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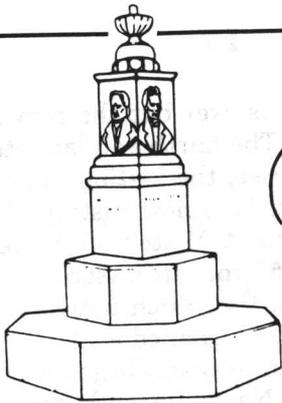
James M. Seale

Charlotte S. Rose

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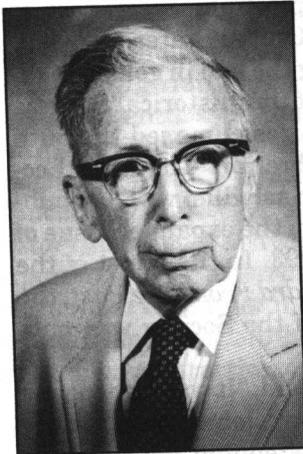


Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring, 1992, Vol. 52, No. 1

FORREST H. KIRKPATRICK LECTURESHIP INAUGURATED



Through the generosity of **Forrest H. Kirkpatrick** of Wheeling, West Virginia, an endowment for a lectureship and research fund has been established with the Disciples of Christ Historical Society. The lectureship, to be given annually, will highlight some interesting phase of Campbell-Stone Movement history. The site of the lectureship will be determined annually.

Dr. Kirkpatrick is a graduate of Bethany College and also studied at Columbia University, University of Dijon and the University of London. He has taught at Bethany College, New York University, University of Pittsburgh and Columbia University. Because of the strong ties Dr. Kirkpatrick has to the Bethany community the first lecture is being held there.

TWO VILLAGES: A BRIEF HISTORY OF ONE BETHANIAN'S MINISTRY OF HOPE

An essential part of Alexander Campbell's vision for education was that it produce persons who make a practical moral impact on their communities. In the first Forrest H. Kirkpatrick Lecture, **Peter M. Morgan** presents a brief historical sketch of how Campbell's vision was realized in the ministry of Ray G. Manley. Manley, a graduate of Bethany college forty-one years after Campbell's death, went from being molded by the Village of Bethany to a ministry among immigrants in and around the Village of Republic, Pennsylvania.

The lecture will be delivered in the Academic Parlors of Old Main on the campus of Bethany College, Bethany, West Virginia, Thursday, March 5, 1992 at 2:30 p.m. The lecture is open to the public at no charge. For more information on the lecture please contact Jerry Fuqua, Bethany College, Bethany, West Virginia 26032, (304)829-7724 or James Seale at the Historical Society.





Discipliana

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LI

The party is over but the remembrances linger! The mirth and laughter, the fond memories, the lasting impressions stand out. It is now history! The Disciples of Christ Historical Society moves into year 51 and into its second half century of serving the church, individuals, and institutions of higher education.

The 50th anniversary began with a gala dinner in Nashville with several important persons from its history in attendance. A lecture given at Cane Ridge as a part of the Society's 50th birthday and Cane Ridge's 200th birthday will soon be published in a book on Stone and Cane Ridge. Tulsa was the site of a dinner which drew people from every part of Canada and the United States. Dr. William Tucker rang the bell in golden fashion as he spoke of the Historical Society. Finally, two lectures climaxed the 50th anniversary celebration. The Reed Lectures given at Nashville will be published, probably in the expanded issue of *Discipliana* in 1993. In the midst of the celebration, *Forward From The Past*, the 50 year history of the Society was published.

As the song said, "It was a good year ..." Yet, as any good celebration of history is, it was but a stepping stone to the future. Now as we look at year LI (51), 1992, it will no doubt be the best year the Society has had for publications. Already on the drawing board are a *Footnotes to History* and two historical books.

However, service to the church and its people will take precedent, as always, in the ministry of the Society. In 1991 the Society served 1350 individuals, 462 congregations, and 180 institutions located in 45 states, the District of Columbia, Puerto Rico, Canada and six additional countries. In addition many more people came for tours of the Society building, for browsing in the reading room, and for regular study in the carrels of the Thomas W. Phillips Memorial. The year 1992 is off to a good beginning, we hope you will be one whom we serve this year.

James M. Seale
President

EDITOR: James M. Seale

ASSISTANT EDITOR: Charlotte S. Rose

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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.

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ZERELDA WALLACE: *Temperance Activist*

by Debra B. Hull*

This is the story of a Christian woman called late in life to bring her deeply-held faith to bear on the social evils of her time. Were she a man, her name might have lived in history as a political or church leader. Instead, she saw neither of the causes she worked so hard to bring about, come to fruition during her lifetime.

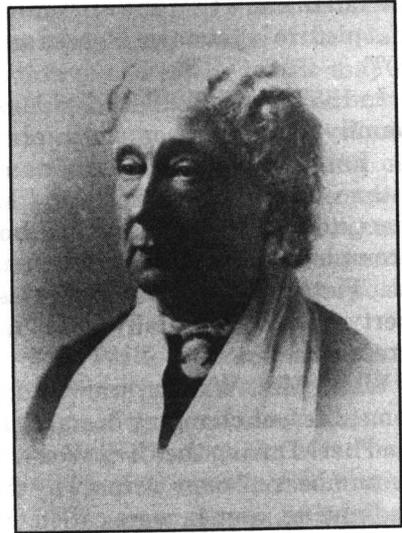
Zerelda Gray Sanders was born on August 6, 1817, in Millersburg, Kentucky, the first of five daughters born to John H. Sanders and Polly C. Gray Sanders. Although her formal education seems limited to us, it was the best available to girls living in the Blue Grass region of Kentucky at that time. After a year in a local grammar school Zerelda entered a boarding school in Versailles, Kentucky, where she studied science, history, mythology and composition. This experience was interrupted after two years when her father moved the family to Indianapolis where he established a large medical practice.

As was true of many young women of her time, study of the Bible supplemented her formal education. By the time Zerelda was 12, she had memorized the Bible as far as the book of Chronicles. At 14, she was baptized as a charter member of the Indianapolis (later Central) Christian Church.

From assisting her father in his medical practice and spending long hours discussing the issues of the day with him, Zerelda became knowledgeable in medicine, hygiene and mental philosophy. Because of her varied and intellectual interests, she met many prominent men, among them the lieutenant governor of Indiana, David Wallace. On December 26, 1836, when she was 19 and he 37, Zerelda and David, a widower with three sons, were married.

Six children were born to this union, three of whom survived childhood. David, an ardent Whig, was elected governor of Indiana during the next year, United

States Representative in 1841, and later a Common Court judge. During her marriage, Zerelda devoted herself to her domestic and social duties. She traveled with her husband to Washington, D.C., read widely in law, politics, and literature, and advised her husband on important votes, in particular, urging him to vote against the Fugitive Slave Law.



Zerelda Wallace

Zerelda's friend and admirer, Frances Willard, a prominent nineteenth century reformer and president of the Woman's Christian Temperance Union, described David and Zerelda's life together:

... how delightful were their evenings at home, when the babies were put to bed, and she sat with her foot on the rocker of the cradle and listened to Mr. Wallace as he read the latest political speech or newest book, which they discussed with the zest of professional critics. Everything Governor Wallace wrote, speech, essay, or argument, was submitted to her for criticism or approval (1).

Mrs. Wallace was remembered by her children for her kindness, gentle discipline and genuine interest in them. She loved her stepsons as her own, read-

ing law with them as they grew, and becoming "better educated in the science of jurisprudence than any woman not a professional lawyer (2), according to Willard. Her stepson, General Lewis Wallace, author of *Ben Hur*, asked his mother for her opinion of his book. She is reported to have said:

"O, my son, it is a non-such of a story; but how did you ever invent that magnificent character, the Mother?"

"Why, you dear simple heart," he answered, with a kiss; "how could you fail to know that the original of that picture is your own blessed self (3)?"

In 1857, David Wallace died, leaving his family only their homes as inheritance. Rather than accept the financial assistance offered by her family, Mrs. Wallace took boarders into her home and completed the rearing of her family alone. Fortunately, a subsequent rise in property values eventually gave her a secure income.

While Mrs. Wallace was occupied at home, life was changing dramatically around her. During the Civil War while large numbers of men were away from home fighting, women were called on to take a larger role in public life. Middle-class urban women volunteered in hospitals and relief agencies, many times assuming leadership positions vacated by men, and established women's clubs and organizations for the purpose of social reform and the education of women. Among these were women's missionary societies in local churches and such national organizations as the American Red Cross and the YWCA. As a result of their experiences, many women gained a new-found sense of independence and self-esteem, and learned important organizational and management skills.

In rural areas, protests against alcohol were the focus of reform activities. Women temperance leaders saw the abuse of alcohol with the resulting violence toward women and children, political corruption, and public embarrassment, as an assault on the family. In defining the role of the Woman's Christian Temperance Union, Frances Willard said:

Were I to define in a sentence, the thought and purpose of the Woman's Christian Temperance Union, I would reply: It is to make the whole world HOMELIKE. [Woman] came into college and humanized it, into literature and hallowed it, into the business world and enabled it. She will come into government and purify it, into politics and cleanse it . . . for woman will make home-like every place she enters, and she will enter every place on this round world (4).

Mrs. Wallace, although politically sophisticated and knowledgeable, showed little interest in social action until 1874. At this time the temperance question was being discussed in Mrs. Wallace's church. For several weeks, she herself declined to take the fermented communion wine when the cup was passed to her.

[One Sunday] after the wine had been passed to the congregation, Mrs. Wallace rose in her seat and gave her reasons for declining the wine in a speech that was the death knell to the use of spirituous liquor in churches. A meeting of the church's official board, of which Mrs. Wallace was a member, was called at once. The energetic woman renewed her warfare on spirits with a vigor that carried everything before it, and she won the day. . . . The proscription spread until every church in the United States discarded fermented wines (5).

Soon Mrs. Wallace felt a call to join the wider crusade for temperance and was persuaded by her friends, who recognized her oratorical skills, to speak out. In 1874, she along with representatives from 16 other states, attended the organizational meeting of the National WCTU. After that meeting she organized the Indiana WCTU and served as its first president.

Mrs. Wallace became a popular temperance lecturer, speaking in such diverse places as Boston, St. Louis, Detroit, Washington, D. C., and Philadelphia. In her lectures, Mrs. Wallace relied

on the spirit to lead her, oftentimes lecturing for up to two hours without notes. In recognition of her inspirational gifts, Mrs. Wallace was asked to speak against the repeal of the Baxter temperance law before the Indiana legislature. Prior to this time, Mrs. Wallace believed that to persuade men of a certain course of action, it was only necessary to present a logical, just argument. Her experience in the legislature proved otherwise, despite the fact that she was carrying a petition with the signatures of 10,000 women.

For the first time in her life, she says, she was made to feel ashamed of being a woman. As soon as she entered . . . nudges, leers, and even winks, went significantly around the membership. Most of them could scarcely conceal their contempt for women in general, and temperance women in particular (6).

After she spoke, a Presbyterian elder, Senator Thompson, perhaps recognizing the power of her argument, rose to advise his colleagues that their obligation was not to vote their own conviction, but to represent their constituency. And Mrs. Wallace responded:

Instantly, there flashed into my mind the question: 'Why am I not one of this constituency? You are against our cause [she told the senator], but I am still grateful to you, because you have made me a woman-suffragist. You have proved to me how trifling a cipher an unfranchised person is in the eyes of a Legislature (7).'

From that point on, Mrs. Wallace devoted her life to working for suffrage, and urged her temperance sisters to join her. With May Wright Sewall, Mrs. Wallace organized the Indianapolis Equal Suffrage League, the state's leading suffrage organization, affiliated with the National Woman's Suffrage Association led by Susan B. Anthony. From 1883 to 1888, Mrs. Wallace was head of the Suffrage Department of the national WCTU, viewing suffrage as, "the most potent means for all moral and social reforms (8)."

At the National WCTU meeting in Columbus in October, 1875, Mrs. Wallace, standing alone, proposed the first resolution asking that women be allowed to vote on the temperance issue. Her resolution was adopted almost unanimously by the assembly.

Resolved, Finally that whereas women are the greatest sufferers from the liquor traffic, and realizing that it is to be ultimately suppressed by means of the ballot, we, the Christian women of the land, in Convention assembled, do pray Almighty God and all true and good men that this question of the prohibition of the liquor traffic may be submitted to all the adult citizens of this country, irrespective of sex; not as a means of enlarging our rights nor of antagonizing the sexes, but as a means of protecting ourselves, our children and our homes from the ravages of the rum power (9).

Mrs. Wallace was a reluctant activist. Ultimately she was compelled by the teachings of the Lord she knew so well. In speaking of her work, Mrs. Wallace said: ". . . in this sacred cause I have lost sight of all personal considerations (10)."

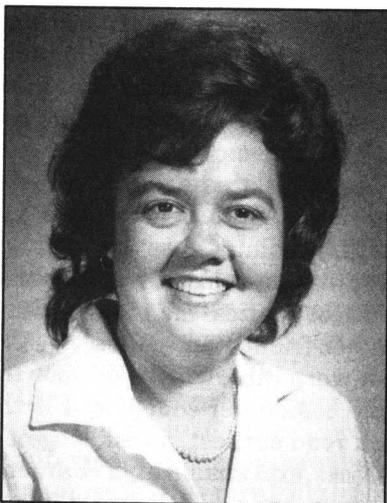
Mrs. Wallace died of a bronchial ailment on March 19, 1901, at the age of 83 at her daughter's home. Her funeral services were held at Central Christian Church where she was the last surviving charter member. Mrs. Wallace's friend Frances Willard summed up her life this way:

Mrs. Wallace has been from the beginning of our work [in the WCTU] Indiana's best beloved and most influential leader. The noblest and best political men in that State are her friends and allies. . . . The well-worn Bible which lies upon the table beside her couch, and is the book read earliest, latest, longest of all books, explains alike her character and her career. Well would it be if all the generous-hearted and liberal-minded women who, in this astonishing age, lead the van in working out the deliverance of their sex from

traditional hindrances to the best development, could sum up their 'views' in words like those of Mrs. Wallace: 'The broader my views grow, and the more knowledge of the philosophy of human life I gain, the stronger is my faith in the Bible (11).'

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Debra B. Hull

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Is the Historical Society
included in your Will?

JANE CAMPBELL MCKEEVER

by John H. Hull*

Most of us think we know the story well. This child of Thomas and Jane Campbell was born in Ireland and emigrated to western Pennsylvania at a relatively young age. Recognizing the need for education on what was then the American frontier, this younger Campbell opened a home school and educated local and family children. Eventually, home schooling gave way to higher education, and this Campbell child founded a private, nonsectarian institution to provide college-level education for students from the United States and Canada. This person guided the educational institution for a quarter century, until it was widely recognized as one of the best of its kind in the country. Indeed, the institution was known for providing graduates who helped found and teach in many other institutions. Finally, not long after the Civil War, this person died and was recognized, among other things, as a pivotal person in the development of Disciples' higher education.

This Campbell child is not Alexander but Jane, whose story is also important in the history of the Restoration movement.

Not much is known of the early life of Jane Campbell, born on June 25, 1800, in Ahorey, Ireland, the fourth of the seven children of Jane and Thomas Campbell to survive infancy. These were times of civil and religious unrest in Ireland. Presbyterians and Catholics briefly united in opposition to English rule, but the Presbyterian church bitterly splintered into a number of clashing sects. Since Thomas was a Presbyterian pastor and schoolteacher, and his family lived near the border of present-day Northern Ireland, the Campbells were often in the midst of both types of unrest. This environment, and her father's twin vocations, must have had a profound effect on Jane during the first several years of her life.(1)

In 1807, for health reasons, Thomas emigrated to America, promising to send for his family if prospects seemed favorable.(2) Within months Thomas had settled in western Pennsylvania near others from his former parish, and had



Jane Campbell McKeever

written to his family asking them to join him. During 1809, doubtless during her family's preparations for the voyage to America, Jane contracted smallpox. At the time of her family's initial departure, Jane "... had just recovered from ... the smallpox which, though it had destroyed the beauty of her complexion, left still a very engaging face, with handsome features and bright, expressive eyes. ..."(3) That 1808 attempted voyage to America ended in shipwreck on the Scottish coast, and Jane and her family did not arrive in America until September, 1809.(4)

The Campbell family first settled in Washington, Pennsylvania, within 20 miles of the Virginia (now West Virginia) border. During their first winter in America, Jane and her older sisters were tutored daily by Alexander; significant portions of that tutoring were devoted to the studies of scripture and of English.(5) It is interesting to note that the earliest complete record of a public speech by Jane is her rendering of Proverbs 31:10-31 at her brother Alexander's wedding in 1811.(6) In this description of a "virtuous woman," we find described many of the talents which characterized Jane's later life: "She riseth while it is yet night, and giveth meat to her household, and a portion to her maidens. ... she perceiveth that her merchandise is good; her candle

goeth not out by night. . . . She stretcheth out her hand to the poor. . . . She openeth her mouth with wisdom; and in her mouth is the law of kindness. . . . Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruits of her hands; and let her own works praise her in the gates.”(7)

In mid-1811, Jane and her family moved from Washington to a small farm nearby. The family appears to have tried its hand at farming, while Thomas remained primarily an itinerant preacher. During this period, Alexander and Thomas Campbell gradually moved away from their Presbyterian roots, and toward “primitive” New Testament Christianity, including believer baptism by immersion, frequent communion, and a rejection of churchwide creeds. Although one source records that Jane was baptized by immersion at the same time as her parents in 1812,(8) the person baptized almost certainly was not Jane but her older sister Dorothea.

Late in 1813, Thomas Campbell moved his family to a farm near Cambridge, Ohio. Once there, he opened an English mercantile academy,(9) in modern terms a trade or business school, although some sources(10) call the school a seminary, the equivalent of a modern high school. Jane was a pupil in the Cambridge academy; perhaps this is where she learned the business and management skills she needed to run her own seminary decades later.

The mercantile academy near Cambridge lasted two years. By 1815, Thomas and his family moved to Pittsburgh, Pennsylvania, where he opened yet another mercantile academy. Within his schools, Thomas Campbell was characterized as maintaining strict discipline and being deeply religious;(11) again, the influence of these traits on young Jane seems evident in her later academic leadership.

Jane moved once again—she averaged a major move every two years from 1808 through 1820—with her family in 1817, this time to Kentucky. Thomas again preached and conducted a seminary. At the age of 17 or 18, Jane got her first formal experience as a teacher, and soon estab-

lished a fine reputation. “Pupils came from great distances to attend the school and Campbell’s eighteen-year-old daughter Jane assisted in the school, soon becoming recognized for her ability as a teacher.”(12) Another source says that not only was Jane “. . . distinguished for her ability as a teacher,” but she helped make “. . . the school quite popular, so that it became highly remunerative.”(13)

Because of his opposition to Kentucky’s pro-slavery laws, Thomas moved his family in 1819—over their objections, since they had been well liked in Kentucky—back to the free state of Pennsylvania. Such was Jane’s popularity as a teacher that when the family left Kentucky, Thomas “. . . was entreated at least to allow his daughter Jane to stay and conduct the seminary. . . .”(14) Back in Pennsylvania, they settled on a farm near West Middletown, less than 10 miles from Alexander’s home in Bethany, Virginia (now West Virginia). Thomas resumed his ministerial work while Jane, at the age of 19, opened a home school in West Middletown. (15)

The early home school Jane conducted was for both girls and boys, and from its first days Jane established a reputation that was to follow her throughout the next 40 years. As a former pupil (male) said, Jane “. . . never used a rod, but governed her pupils by appealing to their manhood and womanhood, impressing on their minds the benefit to be derived from an education.”(16) Two years after opening this school, Jane Campbell married Matthew McKeever of West Middletown.

Very little is known about the next two decades of Jane Campbell McKeever’s life. The McKeever family grew rapidly; by the early 1840s, Jane and Matthew had had nine children, and adopted a dozen or more others.(17) Despite the growing family and the demands put on her by the family wool business, Jane taught during at least some of those years. By 1830, the unnamed home school had become Pleasant Hill Seminary, in all likelihood educating young men and women. Two *Millennial Harbinger* articles from 1939 mention Pleasant Hill Semi-

nary as existing in 1830;(18) the latter article cited states that Jane Campbell McKeever was, with a James Sloan, in charge of that institution.

In 1840, Alexander Campbell founded all-male Bethany College. About two years later, Jane Campbell McKeever's school became Pleasant Hill *Female Seminary*, and a formal curriculum was developed. Jane served as principal of the institution, and was acknowledged as its founder and leader, in a series of *Millennial Harbinger* articles from 1847 through 1857.(19)

It is difficult to overestimate the importance of Jane Campbell McKeever's work with Pleasant Hill Seminary. The school's three-year curriculum included many courses and some texts identical to those of nearby Bethany College. Some "womanly" courses offered at Pleasant Hill Seminary but not at Bethany College—painting, drawing, vocal music, instrumental music—now form part of a typical liberal arts curriculum.(20) Frequently, Bethany College presidents and faculty participated in Pleasant Hill Seminary final examinations; remarks by several of them indicate that the women who received "Mistress of Arts" degrees from the Seminary had obtained educations equal to or better than those they would have received anywhere west of the Alleghenies.(21)

What type of teacher and principal was Jane Campbell McKeever? Jennie Reader Errett (PHS class of 1860), who worked on the *Christian Standard* staff from the time her father founded the *Standard* until her death over 61 years later, said, "There was always time for a quiet talk with the individual pupil; each in turn had a private interview with her upon religion. . . The Bible was a daily study for every one under her roof. . . She insisted upon plainness of attire, cleanliness, sobriety and neatness. . . All [students] were treated alike."(22) In part, an obituary for Jane reads, "Endowed by nature with an indomitable energy, great power of endurance and fine executive ability; and being fully conscious of these powers, she looked for no failure in any enterprise where success was at all pos-

sible. Teaching the young was with her a favorite and delightful occupation. . . . As a governess, her firmness in the execution of law was joined with such suavity of manner in the art of governing that she could indulge a prudent familiarity with her pupils. . . She not only enjoyed the esteem, but also the affection of her pupils; for they felt that with her lips she dispensed knowledge, that the law of kindness was on her tongue."(23)

Not all comments were so positive, however. One student referred to Pleasant Hill Seminary as the "Female Penitentiary" in an autograph book entry,(24) and Jennie Errett says that toward the end of Jane Campbell McKeever's career at Pleasant Hill Seminary, "Girls were a never-ending puzzle to one reared in the old-time seriousness, and there were many mistakes of judgment. But she was honest and good, a true upright and virtuous woman, and wrought a good work."(25) Yet another Seminary graduate, reminiscing 33 years after her graduation, mentioned the fear of being disciplined of some Pleasant Hill students when they ". . . stole in at the awful hour of nine o'clock [p.m.]"(26) Jane Campbell McKeever may have cared deeply for her students, but at times that caring was embedded in a rigid framework of study and discipline.

