

THE VINLAND, KANSAS CHURCH OF CHRIST:
ITS HISTORY AND SIGNIFICANCE

by

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ABSTRACT

This thesis describes the history of the Vinland Church of Christ, and its development in a rural community. This study considers some social factors which were a major source of the division in the Restoration Movement and notes their effect on the Vinland Church. Local history is of importance in an understanding of cultural development.

Research for this thesis has been conducted with the aid of four basic sources of information, each of which helped to determine the validity and fill in the gaps of the other. The four sources are: (1) published material on the Restoration Movement in America, Kansas State history, which helped provide specific dates and information on the settlers of Douglas County and the Vinland community; (2) periodical material such as journals published by members of the Church of Christ and local newspapers proved to be an invaluable source of material dealing with specific details of events otherwise forgotten; (3) county land books were helpful as were church records, (but these are sparse indeed); and (4) personal interviews of members were useful in providing narrative information. The primary method of organization is a chronological study of the beginning, growth and survival of the Vinland Church of

Christ.

The conclusion reached is that the division in the Restoration Movement might be dated as early as 1876 and that the factors involved explain the action and attitudes of the church leaders who drew up the property deed at Vinland in 1906. Their concern that "progressionism" might corrupt New Testament worship as embraced by the Church of Christ caused them to take steps to guarantee that their building would not fall into the hands of the Christian Church.

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CHAPTER I

INTRODUCTION

The main purpose of this study is to survey the history of the Vinland Church of Christ, Vinland, Kansas, and in so doing, describe its development and longevity in a rural community.

The Problem

Involved in this study are such questions as: What is the background of the church in this place? What has this church contributed to the community and the surrounding area. Does it fill some needs?

This study includes the development of background material on the teaching and organization of the Church of Christ in its relationship to the New Testament, as well as a review of the Restoration Movement in America and its spread to Kansas. Also some factors relative to the division in the Restoration Movement are considered and their effect on the Vinland Church of Christ.

Significance of the Study

Webster defines history as:

a systematic written account of events, particularly of those affecting a nation, institution, science, or art, and usually connected with a philosophical explanation of their causes.

History is the branch of knowledge that records and explains past events as steps in human progress. (New Collegiate Dictionary, [1969], p. 395).

It matters not whether this is national or local history for there are certain common properties inherent in all history. The core and nub of all history is the study of the human race. It is the study of humankind as individuals and in groups. Philip D. Jordan explains:

The historian must attempt to describe institutions created by man and to explain why his social inventions and techniques take the form they do. The historian, in short, interests himself in what takes place and why it takes place. Here lies the basis for the historical point of view. ("State and Local History, [1958], p. vii).

With this in mind, when it comes to religious history, one observes that the influence of Christianity is in nearly every village, town and city in America. One also observes that there are groups of Christians in many of these communities who state that they are bound by no denominational ties, and who profess to take the Scriptures as their only rule of faith and practice. This study describes one such church in one community--the Church of Christ meeting in Vinland, Kansas. The history of Churches of Christ has been neglected, and a review of the Restoration Movement and its spread to Kansas will provide a link with American cultural history as well as to the Vinland Church of Christ.

Method of Study

Many volumes have been written devoted exclusively to

some phase of religious history. Some studies would be classified as doctrinal treatises for a particular church or churches. Others purport to be a comprehensive history of only one local church. In the latter case, the writer usually tries to find answers to questions of the following nature: When was it established? What are its aims? What is its creed? What do its members believe concerning the plan of salvation and Christian living? What is its organization? Is it different from other churches? What has contributed to its survival and/or growth?

The history of a local church, naturally, has local interest, but does not portray the complete picture of the impact of religion upon a community or county. Usually, however, local religious history is found interwoven with the history of a town, county or state.

With these perspectives in mind, research for this thesis is conducted with the aid of four basic sources of information, each of which helped to determine the validity and fill the gaps of the other. The four sources are: (1) published material on the Restoration Movement, American church history and Kansas State history, which helped to identify dates and events of state-wide significance, as well as providing some specific information on the churches in Douglas County; (2) periodical material such as papers published by members of Churches of Christ and local newspapers, an invaluable source material dealing with specific details of events long forgotten by even the oldest members;

(3) county land books and church records, (but these are sparse indeed); and (4) personal interviews and letters from senior members of the congregation which are useful in providing narrative information. This study describes the Vinland Church and its history interwoven with the history of the community and state. This study also involves links with developing knowledge of the Restoration Movement in Kansas. Certain social factors are also noted which were a major source of division in the Restoration Movement.

Limitations and Delimitations

The problem is limited within the scope of the title itself. The study is limited to the Vinland Church of Christ. Any other church is mentioned only as it may in some way relate to or explain the history of the Vinland congregation.

This study is further limited in scope by dating from the establishment of the church in 1906 to 1983. This period represents the history of the church from its beginning in Southeast Douglas County to the present. References to individuals are confined to reports of relevant events or actions and do not attempt to make an evaluation.

Procedure of the Study

The purpose of this research is to survey the history of the Vinland Church of Christ, to observe links with New Testament teachings and the American Restoration Movement.

Chapter II consists of a summary of the basic tenets

as taught by the Church of Christ. Subheadings are its establishment, organization, conditions of salvation and worship.

Chapter III surveys a few major nineteenth century Restoration Movement leaders along with a brief overview of three points of controversy during the period. The chapter concludes with a description of the efforts to establish the church in Kansas.

Chapter IV describes the history of the Vinland Church of Christ, Vinland, Kansas. The subheadings are its origin, early years, middle years and later years.

Chapter V concludes the research of the history of the Vinland Church of Christ. The summary notes some causes of the division in the Restoration Movement and reviews some social factors which are brought to focus on the attitudes and actions of the Vinland church from its beginning in 1906. These factors continue to serve as guidelines, within the limits of their interpretation of the scriptures, for the worship and service of the church to this day. The chapter concludes with some suggestions for further research.

CHAPTER II

A SUMMARY OF THE BASIC TENETS AS TAUGHT BY THE CHURCH OF CHRIST

Many questions have arisen concerning the Church of Christ. Is the Church of Christ any different from other churches? When was it established? What are its aims? What is its organization? What do its members believe concerning the plan of salvation and Christian living? What about its worship? To answer these questions briefly and clearly is the purpose of this chapter.

In giving reasons for the existence of the Church of Christ, in "Facts concerning the Church Christ built," C. A. Westapher states:

The object of our existence is not to add another sect to the many denominations now existing. A divided Church is contrary to the teaching of Christ and His apostles. (I Cor. 1: 10,11; John 17:21). The world will never be converted to Christianity as long as party names are promulgated. The prayer of Jesus makes Christian unity essential to the evangelization of the world (John 17). The teaching of the apostles, the condition of Christendom and the desire of hosts of Christians demand the laying aside of doctrines and dogmas of men and a return to the Church as it was in the days of Christ's apostles. (Westapher, n.d., p. 3).

Westapher summarizes the aim of the Church of Christ as follows:

1. To exalt Christ above party and His word above all human creeds.

2. To build Churches of Christ without denominational names, man-written creeds, or other barriers to Christian unity; whose terms of fellowship shall be identical with the conditions of salvation as recorded in the New Testament Scriptures.
3. The restoration of primitive Christianity and consequent union of all the followers of Christ in one body. (John 17:21).
4. To lead the unconverted to Christ into the clear light of the New Testament teaching and example.
5. To honor Christ by wearing the name "Christian," which is Scriptural and is universally loved, respected and accepted.
6. The term, "Church of Christ," is scriptural, as are several others used by the Holy Spirit to indicate the Church is the body of Christ.
7. The New Testament as the divine and authoritative rule of faith and practice, and therefore the only standard of appeal.

The only practical way to bring this plea to all people is to plant New Testament Churches which teach and preach these things everywhere. (Give the people actual examples of non-sectarian preaching, show them non-sectarian Churches, give all people a chance to be Scripturally baptized, wear a Scriptural name, and belong to a Scriptural Church). (Westapher, pp. 3,4).

The Church of Christ contends its aim may be summarized in the famous words by Thomas Campbell: "We speak where the Bible speaks and are silent where the Bible is silent." Members of the church hold that Thomas Campbell was only echoing the Bible statement:

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. (I Pet. 4:11 KJV).

Churches of Christ act by only one creed and that is the New Testament. Concerning this matter, Westapher writes:

Would that all human creeds and confessions of faith were abolished. All human creeds have come out of controversy. The Bible alone is an all sufficient guide and rule of faith for the practice of Christians. The Christian's creed, the one thing all are asked to believe, is found in the Bible. If the man-made creed is less than the Bible, it contains too little. If it is more than the Bible, it contains too much. If it is identical with the Bible it is needless. (If it has been taken from the Sacred writings let it be put back where it belongs.) The divine creed (which needs no revision) is found in Matt. 16:16, 'Thou art the Christ, the Son of the living God.' This is indeed the creed of the Church of Christ. 'Other foundation can no man lay than that is laid which is Jesus Christ' (I Cor. 3:11). Those who would lay other foundations, threaten the ruin of the superstructure. Paul said: 'I determined not to know anything among you, save Jesus Christ, and Him crucified.' (I Cor. 2:2). Jesus is the Savior of the world, and to Him all authority is given. (Matt. 28:18). He is our King, Advocate, Good Shepherd, the Light, the Truth, the Way. The only test of Christian fellowship is in Christ. He is the creed of the New Testament Church. (Westapher, pp. 4,5).

Establishment

Members of the Church of Christ believe Jesus founded or established his church while he was upon the earth. They cite the passage where Jesus is quoted as saying, "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18, The Holy Bible, American Standard Version, 1901. Hereafter all references are from the ASV unless indicated). Members of the Church of Christ emphasize from the above verse that Jesus said he will build

his church (future tense). They further note from the record of Luke these words:

Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. (Acts 20:28).

When did Jesus build his church? When was it established? Members of the Church of Christ contend people were first added to the church on the Pentecost following the resurrection and ascension of Christ. They note the scripture: "And the Lord added to them day by day those that were saved." (Acts 2:47b). The church that the Lord declared he would build, had been built because he could not have added the saved to the church had it not been in existence. Thus, it is the contention of members of the church that the history of the establishment of the Church of Christ is found in Acts 2:1-47.

Furthermore, the contention is that the church began in Jerusalem. Just before the Master's ascension, he told the apostles "that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24:47). And Jesus told them to go into Jerusalem and stay there until they were "clothed with power from on high." (Luke 24:29b). Immediately after his ascension, they returned to Jerusalem and there tarried until the Holy Spirit came to guide them into all truth. Also, Isaiah had prophesied that the law of the Lord was to go forth from Jerusalem. (Isaiah 2:2,3).

The members of the Church of Christ believe Jesus built only one church. They read where it is recorded the Lord said, "...upon this rock I will build my church;..." (Matt. 16:18b). How many churches will he build? One. The phrase 'my church' is singular, so they contend Jesus built but one church. Not only is Christ the builder of the church, he is also the foundation, as the church understands the scripture from what the Holy Spirit is claimed to have said through Paul, "For other foundation can no man lay than that which is laid, which is Jesus Christ." (I Cor. 3:11). It is the aim of the Churches of Christ to conform in every detail of faith to the model of the New Testament, as they view it, and to build on the foundation of Christ. Each member and each congregation desires to manifest the attitude of Christ as he expressed it in a prayer in Gethsemane, "...howbeit not what I will, but what thou wilt." (Mark 14:36b).

The Identity of the Church

Members of the Church of Christ insist that as the church functions in harmony with the purposes for which the Lord established it, there are certain peculiar characteristics (i.e., identifying marks) which must remain in evidence. At whatever time any one of them is neglected by a body of people, that group runs the risk of losing its identity. An educator and writer of great repute among members of the Church of Christ, the late Don H. Morris,

former President of Abilene Christian University, Abilene, Texas, gave the following statement which serves to identify members of the church:

Members of the Churches of Christ believe that the whole structure of Christianity rests upon the divinity of Christ and his resurrection (I Cor. 15: 14). Members of the church hold that the New Testament writers were inspired of God, and believe, therefore, that the New Testament is true and contains the final and complete revelation from God to man (John 15:13; II Tim. 3:16,17; Jude 3). (Morris, 1956, pp. 3,4).

W. M. Davis, associate editor of the Firm Foundation (a weekly journal published by members of the Church of Christ in Austin, Texas) and long-time author of the weekly front page article, "Things to Consider," expressed himself on the identity of the church as follows:

A Church of Christ is identified by all of its characteristics as designated in the New Testament, and not by its name alone. A Church of Christ must have all the marks of the New Testament church. Human features must be excluded and all divine features must be included. A Church of Christ must be organized according to the New Testament pattern of organization. It must follow the plan of making disciples that is revealed in Acts of the Apostles. It must observe all the ordinances that the church in Jerusalem observed. (Davis, F.F., Vol. 74, No. 18, [April 30, 1957], p. 273).

Churches of Christ conclude that only one church had been established in the days of the apostles and its identifying marks are revealed in the New Testament. Then the next question is: What type of organization did it have? The church contends there is a correlation between the Church of Christ, today, and that of the days of the New Testament.

Organization

One of the principle characteristics by which the Church of Christ views itself as being distinguished from denominationalism (according to their understanding of the New Testament) is the manner of its government--the authority by which Christ rules and the manner in which he exercises that rule. The members view Jesus as head of the body, the church (Col. 1:18). They cite the scripture from Hebrews:

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. (Heb. 1:1-4).

Further, members understand Paul as saying, "the church is the body of Christ and the 'fulness of him that filleth all in all'" (Eph. 1:22,23). To say that it is the fulness (i.e., completion) of the Lord is to make a grand claim for it. Members of the church believe this indicates that the church "completes" Christ in the sense that the church is the means by which he functions in the world to save mankind. The object here is to discover what kind of church government is mirrored in the New Testament as understood by Churches of Christ. The search raises questions, such as: (1) Just what formal prescription did Jesus give his

disciples for the organization of the church? (2) Do the 'officers' named in the New Testament describe the organization of the church?

The Church of Christ has a simple organization. The individual local church is an independent unit and self-governing. Members see scriptures speaking of the "Churches of Galatia" (Gal. 1:22), and "the church throughout all Judea, and Galilee and Samaria..." (Acts 9:31). These were independent congregations in certain localities that appear to have had no district organization (I Cor. 14:33, 40). Members insist the organization of the church in the New Testament was always congregational, with each local body directing its own affairs through its own elders, bishops, or pastors. They hold that these three words all refer to the same persons and these officers are always spoken of in the plural, indicating that a group of men, not one, was responsible for the local work.

An observation in The International Standard Bible Encyclopedia is relevant to our investigation:

There is in the New Testament no warrant for ecclesiastical grades in the ministry of the churches, by which there may be created an ascending series of rulers who shall govern the churches merged into one vast ecclesiastical organization called "the church." ...We may see on the contrary, that to each local church has been committed by Christ the management of its own affairs; and that He had endowed every such church with ecclesiastical competency to perform every function that any ecclesiastical body has a right to perform. (E. J. Forrester, T.I.S.B.E., James Orr, ed., v. 1, [1939], p. 655).

Further,

The development of Church organization and the complete separation of the clergy from the laity were the work of the post-apostolic age. ...Before the end of the 2nd century most of the elements of the later development were already found in the Church. (Dictionary of the Apostolic Church, James Hastings, ed., v. 1, [1973], p. 211).

Churches of Christ contend that since the church of the first-century apparently had no organization above that of the local congregation and each of these local units was probably autonomous, there should be no superstructure today. The situation in Acts 15 (the so-called 'Jerusalem conference') is sometimes cited as a basis for church assemblies or conferences, but they say such is a misunderstanding of what happened. This meeting was not called for a vote of church representatives on what doctrines the church should follow. Rather, apostles, persons guided by the Holy Spirit, demonstrated they had all received the same revelation. Since some were saying that Paul, an apostle, was preaching a different doctrine about the Law of Moses than the apostles in Jerusalem were, this occasion was a demonstration they all stood together. The church insists a careful reading of the passage will show there was no voting, no formally selected delegates, and no new creeds written. The communication that followed the discussions confirmed that Paul's teaching was in harmony with that of the other apostles.

