

COMMON CAUSE: B. C. GOODPASTURE, THE *GOSPEL ADVOCATE*,  
AND CHURCHES OF CHRIST IN THE TWENTIETH CENTURY

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John C. Hardin

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## VITA

John Clinton Hardin III was born in 1970 in Decatur, Alabama, to Clinton and Barbara (Akers) Hardin. He grew up in Moulton, Alabama, where he graduated from Lawrence County High School in 1989. He entered Auburn University that year and graduated in 1993 with a degree in history. He later earned masters degrees at Lipscomb University in Biblical studies (1997) and at Auburn University in history (2002). He has worked as a campus minister intern for Auburn Church of Christ, as a graduate teaching and graduate research assistant (with the *Alabama Review* and the online *Encyclopedia of Alabama*) for Auburn University, and as an archivist for the Alabama Department of Archives and History in Montgomery, where he is currently employed in the Public Services Division. He is married to Amie Alexander Hardin, who is originally from Walker County, Alabama, and who works as a registered dietitian. They were married in 1993 and have two daughters, Abbie and Maggie.

DISSERTATION ABSTRACT

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AND CHURCHES OF CHRIST IN THE TWENTIETH CENTURY

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From 1939 to 1977, Benton Cordell Goodpasture (1895-1977) edited the *Gospel Advocate*. Founded in 1855 and published weekly in Nashville, the paper was a crucial center of influence for Churches of Christ, a loose-knit group of autonomous congregations concentrated in the South. After 1945, Goodpasture, the *Advocate*, and a network of like-minded preachers, churches, and institutions were at the center of the group's transition from a marginal position in society. The influential editor nurtured growth and denominational identity by promoting the group's interests, activities, and institutions, and used his significant informal power to isolate a small minority of churches resisting modernization. The apparent majority consensus that he helped cement in the 1950s came under attack from the left during the 1960s. His leadership role then took on a defensive, caretaker quality, but he remained an important symbol of stability for mainstream Churches of Christ to his death.

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## CHAPTER 1

### INTRODUCTION: “THE CAUSE WE LOVE”

Although they were born some twenty years apart, N. B. Hardeman and B. C. Goodpasture had much in common. Both men preached among Churches of Christ for decades, and both served that body in influential leadership positions—as educator and editor, respectively. The eldest, Hardeman, lived from 1874 to 1965. He was co-founder and longtime president of Freed-Hardeman College, a Henderson, Tennessee, school started in 1908 and supported by members of Churches of Christ.<sup>1</sup> A legendary orator, Hardeman solidified his reputation as a preacher during a series of five acclaimed “Tabernacle meetings” sponsored by Nashville churches between 1922 and 1942. He became a household name among Churches of Christ as a result of the first meeting, delivering thirty-nine sermons to a total of 160,000 people in Ryman Auditorium.<sup>2</sup> The sermons were published, and “at least two generations of Church of Christ preachers cut their theological teeth on those lectures.”<sup>3</sup>

The younger Goodpasture, born in 1895, did not come to prominence until 1939, when he was named editor of the *Gospel Advocate*. Published in Nashville, the weekly paper was the oldest institution among Churches of Christ, a fellowship of loose-knit, autonomous congregations with its greatest strength in the South, especially Tennessee and Texas.<sup>4</sup> Goodpasture was a relatively little-known Atlanta preacher and *Advocate* staff

writer when he ascended to the editor's chair. Although he was already known and admired by Hardeman, in his new position he would win the elder statesman's complete confidence and earn his highest esteem.<sup>5</sup> Hardeman would come to think of Goodpasture as "the standard bearer for the Church," and would often tell him as much.<sup>6</sup> "I love and appreciate what you have done and are yet doing for the Cause we love," he informed Goodpasture in 1963. "Men of your ability and devotion to duty are mighty scarce."<sup>7</sup>

Hardeman was not alone in his opinion of Goodpasture, who would remain in charge of the *Gospel Advocate* until his death in 1977. Church leaders and lay members alike looked to the editor for leadership. But the record of the Hardeman-Goodpasture relationship yields more than evidence of Goodpasture's personal influence. It also sheds light on the root and base of his influence, namely the central place of the *Advocate* among Churches of Christ. An illuminating example is contained in a letter from Hardeman to Goodpasture in 1953. Now 79, Hardeman's long tenure as president of Freed-Hardeman had ended in 1950. Still a household name, he asked the editor to announce to *Advocate* readers that he was continuing to preach and was "not retired by a long sight." Stressing that he was in good health, he suggested that Goodpasture "make mention of the fact that brethren everywhere speak of my sermons as better than usual." Although he was already scheduled for several speaking engagements over the next two years, Hardeman clearly wanted to make sure that churches did not forget about him.<sup>8</sup>

Like thousands of preachers since 1855, Hardeman knew to turn to the *Gospel Advocate* when he needed to get a message out to the churches. Preachers knew also to turn to Goodpasture when they needed his influence to help them secure permanent employment. In March 1959, Memphis preacher J. M. Powell, brother-in-law to Goodpasture and

Hardeman's biographer, contacted the editor to ask a favor himself: "Will you probe the possibility of me going to the Harding Road church in Nashville? I hear they are looking for a preacher." He would be interested in any church that Goodpasture recommended, but his "preference" was the Nashville congregation.<sup>9</sup> These requests of Goodpasture give evidence of *de facto* organization in a self-proclaimed undenominational tradition, and they raise a host of questions about Goodpasture, the *Gospel Advocate*, and Churches of Christ in mid-twentieth-century America.

### *The Restoration Movement and Churches of Christ*

Originating in the first decade of the nineteenth century, the American restoration movement, often called the Stone-Campbell movement, began to blossom in the 1820s and 1830s, and so did its papers and editors.<sup>10</sup> Alexander Campbell's *Christian Baptist* (1823-1830) and *Millennial Harbinger* (1830-1870), Barton Stone's *Christian Messenger* (1826-1845), and Walter Scott's *Evangelist* (1832-1842) defined the movement in its first generation. Subsequent generations were defined by more papers and more editors.<sup>11</sup> Without a formal power structure in the movement, some editors became what have been called "editor-bishops."<sup>12</sup> The "people in the pews voted for these 'bishops' with their subscriptions," and, consequently, bestowed upon them great influence.<sup>13</sup> Churches of Christ emerged as a distinct group within the movement after the Civil War, and several movement leaders started papers that reflected the conservatism of the group. However, the *Gospel Advocate*, edited for fifty years by David Lipscomb, became the most influential of those papers and defined Churches of Christ more than any other paper.<sup>14</sup>

Largely a movement of the democratic nineteenth-century American frontier, the "Christians" and "Disciples of Christ," as restoration movement adherents variously called

themselves, rapidly added converts to their sect. Centered in the upper South, they pled for Christian unity and the restoration of primitive Christianity. They insisted that followers of Jesus adhere to the “pattern” of New Testament Christianity and “speak where the Bible speaks and be silent where the Bible is silent.” They initially eschewed denominational organization. By the Civil War, the group was the sixth-largest religious body in the United States, with 200,000 adherents. But they were also a diverse group intellectually and sociologically, and were headed toward division. By the turn of the twentieth century, the movement, now containing about one million adherents, had divided largely along sectional and sociological lines into two distinct fellowships: Christian Churches and Churches of Christ. The Churches of Christ were strongest in the South and were mostly poor and rural. The Christian Churches, or Disciples of Christ, were found mainly in the North in urban settings, had greater wealth than their southern cousins, and in the wake of division ended up with most of the members as well as the most valuable church property. By 1906, the year that the federal religious census recognized that the movement contained two distinct groups, the Christian Churches were well on their way to becoming a mainstream American denomination, while the ultraconservative Churches of Christ, marked by their distinctive opposition to missionary societies and instrumental music in worship, were circling their wagons as a small, poor, southern sect.<sup>15</sup>

Churches of Christ at this time carried a well-ingrained theologically primitivist attitude, being very concerned with “the restoration of the ancient order of things.” However, having separated from the Christian Churches, they were also a movement “that was just beginning to define its own identity.”<sup>16</sup> Attached to fiercely autonomous congregations, and possessing a strong sense of alienation from the world, members of

Churches of Christ lived simply and were wary of all things secular and denominational. But as they established new congregations and developed schools and papers, their numbers increased. The 1906 census, in what was probably a slight undercounting, listed the group with 159,658 people in 2,649 congregations. The 1926 religious census, which more accurately delineated between Christian Churches and Churches of Christ, counted 433,714 members in 6,226 congregations.<sup>17</sup> As Churches of Christ grew, and as time passed, their “cultural separatism” began to slip.<sup>18</sup> *Gospel Advocate* editor David Lipscomb was a cultural separatist to the degree that he refused to vote, and like many among Churches of Christ, he was a pacifist.<sup>19</sup> Ironically, he died during World War I, at a time when the U.S. government directly pressured the *Advocate* to cease publication of pacifist viewpoints. *Advocate* publisher and editor J. C. McQuiddy promptly acquiesced to the government’s demands, a concession symbolic of the changes that Churches of Christ were beginning to make in relation to the surrounding culture.<sup>20</sup>

But it was the World War II era that witnessed dramatic change in the group’s stance toward the prevailing American culture. Making strides during those years in size, wealth, education, and influence, many church members longed to leave behind their reputation as a backwards, disagreeable sect. Relaxing their attitude of cultural separation by degrees, albeit not always their primitivistic rhetoric, they sought to win more souls and greater respectability by embracing modernization.<sup>21</sup> Following the war, according to historian Richard T. Hughes, “Churches of Christ identified ever more closely with the values of the dominant culture; by 1960 they had practically completed their long, tortured journey toward full-fledged denominational status.”<sup>22</sup>

### *B. C. Goodpasture and the Gospel Advocate*

In 1939, with Churches of Christ in the midst of transition, Tennessee native Benton Cordell Goodpasture became editor of the *Gospel Advocate*. As a group of loosely connected congregations, Churches of Christ had long organized themselves—to the extent they organized at all—around the schools and papers founded by individual church members. The *Advocate* was not only the most visible periodical among Churches of Christ, it was also their most influential institution, and Goodpasture’s leadership as editor over the next four decades, until his death in 1977 at age 81, was central to their story. His influence was most far-reaching in the two decades following the Second World War, when the *Advocate* buttressed the growth and unity of Churches of Christ and their textbook progression from sect to denomination, but he endured as an influential figure to the end of his life.

Goodpasture brought to the editor’s chair a dignified manner and a professional persona, characteristics not always associated with Churches of Christ in 1939, but ones increasingly appreciated by church members. Although willing—and sometimes eager—to engage in controversy, usually from a defensive posture against insurgent voices, he was more reformer than militant. Looking to build consensus, even if sometimes engaging in destructive journalism in order to accomplish his goal, he better reflected the changing sensibilities of many *Advocate* readers than his immediate predecessors. When he did unleash his fighting streak, often in the form of withering sarcasm, he usually had the wisdom to employ it against foes possessing little sympathy within mainstream churches.<sup>23</sup> In a fellowship rife with controversialists, knowing which to battle as enemies and which to cultivate as friends was a useful skill to have. But most essential to Goodpasture’s emergence as a dominant leader was his position, by which he steadily built influence,

eventually emerging at the center of a network of preachers, college presidents, and other church leaders.

After World War II, as Churches of Christ advanced in size, affluence, and education, as well as denominational consciousness, a growing spirit of boosterism flowered. Progressive churchmen affiliated with schools and papers were the leading boosters. Not theologically liberal, they were progressive in the sense that to varying degrees they were open to new methods, approaches, and attitudes. They were increasingly educated and engaged with the broader culture. Determined both to save souls and gain wider recognition and influence for Churches of Christ, they championed the group's distinctive teachings and touted its strengths and accomplishments. In addition to convincing outsiders of the validity of "the restoration plea" and its relevance for the twentieth century, these leaders sought to motivate other church members to adopt their evangelistic zeal, sense of group identity, and booster spirit.

Goodpasture was a central participant in these efforts, and he thereby contributed to the growing denominational consciousness of Churches of Christ. The *Advocate* supported and publicized church institutions, personalities, ventures, and practices, authoritatively placing its stamp of approval on increasingly modern methods and approaches. Goodpasture endeared himself to congregational and institutional leaders, and they hailed him for his efforts to build up the church and his firm stand for biblical truth. In fact, the *Advocate* did a thorough job of endorsing itself and its editor in this regard. Promotion by the *Advocate* and on behalf of the *Advocate*, combined with Goodpasture's stature, served to make the paper a focal point for denominational organization and identity.

But not everyone followed the lead of the progressives. Outside their network was a small, reactionary network of conservatives leading an anti-institutional movement. They resisted modernization by vigorously attacking institutionalism, changing methods, and the emergence of what they deemed to be denominational attitudes. The *Advocate* and its editor were primary targets of these attacks, to which Goodpasture responded in kind. He closed the *Advocate* to opposing viewpoints; he belittled his antagonists and dismissed their issues as extreme; he used the *Advocate's* influence to exert pressure on preachers and other leaders to line up with the *Advocate*; and he used his power to isolate men and institutions he considered disruptive and damaging to the unity and coherence of Churches of Christ. By 1960 a schism was virtually complete; the noninstitutional churches, comprising about ten percent of Churches of Christ, for all intents and purposes were no longer a part of the mainstream. Peace and unity had been preserved for the bulk of the churches.

However, the consensus of the fifties was misleading. The mainstream was itself destined to split into two relatively distinct channels, each with its own institutional networks. Goodpasture's central role would gradually lessen; by the 1980s no such thing as a broadly influential "editor-bishop" would exist in Churches of Christ. The 1960s would see the *Advocate* ignore the noninstitutional movement while continuing to lead a church "on the march." But the decade would also see the paper take notice of "liberalism" in the church's midst. Although somewhat isolated from the convulsions of the American sixties, mainstream Churches of Christ were not immune to uncomfortable, unexpected change. New leaders were emerging with new levels of education, life experiences, and priorities. They carried new opinions on scripture, society, and their denomination. These progressives soon redefined Goodpasture and the *Advocate* as moderate or even reactionary.



As the new stresses became apparent, so did the *Advocate's* waning influence with a segment of the church population. Yet, the new generation's widest impact would not be felt until much later in the century. To most church members the *Gospel Advocate* was still the "Old Reliable," and circulation surged. As Goodpasture reached his sunset years, he remained in the editor's chair but did not significantly inject himself into the controversial issues of the day. To the contrary, he sent out mixed signals, as much by his silence as by his editorial comment, and left it to others to deal with an increasingly fractious body of believers. That his voice became less vigorous did not lessen the high regard that many felt for him, both within his inner circle and beyond. To such *Advocate* stalwarts, Goodpasture could do little wrong; they displayed deep reverence toward the editor to the end, showering him with honors and high praise all along the way.

#### *Churches of Christ in Context*

Several histories of Churches of Christ have noted that the group's development during the twentieth century adhered closely to the classic sect-to-denomination model. In 1912, German scholar Ernst Troeltsch described two main types of Christian groups: the church and the sect. The church, officially recognized by the state, was an integral part of society, adapting to it and even dominating it; persons were born into the church and died in the church. On the other hand, a sect, not officially recognized and whose members voluntarily associated with it, existed in tension with society, and often withdrew from it. One extreme existed in the mainstream of society and the other at its margins.<sup>24</sup> As American scholars interacted with the Troeltsch categories, they emphasized the seemingly inevitable transformation of a sect into a denomination, the term more appropriate to the American scene.<sup>25</sup> Liston Pope, in 1942, formulated twenty-one indicators that usually

signaled when a sect was moving toward denominational status. Several of those applied to Churches of Christ of the period: improving economic status, greater cultural integration, a softening stance toward dominant churches, increasingly educated ministers, and movement “*from a psychology of persecution to a psychology of success and dominance.*”<sup>26</sup> Pope’s summary of his analysis was an apt description of Churches of Christ in the same period:

A sect, as it gains adherents and the promise of success, begins to reach out toward greater influence in society, whatever the roots of its ambition may be—evangelistic fervor, denominational rivalry, ministerial desire for greater income and influence, the cultural vindication of its peculiar faith, or what not. In the process it accommodates gradually to the culture it is attempting to conquer, and thereby loses influence over those relatively estranged from that culture. It counts this loss a gain as its own standards shift and as it attracts an increasing number of persons who enjoy the cultural and economic privileges of the society.<sup>27</sup>

Richard T. Hughes provided the following definitions of sect and denomination in his history of Churches of Christ: “A sect is by definition estranged from the culture in which it lives and from the religious bodies that reflect the culture’s values, and it typically stands in judgment on both. A denomination, on the other hand, has made its peace both with the dominant culture and with the larger Christian community.” According to Hughes, “by the 1960s, Churches of Christ still for the most part resisted recognition of other denominations as Christian bodies, and in this sense they still maintained their sectarian status. But by this time they also overwhelmingly supported the conservative cultural values that ruled the American South. . . . In this way they betrayed their evolution toward denominational standing.”<sup>28</sup> The progression of Churches of Christ from sect to denomination, Hughes argued, began during World War I when the group began to lose its “apocalyptic worldview,” which Hughes defined as “an outlook on life whereby the believer gives his or her allegiance to the kingdom of God, not to the kingdoms of this world.”<sup>29</sup> The erosion of

this countercultural perspective “undermined in significant ways the primitivist dimensions of Churches of Christ,” thereby making way for “modernization.” By World War II, the apocalyptic worldview was seriously degraded, and after the war Churches of Christ rapidly “settled into their cultural environment and felt increasingly at home in the world in which they lived.”<sup>30</sup>

