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The Contribution of a "Layman" to the Restoration Movement

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THE CONTRIBUTION OF "A LAYMAN"
TO THE RESTORATION MOVEMENT

by

Allan J. Hunter

A thesis submitted in partial fulfillment
of the requirements for the degree of
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PREFACE

The name of Thomas Wharton Phillips, (1835-1912), occurs quite frequently in the history of the Disciples of Christ. Probably his family name is best known by its association with Phillips University, Enid, Oklahoma. There has also been a renewed interest in him through the recent completion of the "T. W. Phillips Memorial Library" in Nashville, Tennessee, now the headquarters of the Disciples of Christ Historical Society.

This general interest generated into a special interest, when, during the lectures on the history of the Disciples of Christ, a remark was made to the effect that "there was a need for a more adequate understanding of the place of T. W. Phillips in the Brotherhood of Disciples of Christ." This promoted the undertaking of a study of this layman.

In the development of this thesis, it may appear to many that rather a devious and well worn pathway has been followed before bringing, as it were, T. W. Phillips on the stage. There are reasons for this basic approach, and it is hoped that the continuity in the presentation will be observed. The paper begins with an introduction to the contemporary concern for lay commitment to the task of the Church. This introduction is followed by a consideration of the Disciples of Christ from their early beginnings, which were obviously rooted in the principles of the Protestant reformation, with its emphasis upon individual freedom before God. Consequently, the Dis-

ciples of Christ had the characteristic of individualism with a deep concern for the place of the layman in the total program of the Church. Over against this individualism, however, there was the emphasis upon the unity of the Church, dedicated, as they were, to the fulfillment of the prayer of Jesus when He said, "That ye all may be one." The importance of these two aspects of the Disciples of Christ in their historical development can be realized when it is observed that the interpretation of either one or the other, instead of both, as being the major concern, thwarts the very purpose for which the Disciples came into existence, and leads ultimately to further division within the Church, as the contemporary scene of the Christian Church reveals.

There are many obvious omissions in the main section dealing with Thomas W. Phillips. No attempt has been made to detail his character, personality or his private life as a lay Christian. The reason is simply that materials for making this study were regrettably lacking. There is, however, a reflection of his character and personality that is seen through his financial contributions to the Disciples of Christ.

I am indebted to many for their assistance in the preparation of this manuscript, especially to Rev. T. E. Pletcher, pastor of the First Christian Church, New Castle, Pennsylvania for his history of that Church; to the late Thomas W. Phillips Jr. for his letter giving an outline of his father's major financial contributions and interests, and to Dr. Claude E. Spencer,

curate of the Disciples of Christ Historical Society in Nashville, Tennessee for referring me to resources. I am also indebted to Dr. Ronald E. Osborn, Dean and Professor of Church History, Dr. Robert Tobias of the Church History department, And Dr. Henry K. Shaw, Librarian, all of Christian Theological Seminary, Indianapolis, for their criticisms. It is possible that had I received these criticisms earlier this thesis would have developed along different lines from those which I have presented.

INTRODUCTION

CONTEMPORARY LAY CONSCIOUSNESS

One of the most encouraging signs in the religious world today is the awakening of the lay consciousness of the Church. By lay consciousness is meant a concern for the total commitment of the lay personnel to the program of the Church. The Petrine precept of "as every man hath received the gift so let him minister one to another as good stewards of the manifold grace of God"¹ is apparently receiving greater attention. The realization has been born in this modern age that if the Church is to witness to its redemptive and regenerative power to the world, it must be through the life of its lay membership. This urgent note was sounded by the General Assembly of the World Council of Churches of Christ in America when it published a pamphlet in which it stated:

If this prophetic and redemptive mission of the Church is to be fulfilled, three conditions must be met: the spiritual life of our churches must be deepened. . . . We must fathom depths of spiritual experience which we have not yet explored. . . . The area of Christian responsibility within our Churches must be widened. The laity must be more fully incorporated into the life and work of the Church. Only in the measure that the Christian lay people take their religion seriously and the Churches make provision for their witness can a full Christian impact be made upon our secularized society. Not only should every person who belongs to

¹1 Peter 4:10.

the Church bear witness to his Christian faith, he must also bring to bear the light and inspiration of Christ upon every sphere in which he moves and in every situation in which he finds himself.¹

It is not surprising that this concern has been most vividly reflected in the work of the ecumenical movement, a movement which was aided in its initial inception by a layman, the late John R. Mott, by whose untiring efforts the first ecumenical conference was held in Edinburgh, Scotland in 1910. In his lifetime, John R. Mott "watched the ecumenical impulse which he had helped germinate on mission fields and in the lay fellowship of the Y. M. C. A. grow to the magnificent promise of the World Council of Churches."² Originating in a number of lay movements in the nineteenth century, and expanding rapidly in new lay organizations in Europe, India and America during the present century, it is natural that they should find expression in a world gathering of the churches. Dr. John H. Oldham, long associated with Dr. John R. Mott in the Missionary Council, laid the basis for this lay emphasis in the World Council, when he presented for consideration in his preparatory volume for the Oxford conference in 1937, a treatise on "The Church and its Function in Society." In one of the main

¹J. A. Mackay et al., A Letter to the Christian People of America (New York: National Council of the Churches of Christ in America, 1952), p. 768.

²P. Hutchinson, "History Lives on in John R. Mott," The Christian Century, LXXVI (August 25, 1954), 995.

papers for Amsterdam in 1948, he augmented his plea with "a demand for the theology of the common life," resulting in one of the major concerns of that Assembly being "The Significance of the Laity in the Church." This has paved the way for several conferences being held by laymen, the foremost being at Bad Boll, Germany in 1951, and in Buffalo, New York in 1952. Moreover a significant section of the World Council Assembly at Evanston, Illinois in 1954 was given to the discussion of the laity.¹

One can sense that this concern for lay commitment is stimulating the thinking of the leaders of the various church denominations. Through the pages of periodicals and articles in church magazines, a major portion of the contents is directed towards laymen.. Among contemporary books appealing to laymen is one by John Heuss, Rector of Trinity Parish Church, New York, entitled, The Christian and His Vocation, in which he stresses the need for a recommitment of laymen to the task of the Church. He sees the danger of "activistic Americanism being concentrated in church business rather than in personal religion."² Harry Emerson Fosdick illustrates some pertinent considerations when he draws attention to the fact that "the heart of the Bible's

¹Second Assembly of the World Council of Churches, The Christian Hope and Task of the Church, (New York: Harper Brothers, 1954), pp. 1-3.

²J. Heuss, Our Christian Vocation, (Greenwich, The Seabury Press, 1955), p. 7.

religion is an individual experience which leads to a divine-human encounter from which one goes out under orders with a great vocation."¹

This concern is not only confined to the clergy. Laymen themselves are questioning their place in the work of the kingdom of God. James E. Kavanagh, recently retired from the Vice-Presidency of the Metropolitan Life Insurance Company writes,

What is the churches' challenge to laymen? I do not know. For sixty years or more I have been a regular attender at church services of various denominations. So far I have not met with any serious challenge in all these years. For many years I have felt that the church was not demanding enough of its laymen. . . . It seems to me that the challenge to laymen has not yet been issued; if so it is a very feeble challenge and one that is too easily met.²

J. Irwin Miller, a prominent business man of Columbus, Ohio, and a leading layman in the Disciples of Christ, expressed his personal feelings at Evanston when he stated,

It is more characteristic of today's businessmen that they feel no clear call of any sort with respect to their jobs, that they are more impressed by the futility than the importance of their work, and that anxiety and discontent describe them better than happiness and fulfillment. . . . And I believe the reason for this is that they are changed men and changing men, and that they are showing signs of growing toward a spiritual understanding and maturity which did not characterize the generations preceding them.³

It seems appropriate in the light of this contemporary concern for lay commitment to consider the Disciples of Christ,

¹Wallace C. Speers (ed.), Laymen Speaking, (New York: Association Press, 1947), pp. 17-20.

²Ibid, p. 109.

³J. I. Miller, "Laymen Discover Their Vocation," The Christian Century, LXXI, (September 1954), pp. 1100-1102.

who, from the beginning have given laymen great opportunities and imposed upon them many responsibilities. Then, more specifically, to consider the contributions of a consecrated layman, the Hon. Thomas Wharton Phillips (1835-1912), of New Castle, Pennsylvania. His liberal donations and untiring efforts, given in critical times, greatly assisted in the expansion of this movement.

The liberality of T. W. Phillips is widely known throughout the brotherhood, but what may have not been realized is the extent and sweep of his benefactions. He belonged to the second generation of Disciples, when the foundations for the general characteristics of this group had already been laid, but many phases of the work were in jeopardy of collapse through inadequate financial support. By his contributions in the fields of education, religious publication, church development, home and foreign missions, he preserved that which had already been inaugurated, and provided the means for expansion, so that the fruits of his contributions are still widely received. With these benefits and his book entitled, The Church of Christ, a remarkable treatise on New Testament Christianity, he exercised considerable influence in the subsequent historical development of the Disciples of Christ.

In the development of this thesis it was necessary to include much information which is already widely known in order that some concept of the magnitude of the work of Thomas W. Phillips be appreciated. It was also necessary to examine the

various threads of the foundations of the Disciples of Christ, to show that this "restoration movement," as it came to be called, was not a new beginning in point of time, as many seemed to think, but rather, it was a continuation of the basic principles of the Protestant Reformation. The emphasis of the restoration was both internal church unity, that is a breaking down of the divisions within the church between clergy and laity, and external unity, a healing of the divisions caused by denominationalism. These aspects are important to understand, as a misinterpretation can lead to the opposite result of creating further divisions.

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CHAPTER 1

THE FOUNDATIONS OF LAY ELEMENTS AMONG DISCIPLES

Laymen have an important place among the Disciples. This has been true from the beginning. The factors which have contributed to this emphasis are many and varied. The most important of these would appear to be the foundations laid by the Protestant Reformation upon the individual; the general desire for individual freedom in America; the antagonistic state of divided Christianity with its denominations and sects, and a burning conviction on the part of groups and individuals that liberty of interpretation was essential while division was sinful. These forces combined to produce a system of Biblical doctrines which created a brotherhood dedicated to the task of breaking down all ecclesiastical barriers which had separated the clergy from the laity, seeking church unity, and, consequently, releasing into the stream of Church life a wider lay participation. A brief sketch of these major trends will suffice to show how this lay consciousness developed among the Disciples of Christ.

It is usually considered that the Renaissance rediscovered the individual, although the question of adequately describing this phenomenon is still open to debate. It has

been termed "the most intractable problem child of history."¹ The common theory is that during the fourteenth and fifteenth centuries there was a rebirth of literature and of arts, after a thousand years of cultural sterility. This rebirth originated in the dissatisfaction of the Italian writers of the period, who turned for inspiration to the ancient writings of Greece and Rome. The interpretations have varied concerning this revival. Voltaire saw it in the light of "liberated reason;" Jakob Burkhardt described it as "a rebirth of human intellect and personality; and the beginning of the modern world, stemming from the social and political revival of antiquity and its union from the genius of the Italian people."² It is consistent with contemporary thought that the social, political, economic and religious movements brought about by the revival of classicism resulted in an emergence of emphasis upon individualism. This was in contrast to the corporate nature of society characterized by the feudalistic system and Western Christianity, whose conservatism, and integral relationship with each other, was a stumbling block in the way of individual expression.

In the religious area this individualism found expression. Reacting against the materialistic tendencies produced by the changing economic conditions, Savonarola (1452-1498), preached vigorously against such values and urged a personal repentance.³

¹W. K. Ferguson, The Renaissance, (New York: Henry Holt and Company, 1940), p. 2.

²Ibid., p. 4.

³Ibid., p. 70.

Wyclif in England was studying and translating the Scriptures into the vernacular from the vulgate, making the Bible for the first time available to the common man.¹ John Hus, martyred in 1415 for his efforts, advocated personal religion and reform in the Church.² It remained for Martin Luther in the sixteenth century to clarify the principle of individualism in religion. In one of his most devastating tracts, entitled, The Babylonian Captivity, he swept aside the seven sacraments of the Roman system which had maintained a wall of separation between the clergy and the laity. The sacrament of absolution he declared to be "a declaration by man of what God has decreed in heaven and not a ratification by God of what man has ruled on earth."³ The repudiation of ordination as a sacrament demolished the caste system of clericalism since,

Ordination as a sacrament was designed to engender discord whereby the clergy and the laity should be separated further than heaven and earth, to the incredible injury of baptismal grace and to the exclusion of evangelical fellowship. . . All of us who have been baptized are priests without distinction but those whom we call priests are ministers, chosen from among us that they should do all things in our name and their priesthood is nothing but a ministry.⁴

¹H. G. G. Herklots, How Our Bible Came to Us, (New York: Oxford University Press, 1954) pp. 58-60;

²J. Fox, Fox's Book of Martyrs, (Chicago: The John C. Winston Company, 1926), pp. 139-144.

³R. H. Bainton, Here I Stand, A Life of Martin Luther, New York: Abingdon-Cokesbury Press, 1951), p. 138.

⁴Ibid.

With these and similar statements, Luther precipitated the Protestant Reformation with this basic thought that "God's presence is free to the faithful seeker, that God will not refuse to hear the prayer of any penitent, that God makes his promises speak directly to the hearts of all his people."¹

With these concepts rapidly spreading in the old world, it is not surprising that they should find expression in the New World, acting, as they did, as the incentive for the beginning of colonization in the west. In the environment of the colonies, with its changing influences, religion could not remain static, but adapted itself slowly and not without a struggle. How much the religious principles contributed to the American War of Independence is still a matter of opinion. William Warren Sweet, quoting Samuel Seabury, suggests,

That historians have overlooked the importance of the religious factors leading to the revolution and. . . the battle for creeds and dogmas for New World supremacy is one of the ²greatest, if not the greatest, of its underlying causes.

It is apparent that, after the turbulent period of the war years with its basic concept of freedom and the subsequent expansion to the middle west territories, individualism became

¹T. M. Lindsay, The Reformation, (Edinburgh: T. & T. Clark, 1941), p. 186.

²W. W. Sweet, Religion in the Development of American Culture, (St. Louis; Christian Board of Publication, 1948), p. 79.

deeply entrenched in the life of the people. This impact was reflected in the religious life, and it was in this environment that the Disciples of Christ were born.

The Disciples recognized the contribution of the Reformation. Alexander Campbell noted in his book, The Christian System that,

The Protestant Reformation is proved to have been one of the most splendid eras in the history of the world. . . .But unfortunately, at his death (Luther), there was no Joshua to lead the people, who rallied under the banners of the Bible, out of the wilderness in which Luther had died.¹

This movement of Disciples sought to lead the people out of the wilderness, and took the name of the "Restoration Movement." Their primary purpose was "to restore primitive Christianity" but in their efforts they were undoubtedly binding together the pleas made in earlier years. Savonarola's call to personal repentance; Wyclif's insistence on the authority of the Scriptures, and Luther's doctrine of the priesthood of all believers found expression in this new persuasion. This individualism, together with an appeal for Scriptural authority, earmarked the early formative years. There was no distinct or separate clergy; no clerical hierarchy; no binding creeds to promote the peculiarities of the existing denominations. The circumstances of later years forced a change in this initial pattern, but when the need for a qualified ministry arose, and developed, the lay characteristic of the movement remained.

The traditional origins usually attributed to the form-

¹A. Campbell, The Christian System, (Cincinnati: Bosworth, Chase and Hall, 1875), pp. 3-4.

ation of the Disciples of Christ are considered to be found in several group movements of the late eighteenth and early nineteenth centuries. Two of these groups had some influence upon the later leaders of the "Restoration." It is interesting to note that in the case of one of the earliest groups, it was precipitated by laymen.. This was known as the "O'Kelly Secession."

This secession stemmed from a laymen's revolt against clerical authority. After the War of Independence, John Wesley recognized the hopelessness of attempting to retain the American Methodists in the Anglican fold. In 1784, Dr. Thomas Coke was sent from England with a letter freeing the Methodists from any outside supervision. Wesley enjoined his brethren to "simply follow the Scriptures and the primitive church" and "stand fast in the liberty with which God has so strangely made them free."¹ Francis Asbury, after the departure of Dr. Coke, succeeded in having himself ordained as superintendent, then assigned to himself the rights and privileges of a bishop. A number rebelled against this authority, especially against the ruling that there was no appeal against the authority of the bishop. Among the leaders of this revolt was James O'Kelly, a layman who had been ordained an elder. He was defeated in his appeal at the conference in 1792, and with others withdrew from the Methodist Church and formed a secession church known as the "Republican

¹W. E. Garrison and A. T. Degroot, The Disciples of Christ, A History, (St. Louis: Christian Board of Publication, 1948), p. 84.

Methodist Church." In Surrey County, Virginia, two years later, they adopted a new name, preferring to be known simply as "The Christian Church" and declaring the Bible to be its only authority.¹

While there is no direct evidence to show that this group was connected with the later Disciples of Christ, it is conceded that its influence upon individuals was considerable. Hope Hull, who was associated with James O'Kelly in the secession, was present at Succoth Academy while Barton Warren Stone was professor, and the latter was influenced by the new position.² It does reflect, however, the beginning of lay influence in this era.