So, as to organization, the Church of Christ contends that the scriptures enjoin that certain persons be appointed

to hold office in the church and that they are to exercise spiritual oversight over the flock entrusted to them (Acts 14:23; 20:17).

Elders

As to the local organization of the church, there are various terms used in the New Testament by which the elders of the Church of God are described. This is the understanding of the scriptures by members of the Church of Christ. These terms are: (1) elder, from the Greek word presbuteros, based on Titus 1:5, presbuteros, (2) bishop, from the Greek word episkopos, based on Titus 1:7, (3) overseer, from the Greek word episkopos, based on Acts 20:28, (4) pastor, or shepherd, from the Greek word poimen, based on Eph. 4:11, poimenas, and (5) presbyter, based on I Tim. 4:14, presbuteros. Various attempts have been made in religious circles to establish differences in the office which these terms describe; to create various ruling offices within the church. Each of these terms is used, the Church of Christ contends, to describe the office of an elder in the church.

For instance, the church says, the terms elder (presbuteros) and bishop (episkopos) have reference to the same office since the apostle used both terms in this manner.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward. (Titus 1:5-7a).

Further, they say, the term overseer (episkopos) and bishop are the same Greek word. Hence, an overseer is a bishop. (And it was noted a bishop is an elder). They base this on these passages:

And from Miletus he sent to Ephesus, and called to him the elders of the church. (ASV). Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (KJV). (Acts 20:17, 28).

The term pastor (poimaino) is found in Ephesians 4:8, 11-13. The word pastors in this passage is poimenas which is the accusative of the word poiman and means:

To protect, a herdsman, especially a shepherd...the presiding officer, manager, director, of any assembly: so of Christ the Head of the church, (John 10:16; I Pet. 2:25; Heb. 13:20, of the Jewish Messiah, Ezek. 34:23): of the overseers of the Christian assemblies (A.V. pastors) Eph. 4:11. (Thayer's, n.d., p. 527).

There remains, then, but one term, the word presbyter, for our consideration. The church holds this term also refers to the office of an elder since the Greek word presbuteros, from which it comes, is translated elder in the first epistle of Peter:

The elders (presbuteros) therefore among you I exhort, who am a fellow-elder (presbuteros) and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed. (I Pet. 5:1).

Possibly, the position held in Churches of Christ may be clarified by the following explanation of the New Testament usage of names for the 'officers' in the church:

"elder" refers mainly to the person, and "bishop" to the office; the name "elder" emphasizes what he is, while "bishop," that is "overseer," emphasizes what the elder or presbyter does. (A. C. Grant, T.I.S.B.E., v. 2, [1939], p. 924).

The conclusion of the church is that there is to be a plurality of elders over each congregation based on such scriptures as Acts 14:23, they are 'overseers' of that flock. Thus, they contend, an overseer is an elder (and/or bishop), and is charged with the responsibility of feeding, or superintending, the flock of God. Their work consists of "the responsibility of oversight," based on I Pet. 5: 1-3; they are to 'rule the church,' based on Acts 20:28,29; they are to 'be examples to the flock,' based on I Pet. 5: 3; they are to 'guard the doctrine,' based on Titus 1:9-11; and they 'watch for souls,' based on Heb. 13:7, 17. Thus, the elders, (in Churches of Christ), oversee all matters in the church both financial and spiritual.

Deacons

The word 'deacon' comes from the Greek word diakonos and means, "one who executes the command of another; an attendant, servant." (Thayer's, p. 138). By definition of the term, the deacons are to function as servants in the local church. Because of their qualifications, they may render whatever special service the elders may designate. The church holds that the New Testament inference is that deacons are to be appointed by the local congregation and their duty is as follows: 'to relieve the elders of sec-

ular duties and responsibilities in order that they might give themselves more fully to spiritual matters. They, too, must be selected by the congregation according to their qualifications as recorded in the New Testament.' (Cf. I Tim. 3:8-13; Acts 6:1-6).

Evangelists

The word 'evangelist' comes from the Greek verb euag-gelieo and this again is from the noun euaggelion. The latter means "good news," and the former, "to proclaim good news." (Thayer's, p. 257). And hence the word 'evangelist,' (Gk. euaggelistes) according to its etymology, means simply a "proclaimer" of good news (Milligan, n.d., p. 304). Paul is noted as exhorting Timothy "do the work of an evangelist, fulfill thy ministry." (II Tim. 4:5). The work of the evangelist as understood from the scriptures in Churches of Christ is as follows: to proclaim Christ (Acts 8:6, 35), to baptize those who believe (Acts 8:12), to reprove, rebuke, exhort (II Tim. 4:1,2), to indoctrinate the church (Tit. 1:13; 2:1,5) and finally, to warn against the dangers of apostasy (I Tim. 1:3).

In Churches of Christ, the terms 'evangelist,' 'minister' and 'preacher' are often used interchangeably. As mentioned, Paul exhorted Timothy to 'do the work of an evangelist.' He also admonished him to 'be a good minister of Christ Jesus' (I Tim. 4:6). The apostle further commanded:

preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. (II Tim. 4:2).

So the members often use the terms interchangeably and hold that 'minister' and 'preacher' are descriptive of the work of an 'evangelist.' However, a further distinction is sometimes made in that the term 'preacher' or 'minister' may refer to the local, paid, pulpit minister, while 'evangelist' may refer to one who travels--lectures, conducts special services--and may not, regularly, fill one local pulpit.

One further observation may be helpful. As noted earlier (this thesis, p. 16), 'pastor' is understood to refer to an elder. Therefore, in Churches of Christ an 'evangelist' or 'minister' is not spoken of as a "pastor" unless he meets the qualifications of an elder (a pastor) and has been appointed by a local congregation to this work.

Members

Of course, the church is made of of the 'members' who must fulfill God's commandments (Acts 2:41,47; Matt. 12:50; John 2:5; Phil. 1:27). This is the view of the church since the apostle Paul is quoted as writing to the church at Ephesus, "because we are members of his body." (Eph. 5:30). The term 'members' refers to all who are members of the church but especially those who are not 'officers of the church' or 'evangelists.' It takes individual Christians to make up the church, and wherever two or more individual believers are found, they make up the church in the

community. Members of the Church of Christ often cite the words of Paul to the church in Rome:

For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another. (Rom. 12:4,5).

Further, the apostle stated:

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love. (Eph. 4:11-16).

The late Otto Foster, long time elder of the Central Church of Christ in Cleburne, Texas, stated in his book, Scriptural Government of the Church,

Scriptural church government not only imposes specific qualifications and duties upon the officers of the congregation, but it entails certain prerequisites on the part of the members in their relationship toward the elders and the deacons.

It is necessary that there be some understanding or agreement between the elders and the congregation if the work of the church is to be pleasant and profitable. The Lord knew this and made laws to govern their conduct one toward the other. Since God ordained that certain men should be overseers, it inevitably follows that there should be those over whom this oversight is exercised. The members must make known their willingness to be un-

der the rule, discipline and watch care of those in authority, otherwise there could be no elders and hence no divine organization. (Foster, 1948, p. 69).

The conclusion reached by the Church of Christ is that all do not 'have the same office,' (Rom. 12:4); that the members are to 'honor elders as fathers' (I Tim. 5:1,17), 'obey them as God's shepherds' (Heb. 13:7,17), 'receive not an accusation against them except at the mouth of two or three witnesses' (I Tim. 5:19), count them 'worthy of double honor' (I Tim. 5:17) and, 'imitate their faith' (Heb. 13:7).

Concerning the organization of the church, Westapher summarizes:

This plan originated with God, and has never been changed by His approval. The early congregations were independent of each other and yet they were under strong spiritual ties. There were no ecclesiasticism, and no grouping of congregations under one man or set of men. In the Scriptural organization we see the glory and dignity of the Church. (Westapher, pp. 8,9).

Conditions of Salvation

As to the plan of salvation, or conditions of membership, the Church of Christ believes the very process of being saved is the same process by which one becomes a member of the body. This is their understanding of Paul's language in the following passages:

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. (Rom. 6:3,4).

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit. (I Cor. 12:12,13).

For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. (Gal. 3: 26-28).

Members of the church hold it is not scriptural to speak of "joining the church" for it is God who "adds" to it when one is saved. (Acts 2:41,47). A baptized believer, however, may 'join' a local congregation of the church to share in the fellowship with other Christians in a local community. (Acts 9:26). The church insists that Christ is the 'author of eternal salvation' (Heb. 5:8,9) and he alone has the right to state the conditions of salvation. They contend his conditions of membership are all embodied in the Great Commission. (Matt. 28:18-20; Mark 16:15,16). For them, the Bible teaches that salvation is received when a person believes and obeys the gospel,

For in Christ Jesus neither circumcision avail-eth anything, nor uncircumcision; but faith working through love. (Gal. 5:6).

Members further emphasize the Bible says that neither faith alone nor works alone can save. Stafford North, Executive Vice President of Oklahoma Christian College, Oklahoma City Oklahoma, writes:

Salvation by faith . . . is a system by which man does something to indicate he wishes to come

to God and then God gives His grace to cover man's sins. This allows the undeserved punishment for sin which Christ received on the cross to be applied to the spiritual account of those who have met the conditions set forth to receive it. Such a plan does not require perfection as does 'salvation by works,' but it does require that one who wishes to receive the benefits of Christ's death should demonstrate his desire to share in Christ's sacrifice. (North, 1977, p. 81).

The Church of Christ holds that such an explanation is the only way to reconcile all the teaching of the New Testament on salvation. All the statements are seen in harmony, however, (as understood in Churches of Christ) when people recognize that a person cannot meet a perfect standard, thereby earning or meriting salvation. This does not mean, however, that God gives one everything. God gives grace but asks that one 'lay hold' on this gift through certain acts of obedience which humankind can do. Westapher states:

Christ prescribed the conditions on which men are saved, and these requirements are easily understood and it is not difficult to do just what He requires. The laws of admission into the New Testament Church are identical with the steps in conversion. (Westapher, pp. 8, 9).

Faith

The first condition of salvation is faith. The apostle Paul writes to the Roman brethren: "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:17). The apostle John said,

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. (John 20: 30, 31).

Churches of Christ understand these passages to portray that faith comes by hearing the gospel; and that people are not asked to believe in the theories and dogmas of humankind but in Christ. Stafford North summarizes succinctly:

The point is that belief in God and His Son and His spirit involves belief in His message, and there is no promise to one who distorts or confuses it. (North, p. 11).

Repentance

Another condition of salvation is that of repentance. Faith leads a person to repent. The word repentance, metanoia, means, according to its etymology, "a change of mind." (Thayer's, p. 405). There are many scriptures, cited by church members, to support this idea of repentance; some are as follows: "and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem." (Luke 24:47). Again, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Acts 3:19). The apostle Paul, while preaching a sermon on Mars Hill is quoted as saying: "The time of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." (Acts 17:30). Finally, Luke records Jesus' statement: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:5). This briefly presents the position of the church on the second condition of salvation--repentance.

Confession

The third condition, according to the Church of Christ, that must be met is that of the confession. After one has believed and repented, then the individual must confess that Jesus is the Christ, the Son of God. As an example, members often refer to Acts 8:37b: "And he [the eunuch of Ethiopia] answered and said, I believe that Jesus Christ is the Son of God." (KJV). The apostle Paul states in Romans 10:9,10:

because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (ASV).

Jesus enjoined,

Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10:32,33).

To members of the church, the above scriptures are understood as requiring the public confession of the name of Jesus Christ as God's Son as an act of faith. It is a basic tenet as taught by the Vinland Church of Christ.

Baptism

Another tenet as taught by the church is that the penitent person in search of salvation, having believed on Christ, repented of personal sins and confessed the name of Christ, is now ready to obey the positive command of baptism unto the remission of sins and receive the gift of the Holy

Spirit. This is their understanding of the apostle Peter's statement as quoted by Luke:

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. (Acts 2:38).

Westapher states:

All the references in the New Testament concerning conversion, when taken together, will convince the unbeliever that he must believe, repent, confess Jesus and be baptized. (p. 14).

The Church of Christ differs from many religious bodies in its teaching concerning baptism. The differences concern, in the main, the proper subjects for baptism, the purposes of baptism, and the act of baptism. Members believe that the New Testament teaches that the act of baptism is immersion, that its purpose is to obtain the remission of sins, and that the proper subjects are penitent believers. They support their claim by the following passages of scriptures. The New Testament gives a case of conversion as follows:

And as they went on their way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized: And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. (Acts. 8:36-39).

Again, in the book of Romans, Paul states:

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death: We were buried therefore with him through

baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. (Rom. 6:3,4).

To members of the church it is evident from the foregoing passages that the subject of baptism was buried in water--the human being was immersed. The word baptize comes from the Greek word, baptizo, which means, "to dip," "to plunge," "to immerse." (Thayer's, p. 94). The apostle Paul is understood by the Church of Christ as saying that there is 'one baptism' (Eph. 4:5c), that baptism is a 'burial' (Col. 2:12), that one is 'baptized into one body' (I Cor. 12:12,13), that the 'one body' is 'the church' (Col. 1:18; Eph. 1:22,23). Thus, the Church of Christ teaches that immersion is the act of New Testament baptism, that it is prerequisite to salvation and church membership.

Worship

The church is first of all a worshipping community. The basis for its worship is the consciousness of its relation to Christ. The church is called into being as a response to Christ's life, death, and resurrection, and the living Christ sustains it in the Spirit (Eph. 4:3; II Cor. 3:17,18). The church is both the redeemed and the redemptive society. Its worship is the appropriate response to this awareness. The church perceives, from the New Testament, that worship is not restricted to that done in formal religious services and private devotionals. For they understand Paul to say that worship is the presenting of one's

total life to God (Rom. 12:1). This life is seen as a living sacrifice (Christ died so that the believers might live, Romans 5) characterized by refusing to be molded into the form of this present world. The mind is renewed in the will of God (Rom. 12:2f.).

Thus the members suggest that Christian worship includes moral life (Rom. 12:1, the verb "present" being a technical term for sacrificial offering). They see Paul urging Christians to work out in their daily living their acceptance of Christ's sacrifice. In this concept, there is no division between daily living and worshipping, for Christian living is divine service. This means the sacrificial character of Christian living is not just a metaphor, but the deeds of charity and fellowship (Heb. 13:16,21) and even financial offerings (Phil. 4:18) are worship as much as prayer (Heb. 13:15; Rev. 5:8) and even missionary efforts (Rom. 15:16; I Cor. 16:15). Yet, for this study, it is necessary to discuss the channels or 'items' of Christian worship in the restricted sense of public worship. What is unique about the worship assemblies of Churches of Christ on the first day of the week?

The Lord's Supper

That the early disciples met to break bread on the Lord's Day is the understanding of the church regarding the activities of the disciples meeting in Troas. (Acts 20:7-12). The Lord's Supper or communion, was probably the most dis-

tinctive act of the early Christian's life. Its meaning was tied to the "body" and the "blood" of Jesus. To church members it is an act of worship, a solemn memorial, done in memory of Christ's death and resurrection, and signifies their belief that he will come again (I Cor. 11:23-26). Churches of Christ emphasize the institution of the Supper, at the last supper the Lord shared with his disciples (Matt. 26:26-28), and they cite the texts in I Corinthians where Paul elaborates on the meaning and significance of the Lord's Supper.

In partaking, the members have fellowship or communion not only with Christ, but with one another. In one sense, it is the partaking of the communion meal by believers that makes them the church.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread. (I Cor. 10:16,17).

It is in partaking that members become partakers both with the Lord and other Christians. The Vinland Church of Christ meets each first day of the week to share in the communion service.