Somehow, even with all the demands of seminary and family, Jane created more time to pursue her call to teach. Jane's daughter Lorinda McKeever Wilkin recalled that her mother's teaching often ". . . did not end when students and faculty had gone to bed. Jane would [teach] the employed to read and study the scriptures, explaining to them the way of life and Salvation, no one knowing it but those who enjoyed the privilege. This I learned from a letter I received after her death, from one who received her instruction, so self-sacrificing and untiring in her devotion to all classes of people. . . ."(27)

Despite her rigid high standards of behavior and academic excellence, Jane was self-giving and compassionate. For example, daughter Lorinda recorded that one year a typhoid epidemic infected 40

students at Pleasant Hill Seminary. "[Dr. Benis] only lost one; . . . The doctor attributed his great success partially to mother's untiring and tender care over the afflicted ones."(29)

That self-giving and compassion also found expression in Jane's work in the abolitionist movement. John Brown, the abolitionist who led the 1859 attack on Harper's Ferry, was an acquaintance of the McKeevers, since they all were involved in the wool business. Jane Campbell McKeever was described along with her husband as ". . . the rankest kind of an abolitionist and never hesitated to denounce slavery as an abomination."(29) Indeed, a portion of the Pleasant Hill farm was used as a station on the "underground railroad" which conveyed escaping slaves to Canada. Sometimes Seminary students wondered why a big baking one day didn't produce increased rations the next; apparently, only some students knew the extra bread went to feed the escaping slaves. "The enthusiastic abolitionists [the McKeevers] always made the fugitives comfortable, no matter what the cost."(30)

Under Jane's guidance, Pleasant Hill Seminary flourished. The first class of four students graduated in 1847; by the late 1850s, graduating classes averaged about eight. During the Civil War the Seminary reached its zenith, as 19 women graduated in 1865.(31) By 1866, her declining health led Jane Campbell McKeever to turn over full control of the Seminary to her son, Bethany College graduate and Seminary professor Thomas Campbell McKeever. Tragically, he died in late summer 1866 and Jane postponed her retirement to lead Pleasant Hill Seminary for another couple of years. By 1868, Jane finally severed her formal relationship with the Seminary, which graduated its last class of three students in 1869, and closed its doors in the mid-1870s.(32)

A 1916 portrait in the *Christian Standard* included pictures of 17 women "influential in the Restoration Movement."(33) Centered in that portrait is the picture of Jane Campbell McKeever, cited for founding Pleasant Hill Seminary. This first of the Restoration movement female seminaries graduated a total of 165 women across 23 graduating

classes; several hundred others attended at some time during its three decades of existence. Many of those women filled important roles in the Restoration movement as teachers, philanthropists, church leaders, writers and editors. Well into the 20th century these women showed the direct fruits of Jane Campbell McKeever's labor.(34)

After retiring from active service to Pleasant Hill Seminary, Jane lived with her daughter Lorinda McKeever Wilkin in Harrisville, Ohio, within 40 miles of West Middletown. A few letters written by Jane Campbell McKeever between 1867 and 1869 still exist.(25) They give some hints about matters which were of concern to Jane in her final years. Three letters were written to sons on their birthdays; similarities of theme and wording run throughout the three.(26) Sons are reminded that many their ages already have died; that they should be concerned about how they stand with God; that they should study the word of God; that life is short, and one should make a good accounting of the time one is given. By late 20th century standards the letters are unusual, but a passion for duty to God and others, and a compulsion to use time wisely run throughout all three.

Other letters deal less formally with family concerns—activities of family members, a dispute over interpretation of scripture, weddings and funerals of mutual acquaintances.(27) Most letters contain emphasis on the importance of religious study. Six of the total of seven letters mention pain in Jane Campbell McKeever's side or sides; the only letter which does not is a fragment of a longer letter.(38) Evidently this ailment was a nearly constant concern of Jane's during her final years.

One of Jane Campbell McKeever's obituaries provides more information about the last *hour* of her life than we have about any other five *years*. We are told Jane Campbell McKeever ". . . shortly before noon, unassisted, ascended a flight of stairs and entered her room. . . . She observed to her daughter [Lorinda McKeever Wilkin] that she felt like reclining upon the bed; and after repeating several passages of Scripture, in the hear-

ing of those in her room, and just before she reclined, as if suddenly impressed with the presentiment that the hour of her departure had come, she repeated the words, "Blessed are the dead that die in the Lord." And she died, at the age of 71, on December 10, 1871.(39)

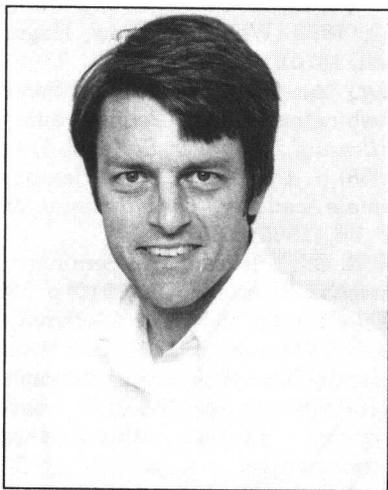
In modern times, especially in our culture, we try to quantify everything. How does one quantify Jane Campbell McKeever's contributions to the Restoration movement? Does one count 165 Pleasant Hill Seminary graduates, hundreds of other children and adults educated, scores of slaves spirited to freedom, thousands of lives touched by the good works of Pleasant Hill Seminary graduates? Perhaps. But when the counting is over, part of Jane Campbell McKeever will be missing. Perhaps Jane Campbell McKeever is best understood in the words from Proverbs she recited at her brother's wedding: "She openeth her mouth with wisdom; and in her mouth is the law of kindness. . . . Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

Endnotes

I would like to thank several people for their help with this work: R. Jeanne Cobb and Marilyn Shaver, Bethany College Library Archives, Bethany, WV; Jane Fulcher, local historian, West Middletown, PA; David I. McWhirter, Disciples of Christ Historical Society, Nashville, TN.

1. Robert Richardson, *Memoirs of Alexander Campbell, Volume I* (Philadelphia: J. B. Lippincott & Co., 1871), pp. 40-46.
2. *Ibid.*, pp. 78-79.
3. *Ibid.*, p. 97.
4. *Ibid.*, p. 204.
5. *Ibid.*, p. 279.
6. *Ibid.*, pp. 363-364.
7. *Ibid.*, p. 364.
8. Wilbur H. Cramblet, *The Christian Church (Disciples of Christ) in West Virginia* (St. Louis: Bethany Press, 1971), p. 21. Other sources, e.g., Richardson, confirm the daughter baptized was Dorothea; I could find no record of Jane's baptism.
9. Alexander Campbell, *Memoirs of Elder Thomas Campbell* (Cincinnati: H. S. Bosworth, 1861), p. 123.
10. Cramblet, p. 25; Richardson, p. 459.
11. Lester G. McAllister, *Thomas Campbell: Man of the Book* (St. Louis: Bethany Press, 1954), p. 175.
12. *Ibid.*, p. 191.
13. Richardson, p. 494.
14. *Ibid.*, pp. 495-496.
15. Phoebe A. Murdock, *Pleasant Hill Seminary* (unpublished manuscript, no date), p. 1., Pleasant Hill Seminary Collection of Mrs. Jane Fulcher, West Middletown, PA (Mrs. Murdock was the mother of Mrs. Fulcher; they are related to the McKeevers, and were and are local historians).
16. Vincent J. Lane, *Remeniscences* [sic] (letter dictated to Annie B. Hull, July 22, 1910), p. 15, Pleasant Hill Seminary Collection, Washington and Jefferson College Library Archives, Washington, PA.
17. Letter from Lorinda McKeever Wilkin to William T. Lindsey (March 15, 1910), Pleasant Hill Seminary Collection, Bethany College Library Archives.
18. "A. C.," "Messrs Fisher and Waller," *The Millennial Harbinger*, 3, (1839) p. 416; "A. C.," "Fisher the Revivalist," *The Millennial Harbinger*, 3, (1839) p. 282. 19. [Circular] "Pleasant Hill Seminary," Series III, Volume IV, (1847) p. 537; "A.C.," "Pleasant Hill Seminary," Series III, Volume V, (1848) p. 479; "A. C.," "Pleasant Hill Female Seminary," Series III, Volume VII, (1850) pp. 474-475; Isaac Errett, "Meeting at West Middletown, Pa., and Pleasant Hill Seminary," Series IV, Volume VI, (1856), p. 177; "A. C.," "Pleasant Hill Female Seminary," Series IV, Volume VI, (1856) p. 539; "R. M.," "Pleasant Hill Female Seminary," Series IV, Volume VII, (1857), p. 658.
20. E.g., *Twenty-third Annual Catalogue of Pleasant Hill Female Seminary 1868-1869* (Wilmington, OH: Garvin & Lowry, 1869), pp. 4, 5, 12, 13; *Catalogue of Bethany College, 1870* (Wheeling: Frew, Hagans, & Hall, 1870), pp.13-20.
21. E.g., "A. C.," "Pleasant Hill Seminary, Washington County, Pennsylvania," *The Millennial Harbinger*, Series V, Volume I, (1858) p. 480; "W. K. P.," "Pleasant Hill Female Academy," *The Millennial Harbinger*, 36, (1865) p.381.
22. "J. R. E.," "Pleasant Hill Seminary," *The Christian Standard*, 46, (1910) p. 1399.
23. "Died", (no author) *The Christian Standard*, 7, (January 5, 1972), p. 5.
24. Entry by Ellen Wolff in an autograph book of Kate Hanan (ca 1865), Pleasant Hill Seminary Collection, Bethany College Library Archives.
25. "J. R. E. ", p. 1399.
26. Josie Galley Brown, "After Thirty-three years," *The Christian-Evangelist*, 37, (July 5, 1900) p. 843.
27. Wilkin.

28. Wilkin.
29. Ernest F. Acheson, "Editorial Correspondence. The Pleasant Hill Seminary—A Noted Educational institution of the Past," *The Washington [PA] Observer*, (no volume listed on the copy consulted), (September 6, 1888) (no page number on the copy consulted), Pleasant Hill Seminary Collection of Mrs. Jane Fulcher, West Middletown.
30. Acheson.
31. *Twenty-third Annual Catalogue of Pleasant Hill Female Seminary 1868-1869*, p. 9.
32. "J. R. E.", p. 1397.
33. (No author), "Women Influential in the Restoration Movement," *The Christian Standard*, 51, (April 8, 1916) p. 1011.
34. I have obtained some information on about 36 Pleasant Hill Seminary graduates, and plan to write a paper about them and their specific contributions to the Restoration movement. If you have information about anyone who attended Pleasant Hill Seminary, please contact me: Box 426, Bethany, WV 26032.
35. The following letters are in the Jane Campbell McKeever Collection of the Disciples of Christ Historical Society, Nashville, TN: To Clarkson and Henry [sons], November 28, 1867 (A); to "Dearly Beloved Son," December, 1867 (B); to A.C. McKeever [son], January 19, 1868 (C); to Mrs. Ami McKeever, February 24, 1868 (D); to "Dearly Beloved Son," June 2, 1868 (E); to "Beloved Son," January 19, 1869 (F); to "Dearly Beloved Son" (no date) (G).
36. *Ibid.*, letters B, C, & F.
37. *Ibid.*, letters A, D, E, & G.
38. *Ibid.*, letter G.
39. "Died".



John H. Hull

*Dr. Hull is Professor of Psychology and Department Head at Bethany College, Bethany, West Virginia.

SIX NEW NAMED FUNDS ESTABLISHED

WILLIAM C. & MARTHA B. BRANAMAN NAMED FUND

The Branamans are life-long residents of Salem, Indiana, where they have been active members of the First Christian Church. Mr. Branaman served until his death as Deacon and Trustee. Mrs. Branaman held many offices in the Christian Women's Fellowship including that of President. She continues to sing in the choir and gives of her time to other church activities as well as reaching out to help members of the church. William Clarence Branaman was a farmer. He operated a farm, taught agriculture in the local high school, and was a leader in the Future Farmers of America Program. He was a graduate of Purdue University with a degree in Agriculture. Martha Branaman excels at being a homemaker. Her home welcomes their two children and six grandchildren as well as her many friends.

CHLOE E. KELLY NAMED FUND

Mrs. Kelly is one of more than twenty ordained persons living at Lenoir Village in Columbia, Missouri. She served the church in an official capacity for a quarter of a century. After her husband's death, Mrs. Kelly served as national supervisor of home evangelism for the United Christian Missionary Society until 1952. At that time she became executive secretary of the Ohio Christian Women's Fellowship, serving for 12 years before moving to Missouri and serving in the same capacity there for four years. Following her retirement from the Christian Women's Fellowship work in Missouri she took a position with Christian College, Columbia, Missouri. An alumni of Phillips University and Kansas State Teachers College, she takes pride in being a fifth generation Disciple. Chloe Kelly is a musician and enjoys sharing her music at Lenoir or wherever she is called upon to do so.

FORREST H. KIRKPATRICK NAMED FUND

Dr. Kirkpatrick is a retired Director and Vice President of Wheeling-Pittsburgh Steel Corporation. He is also Dean and Professor Emeritus of Bethany College, Bethany, West Virginia, and was named Distinguished Professor by the Board of Trustees in 1987. He served as a consultant at various times to the U. S. Department of State, War Manpower Commission, U. S. Department of Labor and the U. S. Post Office Department. Dr. Kirkpatrick has a long tenure on the Board of Governors of West Virginia University and was elected to the Order of Vandalia at the University in 1985. His church membership has been at the Bethany Memorial Church, Bethany, West Virginia, since 1925 where he is currently Elder Emeritus and a longtime trustee. The Forrest H. Kirkpatrick Endowment Fund for Lectureship and Research at the Historical Society has recently been established by Dr. Kirkpatrick.

NORMAN & MAY F. REED NAMED FUND

Dr. and Mrs. Norman (May) Reed moved to Nashville, Tennessee from Indianapolis, Indiana in 1981 where they were members of Light of the World Christian Church. Norman is Pastor of Alameda Christian Church here in Nashville. He is a 1964 Pharmacy graduate of Purdue University in West Lafayette, Indiana and a 1980 graduate of Christian Theological Seminary in Indianapolis. Norman is Treasurer of the Greenwood Cemetery in Nashville and serves on the Board of the National Christian Missionary Convention/National Convocation. May has been a member of the Disciples of Christ Historical Society staff since May 9, 1983. She is Assistant to the Director of Library and Archives, David I. McWhirter. God has blessed May with an unusual singing ability and she shares her gift freely within the region and throughout the Church.

RUBY GANTT STALCUP NAMED FUND

Mrs. Stalcup was a life-long member of the Churches of Christ; she was baptized in her early teens. She and her husband, Herbert I. Stalcup, were very active in the Oak Cliff Church of Christ from 1935 to 1950. Mr. and Mrs. Stalcup were the parents of four sons and one daughter. All of their children were reared in and were or are active in the Churches of Christ. The one exception is her son Joe A. Stalcup who was ordained in the Oak Cliff Church of Christ and subsequently had his ministerial standing recognized by the Southwest Region of the Christian Church (Disciples of Christ) in 1976. At the time of her death in 1957, Mrs. Stalcup was a member of the Sunset Church of Christ in Dallas. This Named Fund was established by Mrs. Stalcup's son, Joe, and his wife Nancy.

BURTON B. THURSTON, SR. NAMED FUND

A churchman and educator, Dr. Thurston served as minister, missionary, educator and consultant on the Middle East. A native of Jefferson, Oregon, Thurston held degrees from Northwest Christian College, Transylvania University, Butler University and had an earned Doctorate from Harvard University. He pastored congregations in Oregon, Washington, Illinois, Indiana, Kentucky, Massachusetts, Pennsylvania and West Virginia. After serving as President of Manhattan Christian College, Manhattan, Kansas, he chaired the Department of Religious Studies and was chaplain to the American University of Beirut, Lebanon from 1958-70. In 1970 Thurston began serving as Professor of Middle Eastern Studies at Bethany College, Bethany, West Virginia, and in 1983 became Director of the Institute for the Study of Christian Origins in Tuebingen, Germany. Dr. Thurston died in 1991. This Named Fund was established by friends of Dr. Thurston.

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DR. ANTHONY DUNNAVANT TO LECTURE AT SEMINAR FOR CONGREGATIONAL HISTORIANS OCTOBER 22-26, 1992

The 1992 seminar will be the third seminar held at the Disciples of Christ Historical Society in Nashville. The primary schedule will consist of a historical lecture to begin the day, followed by two workshop tracks. The program will also provide ample time for personal research and study.

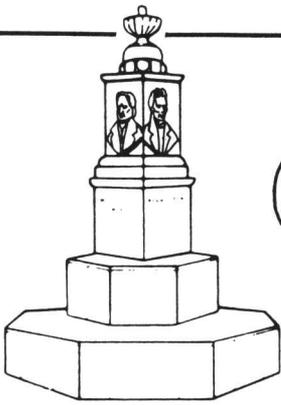
Dr. Dunnavant received his Ph.D. degree in the area of church history from Vanderbilt University where the research was conducted largely at the Historical Society. Presently he is Associate Professor of Church History at Lexington Theological Seminary, Lexington, Kentucky. The titles for Dr. Dunnavant's lectures are:

A Christian View of History
Congregations in Context: American Christianity
Congregations in Context: The Stone-Campbell Heritage
Images and Approaches for Congregational History

Participants in the workshop will be able to choose between two tracks for workshop sessions. Track I is for congregational historians interested in gaining knowledge of the methods of preserving local records. It will be led by David McWhirter, Director of Library and Archives at the Historical Society. Track II is for those interested in helping their congregation celebrate a special anniversary or to prepare a congregational history. It will be led by James Seale, President of the Society. There will be one session open to all persons interested in the process of getting a congregational history printed. The seminar will be limited to 50 persons.

Registration fee for the seminar is \$125 for non-members of the Historical Society and \$110 for members. A \$25 reservation fee will hold a place for you in the conference. The balance of the registration fee will be due by September 1, 1992. Refunds are not available after that date.

Room and board are arranged at the Scarritt-Bennett Center directly across the street from the Historical Society. All rooms are single with a connecting bath between each two rooms. The cost is \$200 per person for room and meals. If local housing is not needed but some meals with the group are desired an appropriate reduction will be made. A \$40 reservation fee will hold a room for you.



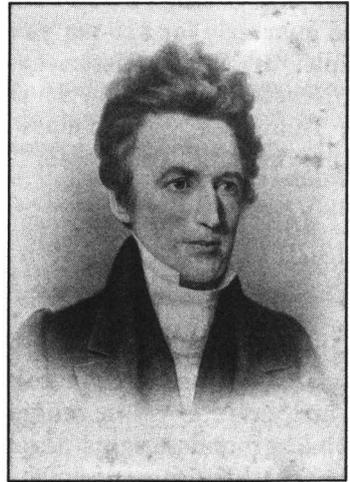
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DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer, 1992, Vol. 52, No. 2

Alexander Campbell Among Giants of History

by *Thomas C. Campbell*



Alexander Campbell (1788 - 1866) is known "as a Man of Action", as a preacher, reformer, publisher, educator, debater, and politician.¹ The focus of this paper is directed toward one specific activity, that being one of the 96 members of the Virginia Constitutional Convention of 1829 - 1830.

A bill was passed by the Virginia Legislature to rewrite the Constitution of 1776. An election followed to determine "the sense of voters on the call of a Convention" with 21,896 approving the call and 16,646 opposed. Consideration began immediately to determine those best qualified to serve. No restrictions were placed on the right of selection such as the office held. Many references have been made to the group who were chosen, among them an "assembly of men . . . which has scarcely ever been surpassed in the United States." Another was that they were "equal to the celebrated Convention, which had met in Virginia in the year 1788, to pass the Federal Constitution." Several were most respected "for their wisdom and their eloquence."²

The existing Constitution had been adopted by unanimous vote on June 12, 1776. Patrick Henry was the first Governor and Thomas Jefferson the second. Jefferson had been critical of certain features of that Constitution, features that were also of concern to James Madison and later to Alexander Campbell. To vote in Virginia, a man must own 25 acres of land, excluding thousands from exercising what many considered an inalienable right. Representation in the state House of Delegates was by County and district in the Senate. This arrangement accorded the eastern or Tidewater region greater representation in the General Assembly than warranted by the numbers of their residents.

The Convention met on Monday, October 5, 1829 in the Assembly room of the House of Delegates in the Capitol and continued in session through Friday, January 15, 1830.



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DISCIPLES OF CHRIST HISTORICAL SOCIETY

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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."

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ROOTS AND MEMORY PROVIDE A FOUNDATION

We have all watched with interest, concern and some sense of joy as we have realized the change the leaders in the Soviet Union have taken toward religion. Then came the breakup of the Soviet Union. In all of this one historian, Wallace Daniel of Baylor University, wrote "The Soviet's interest in religion is, in part, an attempt to recover the nation's memory, to reclaim a heritage in which the church played a central but now forgotten role." (*The Christian Century*, 1/29/92, 98)

The people in so many of our congregations in the Campbell-Stone Movement today have no religious memory to reclaim. Yet they cry out for and long for the meaning of life and the roots of meaningful life which are found in religious heritage. The Historical Society is in the process of publishing a book on Barton W. Stone and Cane Ridge. I have been proofreading the manuscript and I am strangely warmed and deeply moved by what I am learning either again or for the first time about what an important part Stone and the Cane Ridge congregation played in enabling us to be the church we are today.

Unity, freedom, reformation, restoration, the priesthood of all believers, no creed but Christ, the Bible as our guide in life -- all of these had religious roots in the growth of the Stone-Campbell Movement in Kentucky and in Virginia.

There is so much for us to learn from our forefathers in the faith going back 100 or more generations. I am grateful that the history of the Campbell-Stone Movement of the last eight generations is preserved in the library and archives of the Historical Society. A professor from Japan's Sophia University, Motoko Tsuchida, recently spent two weeks at the Historical Society doing basic research on an American missionary who had played a vital role in the establishment of Christianity in Japan. This was the only place she could recover the information which she wanted.

In today's world when so many people come to our congregations without background or understanding of the church, we should be making special effort to teach it, share it, live by it. Your historical society stands ready to help you do this.

James M. Seale, President

These 96 men are referred to by the Historian Virginius Dabney as the "last gathering of the giants."³ For giants they were. There were former Presidents James Madison and James Monroe and former Chief Justice John Marshall. There were survivors of the Revolutionary era but, in addition, were the current and former governors and members of the U. S. House and Senate. There was John Tyler who later became the tenth President of the United States.

At the first meeting on October 5, James Madison nominated James Monroe to be the Convention President. Who could have ever suggested a more appropriate leader? Madison and Marshall accompanied Monroe to the Chair. Even for that early period, that had to be an awesome experience. The Virginia Historical Society in 1957 acquired a panel painting of the Convention members by the famous painter, George Catlin.⁴

The role played by Alexander Campbell among these giants is difficult to assess in a precise manner. He was 41 years old, two years older than John Tyler who later became President Tyler. Madison was 78. The biographical sketches by Pulliam indicate that almost all of the members were native Virginians who were lawyers and statesmen of considerable distinction. Several added to their distinction in years that followed. Typically, they had been educated at William and Mary and Princeton. Campbell seems to have been the only one born in another country and was educated at the University of Glasgow. He was the only clergyman.⁵

There can be no question that Campbell was regarded by his fellow members to be a person of considerable stature. He addressed the Convention on more than a dozen occasions. He was a member of the Committee on the Judiciary Department that naturally was chaired by John Marshall. Pulliam lists him among about 30 of "the most notable and distinguished members."⁶ Hugh Blair Grigsby, a member from Norfolk who later became the Chronicler of the Convention, Chancellor of the College of William and Mary, and President of the Virginia Historical Society, referred to him in his handwritten notes of Convention Proceedings as "Campbell the preacher."⁷ That reference was not new to him as some had called him Bishop and

other terms frequently associated with the Clergy. It does, however, recognize him as a prominent clergyman and influential orator and debater.

The Convention "elected no special chaplain." A motion was made to do so but was not approved. A substitute motion was offered "that the President of the Convention be requested to present to the clergy . . . in Richmond an invitation to serve in rotation as Chaplains to the House." Records show that the sessions were opened with prayer, and that "ministers of all denominations officiated."⁸ Campbell appears to have been treated as a regular member of the Convention, not as one of the rotating clergymen.

