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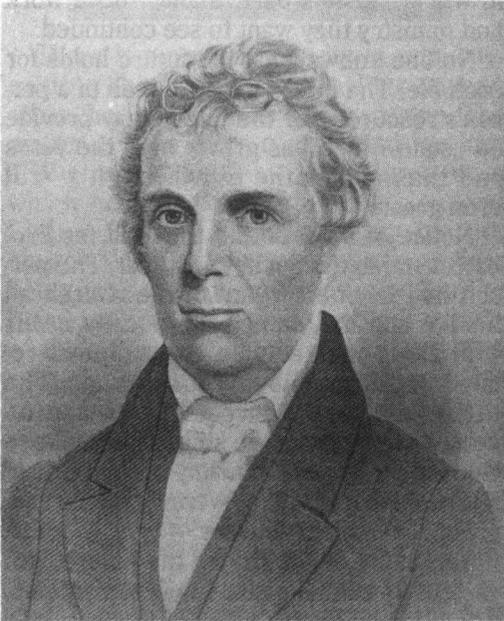
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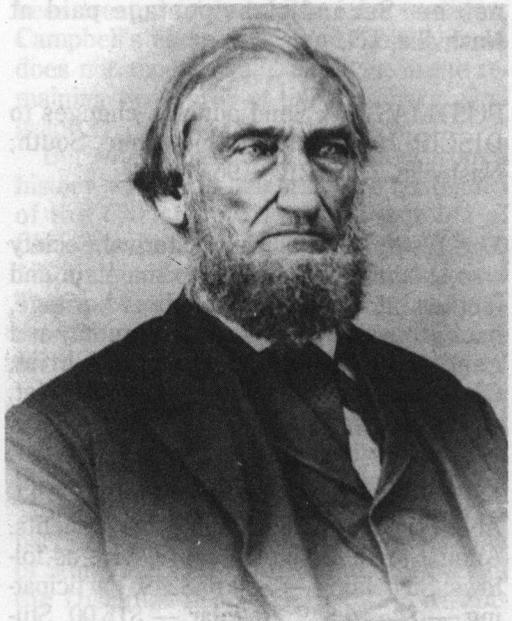
# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

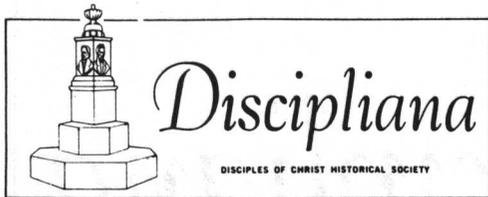
Spring, 1990, Vol. 50, No. 1



**BARTON WARREN STONE**



**BENJAMIN FRANKLIN HALL**



Spring, 1990, Vol. 50, No. 1

EDITOR: James M. Seale  
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## A Will Is Forever

Recently a friend of the Historical Society and a congregational historian who firmly believes in the preservation and sharing of historical material, wrote to say he had named the Society in his Will. Because of other concerns he had, he chose to name the Society for a percentage of his estate.

The Society was very grateful for this information and this vote of confidence. I was happy to be able to thank him and to acknowledge to him that my wife and I had also named the Society in our Will.

A Will is a way of using the God given accumulated resources of a person's life to continue that stewardship after death. It is a way of investing in an institution or cause in which persons believe and whose work and ministry they want to see continued.

No one knows what the future holds for each life. The future may claim all of a person's resources, or the future may provide an estate which has grown over the years and thus makes the gift through a Will even greater.

Notice of a death and the Will for Probate came to the Society last year. The person had been a servant of the church all his life and had named the Society in his Will along with certain other church-related organizations and institutions. The estate just barely covered death and funeral expenses, but we still send thanks to God for the life and ministry of this person. His heart and his plans were right. He simply out lived his resources.

Yes, none of us knows the future, but each of us can take steps now to continue, if at all possible, to undergird the work and ministry of the church beyond our death. It takes a few minutes of time, some thought and effort, but making a Will is our way of saying thanks to God for eternity. I invite and encourage you to name the Historical Society in your Will and if possible to let the Society know of your plans. We will be ever grateful.

James M. Seale  
 President

# Is Barton Our Cornerstone?

by Richard L. Harrison, Jr.\*



There is a certain audacity in even suggesting that we might consider anyone other than our Lord as a cornerstone. The matter is even more complicated because of the recent book by John Humbert in which he uses the image of "A House of Living Stones" as an analogy for the church.<sup>1</sup> Let me suggest that the image being used here is for a house within the house, notice I said within, and not outside of the house. Let us allow at least a little audacity as we play with an image and a name, as we consider the significance of one human being.

In the last sixty years Barton Warren Stone has been resurrected from the ash-heap of Disciples History. He has gone from being the kind but only modestly important early personality to become the hero of the movement for many. In the first major history of the Disciples, William T. Moore, writing in 1909, does not even reach Barton Stone until after he has devoted 135 pages to the Campbells. He said that the "Stone movement . . . was a valuable forerunner of the Campbellian movement." Hardly overstated praise. Moore also said that the union of the Stone and Campbell movements probably hindered the growth of the Campbell movement, since many from the Baptist churches were put off by Stone's willingness to accept the unimmersed into membership, and Stone's notorious practice of re-thinking traditional theological ideas.<sup>2</sup> There is,

after all, nothing quite so frightening as freedom.

The greatest sign of Moore's devaluing of Stone is seen in his comments on the contributions of Stone. He begins by saying that Stone's "influence on the Restoration movement has never been fairly estimated." Why? "He was so overshadowed by the great men at Bethany that his real worth has not received the attention it deserves." After all, "He was not a leader like Mr. Campbell was." Moore goes on: "Indeed, in this respect, there was no other man anything like the equal of Campbell." One third of the way through the paragraph that begins by saying Stone has not been treated fairly by Disciples tradition, Campbell's name arises and Stone's name does not appear again, not even in the remaining two thirds of this summary paragraph.<sup>3</sup>

But what more could we expect from a history written to celebrate the centennial of the Christian Church (Disciples of Christ), with the founding year taken to be 1809, the date of the appearance of Thomas Campbell's *Declaration and Address*, thus totally ignoring the significance of the Stone movement.

Anniversaries come and go. In 1932, the centennial of the union of the Stone and Campbell movements was observed, and this time primarily by Disciples of Stone. The major historical works published as a part of the celebration were the biography of Stone by C. C. Ware, and the history of the Disciples in Kentucky by A. W. Fortune. Liberal twentieth century Disciples found in Stone a precursor to their own views. Garrison and DeGroot, in their history of the Disciples, would speak approvingly in 1948, "of Stone's fundamentally liberal view of religion, and of his intense desire for union."<sup>4</sup> Ronald Osborn, also one of those liberals, but one chastened by being a church historian, has remarked: "Since ecumenism is now a blessed word, Barton Stone and Thomas Campbell are often portrayed as 'ecumenical pioneers' in ways that shamelessly exaggerate their influence on the modern movement among the churches."<sup>5</sup>

The stage was set for such "shameless exaggeration" in the introduction to the Ware biography, where E. E. Snoddy, beloved professor at the then College of the Bible, defended the place of Barton Stone in Disciples history:

Stone and his movement have been thought of as an addition to the movement originated by the Campbells. Historians of the Disciples of Christ thus far have never felt any necessity of taking Barton W. Stone and his ideals into account in their efforts to reconstruct historically the origin of the Disciples of Christ.

This conception of Stone and his movement is wholly unwarranted by historical fact. To Stone belongs priority in time, priority in American experience, priority in the ideal of unity, priority in evangelism, priority in the independence of his movement, priority in the complete repudiation of the Calvinistic system of theology, and, finally, priority in sacrificial devotion to his cause.<sup>6</sup>

The truth lies not quite in between these two extremes, in between W. T. Moore's benign neglect of Stone and Snoddy's veneration. Perhaps we might more accurately say that the contribution of Barton Stone to our history, to the shaping of our witness as a people of God, draws on the concepts behind the evaluations of both Moore and Snoddy, and yet not merely at a point of compromise. As we move from the celebration of the bicentennial of Alexander Campbell's birth (1988) to the bicentennial of the building of the Cane Ridge Meeting House two years hence (1991), it is an appropriate time to look at the role and contribution of Barton Warren Stone to our church.

It is true, as Snoddy points out, that the Stone movement was well underway while both Alexander Campbell and Walter Scott were still boys. Indeed, by the time Thomas Campbell arrived in the United States, Stone had already emerged as the primary leader of the Christian Churches. About that same time, Stone was immersed, and came to the conclusion that

baptism was for the remission of sins (an idea that would remain dormant until reawakened by the teaching of Alexander Campbell).

While Thomas Campbell was still preaching in the Ahorey Church as an ordained minister of the Old Light, Anti-Burgher, Seceder, Scottish Presbyterian Church of Northern Ireland, Barton Warren Stone was teaching the importance of liberty of opinion, of living with diversity of viewpoints. And he was already preaching that the church should follow scripture as the only authority for faith and practice, while recognizing that good people could have serious differences of opinion on just what scripture teaches.

While the Stone churches would be slow to accept the Campbell idea that the Lord's Supper is to be celebrated each Lord's Day, thus giving a sacramental emphasis to the nature and character of worship and the Christian community, Stone did teach very early on in his career the importance of making the sacrament available to all who consider themselves Christians.

Where the Campbells, particularly Alexander, would later argue for a radical congregationalism in their understanding of ordination to ministry, Stone and his churches maintained a closer connection to their Presbyterian, Reformed, heritage, by saying that ordination to ministry should be by and through something like a presbytery, other ordained ministers. Nevertheless, each congregation in the Stone movement had full authority to call its own minister. This "mixed" ecclesiology, presbyterial and congregational, proved ultimately to be that which would be the practice of the Christian Church (Disciples).<sup>7</sup>

What, then, did Barton Warren Stone contribute to the heritage and destiny of the Disciples? When the Christians and Disciples united in 1832, the Stone churches constituted about half of the new Christian/Disciples church. Stone thus contributed significant numbers to the movement, allowing it to achieve the necessary critical mass to survive the coming traumas of the nineteenth century.

Stone brought an understanding of the nature of the Lord's Supper that emphasized openness, and resulted in a change to a practice of open communion in most of the Campbell churches. He brought an un-

derstanding of ministry that saw the church as having a reality beyond the local congregation, and that the ministry of the church was based both on the whole church and on the congregation. This shared responsibility and accountability, formally instituted among Disciples in the 1850s in North Carolina, has come to be the chosen path of modern day Disciples in the form of regional commissions on the ministry.

He shared with the Campbells an emphasis on the authority of scripture, the propriety of believers' baptism by immersion for the remission of sins, and the competence of the congregation to manage its own affairs.

In two areas, however, he gave an emphasis, a perspective and interpretation that went some distance beyond the Campbells. The first of these is in the area of liberty and freedom of interpretation. Yes, both Campbells also spoke of such things. But Barton Stone lived an acceptance of diversity, he lived a valuing of other viewpoints that clearly moved further than the Campbells, or at least further than Alexander Campbell wanted to go within the church.

This is seen in part in Barton Stone's willingness to think anew about any and every Christian doctrine that crossed the path of his mind. He challenged the orthodox doctrine of the Trinity and the nature of Christ and the atonement. He believed that when one based Christian belief first and foremost on the text of the Bible, it was not possible to adhere to the traditional views of these subjects. But he never made his own view of things a test of membership or fellowship or communion.

Likewise, although he believed in and practiced baptism by immersion, he did not require immersion for membership or communion. His opposition to creeds was at these two points. First of all, creeds, he said, detracted from the primary authority of scripture. Secondly, and, of equal importance, where creeds were used as tests of fellowship they led to division among Christians.

It may be that Alexander Campbell's views on the liberty of opinion were colored, have been colored, in his own and our minds by his participation in public debate. At any rate, where the Campbell

churches had insisted on immersion as a prerequisite for admission to the communion table, they learned from Stone that it was not their responsibility either to invite or restrict access to the Supper. Likewise, the vast majority of Stone churches for a hundred years learned from the Campbell churches to require immersion for church membership. The differences between Stone and Campbell on liberty of opinion are primarily matters of emphasis and general attitude.

There is no clearer place of influence by Barton W. Stone on the Christian Church (Disciples of Christ) than in the area of Christian unity. Having said that, it is important also to say, in agreement with the comment already cited by Ronald Osborn, that what Stone had to say about Christian unity is little related to the modern ecumenical movement, except in the underlying emphases.

For Barton Stone, the concern for Christian unity began in earnest in his experience of the great revival at Cane Ridge. Here he saw the positive impact of Christians of various denominations laying aside their particular doctrines and working together "simply" as Christians. "Simply" Christians and "simple" Christianity would be an important mode of expression for Stone. In the frontier environment, in an age that valued "simple gifts" and simple living, in an age that saw simplicity as a matter of returning to roots, of "restoring" the simpler times, Stone saw the possibility that if Christians would return to the simple gospel proclaimed in scripture, Christians would find it possible to lay aside sectarianism, partisanship, denominationalism, and the church as created by Jesus in the first century would be reclaimed.<sup>8</sup>

For Stone, there were a number of competing roads that claimed to lead to Christian union, which he sometimes described as "Book Union," "Head Union," "Water Union," and "Fire Union."

The first of these, "Book Union," relied on creeds as "authoritative." Accept our creed, it was said, and we will be united. As far as Stone was concerned, such a use of creeds added to schism and disunity, and he believed that "as light and liberty progress, they will be banished from the christian community."<sup>9</sup>

Secondly, there was "Head Union," which Stone defined as "a union founded on opinion." He observed that many Christians "denounce with much zeal, all creeds and confessions, as sectarian and anti-christian. They extol the Bible, and boast of it as being their only creed and discipline." He says that on the face of this, this is a correct position, but when they encountered differences of opinion over what was meant in various parts of the Bible, they would demand that all follow their opinion, for their "opinion was absolutely essential to salvation. . . . Now how does this union differ from that formed on a human creed? The only difference is this, that a human creed is made up of opinions, and written or printed in a book. Each is equally authoritative." Stone then says something rather remarkable: It is better to have written creeds than unwritten opinions that have the authority of creeds. To try to force union based on opinions "is not worth a straw, and never can effect christian union, or the union of primitive christianity."<sup>10</sup> One does wonder if Stone had in mind some of the more extreme followers of Campbell here, those Campbellites who would have liked to see Campbell move in narrower circles. This question is even more pointed when Stone looks at the third form of unity.

"Water union," according to Stone, is "a union founded on immersion into water. But fact proves that this union is easily dissolved, and that immersion will not keep those who are immersed, united."<sup>11</sup> Surely this is a jab at the Campbellite-Baptist history. Stone says that this four-fold analysis of Christian union was based on a sermon he had preached twenty-five years earlier, which would have been about the time he himself was immersed, and prior to the rise of the Campbell movement. Nevertheless, one does wonder.

The fourth form of union, the only workable form, according to Stone, is "The union of fire, . . . defined to be the unity of the spirit—a union founded on the spirit of truth. Fire effects a perfect union—so does the spirit of burning, the spirit of Jesus; and no union but this will stand, no other union is worth the name."<sup>12</sup>

This form of union is not based on opinions, "whether written or not written, but in the Lord Jesus Christ, the Savior of sin-

ners; and by a cheerful obedience to all his known commands." This kind of union, and this spirit that makes such union possible, "leads us to love God and [God's] children. . . . This is the very union for which Jesus prayed, and by which the world will believe that he is the Christ of God."<sup>13</sup>

This is the tone of virtually every comment made by Stone on Christian unity, at least those that survive through the printed record. For the most part, Stone did not address *how* the Christ-spirit would effect union, lead to union, nor did he talk in detail about how a united church would look and function. He rather naively assumed that the New Testament carried within it a clear outline of the structure of the church.

But he did talk about what could happen if the church were united, if Christians did live in the spirit of Christ. Quoting John 17:20-21, he said that the only way for the world to believe the Christian gospel would be for Christians themselves to claim each other, to love each other, to be united. "Why has not the world believed in Jesus? . . . Because the means ordained for this purpose is withholden from them; I mean the union of Christians. Were they one, . . . the world would believe."<sup>14</sup>

Some twenty years after C. C. Ware published his biography of Stone, William Garrett West, in one of the most important studies of Barton Stone, argued effectively that Stone's "spirit and active practical interest in unity" was the primary cause of the successful union of Disciples and Christians in 1832. West saw correctly that Stone understood Christian unity would never come as a result of the restoration of "new Testament doctrines," but of New Testament life, as it is seen in the love of Christ.<sup>15</sup>

It was the character of one's life, the way one lived as a Christian that was paramount to Stone, not doctrine or structure. He generally stayed away from large ideas of Christians meeting to consider unity. There were a couple of exceptions. In the mid-1830s, for instance, the great Congregationalist leader Lyman Beecher called for a gathering of representatives from all the denominations for the purpose of ending sectarian strife, and begin the work of cooperation in the evangelism of the world. Stone responded:

Could I be heard by Dr. Beecher, I would beseech him to begin the good work, so heartily, and religiously proposed by himself. Let him designate the time and place of this delegation's meeting. Let every Journal in the United States be requested to publish them—then we shall see realized, at least, in part, that for which Christians of every name have been long sighing and praying—the UNITY OF CHRISTIANS.<sup>16</sup>

In 1841 he again spoke of a general conference. He said, "Would it not be a good thing to have a convention of the various denominations of Christians to be holden in some central point in America, and there and then consult upon some general points respecting the union of Christians?"<sup>17</sup>

Again, no specifics. And there was an underside. On both of these occasions, one of the issues leading to the call for Christian unity was the perceived threat to Protestantism by the growth of Roman Catholicism. The period from about 1830 until after the Civil War saw a bitter anti-Catholicism in American life and culture. Political parties were born over this one issue. The attitudes of Stone and the Campbells were no worse, and were often less harsh than those of other Protestant leaders of the day. This is particularly true of Alexander Campbell who vigorously defended the rights of Roman Catholics. Unfortunately, the talk of Christian unity seemed often to assume that to be Christian was to be equated with being Protestant.<sup>18</sup>

Despite this negative tone in the nineteenth century views of unity, Stone's understanding was overwhelmingly positive. As he reflected on Christian unity, he often centered on Christian piety, the life of the individual in response to and in concert with God and God's Holy Spirit. He had come to despair of "church" union and thus focused on "Christian" union, as Newell Williams has so clearly shown. "For Stone a union of churches that was not a union of true Christians—even if such could be achieved—would not be the union of believers for which Jesus prayed."<sup>19</sup>

So Stone turned to the individual Christian, saying, "Let every christian begin the

work of Union" internally, within the self. "Wait upon God, and pray for the promise of the Spirit. Rest not till you are filled with the Spirit. Then, and not till then, will you love your God and Saviour—then and not till then will you love" your fellow human beings, those "who bear the image of the heavenly—then you will have the spirit of Jesus to love the fallen world, and like him to sacrifice all for their salvation." Those who live by "this spirit would flow together, and strive together to save the world. The secret is this, the want of this spirit, the spirit of Jesus, is the grand cause of division among Christians: consequently, this spirit restored will be the grand cause of union."<sup>20</sup>

Stone concluded this essay written late in life with words that speak the truth in any age: With God's Spirit, "partyism," sectarian divisions, "will die." Without God's Spirit "anti-partyism in profession only, will become as rank partyism as any other, and probably more intolerant."<sup>21</sup>

What Barton Stone taught and stood for was the fundamental task of living the Christian life, of living unity by being in communion with other Christians. He believed it possible to disagree broadly while loving deeply. He advocated an attitude towards other Christians motivated by the example of Jesus. He called for Christian unity as a habit of the soul, that in which the soul lives, that by which and through which the soul gives expression to itself. He saw Christian unity as the roadway to being in relationship with the God who is love.<sup>22</sup>

If this seems an obvious prerequisite for Christian unity, let us observe that much of church life sometimes lacks the obvious, whether within denominations, including the Disciples, or among denominations.

Let us be clear: There can be no significant unity without a form for that unity. There can be no unity without expressions of that unity in ways that affect the church and the world to which the church makes witness. There can be no unity without some form of common confession of the faith. But none of these categories, form, expression, confession, can have life unless they are animated by a spirit of love, a spirit which leads to caring for one another enough to accept differences with celebration.

This is what Barton Stone offers the Christian Church (Disciples of Christ) and the Church Universal. It is that preliminary step which is essential to unity. It may indeed be the one common essential in the faith, that is, that we will be known by our love for one another, by our openness to learn from each other and value each other, especially where we do not agree with each other.

So long as we begin here, efforts for Christian unity have a chance. So long as we begin here, the gospel message of good news will be proclaimed by our very lives. When we begin by loving our fellow human beings, the attitudes of Barton Warren Stone become, if not *the* cornerstone, certainly a part of the foundation on which can be built an edifice of beauty and function, of profound meaning and purpose, of witness and ministry. That building is called the Church.

#### Endnotes

<sup>1</sup>John O. Humbert, *A House of Living Stones* (St. Louis: CBP Press, 1987).

<sup>2</sup>William Thomas Moore, *A Comprehensive History of the Disciples of Christ* (New York: Fleming H. Revell Company, 1909), pp. 251, 269-270.

<sup>3</sup>*Ibid.*, p. 402.

<sup>4</sup>Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis: Christian Board of Publication, 1948), p. 217. See the fine paper by Richard Phillips, "Did Barton Stone Win After All?" Presented to the Southeast Regional Meeting of the American Academy of Religion, March 11, 1989.

<sup>5</sup>Ronald E. Osborn, "Crisis and Reformation," *The Reformation of Tradition*, edited by Ronald E. Osborn, vol. 3 of *The Renewal of Church: The Panel Reports*, edited by William Barnett Blakemore (St. Louis: Bethany Press, 1963), p. 27.

<sup>6</sup>E. E. Snoddy, "Introduction," Charles Crossfield Ware, *Barton Warren Stone: Pathfinder of Christian Union* (St. Louis: Bethany Press, 1932), p. xi.

<sup>7</sup>By far the best study on early Disciples understanding of ministry is that by D. Newell Williams, *Ministry Among Disciples: Past, Present, and Future* (St. Louis: Published for the Council on Christian Unity by Christian Board of Publication, 1985).

<sup>8</sup>While the "frontier environment" encouraged simplicity, the Stone movement brought to that setting the values of the major intellectual and cultural movements of that day which themselves sought and advocated the simple, the natural, the orderly. To seek the simple is not the same as to be simplistic.

<sup>9</sup>Barton Warren Stone, "The Retrospect," *Christian Messenger* 7 (October 1833): 314-315.

<sup>10</sup>*Ibid.*, p. 315.

<sup>11</sup>*Ibid.*

<sup>12</sup>*Ibid.*

<sup>13</sup>*Ibid.*

<sup>14</sup>Barton Warren Stone, "The Union of Christians," *Christian Messenger* 11 (March 1841): 331.

<sup>15</sup>William Garrett West, *Barton Warren Stone: Early American Advocate of Christian Unity* (Nashville: Dis-

ciples of Christ Historical Society, 1954), p. 111. As Leroy Garrett has observed, "Stone was more a unitist, Campbell more a restoratinist, while both were reformers." *The Stone-Campbell Movement: An Anecdotal History of Three Churches* (Joplin, MO: College Press, 1981), p. 125.

<sup>16</sup>Barton Warren Stone, "Remarks," *Christian Messenger* 9 (December 1835): 282-283.

<sup>17</sup>Barton Warren Stone, *Christian Messenger* 11 (March 1841): 247.

<sup>18</sup>See, for instance, Ray Allen Billington, *The Protestant Crusade 1800-1860: A Study of the Origins of American Nativism* (New York: Macmillan, 1938); John Higham, *Strangers in the Land: Patterns of American Nativism 1860-1925* (New York: Atheneum, 1963); and Agnes Geraldine McGann, *Nativism in Kentucky to 1860* (Washington, D.C.: 1944).

<sup>19</sup>D. Newell Williams, "The Theology of the Great Revival in the West as seen through the Life and Thought of Barton Warren Stone," Ph.D. dissertation, Vanderbilt, 1979, p. 169.

<sup>20</sup>Barton Warren Stone, "The Union of Christians," *Christian Messenger* 11 (March 1841): 334.