Singing

The question of instrumental music in Christian worship has long been a controversial one. There are two kinds of music; one is instrumental and the other is vocal. The

Church of Christ holds that if the question is, "What was the practice of Christians in the days when the apostles and others were divinely guided," then there can be agreement about the answer. Both from the New Testament and from history comes the same answer: the church of the first century used vocal music only. As Stafford North observed:

No one can question that it is acceptable to sing without instruments, so why take the chance? That singing among Christ's followers was entirely vocal for centuries is clear from history. (North, p. 121).

In the period known as the Restoration Movement in America, Barton W. Stone, one of the spiritual pioneers of the movement, was born in 1772 at Port Tobacco, Maryland. He was one of the first men in America to say, "Let's go back to the Bible and restore the New Testament Church." (Humble, "Back to the Bible," pt. 1, 1978, p. 4). Two basic principles formed the foundation of the Restoration Movement: (1) The inspiration of the Bible; and (2) the authority of the Scripture. The Church of Christ is still committed to these fundamental principles.

Members of the church view singing as a New Testament command and a means of Christian worship; the corporate expression of joy in Christ (Acts 2:46,47; Heb. 13:15; James 5:13). Singing is a means of expressing thanks to God (Eph. 5:20) and also serves to admonish other Christians and to teach them (Col. 3:16; I Cor. 14:26).

Thus, the Church of Christ teaches that vocal music was the only type of music provided in the New Testament;

they contend that the instrument was for centuries not used during the worship hour and they, therefore, reject instrumental music in worshipping the Lord.

Prayer

In the Church of Christ prayer is a vital part of the public worship. In their motivation to grow into the likeness of Christ, prayer assumes an importance which can hardly be overstated. Prayer as an avenue of worship becomes a privilege, because it gives one the opportunity to be like Jesus. As Rubel Shelly states:

From the cradle in Bethlehem to the tomb in Jerusalem, Christ's life was punctuated with prayer. He prayed as he performed signs (John 11:41,42), in privacy (Matt. 14:23), on the eve of his death (Matt. 26:36-44), and even on the cross as he was dying (Luke 23:34). He prayed for his friends, family, believers, future followers, and even enemies! (Going On To Maturity, 1983, p. 93).

During the time of Jesus' earthly ministry, his disciples were so impressed by his prayerfulness that they asked to be taught to pray.

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. (Luke 11:1).

The writer Luke states in reference to prayer in the Jerusalem church: "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42). Also, in the book of I Timothy, Paul instructed the people to pray. (I Tim. 2:1,8).

In keeping with their interpretation of the scriptures and understanding of New Testament examples, the Churches of Christ stress the power of biblical prayer.

Giving

The Church of Christ teaches that giving is just as much a part of worship as communion and singing. Their preachers insist the practice of making the collection should be systematic (I Cor. 16:2) and done willingly. (II Cor. 9:7). Taking up the collection on the Lord's Day shows how important it is. The fellowship of the collection was on the same day as the fellowship of the bread. This collection in New Testament times, was a very concrete fellowship of members in Christ (I Cor. 16:1-4). It must be noted that Paul chose to use the word, koinonia, (fellowship) to describe the collection (a word he uses elsewhere to describe the communion--the Lord's Supper). Thus what might be regarded as a mundane business necessity was described by Paul as Christian fellowship.

In this fellowship the offering worship is seen to have real substance and to be directed toward God and fellow Christians. This makes giving worship, for true worship is embodied in concrete actions (Cf. James 2:15-17; I John 3:17,18).

Churches of Christ do not understand the New Testament to teach tithing. Their judgment is that what counts is not how much is given but that all members participate

in the fellowship of the body of Christ. However, many members insist a tenth of one's income is a reasonable beginning point. They recall the apostle Paul exhorted the Corinthian Church to "abound in this grace [of giving] also" (II Cor. 8:7) and "to prove...the sincerity also of your love" (II Cor. 8:8) by sharing in the fellowship. So in following the principle of doing what the scriptures enjoin in worship, members of the church give of their money (according to their prosperity) to support the work of the church.

Preaching and Teaching

Along with communion, giving, praying and singing, the Church of Christ contends that preaching is a part of the worship. As is stated of the three thousand souls who were baptized on Pentecost: "And they continued stedfastly in the apostles' teaching and fellowship, and in the breaking of bread and the prayers." (Acts 2:42). Although 'preaching' is not specifically mentioned, Christians understand "the apostles' teaching" to involve preaching. They further support their position by the account from Luke's writing:

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. (Acts 20:7).

It is the understanding of the church that the New Testament itself was forged in the worship of God. It

was in the worship of Christians, often, that the evangelistic proclamation came before the written gospels, and lessons of righteous living and exhortation came before the epistles. And at least some of the epistles were requested to be read in the churches:

And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans: and that ye also read the epistle from Laodicea. (Col. 4:16).

Paul urged Timothy, "Till I come, give heed to reading, to exhortation, to teaching" (I Tim. 4:13). Therefore, the reading and exposition (preaching) of God's word is integral to the Christian worship service. Indeed, these five acts of worship are manifested on every first day of the week at the Vinland Church of Christ.

CHAPTER III

THE AMERICAN RESTORATION MOVEMENT AND ITS SPREAD TO KANSAS

This chapter describes certain relevant aspects of the American Restoration Movement and its spread to Kansas. A few major nineteenth century leaders are discussed along with an overview of three points of controversy during the period. The chapter concludes with a description of the efforts to establish the church in Kansas. The purpose is to examine any connecting links between New Testament teachings as understood by the Church of Christ, the American Restoration Movement and the first efforts to establish the church in Kansas.

Nineteenth Century Leaders

Nineteenth century American Church history witnessed a number of efforts to establish a truly "Christian Church" based solely upon New Testament principles. Some early leaders held that the only way for believers to find unity was to go back to the Bible and restore New Testament Christianity. This appeal to return to the New Testament in an effort to restore the first-century church became known as the Restoration Movement. One of the pioneers of the movement in America was James O'Kelley. In 1794, he formed the

Republican Methodists after their secession from the Methodist Church (Olmstead, 1964, p. 306). O'Kelley was interested in discarding human elements in religion (i.e., creeds, doctrines and dogmas) and accepting the authority of the New Testament Scriptures as the guide in matters of religion. Thus he changed the name of the Republican Methodists to "Christians" or the Christian Church in 1801. (West, 1964, v. 1, p. 10).

Among the nineteenth century leaders who sought a closer adherence to the New Testament, Barton W. Stone is a significant figure. The Presbyterian preacher was admitted to the Springfield Presbytery in Kentucky only after he accepted the Westminster Confession which he did "as far as I see it consistent with the Word of God." (Olmstead, p. 306). In 1801 the Cane Ridge Revival was such a tremendous success that Stone began to change his views on election and accepted the individual's freedom of will; this was destined to result in his break with the Presbyterians. (West, v. 1, p.23). Stone and his co-workers were determined to follow the New Testament as their only rule of faith. They first organized their own presbytery, but soon decided there was no authority in the scripture for such an organization, and they dissolved it. On June 28, 1804, in their famous document, "The Last Will and Testament of the Springfield Presbytery" they wrote:

We will that this body die, be dissolved,
and sink into union with the body of Christ at
large.

We will, that our power of making laws for the government of the church, and executing them by delegated authority forever cease, that the people may have free course to the Bible.

We will that the people henceforth take the Bible as the only sure guide to heaven; and so many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many be cast into hell. (Humble, "Back to the Bible," 1978, pp. 5,6).

In this document Stone appealed for the "universality of the Church of Christ based upon a nonpartisan adherence to Christ, with one name, and one source of literal authority, the Bible." (Ware, 1932, p. 141).

Thomas Campbell, a Scotch-Irish Seceder Presbyterian minister, came to the United States in 1807 and within two years was in difficulty with the synod for his beliefs. (Olmstead, 1964, p. 308). These problems eventually led to the formation of "The Christian Association of Washington" in 1809, for the promotion of simple Christianity free from all human opinions and inventions. (Garrison, 1901, p. 42). Although this group had not formed a church or denomination, in 1809 Thomas Campbell wrote his famous "Declaration and Address"--an appeal for the unity of all believers through a return to simple New Testament Christianity--without creeds and denominations. The "Declaration and Address" was his greatest contribution to the Restoration Movement in America. These are his words:

The Church of Christ upon earth is essentially, intentionally, and constitutionally one. Nothing ought to be required of Christians as terms of

communion but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church.

The New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the Old Testament church.

We must return to the original standard of Christianity, the profession and practice of the primitive church as exhibited in the New Testament.

Let us do as we are there expressly told they did, say as they said; that is, profess and practice after their approved example; and in so doing we shall realize all that unity that the primitive church possessed. (Humble, "Back to the Bible," pt. 2, 1978, pp. 4,5).

In this document are found the basic principles of the Restoration Movement. F. W. Mattox, former president of Lubbock Christian College, Lubbock, Texas, wrote that this was the outstanding literary production of the period and has been called the "Magna Charta of the Restoration Movement," "the greatest document ever written in the Advocacy of Christian union." (The Eternal Kingdom, 1960, p. 319).

In 1832, over twenty years later, Alexander Campbell, who had become the successor to his father's plea for the Bible only as a guide to Christianity, met with Barton W. Stone and made a decision to unite their movements. (Olmstead, 1964, p. 310). Alexander Campbell entered into a union with Stone and his followers for the following reasons: (1) They were resolved to accept only the Bible and reject all creeds; (2) they were zealous to learn the truth;

(3) they were determined to remain aloof from speculations on faith and to teach only the Bible. (Garrison, 1901, p. 94).

Controversies during the Period

Prior to the establishment of the church in the Vinland community, a number of serious controversies divided churches of the Restoration Movement. Although most of these never reached Douglas County, they played a role in the attitude and actions of the Vinland Church from its beginning. The effect of these controversies will be examined more closely in Chapter 5. Missionary societies, instrumental music and liberalism were the major controversies of the last half of the nineteenth century.

Missionary Society

The two independent restoration movements which Stone and the Campbells represented were united on the basis of following the Bible alone. But the dream that all people could be united in the one body of Christ was not to be realized. The leaders agreed that the gospel should be preached to all the world (Matt. 18:19), but the question was how the commission should or could be accomplished. Should it be done by the local congregation, the church, or should it be done by another organization like the missionary society? Alexander Campbell at first opposed the missionary society. In his famous publication, the

Christian Baptist, Campbell wrote that the early Christians had not organized missionary societies. "They knew nothing of the hobbies of modern times," he said. "In their church alone they moved." (Humble, 1978, pt. 3, p. 5). But over the next 25 years, Campbell's views on the subject slowly changed. He saw that the churches were going to have to cooperate if missionaries were to be sent into all the world. He concluded there was no way for this to happen except through an organized missionary society.

In 1849 the American Christian Missionary Society was created but drew little criticism until 1856 when violent opposition to "societies" erupted. (Garrison, p. 353). By the early 1880s the opposition to 'organized missions' (an effort separate and apart from the church) began to develop into more clearly delineated positions. (p. 352). The American Christian Missionary Society failed because of insufficient funds. In 1868 the dissatisfaction to the A.C.M.S. was so great that the proponents of the society took steps to create a new organization with a broader purpose and one more representative of the churches. This eventually became known as the Louisville Plan in 1869. (Murch, 1962, p. 183). This proposal provided for a highly elaborate organization which would collect and dispense the money for local, state and national missions. (p. 184). In 1875 the Louisville Plan was abandoned and the Foreign Christian Missionary Society was formed in its place. (West, v. 2, p. 112). This implies that the movement had already divided

the issue of societies, and the more liberal element was proceeding on its own course. (West, p. 112). Therefore, in 1906 the United States Census gave separate listings for the Churches of Christ who opposed the missionary society and the organ from the Disciples who accepted them. (Garrison, 1901, p. 351).

The Organ Controversy

The organ controversy did not become an issue until the instruments were available on the frontier around 1860, (p. 343), and by the time the controversy developed people had already chosen sides to some degree. By 1868, Benjamin Franklin, editor of the American Christian Review, estimated that out of the ten thousand churches of the Restoration Movement, not over fifty were using an instrument in worship. (West, v. 2, 1964, pp. 80, 81).

In the larger city congregations the introduction of the instrument generally was accompanied with considerable anxiety in the churches of the movement. In 1867 the church in St. Louis purchased a new building from the Episcopalians. The building was located on the corner of Seventeenth and Olive Streets. Included with the building was a three thousand dollar organ. The question of what to do with the organ immediately arose. While one part of the congregation insisted that it was a matter of expediency, another declared the organ to be a human innovation. The matter came up for a vote on numerous occasions.

Late in 1870, a compromise was reached whereby the organ, for the sake of peace, was not used in the worship services. (West, p. 81). This lasted only a few years when the advocates of the organ took control, and those who opposed it were forced to leave and establish a separate congregation.

At first the issue of the organ had not been a source of division among Restoration churches, but over the years it gradually led to a distinct division between those favoring and those opposing it. Because this was a gradual process, a specific event does not mark the point of division of the two sides.

Liberalism

Late in 1889 an occurrence stirred the churches of the movement. R. C. Cave delivered a sermon (December 1, 1889), filled with his liberal views, to the Central Church in St. Louis. The repercussions were reported in the St. Louis Republic on December 9, 1889. Cave asserted that:

Abraham and Moses were grossly ignorant of the true character of God, and he denied both the virgin birth of Jesus and the bodily resurrection of Christ. He described the Bible as an evolution, not a revelation, and declared that there was no such thing as a divinely-given "plan of salvation." (West, v. 2, p. 259).

These assertions caused a storm of opposition to swell up from the churches across the nation as they struck at the very heart of the principles espoused in the Restoration movement. Added to this was Cave's affirmation that water baptism was not found in the great commission. He declared:

He who brings himself, according to his measure of knowledge and ability, into obedience to the will of Christ and into oneness of life and character with Christ, is a Christian and entitled to all Christian privileges, among which is membership in the church. To this basis I invite men. (Garrison, 1901, p. 388).

On the Wednesday night following this sermon on Sunday, Cave embodied these beliefs in a series of resolutions which were presented to the church. The first resolution read:

The Christian Church makes nothing a test of fellowship but that which a man's own conscience tells him is right or true. . . Strict loyalty to self is the real loyalty to God. (West, v. 2, 1964, p. 259).

Apparently other resolutions were built around this one. West writes that, "Cave insisted these resolutions must be accepted by the church or he would resign." (p. 259). The next Sunday, December 8, 1889, Cave preached another sermon along the same line of thought as the first. Apparently, "most of the congregation...congratulated him." (p. 261).

That evening he spoke on "The Beginning of Christ's Society" and invited men to come to Christ as they understood him, despite the fact they might not believe in miracles, or even the Bible. (West, v. 2, 261).

Both R. C. Cave and the Central Christian Church of St. Louis soon became known for liberal tendencies. This congregation resulted from the minority who in 1869 had attempted to introduce the organ into the worship at the Seventeenth and Olive Streets building. By 1871 the Central Church had a separate existence and for the next decade fraternized often with the denominations. (pp. 259,260).

By 1890 the threat of these concepts ('open membership' and 'attacks on the Bible' and the subsequent rejection of certain portions of it) had become so real that the Christian Standard opened a department of "Biblical Criticism." With J. W. McGarvey as the editor, it attempted to refute the errors of higher criticism. (Gates, 1904, pp. 312, 313). In spite of all the efforts made within the movement to stem the tide of liberalism, James Murch concluded,

The new liberal gospel gradually won its way into the control of the machinery of the boards of missions, education and publications of the Disciples of Christ Churches. (Murch, 1962, p. 228).

The result was another split between the left wing Restorationists, those who accepted the organ and missionary societies and opposed liberalism and those who accepted Cave's philosophy of "nothing a test of fellowship."

From the time of Stone and the Campbells, the Restoration Movement had been an exciting effort to spread New Testament Christianity, but the foregoing controversies divided the churches. The Churches of Christ in Douglas County and/or in Vinland did not become involved in these controversies because they raged before the beginning of the churches in this area. However, they did feel the effects of some of these controversies, as will be discussed in Chapter 5.