Question did arise, however, whether members of the clergy should participate in organizations of this nature and specifically as members of the State Legislature. There were indications that "Campbell wanted to act as a Christian rather than a politician." Samuel Sprigg, his principal opponent in the election for membership at the Convention questioned the fitness of persons in the ministerial profession. Campbell was present at that meeting and responded with his characteristic oratorical skill ending his remarks by recalling a picture he had once seen showing a king saying "I reign for all," a bishop who said "I pray for all" and a soldier reminding them that "I fight for all."⁹ Not surprisingly, Campbell was elected to be a member from Brooke County, now West Virginia, the county Bethany College is located in.

An interesting debate did occur on November 25, 1829 when a resolution was introduced and later amended that would have prevented the "election of ministers to legislative bodies." Interestingly, this provision was opposed by Philip Doddridge, Campbell's fellow member from Brooke County and by John Randolph who opposed Campbell and Doddridge on much more substantive matters. Randolph said:

This is a most unlooked-for proposition. There is not one single article of my political creed, about which I have not a greater disposition to doubt, than of the propriety of excluding a class of men, dedicated to the office of religion, from the possession of political power.¹⁰

A substantial majority of the members clearly favored leaving the determina-

tion of representatives to the voters rather than ruling out certain professional or other groups of members by legislative action.

McAllister and Tucker note that Campbell's fame "grew greatly as a delegate" to the Convention.¹¹ That was a time of great activity by him and by his father, Thomas Campbell. McAllister found that 1829 was the year that six volumes of *The Christian Baptist* were completed and a time of "increasing separation of the Disciples from the Baptists." His famous debate with Robert Owen was in Cincinnati in October of 1829. On July 5, 1830, he addressed "more than 120 members of the Church of Christ in Pittsburgh" in honor of "The nation's civil government."¹²

It was 1833 (October 25) when Alexander Campbell preached at "Old Sycamore" Church in Richmond. His father preached the next day and he again on the third day which was Sunday. Most of the Christian Church preachers from the counties near Richmond were present.¹³ The Old Sycamore congregation became the Seventh Street Christian Church in 1872. Several prominent Disciples ministers have served that congregation, among the more recent ones—Frederick W. Burnham, Curtis Jones, Wayne Bell and Lester McAllister and Dale Fiers as interim ministers.

Within a few years following 1830, both of the Campbells were active and influential in organizing new congregations in Tidewater Virginia. Available records, however, indicated that he devoted full time to Convention business during the entire session of October 5, 1829 through January 15, 1830. Williams found that by 1833 he was planning a preaching tour in eastern Virginia and invited "promising young ministers to accompany him on such tours and to share in the preaching"¹⁴ Clemmitt refers to Old Sycamore as "our first full-fledged Church of Christ in Virginia" and that being a member of the Convention enlarged Campbell's public image. He was so highly regarded by his fellow Convention members that "he was invited to deliver a special address to the Convention" and was able "to express his religious views."¹⁵

The activities in Richmond and in the Tidewater region of Virginia deserve special note because of the wide division in the vote on ratification of the new Constitution. Early records indicate that he visited

Mangohick (King William County) in June 1832. On his way to "The General Meeting in Richmond in 1833," he met with the emerging congregations at Rappahannock (Essex County) and Smyrna (King and Queen County) but, was unable to visit the congregation at Mangohick which later became the Corinth Christian Church because of a severe rain storm. A note of interest at that congregation is that among "The First Officers on Record" were Achilles and Robert Campbell who were not related to Alexander.¹⁶ The principal issues that led to calling for a constitutional convention were the right of suffrage and the basis of representation in the General Assembly. The counties that later separated from Virginia to form the State of West Virginia were known as the Trans-Allegheny District. Those and the ones further east but west of the Blue Ridge Mountains were the Valley District. Both districts advocated significant Constitutional changes. The Middle and Tidewater districts to the east were interested primarily in protecting their position that was being eroded by the two western districts with rapid population growth. Also, the slow growing districts in the east were where most of the large slave holders resided. The slavery issue, however, was less directly debated than were the basis of representation in the state legislature and the right to vote.

Freeing of the slaves had been on the conscience of many thoughtful people for years, as was noted frequently in the Convention proceedings. Madison and Monroe were well aware of the views of Thomas Jefferson. But many of the members, though deeply troubled, found some basis on which to justify slavery, at least at that point in history. This appears to have been the case with John Marshall who showed "an aversion to the slave trade" but regarded "slaves as property" that have "feelings which cannot be entirely disregarded." Marshall's general conclusion, however, was that the "natural property right and the statute supporting slavery . . . outweighed a right of liberty for blacks unsupported by the community."¹⁷ James Monroe in one of his remarks as the Convention President stated that: "I consider the question of slavery as one of the most important that can come before this body."¹⁸ Debate on slavery and how their numbers should affect the voting

rights became fierce at times. One member quoted another as having said that "a slave in Virginia has no civil rights—that he was property—mere property". Yet, to "murder a slave, death is the punishment" and that no one ever heard of "death for murdering a cow."¹⁹

Alexander Campbell addressed the Convention on several occasions in which he stressed the "doctrine of a majority." On October 24, 1829, he introduced a resolution: "That all persons now by law possessed of the right of suffrage, have sufficient evidence of permanent common interest with, and attachment to, the community, and have the right to vote." He recalled, however, that "he was in a considerable minority in the Judicial Committee on the propositions that were adopted."²⁰

Differences between western and eastern counties became quite distinct before the decision to call a convention was reached. This is stated rather clearly in a letter of February 9, 1829 from a Norfolk citizen to Hugh Blair Grigsby, who became a member and later the principal historian of the Convention. The letter included the following:

I know of no other state in which this estrangement exists, and I can only attribute it to our geographical position, which imposes an insurmountable barrier to commercial and social intercourse. An early communication by means of road and water conveyances would soon unite the remote parts of the state and cement the bond of our political union. At present, we are better acquainted with the Yankees than we are with our Western brethren and they with the Pennsylvanians and Marylanders than with us.²¹

Similarly views were expressed in the course of the debates, with a feeling of regret and some measure of frustration. Fear that no common agreement could be reached and that the Convention would adjourn in open disagreement caused James Madison to deliver a special address on December 2, 1829. He warned his fellow members that:

The Convention is arrived at a point where we must agree on some common ground, all sides relaxing their opinions:—not changing—but mutu-

ally surrendering a part of them. In framing a constitution, great difficulties are necessarily to be overcome: and nothing can overcome them but a spirit of compromise. Other nations are surprised at nothing so much as our having been able to form constitutions in the Country. Even the union of so many harmonious establishments of a common government over them all, a miracle.²²

No living person could have been more impressive. He was recalling his experiences with others such as John Adams, Benjamin Franklin, and Thomas Jefferson, as well as with Patrick Henry, Richard Henry Lee, and George Mason. Grigsby from his handwritten manuscript referred to the "panorama that was moving before us. Jefferson was not present, there was Madison."²³ Of the many votes during the convention sessions, those of Madison, Monroe, and Marshall were nearly always recorded individually.

Another discouraging event was the resignation of James Monroe as the Convention President. This was because of the critical state of his health. His resignation letter was read on Saturday, December 12, 1829, the opening statement being:

My disposition rendering it impossible for me to perform my duties, either as presiding officer or as a member of the Convention . . .

In separating myself from the Convention, I cannot refrain from the expression of ardent and anxious hopes, that the results of its deliberations may correspond with the expectations so fondly cherished before its sessions commenced, and that a Constitution will be framed that will secure the rights and protect the interests of all.²⁴

Fear that the Convention would abort was deep and chilling. There were people of goodwill who had both views and interests that differed. Yet, they were painfully aware that progress toward successful government in this emerging republic continued to be under scrutiny in the new nation and abroad, as well. The Convention was a real test, and failure to reach common agreement under which all could live and prosper would have grave consequences. This, at least to some degree, illustrates how Alexander Campbell who disagreed so se-

verely with members from eastern counties could leave the Convention feeling great disappointment in its recommendations in January 1830 and proceed with his preaching and organizing of new congregations in Richmond and several eastern counties. McAllister and Tucker observed that throughout the controversy, he "tried mightily to act as a moderate and judicious leader" and to "preserve unity of spirit among Christians of the South and of the North." On this topic, they conclude that "the welfare and unity of Disciples were more important to Campbell than either the amelioration or eradication of slavery."²⁵

The spirit of goodwill and compromise did not mean that members lessened their eloquence in expressing their views. Campbell spoke to the Convention on several occasions. Some were procedural in nature but others were delivered with all of his analytical and oratorical skills. The most forceful leader of the western counties was Philip Doddridge, who was 16 years senior to Campbell, but was also from Brooke County, the one in which he was born. Pulliam in his biography of the Members, lists Doddridge as a lawyer, statesman, member of the Virginia Legislature from 1815-20 and 1828-29 and member of the U. S. Congress 1829 until his death in 1832. He was a powerful debater.

Doddridge and Campbell opposed ratification of the final document approved by the Convention on January 15, 1830, by vote of 55 to 40. An editorial in *The Lynchburg Virginian* of February 22, 1830 raised the question whether "it would not be better for all if Virginia can be prevailed upon to cede the counties of Brooke, Ohio, Preston, Monongalia, and parts of Harrison and Wood, to some other state, which would not treat them, as Virginia has heretofore done 'as bastards and not as sons.'" But the editorial also expressed the hope that upon further "reflection and a candid comparison . . . (they) will terminate their spirit of dissatisfaction."²⁶

When the vote on the Convention recommendations was completed, the Trans-Allegheny counties had shown overwhelming opposition to ratification of the new Constitution. During the debates, several members from the Valley and Middle Counties were sympathetic to views expressed by Campbell, Doddridge, and others from the West. But in the final vote of

Convention members and the voters on their recommendation, the Valley and Middle Counties followed the leadership of those of the Tidewater region. The following is a recapitulation of the votes by regions.²⁷

District	For	Against
Trans-Allegheny	2,052	10,947
Valley	3,787	2,162
Middle	11,125	720
Tidewater	6,385	1,044
Total	23,349	14,873

Majority of: 8,476

The vote in Brooke County is an indication of the intense opposition to the new Constitution, which was zero for ratification to 356 against it. Harrison, the largest western county voted nine for and 1,136 against ratification. These numbers are a striking contrast to 211 favoring to 11 opposing this action in Richmond. Although these and other counties differed so severely with Campbell, he was active in the years that followed in the formation of new congregations in the East, and he was so highly regarded as an orator and Christian leader.

The most influential leader of eastern counties was John Randolph of Roanoke who later became a U. S. Senator. Grigsby in his notes on the Convention states that Randolph was "without exception that character that attracts most attention, whose every look and action are followed by the eyes of every observer."²⁸ Dabney says that when word was circulated that Randolph was to reply to an important address, "the galleries were so crowded that even breathing was difficult."²⁸

One who was greatly troubled by the Convention and its results was James Madison. James Monroe, his friend of so many years, had to resign as the Convention President and even as a member. This left a great load upon Madison's shoulders to see that the Convention did not abort and that the final outcome would prove to be a positive force in the future welfare and tranquility of the State and of the new nation. He was fully aware that observers from outside the State were present and showed much interest. Failure of such a project associated so closely with him, Monroe, and Marshall could have grave consequences on the world attitude of free people to govern themselves. The position advanced by western leaders had much

merit and had been presented with such logic and eloquence at a time when oratory was of great importance. Moorhouse found that Campbell, though unsuccessful in obtaining what he was convinced was reasonable and just, nevertheless, won "accolades from James Madison, who had often differed with him in debates." On his way home to Montpelier he was quoted as having said that "the greatest man was Alexander Campbell, of Brooke County" who had mastered "the great questions" and demonstrated such great "skill in debate" and was a "constant surprise."³⁰ At that time, Madison had no peer in America, meaning his were views from the greatest of all.

Little room can be found for doubt that Campbell was an influential member both in terms of his performance and respect commanded and of the views he advanced. To view the loss in their efforts to enact constitutional provisions more favorable to western counties as a personal failure of Campbell or other members would be a serious error in judgment. Economic, political, and social factors associated with the well-established eastern and middle counties were too powerful to be overcome even when met with unassailable logic and principles of justice. Addresses by prominent members tended to be long, with the result that an analyst might emphasize a particular issue more than was intended by the speaker at the time of delivery. In spite of the everpresent need for caution, some of Campbell's statements were remarkable for a person of his day and prove that, in several respects, he had a first-rate mind. One of these is from an address of October 26, 1829:

Resolved, that in all pecuniary contributions to the public service, regards should be had to the ability of individuals to contribute; and as this ability to pay, from disparity of fortune, is unequal, it would be unjust and oppressive to require each citizen to pay an equal amount of public taxes.³¹

This statement closely resembles what can be found in any current economics book on public finance, typically stated that: "Most people view an equitable tax system as being based on people's ability to pay taxes."³²

Another on November 19, 1829 that indicates such deep feeling and clarity of

thought was a reply to John Randolph who had referred to the convention participants as "great men, which the present system in Virginia has produced." Campbell replied:

We doubt it not, Sir, I have lived in a country in which there were many great men: very learned and very powerful men. But how were they created, Sir? For one noble Lord, there were ten thousand ignoble paupers, and for one great scholar, there were ten thousand ignoramuses. That is the secret, Sir. I never wish to see this mode of making great men introduced into this Commonwealth.³³

The Convention and its final outcome had a great impact upon Madison. McCoy suggests that "privately he made it quite clear that he was disappointed that the Convention had not gone further than it had in extending the suffrage to non-freeholders." Some of his biographers have referred to a "disillusionment by his experience at the Convention."³⁴

After returning to his home, Madison wrote to Marquis de Lafayette about the extraordinarily complex issues and views and the difficulties in reaching "even a fragile consensus." But he did stress the "new evidence of the capacity of men for selfgovernment". He was impressed by the "great talents in discussions" offered by the "elite of the community". McCoy, however, concludes that the Convention, "we might say, pushed Madison steadily toward the brink of self-delusion, if not despair. The dilemma of slavery undid him."³⁵

In conclusion, the resolve of the eastern representatives prevailed, but the logic and justice of the cause were on the side of Campbell and others from the West. One might speculate about what the history of Virginia and of the nation might have been had the East not been so uncompromising. But no creditable answer is available. The issues were grave indeed, and talents of the participants have hardly been matched or even closely approached since. But survival of republican government, the ability of men to govern themselves was at stake. The greatness of the times was shown by Campbell, John Randolph, John Tyler and other in the years that followed. For the Convention, he had performed his role wisely and well, not in a flamboyant manner as Madison observed earlier with Patrick Henry, George Mason, and Richard

Henry Lee. Campbell's logic, his temperament, and the moral rightness of his cause were a pleasant surprise to those who had not known him well. His total performance and contribution have meant much in man's progress toward the most basic of human rights.

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Thomas Campbell is a Professor at Virginia Commonwealth University, Richmond, Virginia.

Word has just been received of the death of A. T. DeGroot on May 18, 1992, in Rowlett, Texas. He was a Charter Member of the Disciples of Christ Historical Society.

CLOYD GOODNIGHT

*He gave the college new
vitality and academic
respectability.*

by Forrest H. Kirkpatrick



The ninth president of Bethany College—Cloyd Goodnight—took over his official responsibilities on July 17, 1919, when the college had serious and unusual problems. At the close of the academic year of 1918-19, most of the students were on strike against the administration because of a possible military training requirement for men, some of the faculty had left because of turmoil and uncertainty, two alumni groups had taken a strong negative stance, and the college was about to be considered for accreditation review.

Goodnight was a 38-year-old minister with no experience in college administration but with a deep concern for the college and what it should be. Within a few months he demonstrated that he was equal to the assignment and during his twelve-year tenure he earned the respect and admiration of students, alumni and the larger academic community.

As soon as he arrived on campus, he wrote personal letters to all of the students who had left the college during the academic years of 1918-19 and had personal interviews with many. He urged them to forget about the strike and return to complete their college work. Many responded and new students came too. The enrollment during his first year was 263 and there was every indication that the college was in good hands and moving forward.

Goodnight's compelling concern was to make the college academically respectable hence he proceeded to push toward appropriate accreditation. This meant faculty salaries had to be improved and it called for recruitment of faculty members with top level academic credentials. He insisted that faculty members continue

graduate study toward higher degrees. In due time he did away with all preparatory level work and he was able to have the local community establish a high school.

One of the first major physical improvements was the building of a new reservoir for the college and town water supply. Next came arrangements for the town to have natural gas and then came more paved streets, street lighting, and sidewalks. Goodnight pressed the county and state school authorities to make provision for better qualified teachers and educational equipment in the local schools.

At the college he proceeded to rebuild Commencement Hall which had been neglected since its temporary use as a men's dormitory. By 1924 the Hall provided a large auditorium suitable for convocations, concerts and theatricals with the first floor given over to modern classrooms and state of the art laboratories for the Physics Department. Walks and roadways on the campus were rebuilt and over the years several hundred trees were planted in the Parkinson Place and on campus.

The new Phillips Hall was the outstanding addition to the college facilities during the Goodnight years. It was a completely new building, at the same time it incorporated the major part of what was the original Phillips Hall built in the 1890's. In 1931 it was hailed as the most beautiful and complete college residence hall for women in the country. The individual rooms were tastefully furnished, the first floor was set aside for a beautiful dining room with modern kitchen and storage facilities, and the main floor was given over to a magnificent drawing room and reception area.

The over all cost of the building was covered by contributions and pledges from alumni and friends of the college. A financial campaign under the banner of the Bethany College Crusade was undertaken to pay for Phillips Hall and other major campus facilities. It was only partially successful because of the Stock Market Crash of 1929 followed by the Great Depression. Members of the T. W. Phillips Family from New Castle, Pennsylvania, and the Irvin family of Big Run, Pennsylvania, were large contributors. Nearly every member of the faculty and staff participated but the Crusade did not meet the goals.

Early in his administration Goodnight was able to get a major grant from the General Education Board in New York, to add to a substantial gift to the endowment from Mark M. Cochran, chairman of the Executive Committee of the Board of Trustees. Other gifts from alumni and friends were added to the endowment from time to time.

During the Goodnight years the fundamental purposes of the college were examined and restated. The three terms of the college year were early replaced by the two-semester plan. Majors and minors were introduced, upper division and lower division course levels were established so as Goodnight put it "a student could not have two or three sophomore years in succession". The new pattern was intended to center on advanced work in the senior year with more self-direction and independent study.

In due time a comprehensive student counseling and guidance program was established and implemented. A student assessment program—with help from the Carnegie Foundation for the Advancement of Teaching—was set up in 1931. The emphasis on having each student follow a major subject to the level of considerable competence soon led to the decision to require a comprehensive examination in the major before graduation. Under the stimulation of specialists who were brought on campus, the whole faculty became a lively academic community.

The first ten years of Goodnight's administration significantly marked the real turn around for the college in terms of public recognition as a first class liberal arts college. The North Central Association of Colleges and Universities gave its

approval as did the Association of American Universities and the American Association of University Women. Goodnight was determined to have Bethany rank with the best of the small liberal arts colleges and at one point Dr. W. S. Learned of the Carnegie Foundation designated Bethany as "a small college of distinction."

In 1926 the non-profit College Board introduced the Scholastic Aptitude Test merely as a supplementary second to be used as an admission and counseling tool. Over some objections by trustees and faculty Goodnight started using the S.A.T. tests at Bethany in 1928—the first college in the state to move in that direction. Enrollment was between 300 and 350 most of his later years and at that time this was considered an efficient pattern. There were always more men than women in the student body.

During the years of his tenure Goodnight spoke in chapel once a week. He used these occasions to discuss international issues, educational problems, moral and ethical values, his aspirations for the college, and various subjects often related to higher education and religion. He kept pushing faculty and students to move against narrow cultural and intellectual life patterns. These homilies were always well prepared and were limited to ten or fifteen minutes. During some years he taught at least one course in the religion or philosophy departments.

Goodnight was highly respected by students and alumni but he made no effort to be a popular person. He insisted that good manners and good morals should be a part of the community life. He protected faculty and students in the area of free speech and free inquiry. One national sorority (Kappa Delta) and one national fraternity (Phi Kappa Tau) established chapters during the Goodnight years. He was a strong voice in the state in behalf of education and good government.

Goodnight was born in Michigantown, Indiana, on December 2, 1881. He went to Butler College in Indianapolis to prepare for the Christian ministry. He graduated with a B.A. degree on 1906 and then stayed on to earn an M.A. degree in 1907. A few years later he did additional graduate study at the University of Chicago.

From 1907 to 1909, he served as minister at the Christian Church in Danville,

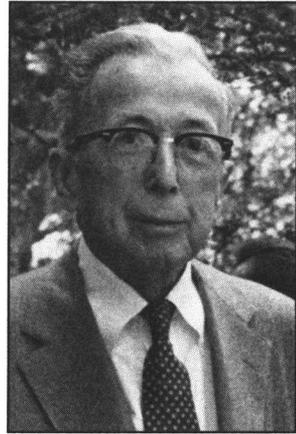
Indiana, and then from 1910 to 1913 at Shelbyville, Indiana. He left Indiana in 1913 to become minister at the First Christian Church in Uniontown, Pennsylvania. In 1907 he married Anna Hussey of Carmel, Indiana. They had two children, John Thomas and Ida Frances.

Goodnight was interested in the history of the Campbells and their associates and at the time of his death he was finishing research on the life of Robert Richardson. His notes and the early draft of some of the chapters were turned over to Dr. Dwight E. Stevenson who completed the work and published *Home to Bethpage* a definitive study of Richardson and his association with the college and with the Campbells. He also wrote a monograph on "A Century of Achievement" and some articles for church papers.

Goodnight served two terms as president of the Board of Higher Education of the Christian Church, one term as vice president of the International Convention of the Church, and in several instances he responded to calls from the state government for special assignments. He was awarded honorary degrees by the University of Pittsburgh (D.D.) and by Butler University (LL.D.). In 1925 Governor Homer A. Holt designated him as a "young and positive" blessing to the State of West Virginia.

The Great Depression of 1930 to 1939 with all of the painful problems which affected the college resources and in turn the faculty and students was a heavy burden during the last two or three years of his administration. He died as a result of a heart attack on October 15, 1932 shortly after he returned from a business trip to Indianapolis. His funeral, held in the Bethany Memorial Church, brought nearly one thousand people from all over the country. Honor students from the senior class served as pallbearers. Interment was in the Campbell Cemetery.

During the rest of the academic year of 1932-33 the administration of the college was under a committee of three trustees (Wilkin, McMullen and Wright) and three members of the faculty (Cramblet, Kirkpatrick and Woolery). Dr. Joseph A. Serena was president during the academic year of 1933-34.



Dr. Forrest H. Kirkpatrick is Dean and Professor Emeritus of Bethany College, Bethany, West Virginia. He lives in Wheeling, West Virginia.

