have the happiness of seeing you, I still want you to see *us*: and if not with our real eyes at least with the eyes of your imagination: so I'll just describe matters and things about us in such a way (if I can) that you will have a correct idea of our situation. Here we live in a large stone house which with its iron grated windows, heavy buttresses and massive walls looks for

vast amount of material available for research and the lack of time I would like to spend doing this. Most persons who come to the Society to do work leave feeling they have not had enough time to spend here.

If I can be of service to your congregation in sharing history, I would be glad to do so. One of the marks of a dynamic congregation is helping to keep the members of the church aware of our rich heritage.

James M. Seale
President

Dr. Richard L. Harrison to Speak at Assembly Dinner

The Disciples of Christ Historical Society Dinner during the General Assembly of the Christian Church (Disciples of Christ) will be on Sunday evening, July 30, 1989. The speaker will be Dr. Richard L. Harrison, Dean of the Disciples Divinity House and Associate Professor of Church History at Vanderbilt Divinity School. His theme will be "Is Barton Our Cornerstone?" An order blank for tickets will be provided in the next issue of *Discipliana*. Plan now to attend this dinner and program in Indianapolis.

all the world like a prison. There are two large courts and two wells of water. The top is flat except where the domes over the different rooms rise up. These domes give the rooms a beautiful appearance within, by their fantastic finish. The houses in Jerusalem are all built of stone and each arches and _____ and valuts as you see every where hence I venture to say you never see anywhere else in all your life. We are so lucky as to have glass in nearly all our windows except two tho there is not a frame of glass in ninty nine hundreths of the houses in Jerusalem and the good people generally use fire the whole year round: and yet they wear neither shoes nor stockings as a general thing, but only wooden clogs, about as high as you can span so as to keep their feet out of the mud when they go into the streets. Our bedsteads are all frame and our beds either wool or cotton. Our seats are mostly divans but we have a few chairs that are quite good. But Dr. B. is the maker of several of them as he is of all the divans and most of all of our furniture. Our reception room is accounted wonderfully fine in this part of the world but I expect you would laugh outright at it. Dr. B's office is at the further end of the reception room--and such order as he keeps it in! How you would be amused to see fifteen or twenty Moslem ladies squatting about on the floor, and hear their servants give the alarm that a man was coming up stairs--what screaming and scampering and veiling of faces for fear they should be accounted so very immodest as to permit a man to see their faces--!! They don't care so much however about exposing their naked feet, ankles and bosoms! One day while a good many of them were here, the Muslim called to prayer from a neighboring minaret and forthwith some of them spread down their shawls and fell to bowing down rising up, stooping over and performing all their

curious antics of worship. May the Lord hasten the time when they shall worship him in spirit and in truth! Olivia we have but one servant and he a very poor one! What do you think of that! But to compensate for that we have our bread sent to us every morning except on Sabbath and Lord's day; and our washing is also done out. Some things went very hard with us at first I must confess but we now look with the greatest complacency upon many things which at first were rather revolting. The protracted illness of John and Sarah put us sadly out of joint in relation to teaching and in many respects. But thanks to the Lord we are all in pretty good health, with the exception of an occasional chill, and am getting straight once more. I want you and some of the rest of your dear sisters to prepare to join us in a short time. A Rabbi petitioned Dr. Barclay yesterday to open a school on Mt. Zion both for girls and boys--and declares that the Jews will send their children very freely. I hope we may be able ere long to give you a good account of this same Rabbi. I am truly sorry to tell you that the _____ of whom we rent this house is going to charge two thousand piasters more for this house at the duration of the term for which we have rented it and we are therefore compelled to give it up good as it is. If we can do no better we will take a house in a rather ruined condition over the _____ valley very near the Temple. The interest of the spot to which we expect to move is some compensation for its great superiority in points of appearance and comfort. It is hard by the Temple of the Mount where David wrote his sweet compositions--and about midway between the place where Peter preached his first and his second sermons. An interesting locality certainly. As for creature comforts I don't deem them as essential to happiness as I once did. As Dr. Barclay often says, "Man wants but

little here below, man wants that little long." You would be astonished to see how we have learned to accommodate ourselves to modes of living so contrary to what we have been accustomed to and so revolting to what we once thought good taste. But still I can't learn to smoke and am no doubt often thought very impolite when I refuse the _____ and _____. We keep but one servant, and whenever we want any nice nicknacks I have to make them myself--so, I have become quite an expert cook. But such flour! You never saw any corn meal in your life so coarse and yet it makes right good bread. I don't expect Sister Staples would think so tho'. Dear me what a treat we enjoyed the other day in the shape of a piece of midling. You know there are no hogs in all the Holy Land--except in a few Greek monasteries where the cunning Priests continue to raise a few by stealth. Give our sincereist love to Sister Midia--but Olivia if I mention the names of all to whom we wish to send messages and christian greetings when and where shall I stop--and how can I expect you to discharge such a commission. But I must send my best love to all your dear family and also that of Dr. B. and the children. Dr. B. intended to reply to the highly prized letter of yourself and sisters by the present opportunity, but he says it won't do to "terrify you with letters" and as we are all availing of it to write to some of your family, we will wait a little longer. O my dear Olivia how I do long to see you all once more! Shall we not see some of you in the Jerusalem below before we meet as I humbly hope we shall in the Jerusalem above! That every blessing may be yours my dearest friend is the present prayer of your devoted sister in Christ.

Julia C. Barclay

If my dear sister Olivia will permit me to fill the remainder of this sheet I promise only to inflict a few lines upon her already over-taxed attention, but

will visit most of them upon some other members of the family. It must be understood, however that those addressed in this post-script are not thereby exonerated from the part they must bear in receiving and replying to my joint letter. Yes Miss Livy, Julia mightly says you must "come over and help us:" without the intervention of some untoward circumstances, your services will be needed before mother earth shall have completed her annual tour through the Heavens. I wish you and Miss Phanny (indeed all of you that may feel inclined to "come up to the help of the Lord") would forthwith take lessons in Hebrew from Mr. McPhail in order to facilitate the acquisition of the arabic when you should have reached the "city of the great King." But I am forgetting--or rather, neglecting my promise not to impose too much on your good nature: and learning that none of us have written to our well beloved Sister Phanny I shall devote the balance of the page to her ladyship. But--

My Dear Sister--what can I say in this narrow limit that can still interest you? Had I time and space I would like to journalize the events of the week in order to give you some suitable idea of our situation, and what you may expect when you come to "EL Kuds"--the Holy City. Had I the necessary room I would like to give you an account of a visit I paid to a Turkish harem, and another paid by Julia and Sarah which would at least serve to amuse you--but perhaps you may see an account of them hereafter--at least the forum, in reply to some queries from Cincinnati. By the way I will just give you an account of a visit received from some Jewesses a few minutes ago which will serve as a specimen of the manner of receiving our visitors in general. The persons alluded to are the wife, daughter, and niece, together with the son and nephew of a Rabbi with whom I have lately had some very faithful and close

conversations on the subject of the Messiahship of Jesus of Nazareth. He is already suspected by his brother Rabbis of being tainted with Christianity, but he continues to visit us still. May he soon find that He of whom Moses in the Law, and the prophets did speak is indeed the despised Nazarene! I think indeed he is already convinced of it, but, as of old, is afraid to confess him as yet for fear of the Jews. But to the visit. Our servant, who begins to speak a little "an-glassy", having announced that "some Yehoodies is come"--I met them in the upper court, and as usual, and despite my efforts to the contrary, had to suffer my hand to be kissed by all of them--thus Signora Barclay had to submit to the same operation. Instead of seating themselves on the divans or preferably on the floor, these visitors in

order I suppose to show their superiority to the orientals in general, sat upon chairs! John, Robert and Sarah speaking arabic so much better than I do, are called in as interpreters. The bowing courtesying and gesticulations accompanying the salutations of the East being over, fenjans of coffee are handed and as they are hopeful visitors of a Rabbi's family, sweet meats are also served--then name manners "Aurraging." But....alas! for my description...let me fill up this space by emphasizing my love, your devotedly attached brother James.

This letter was discovered in the Barclay Museum in Scottsville, Virginia by Eva Jean Wrather. In her visit she asked to see personal things belonging to the Barclay family and found a note in an olive wood sewing box indicating the letter was in the bottom of the packing box. When the packing box was recovered there was the letter in a sealed envelope. The curator was not aware of the letter's existence.

Jefferson's First Successor At Monticello

by Decima Campbell Barclay



Decima Hemans Campbell Barclay (1840-1920) was the tenth daughter of Alexander Campbell. She was married to Judson J. Barclay, the son of James Turner Barclay.

Last year there appeared in a New York Magazine a handsomely illustrated article on "The Home of

Jefferson," near the close of which occurs the following statement: "In 1828, two years after its founder's death, a certain Dr. Barclay, one of the bitter political enemies of the dead president, purchased Monticello from the Jefferson estate, which was unable to keep it up. He vindictively cut down all the trees Jefferson had planted with such care, among them many that had been specially imported from abroad."

In contrast with this picture of vindictive abuse of the first purchaser of Monticello there is said of its present owner, a Mr. Levy, of New York, (a nephew of Captain, afterwards Commodore Uriah P. Levy, of the United States Navy, who purchased Monticello from Dr. James T. Barclay in the year 1835), that "too much credit cannot be given Mr. Levy for his intelligent care of the home and

grounds," and a general glorification of his management of the old historic mansion and its surroundings.

While this praise may be the due of the present owner, so far as it relates to this time, there is a history of ownership, which precedes his by many years, which is as interesting as it is true, and which deserves to be remembered and recalled, but which at this late day might never have been given to the public, but for this gratuitous insult to the memory of the first owner, and the statement as facts of things utterly untrue contained in the article above referred to.

There is an old and true saying, that "vindication rarely ever overtakes accusation." Nevertheless, the writer of this paper proposes by the evidence of one yet living witness, and by documents that have been transmitted from generation to generation since the days of Jefferson himself, to vindicate the honored name and character of Dr. James Turney Barclay, the first successor of Thomas Jefferson as owner of Monticello.

Thomas Barclay, of Straban, Ireland, was a descendant of Colonel David Barclay, of Urle, who married Lady Katherine Gordon, of Gordonston, she who was known as "the White Rose of Scotland". He came to America in early life and was married to Mary Hoops of Philadelphia, in 1770. To them were born four children, one son and three daughters. The son, Robert, was married on the first day of the first month of the last century to Sarah Coleman Turner, of King and Queen County, Virginia, and their two sons were named Thomas Jefferson Barclay and James Turner Barclay. Thomas Barclay, grandpere, had been the warm and devoted personal friend of both George Washington and Thomas Jefferson, and was sent by Washington as first consul general to France, from the then infant republic.

His youngest daughter was born in France, while Madame Lafayette was a guest in her father's house, and General Lafayette held the tiny infant in his arms, whose little ladyship was named Maria Isabella Barclay. While Mr. Jefferson was minister to France, in 1785, Thomas Barclay was sent as commissioner to the emperor of Morocco accompanied by Colonel David S. Franks, secretary to the commission, to make a "treaty of peace" between that country and the United States, a mention of which is made in a "McMaster's History of the people of the United States", and a reference to his state papers of that period, of which it is said that "they may still be perused with profit and amusement, and were at that time--while scarcely anything was known of that country--most eagerly read.

Both France and Spain lent their cordial aid and countenance to Thomas Barclay in his mission. King Louis XVI gave to him a quaint and unique passport, now in the writer's possession, 115 years old, while Count Florida de Blanca, premier of Spain, the "Sagasta" of a hundred years ago, gave him wise counsel and support while in Madrid, in the prosecution of his negotiations, and a letter of commendation to the Spanish consul general in Morocco. This "lasting treaty of peace" was concluded in 1786, the duplicate of which is in possession of the writer, transcribed in Arabic on parchment and bound in red Morocco at Tangier 114 years ago; also a letter in Arabic from the "grand Vizier" of the emperor, to our ministers at the courts of St. James and St. Cloud--Mr. Adams and Mr. Jefferson--a translation of which is here given: "Grace to God, who is sole unity, whose kingdom is the only existing one, To their excellencies John Adams and Thomas Jefferson. I am authorized by the emperor, my master, (whom God preserve) to inform you that your letters

written at London and Paris, dated the 1st and 11th October, 1785, have reached the hands of my master, the emperor, through Thomas Barclay, Esq., who came to make the treaty of amity between the emperor and the United States of America, and their subjects. This treaty has been finished and completed to the satisfaction and delight of both sides, and finally the contents of this, together with what took place, and everything, is in the hands of the bearer of this letter to the government of the United States of America, by which you will understand what we have written to you. I have to inform you that the emperor, my master, was very much pleased with the acquaintance and kindness of your envoy. He is so good and kind that I hardly know how to assure you sufficiently of this. There is no other one like him, as shown by the emperor when he received him twice. I have been ordered by the emperor to attend to all the affairs of your country; and to do all that is in my power to preserve and promote the friendly relations in happiness forever as begun, and the said envoy will acquaint you of my assistance to him. In peace. Dated at Marakesh, the 1st day of the blessed month Ramadan, 1200. "By the Emperor's Vizier".

It might be interesting, if it were not too long, to give from his "Account book of expenses of treaty with Morocco", a copy of the list of presents given to the emperor. Among them we may mention, "a large elegant umbrella of crimson silk, lined with white, the same covered with rich gold lace, and the border of gold fringe and tassels." Another of green silk, ornamented in the same manner with silver. A clock in the bottom of a cage, with an artificial bird that sings every hour, or when a string is pulled, and sings six tunes. A clock in the form of a temple of Diana, with five pillars and pedestals of fine marble. A large silver alarm

watch, gilt, which strikes the hour. An elegant box of Egyptian stone, set in gold, and the lid surrounded with pearls. A pair of double-barreled pistols, ornamented. A box of perfumes in bottles, and a box of essences in bottles. Pieces of gold and silver lace. A chest of very fine green tea. Twenty-four loaves of fine sugar. Seven boxes of phosphorus matches, about fifty dozen. Cafetans of gold and silver brocade. Cafetans of Genoa velvet of every hue. Cafetans of Gobelin Cloths. Cafetans of Hungary satins. Cafetans of Italian silk bronze, etc. All of the articles were wrapped in thirty-seven handkerchiefs, and in several pieces of britannias, which were cut up for the purpose, and were carried by thirty-six Jews and two servants from Mogador, the seaport, to Morocco City, where the emperor held his court.

When finally the cost of the treaty is summed up at 95,179 pounds, about \$475,000., or nearly half a million dollars, which sum, we were glad to pay in order to stop the piracy that existed on the Morocco, or northern and western coasts of Africa, the "Morocco pirates" being the dread of all sailors, and a constant menace to our merchant ships on the high seas. During the period of Thomas Barclay's stay in Morocco, and while Mr. Jefferson was still at the French Court, his personal correspondence with Mr. Barclay has been kept with sacred care in the family. An autograph letter from him, referring to the conclusion of the treaty, is herewith given, and another mentioning the "Shay Rebellion" in Massachusetts, in 1786, which was quite a stirring incident in our early history.

Later on, in 1791, Thomas Barclay was again sent to Morocco as first consul from the United States to that empire, vested with ministerial powers. He carried with him a small portable ebony writing desk, with brass handles, given to him by Mr.

Jefferson, then secretary of state, who had--family tradition says--received it from Washington, and both these great men had written dispatches upon its green baize cover. The desk was made in Berlin, in 1680, and is now 220 years old. It is made on the "roll top" principle, very much in the style of today, and is still in perfect condition.

The consular premises at Tangler were given to our government by the emperor of Morocco as a gracious recognition of the friendly mission of Thomas Barclay, and is the only consular building owned by the United States in a foreign country. Thomas Barclay's commission, signed by George Washington as President, and Thomas Jefferson as Secretary of State, is a precious heirloom in the Barclay family, of which is here given a photograph as well as of the "exequatur" issued by the then powerful emperor "Suleiman", and sealed with his imperial seal.

The friendship of both Washington and Jefferson followed Thomas Barclay through life and they conferred upon him the highest positions of honor and trust, as their representative and agent abroad. He died at Lisbon, Portugal, in 1793, on his way home from Morocco, and was buried in the British Protestant Episcopal cemetery there on January 21, 1793. Through the kindness of our late minister to Portugal, the Hon. George William Caruth, we received a copy of the registry of his burial, 102 years after his death, 1895, certified to by T. Godfrey P. Pope, D. D., British chaplain at Lisbon, and canon of Gibraltar.

With all these antecedents, and with such precious relics and mementoes, treasured up in his family for so many years, is it any wonder that the one and only living grand-son of Thomas Barclay--Dr. James Turner Barclay--should feel the greatest gratification and pleasure in becoming the possessor

of the grand old mansion and lands, of a friend so distinguished and dear to his family?

When Dr. Barclay, who was born at Hanover Courthouse, Virginia, in 1807, had attained the age of 23, he was married to Miss Julia Ann Sowers, a lovely young girl of seventeen, daughter of Captain John Colson Sowers, of Staunton, Virginia, a man of wealth and high social standing. To Dr. Barclay she gave her first and only love, and became his wife on the 10th of June, 1830.

Dr. Barclay's mother, Mrs. Sarah Coleman Harris, had been left a widow early in life, while her children were yet quite small. She was married again to Capt. John Harris, a large tobacco planter, of Albemarle County, Virginia, who lived near Charlottesville, at "Viewmont", a beautiful country estate, so thither the young bride and groom repaired after the wedding at Staunton, taking with them a large bridal party to spend the honeymoon with Dr. Barclay's mother at "Viewmont". Shortly afterward they set up housekeeping for themselves in a cozy little home in Charlottesville, but before a great while Dr. Barclay's eye and heart fell upon Monticello, which was for sale by the Jefferson heirs, who were unable to keep up so large an establishment, and so he bought it, not "in 1828", but in 1832, exchanging with them his home in Charlottesville, which had cost \$4,500., and paying \$3000. in money, making the whole amount of purchase \$7,500.

When Dr. and Mrs. Barclay took possession of Monticello the house was furnished just as Mr. Jefferson had left it. They found in the great man's bedchamber his table and books, in undisturbed position, his lamp upon the table, and an herbarium filled with rare flowers. His own iron bedstead was immovably attached to the wall. In the parlor, with its pretty inlaid floor of beech and cherry were the Louis XVI

mirrors attached to the wall, the old "harpichord", numerous chairs, tables, and handsome heavy silk damask curtains, and in the study the adjustable book-shelves of Mr. Jefferson, which have made the trip to Jerusalem and back since the days when they held the books of that "sage of Monticello", the author of the "Declaration of Independence".

The venerable, white-haired, sweet-faced gentle old lady, of four-score and seven years, the widow of Dr. James T. Barclay, and first mistress of Monticello after the death of the illustrious Jefferson, who is in full possession of her mental faculties, is my authority for the foregoing, and for the assurance that Dr. Barclay never cut down a tree at Monticello that Mr. Jefferson had planted, or that was rare, or of any value whatever; but he himself planted many trees on the "little mountain" which he loved, as he had always loved and admired the memory of its former owner; and it was his greatest pleasure and delight to embellish and beautify the grounds, to do which he kept gardeners constantly employed in pruning trees and shrubs, cultivating flowers, renewing the serpentine walks and improving the premises in every way in his power. He built new terraces to the house, which he found in very delapidated condition, repaired and set in running order the great clock in the hall, which had been silent for many years. This he did himself, fearing to trust the delicate work to other hands; and being a great mechanical genius, he purchased a set of very fine tools and went to work, taking its complicated machinery apart piece by piece, and laboring indefatigably with great skill and real pleasure until he had thoroughly renovated and set it in fine running condition.

Their two sons--Dr. John Judson Barclay, the only child now living of Dr. and Mrs. Barclay, and his elder

brother, the late Dr. Robert G. Barclay--were born while the family resided at Monticello, and both were rocked in the Jefferson family cradle, which cradle Mrs. Barclay afterwards gave to her sister, Mrs. Crawford of Staunton, Va. The old mahogany "harpichord" being utterly worthless as a musical instrument, Dr. Barclay took it to pieces, and made out of it a beautiful article of furniture. Some of its old yellow ivory and black keys were afterwards given to a grand-daughter of Ellen Randolph, the great-grand-daughter of Jefferson, who resides in Alabama. The books of violin and harpichord music which were used at Monticello, are now in the writer's possession, as well as a silver fruit basket, found in the dining room when Dr. and Mrs. Barclay first entered their new home. Many articles found there were given to friends and relatives as "souvenirs", but the book shelves and paper case, with pigeon holes for letters, Dr. Barclay carried to Jerusalem, and on his return home brought them back again; and the paper case was afterwards presented to a cherished friend of the family, Ex-Lieutenant-Governor Chauncey F. Black, of Pennsylvania, who placed it for safe keeping in the "Jeffersonian Club rooms" at York, Pa. Jefferson Randolph, the grand-son of Mr. Jefferson, was a frequent visitor of Monticello in those days and often complimented Mrs. Barclay on her management of the household, and said, "You keep the floors (which were waxed and polished to a high degree) in a far more beautiful condition than they were ever kept in my grandfather's lifetime."

Mrs. Barclay, though very young, was indeed a beautiful housekeeper, and had a maid whose sole duty it was to attend to the floors of the house, which were so tracked over daily by visitors, that it required a great deal of "dry rubbing" to keep them in nice

condition. The exactions of life in such a home became irksome after a time to the young mistress. A day never passed without visitors, friends and relatives, who came for a social visit; strangers from all over the country and Europe presented themselves to be shown over the house and grounds, for which special duty a servant was detailed. The parents of the young people considered the place an "elephant on their hands" and entered strong protest against their continuance there, but Dr. Barclay insisted that nothing would induce him to give it up, and declined to take \$20,000 from a Mr. Brown of Philadelphia, who was most anxious to purchase it.

Things went on in this manner for more than three years, when Mrs. Harris, his mother, in sheer desperation purchased for him a home elsewhere, and made him a present of it, and with most persuasive methods induced him to dispose of Monticello, which he parted with reluctantly to Captain Levy for a sum less than he actually gave for it. This is the true history of the first purchase and occupancy of Monticello, and its relinquishment to the family of the present owner.