The second major group connected with the "Restoration Movement" is that associated with the name of Barton Warren Stone. Frederick F. D. Power has termed Stone,

the pioneer of pioneers. He and his associates announced to the world on the 28th day of June, 1804, that they took from that day forward and forever, the Bible alone as a rule of faith and practice to the exclusion of all human creeds, confessions and disciplines, and the name Christian to the exclusion of all sectarian or denominational designations or names.³

This was a reaction against the narrowness of creeds and confessions, which preserved the divisions between clergy and laity.

¹Ibid., p. 85.

²W. G. West, Barton Warren Stone (Nashville: The Disciples of Christ Historical Society, 1954), p. 14.

³F. D. Power, Sketches of Our Pioneers (New York: Fleming H. Revell Co., 1898), preface.

Barton Warren Stone was born in Port Tobacco, Maryland, in 1772, the heir to some financial means. He was intent on becoming a lawyer, and studied to this end at David Caldwell's Academy in Greensboro, North Carolina. During his student days, the contemporary revivalism invaded the school in the person of James McGready, a Presbyterian evangelist. The latter had preached previously at the Academy and several of the students had been overwhelmingly converted. On returning for a second series of meetings, Stone was greatly influenced, but was left in a state of despair and mental conflict. The wrath of God and predestination disturbed him. His doubts were dispelled somewhat, when he heard William Hodge speak on the subject of "God is Love," and Stone retired to the woods with his Bible, the text ringing in his ears. Oscillating between despair and hope, reading and praying, faith and agnosticism, he finally yielded. He records,

I yielded and sunk (sic) at his feet a willing subject. I loved him - I adored him - I praised him aloud in the silent night, in the echoing grove around. I confessed to the Lord my sin and folly in disbelieving his word so long and in following the devices of men. I now saw that a poor sinner was as much authorized to believe in Jesus at first, as at last.¹

Barton Stone now set his heart on the ministry. At Succoth Academy, where he became a professor, he met with John Springer, "a New-light, Presbyterian," who was more ecumenical in his

¹West, op. cit., pp. 11-12.

views than his brethren, and who had established friendly relations with other denominations. His concern for unity promoted this aspect in the life of Stone.

The latter applied for a license to preach from the Presbyterian Church. Even before his approval arrived, he set off as a lay preacher, traveling through the states of North Carolina, Virginia, Tennessee, and entering Kentucky. In 1796 he was installed as pastor of the Cane Ridge and Concord Churches, being ordained in 1798. Five years later, James McGready was holding a series of meetings in Logan County, to which Stone was attracted. The fusion of sects fascinated him, and the mutual fellowship impressed him beyond measure.

When he returned to his churches, he related the things which he had both seen and heard, resulting in the historic Cane Ridge revival in 1801. The revivalists came under fire from the Presbyteries, being accused of advocating and teaching Arminian doctrines. Richard McNemar, of the Washington Presbytery, was charged with heresy. Although severely censured, he was permitted to preach in six churches of the Presbytery. At the Synod meeting of Kentucky, a motion was made to try McNemar and Thomson, but five others, among whom was Barton Warren Stone, announced their withdrawal from the jurisdiction of the Synod.

They formed the independent Presbytery of Springfield

in 1803, but as Stone says, "we had not worn our name for more than a year before we saw that it savoured of party spirit with man made creeds,"¹ and the decision was made to dissolve. This dissolution was stated in the now famous document known as The Last Will and Testament of the Springfield Presbytery, containing the intentions "to sink into union with the body of Christ at large."² They listed eleven articles of conviction, the most prominent being, such titles as "reverend" are to be forgotten; the law of Christ was to rule instead of the law of the Presbyteries; candidates for the ministry are to study, not books of Divinity, but the Holy Scriptures and be licensed from God to preach the simple Gospel. No "mixture of philosophy, traditions of men, or rudiments of the world" are to dilute the proclamation.³

This document is the basic plank in the Disciples platform. It sets forth the source of divisions in the form of creeds and confessions, the conservatism of denominationalism, and places the emphasis upon individuals in their responsibility towards God.

The main stream of the "Restoration Movement," however, is that associated with Thomas and Alexander Campbell. Thomas,

¹J. Rogers, The Biography of Elder Barton Warren Stone, (Cincinnati: J. A. and U. P. James, 1847), p. 54.

²Ibid., p. 51.

³Ibid., p. 52.

the father, arrived in America in 1807, feeling keenly the divisive tendencies of his own and other denominations. He was "an Old-light, Anti-burgher," Presbyterian, the titles representing secessions from the main Presbyterian Church. His tolerant sympathy for other Christians brought him the discipline of the Presbytery of Chartiers in western Pennsylvania. Although he was permitted to return to Chartiers after being censured by the Synod, intolerance and distrust by his fellow ministers caused him to secede from the denomination and form the Christian Association of Washington. This Association produced The Declaration and Address, a document considered by many to be a classic on Christian union. The tone of liberty is sounded when Thomas Campbell says,

resume that precious, that dear bought liberty,
wherewith Christ has made his people free; a liberty
from subjection to any authority but his own, in
matters of religion. Call no man father, no man
master upon earth, for one is your master even Christ,
and all ye are brethren.¹

During the time that Alexander Campbell spent in Scotland, a result of his shipwreck en route to America, a variety of influences and a number of personalities impressed him. John Locke's Letters on Toleration and Essay on Human Understanding pointed out that the exclusive claim of a national church to determine doctrine, ritual and worship for all was not the practice of the ancient church. Greville Ewing, pastor of

¹Ibid.

the Independent Tabernacle in Glasgow built by Robert Haldane, became his friend, and shared with him the views of the Haldane Brothers. Robert and James Haldane were wealthy members of the Church of Scotland, but had become "dissatisfied with what seemed to them the formalism, the sterility, the institutionalism of the Established Church."¹ They encouraged lay workers and set up a school for the training of lay preachers. Another personality who influenced Alexander Campbell was John Walker, an ardent exponent of the doctrine of the priesthood of all believers, and an advocate of the "mutual ministry." The Glassites were also in existence at this time. They took the Bible as their authority, and although they developed a special ministry, their concept was away from the professional type of ministry which was then the practice in other churches.

With this background Alexander Campbell sailed to America in 1809, arriving on the scene as The Declaration and Address was in process of publication. The refusal of the Presbyterian Church to accept the views of this document led the Christian Association to form the Brush Run Church. Through their sympathetic approach to baptism, the Brush Run Church was invited to enter the Red Stone Baptist Association. Alexander Campbell became preacher and student during these preliminary years. In 1816 he preached his now famous sermon on The Law alienating him from the affections of the Baptists, and he decided to

¹A. C. Watters, History of the British Churches of Christ, (Birmingham: The Berean Press, 1948), p. 15.

withdraw. He moved to Virginia and associated with the Mahoning Baptist Association for a period of seven years, during which time he published The Christian Baptist, a widely circulated journal which carried great influence. From its pages can be gleaned many of his earliest convictions. Granville Walker says,

With the appearance of the first issue of The Christian Baptist July 4, 1823, the journalistic career of Alexander Campbell was launched. If the date of July 4th was chosen deliberately, it is of a piece with the fact that The Christian Baptist, consistently with the whole of Campbell's entire career, was devoted to the effort of freeing the Christian layman from the yoke of clerical oppression.¹

The influence of Campbell's earlier associations, combined with his ardent study of the sacred Scriptures, led him to the conclusion that it was "the exaltation of the clergy over the laity which the system of places of preferment in the ministry served to perpetuate,"² and one of the basic causes for this exaltation was such discriminating titles as "reverend" and "doctor" upon the priesthood."³ He believed that "it becomes the duty and high privilege of every member of it (church) to be a preacher of the Gospel."⁴ This did not mean that he was

¹G. Walker, Preaching in the Thought of Alexander Campbell, (St. Louis: The Bethany Press, 1954), p. 141.

²A. Campbell, "The Clergy, No. 1," The Christian Baptist, 1 (1823), pp. 18-19.

³A. Campbell, "Bishops," The Christian Baptist, 1 (1830), pp. 427-428.

⁴A. Campbell, "Letter," The Christian Baptist, 1 (1824), p. 70.

advocating that "every man and woman that believes the Gospel is to commence traveling about as the popular preachers do, or to leave their homes and neighborhoods and employment, to act as public preachers,"¹ but simply that in their daily contacts every Christian was obligated to declare the Gospel. These views led to the accusation that Campbell eliminated the need of any special ministry, which he did in early years, but later he rescinded this concept. He was ordained to the Christian ministry but he saw ordination not in the light of a bestowal of extraordinary gifts of grace, or an authority from heaven² but ordination was an agreement between the congregation and the one being ordained. It was a recognition by the congregation that authority was delegated to the one who would act on their behalf, but ordination was the prerogative of the local church. He states:

The authority to be delegated to the elected by the electors, demands that they who give the power, or the grace, or the office, should give it with their own hands and not by proxy.³

With this feeling, Alexander Campbell believed that he had successfully raised a barrier to ecclesiastical power, and had in turn transferred the power to the laity, thus giving a decided lay-emphasis to the Restoration Movement.

¹Ibid.

²A. Campbell, "Ordination," The Millennial Harbinger, VI(1835), pp. 498-503.

³Ibid.

The work of Walter Scott cannot be overlooked as a factor in this lay emphasis in the Disciples growth. Born in Moffat, Scotland in 1796, of deeply devout parents, he studied at the University of Edinburgh with the Presbyterian ministry as his chosen vocation. His uncle made it possible for him to immigrate to America, arriving in 1818. The following year he left for Pittsburgh where he had the good fortune to meet George Forrester, a member of the Haldanean community, a church patterned after the teachings of the Haldane Brothers, who instructed him in baptism by immersion.¹ Several years later Walter Scott had the opportunity to meet Alexander Campbell. Later he was invited to speak at a meeting of the Mahoning Baptist Association, and so impressed the hearers that a year later, at the instigation of Alexander Campbell, who by this time had seen the need of a special ministry in evangelism, Scott was invited to become the Evangelist for the Association. The result of his preaching was not immediately felt, until he had formulated what has come to be known as the "five finger exercise." In the records of his tours we read,

In the northern part of this state a disciple in one of the new churches had an appointment and preached. A man inquired whence came the preacher; the answer was, "From Deerfield." A second preached, and the same question and the same answer were made. A third preached and perhaps a fourth held forth in the same place, and the same question was put by the same person. "Where do

¹Supra, p. 12.

you come from, sir?" "From Deerfield," was the answer. The man, surprised, exclaimed, "Deerfield. Why, pray how many preachers have you in Deerfield?" "Sixty," said the brother. "Why then you must all be preachers in Deerfield." "Yes sir," was the reply, "all our members are preachers either at home or abroad."¹

The Restoration Movement was a powerful movement of consecrated men, dedicated to the task "of proclaiming the ancient Gospel." The Disciples of Christ are largely lay-conscious as a result of their historical background, stressing as it does the importance of lay elders, deacons and deaconesses. W. T. Moore wrote at the beginning of this present century "there is a lack of appreciation of the contributions that laymen have made to the progress of this Restoration Movement." He says, "there is a feeling among the brotherhood of the Disciples of Christ that the direction of affairs have been too much confined to preachers," and that "laymen have always been a silent force in the Disciples of Christ and without them this Movement would have undoubtedly failed."²

Frederick D. Power says,

In point of time we are getting far removed from the beginning of this religious movement. The present generation is but little familiar with the names and sacrifices of the heroic men and women who were its pioneers. We owe them a great debt. We have in them a glorious heritage. We should become acquainted with their characters and their labours and should catch the inspiration of their noble deeds. We can not too faithfully hold up their teachings and examples worthy of the

¹D. E. Stevenson, Walter Scott, The Voice of the Golden Oracle, (St. Louis: Christian Board of Publication, 1946), pp. 107-108.

²W. T. Moore, A Comprehensive History of the Disciples of Christ, (New York: Fleming Revell Co., 1909), p. 749.

admiration of the world and the imitation of our youth.¹

The remainder of this thesis will be devoted to the consideration of one of the laymen of this Restoration Movement, Thomas W. Phillips of New Castle, Pennsylvania of whom it has been said that "the contributions of Thomas W. Phillips to the Restoration Movement have been among the most important factors in moulding the life of our people."²

¹F. D. Power, Sketches of our Pioneers, (New York: Fleming and Revell, Co., 1898), preface.

²W. C. Smith, "Commendations from the Brotherhood," The How, (Canton: Phillips Bible Institute, 1914), Vol. II, p. 2.

CHAPTER II

BACKGROUND, EARLY LIFE AND CAREER

Thomas Carlyle once wrote "history is made up of the biographies of great personalities." Certainly the history of the states of Massachusetts, New Jersey and Pennsylvania has been greatly influenced by the great personalities of the phillips family. One has aptly described the background by suggesting that,

from generation to generation this family has contained men of notable physical development, of independent and conscientious inclination in forming their own opinions; of great will power and tenacity of purpose.¹

The Phillips family was descended from George Phillips, a non-conformist divine who was born in or near Rainham in the County of Sussex, England, in the year 1593. George Phillips attended Gaius College, Cambridge, graduated with the degree of Bachelor of Arts and entered the ministry as a curate in the Church of England at Boxted, Sussex. His Puritanical ideals moved him to associate with John Winthrop, who was at that time organizing the expedition to Massachusetts in 1630. Before the company sailed, they issued the "Humble Request," a letter in which it is stated "we esteem it an honor to call

¹T. W. Phillips, "Biographical Sketch of the Author," The Church of Christ, (Cincinnati: The Standard Publishing Company, 1915), p. 18.

the Church of England from which we rise, our dear mother." This was a statement of loyalty to the Church of England. While it contained the signatures of many of the company, among them George Phillips, the drawing up of this document has been ascribed to the latter.¹

The "Arabella" docked in June, 1630, and the ship's company formed a settlement on the banks of the Charles River which they named Watertown. Despite the loyalty statement of the "Humble Request," George Phillips tended to separate from the mother church. A correspondent of Governor Bradford states that two weeks after disembarkation, George Phillips confided to him "that if they will have him stand minister by that calling which he received from the prelates in England, he will leave them."² This same year the first church in the area was organized with George Phillips as minister, and this is considered to be one of the early foundations of the Congregational Church in America.³ He was "a learned scholar and an able disputant, reading through the Scriptures six times a year." It is also

¹J. G. Palfrey, History of New England, (Boston: Little Brown and Company, 1859), I, p. 316.

²H. W. Foote, "Phillips, George," Dictionary of American Biography, Ed. D. Malone, (New York: Charles Scribner's Sons, 1934), X IV, pp. 540-541.

³Ibid.

claimed that George Phillips was one of the earliest advocates of representative government. The Governor of the town of Watertown, with his assistants, levied a tax to build fortifications. George Phillips opposed this tax on the grounds "that Englishmen cannot be rightfully taxed save by their own consent."¹

From this serious thinker has come a long line of outstanding personalities among whom are the Hon. Samuel and Judge Phillips, father and son, founders of the Phillips Academy, Andover, Massachusetts; the Hon. John Phillips, founder of Phillips Academy in Exeter; Lieutenant Governor William Phillips of Boston, Massachusetts, of whom it was said, "that no man of wealth lived and died in this country who in proportion to his ability has done so much for the cause of charity"; Wendell Phillips, the great champion of the anti-slavery cause, and Phillips Brooks, the distinguished Episcopal bishop, lecturer and preacher.²

Thomas W. Phillips of New Castle, Pennsylvania was born in the line of the second son of George Phillips, Theophilus. The latter married Ann, daughter of Ralph Hunt, a descendant of Thomas Hunt who was a colonel in Cromwell's army. From this marriage two sons were born, Theophilus and Phillips.

¹J. Fiske, Beginnings of New England, (New York, Houghton, Mifflin and Company, 1902), p. 127.

²S. S. Lappin, "A School of First Principles," The Christian Standard, XLIX (1913), 1204-1205.

The former married after the family had moved to Maidenhead, New Jersey, and their son, born in 1695, became Judge Phillips. Captain John Phillips, son of Judge Phillips, was a guide to General Washington at the battle of Trenton. He married Abigail Tindall, and their son Thomas Phillips was the grandfather of Thomas Wharton Phillips, of New Castle, Pennsylvania. The latter's father, Ephraim, married Ann Newton of Philadelphia, and the family moved to Western Pennsylvania, settled in Old Enon in Lawrence, where Ephraim erected a saw mill. Ten years later in 1828, the family purchased a one hundred acre farm near Mount Jackson, a few miles north of Enon.¹

Thomas W. Phillips was born on this farm on the 23rd of February, 1835, the youngest of a family of eight. The first year of his life was marred by the death of his father, which left his mother the great burden of providing for eight children. One cannot pass over lightly the influence of his mother for his ultimate success and soundness of character. Ann Phillips was apparently a deeply religious person. In a tribute to James A. Garfield, twentieth President of the United States, Thomas referred to his own mother:

Our mothers were both left with debts on their farms, but both were devoted Christian mothers who knew the Scriptures and how to bring up children in the fear and admonition of the Lord.²

¹Ibid.

²T. W. Phillips, "A Personal Tribute to James A. Garfield," The Church of Christ, (Cincinnati: The Standard Publishing Company, 1915), p. 453.

The family struggled through many years of acute poverty with opportunities of formal education being denied. Thomas, however, displayed a keen mind and individual initiative which compensated largely for this loss of opportunity. He became the leader in the Mount Jackson literary society, and supplemented his meagre studies by wide reading and earnest study. His ambition was to obtain a college education, but this was impossible. These experiences left an indelible mark upon Thomas Phillips, and led to an important contribution when his financial circumstances permitted. He promoted to the best of his ability opportunities for poor students to obtain college education.