David Edwin Harrell, Jr., similarly identified “cultural separatism” as a fundamental characteristic of Churches of Christ in the first half of the twentieth century. “To most church members,” he asserted, “the affairs of the world lay remote from and irrelevant to their lives as New Testament Christians.” This world view gave Churches of Christ “a sense of alienation and distinctiveness, a sense of being a peculiar people.”<sup>31</sup> But it was a world view that by the 1950s would be greatly compromised as Churches of Christ sought to “become a part of the American culture in which its members lived.” According to Harrell, “churches were filled with upwardly mobile, successful Americans who yearned for recognition for themselves and their church.” Those church members welcomed organization; therefore, “the spread of institutionalism and the growth of denominational pride were companion pieces.” It was evident that “church-sponsored institutions and programs . . . were both agents of change and symbols of the booming denominational pride.” Rejection of denominationalization by the noninstitutional minority actually preceded rejection of institutionalism, Harrell argued. Institutions were rejected because they signified denomination-building. By the time of that rejection, Churches of Christ clearly were of divided mind theologically and sociologically, and division was inevitable.<sup>32</sup>

Other studies of Churches of Christ also recognize the transformation that took place within the group in the first half of the twentieth century. In his history, Robert E. Hooper

emphasized the “outsider” identity of Churches of Christ at the turn of the twentieth century. They were “a distinct people” who “have never deliberately withdrawn into secluded communities” but have always had “a definite emphasis on separation.” This exclusivity slackened around mid-century, but, Hooper contended, Churches of Christ never completed their move to “insider” status; instead, in the years after World War II they emerged as “tentative insiders.”<sup>33</sup> Michael W. Casey, in his history of preaching in Churches of Christ, noted that group members began rapidly blending into their culture after World War II, having slowly begun that process during the First World War. Examples of the acculturation of Churches of Christ were the virtual disappearance of pacifism, increasing affluence, accredited colleges, a desire to show the world that they had “arrived,” and a change in preaching style. As urban congregations grew, they filled with educated and upwardly mobile members who “wanted preachers who had a similar level of education.” They hired graduates of the church-related colleges, which, Casey pointed out, were also seeking to gain respectability by taking the necessary steps to receive accreditation. These college-trained preachers brought contemporary styles and values to many pulpits.<sup>34</sup>

Another body of literature on another loose-knit movement further informs an understanding of Churches of Christ in the twentieth century. Several historians of American fundamentalism have written about the survival of the fundamentalist movement in the 1930s and 1940s after it largely passed from the public eye in the late 1920s.<sup>35</sup> After battling liberals for many years, fundamentalists lost bids to control denominations like the Northern Baptist Convention and the Presbyterian Church in the U.S.A. In addition to those high-profile defeats, fundamentalists were mostly unsuccessful in their anti-evolution crusade, and in that regard experienced widespread ridicule of their beliefs in 1925 during

the infamous Scopes trial in Dayton, Tennessee. Numerous fundamentalist organizations that had been created soon after World War I in order to fight modernism in the churches and in public life were no longer viable by 1930, and fundamentalism as a national movement was all but dead.<sup>36</sup>

As scholars have shown, however, fundamentalism itself was not dead; the fundamentalists had merely retreated and reorganized. While out of the spotlight, they informally built regional institutional networks that allowed their doctrines and zeal to thrive at the grassroots level.<sup>37</sup> William Bell Riley, for instance, was one fundamentalist who headed an informal regional network in the Midwest. In his study of Riley, William Vance Trollinger, Jr., emphasized the central importance of parachurch institutions like papers and schools, as well as powerful personalities, to the establishment and maintenance of networks like Riley's.<sup>38</sup> From his large and visible Baptist church in Minneapolis, Riley directed his "empire," which he had begun to establish early in the century when he founded the Northwestern Bible and Missionary Training School. Through that school and his monthly paper, Riley instilled a vast number of ministers and lay Christians with fundamentalist doctrine and missionary zeal. Riley placed ministers all over the Midwest and kept close tabs on them to make sure they did not depart from the orthodoxy he taught them. The Northwestern school and its trappings essentially became a denominational surrogate for many individuals and churches in the Midwest; since the 1920s they had not felt at home in the Northern Baptist Convention, and they turned to Riley instead. Due in large part to networks like this, by 1950 "neo-fundamentalism" had begun to emerge at a national level. As descendants of the fundamentalist movement, evangelists like Billy Graham and organizations like "Youth for Christ" called Americans back to the God of the Bible.<sup>39</sup>

Informal networks of schools, papers, and ministers, in other words, were important to creating coherence among fundamentalists. Likewise, informal networks of schools, papers, and ministers were even more important to Churches of Christ, a group with less formal structure than the fundamentalist movement. Historians of Churches of Christ have emphasized the role of informal institutional networks within the group. Those networks, often with powerful personalities at the center, promoted group identity, defined doctrinal orthodoxy, enforced doctrinal conformity, contributed to growth and unity, delineated division, and bound numerous individuals and churches together. Historian Douglas A. Foster, in his analysis of division in Churches of Christ, made this point well. Writing as an insider, he noted that Churches of Christ have always had informal “structures that served to hold us together and give us an identity.” Much like William Bell Riley’s institutions, “sometimes those informal structures have wielded as much power as any official denominational organization.” In particular, colleges, lectureships, and papers, as “the major centers of influence and power in Churches of Christ,” have been “institutions of control and uniformity.” Foster argued that “these institutions usually worked together to create and maintain a consensus on everything from the order and time of worship to positions on theological matters. . . . Together, they exerted a powerful influence on this group of autonomous congregations, making us amazingly uniform. Those who did not agree with the positions they defined were often excluded from fellowship through the workings of the same institutions.”<sup>40</sup>

#### *Goodpasture and the Advocate in Context*

At the center of both the sect-to-denomination transition in Churches of Christ and the groups’s informal networking were B. C. Goodpasture and the *Gospel Advocate*. Ed

Harrell, in a lecture delivered shortly after Goodpasture's death, noted that the editor "fits neatly into a sociological model of second generation religious leaders." He added that "one can pretty well trace the evolution of a religious group by the changes in skills from first to second generation leaders." The second generation becomes concerned with "preserving and improving the image of what had been hewn out of the society by the previous generation," and they find leaders to match. Goodpasture, Harrell argued, did not give Churches of Christ denominational status; he was merely a measure of the degree to which they had gained such status. The group "had come to include institutions and churches that wanted organization, denominational identification and leadership, and B. C. Goodpasture had the skills to give them what they wanted." The first of those skills was his ability to project the right image. As church members became more integrated into society—and more accepting of it—they developed "a new image of themselves and [looked] for new type leaders." In Goodpasture they found "a man who would not shame the brotherhood in polite society. . . . [He] seemed to be the best of a generation that apparently felt a need to rid itself of the bumpkin image." The second skill was Goodpasture's ability as a "second generation manager." Leading a "consistent and conscientious life in the service" of Churches of Christ, Goodpasture dedicated himself to maintaining what the group had accomplished in the first half of the twentieth century. "A man with an eye for what would benefit the entire brotherhood," Goodpasture "promoted and nurtured [the] growth" of Churches of Christ and "managed" controversy so that it disturbed that growth as little as possible.<sup>41</sup>

Historian Earl Irvin West judged that "it was mainly through the *Gospel Advocate* that [Goodpasture] exercised such a stabilizing direction for a sizable element of the church."<sup>42</sup> Harrell and Richard Hughes likewise pointed to the *Advocate* as the key to

Goodpasture's informal power. Harrell called Goodpasture "the most influential single man on the course taken by churches of Christ between 1940 and 1970," and Hughes described him as "the epitome of the 'editor bishop.'"<sup>43</sup> In Harrell's words, "Goodpasture controlled the most powerful single means of communication in the churches of the period," and through that medium was able to "influence institutions, churches, and preachers."<sup>44</sup> That fact was not lost on contemporaries. Goodpasture's detractors made a special point of describing in detail what they considered his misuse and abuse of the informal power at his disposal. His supporters, on the other hand, thanked him for using the *Advocate* to help "correctly guide the thinking of a large segment of people throughout the country."<sup>45</sup> That segment, as everyone also recognized, was the foundation of the *Advocate's* influence. It included the preachers, elders, teachers, and everyday church folk who made up the core of Christians with whom Goodpasture and his writers had common cause.



## Notes

1. On Hardeman see James Marvin Powell and Mary Nelle Hardeman Powers, *N. B. H.: A Biography of Nicholas Brodie Hardeman* (Nashville: Gospel Advocate Co., 1964); James R. Cope, "N. B. Hardeman: Orator, Evangelist, Educator, and Debater," in *They Being Dead Yet Speak: Florida College Annual Lectures, 1981*, ed. Melvin D. Curry (Temple Terrace: Florida College Bookstore, 1981), 133-55; and David H. Warren, "Hardeman, Nicholas Brodie (1874-1965)," in Douglas A. Foster, et al., eds., *The Encyclopedia of the Stone-Campbell Movement* (Grand Rapids: Eerdmans, 2004), 380-81.
2. Robert E. Hooper, *A Distinct People: A History of the Churches of Christ in the 20th Century* (West Monroe, La.: Howard Publishing Co., 1993), 80. Michael W. Casey, *Saddlebags, City Streets, and Cyberspace: A History of Preaching in the Churches of Christ* (Abilene, Tex.: ACU Press, 1995), 83.
3. Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Grand Rapids: Eerdmans, 1996), 199.
4. On Churches of Christ see Hooper, *A Distinct People*; Hughes, *Reviving the Ancient Faith*; David Edwin Harrell, Jr., *The Churches of Christ in the Twentieth Century: Homer Hailey's Personal Journey of Faith* (Tuscaloosa: University of Alabama Press, 2000); and Earl Irvin West, *The Search for the Ancient Order: A History of the Restoration Movement*, 4 vols. (Germantown, Tenn.: Religious Book Service, 1979-1994).
5. See J. E. Choate, *The Anchor That Holds: A Biography of Benton Cordell Goodpasture* (Nashville: Gospel Advocate Co., 1971), 104, 183; and E. R. Harper, "E. R. Harper Reporting," *Gospel Advocate*, October 23, 1980, 661.
6. Statement by W. W. Harlin, Sr., n.d. (ca. 1965), Benton Cordell Goodpasture papers, Disciples of Christ Historical Society, Nashville. See also Choate, *The Anchor That Holds*, 216; and multiple Hardeman letters in Goodpasture papers.
7. Letter from N. B. Hardeman to B. C. Goodpasture, October 24, 1963, Goodpasture papers.
8. Letter from N. B. Hardeman to B. C. Goodpasture, August 18, 1953, Goodpasture papers.
9. Letter from J. M. Powell to B. C. Goodpasture, March 10, 1959, Goodpasture papers. Powell's request was not an isolated one, as indicated by references in the *Advocate* and by other letters in the Goodpasture papers; see, for example, B. C. Goodpasture, "'Demas Hath Forsaken Me,'" *Gospel Advocate*, December 10, 1959, 786; and letter from Robert H. Brooks to B. C. Goodpasture, October 9, 1973, Goodpasture papers.
10. For a succinct overview and interpretation of the restoration movement see David Edwin

Harrell, Jr., "Restorationism and the Stone-Campbell Tradition," in *Encyclopedia of the American Religious Experience*, vol. 2, ed. Charles H. Lippy and Peter W. Williams (New York: Charles Scribner's Sons, 1988), 845-58. Other histories include Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History*, revised edition (St. Louis: The Bethany Press, 1958); David Edwin Harrell, Jr., *Quest for a Christian America: The Disciples of Christ and American Society to 1866* (Nashville: Disciples of Christ Historical Society, 1966); David Edwin Harrell, Jr., *The Social Sources of Division in the Disciples of Christ, 1865-1900* (Atlanta: Publishing Systems, Inc., 1973); Lester G. McAllister and William E. Tucker, *Journey in Faith: A History of the Christian Church (Disciples of Christ)* (St. Louis: Bethany Press, 1975); and Henry E. Webb, *In Search of Christian Unity: A History of the Restoration Movement* (Cincinnati: Standard Publishing Co., 1990).

11. See Robert L. Friedly, "Journalism," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 434-38; and James Brooks Major, "The Role of Periodicals in the Development of the Disciples of Christ, 1850-1910," Ph.D. Thesis, Vanderbilt University, 1966.

12. See Hughes, *Reviving the Ancient Faith*, 10, 350; and Major, "The Role of Periodicals," 307-08.

13. Hughes, *Reviving the Ancient Faith*, 242.

14. See David L. Little, "Gospel Advocate," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 361-63. Austin McGary established the *Firm Foundation* in Austin, Texas, in 1884; its influence would come to rival the *Advocate's*, especially in its own region. See T. Wesley Crawford, "Firm Foundation," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 337-38.

15. See, especially, Harrell, *The Churches of Christ in the Twentieth Century*, 3-9; and Hughes, *Reviving the Ancient Faith*, 10-14. See also William Woodson, *Standing For Their Faith (A history of churches of Christ in Tennessee, 1900-1950)* (Henderson, Tenn.: J & W Publications, 1979).

16. Harrell, *The Churches of Christ in the Twentieth Century*, 9.

17. *Ibid.*, 8.

18. *Ibid.*, 71-73.

19. See D[avid] Lipscomb, *Civil Government: Its Origin, Mission, and Destiny and the Christian's Relation To It* (Nashville: McQuiddy Printing Co., 1913).

20. See Hughes, *Reviving the Ancient Faith*, 145-51; and Hooper, *A Distinct People*, 110-19.

21. *Ibid.*, 221-224.

22. Ibid., 223.

23. Goodpasture could employ withering sarcasm in private too. About the time he was offered the editor's job, he penned a reply to the widow of a Christian Church minister that was anything but cordial and professional. A book collector and dealer, he had bought several of the deceased minister's books, and was later accused by the widow of dishonest dealings. His reply was extremely sharp. See letter from Mrs. D. S. Pooser to B. C. Goodpasture, August 5 [1938], Goodpasture papers; and letter from B. C. Goodpasture to Mrs. D. S. Pooser, August 6, 1938, Goodpasture papers. See also letter from Mrs. George B. Curtis to B. C. Goodpasture, October 20, 1959, Goodpasture papers.

24. Ernst Troeltsch, *The Social Teaching of the Christian Churches*, reprint, 2 vols., translated by Olive Wyon (New York: Harper & Row, 1960), 331-82, 461-65, 993-1002.

25. See H. Richard Niebuhr, *The Social Sources of Denominationalism*, reprint, (New York: New American Library, 1975); and David O. Moberg, *The Church as a Social Institution: The Sociology of American Religion* (Englewood Cliffs, N.J.: Prentice-Hall, 1962), 73-126.

26. Liston Pope, *Millhands and Preachers: A Study of Gastonia*, (New Haven: Yale University Press, 1942), 122-124.

27. Ibid., 119.

28. Hughes, *Reviving the Ancient Faith*, 254; see also pp. 4-8.

29. Ibid., xii

30. Ibid., 221-28.

31. Harrell, *The Churches of Christ in the Twentieth Century*, 71-73.

32. Ibid., 151-75.

33. Hooper, *A Distinct People*, 107-130.

34. Casey, *Saddlebags, City Streets, and Cyberspace*, 75-89, 127-28.

35. On the fundamentalist movement see George M. Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925* (New York: Oxford University Press, 1980).

36. See Joel A. Carpenter, *Revive Us Again: The Reawakening of American Fundamentalism* (New York: Oxford University Press, 1997), 3-12; and William Vance Trollinger, Jr., *God's Empire: William Bell Riley and Midwestern Fundamentalism* (Madison: University of Wisconsin Press, 1990), 4-9.

37. See Carpenter, *Revive Us Again*, 13-32. See also Virginia Lieson Brereton, *Training God's Army: The American Bible Schools, 1880-1940* (Bloomington: Indiana University Press, 1990).
38. Trollinger, *God's Empire*.
39. Carpenter, *Revive Us Again*, 161-76, 211-32.
40. Douglas A. Foster, *Will the Cycle Be Unbroken? Churches of Christ Face the 21st Century* (Abilene, Tex.: ACU Press, 1994), 67-68.
41. Ed Harrell, "B. C. Goodpasture: Leader of Institutional Thought," in Curry, *They Being Dead Yet Speak*, 241-53.
42. Earl Irvin West, *The Search for the Ancient Order: A History of the Restoration Movement, 1919-1950* (Germantown, Tenn.: Religious Book Service, 1987), 347.
43. Harrell, "B. C. Goodpasture," 243. Hughes, *Reviving the Ancient Faith*, 239.
44. Harrell, "B. C. Goodpasture," 243, 249.
45. "They Like the Advocate," *Gospel Advocate*, June 9, 1960, 356 (Thomas J. Wagner remark). See also Lane Cubstead, "Standing the Test of Time: The Gospel Advocate—109 Years in Nashville," *Christian Chronicle*, September 11, 1964.