Dr. Barclay was never a politician, in the most remote sense of the word, so that to call him a "bitter political enemy of the dead president" seems to those who knew him so well, positively cruel and malicious. On one occasion, when talking to President Tyler, who asked him something about his political views, Dr. Barclay replied, "I have none, sir, I never voted in my life, and care nothing for politics". The president slapped him on the shoulder, exclaiming, "Well, Doctor, you are the happiest man in Washington City".

Soon after leaving Monticello, Dr. Barclay was possessed with a strong desire to go as a missionary to China, under the auspices of the Presbyterian

Board of Missions; and his wife, Mrs. Barclay, was also so imbued with the missionary spirit that she sent all of her jewels to Dr. Converse of Richmond, to be sold for missionary cause. But the grief of his mother was so intense at the thought of parting with her only living son that her earnest remonstrance and his filial affection prevailed; and not until after her death did he carry out the great desire of his life, when he went as the first missionary sent by the Christian church from the United States to the Jews in Jerusalem, he having in the meantime changed his religious views, and identified himself with that church. He there spent several years, in earnest and faithful work for their conversion to christianity; and while a resident of Jerusalem, in the midst of his missionary labors he wrote an exhaustive work, entitled, "The City of the Great King", replete with research and pronounced to be absolutely accurate in regard to everything pertaining to Jerusalem. His work is quoted and considered as standard authority in England as well as in America.

His lovely and only daughter--the late Mrs. J. Augustus Johnson, of New York--was a gifted artist, and illustrated beautifully his work, as well as a charming little book of her own, entitled "Hadji, in Syria". She is the only Christian who ever entered the "Tomb of David", until the late visit of the German Emperor; and she made at the risk of her life, for "The City of the Great King", the only picture of the interior of the tomb, which has ever been given to the public.

In making his explorations, Dr. Barclay crawled through the sewer underneath "the Mosque of Omar", built on the site of Solomon's temple, from the "holy of holies" to the "Valley of the Hinnons" through which the blood of the sacrifices once flowed, and made accurate measurement of it. He

also discovered a cave underneath the city of Jerusalem from which the stones had evidently been quarried for the building of the temple, some of which are now to be seen in the southeastern corner of the temple enclosure. He discovered one of the abutments of the arch which spanned the "Tyropoeon Valley", connecting Mount Moriah with Mount Zion. The other abutment had previously been identified by Dr. Robinson, author of "Biblical Researches in Palestine". He also discovered the "fountain sealed", just above the pools built by Solomon, beyond Bethlehem, about six miles south of Jerusalem. This discovery settled the date of the arch, carrying it back to the reign of Solomon, more than a thousand years before the Christian era, which was of such interest to the masons of the world that the Masonic Fraternity of America sent a representative to Jerusalem with a letter of introduction to Dr. Barclay, requesting that he would show him these ancient arches, which established the date of the arch, long before the founding of the Roman Empire.

His profession as a physician gave great opportunity to do good among the poor of the city. Mohammedans as well as Jews, to whom did he ever turn a deaf ear when appealed to for medicine and professional aid and advice, so that he was greatly beloved by them all, and to this day his name is remembered and venerated there. After years spent in these devoted labors, he returned to this country at the close of the Civil War in 1865, and accepted the proffered chair of natural sciences in Bethany College, West Virginia, from which he resigned to live in the south with his children, where he went about preaching and doing good. The record of his life is in keeping with that of his family, through which there ran a broad, philanthropic vein, and a strong desire to do good to mankind. As, for

instance, in the person of his cousin, the late Mr. James Barclay, of Philadelphia, a scholar and philanthropist, who died a few years since, at the advanced age of ninety-one years, and who was the founder of the institution of the "house of refuge", or correction for incorrigible boys.

Mrs. Van Renssalaer's "History of the New Yorkers of the Nineteenth Century" will, I am informed, include members of the Barclay family, who have been distinguished for learning and good works, but of none can it be said with greater truth than has been said of this dear, consecrated old man, who has been publicly maligned as "bitter and vindictive", that "never was there a more lovable, guileless, unworldly genius, earnest scholar and self-sacrificing Christian than Dr. James T. Barclay, the first owner of Monticello after the death of Thomas Jefferson". He died on October 28, 1874, and rests in peace in a quiet garden in the sunny, southern clime of Alabama.

Oreon E. Scott Named Fund

Mr. Scott was born on November 11, 1871, at McClellandtown, Pennsylvania. His primary education was received in the local schools and in due time he entered Bethany College, Bethany, West Virginia. In 1892 he graduated *summa cum laude*. In 1894 he received the bachelor of laws degree from the University of Michigan.

Mr. Scott entered business in 1896 in St. Louis, Missouri, opening a real estate office in partnership with his brother, R.J. Scott. For many years they guided the real estate, insurance, and brokerage business in St. Louis. He held many very important offices in the life of the Christian Church (Disciples of Christ) and was very active in leading the church forward. Mr. Scott founded the Oreon E. Scott Foundation which has benefited the

church and strengthened its life in many ways both before and following his death. His name continues to be synonymous with philanthropic and church programs.

The Oreon E. Scott Foundation has made a grant to the Disciples of Christ Historical Society and an equal amount has been added to that gift creating the Oreon E. Scott Named Fund. The purpose of this endowment fund is to provide income to be used by the Society in discovering and acquiring important historical material.

Currey L. Turner Named Fund

Mr. Turner was a man who served his church, Vine Street Christian Church, Nashville, Tennessee, in most every way possible. He was the business manager of the Sunday School for many years. Serving first as a Deacon and then as an Elder, Mr. Turner was Chairman of the Board of Elders of the church and Chairman of the General Board. He also guided the John Aust Men's Class as its president for many years. Mr. Turner was educated in the public schools of Nashville, Tennessee where he made his home for most of his life. This Named Fund was established by a gift from his wife, Elizabeth Turner, who is a Life Member of the Historical Society.

Bernard J. And Della E. Huff Named Fund

Mr. and Mrs. Huff were life long members of the Christian Church. They served the church in many different capacities. Mr. Huff worked for the C. and E. I. Railroad for 47 years with his last job being that of Master Car Builder for the system. The Huffs had four children with a son and two of their sons-in-law being ministers in the Christian Church (Disciples of Christ). This Named

Fund was established by Mrs. Ruth Lansaw a niece of Mr. and Mrs. Huff.

Hardy Family Named Fund

Dr. and Mrs. William Moore Hardy were missionaries to Tibet and China from 1910 to 1926. Dr. Hardy was serving as a medical missionary in Batang, Tibet, when he was forced to leave because of the Chinese revolution occurring in 1911. After a missionary career, Dr. Hardy returned to Nashville to practice medicine until his death in 1961. He was one of the organizers of the Disciples Divinity House at Vanderbilt University and a former Board member of Transylvania in Lexington, Kentucky. This named fund is for Dr. Hardy and other members of his family - Nina P. Hardy, Molly B. Hardy, John M. Hardy, and Sarah B. Hardy Williams . The fund was established by Dr. Hardy's son and his wife, Dr. and Mrs. William Hardy, Jr. and friends.

Christian Church In Pennsylvania Named Fund

More than a year ago the Regional Minister of the Christian Church in Pennsylvania, Dwight L. French, contacted the Historical Society concerning records of a congregation which had ceased to exist a number of years before. The closed church had been named, along with the National Benevolent Association, in an estate which was being settled. The court required proof of the church's connection to both the regional church and NBA. Sufficient data was sent from the Society to satisfy the court and the estate was settled with both beneficiaries receiving their portion. In recognition of this assistance, the Executive Committee of the Christian Church in Pennsylvania, as an expression of gratitude, has placed \$1,000 with the endowment program of the Historical Society as a named fund.

**Cleveland And Ione M.
Kleihauer Named Fund**

Dr. and Mrs. Kleihauer were long time and faithful servants of the church. They served the Hollywood Beverly Christian Church in Hollywood, CA, for twenty-eight years. Dr. Kleihauer served as president of the International Convention (now General Assembly) of the Christian Church (Disciples of Christ) in 1954 and in many responsible positions in the religious and civic life of the Los Angeles area. Dr. Kleihauer died a number of years ago. Mrs. Kleihauer was a life member of the Historical Society. This named fund is established with a gift left to the Historical Society in her Will.

Ralph C. Neill Named Fund

Mr. Neill grew up on a ranch in eastern Oregon. He attended Northwest Christian College, served as a paratrooper in the southeast Asia Theater during World War II, and received a degree in journalism at the University of Oregon. While working at his profession, Ralph and his wife, Nola Lee, launched "The Oregon Christian" as a newspaper for Disciples in that state. Called to the staff of the International Convention in 1954, he established the first public

relations office for the "Brotherhood." Later he did public relations work for Hiram College and for Pacific University. Mr. Neill died in 1976. Nola Lee Neill married Ronald E. Osborn in 1986 and this named fund was established by Nola and Ronald Osborn.

**Perry E. Gresham
Named Fund**

Dr. Gresham is an internationally known lecturer, world traveler, and writer of numerous books and articles. With his knowledge and wit, he has been able to reconcile classical learning with the complexities of the 20th century civilization. Having moved graciously but vigorously into retirement, he has become the champion of older adults through his book, *With Wings As Eagles*. He is President Emeritus and Distinguished Professor of Humanities, Bethany College, Bethany, WV. Dr. Gresham has served the church admirably in many offices and responsibilities from the highest elective office in the Christian Church (Disciples of Christ) to the work of the congregation. Presently he and Mrs. Gresham are making their home in North Carolina. This named fund is established with a gift and matching grant from The John A. Hartford Foundation.

**New Membership
October-December 1988**

PARTICIPATING TO LIFE

Glen E. Ewing, Fairhope, AL

PARTICIPATING

Diane H. Lair, Winterset, IA

George Lair, Des Moines, IA

Dr. & Mrs. A. Dennis Loyd, Nashville, TN

REGULAR TO SUSTAINING

Gregory Widener, Irvine, KY

REGULAR TO PARTICIPATING

Joe K. Bain, Decatur, AL

Mrs. David Benson, Newport News, VA

Elizabeth I. Benson, Chicago, IL

Ronald B. Flowers, Ft. Worth, TX

Garth Henrichs, Litchfield, IL

David R. Heym, Southfield, MI

Richard M. Pope, Lexington, KY

REGULAR

Ronald C. Harris, Nashville, TN

Harold L. Noe, Council Bluffs, IA

Ann Wagner, Burnsville, MN

STUDENT TO REGULAR

Stephen W. Angell, Brookings, SD

Mark Calvert-Rosenberger, Springfield, TN

STUDENT

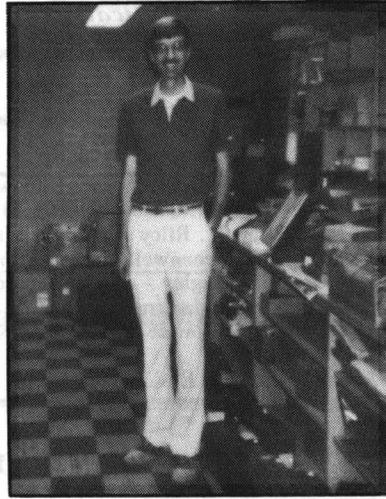
Patrice R. Fatig, Indianapolis, IN

David D. Otto, Nashville, TN

Orr Serves As Volunteer

Philip E. Orr serves as a District Media Specialist overseeing two separate library media collections for the Nashville Community Consolidated School District of Nashville, Illinois. He has served in this capacity for the past eight years. This past summer Philip served as a volunteer at the Historical Society for four weeks. During that time his primary work was organizing a collection of glass lantern slides in the archives of the Society. This collection had been held for a number of years but it had never been sorted and cataloged. Also, Philip was able to help in several other areas of the library work. He came at his own expense to render this valuable service to the Society. The staff of the Society is very grateful for

this assistance. It was a pleasure having Mr. Orr as a member of the staff during his stay in Nashville, Tennessee.



Philip E. Orr - Volunteer at DCHS - Summer 1988.

Gifts Received July-September 1988

- | | |
|---|--|
| Miss Ruth Boyers - Endowment Fund | Dr. and Mrs. Willis R. Jones - Bebe Boswell Named Fund |
| Mr. and Mrs. David E. Branaman - Endowment Fund | Estate of Ione M. Kleihauer - Cleveland and Ione M. Kleihauer Named Fund |
| Dr. and Mrs. Robert W. Burns - Endowment Fund | Mrs. Ruth B. Lansaw - In memory of Bernard and Della Huff |
| Christian Church in Pennsylvania - Endowment Fund | Mr. and Mrs. Risley P. Lawrence - Endowment Fund |
| Chaplain and Mrs. Lynn D. Cooper - Endowment Fund | Mr. Dan MacDonald - MacDonald Fund |
| Dr. George E. Cottral - Endowment Fund | Mr. and Mrs. J. B. McCroskey - Endowment Fund |
| Mr. and Mrs. W. T. Eubank - Forrest F. and Katherine M. Reed Named Fund | Donna and David McWhirter - Endowment Fund |
| Dr. and Mrs. Lorenzo J. Evans - Lorenzo J. and Louise Bates Named Fund | J. Bruce Miller - General Fund |
| Dr. and Mrs. Edwin S. Gleaves - Endowment Fund | Mrs. Louise Moseley - Moseley Fund |
| Dr. and Mrs. Edwin S. Gleaves - Edward G. Holley Named Fund | Estate of Nellie Mustain - Endowment Fund |
| I. O. Good - Endowment Fund | The Rev. and Mrs. Robert C. Nolan - Endowment Fund |
| Dr. Perry E. Gresham - Endowment Fund | Philip Eugene Orr - Endowment Fund |
| Estate of Fern E. Griffeth - Endowment Fund | Dr. and Mrs. Ronald Osborn - Ralph C. Neill Named Fund |
| The Rev. and Mrs. Gordon W. Hagberg - Endowment Fund | Dr. and Mrs. Ronald Osborn - Virginia Elizabeth Osborn Named Fund |
| Mrs. Kathleen Hall - Endowment Fund | The Rev. Marshall S. Parvin, Jr. - Endowment Fund |
| Mr. and Mrs. Griffith A. Hamlin - Endowment Fund | Mr. and Mrs. Charles Peterson - Hardy Family Fund |
| Dr. and Mrs. Richard L. Harrison, Jr. - Campbell Bicentennial Fund | Dr. and Mrs. Orval D. Peterson - Endowment Fund |
| The John A. Hartford Foundation (matching gift) - Endowment Fund | Mr. and Mrs. Ray Peterson - Hardy Family Fund |
| Dr. Wayne Hensley - Endowment Fund | The Rev. and Mrs. William Pitman - Endowment Fund |
| Mrs. Ruth P. Hobbs - Endowment Fund | Mrs. Forrest F. Reed - Forrest F. and Katherine M. Reed Named Fund |
| Miss Marie Hout - Endowment Fund | |
| Mr. and Mrs. Ted D. Hurst - Endowment Fund | |

Discipliana

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Dr. and Mrs. Lester B. Rickman - Endowment Fund
Dr. and Mrs. Hugh M. Riley - William Madison and Mary Anne Greenwell Named Fund
Mr. and Mrs. Bill Ringley - James F. and Etta D. Lambert-Susie Martin Fund
Mrs. Lucile Rizer - Claude E. Spencer Named Fund
Mrs. Agnes M. Smith - Endowment Fund

The Rev. and Mrs. Earl Scarbeary - Endowment Fund
Dr. Howard E. Short - Howard E. Short Named Fund
Dr. and Mrs. Larry O. Toney - Howard E. Short Named Fund
Treasure Valley Christian Church, Caldwell, ID - Endowment Fund
Sara Tyler - Endowment Fund
Mr. and Mrs. William J. Walker - Endowment Fund
Mrs. Mildred B. Watson - George H. Watson Named Fund
Miss Eva Jean Wrather - Endowment Fund

New Membership As Of September 30, 1988

LIFE

1032 Dr. Edwin S. Gleaves, Nashville, TN.
1033 William E. Kincaid, Jr., Chesterfield, MO.
1034 Philip E. Orr, Nashville, IL.
1035 C. Earl Gibbs, Brentwood, TN.
1036 Laurice D. Gibbs, Brentwood, TN.
1037 Dr. Jerry L. Thompson, Nashville, TN.
1038 Doris S. Thompson, Nashville, TN.
1039 Timothy C. Aho, Marion, VA.

REGULAR TO LIFE

1040 E. Hoyt Dowdey, Fort Worth, TX.

SUSTAINING

Claude F. Buster, Jr., Alexandria, VA.
Richard L. Dunlap, III, Paris, TN.

PARTICIPATING TO SUSTAINING

Dr. Michael A. Gatton, Somerset, KY.

PARTICIPATING

Mrs. Helen A. Hairston, Cleveland, OH.
Edward J. McMahon, II, Fort Worth, TX.
Norman R. Nygard, St. Helena, CA.
Charles & Ruth T. Peterson, Hatboro, PA.
Ray & Billie Peterson, Reno, NV.
Vera Russell, Decatur, GA.
Mrs. Lois C. Ward, Winston-Salem, N.C.
William Woodson, Nashville, TN.

REGULAR TO PARTICIPATING

Zoe Beebe, Muncie, IN.
Glen E. Ewing, Fairhope, AL.
Dr. Eugene N. Frazier, Oklahoma City, OK.
Timothy F. Teater, Starkville, MS.

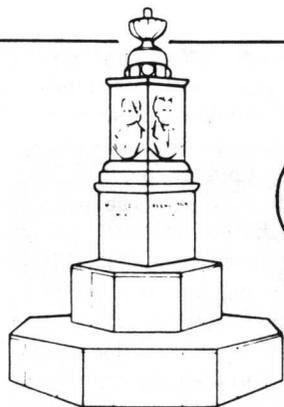
REGULAR

Daniel E. Asche, Huntsville, AL.
Blue Ridge Boulevard Christian Church, Independence, MO.
William Brackney, Audubon, PA.

James Burgess, Selmer, TN.
Thompson Burks, Cincinnati, OH.
Robert (Bob) Chitwood, Lincoln, NE.
Rev. John Alan Cox, Novelty, OH.
Edith A. Craddock, Murfreesboro, TN.
Rev. Clyde H. Evans, Christchurch 6, New Zealand
Charles M. Griffith, Dayton, OH.
Martha Jane Hall, Shelbyville, KY.
Reed Hartford, Dublin, TX.
Robert Hooper, Nashville, TN.
Dr. & Mrs. James L. Jackson, Nashville, TN.
Mrs. Kathy A. Jeffries, Nashville, TN.
Walter E. Knowles, Santa Barbara, CA.
Lawrence A. Lamb, Benson, AZ.
Dr. J. David Lawrence, Antioch, TN.
Dr. George H. Lobdell, Athens, OH.
Rev. David Long, Altus, AR.
Dr. Monty L. Lynn, Abilene, TX.
Dr. & Mrs. George O. Marshall, Athens, GA.
Michael E. Moore, Clarksville, TN.
John L. Morrison, Thousand Oaks, CA.
CDR Roger W. Pace, Virginia Beach, VA.
Mr. & Mrs. Bill Ringley, Bristol, TN.
Gerald Shepard, Lexington, KY.
Dr. Jay Smith, Nashville, TN.
Leon D. Stancliff, Murfreesboro, TN.
Tim Stapleton, Linden, TN.
John H. Thurman, Nashville, TN.
Mr. & Mrs. M. L. Walling, Bedford, TX.
Mrs. Kay Walton, Lilburn, GA.
Dr. Albert W. Wardin, Nashville, TN.

STUDENT

Charles D. Anderson, Memphis, TN.
Lynn Marie Arthur, La Mesa, CA.
Ronald L. Clark, Ipava, IL.
Brian Daly, Monterey Park, CA.
Paul Gasparini, Franklin, TN.
L. Thomas Smith, Knoxville, TN.
Walter Taylor, Nashville, TN.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer, 1989, Vol. 49, No. 2



DR. RICHARD L. HARRISON
To Speak At Assembly Dinner

**"WAS BARTON REALLY
A CORNERSTONE?"**

July 30, 1989, - 5:30 PM
(See additional information on back cover)

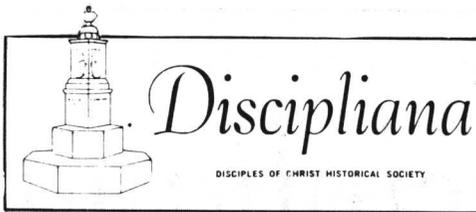


1989 FORREST F. REED LECTURER

DR. LESTER G. MCALLISTER

"JUST THE WAY I HEARD IT"
(Anecdotal stories
from history)

Lexington Theological Seminary
Lexington, Kentucky
November 2-3, 1989



Summer, 1989, Vol. 49, 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.

DISCIPLES OF CHRIST
 HISTORICAL SOCIETY

Officers of the Board of Trustees

CHAIRPERSON.....Dale Wallis Brown
 VICE-CHAIRPERSON Eva Jean Wrather
 SECRETARY.....Evelyn Watkins
 TREASURERWayne Bell

Heritage Enlightens the Future

"There is no history unless there is progress. We are just caught in a concentration of events. We just have events

strung as you might string inanimate pearls upon a string or as you might pile up the sands upon the seashore. History means, as Berdyaev says, "an objective, a goal, a movement, a dynamic purpose..."

This quotation from a sermon by Dr. Roger T. Nooe helps interpret the primary objective of the Disciples of Christ Historical Society. Preserving the records of history offers the sense of objective, movement, goal to the Campbell-Stone tradition. Some could easily say, "but you are only compiling bits of history as the sand of the sea," but they have not looked for the vision, the movement of God among a people, the faith of generation after generation all of which are to be found in these historical materials.

Yet neither is the Disciples of Christ Historical Society content with simply preserving the records of the chain of history. Strong efforts are being made through lectureships and writings to add to the historical story of the Stone-Campbell tradition and movement.

Christianity is history, the revelation of God in history, and the movement of which we are a part is an integral part of that history. We at the Historical Society are honored and humbled at the privilege of serving the thousands who come to the Thomas W. Phillips Memorial Building or who contact our staff requesting help. Please let us know how we can serve you!