<sup>21</sup>*Ibid.*

<sup>22</sup>See D. Newell Williams, "Barton W. Stone's Calvinist Piety," *Encounter* 42:4 (1981): 409-417; and his *Disciples Piety: A Historical Review with Implications for Spiritual Formation*, Disciples Divinity House Discussion Papers (Chicago: Disciples Divinity House of the University of Chicago, n.d.)

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## Hilbert G. and Margaret Wilkes Named Fund

Few people in the life of the Christian Church (Disciples of Christ) have been more involved than Bert and Margaret Wilkes. Mr. Wilkes' involvement has been primarily at the congregational level where he has served as deacon and trustee, having chaired both Boards. Mrs. Wilkes has been active in the congregational, regional and general life of the church as well as having served on numerous Boards in the church. She served as Chairperson of the Disciples of Christ Historical Society Board during her term. She was First Vice-Moderator of the Christian Church (Disciples of Christ) in the United States and Canada from 1971 to 1973. For more than 45 years they have been active members of the First Christian Church, North Hollywood, California. This Named Fund has been established by Mr. and Mrs. Wilkes.

# THE AUTOBIOGRAPHY OF B. F. HALL: WINDOW ON THE 19TH CENTURY STONE-CAMPBELL MOVEMENT

by D. Newell Williams\*



The Disciples preacher Benjamin Franklin Hall (1803-1873) wrote his autobiography for a variety of reasons. He hoped that the example of how he had overcome obstacles and discouragements to become a preacher would encourage "some poor young man to break the shackles that fetter him, and rise above his early surroundings."

Hall also wanted to defend himself against a number of charges: the charge of pride, that had been made when he first applied for a license to preach among Barton W. Stone's Christians, the charge of adultery, that had been made in connection with his divorce and remarriage; and the charge that during the Civil War, while serving as chaplain to the Sixth Texas Cavalry, he had desired to personally kill as many Yankees as possible. Though he does not achieve all of his purposes (he was proud!), he provides a window on the social, religious and ecclesiastical development of the followers of Stone and Campbell in the 19th century.

## Family, Religious Background and Call

Hall states that his family was poor. His father was born in Virginia, the son of a "poor widow", and had been apprenticed as a shoemaker. Not liking shoemaking, he had taken up farming, first as a hired over-

seer, but eventually as an independent landowner. Like many ambitious Virginians of the era, he had joined the migration to Kentucky, settling in Nicholas County, where on June 15, 1803, B. F. Hall was born.

Hall was reared in an evangelical home. His mother was a Baptist who had been reared a Presbyterian. His father was a "strictly moral man", but was not a professing Christian; that is, he did not believe that he had experienced conversion. The Halls required their children to observe the Sabbath and frequently lodged preachers in their home. Hall, along with other members of the family, regularly attended the Sunday School and services of a neighboring Presbyterian congregation where he learned the Shorter Catechism and memorized many of the psalms and numerous chapters of the New Testament.

Despite his instruction among the Presbyterians, Hall joined the Christian Church led by Barton W. Stone. The fact that Hall became a Christian rather than a Presbyterian seems to have been simply a matter of timing. It was the Christians who were having a meeting in his neighborhood at the time of his awakening.

What did it mean to be awakened? Evangelicals, be they Christians, Presbyterians, Baptists or Methodists, taught that to be *awakened* was to become aware of one's desperate situation apart from a relationship of love toward God. Awakening led to *conviction* that one could not change one's own heart. It was hoped that convicted sinners would catch a *saving view* of the glory of God who freely forgives sinners and gives them the power to maintain a relationship of love toward God. This view of the glory of God was understood as saving because it caused the sinner to have a warm heart, a heart full of love toward God. Such an experience was evidence of conversion and pardon from sin. Following this experience of the warm heart one was to make a *profession of religion*; that is, to profess having become religious.

During the 19th century the normal

length of the period between awakening and conversion, the period of seeking religion which could last for several years was progressively shortened. Hall professed religion after having been under conviction for four weeks.

Hall, who was 17 at the time, broke off relations with "the world" following his conversion. Evangelicals did not participate in the amusements of the world such as dancing, horseracing and the theatre. As they saw it, Christians could become so attached to such pastimes that before long their hearts would be more devoted to such activities than to God. Hall reports that he gave up dancing, plays and even loud laughter; though according to another source, he always enjoyed a humorous story.<sup>1</sup>

A year after his conversion Hall "felt" what evangelicals termed an internal call to preach - an earnest desire to glorify God and to save sinners through preaching. Such a call, however, was not all that a member of the Christian Church needed to enter the ministry. A would-be minister among Stone's Christians also needed the approval of the church. Thus, Hall began the process of securing the credentials that would allow him to serve as a minister.

For Hall, this was not easy. His mentors in the ministry had doubts concerning his fitness to preach. They were concerned that he stammered when speaking in public. (To improve his speaking, he practiced preaching in the woods where no one would hear him.) Also, he was known as "the proud preacher", a term that older evangelicals used for preachers who seemed to glory in themselves rather than God.<sup>2</sup> Nevertheless, the Conference of Christian Preachers, the judicatory of the Christians, licensed him to preach and in 1825 when Hall was 22 years of age, ordained him to the ministry.

### Campbell's Influence

In the year following his ordination Hall became an advocate of Alexander Campbell's view of the design of baptism. For most evangelicals baptism was either God's ratification, the "seal", of a conditional covenant, or a "sign" of the believer's inward spirituality. For Campbell, baptism was the formal act by which believers obtained an assurance of the forgiveness of

sin. Campbell acknowledged that "the blood of Christ. . . *really* cleanses us who believe from all sin," but stressed that in baptism God gives believer's "a *formal* proof and token of it."<sup>3</sup>

Adoption of Campbell's views required a change in evangelistic practice. Evangelicals invited persons who had been awakened to their situation apart from God (sometimes called mourners or the anxious) to come to a bench where the ministers would join them in praying for their conversion. Persons who experienced conversion at the mourners bench or anxious seat were said to have "prayed through".

For the followers of Campbell, baptism - not the mourners bench - was the institution where one could find the assurance of pardon. This assurance was based not on an "experience", as was the case with persons who prayed through at the anxious seat, but on a scriptural promise; penitent believers, persons who wanted religion, were instructed that God has promised forgiveness to all who believe and are baptised.

Hall reports that he tried to convince Barton Stone to support Campbell's view of the design of baptism but that Stone hesitated. In time Stone and many of his followers did accept Campbell's interpretation of baptism, thus preparing the way for a union of some of the followers of Stone and Campbell in the 1830s.

### A Peripatetic Preacher

For the first seven years of his ministry, from 1825-1831, Hall preached in Kentucky, Tennessee and Alabama. For most of this period he rode circuits, preaching to small groups of believers and establishing churches. There were few settled pastorates among the followers of Stone and Campbell at this time. Hall also participated in the public debates over religious issues that were so popular among 19th century evangelicals.

The winter of 1831-1832 was spent in Pulaski, Tennessee. In the spring Hall left for Arkansas by way of Florence, Alabama and Memphis. He was in Little Rock by July 4 where he preached for a group of citizens on the subject of Christian union. Out of that meeting a congregation was organized which became First Christian Church.<sup>4</sup>

A year later, in 1833, Hall met Alexander

Campbell as he was planning a preaching tour of eastern Virginia. It was Campbell's habit to invite promising young preachers to accompany him on such tours and to share in the preaching. He invited Hall to join him on the upcoming tour and Hall accepted.

Following his tour with Campbell, Hall returned to Kentucky. Barton W. Stone was publishing *The Christian Messenger* at Georgetown but in 1834 he announced that he was moving himself and his paper to Illinois. Believing that the uniting Stone-Campbell movement needed a paper in Kentucky, Hall and John T. Johnson (1788-1856) began publication of *The Gospel Advocate*. This paper, which carried news of the churches and articles on religious issues, mostly authored by Johnson and Hall, continued through two volumes. In 1837 Hall became pastor of the Hill Street Christian Church, Lexington, the congregation which had hosted the famous meeting on January 1, 1832 which began the union of Stone and Campbell followers. In 1840 he moved to Louisville where he assumed the pastorate of the Christian Church, a position which he held for two and a half years.

### Town Pastor

The town clergy of the antebellum south published numerous sermons and theological works. Theology, of course, had been written in the South prior to the rise of town life and continued to be written in rural localities afterward. The rise of towns, however, seems to have given the production of theological works an added significance. Writing in theology seemed to be a way that the clergy could identify themselves as professionals, as masters of a body of knowledge, along with the highly respected doctors and lawyers who were represented in larger numbers in the town than in rural areas.<sup>5</sup>

Hall, as a town pastor, published four sermons and a hymnbook. He reports that during his Lexington pastorate he wrote 50 discourses on "the truth and divine authority of the Bible", two volumes of sermons and a work on "The Divine Law of Progress". These latter works, he laments, were consumed in a fire and were never published.

### Medicine, Dentistry and Land Speculation

During the early years of his ministry Hall learned the professions of medicine and dentistry in order to supplement his income. Preaching had paid precious little and most preachers had to have some other means of supporting themselves. Hall did well enough in his professions to live the life of a gentleman, at one time traveling to Havana, Cuba to regain his health. He later visited the area around Victoria, Texas in order to purchase land on speculation. In later years, when preachers received more adequate compensation, Hall was accused of maintaining secular pursuits, not out of need, but to sustain a luxurious life style.<sup>6</sup>

The seven year period in Hall's life following his resignation of the Louisville pastorate, from 1842-1849, was much devoted to his secular interests. During this period he practiced dentistry in Lexington, Kentucky and Nashville, Tennessee. He published a pamphlet entitled *Every Man His Own Dentist*, took a course in sutures at the Philadelphia College of Medicine, studied cholera in New Orleans and spent a fair amount of time in Texas. He continued to preach but on a reduced basis.

In 1850 Hall was in Memphis, Tennessee where he conducted an 18 day evangelistic meeting. Before the close of the meeting 47 persons had been accepted into membership, a congregation was formed and Hall accepted the pastorate, remaining for a year and a half.

### State Evangelistic Work

Disciples began organizing statewide missionary societies during the 1840s. Called by different names, the purpose of these organizations was to employ evangelists and to establish new congregations.<sup>7</sup> In 1853 the Kentucky missionary society appointed Hall to organize district "Co-operation meetings" in the Louisville Congressional district. In his travels in behalf of the Kentucky organization Hall was accompanied by William T. Moore (1832-1926), a young preacher who would become known as one of the leading minds among the Disciples.

Later in that same year Hall relinquished those duties to raise funds for the Kentucky Female Orphan School which had

been established at Midway. After serving in this capacity for a few months Hall gave up this agency and became, for a short while, general agent for the Kentucky Christian Missionary Society.

### **Texas and a Confederate Chaplaincy**

Hall moved to Goliad County, Texas in 1856, approximately 26 miles southwest of Victoria, where he owned land. While in this area his ministry seems to have been mainly participation in camp meetings. A year later he moved to Grayson County, Texas about 50 miles north of Dallas. From there he regularly preached at points in Grayson, Collin, Dallas and Tarrant counties. He accepted the call of Christian churches in Dallas and Fort Worth in 1869 to be their preacher but within a year he had resigned this dual pastorate owing to age and the need to attend to his property in Grayson. He is considered the founding pastor of the First Christian Church, Fort Worth. He continued to preach, holding a meeting as late as 1870 which resulted in the formation of a congregation at Waco, Texas.

During the War Between the States Hall accepted the chaplaincy of the Sixth Texas Cavalry commanded by Barton W. Stone's son, Col. Barton W. Stone, Jr. In 1866 William Baxter (1820-1880), a Union sympathizer and fellow Disciple, published a first hand account of Hall's behavior as a Confederate chaplain that has been frequently quoted. Hall, Baxter wrote, "rode a fine mule, carried a splendid rifle, and stipulated expressly that when there was any chance for killing Yankees, he must be allowed the privilege of bagging as many as possible."<sup>8</sup> Hall may have read Baxter's account of his behavior. He noted in his autobiography that he carried a weapon at two battles but claims that he never used it against anyone and that he was really not for war except to protect one's homeland.

### **Divorce and Remarriage**

Hall married Susan Ball, a widow, in 1836 when he was 33 years of age. Though he was sexually attracted to Mrs. Ball he seems to have married her partly from financial considerations. Consequently, the marriage began to sour when he learned that she had filed a deed of trust prior to their marriage conveying all of her prop-

erty to her brother. Hall reports that matters worsened when he became convinced that she not only meant to prevent him from using her property but was manipulating him to buy a farm and slaves for her.

During the next 27 years the couple separated and reunited over and over again. At the end of that time Hall was living in Texas and had determined to marry another woman. He believed that in Texas a man could consider himself divorced if he had not seen his wife for six years and did not know whether she was living. Convinced that he met these qualifications, Hall married Mrs. Elizabeth Collins in 1863. This led another Disciples preacher, unknown to us, whom Hall says opposed him for his politics, to declare that Hall was living in adultery.

Hall in turn, charged the accuser with slander. The preacher was arraigned before the elders of his congregation, found guilty, and required to make amends for his slander or be excluded from the church. Not satisfied with this action the accuser appealed his case to a Co-operation meeting. The Co-operation meeting also found in Hall's favor and the preacher was required to openly confess his offense and to ask Hall's forgiveness. Hall, however, always felt that public misunderstanding of his divorce and remarriage greatly crippled his influence for good and would be the cause of his "sun's going down under a cloud." Hall died in Texas in 1873 at the age of 70.

### **Window on the Times**

The image that appears through Hall's autobiography is that of a movement in religious, social and ecclesiastical transition. The church that Hall joined was a church whose preaching was little different from that of other evangelicals. However, through the influence of Alexander Campbell's teaching on baptism, a teaching that Hall sought to advance, the Disciples took on a distinctive character.

Adoption of Campbell's doctrine of baptism, however, was not the only religious change occurring in the movement. There was also a more fundamental change occurring in the way persons viewed themselves before God. Hall's mentors in the ministry accused him of pride. Hall does not seem to have ever figured out what

they were talking about. For the older ministers Christianity was the celebration of the actions of God. Humility was the chief mark of the Christian. For many of the ministers of Hall's generation Christianity was increasingly a celebration of human service to God.

The social change that can be seen through Hall's autobiography includes the movement of Disciples from rural areas to the emerging town. Hall, the son of a farmer, spent a significant portion of his ministry in emerging population centers of the upper South: Lexington, Louisville and Memphis. He was later in growing urban areas of Texas such as Dallas and Fort Worth. Like other ministers of his era, Hall sought to attract the attention of the more intelligent classes of the town population and to establish his reputation through published theological works.

Another aspect of social change that appears in Hall's autobiography is the changing economic situation of the minister. Early in his ministry there were few settled pastorates and ministers did not expect to support themselves from the churches. Hall's economic security was based on his practice of medicine, dentistry and land speculation. Later, when settled pastorates became more common, Hall was criticized for not being willing to give up his secular pursuits.

The ecclesiastical change seen through Hall's autobiography has to do with the changing character of regional organizations. Early in his ministry the Conference of Christian Preachers was a judicatory. It licensed and ordained ministers and settled cases involving ministers. Later, regional structures arose to support and to coordinate ministries of evangelism and social service. Even so, the notion that bodies could serve judicial functions did not pass away entirely during Hall's lifetime. When the matter of his relationship to Mrs. Collins became a matter of controversy it was resolved by the decision of the state organization.

Other windows are needed to get a fuller picture of 19th century Disciples. Nevertheless, the view through Hall's autobiography is not inconsequential. On the contrary, it helps us to see a movement in social, religious and ecclesiastical transition.

## NOTES

<sup>1</sup>W.C. Rogers, *Recollections of Men of Faith* (St. Louis: Christian Publishing Company, 1889), p. 91.

<sup>2</sup>See M. M. Henkle, *The Life of Henry Bidleman Bascom*, (Nashville: The Methodist Episcopal Church, South, 1857), p. 65.

<sup>3</sup>Alexander Campbell, *Debate on Christian Baptism between the Rev. W. L. Maccalla, a Presbyterian teacher and Alexander Campbell* (Buffalo: Published by Campbell and Sala, 1824), pp. 135-137.

<sup>4</sup>Lester G. McAllister, *Arkansas Disciples* (n.p., 1984), p. 5f.

<sup>5</sup>E. Brooks Holifield, *The Gentlemen Theologians, Americans Theology in Southern Culture, 1795-1860* (Durham: Duke University Press, 1978), pp. 31-49.

<sup>6</sup>Rogers, pp. 97-99.

<sup>7</sup>William E. Tucker and Lester G. McAllister, *Journey in Faith* (St. Louis: Bethany Press, 1975), pp. 166-170.

<sup>8</sup>William Baxter, *Pea Ridge and Prairie Grove; or Scenes and Incidents of the War in Arkansas* (Cincinnati: Poe and Hitchcock, 1866), p. 114. See also Winfred Ernest Garrison and Alfred T. De Groot, *The Disciples of Christ: A History* (St. Louis: The Bethany Press, 1948), p. 334; Herman A. Norton, *Tennessee Christians* (Nashville: Reed and Co., 1971), pp. 93-94; Tucker and McAllister, p. 205.

<sup>9</sup>Henkle, pp. 270-272; see also Harriet Martineau, *Society in America*, 2 vols. (New York, 1837), p. 2:351, quoted in Holifield, p. 31.

\*D. Newell Williams is Associate Professor of Modern and American Church History at Christian Theological Seminary, Indianapolis, Indiana.

## Collinwood Christian Church Named Fund

Beginning in 1878 the congregation of Collinwood, Cleveland, Ohio met in rented rooms until they organized officially on March 16, 1878. Their first pastor was Elder Warren B. Hendryx. Their first building was dedicated on July 14, 1878. This congregation served the people of Cleveland continuously and faithfully until 1989. At this time their doors were closed but the assets of the congregation were used to continue the ministry which it had undertaken so many years ago. A portion of those assets were given to the Disciples of Christ Historical Society along with the records of the congregation. This gift has been used to establish a Named Fund for the congregation.

## A CORRECTION

In the Winter Issue of *Discipliana* the Named Fund for William Barnett Blake more was inadvertently omitted from the Trust and Endowment Fund Report.

# "Wrestling with God"

## A Review by Richard L. Harrison, Jr.

It took eight years of research, writing, re-writing, fund-raising, hard work and dedication, but the film version of the life of Alexander Campbell is now available. And it was worth the wait. "Wrestling with God" uses visual images, rich colors, textures, and sounds to create a sense of who Alexander Campbell was and what his movement was about. The film begins with Campbell as a university student, and follows him to the pivotal year of 1829, at which time he began to emerge as a major figure in American religious history.

The role of Alexander Campbell is played by Paul Mercier. He portrays a young reformer who is far more reluctant and uncertain than the printed record reveals, though perhaps more faithful to the reflective Campbell found in private correspondence. The result is a Campbell who understood well the consequences of challenging the traditions and institutions of his day.

Most interesting is the character of Margaret Brown Campbell, the bright and persuasive wife of Alexander. Their relationship serves as a vehicle for observing much of Campbell's "wrestling with God" as he chose to move in new directions. Margaret, played exceptionally well by Allison Gregory, is given a significance that may be surprising to some. When Alexander seems to be uncertain, she helps him to become confident, when he is enmeshed in his own thought, she helps him to engage the world around. She constantly throws back to him his own words and beliefs, sometimes revealing more faith in his ideas than he himself has.

In the relationship between Alexander and Margaret, the audience is allowed to see into the heart as well as the mind of Campbell. The result is a Campbell who might have much more in common with Barton Stone than would otherwise seem to be the case.

History is difficult to do in film, for there is never enough time to develop fully nuance and breadth of vision. Film thus relies on composites, symbols, sights and sounds to capture the essence of a period, a movement, a person. The object in "Wrestling with God" was to show Campbell as one struggling to come to *and follow* a new vision. The result is a vulnerable, questioning Alexander Campbell, one whose mission is best understood in three images: the first occurs twice, once in the sight of an eagle searching. Later the eagle is heard—not seen—again as Campbell moves in new and bolder directions. The eagle is both the vigorous adventurer and the one under the influence of the Spirit.

The second image is seen in Alexander's decision to walk away from a communion service where the people are separated from the Table. The tradition of "fencing" the Table is expressed through the use of light and sound rather than the preached word, and it is an effective device.

The third image occurs in the scene of the baptism of Alexander and Margaret. Here the medium of film is at its best, a moment of visual drama, of religious rite celebrating new birth as well as resurrection.

Director and writer Jerry Jackson has taken bold steps in this creative and imaginative effort. The pro-

ducer and guiding spirit behind the entire project, Jeanne Lange, gave Jackson the freedom to use art to give life to history.

Historians will find some things with which to take issue all the while appreciating the general effect. The film should provoke a new interest in and appreciation of Alexander Campbell and his fundamental faith commitments.

Overall, anyone seeking understanding of the American religious situation, and the Campbell-Stone movement in particular, will enjoy and learn much from this film. No church will be disappointed in using the movie with either youth or adults.

The film may be purchased in video format for \$59.95 plus \$5.00 postage and handling. A 16mm film version is available for a rental fee of \$250 plus shipping.