History of the Church of Christ and the Restoration Movement
in Kansas

Christians or Disciples of Christ were among the earliest white residents of Kansas. Not all of those, however, organized churches or contributed much to the appeal for unity in the Restoration Movement. The formative period extended from 1855 to 1860. The first public gathering was in 1855 on Stranger Creek in Atchison County, on the Caleb May property. The preacher was Pardee Butler, a recent immigrant from Illinois. (West, v. 2, p. 173). That same year, Butler and Duke Young, an elderly preacher from Missouri, organized a small group of disciples at Mount Pleasant, a few miles north of Potter. (Zimmerman, 1955, p. 7). After a short time the congregation reorganized as Old Union and met in the Union School House. Later Old Union moved to Round Prairie, where a church building was erected, then later merged with the church at Potter. (p. 11).

The Leavenworth church also began in 1855. (p. 11). Leavenworth, the largest and most important Kansas city, had 1,000 residents. Early leaders included Dr. S. A. Marshall from Pennsylvania, a brother-in-law to Issac Errett, editor of the Christian Standard. William S. Yohe from South Carolina was a charter member and presiding elder. Although the earliest churches assembled in log cabins, sod houses, or schools, Leavenworth built the first meeting facility in the state during the first year. Two years later, Alexander Campbell visited the church. (p. 9).

The church in Emporia predated the city and was the first church in Lyon County. Organized in 1856 by a farmer-preacher Solomon Brown with six members, the building was the second Church of Christ building in the state. At least one other congregation was born that year as farmer-preacher John T. Gardner organized a group at Cedar Creek. During 1856, many house meetings (private, secret meetings in homes) were held due to uneasy conditions over the slavery question. (p. 12).

The Pardee church (Atchinson County) was organized in the Archibald Elliott home in 1857. (p. 13). Leading brethren were Elliott, Pardee Butler, Dr. S. A. Moore, Louis Brockman, and Professor Norman Dunshee. Butler also organized the church at Big Spring that year. The women of the Pardee church made a big tent for Butler and evangelist G. W. Hutchinson to use in evangelistic work. (p. 13).

Congregations were also formed at Iola (Allen County), Garnett (Anderson County), Little Stranger, and Nine Mile in 1857. The Garnett congregation was established in the Cornelius Anderson home by John Ramsey with 30 members. In Leavenworth County, William S. Yohe organized Little Stranger with 57 members and Nine Mile with 41 members. (p. 13).

The church at Big Springs (Douglas County) began in 1858. (p. 13). That same year G. W. Hutchinson organized Centropolis in Franklin County and Cedar Creek, Rock Creek, and Wolf Creek in Doniphan County. During this period,

D. S. Burnett often held evangelistic meetings in Kansas. (p. 13).

The Tecumseh church was begun in 1859 by Ephraim Phillips, a farmer-preacher from Pennsylvania. Stanton in Miami County was organized in 1859. Middle Creek in Chase County was started in 1859 or 1860 by Phillips. (p. 13).

The five leading pioneers in the Kansas restoration were Pardee Butler, Solomon Brown, G. W. Hutchinson, Ephraim Phillips and J. H. Bauserman. (pp. 14-16). John Graves of Pleasant Grove supported many preachers and helped numerous small churches financially. (p. 16).

Evangelistic Activity

The year 1860 marked the beginning of significant evangelistic activity in Kansas. At a territorial meeting in Big Springs, August 9, 1860, an estimated 900 members were represented by organized churches and another 100 scattered. (p. 20). During the next three decades annual conventions were held at Emporia, Ottumwa, Tecumseh, Prairie City, Ottawa, Olathe, Grantville, Lawrence, Saint George, Topeka, Manhattan and Yates Center. In this period the Ministerial Institute, Christian Women's Board of Missions, and Kansas Sunday School Association were organized. (p. 21).

The year 1860 found Pardee Butler evangelizing along with G. W. Hutchinson. At least 22 congregations were organized during the year. These included McCamish and Olathe in Johnson County, Burlington and Le Roy in Coffee County,

Humboldt in Allen County, Mapleton in Bourbon County, Oskaloosa in Jefferson County, Independence Creek in Doniphan County, Peoria City in Miami County, and Prairie City in Douglas County. (p. 17).

Also established in 1860 were Saint George (Pottawatomie County) and one or two others nearby, Batcheldo (near Junction City), Forest Hill (probably in Chase County), Junction City, Ogden (Riley County) and Ottumwa (Coffee County), home of Western Christian University (1863-72). The list of extant churches, besides those established that year, included Old Union (60 members), Leavenworth (70), Cedar Creek (30), Emporia (80), Iola (21), Pardee (92), Big Springs (72), Wolfe Creek (70), Rock Creek (70), Cedar Creek (16), and Stanton (91). (pp. 19,20).

The 1861 convention at Prairie City represented churches statewide. At least nine congregations were organized in 1861, five in 1862, and three in 1863. Five new congregations began in 1864 (the year the state society was reorganized) and three new churches were established in 1865. In 1865 the report at the state convention listed 79 churches in Kansas organized with elders, deacons and evangelists, with 3,020 members. (p. 23).

Controversy in the State

Apparently, members of Churches of Christ in Kansas were not greatly aroused over the early debates on conventions and missionary societies. While both were receiving

violent opposition on the national scene (see this thesis, p. 40), the Kansas Restoration churches were planning their convention and organizing a state missionary association. Extant records do not indicate much opposition during the first two decades after the establishment of the church in Kansas. The influence of Pardee Butler may account for this fact. Butler was one of the pioneer leaders in the state and he became the first state evangelist supported by the missionary society.

The first convention, a state missionary association, was held in the Leavenworth church building in 1857. (Zimmerman, p. 17). At Old Union the following year, nine members from three churches organized a missionary society and appointed Pardee Butler the first state evangelist. (Garrison, 1901, p. 321). By the end of the year, Butler had organized seven new churches in Atchinson, Jackson and Doniphan counties.

While the slavery question was a hot political issue in Kansas, no Church of Christ divided over it. Nevertheless, the Civil War dealt a heavy blow to the church. Many young men went into the army, while some preachers entered the service as chaplains or relocated, and others were forced to seek secular support. (Zimmerman, p. 12).

The years 1866 to 1869 were hard times for the church in Kansas and growth was slow. The people were poor and returning veterans from the war were busy trying to establish

themselves. The bitter controversy which enveloped the Restoration Movement on the missionary society question and instrumental music broke out in full force in 1866 with the death of Alexander Campbell in 1866. (Zimmerman, p. 26). Most of the early Kansas leaders, including Pardee Butler, Solomon Brown, and J. H. Bauserman, were progressives, as were the great majority of the members of the church. Allen Crocker of Le Roy represented the conservative position. (p. 26).

Out of the state meeting of 1870 at Le Roy developed the Kansas Christian Missionary Society. Earlier work by the Restorationists had been overshadowed by that of the Presbyterians and Methodists who, through their boards, poured considerable resources into their Kansas work. So the missionary society concept was pushed by the "progressives." (West, v. 2, 1963, pp. 110-112). Nevertheless, another slow period came in 1871, partly due to hard times and partly to the music-society controversy. (Zimmerman, p. 27).

Struggle and Growth

The pioneer period of the work in Kansas was one of stress and struggle, but one of overall growth. Growth figures climbed from three or four congregations at the close of 1855 to approximately 275 congregations in 1880. Most of the Restoration churches in Kansas were rural, being located in small towns and open country. Through the years, many of the rural Restoration churches died, but those in the towns

grew. Pardee Butler once recalled that over a 20-year period of work, half of the churches of his acquaintance had died. (West, v. 2, p. 174). By 1883 most of the churches remained in rural areas, meeting in schools. Of the 292 churches in 1882, only 14 supported full-time preachers and only 81 owned buildings. There were 118 preachers of whom 29 rode circuits and 73 devoted full-time to church work. Thirty western Kansas counties still had no congregation. (Zimmerman, pp. 28,29).

From 1884 to 1890 was a boom period for Kansas, as many moved to the state and new towns and churches were planted. When Oklahoma was opened to settlement in 1889, many Kansans moved across the border, leaving the churches in southern Kansas weakened. (p. 23). While state membership had reached 29,427 by 1890, the depression years that followed were difficult for the church. Afterward, however, steady advances were made in members and numbers of churches. By the turn of the century there were about 330 congregations, nearly 300 church buildings, and more than 200 preachers. Over 40% of the churches were established through the missionary society and about 30% of the members were won through the agency's work. (Johnson, 1972, p. 76).

Colleges and Publications

An attempt at higher education began with the founding of Western Christian University at Ottumwa in 1863. After its failure, another effort resulted in the short-lived

Garfield University at Wichita (1887-90). Harper College opened its doors to students in 1900. (Zimmerman, p. 60). The non-instrumental wing of the Restoration Movement took over the struggling institution in 1915 and operated it until it merged with Arkansas Christian College in 1924 to become Harding College at Morrilton, Arkansas. In 1926 the college moved to Searcy, Arkansas and is currently known as Harding University. Kansas Bible Chair opened at the University of Kansas in 1901. (Garrison, 1901, p. 379).

The first state paper was The Christian Messenger, which began in October 1865 at Lawrence by H. H. Johnson. (Zimmerman, p. 23). There were other short-lived gospel papers started about 1874 and 1880. J. M. Shepherd edited the Faithful Witness in Topeka in 1881. (p. 23).

The Division

Debate and controversy over the use of instruments in worship, the societies and the rise of liberalism were at times intense. When the Restorationists concluded that a division was inevitable, a prominent question became, "What Name Shall We Wear?" (West, v. 2, pp. 442, 443). In the early 1800s Barton W. Stone, perhaps following the suggestion of Rice Haggard, had insisted that members of the church ought to be called Christians and Christians only. Alexander Campbell, on the other hand, had positively expressed his preference for the term, Disciple, because it was used in the New Testament to refer to Christ's followers

before the name Christian was given. Possibly stemming from Campbell's influence came an element who strongly favored calling the church the "Disciples of Christ Church." (West, p. 443). The title "Christian Church" was perhaps most frequently used. Still the title "Church of Christ" had nothing to be said against it, being the most defensible title for the church.

By the decade of the 1890s considerable agitation over the name was coming up. By 1906, the work of division had taken its full course. The "Christian Churches" or "Disciples of Christ," as they preferred to be called, took their stand with the instruments and societies; while the "Churches of Christ" opposed these as 'human innovations.' Extant Kansas records indicate the conservatives (Churches of Christ) stayed away from the conventions and by 1916 the division was complete in the state. (Zimmerman, p. 31).

The Year Books for 1892 to 1906 show the Disciples (Christian Churches), including the Churches of Christ (but with separate listing in 1906), as follows:

Year	Churches	Sunday Schools	Members
1892	365	200	25,000
1897	425	325	43,750
1902	430	335	47,000
1906	398	330	50,134

Churches of Christ (non-instrumental) were represented in the census reports from 1906 to 1926 thus:

Year	Churches	Members
1906	66	3,216
1916	110	5,573
1926	143	8,983

Current Situation

With the beginning of the 1980s, Kansas had 183 non-instrumental Churches of Christ, with 13,534 active members. This means that slightly over 1% of the U. S. congregations and members are in Kansas. In 1980 Kansas ranked 18th in the number of congregations and 19th in members (among the 50 states). Un-baptized regular attenders boost the total adherents to approximately 17,327. Average congregational size is 74, which is 23 under the national average.

Of the present 186 congregations, 31 (17%) hold unique doctrinal positions which distinguish them from the majority. Eleven of these churches are distinguished primarily by strong convictions against the sponsoring church concept (various forms of interaction and/or cooperation between congregations) and institutionalism. Eight oppose Christian institutions altogether (Christian colleges, orphan homes and/or homes for the elderly) and salaried, located preachers (those who are paid full-time workers). Six use one cup in

the communion and oppose the class system of teaching and full-time salaried preachers. Five oppose the class system and full-time salaried preachers but use multiple communion containers. (Year Book, 1981, pp. 510, 511).

During the days of early Kansas history, the Restoration Movement took root and grew into a relatively strong position. However, as observed, the movement has suffered internal conflict and division. Today only .7% of the Kansas people are affiliated with Churches of Christ. ("Census Report," 1980). The substantial population losses in rural counties since 1930 and the trend toward urbanization since World War II has made it more difficult to maintain and build strong churches in the rural counties. And it is also true, that church plantings have not kept pace with new state growth.

This description of the history of the Restoration Movement in the state of Kansas, has provided background for understanding some of the circumstances in development of the Vinland Church of Christ. We turn now to the history of that congregation.

CHAPTER IV

HISTORY OF THE VINLAND CHURCH OF CHRIST

The recorded history of the Vinland Church of Christ dates back to November 16, 1906. (See Appendix I). It is known by the older members of the congregation that "the Church of Christ met in various school buildings in south-east Douglas County before 1906" (Gottstein interview, 10-31-1982) but there is only a paucity of evidence.

Origin

Before May 15, 1854, Douglas County was not open to settlement by white people. It was held by the Shawnee Indians as a part of their reservation under the treaty between them and the federal government in 1825. (Andreas, 1976, p. 308).

Vinland is situated on level prairie about nine miles southeast of Lawrence. Among the early settlers in 1854 were William E. Barnes, George Cutler, F. B. Varnum, Charles W. Dow, Jacob Branson, William White, Franklin N. Coleman, Josiah Hargous and Harrison W. Buckley. (p.356).

Vinland received its name from Vineland, Massachusetts, where W. E. Barnes had lived before coming to Kansas and where there were large vineyards. Barnes had large apple and pear orchards in Kansas and gave this name "Vineland" to his new

community in the West. Sometime later the name was shortened to "Vinland." (Daniels, n.d., p. 168).

In 1857 a saw mill was erected in the vicinity by S. C. Cradit and Company on Coal Creek. In the fall of 1858 a small house was built, in which A. W. Smith taught the first school. The building of this schoolhouse was a private enterprise on the part of the settlers. A public schoolhouse was not built until 1867, and located on the northeast corner of Section 10, Township 14, Range 20. In 1868 the post office was established and named Vinland, with George Cutler appointed the first Postmaster. On July 1, 1870, Messrs. Russell and David opened the first store. In 1874 a cheese factory was established. (p. 356).

During the latter part of the nineteenth century Church of Christ worship assemblies were conducted in schoolhouses. Apparently no buildings were erected; no deeds for sites have been found nor any records listing the actual establishment of the Church of Christ in the community. Volume I of the Record of Rural Cemeteries in Douglas County does record one bit of church history in the section on the Deay Cemetery, which is located six miles south and one mile east of Eudora:

George Deay's grave lies near that of Francis Deay and his wife, Lucy Lamar Deay. He was born December 28, 1856, and died October 16, 1894. She was born February 28, 1839 and died September 18, 1897. They were members of the Christian Church. (Record of Rural Cemeteries, v. 1, 1946, p. 2).

Inasmuch as this record states "they were members of

the Christian Church" and refers to a time when names for the church were used interchangeably--a period before the division of the Churches of Christ and Christian Churches became 'official' (by the separate listing of the churches in the 1906 United States census), it implies that the church probably existed in the vicinity--the George Deays were members. History does record the fact that the Church of Christ existed in Douglas County about the time Vinland was settled--in Big Springs (1858) and Prairie City (1860). (See Chapter 3, pp. 46, 48). Probably the Deays worshipped with a congregation meeting somewhere near their home. This assumption is consistent with the testimony of the older members of the Vinland Church of Christ who affirm that their ancestors conducted worship services in two school buildings of the area--Hopewell, (District No. 7) and Roscoe (District No. 44). (Gottstein interview, 10-31-1982). Hopewell, located about four miles southwest of Vinland, "took its place among Douglas County's rural schools in 1867." (Daniels, pp. 97, 98). Roscoe, about five miles due south of Eudora (in the vicinity of the Deay Cemetery), had its beginning February 25, 1864 when John and Sarah McKnight gave a deed for a building site to George Deay, William A. Dinsmore and Thomas W. Warren for an acre of land with the stipulation "so long as used for school purposes." (p. 149). The school census of these districts in the 1890s include ancestors of members of the Vinland Church of Christ.