CHAPTER 2  
THE FIRST YEAR:  
“TO THE TOP”

Born April 9, 1895, in Overton County, Tennessee, Benton Cordell Goodpasture stood out at an early age; locals knew him to be intelligent, handsome, and athletic. The oldest of eight children, Cordell helped his father, John Jefferson Goodpasture, work the family’s 200-acre Cumberland Mountain farm near Livingston. He attended public and subscription schools at several county locations, excelling in a variety of subjects, including debate. He also dedicated himself to Bible study, and at age fourteen had visiting preacher T. C. Fox baptize him in the waters of Flat Creek, the namesake of both his community and his home congregation. Influenced especially by his mother, Elora Thompson Goodpasture, who acquainted him with leading Church of Christ preachers of the day, the studious youth decided from an early age to preach. He delivered his first sermon in 1912 at age seventeen on the subject of faith. “My mother instilled in my heart early in life a desire to follow in the footsteps of David Lipscomb, E. G. Sewell, James A. Harding, and other great preachers of the day by telling me stories of their work,” Goodpasture recollected decades later. Two years after he began preaching, he held his first extended gospel meeting at Baptist Ridge in adjacent Clay County. Reporting it to the *Gospel Advocate*, the influential church paper in Nashville that he would later edit, the young preacher proudly announced, “Nine were added to the Lord—six baptized and three restored.”<sup>1</sup>

## *Nashville and Atlanta*

In the fall of 1914, after brief stints at Burritt College in Spencer and Dixie College in Cookeville, Goodpasture made his way to Tennessee's capital city. At age nineteen, with money earned from preaching and borrowed from his father, he enrolled in Nashville Bible School, founded in 1891 by David Lipscomb and James A. Harding.<sup>2</sup> Presiding over the college when Goodpasture arrived on campus was H. Leo Boles, a former student and faculty member.<sup>3</sup> The forty-year-old Boles, who had been handpicked as school president by Lipscomb, became Goodpasture's mentor, remaining influential in his life and career until his death in 1946. By the time Goodpasture graduated in 1918 as valedictorian, the school had changed its name to David Lipscomb College. Boles often commented in later years that Goodpasture was the best student he ever had, and in 1939 he was instrumental in bringing his star pupil to the *Advocate* as editor.<sup>4</sup>

Goodpasture married in 1918. His bride was a fellow student, Emily Cleveland Cliett of Childersburg, Alabama, who finished a year ahead of him. They would have three children together: Cordell (1921), Eleanor (1924), and Cliett (1933). Shortly before he married Cleveland, Goodpasture became the minister at Shelbyville (Tennessee) Church of Christ, his first full-time preaching job. He did not remain with the Shelbyville church long, instead accepting an offer from the *Gospel Advocate* to serve as circulation manager. For the first six months of 1920, Goodpasture worked for publisher J. C. McQuiddy, preaching to numerous churches, primarily in middle Tennessee, and soliciting subscriptions for the *Advocate*. He reported his travels in a column called "Journeys Often," mixing in some of the history of the congregations he visited. McQuiddy, who had become acquainted with Goodpasture through Nashville Bible School, called him "one of our most promising young

preachers” when introducing him to the *Advocate* readership. A church in Atlanta also recognized his promise, and McQuiddy soon lost his dedicated circulation manager to West End Avenue Church of Christ, where Goodpasture began preaching in the summer of 1920.<sup>5</sup>

Goodpasture labored in Atlanta for eighteen of the next nineteen years. The West End church had been established in 1905 and was one of only three Churches of Christ in Atlanta. Goodpasture became the congregation’s second full-time minister, following S. H. Hall, and he worked hard to build it up. He also exerted great effort on behalf of Churches of Christ all over Georgia, frequently sending in reports to the *Advocate* and making appeals for support. In 1927, Goodpasture left Atlanta for the Poplar Street Church of Christ in Florence, Alabama. His stay there was brief, however, as a new congregation, Seminole Avenue Church of Christ, lured him back to Atlanta the following year. It also flourished under his leadership and he continued with it until 1939, when, in addition to accepting the *Advocate* editorship, he agreed to preach for Nashville’s Hillsboro Church of Christ.<sup>6</sup>

It was during his time with Seminole Avenue that Goodpasture had his second formal association with the *Advocate*, becoming a staff writer in 1931. Although he gained additional exposure, he did not make a major contribution to the *Advocate* in that capacity. Most of his work appeared under the heading, “The Pioneer Pulpit,” a column he filled with selections from the writings of historical restoration movement leaders.<sup>7</sup> During his time in Atlanta, Goodpasture also kept ties with his alma mater. By the invitation of President Boles he delivered the commencement address to the David Lipscomb College graduating class of 1924. During 1930 and 1931 he served as president of the college’s alumni association. In 1933, at President Batsell Baxter’s behest, Goodpasture preached the baccalaureate sermon to that year’s class at Nashville’s Central Church of Christ.<sup>8</sup> Also

during his Atlanta years, Goodpasture formed a relationship with N. B. Hardeman, president of Freed-Hardeman College in Henderson, Tennessee. According to Goodpasture's biographer, Hardeman offered Goodpasture a teaching job at the college in 1925. Goodpasture did not accept, but Hardeman proved to be a significant comrade during Goodpasture's first twenty-five years as editor of the *Advocate*.<sup>9</sup>

Having preached little outside of Georgia and Tennessee, Goodpasture was not well known when he became editor of the *Advocate* in 1939, but he was not unknown. He had gained exposure beyond his preaching orbit through the *Advocate*, he was well-known in David Lipscomb College circles, and he had remained close to the influential Boles. Several preachers knew him as a dealer in used and rare books, while others knew him as the compiler of two books of sermons by prominent preachers: Marshall Keeble, an African American, and longtime *Advocate* writer M. C. Kurfees.<sup>10</sup> Goodpasture also wrote the introduction to Boles's *Biographical Sketches of Gospel Preachers*, published in 1932.<sup>11</sup> Yet, as his biographer J. E. Choate noted, "Goodpasture was not widely known as a preacher during the years he stayed in Atlanta outside the pages of the *Advocate*." In addition to writing for the paper, Goodpasture, like scores of other preachers, reported to the *Advocate* on his and his congregation's activities, but "there were not many . . . who knew of his rare talents." In 1939 he did not possess the reputation, or even the name recognition, to make him an obvious candidate for the prominent position of *Gospel Advocate* editor. But, as Choate remarked, "H. Leo Boles was one who did [know of Goodpasture's abilities] and that would make all the difference in the future of B. C. Goodpasture."<sup>12</sup>



## *The Gospel Advocate*

The *Gospel Advocate* was founded in 1855 by conservative restoration movement leaders Tolbert Fanning and William Lipscomb, who jointly published the monthly from Nashville. After the Civil War, as historian David Edwin Harrell, Jr., has noted, “the *Gospel Advocate* was the nucleus which the Churches of Christ gathered around.”<sup>13</sup> David Lipscomb became co-publisher and co-editor with Fanning in 1866 and soon emerged as a pivotal leader among Churches of Christ. Throughout Lipscomb’s tenure, which lasted until his death in 1917, numerous men shared editorial duties with him. Elisha G. Sewell became Lipscomb’s co-editor in 1870 and served the *Advocate* until 1924. Other editors and important writers that served with Lipscomb included F. D. Srygley, E. A. Elam, A. B. Lipscomb, M. C. Kurfees, and J. C. McQuiddy, who became the principal owner of the *Advocate* in 1912.<sup>14</sup> Lipscomb, according to historian Richard T. Hughes, “was chosen by the people” for his leadership position among them. They “found in him and in his *Gospel Advocate* perspectives that seemed true and right.” Reading each week the words of this “simple servant” and “plain man of God” who accepted the plain meaning of scripture, southern “common people” accepted his “moral authority” and embraced his leadership. “They were people whose allegiance was to God, the Bible, and the primitive church,” Hughes argued, “and to them, David Lipscomb was the most consistent expression of their ideals that one could hope to find.”<sup>15</sup>

The *Advocate*, although staunchly conservative and reflective of the cultural separatism of Churches of Christ, generally considered the search for God’s truth open-ended. “While [Lipscomb] was forthright about his beliefs,” Hughes observed, “he was nonetheless short on dogmatism and long on forbearance and moderation.” He waited until

1897 to call for division with liberal Disciples. By that time he felt obligated to “[advise] his readers to separate from those congregations marked by use of the instrument in worship or by support of the missionary society.” According to Hughes, “Lipscomb did everything he could do to convince his adversaries of the truth of his position,” but Lipscomb also “respected the right of independent judgment, and sought in every way he could to foster discussion and communication, not division, in the movement he loved.”<sup>16</sup> Lipscomb’s colleagues and immediate successors handled the *Advocate* in similar fashion. H. Leo Boles, who edited the *Advocate* in the early 1920s and wrote for the paper for more than forty years, was one who embodied the Lipscomb spirit. A student of Lipscomb’s at Nashville Bible School, it has been claimed that “no one ever absorbed his teacher’s viewpoints more completely than did Boles.”<sup>17</sup>

In 1923, when Boles returned to the presidency of David Lipscomb College, *Advocate* publisher J. C. McQuiddy appointed Nashville native James A. Allen to the editor’s chair. Unlike Boles, Allen was “a raw-boned and rambunctious old-time preacher who specialized in attacking Baptists.”<sup>18</sup> His style did not suit Leon B. McQuiddy, who took ownership of the *Advocate* in 1924 when his father died. The two men often clashed, and in 1930 McQuiddy replaced Allen with Texan Foy E. Wallace, Jr.<sup>19</sup> Wallace, the first editor of the *Advocate* from west of the Mississippi, was only 33 years old when he made his way to Nashville. He had published little and edited nothing, but he had made a name for himself as a preacher. McQuiddy hoped to capitalize on his fame and obvious abilities to improve the *Advocate*’s lackluster circulation and extend its influence in the West, the domain of the *Firm Foundation*, edited and published weekly in Austin, Texas, by G. H. P. Showalter.<sup>20</sup>

McQuiddy, however, got more of a controversialist in Wallace than perhaps he realized. In contrast to the Lipscomb legacy, Wallace would make his reputation as an editor by aggressively forcing conformity on controversial issues, using the platform of the *Gospel Advocate* to pressure people and institutions into taking a stand on one side or another of battle lines he fixed firmly in place. In 1932, after a couple of years of stable leadership, he turned “heresy hunter” and began crusading against premillennialism. Open advocacy of premillennialism was confined primarily to congregations in Louisville and New Orleans, but Wallace, dismayed by the doctrine’s persistence and fully awakened to its insidiousness, declared that he would tolerate it no longer. Moreover, he intended that no one else would either. Preachers, churches, and especially colleges showing even a hint of sympathy for premillennial doctrine, or those who taught it, risked his wrath and that of his fellow crusaders.<sup>21</sup> Wallace resigned as editor in 1934, citing personal financial problems, and John T. Hinds, who also hailed from west of the Mississippi, replaced him. Hinds softened the Wallace approach, but by the late thirties many church leaders longed for the influential *Advocate* to return to a more constructive leadership role.<sup>22</sup>

#### *Selecting an Editor*

The *Advocate* editorship became vacant in January 1938 when Hinds died after suffering a stroke a few months earlier.<sup>23</sup> That same month, H. Leo Boles, then a prominent staff writer for the *Advocate*, mentioned to Goodpasture that perhaps he could be named the next editor. Boles spoke with *Advocate* publisher Leon McQuiddy about the same time and suggested Goodpasture for the job.<sup>24</sup> But Boles was not the only one offering names to McQuiddy. Other church leaders also displayed more than a casual interest in McQuiddy’s

search for a new editor. Like Boles, they anticipated that the next editor of the *Gospel Advocate* would provide crucial direction for Churches of Christ.

Texas preacher Jesse P. Sewell was one who made specific suggestions to McQuiddy. Sewell, an early graduate of Nashville Bible School, served from 1912 to 1924 as president of Abilene Christian College, a Texas school supported by members of Churches of Christ. He had also been a staff writer for the *Advocate*, and in 1938 was still an influential preacher and writer among Churches of Christ. In the 1930s and 1940s Sewell led efforts “to offset the fighting style” of leaders such as Foy Wallace.<sup>25</sup> With the *Advocate* vacancy, Sewell saw a perfect opportunity for the most important periodical among Churches of Christ to reform itself and establish a wholly constructive policy. He also saw danger, fearing that McQuiddy might hand the editorship to Wallace or another militant aligned with him. Sewell had good reason to believe that might happen. Even before Hinds had his stroke, McQuiddy had explored the possibility of returning Wallace to the editor’s chair. He eventually turned away from that idea, making plans instead to launch a new paper west of the Mississippi with Wallace as editor. The first issue of that paper, the *Bible Banner*, appeared in July 1938, and McQuiddy reportedly provided it with financial support for two years. At any rate, McQuiddy’s association with Wallace gravely concerned Sewell and like-minded reformers.<sup>26</sup> Intent on preventing someone with Wallace’s divisive style access to such a powerful platform as the *Gospel Advocate*, Sewell wrote a series of letters to McQuiddy demanding that he reform the *Advocate*. He implored him to hire an editor who would provide unifying leadership to Churches of Christ.<sup>27</sup>

In his first letter, Sewell suggested E. W. McMillan, an irenic Nashville preacher, for the position. He also lectured McQuiddy at length on the “very serious and grave

responsibility” facing him in the selection of a new editor. “The paper,” Sewell advised, “constitutes a center of influence and leadership among a large group of disciples which is all but absolute. The way it goes in spirit, attitude, teaching and character this large group goes and will go. . . . I doubt if there has ever been a time when the churches and individual Christians needed sane, conservative, careful, understanding, sympathetic, devoted, sound, loyal, positive, aggressive, constructive leadership more than at this time.” Sewell also instructed McQuiddy that the new “editor should be a man who understands the situation, the great need at this point and who can teach and guide us out of our present unscriptural chaotic condition.” Sewell believed McMillan could meet these requirements, but added that he had not discussed the possibility with McMillan.<sup>28</sup>

When McQuiddy responded by rejecting McMillan as a candidate, Sewell sent him another lengthy letter. He was disappointed that McQuiddy believed McMillan would “head” a faction. Sewell did not think this to be true, but he did agree that there were factions among Churches of Christ “over issues, institutions, and personal interests and ambitions.” And, he warned, “each group would like to have the *Advocate* to promote its ideas and interests as against all the others.” Indeed, “who wouldn’t like to have such a medium, established, paid for, and influential, turned over to them to promote their views and interests as against all others?” That, Sewell informed McQuiddy, was why his decision was crucial. It was his “obligation” to make sure that the *Advocate* was not handed over to one faction or another; it was his “job to see that the *Advocate* makes no surrender . . . that it serve no faction or man-prescribed issues.”<sup>29</sup>

Since McMillan was not acceptable to McQuiddy as his next editor, Sewell proposed Batsell Baxter, president of George Pepperdine College, a recently established Los Angeles

school related to Churches of Christ. Sewell considered Baxter a wise choice precisely because he could transcend the factionalism plaguing Churches of Christ. Baxter, Sewell observed, had “never been assigned even to membership in anybody’s faction.” He attributed Baxter’s skill at remaining unaffiliated to his personality: “He is not the kind of man who gets intimate with anybody. Nobody goes crazy about him. No one especially loves him. Nobody expects any special favors from him.” Just as Baxter, when head of Abilene Christian College and then David Lipscomb College, had managed to steer clear of factionalism and bring opposing groups together, Sewell was convinced he could do the same as editor of the *Advocate*. Even if Baxter, who was not privy to Sewell’s suggestion of him, rejected McQuiddy’s offer, the offer alone “would prove to people you are willing to keep the Advocate away from the bitterness and strife and factions.” But, Sewell concluded, whomever McQuiddy settled on must use the *Advocate* to serve the church. He must not let it become “the paper of any faction.”<sup>30</sup>

Sewell subsequently corresponded with Baxter about his idea, and Baxter indicated that he did not want the job.<sup>31</sup> In a letter informing McQuiddy of this, Sewell suggested two “young” men as possibilities: Wendell Bedicheck, managing editor of an Abilene daily newspaper, and Don Morris, vice president of Abilene Christian College. Sewell listed both men as being about 35 years old; he praised the many attributes of each and listed reasons why either man would be a great choice as editor. Sewell presumed that either candidate would need an “older man for a few years” to get him “settled well in the situation,” and suggested R. L. Whiteside, an older preacher and former editor, as a candidate for that role. “I do not care for him myself,” Sewell confessed, but he thought that Whiteside would be “acceptable” to even some of the most conservative and militant preachers among Churches

of Christ, including Foy Wallace. But, Sewell added, although “he is worth careful consideration,” there must be “a *clear* understanding that the Advocate is to serve . . . NO FACTION.”<sup>32</sup>

In yet another letter, Sewell recommended Roy H. Lanier, a preacher from Texas, for the *Advocate's* top job. “Not a partisan or a factionist,” Sewell predicted that Lanier would be accepted by all but the most conservative preachers, and even they would not “undertake to point out anything unscriptural in his teaching or life.” Sewell went on to extol Lanier’s many virtues, listing numerous reasons why he would be a good choice as the next editor of the *Advocate*. He summarized by stating to McQuiddy: “If you are looking for a real Christian man, with ability, training and experience, with no axes to grind, free from domination by any body or any faction . . . then you will have to look a long time for a better man than Roy H. Lanier.”<sup>33</sup>