Contact: Wrestling with God  
P. O. Box 761  
North Hollywood, CA 91603

## GIFTS RECEIVED FROM OCTOBER-DECEMBER, 1989

- W. F. Abernathy - Endowment Fund  
Dr. William C. Alford, Jr. - Endowment Fund  
Beverly Applegate - Endowment Fund  
Myra G. Avey - Endowment Fund  
Gus Baker - Endowment Fund  
Mildred Bailey - E. E. Manley and Ray G. Manley  
Named Fund  
Charles B. Barr - Endowment Fund  
Dr. and Mrs. Edwin L. Becker - In honor of Dr. Joseph M. Smith  
Mrs. Roscoe L. Bell - Endowment Fund  
Dr. and Mrs. Wayne Bell - Wayne H. and Virginia  
Marsh Bell Named Fund  
Mr. and Mrs. William C. Blackwell - Endowment Fund  
Paul Bogott - Endowment Fund  
Mrs. Edna McGuire Boyd - Endowment Fund  
Mr. and Mrs. David E. Branaman - Endowment Fund  
The Rev. and Mrs. William L. Brizendine - Endowment Fund  
Mr. and Mrs. Irving W. Bruce - In honor of Howard E. Short  
Fred T. Buffington - Endowment Fund  
Jeanette R. Byers - Endowment Fund  
The Rev. and Mrs. David Caldwell - Endowment Fund  
Thomas C. Campbell - Endowment Fund  
Mr. and Mrs. I. W. Carmack - Roger T. and Nancy M. Nooe Named Fund  
Mr. and Mrs. Robbie N. Chisholm - Robbie N. and Louada Bowman Chisholm Named Fund  
The Rev. and Mrs. Homer M. Cole - Endowment Fund  
Dr. and Mrs. Myron C. Cole - Endowment Fund  
Helen Coles - Endowment Fund  
Tom and Martha Collins - Land Acquisition Fund  
Collinwood Christian Church - Collinwood Christian Church Named Fund  
Mrs. Roma Holley Conroy - Endowment Fund  
Nell S. Corey - Endowment Fund  
Margaret R. Curtain - The Gardiner, Rea and Meade Families Named Fund  
Mr. and Mrs. Ralph E. Davis - Endowment Fund  
Philandria P. Dickerson - L.L. Dickerson and Ann E. Dickerson Named Fund  
Gertrude A. A. Dimke - Endowment Fund  
Everett Donaldson - Endowment Fund  
Dr. Adron Doran - Endowment Fund  
C. J. Dull - Endowment Fund

Earline N. Dulworth - Endowment Fund  
 Dr. G. B. Dunning - Guy Burton and Anna Margaret  
 Dunning Named Fund  
 Dr. and Mrs. Robert H. Edwards - Robert H. and  
 Betsy Barnes Edwards Named Fund  
 Janice T. Elliott - Endowment Fund  
 Dr. and Mrs. Lorenzo J. Evans - Louise B. and  
 Lorenzo J. Evans Named Fund  
 Mr. and Mrs. Glen Ewing - Endowment Fund  
 Jessie E. Eyres - Jessie E. Eyres Named Fund  
 Mr. and Mrs. William W. Fellers - Endowment Fund  
 Marjorie Jarrott Fish - Endowment Fund  
 Leah G. Foote - Endowment Fund  
 Douglas A. Foster - Endowment Fund  
 The Rev. and Mrs. G. William Foster - Endowment  
 Fund  
 Michael R. Frances - Endowment Fund  
 Dr. and Mrs. Eugene N. Frazier - Endowment Fund  
 Mrs. Charlotte Gadberry - Endowment Fund  
 Dr. and Mrs. Edwin S. Gleaves - Endowment Fund  
 Mr. and Mrs. Gordon W. Hagberg - Endowment Fund  
 Kathleen Hall - Endowment Fund  
 Earle E. Harbaugh - Endowment Fund  
 Mrs. Ocie K. Harbison - Winfred A. Harbison Named  
 Fund  
 Mr. and Mrs. I. Keith Harrison - Endowment Fund  
 Mr. and Mrs. William R. Harrod - Roscoe C. and  
 Emily R. Harrod Named Fund  
 Mrs. Mary Lou Henry - Donald L. Henry Named  
 Fund  
 Mrs. Ruth P. Hobbs - Ruth Powell Hobbs Named Fund  
 Dr. and Mrs. Edward G. Holley - Dr. Ray F. Chester  
 Named Fund  
 Dr. and Mrs. Edward G. Holley - Edward G. Holley  
 Named Fund  
 Mr. Paul W. Holman, Jr. - Endowment Fund  
 Dr. and Mrs. William C. Howland, Jr. - Endowment  
 Fund  
 Dr. and Mrs. Roland K. Huff - Roland K. and Kathryn  
 Gordon Huff Named Fund  
 Dr. and Mrs. George L. Humphrey - Endowment  
 Fund  
 Mr. and Mrs. John E. Hurt - Rodgers-Hurt Family  
 Fund  
 Mrs. Sarah L. Hurt - Rodgers-Hurt Family Fund  
 Ansel E. and Frances Hyland - Endowment Fund  
 John and Toni Imbler - Endowment Fund  
 Mrs. Dorothy B. Jones - Endowment Fund  
 Mrs. Dorothy B. Jones - In memory of Agnes Burns  
 Dr. and Mrs. G. Curtis Jones - Endowment Fund  
 Dr. and Mrs. Willis R. Jones - Willis R. and Evelyn B.  
 Jones Named Fund  
 Mr. Ed Kelly, Jr. - Endowment Fund  
 Mrs. Charles J. Kemper - Endowment Fund  
 Harold C. Kime - Lucille C. and Harold C. Kime  
 Named Fund  
 Turner Kirkland - Endowment Fund  
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 Mr. and Mrs. Theodore R. Kuster - Endowment Fund  
 C. S. Lamberth - Endowment Fund  
 Ruth P. Lansaw - Jess P. Lansaw Named Fund  
 Mrs. Nell Moore Lee - Endowment Fund  
 Dr. and Mrs. Edwin C. Linberg - Endowment Fund  
 Lindenwood Christian Church - Endowment Fund  
 Mr. and Mrs. Henry G. Lowe - Endowment Fund  
 Elaine Marie Lund - Endowment Fund  
 Walter F. MacGowan - The Howard E. Short Fund  
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 Mary L. McAdams - Endowment Fund  
 Dr. Lester G. McAllister - The Brown McAllister Fund  
 Dr. and Mrs. Stanley McDaniel - Endowment Fund  
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 McWhirter Named Fund  
 Dr. Charles H. Marler - General Fund  
 Dr. and Mrs. Bernard C. Meece - Endowment Fund  
 The Rev. Robert Wayne Moore - Endowment Fund  
 Ronald L. Nelson - General Fund  
 Mr. and Mrs. Robert C. Nolan - Endowment Fund  
 Dr. and Mrs. William J. Nottingham - Endowment  
 Fund  
 Dr. and Mrs. Gilford Olmsted - Endowment Fund  
 Philip Eugene Orr - Endowment Fund  
 Maude Parks Memorial Fund - Endowment Fund  
 Thomas B. Peake, Jr. - Endowment Fund  
 Gary D. Pearson - Endowment Fund  
 Dr. and Mrs. Orval D. Peterson - Orval D. and Iris Pe-  
 terson Named Fund  
 Dr. Richard Phillips - In memory of Dr. M. Lynn Hi-  
 eronmyus  
 Evelyn D. Powell - Wilfred Evans and Mary Lois Pow-  
 ell Named Fund  
 Lydan S. Range - F. Roosevelt Smith Named Fund  
 Katherine M. Reed - Forrest F. and Katherine M. Reed  
 Named Fund  
 Norman and May Reed - Endowment Fund  
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 Dr. and Mrs. Jo M. Riley - Endowment Fund  
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 Dr. and Mrs. Earl W. Scarbeary - Endowment Fund  
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 Dudley Seale Named Fund  
 Mr. and Mrs. Wayne A. Shaneyfelt - Endowment Fund  
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 Mildred B. Watson - George H. Watson Named Fund  
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 David G. Whyatt - General Fund  
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 Mr. and Mrs. Hilbert G. Wilkes - Hilbert G. and Mar-  
 garet Wilkes Named Fund  
 David V. Williams - Endowment Fund  
 Fern B. Wilson - Lockridge Ward Wilson and Fern  
 Brown Wilson Named Fund  
 The Rev. and Mrs. Charles L. Woodall - Endowment  
 Fund  
 Mrs. Oscar Wragg - Endowment Fund

# Discipliana

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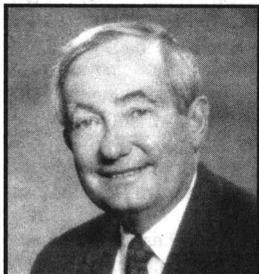
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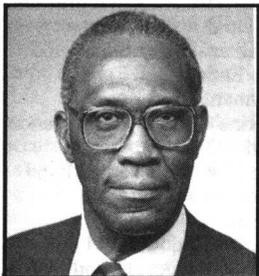
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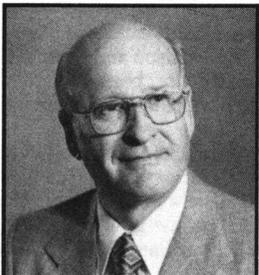
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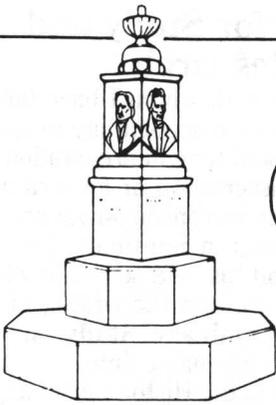
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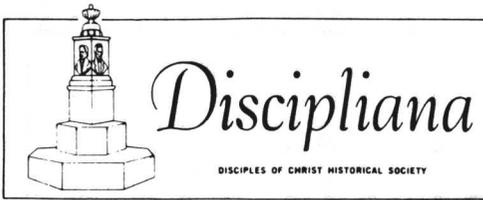
# *Discipliana*

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer, 1990, Vol. 50, No. 2



**PENDLETON HEIGHTS  
BETHANY COLLEGE  
BETHANY, WEST VIRGINIA**



Summer, 1990, Vol. 50, No. 2

EDITOR: James M. Seale  
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## A Time for Study and Research

Several people with whom I have talked recently have had the opportunity to spend some uninterrupted time in preparation for researching a dissertation or for writing a book. Dr. Dwight Stevenson wrote an article in the Lexington Seminary journal about how he and his wife set aside whole summers to do work on the writing of the history of the Seminary. Study and research time must be quality time.

Persons come to the Historical Society to spend hours, days, weeks of just such quality time in preparation for a writing or speaking task they have before them. Generally they are overwhelmed by the amount of material which is put on a cart and wheeled into the reading room for their research. This is true because of two primary factors: the Historical Society has such a wide range and an extensive collection, and generally, within a few minutes this material is brought forth expeditiously from the stacks.

A recent visitor from an Eastern university, after having spent several days here at the Historical Society, offered this compliment: "You know, you really run a first rate operation." I said thanks to him and I say thanks for and to our staff.

It is the desire of the Disciples of Christ Historical Society to gather and maintain as extensive a collection of historical material as possible, to share this information and material with as broad a range of people as we can reach, and to assist with and actually undertake the task of helping to create history to share through the church at large.

Please know that the next time you have a day or a week to spend at the Historical Society the staff stands ready to give you quality time, assistance and material. If you cannot come there is help by phone and through the mail. This last year, 1989, we served 467 congregations, 853 individuals and 97 institutions besides all those who just came to tour the building or to do some reading. We want to be of help to you.

James M. Seale,  
 President

# MOREHEAD STATE UNIVERSITY

## FOUNDING YEARS

by Morris L. Norfleet\*



*Frank Button*

The founding of Morehead Normal School in 1887 grew out of the Rowan County feud. The State applied militia force to settle the problem, the Baptists held evangelistic meetings, and the Disciples of Christ established a school and a church.

In the summer of 1887 the Spirit moved the Disciples of Christ in Kentucky, in particular B. F. Clay, state evangelist and financial agent of the Kentucky Christian Missionary Society where he wrote the following as a reason for establishing a school in Morehead. "This school is needed to give permanency to our church work and to ensure a better citizenship in the future."

A decision was made by the Disciples of Christ to establish a school in conjunction with their missionary work in Morehead. J. W. McGarvey, editor of *The Apostolic Guide* and Professor of Sacred Literature at Kentucky University, in a report summarizing the conventions said:

The convention seemed roused on the subject of missions in the mountains... In connection with our work of preaching the gospel, it was strongly urged to establish and maintain good schools in connection with the general mission points to give the needed permanency to our work. The sentiment for the convention was strong for this movement.

The decision to establish a school in connection with a church at Morehead was reached as a result of a proposal made by William Temple Withers of Lexington.

Withers, a former general in the Confederate Army, was an influential and philanthropic member of the Christian Church. He met with the State Board of the Christian Church and offered to give \$500 a year toward the support of a man who would teach as well as preach. This proposal would be valid only if the board would assume ownership and direction of the project. The board accepted his proposition.

It is significant to note that the primary purpose of the school was to advance the church. The church and the school, therefore, were to be almost inseparably bound together. The school was to exist for the benefit of the church.

Sometime between August 10 and September 8, 1887, not one, but two people responded to the call to come to Morehead. Subsequently, F. C. Button and his mother, Phoebe, were selected for the task.

Frank Christopher Button, a young twenty-three-year-old college graduate, was to become the single most important individual to be directly associated with the school during its formative period. Button would serve the school for a total of twenty-eight years, twenty-two as principal of the Morehead Normal School and six years as President of Morehead State Normal School and Teachers College. As a teenager, he attended the Kentucky Female Orphan School in Midway. In so doing, he set a precedent. Button was the first and last male student of that institution. He was admitted to the freshman class of Kentucky University at the age of nineteen.

Phoebe Button, Frank Button's mother, was a frail widow. Her physical condition was indicated in a letter sent to a friend. "I cannot stand the exposure that I could before I was hurt. I cannot walk any distance yet and still have to use my crutch in getting out of a buggy or to help me over rough places."

Mrs. Button had experienced several tragedies in her life, causing her to turn to teaching. Her husband and her little daughter died. She started teaching in the public schools in Illinois soon after their

deaths. From there, she and her son moved to Midway in 1880 where she taught in the Kentucky Female Orphan School until 1887.

Before leaving for Morehead, Frank Button received a letter from Withers expressing his and the Kentucky Missionary Board's desire to confer with him. This letter reveals that the school would open without physical facilities or learning materials. Mrs. Button wrote to her friends saying: "We start school without school buildings or anything else, except our few books and what few household things we have."

The nature and scope of the school were outlined by General Withers as being a school that would be suited for beginners and also for teachers to review their studies. It is clear from Withers' letter that one of the school's functions from the outset would be to aid teachers. It was also to be an elementary school.

When Frank Button came to Morehead, his reception was not the best in the world, as evidenced by Ida W. Harrison as written in her father's memoirs that F. C. Button received quite a harrowing reception on his first day in the village:

"On arriving there, Frank Button went to see a man whose name had been given to him, and while they were talking, firing began on the street, and they had to take refuge behind an old stone chimney, until the fusillade was over."

The school opened October 3, 1887, in two very small rooms, poorly ventilated, on the first floor of a two-story rented house. The upper floor served as the living quarters for Frank Button and his mother. The school opened with one student from Morehead by the name of Annie Page. However, there seems to be some confusion around this point because an old class roll has been found written by hand entitled "List of Pupils in Morehead School October 3, 1887." It lists the pupils who enrolled in school from opening day to November 23, 1887, and the date on which they entered. Annie Page's name does appear first on the list from Morehead. The second student whose name is distinguishable was Ethel Bertie Ham also from Morehead; however, she quit school on February 13, 1888. If the class list is authentic, there were two pupils who enrolled the day on which the school was opened.

The school had a lot of struggles during the formative days of its operation. Sometime during the first month of the school's operation, some of the local citizens voiced their opposition to it. Frank Button mentioned this conflict in a letter to Withers. Withers responded by stating that the hostility would be beneficial because it would result in bringing the school before the public, and that is what was wanted.

Subsequent to the school's early growth, it became apparent that additional funds were needed in order to construct a more suitable facility. On several occasions, B. F. Clay solicited funds in *The Apostolic Guide* for the purpose of adding facilities. As early as January 13, 1888, he wrote of the growth of the Morehead educational endeavor by pleading with anyone who wanted to assist in building the facilities. In June of 1888, Clay noted that some progress had been made in raising funds, but not nearly enough. He stated that a school building was sorely needed in Morehead. It would cost about \$500 to build. Brother Withers had subscribed \$100 to this fund.

On October 26, 1888, still no buildings had been erected at the school. Thomas F. Hargis, a Louisville judge and former resident of Morehead, and his wife, Lucy Norvell, deeded four acres of land and gave \$500 to the Kentucky Christian Missionary Society. The deed stated that the land and the money were being given by the first party to the second party (J. W. McGarvey, President of Kentucky Christian Missionary Society) specifically for the purpose of building a permanent academy and school of learning in Morehead, Kentucky, for the exclusive use and control of the Christian Church of Kentucky.

Between October 26, 1888, and the summer meeting of the Kentucky Missionary Convention of 1889, a two-room, multi-purpose plant was constructed. Each room was twenty-four by twenty feet with a movable partition separating them. When the partition was removed, the one large room could be used for church, Sunday School, or for any other purpose.

Frank Button resigned as principal of the school in 1892 because of his mother's illness. She died the same year. During his four-year absence, the school was operated by Reverend Ralph Julian and his wife. Julian also served as minister of the local Christian Church.

The Morehead school experienced phenomenal growth during Julian's tenure. One-hundred-ninety-one pupils attended the school during the 1892-93 academic year. Julian and his wife were the only faculty members. As you can see, the pupil-teacher ratio was quite high, even much higher than we find now when it is 18 to 1.

As enrollment increased in 1893, it became apparent that a dormitory was needed. An uncle of Frank Button, Robert Hodson, donated \$1,500 to help fulfill this need. His contribution provided the basis of a fund which was used to construct a boarding hall in 1894. Hodson Hall housed both boys and girls. So co-ed housing started at Morehead in 1894 instead of 1984.

In 1898, additional property was purchased for the school. Warren and Rachel Alderson sold fifty acres of land to the Kentucky Christian Missionary Board for \$225 on February 21, 1898. Also in the spring of 1898, articles of incorporation were filed with the Secretary of State requesting power to confer high school diplomas. This request was denied and Morehead Normal School was finally chartered on May 6, 1899. The articles of incorporation signify the first official connection between the institution and the state of Kentucky.

Approximately a year later, in March of 1900, plans began to be implemented for the International Christian Woman's Board of Missions to take over control of the school. They controlled the school for thirteen years. Morehead Normal School had trained over 300 teachers during these early formative years.

Early in 1900, the Kentucky Christian Missionary Society expressed a willingness to deed the Morehead Normal School property to the National Board of the Christian Woman's Board of Missions. After a period of investigation, the advisory committee recommended to the executive committee on June 2, 1900, that the offer of the Kentucky Christian Missionary Society be accepted. Twelve days later, on the morning of June 14, the executive committee formally approved the offer. The property deeds were transferred from the Society to the Mission on July 31 and August 4, 1900.

Between 1900 and 1922, the Christian Woman's Board of Missions had ultimate control of the school at Morehead. An advisory

board was organized in 1900 to assist the school. Various school superintendents of the Rowan County public schools such as Hiram Bradley and Cora Wilson Stewart served as members.

It was noted that the Morehead school was never a self-supporting enterprise, therefore, Morehead had to rely heavily upon the Christian Woman's Board of Missions for financial aid with which to meet current expenses and to implement projected programs.

There was phenomenal growth in the school's early history. The largest enrollment at Morehead during the years it was under the direction of the Christian Woman's Board of Missions was 191. However, in 1908 there was a sharp decline from 584 students down to 377. In 1910 and 1911, a permanent downward trend began. It is interesting to note that there was no school at Morehead during the 1922-23 academic year.

When one starts looking at who the students were, from where did they come, why they selected Morehead, what was life like for them, and what were their problems and ambitions, one finds that most of them came from Rowan and surrounding counties. After all, Morehead's *raison d'etre* was to provide an educational oasis in this cultural desert of Kentucky. However, in 1903, Morehead Normal School became a very cosmopolitan institution when one student enrolled from Nova Scotia. This was the first and only foreign student who came to Morehead between 1900 and 1922. The students were primarily the sons and daughters of farmers, rural school teachers, country preachers, small-town lawyers, and merchants. The students who enrolled at Morehead Normal School were by no means wealthy individuals. They were strangers to large sums of money. Perhaps one of the most outstanding graduates of Morehead Normal School was Harlan Hatcher, who served as President of the University of Michigan for a number of years.

The majority of the pupils who enrolled at Morehead Academy and Normal School never graduated. Students used their vacation time for many purposes, and by and large, it was utilized profitably. Some returned home and spent the summer helping their parents. Others engaged themselves in some type of social project such

as preaching or teaching. At the beginning of the summer holidays in 1907, two young boys "preached their way home to the mountains of Tennessee." It was Frank Button's attitude that the expenses should be kept as low as possible in order that more young people could attend the school. Therefore, the cost of attending the school did not increase between 1900 and 1922. The amount of tuition a student paid depended upon the course of study in which he enrolled. Except for the commercial programs, tuition was exceptionally low. The cost of the primary course was \$1 per month. Other costs ranged from \$1.50 to \$7.50 per month. Living expenses were correspondingly low. Two dollars a week covered the cost of "room and board, fuel and light, and washing of bed and table linen." Sometimes students paid their expenses with something other than money. Charles P. Caudill, who was president of a local bank in Morehead for many years, stated that F. C. Button accepted a wagon load of potatoes as payment for a year's expenses for him and his four brothers.

Scholarships were made available to students in the early days. Students who desired to attend Morehead Normal School initiated the first work/study program by requesting employment by which they could earn their board and tuition. With this problem in mind, Ida W. Harrison, Chairman of the Committee on Mountain Missions, recommended to the executive committee in 1900:

1. That the pupils may, as the way opens, be enabled to learn such branches of trade, and agricultural and other employment, as will fit them in becoming, in a measure, self-supporting in the school and prepare them for the immediate and efficient service, when through with their course.

2. That the committee endorse the plan ... of giving the girls five cents an hour for housework and the boys the same for keeping the school buildings in order.

The first work/study program was initiated at that time. Both of these proposals were approved. In 1903-04, the first proposal for trade programs was implemented. In that year, a broom factory, a 120-acre farm on which to raise broom corn and a printing plant were put into operation. Their purpose was to provide employment for needy students and to supplement the income of the school.

Before scholarships were awarded to students, they had to sign a written pledge that they would teach for a certain length of time in one of the Christian Woman's Board of Mission' schools or "labor in any other way that may be required of them." Therefore, the forgiveness feature of the NDSL and other loan programs was initiated in 1903 at Morehead Normal School.

Even though a committee was established to award scholarships, Ida H. Button described the manner in which her father, the principal, granted them as follows:

I can see students arriving on horseback or in wagons, with no advance registration, and no money for tuition, but they had faith that here they could find an education for which they yearned. I remember hearing my father talk about them and my mother asking, "What did you do?" and his reply, "They have come so far, I can't send them home." No one ever knew where all of the scholarship money came from. That same attitude has pervaded this institution since its inception because many a young person has come to this institution or desired to come without means to do so. Former presidents have seen that they had an opportunity for an education. Many of the boys built fires, some pumped water, others swept rooms and halls, and others worked in the broom factory to pay for their expenses. The printing plant was closed in the 1910-11 academic year, and the broom factory and farm were sold. There can be little doubt that the cancellation of these provisions directly affected Morehead's decline.

J. Wesley Hatcher, principal of the school, wrote in the *Kentucky Quarterly*:

We are anticipating the work of the coming year with pleasure. The depressing phase of the situation is our ability to give places to work and scholarships to so few of the many needy. As a result of the recordbreaking enrollment in 1900 and 1901, Burgess Hall was built in 1902, and it was named in honor of the president of the Christian Woman's Board of Missions. The first floor of Burgess Hall was used for classrooms, and an auditorium with a seating capacity of 500 was on the second floor. The printing plant and library (consisting of 2,000 volumes) in 1917 were housed in the basement of Burgess Hall.

In 1906 a new boys' dormitory (Withers Hall) was constructed. Selective admis-

sions at Morehead first started in 1910-11 because of the lack of space forced a restriction on the number of students who could enroll.

Recruitment of students is no new thing to Morehead's school. In fact, in an effort to attract more young people to the Morehead School, the Christian Woman's Board of Missions provided funds for the salary of a student recruiter between 1901 and 1905. R. B. Neal was hired in 1901 for this purpose. It was stated as follows: "Credit is due to R. B. Neal for his work in Carter County and for the large delegation—20 to 25—which he brought with him." In fact, Neal was so successful that he worked himself out of a job. At the end of the 1905-06 academic year, his services were no longer needed.

A section in every catalog which the school issued listed the advantages of attending Morehead. For example, in the 1908-09 catalog, the following reasons why a student should select Morehead are given:

1. Expenses are remarkably low.
2. The location of the school is famed for its healthfulness and beauty.
3. Students have access to a large and well selected library.
4. The atmosphere of the school is pronouncedly religious and Christian.
5. A special Teachers' course is provided for the training of public school teachers.
6. Courses in Bible instruction are offered for all students.
7. A large chorus meets twice a week. Instruction in this class is free to all students.
8. Bookkeeping, shorthand, and type-writing are taught at moderate charges.

At the turn of the century, the common schools in Rowan County were poorly constructed and poorly staffed. Therefore, the Christian Woman's Board of Missions school at Morehead helped to fulfill all the educational needs by providing:

1. An elementary school;
2. An academy;
3. Teacher training;
4. Business training.

Its function was less a normal school and more an elementary and secondary school. The normal school was merely a department above the elementary school level.

The concept of teacher aids started in Morehead Normal School during the formative years. It is found in the records the

following, "Largely as a matter of economy, one full-time teacher was placed in charge of each department, and advanced students in the academy were used to assist in each grade." Therefore, this practice is not a new one with modern day school systems, but started in the early 1900's.

The Kentucky Legislature has passed legislation mandating that schools teach about narcotics, alcoholic beverages, and tobacco. This is not new either, because the exact content of the course in physiology indicates that this course was in vogue in the public schools during the early 1900's, and in it was stressed the evils of narcotics, alcoholic beverages, and tobacco. The course was included in public school curricula as a result of pressure exerted by the Anti-Saloon League and the Woman's Christian Temperance Union.

Another innovation in teaching was carried out in those early days. Observation in the form of frequent excursions was the basic method by which many courses were taught, especially appreciation of the environment courses.

Vocational training was recommended to be started at Morehead Normal School in 1900 by Ida W. Harrison, Chairman of the Committee on Mountain Missions. In 1907, the department of serving and cooking was established. It was called the department of domestic science. Also, the concept of a home management house in home economics was started in those early days as found in the records. Pupils were taken into a well ordered home where instruction in all the essentials of good housekeeping was given.