In the early 1900s the congregations meeting in these school buildings began plans to merge and build a meeting house in Vinland. These preparations for the Church of Christ in Vinland began to crystalize in the year 1906. Evangelist Robert G. Edwards assisted a small group in a gospel meeting held in a tent about one-half mile east of Vinland. (Schmidt, 1983, p. 1). At this meeting it was decided to purchase a lot in Vinland. The warranty deed for the lot reads:

This indenture, made this 16th day of November, A. D. 1906 between William E. Barnes, a widower, of Vinland of Douglas County, in the State of Kansas, of the first part, and Elon J. Rodgers, James A. Kassinger, Herman Schmidt, Tink Snyder, Leonard Love, Trustees of the Church of Christ of Douglas County, in the State of Kansas, Parties of the second part,

Witnesseth, that said party of the first part, in consideration of the sum of One hundred (\$100.00) and no/100 Dollars, the receipt whereof is hereby acknowledged, do by these presents grant, bargain, sell and convey unto said parties of the second part, their heirs and assigns, all the following described real estate, situated in the County of Douglas and State of Kansas to wit: Commencing at the S.W. corner of the S. W. $\frac{1}{4}$ of Section 10, Township 14, Range 20 running North One hundred Thirty Nine and one-half ($139\frac{1}{2}$). Thence East One hundred Eleven feet (111); Thence South One hundred Thirty Nine and one-half feet ($139\frac{1}{2}$); Thence West to point of Beginning. Said property to be used for the Erection of a house of worship to be used by the Church of Christ as set forth in the New Testament Scriptures . . .

Entered in Transfer Record in my office this 13th day of December, A. D. 1906, A. Frank Kerns, County Clerk, State of Kansas, Douglas County, ss.

This instrument was filed for record on the 13th day of December, A. D. 1906, at 10:45 o'clock A. M., and duly recorded in Book 77, on page 188. A. W. Armstrong, Register of Deeds. (Cf. Appendix I).

Services were held in the Vinland Grange Hall while preparations were being made for a building. In 1907 Evangelist Floyd M. Edwards conducted a second series of meetings and the membership was increased. Later William J. Whaley, minister of Ottawa was called to preach once a month for the church. It was during his tenure of service, in 1909, that the meeting house was completed and Evangelist Robert G. Edwards was called to preach the first series of meetings in the new building. (Schmidt, 1983, p. 2).

Early Years -- 1906 to 1930

"With a new building and well-attended gospel meeting, the future looked very bright for the Church of Christ." (Schmidt, pp. 1,2). Nevertheless, progress was not without great effort. The scarcity of money at the turn of the century hindered the growth of the church. Members sacrificed and worked hard in order to have their own building. Even with the new building, everything was not easy. For the most part, the membership was composed of farmers. Most of the people had more land than money. Their livelihood came from the soil.

Another hindrance was the lack of leadership. Preachers and teachers were few in number. Most of those available, even for temporary church work, were lay-ministers. And it was necessary that they work in a secular occupation for long hours to provide for their families. Therefore, ministers were often unable to travel far and/or devote much

time to public preaching.

The difficult circumstances may have contributed to the success of the church. The membership was determined to succeed without the assistance of a full-time minister. Preaching services were held only once a month at first; later services were held every other Sunday.

This church was set to work according to the New Testament plan. Over forty members agreed to assemble on the first day of the week to the ordinance of the Lord's house which is set forth in the observance of the "Lord's Supper." They further pledged themselves to maintain a Bible Class each Sunday and by so doing teach them the sacred Scriptures. (Schmidt, 1983, p. 1).

A few members who now attend regularly at Vinland are descendants of the first trustees and charter members of the church who pledged themselves to the above resolution. (Schmidt interview, December 14, 1982),

As observed in Chapter 2, the Church of Christ has a simple organization. The church interprets the New Testament as demonstrating that each congregation of believers is organized in the following fashion. Each church recognized Jesus Christ as the reigning head over the church and the lawgiver. Then there were bishops or elders selected from among the membership of the church who served as overseers and who were charged with protecting the church against heresy and digression from the truth. Serving under these bishops were deacons, teachers and evangelists.

The Church of Christ understood the New Testament as having a single pattern which allows for no organization

beyond the local congregation of believers. Therefore, the church cannot have an earthly headquarters with a body of people making decisions for churches all over the nation or world. Each church is autonomous or self-governing. Therefore, Churches of Christ have no conventions, annual meetings to determine "church policy" or official publications.

In the early history of the Vinland Church, elders and deacons were appointed, but apparently during the depression years, through death and/or the loss of qualified members, this discontinued and the work was carried on by trustees. Through the years the congregation worked to keep an attractive place to worship. As funds were available, improvements were made on the building. In 1926, the building was wired for electricity. (Schmidt, 1983, p. 4).

During its history, the Vinland Church of Christ has done more than just teach Christianity to those who attended the public services. Records indicate financial assistance has been given to other Kansas congregations, contributions have been made to foreign missions, donations of money and items to orphans, those suffering from disasters, the sick and widows in need. (Minutes of Business Meetings, [hereafter, M.B.M.], 1954 - 1960, v. 1, 2).

During these early years, Bible readings, Gospel meetings and lectureships were conducted and emphasized. Some outstanding preachers of the gospel at these meetings, other than those previously mentioned, were: Marvin Kellie,

Tom Smith, H. G. Cassel, Grant Roberts and "brothers Reedy, Yeadon, Martin and Forman." (Schmidt, 1983, p. 4). Thus closed two and one-half decades of the history of the church in Vinland--years that were a prelude to some development and prosperity.

Middle Years -- 1931 to 1950

The Church of Christ, together with the other religious groups of Vinland, experienced great difficulty during the depression years of the early thirties. Financial conditions were critical during these years. Many members did not have sufficient money to pay their taxes. To some degree, most were in the same situation. Therefore the difficult circumstances were not considered hopeless and the church, as well as the community, banded together to share in every way possible. "This enhanced our dependence upon our Maker." (Nichols interview, May 28, 1983).

But Vinland was not alone; the depression, also, had its effect upon the Churches of Christ. J. W. Hedge reported:

I do not believe that anyone who thinks soberly could or would dispute the fact that the present financial depression affects the church in her progress. Meetings have been called off, some few church building have been lost, and not a few preachers are without means of support. (Firm Foundation, [hereafter F.F.], April 5, 1932, p. 11).

Although some families found it necessary to leave the area in search of employment, the membership of the church remained fairly stable. Extant materials seem to indicate that as a result of these circumstances the church made

little or no progress until the late thirties.

With the beginning of the 1940s, the Vinland Church of Christ began a definite trend upward. The drought years of the "dust bowl" days of the thirties had passed, ushering in a period of better farming conditions, while general economic conditions were on the rebound following the great depression. In addition, Pearl Harbor--December 7, 1941--marked the beginning of World War II. The war had a devastating effect on the church and the community in that many young men were called into service. Yet, in spite of the demoralizing effect, it brought an immediate demand for farm products and strategic war materials. The Vinland area especially benefited from the Sunflower Ordnance Plant at De Soto as it brought in families of workers. (Daniels, n.d., p. 151). The Vinland Church grew as new people were added to the church roll and their financial contributions provided additional moneys for their program of work.

During the '30s and '40s the following evangelists served the Vinland Church: H. W. Settles, Wayne Hiddle, T. L. Gray, Vernie Love and A. R. Kepple. The middle years of the history of the Vinland Church of Christ drew to a close with signs of material prosperity. The church had grown to approximately seventy members and weekly contributions averaging near \$100.00. Further improvements were made on the building. In 1948 a basement room was added so a furnace could be installed. (Schmidt, 1983, pp. 4,5).

Later Years -- 1951 to 1983

The forties concluded with a sudden spurt in membership because of an influx of new families. This growth served as an impetus for renewed vision and zeal for the decade of the fifties. With numerical growth the church gave particular attention to the fulfillment of a dream of many years--that of locating a full-time minister. (Vitt interview, August 22, 1982). The first full-time minister employed by the Vinland Church of Christ was Don Cashatt. He began his services in 1952 and remained for approximately two years. Since that time the church has kept a full-time minister, except for brief interim periods. Next came Earl Johnson, who worked with the church from 1955 through 1957. Grant Clothier was hired for the interim period until a minister could be found to live in the community. He served the church from the first of January to October in 1958. The Wade family moved to Vinland in October 1958. Other ministers that have worked with the church are: Roger Kepple, Darrell Ward, Marvin Johnson, Phillip Roe and the writer.

By 1953, the church had grown sufficiently to prove the need for additional classrooms. At that time a wing of three rooms was added. (Schmidt, p. 5). As growth continued and the assurance of stability and security permeated the congregation, the church investigated the need for adequate housing for their minister. (M.B.M., 11-3-1955; 12-14-1955 and 1-4-1956). A committee was appointed to inves-

tigate the prospect of building or buying a house. At the March 7, 1956 meeting, it was suggested the church buy the "Mrs. Stanwix property." (M.B.M., 3-7-1956). At the next monthly meeting, the building committee reported the Stanwix property would be too expensive to buy and repair. (M.B.M., 4-4, 1956). An offer was then made to buy the Heinrich property. The contract was signed and the deed obtained in December 1956. (M.B.M., 12-5-1956).

These business dealings prompted an attorney to suggest that the church should be listed as incorporated for legal protection in years to come in case the church should desire to sell its property. The board of trustees was instructed to take care of incorporation. (M.B.M., 1-2-1957; Cf. Appendix II).

At the October 2, 1957 business meeting Earl Johnson, who was minister, announced his resignation. He stated that he and his family would be leaving sometime after the first of the year. (M.B.M., 10-2-1957). The church accepted Johnson's resignation at a special business meeting November 20, 1957, "as of January 1, 1958." Grant Clothier was hired December 4, 1957 to work with the Vinland congregation beginning in January of 1958.

In May 1958, the problem of there being no elders and deacons was discussed but nothing decided. In July, "after a lengthy discussion, it was decided that the congregation make their choices known in writing." (M.B.M., 7-2-1958).

Later in 1958, elders and deacons were again appointed with the leadership of Grant Clothier, local minister. Those appointed were: Melvin Holmes, Herve Hoskinson and Emery Vitt. The deacons were: Jim Andrews, Glenn Danley, Warren Schmidt and Ernest Sherlock.

Records indicate the above appointments were made by the August 6, 1958 business meeting since Fred Gottstein, the treasurer as of July 2, 1958, had requested that one of the deacons take over the job of treasurer. At the September 3, 1958 meeting, the financial report was read by Ernest Sherlock, one of the newly appointed deacons. (M.B.M., 9-3-1958).

The August and September (1958) meeting notes also included this information: "Bobby Wade was invited to try-out either August 16 or 23." The 'new business' of the September 3 meeting noted the reading "of a letter from Brother Wade accepting (the) position as preacher." (M.B.M., 9-3-58). Bobby and Eva Joy Wade moved to Vinland in October 1958. The Baldwin Ledger reported this event:

The Church of Christ at Vinland has secured the services of Bobby Wade as their minister. Mr. Wade made his home in Owensboro, KY., prior to moving to Vinland.

He is a 1958 graduate of Freed-Hardeman College, Henderson Tennessee. Mr. Wade and his wife Eva Joy will live in the Vinland area. (B.L., church page, October 12, 1958).

For several months, consideration had been given to the cost of re-doing the building--lowering the ceiling, replacing the doors, building concrete steps and making

other improvements. On August 7, 1957, Jim Andrews was delegated to investigate the cost of tile for the auditorium floor (M.B.M.). This work on the old building was completed in early March 1959, before a scheduled wedding for the last of March. An asphalt tile floor was then laid, the ceiling was lowered and new fluorescent lights were installed. To those who worshipped regularly, "the interior of the building seemed to glow with unusual brightness under the new lights." (Schmidt, p. 5).

Then suddenly early Wednesday morning, March 25, 1959, the building was all aglow from a light more powerful than the beam of fluorescent lights. The building had been struck by lightning during an electrical storm, and it burned to the ground in a short time. Business meeting notes, March 25, 1959, marked 'addition for record:' "church building burned (at) approximately 2:30 a.m., March 25, 1959. Cause of fire--struck by lightning." (M.B.M., 3-25-1959). "Rather than be discouraged, the faith of the members again proved to be the type that could be strengthened through adversity." (Schmidt, p. 5).

The Lawrence Journal-World, on Wednesday evening, March 25, 1959, printed a front page article with picture, approximately 3 columns wide by 6 inches long, under this caption:
NOT MUCH LEFT OF CHURCH,

The Church of Christ at Vinland was struck by lightning at about 3 a.m. today, and within an hour this is all that was left--the bare foundation. The church had jut (sic) been remodeled,

with the work being finished two weeks ago. But a business session of the church members already is set for tonight, to begin planning to rebuild the structure. Until the new church is ready, the 60 families that attend the Vinland church will meet in the high school gymnasium there. (Journal-World Photo., Vol. I, No. 72, p. 1).

The same issue, reported this account of the fire on page 22:

The Church of Christ at Vinland, which had been completely remodeled only two weeks ago, was struck by lightning at 3 a.m. today and within one hour had burned to the ground, leaving only "the foundation and the nails."

The amount of the loss has not been determined, but Herb Hoskinson, a member of the church board, said today that insurance, the maximum amount allowable for the structure, would not be sufficient to cover the loss.

The fire, described as unusual in several respects, enveloped the 50-year-old church in a matter of minutes. Onlookers said the flames seemed to whirl spirally around the building, and shrubs as close as 10 feet away were not even singed by the blaze.

The remodeling had included laying of all new asphalt tile flooring, refinishing the ceilings and repapering all walls. The church will be rebuilt as soon as possible, Hoskinson said.

The fire call was answered by the volunteer truck from Baldwin.

The approximately 60 families that attend the church will meet in the Vinland High School gymnasium for the present, Hoskinson said. A business meeting is scheduled for tonight to make plans for the new building. (J-W., Vol. I. No. 72, p. 22).

The Thursday, March 26 edition of the Baldwin Ledger reported the loss with this bold headline: FIRE DESTROYS VINLAND CHURCH. Under the caption: "Lightning Blamed As Cause Of Blaze Wednesday at Church of Christ," the news re-

port continued:

Fire, believed to have been caused by lightning completely destroyed the Church of Christ at Vinland early Wednesday morning. The building had been completely remodeled only two weeks before. "Only the foundation and nails were left," one observer commented.

The amount of the loss has not been determined, according to Herve Hoskinson, a member of the church board. However, Hoskinson said, the loss is only partly covered by insurance, the maximum amount of which will not cover the loss.

Onlookers said the fire that enveloped the more than 50-year old church seemed to whirl spirally around the building. Shurbs as close as 10 feet away were not injured by the blaze.

The Volunteer Rural Fire Department truck, manned by Homer Schoepflin and Bill Hey, Jr. answered the call in a matter of minutes, but the fire was too far advanced when they arrived to save anything.

At a business meeting held Wednesday night the approximately 60 families who are members of the church decided to rebuild, Hoskinson said in a telephone conversation today. Definite plans have not been formulated as yet, but the same lot will be used for a new building, he said.

Temporarily the congregation, of which Bobby Wade is the minister, will meet in the Vinland High School gymnasium, as they did during the remodeling process. (Baldwin Ledger, Vo. LXXV [75th year], Thursday, March 26, 1959).

The congregation met at the church lot on the following Sunday afternoon to decide on the location of a new building. "The men of the church had previously met in a business meeting at the minister's home and voted to rebuild." (Schmidt, p. 6). The following building committee was appointed: Fred Gottstein, chairman, Hubert Hoskinson, Max Moore, Alvin Schmidt and Robert Walker. Work began on the

the basement the following day, Monday, March 30th. The size of the building was to be 36 feet by 54 feet with an additional entrance of 10 feet by 18 feet. Services were held in the Vinland High School while the building was being replaced. (Schmidt, p. 6).