The ministry was his chosen vocation. An injury sustained during his childhood when the shaft of a horse carriage damaged his chest forced him to seek open air employment to maintain his health.

There is no direct historical evidence of the early connection of this family with the Restoration Movement. Thomas W. Phillips, Jr. records that "both his father and mother were intensely, though sanely, religious, and early became identified with the Restoration Movement inaugurated by Alexander Campbell about 1809."¹ In 1828, the year in which the family moved to Mount Jackson in Lawrence County,

¹T. W. Phillips, Jr., "Biographical Sketch of the Author," The Church of Christ, (Cincinnati: The Standard Publishing Company, 1915), p. 22.

Western Pennsylvania, Walter Scott had begun his evangelistic work for the Mahoning Association of Baptist Churches, which was to become the center of the movement. That same year, records state that "the total membership of the churches in the Mahoning Association was more than doubled"¹ and the impact was felt over a large area. The churches of the Association were only some thirty miles from Mount Jackson, while the nearest, at Canfield, was only eighteen miles distant. It is possible that this influence spread into the area of Mount Jackson about this time.

Thomas W. Phillips was converted probably in the year 1849. P. Y. Pendleton, pastor at the time of his death in 1912 says "some sixty years ago Thomas Phillips passed from death unto life,"² making his conversion when he was in his early teens. His son, Thomas, records that,

at the age of 14 years he accepted Jesus Christ as his Lord and Master to whom he remained intensely loyal through all the vicissitudes of his long and eventful life.³

From an early age "he took his stand upon God's promises," and the Scriptures to him became "the only authority for his faith and practice." Walking in the steps of the leaders of

¹Stevenson, op. cit., p. 103.

²P. Y. Pendleton, "Tributes to His Life," The Church of Christ, (Cincinnati: The Standard Publishing Company, 1915), p. 61.

³T. W. Phillips, Jr., "Biographical Sketch of the Author," The Church of Christ, (Cincinnati: The Standard Publishing Company, 1915), p. 23.

the Restoration Movement, he methodically took his Bible and

taught in the Bible school the entire New Testament through twice consecutively. During this teaching he made copious notes which were filed away together with a few carefully prepared sermons which he preached when a boy or a very young man.¹

Even as a young man he had marked ability as a preacher. One incident occurred while he was yet in his teens. An evangelist had arrived for a series of meetings, but he was forced to leave without concluding the last service. Thomas W. Phillips was asked to fill in and it is recorded that,

the subject of his closing address delivered to a crowded house, was "Christian Union." At the close of the services, Elder John D. Rainy, who had heard Alexander Campbell preach and many other great preachers of the Restoration, congratulated him, said, "Campbell couldn't have done better."²

With such ability and sincerity of convictions, it is likely that Thomas W. Phillips would have become an outstanding preacher, but fate had decided otherwise.

At the age of twenty-seven, he married Clarinda, daughter of David and Rebecca Nancy Hardman of Philadelphia. Two sons were born of this marriage, Herbert C. in 1864 and Norman A. in 1865. His wife died after only four years of married life. Thomas W. Phillips married in 1870 to Pamphila, younger sister of his former wife and to his family were added

¹Ibid., p. 12.

²Ibid., p. 24.

Victor K. in 1872; Thomas W. in 1874; Carlinda Grace in 1877, and Benjamin D. in 1885. The latter two are the only survivors of his family today.

Adventures in Oil

The year 1859 was an eventful one for the State of Pennsylvania and no less for the Phillips family. For some time previous to this date it was generally known that oil was plentiful in the area of Oil Creek, some eighty miles northeast of Mount Jackson. Oil often floated on the surface of the Creek, and invaded the salt diggings in the surrounding country. George H. Bissell bought one hundred acres of land along Oil Creek, formed the Pennsylvania Rock Oil Company, and hired Colonel Edwin L. Drake to produce oil. "Drake's Folly" as it became known was the first attempt to produce oil by the drill and derrick method.¹ In April 1859, the well produced at the rate of twenty-five barrels of oil per day with a price of eighteen dollars per barrel. In two years, the whole of Oil Creek was producing some four thousand barrels per day at a price of ten dollars per barrel.²

Thomas W. Phillips sensed the importance of this discovery. He remembered the verse of Scripture in the Book of Job, "and the rock poured me out rivers of oil," With Drake's

¹Giddens, P. H., Early Days of Oil, (Princeton: Princeton University Press, 1948), p. 14.

²Ibid., p. 17.

experiment and success, he decided that the open air pursuit of prospecting for oil might be beneficial both to health and wealth. Consequently, with his two brothers John and Charles, he sought oil in the region of Lawrence County, but his initial quest was fruitless. They were drawn ultimately to Oil Creek, where they succeeded in obtaining an oil lease, and subsequently discovering oil. This was the beginning of a fabulous career in the fluctuating oil industry. The first year of this operation netted him the modest profit of \$12,000.00 but by the end of the second year his fortune was worth ten times as much.¹ Within a short period of time, the Phillips Brothers had amassed considerable financial means, but even in the early days of their prosperity, their gifts to charity, benevolence and religious work earmarked them as generous benefactors. The First Christian Church in New Castle, Pennsylvania, stands as a monument to their generosity and faith during this early period.

In the spring of 1865, the brothers purchased the Stevenson's farm for the sum of \$35,000.00. This farm was located on an elevation above Oil Creek and was known as the Benninghoff Run. The popular belief in that area was that no oil could be found among the rocky areas bordering Oil Creek. They formed the Ocean Oil Company, drilled for oil

¹ P. C. McFarlane, (ed.), Christian Men, (Kansas City: I, No. 5, (May, 1909), p. 14.

at an elevation of two hundred and fifty feet above Oil Creek, and by late August of the same year, the Ocean Well as it was called, began producing three hundred barrels per day. Within one year the production had jumped to the amazing figure of one thousand, six hundred barrels of oil per day. This production marked the Phillips Brothers as one of the largest oil producers in Pennsylvania.¹

The fluctuating oil market brought the company into conflict with one of the most powerful companies of that time - The Standard Oil Trust Company, headed by John D. Rockefeller. This conflict was to color the fabulous career of Thomas W. Phillips and influenced many of his decisions. John D. Rockefeller was probably the most powerful individual in the oil business, and exerted considerable influence in the realm of politics. The Standard Oil Trust Company sought to monopolize the whole oil industry by controlling transporters, refineries, buyers and sellers of oil, and by completely handling the distribution of oil produced. Mr. Phillips describes this monopoly when he says:

At this time about 1871, a small coterie of men headed by John D. Rockefeller, conceived the idea that, by a secret scheme, a conspiracy with certain railroad officials of the roads which carried the traffic of the oil region, they would completely monopolize for their own profit the entire oil industry, driving out competition and either destroy-

¹Giddens, P. H., The Birth of the Oil Industry, (New York: The MacMillan Company, 1938), p. 21.

ing or absorbing all other concerns in the oil business.¹

To combat this monopoly, the independent producers of oil banded together in a secret order, and Thomas W. Phillips, who was the largest individual producer in the oil country, with a production of not less than 6,000 barrels per day, was elected President. This order was known as The Producers Protective Association. There was an independent movement to shut down oil production in order to boost the falling price of oil, but T. W. Phillips refused to join unless The Standard Oil Trust Company conceded to associate in this scheme. This company had much to gain by the subsequent boost in oil which a production shut down would bring as they owned 3,000,000 barrels of oil above ground.² Thomas W. Phillips, while recognizing the need for controlling the market, and conserving the supply of oil reserves, foresaw the result of a decrease in production. Large numbers of oil workers would be unemployed and to this he could not consent. In an agreement with the Standard Oil Trust Company, he did suggest that if this latter company would set aside some 1,000,000 barrels of oil, the Producers' Association would also comply, and the sale of this oil would be distributed in the form of workers

¹T. W. Phillips, Crimes of the Standard Oil Trust, (New Castle, 1907), p. 1.

²I. M. Tarbell, The History of the Standard Oil Company, Vol. II, (New York: McLure Phillips & Co., 1904), p. 159.

unemployment assistance.¹ Standard had no alternative but to comply and this resulted in the amusing story told later.

When Thomas W. Lawson was writing his famous treatise on frenzied finance, a friend of his wrote to him respecting that section of the work in which he claimed that the Standard Oil Company got whatever it wanted, and suggested; "You have made one mistake." "What is it?" replied Lawson. "Phillips," was the enjoinder. "Thomas W. Phillips. They never got him. They tried to put him down and out, but they failed." "True," returned Lawson, and he proceeded to correct his fable accordingly.²

This agreement only provided a temporary improvement in the price of oil. An economic depression, known as the "Jay Cooke Panic," in 1873 crashed the market, with the added devaluation of oil caused by the discovery of large oil fields in Texas and other states. The Phillips Brothers were forced into bankruptcy with an estimated debt of \$800,000.00. Many would have rested content to have written off this debt as the misfortunes of business, but despite the liquidation of the Ocean Oil Company, Thomas W. Phillips felt that it was his Christian obligation to meet this indebtedness. It is recorded that:

practically none of the old claims would have stood in court, and his attorneys advised him not to pay them. But, being a man of stern integrity, he stated that he wanted to arrange such settlements that there would be no one on earth whom he could

¹Ibid.

²P. C. McFarlane, op. cit., p. 13.

not look straight in the eye.¹

This obligation cost him fourteen years of hard work, but he had the satisfaction of realizing his ambition. The whole debt, plus all accrued interest, was eliminated.

About the year 1884, fortune again smiled on Thomas Phillips. He and his brother John prospected at Thorn Creek, about six miles southwest of Butler, Pennsylvania, which was rapidly becoming a prolific source of crude oil. The brothers drilled on the Bartlett Farm, hit the sand on August 29th of that year, and the well flowed at the rate of 500 barrels per day. They drilled ten feet deeper and the daily output soared to 4,200 barrels per day. The market price was so affected by his added quantity that the price fell ten cents per gallon.² From this source Thomas W. Phillips regained and added to his previous losses. It was reported by his competitors at a government hearing that "between November 1, 1887 and October 1, 1888, Thomas W. Phillips was actually producing from one-tenth to one-sixth of all crude oil produced in the United States."³ From bankruptcy he had now amassed a considerable fortune. It is recorded that:

¹R. E. Osborn, "Ely Vaughan Zollars: President of Hiram College." (Unpublished B. D. Dissertation, Phillips University, Enid, 1942), p. 367.

²P. H. Giddens, Early Days of Oil, (Princeton University Press, 1948), p. 122.

³Industrial Commission, Pure Oil Trust v Standard Oil Company, (Oil City: Derrick Publishing Company, 1901), p. 291.

Mr. Phillips has amassed a large fortune in the oil business, this fortune being commonly reported as being from \$3,000,000 upwards. His prospective wealth was indeed fabulous, as he had energetically tied up oil lease after oil lease through a wide region.¹

After the establishment of the oil fields in Butler, he organized the T. W. Phillips Gas and Oil Company, with himself as President. This company owned in 1912 some 850 gas and oil wells; 900 miles of gas lines, and he held many oil and gas lands under lease throughout Pennsylvania.²

¹Ibid., p. 290.

²T. W. Phillips, "Biographical Sketch of the Author," The Church of Christ, (Cincinnati: The Standard Publishing Company, 1915), pp. 26-27.

Adventures in Politics

Before the year 1880, Thomas W. Phillips had sustained an active interest in politics in Pennsylvania, especially in the legislation pertaining to the oil industry. In March of 1865, he was directly responsible for the removal of the \$1.00 tax per barrel of oil. With oil selling at \$7.50 per barrel, this was costly to those who were producing merely a few barrels per day. He and his brother personally visited Washington and presented the cause of the oil men to President Lincoln's committee on revision. They succeeded in getting Congressman James A. Garfield to visit the oil country and report his findings. This resulted in the repeal of what was considered to be by many oil men an unjust and burdensome tax.¹ In 1879, he headed a committee which successfully opposed the threatened tax of \$1,000.00 on each new oil "rig" in Pennsylvania and his ensuing defence was considered to be "one of the most spectacular and remarkable in the political annals of Harrisburgh."²

Several times he had been proposed as a Senator for Congress, but he had refused all efforts to induct him into the field of politics. In 1880, however, James A. Garfield

¹McFarlane, op. cit., p. 15.

²Ibid.

was nominated for the Presidency of the United States and this was a turning point in the career of Thomas Phillips. For many years Thomas Phillips had been a close friend, confidant and adviser to General Garfield. He knew Mr. Garfield's ideals, plans and motives as few men knew them. The effect of Garfield's nomination is best described by himself. He says "after Garfield's nomination I left my business in the hands of others, went into the campaign and devoted all my time to aid his election."¹ He assisted B. A. Hinsdale in the preparation of the Republican Textbook which outlined the work of James A. Garfield, and was published to present the principles and objectives of the Republicans.² He travelled extensively in Indiana which was an "October" state, holding its election in advance of the general elections, and it was, therefore, of supreme importance, that the state cast its electoral vote for Mr. Garfield, for the sake of the November election. With the aid of Rev. O. A. Burgess, a Disciple minister, he organized the state of Indiana with the result of a landslide for James A. Garfield.³ The untimely death of the latter was a deep shock to Mr. Phillips.

Six years later, in 1890, Thomas W. Phillips sought

¹T. W. Phillips, "A Personal Tribute to James A. Garfield," The Church of Christ, (Cincinnati: The Standard Publishing Company, 1915), p. 457.

²McFarlane, op. cit., p. 17.

³Ibid.

election to the Congress of the United States as a Republican candidate, but, although unsuccessful, he did assist in obtaining the election of a favorable Senator. He did succeed in being elected in the year 1894 for a period of two years in the House of Representatives representing the twenty-fifth District of Pennsylvania. Contrary to precedent, he introduced a bill in his first term of office, proceeding from the then insignificant Committee of Labor to which he had been appointed. The bill was a desire to promote a non-partisan, industrial commission to investigate questions pertaining to immigration, labor, agriculture, business and manufacturing, and to consider and recommend appropriate legislation. In the presentation of this bill on the floor of Congress, he appealed to Biblical authority for its passage. He argued that the Scriptures show three fundamental facts:

equality in creation; labor is the normal condition of men, and sustenance comes from the ground. The government, therefore, that does not strive to meet these three cardinal principles of reason and revelation in the highest degree will perish from the earth.¹

Some opposition came from other members of the committee because of his boldness in promoting this bill in his first term of office, and it was defeated. As his experiences have already shown, this man did not know the word defeat. He introduced the bill in his second term, and, while it succeeded in being

¹Industrial Commission, op. cit., p. 12.

accepted, it was held for further study by President Cleveland. Not until 1898, after the Hon. Thomas W. Phillips had retired from Congress, was the law officially passed. This was during the Presidency of McKinley, who invited him to become a member of the Industrial Commission, as proposed in the bill, which was being formed. It is recorded that "Vice-Chairman, Thomas W. Phillips presided at nearly all of the meetings of the Commission in the absence of Senator Kyle, the chairman."¹ The work on this commission constituted four years of laborious investigations and hearings. Facts, figures, practices and problems from all of the fields previously mentioned were amassed. Several hearings on monopolies were heard including one against his old nemesis, the Standard Oil Trust Company. The adequacy of these investigations as well as the constructive nature of the conclusions presented in nineteen volumes of the report earned him the title of "The Father of the Industrial Commission."² Mr. Phillips signed the report of the Commission as a whole, but made a supplementary report in which he suggested some radical and far reaching recommendations in regard to publicity and examination of corporations, urging the inspection of all corporations according to the system of the National Banking Law. His suggestions crystalized into law and the Bureau of corporations was the result.³ This Bureau of corporations be-

¹Industrial Commission, op. cit., p. 9.

²Ibid., p. 261.

³McFarlane, op. cit., p. 16.

came one of the most powerful under the presidency of Theodore Roosevelt with James R. Garfield as chairman. From the leading newspaper articles and editorials of that time can be gleaned something of this importance:

In the New York Commercial of January 12, 1905, under the caption, "Garfield a Genius," it states . . . The office he now holds is one of great power and influence, for it was created by one of the most significant statutes that ever passed the National Congress.¹

There is also this notification:

The "Saturday Evening Post" of Philadelphia . . . says, . . . The act creating the Bureau of Corporations bears upon its face the evidence of having been an after-thought in the minds of the men who conceived, framed and promoted the legislation that brought into being the Department of Commerce and Labor. When one knows something of the "inside" of things at Washington, one wonders how it happened that a bureau invested with such power was permitted to get through the legislative hopper without being emasculated. . . . It is doubtful if any ruler of a civilized nation in the world today has at his command such a potent instrument of public weal or woe as has been placed in the hands of the president of the United States by the creation of the Bureau of Corporations. . . . Mr. Garfield is placed at the very center of those forces of government that has been stimulated into activity by President Roosevelt and his Cabinet advisers for industrial and economic reformation-wide in their sweep. The progress of events will show that the Commissioner of Corporations is the President's most trusted agency in the preparatory work of reform that is to mark the Roosevelt administration.²

The completion of this task did not mark the end of Mr. Phillips' political activities, however, as he continued

¹Ibid.,

²Ibid.

to be active in the Republican party. In 1908 he attended the convention in Chicago assisting in the nomination of William Howard Taft for the Presidency.¹ The year following found him again in the nation's capital city engaged in a battle to repeal another tariff on oil on the grounds that it would injure the small producer and benefit the great monopoly.