It was not until 1911 that a manual training-department was founded. Only one course was offered—wood working. Students paid a \$1 fee to cover the cost of material, so a laboratory fee was established in those early days. The immediate purpose of the course as stated by F. C. Button was to afford boys an opportunity to find out whether they are "hand-minded"; and if not especially so, would like to train the hand to do some things. This was based on John Dewey's philosophy of learning by doing.

The high school at Morehead did not become an accredited secondary school by the Kentucky Department of Education until 1914. Prior to this time, graduates of the academy were admitted to the Univer-

sity of Kentucky and College of the Bible [now Lexington Theological Seminary] without examination.

In 1917, a half year course in general science was required of all high school freshman at Morehead. The offerings of the language department, which were Latin grammar, literature (Cicero, Caesar, and Virgil), and composition show the influence of humanism.

Educational opportunities at Morehead were offered in a religious context. This, no doubt, influenced many parents to send their children to Morehead. We find this to be a reason why many parents still send their children, because of the high moral standards established by the school. Further, it may be interesting to note that Morehead State University probably sends more students on to seminaries or into the religious field of endeavor than any state institution in Kentucky.

In the first annual report of the United Christian Missionary Society, the principal, Warren Lappin, stated: "Twenty-four of our boys and girls were baptized during the year." Warren O. Lappin was principal from 1919 until 1922 when the school closed.

As a result of this strict attitude of the institution, the students' social and private lives were closely supervised. All mail to or from students was censored. A girl was allowed to have not more than four correspondents outside her immediate family—if certified in writing by parents or guardians. Furthermore, no correspondence with persons in the town of Morehead was permitted. Girls were not permitted to leave the campus unless accompanied by a chaperone. Females were urged to wear clothing which was neat and plain because "it saves time, energy, money, and thought." The wearing of jewelry was also discouraged as "it was out of harmony with school life." A very interesting regulation that existed at the time was "borrowing and lending is prohibited, being a bad practice and in bad taste." Another interesting regulation: "On Saturday after school or on Monday mornings, the young ladies were permitted to go shopping downtown if accompanied by a chaperone.

In 1908, the state superintendent of public instruction, John G. Crabbe, opened a campaign for better education in Kentucky. He selected a group of individuals to go throughout the state of Kentucky speak-

ing against illiteracy and ignorance for a period of nine days. At that time, Cora Wilson Stewart, a former teacher in Morehead Normal School, started a campaign against illiteracy in Rowan County. Many of the faculty and students at Morehead Normal School were teachers in what she called the "Moonlight Schools," which opened on the fifth of September, 1911, with twelve hundred pupils ranging in ages from eighteen to eighty-six, coming by lantern light to the various schools to receive instruction. So successful was the campaign that it was started in other counties throughout the state. In 1914, the Legislature created an Illiteracy Commission to extend the Moonlight Schools. Later, President Hoover recognized the need for a National Illiteracy Commission, and Cora Wilson Stewart became its first director.

Morehead was provincial in its appeal, and young people from surrounding areas were motivated to attend the school because of limited or non-existent public education agencies. Morehead Normal School cooperated with Rowan County school systems in eliminating illiteracy, and this certainly received widespread recognition. This is the forerunner of the Community Education program that we have today.

With the close of Morehead Normal School in 1922, it was said that its goal had been reached by preventing another feud and creating a better life for the residents of the county.

So closes the chapter on the history of Morehead Normal School, transcending into the next phase in its development, the Morehead State Normal School and Teachers College, 1923-1929.

#### SOURCES OF INFORMATION

The early history of the development of the University is well documented in a doctoral dissertation written by Harry Eugene Rose in 1965. Much of this presentation was taken from his dissertation without much change.

The early history is recorded in *The Raconteurs of 1927 and 1928* loaned to me by Emma Sample. Interviews were held with Hildreth Maggard, the only living graduate of the 1922 graduating class, the last class of the Normal School, and Emma Sample, one of the faculty members of the 1923 staff.

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# Lavinia and Clarinda: The Campbell-Pendleton Bridge

by Debra Hull\*



**Debra Hull**

Eight children were born to Alexander Campbell and Margaret Brown Campbell in their 16 years of marriage. Five of these children, all girls, survived infancy. This paper focuses on Lavinia, the fourth-born, and Clarinda, the fifth-born. These Campbell daughters became the first and second wives of William K. Pendleton, one of the first professors of Bethany College, its second President, and an editor of the *Millennial Harbinger*. Lavinia and Clarinda Campbell Pendleton form a unique bridge between the Campbell and Pendleton families, a bridge between the church and the college.

Lavinia was born on January 17, 1818, Clarinda on July 14, 1822. The naming of Clarinda is an interesting story. In 1810, Alexander Campbell wrote a series of entertaining essays for the *Washington (PA) Reporter*, signing them with the pseudonym Clarinda. Louis Cochran, author of the historical novel *Fool of God* (1) believes that Margaret correctly guessed that Alexander was the author and that their discussions of his essays formed the basis for their early courtship. The birth of Clarinda commemorated this happy time in their lives.

While growing up, Lavinia, Clarinda, and the other Campbell daughters were given a great deal of general education and religious training. Everyone in the family and all visitors participated in daily devotions—reading the Bible, answering questions, and memorizing scripture. In the evening,

each member of the family recited the verses he or she had memorized during the day.

Sadly, when Clarinda was just 5 years old and Lavinia 9, on October 22, 1827, their mother died of consumption. Anticipating her death, she wrote a letter to her daughters.

“It is my greatest joy in leaving you, that I leave you under the parental care of one who can instruct you in all the important concerns of life, and who I know will teach you to choose the good part ... Persons of discernment, men and women of good understanding, and of good education, will approve you; and it is amongst these, in the society of these, with such company, I wish you to live and die (2).

About a year later, Alexander Campbell married Selina Huntington, a good friend of Margaret’s and her chosen successor. In *Home Life and Reminiscences of Alexander Campbell*, Selina speaks affectionately of the five Campbell daughters who became her stepchildren (3). As the girls grew in understanding and in faith, they began to accompany their father on his preaching, debating, and fund-raising trips. Lavinia and Clarinda were sophisticated Bible scholars and well able to argue the doctrinal positions of their father.

In 1838 Lavinia accompanied her father on a trip that proved to be particularly important in the life of William K. Pendleton. He and Lavinia met in Charlottesville while he was a student at the University of Virginia. F. D. Powers described their meeting.

At the time of her [Lavinia’s] visit to Charlottesville, Mr. Pendleton had been ill, and was, as yet, unable to leave the house. His friends among the students, dropping in to see him from time to time, brought glowing accounts of the beautiful Miss Campbell, and consoled with him on his enforced absence from the places where they had the privilege of meeting her. “Never mind,” was his replay, “I shall soon be well, and I will cut you all out yet,” which he did as soon as he entered the field (4).

Lavinia Campbell and William Pendleton were married in the old parlor of the Campbell home on October 14, 1840. Although Pendleton had planned to practice law near his home, Mr. Campbell persuaded him instead to help found Bethany College. He and Lavinia made their home on the campus, at Mount Lavinium, (Their Victorian-style home, still the residence of Bethany College presidents, is now known as Pendleton Heights.)

In person, she [Lavinia] was a little above medium height. Her hair was dark chestnut and worn, as was the fashion of that period, in long ringlets, falling straight to the neck on either side of the face. Her forehead was broad, the eyebrows delicately penciled, and eyes large and full of varying expression, in color a warm, soft gray; a clear brunette complexion. Her intellectual and spiritual graces, however, were her chief charms (5).

Lavinia returned William's love for her. In a letter to her stepsister Margaret (first child of Selina and Alexander, and named for Margaret Brown Campbell), Clarinda wrote,

Mr. Pendleton left yesterday for Cincinnati to be gone three weeks. Some one was obliged to go down or the debate would never be published, and no one so suitable as Brother William could be found. Sister Lavinia is in great distress, of course, and I have come over to stay during his absence. She is now writing to him, although he only left yesterday (6).

Mrs. Pendleton was greatly admired by Bethany College students, many of whom sought her advice.

One of the first class recalls a habit of the young men at that time of carrying very slender canes which they handled most delicately, and she was asked what she thought of the practice. "I always think the cane indicates weakness, either of the body or the head," was her answer, and from that hour the canes disappeared (7).

Lavinia's only child, Campbellina, was born at the Campbell home on September 2, 1841. After chiding his relatives for not writing more frequently, Pendleton announced Campbellina's birth in a letter to his mother.

... My duty to you and all concerned re-

quires that I should give you notice of the birth of a granddaughter on yesterday (the 2nd) at about noon. Lavinia suffered comparatively little—that is the old mothers all say so, though I cannot believe it ... The "dear little creature" is an unusually fine child (at least everybody has said so) (8).

A few years later, Lavinia wrote about the baby to her mother-in-law, "My health is so bad, writing is a perfect labor to me.... The baby is rather delicate this spring. She is more like you in looks, dispositions, and feelings than any other person (9)."

Despite her health, Lavinia continued to assist Mr. Campbell in his work. In a letter to Cammie (Campbellina) written in 1902, Catherine King Pendleton, Pendleton's third wife wrote, "Mr. Campbell always came up and spent some time with your mother right after morning class as it was then called. These talks were the great pleasure of his life (10)."

In 1843, Lavinia accompanied her father and Clarinda to the Rice debates. Pendleton wrote to his sister Sarah about this.

Lavinia, through the persuasion of myself and all her friends has accompanied her Father, Clit [Clarinda] and Dr. Campbell to the debate and will be gone, if she doesn't return earlier than was anticipated, perhaps in one month .... The baby is with me and is a world of company for every moment I can spare to it (11).

Unfortunately, though, Lavinia's health continued to decline. In a letter published in the *Millennial Harbinger*, Mr. Campbell responded to an invitation to visit Great Britain.

... [What] seems to forbid any possibility of my leaving home in the first part of this year, is the health of a much beloved daughter, whose recovery is almost hopeless. She is the wife of my assistant editor W. K. Pendleton, and has been afflicted for a long time; but this spring her disease has assumed the character of a rapid consumption, and I can scarcely hope that she will survive April or May. On this account alone I could not leave with any satisfaction of mind (12).

Lavinia died on May 29, 1846. In her obituary, printed in the *Millennial Harbinger*, Campbell wrote, "She, in common with her deceased sisters, inherited

from an excellent mother a highly intellectual and moral, though a very delicate physical constitution (13)."

William Pendleton seemed like a man bereft of his senses. For days he remained in seclusion in Pendleton Heights, seeing no one, refusing to meet his classes, eating nothing. He tendered his resignation to the college, and Alexander refused to submit it to the trustees (14).

Instead, Campbell suggested that Pendleton accompany Clarinda and some friends to Europe. Pendleton reluctantly accepted the invitation, returning more at peace with himself.

The strongest hopes of my life have been swept from me—and if in the first experience of the bitter privation the feeling of regret got the better of my sense of duty, I trust it is so no more. She is gone, and with her the fond hopes that were bound up in her life; but as a guardian angel we still may commune with her, and love her, rejoice that her doom is over, and be happy in the faith that her pure spirit is in a more congenial sphere, and her exalted mind relieved from the clayey harrassments, and let loose to expiate in fields more commensurate with its powers of enjoyment (15).

In July, 1848, Pendleton married Clarinda. Selina Campbell noted that there was some controversy surrounding the marriage of two sisters to the same man. Selina (and presumably Alexander) believed there was no Biblical prohibition against the marriage and defended its holiness.

Powers described the new Mrs. Pendleton like this. In person she was a little below medium height, and had a well-rounded figure. Her hair was nearly black, the brow and lashes dark, and eyes of pure deep blue; the skin was fair, and the cheeks usually showed a rich color. In disposition she was of a more quiet, sober, thoughtful habit than her sister .... Persons who knew her, in speaking of her, touched upon her beauty, but left the subject quickly to dwell upon her loveliness of character, her angelic nearness to heaven (16).

Clarinda was a loving mother to little Cammie. She taught her Bible stories and helped her memorize scripture. It was said

that under Clarinda's care, Cammie never read any book but the Bible on Sunday. Clarinda also showed numerous kindnesses to the poor and hospitality to all. She was the mother of two children, William Campbell born in 1850, and Lavinia, who died at the age of 7 weeks, 12 days after her mother.

Clarinda died on January 10, 1851 in her thirtieth year. On her grave stone in the Campbell family cemetery, God's Acre, are these words.

... We need not engrave her praise here: in the gratitude of the poor whom she blessed; in the memory of the Christian friends—to whom she was a model; in the cherished affection of those whom, in the more intimate relation of sister, daughter, mother, wife, she cheered by her word and encouraged by her example,—in these is her memorial written and the treasure of her worth preserved (17).

In the *Millennial Harbinger*, her father wrote, "So far as my recollections extend, she never merited, nor received from me, a frown or a reproof (18)." Tributes and fond remembrances from friends near and abroad poured in to Pendleton and the Campbell family. Pendleton wrote,

Her religion was older than mine. She never knew the time when she did not feel herself a child of her father's and her mother's God .... From a child she knew the scriptures; knew not only the words, but the things they symbolized, by a faith which actualized every precept and substantialized every hope (19).

Lavinia and Clarinda Campbell Pendleton were unique women, each with her own strengths. Yet they were clearly both the children of Alexander and Margaret Brown Campbell, endowed from their parents with an unwavering faith and a belief in the value of education. Both read and studied the Bible and could defend convincingly the views of their father. Both supported his work and provided a dependable sounding board for his ideas. Both received and gave great love and loyalty to William K. Pendleton, assisting him in numerous ways as he worked to help establish Bethany College. Both nurtured Miss Cammie, much beloved professor of modern languages at Bethany College. Both were instrumental in translating their fa-

ther's tenets into the reality of a college. They are critical figures who surely helped shape the church and college we know today.

#### End Notes

1. Louis Cochran, *The Fool of God* (Joplin, MO: College Press, 1985).
2. Margaret Campbell, "Farewell Address to Her Daughters," *The Christian Baptist* 5, 6 (7 January, 1828) 400-401.
3. Selina Huntington Campbell, *Home Life and Reminiscences of Alexander Campbell* (St. Louis: John Burns, 1882).
4. F. D. Powers, *The Life of W. K. Pendleton* (no city: no publisher, 1902) 68.
5. *Ibid.*, 70.
6. Letter from Clarinda Campbell to Margaret Campbell (18 December, 1843), Cammie Pendleton Collection, Bethany College Library Archives.
7. Powers, 74.
8. Letter from William K. Pendleton to Unity Y. Pendleton (3 September, 1841), Cammie Pendleton Collection, Bethany College Library Archives.
9. Letter from Lavinia Campbell Pendleton to Unity Y. Pendleton (30 May, 1844), Cammie Pendleton Collection, Bethany College Library Archives.
10. Letter from Catherine King Pendleton to Campbellina Pendleton (1902), Cammie Pendleton Collection, Bethany College Library Archives.
11. Letter from William K. Pendleton to his sister Sarah (9 November, 1843), Cammie Pendleton Collection, Bethany College Library Archives.
12. Alexander Campbell, "Letter from A. Campbell," 2, 6 *The Millennial Harbinger* (June, 1846) 289.
13. Alexander Campbell, "Obituary: Lavinia M. Pendleton," *The Millennial Harbinger* 1, 6 (June, 1846) 360.
14. Cochran, 348.
15. William K. Pendleton, "The Dead Speak to the Living," *The Millennial Harbinger* 3, 8 (August, 1846) 470.
16. Powers, 116.
17. *Ibid.*, 125.
18. Alexander Campbell, "Obituary: Clarinda Pendleton," 1, 2 *The Millennial Harbinger* (February, 1851) 117.
19. William K. Pendleton, "In Memory of Clarinda," 1, 7 *The Millennial Harbinger* (July, 1851) 415.

\*Debra Hull is on the faculty of Wheeling Jesuit College, Wheeling, WV.

## Society Named In The Will of Ruth E. Seifert

Mrs. Seifert was a school teacher for many years and an active member of First Christian Church in Sedalia, Missouri. Her gift was left to be added to the William Madison and Mary Ann Greenwell Named Fund which she had helped to establish a number of years ago.

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## Society Named In The Will Of Beulah Knecht

Miss Knecht was a resident of Shelbyville, Illinois all her life. A devoted member of the Shelbyville Christian Church, her life's work was teaching school. She was active in the local historical society.

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## GIFTS RECEIVED FROM JANUARY-MARCH, 1990

- Mrs. Cornelia T. Bain—Endowment Fund  
Mr. and Mrs. Ben R. Biddy—In memory of Mrs. John O. Spencer  
The Rev. and Mrs. Samuel W. Bourne—In honor of James M. and Mary Dudley Seale  
Mr. and Mrs. Dyre Campbell—Endowment Fund  
Mrs. Thelma L. Cartwright—Lin D. Cartwright Named Fund  
Mr. and Mrs. Mark A. Chaplin—Endowment Fund  
The Rev. and Mrs. Homer M. Cole—General Fund  
Mr. and Mrs. J. G. Denhardt—Endowment Fund  
Dr. G. B. Dunning—Guy Burton and Anna Margaret Dunning Named Fund  
Mary W. Edwards—Endowment Fund  
Dr. and Mrs. Lorenzo J. Evans—Louise B. and Lorenzo J. Evans Named Fund  
Dr. and Mrs. Douglas Foster—Endowment Fund  
Dr. and Mrs. Edwin S. Gleaves—Endowment Fund  
E. L. Griffin—Luberta Beatrice Griffin Named Fund  
Mr. and Mrs. Harold H. Horn—Endowment Fund  
Mr. and Mrs. Edward M. Hoshaw—Edward M. and Laura C. Hoshaw Named Fund  
Dr. and Mrs. Willis Jones—Lin D. Cartwright Named Fund  
Turner Kirkland—Endowment Fund  
Lorraine Lollis—Endowment Fund

Mr. and Mrs. J. B. McCroskey—Endowment Fund  
 Dan MacDonald—The MacDonald Fund  
 Mrs. Louise Moseley—Moseley Fund  
 Mr. and Mrs. John B. Nolan—Endowment Fund  
 Dr. and Mrs. Thomas Olbricht—Endowment Fund  
 Dr. and Mrs. Ronald Osborn—Ronald E. and Nola Neill Osborn Named Fund  
 Dr. and Mrs. John Paul Pack—Endowment Fund  
 The Rev. and Mrs. C. Duke Payne—Endowment Fund  
 Dr. and Mrs. Orval D. Peterson—Orval D. and Iris Peterson Named Fund  
 Dr. Jennie S. Renner—Jennie Steindorf Renner Named Fund  
 The Rev. and Mrs. Lester Rickman—Endowment Fund  
 Beauford W. Robinson—Endowment Fund  
 Charles E. Ross—Endowment Fund  
 Elizabeth Rowe—Mabel Niedermeyer McCaw Named Fund  
 Mr. and Mrs. Wade D. Rubick—Endowment Fund  
 Dr. and Mrs. William S. Ryan—Endowment Fund

Dr. and Mrs. James M. Seale—In memory of Mrs. Robert Burns  
 Estate of Ruth G. Seifert—William M. and Mary Ann Greenwell Memorial Fund  
 Dr. Howard E. Short—The Howard E. Short Fund  
 Dr. and Mrs. Joseph M. Smith—Endowment Fund  
 John O. Spencer—Claude E. Spencer Named Fund  
 Teresa A. Spencer—Claude E. Spencer Named Fund  
 Mr. and Mrs. Sam E. Stone—Endowment Fund  
 Doris K. Stratton—Endowment Fund  
 Richard S. and Laura Hobgood—Swan-Endowment Fund  
 Lenix H. Swango—Endowment Fund  
 Mr. and Mrs. W. O. Thompson, Jr.—Endowment Fund  
 The Rev. and Mrs. Norwood B. Tye—Endowment Fund  
 Dr. John C. Updegraff—Endowment Fund  
 Mr. and Mrs. William J. Walker—Endowment Fund  
 Mildred B. Watson—George H. Watson Named Fund  
 Gregory K. Widner—Endowment Fund

## NEW MEMBERSHIPS AS OF MARCH 31, 1990

### STUDENT

Alexander O. Lian, Nashville, TN  
 Ruth E. Miskell, Fort Worth, TX  
 Martin Moore, Dallas, TX  
 Nora Shumake, Detroit, MI  
 Mark G. Smith, Nashville, TN

### REGULAR

Emilie Ballard, Valley Forge, PA  
 Ann Blair Bond, Nashville, TN  
 Jackie Bunch, Columbus, OH  
 Scott K. Cox, Lexington, KY  
 Carol Hamlett, Nashville, TN  
 Albert P. Johnson, Decatur, IL  
 Prof. Byron Johnson, Memphis, TN  
 Rev. Michael Parish, Higginsville, MO  
 Dr. Walter Robinson, Pegram, TN  
 P. R. Secrest, Indianapolis, IN  
 Barbara W. Speed, New Castle, PA  
 Robert L. Spellman, Anna, IL

### PARTICIPATING

Dr. & Mrs. Marcus Bryant, Fort Worth, TX  
 Martha Howard, Milton-Freewater, OR

### SUSTAINING

James Washington, Ph.D., New York, NY

### INSTITUTIONAL

Institute for Christian Studies Library, Austin, TX  
 Louisville Bible College, Louisville, KY  
 Northwest Christian College, Eugene, OR

### STUDENT TO REGULAR

Roger L. Duncan, Kansas City, MO

### REGULAR TO PARTICIPATING

Rev. J. Howard Baxter, Clearwater, FL  
 Dr. Wayne Reinhardt, Lima, OH  
 Mrs. George Tate, Paris, KY

### LIFE

James S. Clifford, II, Birmingham, AL  
 Dr. L. Coleman Games, Louisville, KY

### PARTICIPATING TO LIFE

Joe K. Bain, Decatur, AL  
 Linda Parker, Nashville, TN

### SUSTAINING TO LIFE

Gregory Widener, Irvine, KY

PERSONAL PAPER COLLECTIONS ARRANGED  
1985-1990

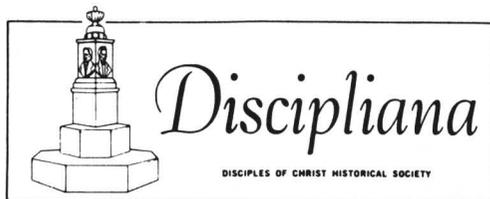
- PP60 FIFE FAMILY (United States: Evangelists) Personal papers, 1800, 1886-1970. 2 1/2 feet in 4 storage boxes and 2 document containers.
- PP61 HARRY RUPERT FORD (Missouri, Illinois, Indiana, Pennsylvanian and Texas: Minister) Personal papers. 1924-1960's. 2 1/2 inches in 1 document container.
- PP62 WILLIAM MENTZEL FORREST (United States: minister, missionary and educator) Personal papers. 1887-1954. 13 inches in 1 document container and 1 storage box.
- PP63 ALONZO WILLARD FORTUNE (Lexington, Kentucky: Minister and educator) Personal papers. 1918-1950. 9 inches in 2 document containers.
- PP64 ROBERT GRAHAM FRANK AND EMMA J. FRANK (Kentucky, Pennsylvania, Missouri and Texas: Minister and spouse) Personal records. 1858-1966. 7 feet, 8 inches in 6 storage boxes and 3 document containers.
- PP65 MAY FORENCE FRICK (Iowa, California and India: Missionary) Personal papers. 1872-1971. 4 feet, 7 inches in 5 storage boxes and 1 document container.
- PP66 ADELAIDE GAIL FROST (Minnesota: Missionary and author) Personal papers. 1910-1911. 2 1/2 inches in 1 document container.
- PP67 JOHN ALLEN GANO (Kentucky: Minister) Personal records. 1820-1887. 10 inches in 1 storage box.
- PP68 WILLIAM MOORE HARDY AND NINA MAUD HARDY (Kentucky, Tibet and Tennessee: Missionaries and medical doctor) Personal papers. 1898-1960. 10 feet, 3 inches in 10 storage boxes.
- PP69 BESS ROBBINS WHITE COCHRAN AND EDWARD LOUIS COCHRAN (United States: Writers 3 Personal records. 1887-1986. 6 feet, 8 inches in 7 storage boxes.
- PP70 JAMES HARVEY GARRISON (Missouri and California: Minister and journalist) Personal papers. 1863-1930. 21 inches in 1 storage box and 2 document containers.
- PP71 ROBERT MELVILLE GIDDEN (Kentucky: Minister) Personal records. 1868-1896. 2 1/2 inches (5 folders) in 1 document container.
- PP72 JOHN RICHARD GOLDEN (United States: Minister) Personal records. 20th Century. 2 1/2 inches (folders) in 1 document container.
- PP73 WARREN GRAFTON (California, Missouri and Michigan: Minister) Sermon manuscripts. 1927-1960. 17 inches (34 folders) in 1 storage box and 1 document container.
- PP74 CAMMIE GRAY (China and California: Missionary) Personal records. 1937-1960. 4 inches (8 folders) in 1 document container.
- PP75 HAROLD D. GRIFFIN (United States: Minister) Personal records. 2 1/2 inches (3 folders) in 1 document container.
- PP76 FERNANDO HOOKER GROOM (Cleveland, Ohio; Detroit, Michigan and Whittier, California: Minister) Personal papers. 1933-1949. 2 inches (2 folders) in 1 document container.
- PP77 STANLEY ROBERTS GRUBB (Indiana, Georgia and South Carolina: Minister) Sermon manuscripts. ca1910-ca1920. 7 inches (17 folders) in 2 document containers.
- PP78 JABEZ HALL (Ohio and Indiana: Minister and educator) Personal records. 1854-1948. 2 feet, 5 inches in 2 document containers.
- PP79 HAZEL FLORENCE HARKER (Indianapolis, Indiana and Japan: Missionary) Personal papers. 1923-1934. 4 inches (11 folders) in 1 document container.
- PP80 WILFRED PERYL HARMAN (United States: Minister) Personal records. 1931-1960. 19 inches in 1 storage box and 2 document containers.
- PP81 NATHAN TILDEN HARMON (Ne-