On May 31, 1959, The Vinland WORKER, edited by Bobby Wade, made this announcement:

CHURCH SERVICES will be in the new building Sunday (June 7, 1959). Although it is not complete, I'm sure it will be mutually appreciated by all that we are "home" again. (Vol. 1, No. 17, 5-31-1959, hereafter WORKER).

In August, 1959, the new building was officially opened.

It consisted of a full basement, nursery, two dressing rooms, an office for the minister over the entrance, besides the large auditorium and the first baptistry in the history of the church. In the early days, converts were baptized in creeks, ponds or stock tanks, but later the baptistry in the Lawrence (Church of Christ) was used. (Schmidt, p. 6).

The Baldwin Ledger recorded the announcement of Vinland's new house of worship with this article:

A series of lectures will be held this next week, August 2 to August 8, at the Vinland Church of Christ with the new church very near completion. The lectureship series will serve as a celebration for the official opening of the church. A basket dinner will be held at noon on the first day, Sunday, August 2.

Sunday morning, Verne Love, Hutchinson, the man who preached the first sermon in the old church building, which was destroyed by a lightning fire this spring, will speak on "Authority in Religion." A. R. Kepple, Kansas City, will speak on "When Men Choose Authority Other Than The Bible." Each night service will begin at 8:00 p.m.

The following schedule is planned for the remainder of the week. Monday, "Back To The Bible" (A Study of the Reformation and Restoration), Grant Clothier, Warrensburg, MO.; Tuesday, "The Church of Christ--What Is It?" Eugene Gilmore, Topeka, KS.; Wednesday, "The Unique Plea Of The Church of Christ" J. Edw. Wolven, Shawnee; Thursday, "Is Church Membership Essential to Salvation?" Jerry Ball, Warrensburg, MO.; Friday, "What Must I Do To Become A Christian?" Phil Sumrall, Pleasant Hill, MO.; Saturday, "The Blessings of Christianity," L. R. Larkins, Eudora.

Members of the church extend a cordial welcome to everyone to attend these services. (Baldwin Ledger, Thursday, July 30, 1959).

The Lawrence Journal-World recorded the opening of the new building with this report:

Vinland's new Church of Christ, like the mythological phoenix bird that rises newer and better from the ashes of its destruction, virtually is better than ever. The church burned to the ground last spring when it was hit by lightning, but the church members, wasting no time, set out to rebuild their place of worship. Only the interior remains for the building so that the church, rising from the ashes will be newer and better than ever before. (J-W., Vol. 101, No. 185, [with picture], p. 3).

The adversity which had come upon the church seemed to motivate the membership with renewed zeal. Bobby Wade, local minister from October 1958 to September 1961, wrote:

The church, it seems has been strengthened spiritually by its disaster this last year, and through the love and sacrifice of faithful members, and the assistance of our many friends, it will be able to attain higher goals of Christianity in the future. (Wade, "History" 1961, p. 2).

With the completion of the new house of worship, the Vinland Church of Christ enjoyed considerable growth. In the next decade, attendance records were set and contributions increased to new highs. Church records show that the atten-

dance goal in the early '60s was 125 and a budget planned for \$145.00 per week. The following records are reported in the WORKER: "Old attendance record 112." (Vol. 5, No. 21); "Old record tied (112) July 19, 1959." (Vol. 5, No. 24); "New attendance record of 129 set August 9, 1959." (Vol. 5, No. 27). This record was broken with "133 in attendance on May, 29, 1960." (Vol. 6, No. 18). Upon the renovation of the old building, "a special contribution was requested to help defray the expenses of remodeling." On March 15, 1959, "a record total of \$723.10 was contributed." (Vol. 5, No. 9). The Sunday before the "open house" of the new building, the contribution totaled \$274.13 (Vol. 5, No. 25). Two weeks later (August 9, 1959) it was \$246.89. (Vol. 5, No. 27).

During this period, church records indicate an emphasis was given to benevolence, edification* and evangelism. Churches of Christ contend that the work of the church falls into four major categories: (1) Evangelism, based on Matt. 28:18-20; Mark 16:15,16); (2) Benevolence, based on James 1:27; Gal. 6:10; (3) Edification, based on Eph. 4:11-16; Col. 1:28; that (4) God may be glorified, based on I Cor. 14:25; II Thess. 1:12. During the late '50s and early '60s, the WORKER contained articles emphasizing: corporate worship, (Vol. 6, No. 15 and 22); attendance, (Vol. 5, No. 5 and 35; Vol. 5, No. 23; Vol. 7, No. 9); evangelism, (Vol. 5, No. 31; Vol. 6, No. 20). An article from the WORKER shows this emphasis:

*Edification is building up a person's character through teaching the Bible.

OBLIGATIONS TO THE CHURCH . . . We must put great stress in first principles for it is only by faith, repentance, confession and baptism that one can become a Christian. Heb. 11:6; Lk. 13:3; Rom. 10:10; Acts 2:38.

We must also stress obligations to the church on the part of Christians. Most all organizations have obligations to be met. There are definite obligations to be met for members of the Lord's church.

1. Put the church first. Matt. 6:33.
2. Be a faithful member. Rev. 2:10; Mt. 25:21.
3. Love the church. Eph. 5:25; I Cor. 2:4.
4. Use your talents in the church. Mt. 25:14-30.
5. Be faithful in attendance. Heb. 10:25.
6. Support the church program. I Cor. 16:2.
7. Live up-right and pure. (sic) Jas. 1:27; I Jno. 2:15-17.
8. Defend the church. Phil. 1:17.
9. Pray for the church. Phil. 1:1-11.
10. Be interested in the growth of the church.
Selected.

Saints at Vinland, won't you carefully study the above obligations and test yourself by each of them. Surely all of us fall down in some, yet all are vital; thus, we need to make the necessary renovations that we may be entire--nothing lacking--well pleasing to the Lord. (WORKER, Vol. 7, No. 5, 1-30-1961).

The Vinland Church promoted annual evangelistic meetings of two weeks or more during the first half of the century. To complement these efforts, Bible readings, Singing Schools, and in later years, Vacation Bible Schools were conducted. Some of the most outstanding ministers of the time were selected to assist in these efforts. For instance, nationally known debater, educator and evangelist of the Churches of Christ, G. K. Wallace was contacted and scheduled for a gospel meeting, June 20 - 29, 1961. With reference to this planned meeting, Bobby Wade was asked, "How do

you smaller churches manage to do it?" The reply was given in the WORKER:

The above question referred to our good fortune in being able to secure G. K. Wallace as our speaker. The enthusiasm generated by the mention of Brother Wallace is an indication of the esteem in which this man is held throughout the brotherhood. (WORKER, Vol. 7, No. 12, 3-26-1961).

This meeting was advertised extensively in the Baldwin Ledger and the Lawrence Journal-World. The last page of the bulletin was devoted to advertising the meeting, beginning with the March 26, 1961 issue. To quote Mr. Wade, because of the pressures of his work schedule, the bulletin was not published weekly after May 18, 1961.

This is the first WORKER for several weeks now. Two meetings and a (Vacation) Bible School made it difficult if not impossible to get the WORKER out. (Vol. 7, No. 19, 7-2-1961).

However, the Wallace meeting must have been considered quite successful. A record Sunday night attendance of 159 was set during the meeting (June 25, 1961). (Vol. 7, No. 19, 7-2-61). The church bulletin reported one baptism. Mr. Wade observed in the above mentioned issue of the WORKER:

It is impossible to evaluate the good done in a meeting due to the fact that seed sown will always produce fruit but the time element is uncertain. As long as the Word is preached in its purity, as it most certainly has been in this meeting, good will result. (Vol. 7, No. 19, 7-2-1961).

Mr. Wade's article continued to give commendation and thanks to "the members who made the meeting possible and successful" by helping in so many ways. (WORKER, 7-2-1961).

Within a few years, the Vinland church was ready to

engage in mission work. Although early records were not kept and/or retained, a number of business meeting notes indicate their interest in missions. The February 9, 1955, business meeting minutes contains this note: "Discussed having a part in a mission work." (M.B.M., 2-9-1955). A 1958 business meeting entry mentioned a discussion regarding "the support of brother Loy Mitchell at Nhowe Mission, Rhodesia, Africa." (M.B.M., 1-8-1958).

Also, a radio program, jointly sponsored by the Vinland, Lawrence and Eudora congregation was considered. (M. B.M., 9-20-1959). Plans and arrangements were made and the first program was aired Saturday, October 10, 1959. In the WORKER, the editor noted:

The potential in this endeavor is very great. Through the program we can: (1) Advertise the church...gain the attention and respect of the listening public. (2) Preach the truth...perhaps to more in one day than we could reach in one year from our pulpit. (3) Emphasize spiritual worship through vocal singing. (Vol. 5, No. 32).

In concluding the above article, Mr. Wade saw this radio program, "If successfully carried through,..(as a)...positive step in the direction of maturity and growth by the Vinland Church of Christ." (Vol. 5, No. 32, p. 4).

A Bible Correspondence course on the book of Acts for the surrounding community began in November 1958. This project was advertised in the WORKER and the Baldwin Ledger. Also, during the early sixties the Vinland Church gave some financial support for the "Herald of Truth," a television series seen each Sunday morning on Channel 13, WIBW-TV,

Topeka, Kansas.

A tent meeting was suggested in the regular monthly business meeting of February 17, 1960. The following entry was made:

Also suggested holding a tent meeting this coming summer somewhere around Baldwin. No definite decision (was) made as several things (needed) to be looked into on that (project).
(M.B.M., 2-17-1960).

The Wades moved from Vinland in the latter half of 1961. However, when plans for the tent meeting crystalized, Mr. Wade was invited to return to Baldwin as the speaker. This event would mark the beginning of the Church of Christ in Baldwin and the eventual erection of a permanent meeting house at 203 10th Street. Since the nucleus for the new congregation came from the Vinland Church, this event must be considered as a major evangelistic effort in the history of the Vinland Church of Christ.

Business meeting records show that the Vinland Church looked for opportunities to serve, as shown in the following entries: "Suggested better remembrance of the sick of the community such as cards, flowers, etc." (10-6-54). "A committee (was) selected for benevolent work." (11-3-55). "Benevolent work for the church in the Philippines." (12-7-55). "Brother Herve Hoskinson (an elder) reports that (a sister/member of the congregation) is not in need of financial assistance at the present time." (12:3-58).

In 1946, the Maude Carpenter Children's Home was started in Wichita, Kansas by members of the Churches of

Christ. This effort by dedicated Christian people helped provide homes for hundreds of homeless boys and girls. The Vinland Church has supported this children's home since its founding. From time to time, the WORKER printed a reminder:

Don't forget your canned goods for the orphan children at Maude Carpenter Home this week. This is indeed a worthy work and needs the support of all Christians. (Vol. 4, No. 3, 11-2-58).

Again,

The representatives from the Maude Carpenter Home will be here Monday, October 12, to pick up whatever has been collected. The Home would also appreciate any flower bulbs that we might share with them. This would be such as tulips and jonquils that could be put in the ground this fall. (Vol. 5, No. 35, 10-11-59).

The business meeting notes of July 6, 1960 contained this entry: "The financial report by Bro. Sherlock reported \$28.70 (the value of) groceries (contributed by the Vinland Church) for Maude Carpenter Home."

It seems apparent the Vinland Church made considerable progress in "the later years -- 1951 to 1983." The growth realized in the '50s and '60s made it possible for the church to "swarm" and begin the Church of Christ in Baldwin. However, with the loss of nearly half of the Vinland membership to this new work, the growth and development of the Vinland congregation tended to level off. During the '70s, the activities and growth of the church remained rather stable. With the beginning of the '80s attendance figures averaged about 40. The contributions averaged \$267.95

weekly. (The above figures are averages for 1980 through 1982). (Vinland Bulletin, 12-5-1982). This 'three year' average would have been higher had it not been for the 'recession of '81-'82" which caused 21 people to leave the Vinland (church) community for employment elsewhere. Currently, 34 are on the membership roll and contributions average about \$250.00 weekly.

CHAPTER V

SUMMARY AND CONCLUSION

In Chapter III our attention was called to a series of controversies which divided the Restoration Movement in the late nineteenth century. Although these were prior to the establishment of the church in Vinland, they have played an important role in the attitude and actions of the Vinland Church from its beginning. Societies, instrumental music and liberalism were discussed as being the major controversies during the period from the close of the Civil War to the turn of the century. The effects of these three controversies have been preserved in the history of the Vinland Church of Christ from the day the warranty deed was written--November 16, 1906. (See Appendix I).

Social Factors

To understand the attitude and thinking of the Vinland church 'fathers' as they signed the deed for the property in preparation to erect a house of worship, it is necessary to observe some factors involved in the division between Churches of Christ and Christian Churches.

Although the 'break of fellowship' within the nineteenth century Restoration Movement was first officially recognized nationally in the United States Census of 1906, it

is difficult to trace all the factors involved in the split. Previous studies have sought to trace the division from a doctrinal viewpoint. An alternative approach might be to look for certain economic and social factors which may have been influential in causing the division. David Harrell observed that if the church members "had not disagreed over instrumental music and missionary societies, they would have divided over something else." (Harrell, 1964, p. 262). It would be hard to prove that social and economic factors were as influential in causing the division as the doctrinal elements were; yet there was emerging a definite shift in thinking among Restorationists. Winfred Ernest Garrison and Alfred T. DeGroot, in their History of the Disciples of Christ wrote,

If one were hunting incidents to illustrate a thesis for a modern volume entitled, "The Social Sources of Denominationalism," an excellent example could be presented in the reaction of the American Christian Review to the founding of the Standard. (Garrison and DeGroot, 1958, p. 357).

The above are religious newspapers of the Restoration Movement. They enjoyed the largest circulations and exerted the greatest influence of the journals published during the period. (Murch, 1962, pp. 152, 169). These journals may serve to focus on certain factors which were relevant to the division of the Restoration Movement. The American Christian Review, represented the older, conservative spirit among the Restorationists, while the Christian Standard represented the emerging progressive outlook. The Review was

edited by Benjamin Franklin, a preacher born in 1812 and nephew of the famous inventor with the same name. It began in 1865 and was published in Cincinnati. The masthead declared, "Devoted to the Defense, Maintenance and Promotion of Christianity, Religious News and General Intelligence." Fluctuating with Franklin's stand on the missionary societies, it sometimes carried a "missions" column.

The Standard, edited by Isaac Errett, began in Cleveland, Ohio on April 17, 1866, but moved to Cincinnati in July 1869 when a Quaker publisher, R. W. Carroll, bought publishing rights. There it stayed even after Errett bought out the Carroll interest. With the first issue Errett promised that his paper was to be more than a religious journal; it was to be a "family" paper. In addition to standard columns there were columns devoted to scientific, literary, political, educational and family articles. Errett constantly sought to improve the appearance of his journal,* and added a Sunday School Lesson Department which was at first attacked, and then imitated by the Review. The motto of the Standard when it began was, "Set up a Standard--Publish and Conceal not," and the masthead carried a sketch of a scales in which the Bible outweighed "creeds," "councils," "fathers" and "isms." By 1875 the picture was gone, and the

*When the appearance was greatly improved in 1877, Franklin belittled it. Contrasting "sound papers," with "popular papers," he said, "It is not the external appearance that does execution; the beautiful white paper, flourishing heading dividing different departments, with flourishing and boastful pride..." ("Introduction," Review, 1-1-1878, p. 4).

heading ran, "Devoted to the Restoration of Primitive Christianity--Its Doctrines, Its Ordinances, and Its Fruits."