Contribution to Other Agencies

Mr. Phillips was never neglectful of any cause of need brought to his attention. During one of the depressions in New Castle, Pa., many were left unemployed and could not afford the bare necessities of existence, so that relief funds were set up to assist the unfortunate. During one winter the relief fund was so depleted that it was almost impossible to provide coal for those in need. Before he left the city on a business trip, he turned over his personal banking account at the Citizens National Bank, of which he was president, to be used at the bank's disposal with instructions that "during his absence from the city, no poor man need go unwarmed for want of coal."²

The Y.M.C.A. and the Y.W.C.A. were time and again the

¹Ibid.

²S. W. Dana, "His Goodness Charmed," The Church of Christ, (Cincinnati: The Standard Publishing Company, 1915), p. 62.

recipients of his benefactions. "Unsolicited he sent voluntarily the first large check which the National Y.M.C.A. movement received and he did the same for the Y.M.C.A. in Pennsylvania."¹

Thomas W. Phillips considered that his life was spent in three fields: business, politics and religion. The success of his business ventures made it possible for him to give generously to many aspects of the program of the Restoration Movement.

¹MacFarlane, op. cit., p. 17.

CHAPTER III

CONTRIBUTION TO THE STANDARD PUBLISHING COMPANY

Religious Journalism in the Early Years

One has remarked that "the Disciples do not have bishops, but they have editors."¹ It can be said that editors have contributed much to the development of the Disciples of Christ. The individualistic tendencies of the Movement, however, have produced a profusion of religious journals and papers. Twenty-eight religious papers were in existence during the years 1830 to 1840, and several more were proposed but never were published. Six of the twenty-eight have no known existent copies; seven failed after the first year; ten existed for five years or more, and five lived ten years or longer.² The major publications arose from the leaders of the Brotherhood, and through the course of the years a need was felt for a publishing concern through which the needs of the churches could be met. Thomas W. Phillips played a major role in the development of such an agency - The Christian Publication Association.

¹W. E. Garrison and A. T. DeGroot, The Disciples of Christ, A History, (St. Louis: Christian Board of Publication, 1948), p. 253.

²Ibid., pp. 253-256.

Rooted in this development were a number of contributing factors. The power of the printed page was recognized early in the life of the religious groups. Among the earliest religious journals, reputed to be the first,¹ was The Herald of Gospel Liberty, published in 1808 by the New England Christians, and followed by others of the same group. To Alexander Campbell is given the credit for inaugurating the first religious paper among the Disciples of Christ and it arose in rather an unusual manner. In June, 1820, he debated with John Walker on the subject of "Baptism." This debate was published in pamphlet form. Some 4,000 copies were released and attracted such wide-apread attention that the author saw the possibility of religious journalism as a vehicle for the dissemination of his views.² In the spring of 1821 he issued a prospectus to the work which he proposed to name The Christian Baptist, which

shall espouse the cause of no other religious sect excepting the ancient sect called "Christians first at Antioch." Its sole object shall be the eviction of truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of religious faith or words other than the Old and New Testaments, and the latter as the only standard of the religion of Jesus Christ, will intentionally at least, oppose nothing which it con-

¹J. W. Neth, Preface to an Address to the Different Religious Societies on the Sacred Import of the Christian Name, (Nashville: The Disciples of Christ Historical Society, 1954), p. 7.

²R. Richardson, Memoirs of Alexander Campbell, (Cincinnati: The Standard Publishing Company, 1897), Vol. II, p. 48.

tains, and recommend nothing which it does not enjoin.¹

He expected to prove,

whether a paper perfectly independent, free from any controlling jurisdiction except the Bible, will be read, or whether it will be blasted by the poisonous breath of sectarian zeal and of an aspiring priesthood.²

The publication of this journal was made easier by two factors. He was postmaster in Buffalo Creek, Virginia, and consequently enjoyed the franking privileges of his office. His personal financial position enabled him to purchase the necessary equipment for production. A building was erected near his own property and, purchasing the type and supplies, he set up his own publishing office. A practical printer was engaged, and Mr. Campbell soon became an expert proof reader, editor and publisher. The extent of his paper's circulation far exceeded his own estimates, and it is recorded that during the seven years of producing the Christian Baptist his small printing press produced 46,000 volumes.³

With the beginning of the separation from the Baptists, which incidentally took several years to complete, Alexander Campbell felt that the religious world was now sufficiently aroused from its apathy, and that the spirit of inquiry al-

¹Ibid., p. 52.

²A. Campbell, "Preface to the First Edition," The Christian Baptist, I (1823), p. 1.

³Richardson, op. cit., p. 51.

ready set foot would ultimately affect the freedom of the laity from clerical domination, he proposed a new periodical - the Millennial Harbinger. He intended to embrace in his new work eschatalogical questions, prophetic inquiry, to show the inadequacy of modern systems of education and the injustice yet remaining under even the best political governments.¹ This magazine he continued to publish until his death, when W. K. Pendleton became Editor.

While Alexander Campbell enjoyed the success of his publications, his contemporaries were not quite so fortunate. The difficulties of publication and the inadequate system of distribution and the insufficient lists of subscribers plagued their efforts. Walter Scott, the Mahoning Evangelist, began his publication of the Evangelist in 1832. Scott's new paper required much of his time. Each issued called for about ten thousand words and during the first year he wrote nearly the whole twelve issues without help.² At first it was published at Cincinnati, Ohio, and then transferred to Carthage, and he became known as "The Carthage Editor." Economy was a deciding factor in this move. It is recorded that

The Evangelist printing office had been moved from Cincinnati to Carthage, a small village seven miles along the canal, where all kinds of book, newspaper and job printing are executed in the best style and the cheapest possible terms.

¹Ibid., p. 303.

²D. E. Stevenson, Walter Scott, Voice of the Golden Oracle, (St. Louis: Christian Board of Publication, 1946), p. 129.

³Ibid., p. 133.

This publication continued for a space of two years, but he suspended the work in order to write the Gospel Restored, and resumed publication in 1838 under the new title of, the Evangelist of the True Gospel. The following year he moved back to Cincinnati in order to have better facilities for the education of his family. Some of the difficulties in keeping his paper alive are recorded in a letter he sent to Brother Fall. He says:

son John is one of the best and most dutiful of children; has been one session at college; has read a great deal of Latin, some Greek, writes a first rate business hand, understands vocal music and can teach it; desires to become a preacher of the Word, and I believe has, though fourteen, tried to deliver a discourse. But I have not withstanding been compelled to keep him at home and to set him to work in my printing office. . . . From January to January he will save me from 3 to 4 hundred dollars. Had I not adopted this plan, I shall have had to abandon the Evangelist altogether.¹

This periodical eventually died through lack of support. He attempted to edit the Protestant Unionist, a family newspaper published in Pittsburgh, but finally stated: "the fact is that the editorial business in this reformation with perhaps a single exception has been done for fifteen years almost gratis."² Fire razed his premises in 1845 and the end

¹Ibid., p. 178.

²Ibid., p. 190.

of his writings had come.

Greater difficulties were experienced by Barton W. Stone in his efforts to produce the Christian Messenger, which he began publishing in 1826. He proposed to use the Bible to expose errors and exhibit true doctrine, "unsullied by the unhallowed touch of man's wisdom."¹ He sold his farm in Kentucky and moved to Tennessee, but his mother-in-law had reneged on her promise to give her farm to him. On his return to Kentucky, inflationary prices prevented him from repurchasing his previously owned farm, and he was forced to eke out a bare living alternatively teaching and farming. His agents appointed to make the subscription collections infrequently neglected to do so; many subscribers never paid; the postal system broke down; good paper was difficult to obtain and sometimes the staff of the Christian Messenger paid for subscriptions out of their personal incomes. Stone remarked frequently that this enterprise had worked a great hardship on his family. He continued, however, to publish his paper consistently until 1839 except for a lapse of two years.²

With these difficulties in publication prevailing it was soon evident to some that other means of promoting the cause must be sought.

¹W. G. West, Barton Warren Stone, (Nashville: The Disciples of Christ Historical Society, 1954), p. 134.

²Ibid., pp. 173-187.

Another factor in the development of a publishing house was the era of controversy which arose over certain questions. Among these issues were such things as the formation of a missionary society; the use of instrumental music in church worship, and the growing tendency for the ministers to adopt clerical titles, such as "doctor" and "reverend." These many regarded as "innovations" which were considered dangerous and disloyal to the cause of reformation. Moses E. Lard wrote:

The spirit of innovation is a peculiar spirit. While coming in it is the meekest and gentlest of spirits; only it is marvelously firm and persistent. But going out no terms but fiendish will describe it. . . . Argue with the spirit of innovations indeed. I would as soon be caught cracking syllogisms over the head of the man of sin. Never. Rebuke in the name of the Lord; if it go not out - expel it. This only will cure it.¹

The center of the discussions was the question of Biblical authority or example for such precedents. Many felt that there should be a "thus saith the Lord" for every practice, while others debated that contemporary needs required decided action.

The American Christian Missionary Society provided the most serious dissension. At first, Alexander Campbell had opposed the idea of cooperation by any of the churches but later rescinded his view and led the way in the cooperative field. The point of mutual cooperation was in the area of evangelism.

¹M. Lard, "The Work of the Past-Symptoms of the Future," Lard's Quarterly, II (1865), pp. 261-262.

In Ohio, Disciples met near Lisbon in 1831 to advise and promote plans for spreading the Gospel.¹ Other states followed in rapid succession. The American Christian Bible Society was formed in Cincinnati in 1844, and the same year the American Church Publication Society was organized with provision made for annual meetings. These led to the first national convention of the Disciples of Christ being held at Cincinnati in October 23-28, 1849, with 150 delegates from 100 churches and eleven states being represented. After the formal organization and the acceptance of the name, "The General Convention of the Christian Churches of the United States of America," the interest centered upon what to do about foreign missions. Dr. Barclay felt that a missionary should be sent to form a new Testament Church in the city of Jerusalem. This led to the formation of the American Christian Missionary Society and the subsequent sending of Dr. Barclay as the first missionary to that land.² This formation caused great dissension. The elders of the church at Connersville, Pennsylvania protested that "the church is the only missionary society and can admit no rivals," and thus the controversy raged.

The use of instrumental music in church worship promoted further agitation. In 1850, Benjamin Franklin mentioned in an

¹H. K. Shaw, Buckeye Disciples, (St. Louis: Christian Board of Publication, (1952), p. 90.

²A. McLean, Missionary Addresses, (St. Louis: The Christian Board of Publication, (1895), pp. 225-230.

article in the Proclamation and Reformer "two distinguished preachers who oppose the use of written music in public worship."¹ John McGarvey also raised the question by asking:

in what light then must we view him who attempts to introduce it into the churches of Christ of the present day? I answer, as an insulter of the authority of Christ, and as a defiant and impious innovation in the simplicity and purity of the ancient order.²

This controversy raged for another decade and finally erupted in the division of the Church of Christ in 1906.

During this decade between 1850 and 1860 efforts were already being put forth to establish some sort of central publishing agency. In 1859 the Christian Tract Society was formed. Certain Western Reserve men had raised money to start a Sunday School library. Christian Age advocated a plea for the promotion of a new publishing house to be called "The Bible Union." This was to consist of a stock company with \$40,000.00 capital with provision made for the division of profits between Brotherhood causes and the stockholders.³ Losses, however, in the stock company prevented this ideal from being obtained, and attention was then directed towards a Publication Society. Christian Age became the voice of the new project, but it was opposed by W. K. Pendleton, now editor of the Millennial Harbinger.

¹Garrison and DeGroot, op. cit., p. 343.

²M. Lard, "Instrumental Music in Churches and Dand ng," Lard's Quarterly, I (1864), p. 331.

³Garrison and DeGroot, op. cit., pp. 256-257.

Subsequent events, however, soon led to the thought of some central agency. That those controversies were in the minds of some of the leaders, there can be no doubt, and especially in the mind of Thomas W. Phillips. By the year 1865, Stone's Christian Messenger and Scott's Evangelist had ceased, and the Protestant Unionist had been absorbed by the Christian Age. It was felt by many that another religious paper was urgently required. Thomas W. Phillips records:

About one year after I met Garfield, we discussed the need of another religious paper up to date, which would more fully represent the views of the Disciples. Accordingly, a meeting was called of our representative men to be held at my home in New Castle, Pennsylvania.¹

This meeting was held on December 22nd, 1865, with the avowed purpose of producing ". . . a wiser, sweeter, better advocacy than the then existing papers - an advocacy that should exhibit the apostolic spirit as well as the apostolic letter."² Those present at this meeting were: Isaac Errett; J. P. Robison; W. K. Pendleton; O. Higgins; J. A. Garfield; G. H. Gould; J. T. Rowe; J. K. Pickett; E. J. Agnew; J. T. Phillips; C. M. Phillips; W. J. Ford; J. D. Milner and T. W. Phillips. With the preliminary organization of J. P. Robison as chairman and W. J. Ford as secretary effected, Thomas W. Phillips proposed

¹T. W. Phillips "A Personal Tribute to James A. Garfield." The Church of Christ. (Cincinnati: Standard Publishing Company, 1915), p. 461.

²Wilcox, op. cit., p. 205.

Resolved: First, that the present aspect of affairs, in connection with the religious interests of the current reformation requires the aid of a new religious newspaper. Second, that in order to more surely and successfully effect the establishment and support of such a weekly, a joint stock company should be formed to raise the means necessary to direct the conduct of the same.¹

These resolutions were passed unanimously and the subsequent details were arranged. Cleveland, Ohio was accepted as the popular place of publication. James A. Garfield, J. P. Robison and W. S. Streater were appointed to obtain a charter and map out plans for the actual organization. The name of the company was to be "The Christian Publishing Association" consisting of capital stock of \$100,000.00 with shares selling at ten dollars each. Isaac Errett was selected as Editor-in-Chief and the name of the Christian Standard given to the new periodical. The Christian Record, edited by Elijah Goodwin, was purchased and its subscription list used as the basis for the new paper. The prospectus of the Christian Standard declared for a bold and vigorous advocacy of Christianity as revealed in the New Testament without respect to party, creed or an established theological system. It was to plead for the union of all who acknowledged the supreme authority of the Lord Jesus, on the Apostolic basis of "One Lord, one Faith, one Baptism"; practical religion in all the broad interests of piety and humanity; missionary education and benevolent enterprise were to receive attention and all that bears seriously on duty and destiny.²

¹Ibid., p. 206.

²Ibid.

The first issue of the Christian Standard appeared on April 7, 1866, printed by the Fairbanks Benedict Company of Cleveland, and headlined by the news of the death of Alexander Campbell. The office of the new periodical was located in the back rooms of 99 Bank Street. The masthead held forth the caption, "Set up a Standard; Publish and conceal not."

Under the able leadership of Isaac Errett, the paper was indeed "a standard" in these divisive days. He was the one more than any other who fought against dogmatism, narrowness and separation. The Christian Standard opposed the concept of communion being closed to those of other persuasions. When the use of instrumental music in worship threatened to divide the Brotherhood, this paper contested that it ought not to be made a test of fellowship. The cause of united and cooperative missionary enterprise was also championed.¹ Writing in the Christian Standard on the subject of "The True Basis of Union" he stated:

let the bond of union among the baptized be Christian character in place of orthodoxy - right doing in place of exact thinking; and outside of plain precepts, let all acknowledge the liberty of all, nor seek to impose limitations on their brethren, other than those of the law of love.

¹See J. Corey, Fifty Years of Attack and Controversy, (St. Louis, Christian Board of Publication, 1953), p. 2.

In the third issue of the paper the leading editorial was on missionary work among the Disciples of Christ. He wrote:

We note with regret that, at a time when, above all others, we need united counsels and action, efforts are being made of weaken, or destroy our missionary societies - not by practical exemplification of a better way, but by newly broached theories, or by old theories revamped, and by uncharitable and unjust constructions of the proceedings of the societies.¹

The Stock Company existed only for a period of two years, then the individual members withdrew including Thomas W. Phillips, leaving Isaac Errett to battle for the life of his paper. In 1868 he moved to Alliance, Ohio, where it was purchased by R. W. Carroll, leading publisher at Cincinnati. The name was then changed to the Standard Publishing Company retaining Isaac Errett as editor and employing Charles E. Loos and B. A. Hinsdale as associate editors. For a period of forty years, the Christian Standard remained one of the most influential religious papers in the Brotherhood, being found in practically every home where there were Disciples.²

Thomas W. Phillips retained a deep interest in the publication of the paper despite the fact that he had retired from active participation in its publication. Through its pages he often expressed his deepest convictions. The most controversial issue of his career is expressed through the Christian Standard. This was the "tainted" money question. It appears that while

¹Ibid.

²Ibid., p. 1.

Archibald McLean was President of the Foreign Christian Missionary Society he accepted donations amounting to the sum of \$25,000.00 from John D. Rockefeller. J. A. Lord, then editor of the Christian Standard, launched an attack upon the Foreign Missionary Society and demanded that the money be returned. Thomas W. Phillips was secured to write a series of articles for the paper.¹ In his first article, entitled "Making Room for Rockefeller," he stated his objections to the manner in which the gifts had been received. The first payment, three years previously, was credited to "a friend in New York"; the second and third payments were credited to John D. Rockefeller. T. W. Phillips suggested that they were afraid to publicize the donor of these gifts knowing full well that there would be an outcry against receiving "tainted money."² He further stated his own personal convictions:

Any church, missionary society or moral institution receiving money obtained in a criminal or immoral way, and knowing the fact, must necessarily become "participes criminis" and will naturally be considered as persons who knowingly receive stolen goods. Those who receive and appropriate such money must, in a measure, endorse the criminal practices by which it was obtained, even if there are no restrictions placed upon the contribution.³

A. McLean sought to answer him in the following issue of the

¹Ibid., p. 21.