- braska: Minister and public official) Personal papers. 1896-1917. 7 inches (21 folders) in 2 document containers.
- PP82 WILLIAM WEAVER HAYDEN (Ohio, New York and Massachusetts: minister and educator) Personal papers. 1856-1862. 2 inches in 1 document container.
- PP83 ALBERT ALPHEUS HONEYWELL (Ohio and Indiana: minister and architect) Personal papers. ca 1900. 2 1/2 inches in 1 document container.
- PP84 JOHN WRIGHT HOLSAPPLE (Kentucky and Texas: Minister) Personal papers. 1884-1944. 5 inches in 1 document container.
- PP85 CORA BENEVA HARRIS (Macomb, Illinois: business woman and church volunteer) Personal records. 1890-1960. 5 feet, 6 inches in 4 storage boxes and 3 document containers.
- PP86 AONIRAM JUDSON THOMSON (Illinois, Kansas and Kentucky: minister and educator) Personal papers. 1858-1923. 2 feet, 3 inches in 2 storage boxes and 1 document container.
- PP87 ALINE AND ARNOLD ABRAMS (Canton and St. Louis, Missouri: Lay leader and minister) Personal records. 1915-1987. 7 feet, 6 inches in 6 storage boxes.
- PP88 LEWIS BENJAMIN HASKINS (Kentucky and Texas: Minister) Personal papers. 1895-1953. 15 inches (23 folders) in 1 storage box.
- PP89 ADA M. HAWLEY (Michigan and Ohio: Minister) Personal records. 1917-1963. 12 1/2 inches (15 folders) in 3 document containers.
- PP90 CLARENCE OWEN HAWLEY (Indianapolis, Indiana: Minister) Personal papers. 3 feet, 2 inches (31 folders) in 1 storage box and 10 document containers.
- PP91 DAVID PATTERSON HENDERSON (Missouri, Illinois and Kentucky: Minister and educator) Personal papers. 1804-1896, 1912. 2 feet in 2 storage boxes.
- PP92 CHARLES EUGENE HENRY (Ohio: Public official) Personal papers. 1857-1908. 27 folders in 1 storage box. 9 inches.
- PP93 BUSHROD WASHINGTON HENRY (Shelbyville, Illinois: Minister) Correspondence. 1831-1851. 4 folders in 1 document container. 1/2 inch.
- PP94 FREDERICK AUGUSTUS HENRY (Ohio: Lawyer) Personal papers. 1880-1939. 93 folders in 3 storage boxes and the flat file. 3 feet, 6 inches.
- PP95 LOUISA ADAMS HENRY (Ohio: Laywoman) Personal papers. 1879-1935. 5 folders in 1 document container. 4 inches.
- PP96 FREDERICK WILLIAM HENRY (U. S.: Minister) Personal papers. 1893-1897, 1934-1936. 6 folders in 1 document container. 5 inches.
- PP97 ANDREW FITCH HENSEY (Congo: Missionary) Personal papers. 1906-1951. 7 folders in 1 storage box ; 2 1/2 inches.
- PP98 CHESTER PAUL HENSLEY (Iowa, Missouri and Illinois: Minister and denominational executive) Papers. 1940-1956. 17 1/2 inches in 1 storage box and 1 document container. 37 folders.
- PP99 MAE YOHO WARD (Indianapolis, Indiana: Missionary and denominational executive) Papers. 1900-1983. 1 foot, 9 inches in 2 storage boxes.

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### MABEL NIEDERMEYER McCaw NAMED FUND

Mrs. McCaw was an author of children's books and church school curriculum for the church in her earlier years. She was married to the Reverend C. C. McCaw who served the church as missionary, pastor and administrator prior to his death. Her talents are endless, from shingling a roof or landing a walleye pike to writing poetry or typing dissertations for doctoral students. Today, as a resident of Ramsey Memorial Home, she is an avid reader and sports fan. Mrs. McCaw recently celebrated her 91st birthday by contributing a cathedral window quilt and a host of other items for the Home Bazaar. This Named Fund is established by her long time friend Elizabeth Rowe.



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

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Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50 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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# HELP!

Arnold Toynbee has written: "History never happens. It is brought about by the free decisions of men as they decide whether to be courageous or cowardly in the face of tomorrow." By the same token history is never recorded or preserved except by deliberate choice.

The gathering of people at the Historical Society this past Spring was an indication some congregations and persons are concerned about the celebration and preservation of their congregational history. Some persons were excited, almost overwhelmed, by the amount of historical material they found on a particular congregation. Others opened almost empty folders to discover very little material of interest was preserved on their congregation. The blessing or fault lies in the fact that someone in a given congregation either did or did not deliberately take the time to place material about the congregation with the Society.

This is where you can be a big help! Please check to see if historical material from your congregation is coming to the Society on a regular basis. Make copies of old material and send either the originals or the copies to the Society. See that the church secretary is saving copies of newsletters and bulletins for the year and sending them to the Society annually.

Let us know if you need help or guidance. Also, if you know of someone who has books related to the Campbell-Stone Movement history or present day activities that they want to give away please have them send the books to the Society. We need them for our own library or for libraries in our colleges, universities and seminaries.

Please be concerned in an active way for the preservation of the historical material of your congregation. It will enable the people of the next century to determine the pathway the church has followed across the years.

James M. Seale  
 President

Editor's Note: Bethany College is celebrating its Sesqui-centennial this year. This article and two previous ones about the Campbell daughters who married William K. Pendleton and the article about the granddaughter, Alexandria Campbellina Pendleton are small vignettes of the rich and meaningful history which belongs to Bethany College.

# FATHER AND SON— STRONG BUILDERS AT BETHANY COLLEGE

by Forrest H. Kirkpatrick\*



Dr. and Mrs. T. E. Cramblet

Bethany College is currently celebrating its sesquicentennial and in the process alumni and college officers are reviewing significant periods of time in the history of the college. The name Cramblet stands out as most important in the current century because it belonged to two presidents, Thomas E. and Wilbur H., whose combined years of service to the college covered a third of its history.

In 1902 Thomas Elsworth Cramblet became president of the college after a distinguished pastorate in one of the large churches in Pittsburgh, PA. He served until his death in 1919. During his tenure a son, Wilbur Haverfield Cramblet, joined the faculty as professor of mathematics. In 1934 he became president of the college and he served until 1952.

During the T.E. Cramblet years (1902-1919) the college made significant advances in physical facilities and resources. Cochran Hall, Oglebay Hall, and Irvin Gymnasium (now the Johnson Visual Arts Center) were new and important buildings. The college heating plant and a number of faculty homes were built, the Carnegie Library (now Cramblet Hall) was built, the campus was designed in its present form, and the college farm, linked with the teaching of agriculture, was acquired and developed. Modern laboratories in physics, chemistry, biology and agriculture were established.

The little town of Bethany was linked to the outside world by way of new roadways and trolley cars. Electric power, telephone service, and a modern water plant came as the result of a small corporation known as the Bethany Improvement Association conceived and developed by President Cramblet. Also during this period a new church (Bethany Memorial Church) was built and it became a training center for ministerial students.

Several specific faculty chairs were endowed, the overall endowment of the college was strengthened, and accumulated debts were paid off. The endowed faculty chairs were Sarah B. Cochran (Philosophy), George T. Oliver (History), R. A. Long (Mathematics) and T. W. Phillips (Old Testament).

T. E. Cramblet years will always be recognized as the time when the college became a viable and sound institution with equipment, facilities, and faculty adequate to push forward. After some very dismal years because of financial problems this was the "turn around era". All talk of closing the college or curtailing its influence and purpose ceased. The dark years of the 1890's were over and planning now turned toward the future. Much attention was given to increasing enrollment and lifting academic standards.

After Cramblet's death, Cloyd Goodnight (1919-1932) became president and one of his strong faculty members and supporters was W. H. Cramblet, then professor of mathematics and treasurer of the college. Goodnight was responsible for giving the college top level academic respectability and a new place in the state and national scene. He led the college toward full accreditation, a strong faculty development program, and the beginning of a substantial permanent endowment. A new Phillips Hall as a superior residence hall for women, the rebuilding of Commencement Hall, the modernization of Cochran Hall, and opening up the Parkinson Woods and building a Nature Trail were some of the accomplishments of the Goodnight years.

Wilbur Haverfield Cramblet became

president after the one year tenure of Joseph A. Serena (1933-1934) and he provided strong and effective leadership that helped the college survive and prosper during some of the most difficult years in the history of the country. He was president during the years of the Great Depression (1934-38), the uncertain years of World War II (1941-45), and the post war years (1946-52). The years just before World War II also put strains in our whole society as America served as the so-called "arsenal of democracy."

W. H. Cramblet was an unpretentious man but highly respected as a scholar and academician. He had graduated from Bethany in 1910 and then went to Yale for his Ph.D. During his years as president (1934-1952), the college enjoyed a steady enrollment, a growing endowment, and a lively academic community life. Strong departments especially in English, Foreign Languages, Psychology, History, Economics, the sciences and Religious Studies were developed. Laboratories for language instruction, experimental psychology and journalism were established.

During these years the Alumni Field House and Bethany House as a dining and student center was built, the Point Breeze estate with considerable coal resources was purchased, several new faculty residences were built, the E. M. Rine athletic fields were developed, and a beautiful outdoor chapel was created and dedicated. Library resources and services were greatly expanded and radio broadcast facilities were licensed and put in operation for the Department of Journalism.

During the immediate years after World War II army surplus buildings were brought on campus as temporary residence units to take care of the extra large number of students and then these were later taken down. Plans were developed for a new library building and media center that, after his retirement, finally became the T. W. Phillips Memorial Library.

The over-all curriculum in the Cramblet years was set up so that courses would be classed as lower division or upper division. Students were expected to complete general education requirements in the lower division and then move on to advanced courses where there was much emphasis on independent study and major academic work pointed toward specific educational or career objectives. The capstone was the

senior comprehensive examination plus a library or laboratory centered senior project.

Student personnel administration with a complete program for educational and career guidance plus job placement was given much attention. Seminar leaders and professionals from business, the various professions, the humanities and the arts were scheduled on campus each year. Aptitude tests, vocational interest scales, achievement tests, and anecdotal records were state of the art tools used in the counseling program. Much attention was given to off-campus internships and field work.

The Centennial of the college was celebrated in 1940-1941 with four important events in which scores of alumni from across the country participated. Speakers who came for special parts in the program included the President of Phi Beta Kappa, the President of the Federal Council of Churches, the President of the American Youth Commission, and several top level church and industry leaders. During that year Rev. Dr. Burris A. Jenkins of Kansas City gave the commencement address, President Cramblet delivered the centennial baccalaureate sermon, and Dean Forrest H. Kirkpatrick gave the Charter Day sermon—all three representing distinguished alumni.

During the Centennial year the Centenastone was erected and a time capsule planted on the campus by the Alumni Association. That project was pretty much the work of George C. Hetler, who was the Alumni Director, Donald L. Boyd of Huntington, WV, who was president of the Alumni Association, and Professor Irvin T. Green of the Department of Religious Studies.

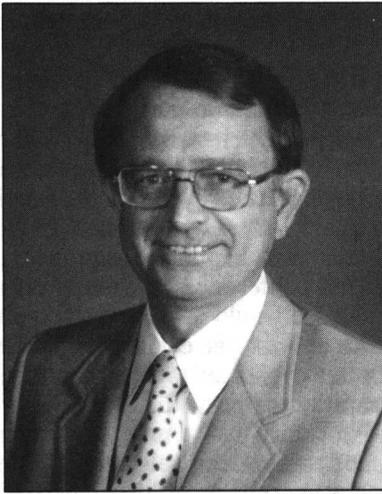
Cramblet resigned in May 1952 to start a new career as President of the Christian Board of Publications in Saint Louis, MO. He spent his final retirement years back in the town and in the shadow of the college he and his father had served with great distinction. The two Cramblets—father and son—are buried not far apart in the Campbell Cemetery.

Perry E. Gresham, a highly regarded clergyman from Detroit, followed W. H. Cramblet, and he served for nineteen years.

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# Evangelism in the Restoration Tradition

by Herb Miller



The road map by which I want to address this topic has three parts:

- Where have we been?
- Where are we now?
- Where are we headed?

## Where Have We Been?

During the first one hundred years, evangelism in the Restoration tradition had seven prominent characteristics.

**First, evangelism in the Restoration tradition was a high priority among the leaders.** If you flip through the pages of Alexander Campbell's *Millennial Harbinger*, you find that the prominent leaders were always evangelizing. Here are some examples from the hundreds of similar pieces of correspondence quoted in these pages.

In 1844, T.M. Allen writes to report 13 additions from a Calhoun, Missouri, protracted meeting . . . "one from the Baptists, two from the Methodists, and three from the Presbyterians . . . the rest from the world." In 1855, W.B. Goodrich writes to report "44 additions by immersion during a 16 day meeting in Hiram, Ohio"; that same year Isaac Errett writes to report "7 additions in a Mt. Vernon, Ohio, meeting." In 1860, we find Campbell himself reporting that he had conducted three meetings of a

few days each, with 28 added "to the army of the faithful, and that in the midst of the most unrelenting opposition from the sects." In 1870, Knowles Shaw, composer of "Bringing in the Sheaves", writes to report "60 additions from a four week protracted meeting among all the churches in Louisville, Kentucky."

In 1855, we find a brief notice in the *Millennial Harbinger* entitled "Evangelists Wanted". It reads, "Several evangelists are called for in our letter recently received. Graduates of good standing are solicited who can obtain recommendations from the Faculty of Bethany College. Will those, or any others with good testimonies, not profitably employed, address us on the subject." Signed: Alexander Campbell.

A friend of mine who is somewhat of a Christian church historian says, "Any casual perusal of the basic historical sources of our Christian Churches such as the *Christian Messenger*, *Christian Baptist*, and especially the *Millennial Harbinger*, will reveal an obsessive preoccupation with baptisms and conversions.

**Secondly, evangelism in the Restoration tradition was Christological rather than institutional.** Asking people to believe in institutions can be very divisive, especially if many people have already lost confidence in those institutions. Asking people to believe in Christ is unifying. Campbell unified a divided American religious frontier by asking people to believe in something on which they already agreed.

**Thirdly, evangelism in the Restoration tradition was biblical.** While Campbell and most of the early leaders had good educational backgrounds, their writing and preaching was not rooted in philosophy, psychology, sociology or ecclesiology, but in theology—theology drawn from their understanding of the plain words of Scripture. The two great ideological focal points of the movement—the call for the unity of all Christians and the call for a restoration of the ancient order of

Christianity—were both calls for a return to the authority of the Bible in matters of faith and practice. While these leaders were always willing to say, “Come, let us reason together,” they were likely to conclude any discussion with, “This is what the Bible says. Here I stand. I can do no other. And I am sure that all rational people will eventually join me.”

**Fourthly, evangelism in the Restoration tradition was rational.** In contrast to the Roman Catholics, who focused on helping people connect with God through the traditions and rituals of the church handed down through the centuries, and in contrast to many of the Protestants, who focused on helping people connect with God through an emotion, “feeling-level” state of mind, Campbell focused on helping people find God through a common-sense encounter of the mind with the words of the New Testament. For Campbell, one did not park one’s mind at the door either when going into or out of the church. Walter Scott’s well known five finger exercise was biblical, but it was also rational. It made sense, and because it made sense, the general public responded to it in large numbers.

**Fifthly, evangelism in the Restoration tradition was a movement led by lay persons.** All mass movements, be they political or religious, may be launched by professionals, but if they lack involvement of the laity, they seldom go far or last long. While the initial method of communicating the message was the traveling evangelist, that message was nurtured and furthered in the new churches by strong lay leadership. In the beginning, virtually all the local preachers and elders were lay persons.

Campbell and Stone, who had solid academic backgrounds, also had the good sense to package their biblical and rational ideas in easy-to-understand terms that could be readily repeated to others in brief slogans and phrases: “No book but the Bible; no creed but Christ.” “Where the Bible speaks, we speak; where the Bible is silent, we are silent.”

If you use a common-sense approach rather than an academic approach . . . if you use a biblical approach rather than a mystical approach dependent on special . . .

knowledge . . . if you use a lay approach where everyone can participate as equals rather than a professional approach where years of specialized training is involved . . . you have the makings of a mass movement. Campbell used all three—common sense, biblical, and lay led. The result was an explosion of growth in the new churches.

**Sixthly, evangelism in the Restoration tradition was rooted in the congregation.** During the first 100 years between 1809 and 1909, the movement Campbell launched averaged the starting of more than 100 new churches each year. This did not happen because of well-organized conferences and state organizations. Those would develop later. In fact, in America at least, the evidence indicates that the better organized we got as states, the less rapidly we grew. In the US, we were proud to start 118 churches during this present decade. Campbell started that many churches every year of his ministry. Why? Because Campbell focused on the power of the message and the conviction of leaders in the congregations to carry it to others by using the protracted meeting method and by starting new churches.

**Seventhly, evangelism in the Restoration tradition was culturally appropriate for the times.** The ideological package in which the public is able to receive the Christian message is different in different generations and centuries. That observation is, of course, not new. It was made by Erasmus, Martin Luther’s teacher, at the beginning of the sixteenth century. And yet, how frequently leaders of religious institutions either fail to see it or soon forget it. This, of course, is why the great sermons with which the great preachers moved the masses to Christ in one generation may make little sense when read by preachers in the next generation.

The American frontier young adults of the early 1800s were ready to hear the Christian message in a rational, Biblical package relatively free from European church traditions, free from the extremes of emotionalism, free from the authority of European ecclesiastical leaders who viewed the colonial churches as immature children to be supervised, free from the stultifying influences of clergy looking down their noses from a superior educational position.

The American frontier young adult in those pre-television, pre-Australian Rules football days, was open to hearing this rational, biblical Christian message in the ideologically free setting of the protracted meeting. In a society where the town meeting was the accepted way to communicate ideas, discuss them and get things decided, the protracted meeting was a logical way to receive new religious insights.

In summary, young adults of the American frontier in the early 1800s were ready to hear the Christian message in their kind of package from this kind of messenger using this kind of method.

As the Restoration tradition moved into the second 100 years, we can divide it into three parts, or chapters—the thirty years from 1909 to 1939, the twenty years from 1939 to 1959 and the thirty years we are now completing between 1959 and 1989. During each of these three chapters major changes came about in Restoration tradition evangelism through a constantly changing kaleidoscope containing four different elements—the **message**, the **messenger**, the **method**, and the **cultural context**.

First, let's see how these four looked in 1909-1939.

The message—the “plea” still worked.

The messenger—evangelism was still a high priority among pastors and those who educated pastors.

The method—the revival replaced the protracted meeting, but it still worked.

The cultural context—low mobility of population, high birth rate and high denominational loyalty.

Now, let's see what happened to these four elements from 1939 to 1959.

The message—the ecumenical movement message, a desire for unity and peace among people tired of war, a blurring of the denominational lines and identities and a desire for respectability and acceptance by the leaders of other denominations caused the original “plea” to seem obsolete.

The messenger—more academically oriented ministerial education, a loss of confidence in our biblical roots through the confusion created by higher criticism in theological education and the gradual substitution of a focus on psychology for the focus on theology began to disconnect the messenger from the biblical message.

The method—the baby boom gave us

a false security and made us assume that evangelism takes care of itself. The big thing we had to do in evangelism was to build buildings to house the results of our biological evangelism efforts of the post-war years. With the exception of “visitation evangelism”, which owed much of its success to the post-war desire for a return to religious roots, we put all of our evangelistic minds in neutral for several years and coasted.

The cultural context—it was the best of all times and the worst of all times for evangelism. The best because everything came easily; the worst because we were becoming theologically soft in the head and would not be prepared for what the next chapter of history would throw at us.

Now, let's see what happened to these four elements from 1959 to 1989.

The message—the evangelism thrust of the Christian message was totally lost in mainline churches. The search for spiritual unity around the Bible was replaced by the search for ecclesiastical unity around denominational mergers and attempts to recover denominational vitality through reorganizations of the departments on the wall charts.

The messenger—ministers of the Gospel began to see themselves as counselors and community action leaders. The four classic functions of the church through the centuries—*kerygma* (evangelism), *didache* (teaching), *koinonia* (fellowship), and *diakonia* (service) were abbreviated to two—fellowship and service. Ministers became pastoral directors of institutions that focused on providing pleasant fellowship for people who were encouraged to love one another and give themselves in unselfish service to people in their community and world.

The method—the sales model of the 1950s was replaced with the counseling and social action models of the 1960s, which were replaced by the preserve model of the 1970s. A few growing congregations in mainline denominations have found the friendship model. But for the most part Restoration tradition church leaders are still using methods that were supposed to work in the 1960s but actually didn't.

The cultural context—the three factors that had worked for us earlier in the century began to work against us. Low population mobility changed to high mobility.

The birth rate dropped from five per family to just over two per family. The denominational loyalty disappeared. The anti-institutional feelings and the giving up on salvation by science, optimism, psychology, religious ritual and tradition spun off a new generation of young adults searching for a spiritual connection with God. Extroverted, evangelistically orientated, biblically rooted denominations like the Assemblies of God and the Nazarenes began to flourish as young adults found the spiritual focus in them that was not available in the mainline denominations of their birth.

### Where Are We Now?

What happened to our seven characteristics of evangelism in the Restoration tradition during the three chapters of history of these last eighty years since 1909?

We see a movement from evangelism as a high priority to evangelism as a low priority lost in a long list of many good things we need to be doing.

We see a movement from evangelism with a Christological focus to evangelism with an institutional focus.

We see a movement from evangelism as biblical to evangelism as philosophical, psychological, sociological and ecclesiological. Having lost our biblical theology of sin, we have quite naturally lost our theology of salvation and our theology of evangelism. If the sheep are not lost, there is very little motivation among the shepherds to go looking for them.

We see a movement from evangelism as rational to evangelism as traditional. We now occasionally repeat the five finger exercise by rote because we feel an obligation to our heritage and cannot think of any other way to put it, but we find this formula speaking to us and to the young adults in our society historically and traditionally rather than rationally and personally.