James M. Seale
 President

Tell Us About Your Bequest

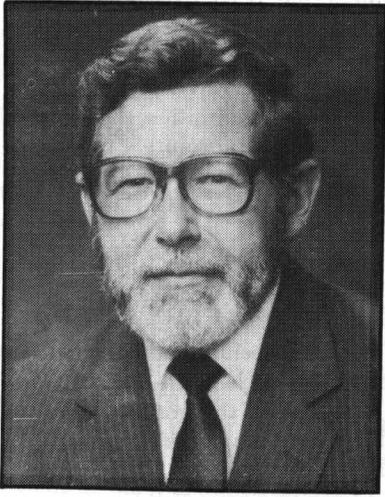
You perform a great service when you include the Disciples of Christ Historical Society in your will. If you have made a bequest to the Society, or plan to do so, please consider informing us of your planning.

We need to know of your plans so that we may make our own plans, and proceed with vital work. And, of course, we would like to be able to express our gratitude to you, now. We look forward to hearing from you.

Additional information about making a bequest or other gifts to the Society is available from Dr. James M. Seale, President, Disciples of Christ Historical Society, 1101 Nineteenth Avenue S., Nashville, Tennessee 37212 - telephone 615-327-1444.

Alexander Campbell and Global Ministry

By William J. Nottingham



"I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and see the fountains of water." Revelation 14:6-7.

On a bicentennial visit to Cane Ridge, I was struck by several photographs of Alexander Campbell dedicated to friends and signed "In the hope of immortality, A. Campbell." It reminded me of the missionary addresses and baccalaureate speeches that I had read in preparation for the anniversary of his birth. I was looking for clues to his interest in mission, both for this frontier continent and other parts of the world.

A few highlights in understanding Alexander Campbell in this respect would include the following:

1. The central importance of the resurrection. How do we account for the passion of these early leaders that led them to labor tirelessly and many times to risk death in the fulfillment of their ministry and God's mission?

In the face of all the substitute religion, rooted like their own rational bias in the Enlightenment -- deism, skepticism, atheism, the materialism of Voltaire, Franklin and Paine, the French Revolution and freemasonry -- they gave themselves literally to be disciples of the resurrected Lord.

Campbell said in 1857: "Nature may create theists and annihilate atheists, but she cannot create a Christian nor bestow the hope of immortality."

The key is that inscription on his pictures at Cane Ridge and in his addresses: immortality. This is not philosophical universalism or dualism of body and soul. It is Christian eschatology with a doctrine of creation, sin and grace. It appears in the five finger exercise of Walter Scott the evangelist, just after repentance and the gift of the Holy Spirit. It is the immortality of the glorified Christ that Dostoevsky writes about, giving dignity, dimension and beauty to human life.

Campbell and early Disciple leaders lived with death everyday, and it was Christian solidarity to affirm the unconditional value of human life and happiness, a word Campbell did not hesitate to use. (1857, p. 230). He was survived at his death in 1866 by only four of his fourteen children.

2. The primacy of the Bible. We know this from every writing that has come down to us. His address October 3, 1850, in New York at the first anniversary of the Bible Union giving reasons for an "improved English version of the Bible, especially the New Testament" is of interest for its breadth of knowledge and linguistic analysis. He writes simply: "the Bible is the book of God. God is not only its author, but its subject. It is also the book of man. He, too, is the subject and the object of the volume." (p. 554). He traces the translations and their history known to that time, and argues for the application of learning to necessary revisions. The text of Revelation 14:6-7 was on the title page of the *Millennial Harbinger* for forty-one years, as Archibald McLean points out in his 1909 book on Campbell. He draws from this the inference that Christian unity was a "means to an end" for Campbell, being part of the fulfillment of the worldwide, God-given mission of the church. Scripture gave both the global scope of the proclamation of the gospel and the message of God's love for the world, which Campbell often calls God's "philanthropy."

3. The mission extending over the whole earth. As president of the American Christian

Missionary Society from 1849 until his death in 1866, he had rallied men and women to the support of the Barclays in Jerusalem for many years and J. O. Beardslee in Jamaica, as well as evangelization in North America. In 1860, as in other years, he wrote in the *Millennial Harbinger*: "The church, therefore, of right is and ought to be a great missionary society. Her parish is the whole earth, from sea to sea. A Christian community without mission and missionaries would, indeed, be a solecism in creation and a gross deviation from the order, the economy and the government of the universe." In attempting to raise funds, he said: "We now reason, only reason with you, my Christian brethren, on the missionary cause. There is no enthusiasm in this. It is a cool and deliberate act of the highest reason..." In 1853, he wrote: "In the direct ratio of every Christian's love, he or she is possessed of a missionary spirit." When it was objected that there was plenty of work for Christians to do near at hand, his reply was, "While charity begins at home, it does not tarry there."

4. The need for cooperation and structure. Repeatedly, Campbell had to interpret the apparent change in his convictions on missionary societies since the *Christian Baptist*, which began in 1823. The violence growing up about this issue is seen in the address of W.K. Pendleton at the 18th Anniversary of the American Christian Missionary Society the very year of Campbell's death (pp. 494-514). But the theological principle was present in his statement in 1850 (pp. 285-87) in which he says that differences in judgment as to the ways and means of evangelizing the world occurred even in the age of the apostles, giving rise to "some sharp words and dissensions amongst the chief men." He lifts up a resolution of opponents who declared that the only scriptural organization on earth is the church of Jesus Christ, and says that this is the key to the issue. "The only question is, whether Christ's Church is one community, or all the communities, founded upon a belief of his divine person, office and mission. A Church of Christ at Connelsville, Philadelphia, Cincinnati, or New York, is not *the church* of Christ. The church of Christ is a very large and widely extended community, and possesses a large field even the habitable

earth. The church for which Christ died, and for which he lives and intercedes, is not the church at Connelsville, Rome, Ephesus or Jerusalem, but is composed of all who have been baptized into his gospel, and continue to walk in him... If the Christian Church or community be a church of Christians, or a community of communities, then, indeed, not one church can be absolutely independent of every other church belonging to the community or church of Christ."

5. A concern about society. Not only was there a world extension to his view of the task of Christians, consonant with our emphasis on global awareness today, but there was also social depth. Christ made an impact on the whole of life.

He taught that the gospel "christianizes, moralizes and civilizes" among different people in any society. In other words, some confess faith in Christ and become members of His body the church, others have their moral faculty and intellect marked by its effect, while others are influenced by a society that has had its values altered and humanized. The whole of life is involved. Both political and social implications are seen in his own civic participation and in such statements as: "Let it then be so established and published to the world that we are the stern, uncompromising advocates of human rights; that America is not only 'the home of the brave' but also 'the land of the free'; that we supremely love equal rights and bow to no sovereignty but to that of God and the moral sentiments; that with open arms and warm hearts, we welcome to our shores the oppressed and down-trodden of all nations and languages..." (1852, p. 482).

6. Belief in God's plan for the world. His magazine was called the *Millennial Harbinger* because it heralded what he believed would be the "triumph of the Christian religion" which events in science, education, philanthropy, American democracy (and European colonialism) seemed to portend. He was a "post-millennialist" in that the glorified Christ was expected to appear after the one thousand years of His reign in the Spirit. In the same way that he referred to the Baptist as John the Harbinger, his journal and the theological direction it represented announced the fulfillment of God's will in history.

Commenting on the predictions of an imminent end of the world, Campbell scoffed, "I believe in progress too much for that!" In this, he was a true son of the 19th century. In his debate with free-thinker Robert Owen, he stood on the same optimistic ground; they merely differed in their concept of what kind of utopia would be achieved! Alexis de Tocqueville shared the fascination of what Europeans were producing in the former North American colonies, backwater of so many French and British wars and refuge from so many European class distinctions; he does not fail to mark the connection between religious faith and the body politic. The invention of the steam engine and even experiments with balloons incorporated the changes of transportation and power that pointed to a radically new age of technology, affecting perceptions of time, distance and democracy that reinforced individualistic self-confidence and optimism on both shores of the Atlantic Ocean. The Russian philosopher

N. Lossky has written that belief in progress always carries with it a chiliastic character, as he describes messianic Slavophilism in Russia during this same period. Prior to the Civil War, Campbell could share a trust in the future with the secular world that made the mission enterprise at home or abroad a

natural part of his philosophy of history and an expression of the Protestant chauvinism of his time. (1850, pp. 241-270)

This is where mission is rooted for Alexander Campbell -- in the love and trust of Jesus Christ who can lighten burdens, enlighten the mind and bring about a new moral life, in Campbell's view truly making the Gospel "good news." The message is liberating because it carries with it a new identity and a transcendent authority. How could one not wish to share that joy? How could one let detractors go unanswered or those who disputed the premises of this faith go unchallenged? How could one not be obedient to see that the messengers were sent with the message entrusted by God from the beginning?

Immortality does not make Christian mission other-worldly or passive for Campbell, because his eschatology was committed to historical change, education and just institutions. It is the providential quality of life in God. And love for all God's creatures expresses the hope and optimism of his faith, which led him to say that the Christian church is virtually and essentially a missionary institution and the Christian life a life of action.

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Baptism and Church Membership: A Brief Examination of Alexander Campbell's Attitude Toward the "Pious Unimmersed"

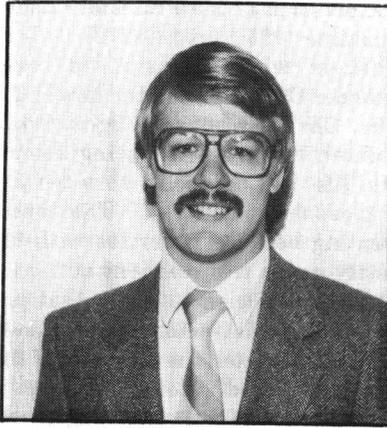
By Timothy Aho

The early pioneers of the Restoration Movement sought to balance two ideals: restorations of the church to the New Testament standard, and the unity of the church. The problems they experienced, and their descendents encounter, are especially evident in the continuing discussion about baptism and church membership.

Alexander Campbell certainly did not anticipate this often vociferous debate,

especially when he uttered those infamous words, "As I am sure it is unscriptural to make this matter a term of communion, I let it *slip*. I wish to think and let think on these matters."¹ Nonetheless, Campbell's resolve to follow the written New Testament as the

expression of God's New Covenant led him to new perspectives. This essay will probe some of the reformer's views concerning



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baptism and the "pious unimmersed."

Are the "pious unimmersed" Christians? Early on, there was no great controversy. Primarily, even after his own decision to be immersed, Campbell's views were still developing. In his debate with the pedobaptist John Walker (1820), the design of baptism remained in the background. Arguing from the same grounds as his earlier "Sermon on the Law" (which distinguished between the Old and New Covenants), he made a case for believer's baptism. This was against the generally accepted view of infant baptism as an antetype to circumcision.²

Three years later during the Maccalla debate, Campbell explicated a connection between baptism and remission of sins. He also voiced this insight in his *Christian System* (1835). After reviewing allusions to immersion as the "regeneration" and "remission of sins" spoken in the New Testament from early church fathers, he says:

The propositions now proved and illustrated must convince all that there is *some connection* between immersion and the forgiveness of sins. What that connection is, may be disputed by some: but that such a connection exists, none can dispute, who acknowledge the New Testament to contain a divine communication to man.³

When accused of water regenerationism, he addressed some within the Movement who actually supported such a view:

Some of my brethren, with too much ardor, through the force of strong feeling, and without all the premises before them, have transcended this view and these bounds and given to baptism an undue eminence -- a sort of pardon procuring, rather than a pardon-certifying efficacy. But such has never been my reasoning or my course.⁴

Campbell reiterated this position in *Christian Baptism* (1851):

Peter, after the new light imparted in the commission, feared not to say to the inquiring Jews, "*Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins.*" Nor did any one, so far as the history of the apostolic labors is reported, ever express a doubt or an inquiry upon the connection thus solemnly established between faith, repentance, baptism and remission or salvation. So far from this, that the Apostles frequently allude to the subject in their epistles as though, by universal consent, it was understood to be a symbol of moral purification -- a washing away of sin in a figure, declarative of a true and real remission of sin -- *a formal and definite release of the conscience from the feeling of guilt and all its condemnatory power.*⁵

The debates with Walker and Maccalla helped Campbell develop a certain relationship between immersion and regeneration. But how should the members of this reformation movement regard devout believers (the "pious unimmersed") among the sects? The Lunenberg Letter is often cited as the more important of his statements on communion with the unimmersed.

Not all are agreed on what Campbell says in his response to the letter and several follow-up letters. Granville Walker⁶ and Leroy Garrett⁷ both describe how it illustrates Campbell's liberal tendencies and embarrasses the exclusivistic-restorationist element of the Movement.

A 1957 *Christian Standard* editorial adopted the opposite stance. A reader sent an inquiry concerning a Sunday service folder, printed by the United Christian Missionary Society and Christian Board of Publication. The folder said that Campbell's recognition of the "pious unimmersed" as Christians in the Letter was "now the accepted viewpoint of the brotherhood." The editor, Edwin V. Hayden, unwilling to yield any ground to the claim, commented:

It should be immediately apparent that the effort to sum up this letter by saying that Mr. Campbell recognized the "pious unimmersed" as Christians is to make a

very hasty and extremely dangerous generalization. It tends to encourage the very thing against which he labored most fervently -- carelessness and indifference to the commands of God.⁸

George G. Beazley, Jr., in a document commissioned by the Assembly of the International Convention (Kansas, 1961) for the Council on Christian Unity, dismisses the letter. Campbell, he says, "never honestly faced this question in all its starkness." Consequently, in an ecumenical era, the Lunenburg Letter affords no aid in determining our actions regarding the role of baptism and church membership.⁹

So as to give direction to further study, I will utilize the typology of Joseph Belcastro. Belcastro defines three kinds of church membership.¹⁰ "Closed membership" requires immersion as a minimum initiatory requirement. "Open membership" allows people who "were sincere in their sprinkling or pouring to become members of the church," while still maintaining baptism by immersion as the New Testament standard. Finally, "ecumenical membership" holds that baptism as an initiatory rite is unnecessary, but that "church membership and salvation are primarily based upon one's personal relationship to Christ Jesus."¹¹ Belcastro also delineates four stages of change in Campbell:

1. Ecumenical membership as a matter of policy: 4 May 1811 to 12 June 1812.
2. Closed membership as a dogma: 1812-1832
3. Open membership as a tolerated position: 1832-1844
4. Ecumenical membership as biblical: 1844-1866¹²

Belcastro posits that during the first twelve years of the second stage, Campbell was "very demanding and unyielding in making baptism by immersion a condition of membership." Then, he explains, after 1824 Campbell became less legalistic, because of his meeting with Stone. Towards the end of this stage a growing liberal attitude was indicated in various issues of the *Christian Baptist* in 1827 and 1828, and the *Christian Messenger* of 1831.¹³

This characterization does not seem wholly true. To define the reformer's position as "closed" introduces a term foreign to his vocabulary. It characterizes him as a dogmatist and sectarian -- avoiding his irenic spirit and commitment to reformation

principles. At best, it seems to me a judgment call by Belcastro, in that he perceives the adoption of immersion as outside the scope and intent of Proposition I of the *Declaration and Address*:

The church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to Him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians.¹⁴

Though written by his father, Campbell's sentiments were essentially the same.¹⁵ Furthermore, his adherence to such a proposition necessarily included adherence to the Scriptures. His own baptism reflected a desire to be obedient to God once he understood its place as a divine institution. That this is in a sense, exclusive, cannot be denied.

Frederick Kershner argued that this principle of the *Address* unavoidably has to do with church membership:

Thomas Campbell's definition of a Christian will hardly be contested even by those who may refuse to accept its practical implications. It stresses the ethical note and makes character a test of faith. ...the author of the *Declaration* does not, along with Augustine and Calvin, make the criterion of election fundamental in defining the church, nor does he, along with Cyprian or Aquinas, make baptism the dividing mark, but rather assigns to character and conduct the place which so many theologians have given to election and baptism. ...he makes a profession of faith in Christ and open obedience to him essentials. This means, of course, church membership of some kind or other.¹⁶

It is not immediately clear what kind of church membership results, but Kershner argues forcefully in another essay that at issue is the principle of the Plea:

If we accept the denominational theory of union, we must undoubtedly be willing to accept open membership and a host of other things. When we do this, however, we give up the whole substance of the Restoration ideal of unity, and acknowledge that the plea which has furnished our only excuse for existence for over a century is, and always has been, a mere will-o-the-wisp. Are we ready to do this...? There is no possible way for the Restoration advocated to unite on any scheme involving denominational theory without surrendering the basic principle of the Restoration plea.¹⁷

As for the latter half of the second stage, Belcastro, as was mentioned earlier,

maintains that Campbell's meeting with Stone effected a change.¹⁸ Too much influence is ascribed to this meeting with Stone. If anything can be said, the two reformers were less than in complete agreement on the subject of baptism.¹⁹

Next, Belcastro cites three articles from the *Christian Baptist* as evidencing a growing liberal attitude on the part of Campbell, in that they are about open membership. Apparently, the first two are letters from congregations in Glasgow and Edinburgh, responding to a letter from "the Church professing obedience to the faith of Jesus Christ, assembling together in N. York..."²⁰ It is not clear that this first letter indicates "open membership" practices. Furthermore, it would be strange to consider that Campbell would approve of everything he printed as an editor.

The second letter does indicate that the congregation in Edinburgh, on one occasion, accepted into membership an unbaptized person.²¹ However, after discussing the profession "Jesus is the Christ," the letter states that "Such as make a credible profession of this faith we baptize and receive into fellowship with the church."²²

The third article, the "Review of the History of the Churches. -- No. III" discusses the reception of "unnaturalized persons" into the community on the ground of forbearance. Campbell approaches the matter with caution, recognizing that the question of forbearance complicates the matter. He concludes that no law ought to be made which requires the reception of the unimmersed. He also says:

Now, although I could feel myself at perfect liberty, in full accordance with the requirements of the Great King, to receive into the most cordial fellowship every one which I have reason to recognize as a disciple of Jesus Christ, with all his weaknesses, as I would call them; yet I could not, and dare not, say to all the members of a christian congregation, that they must do so too; and as I have no right to dispense with any of the institutions of Jesus Christ, I could not approve the adoption of a rule to receive such persons, which, in its direct tendency aims at the abolition of one of the fundamental laws of the empire.²³

This fundamental law, of course, is immersion. This letter, while exhibiting a forbearing tone, demonstrates also Campbell's great reluctance to compromise

his convictions concerning the necessity of unity and restoration.²⁴

The 1831 volume of the *Christian Messenger* contains an article on "Union," followed by Campbell's response, and then some remarks on the response by Stone. Contained therein is a discussion on fellowship with the unimmersed. In contrast to Belcastro's argument, if there is a liberalizing tendency demonstrated, it is toward unimmersed persons, not "open membership" as a principle or theory:

But the question is, are we authorized to make the sincerity and honesty of a person's mind a rule of our conduct? 'Tis God alone who is judge of this... Neither, perhaps, is it a fair proposition to assume that any man's sincerity in opinion or belief will have any weight in the final judgment; but whether or not, it cannot be a rule of our proceeding in any case. We judge from actions -- God judges the heart; and therefore, we look for visible obedience; and when we are assured that the Lord has commanded every man to confess him, or to profess the faith and be immersed into his name, we can never justify ourselves before God or man in presuming in our "judgment of charity" to set aside his commandment, and in accepting for it a human substitute.²⁵

Let us move on to examine the third stage set forth by Belcastro. Belcastro concludes that Campbell exhibited toleration toward an open membership position in the period from 1832-1844. Arguing from silence and the Lunenberg Letter, he thinks Campbell "considered open membership as a temporary expedient."²⁶

We don't have room to completely analyze the Lunenberg Letter, nor relevant statements by L. L. Pinkerton and Isaac Errett. But since their opinions revolve around the Letter, we will lift up a few points from the initial and subsequent responses to it.

Campbell's first response to the letter hinges on his refusal to believe that the church of Christ had blinked out of existence for some centuries, only to be refounded by himself and the reformers. Thus, there are Christians among the sects. The oft-quoted paragraph, by every position, records this:

But who is a Christian? I answer, Every one that believes that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will.²⁷

He elucidates further:

Still I will be asked, How do I know that

anyone loves my Master but by his obedience to his commandments? I answer, *In no other way.* But mark, I do not substitute obedience to one commandment, for universal or even for general obedience.²⁸

The letter, while commenting on obedience, says nothing about baptism as an initiatory act into the local or universal church. It does reflect Campbell's opinion and consistently forbearing spirit. In a way, his words were a warning to the "ultraists" (water regenerationists or those who required a particular understanding of baptism to be present so as to make it valid) among the movement.²⁹ Furthermore, the concern is one of salvation; relationship to God.

In this vein, Campbell is not willing to parlay his opinion into a position approbating pedobaptism. In his second response to criticism for his views, he says

But while we inculcate faith, repentance, and baptism upon all as essential to their constitutional citizenship in the Messiah's kingdom, and to their sanctification and comfort as Christians, no person has a right to demand our opinions on all the differences of this generation, except for his private gratification. He is certainly safer who obeys from the heart "that mould of doctrine" delivered to us by the Apostles; and he only has praise of God and man, and of himself as a Christian, who believes, repents, is baptized, and keeps all the ordinances, positive and moral, as delivered to us by the holy Apostles.³⁰

It was an extremely difficult position for Campbell to hold: on the one hand, there are Christians among the sects; on the other hand, obedience to Christ requires immersion when that truth is manifestly clear. He had tried to maintain a balance for some time. If he can be accused of equivocation in his third response,³¹ at least he didn't give up on the balancing act.

To conclude our examination of this third stage suggested by Belcastro, can we gauge Campbell as tolerating open membership? It would be difficult to say yes, because we may go beyond what Campbell wished to say. Belcastro cites Pinkerton's sentiments "that it was 'simply inconceivable' to believe that Alexander Campbell would refuse church membership to the unimmersed believer."³² I would think it more appropriate to assume, on the basis of Campbell's earlier testimony, that acceptance into membership would involve compromise of the plea for

unity on the basis of the Bible alone. With his high view of baptism, without which pedobaptists could have biblical assurance, would he give it up in the local church?

Neither can they [sectarian Protestants] say that we envy their standing, or would wish to occupy their ground; because, to say nothing of our having the pure original gospel institutions among us, regarding us merely as a new sect like themselves, we have no reason to wish to be with them, inasmuch we have the best proselyting system in Christendom. Faith, repentance, baptism for the remission of sins, with all the promises of the Christian adoption and the heavenly calling to those who put on Christ, is incomparably in advance of the sectarian altar...³³

If Belcastro's case for toleration of open membership is tenuous, more so are his arguments for a fourth stage "ecumenical membership." Granted, Campbell became a greater participant in "ecumenical" ventures. But does the evidence support the rosy picture he paints of the reformer's change?