Meanwhile, as Sewell worked to convince McQuiddy to hire the right man for Churches of Christ, others, especially Clinton Davidson, a wealthy New York businessman, were also looking for ways to reform journalism within the fellowship. In June 1938, Davidson announced the results of a recent survey of preachers regarding the church papers. Summarizing the responses to the first two questions, Davidson wrote: “Expressing it another way, we might say that 97% of those who answered the questionnaire were opposed to articles in which one writer criticizes another writer by name, rather than condemning his teaching, and 96% believe that the members of their congregations are also so opposed.” Davidson quoted numerous excerpts from responses to the survey, almost all of which reinforced the point that he was clearly attempting to make: church members had grown weary, even ashamed, of controversy in their papers. Davidson quoted at length one

preacher who had given a church paper subscription to a family that he hoped “would ‘be taught the way of the Lord more perfectly.’” But to the preacher’s dismay,

This paper caused this family to get a wrong impression of the church of Christ. The mother and wife in this family asked me to have the paper stopped, as she did not want to read the bitter wranglings and ugly insinuations that appeared in this paper. I hear constantly this criticism against some of our “oldest” and soundest papers. These criticisms come from members of the church, who are sound in the faith, and who do not believe in compromising any truths, who likewise do not believe in speculations, and the many “isms” extant, but who stand upon Paul’s injunction, “Speaking the Truth in love.”<sup>34</sup>

By August 1938 Davidson was communicating with like-minded reformers about launching a new paper, one that would reflect the desires expressed in the survey. E. H. Ijams, president of David Lipscomb College, E. W. McMillan, minister at Nashville’s Central Church of Christ, and S. H. Hall, a *Gospel Advocate* staff writer and preacher in Savannah, Georgia, were three leaders in close contact with Davidson about the proposed paper.<sup>35</sup> Davidson wrote Jesse Sewell at the end of August and informed him of his plans to buy an existing paper, the Cincinnati-based *Christian Leader*, which he planned to merge with three other papers and produce “twice monthly a magazine with better paper stock, better typography, and better cover than any paper in the brotherhood.” And, he added, “the policy will be 100% constructive;” a policy, Davidson assured Sewell, “exactly in accord with your ideas.” Plans were for R. B. Sweet to serve as editor, with hopes that Sewell would be able to help with any Sunday school literature that the new *Christian Leader* might choose to produce.<sup>36</sup>

Sewell replied to Davidson that this was the first he had heard of the proposed journal. He liked the idea, but felt that a new paper would be unnecessary if McQuiddy could be convinced to reform the *Advocate*. On the other hand, Sewell conjectured, if



McQuiddy offered the editorship to a “Wallace man, then there will have to be a new paper or the restoration movement will be destroyed.” The same would hold true if McQuiddy “should select an extreme factionalist on the other side” (i.e. a premillennialist or premillennial sympathizer). But, Sewell insisted, “with an editor who belongs to the Lord and *no faction* in the Advocate office, there would be no need for a new paper as I see it. . . . The need of a new journal depends entirely on who Bro. McQuiddy selects . . . and what [the *Advocate’s*] policies for the future are to be.” Sewell informed Davidson that he had been “urging” McQuiddy to find someone who would be “fair and just to everyone,” and who would “modernize the Advocate as to methods” while providing “a positive constructive service to all the churches of the Lord and agencies of education and service.”<sup>37</sup>

Soon after Davidson communicated with Sewell, E. W. McMillan also wrote Sewell about “the new paper movement.” He insisted that the time was ripe for a new kind of journalism among Churches of Christ: “While the brotherhood is receptive, we must meet their desires.” Since McQuiddy had not yet made a decision about his editor, and had thus far seemingly resisted pleadings to reform the *Advocate*, McMillan did not believe that he would “do anything toward allowing the *Gospel Advocate* to be a part of the movement.” To the contrary, he was of the “conviction that [McQuiddy] ultimately will lend the Advocate to the extreme, radical element,” meaning Foy Wallace and allies.<sup>38</sup>

As the situation developed, an offer was made on September 14, 1938, to Sewell and G. C. Brewer, minister at the influential Broadway Church of Christ in Lubbock, Texas, to become co-editors of the new *Christian Leader*, with Sewell as editor-in-chief; it was proposed that R. B. Sweet edit the Sunday school literature instead of the paper itself.<sup>39</sup> McMillan urged Sewell to accept the offer even though it would require him to move from

San Antonio to Nashville, where the paper would be published: “Personally, I believe that this offer to you is the largest that the Lord has sent your way since he made you president of Abilene Christian College.”<sup>40</sup> Sewell indicated that he would accept his offer if Brewer and Sweet accepted their offers.<sup>41</sup> This plan did not go forward, however; when the new *Christian Leader*, which had absorbed the *Truth Seeker* and the *West Coast Christian*, published its first issue on January 1, 1939, McMillan was serving as editor, with Sewell in charge of Sunday school literature.<sup>42</sup>

Ironically, while Sewell was exerting great effort to persuade McQuiddy to reform the *Advocate*, other reformers were trying to convince McQuiddy to make Sewell his next editor. In late August 1938, Don Morris, vice president of Abilene Christian College, informed Sewell that he and the president of the school, James F. Cox, had “talked several times about the possibility of your being the next editor of the *Gospel Advocate*.” They were convinced “that this would be the very best thing for the paper and the cause that it represents.” With Sewell as editor, Churches of Christ would get the “constructive Christian journal” they needed. Morris and Cox, wanting to aid “in bringing such an appointment about,” started a letter-writing campaign on Sewell’s behalf.<sup>43</sup> Cox wrote Sewell that he had requested a “Brother Scott to contact several of the leading brethren in Texas and ask them to write Brother McQuiddy.”<sup>44</sup> A. R. Holton, a minister from Sherman, Texas, also participated in the Sewell campaign. He told Sewell that he was “taking the liberty to write Brother Leon McQuiddy . . . urging that you be selected” as *Advocate* editor.<sup>45</sup> Holton further reported that Tom Smith, also of Sherman, had written McQuiddy “urging your appointment.”<sup>46</sup>

Acquiescing to this campaign, Sewell sent Holton a list of persons he might contact to enlist in the cause.<sup>47</sup> He also sent McQuiddy another letter. He acknowledged that many were recommending him as editor, but he wanted McQuiddy to know that he was not interested in the position as long as the *Advocate's* guiding policy remained unchanged. "Now, let's get it straight," Sewell announced to McQuiddy, "there are *no conditions* under which I would accept the editorship of the *Advocate*. If it is to continue with its present spirit, attitude and lack of constructive program I certainly would not be interested."<sup>48</sup> Sewell likely would have made an effective reform editor. As Lipscomb president E. H. Ijams suggested, as head of the *Advocate* he would have exerted the greatest effort "to hold destructive things and destructive men in check."<sup>49</sup> But McQuiddy, who indicated to Holton that he would give Sewell "full consideration," did not offer him the editor's chair.<sup>50</sup>

Shortly before McQuiddy turned instead to B. C. Goodpasture, he responded to a letter of Sewell's with a statement of the obvious. The decision he faced was "a very important one."<sup>51</sup> A few days later he commented to Sewell on Davidson's reform efforts. "Frankly," he stated, "I do not believe that all the various factions in the brotherhood will ever agree on the policy of any one paper, or any two papers, for that matter. . . . Something must be done to wipe out [personal] differences before any settlement of [doctrinal] issues can be attempted."<sup>52</sup> In reply, Sewell acknowledged that "100% agreement on the policy of the *Advocate*" was not possible, but he did "believe [McQuiddy could] bring about such a large percent of agreement as to make ineffective the opposition." Sewell implored McQuiddy, as he had many times before, to "decide on . . . a positive, aggressive, constructive program, and select an editor on whom you can depend to put that kind of program over, and to keep himself and the paper out of all the hates [*sic*] and bitterness

about him.” Sewell implied that McQuiddy would likely be able to forestall the launching of a new paper by Davidson if he committed the *Advocate* to a constructive policy. Sewell also indicated to McQuiddy just how much he wished for Churches of Christ to come together in consensus:

If you will [implement a positive policy] I believe it will bring together all of the *constructive* forces of the brotherhood and that in a reasonable time you will see a spirit of confidence, trust, hope, optimism, determination and work among the brethren and churches everywhere such as you have not seen for years. . . . Gradually hate and bitterness will give way and love and cooperation will come among those who are loyal to the fundamentals.<sup>53</sup>

Sewell apparently never mentioned Goodpasture to McQuiddy as a candidate for the *Advocate* editorship. By the first week of September 1938, however, McQuiddy had offered the position to the Atlanta preacher. Reluctant to accept it, Goodpasture did not firmly and finally agree to take the job until several months had passed. As soon as the offer was made, H. Leo Boles was urging his protégé, now 43 years old, to accept it “at once.” Boles was convinced that Goodpasture’s “splendid intellectual attainments” and his “loyalty to ‘the old paths’ and ‘the ancient order of things’” made him not only a worthy candidate for the position but the perfect one. He was convinced further that the coveted job represented a natural career move: “The present opportunity is a golden opportunity for you; it gives you opportunity to rise ‘to the top’ in the brotherhood, and places you in [a] position [that] many are now aspiring to reach.”<sup>54</sup>

Moreover, Boles feared that if Goodpasture did not accept, or tarried in making a decision, the job—and its influence—might go to someone undesirable to them both: “I would regret exceedingly to see ‘the ark of God fall into the hands of the Philistines’. There is great danger in the situation just at this time, and ‘while the powers that be’ have decided that you

are the logical man, if turned down another will be offered the proposition. No one in the brotherhood is better qualified for this place than you. You just must accept the proposition.” Boles stressed to Goodpasture that the *Advocate* job would “place you where you can do the most good. It broadens your field of usefulness and places you where you can serve God in a larger field.” Goodpasture’s potential for service to the people of God reminded Boles of a Bible character. “Who knows,” he wrote, “but that you like Esther have come to such prominence just for the times that be, and should you fail to accept the proposition I can not see where help will come from another source.” Boles, in short, could not imagine a good outcome if Goodpasture did not come to Nashville.<sup>55</sup>

In late November 1938, at least three months after McQuiddy had offered Goodpasture the editorship, Boles wrote to Goodpasture as his “own son,” still trying to convince him to make the move to Tennessee. Goodpasture, however, was not enthusiastic about taking the job. Speaking many years later, he reflected on that time in his life: “It was a great difficult matter to me [to move to Nashville] after being in Atlanta eighteen years. We were rather well settled in so many ways there, we loved the people, we loved the work.”<sup>56</sup> He also recalled, according to his biographer, that he had some misgivings about being an editor because “he had little experience in editing articles with no experience at all in editing a paper.”<sup>57</sup> Goodpasture also had concerns about his asthma condition and a decrease in pay. Boles addressed those concerns and repeated the arguments for Goodpasture assuming the *Advocate*’s helm. He again stressed that the job was “an opportunity of a lifetime; editor of the Gospel Advocate places you at once in the most important position in the brotherhood. . . . With this honor goes the advantage of doing more

good than you have ever been in a position to do.” In Boles’s opinion, Goodpasture “would be making the greatest mistake of [his] life in refusing to accept the proposition.”<sup>58</sup>

In late January 1939 Goodpasture finally agreed to edit the *Advocate*.<sup>59</sup> He explained some years later that despite a cut in salary he “accepted the work because of the challenge and the opportunities of doing good for the cause of Christ.”<sup>60</sup> Boles nonchalantly reported his acceptance to N. B. Hardeman, president of Freed-Hardeman College: “Brother Goodpasture . . . has agreed to take the editorship of the Gospel Advocate. I suppose that Brother McQuiddy has telephoned you as he told me last night that he would.”<sup>61</sup> Boles, despite his restraint, undoubtedly was both elated and relieved by Goodpasture’s decision to take the job. A full year had passed since he first broached the subject with him, and in that time he had “worked patiently, tactfully, and prayerfully” on his behalf, finally getting the outcome he desired.<sup>62</sup>

### *Charting Course*

With the March 2, 1939, issue of the *Gospel Advocate*, B. C. Goodpasture began what would become a thirty-eight year tenure as editor. Reporting that many readers had inquired as to “what changes, if any,” would be made to the paper’s editorial policy, he hearkened to his revered predecessors. “The future policy of this great paper,” he announced, “will be that of its original founders and editors and their worthy successors all down the years.” He quoted at length from Tolbert Fanning and William Lipscomb, the founding editors, and from David Lipscomb, the paper’s longest-serving editor. He highlighted “their ‘constant aims,’” which were to “preach the gospel of Jesus Christ,” to “advocate no ‘claims of any party,’” and “to do everything with the ‘most kindly feelings toward all men.’” Further observing that they “exalted principles above persons, and sought

to be free from personal bitterness and recriminations,” he remarked that it was his intention to be the same kind of editor.<sup>63</sup> With his first issue, then, Goodpasture distanced himself from the militant style of Foy Wallace and aligned himself with the values of former editors like Lipscomb and Boles.<sup>64</sup>

When Goodpasture’s appointment had been announced, a month before his first issue, readers learned that the new editor would be guided by “an editorial committee that will control the editorial policies of the Advocate.”<sup>65</sup> More information came in his second issue: “A committee of twelve brethren with good judgment and deep interest in the great mission of the Gospel Advocate has been selected to restate and outline the policies of the Advocate.” Goodpasture, it was reported, was “in full accord with the committee’s statements of the policies,” which were printed therewith.<sup>66</sup> E. W. McMillan, in a *Christian Leader* editorial, commended the *Advocate* for its decentralized “arrangement.” Dividing responsibilities between the editor and an editorial committee, he concluded, demonstrated “wisdom . . . in these days of tendency toward centralization and individual power.”<sup>67</sup> H. Leo Boles was a member of the committee, as were six other preachers from Tennessee. Two members lived in Kentucky, while Alabama, Arkansas, and West Virginia were represented by one member each.<sup>68</sup> Although Goodpasture would have the “unreserved right to use his own judgment as to what is published in the Advocate,” the very existence of the committee was an indication of his perceived inexperience and lack of influence. So was the unnamed “group of three brethren of the committee with whom the editor will advise should he receive a request to publish an article about which he may have doubts as to its publication.”<sup>69</sup>

The policy published by the committee reiterated many of the themes found the previous week in Goodpasture's first editorial. The committee reassured *Advocate* readers that the paper would be "courteous and respectful" toward other papers published by members of Churches of Christ. In regard to church-affiliated colleges, which were frequent targets of attacks, the *Advocate* declared that "it promotes and encourages all the good and condemns all that is wrong in these colleges. It has no special favorites among the colleges and does not sponsor any one of them." The committee was not quite so ambiguous, however, in stating another aspect of the new policy. Although the *Advocate* would continue to allow, as it always had, open discussion of controversial issues, there would be no allowance for "bitter and offensive personalities." "The discussion of issues must be dignified and edifying. [The *Advocate*] will not let its columns be filled with wrangling and the disputing about questions of no profit." Goodpasture would have the authority "to blue-pencil all slurs, insinuations, and innuendoes" and even bring the discussion of an issue to an end if it no longer proved "profitable to the readers." The committee also expressed its desire for the *Advocate* to appeal more to "young people," to do a better job of teaching the unsaved, to encourage local congregations and mission efforts, and generally to better "serve every phase of church work."<sup>70</sup>

Despite the publicity given to the establishment of the editorial committee, it was not mentioned again in the *Advocate*, and it likely never really functioned after members had an initial meeting with Goodpasture in Nashville and subsequently published the new policy.<sup>71</sup> Within a few months of Goodpasture's first issue, the *Bible Banner*, published in Oklahoma City and edited by Foy Wallace, accused Goodpasture of not allowing the committee to function as intended. *Banner* staff writer Cecil B. Douthitt complained that Goodpasture



“refuses to comply with the policy and wishes of his chosen committee. Some of his most persistent objectors are on his committee.” One unnamed member of the committee reportedly “asked [Goodpasture] to see an article that had been sent in for publication and which the editor would not publish,” but was refused. Douthitt further reported that another committee member, W. Clarence Cooke, “was very much displeased with Bro. Goodpasture’s interpretation of his ‘authority’ as delegated by the committee.” In a letter to Goodpasture, Cooke insisted that “since such a committee exists it should be consulted” about submissions under consideration for rejection. He announced to the editor that he was removing himself from the committee in protest of such abuses.<sup>72</sup>

The *Banner’s* portrayal of Goodpasture’s relationship to the committee undoubtedly was biased. Goodpasture had recently refused to publish articles submitted by Douthitt in response to a series of three articles by G. C. Brewer on dealing with premillennialists.<sup>73</sup> In Douthitt’s opinion, the Brewer articles, the first of which ran before Goodpasture became editor, exhibited a “compromising ‘attitude’ toward” teachers of premillennialism. His inability to reply to Brewer in the *Advocate* almost certainly colored his interpretation of Goodpasture’s use of the committee.<sup>74</sup> However, the bias of the *Banner* notwithstanding, the paper probably was accurate in reporting that Goodpasture made little use of the committee. The new editor apparently relied heavily on Boles for advice instead. Boles met with him almost daily at the *Advocate* office, and those informal meetings in all likelihood represented the extent of the committee’s work after it published the new editorial guidelines.<sup>75</sup>

As his first year progressed, Goodpasture adhered to the *Advocate’s* newly outlined policy, at least as he interpreted it. Mostly avoiding controversial issues, his editorials frequently were non-sectarian essays that could have been printed in most any conservative

Christian publication. He ended one editorial, for example, by stating, “The example and teaching of Jesus, if faithfully accepted, would solve the great social, industrial, and religious problems that today vex an anxious and fear-torn world.”<sup>76</sup> Editorials that addressed Churches of Christ directly carried such headings as “Unity,” “Bitter and Offensive Personalities,” and “We Are Brethren,” and spoke directly to the problems of peace and unity within the group.<sup>77</sup> Goodpasture seemed determined to set a new tone for both the paper and Churches of Christ. Emphasizing that “the church cannot live and prosper without unity,” he employed stern language: “It were better for a man that a millstone were hanged about his neck and that he were drowned in the depth of the sea than that he should disrupt the harmony and peace of a church of our Lord contrary to his word.”<sup>78</sup>

In another first-year editorial Goodpasture reminded readers of the story of Abraham and Lot.<sup>79</sup> Abraham, although in a superior position, made peace with his nephew Lot when the two came into serious conflict. The Hebrew patriarch, Goodpasture noted, believed that “strife between him and Lot was out of the question, because they were brethren.” Observing that “Abraham surrendered his rights . . . in the interest of peace,” he argued that Christians, like Abraham, “had the privilege . . . of giving up a right in the interest of a superior cause.” That cause was not merely peace, but peace between “brethren.” Turning to the New Testament, Goodpasture also made note of Paul’s reprimand of the Galatian churches: “But if ye bite and devour one another, take heed that ye be not consumed one of another.”<sup>80</sup> Delivering a reprimand of his own, he drew an unmistakable parallel between the Galatians and Churches of Christ:

It is stark tragedy that men—yes, brethren in Christ—sometimes do so far forget themselves and their high calling as to engage in conduct that can be fittingly described only in language suitable to the wild beasts of the jungle. . . . What a pity

that the churches in Galatia, or elsewhere, were ever divided and the different parties pitted against each other for their mutual destruction!<sup>81</sup>

Goodpasture published several comments in support of that editorial. Boles noted its “timeliness,” and remarked that “the strife and confusion that exist in the brotherhood are rebuked in such a way that no one can take offense, and there is set forth a scriptural way by which all may avoid being a disturber of the peace between brethren.”<sup>82</sup> Foy Wallace, on the other hand, was appalled by the editorial and registered complaint in the *Bible Banner*. In addition to considering it a misuse of scripture, he believed that it was directed at him and others who opposed lenient treatment of premillennialists.<sup>83</sup> The editorial probably was directed toward Wallace and his cohorts, but also toward premillennialists who insisted on promoting the doctrine, thereby ignoring “the interest of peace.”