We see a movement from evangelism rooted in lay leadership to an evangelism which is clergy operated and clergy dependent. A poll the National Evangelist Association conducted unearthed fifty reasons for the decline of our churches. Number one was the fact that lay persons had assigned evangelism to the clergy. I might also add that number two was the fact that clergy had assigned evangelism to the laity. The laity relegated it to the clergy and the clergy is giving very little energy to it.

We see a movement from evangelism based on the congregation to evangelism delegated to ecclesiastical structures of states and conferences through the starting of new churches.

We see a movement from an evangelism that is culturally appropriate for the times in which we live to an evangelism that is culturally inappropriate for the times. Many conservative churches still centre their ministries on giving nineteenth-century answers to questions nobody is asking any more. Many liberal Churches of Christ centre their ministries on giving answers to social problems that may not yet be solved, but which the typical young adult is either no longer interested in discussing or does not see as having any connection with the development of a spiritual connection with God that he or she is seeking.

### Where Are We Headed?

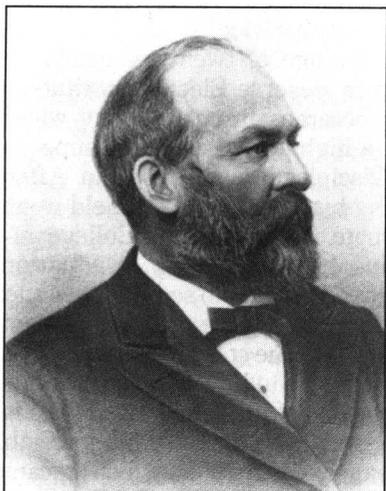
The answer to that question depends on where we want to go. If we continue moving in the same direction with our evangelism as we have in recent years, we will end up as a minor fly speck on the wallpaper of Christian history. If, however, we want to go toward the goal that Campbell had in mind we will need to develop an evangelism that is a high priority, Christological, biblically orientated, rationally expressed, lay led, congregationally based and culturally appropriate for the times in which we live.

I am convinced that God wants the church to grow evangelistically. And I am convinced that by working together we can get an answer to the questions "What does God call us to do and be in the last years of the century? What does God call us to do and be as we enter the third millennium of Christian history and then the third 100 years of our Campbellian history? What does God call us to do and be so that the quality of our future can equal the great heritage of our past?"

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# Garfield As Reformer

by Larry O. Toney



James A. Garfield

President John F. Kennedy in the second half of the twentieth century probably embodied more than any other American political leader the idealistic reforming spirit generated by the lives of Theodore Roosevelt and Woodrow Wilson.

“Now the trumpet summons us again—not as a call to bear arms, though arms we need—not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, ‘rejoicing in hope, patient in tribulation’—a struggle against the common enemies of man: tyranny, poverty, disease and war itself.”<sup>1</sup>

We can hear in those words from President Kennedy the summoning of a person's spirit to fight and to triumph against “the common enemies of man: tyranny, poverty, disease and war itself.” In President Kennedy's sixteen brief years of public service, he left a legacy of reform, most of it culminating in his vision for a new America that he articulated as Chief Executive. Eighty years prior to President Kennedy's inauguration, another reformer, who was the principal visionary architect of his generation, was elected as President; a reformer who has sadly been neglected during most of this century. Historians in their scorn of the Gilded Age have unfortunately cast his life

into the trash heap of history without granting his legacy a proper hearing.

James A. Garfield has been variously labeled a political hack or someone who only paid “lip service to reform.”<sup>2</sup> Such a poor reading of his life is not only unfair, it fails to accurately reflect his public record. Not only was Garfield the leading political reformer of his generation, he laid the foundation for the modern American Presidency, which was exercised so capably by his descendents Theodore Roosevelt and Woodrow Wilson. Allan Peskin has written,

“Garfield was the bridge between the party of Lincoln and the party of Theodore Roosevelt. As a teacher, a preacher, and a Civil War hero, he drew from the historic wellsprings of a party which had begun its life in a moralistic crusade against the sin of slavery expansion. As a scholar, an economist, and a shrewd judge of historical trends, he was aware that that crusade had spent its force and that a new America of cities, factories, and steam power posed fresh problems which could not be resolved with old slogans.”<sup>3</sup>

James A. Garfield was a reformer of the first rank, who sought to include all people in the mainstream of America.

Garfield was born on the western frontier of the United States in Cuyahoga County, Ohio, near Cleveland, on November 19, 1831. He was the last president to be born in a log cabin and at the age of two, his father died, leaving his mother and his four siblings to eke out a bare existence on their thirty-acre farm. While Garfield's supporters trumpeted his humble beginnings later in his political life, Garfield found little value in being raised in poverty.

To some men the fact that they came up from poverty and singlehandedness is a matter of pride . . . I lament sorely that I was born to poverty . . . and in this chaos of childhood seventeen years passed before I caught up any inspiration which was worthy of

my manhood . . . precious seventeen years in which a boy with a father and some wealth might have become fixed in manly ways . . . Let no man praise me because I was poor and without a helper. It was very bad for my life."<sup>4</sup>

Today, social scientists have told us just how debilitating being raised in poverty can be for a child. Not surprisingly then, Garfield's early life marked him as someone who would labor to see that others were not raised in such harsh surroundings.

Garfield's religious life was also very important in the development of his progressive ideals. He joined the Disciples of Christ in March 1850 at the age of nineteen, when he was immersed in the Chagrin River. At his baptism his sins were symbolically washed away providing him with a fresh start. The newly baptized believer was now freed from the past and liberated to spend his life ministering on behalf of humankind.

While the Disciples were evangelicals, they were not evangelical in the fundamentalist sense in which the term is often used today. Rather, Disciples enthusiastically shared their Christian message with others, which was a liberal one by the standards of the time. They were pacifists who taught equalitarianism and practiced democracy in their religious affairs. They sought not only to bring reform to the church but to society as well. In the DECLARATION AND ADDRESS, one of the early leaders of the Disciples, Thomas Campbell, called for a

"thorough reformation in all things, civil and religious". Early in his life, Garfield spent his time working for spiritual reform but later, Garfield who had been imbued with the reformation spirit, would move into the civil arena, where he would work just as ardently for reform in society.<sup>5</sup>

Among the Disciples, Garfield rose to become both a respected writer and a preacher. He led in the formation of the CHRISTIAN STANDARD, which became the primary reforming periodical of the Disciples. His religious writings reflect his reformist concern, "There is a gospel of clothing, of food, of shelter, of work, that

should precede the theology of the pulpit,"<sup>6</sup> and in speaking to church leaders, the future president wrote that they "should espouse the cause of the poor, the laborer, the champion of virtue, the chevalier of honor against vice."<sup>7</sup>

At the age of twenty, Garfield went to Western Reserve Electric Institute (which later became Hiram College), which was then a high school academy supported by the Disciples in northern Ohio. After completing his work there, Garfield went on to graduate from Williams College in Massachusetts. Upon his graduation, he returned to Hiram to serve first as a teacher and then at the age of 26, he became the President of the college. Throughout his life Garfield was to be a lifelong friend of education. One of the first things he did in Congress was to introduce a bill to establish a Bureau of Education, which became the precursor of our present-day Department of Education. To Garfield's dismay, his proposal initially failed by two votes. Not to be outdone, Garfield stalked his opposition until they caved in and voted for the measure shortly afterwards. Later Garfield worked to send a display of American educational materials to an exposition in Europe<sup>8</sup> and corresponded with the Japanese minister on popular education. In his diary he looked forward to "remarkable developments in the commerce and trade between our country and Japan."<sup>9</sup>

Garfield also led in obtaining funds for Galludet College, a college for the hearing-impaired in Washington, D.C. Garfield's support was so constant and so crucial that a bust of him was placed in the Galludet College chapel.<sup>10</sup> Garfield was also a member of the Hampton Institute Board of Trustees in the Virginia tidewater area. Hampton Institute was a post civil war college opened to educate blacks. He referred to his visits to Hampton as "delightful."<sup>11</sup> Garfield never forgot Hiram either. He was a life-long member of their Board of Trustees. He gave liberally out of his own meager funds to help the school, provided scientific lecturers, spoke in chapel and proposed changes in the curriculum.

Garfield worked tirelessly as his diary shows as a legislator in Congress. One of his consuming passions was civil service reform, which he constantly refers to in his diary and which his death ironically achieved.<sup>12</sup> Garfield supported reform in a

wide array of places in government. He supported and helped to obtain a promotion for a controversial reform-minded Department of War officer who exposed corruption and exaggerated railroad claims in the Far West.<sup>13</sup> He supported an act providing for an eight-hour workday for laborers employed on behalf of the government in 1869, long before the labor movement was in high gear.<sup>14</sup> He actually oversaw a decrease in the price of postage stamps, which was an achievement that even he marvelled at.<sup>15</sup>

Garfield was also deeply perplexed by the problem of how to resolve our painful relations with the American Indians. During Grant's administration he was appointed to negotiate with some Indians in Montana. Garfield was entrusted with \$50,000.00 that he could use to allay the Indians' grievances, although the government's expectation was that Garfield would only spend what was absolutely necessary. After his arrival in Montana, Garfield became alarmed at the dubious claims of the white settlers concerning the Indians. He met with the Indians on several occasions and quickly acknowledged his respect for their culture.

While he persuaded the Indians to move to another location away from the whites, he pledged the government to the most liberal aid possible, giving them 600 bushels of wheat their first year, paying the Indians \$5,000.00 for moving expenses and pledging the government to pay them \$5,000.00 a year for the next ten years. He also obligated the government to build new houses for each family in the tribe and then in his report he said the government wasn't doing enough!<sup>16</sup>

Garfield's greatest work as a reformer came as President although, he only had five months at the most in the White House before his shooting. Garfield's accomplishments in this area become even more striking when we understand how weak the chief executive was in Garfield's day. As a student in grade school, I was taught that Congress passed the laws and the President carried them out, which is basically the way it was when Garfield assumed the Presidency. The President as national leader had very little power at his disposal. "Except for a small number of clerks, the President had virtually no staff: no pollsters, no public relations men, no press secretary, no speech writers, no secret service, no Office of Man-

agement and Budget, no economic advisors, no resident foreign policy specialists, no protocol officers—indeed no experts at all except for those of his own acquaintance to whom he could turn for advice."<sup>17</sup> Nevertheless, Garfield would change the Presidency.

Garfield set the tone for his administration in his Inaugural Address. Once again he took up the old torch of civil service reform. Garfield promised his countrymen and women, "I shall ask Congress to fix the tenure of the minor offices of the several Executive Departments, and to prescribe the grounds upon which rewards shall be made during the terms for which incumbents have been appointed."<sup>18</sup> Garfield also continued his advocacy of equal rights for blacks although, in many quarters by this time, this was no longer a popular issue. "God taught us early in this fight that the fate of our own race was indissolubly linked with that of the black man . . . Justice to them has always been safety to us."<sup>19</sup> Garfield's words prefigure the words of Martin Luther King, Jr. who said, "Injustice anywhere is a threat to justice everywhere." Garfield promised to protect the civil rights of blacks especially their right to vote. He stated that there can be no middle ground between slavery and full equality.

"There can be no permanent disenfranchised peasantry in the United States. Freedom can never yield its fullness of blessings so long as the law or its administration places the smallest obstacle in the pathway of any virtuous citizen."<sup>20</sup>

The blacks in his audience cheered the new President.<sup>21</sup> The one-time professor at Hiram believed that the solution to the racial problem lay in "the saving influence of education."<sup>22</sup> Garfield's progressive stand on race relations should surprise no one. As early as 1859 he had written in his diary of his admiration for the courage of John Brown. He called Brown "bold and daring". He believed a just God would set the oppressed free.<sup>23</sup> I'm only sorry that Garfield was unable to see his vision in this area realized.

The first issue that Garfield confronted in his presidency was the issue of executive power. For a decade prior to his inauguration Garfield had believed that the executive

branch of the government needed to be strengthened, which had been waning since the impeachment trial of Andrew Johnson, the corrupt administration of Grant and the ineffective leadership of Hayes. The issue came to a head over Garfield's appointment to head the New York Customs House. Patronage for the New York Customs House fell to the President.

At the time, one of the nation's most powerful senators was the cocky Senator Roscoe Conkling of New York, from Garfield's own Republican party. Conkling, who was the political boss of New York, insisted on approving all of Garfield's appointments to the Customs House. While Garfield was willing to allow Conkling to choose those who would be the principal lieutenants in the Customs House, he was not willing to allow Conkling to select the chief of the Customs House. Conkling then blocked Garfield's appointments from being confirmed in the Senate thus precipitating a crisis. The President said,

"Let it once be fixed and understood that neither Senators or Representatives, singly or combined, can dictate appointments to the Executive, and then again as in former days, the whole responsibility of the selection of officers will justly rest upon the President and the heads of his departments."<sup>24</sup>

Ultimately, Conkling's political career was destroyed in his battle with Garfield. He lost his senate seat in New York and his control of the Republican party in the Empire State. Garfield's biographer was so impressed by Garfield's victor in his titanic struggle with Conkling that he wrote, "Garfield had, unwittingly, taken the first step towards that steady assertion of presidential power that would in later years transform the whole nature of the office. The path upon which he had been pushed led straight to the twentieth century."<sup>25</sup>

When Garfield became President he was greeted by a scandal in the Post Office that enveloped the frontier regions of the country. Even though the scandal threatened to seriously damage the Republican party and in spite of the fact that Garfield was told that the Republicans could loose control of Congress, where they had a slim majority in the House and a tie in the Senate, if an

investigation was pursued, Garfield gave his Postmaster General the following instructions on how to proceed with the scandal, "I have sworn to execute the laws. Go ahead regardless of where or whom you hit. I direct you not only to probe this ulcer to the bottom but to cut it out."<sup>26</sup>

President Garfield, like his modern counterparts, was also faced with a significant public debt when he came to office. Using his years of experience as Chairman of the Appropriations Committee in the House, he succeeded in refinancing the public debt through a plan that saved the tax payers over ten million dollars annually by lowing the interest on government bonds and making them available directly to the public and not just to the banking syndicate in New York.<sup>27</sup>

Finally, anticipating the problems both Roosevelt and Wilson would have with Latin America and predating President Kennedy's Alliance For Progress initiative in Latin America by almost a century, Garfield embarked on an ambitious policy designed for "our neighbors and friends in South America". Garfield planned to inaugurate a Pan-American Conference. The new President intended to treat the Latin American nations as our equals in his quest for greater cooperation and economic growth.<sup>28</sup> His work in this area alone could have changed the course of later history.

James A. Garfield was a reformer. Perhaps his life can be summed up best by remembering the scripture verse his Bible was open to when he took the oath of office as the new President: Proverbs, chapter 21: "To do justice and judgement is more acceptable to the Lord than sacrifice."<sup>29</sup> James A. Garfield was a public servant who sought to build a more just America for all.

#### FOOTNOTES

<sup>1</sup> Gerald Gardner, ed., THE SHINING MOMENTS-THE WORDS OF JOHN F. KENNEDY (Montreal: Pocket Books, 1964), p. 53.

<sup>2</sup> Morton Keller, AFFAIRS OF STATE (Cambridge: The Belknap Press, 1977), p. 266.

<sup>3</sup> Allan Peskin, "President's Anonymous," TIME-LINE, November 1985, p. 31.

<sup>4</sup> Allan Peskin, GARFIELD (Ohio: Kent State University press, 1978), p. 13.

<sup>5</sup> Thomas Campbell, DECLARATION AND ADDRESS, and Barton W. Stone and Others, LAST WILL AND TESTAMENT OF THE SPRINGFIELD PRESBYTERY (St. Louis: Mission Messenger, 1978), p. 31.

<sup>6</sup> W.W. Wasson, JAMES A. GARFIELD: HIS

<sup>7</sup> Ibid, p. 121.

<sup>8</sup> Harry J. Brown and Frederick D. Williams, editors, *THE DIARY OF JAMES A GARFIELD VOLUME II 1872-1874* (East Lansing, MI: Michigan State University Press, 1967), p. 136.

<sup>9</sup> Ibid, p. 23.

<sup>10</sup> Ibid, p. 35.

<sup>11</sup> Ibid, p. 28.

<sup>12</sup> Ibid, pp. 35, 40 and 43ff.

<sup>13</sup> Ibid, p. 33.

<sup>14</sup> Ibid, p. 27.

<sup>15</sup> Ibid, p. 136.

<sup>16</sup> Ibid, p. 81.

<sup>17</sup> Peskin, *TIMELINE*, p. 33.

<sup>18</sup> Howard B. Furer, ed., *J. GARFIELD 1831-1881 C. ARTHUR 1830-1886 DOCUMENTS* (Dobbs Ferry, NY: Oceana Publications, 1970), pp. 38-41. Hereafter referred to as *INAUGURAL*.

<sup>19</sup> Peskin, *GARFIELD*, p. 389.

<sup>20</sup> *Inaugural*, pp. 38-41.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> *DIARY VOL. I*, p. 345.

<sup>24</sup> Peskin, *Garfield*, p. 564ff.

<sup>25</sup> Ibid, p. 567.

<sup>26</sup> Ibid, p. 580.

<sup>27</sup> Ibid, p. 577.

<sup>28</sup> Ibid, p. 576.

<sup>29</sup> *INAUGURAL*, pp. 38-41.

### **THOMAS M. HOLT NAMED FUND**

Tom Holt was a native of Nashville, a prominent businessman, and owner of Harley-Holt Furniture Company. Yet his life was devoted to the church to which he belonged, Vine Street Christian Church. He served in many different capacities but three areas of church life received special attention from him. He served as chairperson of the Board of Elders and was named Elder Emeritus. He taught the John Aust Church School class for many years and he served as chairperson of the Outreach Department on numerous occasions. Tom was indeed a dedicated churchman and his concern was for the whole church and its ministry to the world. This Named Fund is established for Thomas Holt as a part of a much larger memorial by his many friends.

### **ISAAC JOHNSON NAMED FUND**

Isaac Johnson, a minister in the Christian Church, served more than 50 years in various congregations and somewhat as a circuit rider. One newspaper called him "a near Campbellite." Born in Montgomery County, Ohio, he married Elvira Overhiser in 1848 and in 1857 they moved to Iowa where he continued his ministry. In Ferguson, Marshall County, Iowa they purchased a home and forty acres with money he received

from helping foraging Union soldiers find fodder for their horses. They lived to celebrate their 60th wedding anniversary. Isaac Johnson's great grandson, Homer Merryman Cole, a retired Disciples of Christ minister, used a bequest from Dr. George T. Merryman, Isaac's grandson, to establish this Named Fund.

### **HAMPTON ADAMS NAMED FUND**

Dr. Adams served in many volunteer offices and responsibilities in the Christian Church (Disciples of Christ) including serving as President of the International Convention of the Christian Church in 1952. He was very active with the Christian Board of Publication and the Council on Christian Unity. Yet his first love was the parish ministry. He served several important pastorates before serving as pastor of the Park Avenue Christian Church in New York City. Hampton Adams also served the church at large in many volunteer capacities. Author of several books and a contributor to major religious journals, Hampton Adams was a great influence on the life of the church and on the lives of people. His writings and teachings challenged ministers and lay people alike to lives of commitment and service. This Named Fund has been established for Dr. Adams by Dr. and Mrs. Thomas J. Liggett.

### **RONALD E. AND NOLA L. OSBORN NAMED FUND**

For many years the name of Ronald Osborn has been synonymous with theological education. He first taught at Northwest Christian College, then at Christian Theological Seminary and finally at Claremont School of Theology. During these same years Nola and her husband, Ralph Neill, were serving the church in the field of communication and public relations. They launched "The Oregon Christian", a newspaper for Disciples in that state. Following the death of both spouses the long time friendship blossomed and they were married in 1986. Out of a deep commitment to the church and a strong concern for the Historical Society, Nola and Ronald have established a Named Fund with the Historical Society.

# HISTORICAL SOCIETY MAKES HISTORY

## FIRST – CONGREGATIONAL HISTORIANS SEMINAR



**Dr. Herman Norton gives morning lecture.**



**Attentive listeners give attention to lecture.**



**Researchers discover history.**



**Research played an important part.**



**President Seale works with small group.**



**Librarian McWhirter leads workshop.**

## **PARTICIPANTS CAME FROM SIXTEEN STATES**

Margaret and Julie Block, First Christian Church, Huntsville, MO; Robert and Dorothy Bridges, Crown Heights Christian Church, Oklahoma City, OK; Mary Brown and Richard Brown, Aurora First Christian Church, Aurora, CO; Jeanette R. Byers, Hillside Christian Church, Kansas City, MO; Margaret Carroll, Third Christian Church, Indianapolis, IN; Wanda Culbertson, First Christian Church, Bartlesville, OK; Margaret Dismore, First Christian Church, Columbus, IN; Ruth Dorr, Memorial Christian Church, Ann Arbor, MI; Nell Eisenlohr and Billie Alice Moon, Oak Cliff Christian Church, Dallas, TX; Mark Hahlen, First Christian Church, Radcliff, KY; Jayne Hopson, First Christian Church, Tulsa, OK; Albert P. Johnson, Central Christian Church, Decatur, IL; Reatha L. Kulcsar, Christian Church, Pacific Grove, CA; Linda Lauck, First Christian Church, Ravenna, OH; Debra Lochtrog-Swindle and Marcia Recer, First Christian Church, Ft. Worth, TX; Mrs. Dean Lunsford, Southwest Christian Church, Oklahoma City, OK; Mr. and Mrs. Woodrow Masden, Shepherdsville Christian Church, Shepherdsville, KY; Marthetta McMickle, Park Manor Christian Church, Chicago, IL; Ruth E. Miskell, First Christian Church, Tucson, AZ; Margaret Mobley, Overland Park Christian Church, Shawnee, KS; Earl Murray, Christian Church in AL/NW FL, Birmingham, AL; Jo Ann Patterson, Woodmont Christian Church, Nashville, TN; Clara Phillips, First Christian Church, Waynesboro, TN; Betty Lou Pieratt, First Christian Church, Mt. Sterling, KY; Martha Shemwell, First Christian Church, Berea, KY; Mr. and Mrs. David Speed, First Christian Church, New Castle, PA; Bonnie Sticklely, Mishawaka Christian Church, Mishawaka, IN; Fred W. Terry, Sr., Stuyvesant Heights Christian Church, Brooklyn, NY.

**THE 1991 SEMINAR AND WORKSHOP WILL BE MAY 20-24,**

For further information and registration blanks please contact:

James M. Seale, President  
 Disciples of Christ Historical Society  
 1101 19th Avenue, South  
 Nashville, Tennessee 37212  
 (Registration limited to fifty persons.)

# Discipliana

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(1001-01)

James M. Seale (2)  
117 Westover Park Court  
Nashville TN 37215

## NEW MEMBERSHIPS AS OF JUNE 30, 1990

### STUDENT

Wilma Buckner, Gray, TN  
Jan Bueker, Topeka, KS  
Susan Haynes, Murfreesboro, TN  
Carol Richardson, Nashville, TN

### REGULAR

L.C. Ashworth, Glen Allen, VA  
Margaret Block, Huntsville, MO  
Julie Block, Huntsville, MO  
Dorothy Bridges, Oklahoma City, OK  
Carol Sue Brown, Tuscaloosa, AL  
Mary M. Brown, Aurora, CO  
Richard N. Brown, Aurora, CO  
Margaret L. Carroll, Indianapolis, IN  
Ruth P. Dorr, Ann Arbor, MI  
Nell Eisenlohr, Dallas, TX  
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Reatha L. Kulcsar, Pacific Grove, CA  
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Woodrow Masden, Shepherdsville, KY  
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Earl Murray, Birmingham, AL  
Jo Ann Patterson, Nashville, TN  
Clara Phillips, Waynesboro, TN  
Betty Lou Pieratt, Mount Sterling, KY  
Ina Powell, Rantoul, IL  
Marcia Recer, Fort Worth, TX

Martha Shemwell, Berea, KY  
David Speed, New Castle, PA  
Bonnie Stickle, South Bend, IN  
Fred W. Terry, Sr., Brooklyn, NY  
Erma Toler, Bakersfield, CA  
Earl I. West, Carmel, IN  
Margaret E. Windsor, Columbia, MO

### PARTICIPATING

Raymond E. Brown, Indianapolis, IN  
Clarice E. Friedline, Glendale, CA  
Mark Litten, Clayton, GA

### LIFE

David William Cronic, Morgantown, WV  
Edward S. Kelly, Nashville, TN  
Kenneth Shrable, Byron, CA

### LIFE PATRON

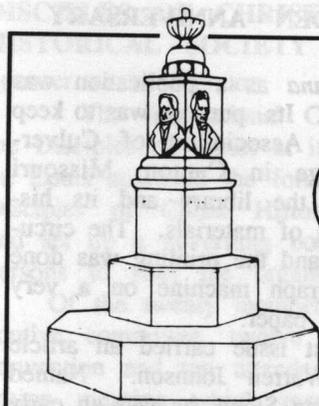
Itoko Maeda, Indianapolis, IN

### STUDENT TO REGULAR

Greg Tatum, Bristol, TN  
David Paul Siebenaler, Springport, IN  
Anthony J. Springer, Louisville, KY

### REGULAR TO PARTICIPATING

Charles Van Baucom, York, NE  
Frank B. Bradley, Washington, DC.  
Charles H. Heaton, Pittsburgh, PA  
Drexel C. Rankin, Birmingham, AL  
Sylvia Tester, Elgin, IL  
Halsey E. Wakelin, Alberta, Canada



# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter, 1990, Vol. 50, No. 4

CELEBRATING FIFTY YEARS OF PUBLICATION

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## DISCIPLIANA

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The following are reprinted editorial comments and articles from earlier issues of *Discipliana*.