No doubt, as he was influenced by the rise of many Restoration Movement and interdenominational ventures, encountered the narrow sectarianism of his followers,, pondered upon some of the disturbing questions in a debate by N. L. Rice, recognized the "image of Christ" in many nonbaptists and pedobaptists, reflected on the narrow and sectarian initiatory aspect of baptism of his Calvinistic [sic] theology, examined his profound Christian experiences, especially his call to ministry, prior to his immersion on June 13, 1812, and restudied the New Testament, he was led to the adoption of ecumenical membership.³⁴

Belcastro cites, as support for his position, from the *Millennial Harbinger* in 1847 and *Christian Baptism* (1851). He does not reveal that the citation from the Harbinger is part of a series on baptism which was later included within the book. He says Campbell wrote that

baptism did not have two purposes as maintained by Christendom in general, namely, baptism as means or pledge of salvation and as an initiatory rite into either the visible, or invisible church, or both; he maintained that baptism held "only" one purpose, namely "for the remission of sins" as a pledge and assurance of salvation in the Calvinistic sense.³⁵

As regarding Campbell's view that baptism does not procure salvation, he correctly reads Campbell.³⁶ But it is also certain that Campbell is not altogether satisfied with the Calvinistic conception in which baptism is only a means of entering a

local church. This abuse gave rise to numerous baptisms upon occasions of transfer:

Some have such a puerile and inadequate conception of Christian baptism, as to regard it as a mere ceremonial introduction into the church -- a way of making a profession of the Christian religion -- no way affecting the spiritual relations of the subject.³⁷

Then, and necessarily then, follows the quote Belcastro cites as "clearly and explicitly reject[ing] baptism as an initiatory rite into the church"³⁸:

This view of it ought to have been expressed by such a precept as the following -- "Repent and be baptized, every one of you, for admission into the church." But no such precept, in form, in substance, or in sense, is found in God's own book. As we have, then, but one Lord, one faith, and one baptism, and that baptism is for the remission of sins" -- to give us through faith and repentance, a solemn pledge and assurance of pardon, any other baptism is a human invention and of no value.³⁹

In this context, it is not immersion as initiatory rite which he dislikes, it is the Calvinistic view he rejects. I contend that "ecumenical membership" as defined by Belcastro is not the issue here for Alexander Campbell. Rather, Campbell is concerned with the lack of appreciation of the biblical richness of baptism, which is lost when it becomes solely an initiatory rite in the

Calvinistic sense. He argued often against such low views, in this extreme, or the extreme of Dr. Thomas.⁴⁰ But, since he wanted the Church to have a richer understanding of baptism, he would also write:

Baptism though not an antetype of a type, a sign of a sign, or a seal of a seal, as some system-makers would make it when representing it as coming in the room and standing in the stead of circumcision, is, indeed, analogous to circumcision, as the Sabbath to the Lord's day, or as the Passover to the Lord's Supper, especially in this: -- that in one point it is a *sign* of the burial and resurrection of the Lord Jesus, and of our burial and resurrection in and with him; and, in another point of view, a *seal* of the righteousness of faith, or the remission of all our past sins, through faith in his blood, then, and in that act, publicly expressed and confirmed. This, most unquestionably, is its place, its meaning and importance in the Christian institution.⁴¹

All around Campbell were people who held a low view of the ordinance. Christians in the sects misunderstood, ignored, or rebelled against the biblical view. Even Christians who practiced immersion often downplayed its significance because of a Calvinistic framework. Even his own reforming brethren were sometimes misguided. Nevertheless, Campbell hung on to immersion as part and parcel to the Reformation and Restoration Plea as he saw it.

END NOTES

¹Robert Richardson, *Memoirs of Alexander Campbell, Embracing a View of the Origin, Progress and Principles of the Religious Reformation which he Advocated*, Vol. I, (Cincinnati, OH: Standard Publishing Company, 1897), 392.

²LeRoy Garrett, *The Stone-Campbell Movement: An Anecdotal History of Three Churches* (Joplin, MO: College Press, 1981), 189-97.

³Alexander Campbell, *The Christian System in Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Pleaded in the Current Reformation* (Cincinnati, OH: Standard Publishing Company, 1901), 201.

⁴Campbell, "Mr. Meredith on Remission," *Millennial Harbinger* (1840): 545. All following notes are to reprint edition. Compare also Campbell, *Christian System*, 232-3.

⁵Campbell, *Christian Baptism with its Antecedents and Consequences* (Nashville, TN: Gospel Advocate Company, 1951), 206-7.

⁶Granville T. Walker, *Preaching in the Thought of Alexander Campbell* (St. Louis, MO: The Bethany Press, 1954), 74.

⁷Garrett, 578.

⁸"That 'Lunenberg Letter,'" *Christian Standard*, 26 October 1957, 642.

⁹George G. Beazley, Jr., "Baptism in the New Testament," *Midstream* 5 (Winter 1966): 92.

¹⁰For other categorizations see A. T. DeGroot's *Disciple Thought: A History*, (Fort Worth, TX: by the author, Texas Christian University, 1965), 182-3.

¹¹Joseph Belcastro, *The Relationship of Baptism to Church Membership* (St. Louis, MO: The Bethany Press, 1963), 13-14.

¹²*Ibid.*, 24.

¹³*Ibid.*, 25.

¹⁴*Declaration and Address of the Christian Association of Washington* (Washington, PA: Brown and Sample, 1809; reprint, Lincoln, IL: Lincoln Christian College Press, 1986), 22.

¹⁵Garrett, 175.

¹⁶Frederick D. Kershner, *The Christian Union Overture* (St. Louis, MO: The Bethany Press, 1923) 81, 83.

¹⁷Kershner, "Open Membership and the Restoration Plea," in *The Watchword of the Restoration Vindicated*. Cincinnati, OH: The Standard Publishing Company, (c. 1919-1939), 55-6.

¹⁸Belcastro, 25.

¹⁹Garrett, 118-128 passim.

²⁰"Attempt at the Restoration of Ancient Order," *Christian Baptist*, 5 November 1827 (reprint, Joplin, MO: College Press Publishing Company, 1983), 389. All following notes are to reprint edition.

²¹"Attempt at the Restoration of Ancient Order," *Christian Baptist*, 3 December 1827, 394.

²²James Watt and James Buchan. "The Church of Christ meeting in Morrison's Court, Glasgow, to their brethren the Church of Christ in New York," *Christian Baptist*, 5 November 1827, 390.

²³Campbell, "Review of the History of Churches. -- No. III," *Christian Baptist*, 7 July 1828, 457.

²⁴Compare, for example, the correspondence between Campbell and "An Independent Baptist," *Christian Baptist*, 1 May 1826 and 6 July 1826.

²⁵Campbell, "Reply on Union, Communion, and the name Christian," *Christian Messenger*, November 1831 (reprint, Fort Worth, TX: Star Bible Publications, 1978), 245.

²⁶Belcastro, 25.

²⁷Campbell, "Any Christians Among Protestant Parties," *Millennial Harbinger*, September 1837 (reprint, Joplin, MO: College Press, 1976), 411. All following notes are to reprint edition.

²⁸Ibid.

²⁹Campbell, "Christians Among the Sects," *Millennial Harbinger*, November 1837, 506.

³⁰Ibid., 508.

³¹Garrett, 579.

³²Belcastro, 34-5.

³³Campbell, "Any Christians Among the Sects?" *Millennial Harbinger*, December 1837, 565.

³⁴Belcastro, 26.

³⁵Ibid.

³⁶Campbell, *Christian Baptism*, 205.

³⁷Ibid.

³⁸Belcastro, 27.

³⁹Campbell, *Christian Baptism*, 205.

⁴⁰Campbell, "Re-immersion," *Millennial Harbinger*, September 1835, 417-20.

⁴¹Campbell, *Christian Baptism*, 218-9.

Ruth Powell Hobbs Named Fund

Mrs. Hobbs, a native of Port Gibson, Mississippi, completed her junior college work at Southern Christian Institute, Edwards, MS, and received her B.S. and M.A. degrees at Jackson State University. She has done further study at the University of Illinois and the University of Mississippi. Mrs. Hobbs has held many positions in her congregation, the Mississippi Christian Missionary Convention, and the National Convocation and is currently serving as President of the Mississippi Christian Missionary Convention. She is a member of the Regional Board of the Christian Church (Disciples of Christ) in Mississippi, and serves on its Christian Education Commission. Mrs. Hobbs is a member of the Board of Directors of Southern Christian Living Services and the Board of Trustees of the Disciples of Christ Historical Society. Mrs. Hobbs' husband is the Reverend B. T. Hobbs and they have two daughters. This fund was established by Mrs. Hobbs.

Harold E. and Golda C. Fey Named Fund

Dr. and Mrs. Fey have served the church in many different ways through their long and meaningful lives. Dr. Fey received his education at Cotner College and Yale

Divinity School and he and Mrs. Fey served pastorates in Nebraska, Connecticut, and Manila, Philippine Islands, where he also served on the faculty of Union Theological Seminary. Dr. Fey was editor of the *Christian Century* from 1956 to 1964, having served previously on the editorial staff for sixteen years. In his autobiography, *How I read the Riddle*, Dr. Fey wrote of his advocacy for peace, his concern for native Americans, and a life long concern for ecumenism. In 1955 he visited Indian reservations and wrote a series of articles on "Indian Rights and American Justice" which was credited with helping to persuade Congress to nullify its declared policy of termination of federal assistance to the Indian people. Dr. and Mrs. Fey have retired and live at Pilgrim Place in Claremont, California. They have a son and daughter. This fund was established by Dr. and Mrs. Fey.

Homer L. Ferguson & Ann Ferguson Named Fund

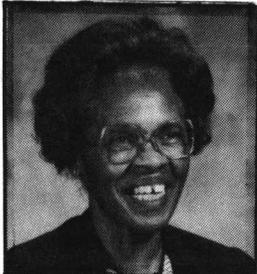
For many years Homer Ferguson served as Historian for his congregation. Every year the Historical Society would receive a well out-lined list of historical materials which he had prepared for his congregation and which he was sending to the Historical Society. Homer died in 1988 and his wife,

Ann, as a tribute to his memory and work gave the first gift to establish a Named Fund for her husband. Death also came to her later in 1989 and from her estate the balance of the Named Fund was given. Thus the fund has been established in both of their names. They both were faithful and long time members of First Christian Church in Jefferson City Missouri.

First Christian Church - Pontiac, Michigan Named Fund

With help from the Westside Christian Church in Detroit, Michigan the First Christian Church of Pontiac got its start in 1917. It was chartered in 1918. Its first pastor

was R. H. Jones. The congregation continued until 1988 serving its members and community in a very meaningful way. At that time the congregation was very small and the decision was made to conclude its visible ministry on December 31, 1988. Its last pastor was Donald G. Zumwalt. Its invisible ministry will continue through the investments of its resources in the ongoing life of the church. The Disciples of Christ Historical Society was one of the recipients and with this gift a Named Fund was established for the congregation. Though the visible congregation has ceased to exist its mission and ministry will continue through its gifts and investments in the larger life the church.



NEW BOARD MEMBERS

EVELYN MARTIN ELLINGSON (Mrs. Robert D.) is Historian for her congregation in addition to being an active member of First Christian Church, Oak Ridge, TN. She was a charter member of that congregation following in the footsteps of her parents who were charter members of the First Christian Church of Cullman, AL. Mrs. Ellingson has served on every level of the work of the Christian Church (Disciples of Christ). She has a degree in Business Administration from the University of Alabama. Robert and Evelyn Ellingson have two daughters and three grandchildren. They live in Oak Ridge, TN.

C. EARL GIBBS is Pastor of Woodmont Christian Church, Woodmont, TN. He holds degrees from Northwest Christian College, Phillips University, University of Oregon in Eugene, OR, and the Doctor of Ministry degree from San Francisco Theological Seminary. Earl has served on Boards at every level of the life of the Christian Church (Disciples of Christ). He is author of numerous articles published in *the Disciple*, *Bible Advocate*, *Impact*, *Gospel Advocate*, and *Oikedome* and is the author of the book, *Caring For The Grieving*. Dr. Gibbs and his wife Laurice live in Brentwood, TN. They are parents of two sons and have four grandchildren.

LAURA HOBGOOD-SWAN (Mrs. Richard S.) is a Student in the Divinity School of Vanderbilt University and serves as Ministerial-Intern of Vine Street Christian Church. A graduate of James Madison University Laura graduated with several honors in history which was her college major. She is working toward the Master of Divinity degree which she hopes to complete in December 1989. As a youth, Laura served as deacon, chancel choir member, member of the General Board, and president of the youth group at First Christian Church, Arlington, VA. She and her husband Rick make their home in Nashville.

LYDAN S. RANGE is an Elementary School Teacher teaching Reading and Computer Science in the Columbus, OH, school systems. She was educated at Southern Christian Institute, Edwards, MS and Jarvis Christian College, Hawkins, TX. Mrs. Range received a Bachelor of Science degree from Jackson State in Jackson, MS and her Master's degree from Ohio State University. She has been active in the National Convocation of the Christian Church (Disciples of Christ) and other national boards and committees. Lydan Range is the mother of four children and she is a member of Bethany Christian Church, Columbus, OH.

NEW MEMBERSHIPS AS OF MARCH 31, 1989

STUDENT

Gretchen Barron - Indianapolis, IN
 Carter Booker - Milligan College, TN
 Phillip Camp - Ithaca, NY
 Roger L. Duncan - Kansas City, MO
 Donald G. Gregory, II - Milligan College, TN
 Christopher Higgins - Milligan College, TN
 Michele Houser - Milligan College, TN
 Ronald E. Kastens - Milligan College, TN
 James C. Knowles - Milligan College, TN
 William Karl Lohr - Milligan College, TN
 Veronica D. Porta - Lexington, KY
 Steve Seay - Milligan College, TN
 Anthony J. Springer - Louisville, KY
 Donald W. Trotter, Jr. - Milligan College, TN

REGULAR

Irene Blau - Leawood, KS
 Patrick L. Brooks - Dallas, TX
 Jean Cook - Cary, NC
 Carolyn Fielder - Nashville, TN
 Janet D. Fulks - Franklin, TN
 William Hodge - St. Petersburg, FL
 Iliif School of Theology - Denver, CO
 Ben Johnson - El Dorado, AR
 Edward S. Kelly - Nashville, TN
 Robert Kent - Long Island City, NY
 Steve Miller - Garrettsville, OH

Pauline Moyers - Louisville, KY
 A.I. Myhr - White Bluff, TN
 Lamb B. Myhr - Beech Bluff, TN
 Melanie Odom-Groh - Seattle, WA
 John H. Parker - Nashville, TN
 Dwight C. Stewart - Louisville, KY
 Cornelia J. Sundermann - Little Rock, AR
 Ulyess Wilhoite - Nashville, TN

PARTICIPATING

Michael R. Frances - Monroe City, IN
 Robert Tibbs Maxey - Colorado Springs, CO

STUDENT TO REGULAR

Richard J. Cherok - Barberton, OH

REGULAR TO PARTICIPATING

Embrey B. Howson - Pikeville, KY

STUDENT TO LIFE

Laura Hobgood-Swan - Nashville, TN

LIFE

Joanne VerBurg - Cary, NC

LIFE PATRON

Ocie K. Harbison - Russellville, IN

MEMBERSHIP FEES TO INCREASE SEPTEMBER 1, 1989

By action of the Board of Trustees, membership fees in the Disciples of Christ Historical Society will increase in September of this year. Fees have remained the same for the past five years. Due to increased costs of printing, paper, and postal rates the Board felt it necessary to take this action. A new category has been added for Canadian and Overseas membership due to postage rate increases. The new fees are as follows :

Student	\$7.50
Regular	\$15.00
Canadian and Overseas	\$20.00

Participating and Sustaining as well as all Life Memberships remain the same - Life \$250.00, Life Link \$500, Life Patron \$1,000.00.

GIFTS RECEIVED FROM OCTOBER 1988 THROUGH MARCH 1989

- William C. Alford, Jr. - Endowment Fund
 Mildred Bailey - E. E. Manley and Ray G. Manley Named Fund
 Mr. and Mrs. Charles B. Barr - Endowment Fund
 Mary H. Bassett - William J. and Allie Taylor Bassett Named Fund
 Dr. and Mrs. Wayne H. Bell - Wayne H. and Virginia Marsh Bell Named Fund
 Raymond G. Bennett - Endowment Fund
 Dr. and Mrs. William C. Blackwell - Endowment Fund
 Dr. and Mrs. W. E. Blake - Endowment Fund
 The Rev. and Mrs. Samuel W. Bourne - Endowment Fund
 Ruth Boyers - Endowment Fund
 Mr. and Mrs. David E. Branaman - Endowment Fund
 Rose Mary Codell Brooks - Endowment Fund
 Mr. and Mrs. Dale W. Brown - Endowment Fund
 Mr. and Mrs. Dale W. Brown - General Fund
 Mr. and Mrs. Robert S. Burgess - Endowment Fund
 Dr. and Mrs. Robert W. Burns - Endowment Fund
 Jeannette R. Byers - Endowment Fund
 The Rev. and Mrs. David A. Caldwell - Endowment Fund
 Mr. and Mrs. I. W. Carmack - Roger T. and Nancy M. Nooe Named Fund
 L. H. Carpenter - Endowment Fund
 Mr. and Mrs. Donald Cartmill - Endowment Fund
 Mr. and Mrs. Robbie N. Chisholm - Robbie N. and Louada Bowman Chisholm Named Fund
 Dr. and Mrs. J. E. Choate - Endowment Fund
 Margaret D. Clark - Endowment Fund
 Helen Cleaver - Ben H. Cleaver Named Fund
 The Rev. and Mrs. Homer M. Cole - Endowment Fund
 Dr. and Mrs. Myron C. Cole - Endowment Fund
 Mr. and Mrs. M. Thomas Collins - Land Acquisition Fund
 Roma Holley Conroy - Endowment Fund
 Audrey W. Cooke - James M. and Mary Dudley Seale Named Fund
 Mr. and Mrs. John M. Curtin - Ernest L. and Mattie G. Rea Named Fund
 The Rev. William and Dr. Pearl Mayo Dansby - Endowment Fund
 Kathleen T. Davis - Harry M. Davis Named Fund
 Mr. and Mrs. Ralph E. Davis - Endowment Fund
 Mr. and Mrs. J. G. Denhardt - Endowment Fund
 Mr. and Mrs. Elroy Diatkar - Hardy Family Fund
 Philandria Dickerson - L. L. Dickerson and Ann E. Dickerson Named Fund
 Gertrude A. A. Dimke - Endowment Fund
 Mr. and Mrs. Everett Donaldson - Endowment Fund
 Mr. and Mrs. E. Hoyt Dowdey - Endowment Fund
 Earline M. Dulworth - Endowment Fund
 Joy B. Dunn - Endowment Fund
 Dr. and Mrs. Anthony Dunnavant - Endowment Fund
 Dr. and Mrs. G. B. Dunning - Guy Burton and Anna Margaret Dunning Named Fund
 Polly C. Dye - Endowment Fund
 David M. Earl - Barbara T. and Edwin Charles Magarey Earl Named Fund
 Dr. and Mrs. Robert H. Edwards - Robert H. and Betsy Barnes Edwards Named Fund
 Mr. and Mrs. Robert D. Ellingson - Evelyn Ellingson Named Fund
 Janice Elliott - Endowment Fund
 Mr. and Mrs. W. T. Eubank - Endowment Fund
 Dr. and Mrs. Lorenzo J. Evans - Louise B. and Lorenzo J. Evans Named Fund
 Mr. and Mrs. Glen E. Ewing - Endowment Fund
 Jessie E. Eyres - Jessie E. Eyres Named Fund
 Mr. and Mrs. William W. Fellers - Endowment Fund
 Mrs. Homer Ferguson - In Memory of Homer L. Ferguson
 Mrs. Homer Ferguson's Estate - Homer L. and Ann Ferguson Named Fund
 Mr. and Mrs. Malcolm S. Ferguson - Endowment Fund
 Dr. and Mrs. Harold E. Fey - Harold E. and Golda C. Fey Named Fund
 Dr. and Mrs. A. Dale Fiers - Endowment Fund
 Dr. and Mrs. Robert O. Fife - Endowment Fund
 First Christian Church, Aurora, CO - Endowment Fund
 First Christian Church, Paris, KY - Capital Fund
 First Christian Church, Pontiac, MI - First Christian Church, Pontiac, MI Named Fund
 Leah G. Foote - Endowment Fund
 The Rev. and Mrs. Eugene N. Frazier - Endowment Fund
 The Rev. and Mrs. Eugene N. Frazier - General Fund
 Dr. and Mrs. Leroy Garrett - Endowment Fund
 Dr. and Mrs. Edwin Gleaves - Endowment Fund
 Gladys E. Gooch - Endowment Fund
 Mr. and Mrs. I. O. Good - Endowment Fund
 Dr. and Mrs. Ronald W. Graham - Endowment Fund
 Robert B. Greene - Endowment Fund
 Susan Greer - Endowment Fund
 Dr. and Mrs. Charles Gresham - Endowment Fund
 E. L. Griffin - Luberta Beatrice Griffin Named Fund
 Kathleen Hall - Endowment Fund
 Maxine E. Hall - Endowment Fund
 Dr. and Mrs. R. Glenn Hammonds - Endowment Fund
 Arthur Allan Hanna - Endowment Fund
 Ocie K. Harbison - Endowment Fund
 Dr. and Mrs. W. P. Hardy - Hardy Family Fund
 William O. Harris - Endowment Fund
 Dr. and Mrs. Richard Harrison - Campbell Bicentennial Fund

Oscar Haynes - Endowment Fund
 Dr. and Mrs. Fred Helsabeck - Endowment Fund
 Mary Lou Henry - In Memory of Donald Henry
 Wayne Hensley - Endowment Fund
 Dr. and Mrs. Lynn Hieronymus - Endowment Fund
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 Mary Louise Holt - Roger T. and Nancy M. Nooe Named Fund
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 Dr. and Mrs. Willis R. Jones - Willis R. and Evelyn B. Jones Named Fund
 Dr. and Mrs. Willis R. Jones - Roger T. and Nancy M. Nooe Named Fund
 Dr. and Mrs. Willis R. Jones - The Wrather Fund
 Mrs. Charles J. Kemper - Endowment Fund
 Mr. and Mrs. Harold C. Kime - Lucille C. and Harold C. Kime Named Fund
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 C. S. Lamberth - Endowment Fund
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 Ruth B. Lansaw - Oscar M. and Nellie Hines Huff Named Fund
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 Dr. and Mrs. T. J. Liggett - Currey L. Turner Named Fund
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 Mr. and Mrs. Henry G. Lowe - Endowment Fund
 Mr. and Mrs. E. W. Lowrance - Endowment Fund
 Elaine Marie Lund - Endowment Fund
 Evelyn C. Mains - Endowment Fund
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 Dr. and Mrs. Jack V. Reeve - Endowment Fund
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 Lucile P. Rizer - The Lucile Patterson Rizer Family Named Fund
 Charles E. Ross - Endowment Fund
 Elizabeth Rowe - Endowment Fund
 Mr. and Mrs. Wade Rubick - Endowment Fund
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 Mr. and Mrs. Robert A. Sandercox - Endowment Fund
 Mrs. Marian H. Savage - Endowment Fund
 Mr. and Mrs. Earl W. Scarbeary - Endowment Fund
 Betty Schweikert - Endowment Fund
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 Dr. and Mrs. James M. Seale - James M. and Mary D. Seale Named Fund
 Dr. Will A. Sessions, Jr. - Endowment Fund
 Howard E. Short - The Howard E. Short Fund
 The Rev. and Mrs. Jesse J. Simpson - Endowment Fund
 The Rev. and Mrs. Herbert Simpson - Willis R. and Evelyn B. Jones Named Fund

Discipliana

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DCHS ASSEMBLY DINNER

The Historical Society Dinner during the General Assembly in Indianapolis, IN, will be on SUNDAY EVENING, July 30, 1989 at 5:30 at the Convention Center. Tickets will be \$14.00 and may be purchased from the Society until July 15, 1989. After that date they may be purchased at the Assembly

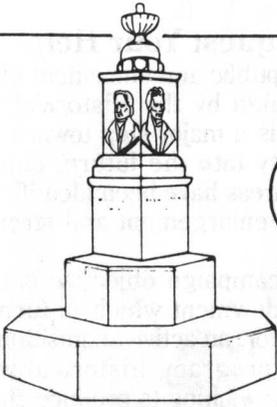
ticket office. The speaker will be Dr. Richard Harrison and his theme will be "Was Barton Really A Cornerstone?" Use this order blank for ordering tickets prior to the Assembly and mail to Disciples of Christ Historical Society, 1101 - 19th Avenue, South, Nashville, TN 37212.