NEW MEMBERSHIPS AS OF MARCH 31, 1992

REGULAR

Robert H. Brandon; New Orleans, LA
 Floyd E. Clark; Creswell, NC
 G. Curtis Jones, Jr.; Vienna, VA
 Erma Jean Loveland; Abilene, TX
 E. Warren Maddox; Memphis, TN
 Noel Mix; Citrus Heights, CA
 Effie Mozelle Smith; Jefferson City, MO
 Richard P. Walters; Johnston, IA
 Jacqueline Wright; Springfield, IL

OVERSEAS

Motoko Tsuchida; Japan

PARTICIPATING

Edward F. Coffman, Jr.; Russellville, KY

SUSTAINING

Thomas E. Mountjoy; Jefferson, OH
 Martha A. Williams; Oakland, CA

FROM STUDENT TO REGULAR

David Grousnick; Eldon, MO
 Mark Smith; Nashville, TN

FROM REGULAR TO PARTICIPATING

Thomas F. Foust; Anderson, IN

FROM REGULAR TO SUSTAINING

C. Duane Swihart; Arlington, VA

HIRAM COLLEGE AND THE 1906 OLYMPICS

by Howard E. Short

1936 - Twenty-two nations competed in the first basketball competition of the Olympics. The U. S. hammered Canada 19-8 to capture the gold.

St. Louis Post-Dispatch
December, 1991

The above news item appears regularly through the years, and it was to be expected at this time in any preview of the 1992 Summer Olympics in Barcelona. The basketball writer for the *Post-Dispatch*, Dave Dorr, assures me that this is a fact; basketball became a Olympic sport in 1936.

For half a century, I have thought otherwise. When I became a member of the faculty at Hiram College in 1942, I soon examined the athletic facilities—I am a great sport spectator. As I entered the lobby of the gymnasium, located in the basement of the administration building, my eyes fell immediately upon the trophy case.

Here was a small medal, perhaps two inches in diameter with the inscription:

1904
Universal Exposition
Olympic Champs
St. Louis

The medal had belonged to Lester J. Hurd, who managed the town grocery store at the time. To my regret I never talked with him about the St. Louis games. On February 26, 1943, I conducted the funeral service for Lester and I was never able to find anyone in the village to whom he had talked about the "Olympic Games."

When I decided, a few months ago, to see if the facts could be discovered about this mystery, I enlisted the services of a first-rate historian, Dr. Agnes Monroe Smith, retired professor of history at Youngstown State University, and sometime adjunct professor at Hiram, her alma mater, since retirement. She, in turn, had yeoman service from Joanne Sawyer, Hiram College archivist in the college library. Janet West, secretary to the director of athletics, William Hollinger (a student of mine), helped with the pictures. And Alma Udall Cook furnished some interesting information, especially regarding one of the 1904 team members, B. D. Phillips, whose family was related to Mrs. Cook's family. These friends deserve more than a footnote

in this study so they are placed here in the introduction.

One of the first new items of information that I heard was the fact that there are now TWO OLYMPIC MEDALS in the Hiram College trophy case. The inscription on the second one reads:

OLYMPIC
COLLEGE
Championship
GAMES
ST. LOUIS
1904.

And the "HIP" of championship run up the side of the medal along side the first two words, since there was no room in line three.

The second medal is inscribed on the back to John Line. He was the captain of the 1904 team. It was presented to the college in 1984, either by Mr. Line himself, or by his family. The Fall *Broadcaster*, the college newspaper, carried a short story about the presentation. It is on a black, grosgrain ribbon.

Finally, on the negative side, two encyclopedias and five books on the olympics were checked but not one mentioned any basketball competition in St. Louis in 1904. Two referred to the fact that the big eastern schools like Yale and Harvard sent teams to Paris in 1900 but ignored St. Louis in 1904. Some of the books consider the whole olympic affair in St. Louis in 1904 a "fiasco."

From Hiram College's viewpoint there were Olympic Games in St. Louis in 1904; there was a basketball tournament; Hiram won it! An examination of the college records gives a rather clear picture of the event. It is safe to say, at the outset, that basketball in 1904 did not attract teams from around the world, or for that matter, from around the United States.

The best account, from either side, is in *The '06 Spider Web*, the college annual. It is put out by the Junior class, so the 1906 annual tells the story of the 1904-05 activi-

ties. There is a four-page article by W. H. Harmon titled, "What Happened in St. Louis." Extended quotations from this article give an excellent picture of what the games were like, and who played in them.

Harmon says he came ahead early, to make arrangements. "Mr. H. G. Reynolds was found and engaged to take charge of the squad during the games. All arrangements with the National Committee were left in his hands and he proved worthy of the trust." Right away, we can see that some changes have been made in the way the games are carried out, since 1904.

Hiram got a practice game with the Chicago Centrals. They lost, 8-6 but the game "went far toward restoring whatever confidence in themselves the boys had previously lost."

There were two sets of games in St. Louis, as local historians now state. In fact, some seem to feel that only the other set, not the college games, was important. Harmon says that the Hiram team went to the "Physical Culture Building" (that would be the old gymnasium at Washington University, now incorporated into a modern gym) to watch the deciding game of the A.A.U. Championship series. It was between Buffalo German Y.M.C.A. and the Chicago Centrals, and was won by Buffalo. The game was supposed to be played outside, on what is now Francis Field, but the weather forced them into the gymnasium.

There were three teams in the college tournament: Wheaton, Latter Day Saints University (which I suppose is Brigham Young University now), and Hiram. Hiram played Wheaton first. The bad weather may have forced the A.A.U. teams inside but not the college teams. The field was slippery and puddles were all about the sidelines "but the blazing sun . . . quickly removed this handicap."

No question: Hiram was superior, says Harmon. "Wheaton had the heavier team but when we on the sidelines saw the contrast between the brown clean cut limbs of the Hiram team and the beefy ones from Illinois, we did not feel greatly distressed. The weeks of hard training on the Hiram field had put the boys in fine condition and they looked fit to play the game of their lives, and they did." The first half ended in a tie, 15-15. Harmon says Hiram won by five points but does not give the score.

In the second game, Wheaton defeated L.D.S.U. 40-35. There was an hour's intermission during which the "official photograph" of the Hiram team was taken. Was it "official," just in Hiram's eyes, or in the Olympic Games point-of-view?

Hiram defeated L.D.S.U., and won the tournament, whatever it is called. No score is given in Harmon's account but he says Hiram led throughout the game. He also says, "No noise was permitted from the sidelines . . . and only the fear of threatened banishment from the sidelines prevented our giving expression to our feelings in appropriate yells." Fortunately, several girls from the "Government Indian School, basketball players, were there and they applauded every good play made by the team. "They made admiring remarks about the graceful appearance of the Hiram boys -- especially "Let" and "String," whom they thought were from their own tribe.

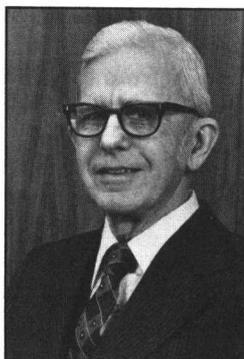
Hiram won! What did they win? There is the official position, namely, that basketball became an Olympic sport in 1936. There is the Hiram position, as shown on the banner behind the team picture, that they won the "Intercollegiate Championship" of the Olympic Games, in St. Louis, in 1904. The college games seem to have been played under the auspices of the officials who ran the rest of the sports events. There is no question that there were two tournaments, and that the games were played by whatever teams chose to come. Hiram had already claimed the Ohio Championship and so they sought greater glory.

In Mr. Harmon's eyes, and for many who have followed him, "An Olympic championship is not won every year and so the value of it is all the more enhanced."

Del Vincent, who was still living in Hiram in our days there, is given credit for raising the money to get the team to St. Louis. It is of interest to Disciples generally, that B. D. Phillips of New Castle, Pennsylvania, was a member of the team. He and his brother, T. W. Phillips, Jr. were both students at Hiram at the time. This is the Phillips Family to whom we are indebted for the Phillips Memorial, the beautiful and functional historical society library building, in Nashville. Erected as a memorial to their father, T. W. Phillips, Jr. began the plans but after he died, B. D. Phillips, the Hiram Olympian, carried the plans to conclusion a quarter of a century ago.

When this study was begun, it was my impression that Hiram College had defeated Yale University at the 1904 Games. As stated earlier, Yale ignored the games. But Hiram had played Yale, already. On January 5, 1901, Yale defeated Hiram at Gray's Armory, in Cleveland. Not satisfied, Hiram lured Yale back to their home floor on April 4, the same year and defeated them, 24-21.

The 1904-05 schedule included wins over Syracuse and Western Reserve, and losses to the University of West Virginia, Indiana University and Ohio State. The scores were low in those days, but the fun was the same as today. Whatever Hiram won at St. Louis, they deserved. Let's not forget Lester Hurd, John Line, B. D. Phillips and the Hiram Olympians of 1904.



Dr. Howard E. Short, Distinguished Editor Emeritus, Christian Board of Publication, St. Louis, Missouri.

**GIFTS RECEIVED FROM
JANUARY 1 - MARCH 31, 1992**

EF - Endowment Fund NF - Named Fund

Beverly Appelgate - DCHS Birthday Fund
Mrs. Theodore P. Beasley - Equipment Replacement Fund
Elizabeth Benson - EF
Mr. & Mrs. E. V. Bowman - Burton Thurston, Sr. NF
Mr. & Mrs. Thompson Burks - Burton Thurston, Sr. NF
Robyn R. Cole - Burton Thurston, Sr. NF
Donna Kay Dial - Burton Thurston, Sr. NF
Mr. & Mrs. J. G. Denhardt - Mae Ward NF
The Rev. & Mrs. William Dozier - EF
Ruth P. Dorr - EF
Erlanger Christian Church, Erlanger, KY - James M. & Mary Dudley Seale NF
Mr. & Mrs. Everett Ferguson, Jr. - Burton Thurston, Sr. NF
Dr. & Mrs. Edwin Gleaves - EF
Dr. R. Glenn Hammonds - DCHS Birthday Fund
Mildred Harbaugh - DCHS Birthday Fund
Ocie K. Harbison - W. A. Harbison Memorial

Mr. & Mrs. Fred Helsabeck - Mae Ward NF
Edwin Holt - Thomas M. Holt NF
Mrs. Edward Hoshaw - Edward M. & Laura C. Hoshaw NF
Chaplain & Mrs. Maury Hundley, Jr. - EF
Dr. & Mrs. Willis Jones - Jennie S. Renner NF in memory of Jennie Renner; Chloe E. Kelly NF; Claude E. & Maud M. Spencer NF in memory of Maud Spencer
Louise S. Kemper - EF
Mr. & Mrs. Harold Kime - Lucille C. & Harold C. Kime NF
Turner Kirkland - EF
Forrest H. Kirkpatrick - Forrest H. Kirkpatrick Endowment Fund for Lectureship and Research
Lorraine Lollis - EF
Mr. & Mrs. Ricky Long - The Moseley Fund in memory of J. Edward Moseley
Gertrude Lowe - Mae Ward NF
Rev. & Mrs. D. Wright Lunsford - Mae Ward NF
Mr. & Mrs. Dale Lyle - Burton Thurston, Sr. NF
Daniel H. MacDonald - The MacDonald Fund
R. Tibbs Maxey - EF
Mr. & Mrs. George Miller - Burton Thurston Sr. NF
The Rev. & Mrs. Peter M. Morgan - Forrest H. Kirkpatrick NF
Dr. James M. Moudy - David Lipscomb NF, Mae Ward NF, P. H. Welshimer NF, DCHS Birthday Fund
Philip Eugene Orr - EF
First Christian Church Library, Port Arthur, TX - EF
Lucile P. Rizor - Claude E. & Maud M. Spencer NF in memory of Maud Spencer
Charles E. Ross - EF
Mr. & Mrs. Charles Jones Russell - EF
Mr. & Mrs. Earl Scarbeary - DCHS Birthday Fund
Dr. & Mrs. James Seale - Jennie S. Renner NF in memory of Jennie Renner; Claude E. & Maud M. Spencer NF in memory of Maud Spencer
Mr. & Mrs. Robert Shaw - Burton Thurston, Sr. NF
The Rev. & Mrs. Herbert Simpson - Herbert J. & Martha Nell Simpson NF
Dr. & Mrs. Howard E. Short - Howard E. Short Fund
Nancy E. Sloan - John R. & Nannie S. Sloan NF
Glen L. Smith, Jr. - EF
Mr. & Mrs. James Smith - Burton Thurston, Sr. NF
Richard K. Smith - EF
Dr. & Mrs. Carl Stem - David Lipscomb NF
Mr. & Mrs. Sam Stone - EF
Doris V. Stratton - Mae Ward NF
George P. Street Missionary Fund, Elkton Christian Church, Elkton, Kentucky - Harry Davis NF
Mr. & Mrs. James Sutherlin - In memory of Rev. & Mrs. Ted McElroy
Dr. & Mrs. Harold Thomas - Mae Ward NF
Mr. & Mrs. Brad Thurston - Burton Thurston, Sr. NF
Joanne L. Ver Burg - EF
Elizabeth Weathers - David Lipscomb NF
Mr. & Mrs. Frank Wiegand - Burton Thurston, Sr. NF
Mr. & Mrs. F. W. Wiegmann - Mae Ward NF
D. Newell Williams & Sue McDougal - EF
Anne Williamson Bible Class, Vine Street Christian Church, Nashville, TN - Claude E. & Maud M. Spencer NF in memory of Maud Spencer

DAVID LIPSCOMB NAMED FUND

David Lipscomb (1831-1917), early Churches of Christ leader, was born in Franklin County, Tennessee. Educated at Franklin College, Nashville, he was baptized by Tolbert Fanning while in college. His preaching began before the start of the Civil War.

Following the conclusion of the Civil War, Lipscomb and Tolbert Fanning reissued the *Gospel Advocate*. For the next 47 years Lipscomb edited the paper. As the years of the 19th century progressed, he and others of like persuasion began using the name Churches of Christ to designate this group.

Always interested in education, he was responsible for organizing the Fanning Orphans School in 1884. With James A. Harding, Lipscomb founded the Nashville Bible School, now David Lipscomb University, in 1891. He was never president of either school, but he served as chairman of the board of trustees of each.

MAE YOHO WARD NAMED FUND

Mae Ward, a native of Cameron, West Virginia, was a graduate of Bethany College, Bethany, West Virginia and Yale Divinity School. For 35 years she served the church she loved in many different capacities. She served as Director of Religious Education for the Christian Churches of West Virginia (1924-1926), missionary to Buenos Aires, Argentina (1928-1934) and Executive Secretary for the Latin American Department of the United Christian Missionary Society, Division of Foreign Missions (1941-1965).

Ward served as Vice President of the United Christian Missionary Society (1961-1967), and briefly served as President of the Society, being the only woman to serve in that capacity during the Society's existence as a program unit of the Christian Church. Her last "unofficial" position with the Christian Church (Disciples of Christ) was gardener for Missions Building in Indianapolis, Indiana.

P. H. WELSHIMER NAMED FUND

P. H. Welshimer, born in York, Ohio, began his professional career as a school teacher where he taught all eight grades in a country school of 51 pupils. His education came at Ohio Northern University, Ada, Ohio, and at Hiram College, Hiram, Ohio.

Welshimer held only three pastorates. During college days he preached for the Champion Christian Church near Hiram. Before graduation he accepted a call to Millersburg, Ohio. His 55 year ministry at First Christian Church, Canton, Ohio, began in 1902 and concluded with his death in 1957.

This Christian statesman was always open-minded. His circle of warm friends included persons of every faith and race. His companionship with other Christian ministers reached out to the most divergent viewpoints. His own faith was firmly set and strong against shallow thinking. Yet his respect for differing minds marked him as a great Christian statesman who could love all people while contending earnestly for his faith.

HERBERT J. AND MARTHA NELL SIMPSON NAMED FUND

The lives of Herbert and Martha Nell Simpson have been intertwined with the church across the years. Undergraduate work for Herbert was done at Chapman College, Orange, California. For Martha Nell it was at Culver-Stockton College, Canton, Missouri, where she first learned of the Historical Society and Claude Spencer because the Society was then located at Culver-Stockton. Both received graduate degrees from Lexington Theological Seminary, Lexington, Kentucky. They served pastorates in Canada and Kentucky, serving the First Christian Church of Paducah, Kentucky, from 1961 until retirement in 1984. Shortly after retirement the Simpsons moved to Albuquerque, New Mexico, where they have been active in their congregation, in the region, in an interim ministry in Hobbs, New Mexico, and in Church Women United.

DISCIPLIANA

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In Memoriam

Jennie Steindorf Renner, Trustee Emeritus of the Disciples of Christ Historical Society, died recently. A memorial service for her was held at Euclid Avenue Christian Church, Cleveland, Ohio on Sunday, March 22, 1992. Dr. Renner was a long time member of the Society and an ardent supporter. Condolence is expressed to her family.

Maud Mullin Spencer, wife of the first Curator of the Historical Society, Claude Spencer, died March 19, 1992 in Nashville. Claude and their son John had preceded her in death. Maud had been a constant companion to Claude in the ministry of the Society and continued her interest after his death. Condolence is expressed to her family. A tree will be planted in her memory in the yard of the Society by her family.

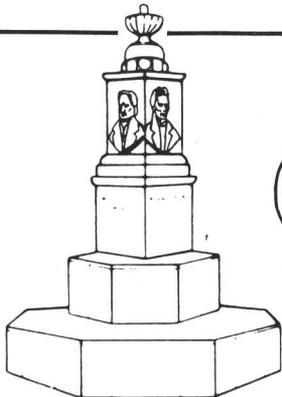
NEW BOARD MEMBERS



Alan A. Mace, a native of St. Francis, Kansas, is a graduate of Phillips University, Enid, Oklahoma, and Brite Divinity School, Texas Christian University, Fort Worth, Texas. He did further graduate work at the University of Chicago and later received his Doctor of Education degree from Peabody College, Vanderbilt University, Nashville, Tennessee. Mace is currently serving as Senior Minister of the First Christian Church, Tullahoma, Tennessee, but will soon join the staff of the Christian Church (Disciples of Christ) in the Southwest.



Karen Leigh Stroup received her Master of Divinity degree from Lexington Theological Seminary, Lexington, Kentucky. Her undergraduate work was done at the University of North Carolina, Chapel Hill, where she received a Bachelor of Arts in Religious Studies. There she was elected to Phi Beta Kappa. She is a member of the American Society of Church History. This fall she will begin work on her Ph.D. degree in Church History at Vanderbilt University, Nashville, Tennessee.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall, 1992, Vol. 52, No. 3

CAMPBELL-STONE HISTORY IN EASTERN EUROPE

THE DISCIPLES OF CHRIST AND TIES WITH RUSSIA

by Albert W. Wardin, Jr.*

In February, 1909, an article by William Durban from London appeared in *The Christian-Evangelist* with the provocative title, "Why Not Evangelize Russia?" The author had become acquainted with William Fetler, a Baptist student who had begun a very successful work among Russians and Latvians in St. Petersburg, and felt that the Disciples should initiate a similar mission. He pointed out that Disciples had discovered a group of Russian Christians in New York City with whom they were in fellowship and suggested that some of them might return to Russia as missionaries.¹ In the same periodical in June, C. T. Paul, a professor at Hiram College, echoed the same plea and declared that his college would be willing to assist students preparing for the Russian mission field.²

Unknown at the time, ties with Russia would eventually come through the Russian Christian mission in New York, which Durban mentioned in his article.³ The mission was started by Ivan Ivanov (Ivanoff) (1881-1947) in 1904, the year he was converted and baptized in the Mariners' Temple Baptist Church in New York.⁴

Continued on Page 35

HISTORY OF THE CHURCHES OF CHRIST IN POLAND

by Henry E. Webb*

The story of the Churches of Christ in Poland begins with a youthful immigrant, Konstantin Jaroszewicz (1891-1984), who was won to Christ in New York City by Joseph Keevil. Later he met Z. T. Sweeney, who persuaded him to go to Johnson Bible College in 1912. Following four years of study at Johnson, he preached in New York, Baltimore, and in Chicago. In 1921 he returned to Poland with his wife and a son to establish a work in his native land. As a nation, Poland was only three years old, having been created by the terms of the Versailles Treaty ending World War I.

Jaroshevich (Eng. spelling) hailed from East Poland not far from the border of Russia and his work was done mostly in villages of that area. He travelled by foot from village to village establishing churches in the small, rural communities of that area. He recruited a number or able co-workers, among whom were Jerzy Sacewicz, Jan Bukowicz, Basyli Bajko, and Boleslaw Winnik. At the beginning of World War II in 1939, there were 85 churches and a number of mission points, mostly in Eastern Poland. An annual convention drew hundreds for a week-long fellowship. But

Continued on Page 42



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DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall, 1992, Vol. 52, No. 3

“MOVERS” AND “SENDERS”

The term used in the business world is “movers and shakers,” but with the Historical Society things are different. The “movers” are going to be the office of the World Convention of Churches of Christ. Following the completion of Allan Lee’s ministry as General Secretary of the Convention, Dr. Forrest Haggard will oversee the closing of the office in Richardson, Texas, and the movement of it to Nashville. The new office of the Convention will be in the Thomas W. Phillips Memorial Building of the Historical Society.

The new General Secretary and Associate General Secretary, Lyndsay and Lorraine Jacobs, who were elected at the 13th World Convention in August at Long Beach, California, will come to Nashville around February 1, 1993. Mr. Jacobs is presently serving as principal of a high school in New Zealand and they will move to Nashville at the end of the school term. The Board of Trustees and staff of the Historical Society look forward with warm anticipation to the coming of the Jacobs to Nashville. This should be a move which will strengthen both organizations since both seek to serve the total Stone-Campbell Movement.

The “senders” is a new fax machine which will soon be installed at the Historical Society. More and more occasions are arising for the need of capabilities to send and receive letters and historical information in a short period of time. The Society hopes to have the new equipment installed and in use by October 1, 1992.

This is one more step in keeping the Society abreast of current technology as it seeks to preserve history under the best possible conditions. The fax number for the Society will be announced in the next issue of *Discipliana* as well as in other ways prior to December. Letters or material may be sent by fax from anywhere in the country at any time of the day or night.

As we move confidently into the future we do so with the knowledge that every step is being taken to serve, in the greatest way possible, the church and the members of the church. We are grateful to all of you for your interest and concern in the Historical Society.

James M. Seale, President

EDITOR: James M. Seale

ASSISTANT EDITOR: Charlotte S. Rose

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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

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SECRETARY	Lester G. McAllister
TREASURER	Wayne Bell

He had migrated to the U.S.A. from Russia in 1903 and anglicized his name to John Johnson. He had lived for 11 years in exile in Russia with his family because of the evangelical faith of his father whom the authorities sent to Transcaucasia in 1892. The father had become a believer in the 1880s in St. Petersburg through Pashkovite evangelicals and carried his new faith to his native village in Tver Province.⁵ In 1907 Johnson's group organized as a church with 11 charter members. In the following year, a Disciples' minister, J. L. Darsie, brought the Russian congregation to the attention of the Disciples' Missionary Union of New York City, whose Mission Committee passed a resolution favoring fraternal relations. At the Disciples Convention in New Orleans in 1908, the Committee gained approval for its recommendation that the American Christian Missionary Society (ACMS) work with the Missionary Union in the project. The Russian group became the Russian Christian Church, formally joining the Disciples in January, 1910. Johnson was ordained by the Disciples in the same year and in the following year with Disciples' support became a full-time missionary.