***Discipliana*, March, 1941,**

**Vol. 1, No. 1**

Comments by Carl B. Robinson, Managing Editor *Discipliana*, published four times a year by the Ministerial Association of Culver-Stockton College in the interest of the Henry Barton Robinson Collection of Literature relating to the Disciples of Christ.

It may perhaps seem paradoxical to formulate an editorial policy for a paper whose primary purpose is to give information relative to the Henry Barton Robinson Collection of Literature relating to the Disciples of Christ; however, for what little editorial work shall appear in the *Discipliana* may it be said that the editors shall do their best to remain neutral and express no personal opinions on controversial subjects since controversy is not a part of the purpose of this quarterly.

***Discipliana*, May, 1941,**

**Vol. 1, No. 2**

Comments by C. C. Ware.

Some cynic has said that America's middle name is waste. Certainly, when it comes to original source materials,

Disciples have been wasteful through the years; the great mass of their people evidently not discerning the need for the preservation of their records. Some have looked upon such preservation as a casual hobby, rather than the serious business it really is, if the creations of our scholars are to have ample scope and an abundant life. So the good housewife and the meticulous clerk have had their day; dust-laden papers have lighted fires and aging books have gone into the discard. Tradition is left but, as a rule, such tradition is ghostly company for the writer who would be accurate and thorough.

. . . Like motorists, if we are to move forward properly, we may need to know clearly what is behind us.

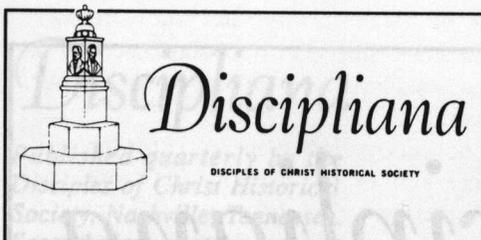
***Discipliana*, April, 1946,**

**Vol. 6, No. 1**

Comments by J. Edward Moseley.

Some one has written that "A people who have not the pride to record their history, will not long have the virtue to make history that is worth recording; and no people who are indifferent to their past need hope to make their future great."

. . . for the first time all Disciples can begin to contribute materials to a significant central repository and increasingly call upon the Curator and the archives for aid to research questions.



## THE GOLDEN ANNIVERSARY

Winter, 1990, Vol. 50, No. 4

EDITOR: James M. Seale  
ASSISTANT EDITOR: Charlotte S. Rose

*DISCIPLIANA* (USPS 995-060) is published quarterly for \$15 per year by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee.

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The Disciples of Christ Historical Society was established in 1941 "to maintain and further interest in 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, Students - \$7.50, Canadian and Overseas - \$20. 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	Ruth Brier
VICE-CHAIRPERSON	Eva Jean Wrather
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TREASURER	Wayne Bell

*Discipliana* as a publication was founded in 1941. Its purpose was to keep the Ministerial Association of Culver-Stockton College in Canton, Missouri informed about the library and its historical collection of materials. The circulation was 300 and the printing was done on the mimeograph machine on a very poor quality of paper.

The first issue carried an article about Barton Warren Johnson. Named for Barton Warren Stone, he was an early editor of *The Evangelist*. His papers had been given to the library by Mrs. L. A. Rogers of Oskaloosa, Iowa, a daughter of Mr. Johnson. The Ministerial Association at graduation would give an offering for the library. The offering that year was used to purchase five volumes of *The Christian Herald* for the library, *Discipliana* reported. Also reported was the acquisition of an old book, *The Kentucky Revival* by Richard M'nemar. There was other news about the historical collection and the library. Carl B. Robinson was the managing editor, Mary K. Whitehurst the Assistant, and Claude E. Spencer the Advisor. The editorial article on the front page of this issue was taken from the first publication.

Since that time, *Discipliana* has been published for 50 consecutive years. It continued as a college Ministerial Association paper until 1946. At that time it became the official publication of the Disciples of Christ Historical Society.

In 1953 The publication name was changed to *The Harbinger and Discipliana*. At that time it became a monthly publication rather than a quarterly one. The publication continued under that masthead through 1959. The next year it dropped the name Harbinger and moved back to a quarterly journal named simply *Discipliana*. It has continued under that title as a quarterly publication ever since. Circulation today is over 5,000, to more than 100 educational institutions and libraries, individuals and congregations. We celebrate this 50th anniversary of publication and look forward to many additional years of historical journalism.

James M. Seale  
President

## DISCIPLES OF CHRIST HISTORICAL SOCIETY FORMED

Spencer to be Curator

The International Convention of the Disciples of Christ at its meeting in St. Louis approved the formation of The Disciples of Christ Historical Society, and set up a governing body of twenty persons to start the organization.

Of the twenty members of the executive committee, twelve were at the convention and ten attended the organization meeting which resulted in the election of J. Edward Moseley, St. Louis, as president, W. H. Hanna, Pittsburgh, as vice-president, and A. T. DeGroot, Des Moines, as secretary-treasurer. Claude E. Spencer, Canton, Missouri, was selected as Curator.

According to the constitution of the new organization, its purpose is "to discover and preserve all historical materials pertaining to the origin and development of the Disciples of Christ.

In promoting this purpose, the society (1) shall devise and employ means for encouraging and developing an interest in locating, collecting, and preserving Disciple historical materials; (2) shall encourage students and writers in the research and use of *Discipliana*; (3) shall become custodian of the archives of the International Convention; (4) shall correlate library resources and supervise preparation of a union catalogue; (5) may authorize issuance of an historical publication and any materials deemed proper by the society; (6) may recognize distinguished contributions to *Discipliana*; and (7) may perform such other functions and duties as are commonly associated with an organization interested in preserving the records of the past."

Two classes of membership are provided for by the constitution. Individual dues are one dollar per year. Institutions will pay ten dollars per year. All interested individuals and institutions are urged to become members. Dues should be sent to Dr. A. T. DeGroot, Bible College, Drake University, Des Moines, Iowa.

As curator, Mr. Spencer will try to correlate the interests of all the collec-

tions of Disciple literature and will start at once to supervise the preparation of a union catalogue of holdings of all our collections. Arrangements will be made by the college whereby Mr. Spencer will devote part of his time to this work.

Besides the four officers named above, the executive committee consists of Colby D. Hall, Fort Worth, Texas; C. C. Ware, Wilson, N.C.; Eva Jean Wrather, George Mayhew, Merle R. Eppse, Nashville, Tenn.; Edgar C. Riley, Midway, Ky.; Walter C. Gibbs, Lexington, Ky.; Dwight Stevenson, Mrs. W. D. Barnhart, Bethany, W. Va.; W. E. Garrison, Chicago, Ill.; Enos Dowling, Indianapolis, Ind.; James DeForest Murch, Cincinnati, Ohio; Henry K. Shaw, Medina, Ohio; Stephen J. England, Enid, Okla.; Richard James, Birmingham, Ala.; and Warner Muir, Seattle, Wash.

*Discipliana* will give one or two pages of each issue for the use of the society.

Vol. 1 - May, 1941 - No. 2

## HENRY BARTON ROBISON COLLECTION - GROWTH AND SCOPE

by Claude E. Spencer, Librarian

My conception of a collection of the literature of the Disciples of Christ has changed much since Dr. George L. Peters and I went over the shelves in our general library in 1923 and set aside those few volumes whose authors were Disciples. At that time I had been a member of the church only a year or so, although I came from Disciple ancestry. My parents were members of the Christian Church and my maternal grandfather was a preaching elder. Even with this background my knowledge of Disciple leaders was limited to Alexander Campbell, James A. Garfield, "Raccoon" John Smith, and strange as it may seem now, A. Wilford Hall. My grandfather had had books by and about these men on his book shelves.

My aim at first was to collect only the religious writings of our people. Then it seemed necessary to add those books written about our people by the members

of other religious views. As our collection began to grow, I learned that there were other related groups such as the Christian Connection and the churches of Christ, and that the works of these groups must be added to the collection if the collection was to achieve its primary purpose of containing the books of those people who use the *New Testament* alone as their rule of faith.

With the continued growth of the collection I began to add a few books not dealing entirely with religion but of a religious nature such as religious fiction and religious poetry. From this it was only a few steps to the collecting of books written by Disciples, members of Churches of Christ and Christian Connection on all subjects. My pattern here was The State Historical Society of Missouri which collects material written about Missouri and Missourians and by Missourians, including all material printed or published in Missouri. I became a collector of everything published, old and new, by or about the Disciples and related groups.

My interpretation of published material has been very liberal. It includes not only books and periodicals, but all kinds of miscellaneous items, such as pamphlets, broadsides, posters, pictures, badges, programs, etc.

Not long after the formation of the collection I discovered that there was a great field of manuscripts and now we have church records, account books, diaries, sermons, theses, and letters as not the least part of the collection.

In this, perhaps too personal, account of the evolution of the collection, I have tried to show the many varied interests we have. If there is anything that deals with restoration movement in any manner, shape or form, not now in the collection, WE WANT IT.

Vol. 1 - May, 1941 - No. 2

### THOMAS CAMPBELL WANTED TO DEBATE SIDNEY RIGDON

February 4, 1831, Thomas Campbell wrote a letter to Sidney Rigdon, former associate of the Campbells but now a disciple of Joseph Smith, offering to publicly discuss the *Book of Mormon*.

Rigdon had recently offered a challenge to the world to disprove Joseph Smith's bible. In his letter Campbell said "I, therefore, as in duty bound, accept the challenge, and shall hold myself in readiness, if the Lord permit, to meet you publicly, in any place, either in Mentor or Kirkland, or in any of the adjoining towns, that may appear most eligible for the accommodation of the public."

Campbell went ahead to outline his attack upon the *Book of Mormon* in order that Rigdon might know in advance what Campbell intended to say. Upon receipt of the letter it is said that Rigdon read a few lines and threw it in the fire.

The book in which this letter is printed is a very rare item with the following title page: *Mormonism unveiled: or, a faithful account of that singular imposition and delusion, from its rise to the present time. With sketches of the characters of its propagators, and a full detail of the manner in which the famous golden bible was brought before the world.* (sic) to which are added, inquiries into the probability that the historical part of the said bible was written by one Solomon Spaulding, more than twenty years ago, and by him intended to have been published as a romance. By E. D. Howe. Painesville: printed and published by the author, 1834. 290 p.

Vol. 3 - October, 1943 - No. 3

### LEW WALLACE, *BEN-HUR*, AND THE DISCIPLES

In 1926 a Kansas City paper reprinted some items from issues of October 23, 1886, which reviewed the high lights of the Christian church convention then being held in the city. One lengthy paragraph pointed out that Lew Wallace, the author of *Ben-Hur* was a delegate to the convention. This paragraph has caused many of our people to consider Wallace as a member of the church. There is no doubt that Wallace did attend the convention, but not as a delegate or as a Disciple of Christ.

In his *Autobiography*, page 2, he says, "I am not a member of any church or denomination nor have I been." This would seem to settle the question of church

membership. However Wallace did have two strong ties to the Disciples. One was through his stepmother. On page 48 of his *Autobiography* he says "she was a member of the Christian church and insisted upon my attendance once every Sunday."

Another tie with the Disciples was through Samuel Klinefelter Hoshour. While living in Centerville, Indiana, Wallace attended Professor Hoshour's school and has this to say, *Autobiography*, pages 56 to 58. "Professor Samuel K. Hoshour . . . came more nearly to my ideal school master than any to whose tender mercies it had been my lot to fall . . . Professor Hoshour was the first to observe a glimmer of writing capacity in me. . . 'Let me give you an example of the purest Saxon.' Taking the New Testament, 'There' he said 'read that. It is the story of the birth of Jesus Christ.' This was entirely new to me, and I recall the impression made by the small part given to the three wise men. Little did I dream then what those few verses were to bring me--that out of them *Ben-Hur* was one day to be evoked. . . The year was the turning point in my life, and out of my age and across his grave I send him, Gentle master, hail and all sweet rest! Now I know wherein I am most obliged to you--unconsciously, perhaps, but certainly you taught me how to educate myself up to every practical need."

Vol. 3 - April, 1943 - No. 1

## JOSEPH FORT NEWTON AND THE DISCIPLES

One of the interesting new books of the year is Joseph Fort Newton's autobiography, *River of Year*. And of special interest to Disciples is the section dealing with his connection with the Paris, Texas, Christian Church. In his book Mr. Newton says that while pastor of the Baptist Church he tried to unite the Baptists and Disciples there, but was unable to do so.

This is a slightly different story than Mr. Newton told in *The Christian-Evangelist*, January 2, 1902. Here are Mr. Newton's words at that time: "In my new field of labor I soon discovered that

I was out of harmony with the spirit and the theology of the Baptist Church. I thought then, as I think now, that no honorable man should serve at the altars of a church the doctrines of whose creed he does not heartily believe. For that reason I resigned the pastorate of the First Baptist Church. At that time a committee of elders waited upon me and invited me to unite with the First Christian Church of Paris. They assured me that I would find in their fellowship not only toleration, but also fraternal confidence and support. In due course of time I was installed as pastor of the Christian Church in the same city which had been the scene of my dismissal from the Baptist ministry.

"When I entered the Christian ministry my theology was identical with the five-pointed creed of the gentleman to whom you refer in your editorial. But I was not disagreeably dogmatic in my preaching. On the contrary, I was happy in my new-found freedom and fraternity. Nor was I disposed to force my opinions upon any one. Shortly afterward I attended the Texas Christian Lectureship and heard a lecture on the 'Inspiration of the Bible,' by one of the most prominent men among the Disciples. The implication, if not the assertion, of the lecture was that a denial of the plenary inspiration of the Scriptures is rank infidelity. Naturally the spirit of that lecture and the way in which it was received by the lectureship convinced me that I had made a mistake in entering the church of the Disciples. The movement for the restoration of primitive Christianity seemed nothing more than a molecule in the indistinguishable mass of sectarian agglomeration, only one among the countless elements of strife in a world of irrepressible factional feud.

It was further made clear to me that, while the Baptist Church had a theological test of fellowship, the Christian Church had a ceremonial test of fellowship; and the one was as objectionable as the other. I must say that it seemed inconsistent for me to emphasize the duty of the individual interpretation of the Bible and at the same time refuse

fellowship to those who differed with me in their interpretation of the passage relating to baptism."

Later Mr. Newton joined with a former Disciple, R. C. Cave, in the work of the Non-Sectarian Church which Mr. Cave had started in St. Louis.

In *River Of Years* is a valuable appreciation of the preaching of Edward Lindsay Powell, pastor of the First Christian Church of Louisville, Kentucky, for more than forty years.

Vol. 6 - July, 1946 - No. 2

## THE PREACHER IN THE PAINTING "SPIRIT OF '76"

by Henry K. Shaw

How many people know the central figure in Archibald M. Willard's famous painting *Spirit of '76*, is that of a minister of the Disciples of Christ? It's the figure of his own father, S. R. Willard, who served our churches at Bedford, Aurora, Mantua, La Grange, and Wellington. In the last named place he followed J. M. Atwater. One of the large stained-glass windows in the Wellington church bears his name. In fact, it was the death of his father during the painting of the picture that impelled the artist to change its nature from a comic portrayal called *Yankee Doodle* to the serious painting he finally produced.

Archibald M. Willard had an interesting history. As a young man he was a skilled carriage painter in E. S. Tripp's wagon shop at Wellington. He did the decorating and floral designs on the deluxe models. James F. Ryder, a Cleveland art connoisseur, recognized Willard's ability and made it possible for him to go to New York in 1873 for an art course. The original *Spirit of '76* was painted on an 8 by 10-foot canvas. When first shown in Ryder's store window in Cleveland, it stopped pedestrian traffic. It became the great picture of the Philadelphia Exposition of 1876.

The boy in the painting is Henry Kelsey Devereaux, son of General Devereaux, a wealthy Cleveland citizen of the old days. The fifer is Hugh Mosher, Willard's comrade in the 86th Ohio Regiment. As leader of Mosher's Martial

Band, he was a familiar figure in Elyria for many years.

The original canvas was finally purchased by General Devereaux for \$10,000. Devereaux presented it to the citizens of Marblehead, Mass., where it is now on display. The *Spirit of '76* is said to be the most copied of all American paintings.

In dictionaries of American biography and other historical publications, Willard's father is usually named as a Baptist minister. Evidently some writer made this serious error a long time ago and other copied from him without checking all the facts. In comparing the photograph of S. R. Willard, the former pastor of the Wellington Church of Christ, with the figure in the painting, it is evident he is the same man. He was a person of striking appearance, over six feet in height.

Willard came into our fellowship from the Baptists when he was a young man. A. S. Hayden's *History of the Disciples in the Western Reserve* clears up this mystery. He writes of the Russell church in Geauga county, "Elder S. R. Willard united here from the Baptists." This must have been back in the forties. Members of the Elyria church remember the sainted Mrs. M. A. Willard, one of our members who passed away about a year ago. She was the artist's niece.

This story is presented so that a mistake of many years standing may be corrected and that local Disciples may have a better appreciation of their "American" tradition.

Vol. 6 - January, 1946 - No. 1

## 50th Anniversary Celebration for Historical Society

May 4, 1991  
Nashville, Tennessee

# THE FROLIC OF THE PIONEERS\*

Louis Cochran

*The place is Heaven; the time, the Present; the Characters, the Pioneers of the Restoration Movement; the Arch-Angel Gabriel, and the Arch-Angel Michael with the Flaming Sword, and the Devil.*

The stars of Heaven cast a mellow radiance over Alexander Campbell as he folded his wings and glided to the designated rendezvous near the ramparts of the Celestial City. He hovered for a moment before settling close to the entrance to Gabriel's study, mindful lest he disturb the mighty Arch-Angel. With all his shortcomings, Alexander told himself, he had done his mortal best when on earth to point the way to Salvation. Many had scorned him, but he had also had his followers, and it was with a few of those who had labored with him the longest, and perhaps had loved him the most, that he had arranged for this reunion. A "Frolic" Raccoon John Smith would call it; a reassessment and evaluation of their work on earth, now a century of great souls who loved deeply, and had labored together in a might cause, and had prevailed.

Or had they?

The thought disturbed Alexander as he turned slowly to face them, permitting himself the luxury of that slow, twisted smile he usually had reserved in that other life for his family and for little children, his long Roman nose, as ever, standing a little to the right.

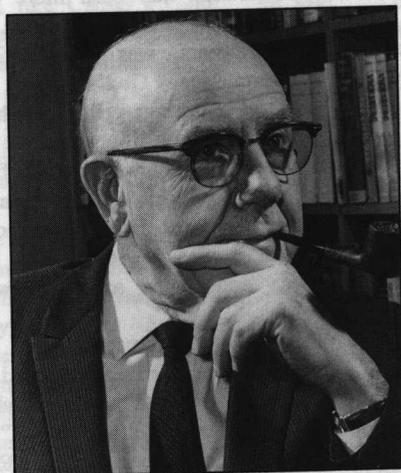
They were all there, those early leaders of that dedicated host who had first turned aside from their human creeds and had followed him into the Movement for the Restoration of the New Testament Church, confident that theirs was the will of God. And now they waited for him to speak, as they had waited on earth for him to begin his "monologues," as his enemies had styled his conferences with his associates; an opinionated autocrat, they had called him, who would brook no will but his own.

He winced at the recollection, acknowledging the truth of it, in part. But he had grown in grace as he had grown older among men, and wiser, he hoped; and before his summons had come he had even dared say that Christians could be found in all

parties; although it was said he was senile when he spoke thus, or, like Paul before Agrippa, he had become mad with much learning. He had been the unquestioned leader of strong men in the greatest Reformation since Martin Luther, and if he sometimes experienced a touch of earthly pride in his accomplishments, at least on earth he had never claimed to be a saint. But no indecisive weakling could have led that Movement, he told himself. Men like his own Father, Thomas Campbell, and Barton Warren Stone, and Walter Scott, and Raccoon John Smith, and Jacob Creath and Phillip Fall, and John T. Johnson and William K. Pendleton, and other leaders of the Restoration Movement, who had stood shoulder to shoulder with him during those early days, had strong minds of their own which no man could sway unduly, each of them a priest before God in his own right.

He waved at Raccoon John Smith standing square-footed on the fringe of the little group, a man who feared no man nor the devil, only God. The brawny mountaineer seemed full-fleshed and muscular as when in the prime of manhood he had initiated the first successful, voluntary experiment in Christian Union ever consummated between two wholly separate and distinct communions, when the "Disciples" under his own leadership, and the "Christians" under Barton Stone, had united into one body at Lexington, Kentucky, on that first day in January, 1832.

Alexander turned to Barton Stone, who stood watching him with warm, steady eyes, waiting for him to speak. He felt a little guilty as their hands clasped. He should



Louis Cochran

\*An address delivered at the 8th Annual Dinner of the Disciples of Christ Historical Society, Cobo Hall, Detroit, Michigan, October 5, 1964, during the International Convention of Christian Churches Assembly.

have welcomed Barton Stone's advances on earth with greater warmth; perhaps in his earthly state he had been a mite jealous of Stone's priorities in Christian unity; of his priority in time, priority in experience, priority in independence of the Movement, and priority in the repudiation of Calvinistic theology. Stone had achieved all this, and more, in his sacrificial devotion to the Cause, and his debt to him no man could tell.

Quickly, to hid his emotion, Alexander turned and embraced his Father, Thomas Campbell, clasping his arms about his shoulders as he had done when his Father had been old and bent and blind in the world of men. Now Thomas Campbell stood straight and slender, his mild brown eyes gleaming with fatherly pride in his tall son.

It was none else than Thomas Campbell, thought Alexander, who gave mankind its Declaration of Independence from spiritual bondage when he wrote his Declaration and Address in the mountains of western Pennsylvania:

The Church of Christ upon earth is essentially, intentionally and constitutionally one.

The words echoed in his ears, stirring him as always with renewed purpose and inspiration:

Full knowledge of all revealed truth is not necessary to entitle persons to membership. . . Neither should they for this purpose be required to make a profession more extensive than their knowledge.

All who are thus qualified should love one another, as brother, and be united as children of one family.

Division among Christians is a horrid evil, fraught with many evils.

No Declaration had been more right for the times than that one. But, after one hundred and fifty years, was it still right? They would soon see. God's ways are immutable and ever-lasting; His breath is the ocean breeze and His footsteps are the sea. There is no change in God. But for finite man, change is, indeed, his only constancy. Had their brethren on earth been wise enough to see when change was needed? Had they been courageous enough to accept it when they did see it?

"Where the Scriptures speak, we speak," Father Thomas had pronounced as the infallible Rule of faith and practice; "where the Scriptures are silent, we are silent."