Number of tickets desired _____ . Enclosed is \$14.00 per ticket.

Please send tickets to: _____

Address _____

City _____ State _____ Zip _____



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall, 1989, Vol. 49, No. 3

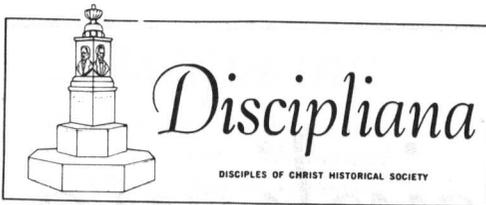


THE DISCIPLES OF CHRIST HISTORICAL SOCIETY LAUNCHES Endowment and Capital Campaign Goal \$1,000,000

Charged with preserving the past so that future generations of the church may be informed, the Disciples of Christ Historical Society stands at the threshold of its greatest service.

Entering the second half of its first century as the official library and archives of the Campbell-Stone Movement, the Historical Society houses one of the most significant collections of historical materials in North American Protestantism.

The trustees and staff are committed to increasing the Society's service to the church at large, local congregations, individuals, libraries and archival institutions. By continuing to create, preserve and share historical materials the Society helps insure that **Heritage Enlightens the Future.**



Fall, 1989, Vol. 49, No. 3

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

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POSTMASTER: Send address changes to DISCIPLIANA, 1101-19th Avenue, South, Nashville, TN 37212-2196.

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 to \$249, Participating — \$25 to \$49, Regular — \$15.00, Student — \$7.50, Canadian and Overseas — \$20.00. Single payment Life Memberships are: Life — \$250, Life Link — \$500, Life Patron — \$1,000.

DISCIPLES OF CHRIST
 HISTORICAL SOCIETY

Officers of the Board of Trustees

CHAIRPERSON.....Dale Wallis Brown
 VICE-CHAIRPERSONEva Jean Wrather
 SECRETARYEvelyn Watkins
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We Request Your Help!

The recent public announcement of a \$1 million campaign by the Historical Society's trustees is a major step toward moving the Society into the future. Looking ahead, seven areas have been identified for improvement, enlargement and strengthening.

The major campaign objective is to increase the endowment which in turn will provide funds for: an active acquisition and preservation program, historical workshops for those wishing to produce church histories, creative historical writing by an annual scholar-in-residence, and increased staffing to serve a growing clientele. Other funds will provide for additional parking space, and at some future date, the purchase of land for an addition to the Society's building.

During the advance gift phase of the Campaign the Trustees and staff committed more than \$215,000 in gifts and pledges, while friends committed another \$125,000. Thus, approximately 35% of the campaign goal has been subscribed.

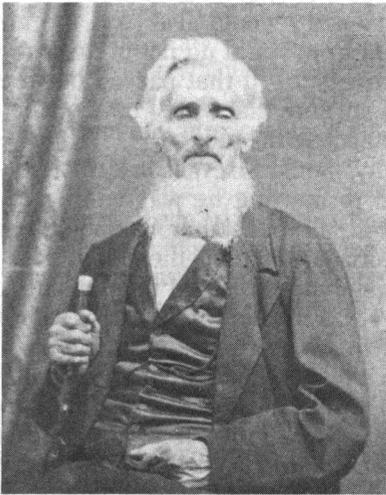
In recent years the Society has achieved its present level of strength and effectiveness through the generous support of many friends, congregations, and foundations who have contributed to its development efforts. This broad base of support continues to be a source of gratitude to all who value this repository and its priceless collection of Stone-Campbell material and memorabilia. It is this continuing support that now propels us into this bold fundraising effort.

Members and friends of the Society will be invited in coming months to make a commitment to this campaign. These gifts are most needed and will be greatly appreciated. Donors to date have made and fulfilled commitments through outright gifts of cash, gifts of appreciated property, such as securities and real estate, and gifts which provide the donor with income for life.

The campaign will conclude in 1991, as the Society celebrates 50 years of service to the church and to the larger community of historical research and archival preservation.

James M. Seale
 President

A Letter From John Smith



The Disciples of Christ Historical Society now has in its possession an original ten page letter written by John Smith in response to statements made by a Mr. Samuel McKay. In this letter, he pinpoints where he was given the nickname "Raccoon" and by whom. This particular letter refers to correspondence between Smith, J. S. Wilson, Dr. Nuckels, P. S. Fall, and J. T. Johnson. The letter printed here is not found in the *Christian Messenger* edited by Barton W. Stone and J. T. Johnson, but the correspondence referred to is found on pages 360-374 of the *Christian Messenger*, Volume VIII, No. 12, 1834.

This Smith letter was given to the Historical Society by Mrs. Ruth Green, Bloomfield, Kentucky and was delivered to the Society by her daughter Brenda Green of Owensburg, Kentucky. We express deep appreciation to both of these ladies for this gift to the Historical Society.

Feb. 4, 1835, Mr. Samuel McKays fibber corrector.

Mr. Samuel McKay,

Sir in the 12th No. of the Baptist Banner and Journal of Health published by Dr. James Wilson of Shelbyville [KY] I find a lengthy article addressed to me with your name signed to it in which the names of several respectable teachers of the christian Religion are introduced with all the bitterness and sectarian envy which you are capable of uttering. Finding many erroneous statements which you have made

with reference to myself together with others what I have said and done it becomes my duty to preserve the publick mind from all the false impressions which your splenetick effusion was designed to make.

I am sorry that a difference in our religious sentiments should have given your envy and malice (so completely the master over your better judgement) as to induce you to make such an unprovoked unrighteous and malicious attack upon my character as you have done. You say so far as I have gone in the detail of facts "I defy contradiction from a respectable source". I do not know sir what you would call a respectable source. Perhaps nothing is respectable with you but that which prefers the traditions of men to the system of Christianity in its apostolic form. Be this as it may we will name a few things in which you must be contradicted by every man acquainted with the case who will tell the truth. Here I will remark that I believe it is universally admitted by the candid that a fact so stated as to lead to false conclusions is worse than lie because it is the perversion of truth to the base purposes of falsehood. Mr. McKay are you not conscious that you have been guilty of this and also of stating things which have no existence in fact. Into these matters we will now inquire and first in attempting to detail the conversation which took place between you and myself at your house in 1816 you say that I told you this, "that the people of his neighborhood had given him the name of Raccoon Smith." This is a mistake the people of my neighborhood nor of my County ever did give me that name the circumstance from which that name took its rise originated in the Crab Orchard, Lincoln County, between old Jacob Creath and John Davis a baptist preacher who lived in that place, and I am sure that no man in Wayne Cty had ever heard anything about it at the time I visited your house in the year 1816 and therefore I am certain that I never did tell you or any other person that the people of my neighborhood had given me the name of Raccoon Smith. In the next sentence of your communication which I shall notice there is two most glaring errors in it, they read as follows "I shall now leave Mr. Smith for a while writing under

the modification produced by being unable to get Mr. Wilson to notice him and proceed to give a sketch of origin and progress of this vaunted correspondence as Mr. Smith has only published that part which suited his own purpose." Unable to get Mr. Wilson to notice him did not Mr. Wilson in his letter to Dr. Nuckles say I wrote you a few lines agreeing to meet John Smith in Bardstown etc., did not Mr. Wilson answer the first letter which I wrote to him, I am certain you knew all this, and could any man have made a more glaring departure from the truth than to say that I was unable to get Mr. Wilson to notice me. The next error in the same sentence is quite as palpable as the one named it is this, "Mr. Smith has only published that part of the correspondence which suited his own purpose" it cannot be uncharitable to say that this is most palpably false. I assert most palpably that I did publish every word and letter of the correspondence between Mr. Wilson and myself. You again say that I suppressed the closing letter of the correspondence etc. This is substantially the same falsehood told over again. You say again "but that correspondence (alluding to that silly thing which you wrote to me) handed me in Bloomfield determined you to take the correspondence to the messenger," etc. This is another mistake for I had said to many before I left home and also after I arrived at Bloomfield that I intended to have the correspondence between Mr. Wilson and myself published. This is known to many. So that your communication had not the smallest influence in determining my course. The next sentence of your febrile communication which I shall notice contains ten lines, and at least ten fibs, look at them, first "The foregoing communication was recognized by yourself as a part of the correspondence between Fall yourself and Wilson." This is one. 2. "You received as from Mr. Wilson." This is two. 3. Esteeming as you then and there said duly authorized by Mr. Wilson to make such communication. This makes three.

In our interview in the meeting house on Sunday morning the 19 of October 1834, I told you that I had not determined to read the correspondence between Mr. Wilson and myself to the congregation on that day unless my friends thought it most

advisable, and that they had not as yet so advised me. That if I should read the correspondence I would also read the note received from you. I do not pretend to recollect every word that passed between us, but I am sure that what I have stated is the substance to the full.

Why should Mr. Wilson authorize you to write to me that he was willing to meet Creath Fall Johnson or Campbell. Why not authorized you to tell them of it.

Again you have said in your publication that I was unable to get Mr. Wilson to notice me. Why then should he authorize such a tool as you to do it on his part. Most assuredly sir the legs of these are not equal. Once more is it not notoriously known that the last letter of the correspondence between Mr. Wilson and myself was written September 22 (near a month before I visited Bloomfield) that this letter was written to me unanswered and the correspondence closed previous to my visit to your county. How then Mr. McKay could your letter form any part of a correspondence which had terminated several weeks before you wrote it. Truth and common sense ought to blush at such an idea. In the next paragraph you ask two questions well calculated to make a false impression upon any mind unacquainted with the circumstances. Your questions stand thus "Did you not read all (mark the word all) the correspondence between P. S. Fall, Dr. Nuckles and John S. Wilson," publicly to some of your followers in Bloomfield the Thursday that you arrived here and pledged yourself to do so publicly on Sunday.

No I did not, 2. "Did you not do the same in my counting room on Friday evening in the presence of several persons among whom were several of your Brethren." No sir I did not and you know it, for the following reasons first because I have no followers in Bloomfield nor anywhere else, secondly because I never had in my possession any letter from Fall to Wilson or from Wilson to Fall neither did I ever see a letter from Dr. Nuckles to Mr. Wilson and therefore it was impossible for me to read all the correspondence between Fall, Wilson and Nuckles, seeing I never had it in my possession during my life. There Mr. McKay you must blush unless shame and you have shook hands and parted.

But I did at the time which you name read four letters one from Mr. Wilson to Mr. Nuckles and three that passed between Mr. Wilson and myself, mine containing a short note which Mr. Fall sent me from one of Mr. Wilson letters to him. This is all I ever had all I ever read and all this I fairly published. And is this all the correspondence between P. S. Fall, Dr. Nuckles and I. S. Wilson. Let all who are acquainted with this matter judge and then judge of your regard for truth. Again you say "but you strive through a page or two to make Mr. Wilson an offender for not spelling one (word) correctly. This is utterly untrue. In my letters to Mr. Wilson I said not one word about his spelling or grammar. In my address to Mr. Johnson I did speak of him as not being able to spell or write correctly, etc. I also said that for this I did not blame him, but for such men as Mr. Wilson or myself to offer to debate questions with Mr. Campbell which would have to be settled by a resort to learned criticism manifested a degree of arrogance altogether unpardonable. So I say yet but who can read my address to Mr. Johnson without seeing that I did not make Mr. Wilson an offender for not spelling correctly but for his vanity in proposing to meet Mr. Campbell. All men with three grains of common sense can see this, but Samuel McKay. You charge me again as follows "you have violated my principle of honor by publishing private letters etc." This is another mistake, Mr. Wilson had given a public challenge. It was publicly known that I had accepted it and that a correspondence was in progress, on the subject hundreds were waiting with anxiety to hear the result. If as you have said, I was unable to get Mr. Wilson to notice me how could I have published his letters so what an absurdity is this, your memory must have betrayed you here. You ask again "was not your visit to this place planned by others and they not residents of this county?" No it was not, and again "and was not the object of it to destroy if possible, the reputation of Mr. Wilson, etc." No sir I have not an unkind feeling toward Mr. Wilson nor did I feel the smallest inclination to injure the reputation of him or any other person. Mr. McKay you ought to have learned before this time that a christian is not like a bigoted Sectarian in this particular. You then add "your

continual parade about your correspondence, your Challenge, etc. and, in this one line there are two more falsehoods. I did not make a continual parade about the correspondence. In the next place I never gave any challenge and consequently had none to parade about, and according to your statement all this parade of which you speak, was previous to my first letter to Mr. Wilson of course. No correspondence existing for me to read or talk about. But still more reckless of truth (if possible) than ever you say "you wrote to Mr. Wilson to know if he would not challenge you as well as the rest of your brethren above named." What brethren did Mr. Wilson name in his challenge?

Not one. But said that "he was willing to meet any man holding the doctrine of the reformation and who had the confidence of the party." Does not the people about Bloomfield know this, why then did you labor so hard to make a false impression relative to Mr. Wilson's challenge. When did I write to Mr. Wilson to know if he would challenge me? Never, where is it written. No where in the universe can you look any man in the face and say that you did not know this be false when you made it, surely not. You say "but should the Lord in mercy withdraw the scale from your eyes" but should the Lord in mercy refuse to do it will it be my fault according to your Hellenism?

Mr. McKay you go on to give us ten reasons in (what you call) the trio correspondence and I do assert that so far as relates to myself there is not one word of them true. What a specimen of Mr. McKay purity.

Ten glaring absurdities all in a lump your first and second cases cannot allude to me because I have not been in your county for 18 years previous to the division of Bloomfield church nor until about 5 months after the division. But from your base insinuation those who are unacquainted with the case would suppose that I had been there all the time. In every one of the other eight cases which you say "produced the correspondence" you speak of matters (if they had been true) which took place after the correspondence was begun and ended. For example you speak of me "publishing private letters what ... before the correspondence commenced?

surely not. My criticizing on such private letters what ... before they were written? it cannot be. My scurrility against Mr. Wilson." Before we had any correspondence? No indeed "the correspondence being published in Mr. Stones Messenger" and did this produce the correspondence utterly impossible. If it had not been previously produced, it could not have been published.

Your remaining four courses are all of a similar character with the example given. Why could you not reconcile it to your feelings to the truth for once and say that Mr. Wilson's public challenge in Bloomfield in May last produced the correspondence and not talk so foolishly about so many things producing it which never existed (even if your own statements were true) until after the cause produced was closed. All your neighbors understand this, and you cannot deceive them with regard to the cause of the above named correspondence. With regards to the five discourses which I delivered in Bloomfield about 2 hours each you say "nearly all the time making phantoms and fighting them." I cheerfully leave it with your neighbors who heard me to judge of your regard for truth in this statement. When I visit you, Mr. McKay, I shall have no trouble of making phantoms you will be sure to have as many made ready to my hand as I shall be willing to fight. I found this to be the case when I was there and no doubt but it will be the case again. You frequently speak of my "envy" my "defeat," my "disappointment" my "chagrin etc. I have felt no envy towards any man living. I have met with no defeat, no disappointment and have not felt the smallest degree of chagrin or anything of the kind therefore all such insinuations to say the least of them are unjust. In this you remind me of what I have heard said of a man under the strong influence of hydrophobia who imagined that every man he saw was run mad but himself. Mr. McKay does not your case strongly resemble this. You charge me with bitterness uncharitableness censoriousness malignity envy and even idolatry (you idol A Campbell) when I am certain that I have not acted under the influence of any of these passions, and you seem entirely ignorant of having written one of the most little censorious and malignant pieces that I have

ever seen from the pen of any man. You have also said much more in the praise of Mr. Wilson than I have said of Mr. Campbell, and yet you never seem to think once of calling him your idol, Mr. McKay if you cannot see this other people can see it for you. I said nothing of Mr. Campbell only with reference to his talents and learning, and this you have virtually admitted. You have not quoted one sentence from what I have written, or named one vindictive effusion nor one word which was not strictly true as proof of your charges against me neither can you do it.

But I have named more than 20 palpable departures from the truth which are to be found in your communication in reference to myself also several base insinuations. Such as "wishing to destroy the reputation of Mr. Wilson, etc." But sir you need not labor to make men of intelligence and candor believe that I have tried to injure the character of Mr. Wilson merely because I rebuked his vanity in proposing to meet Mr. Campbell in a public debate.

No, they will not believe it they know too well the justness of my remarks on the subject, the plain truth is this, your whole parade of words your unjust insinuations and your erroneous statements about anybody wishing to injure Mr. Wilson's character was only intended to enlist the sympathies of the uninformed in his favor and so form a subterfuge for his abandonment of his challenge.

You have also made use of the names of Creath Fall Johnson and Carpenter in the most invidious manners. And if you have made only half as many misstatements in what you have said of each of them as you did in what you have said of me it will then appear plainly that there are more than sixty palpable errors in your communication.

As you say of yourself, "you have no claims to learning," but if there is one paragraph or sentence in your whole communication which does not contain one or more errors I do not know which one it is I do not mean errors in relation to spelling or grammar but in relation to truth and facts.

I had well nigh forgotten your paragraph on removal from Wayne to Montgomery County (in October 1817) which contains three other gross mistakes first "the regular Baptist near Mr. Sterling brought him

out among the hills" none of them were "regular Baptists they all rejected the name, and do so yet. They did then and do now, yet, call themselves United Baptists."

In the next place you accuse me of "joining the standard of A Campbell." This is not the fact. Since I gave up the sectarian traditions of the Baptist system, I never have joined the standard of A Campbell nor any other man or set of men save the man Christ and his Apostles. You then add "to make proselytes to his reformed Christianity "Reform Christianity," how silly. There is no such thing in being as reformed Christianity that I know of Mr. McKay. You mistake us altogether. You manifest an entire ignorance of our sentiments and also of the object we have in view.

We wish to reform men (not Christianity) from all their human traditions sectarianism and all other wickedness to the system of Christianity taught by Christ and his apostles and set forth in the New Testament. When I removed from Wayne County to Montgomery, you say "the Baptists treated me with brotherly kindness, etc." This is true. "Truth."

You then ask "how has he repaid them," Samuel let me answer this question I understand it better than you do, I have repaid them by preaching to them the apostolic gospel in its purity by means of which hundreds of them have been delivered from the bondage of Baptist speculation and sectarian traditions and are now rejoicing in the liberty of primitive Christianity. Also by means of this gospel many have been translated from the kingdom of darkness into the kingdom of God's dear Son. So that I have immersed more than one thousand believers in this county hundreds of whom are their children relatives and intimate friends. Is not this good pay and if they are satisfied with it and rejoice in it why should Mr. McKay grumble.

You have done yourself the honor to let the world know that you had in times past ministered to the necessities of Creath Fall and myself when there was no necessity for telling it. With regard to myself I can say that I always have and hope I always shall feel grateful to all my benefactors even if they should boast a little about it.

However I hope to visit you again shortly at Bloomfield and see if you will

treat me with the same kindness you ought not to get worse as you grow older.

When I visited your town and county in October last I found matters much more favorable than I had expected from report and was therefore highly gratified with my visit. I intended to visit you again in the course of this year but seeing your address I am more determined than ever to visit your section of county as often as I can. Mr McKay I can but think of you with mingled sensation of pity and regret. To think that you should fabricate such notions as that of a "crusade against Mr. Wilson" your "defense of an injured man" (having just spoken of him as a man altogether beyond the reach of injury, together with near 30 fabricated errors which I have named and many more which I have not named and many of them so barefaced that it would strain the character of the best saint that ever lived, even to hope they were not willful. And all this simply because I accepted Mr. Wilson's public challenge and when he thought proper to decline I published the correspondence between us. If I could believe a certain old Baptist notion which I have heard I would say it is not you that do it but sin (or sectarianism) that dwells in you. Wishing you may be brought to reflection for all your errors and cease to fight against the apostolic gospel I remain your friend.