Russian Ties Before The First World War

The initiative for a tie between the Russian Christian mission and Russia did not come from America but from Russia. In 1908 Aleksandr Persianov (Persianoff), an evangelist of the Evangelical Christians, met John Johnson's father, now living in Siberia, who told him of his son's work in New York. In the following year, Persianov began a correspondence with Johnson. R. A. Sandler, a Christian Jew from Russia who was holding services about this time in Brooklyn, also brought information on the Evangelical Christian movement. After Johnson shared with fellow Disciples the news that an Evangelical Christian congress was meeting in St. Petersburg at the end of December, 1911, I. N. McCash, secretary of the ACMS, who was then in New York, and Joseph Keevil of the Disciples' Mission Union composed greetings to the congress which were sent by cable. Any doubts the congress may have had as to the source of the cable were removed when Timothy Dadianov, who had served as an elder in the Russian Christian Church in New York but was now in Russia establish-

ing his own work, told the congress of the Disciples in America.⁶

Keevil quickly followed the cable with a letter, dated January 12, 1912, to Ivan S. Prokhanov (Prokhanoff) (1869-1935), the dynamic president of the Evangelical Christian Union.⁷ Keevil asked Prokhanov a number of questions as to the origin, name, size, beliefs, and polity of his movement. Prokhanov speedily replied to each question and in a postscript informed Keevil that two or three Evangelical Christians were willing to come to America to know more about the Disciples.⁸

The Evangelical Christian Union, which Prokhanov had formed, was an outgrowth of the Pashkovite movement which began in 1874 among the aristocrats of St. Petersburg from the preaching of Lord Radstock. Prokhanov became a Baptist in the Caucasus but later took over the leadership of the major part of the old Pashkovite congregation in St. Petersburg. With his talents as a preacher, publisher, and organizer, Prokhanov, in spite of his Baptist background, was not content, however, to be simply a coworker in the Baptist Union. He gained support among evangelical sectarians who objected to any denominational name, to the strict Baptist views on faith and polity, and to the existing Baptist leadership. With the first Evangelical Christian conferences in Ekaterinoslav in 1907 and Odessa in 1908, the new movement was on its way. Although there was discussion of union with the Baptists, an intense rivalry developed between the two groups. Prokhanov, however, did not sever all Baptist ties. In Baptist circles abroad, he portrayed his organization as the "Open Baptist Union," *i. e.* more open on the Lord's Supper, a position held by many British Baptists. In Philadelphia in 1911, he attended the Baptist World Alliance which elected him a vice-president of the body.

As part of his program, Prokhanov wished to open a Bible school for the training of pastors and evangelists, but the government refused his persistent requests. In the meantime, however, he held short-term "evangelical courses" for pastors. Finally in July, 1912, the authorities gave their permission for a school. His own Union, however, was unable to finance the project since it was facing a serious deficit in the support of its home missionaries, and for-

eign Baptists gave no promise of aid. To make matters worse, the government refused the convening of an All-Russian Evangelical Christian Congress for January, 1913, an assembly which might have alleviated some of the financial problems. Prokhanov also feared that, if the founding of the school were delayed, the government might withdraw its permission. When two representatives of the Evangelical Christians, Aleksandr Persianov and Professor Martin Schmidt, arrived in Louisville in the fall of 1912 to attend the annual meeting of the ACMS, it is not surprising that they came not only to learn more about American Disciples but above all to gain financial support for the Bible school, if not other assistance. After almost three months of travel, which included visiting churches and colleges, they failed to gain any firm financial commitment.⁹

Alarmed by the prospect of losing the opportunity of opening a school in Russia, Disciples of Christ in Greater New York formed on the eve of Schmidt's departure a Special Russian Emergency Committee of five members. It included as chairman, Z. T. Sweeney, a respected denominational leader and pastor who had also served as American consul-general in Turkey during the administration of Benjamin Harrison, and Keevil as secretary. In a letter given to Schmidt, the Committee promised to appeal to the Foreign Christian Missionary Society and the Christian Woman's Board of Missions for assistance, but if this effort failed it would appeal directly to the Disciples at large. Although sympathetic, the two foreign mission agencies felt unable to provide support, and the Committee then made its general appeal. Both the *Christian Standard* and *The Christian-Evangelist* supported the project, particularly the former periodical, which immediately pledged to secure \$1,000 to get the effort started. As a representative of the Emergency Committee, Sweeney left for Russia to investigate the Evangelical Christians and their program. Louis R. Patmont joined Sweeney as an interpreter and special correspondent for the *Christian Standard*. Some years before, Patmont had been baptized as a believer in Lodz, Poland (then in the Russian Empire). He was the son of a Russian colporteur and evangelist. Sweeney made a detailed report, published in both *The Christian-Evangelist* and *Christian*

Standard, and Patmont provided a series of articles for his paper. The reports were very positive, claiming the Evangelical Christians were one in doctrine with the Disciples and worthy of support. A. E. Cory, a secretary in the Men and Millions Movement, with several others visited Russia in 1914 on the authorization of the Movement's Executive Committee and approval of the Commission on Foreign Relations of the ACMS. In his confidential report, Cory supported Sweeney's position.¹⁰

The Disciples who visited Russia not only scrutinized Prokhanov's work but also carefully interrogated him on faith and polity. The Disciples found agreement with the Evangelical Christians in their designation of themselves simply as "Gospel Christians," their independent congregations, their stress on Christian unity, their believer's baptism, and their open communion, although the latter were careful to accept at communion only individuals who gave indication of regeneration. The biggest stumbling block between Disciples and Prokhanov appeared, however, to be over the design of baptism. Prokhanov rejected any suggestion that baptism was for "remission of sins," although he was willing to admit it was an act of obedience commanded by Christ as a demonstration of one's faith. In a response to a letter from Sweeney in 1914, Prokhanov not only highlighted his differences with the Baptists but also made a concerted effort to tailor his views to meet the expectations of the Disciples. With financial assistance, Prokhanov agreed to translate and publish in Russian Phillips' book, *The Church of Christ*, a work popular among many Disciples. It appeared in 1915 as a supplement to *Utrennyaya zvezda*. For its part the *Christian Standard* printed excerpts from Prokhanov's book on preaching, which had been published in 1911, and the paper also printed one of Prokhanov's sermons, "The Peace That Is War."¹¹

Before Sweeney and Patmont even arrived, the Evangelical Christians, in anticipation of support, opened their Bible School in February. Because of lack of funds, the first class contained only 9 students, taught by Prokhanov, who served as president, and two associates. On Monday nights about fifty preachers of the St. Petersburg Church would attend a special preachers' meeting for instruction. In the

meantime the Emergency Committee collected funds to reach its initial goal of \$5,000 for the school. By December, 1913, the fund had reached about \$5,500 of which over \$4,300 had been distributed. Mr. and Mrs. Sweeney themselves contributed at least \$1,300 of the amount. There was some complaint that the Emergency Committee had bypassed existing mission agencies, but the Convention of the Disciples in Toronto in 1913 enthusiastically received its report. The Convention also initiated a Men and Millions Movement, which in cooperation with the various mission agencies sought to enlist mission volunteers and raise \$6,500,000 for missions and higher education of which \$100,000 was designated for Russia. The Convention also approved the formation of a Commission on Foreign Relations of the ACMS, which occurred the following year, thereby transforming the Emergency Committee into a permanent agency.¹²

The Bible school completed one year of work and after the summer holidays planned to open on September 1, 1914. Unfortunately, the First World War, beginning in July, intervened. With four of the students entering the army and funds from abroad cut off, the problems were too great for the school to reopen, and it remained closed during the entire period of the war. These circumstances also terminated for some time the ties of the Disciples with Russia, but after the war there would be new opportunities.¹³

Russian Ties After The First World War

In spite of the war, the fall of the Czar and the seizure of power by the Communists in 1917, and the civil war with its hardships, Prokhanov remained in Petrograd (the name of St. Petersburg after 1914). It was not until June, 1920, that he was able to communicate abroad with the Disciples and Baptists. He sent practically identical letters to both groups, sending to Sweeney the one for the Disciples.¹⁴ In the letters Prokhanov stated that Evangelical Christians were experiencing religious freedom, the Gospel was spreading, and they were working towards union with the Baptists in Russia. He also wrote that he had heard there were those in America who had a large supply of Russian Bibles and Gospels as well as food for starving believers. The *Christian Standard* publi-

cized the letter and called immediately for the sending of relief to Prokhanov, willing to be a conduit for the effort.

Economic conditions continued to worsen in Russia. With poor harvests in 1921 and 1922, Russia began to face very serious famine. In 1921 the Evangelical Christian Union made an appeal to Christians in general in America and Europe. In early 1922, the ACMS through its Home Department sent Prokhanov \$1,000 from money raised by the Men and Millions Movement. A short time later in May, twenty leading Disciples initiated in Chicago a "Famine Relief Committee of the Disciples of Christ for Evangelical Christians in Russia" with John Johnson as secretary-treasurer. By the first part of 1924, the committee had raised \$5,100 with significant support coming from the Russian believers themselves in America. The ACMS covered all overhead expenses. In 1922 The United Christian Missionary Society sent Carl Borders, a missionary to Russians in Chicago, to assist in the distribution of aid.¹⁵

American and European Baptists also responded to Prokhanov's call and sent relief both to him and the Russian Baptist Union. In addition, they provided Bibles and New Testaments. Baptists coordinated their mission efforts in Europe through J. H. Rushbrooke, the Baptist Commissioner for Europe, who not only coordinated relief efforts but investigated other requests for assistance. Together with the mission agencies he represented, Rushbrooke strongly supported efforts for union between Evangelical Christians and the Russian Baptists, regarding both groups as essentially one in doctrine and practice. In July, 1923, in Stockholm, the Congress of the Baptist World Alliance again elected Prokhanov a vice-president of the Alliance. In a memorandum in November, Rushbrooke stated that grants for Russia would be given if, among other stipulations, there would be the establishment by Evangelical Christians and Baptists of "a really strong and representative Committee . . . [to] administer and be responsible for all monies received from abroad." With distrust and rivalry on both sides, the two groups never came to an agreement in spite of numerous negotiations, and all such efforts were finished by 1925. One serious stumbling block was Prokhanov's failure to give Baptists

joint control of his Bible School which he had reopened in Leningrad in October, 1922. Although foreign Baptists had given some support to the school, they would not grant further assistance to Prokhanov with no agreement between him and the Russian Baptists.¹⁶

Even if relations could have been worked out with the foreign Baptists, Prokhanov felt their giving only several thousand dollars in any one year was far too niggardly in light of the great evangelistic opportunities then open in Russia. Even before his final break with the Baptists, he was willing to receive assistance from any Christian source, including the Disciples, and sought funds for relief, Bibles, for his school. In April, 1923, the *Christian Standard* provided a full page with a personal appeal from Prokhanov who declared that in Russia his "movement means the restoration of the primitive Christianity with its simplicity." The fund for Russia and Central Europe in the Men and Millions Movement had reached over \$52,000 by September, 1921, and the *Christian Standard* in an editorial in October, 1923, urged its expenditure on behalf of the Russian brethren. Disciples provided Prokhanov with some assistance for his school in 1923, 1924, and early 1925, but in March, 1925, the ACMS, which administered the fund for Russia and Central Europe, which had now grown to over \$65,000, decided to make a first-hand investigation before it would expend further funds.¹⁷

Before a delegation of Disciples left for Russia, Prokhanov himself arrived in America at the end of May. Shortly before his arrival, Prokhanov had met in early April in Germany Norman J. Smith, general secretary of the Russia Evangelization Society, who encouraged Prokhanov to return with him to America to raise \$50,000. Smith believed if Bishop Blake of the Methodist Church could ask for such a sum for training priests of the Living Church (a split from the Orthodox Church) Prokhanov should be able to raise a similar amount. It was not long, however, before Prokhanov began to think of a much larger sum—raising as much as \$100,000. Smith also promoted Prokhanov in his paper, *The European Harvest Field*, and wrote an article for, *The Missionary Review of the World*, which in expanded form also appeared as a booklet. The Russia Society

also published an 8-page pamphlet by Prokhanov, *Awakening Russia Now Seeking God*, an open letter to the Christians of America. Besides receiving the endorsement of a variety of Christian agencies, Prokhanov made a concerted appeal to the Disciples. Before their sailing to Europe, Prokhanov met with F. W. Burnham and A. E. Cory, designated by the ACMS to inspect the work of the Evangelical Christians in Russia. In addition, he attended a quarterly meeting of the Society and in October spoke at the Convention of the Disciples in Oklahoma City. The *Christian Standard* did its share of promotion by printing one of Prokhanov's sermons and various articles, and other periodicals of the Disciples also lent their support. Prokhanov's fund-raising effort of 18 months proved most successful—a total of \$137,000 was raised.¹⁸

In the meantime, Burnham and Cory visited Russia. After their return, F. W. Burnham made a full report. Unlike pre-war Disciples who had visited Evangelical Christians, Burnham was much more realistic as to their doctrine and practice. He declared they were neither Disciples nor Baptists but admitted that they held the Baptist position on the design of baptism. He found that they practiced a "semi-closed communion" and did not uniformly observe the ordinance each Sunday. He also discovered, unlike organizations of the Disciples, that the Council of the Evangelical Christians was an ecclesiastical body which spoke for the churches and the churches followed a uniform statement of faith. In spite of these ecclesiastical differences, Burnham recommended assistance in light of the pressing need for improved facilities for the Bible school which in turn would help to meet the great evangelistic opportunities of the day. He also declared that all aid should be given with no strings attached, recognizing the Evangelical Christians as an independent Russian body, separate from the Disciples. In December, the ACMS followed the recommendation and agreed to pay \$500 a month for the school year of eight months and an additional \$400 for the support of evangelists or a total of \$4,400. The Society continued further appropriations for the school, but in 1929 the authorities forced it to close. The Stalinist era had now arrived with its implementation of a full communist program, includ-

ing suppression of religion. For a second time, outside events cut the ties of the Disciples with Russia.¹⁹

Before all ties were finally severed, the ACMS began to provide funds in 1927 for four nephews of Prokhanov, sons of Vasily (Basil) Prokhanov-Sviatoslav (Slava), Vladimir, Paul, and Eugene—to study at Phillips University in Enid, Oklahoma, to enable them to return to the Soviet Union as Christian leaders. In 1928 the University published a book by Slava, *Experiences with Communism in Rossia* (sic). Circumstances, however, never allowed the young men to return to their native land.²⁰

Aftermath

During his trip to America, Prokhanov established in 1926 a provisional American headquarters, which in 1928 became a permanent office in New York. In the latter year, John Johnson, the pioneer Russian pastor of the Disciples in New York, became the Russian secretary of this organization. After another trip abroad in 1928, Prokhanov never again returned to his homeland because of the worsening religious situation. He settled in Berlin and traveled extensively in Europe and the New World. In Berlin in 1931, he established a foreign division of the Evangelical Christian Union and died in the city four years later.

As a representative of the Standard Publishing Company and other publishing houses, John Johnson traveled to Russia in 1930 to visit Evangelical Christians and request their participation in a world-wide celebration of Pentecost on June 8th. Although persecution had begun, it had not as yet reached full force. Johnson was able to visit the Council of the Evangelical Christian Union as well as Evangelical Christians congregations in Leningrad and Moscow where he preached on eight different occasions.²¹

When the Second World War was nearing its end with the prospect of renewed communication, Frederick D. Kershner, a leading educator and writer of the Disciples, raised the possibility in 1944 of a renewal of ties with the Russian Evangelical Christians. Soon afterwards, however, Kershner received a letter from James DeForest Murch which told of the establishment of a Union of Evangelical Christians and Baptists and included the words,

"This would seem to indicate that our hopes of establishing contacts with the old Prokhanov movement after the war are lost." The door had shut again.²²

In America, the Russian Christian (or Evangelical Christian) churches also went their own way. In 1925 the United Christian Missionary Society stopped mission aid to them. In the latter half of the 1920s, these churches formed a Russo-Slavonic Union of Evangelical Christians. John Johnson himself became president of an independent Russian Christian Mission which not only provided mission assistance to Russian work in Canada and Latin America but also during the Second World War sent food and clothing to fellow believers in Soviet Russia.²³

In spite of the enthusiasm of various leaders, the efforts of the Disciples in support of a Russian mission proved to be modest in investment and limited in duration. Some of the endeavor was practically *ad hoc*, such as the initial campaign for the school and the drive for relief funds, with limited financial results. Except for one or two keen observers, the leaders in this endeavor also convinced themselves that they were dealing with a movement which was restorationist, but from evidence at the time and from later events this assumption proved to be false. Prokhanov was his own man, unwilling to identify completely either with Baptists or Disciples but prepared to play up to either of them for support. But Disciples cannot be entirely blamed for the negative results—timing proved to be unfortunately against them with outside events often overtaking their best intentions. In spite of the final outcome, Disciples can still take pride in the fact that they made a contribution to evangelicals in Soviet Russia, who today face the future with renewed hope and opportunity.

Endnotes

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2. *The Christian-Evangelist*, June 10, 1909, pp. 725-26.
3. For an article on the Disciples and Russia, primarily before the First World War, see Robert E. Reeves, "The Restoration Movement in Russia," *Christian Standard*, May 30, 1959, pp. 3-5.
4. For a history of the Russian Christian

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5. For an account of John Johnson and his father, see *European Harvest Field*, Sep., 1929, pp. 18, 32. See *The Christian-Evangelist*, July 23, 1947, p. 734, for Johnson's later years and death.

6. *Christian Standard*, Jan. 4, 1913, pp. 4-5.

7. For information on Prokhanov and the Evangelical Christians, see Ivan S. Prokhanoff, *In the Cauldron of Russia* (New York: All-Russian Evangelical Christian Union, 1933); Wilhelm Kahle, *Evangelische Christen in Russland und der Sovetunion: Ivan Stepanovic Prochanov (1869-1935) und der Weg der Evangeliumschrsten und Baptisten* (Wuppertal and Kassel: Oncken Verlag, 1978); Paul D. Steeves, "Ivan Stepanovich Prokhanov," *Modern Encyclopedia of Russian and Soviet History*, XXX, pp. 8-14; and V. Popov, *Ivan Stepanovich Prokhanov: Stranitsy zhizni i deyatelnosti* (Moscow: All-Union Council of Evangelical Christians-Baptists, 1988), a typed mns.

8. *Christian-Evangelist*, Apr. 11, 1912, p. 530.

9. Prokhanoff, *In the Cauldron*, pp. 139, 167. *The Christian-Evangelist*, Jan. 23, 1913, p. 142; Apr. 3, 1913, p. 488. *Christian Standard*, Jan. 18, 1913, pp. 10-11. *Report of the Special Russian Emergency Committee* (New York, c. 1913), p. 3. Baptist World Alliance, *Minutes*, Continental Committee, Nov. 7, 1912, and Apr. 22, 1913.

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11. *Christian Standard*, Jan. 4, 1913, pp. 3-4; Apr. 12, 1913, pp. 11-12; May 17, 1913, pp. 5-6; June 7, 1913, pp. 3-4; June 28, 1913, pp.

4-5; Dec. 5, 1914, pp. 3-4. *Report of the Special Russian Emergency Committee*, pp. 3-4, 5-6. Cory, *op. cit.* p. 5. Bratskii listok, 1909, no. 11, p. 12. *The Christian-Evangelist*, Apr. 11, 1912, p. 530; Apr. 17, 1913, p. 544. *The Year Book of Churches of Christ (Disciples)*, 1915, p. 15.

12. *Report of the Special Emergency Committee*, pp. 4, 7-9. *Christian Standard*, Feb. 1, 1913, p. 12, Mar. 22, 1913, pp. 10-11; June 28, 1913, p. 4; Aug. 23, 1913, p. 8. *The Christian-Evangelist*, Oct. 23, 1913, p. 1420; Dec. 11, 1913, p. 1644; June 25, 1914, p. 824. *World Call*, Sep., 1921, p. 28. McAllister, *op. cit.*, p. 84. *The Year Book of Churches of Christ (Disciples)*, 1914, pp. 43-44; 1915, pp. 15, 42-43.

13. *Christian Standard*, Dec. 5, 1914, pp. 3-4. Baptist World Alliance, *Minutes*, Continental Committee, July 9, 1914, p. 209. *The Christian-Evangelist*, Dec. 3, 1914, p. 1571. Bratskii vestnik, 1971, no. 3, pp. 72-73.

14. *Christian Standard*, Oct. 9, 1920, p. 13. American Baptist Foreign Mission Society, *Correspondence*, Letter of I. S. Prokhanov to J. H. Franklin, June 17, 1920.

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NEW MEMBERSHIPS
AS OF JUNE 30, 1992

REGULAR

Marian L. Adams; Tucker, GA
Mr & Mrs Harold Graham; Indianapolis, IN
Timothy Mohon; Woodlawn, TN
Doris E. Newland; Hebron, KY
Sara R. Parks; Franklin, TN
Robert L. Qualls; White Bluff, TN
Lynn Reynolds; Brenham, TX
Charles F. Scott; Monteagle, TN
Steven Sorenson; Orem, UT
Janet Thomson; Shepherdsville, KY
James O. Williams, Sr.; Wilson, NC
David D. Woods; Liberal, KS

STUDENT

James R. Anderson; Bainbridge, IN
Gregory R. Butchart; Indianapolis, IN
Tim Colvin; Indianapolis, IN
Wade Darnell; Antioch, TN
Rebecca Free; Indianapolis, IN
Richard C. Goode; Nashville, TN
Robert R. Howard; Hermitage, TN
Kelly S. Ingersol; Indianapolis, IN
Randy Johnson; Galax, VA
Mark E. MacWhorter; Elkhart, IN
Susan M. McIver; Indianapolis, IN
Keith Michaels; Georgetown, IL
Timothy R. Murphy; Anderson, IN
Kevin Phipps; Sharpsburg, KY
Thomas E. Smith; Stilesville, IN
Paul Sternisha; St. Paul, IN
Loren Richard Strait; Bloomington, IN

SUSTAINING

Sandra Harper; Memphis, TN

STUDENT TO REGULAR

Lanny C. Lawler; Nashville, TN

REGULAR TO PARTICIPATING

Jane Knight; Oak Ridge, TN
Norman L. Parks; Murfreesboro, TN
Gary Pearson; Westminster, MD
Martha Shemwell; Berea, KY

REGULAR TO SUSTAINING

Lydan S. Range; Edwards, MS

PARTICIPATING TO SUSTAINING

James & Deloris Holliman; Urbana, IL
Carl B. Robinson; Fresno, CA
C. H. & Edna Chelf; Fern Creek, KY

LIFE

Mark G. Toulouse, Fort Worth, Texas

LIFE PATRON

John A. Schiffman; St. Louis, MO

Prokhanov, "To All the Christian Friends of the Russian People in America and Europe." *World Call*, Sep., 1921, p. 28. *Christian Standard*, Oct. 9, 1920, pp. 13-14; Apr. 21, 1923, p. 3; Oct. 13, 1923, p. 10; June 16, 1926, p. 17. *The Christian-Evangelist*, June 18, 1925, p. 787.

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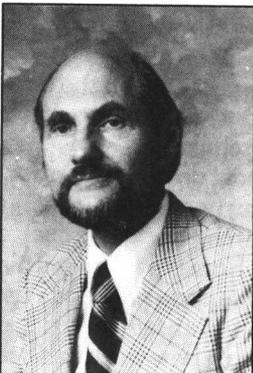
19. *The Christian-Evangelist*, Oct. 22, 1925, pp. 1370, 1379; Dec. 10, 1925, p. 1595; Sep. 22, 1927, p. 1275.

20. *European Harvest Field*, Jan., 1928, pp. 11-12. *The Christian-Evangelist*, Sep. 22, 1927, p. 1275; Oct. 20, 1927, p. 1406.

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World War II was to prove devastating to this body of Christians.

Jaroshevich and his wife were able to escape Poland in 1940 and eventually found their way to America. Meanwhile, the area where the churches were located was over-run first by the Russians and later by the Germans. When the war ended, the area where most of the churches were situated had been annexed by Russia and has never been returned to Poland. Many of the churches in that sector have survived but they have been forced to merge with several other bodies into the Evangelical Baptist Church Union in Russia.