²T. W. Phillips, "Making Room for Rockefeller," The Christian Standard, XLIII (1907), pp. 1147-1148.

³Ibid.

Standard. He suggested that the attitude of Brother Phillips was flavored by his personal quarrel with John D. Rockefeller, and besides, T. W. Phillips had received money for his oil sold to The Standard Oil Trust Company, therefore this money must be "tainted" as well. Thomas W. Phillips replied that he had no personal quarrel with John D. Rockefeller, "but with his corrupt business methods I have been at war from the beginning and shall be to the end."¹ Three issues were given over to "The Crimes of the Standard Oil Trust Company" with which Thomas W. Phillips concluded "by this summary of the great commercial crimes of The Standard Oil conspirators, it is fully shown that the money they now have is unjustly accumulated and they have no right to give away that which in justice, right and law belongs to others."²

This controversy, as far as the Foreign Christian Missionary Society was concerned was settled in rather a strange manner. The National Convention met at Norfolk, Virginia in October, 1907. During the discussion of the matter in question, T. W. Phillips made a speech in which he advocated that this money be returned. O. G. Hertzog, then field secretary for Hiram College, arose and stated that while he was opposed to the motion, nevertheless, in order to get some action on it, he would second it. At the ensuing vote, T. W. Phillips was decisively defeated.³

¹T. W. Phillips, "This Money Should be Returned," The Christian Standard, XLIII (1907), pp. 1348-1349.

²T. W. Phillips, "Crimes of the Standard Oil Trust," The Christian Standard, XLIII (1907), pp. 1599-1600.

³Corey, op. cit., pp. 29-30.

The result of this "tainted money" controversy agitated greatly the already existing attitudes towards the missionary society. Two groups began to emerge consisting of "cooperatives" and "independents", the former being those churches who supported the missionary society and the latter the group of churches who preferred to support missions independently of the society. "The Standard Publishing Company" and the Standard have subsequently become the champion of the independent movement.

CHAPTER IV

CONTRIBUTION TO EDUCATION

Without an adequate educational program it is doubtful whether the Brotherhood of the Disciples of Christ would have continued as a vital force in the United States. Granville Walker points out that:

Its omission would have meant that the Disciples of Christ would have found themselves, in the generation following Campbell, unable to cope with the changing social context of their reformation; and their geographic identity with the frontiers would have rendered them impotent with the frontier's passing.¹

It is fortunate that in the generation following Campbell, men like Thomas W. Phillips recognized the needs of an aggressive educational system to meet the expanding needs of the ministry. His generous contributions at critical times to the variety of educational institutions undoubtedly were foundations in the painful progress of achieving scholastic maturity in this movement. Thomas E. Cramblet states:

Often the writer has heard him (T.W. Phillips) declare that he found it more to his liking to invest money in men, both in preparing them for service and supporting them for work in advancing the kingdom of God, than in brick or mortar.²

¹G. Walker, Preaching in the Thought of Alexander Campbell, (St. Louis: The Bethany Press, 1954), p. 213.

²T. E. Cramblet, "Our First Great Giver," The Christian Standard, XLIII (1912), p. 1324.

Miner Lee Bates says, when he asked Thomas W. Phillips, if he had kept a record of his benefactions, the latter replied, "no, but I am sure that what I have given is more than I have left."¹

The educational program had its roots in its formative years in the personalities of its leaders. Alexander Campbell, however, gave the impetus to the educational program.

His initial philosophy of education sprang from his Scriptural concepts of the nature of the Church; its contemporary unscriptural divisions, and the method by which the church should fulfill its function in society. He believed that the present evils of divisions were agitated by an educated clergy playing on a susceptible and ignorant laity.² In order to break down these barriers, he claimed that education must be available to all without distinction. Further, he believed that the Great Commission³ applied only to the Apostolic age, and that if the Church was to evangelize it must be through the Oneness of the Body of Christ, and that this Oneness would act as leaven in drawing individuals into the fold. Through the years, however, his concepts gradually changed, and certain modifications were required to meet the demands of the changing cultural and social scene.

He expressed two major convictions. The first principle

¹M. L. Bates, "He Extended the kingdom of God Among Men," Christian Evangelist, XLIX (1912), p. 1089.

²A. Campbell, "The Clergy No. 1", The Christian Baptist, I (1823), pp. 18-19.

³Math. 28: 18-19.

was in relationship to man. From the bible he considered man to be a spiritual being with physical, intellectual and moral faculties. True education, he states, is the proper development and direction of human powers,

is teaching a person to think, to recover, to act for himself. . . in harmony with the constitution of the universe; or in unison with himself and with the relations in which he stands to God and man - to think past, present and future. Such is a rational and moral education.¹

To satisfy the moral and spiritual faculties, and to keep man in closest proximity to the Divine Image in which he was created, the Scriptures were the primary source for all such instructions, and must be the center of all education.²

With these two concepts predominant, Alexander Campbell attempted to put them into practice. In 1818 he opened a seminary called Buffalo Seminary for boys. The program called for the boys to board in Campbell's home, and through daily recitations and Scriptural studies they would be trained for the ministry. Although his initial efforts were successful as far as the number of students were concerned, the venture was a failure in seeking to provide trained leadership for the churches. The boys, while desirous of obtaining an education, were not inclined to the ministry as a career, and the school closed after four years of operation.³

¹A. Campbell, "Education," The Millennial Harbinger, I (1837), p. 256.

²Ibid., pp. 259-260.

³Richardson, op. cit., p. 493.

BETHANY COLLEGE

With this failure to meet the needs of the churches, the rapid expansion of the Movement, and the need for cooperation among the churches for evangelism, Alexander Campbell changed his tactics. He recognized the need for a special training for ministerial students, but sought to avoid the dangers of educating a professional class. The solution, he felt, lay in the development of an educated lay-leadership. Hence, the college development began along these lines, beginning with Bethany College.

At the annual meeting of preachers in Newburg, Ohio in 1835, "it was agreed by all who labor in the Word and teaching to have stated meetings for their own edification in the matter and manner of public instruction in the Christian religion."¹ A school of preachers was formed at which all "the itinerant preaching brethren in a given district and all who teach in local congregations are punctually to attend for a week, to deliver a discourse for one hour and then they shall be examined and criticized."² This became a yearly observance.

In the May edition of the Millennial Harbinger of 1836, a school was proposed,³ but not until three years later did

¹A. Campbell, "School of the Preachers," The Millennial Harbinger, X (1835), p. 478.

²Ibid., p. 470.

³J. T. Jones, "Literary Institution - No. 1," The Millennial Harbinger, VII (1836), pp. 197-200.

the suggestion gain recognition. The charter for Bethany College was obtained in 1840; Campbell appealed to his friends for support, and W. K. Pendleton responded with the first \$1,000.00. The land in Brooke County, Virginia was donated by the founder, and he proceeded to build a brick edifice for the students. Situated in the village of Bethany, seven miles southeast of Wellsburg, and forty miles south of Pittsburg, it is noted for its natural beauty. A coal mine on the college land provided fuel for the heating of the buildings, while natural springs supplied the water needs of its members.¹ Bethany has long been revered as the heart of the Restoration Movement in the field of education.

The prospectus for the college was based, naturally, on Campbell's philosophy of education. Beginning from the home, which he considered to be basic to all education, the school was to provide adequate education for all age levels, from primary through to college level. The Bible was to be the center of the curriculum. He states:

We want no scholastic or traditional theology. We desire, however, a much more intimate, critical and thorough knowledge of the Bible, the whole Bible as the Book of God - the Book of Life and of human destiny, than is usually, or indeed can be obtained in what are called Theological Schools. As we make the Bible, the Whole Bible, and nothing but the Bible, our creed, our standard of religion and of all moral

¹J. Brown, "Bethany college," Churches of Christ, (Louisville: J. P. Morton and Company, 1904), pp. 386-387.

science, we have no hesitation in saying that this institution, from the nursery class upwards to the church shall make that volume a constant study. All science, all literature, all nature, all art, and all attainments shall be made tribute to the Bible and man's ultimate temporal and eternal destiny.¹

The difficulties in these early years, as was in the case of all educational institutions, were to obtain financial support. The president of each college was required to be something of a solicitating agent. Alexander Campbell directed most of his time in travelling to secure this much-needed support. The churches soon learned "that it was a condition of Mr. Campbell visiting them personally to secure support." In the fall of 1842, he visited the cities of Richmond, Baltimore, Philadelphia and New York in the interest of Bethany. Through these visits he was enabled to secure important additions to the chemical apparatus; a thousand volumes to the library, and securing pledges amounting to the sum of \$5,000.00.² Despite these and similar efforts, the disappointments and financial straits continued to hamper the progress of the college. While an adequate number of students was always available, it was only by the sacrificial efforts of the faculty that the school remained. When it seemed as if it had at least been placed on a secure foundation, mainly by the personal work of Alexander Campbell, now advanced in years, a disastrous fire in 1857 reduced the halls, libraries and chem-

¹A. Campbell, "A New Institution," The Millennial Harbinger X (1839), pp. 448-449.

²Richardson, op. cit., pp. 497-498.

ical apparatus to ashes.

An intensive solicitation program realized \$30,000, a new building was begun. Successive borrowings from the endowment fund to meet this program, and the curtailment of donations due to the war of 1861-1865, rapidly depleted the treasury, so that a renewed effort was made after the war to raise sufficient funds.

In 1865, only four years after the Phillips brothers had struck oil, and the same year in which they purchased the Stevenson farm for further prospecting, it is reported that the largest gift in this period was made by the Phillips Brothers of Butler, Pennsylvania; under normal conditions it would have been worth \$50,000.00, but the effects of the war caused the donors to request that it be listed at only half that sum."¹ From this year on until his passing in 1912, Thomas W. Phillips served on the Board of Trustees of Bethany College. The intervening years between 1865 and 1884 were ones of severe financial reverses in their oil business and little financial assistance could be given.

As soon as the losses were recuperated, however, the benefactions began to flow once more into the coffers of the College. One of the finest tributes to the work of Thomas W. Phillips during this period stands on the campus - Phillips Hall. In June 15, 1881, a circular was set in motion to raise subscriptions to build a girls dormitory. An adjoining home named "Valley House" was purchased with this objective in mind,

¹W. K. Woolery, The Bethany Years, (Huntington: The Standard Publishing Company, 1941), p. 115.

but it proved unsatisfactory. Seven years later, the president's home was bought with the idea of converting this into a suitable dormitory, but further study decided the question of keeping this building intact and seeking further funds for the construction of the new dormitory. Paying for the home and seeking new additional funds imposed a considerable problem but,

the whole question was solved at once by one of the few strokes of material good fortune which came Bethany way in all these days of anxiety. This was a gift from T. W. Phillips which assured the building of the new dormitory and made the name of Phillips Hall a logical recognition and an acknowledgment truly deserved from every standpoint of the College and its resources at that time.¹

The amount of this donation was \$20,000.00. At the time of the construction it was decided to make this building into a men's dormitory, but in 1892 it reverted to its original purpose. Of modern design, Phillips Hall has remained a blessing to the life of the College.

Archibald McLean became President of Bethany College in 1889, but resigned the following year. The endowments were insufficient to meet the requirements of operation, but, in order to secure Mr. McLean in his office, T. W. Phillips led the Board of Trustees in a move to guarantee the President's salary for a period of three years. The money normally set aside for this work would be used to assure an outstanding in-

¹Ibid., p. 126.

structor in the field of Biblical Literature.¹

The esteem in which Thomas W. Phillips was held by the Board of Trustees of the school is reflected in the fact that he was nominated for the presidency in the summer of 1901. He refused this nomination, however, as he had not been consulted, and felt that no one should be drafted into the position.²

One of the unique features of his contributions to education was the establishment of "Ministerial Loan Funds." This money was placed in a fund out of which loans could be made to deserving students and repaid in later years, thus the principal would, theoretically at least, remain intact. This operation did not function as well as was expected because the funds, like many other church funds, were not too wisely handled.³ The total contributions financially, of which there is some record, are estimated at \$120,000.00 to Bethany College; his contributions in guidance and wise counselling cannot be estimated.

HIRAM COLLEGE

The history of Hiram College would not be complete without some reference to Thomas W. Phillips. Hiram College

¹Ibid., p. 143.

²Ibid., p. 123.

³Letter from T. W. Phillips, Jr., President of T. W. Phillips Gas and Oil Company, February 9, 1955.

is situated in the town of Hiram, Ohio. The latter was originally known as the Western Reserve. The name was given by Colonel David Tilden of Lebanon, Connecticut, to commemorate Hiram Abif, the curious and cunning workman sent as a precious gift by Hiram, king of Tyre to Jerusalem.¹

After the dissolution of the Mahoning Baptist Association, yearly meetings began to be held among the Disciples of the Western Reserve. In one of these meetings, A. L. Soule of Russell proposed a public discussion on the question of a school for the district. At the ensuing meeting held in Bloomfield, Hiram was selected as the logical place for such an institution, with some persuasion deciding the issue in the form of a cash donation amounting to \$4,000.00. Isaac Errett named the school "The Western Reserve Eclectic Institute." It was built of quarried stone in a corn field belonging to Thomas F. Young, and opened in 1850 with eighty-four students, and Amos Sutton Hayden as Principal.² The statement of the latter reveals how Bethany College influenced the stream of the educational institutions.

We assume the Bible to be the only sum of our moral heavens, the only fountain whose streams purify and gladden the heart; the only source of moral principle and moral power.³

The most famous of Hiram's sons was James A. Garfield,

¹M. B. Treudley, Prelude to the Future, The First Hundred Years of Hiram College. (New York: Association Press 1950), pp. 40-59.

²F. M. Green, History of Hiram College, (1901), p. 26.

³Ibid., p. 54.

later President of the United States. Working alternatively as janitor and student in the Western Reserve Eclectic Institute, he rose in 1857 to the position of Principal of the school. During his tenure of office, the proposal was made to change the name of the institute, but not until 1867 was the college renamed Hiram.

Thomas W. Phillips became associated with Hiram College in the year 1870. His prominence in brotherhood work, and his well known benefactions naturally led to a great deal of solicitation for financial assistance. He was elected as trustee of Hiram, which position he retained for many years. Several controversial issues which affected Hiram during his term of office dimmed his affections.

After the principalship of James A. Garfield, which terminated in 1861, the Board of Trustees began a policy of engaging the principal on a yearly basis. This caused a fluctuation in the accepted policies of the curriculum, as each incoming principal was permitted to pursue his own particular phase of education. Burke Aaron Hinsdale was secured in 1870 as permanent president and a great deal of stability was enjoined under his leadership until 1882 when he resigned.

With George H. Laughlin as interim president, the trustees of the school felt that, for the institution to become financially sound, the future president should be a promoter - one who could loosen the purse strings of the Brotherhood for the support of the school. They succeeded in securing

the services of Ely Vaughan Zollars, a graduate of Bethany College; a successful teacher after graduation; financial agent; and a successful pastor of the First Christian Church in Springfield, Illinois. He was called to lead Hiram in the year 1888. His ministry as President corresponded to the ideas of Thomas W. Phillips and it was during this period that the school reached the highest peak of achievement in its history to that point. President Zollars felt that there was a need for the college to return to the original intention and faith of the Restoration Movement. The emphasis was to be placed on the training of ministerial students, and Hiram must be considered as the servant of the churches. With this intention he secured the backing of the older generation. They were slow to change and had viewed with skepticism the new look placed upon Hiram by the preceding leaders. E. V. Zollars regained the support of those with conservative views. It is pointed out that:

money too, had to be secured from men who had it. They were chiefly in those days, at least if they were Disciples, conservative in their religious outlook. They liked the gospel that President Zollars preached with vigor and sincerity. They approved of his desire to train young men for the ministry. They had confidence that their contributions under his direction, would be used in ways that they approved.¹

Early in his administration it was suggested that "a fund that could be used to aid students in limited circumstances would

¹Ibid., p. 149.

contribute largely to Hiram's power for good."¹ Upon this suggestion, Mr. Phillips placed the sum of \$5,000.00 under certain limitations at the disposal of the school. This was the same type of "Ministerial Loan Fund" that had been established at Bethany College. Students could borrow from this fund on condition that they would repay after graduation, and the money would again be available for re-loan. This Loan Fund was replenished time and again by the liberal contributions of Mr. Phillips. E. V. Zollars relates that "while I was connected with Hiram College, Brother Phillips gave us, if I remember correctly, about \$17,000.00 as a Ministerial Loan Fund."²

By mutual consent of the Trustees and Mr. Phillips, part of this allotted money was provided for the building of Independence Hall, a new dormitory for twenty young men. The charge to each of these boys was set at 25 cents a week for room and a dollar per week for board. This was another step in E. V. Zollars' ideal of providing the sons and daughters of the common people with educational facilities.³

This Loan Fund was further extended in its use by deploying some of the income to develop an Industrial Department. This was a plan whereby some fifty students could enroll and so

¹F. M. Green, History of Hiram College, (Cleveland: O. S. Hubbell Printing Company, 1901), p. 332.

²E. V. Zollars, "A New Ministerial Loan Fund," The Christian Standard, XLI (1905), p. 816.