On the basis of influence and power it was well said in a cliché, "The Churches of Christ do not have bishops; they have editors!" The Review was the last in a series of papers edited by Benjamin Franklin. It staked its raison d'etre on its doctrinal "soundness." "Old Reliable" was more than a nickname, it was the unofficial motto of the paper. Franklin was not slow to point out this feature of his journal. "The Review has now an enviable position. It is not experimenting, nor adventuring, but is a settled thing, regarded at large as old and reliable." ("The American Christian Review," Review, [September 7, 1869], p. 284.

If the Review manifested its greatest interest in its "soundness," the Standard appealed for "higher life." (Senior, "The Standard," Standard, [December 28, 1867], p. 408). While the Review used its age as an indication of its "soundness," the Standard people often saw it as senility. One of the Standard's most consistent positions was its advocacy of the missionary societies. In the first year of publication it could claim to be "the only weekly (of the Restoration Movement journals) which approved and consistently supported the society." ("Tell it as it is," Standard, [March 2, 1867], p. 68). Unlike Franklin, who sought an exact "divine pattern" in all aspects of the work and worship of the church, Errett saw a realm of "expedience" or "manner" in doing Christian duties. "In manner, not in matter, the Standard

represents what other parties may regard as a new departure." ("Wandering Stars," Standard, [September 13, 1873], p. 296). The Standard was planned and backed by Isaac Errett, John P. Robinson and James A. Garfield, war hero and future president of the United States. "It was financed by the wealthy and appealed to the business class." (Harrell, 1964, p. 166). It represented the emerging denominational outlook.

On the other hand, "the Review appealed to hardworking pioneers and represented the older, sectarian spirit." (Review, [1869], p. 284). The journals agreed on the condemnation of worldliness, but their motives for the condemnation and the extent of the practices rejected showed little unity between them. They stood together on opposing the theater, drinking liquor and the use of tobacco and snuff. (Henderson, "Operas, Theaters, Cards, Public Balls, Etc.," Standard, [February 19, 1870], p. 57). D. P. Henderson, preacher and contributor to the Standard, wrote frequent articles attacking "worldliness." The first outstanding difference in the papers of the period was a series of articles by James L. Hopkins. His series in the Review trying to defend the theater, in this case a performance in a church building, was answered by Franklin. Hopkins was aware of some social factors involved and argued,

There is, in my opinion, an antipathy between the city and the country that bears on this subject. Country people think city people do not need the theater because they don't need it themselves, and imagine--some of them--that they

are less religious than themselves because they attend it. (Hopkins, [letter], Review, [March 19, 1878], p. 93).*

Both journals frequently condemned sports, especially boxing "as cruelty to animals," ("Cruelty to Animals," Standard, [September 16, 1876], p. 292). Both papers initially opposed dancing, but in 1874 Errett distinguished between the "parlor dance" (private, family activity) and the "ball-room dance" (public barroom). He saw evil in the latter. ("Dancing," Standard, [April 3, 1875], p. 108). The Standard spoke favorably of the "organized ministry" (regular, located, paid and often 'college trained' preachers) and upheld "fashion (attention to clothes) as might be expected in the appeal to the "higher life." A Review correspondent, in a statement clearly reflecting the social and class prejudices of the day, commented:

Instead of city churches, with their boasted intelligence and regular preaching, by polished pastors, setting an example worthy of imitation, they are leading or suffering themselves to be led in the retrogressive movement. (Evangelist, "Departures--No. 1," Review, [August 27, 1879], p. 273, quoting from a news item in the Baltimore Sun).

The Review carried articles emphasizing the dangers of 'fashion' and expressed a judgment that people "quit praying on their knees because of their fine clothes." ("Dressing for Church," Review, [September 20, 1870], p. 300).

In 1870, Errett wrote openly about his views in a series on instrumental music. He desired to persuade Chris-

*Hopkins began the discussion in January and continued through April, 1878.

tians who favored the organ not to push their view for the sake of harmony. (Instrumental Music in Our Churches," Standard, [May 7, 1870], p. 148). Yet he still held it to be a matter of opinion, "not a matter of faith." (Standard, [1870], p. 148). Another Standard contributor, O. A. Burgess, in attacking those who divided the church over matters of expediency, said:

I once knew a man of giant intellect, editing a paper called the American Christian Review, that used to be published in its lifetime in Cincinnati, ...but he got led astray by some little music matter, and he and all his have been a detriment to the cause ever since. (Burgess, "Iowa City," Standard, [May 17, 1873], p. 154.

The founders of the Restoration Movement thought that the desire for unity among professing Christians could best be achieved through restoring what they believed to be the New Testament church. They saw the two objectives as complementary: restoration and unity. However, in the next generation the more progressive Restorationists felt they needed to choose one goal to the neglect of the other.

The Review stressed restoration of the church as the essential goal. Franklin believed "the only real union was found in the New Testament." ("The True Position," Review, [September 16, 1873], p. 292). Errett, on the other hand, pleaded for the "bond of union among the baptized to be Christian character in place of orthodoxy--right doing in place of exact thinking." ("The True Basis for Union," Standard, [June 20, 1868], p. 196).

The tension increased between these two factions and thus fellowship became increasingly strained. The Standard and the Review became the two foci around which members of the Restorationists arranged themselves. These two parties created a tension within the movement which forbade the maintenance of unity. The 'conservatives' called the issue "progressionism," while the 'progressives' suggested "transitionism" as a more descriptive term. Although both papers agreed there had been a change from the previous generation, the Standard considered it "healthy." (Progression One More," Standard, [February 28, 1874], p. 58), and the Review considered it "apostasy." (J. F. Rowe, "Apostasy," Review, [October 5, 1869]. p. 317).* The transition among some members of the church toward the 'right' so alienated them from their brothers to the 'left' that both sides began to discuss the possibility of division. (Jacob Creath, "The Reformation--Will There be a Division?" Standard, [July 3, 1869], p. 212; G. W. Rice, "Alarmists," Review, [October 22, 1872], p. 340).

The more conservative element of the churches warned those advocating "missionary societies, unsanctified college preachers, organs and ponderous hymn books" that such things would not be forced on them. (Benjamin F. Faught, "The Mountain Labored," Review, [November 23, 1869], p. 374).**

*Cf. "Our Opinion," Review, [November 26, 1872], p. 380 and "The Retrograde Movement," Review, [April 1, 1873], p. 99.

**Rowe warned this could cause a new Reformation.

Another church member predicted a coming division to John Creath. "I believe this progressive wing will eventually pull off from us, for 'they are not of us.'" (Jacob Creath, "Extracts from a letter to Mr. Jacob Creath," Review, [March 19, 1878], p. 90). These warnings were fulfilled when the Review stopped considering the Standard worthy of recognition, and the favor was returned by the Standard.

One reason for the founding of the Standard was to oppose the influence exerted by the Review. Consequently the discussions between the two journals frequently degenerated to a debate on the relative merits of the journals themselves, and not infrequently the personalities of the editors. This tension became estrangement in January 1876. Errett quoted in the Standard an editorial from the Review in which Franklin said,

We know what belongs to honor, dignity, and the Spirit of the Lord; and we know what pertains to argument, reason and fairness, and can appreciate it. But when men depart from all this, fall clear below it, and descend to regular billings gate, we give them the field, hand them over and have no more controversy with them. ("Finally," Standard, [January 8, 1876], p. 13. Quoting from the Review, of January 4, 1876, which is not available).

Errett replied in a similar style to Franklin,

It is now evident that direct and honorable discussion of the question of missionary cooperation is not wanted by that "sheet," and is not to be allowed. In view of this and in view of an assault on the motives of the business integrity of the Standard Publishing Company, in the same number, so unjustifiable in statement and in spirit as to put it beyond the reach of respect-

ful notice, we feel justified in saying to our readers that hereafter all attacks from that quarter will be passed in silence (Errett, p. 13).

This agreement was kept throughout the remaining two years of Franklin's life except for a brief discussion on temperance in the summer of 1878. Benjamin Franklin died on October 22, 1878, and with the next issue of the Review John F. Rowe assumed editorship. The Standard carried only two short notices of Franklin's death and no comment by Errett himself. (W. W. Witmer, "Death of Benjamin Franklin," Standard, [November 2, 1878], p. 352. John I. Rogers, "Elder Benjamin Franklin," Standard, [November 30, 1878], p. 386).

The Restoration Movement divided into two factions in the post Civil War period and each had its unofficial journal; the progressives, the Standard, and the conservatives, the Review. Because the church had no official organization any date given for this division must be approximate. A suggested date is 1876 when the two most influential papers of the factions dismissed each other. Finally in this year the emerging two wings of the movement realized that an irreconcilable breach had occurred in the movement. This division was officially recognized in the United States Census of 1906.

This summary study of the Review and the Standard during the last part of the nineteenth century indicates that many factors emerged in the division of the Restoration

Movement. Certainly doctrinal issues were involved--matters of faith and/or expediency. Social factors were indicated in the appeal to the higher life --the more fashionable, city life. Economic factors became a point of discussion with the erection of more elaborate, expensive church buildings, the employment of college trained, polished ministers and the use of the instrument in worship. This move by some into a higher, more cultured part of society was viewed by others as simply a desire to have their church reflect their new position of acceptance in the world. Plainly, the conservatives saw this as attempts by the progressives to gain acceptance and respectability in the community. Social and class prejudices of the day were also indicated in the discussions about the supposed differences (as to attitudes and needs) between country people and city people. In spite of the fact that one might surmise that there probably was an attitude of antipathy for city people in the Vinland Church, there is no causal evidence for such an assumption. However, these factors are relevant to an understanding of the cultural development within the Restoration Movement.

In this study three factors leading to the division are identified and emphasized: (1) the growing use of the instrument, (2) the trend toward denominationalism, and (3) the attitude of some toward the silence of the scriptures. With reference to the growing use of the instrument,

Earl West wrote that there were two attitudes toward the organ:

One insisted that its use was a matter of expediency; the other insisted that it was a human innovation into a divine worship and, therefore, sinful. Between these two positions it was evident that there was no compromising or midway point, a fact that has always permanently stood in the way of a reunion between the churches of Christ and the Christian Church. Here, then, was the point of departure; the parting of the ways, the instrument giving the impetus to a division which neither the war, slavery, the Ferguson fiasco, or even the missionary society had done. (West, v. 2, 1963, p. 234).

Second, the trend toward denominationalism. That is, the trend toward making the church another denomination.

West summarized:

The plea for a return to the ancient order as advocated by earlier pioneers embodied among other things the restoration of the New Testament Church. No one denomination laid claim to being identical with the New Testament Church, but claimed to be a "section" of it. Thus denominations were constantly referred to as "sectarian bodies." The restoration movement proposed the destruction of all denominations by replacing the identical church of the New Testament--an event to be accomplished by close adherency to the word of God, without addition, subtraction or substitution. A conviction that this principle of action was at once practical and scriptural was the driving force for many of the church members. The denominations refused to see the charitableness in the plea, but pressed the charge that brethren had started a denomination of their own--the last thing brethren were interested in doing. But, because they insisted upon not being a denomination, but rather identical with the church of the New Testament, their enemies called them narrow and legalistic. (West, pp. 239, 240).

After the Civil War, symptomatic of this trend was the attitude toward the "pious unimmersed" (R. C. Cave's "open

membership" plan), and the growing practice of union meetings with the denominations. The conservatives feared these practices reduced the church to the status of another denomination.

A third factor underlying the division was the attitude of some church members toward the silence of the scriptures. The reason for Thomas Campbell's famous statement, "We speak where the Bible speaks and are silent where the Bible is silent," and his rejection of infant baptism was that the scriptures were silent on this point. Lacking apostolic authority, the church refused to practice it. After the Civil War, this way of measuring religious practices was entirely abandoned by many in the church of the progressive fringe. The conservatives looked upon this abandonment as dangerous in the extreme. If a person were allowed freedom of will to add anything desired to the work, worship and organization of the church, there was no end to what could be introduced. A person's desire being the limitation, many members could see no ending of the innovations that could now be introduced. Jacob Creath wrote:

When a man leaps the falls of Niagara, can he stop before he touches the bottom over the falls? When a man leaves the Bible alone, there is no rest for him this side of Rome. The most that can be said for all those persons who have ceased to the silence of the Bible is that they are only partly in the reformation. (Jacob Creath, "Our Reformation," Gospel Advocate, Vol. XXII, [1875], p. 1123).

The principle of remaining "silent where the Bible is silent" was a vital one with David Lipscomb, educator and

long-time editor of the Gospel Advocate. He wrote:

We do not think anyone has ever claimed authority from the Scriptures to use the organ in worship. They only claim it is not condemned. It is used as an assister of the worship. Its service is part of the worship and very frequently a substitute for a portion of the worship. Our worship to God is regulated by the laws of God. We have no knowledge of what is well-pleasing to God, in worship, save as God has revealed it to us. The New Testament is at once the rule and limit of our faith and worship to God.

This is the distinctive difference between us and other religious bodies. Others accept the New Testament as their rule of faith, but do not make it the limit of their faith. They add other things as articles of faith and acts of worship than those contained in the Bible. We seek for things authorized, they for things not prohibited. Our rule is safe--theirs is loose and latitudinarian. Ours confines us to God's appointments. Theirs opens the worship and service of God to whatever will please men. Our rule limits man's worship to the exercises approved of in the Bible. ("The Organ in Worship," Gospel Advocate, Vol. XV, No. 36 [September 11, 1873], pp. 854, 855, emphasis mine).

These above factors and principles involved in the division of the Restoration Movement may serve as a backdrop upon which one may put in perspective the correlation between the perceived teaching of the New Testament, the Restoration Movement in America and the history of the Vinland Church of Christ. The question is, How are these factors relevant to Vinland? How do these principles relate to the history of the Vinland Church of Christ?

Conclusion

As mentioned earlier, the major controversies among Restorationists were waged before an 'official record' of

the beginning of the Vinland Church of Christ. However, the effects of these issues--instrumental music, societies and liberalism--have been preserved in the history of the Vinland Church from the day the warranty deed was written on November 16, 1906. (See Appendix I). The Indenture includes this paragraph:

Said property to be used for the erection of a house of worship to be used by the Church of Christ as set forth in the New Testament Scriptures. Which means that Instrumental Music shall not be used in the worship, nor any worldly means resorted to to maintain the existence of said worship, such as--Ice Cream Socials, Shows or any other worldly amusements, of which we find no authority for in the New Testament, or should said property for any cause fail to be used for the purpose as stated above. It is to be owned and controlled by the Brotherhood of the same faith and order. (Which shall be construed as meaning the Faith embraced by the Church of Christ and not the Christian Church). (Warranty Deed, p. 1).

The above paragraph indicates the effect of the controversies on the Vinland congregation. The first sentence reads, "this property (is) to be used for the erection of a house of worship to be used by the Church of Christ as set forth in the New Testament Scriptures." The language suggests the aim and purpose of the trustees of the Vinland Church and their commitment to the New Testament Scriptures as they understood them. Their statement relates to the connecting links between the teachings of the New Testament as understood by the Church of Christ (Chapter II), the American Restoration Movement (Chapter III), the history of the Vinland Church (Chapter IV) and the effects of the divi-

sion among Restorationists. The Vinland group apparently desired to establish a "New Testament Church" based upon biblical principles--without creeds and dogmas.

Two basic principles formed the foundation of the Restoration Movement: (1) the inspiration of the Bible; and (2) the authority of the Scripture. The statement of the Vinland trustees, "as set forth in the New Testament Scriptures. Which means that Instrumental Music shall not be used in the worship,..." This means they believed there had been a shift in thinking in the movement. Germane to the spirit of liberalism, arising among some Restorationists during this period, was the basic conception of the church, the inspiration of the Bible and the authority of the scriptures. To R. C. Cave, J. H. Garrison and others, there were Christians in all churches, and the purpose of the restoration was to unite all of these in "Christ's Society." (Cave's open membership concept. See p. 43, this thesis). Baptism, far from being essential to church membership, could be cast aside, thus opening the doors of the church to the pious regardless of their immersion or lack of it. The Trustees were reacting to this rapidly growing viewpoint when they signed the warranty deed.