Of the 85 churches in pre-War Poland, only about six were located in what became post-War Poland, and most of these were in rural areas. Since the War, efforts to establish new congregations have focused on cities because Poland, like most countries, is increasingly urbanized. Today, the largest congregation is the Pulawska St. Church in Warsaw, a church that was established by Jerzy Sacewicz (1903-1986) in 1948. This small group of dedicated believers was able to meet in a bombed-out ruin on one of Warsaw's main thoroughfares. The building had been three-fourths destroyed; only exterior walls remained. Jaroshevich was able to negotiate a purchase of the property with funds made available from American donors. A chapel was built on the lower floor of the right half of the four story building, and the left half and upper floors of the right were rebuilt to include office space, meeting rooms, and apartments for ministers and for rent. The work was mostly done by the men of the congregation. The church prospered at that time, but in 1950 tragedy struck again. The Communist minority in the Polish government, with aid from Russia, seized control of the government. All ministers were arrested and most served from one to three years in prison. The building of the congregation was seized and use of the chapel was forbidden. Apartments were given to Communists and sympathizers. During these difficult times, five small Protestant bodies, including the Churches of Christ, formed an Evangelical Union as a means of survival.

Gradually Communist control was relaxed and the Pulawska St. Congregation was able to reclaim use of its chapel.

Only since the overthrow of Communist rule in 1989 has the congregation been able to reclaim ownership of its building. Several non-church families still occupy apartments and cannot be dislodged.

Constantine Jaroshevich remained in America following World War II. He raised support for the work and made several trips to Poland to encourage the work. Meanwhile, a young Polish refugee from one of the rural congregations in Eastern Poland, Paul Bajko, arrived in America as a displaced person. Earl Stuckenbruck, of the European Evangelistic Society, directed Bajko to Eastern Christian College and Milligan College for education and then encouraged him to continue the effort of recruiting American assistance for the Polish work.

Despite many difficulties, the Pulawska St. Church of Christ has grown under the leadership of Jerzy Sacewicz and his successor and present minister, Andrew Bajenski. Presently it is the largest of the Churches of Christ in Poland. Sacewicz maintained ties with leaders of the Stone-Campbell Movement in the United States and served as one of the Vice Presidents of the World Convention of Churches of Christ that met in Mexico City in 1964.

At present, the Pulawska St. Church holds two morning services. A Saturday evening Youth Meeting regularly attracts 50 young people. The chapel can seat 125 and more are often crowded into the space. The congregation is currently in process of enlarging the chapel to more than double its present seating capacity. The future is promising.

With the collapse of Communist control in Poland, some of the denominations in the Evangelical Union preferred to revert to the former state of separation and the Union was formally dissolved. A few of the Churches of Christ, including a large one in Gdansk, have been absorbed by the Pentecostals, the largest body in the Evangelical Union, and thus are no longer counted among our churches.

Poland, like most developed nations, is becoming more urban. Since the War the focus of new church efforts has been on the major cities. Some of the village churches have disappeared and new churches have been planted in cities. A program for organizing new work has been

carefully developed and implemented. Today there are still about 20 active "churches" and the same number of "Mission stations" (groups that meet regularly but are not large enough to provide elders and deacons). The Churches of Christ/Christian Churches own a summer camp facility, which is a major factor in an otherwise vigorous youth program. There is also a home in Ostroda for senior-citizens.

A major difficulty in beginning a work in any city is the critical shortage of housing. To begin a new work it is usually necessary to purchase a section of an apartment building, convert a portion of it into a chapel, and house a minister in the remaining portion. The "mission" still requires continued financial subsidy because economic conditions in Poland continue to be very difficult.

Ministerial training is critical to the future of the cause in Poland. To meet this challenge, a Correspondence Bible College has been organized under the leadership of Michael Weremiejewicz and is given assistance from TCM International and the Department of missions - Polish Ministry led by Paul Bajko. Forty students are enrolled (not all from Churches of Christ) in a program that calls for home study and a monthly two-day convocation for lectures and consultation. Lecturers from America and from Springdale College in England provide instruction. Translation and publication of religious material is also an important part of the ministry of Paul Bajko and TCM.

In June, 1991, the Polish Churches met in Bielsk Podlaski, near the little town where the work began in 1921, to celebrate their Seventieth Anniversary. There they dedicated the largest of the newly erected church buildings, one of three which have been erected during the current year. It is clear that the end of communist control offers new opportunities for Poland. The churches are seriously working toward the training of ministers to address openings that the new freedom permits. Resources are lacking and assistance from the United States is critical to the growth of the work, but Polish churches are poised to face the future and make every effort to be good stewards of the resources at their command. The Stone-Campbell heritage is alive in Poland today.



*Henry E. Webb, Retired Professor from the Department of Religion, Milligan College, Milligan, Tennessee.

IN MEMORIAM

HERMAN A. NORTON, former Trustee of the Disciples of Christ Historical Society, was active in helping to bring the Society to Nashville. Prior to retirement, Dr. Norton served on the faculty of Vanderbilt Divinity School and was Dean of the Disciples Divinity House at Vanderbilt University. He attained the rank of Brigadier General while serving the U. S. Army Reserves.

WILLIAM G. WEST spoke at the cornerstone laying for the Thomas W. Phillips Memorial Building of the Disciples of Christ Historical Society. He served as Trustee of the Society and was Chairperson of the Board from 1954-1958. Dr. West was Minister Emeritus of the First Christian Church of Chattanooga, Tennessee.

□□□□

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◆◆◆ BOOK REVIEW ◆◆◆

McAllister, Lester G. *Bethany: the first 150 years*. Bethany, WV : Bethany College Press, 1990. xii, 479 p. : illus. ; 24 cm.

Some of the most interesting and informative histories written within the Campbell-Stone Movement are those of institutions of higher education. This history of Bethany College is one of those interesting and informative works.

Bethany is among the most valuable histories for several reasons. From a purely technical point of view it is valuable because of its index, tables, endnotes, bibliography and photographs. One wishing to have statistics of the college at handy access can turn to the lists of faculty, staff, or trustees. The bibliography acts as a guide for further research. The endnotes are helpful for those wanting more detail. The many photographs are interesting even to most who are not alumnus of Bethany College.

The contributions of Bethany College to the heritage of the Campbell-Stone Movement, Higher Education in general and the United States is related by time periods. The early chapters relate the philosophy of Alexander Campbell, why he developed Bethany's educational methods and why he established the school in Bethany, West Virginia. The struggle of the College to maintain high scholastic standards is shown throughout the book.

The early periods of history are told in a narrative style and will likely hold the interest of the general reader more tightly. The later periods of history may not be as "gripping" to the general reader since they are more succinct accounts of activities and buildings but these periods are important to the history and need to be related.

The good and the bad is related. The strengths of the school are recounted but they are not romanticized. The weaknesses of the school are described but they are not dwelled upon.

The general view of the heritage of the Campbell-Stone Movement is greatly enhanced by this work.

David I. McWhirter

**ROBERT RAY AND LILIAN
BYERS ELDRED NAMED FUND**

Mr. and Mrs. Eldred sailed in August of 1902 for their chosen field of work as missionaries in the old Belgian Congo. They helped to organize the church at Bolenge. In 1910 the Eldreds founded a new mission station at Longa in the Congo. Both Mr. and Mrs. Eldred died in the Congo, she from illness and he from drowning. Mr. Eldred was traveling doing evangelistic work with H. C. Hobgood when he was unable to swim across a swift river and drowned before he could be reached by Mr. Hobgood and the Africans who were traveling with them. The Eldreds left behind in America three young sons. The sons were adopted and raised by Dr. and Mrs. Hugh Morrison. This Named Fund is established by Mrs. Dorothy Dunn Morrison.

**FIRST CHRISTIAN CHURCH,
SHERMAN, TEXAS NAMED FUND**

Founded in 1960, the Reverend Mr. Stanley E. Hovatter was called as the first minister. The initial building was dedicated in 1962. The congregation served the community well through its 32 years. On Sunday, March 29, 1992, the Service of Remembrance and Celebration was held. In that service the congregation affirmed: "That in terminating our visible ministry we commit all resources of people and property to the larger witness of the church." From the financial receipts of the congregation this Named Fund was established.

**EDWIN S. AND JANEY T.
GLEAVES NAMED FUND**

Dr. and Mrs. Gleaves are both graduates of David Lipscomb University where he taught and served as Library Director. They are active members of Otter Creek Church of Christ where Edwin has taught Sunday School and has preached on occasions. Both have been active in the community services of the church. Dr. Gleaves is State Librarian and Archivist for Tennessee and currently serves on the Board of the Disciples of Christ Historical Society. He is

the author of several articles concerning library work. Mrs. Gleaves does development work for the Bill Wilkerson Hearing & Speech Center. They make their home in Nashville, Tennessee.

BLAIR T. HUNT NAMED FUND

For 50 years Rev. Hunt served as Pastor of the Mississippi Boulevard Christian Church in Memphis, Tennessee. He was then named Pastor Emeritus. In addition to pastoring the church, Rev. Hunt served as an educator. For 27 years he served as Principal of the Booker T. Washington High School in Memphis. Educated at Lee Moyn Normal Institute, he received his B. A. degree and Bachelor of Theology degree from Moorehouse College, Atlanta, and his Master's degree in education at A & I State College, Nashville, Tennessee. Graduate work was done at Harvard University. He was recognized by Howard and Fisk Universities with special degrees. This Named Fund has been provided by the Mississippi Boulevard Christian Church, Memphis, Tennessee.

ALLAN W. AND MILDRED F. LEE NAMED FUND

For almost a half a century Allan and Mildred Lee have served the church. Pastorates served were Eagle Mills Christian Church, Troy, New York; Trinity Christian Church, Dallas, Texas; First Christian Church, Bremerton, Washington; and First Christian Church, Seattle, Washington. They are currently serving the Melissa Christian Church in Melissa, Texas, on a weekend basis. In 1971 they began service with the World Convention of Churches of Christ where Allan has served as General Secretary. He retired from that ministry at the end of the 1992 Convention. This Named Fund was established by friends of the Lees.

ROBERT HAYES PEOPLES NAMED FUND

Dr. Peoples was a very dedicated preacher and leader in the Christian Church (Disciples of Christ). He was recognized as a great organizer and program

builder. Prior to his death he was Pastor Emeritus of Light of the World Christian Church (formerly known as Second Christian Church), Indianapolis, Indiana. He had served that congregation for 26 years. Dr. Peoples served as a member of the Board of Directors of Eureka College, Eureka, Illinois, and as President of the National Christian Missionary Convention (Disciples of Christ). He was Head of the Department of Religious Education and Bible of Jarvis Christian Institute, Hawkins, Texas. The Peoples-Dickson Religion Building of the James T. J. Nelson Ervin Religion and Cultural Center on Jarvis Christian College Campus was dedicated in 1983. This Named Fund was given by the Light of the World Christian Church.

WILLIAM F. AND LEILA AVERY ROTHENBURGER NAMED FUND

Dr. and Mrs. Rothenburger served the church in many different capacities, as authors, teachers, leaders, but primarily as a team in their pastorates. Among those pastorates were Franklin Circle Christian Church, Cleveland, Ohio; First Christian Church, Springfield, Illinois; and Third Christian Church, Indianapolis, Indiana. Of his ministry, his three daughters wrote: "To him ministry is all absorbing and, in his estimation, there is no work so inspiring and fruitful." Mrs. Rothenburger was a poet and writer of articles for *World Call*. That journal said of her: "She was a creative artist who possessed rare gifts of conception and expression. Imagination, sympathy, strength and candor marked her product." This Named Fund was established by their daughter and son-in-law, Ruth and Malcolm Ferguson.

JOSEPH EDISON WALKER NAMED FUND

A man of peace who stood for the rights of all people, J. E. Walker was a leader in the Memphis community for more than three decades. After moving to Memphis, Tennessee, in 1920, he became one of the principal founders of Mississippi Boulevard Christian Church. Elected as the church's first Chairman of the Board, he served in that capacity for 38 years. Walker,

a physician-turned-business man, was born into poverty in Claiborne County, Mississippi. Determined to succeed, he attended Meharry Medical College in Nashville. In 1926 Walker was one of the principal organizers of the Memphis Negro Chamber of Commerce which promoted and encouraged the development of black businesses. That same year he was elected President of the National Negro Insurance Association, and in 1939 he was elected President of the National Negro Business League. JET magazine listed him as one of the ten most influential black persons in America. This Named Fund was established by Mississippi Boulevard Christian Church, Memphis, Tennessee.

BOOK NOTES

Fole e' okiji, by Walter D. Cardwell and others. (Indianapolis : Christian Church Services for the Department of Africa of the Division of Overseas Ministries, Christian Church (Disciples of Christ)). 13 vol.

A commentary on the New Testament and the prophetic books of the Old Testament in Lunkundo.

Webb, Henry E. *In search of Christian unity : a history of the Restoration Movement*. (Cincinnati : Standard Publishing Co., 1990)

"This book chronicles the efforts of the Restoration Movement to achieve Christian unity from the early days . . . to the present. Those within the fellowships of the Movement need to confront their own religious heritage."

Choate, J. E. and William Woodson. *Sound-ing brass and clanging cymbals : a history and significance of instrumental music in the Restoration Movement, 1827-1968*. (Henderson, Tennessee : Freed-Hardeman University, 1990).

"In the early chapters of this book, the story is told decade by decade in the very words of the principal participants . . . In the latter chapters of the book an effort is made to analyze and evaluate the significance of the nature and necessity of Bible authority in religious matters which was embedded in and exemplified by the instrumental music controversy."

••• LAST CALL •••

CONGREGATIONAL HISTORIANS CONFERENCE

October 22-26, 1992

Disciples of Christ Historical Society
Nashville, Tennessee

The primary schedule will consist of a historical lecture to begin the day, followed by two workshop tracks. The program will also provide time for personal research and study.

Dr. Anthony L. Dunnivant, historical lecturer, will have as his subjects: A Christian View of History, Congregations in Context: American Christianity, Congregations in Context: The Stone-Campbell Heritage, and Images and Approaches for Congregational History.

Participants in the workshop will be able to choose between two tracks for workshop sessions.

Track I is for congregational historians interested in gaining knowledge of the methods of preserving local records. It will be led by David McWhirter, Director of Library and Archives at the Disciples of Christ Historical Society.

Track II is for those interested in helping their congregation celebrate a special anniversary or to prepare a congregational history. It will be led by James Seale, President of the Historical Society. There will be one session open to all persons interested in the process of getting a congregational history printed. The seminar will be limited to 50 persons.

Registration fee for the seminar is \$125 for non-members of the Historical Society and \$110 for members. The registration fee is due now.

Room and board are arranged at the Scarritt-Bennett Center directly across the street from the Historical Society. All rooms are single with a connecting bath between each two rooms. The cost is \$200 per person for room and meals. If local housing is not needed but some meals with the group are desired, an appropriate reduction will be made. A \$40 reservation fee will hold a room for you.

For registration forms or further information call or write: (615)327-1444.
1101 19th Ave. S., Nashville, TN 37212

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Cane Ridge in Context: Perspectives on Barton W. Stone and the Revival

Contributors: C. Leonard Allen, Paul M. Blowers, Ronald P. Byars, Anthony L. Dunnavant, Newton B. Fowler, Jr., Richard L. Harrison, Jr., Samuel S. Hill, Howard E. Short, and D. Newell Williams.

Here is a gold mine of information about the Cane Ridge meetinghouse and Barton W. Stone—historical background, theological concerns long since obscured, the integrity and devotion of a faithful Christian who made a difference. Dr. Ronald E. Osborn, Professor Emeritus of American Church History, School of Theology at Claremont.

No one can read these chapters without sensing the need to look again at their understanding of the roots of the [Stone-Campbell] movement and the implications that the understanding of those roots may have for what the movement should be as it approaches its third century. Dr. William J. Richardson, Adjunct Professor of Church History, Emmanuel School of Religion.

The chief value of this book will be to bring to light aspects of the historical, social, and theological contexts of our [Stone-Campbell] movement that have gone almost completely unnoticed for much of our history. Dr. Douglas A. Foster, Assistant Professor of Church History and Assistant Director of the Center for Restoration Studies, Abilene Christian University.

This book examines the legacy of Barton W. Stone and the Cane Ridge revival from a variety of perspectives--denominational and interpretive. It places Stone and the revival in the contexts of 1) the historical memories of the Stone-Campbell churches, 2) Reformed theology and frontier Presbyterianism, and 3) the changing shape of American Christianity emerging from the early nineteenth century. Those who study the history of American Christianity especially as it related to the frontier, revivalism, ecumenism, the Stone-Campbell movement, and the Reformed heritage will wish to read *Cane Ridge in Context*.

Hardcover, \$14.95 plus \$2.00 shipping & handling
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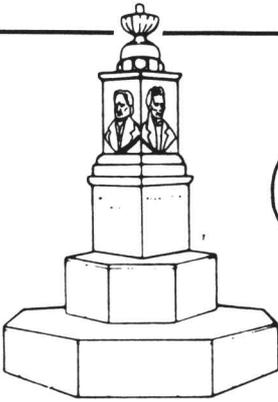
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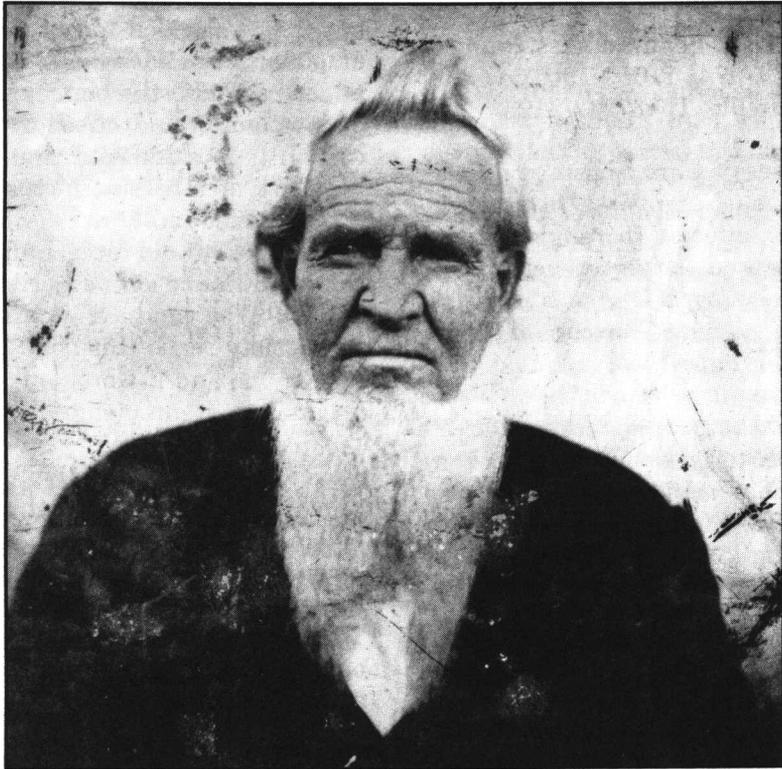
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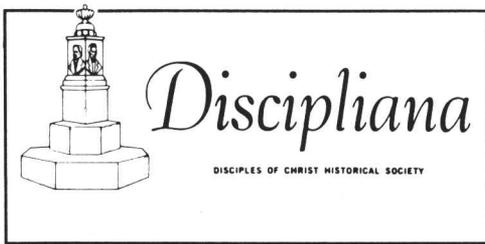
DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter, 1992, Vol. 52, No. 4



John Newton Mulkey

1806-1882



Winter, 1992, Vol. 52, No. 4

A NEW BEGINNING

With Volume 53, No. 1, of *Discipliana* the Disciples of Christ Historical Society will expand the historical journal from its 16 pages to 32 pages. This has long been a dream of the Society which will come to fruition in 1993. An editorial committee consisting of Richard Harrison, Jr., Chairperson; Kenneth Henry, Richard Hughes, Henry Webb, Newell Williams, and Eva Jean Wrather will guide the development of the enlarged journal. This committee has been at work for the last six months making preparations for this enlarging of *Discipliana*.

This venture is being undertaken in faith. An increase in membership fees was considered as a way to handle the increased cost of producing *Discipliana*, but it was decided to put the year-end emphasis for endowment funds on the added cost with the hope an increase in endowment would offset the increased cost in production and thus would not require a membership increase.

To adequately underwrite this increased cost would require an addition to the endowment of the Society of about \$50,000. You can have a part in helping the Society reach this goal. It is not an unreal one and it would offset the need for an increase in membership fees.

As you plan your year-end giving, please consider a special gift to the Historical Society for this worthy purpose. It will mean that four times a year you will receive an expanded *Discipliana* with longer and more definitive articles in it. The editorial committee is looking seriously at its task of not only considering articles which are submitted by you, the readers, but of reaching out to ask scholars and writers to produce articles which would have meaning to the readers of *Discipliana*. There will be less information about memberships and donations to the Society in the new volume. That information will be carried in an annual financial report to the membership. Your gift is needed as well as historical papers you may submit.

James M. Seale, President

EDITOR: James M. Seale

ASSISTANT EDITOR: Charlotte S. Rose

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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.

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***A Portrait of Union, Long Fork, Salt Lick
and Bagdad Christian Churches***
Four Early Restoration Churches in the Mulkey Orbit
by Peggy Scott Holley

It is inevitable that the sensational camp meetings in Kentucky in the early 1800s receive most of the attention when the early restoration movement in the old southwest is discussed. Since Presbyterian minister Barton W. Stone was prominent at those camp meetings and well-known in the later restoration movement, Presbyterian influence has been emphasized. There was, however, another strain of influence coming through the Separate Baptists. John Mulkey, who took the Mill Creek Baptist Church near Tompkinsville, Kentucky, into the restoration movement in 1809, is the best known evangelist of this background.¹ This paper examines four rural churches that were under the influence of Mulkey and the Mill Creek Church. Three were located in North Central Tennessee and one in South Central Kentucky. Some of the records from these four churches have survived.² These records, which cover the period 1820-1932, give insight into restoration churches that were in fellowship with the Stone and later the Campbell movement but were of a different origin.

Union, Long Fork and Salt Lick Christian Churches were all on the elevated plateau called the Highland Rim. The ridge of the Rim passes through the center of present day Macon County, Tennessee, leaving the area to the north, where these churches were located, in an area culturally identified with Kentucky. This was the poorer and less productive part of the area and was pro-Union during the Civil War. Bagdad Church was located south of the Rim in old Jackson County (present day Smith County), Tennessee. This region was identified with the Cumberland area in Tennessee and was pro-Confederate during the war.

Tobacco, the staple crop of the area, was in a depression which lasted from the 1820s to the 1850s. The land was owned by either yeoman farmers or planters with small plantations. Blacks comprised only about one-sixth of the total population. Settlement was sparse, having only begun about thirty years before the beginning of the records. Tompkinsville, Kentucky, one

of the larger towns nearby and the town nearest to Mulkey's Mill Creek Church, had only about 200 inhabitants in 1830.

Records for Union, Long Fork and Salt Lick Churches are all recorded in one book. The earliest entries in this book are from the Union Christian Church in Monroe County, Kentucky. This church met on Line Creek near the Tennessee border. Many of its members were related to the members at Mulkey's Mill Creek Church which was located about ten miles to the northeast. Union once had a building, probably of log construction similar to the Mill Creek Church building.³ Nothing remains on the Union site at present except a cemetery, still called Old Union, which contains a few headstones and several unmarked graves.