³R. E. Osborn, Ely Vaughan Zollars, (St. Louis: Christian Board of Publication, 1947), p. 143.

work that their college expenses could be reduced. E. V. Zollars wrote enthusiastically on this new project when he said:

Under the auspices of the T. W. Phillips Loan Fund, an industrial department is being instituted, that will assist about fifty young people. Students entering this department can reduce their expenses of board and room to a very small amount. It is expected that in no case will the cost exceed \$1.00 per week, and those who do some work can reduce this to about half that amount.¹

During this period of President Zollars' leadership, all was not well in the Board of Trustees of Hiram College. Those of the older generation, being more conservative, resisted any change in the basic beliefs and practices of the school. Others of the younger group were influenced by the then rising tide of liberalism. Among the younger Trustees who spear-headed the attack to evict Zollars were F. A. Henry and W. S. Hayden. They desired to secure Herbert L. Willett of Chicago University, which he, Thomas Phillips, considered that school the "hotbed of irreligion, and Willett as anathema."² On the resignation of E. V. Zollars, Abram Teachout, a prosperous lumber man of Cleveland, desired his brother-in-law, James A. Beattie as President, and secured his appointment by the debatable offer of \$25,000.00 donation to the College. The new President's inexperience was obvious after the first year and he resigned. During the following two years the con-

¹E. V. Zollars, "The Industrial Department," The Christian Standard, XXXVII (1901), p. 896.

²Treudley, op. cit., p. 151.

troversial liberal-conservative issue flared anew. The failure of J. A. Beattie discredited the conservatives and provided the opportunity for the more liberal wing to seek Professor Willett's assistance in calling a new President. He recommended C. C. Rowlison, a graduate from Harvard, but obviously inclined towards liberalism. During this interim period, much of the curriculum of Zollars had been abandoned, and the new prospectus submitted. The emphasis now was on academic qualifications rather than on the basic need of fitting men for the ministry. This clashed with the views of various members of the Trustees, especially Mr. Teachout and Mr. Phillips. The former said publicly "that Hiram was no longer a Disciples school, and Mr. Phillips' concurrence with this belief was in no doubt."¹

Through mounting pressure from the Trustees, and alumni, and the knowledge that the Christian Standard was preparing to enter the conflict against him, President C. C. Rowlisin resigned on the advice of F. A. Henry and W. S. Hayden. Judge Frederick Augustus Henry was elected to the Presidency of the Board of Trustees in 1907, denoting a complete change in Hiram's policy, and through which the interest of Thomas W. Phillips completely declined. The new proposals called for a change in the act of incorporation; the raising of the endowment fund to \$100,000.00 and the election of a new President.

¹Ibid., p. 155.

The incorporation of the College in 1850 was as a private profit-making enterprise with the stocks scattered over a wide area. This prevented the school from accepting or being eligible for grants from the newly-created oil and industrial funds. The new incorporation was intended to form a non-profit organization and thus seek financial help from this new source. This was accomplished after great pains had been taken to recover the previous stocks. The "tainted money" question was raging at this time in the pages of the Christian Standard. Abram Teachout was a close friend of John D. Rockefeller and he felt that approaches could be made to him for donations. This T. W. Phillips opposed. Application was first made to Andrew Carnegie who replied with a promise of the last \$25,000.00 of the \$100,000.00 sought.¹ This departure in policy alienated the affections of Mr. Phillips and he withdrew from active participation in the affairs of Hiram College.

TEXAS CHRISTIAN UNIVERSITY

Texas Christian University originated as a privately owned school founded by James Addison Clark and his two sons, Addison and Randolph. It was founded in the year 1869 at Fort Worth, Texas. J. A. Clark, of pioneer stock, and a student of one year at the University of Alabama, had travelled from Columbia, near Clarksville, Tennessee to Austin, Texas where he

¹Ibid., p. 164.

obtained employment as a printer. He met and married Hettie D'Spain, daughter of a deeply religious Huguenot family whose religious convictions influenced him and directed his own personal convictions. These convictions resembled the faith of the Christian "Reformers." He, with his three sons, Randolph, Addison and Thomas labored together to build the school named "Add-Ran." Addison, the oldest, had received his education from his mother, and later at the Academy in Palestine, Texas. Randolph attended Bethany College for a period of six months before being recalled to Fort Worth on business. Addison was already committed to the task of being an educator, but the difficulty lay in knowing where to begin. Fort Worth seemed the appropriate place. In 1869, with the help of the local Christian Church, a building was constructed with provision made for both church and school. This was only a temporary measure, and as soon as possible, J. A. Clark purchased land on the east side where an academy would be erected in the future. This project did not materialize, however, as an invitation was extended from a group located at Thorp Springs, some forty miles southwest of Fort Worth, indicated a desire that the school be moved to this location. The school formally opened at Thorp Springs in 1873.¹

J. A. Clark did not have the idea of a Christian School as such, but an institution for the promotion of academic edu-

¹C. D. Hall, History of Texas Christian University, (Fort Worth: Texas Christian University Press, 1947), pp. 28-43.

cation. He stated "he would not consent to its being called a Christian College; if it became Christian, it would be by Christian teaching, and be known by its fruit."¹ Some four months prior to leaving Fort Worth, however, the school had been enthusiastically endorsed as a college for the brotherhood of Texas by the State Convention of Christian Churches meeting in that location that year. "The buildings and grounds are as yet individual property, but it is more or less a Christian College, and the brethren are earnestly solicited to examine strictly into its merits" was the statement of this convention.²

For seventeen years the school was operated by the Clark family at Thorp Springs. In order to secure greater endowment, Add-Ran College was turned over to the control of the Christian Churches of Texas at the Fort Worth Convention in the year 1895. Addison and Randolph Clark both addressed the Convention in making the presentation. The deed was made out to the Board of Trustees of the Church, and the buildings and property with an approximate value of \$43,000.00 were given as an outright gift. Under the new directorship the name was changed to Add-Ran Christian University.

With the advent of the railroad the present location became quite unsuitable. In order to make it more accessible for students, the Trustees entertained and accepted a motion

¹Ibid., p. 35.

²Ibid., p. 35.

from James I. Moore that the school be moved to Waco, Texas. With glowing promises, the whole school moved in 1895, except Randolph Clark who felt sentimentally attached to Thorp Springs. The prospects did not measure up to expectations. Decreasing enrollment; financial indebtedness due to the inability of the churches to support the program, and the necessity of enlarging the existing buildings produced a severe strain on the finances. Added to this was the problem of securing someone to accept the position of president, vacated by Addison Clark in 1899. The property at Thorp Springs was sold to provide some money, and J. B. Sweeney appointed as chancellor. Under his direction, the new President selected was Ely Vaughan Zollars.

With the coming of E. V. Zollars the link was established with Thomas W. Phillips. President Zollars was a zealous advocate of ministerial training. The finding and financing of young men for the ministry was the thing nearest his heart. He continued to visit churches, encourage young men to come to the college, and the funds he collected from his Sunday tours he dispensed often to provide loans and gifts to needy ministerial students. His primary devotion was to emphasize Christian education. Chapel came every day and was compulsory for all students and faculty. He desired to restore the Bible to a central place in the curriculum. "As Zollars dreamed great dreams for T.C.U., he called to mind over and again his friend, T. W. Phillips of Pennsylvania, the wealthy benefactor of education."¹

¹R. E. Osborn, "Ely Vaughan Zollars: President of Hiram College," (Unpublished B. D. Dissertation, Phillips University, Enid, 1942), p. 186.

In glowing terms he wrote to T. W. Phillips describing the future of the University:

Within five years the population of Texas will probably be doubled; in twenty-five years it may and probably will have 10,000,000 people within its borders. What this vast population becomes religiously will be determined in large measure by what the Disciples of Christ become in this state; what the Disciples of Christ in this state become will be measured very largely by what Texas Christian University becomes. It is planted in a strategic point and now is the crisis moment. A dollar given now means more than \$10.00 given ten years from now.¹

The reply from the big oil man arrived a few weeks later which simply stated:

I have concluded to meet your request and promise you a contribution of \$5,000.00, \$1,500.00 or \$2,500.00 to be paid on or before the opening of your fall session and the balance as may be required during the year.²

The President's elation at this gift is vividly expressed in The Christian Standard.

For the sake of the inspiration to our great Brotherhood that generous actions inspire, I wish to call attention to the gift of \$5,000.00 made by T. W. Phillips as a Ministerial Loan Fund for Texas Christian University. This is one of the great many things that this man of God is doing for the cause of Christian education. . . . He has given similar loan funds to several colleges and last of all he has remembered us in this far away land, and his actions bring cheer and hope to our hearts.³

¹E. V. Zollars, "Texas Letter," The Christian Evangelist, XLII (1905), p. 646.

²Ibid.

³E. V. Zollars, "A New Ministerial Loan Fund," The Christian Standard XLI (1905), p. 816.

This gift was Thomas W. Phillips' only recorded benefaction to Texas Christian University, but it came in a critical time of the history of the school.

PHILLIPS UNIVERSITY

One of the greatest monuments to the contributions of Thomas W. Phillips is the university that bears his name - Phillips, located in Enid, Oklahoma. This educational center owes its existence to the untiring efforts of E. V. Zollars and the financial assistance of T. W. Phillips.

Back at Texas Christian University President Zollars became involved in a rift with the trustees over his financial policies. T. E. Shirley, able chairman of the board, was recognized as the solicitor for funds, while Zollars on his daily and Sunday expeditions to the churches secured a considerable amount of support. These funds he considered to be at the disposal of the President, and disbursed through his office rather than through the normal channels of the treasurer's office. The latter complained that he was unable to represent adequately the financial status of the college as a result of the President's actions. It was suggested that President Zollars operate on a given budget ascertained by the Trustees. He agreed to take the matter under consideration, but felt that this would greatly curtail his program. Before the appointed meeting with the Trustees took place, Zollars made a quick trip to the then new frontier, Kansas and Oklahoma, and recognized the great poten-

tiality within a short period of establishing a new college in this area. He returned to Texas, and in conference with a friend he dramatically stated, "I am going to build an entirely new school for the Brotherhood, and Oklahoma will be the place."¹

President Zollars' initial act in the fulfilling of his dream was to write to Mr. Phillips at New Castle, requesting an interview. The reply stated that the latter was at present ill in the hospital but that he expected to be at the Commencement exercises of Hiram College, and he would be glad to meet Zollars at that time. The two men renewed their friendship on the campus of Hiram College at the commencement program of 1906. Zollars explained his dream of the new school to T. W. Phillips, appropriately enough when Oklahoma was virtually assured of becoming the 46th state, which was actually granted in November, 1907. T. W. Phillips replied in the words which eventually would produce a great university: "go out to the new state and talk to the people about the establishment of a school and I will stand behind you."² Mr. Phillips agreed to pay his salary for one year which would make it possible for E. V. Zollars to visit the leading cities of the territory, set forth the purposes and prospects of the institution, and invite

¹F. H. Marshall, Phillips University's First Fifty Years, (Enid: Phillips University, 1957), p. 21.

²E. V. Zollars, "A Great Man Gone," The Christian Standard, XLVIII (1912), pp. 1323-1324.

competitive bids to secure location of the school.¹ The offer of sustaining Mr. Zollars was continued for a period of four years, with a guaranteed salary of \$2,500.00 per annum.²

The University opened in 1907 appropriately named Oklahoma Christian University, and located at Enid. A similar Loan Fund was established by T. W. Phillips, as he had done in other institutions, with an initial donation of \$5,000.00. To this was added another \$5,000.00 during his lifetime.

One of the unique features of the educational program of the Disciples of Christ was the establishment of Bible Chairs at state universities. This need arose from the rapid growth in attendance at the tax-supported institutions during the closing years of the nineteenth century. Leonard Bacon had suggested in 1882 the establishment of a religious college as an annex to the University of Michigan. Six years later a committee considered the possibility of providing a Bible Chair or college at the University of Missouri. The Michigan Christian Missionary Society recommended the endowment of an English Bible Chair at Ann Arbor in 1892, and the Women's Board of Missions supported this project.

Thomas W. Phillips recognized the need and value of having Bible Chairs in connection with the universities. In 1910 he endowed Oklahoma Christian University with a gift of

¹Marshall, op. cit., p. 24.

²Ibid., p. 78.

\$30,000.00 for this purpose on the condition that, "this money was accepted by the trustees of the college on condition that no one should be permitted to occupy the chair who disbelieves in either the miraculous birth, the Divinity or the resurrection of Jesus."¹

The change in the name of the University came on the death of its greatest benefactor - T. W. Phillips in 1912. When the bad news reached the university in that year, it was felt that some means of continuing the memory of its financial founder be found. The following year, the Board of Trustees, in appreciation of his noble contributions and with the consent of the family, the name was changed to Phillips University. The interesting fact of this name is that it was "given to avoid the tendency to localize and limit it to state lines" but to give it a name that would signify brotherhood. In his will, Mr. Phillips left a further gift of \$25,000.00.

It was always the intention of Thomas W. Phillips that his family would continue the work which he had begun and in which he had been vitally interested. On one occasion he said:

I am giving as I feel able, and I think that I am training my family to continue the work I have been doing. I do not desire to take all the funds out of their hands but will leave my business unimpaired, fully assured that many hands will continue to help our educational and benevolent work as I have done.²

¹T. E. Cramblet, "Our First Great Giver," The Christian Standard, XLVIII (1912), p. 1324.

²E. V. Zollars, "Phillips Christian University," The Christian Standard, XLVIII (1912), p. 1474.

How well this training was received was soon evidenced. In 1910, on the initiative of Mr. Zollars, an "educational congress" was called to formulate an association of colleges. Through the efforts of this body, an adequate financial program was developed for undergirding educational institutions. This led to the famous "Men and Millions Movement" sponsored by R. A. Long, a wealthy Disciple, who promised to give \$1,000,000 to a total of \$5,000,000 provided by the brotherhood, for missions, benevolence and education. At the Louisville Convention in 1912, Mr. Zollars arranged to have a conference with the Phillips family. Those present were Thomas W. Phillips, Jr., Benjamin D. Phillips and Mrs. Grace Phillips Johnson. The outcome of this meeting was the gift of a further \$75,000.00 from this family to Phillips University. This enabled the school to qualify for another \$25,000.00 from the "Men and Millions Movement."¹

PHILLIPS BIBLE INSTITUTE

Phillips Bible Institute, established in Canton, Ohio, one year after his death was considered to fulfill "the greatest spiritual accomplishment of Mr. Phillips' life." His son gives the background for the development of this institute.

For more than fifteen years prior to his founding Phillips Bible Institute my father felt there was a very great need of an institution to prepare men and women in large numbers for intelligent, ag-

¹Marshall, op. cit., p. 98.

gressive Christian service, regardless of their previous educational advantages; an institution whose supreme business it would be to instruct its students from the practical side. He saw clearly that the church had become entirely too dependent for leadership upon those favored with academic education, and therefore many congregations and Bible schools were dying from lack of leaders and workers, and others more slowly, but none the less surely, dying because their ministers had neglected to preach a practical, vital, saving gospel.¹

His remedial measures would consist of some quick and practical method which would provide an institution which would thoroughly indoctrinate young people with the principles of the Restoration Movement, promote a sound Biblical knowledge, and provide an adequate supply of trained, enthusiastic men into the churches.

This idea developed through some correspondence with Russell Errett. A conference was called on April 23, 1912 at Cincinnati, Ohio. Those in attendance were Russell Errett; S. S. Lappin; E. W. Thornton; E. J. Meacham; M. L. Pierce; P. H. Welshimer and T. W. Phillips. The outcome of this conference was a preliminary program and outline of the proposed project, with a further meeting scheduled at the home of Mr. Phillips one week later. The plan was approved, with the location being decided at Canton in affiliation with the First Christian Church, under the leadership of P. H. Welshimer. Martin L. Pierce was asked to direct the Financial Canvass, June 8, 1912, a further meeting was called to announce the initial drive. Phillips

¹T. W. Phillips, Jr. "The Place and Purpose of Phillips Bible Institute," The Christian Standard, XLIV (1913), p. 1206.

Bible Institute was the accepted name, and T. W. Phillips presented the first \$5,000.00 with the promise of a further \$1,100.00 later. It was unfortunate that he passed away only a short time after the launching of the program. His family, recognizing that this was close to his heart, agreed to carry the financial burden in its formative years. They proposed to donate two dollars for every one solicited. This led to the sum of \$54,890.00 being contributed by the Phillips family over a period of twelve months. Of this amount, \$25,000.00 was placed in endowment and the remainder invested in lots adjoining the Christian Church in Canton to provide building space. April 12, 1913, the school formally opened and its initial success justified the dream of T. W. Phillips. Some 643 students enrolled, of whom 82 were resident, representing 22 states and foreign countries, 257 evening students and 304 corresponding students from 41 states and foreign countries.¹ P. H. Welshimer had been previously elected president and served in that capacity for four years.

Financial considerations necessitated a change and the college was moved to amalgamate with another school in Valparaiso, Indiana, where it soon lost its identity and ceased to be a Disciple College.

The contributions of Thomas W. Phillips to education among the Disciples of Christ cannot be fully documented as many of the donations went unrecorded. It is known that he pro-

¹Ibid., p. 1206.

vided similar Loan funds for Drake University and Eugene Bible College,¹ but records do not reveal the amounts. Many of his gifts were unpublicized. The total sum actually recorded would amount to a round figure of \$252,000.00 but it is evident that this would be greatly increased if all the facts were known.