Further, the deed read, "...which means that Instrumental Music shall not be used in worship..." This statement specifically forbids 'the instrument in worship' in the Vinland building. Earl West pointed out, "the story of

the introduction of the instrument in most cases is a story of division, lawsuits and bitterness." (West, v. 2 1963, p. 226). There is no causal evidence that buildings were lost to the instrumental group in the immediate area, but it did happen in other places. Kansas history indicates "that most of the early Restorationists, as well as the early Kansas leaders, including Pardee Butler, Solomon Brown and J. H. Bauserman, were progressives. Allen Crocker of Le Roy represented the conservative position." (Zimmerman, p. 26). Benjamin Franklin wrote in the Review in 1867 "that not ten congregations in the brotherhood were using the instrument." (West, v. 2, p. 226). But the situation rapidly changed in the next eighteen to twenty years. The organ was first introduced in Frankfort, KY in 1872, in St. Louis about 1878, in Bedford, Indiana late in 1880, in Anderson, Indiana in April, 1882, and at Wellington, Kansas in 1884. (West, p. 229). The organ was introduced at Garnett, Kansas, "in the mid-1880s with protests from some who objected to instrumental music." (First Christian Church History, Garnett, Kansas 1857 - 1982, p. 1).

As cited earlier, there were two attitudes toward the organ. The Vinland trustees obviously held it was 'a human innovation into a divine worship and, therefore, sinful.' To use the words of Robert Richardson, Alexander Campbell's biographer:

The use of musical instruments in church worship can never be a question of expediency, for the simple reason that there is no law prescrib-

ing or authorizing it. (Richardson, "Expediency," Standard, Vo. III, [1868], p. 409).

Although there is no substantive evidence to support the case, it does seem that the idea for the "deed clause" may have come from Daniel Sommer, nationally prominent, preacher and debater, who later purchased the Review. He suggested in 1892 "that churches should put the clause in the deed to protect the building." (West, v. 2, p. 436). The thought was that "brethren who had worked and put their money into a building would not be forced out when others brought in innovations." (p. 436). This touched off a verbal warfare that had repercussions over the nation. Some insisted that this was a new creed made binding upon people, that Sommer was now using civil law to enforce his beliefs. Sommer denied it.

As for the matter of using civil law in church matters, the deed itself was that. The clause in the deed was simply a declaration that the property would not be used for other purposes than that for which it has been purchased. (West, p. 434).

A well-known Arkansas evangelist, John T. Hinds, wrote regarding the principle involved:

If those who desire to change the use of the house from the well-understood purpose would pay those who dissent the money they put in the building, it would not be dishonest, though it would not be commendable to thus destroy the peace and harmony of the church. But when, by majority vote, the organ is put in and the house taken without paying those who are forced to leave, it is no more honest than it would be for a majority of a business firm or corporation to take the business without paying those who must leave the firm. Many times churches would do better if all the

members possessed more of the common honesty of business life. (Hinds, "Hearing and Doing," Christian Leader, Vol. IX, No. 20 [May 14, 1895], p. 6).

Obviously, the Vinland trustees did not consider the 'deed clause' a divisive matter (but good business judgment) for they incorporated the provision in their deed. It was an effort on their part to guarantee that no instrument of music or other innovations should ever be used on the premises. It was also intended that this 'enclosure' would guarantee the building did not fall into the hands of another religious group.

Next, the Vinland leaders wrote:

...nor any worldly means resorted to to maintain the existence of said worship, such as--Ice Cream Socials, Shows or any other worldly amusements, of which we find no Authority for in the New Testament. (Warranty Deed, Appendix I).

The Vinland Church was not opposing fellowship meals or social activities as such. Members of Churches of Christ often cite Acts 2:42 and Jude verse 12 as their biblical example and authority for these functions; and the premises have been used for these purposes from the beginning. The key is in the words, "maintaining the existence of said worship." The church holds that the New Testament authorizes that each member is to give upon the first day of the week according to his/her prosperity. (See pp. 32, 33 of this thesis). The church is financed by the free will offerings of the membership. As James A. Harding, preacher, educator and the person for whom Harding University is

named, wrote:

It is worthy to remark that the things that are troubling the churches are the inventions of men; the organ, the human missionary society, the suppers and festivals for raising money, etc., are the bones of contention. (Harding, "Christ Came to Us to Divide Us," Gospel Advocate, Vol. XXVII, No. 32, [August 12, 1885], p. 498).

Therefore, by the deed clause, the Vinland leaders were endeavoring to prevent what they believed to be the introduction of human innovations into the work and worship of the Vinland Church. The church was not to be financed by pie suppers, ice cream socials or festivals for (they believed) these were without apostolic authority.

Further, the trustees wrote:

...should said property for any cause fail to be used for the purpose as stated above...it is to be owned and controlled by the Brotherhood of the same faith and order.

The above is a declaration of the intentions and wishes of the Vinland leaders. The building is not to be used for other purposes nor is it to be controlled by any group of another faith or order. This means that when the church ceases to meet in the building, or on said premises for the purposes stated, it shall be owned and controlled by the Brotherhood. Since the Church of Christ has no state or national organization, if the Vinland Church of Christ ceased to meet, the building would become the property of the nearest Church of Christ--the group "of the same faith and order."

Finally, lest there be any misunderstanding of the

purposes and use and/or future ownership of the building, the Vinland people added in parentheses: "which shall be construed as meaning the Faith embraced by the Church of Christ and not the Christian Church." This specific statement emphatically marks the Christian Church and suggests that the Vinland congregation considered them innovators and was now drawing "lines of fellowship against them." Inasmuch as the Christian Church is named in distinction to the Church of Christ, it indicates the 'name problem' may have been resolved by 1900. "By the decade of the 1890s," Earl West wrote, "considerable agitation over the name was coming up." Among the liberal element the 'Disciples of Christ' or 'Christian Churches' became more popular." (West, v. 2, p. 444).

The statements incorporated in the warranty deed indicates both an "action" and a "reaction" on the part of the Vinland Church of Christ. The "action" was implied in the indenture signed to obtain property for the erection of their house of worship. It was further clarified in their resolution which read in part,

This church was set to work according to the New Testament plan. Over forty members agreed to assemble on the first day of the week to the ordinance of the Lord's house which is set forth in the observance of the "Lord's Supper." They further pledged themselves to maintain a Bible Class each Sunday and by so doing teach them the sacred scriptures. (Schmidt, p. 1, cited in this thesis, p. 61).

In pledging themselves to this resolution the charter members of the Vinland Church of Christ were affirming their

belief in the authority and the inspiration of the scriptures. This action (commitment) provided a link with the American Restoration Movement in that "this church was set to work according to the New Testament plan."

The "reaction" is seen in the indelible effect of the three major issues on the Vinland Church of Christ. The factors involved were a major source of the division in the Restoration Movement and the same factors explain the action of the church leaders who drew up the property deed in 1906. They apparently saw the Missionary Society as an unscriptural, unauthorized aid to the work of the church. Also, the use of the instrument was to them an unscriptural, unauthorized aid to the worship of the church. The principle in each case is the same; they believed them to be human innovations and, therefore, sinful. They were also concerned about liberalism in any form of worldly means that might corrupt what they believed was New Testament worship and took steps to guarantee their building would not fall into the hands of the Christian Church.

Suggestions for Further Research

This thesis suggests a number of possibilities for further research. It might serve as an incentive for research in the history of other churches of the community. Or it might suggest an enlargement of the physical area involved and result in a similar study and analysis of the history of

the Church of Christ in the state of Kansas. However, such an enlarged study would involve time and research which would relate more to a doctoral dissertation.

In observing the problems of a rural church, this thesis might suggest research in the relationships of the rural church and its problems in the community, or a study of psychological factors involved in developing a program of religious education in the rural church.

This study also suggests that further research might be done regarding factors which contributed to the fracture of fellowship within the nineteenth century Restoration Movement. Some have sought to trace the division from a purely doctrinal viewpoint; however, there were undoubtedly sociological factors which contributed to this division.

Another equally valid approach is from a biographical study of the influential men involved. If the greatest source for the stream of the movement is to be found in Alexander Campbell, it can also be seen that many other strong personalities affected its flow. The study of many major and minor leaders must be done to give a complete picture of the division.

APPENDIX I

DEED--General Warranty

This Indenture, made this 16 day of November, A. D. 1906 between William E. Barnes, a Widower of Vinland of Douglas County, in the State of Kansas, of the first part, and Elon J. Rodgers, James A Kassinger, Herman Schmidt, Tink Snyder, Leonard Love, Trustees of the Church of Christ, of Douglas County, in the State of Kansas, Parties of the second part,

WITNESSETH, That said party of the first part, in consideration of the sum of One hundred--(\$100.00)--and no/100 Dollars, the receipt whereof is hereby acknowledged, does by these presents grant, bargain, sell and convey unto said parties of the second part, their heirs and assigns, all the following-described real estate, situated in the County of Douglas and State of Kansas, to wit:

Commencing at the S.W. Corner of the S.W. $\frac{1}{4}$ of Section 10, Township 14, Range 20 and Running North One hundred Thirty Nine and One Half feet ($139\frac{1}{2}$), Thence East One Hundred Eleven Feet (111), Thence South One Hundred Thirty Nine and One half Feet ($139\frac{1}{2}$), Thence West to Point of Beginning. Said Property to be used for the Erection of a House of Worship to be used by the Church of Christ, as set forth in the New Testament Scriptures, which means that Instrumental Music Shall not be used in the Worship, nor any Worldly means Resorted to to Maintain the Existence of Said worship, Such as - Ice Cream Socials - Shows or any other Worldly amusements, of which we find no authority for in the New Testament, and Should Said Property for any Cause fail to be used for the Purpose as Stated Above. It is to be owned and Controlled by the Brotherhood of the Same faith and Order (which shall be Construed as meaning the Faith Embraced by the Church of Christ and Not the Christian Church).

TO HAVE AND TO HOLD THE SAME, Together with all the singular the tenements, hereditaments and appurtenances thereunto belonging or in anywise appertaining, forever.

And said William E. Barnes for his heirs, executors or administrators, does hereby covenant, promise and agree, to and with said parties of the second part, that at the delivery of these presents were lawfully seized in his

own right, of an absolute and indefeasible estate of inheritance, in fee simple, of and in all and singular the above granted and described premises, with the appurtenances; that the same are free, clear, discharged and unincumbered of and from all former and other grants, titles, charges, estates, judgments, taxes, assessments and incumbrances, of what nature or kind soever; and that he will warrant and forever defend the same unto said parties of the second part, their heirs and assigns, against said party of the first part, his heirs, and all and every person or persons whomsoever, lawfully claiming or to claim the same.

IN WITNESS WHEREOF, The said party of the first part has hereunto set his hand, the day and year first above written.

William E. Barnes

State of Kansas, Douglas County, ss.

BE IT REMEMBERED, That on this 16 day of November, A.D. 1906, before me, the undersigned, a Notary Public in and for the County and State aforesaid, came William E. Barnes, A widower, who is personally known to me to be the same person who executed the within instrument of writing, and such person duly acknowledged the execution of the same.

IN TESTIMONY WHEREOF, I have herunto set my hand and affixes my notarial seal, the day and year last above written.

(Seal)

D. G. Kennedy

Notary Public.

(Term expires Nov. 11, 1907)

FILED FOR RECORD December 13, 1906 at 10:45 A. M.

A. Frank Kerns

County Clerk.

RECORDED Deed Record Book 77, on page 188.

A. W. Armstrong

Register of Deeds.

APPENDIX II

ARTICLES OF INCORPORATION

STATE OF (Seal) OF KANSAS

Paul R. Shanahan • Secretary of State

To all whom these presents shall come, Greeting:

I, PAUL R. SHANAHAN, Secretary of State of the State of Kansas,
do hereby certify that the following and hereto attached is a
true copy of

ARTICLES OF INCORPORATION

OF

THE CHURCH OF CHRIST OF VINLAND

FILED:

JANUARY 28, 1957

the original of which is not on file and a matter of record in
this office:

In Testimony Whereof:

I hereto set my hand and cause to be affixed my official seal.

Done at the City of Topeka, this Twenty-Eighth day of January

A. D. 1957.

Paul R. Shanahan
Secretary of State

ARTICLES OF INCORPORATION

We, the undersigned, incorporators, hereby associate ourselves together to form and establish a corporation NOT for profit under the laws of the State of Kansas.

FIRST

The name of the Corporation is The Church of Christ of Vinland.

SECOND

The location of its Principal Place of Business in this state is Vinland, Douglas County, Kansas.

THIRD

The Location of its Registered Office in this State is Rural Route #3, Baldwin, Douglas County, Kansas.

FOURTH

The Name and Address of its Resident Agent in this State is Fred Gottstein, Rural Route #3, Baldwin, Douglas County, Kansas.

FIFTH

This Corporation is organized NOT for profit and the objects and purposes to be transacted and carried on are: to maintain, can and have a place of religious worship; to promote the reading and study of the holy Bible; to hold church meetings and assemble for othe religious activities; and to hold, purchase, acquire, sell, convey, lease and mortgage both real and personal property within the State of Kansas.

The corporation shall not have authority to issue capital stock.

SIXTH

The conditions of membership shall be fixed by the by-laws.

SEVENTH

The estimate of the value of the goods, chattals, lands, rights and credits owned by the corporation is in the sum of Five Thousand Dollars (\$5,000.00).

EIGHTH

The Name and Place of Residence of each of the INCORPORATORS is as follows:

Herve Hoskinson	Rural Route #3	Baldwin, Kansas
Fred Gottstein	Rural Route #3	Baldwin, Kansas
Warren Schmidt	Rural Route #3	Baldwin, Kansas
Melvin Holmes	Rural Route #2	Baldwin, Kansas
Perry Dunn	Rural Route #1	Baldwin, Kansas

OFFICE OF SECRETARY OF STATE

Topeka, Kansas

January 28, 1957

RECEIVED OF . . . THE CHURCH OF CHRIST OF VINLAND . . . and
deposited in the State Treasury, fees on these Articles of
Incorporation as follows:

Filing and Recording Fee \$ 2.50

PAUL R. SHANAHAN
SECRETARY OF STATE

BY: EDWARD B. CONVERSE
Assistant Secretary of State

F I L E D
PAUL R. SHANAHAN
JAN 28 11 19 AM 1957
SECRETARY OF STATE

APPENDIX III

Contributors to the building fund:

Friends

Mr. Bill F. Adams	Mrs. Josie McGee
Mr. Cliff Anderson	Mr. Tom Mcgee
Mr. E. W. Armbrister	Mr. & Mrs. Owen Mitchell
Mrs. Billingsby	Mr. Marlin Nichols
Mr. Henry Brecheisen	Mrs. Otis Nutting
Mr. Dan Davis	Addie Pilon
Mrs. Clyde C. Deay	Mr. Raymond Schutz
Mr. & Mrs. Howard Deay	Mr. & Mrs. Ross Stone
Mr. & Mrs. Jesse W. Deay	Mr. Mike Story
Mr. & Mrs. Sam W. Ferguson	Mrs. Cordelia Taylor
Mr. Edward Hadl, Jr.	(Rt. 1, Philpot, KY)
Mr. & Mrs. C. A. Hagerman	Mr. & Mrs. Oakes Temple
Gene & Nellie Hoskinson	Mr. Clarence Wagner
Mr. Clyde Hughes	Mrs. Marie H. Wiggins
Mr. & Mrs. Lafe James	Mr. Albert Williams
Mrs. Mattie Kindred	Mr. Jack Wiseman
Dorothy Leary	Mr. Mack Wiseman
Mr. Marlin Markley	

Organizations

Central Church of Christ, Topeka, Kansas
Eudora Methodist Church
Fairview Missionary Society
The Literary and Improvement Club-(Organized in 1928).
Ernestine Walker, President
Margaret Wilson, Secretary/Treasurer
Vinland Grange
Whitley Insurance Agency

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