Goodpasture did not rely on his pen alone to convince readers of the necessity of peace and unity among God’s people—or whatever issue was at hand; he also relied on the words of others. In his first issue he reprinted lengthy excerpts from earlier issues of the *Advocate*, thus beginning a practice that he would continue with regularity for the rest of his long tenure. When reprinting excerpts, and frequently an entire article or editorial, he usually kept his comments to a minimum, often appending a sentence like this one: “The foregoing articles reflect our present sentiments on the matters in question.—*Editor*.”<sup>84</sup> Although frequently criticized through the years, usually by his detractors, for being “a scissors and paste editor,” Goodpasture skillfully utilized reprints to demonstrate continuity between himself and earlier editors and church leaders.<sup>85</sup>

Inaugurating another practice that would endure, Goodpasture began printing compliments given to him and his paper. As with the reprints, he usually did this in his

editorial space. In an early issue, he printed a long excerpt from a letter praising the *Advocate*, and introduced it as “fairly representative of a large number of letters which we have received within the past few weeks.”<sup>86</sup> In two consecutive issues in December 1939, he published commendations from twelve different men, some of whom were prominent among Churches of Christ. Athens Clay Pullias, vice president of David Lipscomb College, wrote that “the Gospel Advocate has never been better than it is now.” A young preacher from Richmond, California, Elbridge B. Linn, remarked that “the improved general tone of the Gospel Advocate encourages us who are vitally interested in the policy and progress of the paper.”<sup>87</sup> A much older reader, H. C. Harris of Homestead, Florida, wrote Goodpasture that “the Gospel Advocate is really good—never was better. (I am seventy-four and have read the Advocate many years.) I wish for the Advocate the increased circulation it deserves.”<sup>88</sup> Although not a practice unique to Goodpasture and the *Advocate*, the benefits of printing such remarks were obvious. Placed prominently at the top of the editorial page, they served to advertise and promote the *Advocate*. They also helped a new editor build credibility, while at the same time allowing him to respond indirectly to his critics. With the statements, Goodpasture conveyed that *Advocate* readers—whether young or old, prominent or obscure—approved of his way of running the paper.

When, in Goodpasture’s first issue, H. Leo Boles introduced *Advocate* readers to their new editor, he anticipated questions about his fitness for the job. While admitting that Goodpasture lacked editorial experience, he argued that he did not lack the kind of experience necessary to be an effective editor. And neither was he short on ability. In fact, not only was he qualified to edit the *Gospel Advocate*, he was “eminently qualified.” He understood the “prevailing conditions in the brotherhood” and, Boles suggested, held appeal

for a wide range of readers. He was “educated, well informed, cultured, intelligent, conservative, and yet aggressive in his work as a preacher of the gospel.” Goodpasture could satisfy readers wanting a more professional leadership, and at the same time make it difficult for anyone to accuse him of being untraditional. Addressing both types of readers, Boles declared that Goodpasture

knows the Bible, loves it, preaches and teaches it; he is no weakling; he never compromises with error; he does not seek popularity; he never attempts to “play politics”; he is always kind and courteous with those who may differ with him. He is strong in his convictions, humble and meek in his bearing; he is scholarly and thorough in his treatment of subjects; always courteous and cultured in his manners; deeply spiritual and humble in his nature. He loves the church of our Lord; he is willing to sacrifice for the cause of Christ. It is the judgment of his friends that the Gospel Advocate Company is fortunate in securing the services of such a scholarly, Christian gentleman.<sup>89</sup>

With that assessment Boles revealed—consistent with his letters to Goodpasture—that he believed the preacher from Atlanta to be exactly what Churches of Christ needed in 1939. Goodpasture would be a dignified editor who would not allow the *Advocate*, in the words of Jesse Sewell, to be “the paper of any faction.”<sup>90</sup> Nor would Goodpasture, Boles judged, be what some called “soft,” a description reserved for preachers—and editors—who did not firmly, and without compromise, set forth the truths of the Bible and oppose doctrinal error.

Boles’s opinion notwithstanding, one *Advocate* staff writer, the progressive-minded John Allen Hudson, was a bit wary of all the talk about policymaking.<sup>91</sup> In Goodpasture’s second issue, he diplomatically addressed the *Advocate*’s new policy by contending that the “character” of the men “behind a paper” naturally determined the policy of that paper. “The policy of the paper they edit will correspond,” he argued, to their “spirit and intellect.” So, he inquired, in what manner should a paper worthy of the “Restoration Movement” be conducted? A spirit of love and forbearance was certainly essential, but it was equally

important that the “papers or journals in this movement . . . be militant against all forms of departure” from the religion that Jesus established. Indeed, “it is incompatible with the very spirit and genius of the Restoration Movement for its great leaders and writers to be weak and namby-pamby.” Hudson had been reassured, therefore, when the *Advocate* “promised its readers to carry on as it has for the past eighty years.” If Goodpasture kept his promise then the *Advocate* would not go soft. But if ever the *Advocate* ceased to be “a medium that is strong for the old plea” of the restoration movement, then, Hudson estimated, “we should need to hang our heads and weep.”<sup>92</sup>

Judging by the long association he maintained with the *Advocate* from 1939 forward, Hudson came to regard Goodpasture’s management of the paper acceptable. Foy Wallace’s *Bible Banner*, however, showed increasing displeasure with the new editor. During 1939, the monthly devoted much of its space to berating the new *Christian Leader*, which it accused of seeking “to condemn those who are not friendly to premillennialism, and to apologize for all false teachers and doctrine under the false heading of love,” but it also reserved adequate space to critique the *Advocate*.<sup>93</sup> G. C. Brewer counseled Goodpasture in June 1939 that “some radicals will oppose you because you are not as radical as they.” He reasoned that “this group will go to the Bible Banner.”<sup>94</sup> Those “radicals” were drawn to the *Banner* by the presence of Wallace. As *Banner* staff writer Hugo McCord explained, “Foy Wallace has stood for the truth and nothing but the truth [in fighting premillennialism], and I am derelict in my duty if I do not do my little bit in helping him wage a strong battle.”<sup>95</sup>

With the *Banner*’s first issue after Goodpasture took the *Advocate*’s helm, Wallace belittled the idea of an editorial committee as something for the editor “to hide behind,” but he still held out hope that the *Advocate* would not “[modify] its past militant policy.”<sup>96</sup> In a

month's time, however, Wallace had lost even that bit of optimism. He made a passionate, but restrained, appeal to Goodpasture to apply his new policy with greater fairness. Wallace wrote that the Nashville editor was someone he "held in highest esteem." As far as he knew, "his personal soundness . . . [could not] be justly questioned, and in character there are no finer men in the church." So what he was "about to say carries no reflection or fling in his direction." In fact, he was "trying to say this in love." Wallace was chagrined, he revealed, by a policy that allowed one writer in the *Advocate* "to say about everything that he wants to say about anything, and then invoke an editorial policy against any effective reply to it," having in mind G. C. Brewer's recent series on premillennialism, especially.<sup>97</sup>

Goodpasture made an indirect response to Wallace. Without mentioning him or the *Banner*, he quoted from the *Advocate*'s statement of policy: "Both sides of an issue may be discussed freely and fully so long as the discussion is profitable to the readers. The editor is granted, and will exercise, authority in stopping any discussions." "In closing discussions in our columns," Goodpasture added, "it may sometimes seem that an injustice is done some one; but certainly such is not intended."<sup>98</sup> He also remarked that no "scheme of intimidation . . . [would] cause [the *Advocate*] to deviate, knowingly, from the path of courageous, dignified, religious journalism."<sup>99</sup> By the next issue of the *Banner*, Wallace had lost patience with Goodpasture, going so far as to equate the *Advocate* with the *Christian Leader*. Wallace would not be surprised, he stated, "for the New Christian Leader to deal in such platitudes [as 'courageous, dignified, religious journalism'], but for the Gospel Advocate to . . . retreat behind the verbiage of carefully worded resolutions of editorial committees is a keen disappointment." No longer could the *Advocate* be counted on,

Wallace lamented, “to take the lead in a major fight . . . with a relentless offensive against false movements and the men who promote them.”<sup>100</sup>

Some church members who fully wished for Goodpasture to succeed also expressed early criticism. After he had been on the job almost two months, Boles wrote to inform him of “one general complaint and disappointment” he had heard from “a great number of preachers in Florida and Alabama and Tennessee since March 1.” As Boles reported it, several preachers were disappointed by Goodpasture’s lack of writing: “They expected some vigorous constructive teaching from you, but they complain that you use only quotation marks.” Since he still had responsibilities with his Atlanta church, and had not yet moved to Nashville, Boles understood that Goodpasture did not have time to do much writing. Even so, Boles urged him, “Prepare some very strong and vigorous editorials at your earliest convenience.” In a remark suggestive of increasingly prevalent sensibilities, Boles added that the preachers who had expressed their disappointment “do not expect, neither do they want, any criticism or attacks on any evils of the day.” But, he continued, they “do want and expect the editor to give vigor and strength to each issue of the *Gospel Advocate*.”<sup>101</sup> In response to Boles’s suggestion, perhaps, Goodpasture did write more in the ensuing weeks, and the writing usually was “vigorous” and “constructive.” Nonetheless, he did not cease what would become his trademark practice of regularly filling the editorial page with reprints, news items, and the writings of others.

That reservation aside, many leading figures expressed satisfaction with Goodpasture’s changes to the *Advocate*. Charles R. Brewer, a Nashville preacher and brother to G. C. Brewer, welcomed Goodpasture to the city by letter, writing that he was “pleased and grateful to God for the way in which you are conducting” the *Advocate*.<sup>102</sup>



Allen Phy, a Glasgow, Kentucky, preacher, also offered words of encouragement. “I hate to see anyone unjustly criticized as I think you are being,” he wrote, presumably having Wallace’s public criticism in mind. “However,” he continued, “your critics are few indeed, compared with your many well-wishers.”<sup>103</sup> George S. Benson, president of Harding College, one of Wallace’s chief institutional targets in his war on premillennialism, wrote to Goodpasture from his Searcy, Arkansas, campus “to commend the fine attitude you are maintaining in directing the policy of the Gospel Advocate.” During his many travels Benson had heard the paper’s new policy complimented many times, and had concluded that “the great majority of the people are delighted with the paper, with its editor, and with the work it is doing.”<sup>104</sup>

G. C. Brewer remarked to Goodpasture that “there is a very noted improvement in the paper both as to spirit and matter. Others have noticed this and have mentioned it to me.” Brewer was elated by these developments because he “had not heard a compliment of the Gospel Advocate in five years,” but instead had been forced to “defend the paper everywhere.” Goodpasture “should not be discouraged” if the number of subscriptions was not up yet. “It will take months to restore confidence in the minds of the people,” he explained. “When the paper was filled with the kind of things it had in it for two or three years, we cannot expect honest and right-thinking people to forget it at once.”<sup>105</sup> A fellow editor, premillennialist Don Carlos Janes, of the Louisville-based *Missionary Messenger*, delivered good wishes to Goodpasture in June 1939: “The improvement of the Gospel Advocate since the first of the year has been very noticeable, and it has been much appreciated.” He further remarked, rather prophetically, that although Goodpasture might

have trouble following his “high ideal” at all times, “it is believed that it will meet with increasing favor as time passes.”<sup>106</sup>

Goodpasture’s changes also got the attention of Jesse Sewell, who remarked to Clinton Davidson in August 1939 that “the Gospel Advocate has announced practically the same policy [as the *Leader*] and selected an editor who seems not only disposed but determined to carry that policy out.”<sup>107</sup> That December he voiced approval of Goodpasture to James P. Cox, president of Abilene Christian College: “I Indorse [*sic*] Goodpasture as editor and believe that his purpose is sincere, and that he is doing a good job.”<sup>108</sup> But Sewell also expressed concern. He feared that the *Advocate’s* changes meant the *Leader* had less of a niche to fill, with the likely result that many who had been “giving their influence and support to it” would lose their motivation to back it. He was not surprised when G. C. Brewer, an early supporter of the new *Leader*, suggested that the *Advocate* and the *Leader* merge since they were serving the same purpose, in his opinion. Sewell reminded E. W. McMillan, editor of the *Leader*, that in the fall of 1938 he had warned of the *Leader* losing support when the *Advocate* adopted the “same program,” which he “felt sure . . . would happen.” Now he was pessimistic about the *Leader’s* prospects for survival. He advised McMillan, as editor, to “go right down the middle of the road in a clear, strong, vigorous, confident, hopeful manner.” McMillan should do this “for the exultation of Jesus Christ, His church and His truth,” and, presumably, for the survival of the *Christian Leader*.<sup>109</sup> The new *Leader* would not make it, however. In late 1940 it was sold to G. H. P. Showalter, editor and publisher of the *Firm Foundation* in Austin, Texas.<sup>110</sup>

But as historian Richard T. Hughes has argued, the new *Leader* did survive in a very real sense. During its brief existence it had “pioneered a kind of journalism—and a kind of theology” that together “would move Churches of Christ further and further away from the sectarian mentality of the nineteenth century and would increasingly celebrate the values of conservative Protestant culture in the United States.”<sup>111</sup> Indeed, the “new” *Gospel Advocate* was following the *Leader*’s lead, even if grudgingly. Sewell and S. H. Hall, another new *Christian Leader* supporter, believed that Clinton Davidson’s campaign to reform journalism among Churches of Christ forced Leon McQuiddy to back away from Wallace and commit the *Advocate* to constructive leadership. Hall wrote to Davidson in December 1939 to thank him for his efforts and to congratulate him on the results: “There has been the greatest change in [the church] papers since you came on the scene of action than anything I have ever known to take place.”<sup>112</sup> That same month, Sewell, writing to James Cox, remarked that “Davidson has spent 8 or 10 thousand dollars in making McQuiddy see the light.” The greatest beneficiaries of Davidson’s activism thus far, according to Sewell, were the church colleges. Both the *Advocate* and the *Firm Foundation* exhibited an improved “attitude toward the schools.” In particular, McQuiddy was no longer trying to “fight” them. With Goodpasture in the editor’s chair, the *Advocate* now seemed inclined to cooperate rather than antagonize.<sup>113</sup>

Whatever motivated McQuiddy to take a reform approach and hire Goodpasture, the ultimate result met with the expectations of H. Leo Boles.<sup>114</sup> Goodpasture would indeed “rise ‘to the top’” among Churches of Christ. By the end of his first year, having established his way of conducting the *Advocate*, the rookie editor had also begun to establish himself. He would, in the coming years, steadily build influence. He would form affiliations with

leading preachers, churches, and colleges. He would promote church growth and unity. He would address one controversy after another. He would, undoubtedly to the disappointment of reformers like Jesse Sewell, occasionally and significantly break with policy and allow undignified discussions of issues, and deal in “bitter and offensive personalities.” He would make fierce enemies, but many more faithful friends. He would encourage spiritual formation and Christian commitment. And, by the end of the 1940s, having gained the confidence of both leading church figures and average church members, his name would practically be synonymous with the *Gospel Advocate*, the oldest and most powerful institution among them.