¹Letter from T. W. Phillips, Jr., President of T. W. Phillips Gas and Oil Company, February 9, 1955.

CHAPTER V

CONTRIBUTIONS TO CHURCHES AND MISSIONS

The expansion program of the Disciples of Christ was rather slow in developing. This was due to many factors. The religious philosophy of the early leaders was such that they had no desire to promote another denomination. When Thomas Campbell formed The Christian Association of Washington on August 17, 1809, he felt that it would constitute a reforming influence in and through the existing churches.¹ This did not materialize. Then Alexander Campbell's initial outlook on evangelism limited the emphasis on missions and church development. He wrote:

suppose a Christian Church were to be placed on the confines of a heathen lane, as some of them must essentially be, the darkness of paganism will serve as a shade in a picture to exhibit the lustre of Christianity. Then the heathen around them will see their humility; their heavenly mindedness; their hatred of garments spotted with the flesh, their purity, their chastity, their temperance, their sobriety, their brotherly love; they will observe the order of their worship, and will fall down in their assemblies, as Paul affirms, and declare that God is in them of a truth. . . . When the Christian Church assumes such a character there will be no need of missionaries.²

Evangelism was to consist of influencing by works. Thirdly, the

¹Garrison and DeGroot, op. cit., p. 140.

²A. Campbell, "Remarks on Missionaries," The Christian Baptist, I (1823), p. 16.

determination of expansion was the association with the Baptists from 1823 to 1830. They were confined, as it were," in the bosom of the regular Baptist churches." Through strict local autonomy, lack of organization for cooperative work, the expansion consisted mainly of expounding their views through these regular channels.

The break with the Baptist, coinciding with the advent of Walter Scott into the field of evangelism, and the subsequent union with the Christians under Barton W. Stone, paved the way for a rapid expansion of the Restoration. They were now a united group within their own rights, with a strong evangelical appeal. The next two decades, consequently, saw the greatest development yet attained. The existing churches in Pennsylvania, the Western Reserve and Kentucky were greatly enlarged, while rapid penetration of Indiana, Illinois, New Jersey, Connecticut, North Carolina and others were achieved.¹

By the early '60s, and the time of Thomas W. Phillips' active participation in religious work, the field of Disciple work had been greatly widened. It was also during his boyhood years that this evangelistic effort was being made, and the effect of this environment is later seen in his contributions for ever enlarging the work. He undergirded many individual churches; cooperative efforts for church development; individual missionary efforts, and home and foreign missionary enterprises.

¹Garrison and DeGroot, op. cit., pp. 263-329.

FIRST CHRISTIAN CHURCH, NEW CASTLE, PENNSYLVANIA

Like the Disciples of old, he began in his Jerusalem - New Castle, Pennsylvania. The Disciples of Christ in this city were first organized in 1855, meeting for a time in the Covenanters Church. Later a small house 18' x 28' was built on a lot on North Street, donated by Seth Rigby. A few years later, they decided to rent "White Hall" and hold services every Lord's Day afternoon. This room was then occupied by the Presbyterians. Brother A. McKeever held a protracted meeting during December, 1864, at the close of which it was decided to form a new organization. The need of a permanent church home was keenly felt, and plans were made to seek some means of fulfilling this requirement.¹ It is doubtful whether the project would have succeeded had not the Phillips Brothers, John and Charles, come to the rescue. They purchased a large lot in the center of the business district at a cost of \$12,000.00 in 1865,² and proceeded to finance the building of the First Christian Church. This church then, was considered to be one of the finest in the Brotherhood. Constructed of solid masonry and thick walls, it was indeed handsome. The Phillips Brothers deeded it furnished and complete, to the elders, deacons and trustees of the Church.³

¹Seventieth Anniversary of the Dedication of the First Christian Church, New Castle, Pennsylvania, February 13, 1938.

²McFarlane, op. cit., p. 17.

³Ibid.

The dedication of this magnificent structure was performed by Isaac Errett on the 14th of February, 1868, followed by a two-week successful evangelistic meeting.¹

¹J. S. Lamar, Memoirs of Isaac Errett, Vol. I (Cincinnati: The Standard Publishing Company) 1893, p. 355.

WASHINGTON NATIONAL CITY CHURCH

It was the dream of many to realize a national church in the heart of the nation in Washington, the capital city. Dr. Barclay, later to become the first foreign missionary is credited with laying the foundation of this dream.¹ Half a dozen persons met together in his home near the navy yard in 1844 for the purpose of "breaking bread together." He served this minute congregation at intervals from this date until 1856, when a church was formally organized. Six years prior to this historical date, Alexander Campbell had visited Washington, D. C. to address both houses of Congress and saw the need for a national church. Through the pages of the Millenial Harbinger he stated his views:

We ought to have the largest meeting house in Washington City, and there also station an advocate of the great cause we plead; a master-spirit that would neither be ashamed of himself nor a shame to others--to stand up in the presence of kings and earth's nobility and proclaim the unknown gospel as Paul did the Unknown God in a city which had more temples and palaces and more gods than men.²

His idea was that if \$40,000.00 could be contributed by all members of all churches on the basis of twenty-five cents each, a superior place of worship could be constructed. The sum realized, however, was only \$850.48.³

Meanwhile the congregation shuttled between various

¹Brown, op. cit., p. 350.

²A. Campbell, "The Church at Washington City," The Millenial Harbinger, I (1851), p. 354.

³Brown, op. cit., p. 350.

places in search of a permanent home. One of the congregation's temporary places was "Temperance Hall" on E. Street near Ninth. The story is told that the colored coachman of Judge J. S. Black, Attorney General, 1857-1861, and Mrs. Black, objected to standing in front of the "Campbellite Shanty" while they were at worship. He asked permission to move down the street in front of the Presbyterian Church during the service. His permission was granted.¹

A further drive for a National City Church was occasioned by the election to Congress of James A. Garfield in 1863. He often worshipped with the group as he pursued his political career in Washington. E Street chapel was acquired from the Methodists in 1869 and two years later it was moved to Vermont Avenue. When Garfield became President in 1880, the necessity for a further building program was obvious. Under the direction of F. D. Power, who had assumed leadership of the congregation in 1875, this goal was successful. Thomas W. Phillips was elected treasurer to receive the funds, and he personally led the financial program with \$500.00. In 1882 the corner stone of the new edifice was laid, and dedicated on January 20, 1884. The total cost of the project was \$60,000.00.² T. W. Phillips

¹Brown, op. cit., p. 350.

²J. H. Garrison, "Church Dedication at Washington," The Christian Evangelist, XXI (1884), p. 89.

remained a trustee of this church during the remainder of his life.

From the Vermont Avenue Church has come the present Washington National City Church. "On Thomas Circle, high above busy downtown Washington, the National City Christian Church is set on a hilltop, where its light will be shed upon the multitudes who daily pass its doors."¹ This magnificent structure witnessing to the Restoration in the nation's capital was dedicated in 1936 at a cost of over \$1,000,000.00. The church is of the American classic style of architecture, faced with Indiana limestone. Ten massive Ionic columns, each thirty-four feet high, form the classic portico at the base of the tower which rises some two hundred feet above the street. Thomas W. Phillips did not live to see this achievement, but the old Vermont Avenue buildings and several annexes which he assisted in providing are still used for educational and social needs of the church until such times as additions can be made to the new building. The family of Thomas W. Phillips have continued the support of this fine edifice and congregation.

¹The National City Christian Church, An Enduring Witness, Washington, D. C.

WILLIAM F. COWDEN - MISSIONARY TO THE NORTHWEST

Probably one of the greatest contributions made by Thomas W. Phillips, as far as extension work is concerned, was in the personal support financially of William F. Cowden to the northwest territories.

The work in the northwest territories had begun as early as 1846 through the influx of immigration trains from the east. Due to the difficulties of communication, inadequate resources, and lack of cooperation the progress of the work was slow.¹ Not until 1880 when outside help in the form of evangelists and finances from the American Christian Missionary Society did the impetus for steady growth begin.

The year 1889 was a banner one for the northwest area. Washington received statehood and William F. Cowden was called as the General Superintendent of Missions for the whole territory. He was a boyhood friend of Thomas W. Phillips. Born and reared in Lawrence County, Pennsylvania, he was self-educated and had intended to study law. To this end he attended the law school in Lexington, Kentucky. While there he became a Christian and was immersed. Rejecting the study of law, he studied for the ministry, and returned to his home state for this purpose. In two years he was pastor of the Baptist Church

¹Lynton H. Elwell, "The History of Evangelism in the Pacific Northwest by the Churches of Christ up to 1920," (Unpublished B. D. Dissertation, Dept. of Church History, School of Religion, Butler University, 1949), ii-viii.

in New Castle, Pennsylvania but soon found himself at variance with some of their doctrines. First Christian Church appealed more to his ideals, and he, with a large number of his congregation united with this church. In 1871 he was called as the pastor.¹

When the American Christian Missionary Society decided to send a man to supervise the northwest territories, the choice fell on William F. Cowden. Finances were difficult to obtain for such support, but again T. W. Phillips came to the rescue with his ready purse. He personally guaranteed Cowden's salary of \$2,000.00 per year.² F. M. Green offers a side-light on his coming to this new land. He relates:

Sunday, April 7th., I spent with the Church of Christ, Alleghany, Pa. preaching morning and evening. This is now one of the largest churches among the disciples, and has always been the most steadfast. Brother Cowden will soon leave them for the northwest, where it is possible he will select a home and grow up with the country. All I have to say is, I am sorry he is going, but the northwest will have no better man on its list of pioneers.³

His impact on pioneer churches was felt immediately.

Brother Cowden's visit to this coast was a great help to the cause. He encouraged the struggling brotherhood in their endeavors to carry the work on to a more permanent and successful basis. The General Christian Missionary Society did well and wisely in sending him.⁴

¹Brown, op. cit., p. 476.

²Elwell, op. cit., p. viii.

³Ibid., p. 58.

⁴Ibid., p. 59.

In 1890 the need for a school was discussed. This was the common ground for such a person as T. W. Phillips. Beginning with high aims and ideals, the cause was strengthened by the offer of 160 acres of land near Tacoma, Washington for the college.¹ The failure to materialize was a result of insufficient financial means to begin this ambitious project.

William F. Cowden devoted himself to the task of encouraging existing congregations and projecting new churches. He was personally responsible for four such new churches in 1891.² For the total period of fifteen years, Mr. Phillips continued his annual support to his friend. This alone would amount to a sum of at least \$30,000.00 and how much more he gave can only be surmised. W. F. Cowden related on one occasion that,

it seems to me the chief hope of securing an adequate foothold in these new and rapidly peopling states must rest largely in the ability of the Church Extension Board to render the missionary sufficient aid to encourage the people to undertake the essential and difficult task of building houses of worship. I am sure that in my work in these states, little could have been accomplished, even at the most important centers, had not the princely liberality of Brother T. W. Phillips toward this field enable me to assure the people of generous aid at an early date in erecting suitable church buildings.³

¹Ibid., p. 61.

²Ibid., p. 71.

³Ibid., p. 72.

BOARD OF CHURCH EXTENSION, DISCIPLES OF CHRIST

To meet the growing needs of church expansion, the American Christian Missionary Society opened a Church Extension Fund in 1884 and made an urgent appeal to the Brotherhood for support. This was not forthcoming in any quantity, however, until 1888 when Robert Moffett reported to the Convention at Indianapolis that there were 1628 homeless church organizations among the Disciples of Christ ready to build if they could secure the funds.¹ This Convention, by constitutional enactment, elected a Board of Church Extension consisting of seven members within the corporation of the American Christian Missionary Society. They set up headquarters at Kansas City, Missouri and the following article among many was set forth:

We recommend that when a person subscribes \$5,000.00 or more to the Church Extension Fund, that the amount arising from the said description be designated as a "Named Loan Fund" in the name of the person designated by the donor, and that no part of the said "Named Loan Fund" shall be used for current expenses.²

This was exactly the type of investment that Thomas W. Phillips had conceived for the educational program. The following year, 1889, only two contributions had been received for this fund, \$5,000.00 from the western benefactor, Colonel

¹Lyle Harvey, "A History of the Board of Church Extension of the Disciples of Christ," (Unpublished B. D. Dissertation, Dept. of Church History, School of Religion, Butler University, 1956), p. 10.

²Ibid., p. 11.

F. M. Drake and \$5,000.00 for The Standard Publishing Company on December 6th. However, the year following T. W. Phillips forwarded his subscription to the amount of \$13,500.00 to be known as the "T. W. Phillips Loan Fund."¹

BOARD OF MINISTERIAL RELIEF - DISCIPLES OF CHRIST

One of the pressing needs that was not easily met in those early days was the financial support of aged and sick ministers of the Gospel. Eking out a bare existence in many cases left little for the inevitable rainy day. Alexander Campbell recognized the necessity of such support² as did Moses Lard³ and G. A. Hoffman.⁴ It remained for one man, however, to take up the case of the widow and children of Ira J. Chase, former Governor of Indiana - Alonzo M. Atkinson. He set out on a fund-raising tour towards this end and was highly successful.⁵

At the General Missionary Convention in Dallas, Texas in 1895, a committee was appointed to make preparation for the Board of Ministerial Relief being formally incorporated in 1897. A permanent fund was to be established similar to the "Named Loan Fund" of the Board of Church Extension. In

¹Letter from The Board of Church Extension, June 5, 1958.

²William Martin Smith, "A History of Ministerial Support, Relief and Pensions among Disciples of Christ," (Unpublished M. Th. Dissertation, Dept. of Church History, School of Religion, Butler University, 1956), p. 12.

³Ibid.

⁴Ibid.

⁵Ibid.

this instance three-quarters of all money received was to be placed in this permanent fund. General Drake and R. A. Long began the fund with gifts of \$1,000.00 respectively and Brother Atkinson added a further \$5,000.00. The permanent fund was strengthened in 1912 by the gift of \$5,000.00 from Thomas W. Phillips. This in itself was not only a substantial gift in those days, but it enabled the Board of Ministerial Relief to take advantage of the "Men and Millions Movement." The Phillips gift was sent by T. W. Phillips, Jr. in payment of his father's bequest and an accompanying letter indicated that it was being sent sooner than the settlement of the estate required in the conviction that it was needed.¹

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

The field of foreign missions was not neglected by Mr. Phillips, although his giving in this field was sadly curtailed by the "tainted money" controversy.

The formation of the American Christian Missionary Society was initiated in Cincinnati in 1849. There was a profound longing to do something about the foreign field, but funds were not obtainable. Dr. J. T. Barclay was sent to Jerusalem in 1850, while Jamaica and Liberia were subsequently investigated as a possibility for foreign work. Not until 1875 was there a separate department for this type of work created in the formation of the Foreign Christian Mission-

¹Ibid.

ary Society born in the basement of the First Christian Church, Louisville, Kentucky.¹

That T. W. Phillips supported this work is definitely on record as a glance at his letter will reveal. He wrote,

My Dear Brother: Enclosed I hand you check for \$1,500.00 being balance of my pledge to the Foreign Missionary Society of \$5,000.00. While I made this pledge to the Society I did not know that any money had been solicited from John D. Rockefeller or paid by him to the society. I was ignorant of the fact when the foreign missionary rally was held in New Castle. . . . Had I known of these contributions by Rockefeller, I certainly would not have made the pledge of \$5,000.00 to the Society.²

Briefly summing up the amount of these contributions to various fields, the total recorded would be in the region of \$100,000.00.

¹A. McLean, Missionary Addresses, (St. Louis: Christian Publishing Company, 1895), pp. 225-248.

²T. W. Phillips, "This Money Should Be Returned," The Christian Standard, XLIII (1907), pp. 1348-1349.

CHAPTER VI

CONTRIBUTION AS AN AUTHOR

The ancient slogan "the pen is mightier than the sword" carries no mean measure of truth. In the religious world the writing of the Old and New Testament scribes has occupied the supreme place of either validity, criticism or authority. From the consideration of this one Book has sprung the source of literally millions of pages of expositions, apologetics, dogmatics, ironic and caustic comments.

The Disciples of Christ in their early years were not behind in advocating their plea and position. Two of the best volumes available on Disciples literature, compiled by Claude E. Spencer, list some 1,160 periodicals and 12,500 books, pamphlets and other items.¹

Thomas W. Phillips would not have considered himself an author as such, but he left behind a rather remarkable book entitled The Church of Christ significantly designated by "A Layman." This publication reveals to a great extent the position and thought of Thomas W. Phillips.

With the first publication of The Church of Christ

¹C. E. Spencer, "An Author Catalogue of Disciples of Christ and Related Religious Groups (Canton: Disciples of Christ Historical Society, 1946), p. 367.

in July 1905, much speculation and curiosity was aroused as to the identity of the author. The Publishing Company, Funk and Wagnalls, gave this explanation:

A strong remarkable and original work on the church from the viewpoint of a layman of decided convictions and a wide commercial and political experience. The author prefers to have the book brought out without any hint as to his identity--to have its contents considered entirely from the standpoint of their intrinsic worth and without reference to the particular mind that produced them.¹

Thomas W. Phillips' name was soon linked to the authorship of the book, but there gave rise to the so-called "ghost writer" theory. This implied that, while he was the originator of the idea for this publication, some unknown writer had been employed to produce this work. One source of evidence for the authorship is the Cumulative Book Review published in the same year as The Church of Christ which distinctly gives credit to Thomas W. Phillips as the author.² That he received help in its compilation there can be no doubt. The identity and type of assistance rendered was revealed later. In an obituary in The Christian Evangelist relating to Joseph Albion Joyce, this relationship is cited:

Joyce, Joseph Albion, died Dec. 18, 1953 in Columbus, Ohio. Was born in Jackson County, Ohio Aug. 4, 1867. When he was very young his parents moved to Paola, Kansas, where he lived until en-

¹F. D. Power, "The Church of Christ," The Christian Evangelist, XLII (1905), pp. 957-958.