Under the influence of this Rule, thousands of men had broken their spiritual

bondage, and, casting aside their human creeds, had rushed back to what they conceived to be the New Testament Church. Was the Rule still their guide? Or could it be, Heaven spare the thought, that they had attempted to interpret the silences as well as the commandments, and had thus created a babel of voices? Surely they still held to that cherished maxim: "In essentials unity, in non-essentials liberty; in all things, love."

Or did they?

Alexander turned to greet Walter Scott. When he was at his best, no man on earth could evangelize with the power and eloquence of Walter Scott, his five fingered program of salvation unanswerable in its logic. "Faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit," Scott had said. Thousands had been led to salvation by this formula, and millions more by this time had doubtless been converted by it.

They embraced, Alexander's halo a trifle awry now, and he turned to Robert Richardson. He owed much to Dr. Richardson: scientist, teacher, writer, scholar, preacher; for his selflessness, his devotion to Bethany College, his friend and physician, and his great biographer. He would not ask so much of him were they to live in human life again.

There was John T. Johnson, as straight and solemn as the Judge he had been on earth, a shining armor about him, who had forsaken a brilliant political career among men to be an Evangelist of the Lord; William K. Pendleton, who had twice been his son-in-law, and his successor as president of Bethany College and as editor of the *Millennial Harbinger*; still the affable cultured Virginia gentleman, standing now beside Raccoon John Smith, whose bold blue eyes were twinkling as though he were about to erupt into speech.

Raccoon John Smith had never been in awe of him, as some of the others had been, and to forestall a possible witticism which might seem too earthy, if Raccoon John had a mind to make it so, he turned quickly to greet Jacob Creath, the greatest natural orator of them all, and Phillip Fall, the schoolmaster and preacher who had taken whole congregations with him at Nashville, and at Louisville, when he broke the shackles of human creeds and began preaching the Gospel according to the unfettered teachings of Christ and His Apostles.

There were others on the edge of the little group: James A. Garfield, first known to him as a student, who had lived to become President of the United States; David S.

Burnett, Moses E. Lard, John Rogers and Samuel Rogers, David Purviance, Alexander Proctor, and in little whorls and eddies still others were arriving. He would want to greet them all. There were the stout souls of the early days who had borne the heat of battle; pillars of strength in a storm-wracked land, all of them, and scores more like them. And then Raccoon John Smith waved his arms as though unable any longer to restrain himself, his deep voice filling the heavens with its resonance.

"I say, Bishop," he called, "if it's in your mind that we visit the earth again, I want to go back to auld Kaintucky. There must be descendants of some of my Baptist brethren there I could capsize, and thus make our victory complete!"

Alexander Campbell frowned a little at the title, "Bishop," even as he chuckled. There was no irreverence in Raccoon John Smith, but there was no withholding his uninhibited spirit. He knew how Alexander disapproved of all titles for preachers which set them apart from their fellow men. Did he also suspect that he had taken a secret satisfaction in this one of "Bishop," fastened upon him by his neighbors, seeking to justify it on the grounds of Scriptural authority? He ignored the shaft. He loved men like Raccoon John Smith, ever searching for the Truth, and ever ready, whatever the consequences, to speak his mind for what he considered to be the truth.

"No," said Alexander. "This meeting is but a little frolic of the pioneers, as you might say, a reunion of old friends, that we might glimpse together the rewards of our labors upon the earth. The Arch-Angel Gabriel thought the experience would sweeten our souls, though whether with joy or with sorrow, we shall soon learn."

Raccoon John Smith shook his head. "There can be no sorrow in Heaven," he said. "It is a joy merely to be here. Why, I'm seeing some old friends here I frankly never expected would get here at all."

Alexander joined in the quiet laughter at the sally, his own face alight in anticipation and promise.

"It is but the twinkling of an eye, or less, in the Lord's time, since most of us left the earth. But in man's time it has been about a hundred years, a full century. Mighty works must have been accomplished; the victory of the cause we set in motion must be near completion."

"When I left in 1868," mused Raccoon John Smith, thoughtfully, "our 'peculiar plea,'

as they called it, was doing well; it was sweeping everything before it. It must have taken the whole world by now!"

Barton Stone nodded, his face aglow. "Yes, the hundreds that came to be called 'Christian' at Cane Ridge must have increased by now to millions, and all members of one church, one body in Christ!"

Alexander smiled in agreement. "Much should have been accomplished," he said, "much can be expected. Come! Let us proceed to the ramparts and view for ourselves the fruits of our labors!"

There was a happy, expectant rustle of wings as they gathered before the ramparts. For a moment there was silence as they gazed eagerly downward, their faces alight in anticipation. And then it was as though a thickness had settled among them, a wall of bewilderment and incomprehension; a quick intaking of breath which left them numb. For a full moment they stood speechless in astonishment.

Father Thomas was the first to break the silence, his gentle voice almost a prayer. "I cannot believe it!" he said. "What has happened? It looks worse than when we left there!"

Barton Stone turned to Alexander, almost dazed. "That Christian Unity of which we were so proud? Where is it? I see only sectarian pride and pomp and strife. And divisions! Even in our own brotherhood!"

"It's because we were guilty of sinful pride," said Raccoon John Smith hoarsely. He mopped his brow as though to wipe away a chill. "We thought we were Daniels come to judgment. Why," he peered closer, "I even see women preachers among our people!"

Alexander nodded, staring in almost disbelief. "They seem to be divided into three parts, like Caesar's Gaul," he said. "Look! There is one group calling itself 'Disciples'; another 'Christians' or 'Independents'; and still another, 'The Church of Christ'. And they're running in all directions, further dividing themselves. They're scoffing at one another, and hurling anathemas!"

Walter Scott interrupted him, his voice heavy with concern. "And they're divided on such non-essentials," he said. "I see organists and anti-organist; one-cuppers and many-cuppers; co-operatists and non-cooperists; open communionists and closed communionists; open membership and closed membership groups. And look here!" He pointed downward. "There are scores of theological seminaries, despite your polemics against them, Mr. Campbell. They have

forsaken the old slogans; the five-starred way of salvation has been forgotten!"

"And look at the organizations!" said Phillip S. Fall. "They seem obsessed with organizations! The chief concern of one group now seems to be 'restructuring' their organized life, whatever that means." He shook his head sadly. "I fear our brethren are leaving the task of converting the world to their organizations."

Barton Stone pushed closer to the ramparts, peering anxiously upon the earth. "I'm trying to determine just what they do believe now," he said. "I'm wondering if they themselves know."

"They are going straight to the devil!" said Raccoon John Smith. "The brethren we led out of denominationalism are running like rabbits back to their shelter. I move we petition the Arch-Angel for permission to drown the lot of them and start all over again!"

Robert Richardson turned his quiet eyes on Alexander. "What has become of our beloved Reformation, Mr. Campbell, our cherished movement to return to the simple teachings of the Gospels, our plea for Christian Unity? What has happened to our people?"

A rumbling voice came to them across the celestial intercommunication system, as though from a cavernous depth. "I can tell you what has happened to them!" I, Beelzebub, the Prince of Devils, speak to you. Some of your brethren you see upon the earth are, indeed, among my choicest subjects, and I welcome them. It is I, the Devil, the King of Sin, and Lord of Hell, who has caused the strife among them. It is I who have created the divisions, the confusions, the distrust, the worldly ambitions. It is I who have caused them to point the finger of suspicion and doubt at one another. I have sown dissension among them, and have throttled their desire to love one another." He laughed, a deep, penetrating rumble. "Your work is undone, 'Bishop' Campbell; you are a failure!"

Alexander stepped forward, his face stern. "Shut off that intercom!" he ordered. "We had enough of the Devil while on earth without being taunted by him in Heaven. Was that some of your mischief, Raccoon John? Did you throw that switch?"

"Yes, I did it," admitted Raccoon John Smith, as with a sharp click the connection was severed and the taunting voice abruptly ceased. "Let that be a lesson to all of us. We have only halfway obeyed the Gospel. The Saviour told us to watch as well as pray, and we neglected to watch over our

brethren upon the earth. It's partly our fault that the Devil got in his unholy work. Now the only remedy, as I said, is to drown the lot of them as they did in Noah's time and begin again."

Instantly, cries of protest arose.

"No! They can be saved," cried one. "They can again be one body in Christ. But they must first abandon instruments of music in their worship. That has caused the trouble!"

"No, it is their organizations!" said another. "The trouble is caused by their church organizations and bureaucracies. All central organized church work is wrong!"

"No! No! The fault is plainly open-membership," another said. "It is a shameful, dreadful sin. No one should be accepted into membership with the saints until he is baptized by immersion!"

"Open-membership is no worse than open communion," cried another. "They both delight the Devil and open the sluice gates to damnation!"

The babel of voices rose higher and higher until the curious began to come out from the corridors of Heaven, and even the Arch-Angel Michael with the Flaming Sword emerged for a moment from his conference with Gabriel, and stared at them sternly. And then the uproar subsided as quickly as it had begun, and they looked at one another in sudden shame and soreness of heart.

John T. Johnson pushed close to Alexander and spoke solemnly as he would have done from the bench. "We could ask for an injunction against the Devil," he said. "We could petition the Arch-Angels for an injunction prohibiting His Satanic Majesty from ever again stalking the earth. His evil influence among men should be restrained."

Alexander looked at him in gentle reproof. "And thus deprive man of his free will, his right of choice?" he said. "No, that is not the way. Our brethren must shame the Devil, and seek their salvation through their own free will, or be resigned to hell. Even though they destroy themselves, they have the right of choice. That is man's divinity!"

There was silence for a moment, and then Alexander Campbell continued, his voice raising. "We are saints now, they tell us, but even so, we are still so soon from our human weaknesses that we should be able to understand and to bear more patiently with those still on earth, as Moses and the prophets and all the other saints did for us in our time. And besides," his voice trailed off and for a moment the group thought he would not finish. "Besides," he resumed slowly, speaking

now with visible effort, "perhaps we are not wholly guiltless. Perhaps we stressed too much on earth the form of salvation and Christian unity instead of stressing the basis of it, which is our faith in God. Perhaps we talked too much of a return to New Testament practices of the early church, and not enough of advancing in Christian grace." He paused, and then went on firmly. "I see the situation more clearly now. In spite of their confusion, our brethren are not lost. Rather, they have found themselves! They are beginning to move the church into the mainstream of current human life, where it was in the beginning and must ever be if it is to bear witness for the cause of Christ. They have come to realize that the essential factors of good and evil, the sublime truth of God, the saving power of Jesus--all these fundamental articles of faith we imparted to them, must be translated in each age by the church, in terms men of that age find vital. In effecting this translation to the needs of their age, our brethren seem to us confused, but that is only because they have become not quite so convinced that they are the only righteous ones; that they alone have all the truth."

"I agree," said Barton Stone, "and I can see, too, that their efforts in translating the eternal truths to the needs of their own age are giving them a new humility, and that humility is spreading among all followers of Jesus, even to the denominations." He spoke softly, bending his head as though listening to earthly sounds, his face aglow. "They are all talking Christian unity now; for the first time in history they are beginning to realize that no man, nor any body of men, can possess all of God's truth. Not even ourselves."

Alexander joined him, peering closely upon the earth, and listening. "Yet they are doing it without surrendering a single Gospel fact," he said. "They are beginning to realize there may be ten thousand opinions, but, by speaking in terms of the Scriptures, no offense is given to any brother, no pride of doctrine engendered, nor divisions created. By thus speaking the same things, mankind may come in time to think the same things, and in the end be of one mind and body in Christ. Thus once I taught on earth and thus I do believe now."

He paused, a sense of remembering in him, and then went on. "I was once so certain that I had the truth, the only truth and all the truth, that, like the Indian's tree I leaned the other way. I was once so strict a Separatist that I would neither pray nor sing with anyone not as perfect as I supposed

myself to be. And then I discovered that on the principle of my conduct, there could never be a congregation or church upon earth. I tell you," his voice rose to a new sternness, "this plan of making our own nest, and fluttering over our own brood, of building our own tent and so confining all goodness and grace to our noble selves and the elect few like us, is the quintessence of sublimated Pharaism. On earth, as in Heaven, we can have none of it! God is love, and love is the law of life! Our brethren must realize that sublime fact before they can save our movement for Christian unity, or themselves. Whatever their differences in forms and procedures, their status as a Christian body, or their opinions on matters of faith and order, they must be governed by love, and give their hearts to Him who loveth most!"

He turned from the ramparts and spoke directly to the group, a look of serenity and growing confidence on his face. "That, gentlemen, will be the salvation of our brethren upon the earth. They must decide; they must make the choice. They must realize that a Brotherhood that does not remember what it was yesterday, that does not know what it is today, nor what it is trying to do, is a futile thing. But I would not if I could take from any one of them that spark of divinity, that mark of the God-head, which gives him the power and the choice to save or destroy himself."

There was a silence over the face of Heaven, and as they waited the Arch-Angel Gabriel and the Arch-Angel Michael silently joined them, a sign that their time together was coming to a close, Michael's Flaming Sword held downward, his hands folded about the hilt of it, a shining expectancy in their faces.

Alexander Campbell glanced at them, and his voice rose as if in triumphant vision. "In their quest for salvation and Christian unity, our brethren will learn that it is the image of Christ the world looks for and demands in His disciples," he said. "And this does not consist in being exact in a few things, but in general devotion to the whole truth so far as he knows it. We cannot make any one duty the standard of the Christian state, not even immersion. Everyone who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, and repents of his sins, and obeys Him in all things according to his measure of knowledge of His will, is a Christian and a son of God!"

A rustle of wings; a faint exhalation of breath as those about nodded in agreement; a growing exultation in their hearts. And then there was a silence, an emptiness, and the Arch-Angel Gabriel and the Arch-Angel Michael stood alone, smiling at each other.

# DISCIPLES OF CHRIST HISTORICAL SOCIETY

## TWENTY-NINTH ANNUAL REPORT

### PROCRASTINATION IS COSTLY

As early as 1833 Alexander Campbell wrote in the *Millennial Harbinger* that the documents of the growing Campbell-Stone Movement would be preserved for the future. Certainly Mr. Campbell had good intentions and yet his own library which should have been preserved, was scattered after his death. Many of the early as well as later historical documents and materials have been lost. Thus we are the victims of the procrastination of the early leaders of the church.

In 1932 Claude Spencer had begun to collect Stone-Campbell material in the library at Culver-Stockton College in Canton, Missouri. As college librarian, Spencer realized the need for a major historical collection of material. He also envisioned an endowment fund which would help to maintain the collection and to enable it to grow. No action was taken on the idea for the endowment fund for 29 years. It was not until 1961 that an endowment program was begun for the Historical Society. In 1960 the Board of the Society was told by Willis R. Jones, President and Curator, "A structure for the receipt of permanent funds has been authorized and specific attention to Wills and living endowment is soon to follow." A

goal of \$250,000 was set for 1970 and work was begun on the project. This was done at a time when the Society had an accumulated deficit of \$45,000.

The first gift, \$1,000, to establish an endowment fund came from J. Edward Moseley and family in memory of his father and mother. Thus after a period of procrastination an idea finally took visible form and a permanent trust fund for the Historical Society was established. By the end of 1970, toward a projected goal of \$250,000, a total of \$56,166 had been raised. The goal was achieved in 1978 and the endowment and trust funds have been growing steadily ever since. The total trust and endowment funds today is \$772,800.

In 1989, 31.5% of the operating income for the Society came from the earnings on the endowment and trust funds. It is easy to see how important these earnings are to the Society. With the increasing costs of operation an even larger percentage of the operating budget will have to come from endowment earnings. The gifts you make to the Society for endowment purposes do make a difference.

#### Over \$85,000

Anne M. White

#### Over \$45,000

R. Merl and Helen R. Hickman

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Hugh T. and Mary Morrison

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Phillip and Nancy Dennis Van Bussum-  
William Andrew Steele  
\*Hilbert G. and Margaret Wilkes  
Virgil Angelo and Martha Ann Elizabeth  
Wilson  
William and Callie Davis Stone Wintersmith

*\*Since October, 1989*

**Disciples of Christ  
Historical Society Lecture  
by  
Dr. Samuel Hill**

**Cane Ridge, Kentucky  
June 29, 1991**

**TRUST FUND ASSETS**  
(As of August 31, 1990)

Trust Fund Portfolio Summary	
Cash	\$ 45.43
Investments	
Short Term	12,500.00
Equity	45,651.26
Balanced	28,879.75
Fixed Income	<u>89,087.83</u>
	\$176,164.27

**ENDOWMENT FUND ASSETS**  
(As of September 30, 1990)

Third National Bank	\$ 2,954.73
J.C. Bradford	11,970.95
Charles Schwab & Co.	5,311.97
Certificates of Deposit	83,000.00
Board of Church Extension	100,000.00
Investment Securities	391,426.02
Premium on Investments	<u>1,971.65</u>
	\$596,635.32

**LATE 18TH AND EARLY  
19TH CENTURY  
MATERIALS RECEIVED BY  
THE SOCIETY**

Through the generous donation of The Reverend and Mrs. William I. Jordan, Chaplain retired, of Dublin, Georgia, the Society has received a valuable collection of historical books. These writings come from Ireland and Scotland. There are three main divisions of this material: works by and about John Sandeman, works by and about John Glass, and the British Millennial Harbinger published about the same time that Campbell's Millennial Harbinger was published in the United States. We are deeply grateful to Rev. and Mrs. Jordan for this collection for it provides background material for the education and thought of Alexander Campbell. These materials are available for research at the Historical Society.

**BEASLEY FOUNDATION  
GRANT MOVES  
HISTORICAL SOCIETY  
INTO DESK-TOP  
PUBLISHING**

A grant from the Theodore and Beulah Beasley Foundation has permitted the Historical Society to move into desk-top publishing. This issue of *Discipliana* was prepared for publication, omitting the typesetting and galley proof process and going straight to blue-line or final copy. Several other booklets and leaflets have been prepared on this equipment. It is both a time and cost saver. The Historical Society is indebted to the Beasley Foundation for this grant. It has enhanced the work of the Society and enabled it to increase its printing of history of the Campbell-Stone Movement.

**WILLIAM C. HOWLAND, JR.  
NAMED FUND**

Dr. Howland has been the pastor of the National City Christian Church in Washington, D. C. since 1977. In this capacity he has led the congregation in a major renovation program of the sanctuary and the building of a new addition to the building. The program of services to the community has been greatly increased and the vision of the congregation enlarged.

Before accepting the call to National City Christian Church, Dr. Howland served as Deputy General Minister and President of the Christian Church (Disciples of Christ). He had previously served as pastor in Austin, Texas, Huntsville, Alabama, Hot Springs, Arkansas and Longview, Texas. An Oklahoma native, Bill received his education at Phillips University and Yale Divinity School. This Named Fund was established by Dale and Mary Ann Brown, members of National City Christian Church.

**GIFTS RECEIVED FROM  
APRIL-SEPTEMBER, 1990**

- Beverly Applegate - Endowment Fund  
 Dr. and Mrs. Spencer Austin - Endowment Fund  
 Raymond G. Bennett - Endowment Fund  
 Mrs. Queen Mary Benson - Endowment Fund  
 The Rev. and Mrs. William C. Blackwell -  
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 Mary Brown - Endowment Fund  
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 Named Fund  
 Ralph Churchill - Endowment Fund  
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 Named Fund  
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 Jessie E. Eyres - Jessie E. Eyres Named Fund  
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 Dr. and Mrs. Edward G. Holley - Edward G. Holley  
 Named Fund  
 Miss Marie Hout - Endowment Fund  
 Mr. and Mrs. Maury Hundley, Jr. - Endowment  
 Fund  
 Mr. and Mrs. John E. Hurt, Sr. - Rodgers-Hurt  
 Named Fund  
 The Rev. Anna R. Jarvis - Endowment Fund  
 Mrs. Charles J. Kemper - Endowment Fund  
 Harold C. Kime - Lucille C. Kime and Harold C.  
 Kime Named Fund  
 Turner Kirkland - Endowment Fund  
 Dr. Forrest H. Kirkpatrick - Endowment Fund  
 Ruth B. Lansaw - Jesse P. Lansaw Named Fund  
 Dr. and Mrs. Allan W. Lee - Named Fund  
 Dr. and Mrs. T. J. Liggett - Hampton Adams Named  
 Fund  
 Dr. and Mrs. Walter F. MacGowan - McGowan  
 Family Named Fund  
 Evelyn C. Mains - Endowment Fund  
 C. Frank Mann, Jr. - Helen S. and C. Frank Mann,  
 Jr. Named Fund  
 Mr. and Mrs. Woodrow Masden - Endowment Fund  
 Dr. Lester G. McAllister - The Brown-McAllister  
 Fund  
 Mr. and Mrs. J. B. McCroskey - Endowment Fund  
 Mr. and Mrs. William N. McGowan - McGowan  
 Family Named Fund  
 William A. Merryman - Isaac Johnson Named Fund  
 Mrs. Billie Alice Moon - In memory of Douglas E.  
 Moon  
 The Rev. and Mrs. Peter Morgan - E. E. Manley and  
 Ray G. Manley Named Fund  
 Shirley M. Norris - Endowment Fund  
 Dr. and Mrs. Herman A. Norton - Endowment Fund  
 Dr. and Mrs. Donald A. Nunnally - Endowment  
 Fund  
 Philip Eugene Orr - Endowment Fund  
 Dr. and Mrs. Ronald E. Osborn - Ronald E. and Nola  
 Neill Osborn Named Fund  
 Dr. and Mrs. John Paul Pack - Endowment Fund  
 Dr. and Mrs. Orval D. Peterson - Orval D. and Iris  
 Peterson Named Fund  
 Picture Perfect Enterprise, Franklin, TN -  
 Endowment Fund  
 Mrs. Lydan S. Range - In memory of F. Roosevelt  
 Smith  
 Judge Murray O. Reed - Forrest F. and Katherine  
 M. Reed Named Fund  
 Dr. William L. Reed - Endowment Fund  
 Dr. and Mrs. William J. Richardson - Endowment  
 Fund  
 Dr. and Mrs. Hugh M. Riley - William and Mary  
 Anne Greenwell Named Fund in memory of Betty  
 Chamness  
 Mr. and Mrs. Willis Rose - Endowment Fund  
 Mr. and Mrs. Wade D. Rubick - Endowment Fund  
 Gerald E. Rudberg - Endowment Fund  
 Mr. and Mrs. C. Jones Russell - Endowment Fund  
 Mr. and Mrs. C. Jones Russell - General Fund  
 The Rev. and Mrs. Earl W. Scarbeary - Endowment  
 Fund  
 Caroline Schaefer - Endowment Fund  
 Dr. and Mrs. James M. Seale - Norman and May  
 Reed Named Fund in memory of Pernella Mae  
 Graham  
 Dr. Will A. Sessions, Jr. - Endowment Fund  
 Doris H. Sheats - Endowment Fund  
 Dr. Howard E. Short - The Howard E. Short Fund  
 Mr. and Mrs. Kenneth Shrable - Endowment Fund  
 The Rev. and Mrs. Chester A. Sillars - Endowment  
 Fund  
 Mr. and Mrs. H. E. Simonson - Endowment Fund  
 Mr. and Mrs. Kenneth B. Slater - Harold and Golda  
 Fey Named Fund  
 Nancy E. Sloan - John R. and Nannie S. Sloan  
 Named Fund  
 Mr. W. B. Smith - Endowment Fund  
 Mr. and Mrs. Donald M. Stickley - Endowment  
 Fund  
 Mr. and Mrs. Sam E. Stone - Endowment Fund  
 The Rev. and Mrs. Ernest Thompson - Endowment  
 Fund  
 Dr. and Mrs. Fred Thompson - Endowment Fund  
 John H. Thurman - Endowment Fund  
 Dr. and Mrs. John D. Trefzger - Endowment Fund  
 Mrs. Currey Turner - Currey L. Turner Named  
 Fund  
 Sara Tyler - Endowment Fund  
 Union Avenue Christian Church - Endowment  
 Fund  
 Vine Street Christian Church, Nashville,  
 Tennessee - Thomas M. Holt Named Fund  
 The Rev. Joanne L. VerBurg - Endowment Fund  
 Mildred B. Watson - George H. Watson Named  
 Fund