## Notes

1. J. E. Choate, *The Anchor That Holds: A Biography of Benton Cordell Goodpasture* (Nashville: Gospel Advocate Co., 1971), 36-50, 67. H. Leo Boles, "The New Editor, B. C. Goodpasture," *Gospel Advocate*, March 2, 1939, 197, 205. Freddie Joan Armstrong Goetz Goodpasture, *From Neri to Nashville by the Providence of God, 1918-1998* (Nashville: Pilcrow Publishing, 1998), 371-72. Willard Collins, "Advocate Editor Has Preached Sixty Years," *Gospel Advocate*, November 23, 1972, 745.
2. On Lipscomb see Robert E. Hooper, *Crying in the Wilderness: A Biography of David Lipscomb* (Nashville: David Lipscomb College, 1979); and Earl Irvin West, *The Life and Times of David Lipscomb* (Henderson, Tenn.: Religious Book Service, 1954). On Harding see Lloyd Cline Sears, *The Eyes of Jehovah: The Life and Faith of James Alexander Harding* (Nashville: Gospel Advocate Co., 1970). On Nashville Bible School see Hooper, 304-07; West, 199-215; and Sears, 138-63.
3. On Boles see Leo Lipscomb Boles and J. E. Choate, *I'll Stand on the Rock: A Biography of H. Leo Boles* (Nashville: Gospel Advocate Co., 1965); Arthur Kay Gardner and John Waddey, eds., *Life and Lessons of H. Leo Boles* (Delight, Ark.: Gospel Light Pub. Co., 1987); and Fanning Yater Tant, "Henry Leo Boles: Distinguished Preacher, Teacher, Debater, Commentator (1874-1946)," in *They Being Dead Yet Speak: Florida College Annual Lectures, 1981*, ed. Melvin D. Curry (Temple Terrace: Florida College Bookstore, 1981), 62-73.
4. Choate, *The Anchor That Holds*, 53-54, 68-69, 126.
5. *Ibid.*, 81-82, 86-94. Boles, "The New Editor," 197, 205.
6. Choate, *The Anchor That Holds*, 95-119. Boles, "The New Editor," 197. See also B. C. Goodpasture, "Fifty-Nine Years on the Firing Line," lectures at Alabama Christian College, Montgomery, March 23-25, 1971, transcription in Benton Cordell Goodpasture papers, Disciples of Christ Historical Society, Nashville; and Ralph T. Henley, "Benton Cordell Goodpasture: Lover of Georgia," *Gospel Advocate*, January 16, 1975, 34.
7. Choate, *The Anchor That Holds*, 113. Boles, "The New Editor," 197. His column also appeared under the headings, "The Old Path Pulpit" and "Echoes from Pioneer Pulpits."
8. Choate, *The Anchor That Holds*, 101-108, 111, 117.
9. *Ibid.*, 104, 183, 216. See also E. R. Harper, "E. R. Harper Reporting," *Gospel Advocate*, October 23, 1980, 661.
10. *Ibid.*, 113-15. B. C. Goodpasture, ed., *Biography and Sermons of Marshall Keeble, Evangelist* (Nashville: Gospel Advocate Co., 1931). B. C. Goodpasture, comp., *The Sermon Outlines of M. C. Kurfees* (Atlanta: B. C. Goodpasture, 1936). As a source of

religious books for preachers, see also letter from Foy E. Wallace, Jr., to B. C. Goodpasture, December 8, 1938, Goodpasture papers. Goodpasture stated that he had “some 20,000 volumes” in his collection in 1938. See letter from B. C. Goodpasture to Mrs. D. S. Pooser, August 6, 1938, Goodpasture papers.

11. B. C. Goodpasture, “Introduction,” in H. Leo Boles, *Biographical Sketches of Gospel Preachers* (Nashville: Gospel Advocate Co., 1932), 9-11.

12. Choate, *The Anchor That Holds*, 117; see also p. 123.

13. David Edwin Harrell, Jr., *The Social Sources of Division in the Disciples of Christ, 1865-1900* (Atlanta: Publishing Systems, Inc., 1973), 21.

14. Robert E. Hooper, “The *Gospel Advocate*: A Short History,” *Gospel Advocate* [microfilm] (Nashville: Lipscomb University Microfilm, 1989), initial section of rolls 1-131.

15. Richard T. Hughes, “The Editor-Bishop: David Lipscomb and the *Gospel Advocate*,” in *The Power of the Press: Studies of the Gospel Advocate, the Christian Standard, and The Christian-Evangelist* (Nashville: Disciples of Christ Historical Society, 1986), 1-34.

16. *Ibid.*, 18-21. See also Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Grand Rapids: Eerdmans, 1996), 119-23, 192-94. See also Hooper, *A Distinct People*, 21-23.

17. Earl Irvin West, *The Search for the Ancient Order: A History of the Restoration Movement, 1919-1950* (Germantown, Tenn.: Religious Book Service, 1987), 57.

18. David Edwin Harrell, Jr., *The Churches of Christ in the Twentieth Century: Homer Hailey's Personal Journey of Faith* (Tuscaloosa: University of Alabama Press, 2000), 93.

19. On Wallace see Noble Patterson and Terry J. Gardner, eds., *Foy E. Wallace, Jr.: Soldier of the Cross* (Fort Worth: Wallace Memorial Fund, 1999); and James W. Adams, “Foy E. Wallace, Jr.: Militant Warrior,” in Curry, *They Being Dead Yet Speak*, 171-86.

20. Terry J. Gardner, “Young Foy: The Early Years, 1896-1938,” in Patterson, *Foy E. Wallace, Jr.*, 5-7. Terry J. Gardner, “Foy E. Wallace, Jr., *The Bible Banner Years*: Part One, 1938-1945,” in Patterson, *Foy E. Wallace, Jr.*, 55-56. Harrell, *The Churches of Christ in the Twentieth Century*, 93-94.

21. See Harrell, *The Churches of Christ in the Twentieth Century*, 57-71; Hughes, *Reviving the Ancient Faith*; 137-67; Gardner, “Young Foy,” 8-13; and L. C. Sears, *For Freedom: The Biography of John Nelson Armstrong* (Austin: Sweet Publishing Co., 1969), 274-99.

22. See Hughes, *Reviving the Ancient Faith*, 160-61, 194-200; Harrell, *The Churches of Christ in the Twentieth Century*, 62-67, 92-94; Gardner, “Young Foy,” 8-14; Wm. E.

Wallace, "Thunder in the Thirties," *Vanguard*, July 1982, 10-12; and Wm. E. Wallace, "Widening the Breaches," *Vanguard*, November 1982, 21.

23. "John T. Hinds Passes," *Gospel Advocate*, January 6, 1938, 4. L. O. Sanderson and W. E. Brightwell edited the paper in the interim before Goodpasture took over, a period of more than a year.

24. Letter from H. Leo Boles to B. C. Goodpasture, September 3, 1938, Goodpasture papers. See also Choate, *The Anchor That Holds*, 123.

25. Hughes, *Reviving the Ancient Faith*, 196.

26. See *ibid.*, 198-200; Harrell, *The Churches of Christ*, 95, 110; Gardner, "Young Foy," 18-19; Foy E. Wallace, Jr., "Just the Facts," *Bible Banner*, May 1939, 8-9; Foy E. Wallace, Jr., "The Plain Facts Versus the N. B. Hardeman Falsehoods," *Bible Banner*, December 1947, 9-11; and Foy E. Wallace, Jr., *The Present Truth* (Fort Worth: Foy E. Wallace Jr. Publications, 1977), vi-vii. See also letter from Jesse P. Sewell to Clinton Davidson, August 26, 1938, Sewell papers; and letter from Jesse P. Sewell to James F. Cox, December 7, 1939, Sewell papers. Sewell considered N. B. Hardeman to be aligned with Wallace; he wrote of the "Hardeman-Wallace group." Gardner, "Young Foy," 18, reported: "In March of 1937, N. B. Hardeman approached Foy E. Wallace, Jr., with a plan to make him editor of the *Gospel Advocate* again." See excerpts of letter from Foy E. Wallace, Jr., to N. B. Hardeman, January 31, 1939, enclosed with letter from N. B. Hardeman to B. C. Goodpasture, January 30, 1947, Goodpasture papers; and letter from N. B. Hardeman to Leon B. McQuiddy, January 26, 1948, Goodpasture papers.

27. See Hughes, *Reviving the Ancient Faith*, 190-216.

28. Letter from Jesse P. Sewell to Leon McQuiddy, undated, Jesse P. Sewell papers, Archives, Brown Library Special Collections, Abilene Christian University, Abilene, Tex. Based on its context and the content of other letters, it was written sometime in the first four months of 1938.

29. Letter from Jesse P. Sewell to Leon McQuiddy, May 5, 1938, Sewell papers.

30. *Ibid.*

31. Letter from Jesse P. Sewell to Leon McQuiddy, June 6, 1938, Sewell papers. See also Batsell Barrett Baxter, "My Father Loved the Advocate," *Gospel Advocate*, June 9, 1960, 359.

32. *Ibid.*

33. Letter from Jesse P. Sewell to Leon McQuiddy, undated, Sewell papers.

34. Letter from Clinton Davidson to all survey respondents, June 30, 1938, Sewell papers. See Clinton Davidson, "Seeing Ourselves as Others See Us," *Christian Leader*, December 6, 1938; questionnaire cover letter from Davidson to "Preachers of the Church of Christ who are not regular writers for religious papers," undated, Sewell papers; circular letter from Davidson to "Dear Brother," July 30, 1938, Goodpasture papers; and letter from Clinton Davidson to G. H. P. Showalter, April 14, 1944, Reuel Lemmons papers, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex. See also letter from Clinton Davidson to G. H. P. Showalter, August 24, 1938, Lemmons papers: "The majority of the questionnaires that we have received have been opposed to unfair treatment of preachers by the papers, and many examples of unfairness that would not be tolerated by the higher grade commercial journals have been given. I hardly believe however that these same men objected to exposing error by fair methods. The questionnaires also objected to the emphasis being upon the condemnation of the individual rather than explaining what is wrong in the teaching, but again I am sure that these same men are in favor of exposing error by fair means and in the proper spirit."
35. Letter from Clinton Davidson to Jesse P. Sewell, August 29, 1938, Sewell papers.
36. Letter from Clinton Davidson to Jesse P. Sewell, August 24, 1938, Sewell papers.
37. Letter from Sewell to Davidson, August 26, 1938.
38. Letter from E. W. McMillan to Jesse P. Sewell, August 28, 1938, Sewell papers. See also letter from Clinton Davidson to Jesse P. Sewell, August 29, 1938, Sewell papers.
39. Letter from S. H. Hall, E. W. McMillan, E. H. Ijams, and B. D. Morehead to Jesse P. Sewell and G. C. Brewer, September 14, 1938, Sewell papers.
40. Letter from E. W. McMillan to Jesse P. Sewell, September 14, 1938, Sewell papers.
41. Letter from Clinton Davidson to Jesse P. Sewell, October 1, 1938, Sewell papers.
42. Hughes, *Reviving the Ancient Faith*, 200. See also E. W. McMillan, "Editorial," *Christian Leader*, December 15, 1940, 7-8.
43. Letter from Don H. Morris to Jesse P. Sewell, August 23, 1938, Sewell papers.
44. Letter from James F. Cox to Jesse P. Sewell, August 25, 1938, Sewell papers.
45. Letter from A. R. Holton to Jesse P. Sewell, August 20, 1938, Sewell papers.
46. Letter from A. R. Holton to Jesse P. Sewell, August 31, 1938, Sewell papers. See also letter from Roy H. Lanier to Jesse P. Sewell, September 5, 1938, Sewell papers.
47. Letter from Holton to Sewell, August 31, 1938.
48. Letter from Jesse P. Sewell to Leon B. McQuiddy, undated, Sewell papers.



49. Letter from E. H. Ijams to Jesse P. Sewell, September 1, 1938, Sewell papers. Ijams stated that he would fully support Sewell if he was named *Advocate* editor, but was writing to encourage him to accept editorial responsibilities for the new *Christian Leader's* educational materials, if plans came to fruition and the paper was launched.
50. Letter from Holton to Sewell, August 31, 1938.
51. Letter from Leon B. McQuiddy to Jesse P. Sewell, August 23, 1938, Sewell papers.
52. Letter from Leon B. McQuiddy to Jesse P. Sewell, August 27, 1938, Sewell papers. See letters from Clinton Davidson to Jesse P. Sewell, August 24, 1938, August 29, 1938, and September 9, 1938, Sewell papers.
53. Letter from Jesse P. Sewell to Leon B. McQuiddy, September 1, 1938, Sewell papers.
54. Letter from Boles to Goodpasture, September 3, 1938.
55. Ibid.
56. Goodpasture, "Fifty-Nine Years on the Firing Line," 23.
57. Choate, *The Anchor That Holds*, 124.
58. Letter from H. Leo Boles to B. C. Goodpasture, November 27, 1938, Goodpasture papers.
59. See letter from H. Leo Boles to N. B. Hardeman, January 26, 1939, Goodpasture papers. See also Choate, *The Anchor That Holds*, p. 123. Choate explained that after accepting the position a first time, Goodpasture's Atlanta church persuaded him to change his mind. But McQuiddy and Boles "were not easily put off," and ultimately convinced him to take the job.
60. Willard Collins, "Goodpasture Completes Twenty Years with This Issue," *Gospel Advocate*, February 26, 1959, 137. In this interview with Collins, Goodpasture described his tentativeness about accepting the job and pressure from his church not to leave Atlanta.
61. Letter from Boles to Hardeman, January 26, 1939.
63. Letter from Boles to Goodpasture, September 3, 1938. See also Choate, *The Anchor That Holds*, 123.
63. B. C. Goodpasture, "The Future Policy of the Gospel Advocate," *Gospel Advocate*, March 2, 1939, 196. See [Leon B. McQuiddy], "Advocate Will Carry On," *Gospel Advocate*, December 29, 1938, 1209.
64. And some readers might have seen Goodpasture as giving tacit approval to the goals of the men who had launched the new *Christian Leader* two months earlier. Other

circumstantial evidence suggests that he might also have been wary of the revamped paper. Foy E. Wallace, Jr., writing to Goodpasture about books for sale, and referring to their recent "visit" together, remarked on the impending launch of the new *Leader*. He did this with a bit of sarcasm and seemed to assume that Goodpasture shared his mistrust of this "'new deal' in journalism" (letter from Wallace to Goodpasture, December 8, 1938). Furthermore, H. Leo Boles displayed hostility toward Clinton Davidson. See letter from H. Leo Boles to Clinton Davidson, August 18, 1938, Goodpasture papers; and letters from H. Leo Boles to F. L. Rowe, April 20 and May 6, 1939, Goodpasture papers.

65. "Goodpasture to be Editor," *Gospel Advocate*, February 2, 1939, 100.

66. "Policy of the Gospel Advocate," *Gospel Advocate*, March 9, 1939, 220-21.

67. E. W. McMillan, "A Wise, Welcome Choice," *Christian Leader*, April 1, 1939, 111.

68. As listed in the *Advocate*, the other committee members were L. L. Brigance, Henderson, Tenn.; C. L. Overturf, Lebanon, Tenn.; A. R. Hill, Shelbyville, Tenn.; C. C. Burns, Florence, Ala.; J. M. Powell, Louisville, Ky.; J. Leonard Jackson, Franklin, Tenn.; B. L. Douthitt, Nashville, Tenn.; E. R. Harper, Little Rock, Ark.; C. D. Plum, Wheeling, W. Va.; Allen Phy, Glasgow, Ky.; and Clarence Cooke, Cookeville, Tenn.

69. "Policy of the Gospel Advocate," 221. The twelve-member committee, it seems, was formed not only to develop editorial policy and strengthen the young editor's credibility, but also to reassure various constituencies, including Wallace supporters. Committee member E. R. Harper, for example, was Wallace's chief lieutenant in Arkansas in the fight against premillennialism, as he assailed Harding College in Searcy for sympathizing with avowed premillennialists.

70. *Ibid.*, 220-21.

71. *Ibid.*, 220. Choate, *The Anchor That Holds*, 125.

72. Cecil B. Douthitt, "'Dignified Religious Journalism,'" *Bible Banner*, July 1939, 14. Goodpasture apparently won Cooke over later, or at least his family, for he conducted his funeral in 1947; see "W. Clarence Cooke Passes," *Gospel Advocate*, July 10, 1947, 496.

73. See G. C. Brewer, "Premillennialism," *Gospel Advocate*, February 2, 1939, 98, 107; G. C. Brewer, "Questions on Premillennialism," *Gospel Advocate*, March 9, 1939, 224, 236; and G. C. Brewer, "Questions About 'Brother Brewer's' Plan," *Gospel Advocate*, March 23, 1939, 271, 279. See also Hooper, *A Distinct People*, 150.