²Cumulative Book Review, (Minneapolis: The H. H. Wilson Company, 1905), p. 276.

rollment in Bethany College. Began work as singing evangelist; later served as Executive Secretary for Western Pennsylvania Christian Missionary Society for nine years. Checked biblical references for T. W. Phillips for book, "The Church of Christ" by A. Layman, and supervised sales for publishers through the fourteenth edition.¹

After the death of the author, the Phillips family purchased the copyright and plates from the publishing company and arranged to have a new edition, with a biographical sketch of the author, and some new material published.²

The purpose of this book is adequately presented in the introduction:

The writer, believing that in Christ and His Church the mystery of life and death is solved and man's duty and destiny revealed, seems it most important that the teachings of Christ and His ambassadors be properly presented to the world. When we observe the divided condition of Christendom, we feel assured that there must be something fundamentally wrong in the presentation of Christian truth, because parties and sects of Christians, while differing cannot all be right. . . . It is, therefore, the design of this volume to enfold the simple truth in regard to the church of Christ; both in faith and practice. In doing this, we place emphasis upon the completeness of the Christian religion as being adapted to all men everywhere and in all time.³

This purpose then can be stated as two-fold; to present the unity of the Church of Christ and to unfold the foundation of this unity in its faith and practice from the Bible.

¹"Fallen Asleep," The Christian Standard, 90 (1954), p. 16.

²T. W. Phillips, Jr., "Biographical Sketch of the Author," The Church of Christ, (Cincinnati: Standard Publishing Company, 1915), p. 11.

³T. W. Phillips, The Church of Christ, (Cincinnati: Standard Publishing Company, 1915), p. 74.

The first publication was received with mixed emotions but largely favorable. The severest criticism yet found was by the London Academy when it stated: "The author sketches the history of Christianity with all the assurance of ignorance and then with equal assurance expounds his own theological views."¹ Hundreds of commendations from individuals and denominations flowed in, 160 are listed in the fifteenth volume index.² The extent of the circulation far exceeded the author's own imagination. Between the years 1905 and 1909 fourteen editions, comprising a total of 52,000 copies were printed. This book became a standard text in many of the Bible schools, and has been translated into Chinese, Japanese, Hindu and the Russian languages.

The Church of Christ has been classified as "the layman's Christian System"¹ suggesting that while Alexander Campbell produced his Christian System for the theologian, T. W. Phillips introduced his creation for the laity. The purpose of each may have a similarity, but here the relationship ends. Alexander Campbell's publication was intended to be a theological treatise, but The Church of Christ in essence is a commentary on the Bible without any attempt being made to define its meaning other than an acceptance of its literal meaning. This makes the

¹Cumulative Book Review, (Minneapolis: The H. H. Wilson Company, 1905), p. 276.

²T. W. Phillips, "Commendations," The Church of Christ, (Standard Publishing Company, 1915), pp. 470-492.

³E. V. Zollars, "Thomas W. Phillips, Sr." The Christian Standard, LI (1916), p. 1208.

book rather difficult to analyze. In true Disciple form, T. W. Phillips refuses to utilize the accepted theological terms, but it is possible to extract periodically Mr. Phillips' theological position. Undoubtedly he would be classified among the brethren of this day as a "conservative."

The publication actually is divided into two books: Book I is entitled "The History of Pardon" being a commentary on the historical pathway from the coming of Jesus to the completed mission of the Apostle Paul. Book II is entitled "Evidence of Pardon and the Church as an Organization" in which the author seeks to point out that salvation is accomplished in and through Christ, and that the Church was the only Divinely appointed agency for the proclamation of this redemption with individuals complying with the demands of the Gospel.

There can be no doubt that the author considered the Scriptures as the inspired Word of God, and as the authority for all acts of practice and faith. Over 600 references to Scripture permeate the whole of the writing. While the word "Inspiration" is nowhere used, neither is it defined, the implication is present. He states, "The four Gospels contain the most wonderful history known to earth. There is nothing proceeding or succeeding like them in the history of the world. They stand alone among all writings."¹ This also implies that

¹T. W. Phillips, The Church of Christ, (Cincinnati: Standard Publishing Company, 1915), p. 145.

there are degrees of importance among the passages of the Bible, which would conflict with the verbal theory of inspiration so commonly held. He also accepts the historical prophetic view-point of the Old Testament, as the Messianic prophecies pertain to Christ.

T. W. Phillips was definitely conscious of the Fatherhood of God and the Brotherhood of man. Of God he wrote, "the Christian religion is new or original in that it teaches the Fatherhood of God and the brotherhood of man. There is nothing in heathen religion that teaches this relationship."¹ Again in speaking of the things which are important in Christianity, he relates "The Fatherhood of God, the brotherhood of man, the kinship of Jesus, His atonement, intercession, prayer and Providence and not miracles, are the great factors today in blessing society."²

"In Christ" is a phrase that repeats itself throughout the Book, reflecting the author's belief that in him alone salvation could be accomplished. Again current theological terms are missing, but that there can be no doubt that he held a "fundamentalist" Christology. He believed that "John begins his gospel by stating the pre-existence of Christ as the Word of God attributing creative power to Him."³ Here the doctrine of pre-existence is clearly stated and believed. The birth of

¹Ibid., p. 82.

²Ibid., pp. 177-178.

³Ibid., p. 109.

Christ is termed supernatural.

As the birth of Jesus was supernatural, so was His Life superhuman. The miracle of His birth would lead us to anticipate the greatness of His life, and the matchless events of His life confirmed the wonders of His birth, and the story of His birth and life are both confirmed to us by the still greater events connected with His death.¹

It is also evident that he accepted the "vicarious atonement" even though the word "vicarious" does not appear. He states, "The great heroes of earth conquered by their life; He by His death. They built empires by the shedding of the blood of others, but He, by His own blood shed for others, is conquering the world."²

The resurrection and the ascension were accepted facts of history. "He rose, and it is His risen power that made Him almighty to save. He rose, and because He rose the gates of Death are broken and liberty to the captive is proclaimed."³ Again, "He ascended, and when he ascended up on high, he led captivity captive, and gave gifts to men,"⁴ and "He revolutionized heaven on the day of His ascension."⁵ The doctrine of the Second Coming of Christ is lightly touched upon, indicating an event that is yet to come:

¹Ibid., p. 200.

²Ibid., p. 119.

³Ibid., p. 155.

⁴Ibid., p. 313.

⁵Ibid., p. 401.

He has upon His vesture and thigh a name written: King of kings and Lord of Lords, is going forth in love conquering and to conquer, and at no distant period He will come back with the crowns of the world upon His head and the kings of the earth at His feet, Lord over all, swaying the scepter of universal dominion over earth's living and its unnumbered dead.¹

The doctrine of The Church receives extensive treatment throughout the book. Thomas W. Phillips considered that the Church and the Kingdom are one and the same. It is evident beyond all question that the kingdom and Church are the same institution. There are those who make a distinction between the church and the kingdom, and try to show that the kingdom is larger than our conception of the church."² The Church was established on the Day of Pentecost,³ endued with the power of the Holy Spirit,⁴ and was commissioned to take the Gospel to the uttermost parts of the earth.⁵ He also believed devoutly in the unity of the Church, devoting four chapters to this subject.⁶ "The evil tendency of division," and "sectarianism is a sin, wherever it exists and under whatever circumstances it is found" are expressions of his faith. He firmly believed that "the basis for union must be a Christian basis," and "the basis of union--the Word of God."⁷ The central

¹Ibid., p. 402.

²Ibid., p. 407.

³Ibid., p. 137.

⁴Ibid., p. 142.

⁵Ibid., pp. 225-233.

⁶Ibid., pp. 364-402.

⁷Ibid., p. 373.

truth of the Word of God is "Jesus the Christ, the Son of God, is the truth to be put before the world as the basis of union for all believers."¹

The doctrine of salvation receives great consideration. T. W. Phillips firmly believed that the Gospel demanded a response from individuals. He followed closely the teaching of the evangelist Walter Scott. "Faith is the great fundamental principle underlying the whole remedial system. In fact, so much so, that some have been led to believe it the only condition of pardon--that persons are saved by faith alone."² "But in this commission as given by these various writers we have all that is required of an unpardoned person in order to received pardon and acceptance of God. Teaching, faith, repentance, baptism and remission of sins."³ The subsequent promise by the apostles who acted as ambassadors under this commission is the gift of the Holy Spirit.⁴ He, therefore, concludes:

Those who thus heard, believed, and obeyed, were addressed by the apostles as saved, pardoned, justified, adopted, redeemed, as saints, brethren, disciples of Christ, and Christians. And no others were so addressed.⁵

Two other writings deserve mention. He wrote a lengthy treatise on The Lord's Supper, in which he holds to the tradi-

¹Ibid., p. 375.

²Ibid., p. 111.

³Ibid., p. 121.

⁴Ibid., p. 123.

⁵Ibid., p. 124.

tional view of the Disciples of Christ. Two pages refer to this subject in The Church of Christ, but due to its importance in the life of the Disciples, he expanded this subject into a lengthy essay pamphlet entitled, The Kingdom in Preparation and Fulfillment, an enlargement of his views of the kingdom as expressed in The Church of Christ. One more writing was in process of completion at the time of his death entitled, The Resurrection, but this was never completed.

There can be no doubt that Thomas W. Phillips was deeply concerned regarding the Christian faith from the point of view of the restoration principles, as he understood them. These convictions appear throughout the whole of his published works, and they certainly were the convictions of his life as he devoted himself to their proclamation.

CONCLUSION

THE PLACE OF THOMAS W. PHILLIPS IN A RESTORATION MOVEMENT

From approximately 1850, the time of his conversion, until 1912, the year of his passing, Thomas W. Phillips was an influential figure in the Disciples of Christ. To evaluate his place in this "restoration" is a difficult assignment if one is to remain objective and yet critical. It is apparent from a consideration of his financial contributions that he was a dedicated layman, who responded to a cause, as he understood it, and gave substantially of himself and his resources for its progress. From this point of view he deserves a positive place in the Disciples of Christ. There is, however, another aspect from which he must be regarded if his full significance is to be understood, and that is from the point of view of his understanding of the principle of "restoration." His understanding of this greatly affected the subsequent development of the cause to which he was so consciously committed. A consideration of these two aspects will reveal both the strength and weakness of the contribution of Thomas W. Phillips to the Restoration Movement.

Since his main contributions to the Disciples of Christ were financial, it may be well to begin at this point. His place as a financial benefactor is undisputed. The value of his donations cannot be overlooked as a significant factor in the growth of many of the main streams of Disciples development.

His generous gifts, given often at critical times in the struggling formative years, enabled many educational institutions, churches and agencies to survive. Such educational institutions as Bethany College, Hiram College, and Phillips University are effectively serving the total brotherhood of Disciples today largely because he, as well as many others, saw the need of such a program and responded accordingly. The question of whether these schools for ministerial education would be existing today without the help of T. W. Phillips is, of course, unanswerable, but the point is, that they are in existence today with his help, and as such are a vital contribution to the progressive growth of the Disciples of Christ. The churches of the northwest territories, now the states of Washington, Oregon and Idaho, owe a great debt to the vision and faith of T. W. Phillips. The turning point in their history, as far as the work of the Disciples of Christ was concerned, was the coming of William F. Cowden as General Superintendent, supported exclusively by T. W. Phillips for a period of fifteen years. Individual churches such as the First Christian Church, New Castle, Pennsylvania, and even The National City Church of Washington, D. C. have a historical relationship to this layman, and no doubt his memory will be revered as part of their foundations. The accrued benefits from many of his investments in the various agencies of the brotherhood will be received for ages to come. Thomas W. Phillips richly deserves the name of

a generous benefactor.

His financial contributions are not only important because of their monetary value alone, but for the inspiration and encouragement which they radiated to the whole Brotherhood. His donations often inspired others to continue their visionary program, and provided an incentive for other individuals to invest in worthwhile projects. He has been termed "the first great giver" but a consideration of the records reveals that he was not actually the first. This distinction is credited to Mrs. Emily Harvie Tubman of Oakland, Virginia, who made the first substantial gift to Bethany College in 1844.¹ This predates the initial gift of the Phillips Brothers to Bethany by some twenty years. He was neither the greatest giver in terms of the total amount given by one person during his lifetime; many others surpassed him, but undoubtedly few have given so widely in terms of fields of interest. His influence has also extended to his own family who have sought to perpetuate his memory by the gift of the T. W. Phillips Memorial Library in Nashville, Tennessee. A modern, spacious building of Gothic architecture, now the headquarters of the Disciples of Christ Historical Society, it was purchased by the Phillips family at a cost of over \$400,000.00. Surely this is a memorial not only to him but to his influence upon his own family.

Thomas W. Phillips deserves recognition as an outstanding layman. Alexander Campbell believed that laymen, freed

¹Joseph Richard Bennet, "A Study of the Life and Contributions of Emily Harvie Tubman," (Unpublished B. D. Dissertation, School of Religion, Butler University, 1958), p. 13.

from the domination of the clergy, would accept the responsibility of commitment to the task of the church. There is sufficient evidence to show that T. W. Phillips was dedicated to the principles of the "restoration" as he understood them, and that he realized the necessity of witnessing to his Christian faith in all areas of his life. However limited his view of the Christian faith was, and all have limitations, the fleeting glimpses which were noted in his dealings with the question of the oil production shut down, his biblical approach in Congress, and his sympathetic dealings with the needy indicate how seriously he regarded his Christian witness. This has somewhat of a contemporary note, for is it not the task of the Church today to challenge the laymen to bring to bear their Christian witness in all fields of endeavor? Even the publication of his book, The Church of Christ, while it may not be considered significant theologically or even academically, nevertheless from a layman's point of view it deserves commendation. Here was a layman who was so gripped by what he considered to be the essence of the Christian faith that he was moved to give expression to "the hope that lies within" which is indeed a notable achievement for a layman. Many of his donations were given with certain restrictions, but all of them must not be construed as giving with "strings attached." Some undoubtedly were given in this manner for various reasons, but for example, the "Loan Funds" he initiated were his attempt

to apply sane business practices to the work of the Church and to expect from the Church the same strict stewardship as the Church demanded of its members. This is a point that the Church has often forgotten and neglected.

The strength then of Thomas W. Phillips may be considered in these aspects. He was indeed a great benefactor and a dedicated layman to this cause, and most certainly, the fruits of much of his labor is still a great blessing to the Disciples of Christ.

On the other hand, however, there were many obvious weaknesses in the contribution of Thomas W. Phillips to the Restoration Movement. From his reasons for giving and on occasion for not giving, it seems apparent that he, like many others of his day and since, saw the principles of restoration in a narrow and limited sense. Restoration to him seemingly meant a new beginning of the Church in point of time by a renewal of certain beliefs and practices presupposed to be the pattern of the first century Church and revealed conclusively in the Bible. In essence, restoration was a return to this primitive pattern and a subsequent unity of the Church would be achieved. This position presupposes that there is an infallible and clearly discernable pattern of the early Church faith and practices in the Scriptures. This is difficult to substantiate. Also inherent in this approach to "restoration" is the concept that unity can only be achieved by conformity or that

uniformity is a prerequisite for unity, a situation impossible to realize. In fact, this position of T. W. Phillips divorces the Church from its historical relationship to the Protestant Reformation and denies the very individualism which gave him his place in the task of the Church as a layman.

The acceptance of this interpretation of "restoration" resulted in a thoroughly conservative position for T. W. Phillips, which directed many of his philanthropies. While there essentially must be a place for conservatism in the total structure of the Church, the inherent nature of this position is that it refuses to fellowship with those who may hold dissimilar views and becomes in essence a separation movement. This has been only too apparent in the history of the Disciples of Christ. Conservatism advocated a plea for the restoration of a primitive pattern of faith and practice and made this plea as binding as any of the creeds the Disciples of Christ sought to condemn. Thomas W. Phillips could not escape from this situation. He gave many of his contributions to those institutions and agencies which he felt were in full sympathy with his views of the Christian faith without a consideration of the total view of the Church. This is evidenced by his withdrawal from Hiram College on the grounds that it was no longer a Disciple school, meaning that it no longer agreed with his concept of what a Disciple school should be. He supported E. V. Zollars and others as those who were advocating his concepts. The

tendency to separate was also evident in the position of T. W. Phillips. The launching of the Standard and Phillips Bible Institute were creative efforts to conform the thinking of the Brotherhood to the accepted fixed tradition of T. W. Phillips but which in reality were the beginnings of a separation movement within the main stream of the Disciples which has blossomed forth and has come to be known as the "independent" movement.

T. W. Phillips found himself in the unenviable position of holding to a rigid conservatism and by his financial means was tempted to limit his stewardship to those whom he favored or to finance projects sympathetic to his views which could become independent of the main development of the Brotherhood. Therein lay the weakness of this great layman. This is always a temptation of the man of means and surely it emphasizes the need of the Church today to challenge its laymen to a total commitment to the total Church, with the recognition that there can be fellowship without uniformity under the leadership of Jesus Christ as Lord of the Church.

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