The first date mentioned in the Union records was July 18, 1820, when a letter of dismissal was granted to a member. This date was only eleven years after the Mill Creek Church had determined to follow the "Bible alone". Union Church was probably older than the first entry, however, since records began only after a clerk had been named. The membership list for the year 1820 made no mention of how or when these earliest members came to be a part of the congregation. Later, additional members were designated as either conversions or transfers from other churches. The Union records cover only the period 1820-1825 although the church probably remained in existence for at least twenty-three more years.⁴

The Long Fork Church consisted of residents of Smith (now Macon) County, Tennessee, who lived along Long Fork Creek in the center of the county. Little is known about this church since the only remaining records are the names of those who were baptized at the monthly meetings for the years 1822-1824 and removals during the same period. It is not known how these records came to be included in the Union and Salt Lick records unless Long Fork was considered an arm of Union Church.

The Salt Lick Christian Church was located in the north eastern corner of Smith

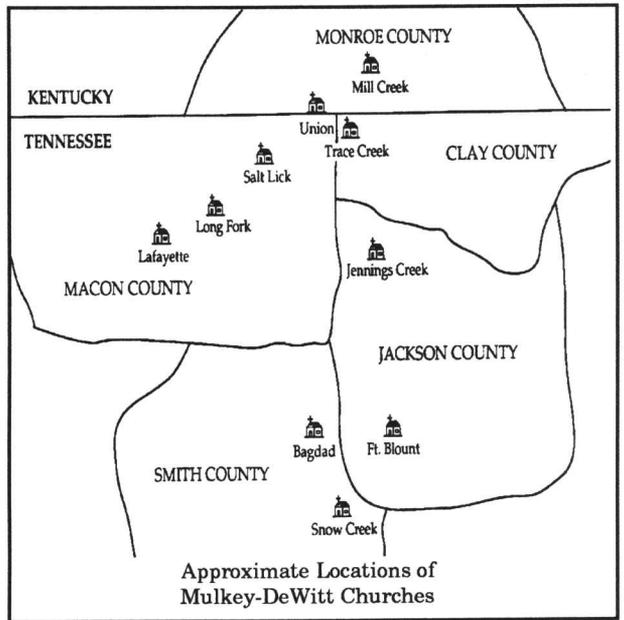
(now Macon) County near Salt Lick Creek. Members lived in northern Smith (now Macon) and Jackson (now Clay) Counties in Tennessee. Records for this church began in 1825 and continued to 1854. The clerk of Union Church moved his membership to Salt Lick Church in 1825 and was appointed clerk there in 1826. This undoubtedly explains why the Union records from 1820-1825 and the Salt Lick records are together.

The Bagdad Christian Church was located in what is now northern Smith County, Tennessee, near the present Jackson County line. It was founded about 1830 and by 1836 was reported in the *Millennial Harbinger* as having about one-hundred members. The surviving records begin with a membership list for 1844 and continue to 1932.

It is possible that three or even all four of these churches were founded by Philip Mulkey, brother to John Mulkey. Philip, an active evangelist, lived in Jackson County in the early years. His obituary in the *Millennial Harbinger* credited him with having been "the first who taught the ancient gospel in Tennessee."⁵ At least it can be said that he was highly regarded by the churches since they called on him to help solve a problem in 1825.

The records indicate that these churches were in fellowship with each other and with Mill Creek, Lafayette, and Jennings Creek. At least seven members from Long Fork and fifteen from Union later became members at Salt Lick. One couple transferred from Long Fork to Mill Creek and several at Bagdad were once on the Union and Salt Lick records. Brotherhood publications also linked these churches to Snow Creek and Fort Blount. The same evangelists visited these churches on monthly rotations.

As was the Baptist custom, Long Fork, Union and Salt Lick met regularly on only one Sunday each month even though many restorationists were arguing for weekly meetings on the premise that the Lord's Supper should be taken weekly. In 1836 the church at Bagdad reported that it had nearly one hundred members, only a few of which met every Lord's day.⁶ Weekly meetings were probably very difficult for rural members. Salt Lick Church defied current opinion and continued to meet monthly into the 1850s.



In addition to monthly worship the churches often met together at camp meetings, which continued to be popular. The only camp meeting mentioned by its name in the records was at Jennings Creek in Jackson County, Tennessee in 1824. That there were many other area wide meetings, however, is evidenced by the number of people who were placed on the roll of one church immediately after having been baptized at another. By the 1840s mention was made of a "protracted meeting." This may have been a meeting where people returned to their homes at night or could be just another name for a camp meeting.

There are a few entries in the records that give incite into the ordinary life of the churches. Once Salt Lick Church met for a trial between two of the brothers. On another occasion Union Church called a woman to come before the church and give an account of her conduct. Often members were excluded, then repented and were reinstated. Others left permanently due to disputes over doctrine. The Bagdad records give much attention to the ordination of elders and evangelists. None of the records included a covenant or statement of faith. This was most likely due to the reaction against creeds. Most of what is known about the teachings of the churches must be deduced from the writings by or about the evangelists who served them.

Samuel DeWitt, who was baptized at Union Church in 1820, became the primary evangelist at Salt Lick and at Bagdad as

well as at Jennings Creek in Jackson County and the church at Snow Creek in current Smith County.⁷ DeWitt maintained a long relationship with members of the Mulkey family and was mentioned with both Philip and John Mulkey in the *Christian Messenger* lists of evangelists in Tennessee.⁸

Evangelists or proclaimers were required to be formally ordained. The ordination process involved fasting, prayer and the laying on of hands. Once ordained, evangelists baptized, ordained elders and deacons and even excluded fellow evangelists when necessary.⁹ Their primary leadership role among these churches can be seen in excerpts from a letter in the *Christian Messenger* written by a Bagdad member who was concerned because evangelist Samuel DeWitt was considering a move to Illinois.

We have appointed Elders and Deacons to attend to the affairs of the church; but we are very much at a loss for proclaimers. . . . We are in possession of the good Book to direct our course to heaven. We have a good many hands, but we lack the skill and perhaps the zeal which is necessary to build up the house of God. . . . I fear that unless some man or men fit for the task will come to our assistance, that the above named churches, or members of the church at the above named places, will decrease instead of increasing; not because we have not a good cause or do not understand the right way, but because we need some person to stir us up to put in execution what we have learned, and to encourage us to persevere through persecution.¹⁰

In addition to the evangelists, the local churches also had elders. In 1826, the *Christian Messenger* referred to Samuel DeWitt, John and Philip Mulkey, and a number of other evangelists, as elders.¹¹ Perhaps the evangelists served as traveling elders in the early years. No local elders were mentioned in Union Church in the 1820s, only deacons and a clerk. When Salt Lick Church records began in 1825, however, that congregation had one local elder. Other elders were appointed in 1837, 1842 and 1847. All were over fifty years of age when named and a "senior elder" was in his seventies. The elder appointed at Salt Lick in 1842

was said to have been "ordained by Samuel DeWitt, an Elder (Elder marked through) Evangelist of the Christian Church". At the ordination of an evangelist at Bagdad in 1850, Samuel DeWitt was said to have "acted as an elder." Evangelists were often elders but elders seldom became evangelists. Bagdad even reported in the *Christian Messenger* that her local elders were "inexperienced in public speaking, though old in years."

In addition to the elders, other local church leaders were the deacons and clerks. The first mention of deacons was at the Union Church in 1820 when a deacon moved away and two others were appointed in his place. Two deacons were "appointed and ordained" at Salt Lick in 1826 and another in 1842. They ranged in age from twenty-four to thirty-one at the time of their appointments. None of the nine deacons who were mentioned by name in the four churches was ever made an elder. The deaconate was apparently not a stepping-stone to the eldership.

Union and Salt Lick Churches appointed a clerk at the same time that they named deacons. Henry McWhorter, was appointed clerk at Union in 1820 and at Salt Lick in 1826. He signed his name Henry McWhorter CCC, presumably Christian Church Clerk. When he left the area in 1840, the person who kept the records from 1840-1854 at Salt Lick was not officially appointed or named. Elders seem to have kept the records at Bagdad but at Trace Creek, an offshoot of Salt Lick, there was still an official clerk in 1852.

The first membership lists at Union and Salt Lick do not explain the basis on which the first members were admitted to fellowship. However, since many on the lists were either from Mill Creek Baptist Church or were related to those at Mill Creek, it can be assumed that they had been admitted to the Baptist faith by recounting a conversion experience to prove their election by God after which they were baptized by immersion. Admission to early Christian churches from Baptist churches was by letter on the basis of former baptism. Mode of baptism was identical and purpose was not yet a problem. Strangely however, in the period 1820-1825 at both Long Fork and Union almost all new converts continued to relate an experience before baptism even though the churches

had taken the name Christian Church and had presumably renounced predestination. At Salt Lick from 1825 until 1832 about a third (sixteen) of the new converts related an experience in the Baptist tradition even after other practices were gaining acceptance.

Other methods of admission for new converts at Salt Lick from 1825-1832 included baptism with no mention of an experience (seventeen), confession or profession of faith (seven) and confession or profession of faith followed by baptism (seven). Six Methodists were accepted by letter without mention of baptism by immersion. This short-lived "open admission" policy was similar to that of the Stone movement in the 1820s. By the early thirties Salt Lick began to be more exclusive. After 1831 no one was accepted on the basis of a letter from the Methodists, Baptists or any other group except a Christian Church. After 1832 no further mention was made of anyone giving an experience and 1834 was the last year that someone was admitted on profession of faith with no mention of baptism. After 1834 all admissions were on the basis of baptism, confession/profession of faith followed by baptism, or a letter from another Christian Church. The admission changes brought Salt Lick Church more into conformity with the Campbell movement's position that baptism by immersion was absolutely essential and probably included the belief that baptism was "for the remission of sins". There is absolutely no evidence, however, that members who had been accepted under the more open admission policy were ever required to conform to the new standards.

The first contact with Campbell's views on baptism in the Mulkey-DeWitt churches may have come through the evangelist Benjamin F. Hall. In 1826 Hall was visiting the Gist family on the Kentucky-Tennessee border near Union Church. While his host and hostess were occupied with other things, Hall read the Campbell-McCalla debate and became convinced that baptism was for the remission of sins. Immediately after this, he visited a service at Mill Creek where Samuel DeWitt was preaching with John Mulkey in attendance. After DeWitt spoke, Hall was asked to speak and he expounded his new understanding of baptism. It was Hall's belief that he convinced John Mulkey and that Mulkey preached this "ancient gospel" from

that time in the churches of the area.¹² If so, it took about seven years for Campbell's position to become the exclusive practice in the Salt Lick Church.

Membership at Union and Salt Lick was open to blacks from the beginning of the records in the 1820s. The number of blacks decreased in the 1830s and 1840s, however, and none were mentioned by the 1850s. Out of over 300 members listed at the two churches only sixteen were black. Twelve slaves were mentioned by their Christian names with their owner's name as a possessive, i.e. Ferguson's Charlotte. All the slave owner families owned less than fifteen slaves and were members of the churches. Four of the black members were listed without an owner's name and may have been free.

The Bagdad records refer to ten black members who were listed as "servants." Their last names indicate that they were either owned or had once been owned by church members. Matilda Young was on the first membership list in 1844 and on every list to 1874 making her a faithful member for at least thirty years. If she were a slave when she became a member she was at least free after the Civil War.

One of the frequently mentioned blacks was Brother Moses, an evangelist. He was reprimanded at Union Church in 1821 for baptizing his black brethren without having first been ordained. After ordination the following September at the Jennings Creek Camp Meeting, he preached until early 1825 when he was excluded from the fellowship of the churches due to immoral conduct. The exclusion took place at Brother Drapers, presumably his owner, and was performed by Phillip Mulkey and Samuel DeWitt. By 1844 servant Moses Draper was on the membership list at Bagdad and received a letter of dismissal from that church in 1851.

The Separate Baptists were very watchful of the morals of their congregations. These Mulkey-DeWitt churches continued the practice for a time. In the 1820s thirteen people were excluded from Union and Salt Lick due to immorality. Usually the exact nature of the immorality was not given but occasionally a woman would be charged with bastardy, gossip or lying and a man with excessive drinking or fighting. Two black men received the longest explanation for expulsion. The first was "legally

excluded" for "immoral and unchristian conduct in several instances" and the second for "falsely accusing Moses to his wife Hannah, for saying and gainsaying and falsely accusing and contradicting Brother Brown and Moses in the evidence against him." By the 1830s the number of expulsions at Salt Lick was only half that of the 1820s. Only one person was said to have been immoral, three were dismissed for "illiberal talk" and no reason was given for three exclusions. By the 1840s and 1850s the practice had virtually ceased with only one expulsion for intemperance. On the 1844 membership list at Bagdad eight people out of 119 were "excluded." From 1845 until the end of the Civil War three people were "excluded," eight were "expelled" and one was "suspended." From the Civil War until 1932 only one person was "withdrawn from."

Members who left the churches voluntarily but remained in the area were said to have "withdrawn" or to have "withdrawn in disorder." One man was said to have withdrawn due to "dissatisfaction of doctrines held by the church." Eight people left to join either the Methodist or the Baptists. Four were given letters of dismissal to be given to these groups though two were given "no letter." Two women were said to have "united with the Baptists." No mention was made of Presbyterians in any of the records.

In 1850, both Methodist and Baptist memberships in Macon County, where Salt Lick was located, outnumbered the Christian and Presbyterian Church memberships six to one. Methodist church property was valued at \$2,400, Baptist at \$1,050, the Christian Church at \$200 and the Presbyterian at only \$50. In Jackson County, where Bagdad was located, Baptist, Christian and Presbyterian membership was about equal but Methodist membership and property value was larger than the other three combined.¹³

By far the greatest number of people who left the four churches were not dissatisfied with the churches but were leaving the area. The records listed them as "removed," "moved off," "left," or "gone." Forty-three people from Union, Long Fork and Salt Lick applied between 1820-1854 for letters of dismissal to present to their future churches. Seventeen people left without letters and in seventeen cases no letter

was mentioned. Some moved to Illinois¹⁴ but most seem to have gone to the newly opened lands of the Jackson Purchase in western Tennessee and Kentucky.

The first restoration movement church in West Tennessee, the Roan's Creek Church in Carroll County, was started by members from the Union Church in the early 1820s. Camp meetings on the property of former Union member Christopher Gist were mentioned in the *Christian Messenger* in the early 1830s.¹⁵ It was reported in the *Millennial Harbinger* that the congregation had about 40 members in 1834.¹⁶ Tradition maintains that Samuel DeWitt visited this church in its early days because his wife, Mary McWhorter DeWitt, had family there and that he baptized some of Roan's Creek's first converts.¹⁷

Bagdad lost only a few people per year between 1844-1860 except for the year 1852 when twenty-two members, including one of the elders, left within a short period. At least one of the families in the group removed to Texas, which had recently joined the United States.

The following dismissal letter issued by Union Church in 1820 is typical of the dismissal letters recorded in the records. The letters were often also recorded in the records of the new church to which they were presented.

This is to certify that Brother L. M. has been a member among us for a number of years and lived with us in love and fellowship and is now about to leave us by removal. We therefore commend him to God and to the word of his grace and to any society of Christians.

Signed by order of the Church.
H(enry) M(cWhorter)

The Salt Lick records end in 1854, about one year after the death of evangelist Samuel DeWitt.¹⁸ The U.S. Religious Census for 1850 listed two Christian Churches in Macon County but the 1860 Census reported only one. It was difficult for rural churches to survive, for, in addition to the loss of members by migration, the churches lost members to the developing towns. Even those who did not leave the community were able to travel further as roads improved. Members of Union and Salt Lick Churches were close to Gamaliel, Kentucky, where there was an old Christian Church and to the new Trace Creek Church in

Jackson (now Clay) County.¹⁹ Long Fork was near Lafayette, the one remaining Christian Church in Macon County.

The four rural churches represented in the records were under the influence of Samuel DeWitt and the Mulkey brothers and interacted with other churches of the same background. They retained much of their Baptist heritage for many years while adding elements from the Stone and later the Campbell Movements. Salt Lick, Union and Long Fork were no longer meeting by the end of the Civil War. Bagdad continued as a rural church well into the twentieth century but its membership declined to only a few people. The influence of these rural restoration churches continued, however, in the growing town churches, in log churches on far flung frontiers and wherever else restless former members chose to deposit their letters of dismissal.

Notes

1. E. Clayton Gooden, "John Mulkey: The Man With A Majority," *Discipliana* 24 (January, 1965), p. 75.

2. The original records for Salt Lick, Union and Long Fork are in the possession of Harold Blankenship, Lafayette, Tennessee. A copy is on file at the Disciples of Christ Historical Society Library, Nashville, Tennessee. A transcription of the Bagdad records is also on file.

3. Mill Creek is now called the Old Mulkey Meeting House and is designated a Kentucky State Shrine.

4. *Christian Review* 1 (1848), p. 190. Line Creek attended a cooperation meeting at Red Boiling Springs in 1848. This was most likely Union.

5. *Millennial Harbinger* 15 (January, 1844), p. 239.

6. James Young, *Millennial Harbinger* 8 (1837), p. 42.

7. Bagdad, Union and Jennings Creek Churches paid DeWitt \$125 for nine months employment in 1848. *Christian Review* 1 (1848), p. 190. Bagdad records also show an \$80 per year contribution to DeWitt in the years 1850-1853.

8. *Christian Messenger* 2 (1826), p. 21. DeWitt baptized John Newton Mulkey, evangelist son of John Mulkey.

9. Philip Mulkey and Samuel DeWitt excluded Brother Moses in 1825.

10. Young, p. 42. DeWitt either did not go or returned very quickly.

11. *Christian Messenger* 2 (1826), p. 21.

12. *The Autobiography of B. F. Hall*, unpub-

lished transcription in the Barker Library, University of Texas, p. 63.

13. *1850 Religious Census of Tennessee*.

14. Philip Mulkey, and other members of the Mulkey family, moved to Illinois. Philip became the "father of the restoration in south of Illinois." *Millennial Harbinger* 15 (Jan, 1844), p. 239.

15. *Christian Messenger* 6 (1832), p. 94. and 7 (1833) p. 28.

16. J. R. Howard, *Millennial Harbinger* (1834), p. 523. Howard was disturbed that Roan's Creek Church did not meet every Lord's Day.

17. William M. Pinkley, *The One Hundred Fiftieth Anniversary Story of Roan's Creek Church of Christ*, (Jackson, TN: Laycook Printing Co., 1975), p. 7. Levi McWhorter was a charter member at Roan's Creek. It is most likely his dismissal letter given above.

18. Samuel DeWitt is buried in Gamaliel Cemetery, Gamaliel, Ky.

19. A transcription of the records of the Trace Creek Church Hermitage is on file at the Disciples of Christ Historical Society Library. These records cover the years 1852-1874.



Peggy Scott Holley—instructor in American History, Austin Community College and adjunct faculty member in American Church History—Institute for Christian Studies in Austin, Texas.

IN MEMORIAM

Roscoe M. Pierson died at his home in Port St. Lucie, Florida, on October 23, 1992. He was retired librarian from Lexington Theological Seminary and was Trustee Emeritus of the Disciples of Christ Historical Society, having served for a number of years as Secretary to the Board of Trustees.

Largest Meeting House

by Hilda E. Koontz

We ought to have the largest meeting house in Washington City, and there . . . stand up in the presence of Kings and earth's nobility, and proclaim the Unknown Gospel . . .

So wrote Alexander Campbell in the June 1851 issue of the *Millennial Harbinger* after his visit to Washington in 1850 where he met with 34 Disciples who had formed the first Christian Church in the city. They had begun as a group of eight persons meeting in the home of Dr. James T. Barclay in December, 1843. He was their "evangelist" until he went to Jerusalem in 1851 as the first foreign missionary of the Disciples of Christ.

The group continued to gather in homes until their number made it necessary to rent larger quarters. They were meeting in City Hall when they were joined by James A. Garfield who came to Washington in 1863 to serve his first term as a Congressional Representative from Ohio. During his nine terms in Congress he occasionally preached to the Washington congregation and frequently served at the Lord's Table on Sundays. The cup and flagon of the communion service in use at the time of his death are a part of the worship service at National City Church each Sunday morning.

When Garfield was elected President in 1881 the congregation was worshipping in a small wooden chapel which they had purchased and moved to a site on Vermont Avenue not far from the White House. It became the "state church" as hundreds of visitors came on Sundays to see the President. One irate visitor was heard to say, "It is an outrage that the President of the United States should worship in that little Campbellite shanty where the people can't get at him."

If Frederick D. Power, minister of the Vermont Avenue Christian Church, did not "stand up in the presence of Kings," Campbell would surely have been pleased that the "Unknown Gospel" was being proclaimed in the presence of the highest elected official of the United States! After the President's death from an assassin's bullet, Dr. Power conducted his funeral as his body lay in state in the Capitol.

Gifts immediately began to pour in from Disciples across the nation for a memorial church which was dedicated in 1884 in the presence of President Arthur and his cabinet, Congressional leaders and hundreds who crowded into the new church. Flowers for the service were furnished by the White House and a vacant pew was draped in black as a memorial to Garfield.

But this building could not accommodate the increase in membership which came with the outbreak of World War I, and Earle Wilfley, who had succeeded Dr. Power in 1910, decided to pursue Campbell's dream of a National Church for the Disciples of Christ. In convention after convention he made his plea, and finally in 1926 at Memphis, R. A. Long, noted lumberman and philanthropist, challenged the Brotherhood to agree to erect a National Church if he would contribute \$100,000 toward it. The motion was passed, and the terms drawn up which included essentially: a campaign to raise funds for the erection of the church would be carried on through the Department of Church Erection; title to the property would be held by a holding corporation of 15 members of the Brotherhood, of whom at least 8 would be non-residents of the District of Columbia, and the members of the Vermont Avenue Christian Church would become the congregation of the National Church with the responsibility of conducting its services and maintaining the life and work of the church. For the sum of ten dollars the Vermont Avenue Church turned over all of its property to the newly formed corporation.

John Russell Pope was selected to design the church. He was later to be the architect of the Jefferson Memorial, the Archives Building and the National Gallery of Arts in Washington. Gifts and pledges for the new church came from over 40,000 Disciples and 2,000 congregations.

The completed edifice was dedicated on October 19, 1930 midway between the International Convention and the first World Convention of the Churches of Christ, meeting in Washington at that time. The Disciples of Christ did not have "the largest meeting house" in Washington but they

surely have one of the most beautiful, and Campbell might well have been pleased.

Dr. Wilfley retired because of ill health in 1931, and was succeeded by Dr. Harvey H. Harmon who served from 1931-1933, to be followed by Dr. Raphael Harwood Miller, from 1933-1941. Unfortunately, the Great Depression made it impossible for many to pay the pledges they had made for the National Church. The tremendous debt left on the sanctuary building was the source of much additional and difficult labor on the part of Dr. Miller and Dr. J. Warren Hastings who succeeded him in 1942, when Dr. Miller left to become Editor of *The Christian Evangelist*. They had to devote themselves not only to their pastoral duties but to raising money for the debt on the Brotherhood's sanctuary. Membership in the church increased greatly in the 1930's and particularly in 1940's, when the war brought an influx of people to the city. The number rose to over 2,000, many of whom were young people to whom the church fulfilled its motto of being "A home away from home." Most of these government workers returned to their home states after the war, but National City has remained in their affections and interests through the years.

When the mortgage was finally paid off in 1950, a campaign was immediately begun for the erection of the Campbell Building to adjoin the sanctuary and answer the desperate need for education, programming and social facilities. The building was dedicated in 1954, and was followed in 1961 with the Wilfley Prayer Chapel, the gift of Mrs. Grace Phillips Johnson who had it built as a copy of Campbell's study in Bethany. After the untimely death of Dr. Hastings from a heart attack in 1960, Dr. George R. Davis began his ministry in 1961.