74. Douthitt, "'Dignified Religious Journalism,'" 15.

75. On the Boles-Goodpasture meetings, see Choate, *The Anchor That Holds*, 125.

76. B. C. Goodpasture, "Peace and Good Will Among Men," *Gospel Advocate*, March 16, 1939, 244.
77. See *Gospel Advocate*, April 27, 1939, 388; August 3, 1939, 716-17; and August 10, 1939, 740-41.
78. B. C. Goodpasture, "Unity," *Gospel Advocate*, April 27, 1939, 389.
79. Genesis 13:1-13.
80. Galatians 5:15, King James Version.
81. B. C. Goodpasture, "'We Are Brethren,'" *Gospel Advocate*, August 10, 1939, 740-41.
82. H. Leo Boles, "Commendations of the Editor," *Gospel Advocate*, August 24, 1939, 789.
83. Foy E. Wallace, Jr., "Abraham and Lot—An Ill-Timed Editorial on a Mis-Applied Example," *Bible Banner*, September 1939, 4.
84. F. W. Smith, "Detrimental to the Truth," and Foy E. Wallace, Jr., "The Truth Between Extremes," *Gospel Advocate*, September 28, 1939, 908-09.
85. Goodpasture letting others use the editorial space was not a departure from the practice of earlier *Advocate* editors. Making frequent use of reprints and not publishing any word from his own pen in another section of the *Advocate* (e.g. the front page) were departures.
86. B. C. Goodpasture, "A Typical Letter," *Gospel Advocate*, April 20, 1939, 364.
87. *Gospel Advocate*, December 28, 1939, 1230.
88. "Some Commendations," *Gospel Advocate*, December 21, 1939, 1204.
89. Boles, "The New Editor," 197, 205.
90. Letter from Jesse P. Sewell to Leon McQuiddy, May 5, 1938, Sewell papers.
91. On Hudson, see Hughes, *Reviving the Ancient Faith*, 245-46; and Hooper, *A Distinct People*, 133-34.
92. John Allen Hudson, "Province of Religious Papers," *Gospel Advocate*, March 9, 1939, 222-23. This article likely had been prepared and scheduled for publication before Goodpasture took over editorial duties.
93. Eugene S. Smith, "Deliverance Has Come," *Bible Banner*, March 1939, 16.
94. Letter from G. C. Brewer to B. C. Goodpasture, June 29, 1939, Goodpasture papers.

95. Hugo McCord, "There and Here," *Bible Banner*, May 1939, 20.
96. Foy E. Wallace, Jr., "The Fight That Has Checkmated the Premillennial Brethren," *Bible Banner*, April 1939, 2-4.
97. Foy E. Wallace, Jr., "What Should Be Printed," *Bible Banner*, May 1939, 3.
98. B. C. Goodpasture, "Discussion of Issues," *Gospel Advocate*, June 1, 1939, 500.
99. B. C. Goodpasture, "We Make Mistakes," *Gospel Advocate*, June 1, 1939, 500.
100. Foy E. Wallace, Jr., "What the Church Must Do to Be Saved," *Bible Banner*, July 1939, 2-5.
101. Letter from H. Leo Boles to B. C. Goodpasture, April 20, 1939, Goodpasture papers. Goodpasture and his family moved to Nashville June 1, 1939. See Willard Collins and John Cliett Goodpasture, comp., *Sermons and Lectures of B. C. Goodpasture* (Nashville: B. C. Goodpasture, 1964), 9.
102. Letter from Charles R. Brewer to B. C. Goodpasture, undated, Goodpasture papers.
103. Letter from Allen Phy to B. C. Goodpasture, July 11, 1939, Goodpasture papers.
104. Letter from George S. Benson to B. C. Goodpasture, September 13, 1939, Goodpasture papers.
105. Letter from Brewer to Goodpasture, June 29, 1939.
106. Letter from Don Carlos Janes to B. C. Goodpasture, June 3, 1939, Goodpasture papers.
107. Letter from Jesse P. Sewell to Clinton Davidson, August 3, 1939, Sewell papers.
108. Letter from Sewell to Cox, December 7, 1939.
109. Letter from Jesse P. Sewell to E. W. McMillan, August 2, 1939, Sewell papers. See also letter from Clinton Davidson to G. H. P. Showalter, August 23, 1939, Lemmons papers. In that letter, Davidson, without naming Sewell, alluded to Sewell's suggestion of a merger in his August 3 letter to Davidson. He also quoted a letter received "from one of the Central states" recommending that Davidson "merge" the *Leader* and the *Advocate*: "B. C. Goodpasture is doing his best to make the old G. A. just the kind of paper we want. He is now being attacked by the mad dogs among us. The *Leader* is a heavy expense to you – and will be increasingly so – now, therefore, my suggestion is to combine the *Leader* and the G. A. and back B. C. Goodpasture up in his efforts. You can make him succeed; whereas our divided efforts may fail. You have already accomplished a great work and when the radicals completely fail – as they must – the lion's share of the credit will go to 'Copyright' Davidson."

110. See G. H. P. Showalter, "Future of Christian Leader," *Firm Foundation*, December 10, 1940, 4; and McMillan, "Editorial." See also Harrell, *The Churches of Christ in the Twentieth Century*, 106; and Hughes, *Reviving the Ancient Faith*, 209.

111. Hughes, *Reviving the Ancient Faith*, 210.

112. Letter from S. H. Hall to Clinton Davidson, December 20, 1939, Sewell papers. See also letter from S. H. Hall to Jesse P. Sewell, December 18, 1939, Sewell papers.

113. Letter from Sewell to Cox, December 7, 1939.

114. On McQuiddy's decision see Choate, *The Anchor That Holds*, 123-24; Boles and Choate, *I'll Stand on the Rock*, 171; and J. E. Choate, *Roll Jordan Roll: A Biography of Marshall Keeble* (Nashville: Gospel Advocate Co., 1968), 87.

CHAPTER 3  
THE FORTIES:  
“SAFE IN YOUR HANDS”

As B. C. Goodpasture emerged from his first year as editor of the *Gospel Advocate*, he was beginning to use his visible platform and inherently powerful position to establish himself as an authoritative figure. By the end of the 1940s he would replace *Bible Banner* editor Foy E. Wallace, Jr., as the single most influential individual among Churches of Christ. In his second year, and in the years to follow, Goodpasture demonstrated skill at managing controversies of various stripes and significance. Foy Wallace was not far from the center of any of these, and when he and the *Advocate* were at odds Goodpasture proved a formidable adversary. His deft handling of Wallace, in fact, would contribute to Wallace’s eventual isolation. Yet, even as Wallace’s influence faded, Goodpasture made new enemies, many of whom took their cues from the Wallace legacy.

Goodpasture’s rising influence was not built solely upon a foundation of controversy. It was also constructed upon his service to a growing readership and, by extension, the church. As he and his stable of writers edified readers with news, information, and instruction in the Bible, they also promoted the interests, activities, and institutions of Churches of Christ. In so doing, Goodpasture developed alliances with leading preachers, churches, and college officials. Those relationships, while varying in depth and degree of significance, enhanced his standing and the *Advocate*’s reach, not to mention church growth

and unity. And while broadening the *Advocate*'s base he also strengthened the paper's core support. Longtime subscribers who already looked to the *Advocate* for leadership came to trust and respect the editor more with each passing year, and in partnership they went about the business of teaching the gospel and building up their church.

### *Foes and Friends*

After severely criticizing Goodpasture's handling of the *Advocate* during his first year as editor, Foy Wallace did not relent as Goodpasture entered his second year. Wallace continued to believe that the *Advocate* under Goodpasture's guidance was becoming too much like the new *Christian Leader*, a paper that he considered the epitome of "softness" and "compromise." Like-minded individuals and periodicals looked to the *Bible Banner* to lead the fight against such tendencies. The *Apostolic Times*, edited by another former editor of the *Advocate*, James A. Allen, praised the writing of Wallace and his brother Cled E. Wallace. As Allen put it, "One Wallace is worth more than forty regiments of fawning, sickly sycophants [*sic*] who will proceed upon any policy that pays a big salary." He was encouraged that *Banner* subscriptions were up, since "no family in the whole brotherhood can afford not to have the Bible Banner come to their home. That is, if they are interested in keeping apostasy [*sic*] and corruption out of the church."<sup>1</sup>

The Wallace brothers had no intention of letting Goodpasture and the *Advocate* "pass" with a soft approach to issues affecting Churches of Christ. When Goodpasture published "A Restatement of Our Policy of Publication," Foy Wallace asked: "Why does the *Advocate* keep stating its *policy*? . . . Is it not strange that a paper eighty years old must ever-so-often restate its policy?" Wallace considered Goodpasture's editorial policy a

“compromise [with] all classes of errorists among us” and an insult to those who were trying to keep Churches of Christ from succumbing to doctrinal error. It was becoming obvious to Wallace that the *Advocate* could no longer be trusted to stand firm against “false movements.” Even so, Wallace declared, “if the Gospel Advocate, as big and powerful as it is, persists in weakening the fight that is being made to save the church from depredating men, who like wolves among us, would ravish the church, we humbly but grimly say of them, the great Gospel Advocate, as of others—*They Shall Not Pass!*”<sup>2</sup>

Soon enough Goodpasture clarified that the restatement of policy had been written by M. C. Kurfees and published in a 1912 issue of the *Advocate*.<sup>3</sup> A chagrined Wallace scolded him: “Shame on you, Brother Goodpasture.” To whom, he wanted to know, did the “suave” and “clever” editor direct the reprint? Perhaps to “some of his own staff writers who do not indorse his editorials?” Wallace pointed out the irony of the frequent restatements of policy, noting that they were an obvious attack on him, and thereby deviations from Goodpasture’s stated resolve not to engage in “bitter and offensive personalities.” As Wallace explained to his readers, it was not “necessary to call names in order to engage in personalities. Brother Goodpasture is the best example of that.” To add credibility to his claim, he cited none other than the brother of M. C. Kurfees, J. F. Kurfees, who wrote that Wallace “would have to ‘go some’ in the use of bitter, harsh and ugly language to beat the language [Goodpasture] used in describing those who are righting error.”<sup>4</sup>

Goodpasture did not seem fazed by Wallace’s complaints. He was in a position of strength as *Advocate* editor, and standing up to Wallace—if obliquely—could only help him rally the support of the growing number of Wallace detractors. An assessment by one



contemporary epitomized what any number of people thought of the powerful Wallace during the forties: “I am not in accord with [Wallace] permitting his paper to be used to further personal attacks upon individuals. My idea is that if Foy had not been a preacher, he would have been a ranger captain, wielding a big ‘six shooter,’ and hammering the head [*sic*] of those he did not like personally.”<sup>5</sup> G. C. Brewer assured Goodpasture that Wallace’s treatment of him was purely personal: “A man who is as small and as envious, and jealous as he is certainly couldn’t see another man in the place he once occupied and not throw rocks at him. Nothing you do is going to be right with him. He’ll criticize anything.”<sup>6</sup> Goodpasture, as one “skeptical of the man who parades his goodness and soundness,” had his own questions for Wallace: “Are the defenders of truth more gifted and vigilant now than [in David Lipscomb’s day]? Or is it, sometimes, a matter of having to criticize something rather than having something to criticize?” “It is not difficult,” Goodpasture assured his readers, “for people to find fault; it is one business which does not require large capital.”<sup>7</sup> As to the *Advocate*’s editorial policy, he was pleased that it could “be expressed in the language of its policy twenty-eight years ago.” Therefore, “to criticize the present policy of the *Advocate* is to criticize its past policy as stated by M. C. Kurfees and endorsed by his colaborers.”<sup>8</sup> Moreover, he pointed out, the policy “will limit the freedom of none except those who use [bitter and offensive] personalities.”<sup>9</sup>

Wallace was not alone in criticizing Goodpasture. Particularly severe was the criticism of one of Goodpasture’s former staff writers, R. L. Whiteside, who left the *Advocate* to write for the *Banner*, and whom H. Leo Boles suspected of trying “to destroy the Gospel Advocate” by creating friction between Goodpasture and *Advocate* publisher Leon B. McQuiddy.<sup>10</sup> Whiteside was frustrated by Goodpasture throughout the forties,

complaining that he regularly disregarded his own editorial policy. He disapproved of the “anger” that Goodpasture expressed toward others, especially Foy and Cled Wallace, and was baffled by what he considered Goodpasture’s unfair treatment of some writers seeking to publish in the *Advocate*.<sup>11</sup> Whiteside had no qualms with *Advocate* policy, especially “as stated by M. C. Kurfees,” but he was greatly disappointed in “Goodpasture’s miserable failure to maintain that policy.” The paper he had “loved” for so long only distraught him now. “How has the once great and mighty Advocate fallen!” he lamented to Leon McQuiddy in 1947. “It is nauseating.”<sup>12</sup> In 1949, trying to comprehend Goodpasture’s unabated behavior, Whiteside surmised that “some likely do not try to correct the editor, fearing they will lose [his] favor.” Nevertheless, he declared, “the man who will shut his eyes against wrong and kow-tow to men who he thinks are in position to grant him favors is a sorry specimen of manhood.”<sup>13</sup>

One person that Whiteside might have had in mind when he made that statement was Price Billingsley, a Texas preacher. Billingsley was very much against Goodpasture in the beginning, publicly calling him “a panty-waist editor” in 1939.<sup>14</sup> As of 1942 his opinion remained unchanged. He wrote to Goodpasture privately that year to complain of the *Advocate*’s endorsement of A. R. Holton, who had just been named the minister at Nashville’s Central Church of Christ. Billingsley did not consider Holton “a true gospel preacher,” and lectured Goodpasture for giving him publicity. “It is just such announcements,” he wrote, “which deeply discourages the faithful of the Lord in what the Advocate stands for.” He did not expect his opinion to “[mean] one thing to the unworthy successor of the once-noble line of Gospel Advocate editors,” nor did he “hope ever to see much good come from [Goodpasture’s] pip-squeak voice.”<sup>15</sup>

But just four years later Billingsley had totally reformed his attitude toward the editor. “Your facility to write and your unalterable stand for New Testament truth deeply gratify me,” he informed Goodpasture in a 1946 letter. “I feel increasing delight in your editorials, [and] feel that for the years ahead, the welfare of the cause of the Lord is eminently safe in your hands.”<sup>16</sup> Three months later, retired but in need of income, Billingsley asked Goodpasture and *Advocate* publisher Leon McQuiddy for a job.<sup>17</sup> From that point he remained loyal and true to Goodpasture and the *Advocate*. In 1956 he would be named one of only ten members of the *Gospel Advocate* Five Hundred Club, a distinction reserved for supporters securing at least 500 subscriptions for the *Advocate* during its centennial year in 1955.<sup>18</sup>

Unlike Billingsley, many other preachers were in step with Goodpasture from the very beginning of his editorship. Like editors before him, Goodpasture relied on numerous part-time staff writers and other contributors to supply the material for his paper each week. In fact, he often placed the fresh writings of these men in his editorial space. When he became editor, Goodpasture allowed some writers to stay on staff even when it was evident that they were not necessarily friendly to his agenda.<sup>19</sup> At the same time, he added writers to the staff that presumably would uphold that agenda. Before he had been on the job two months he announced the addition of three staff writers, all of whom had already been contributing to the *Advocate*. These were Fred E. Dennis of Marietta, Ohio, B. L. Douthitt of Nashville, and J. Roy Vaughan of Miami, who would become the news editor in 1949. Like almost all *Advocate* staff writers and contributors, these men were preachers.<sup>20</sup>

Being named a staff writer for the oldest periodical among Churches of Christ was an honor for most preachers, as well as a career boost. Roy H. Lanier, for instance, was pleased

to accept an offer in 1941 to write for the *Advocate*, informing Goodpasture “that the *Advocate* comes nearer expressing my views and reflecting my attitudes on all questions than any other paper among us.” Lanier hoped to retain his “connections” to a couple of small church papers, but would do as Goodpasture instructed, for he “[did] not value either of them as highly as . . . a connection with the *Advocate*.”<sup>21</sup> Announcements of staff additions continued throughout the decade as Goodpasture brought in preachers who would prove important to him and the *Advocate* through the years. Two of the most notable additions were Guy N. Woods of Lubbock, Texas, in 1943, and Gus Nichols of Jasper, Alabama, in 1944.<sup>22</sup>

The considerable importance of those writers and others notwithstanding, the two most significant staff writers during the forties were H. Leo Boles and G. C. Brewer, while the non-staff contributor of greatest prominence, if not production, was N. B. Hardeman. Each of these men had been involved in church affairs for decades and each carried weighty reputations. When they wrote for the *Advocate* they wrote with the authority of an editor and their articles were always prominently placed. Until his death in 1946, Boles, Goodpasture’s mentor and confidant, partnered with the editor as the *Advocate* addressed the various issues disturbing Churches of Christ. Brewer was active in the *Advocate* during that period, but, along with Hardeman, made his most significant contributions of the decade after the death of Boles.

### *Premillennialism*

One of the issues that Boles and Goodpasture approached in unison was the long-running controversy over premillennial doctrine. Since the early thirties Foy Wallace had been leading a crusade against church leaders like R. H. Boll, of Louisville, Kentucky, who

openly taught premillennialism. Millennial theories were nothing new among members of Churches of Christ, and a few prominent individuals, including Nashville Bible School cofounder and Boll mentor James A. Harding, were historic premillennialists. But Boll, influenced by the fundamentalist movement of the early twentieth century, came to accept dispensational premillennialism, a complicated scheme that divided history into seven dispensations. Most church leaders considered dispensationalism useless speculation at best and heretical doctrine at worst. From 1909 to 1915 Boll was front-page editor of the *Gospel Advocate* and was popular with readers. By 1915 the senior staff of the paper, believing that dispensationalism dangerously compromised the central importance of the church, precluded Boll from teaching the doctrine in the *Advocate*. He left the *Advocate* and began editing the paper *Word and Work*. Now free to espouse premillennialism, his advocacy of the doctrine received increasing negative attention in the 1920s.