— John Smith

Donald Henry Named Fund

In the life of Don Henry, three associations stand out — Church, Scouting, Banking. For many years prior to his death, he served as an elder of Beargrass Christian Church in Louisville, Kentucky. He also served as President of the Christian Church Commission of Jefferson County and played a large role in the establishment of the Kentuckiana Disciples Area. Don took an active part in the Boy Scouts of America leading local committees and serving on national boards. For his outstanding work he received the Silver Beaver and Silver Antelope Award. Mr. Henry was a banker for thirty-six years and his last position was as senior Vice-President of the Federal Reserve Bank of the St. Louise, and manager of the Louisville branch. This Named Fund was established by his wife, Mary Lou Henry.

THE LIFE AND CAREER OF ERRETT GATES

1870-1951

by William D. Carpe and
Charles Harvey Arnold



This is a sad story we tell. It is the story of a promising career blighted, of the loss to the Disciples of perhaps a major critical historian, of the gnarled and tangled relations of otherwise intelligent men, of the ambivalence of motives and feelings, and finally of the parting of friends and brethren in bitterness. Like most events of history it did not take place overnight; it took place over two decades: 1897-1917. The story to be told has never been told by our historians; indeed most of them have no knowledge of the events which transpired in Chicago.

On April 6, 1917 the United States went to war against Germany. On Sunday, April 8, Dr. Errett Gates and his wife Nell joined the University Congregational Church (now United Church of Hyde Park). By this act Gates repudiated the Disciples of Christ, the Disciples Divinity House, and Hyde Park Church of Christ and a promising career in church history and the Disciples in particular.

Gates had gotten nowhere in academia, remaining in the instructional and assistant ranks, and there seemed no hope of his advancement beyond to tenure, though he had all the credentials of degrees and publications. He was forty-seven years old. He

had hoped to do a major study of the unity movements in the history of the church.

Gates was the second "critical" historian among the Disciples. Dr. Winfred E. Garrison being the first with a Ph.D. in 1897. Dr. Garrison did little work in the first two decades of this century due to ill health. Gates was far ahead in writing. He could claim that he had done yeoman's work and deserved recognition, at least among the Disciples. But it was not to be.

Errett Gates never again produced anything that looked like scholarship. Instead he became a lawyer for Armour and Company for the next seventeen years dealing with workman's compensation and unemployment investigations. Though he joined the Congregationalists he showed no interest in the life of the local congregation; he served on no committees and taught no classes. Nor did his wife. In 1929 Gates withdrew from the church and three years later his wife did likewise. We do not know his religious status after 1929.

Errett Gates sprang from the soil of the Western Reserve in eastern Ohio in the Warren-Youngstown area. He was born March 2, 1870 in Cortland, son of Orrin and Louisa Gates. He died in Chicago, Illinois May 31, 1951. Young Gates showed potential as a teacher and was sent at the age of fifteen to Ohio Normal University, Ada, Ohio where he received an A.B. degree in 1887. By 1890 Gates had decided on the ministry of the Disciples of Christ.

To continue his education Gates decided to attend Union Theological Seminary in New York City. He studied at Union from 1891 to 1894 where he sat under the teaching of the renowned preacher and Disciple historian, Dr. Benjamin B. Tyler. While there he met and married Dr. Tyler's daughter, Lulu.

Young Gates, now twenty-four, was called to the Disciples church in Grand Rapids, Michigan where he served from 1894 to 1897. From Grand Rapids he came to the recently founded Hyde Park Church

of Christ. We know very little of his ministry in those early days. A brochure commemorating the 25th anniversary of the founding of the congregation published in 1919 barely mentions his ministry. In 1900 he resigned to finish his B.D. and Ph.D. in church history. He was made an elder in the congregation and at the same time was appointed Secretary of the Disciples Divinity House.

The "Disciples Divinity House of the University of Chicago" was founded by a group of younger Disciples to upgrade the Disciples' ministry. It was not founded as a citadel of liberalism *per se*. President William Rainey Harper had suggested the idea of a "house as an association" of students and scholars living and working together in a common cause. The Harper idea was to take various denominational bodies that might cluster around the University and associate them with the Divinity School, tuition free. The Disciples were the first to take advantage of Harper's offer.

The leading light of the movement to found the house was Herbert Lockwood Willett (1864-1944), a student of Dr. Harper in Semitics, a rising young preacher at thirty and an exemplary Disciple. He had served a pastorate in Dayton, Ohio and had been instrumental in founding a campus ministry at the University of Michigan at Ann Arbor (then called a Bible Chair). Along with Dr. Willett were Edward Scribner Ames (1870-1958), Winfred E. Garrison (1874-1969), and W. D. MacClintock (1858-1936), friend of Dr. Harper and professor of English at the University.

From 1897 to 1917 Errett Gates served the Disciples House as Secretary, member of the Board of Trustees, instructor in Disciples History and Theology in the Divinity School. In 1901 Gates finished his B.D. and in 1902 the Ph.D. degree with a dissertation on "The early relations and separation of the Baptists and Disciples." His critical, though popular, history of the Disciples (in the series: *The Story of the Church*) was published in 1905. A decade before, his father-in-law, Benjamin B. Tyler, had written the comprehensive volume on the Disciples for the *American Church History Series*.

The Disciples, once a small sect on the American frontier, now a major worldwide denomination, led Gates to chronicle this

history critically and appreciatively (i.e., he did not make exaggerated claims about the founding fathers, yet he recognized that this was his heritage and he gloried in it). He paid tribute to whom tribute was due (e.g., he gives greater credit for the unity movement in the 19th century to the Episcopalians than to the Disciples).

Errett Gates in 1901 pled for the Disciples to begin to collect materials for preservation, lest the passage of time annihilate them. In short, he was pleading for an historical society that would do this systematically and comprehensively. The dream came to reality forty years later when the Disciples of Christ Historical Society was organized at St. Louis, Missouri in May, 1941. At that time Gates broke a long silence and wrote a brief article that showed his bitterness.

The Disciples House (hereafter designated DDH) had been founded in 1894 with great hope for the future of the Disciples ministry and scholarship. It envisioned a future library, dining hall, scholarship funds and endowment. By 1900 none of these things had been fulfilled except for the purchase of property on 57th and Lexington Avenue (now University Avenue). The Church of Christ had built an odd-looking structure, Dr. Ames had called it "the cheesebox," which served its purposes until the early 1920s when the present University Church of Disciples was erected.

Herbert L. Willett was both Dean of DDH and pastor of University Church (hereafter designated UCD) and a professor of Semitic Languages and Literature in the University of Chicago. There has always been this intimate, almost organic relation between these three institutions. All of the Deans of the House have been members of UCD, and all have been faculty members of the University.

Errett Gates was a part of this complex situation from 1900 on. It was a time when DDH was fighting for its survival. DDH needed funds to bring forth its ambitious program. The Brotherhood had been a sponsoring founder of the House, but as was typical of the Disciples then, they founded institutions and then abandoned them to their own devices for implementation. Even sadder, the Brotherhood, or a great portion of it, turned on DDH after

1910, charging it with "heresy" and "digression."

On November 8, 1900, Errett Gates signed a "Memorandum of Agreement" with DDH that made him virtually the fund-raiser for the House. He was to be an Associate Dean beginning July 1, 1900. If Dean Willett should retire from his position, Gates would succeed without question or contest. Gates was to have the financial and administrative oversight of DDH. The question of salary was curious: over six years he was to receive \$2,400 after all expenses were paid. In short, he was to earn his salary as well as raise money for endowment.

The seeds of future conflict lie in the arrangement. How the intelligent and scholarly members of the Board of Trustees could come up with this plan is beyond comprehension. It meant that Errett Gates would have to keep running the rest of his life just to keep up with things. There is no wonder that his salary was often in arrears and he had to ask for advances. The record shows that Gates was constantly in financial difficulties. There were also marital difficulties ending in divorce about 1904. Gates shortly married Nell Saess of Eureka, Illinois.

After eight years of this arrangement another "Memorandum of Agreement" was called for, whether by Gates or the Board is not clear. The strange thing about it is, that it is identical or almost so, with that of 1900. The term of effectiveness was to be five years from February 27, 1908. In a later accusation Gates charged that the brethren of DDH were in a conspiracy to undermine him and to deprive him of salary. Yet, he accepted the terms of the contract which would expire in 1913.

In the summer of 1910 all seemed to be going well with Gates and the House. The great World Missionary Conference was held at Edinburgh, Scotland. The Willetts, the Charles Clayton Morrisons and the Gates made the journey. The Trustees had sent Gates to study Disciples origins and to purchase volumes for the DDH library.

At this point a note enters that portends an unhappy future for the relations between DDH and Gates. Just before the trip to Scotland, when all seemed auspicious, Gates sent a memo to E. S. Ames on May 21, 1910 making a request for salary pay-

ments that were as much as a year in arrears. Gates went on to say that he had to borrow money constantly and that it was getting to be an embarrassment to him. The note is slightly truculent and challenging. After Gates made this request we assume that he got the needed funds. He returned from Scotland and Germany bringing a purchase of rare volumes needed for his research, but shortly after his return accounts came due and a time of turmoil and tribulation ensued.

Sometime in 1912 Dr. Charles W. Sharpe was appointed assistant to the Dean. He had received his Ph.D. in Sociology from the University that year. Among his duties were those of raising funds for endowment and property and to instruct in the House and the Divinity School. Sharpe was an able and devoted man and threw himself into his task immediately. The problem, however, was that these were the duties Gates had been doing for twelve years. The House did not need two men doing the same things.

Gates became convinced that Willett, Ames, MacClintock and the Trustees were seeking to oust him from the House of which he believed himself to be a permanent and contributing member. The result was that Gates broke with the House and the Disciples in April, 1917 and Sharpe resigned in March, 1918.

During these years Gates had been a productive scholar. He had prepared a sermon for publication in a collective volume of *University Sermons* given by faculty members. He wrote a chapter on, "The Development of Modern Christianity" for *A Guide to the Study of the Christian Religion* edited by Gerald Birney Smith. He also wrote a chapter on "Roman Catholic Modernism" for the 20th anniversary volume of the Campbell Institute entitled *Progress*. This was in 1917 and was his last work of scholarship for the Disciples.

Gates exposed the Divinity House to the Brotherhood in a series of seven articles on "The Inside Story of the Disciples Divinity House." They were published by *The Christian Standard* between April 27 and June 8, 1918, a publication opposing the House and all it stood for. Gates had tried to get these articles published in *The Christian Century* and *The Christian-Evangelist* but was turned down. Gates wrote a narra-

tive of the policies and record of the House during his years with it. He did not repudiate his modernism and did not become a theological reactionary. The issues were personal. For the most part the articles were directed against three men: Herbert Willett, E. S. Ames and William D. MacClintock.

What shall we make of this unhappy affair? Dean Willett tried to seek neutral ground and tried to keep himself above the battle. But in time none could be neutral. Willett probably should have moved earlier and handled the situation with a firm hand from the first but as the years passed the situation got out of hand. When Sharpe came in 1912 the Dean and Trustees should have dismissed Gates but they lacked courage and let the matter go on for five more years. It finally exploded in their faces.

In those early halcyon days of the first decade of this century Gates moved in the inner circle (today we would call them the "elite" of DDH). They were all "good men" and dedicated to their cause. They intended no evil toward each other originally but the situation became "demonic" and wounds were inflicted on each other. We are not here to make a final judgment. We only plead that this chapter in our history not become forgotten.

We surmise that back of many of Gates' difficulties was his divorce about 1904 from his wife of less than ten years. Late Victorian views on divorce brought embarrassment to his colleagues and fellow officers of the House when they considered Gates' divorce. Divorce was then interpreted as a failure and Gates was thought, therefore, to be a failure. After twenty-years of marriage to Nell, his second wife, there was still another divorce and a third marriage.

Errett Gates lies buried on a lovely hillside in western Cook County, Illinois at Willow Springs. We have stood at this graveside and pondered the tragedy of this troubled spirit. May God grant him rest and peace at the last!

About the Authors: Charles Harvey Arnold is Resident Historian, Disciples Divinity House, University of Chicago. William D. Carpe is minister, First Christian Church, Ludlow, Kentucky. Special gratitude is expressed for the assistance of Eleanor

Campbell, Cert. Genealogist, and Stephan Holloway, DDH Archivist and to Dean Clark Gilpin for his encouragement.

L. D. McGowan, Neal K. and Zela Jeanne McGowan, Walter E. and Esther McGowan Name Fund

L. D. McGowan was a Christian Church minister to congregations in Andersonville, Delphi, Aurora, Clarksburg, Lawrenceburg, and Greensburg, Indiana. He also served the Macedonia church in Okeana, Ohio. He graduated from Lexington Seminary, formally The College of the Bible, in 1872. He was a veteran of three years of service in the sixth Kentucky regiment during the Civil War. He was born in Henry County, Kentucky.

Neal Keen McGowan was a Christian Church minister to churches in Livingston, Tennessee; Owensboro and Louisville, Kentucky; Hollywood, Fresno, Woodland and San Francisco California. He was also State Secretary of Southern California for five years, 1934-1939. He was a Vice President of the International Convention of Christian Churches. He graduated from Transylvania and Lexington Seminary, 1915-1917. His wife, Zela Jeanne Tinsley, was vitally active in all his ministry and in her own right a leader in women's work in the Christian Church. She was also a Vice President of the International Convention. Several of her brothers were Christian Church ministers.

Walter Ernest McGowan was an elder, a teacher and a church school leader in the Harrison Christian Church in Ohio, and for all his married life in the Evanston Christian Church in Cincinnati, Ohio. His wife, Esther Lees, was a teacher and active leader in women's work throughout her entire life in the Evanston Church. She spent countless hours as a Nurse's Aid in Cincinnati Hospitals.

This name fund was provided by grandchildren of L. D. McGowan, and children of Mr. and Mrs. Neal McGowan, and Mr. and Mrs. Walter E. McGowan. They are: Mr. and Mrs. William N. McGowan, Mr. and Mrs. Arden K. Lanham, Mr. and Mrs. George Harris, and Dr. and Mrs. Walter F. McGowan.



CHURCH SERVANTS RECOGNIZED

by *Anonymous Donor*

A valued friend of the Historical Society has begun a practice of recognizing persons in the broad ministry of the church who have given their lives in outstanding service and who have yet received little recognition for their ministry. Pictured here are two such persons, Marilyn Hotz and Harold Johnson. Both were honored before their respective congregations by recognizing them as Life Patron members of the Historical Society.

Many people know Marilyn Hotz for her "Book Chats" and for her work as salesperson for the Christian Board of Publication. However, few people know her for her many years of ministry to women in prison where she really puts her faith on the line.

Harold Johnson has worked in the Division of Homeland Ministries for many years and is known for leading retreats either at the congregational or the regional level. Yet children through the years have come to love him as he and his wife have served as team teachers for the two and three year old class in Downey Avenue Christian Church.

The Historical Society takes pride in recognizing these servants of the church in a special way and expresses thanks to the anonymous donor for naming them Life Patron members of the Society.

Dr. Ray F. Chester Memorial Endowment Fund

Ray F. Chester was a minister of the Churches of Christ and of the Christian Church (Disciples of Christ). Born in Arkansas, he received his undergraduate training at Freed-Hardeman College and Abilene Christian University. His Bachelor of Sacred Theology was conferred by Wesley Theological Seminary in Washington, DC. His Doctor of Ministry degree was from Austin Presbyterian Theological Seminary in Austin, Texas. He has served churches in Vernon, Texas; Lawton, Oklahoma; Washington, DC; Searcy, Arkansas; and Austin, Texas. He was the founding pastor of Round Rock Christian Church located in Round Road, Texas. He was also a founder and board member of *Mission Journal* and served on the Board of the Texas Bible Chair at the University of Texas and the Church Advance Now (CAN) campaign. This name fund was established by Mr. and Mrs. Dale Wallis Brown.

Willie X. and Tessie Haymes Smith Name Fund

Mr. Smith was a farmer and later a United States Postal employee. Mrs. Smith taught in the public school system in Marshall County, Kentucky until retirement. Both were devoted members for many years of the Walnut Grove Church of Christ, where Mr. Smith lead congregational singing and held other church offices.

Mrs. Smith's Great and Great-Great Grandparents were among the eight that founded the Liberty Christian Church in 1832; the first Christian church beyond the Cumberland and Tennessee rivers in western Kentucky. She is now a member of the Hardin Church of Christ, Hardin, Kentucky. Their family home is located near the site of the original log church. Mrs. Smith was one of the first students of Murray Normal School and later graduated after it became Murray State University. This name fund was established by Mr. and Mrs. Dale Wallis Brown.

"I WILL COME IN"

W. Carl Ketcherside

It was a crisis experience for me. It was the second time in five years that I had sailed to North Ireland to help the largely family Church of Christ which met on Berlin Street in Belfast. It was planned that I would be with them for three months when I would be joined by my wife. Everything went wonderfully well. We gathered quite a group of teenagers. The children's night each week brought in 200 youngsters. We had a special singing, occasional dinners and a genuine good time in the Lord.

One afternoon the elders told me they had been visited by a couple of men from Ahorey. They had come to see if I would consider speaking, on Easter Monday, in the old meetinghouse where Thomas Campbell had ministered to the Presbyterian peasantry in the latter part of the eighteenth century. I agreed to go and we decided to take a bus and make it available to those who were interested. It was full when the day arrived.

The meeting place was typical. It sat back in a churchyard and was surrounded by tombstones. Some of them had dates on them in the late 1700's. The Disciples of Christ had secured permission to hang a couple of pictures in the entry way. Under Thomas Campbell's were the words "Apostle of Unity." When the time came for me to speak I was introduced. The house was filled. I walked forward, unhooked the little gate which gave access to the pulpit, and spoke for about thirty minutes on Ephesians 4:1-6. At the conclusion the audience stood and gave me a hand.

It was about noon. An elderly lady who lived down the road a bit, sent word that she would like to have the American visitor come to her house for luncheon. I went down to the little white-washed, thatched-roof cottage. We had tea and scones. There were no cooking facilities except a fireplace. All was prepared on it. When I could do so without being rude, I dismissed myself and went with the synodical representative to his home. He was anxious that I record the gist of what I had said that it might be played for the synod to give attention to.

On the way returning to Belfast we got

delayed by a frightful blizzard which impeded the bus. Finally, we made it late in the evening. I stopped for tea with Brother Hendren and family, then started out on foot for the Cave Hill District, a couple of miles away, where I was staying. I could find my way only by going from one lamp to another, which had been lighted by the lamplighter. I finally arrived home, but not to sleep. All night I lay awake. I was studying and praying.

I awoke next morning in a cold house. We had only one chunk of coal left. I put on my overcoat and sat as close to the fireplace as I could. For some reason I opened my Bible to Revelation. I read through three chapters until I reached the close of chapter three. My mind was abuzz with the words, "If any man hear my voice and will open unto me I will come in unto him, and will sup with him and he with me." It struck me that in all the years of preaching I had done, among the more than 4500 I had immersed, I had never invited Jesus into me to eat and drink.

I left the house, walking in the street because of the heavy snow. I walked two blocks to the bus route and caught the bus to near the church edifice. When I got to the building there was not heat in it. It did not matter. I went in and sat there for an hour. I was meditating and thinking. Finally, I laid my book on the bench and got down on my knees. I talked to God as if He were in the room and finally there came over me a sense of divine peace which I have never felt before or since.

It had been a regular practice of ours to meet and talk every evening. The Irish mind being what it is, it soon developed into a heated argument. That night I felt a real sense of brotherhood with these men. I apologized to them. They could not believe the change. I told them that the man they knew had died at 3:00 p.m. that day and a new one had arisen.

Obviously, when I left the United States I did so as the representative of a sect. Now I had to return and face up to my changing pattern. For five years I did not write or say anything. Then I wrote "Thoughts on Fellowship." It was as if I had lighted a match to the world I knew. Men began to write

me up but I was free! I published their articles right along with mine. I have never returned to the narrow, sectarian viewpoint in which I was reared and today am as free from it as I was in North Ireland.

I regard myself as a true follower of Thomas and Alexander Campbell. Like other reformers they have become the victims of some of those who shout loudly about being their followers, but who do not understand what they affirm or whereof they speak. I am finally convinced that the whole world, both east and west, is getting ready for another great reformatory breakthrough, a renewal through recovery of the apostolic proclamation, purpose and power. I hope it begins before I am called to join those over on the other side!

W. Carl Ketcherside died May 28, 1989. He was an outstanding leader, preacher, servant, minister in the Campbell-Stone Restoration Movement. He had sent this article to *Discipliana* more than a year ago. I had talked with him several months before his death about publishing the article. His comment was: "When the time comes, you may do so." With his passing I feel the time has come.

JMS

Lin D. Cartwright Name Fund

In 1958, the Board of Trustees of the Historical Society, presented a citation to Dr. Cartwright in recognition of his service as President of the Board of Trustees. The words of that citation meaningfully described the person he was.

This citation is presented in recognition of your distinguished service for the Disciples of Christ and your inspirational vision for the whole of the Christian Church. You have ably wed both pen and platform to focus the attention of the church on pressing social issues and problems to challenge the Christian world to search for just solutions. Your exposition of evangelism in our time has given a fresh impetus to a vital brotherhood program. Your practice of editorial freedom and responsibility, has served as a reminder of primary principles underlying our history in the field of religious journalism.

Untiringly you have been a leader in the quest for truth, and courageously you have expounded it to an audience of many thousands who count themselves privileged to call you friend.

This name fund was established by Dr. Cartwright's wife, Thelma L. Cartwright.

MEMBERSHIP FEES TO INCREASE SEPTEMBER 1, 1989

By action of the Board of Trustees, membership fees in the Disciples of Christ Historical Society will increase in September of this year. Fees have remained the same for the past five years. Due to increased costs of printing, paper, and postal rates the Board felt it necessary to take this action. A new category has been added for Canadian and Overseas membership due to postage rate increases. The new fees are as follows:

Student	\$7.50
Regular	\$15.00
Canadian and Overseas	\$20.00

Participating and Sustaining as well as all Life Memberships remain the same - Life \$250.00, Life Link \$500, Life Patron \$1,000.00.