Lyndon Baines Johnson began to attend National City when he was Vice President. On January 20, 1965, the day of his inauguration as President, a prayer service was held at his request at the church preceding the inaugural ceremonies. Attending the service were the Johnson family, Vice President and Mrs. Hubert H. Humphrey, cabinet ministers, Supreme Court Justices, Congressional leaders, and members of the Diplomatic Corps. Dr. Davis gave one of the inaugural prayers. The Johnsons frequently attended morn-

ing worship services at National City, and the President took unusual delight in going to the coffee hour and visiting with the congregation. His presence brought many visitors, and prominent government leaders frequently participated in church activities. President Johnson was made an honorary elder as were also Generals Maxwell Taylor and Omar Bradley. One of the most impressive services ever held at National City Church was the State Funeral conducted for the late President Johnson on January 23, 1973. It was nationally televised and attended by the Johnson family, President and Mrs. Nixon, Vice President and Mrs. Agnew, Supreme Court Justices, members of Congress and the Diplomatic Corps.

Dr. Davis retired at the end of June, 1976, and Dr. Granville Walker came with his wife, Erline, to serve as Interim Minister from July to December, 1976. Dr. William C. Howland, Jr., started his ministry with the church on February 1, 1977, and a new era began.

The National City Christian Church Corporation had continued to meet annually but lacking an office and a staff, had remained relatively inactive for many years prior to 1977. But with Howland's coming and new leadership in the corporation, the picture changed. Dr. A. Dale Fiers was elected President of the Board of Trustees, and serving as Executive Vice President was John H. Davis, former Assistant Secretary of Agriculture.

Spurred on strongly by trustee Theodore P. Beasley, the corporation began a capital campaign, set new goals for the endowment fund, contributed sufficient funds to set up a corporation office with William L. Miller, Jr., as Vice President for Development and Gertrude A. A. Dimke as Administrative Assistant, and started a far reaching program of renovation and construction. The greatest need of the church's physical plant was for a complete renovation of the sanctuary which after fifty years was badly in need of repairs. Restoration began in June, 1980, and was completed in January, 1981, just in time for the only public worship service sponsored by the Presidential Inaugural Committee for the inauguration of President Reagan, held at the church on January 13, 1981.

The church ended its 50th anniversary year with a Golden Jubilee celebration October 15-18, 1981, which brought hundreds of former members back for the festivities. Dr. Fred B. Craddock addressed the Welcoming Dinner Friday night; the J. Warren Hastings stained glass window was rededicated Saturday afternoon and the Raphael Harwood Miller Prayer Chapel was dedicated that evening, followed by a gala banquet addressed by Dr. Raphael H. Miller Jr., and Dr. A. Dale Fiers; and on Sunday morning the rededication of the restored sanctuary took place in the morning worship service.

The beauty of the sanctuary was further enhanced in 1981 by two stained glass windows in memory of Presidents Garfield and Johnson, and an antiphonal organ, given by Mrs. Pearl Neugent Nordan, who, with a later gift, provided for the installation of a five manual, state-of-the-art console (the first in Washington), giving a total of 7,592 pipes for the two organs, and making the Great Organ one of the finest in the world. There were many other gifts by individuals and churches which added greatly to the grandeur of the restored sanctuary. The decade from 1981-1990 was a period of tremendous growth in the facilities of the National Church. In September, 1982, bulldozers were brought in to excavate the area under the sanctuary, adding 9,900 feet of space. It has been used for a music suite, complete with a rehearsal/recital hall, offices and robing rooms, an audio-video control center with the latest equipment for recording and broadcasting; a columbarium with almost 4,000 spaces for inurnment; and the William C. Howland, Jr., Center for National City Ministries which is in constant use by the congregation and Disciple, ecumenical, community and other organizations to which the church makes it available. In 1983 ground was broken for the Theodore Prentiss Beasley Building, the gift of Mr. and Mrs. Beasley, which has provided the church with adequate office space for the first time in its history, as well as conference rooms, a visitors center, an international gift shop, and several suites which are occupied by church-related, nonprofit organizations.

New facilities have made possible a greatly expanded program of ministries. The splendid organs have made National City an outstanding music center in the

city, with weekly midday concerts and the presentation in concerts of organ virtuosos from around the world. The Community Children's Ministry has gained national and local recognition for its work with the underprivileged children in the area around the church, and the program has grown from a summer activity to an all-year program for children and their parents. The International Crafts Shop provides a market outlet for artisans in emerging countries to gain economic independence. A thrift shop provides donated clothing and household articles at minimum prices for neighborhood people. Howland Center and other conference rooms have been used by the National Council and World Council of Churches, the Columbia Lighthouse for the Blind, Habitat for Humanity, and the Conference of Regional Ministers and Moderators, to mention just a few. Each year several hundred overnights are hosted by the church, which makes it possible, particularly for young people, to see the nation's capital.

Space permits the mention of only a few recent historic services. On November 13, 1983, National City joined with the Mt. Olivet Lutheran Church in a celebration of the 100th anniversary of the Vermont Avenue Church Building, dedicated to President Garfield and purchased by the Mt. Olivet Church in 1953. On April 19, 1985, the church celebrated the final payment of the debt on the Campbell Building, a debt owed by the denomination but carried by the National City congregation until the corporation took it over in 1981. In 1987 as a part of the observance of the U. S. Constitution Bicentennial, packets of study materials and Scrolls of Affirmation were sent to 4,227 congregations. The signed scrolls have been placed in the church's Archives Room. For this program the church received in 1988 from the Public Relations Society of America the Silver Anvil Award, its highest honor, as well as recognition from the government.

In special services the church recognized the Diplomates honored by the corporation: Theodore P. Beasley in 1978, John H. Davis in 1981, Pearl Neugent Nordan in 1984, A. Dale Fiers in 1987, Gertrude A. A. Dimke in 1990, and Oscar Haynes in 1991.

On October 5-7, 1990, the church celebrated its 60th anniversary with activi-

ties which included an address by Dr. Roy L. Griggs at the Homecoming Celebration Dinner; a rededication of the refurbished Wilfley Prayer Chapel with remarks by Dr. D. Duane Cummins; a masterful historical address by Dr. A. Dale Fiers at the Anniversary Celebration Banquet, and a Service of Renewal and Recommitment on Sunday morning with Dr. Howland preaching. Following the morning service the Archives Room was dedicated with remarks by Dale W. Brown and Dr. Lester G. McAllister.

The National City Christian Church faces the last decade of the 20th century with the best relationship which has existed between the corporation, representing the denomination, and the congregation; with the finest facilities it has ever had, and the determination to use them in ways which will honor the Christian Church (Disciples of Christ) as it ever seeks to proclaim the Gospel of Jesus Christ in this city and the world.



Hilda Koontz (left) is Historian for National City Christian Church, Washington, D. C. She is pictured with May Reed, Assistant to the Director of Library & Archives, Disciples of Christ Historical Society, at the recent Seminar for Congregational Historians.

**FIRST CHRISTIAN CHURCH,
HAMMOND, INDIANA
NAMED FUND**

A revival with Ellis B. Cross as the evangelist culminated in the organization of this congregation in 1887. The congregation was proud to possess a pulpit from which James A. Garfield had preached. A number of Timothies had been produced by this active and vibrant congregation. At its peak of growth it was a congregation of

over 1200 members. In 1992 the congregation found it necessary to close its doors to a visible ministry but from the assets it has invested in an invisible ministry. A part of this invisible ministry is a gift to the endowment program of the Disciples of Christ Historical Society to establish this Named Fund.

**ANTHONY L. DUNNAVANT
NAMED FUND**

Dr. Anthony L. Dunnavant received his two Master's degrees and a Doctorate from Vanderbilt University. He also holds a B.A. degree from Fairmont State and a M.A. from West Virginia University. He did post-doctoral studies with the Center for Congregational Education at Christian Theological Seminary, Indianapolis, Indiana. He is a writer, teacher and preacher, as well as a student. Most recently he edited a book published by the Disciples of Christ Historical Society--*Cane Ridge in Context*. The first chapter of that book was written by Dr. Dunnavant. Currently he is Professor of Church History at Lexington Theological Seminary, Lexington, Kentucky. This Named Fund was provided by gifts from his former students, and members of his family.

**NORMAN PROSE
NAMED FUND**

For 12 years Norman Prose was minister of the First Christian Church, Russellville, Arkansas. Prior to that he had served pastorates in Pryor, Oklahoma; Newport, Hot Springs, Jonesboro and Weiner, Arkansas, and Thayer, Missouri. He was a musician with a beautiful voice, a poet, and one who was categorized by his friends as a good listener. Shortly before his death he had been named Permanent Chaplain for the Arkansas House of Representatives. He was a man of good humor with a distinctive laugh and with it he helped to heal wounds and restore fellowship. Prose served as Vice-Moderator of the Christian Church in Arkansas. This Named Fund was established by Stephen P. Berry.

FRANCES M. AND ANSEL E.

HYLAND NAMED FUND

The Hylands are long-time members of First Christian Church, Eugene, Oregon, where Ansel has served as Chairman of the Board. He has served on the Board of Northwest Christian College for 22 years and as Chairman of the Board of Trustees. Both he and Frances have served the congregation as elders, Sunday school teachers, and youth sponsors. Frances taught for 27 years in the Speech Department of Northwest Christian College. She has served as CWF officer and has directed camps and conferences state wide. She has also served on the regional department of the clergy. Both Hylands have an active interest in the Disciples of Christ Historical Society. This Named Fund for the Hylands was underwritten by a gift from them.

**GIFTS RECEIVED FROM
JULY-SEPTEMBER, 1992**

Endowment Fund - EF
Named Fund - NF

Mr. and Mrs. William Backstrom - EF
Stephen P. Berry - Norman Prose NF
Mr. and Mrs. Dale Brown - In memory of Herman Norton
Betty L. Cummings - Anthony Dunnivant NF
Dr. and Mrs. Harold W. Deitch - Allan W. & Mildred F. Lee NF
Mr. and Mrs. William Dozier - EF
Dr. and Mrs. Anthony L. Dunnivant - Herman & Alma Norton NF
Mr. and Mrs. Ezra Dunnivant - Anthony L. Dunnivant NF
Mr. and Mrs. Leon Durham, Jr. - Anthony L. Dunnivant NF
East Side Christian Church, Evansville, IN - EF
European Evangelistic Society - Burton B. Thurston NF
Mr. and Mrs. Malcolm Ferguson - William F. & Leila Avery Rothenburger NF
First Christian Church, Hammond, Indiana -
First Christian Church, Hammond, IN NF
Mr. and Mrs. Carl Flock - EF
Dr. and Mrs. Douglas Foster - EF
Dr. and Mrs. Dan Genung - EF
Dr. and Mrs. Edwin Gleaves - Edwin S. and Janey T. Gleaves NF
Martha H. Goodrich - EF
Mr. and Mrs. Robert Greene - EF
Gordon W. Hagberg - EF
Evelyn F. Hale - EF
Arthur A. Hanna - EF
Lillie K. Hardigree - EF
Estes H. & Florence Parker Hargis Charitable

Foundation - for purchase of a fax machine
Mr. and Mrs. Dean Harrison - Allan W. & Mildred F. Lee NF
Oscar S. Haynes - EF
Mr. and Mrs. Harold Horn - EF
Mr. and Mrs. Roderick Huron - Allan W. & Mildred F. Lee NF
Dr. and Mrs. Willis R. Jones - In memory of Herman Norton
Turner Kirkland - EF
Mary J. Lewis - Anthony L. Dunnivant NF
Doris J. Lothrop - EF
First Christian Church, Lynchburg, VA - EF
Mr. and Mrs. Walter F. MacGowan - L. D. McGowan, Neal Keen & Zela Jeanne McGowan, Walter E. & Esther McGowan NF
Evolyn C. Mains - EF
C. Frank Mann, Jr. - Helen S. & C. Frank Mann, Jr., NF
Ken G. Masterton - Allan W. & Mildred F. Lee NF
Francis Miller - Francis and Joseph J. Miller NF
Mr. and Mrs. James T. Minyard - EF
Dorothy Dunn Morrison - Robert Ray & Lillian Byers Eldred NF
Mr. and Mrs. K. Everett Munson - EF
Dr. and Mrs. Donald Nunnely - EF
Yoshiaki Ogura - EF
Mr. and Mrs. Thomas H. Olbricht - EF
Philip E. Orr - EF
Dr. and Mrs. Ronald Osborn - Ronald & Nola Osborn NF
Clara N. Phillips - In memory of Jim Blair
Evelyn D. Powell - Wilfred Evans & Mary Lois Powell NF
Evelyn D. Powell - Perry E. Gresham NF
Mr. and Mrs. Paul Remick - EF
Lucile P. Rizer - The Lucile Patterson Rizer Family NF
Oreon E. Scott Foundation - Staff Continuing Education EF
Dr. and Mrs. James Seale - Herman Norton NF
Doris H. Sheats - EF
Mr. and Mrs. William Siefke - Mae Yoho Ward NF
Dr. and Mrs. Joseph Smith - Mae Yoho Ward NF
Karen Leigh Stroup - Anthony L. Dunnivant NF
Richard G. Taylor - EF
John H. Thurman - EF
Sara Tyler - Jennie Renner NF
United Christian Missionary Society, Christian Church (Disciples of Christ) - United Christian Missionary Society NF
John C. Updegraff - EF
Dr. and Mrs. Harold Watkins - Allan W. & Mildred F. Lee NF
Mr. and Mrs. David Williams - EF

**Is the Society included
in your Will?**

STABILITY IS THE OBJECTIVE

In 1991 the Disciples of Christ Historical Society derived 28% of its operating income from earnings on its endowment. The additional operating incomes came from Basic Mission Finance, the outreach program of the Christian Church (Disciples of Christ), -57% and 15% came from memberships, services, etc. Almost one-third of the operating income came from the endowment program. A total of \$61,607 was the amount earned on a general endowment of \$853,818. The Society also has \$293,481 in designated endowment or trust funds bringing the total of endowment funds at the end of 1991 to \$1,147,299. As of September 31, 1992, the total endowment and trust funds of the Society have increased to \$1,213,478, an increase of \$66,179 in the past nine months. Of this amount \$28,828 was the increase in general endowment.

The Historical Society operates on a modest budget of \$231,170. This budget breaks down in this way: Staff and general services - \$191,591 (Salaries, benefits, payroll taxes, travel, board and committee expense and contingency), Office and building expense - \$26,910, Promotion and publication - \$8,700, and Library and archives - \$3,969. The staff of the Society consists of four full-time employees and four part-time employees.

During this past year 27 new Named Funds have been added to the endowment program. Designated endowment programs added during the past twelve months are the Robison Collection and Maintenance Fund and the Staff Continuing Education Fund.

Thus you can easily see that the stability and ongoing ministry of the Society are strongly dependent on the endowment program. In the endowment program, which is not directed to the general budget, the Society has two lecture funds, a special book fund, a land acquisition fund, a *Footnotes* fund and an equipment replacement fund, as well as the major Mildred W. Phillips Building Endowment Fund.

Should you have questions about the Society's general operation and its finances please contact the president. All funds are audited annually by an outside auditing firm and regular audited financial reports are made to the General Board and Commission on Finance of the Christian Church (Disciples of Christ).

Your endowment gifts certainly do make a difference with the Historical Society. Without them we could not function as meaningfully or provide the varieties of service and historical information which are given to the church and to those who are members of the church. If you would like to make any kind of a gift to the Historical Society please contact James M. Seale, President. He will be very happy to be in touch with you to help you fulfill your desires with regard to the Historical Society.

Over \$85,000	Raymond McCallister	Edward G. Holley
Anne M. White	Helen S. and C. Frank Mann	Roland K. and Kathryn Gordon
	Margaret Paddock	Huff
Over \$56,000		Thomas R. Huston
Forrest H. Kirkpatrick	\$10,000-\$14,999	Edgar DeWitt and Frances Willis
	The Brown-McAllister Fund	Jones
Over \$45,000	*Elvin Perry and Jeannette Rankin	The Moseley Fund
R. Merl and Helen R. Hickman	Byers	Nellie Mustain
	Pansy Cruse	Roger T. and Nancy M. Nooe
Over \$25,000	First Christian Church-Miami, FL	The Pendleton Fund
Harvey and Christine Harker	Winfred E. and Annie C. Garrison	B. D. Phillips
Hugh T. and Mary Morrison	Pershing Drive Christian Church-	Forrest F. and Katherine M. Reed
	Arlington, VA	William H. and Jennie Knowles
\$20,000-\$24,999	Jennie Steindorf Renner	Trout
Elizabeth Stong Morgan	Rodgers-Hurt Family Fund	United Christian Church-Capitol
The Oreon E. Scott Historical	James M. and Mary Dudley Seale	Heights, MD
Acquisition Fund	George H. Watson	*United Christian Missionary
		Society
\$15,000-\$19,999	\$5,000-\$9,999	Hattie Plum Williams
Jesse M. and Golda Elam Bader	Theodore and Beulah Beasley	The Wrather-Hayes Fund
Robert H. and Betsy Barnes	Ben H. Cleaver	
Edwards	Barbara T. and Edwin Charles	\$2,500-\$4,999
Bertha Mae Hanna	Magarey Earl	Dr. and Mrs. L. D. Anderson

Bethesda Christian Church-Chevy Chase, MD
 Robbie N. and Louada Bowman Chisholm
 Evelyn Martin Ellingson
 Louise B. and Lorenzo J. Evans
 Mr. and Mrs. J. Melvin Harker
 Winfred A. Harbison
 Donald L. Henry
 Thomas Malone Holt
 Edward M. and Laura C. Hoshaw
 Willis R. and Evelyn B. Jones
 Emmett Errin McKamey
 Hazel Mallory Beattie Rogers
 The Howard E. Short Fund
 Claude E. and Maud M. Spencer
 Evelyn N. and Harold R. Watkins
 Orra L. and Florence M. Watkins

\$1,000-\$2,499

Hampton Adams
 Daisy S. Avery
 Walter J. and Allie Taylor Bassett
 Wayne H. and Virginia Marsh Bell
 Rexie Bennett
 William Barnett Blakemore
 Ernest A. and Eldora Haymes Brown
 *William and Martha B. Branaman
 Clementine Huff Carter
 Lin D. and Thelma L. Cartwright
 Christian Church in Pennsylvania
 Edward E. and Meribah E. Ritchey Clark
 Homer M. Cole
 Harry M. Davis
 L. L. Dickerson - Ann E. Dickerson
 Guy Burton and Anna Margaret Dunning
 Corinne Gleaves Eastman
 Junior W. Everhard
 Mr. and Mrs. Arthur A. Everts
 Jessie E. Eyres
 Harold E. and Golda C. Fey
 *First Christian Church-Sherman, Texas
 The Gardner, Rea, and Meade Families
 *Edwin S. and Janey Thompson Gleaves
 William Madison and Mary Ann Greenwell
 Hardy Family Fund
 Roscoe C. and Emily R. Harrod
 Ruth Powell Hobbs
 Erma Holtzhausen
 Oscar M. and Nellie Hines Huff
 William J. and Mary Jenkins Huff
 *Chloe E. Kelly
 Lucille C. and Harold C. Kime
 Cleveland and Ione M. Kleihauer
 Beulah Knecht
 James Franklin and Etta Doyal Lambert - Susie Martin
 Jesse P. Lansaw
 J. B. Logsdon Family
 The MacDonal Fund
 Joseph A. Malcor

E. E. Manley and Ray G. Manley
 Lena J. Marvel
 Francis R. and Joseph J. Miller
 *Herman A. and Alma Norton
 G. Edwin and Alva E. Osborn
 Naomi E. Osborn
 Ronald E. and Nola L. Osborn
 Virginia Elizabeth Osborn
 James L. Pennington
 Wilfred Evans and Mary Lois Powell
 Ernest L. and Mattie G. Rea
 Franklin S. and Stella Riegel
 The Lucile Patterson Rizer Family
 Dwight E. and DeLoris R. Stevenson
 Kenneth L. Teegarden
 *Burton Bradford Thurston, Sr.
 Dr. and Mrs. William E. Tucker
 Currey L. and Lester Turner
 *Elizabeth L. Turner
 *Mae Yoho Ward
 John J. and Mary Smalley Webb
 *P. H. Welshimer
 Lockridge Ward and Fern Brown Wilson

\$500-\$999

*Beverly Appelgate
 James V. Barker
 Bebe Boswell
 John Allen Branch
 Sayle Allen and Iona Belle C. Brown
 Robert W. and Agnes Burns
 Dr. Ray F. Chester
 The Collinwood Christian Church
 Charles E. Crouch
 Eileen June Davis
 Walter Ira Dobbins
 *Anthony L. Dunnivant
 Ivy Elder
 *Carroll Brooks Ellis
 *Robert Ray and Lillian Byers Eldred
 Homer S. and Ann Ferguson
 *First Christian Church-Hammond, Indiana
 First Christian Church-Pontiac, MI
 Perry E. Gresham
 Luberta Beatrice Griffin
 Viola Young Chenault Grubbs
 Dot Rogers Halbert
 Enoch W. Henry, Sr.
 William C. Howland, Jr.
 Bernard J. and Della E. Huff
 Thomas E. and Lydia S. Humphreys
 *The Reverend Blair Hunt
 Eric T. Hunter
 *Ansel F. and Frances M. Hyland
 F. H. and Dorothea Watkins Jacobsen
 Dr. Cecil A. Jarman
 Isaac Johnson
 Clara A. Jones
 Vera G. Kingsbury
 *Allan W. and Mildred F. Lee
 *David Lipscomb
 Asa Maxey

Mabel Niedemeyer McCaw
 L. D. McGowan, Neal Keen and Zela Jeanne McGowan, Walter E. and Esther McGowan
 William B. and Ruth L. McWhirter
 James Earl Miller
 Helen Cecil Daugherty Modlish
 S. S. Myers
 Ralph C. Neill
 M. Paul and Anna Harris Patterson
 *Robert Hayes Peoples
 Orval D. and Iris Peterson
 *Norman Prose
 Raymond Norwood Redford
 *May and Norman Reed
 Emory Ross
 *William F. and Leila Avery Rothenburger
 James Rundles
 Edith B. and Albert T. Seale
 Henry K. Shaw
 *Herbert J. and Martha Nell Simpson
 John R. and Nannie S. Sloan
 William Martin and Helen Smith
 Willie X. and Tessie Haymes Smith
 *Ruby Gantt Stalcup
 Ellis C. Taylor
 Phillip and Nancy Dennis Van Bussum-William Andrew Steele
 *Joseph Edison Walker
 Hilbert G. and Margaret Wilkes
 Virgil Angelo and Martha Ann Elizabeth Wilson
 William and Callie Davis Stone
 Wintersmith
 *Since October, 1991

Trust Fund Assets
 (As of August 31, 1992)

Trust Fund Portfolio Summary

Investments	
Short term	\$ 7,527.02
Equity	53,786.89
Balanced	32,402.55
Fixed Income	<u>96,582.77</u>
	\$190,299.23

Endowment Fund Assets
 (As of September 30, 1992)

First American Bank	\$ 5,055.48
J. C. Bradford	(103.75)
Gateway	
Mortgage Co.	28,000.00
Lee, Danner & Bass	248,838.09
Shearson	
Lehman Bros.	312,920.83
Board of Church	
Extension	<u>100,000.00</u>
	\$694,710.65