GIFTS RECEIVED FROM APRIL-JUNE, 1989

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“JUST LIKE I HEARD IT”

(Anecdotal stories from history)
 1989 FORREST F. REED LECTURER
 DR. LESTER G. McALLISTER
 Lexington Theological Seminary
 Lexington, Kentucky
 November 2-3, 1989

The first lecture will be presented in the Seminary's Fellowship Hall at 10 a.m., November 2, the second in the Mary Anne Sanders Chapel at 7:30 p.m. on November 2, and the third in the Fellowship Hall at 10 a.m. on November 3. All will be open to the public.

In conjunction with the Lectures the Historical Society and the Seminary will host a dinner at the Seminary, November 2, at 6 p.m. Tickets for the dinner can be purchased by sending \$8.00 for each ticket to The Reed Lectureship Dinner, C/O Lexington Theological Seminary, 631 S. Limestone, Lexington, KY 40508. The dinner will be an opportunity to meet Dr. McAllister and to visit with friends.

Persons needing hotel accommodations can contact The Campbell House Inn, 1375 Harrodsburg Road, Lexington, KY 40504 or phone toll-free inside Kentucky 1-800-354-9234 or from other states 1-800-354-9235. Rooms have been reserved for November 2. Request a room reserved by Lexington Theological Seminary when making your reservation. For further information contact James M. Seale, Disciples of Christ Historical Society, 1101 19th Avenue South, Nashville, KY 47212.

Discipliana

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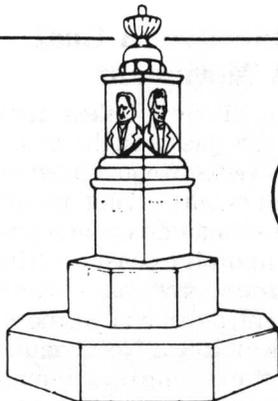
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Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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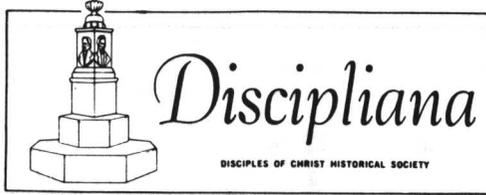
CAROLINE N. PEARRE

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS: SERVICE AND SISTERHOOD

by Jean B. Turner

With a keen sense of their personal liberation in Jesus Christ, Caroline Neville Pearre and other courageous Disciples women founded the Christian Woman's Board of Missions in 1874 as an organization to represent the womanhood of the whole church. As women of the nineteenth century, they responded to God's call for service at a time when women were discovering particular outlets for social reforms, world evangelism, and personal self-development. Thus, the cultural and religious culture of their day provided an atmosphere in which their work could flourish.

(continued on page 50)



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

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50 to \$249, Participating — \$25 to \$49, Regular — \$15.00, Student — \$7.50, Canadian and Overseas — \$20.00. Single payment Life Memberships are: Life — \$250, Life Link — \$500, Life Patron — \$1,000.

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**An Objective, A Goal,
 A Movement**

"There is no history unless there is progress. We are just caught in a concentration of events. We just have events strung as you might string inanimate pearls upon a string or as you might pile up the sands upon the seashore. History means, as Berdaev says, "an objective, a goal, a movement, a dynamic purpose. . . ."

These words of Roger Nooe remind us that the collection of historical material is not a worthy end in itself. As he describes they could be piled in boxes or on shelves and would be of little use to anyone.

Instead these objects of history must be organized in such a way as to make them readily accessible. They must be housed under the best conditions to preserve them and they must be used in order to share their valuable messages.

The Historical Society is not only the facility in which the historical materials of the Campbell-Stone movement are housed, but it is a Society dedicated to making them available and encouraging the use of them to bring history to the forefront of our modern lives that we might learn from it and be guided by it.

To accomplish this task the Society has undertaken its Endowment and Capital Campaign to move the Society with confidence and strength in to the 1990's and beyond. The largest portion of the funds raised in this effort will go into endowment thus providing additional operational and special project income for the future. Every member and many friends of the Society are being contacted.

In behalf of the campaign we will move forward confidently under the banner, "Heritage Enlightens The Future", with your concern and support. Indeed we do have "an objective, a goal, a movement, a dynamic purpose."

James M. Seale
 President



Jean B. Turner is a recent graduate of Brite Divinity School of Texas Christian University, Ft. Worth, TX. This paper which was written under Dr. Mark G. Toulouse was the winning paper in the Lockridge Ward Wilson Award Contest.

Reflecting on the early development of the Christian Woman's Board of Missions, Ida Withers Harrison, historian for the CWBM, describes the "law of the fullness of time"¹ that impacted the era of missions development:

Each season of the year illustrates the truth that all nature passes through its period of preparation; and awaits the fullness of time for its growth and development. It takes the fit season, the right environment, before we can have the pageant of leaf and plant, of flower and fruit, of seedtime and harvest; and what is true of the natural world is true also of the social and spiritual world.²

These founders of the Christian Woman's Board of Missions were guided by this principle regarding the fullness of time.

Sensing the opportunity for "the awakening of the womanhood of the church to a fuller measure of opportunity and responsibility,"³ our Disciples sisters of 1874 stepped forward in faith to seize this opportunity for the Christian liberation of women. They met both support and opposition as they took on the tasks of mission development.

Prior to taking a closer look at the particular struggles of the CWBM, an evaluation of the social and religious conditions of the time will prove helpful.

Two social factors that influenced the changing status of women were industrialism and educational reform.

Women entered the paid work world with the mechanization of labor in the nineteenth century. While many women, particularly married women, did not have opportunities to pursue labor outside the home sphere, this social trend was the enabling force for women's financial independence. "Work for money, as opposed to work for family, generates different attitudes and relationships among family members."⁴ Sensing the social upheaval working women were causing in the 1830s, a writer for a Boston newspaper declared that "the times are out of joint."⁵ An important result of women's entry into the paid labor force was the increase of women's self-esteem. Ida Withers Harrison noted the impact of personal income on women's initiative and self-respect:

A certain amount of financial independence is an auxiliary to self-respect, for the highest price a worthy being can pay for anything is to ask for it; certainly, initiative is impossible when one lacks the means of carrying out one's plans.⁶

In addition to increased opportunities for women in the labor force, the enhanced educational rights for women brought societal changes that were influential in enabling women to assume leadership roles in church and reform movements. Harrison notes that during this period "higher education of women is a new phenomenon."⁷ Writing in 1920, she notes that "the college woman, so familiar to us today does not date back of the seventies of the past century."⁸

Even before women secured the industrial, educational, and legal rights that offered new advantages and opportunities, they "heard the call of the great and needy world"⁹ to use their newly discovered strength for its betterment. Religious and spiritual forces were at work—luring Christian and socially-conscious women into action. A closer look at the religious factors that influenced women in nineteenth-century America will assist with the construction of a theological framework for women's missionary and social reform activities.

Prior to this era, women's religious role had been defined primarily as a domestic one. "Her spiritual power was supposedly best exerted as a quiet influence on her husband and children within their home."¹⁰ In the nineteenth century, however, women's spiritual sphere expanded beyond the home. Captivated by a new spiritual impulse, these bold women responded to the needs of a changing society.

These spiritually empowered women of the nineteenth century sought to mobilize their God-given gifts for ministry in society.

"The time will come," wrote Frances Willard near the end of the nineteenth century, "when these gates of Gospel Grace shall stand open night and day while woman's heavenly ministries shall find their central home within God's house." As the first president of the Woman's Christian Temperance Union and an active Methodist Episcopal laywoman, Frances Willard was one of the most influential social reformers and strongest advocates for the rights of women in church and society in her age. Her words sum up much of the vision of women in religion in nineteenth century America.¹¹

Their vision was for a new world and a new womanhood.

Religion played a complex role in the lives of women in nineteenth century America. As guardians of the home and private sphere, women had a unique religious authority that could be legitimated outside the home and family. In order to be effective protectors of the family's morality, women

might well find it necessary to act in the world to protect the home. . . . The connection in the popular mind between women and morality provided strong justification for women's participation in organizations and activities outside the kitchen or the nursery.¹²

Thus, society and the church viewed women as normatively religious. Following this line of reasoning, the key Christian categories of sacrificial love, altruism, and servanthood came to be iden-

tified as characteristically feminine.¹³

This feminization of religion was both limiting and liberating. In one sense, women were limited to domestic and maternal roles and placed into positions of powerlessness and dependency on men. On the other hand,

religion enabled women to expand their self-understanding and to break out of the traditional roles society had long prescribed for them. The Bible itself provided the strongest justification for human liberation that nineteenth century feminists could employ.¹⁴

With the enlarging of women's sphere through reform movements, evangelistic efforts, social action, and missionary work, one can conclude that the liberating rather than the repressive power of religion was dominant in the lives of the women of this important era.¹⁵

With this separate sphere for women's religious activity, these various reform and missionary movements of the nineteenth century were culturally legitimated. Due to their isolation from the major service of male clergy, these women's groups enabled women to "develop autonomous power and self-conscious sisterhood."¹⁶ In addition, "these associations became the first training stations for women, enabling them to move into wider fields of service in the church and in secular society by the end of the nineteenth century."¹⁷

This atmosphere for empowerment and sisterhood enabled women to be socially responsible—to the world and to each other. It was through self-created separatist organizations that women carried out these responsibilities. The creation of organizations "for women only" was necessary due to the exclusion of women from lay leadership in established church structures.¹⁸ Moreover, separatist organizations proved to be more fruitful than challenging the established clergy and lay power structures of the denominations.

Freed from the demands of existing religious structures, women defined their own purposes according to their vision of the church's mission and in accordance with the perceived needs of women everywhere. As the women who

founded missionary societies and deaconess orders in the nineteenth century set purposes for their organizations, they recognized that the primary responsibility of the church was to evangelize the world.¹⁹ Also, these women accepted a special responsibility

to bring the good news to other women, to the 500 million females held in forced subjection by false religious and oppressive social customs in non-Christian countries. Education and moral uplift were intrinsic parts of their evangelistic efforts toward other women.²⁰

Even though missionary society members concentrated their mission on evangelizing and educating oppressed women, they admitted their self-interest in organizing to expand the roles and opportunities of women in their own churches. The distinctive feature of the movement, therefore, was "woman's work for woman. . . ."²¹

These missionary women sought to liberate oppressed females from the bondage and subordination to which they had been subjected by existing religious customs. In addition, they sought to provide opportunities for women to utilize their gifts for service and leadership. These insightful women leaders of the nineteenth century believed that Christianity promised true womanhood to their gender and that their missionary societies were designed to advance the cause of women, as well as to meet the evangelistic needs of the church.²²

In this atmosphere of Christian sisterhood, women nurtured one another to accept God's promise of liberation in Christ. Thus, women's equality was defined in religious terms. Created in the image of God, woman was morally responsible to her creator for developing her God-given intellectual faculties so that she might use them in God's service. With the affirmation of "woman's work for woman,"²³ women responded to their own high destiny—a service set apart within the female sphere and thus not dependent upon male validation.²⁴

Claiming the liberating power of Christ, Christian women of the late nineteenth century felt an increased sense of their

own power through comradeship among women. Anna Howard Shaw, as she preached a sermon to delegates attending the International Council of Women in 1888, caught the fervor and exhilaration of women who were coming into their own power:

Now the wisest and best people everywhere feel that if woman enters upon her tasks wielding her own effective armor; if her aspirations are pure and holy, the Spirit Omnipotent, whose influence has held sway in all movements and reforms, whose voice has called into its service the great workmen of every age, shall, in these last days, fall especially upon woman. If she ventures to obey, what is man that he should attempt to abrogate her sacred and divine mission? . . . Then, influenced by lofty motives, stimulated by the will of humanity and the glory of God, woman may go forth and enter into any field of usefulness which opens up before her.²⁵

It was as this era of possibility for woman's activity was coming into existence that the Christian Woman's Board of Missions was founded by Disciples women. Religious sentiment that prohibited women's participation in existing leadership structures was the norm for Disciples congregations. Utilizing reverence for scripture as their rationale, denominational leaders instructed women to keep silent in the church, according to their interpretation of Paul's teaching regarding woman's role in the church. Thus, women found no outlet for the use of their talents and no avenue for the expression of their concerns.

In the church they were sentenced to a life of submissiveness and idleness. Alexander Campbell himself wrote: "Paul says: 'I suffer not a woman to teach, nor to usurp authority over the man; but to learn in silence' (I Timothy 2:12). I submit to Paul and teach the same lesson."²⁶

As Disciples women were sensing the need for an outlet of service, the men who formed the power structure of the American Christian Missionary Society felt increasingly powerless as they worked to engage churches in cooperative mis-

sionary endeavor. These leaders of the ACMS were aware that Baptists, Methodists and Presbyterians were fully engaged in the greatest missionary effort of all time, and they longed to awaken their fellow Disciples from apathy.²⁷ Several of them began speculating about the role women could play in missionary endeavors.

Calling the women from their positions of idleness and silence in the churches, male advocates for enhanced missionary activity among Disciples appealed to the female members of congregations. An article entitled "Woman's Work in the Church," written by Thomas D. Butler, appeared in *The Millennial Harbinger* for July, 1869. Mr. Butler asked:

What are the Christian women doing? Are they satisfied with the obscure and limited part they play in the religious work of the age? Or are they restlessly striving for access to larger fields and more prominent participation in Gospel labors? Have they earnestly applied themselves to the task of discovering, what are their rights, and the extent of liberty to which they are entitled in their legitimate exercise?²⁸

Continuing their appeal for female assistance in missionary endeavors, ACMS leaders appointed a Committee on the Cooperation of Women in the Missionary Work to study the possible role of women in sustaining missionary efforts. In reporting for this committee at the ACMS Convention in Indianapolis in 1870, James Challen stated that women should "lay out their own plans of life, work for Christ and for the perishing world around them. . . ."²⁹ In the conclusion to his report, Mr. Challen said: "We feel assured that there is an element of power here, almost unknown among us, and unemployed, which needs to be called out into active labor. . . ."³⁰

A particular response to this appeal for woman's involvement in missions came on April 10, 1874 when Caroline Neville Pearre, a minister's daughter, an experienced teacher of women, and an active minister's wife, personally experienced God's calling into missionary activity.³¹ Having felt an overwhelming

frustration regarding Disciples failing missionary zeal, Mrs. Pearre lamented the absence of a leader to revitalize the denomination's missions work.

After experiencing considerable personal agony regarding this matter of needed leadership for missionary activity, Pearre personally responded. She summarized her response to this call:

Surely we could be led, if we had a leader. This matter pressed upon my heart and would not down. Finally, upon the 10th day of April, 1874, about ten o'clock in the morning, just after I had finished my private devotions, the question came home to my heart almost like a voice—"Why cannot you do it?" With a great throb of joy, I said: "I will," and the turning point had come.³²

Describing the remarkable qualities of this called leader of women's missionary activity, Ida W. Harrison remarks that Caroline Neville Pearre was

a woman of unusual natural attainments and a wide culture. . . . She was a woman of fine presence; of great dignity and marked courage. Someone asked her if she sought permission from anyone before she began the correspondence that resulted in the formation of the organization; her eyes kindled as she replied that "no one had the right to say nay to a movement that she and other women of the church believed to be of God."³³

Without waiting for administrative sanction for this important missionary work, in 1874 Pearre organized the Woman's Missionary Society of the church in Iowa City, Iowa. In addition to this organizational work in her home church, she obtained the support of leading women in Indiana, Illinois, Kentucky, Missouri, Ohio and Pennsylvania for the development of additional local societies.³⁴ While these beginning efforts sparked an interest in missions work for women, they were not enough to fulfill Pearre's vision. What she felt called to initiate was an organization that would represent the womanhood of the whole church.³⁵

As Pearre set out on her mission, she strategically obtained the support of respected leaders. Hoping to launch the

new enterprise at the Annual Convention of the American Christian Missionary Society, Pearre wrote to Thomas Munnell, who was then ACMS corresponding secretary, to relay her plans for action. His noble response "will ever make his name memorable among the women of our church: 'This is a flame of the Lord's kindling, and no man can extinguish it.'"³⁶

Pearre's idea was received favorably by principal journal editors of the day—Isaac Errett of *The Christian Standard* and J. H. Garrison of *The Christian*.³⁷ Ida W. Harrison notes the depth and impact of their support:

The editors . . . received the idea with sympathy, and gave it material assistance in friendly and convincing editorials. It was through their pages that the call was issued for a meeting of women at the General Missionary Convention in Cincinnati, October, 1874.³⁸

In response to this call for organization, about seventy-five women from nine states, met on October 21 in the basement of the Richmond Street Church. As women of tremendous faith and courage, it is no doubt that their spirits were energized by the liberating gospel message that was enabling other women of the century to step forward to Christ. Moreover, as women of the Disciples tradition, they had been granted a unique authority for interpretation of scripture. One can speculate that their personal reading of scripture provided insights about their liberation in Christ and enhanced their capacity to identify with the women and message of the biblical narrative. Harrison provides a vivid account suggesting the spiritual power of this historical moment of women's organization:

Can we doubt that these pioneers in woman's work in our churches felt like the women of old, as they hurried to the tomb of their Lord, when that chill thought struck them, "Who shall roll us away the stone from the Sepulchre?" They could literally apply the words of Paul to themselves, that they met "in weakness and in fear and in much trembling." At that time there was no

woman among them experienced in public work; they were untrained in speech, in the conduct of business, in audible, articulate prayer. But though these obstacles bore heavily upon them, like the women on that Easter morn long ago, they still pressed on to their goal.³⁹

Spiritually empowered with a sense of mission, these courageous Disciples women overcame their fear and inexperience with their resourcefulness. As they drafted a constitution for their work, they gratefully utilized available plans from Women's Mission Boards that had been recently organized in other churches, especially those of the Congregational Church.⁴⁰ In addition, their motives for beginning their work were strengthened through male advocacy. While these resourceful women were not seeking male approval for their new enterprise, they received strength and encouragement from the men who strongly endorsed their efforts.

Perhaps their strongest male advocate was Isaac Errett, newly elected President of the ACMS who honorably presented the following proposal during the regular session of the General Convention on October 22, 1874:

Resolved, That this convention extend to the Christian Woman's Board of Missions their recognition and hearty approval, assured that it opens a legitimate field of activity and usefulness, in which Christian women may be active and successful cooperants of ours in the great work of sending the gospel to all the world. We pledge ourselves to "help those women who propose to labor with us in the Lord."⁴¹

With this endorsement, Caroline Neville Pearre and the group of pioneers quickly tackled the pressing needs for missionary outreach. While it is not within the scope of this paper to summarize the missionary activity of the newly-formed Christian Woman's Board of Missions, a closer look at the purposes of the CWBM will provide insight into the gains that were made on the behalf of womanhood.

The purpose of the Christian Woman's Board of Missions, as stated in Article II of the first constitution, was to develop

and carry out missionary tasks for the Christian Church: "Its object shall be to cultivate a missionary spirit, to encourage missionary effort in our churches, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes."⁴²

In addition to responding to the call to evangelize the world for Christ, the founding women of CWBM accepted the challenge to liberate and nurture the womanhood of the church. In the spirit of the religious women's liberation movement that was occurring in the nineteenth century, Disciples women sought the betterment of their sex for the good of family and church. Shortly after the organization was formed, Caroline N. Pearre appealed to this opportunity for women's self-development: "Let our women be vitalized by this work, and a deeper earnestness and devotion will be manifested in the churches."⁴³

With this positive emphasis on women's contributions, the stated and understood purposes of the CWBM did not overtly threaten women's traditional roles as wife and mother.⁴⁴ This strategy proved to be effective in yielding acceptance, or at least tolerance, of the missionary work. This apparent acceptance was cited even in the conservative journals of the day. The following statement from the *American Christian Review* is an example: "A higher sense of the duties and responsibilities of wifehood and motherhood must prevail with every woman that thus labors in Christian work."⁴⁵ Thus, the work of the CWBM was enhanced by the leaders' quiet but confident approach. They had no need to engage in power struggles with the existing male authorities—their authority was in Christ!

In fact, these courageous pathfinders mobilized themselves in the face of discouragement and opposition. When their efforts at missionary work were ridiculed and trivialized, the CWBM founders responded with a disciplined faith and courage. Realizing that their mission was of God, they overcame the pain of ridicule with a deepening appreciation for God's presence with them:

And is it not true that, in the face of discouragement and opposition,

when there is a lion in the path, when the door of entrance is closed by a great stone, that the spirit of prevailing prayer is born? . . . The same feeling that drives them to the feet of God also impels God's workers, when faced by some seemingly insurperable obstacle, into new fervency of application for divine help, and in such experiences comes a deeper realization of the certainty of God's love and God's care. . . .

And so, in counting the moulding influences that were about the birth of the Christian Woman's Board of Missions . . . , we would not forget the discipline that criticism and opposition brought, and that God gave them such grace that they never paused nor faltered because of it, but pressed serenely and steadily forward, because they were assured that they were called to a great work as free women in Jesus Christ.⁴⁶

Thus, these women internalized the liberating principles of the gospel rather than focusing on their oppressive circumstances.

Linked to their spiritual empowerment are the organizational emphases on selflessness and sisterhood that prevailed among the early members of the Christian Women's Board of Missions. The spirit of sisterhood was rooted in the liberation of Christ. Tracing the Christian heritage of sisterhood back to the witnesses to the resurrection enabled these Disciple women to develop a global perspective of sisterhood. This appeal for missionary involvement, recorded in *Missionary Tidings*, was founded upon the mandate of Christian sisterhood:

Aspirations of the new service of love that filled the hearts of the balm-laden women at the tomb . . . have constantly impelled her [the Christian woman] upward and Christward, til to-day she finds her highest joy in fulfilling God's purpose—the carrying of the fructifying principles of the gospel into the lives of millions of other women who have never known its exultant freedom. . . . Do you realize, my Sisters, that you live in the very spring-time

of Christian woman's century, when inspiring and invigorating conditions invite, nay, urge you to spiritual culture?⁴⁷

This spirit of sisterhood brought the hope of Christ to all women who heard the liberating message of the gospel.

The realization of authentic sisterhood was dependent upon a posture of self-denial. The focus on missions to glorify Christ necessitated the giving up of selfish desires. This summary from a *Missionary Tidings* article describes the gracious benefits of self-denial:

Shrinking women have said, "I must do this for Christ's sake," and because they lost sight of self, God has found in them just the instruments He needed with which to touch the hearts of friends and neighbors, and kindle anew the fires of His love. Meantime, these humble toilers have gained more confidence in God, which is infinitely better than confidence in self, have increased their own knowledge, and consequently their ability, and have given themselves in a renewed consecration into His service.⁴⁸

Thus, self-denial yielded the energy and spiritual power for the tasks of sisterhood.

The high calling to represent and enhance the womanhood of the church compels our response today. The gracious opportunity for global sisterhood is both a blessing and a challenge. The womanly attributes that guided the nineteenth-century pathfinders—"deep spirituality, keenness of perceptions, ready sympathy for suffering, willingness to sacrifice and a great capacity for loving"⁴⁹ can be nurtured for our work today. With confidence in Christ's liberating power, Christian women of our era can realize a new womanhood as we unite with our sisters everywhere.

The mission for women today is the same liberating task that the founders of the Christian Woman's Board of Missions took on in 1874. As we accept this calling to develop womanhood, let us respond with the courage and discipline of these CWBM sisters. This poem from *Missionary Tidings* can be borrowed for our twentieth-century ministry with

women:

Thy will to do; The Work to make
More forceful on this fallen earth,

Thy love in some lone heart to leave,
Thy Word to give where spirits
grieve,

To teach a downcast soul its worth;
Into some fettered life to take

Thy freeing power, for someone's
sake

To give of self as Thou didst give

For such a mission let me live!⁵⁰

This mission for the betterment of womanhood must be revitalized—our oppressed sisters are waiting for liberation. May the courageous memory of our CWBM sisters empower us for this task . . . in the fullness of time.

ENDNOTES

¹Ida Withers Harrison, *Forty Years of Service: A History of the Christian Woman's Board of Missions*, 1914, 4.

²*Ibid.*, 3.

³*Ibid.*, 5.

⁴Carl N. Degler, *At Odds: Women and the Family in America from the Revolution to the Present* (Oxford: Oxford University Press, 1980), 362.

⁵*Ibid.*, 368.

⁶Harrison, *Forty Years of Service*, 9.

⁷Ida Withers Harrison, *History of the Christian Woman's Board of Missions* (Lexington, Kentucky, 1920), 19.

⁸*Ibid.*

⁹Harrison, *Forty Years of Service*, 10.

¹⁰Rosemary Radford Ruether and Rosemary Skinner Keller, eds., *Women and Religion in America*, vol. 1: *The Nineteenth Century* (San Francisco: Harper and Row Publishers, 1981), viii.

¹¹*Ibid.*

¹²Degler, 298.

¹³Ruether and Keller, ix.

¹⁴*Ibid.*

¹⁵*Ibid.*

¹⁶*Ibid.*, xii.

¹⁷*Ibid.*

¹⁸*Ibid.*, 242.

¹⁹*Ibid.*, 243.

²⁰*Ibid.*

²¹*Ibid.*

²²*Ibid.*, 244.

²³*Ibid.*, 298.

²⁴*Ibid.*

²⁵*Ibid.*, 302-3.

²⁶Lorraine Lollis, *The Shape of Adam's Rib* (St. Louis, Missouri: The Bethany Press, 1970), 20.

²⁷*Ibid.*, 24.

²⁸*Ibid.*

²⁹*Ibid.*, 25.

³⁰*Ibid.*

³¹*Ibid.*, 29.

³²*Ibid.*, 31.

³⁸Harrison, *Forty Years of Service*, 20.

³⁴Ibid., 21.

³⁵Ibid.

³⁶Ibid.

³⁷Lollis, 31.

³⁸Harrison, *Forty Years of Service*, 21.

³⁹Ibid., 22.

⁴⁰Ibid.

⁴¹Lollis, 33.

⁴²Ibid., 41.

⁴³Caroline N. Pearre, "Woman's Mission Work," *Christian Standard* 9 (21 November 1874): 369.

⁴⁴Fred Arthur Bailey, *The Status of Women in the Disciples of Christ Movement, 1865-1900*, The University of Tennessee, August 1979, 95.

⁴⁵"Christian Women," *American Christian Review* 26 (3 May 1883): 139.

⁴⁶Harrison, *Forty Years of Service*, 28.

⁴⁷Ella M. Huffman, "Our Responsibility Manward," *Missionary Tidings* 14 (June 1896): 41.

⁴⁸Mary J. Judson, "Individual Development," *Missionary Tidings* 13 (July 1895): 43.

⁴⁹Mary J. Judson, "Relation of the Auxiliary to the Work," *Missionary Tidings* 14 (June 1896): 28.

⁵⁰*Missionary Tidings* 14 (May 1896): 2.

JUST LIKE I HEARD IT

1989 Forrest F. Reed Lectures
by Lester G. McAllister

These books are available at \$5.00 per book plus \$1.00 for handling and mailing. Orders should be sent to the Disciples of Christ Historical Society, 1101 19th Avenue, South, Nashville, TN 37212. The book contains a number of anecdotal stories taken from the Campbell-Stone Movement history.

Orval D. and Iris Peterson Named Fund

Dr. and Mrs. Orval Peterson have built their lives around the church. Each has served in a number of different capacities. Dr. Peterson was, for many years President of the National Benevolent Association. Mrs. Peterson has been very active in the Christian Womens Fellowship both on a local level and district level. Since living at Columbia, MO they have been active members of the Broadway Christian Church where Orval has filled the pulpit and served as liturgist from time to time. He maintains a close contact with N.B.A. through the Woodhaven Learning Center. Both are active residents of the Lenoir Community. This Named Fund was made possible by gifts from Dr. & Mrs. Peterson.

GIFTS RECEIVED FROM JULY-SEPTEMBER, 1989

Mrs. Wilton O. Bell, Jr. - Endowment Fund
Mr. and Mrs. Dale W. Brown - Dr. Ray F. Chester Memorial - Endowment Fund
Mr. and Mrs. Dale W. Brown - Willie X. and Tessie Haymes Smith Named Fund
The Rev. and Mrs. Homer M. Cole - Endowment Fund
Lynn D. Cooper - Endowment Fund
Vaughn Dane Craft - Endowment Fund
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Elkton Christian Church - Harry M. Davis Named Fund
Mr. and Mrs. Robert D. Ellingson - Evelyn Martin Ellingson Named Fund
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First Christian Church, Paris, KY - Capital Fund and Endowment Fund
Dr. and Mrs. Edwin S. Gleaves - Endowment Fund
The Rev. and Mrs. L. Coleman Games - Endowment Fund
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Turner Kirkland - General Fund
Mr. and Mrs. James Kratz - Endowment Fund
Dr. and Mrs. Allan W. Lee - Endowment Fund
C. Frank Mann - Helen S. and C. Frank Mann, Jr. Named Fund
Mrs. Louise Moseley - The Moseley Fund
Donna and David McWhirter - Endowment Fund
Dr. and Mrs. Ronald E. Osborn - Endowment Fund
Dr. and Mrs. Orval D. Peterson - Orval and Iris Peterson Named Fund
Dr. Gregory A. Prince - General Fund
Lucile Rizer - The Lucile Patterson Rizer Family Named Fund
Dr. Will A. Sessions, Jr. - Endowment Fund
Doris H. Sheats - Endowment Fund
Dr. Howard E. Short - Howard E. Short Fund
Mrs. Inez Turner - Endowment Fund
Sara Tyler - Endowment Fund
Helen Stone Woodruff - General Fund
The Rev. John A. Zachry - Endowment Fund

A CORRECTION

In the Fall, 1989 issue of *Discipliana* a Named Fund was announced for L. D. McGowan, Neal K. and Zela Jeanne McGowan, Walter and Esther McGowan. In the list of contributors to that fund the name of Mr. and Mrs. John McGowan was inadvertently left out.

ALEXANDRIA CAMPBELLINA PENDLETON

*by Forrest H. Kirkpatrick**



When Bethany College began its first session, a very able young man by the name of William K. Pendleton was a member of the faculty. Later he became vice president of the college and upon the death of Alexander Campbell in 1866, he became the second president. He was a graduate of the University of Virginia. During his student years at the University, he had met Alexander Campbell during one of his several journeys through the state.

In 1812 Alexander Campbell had married Margaret Brown and in 1840 their fourth daughter Lavinia became the wife of young Mr. Pendleton. To this union was born on September 2, 1841 a daughter, named after her distinguished grandfather, Alexandria Campbellina Pendleton. Her early childhood years, of course,

were spent in Bethany in a happy and busy home.

On May 29, 1846 Mrs. Lavinia Pendleton died of tuberculosis and the child was left to the care of her aunt, Clarinda Campbell. These two sisters had been almost inseparable during life.

In July 1848 Mr. Pendleton and Clarinda Campbell were married at the Campbell home in Bethany. In 1849 a little brother, William Campbell Pendleton, was born. In 1851 Alexandria's second mother followed the first with the same dread disease and the little girl twice orphaned was then sent, with her little brother, to her grandmother Pendleton's home at Cuckoo, Louisa County, VA.

Alexandria's early studies were carried on in Virginia under the direction of her Aunt Jane Pendleton. Later she entered the "Home School" at Woodbourne, the plantation of her great uncle, William Pendleton, who employed a teacher for his own daughters and the young girls in the neighborhood. She spent the summers of 1853 and 1854 with her father in Bethany. His home was called The Heights, and during these years was cared for by tenants who lived in a small cottage nearby.

At Woodbourne her studies included French, music and English literature. The summer of 1855 was again spent in Bethany accompanied by her brother William. The following winter she attended a school at Gordonsville, Virginia; she studied there from 1855 to 1857.

In 1855 Mr. Pendleton was married a third time, the bride being Catherine Huntingdon King of Warren, OH. This made possible the uniting of his family once more - and all were at The Heights. During this winter Alexandria, at age 15, united with the Bethany Church and, therefore, received the commendation of her grandfather Campbell.

In the autumn of 1857 she entered a private school in Cleveland, OH. Here

among other subjects she studied Latin and music. She remained in the school at Cleveland for two years. After her 18th year she left school and spent most of her spare time at home, visiting frequently with her father's relatives in Virginia and with friends in other parts of the country.

From time to time there were romantic interests in her young life because she was an interesting, attractive and talented young lady. A. L. Carvahall, Bethany Class of 1863, became an intimate friend and was, for a time, somewhat of a serious romantic interest. His father, a prominent Mexican General who had become acquainted with the position of the Disciples of Christ Church and had sent his sons to Bethany.

On December 22, 1865 Alexandria married James Phillips Mooklar in a quiet ceremony at The Heights. Her father consented to the marriage although it was one which he could not altogether approve. Little could be specifically spoken against the young man who was of good family and possessed an attractive personality. They lived for a time with her father and then for a few years wandered from place to place, her husband spending what little money they both possessed.

A final and unpleasant separation took place in California some time in 1872. Her brother William went to California and accompanied her home. On September 11, 1875 in Brooke County (West Virginia) she was granted a decree of divorce and allowed to resume her maiden name, all without her appearing in court in person.

From that time Alexandria's home was in her father's house in Bethany. She attended some classes in Bethany College, finishing advanced courses in modern language under the direction of Professor Charles L. Loos. She was anxious, of course, to be independent and to have some work to do. She taught music for a few short periods.

In 1881-83 we know she spent some time at Bethany, some at Cuckoo in Virginia, some at Pittsburgh studying music and some with a long-time friend in Erie, PA. For several months she taught music at the college and her father was

sorry to have her discontinue it, but like most musicians, she found the teaching somewhat irksome since her pupils were often unappreciative. All the while she continued her own studies.

In 1883 the Trustees of Bethany College elected Alexandria as a regular member of the faculty. She was to teach music. In 1884 she was elected to teach music and modern languages. In 1886 she spent a part of the year in Paris and lived at the house of a university professor who took pupils into his home and treated them as members of his family.

After this experience she gave up the teaching of music and gave all her time to the teaching of foreign languages. Her salary the following year at Bethany College was \$400. In 1888 the college records show that Alexandria was elected to teach English and modern languages. During these very busy years she found time to edit a French textbook that was widely used in American schools and colleges. In 1889 her salary had advanced to \$700 a year.

Miss Cammie, as she was known in her adult years, was always interested in the welfare and training of the young women in the college. Her home, Northbrook Cottage, had been built on a plot of ground given her by her father. Here she occasionally gave dinners, had intimate friends to tea, calling in young ladies for counsel and on some occasions when old students returned they would spend an evening reading English and American classics; she loved to read aloud.

Miss Cammie was elected secretary of the college by the Board of Trustees in 1888 and she continued to give attention to that work as late as April, 1910. During the 90's at almost every meeting of the Board of Trustees something was said about closing the college or combining it with some other institution. Many of those who had been its staunch friends lost faith in the enterprise and felt that Bethany College had been badly located and that it had no future.

Against all such propaganda Miss Cammie set herself with great tenacity of purpose and with hard work. She helped prepare the college catalogue for the printer and proofread the pages as

they came from the press. She became interested in the campus, helping to keep it clean. In those days cisterns afforded water supply and she even aided with the repair and cleaning of these cisterns. She wrote to prominent alumni, friends, and trustees urging the necessity of having the college to continue its work and carry on its program.

During her years on the college faculty, Miss Cammie was greatly interested in the required senior orations. She insisted that they should be honest efforts with real merit and that the criticisms of the faculty made after the senior orations had been delivered should be real criticisms pointing out both the weaknesses and merits of each effort, thereby enabling the participant to improve.

In 1891 Miss Pendleton again went to Europe, this time making a more extensive tour but devoting herself especially to the study of French and German. In the meantime her father had ceased to be president of the college.

Miss Cammie seldom appeared in public as a speaker, although she greatly enjoyed addresses, lectures and book reviews of genuine merit. Music played a large part in her entire life. She performed on the piano with ease and competence. Guests in her home were often awakened in the morning by her playing at the piano, thus they were given due and gentle notice that it was time to arise and prepare for breakfast.

During the last years of her father's life after he had established his home in Florida, he regularly visited at Northbrook Cottage in Bethany. He usually returned to Bethany for commencement and it was her joy that she was able to contribute to her father's enjoyment of these occasions. He loved the scenery to be viewed from the windows of her home. Her work in the college pleased him. His hours and days spent with her lifted his spirits.

In a sense Northbrook Cottage, on the edge of the Bethany campus, became her father's summer home in the north after 1889. It was in this home that he died. He had gone to Bethany for the commencement in June, 1899, conferred the degrees on the graduates as had been his custom for more than thirty-

three years. He lingered on in his daughter's home spending the summer there and passed away on September 3, 1899. For her he was the incarnation of the finest in character and scholarship.

In 1908 Miss Cammie retired from the faculty of Bethany College having been given the benefit of a Carnegie pension. Her long, faithful service as a teacher had wonderfully merited the same. Even after her retirement she would sometimes supply as a teacher in the college and she continued her strong interest in the institution and its welfare.

Over all the years alumni and friends of the college visited her frequently. Her quiet manners, warmth of spirit and wide intellectual interests were always an attraction. She rejoiced in the prosperity and health of the college as the years moved along. It had, in the very highest sense, been her Alma Mater. In turn in many ways it was also her child. She gave her life to and for the institution and it was a real life which she gave, a life rich in service which after all is the highest type of sacrifice.

On January 14, 1919, tired in body, worn in mind Miss Cammie slept away and the college bell tolled for a full hour. Her form was buried in among the pines on the hill not far from the college where the Campbells and Pendletons sleep. Her funeral service was conducted by Rev. Dr. Cloyd Goodnight who had recently been named president of the college to succeed Rev. Dr. Thomas E. Cramblet.

Northbrook Cottage, in due time, became the home of Dr. Anna Ruth Bourne, for many years a highly regarded professor of English at the college. Several years ago, the house was torn down to make room on the campus for a new building but one of the classrooms in Old Main was officially designated by the college trustees as "Miss Cammie Room". Her portrait is in that room along with a brief sketch of her life.

*Forrest H. Kirkpatrick is former Dean and Professor Emeritus of Bethany College, Bethany, WV. He lives in Wheeling, WV.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Twenty-eighth Annual Report

GROWTH IN SERVICE COMES THROUGH ENDOWMENT

The Society has achieved its present level of strength and effectiveness through the generous support of many friends, congregations, foundations and the community who have contributed to its development efforts. This broad base of support continues to be a source of gratitude to all people who value this repository and its priceless collection of Stone-Campbell material and memorabilia.

Almost 30 years ago leaders of the Historical Society were farsighted enough to realize if the Society was to grow and increase its service an endowment would be necessary. Across these years the endowment funds have grown to over \$900,000. The interest from this endowment, along with providing income for some special projects, provides for almost one-third of the operating budget of the

NAMED FUNDS

Over \$85,000

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Over \$45,000

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As the Society moves toward its 50th birthday in 1991 the demand for growing services continues. Each year sees greater use being made of the material which is collected from across the country and around the world. A district change in the patterns of those doing research has been noted in the past several years. Researchers, instead of coming for only a part of a day or maybe a day or two, often can now stay for a week and some as long as three or four weeks.

To be able to strengthen the program of collection and preservation of archival material and to expand the program of activity sharing history through lectures and publications the Society will depend more and more on its income from endowment.

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 Steele
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 *Since October 1988

TRUST FUND ASSETS

(As of September 8, 1989)

Common Trust Fund

Cash	\$66.84
Investments	
Short Term	6,000.00
Balanced	28,983.58
Equity	42,190.20
Fixed Income	16,023.00
Short Term Bond	77,533.37
	<u>\$170,796.99</u>

ENDOWMENT FUND ASSETS

(As of September 30, 1989)

Third National Bank	\$4,055.95
J.C. Bradford and Company	1,257.23
Certificates of Deposit	297,936.50
Board of Church Extension	85,000.00
First Trust Fund - U.S.	
Government	23,779.39
GNMA'S	42,445.84
Kidder-Peabody Mortgage Trust...	37,460.00
National Medical Enterprise Debentures	44,000.00
Philadelphia Electric Stock	93.13
Premium on Investments	2,253.32
	<u>\$538,281.36</u>

Discipliana

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STATEMENT OF OPERATIONS, MANAGEMENT AND CIRCULATION			
Period Ending 9/30/89			
No. of Publications	1	2	3
1. Total Circulation	1,000	1,000	1,000
2. Total Revenue			\$11.00
3. Expenses: Printing and Postage			
Printing			
Postage			
4. Net Income			
Net Income			
5. Assets and Liabilities			
6. Management and Circulation			
7. Other Information			
8. Signature of Treasurer			
9. Signature of Secretary			
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11. Signature of Vice President			
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17. Signature of Vice President			
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58. Signature of President			
59. Signature of Vice President			
60. Signature of Corresponding Secretary			
61. Signature of Recording Secretary			
62. Signature of Treasurer			
63. Signature of Secretary			
64. Signature of President			
65. Signature of Vice President			
66. Signature of Corresponding Secretary			
67. Signature of Recording Secretary			
68. Signature of Treasurer			
69. Signature of Secretary			
70. Signature of President			
71. Signature of Vice President			
72. Signature of Corresponding Secretary			
73. Signature of Recording Secretary			
74. Signature of Treasurer			
75. Signature of Secretary			
76. Signature of President			
77. Signature of Vice President			
78. Signature of Corresponding Secretary			
79. Signature of Recording Secretary			
80. Signature of Treasurer			
81. Signature of Secretary			
82. Signature of President			
83. Signature of Vice President			
84. Signature of Corresponding Secretary			
85. Signature of Recording Secretary			
86. Signature of Treasurer			
87. Signature of Secretary			
88. Signature of President			
89. Signature of Vice President			
90. Signature of Corresponding Secretary			
91. Signature of Recording Secretary			
92. Signature of Treasurer			
93. Signature of Secretary			
94. Signature of President			
95. Signature of Vice President			
96. Signature of Corresponding Secretary			
97. Signature of Recording Secretary			
98. Signature of Treasurer			
99. Signature of Secretary			
100. Signature of President			

NEW MEMBERSHIPS AS OF SEPTEMBER 30, 1989

STUDENT

Youngseop An, Nashville, TN
 Cora Anderson, Toronto, Canada
 Debra Beavers, Nashville, TN
 Carlton Brown, Morristown, TN
 Ted D. Bursleson, Columbia, TN
 Namjung Byun, Nashville, TN
 David Chambers, Nashville, TN
 Arzolla Cooke, Nashville, TN
 Denny E. Davis, Nashville, TN
 Jack A. Gardiner, Indianapolis, IN
 Judith Hazen, St. Paul, MN
 Errol M. Jeffries, Nashville, TN
 John Mathews, Carol Stream, IL
 Linda Martin, Nashville, TN
 John L. Morrison, Nashville, TN
 Oren N. Reneau, Grafton, WV
 Roger Sledd, Nashville, TN
 William H. Stidham, Madison, TN

REGULAR

Prince L. Bell, Nashville, TN
 Jeff M. Brunzman, Rock Creek, OH
 Edward R. Crowther, Alamora, CO
 First Christian Church, Hominy, OK
 First Christian Church, Monticello, KY
 Billy H. Easley, Nashville, TN

Tommy Gore, Ashland City, TN
 Allison H. Grayson, Nashville, TN
 Mary Ellen Handwork, South Bend, IN
 Harvard University Library, Cambridge, MA
 M. J. Hatchett, Sewanee, TN
 Paul D. Haynie, Blytheville, AR
 Dr. Keith L. Johnson, River Falls, WI
 Lancaster Christian Church, Lancaster, KY
 Hazel Lunsford, Springfield, MO
 John Mathews, Prescott, AZ
 Dr. Hans Rollmann, St. John's Newfoundland,
 Canada
 Loi Gardner Whitman, Galesburg, IL
 Rose E. Wright, Norton, OH

PARTICIPATING

C. J. Dull, Columbus, OH
 First Christian Church, Columbus, IN
 Linda C. Parker, Nashville, TN

LIFE

Louisanne Buchanan, Indianapolis, IN
 John A. Zachry, Cheverly, MD
 Jean B. Turner, Waco, TX

REGULAR TO PARTICIPATING

Gene Robinson, West Valley City, Utah