In 1927 H. Leo Boles debated Boll on the subject in the *Advocate*.<sup>23</sup> Boles, although in sharp disagreement with Boll, did not consider premillennialism a doctrine worth breaking fellowship over. The tone of the controversy soon turned much more negative, however. Foy Wallace, appalled by the dispensational view of the church, demanded that premillennialists keep their views private or risk a break in fellowship.<sup>24</sup> In March 1934, in one of his last editorials for the *Advocate*, he called for “war” against not only those who taught premillennialism, but also those in “sympathy” with them. He urged “a purging . . . of teachers on the faculties of the schools, leaders in churches, and in journalism,” where both premillennialists and their “supporters” lurked. He declared that any preacher unwilling to join the fight, “but who criticizes those who do, is not a safe leader.”<sup>25</sup>

Wallace's frustration with Goodpasture's handling of the *Advocate* had much to do with this "war" on premillennialism. He was dismayed by Goodpasture's refusal to take a firm stand against the doctrine, and infuriated by his intimations that Wallace, by "dwelling on" premillennialism, was a "rabid hobbyist."<sup>26</sup> Goodpasture would in time show definite disapproval of premillennialists and their doctrine, recommending, for example, that local churches take steps to "safeguard [church] property from seizure by any premillennial faction," and advising that those who taught "the heretical theory of premillennialism" be publicly exposed.<sup>27</sup> Yet, unlike Wallace, he never declared "war." In his first public notice of the controversy, in June 1939, he offered a rather staid historical overview of millennial doctrines. Observing that such teachings "never became the faith of the church," his remarks constituted nothing more than a polite reprimand of R. H. Boll, who argued that premillennialism was an ancient, and thus acceptable, doctrine.<sup>28</sup>

But Goodpasture soon became more direct, even caustic, about the issue. When a letter writer suggested that he use his editorial page to explain that the premillennial view was in line with biblical teaching, Goodpasture scoffed: "The editor cannot do the impossible."<sup>29</sup> And when it was revealed that Don Carlos Janes, a Louisville preacher and editor, had made funds available in his will for premillennialism to be taught as an "orthodox" doctrine, Goodpasture jeered. Noting Janes's claim that many restoration movement leaders of the past held the doctrine, Goodpasture remarked that he could "recall the name of no 'pioneer preacher' who thought enough of any premillennial theory to make provisions in his will for its propagation."<sup>30</sup>

Boles, also rejecting premillennial doctrine, longed for premillennialists to keep their views to themselves, and he worked until his death to convince them to agree to do just

that.<sup>31</sup> Like Goodpasture, he had never heeded Wallace's declaration of all-out war but did hold that both the premillennial "theory" and justifications for teaching it were riddled with "fallacies."<sup>32</sup> He believed it dangerous to be "in sympathy with the speculations of premillennialists," reporting in 1941 that at least eight preachers taught by Boll had left "the churches of Christ" and were now "affiliated with some denomination."<sup>33</sup> Included in that number was the minister of a Horse Cave, Kentucky, church. Boles had led in publicizing the move by that "church away from the fellowship of the churches of Christ and into the fellowship of the Christian Church." Blaming premillennialism as a primary cause for this "sad departure," Boles explained that it was "a well-known fact that those who are under the influence of the premillennial theory have preferred the fellowship of sectarians rather than the fellowship of those who oppose their theory."<sup>34</sup>

By 1940 Wallace had already all but vanquished the "Bollites" from fellowship with mainstream Churches of Christ.<sup>35</sup> He considered his task unfinished, however, because he believed too much sympathy still existed for premillennialism and its teachers. During one particular episode, Goodpasture contributed to Wallace's lingering crusade more than at any other time. In 1945, Norman Davidson, a Chicago businessman, asked Goodpasture to publish a "statement" from Boll, along with "introductory remarks" from himself. Like others before him, Davidson was endeavoring to bring about grassroots support for an amicable resolution to the controversy over premillennialism. His proposal was unique in two ways. First, he was not a preacher or a national leader in any sense, and, second, he was willing, as he wrote to *Advocate* publisher Leon McQuiddy, to "by-pass" the "*religious hierarchy* in [the] Brotherhood," if necessary. Having been rebuffed by Goodpasture, Davidson was imploring his friend McQuiddy to help clean up the "*ungodly mess*" caused

by differences over millennial doctrines. Knowing that Goodpasture, whom McQuiddy had placed “absolutely in charge of the *Advocate*,” would likely continue to resist requests to publish the Boll statement, Davidson had readied himself to “fight” the powerful editor. “And, in this,” Davidson informed McQuiddy, “he will not be fighting preachers who are *afraid* of him, and whom he can *ruin*, if he wishes to do so.”<sup>36</sup>

Most likely, Davidson’s plans became controversial only because McQuiddy shared the letters with N. B. Hardeman. Hardeman, in turn, without the permission or knowledge of McQuiddy, provided copies of the letters to others, including Foy Wallace, who subsequently printed them in the *Banner*.<sup>37</sup> To Wallace, Davidson’s plan boiled down to this: “In order to restrict the preaching of error, by a compromise Norman would limit the preaching of the truth.”<sup>38</sup> Wallace and his brother Cled devoted the entire July 1946 issue to “the Davidson by-pass,” filling it with ridicule and scorn for Davidson and his plan. Cled compared Norman Davidson to Clinton Davidson, the New York businessman who had bankrolled the new *Christian Leader* and who had strong ties to premillennialists.<sup>39</sup> The “Davidson Twins,” he charged, had the same problem: “unsoundness of doctrine.”<sup>40</sup> Goodpasture had little to say when the Davidson letters were published by the *Banner*. He dispensed with Davidson for the time being by suggesting that the premillennialists could have “peace” if they would “give up the teaching of their speculative and heretical views and hold them strictly as private opinions.”<sup>41</sup>

But the next year, 1947, Goodpasture’s hand was forced when Davidson convinced McQuiddy to let him have access to the *Advocate*’s mailing list since Goodpasture would not cooperate with him. Because Goodpasture’s readers received the Boll statement and Davidson’s comments in the mail “courtesy of [the] Gospel Advocate,” Goodpasture felt



obliged to spend the next several weeks reviewing the two pieces.<sup>42</sup> Clearly displeased with the decision to mail the material, he belittled Davidson by almost exclusively referring to him as the “Furniture Designer,” a sarcastic allusion to his business, the implication being that Davidson was unqualified to orchestrate any agreement between premillennialists and those who opposed them. Goodpasture further ridiculed Davidson for believing he could “graft the dead bough of premillennialism to the living tree of divine truth and make it to bloom.” And in attempting “to play the role of apologist for premillennialism, its supporters, and sympathizers,” Davidson made ridiculous arguments, Goodpasture contended, in the process misconstruing both Boll’s and his opposition’s historical conduct.<sup>43</sup> Now having stepped into “the role of what he styles ‘self-appointed leaders,’” Goodpasture thought it best for Davidson to follow his own advice and quit “meddling” in affairs he knew little about.<sup>44</sup>

With his scorching of Davidson, Goodpasture helped Foy Wallace all but finish off premillennialism within Churches of Christ. More significantly, though, he forcibly demonstrated that he was an enemy, not a friend, to premillennialism. Wallace had, after all, made such a stance necessary for anyone in a place of leadership, including the editor of the *Gospel Advocate*. Goodpasture’s treatment of Norman Davidson, moreover, proved typical of his treatment of anyone who stridently opposed him. Davidson had not been—and would not be—the only person unable to convince Goodpasture to let contrary perspectives get a fair hearing in the *Advocate*. Nor would he be the only one to receive a stinging and isolating rebuke from the increasingly powerful editor.

#### *Unity Movement*

In 1936, conservative Christian Church leaders led by James DeForest Murch of the Cincinnati-based *Christian Standard* approached some Church of Christ ministers with a

unity proposal.<sup>45</sup> Frustrated that the two groups remained divided despite sharing a common nineteenth-century heritage in the restoration movement, these men hoped to find enough common ground to encourage local congregations to enter into fellowship with one another. Believing that only two historic issues barred the way—instrumental music in worship and missionary societies—organizers in 1938 held the first of what would be four annual “national unity meetings.”<sup>46</sup> Churches of Christ had long voiced strong opposition to missionary societies and instrumental music in worship because such practices were not authorized by the New Testament. Standing between Churches of Christ and liberal Disciples of Christ, who accepted higher criticism of the Bible, were moderate Christian Churches. In the late 1920s these churches, which were not opposed to instrumental music, missionary societies, and other “innovations,” but were opposed to modernism, had distanced themselves from liberal Disciples.<sup>47</sup> Attempts at rapprochement with the more like-minded Churches of Christ soon followed.

Just about the time that Goodpasture began editing the *Advocate*, Claud F. Witty, a Detroit preacher and the lead Church of Christ figure in the unity movement, asked Boles, as someone who could “command the respect of [his] brethren,” to be on the program for the 1939 unity meeting at Indianapolis.<sup>48</sup> Boles agreed and gave a speech that likely did a great deal to kill the movement. His speech demonstrated that Murch, Witty, and other organizers had underestimated the commitment of most among Churches of Christ to strict adherence of what they viewed as the New Testament pattern for church worship and practice. Insisting that unity could be achieved only if Christian Churches abandoned a number of unscriptural practices—including use of instrumental music in worship and missionary societies—Boles made it difficult for Church of Christ leaders to continue in the movement without appearing

open to compromise.<sup>49</sup> As Boles explained in the *Advocate*, “No faithful Christian can cooperate in any union movement that involves one in recognizing any unscriptural authority, any human authority.”<sup>50</sup>

Goodpasture made it clear from the beginning of his editorship that he had a low opinion of the unity movement, and he affirmed his mentor’s position: “Brother Boles has presented the only safe and acceptable grounds of unity.”<sup>51</sup> Two years later, shortly before the 1941 national gathering, Goodpasture wrote that he had “never been enthusiastic about these ‘unity meetings’” and “never expected much good to come from them.” Although “no one should fail to encourage any scriptural effort toward unity . . . it should be remembered that any unity attained on grounds other than those revealed in the sacred oracles is not worth the time involved in its attainment.” Churches would be wiser to spend their time “preaching the primitive gospel” than to participate in gatherings “producing more problems among us than they are solving.”<sup>52</sup>

When criticizing the movement, Goodpasture made only a few references to Claud Witty. Boles, on the other hand, scolded the Church of Christ preacher in the *Advocate*: “How long,” he wrote in 1941, “will it take you to tell Murch and associates that there can be no unity until they give up the use of the instrument in worship and the missionary society?” To Boles there were only two possible explanations for Witty’s continuing involvement in the unity movement: “*Either he does not see the snare or trap of Murch and associates into which he has been caught, or he is willfully attempting to lead the brethren into the ranks of denominationalism.*”<sup>53</sup>

Goodpasture directed most of his criticism toward Murch. When Murch extolled the progress of the movement in an issue of the *Christian Standard* in early 1942, Goodpasture

countered with a series of editorials filled with scorn for Murch's appraisal. Murch had listed fifteen "straws in the wind" that indicated progress between the two groups.

Goodpasture dismissed these as irrelevant, insignificant, or inaccurate, and wrote of Murch: "He is trying to salvage what he can from a sinking cause. It is little wonder that he grabs at straws." The straw that most chagrined Goodpasture was the fifteenth one, which Murch described as

an encouraging independence of thought and action regarding unity . . . among the younger ministers of the 'Churches of Christ.' The present center of opposition is among the older men who occupy places of prominence in the pulpit and press of the brotherhood. A small coterie of not more than a hundred self-appointed men exercise a power over the rank and file of the ministers which is comparable to the power of the bishops in the Methodist Churches.

Goodpasture dismissed these charges by responding that the "older men" did indeed "stand firm for the 'old paths' against every innovation." As for the "young preachers," Murch was right, they certainly were independent thinkers—indeed enough not to "bow the knee to Baal" in "compromise" with the Christian Church.<sup>54</sup> To back up his claim, Goodpasture printed excerpts from letters received from young ministers. "Rest assured that the younger preachers of the church of Christ," wrote Tom W. Butterfield of East Liverpool, Ohio, "have no intentions of letting the Witty-Murch movement get far. . . . It may sound *Witty* to some folks, but it does not mean *Murch* to serious-minded preachers of the gospel, whether young or old."<sup>55</sup> Another young preacher, J. A. McNutt of Muskogee, Oklahoma, wrote Goodpasture that his editorial was "one of the finest . . . from anybody's pen in a long time. It is a concise and clear-cut answer to the kind of propaganda being issued by the Witty and Murch board of strategy." C. A. Norred of Fort Worth, Texas, responded to the editorial by writing that he was "profoundly grateful to God for the influence of the Gospel Advocate."<sup>56</sup>

Goodpasture was pleased when a few months later he could report that Murch and Witty had announced that no more meetings would be scheduled “until after the war.”<sup>57</sup> Very little happened when World War II ended, however, making the last substantial unity gathering the one at Columbus, Ohio, in May 1941.<sup>58</sup> As in the premillennial controversy, Goodpasture used a combination of reason and ridicule to undermine a movement he considered unscriptural and threatening to Churches of Christ. His view was espoused in virtually all Church of Christ papers and it did not take a lot of effort to break the will of this particular minority movement. Additionally, as with the premillennial controversy, Goodpasture risked little by criticizing movement leaders, who essentially were outsiders. Murch, of course, belonged to another fellowship and some Church of Christ participants, like Don Carlos Janes, of Louisville, Kentucky, were premillennialists. The issue gave the editor an early opportunity to demonstrate that he was not one to compromise on biblical truth, and he took advantage.

### *The War Question*

A third issue affecting Churches of Christ in the early forties was the “war question.” Pacifism had a long history among Churches of Christ, due in part to the influence of cultural separatists like David Lipscomb and his Nashville Bible School cofounder James A. Harding. Although the doctrine probably never was held by a majority of church members, it became much less prevalent as a result of World War I. With the advent of World War II, pacifism lost even more favor as Churches of Christ increasingly left behind attitudes of cultural separation.<sup>59</sup> Goodpasture, however, remained committed to pacifism, a teaching he would have picked up when a student of Boles at Nashville Bible School, if not before, and during World War II he had no greater ally on the issue than Boles.<sup>60</sup> Some *Advocate*

readers also maintained their pacifist views. One thanked Goodpasture for “stand[ing] with the Bible on teaching against a Christian killing in the name of his government and with those who are conscientiously opposed to killing.”<sup>61</sup> Most church members, however, were no longer enamored with pacifism. Foy Wallace was among those who switched from a pacifist to patriot position during World War II.<sup>62</sup> Boles attempted to engage Wallace, his brother Cled Wallace, and others in formal debate on the issue, but to no avail.<sup>63</sup> As the war progressed, however, an ample amount of informal debate took place between the *Banner* and the *Advocate* on the question of Christian participation in warfare.

Goodpasture, aware that his position was increasingly in the minority, steered a middle course on the issue. Rather than insist on his view, he chose to make the *Advocate* useful to non-combatants and conscientious objectors by providing them with information and otherwise coming to their aid. In November 1939 he printed two forms on the editorial page that could be used to apply for non-combatant service or exemption from military service of any kind “in case this nation should be drawn into war.” The applications had “been used by many of the churches of Christ” and were written specifically for them.<sup>64</sup> Goodpasture more obviously indicated his bias toward the pacifist position a few months later when he wrote, “So long as [the conscientious objector] accepts the teaching of Christ as the supreme and final source of authority in his life, he must believe that he owes his first and chief allegiance to a King whose kingdom is not of this world.”<sup>65</sup> Boles expressed similar sentiments, explaining to one reader that he did “not see how a Christian can destroy property and kill anyone in war.”<sup>66</sup> In the *Advocate* he advised “young Christian men [to] ponder seriously these things and make up their minds and do as the Lord teaches them to do.” He left no doubt as to what he believed the Lord’s teaching to be: “If one engages in

the business of a soldier and trains to practice the destruction of his fellows, he cannot walk in the footsteps of Christ at the same time.”<sup>67</sup>

Once the United States entered the war, Civilian Public Service Camps were established for religious conscientious objectors. The men in these camps did various kinds of work and were required to pay thirty-five dollars a month for their upkeep.<sup>68</sup> Goodpasture encouraged *Advocate* readers to provide financial support for the relatively few Church of Christ members assigned to these camps. On his editorial page he printed a letter from an Arkansas preacher who reported that at least nine young men from Churches of Christ were in a nearby camp and were “being supported by the United Brethren Church” because their families could not provide funds. Goodpasture, remarking that “it is our responsibility,” agreed with the preacher that the young men should receive financial support from the churches, preferably their home congregations.<sup>69</sup> Boles also concurred, complaining that “some of the treatment that they are receiving from professed church members is shameful.” Hearing that a church elder had called the conscientious objectors “cowards,” Boles remarked, “It takes greater courage to suffer as these young men are doing than it does to persecute them.” And Boles thought it “strange that the churches of Christ would let some denomination support its members” in the camps. In his opinion, “the home churches of these boys should . . . help support them. A church that will not help one of its members . . . is unworthy of the name of a church of Christ.”<sup>70</sup>

In March 1943, Goodpasture printed a letter reporting that three pacifist groups (Society of Friends, United Brethren, and Mennonites) had spent approximately \$11,500 through October 31, 1942, to care for seventy-three Church of Christ men in camps across the country. Goodpasture later printed a list of seventy-eight names from twenty-three

camps.<sup>71</sup> He then published an announcement on the editorial page from the Service Committee for Conscientious Objectors. Formed in Los Angeles, the committee's purpose was to facilitate the delivery of funds "in a businesslike manner" to members of Churches of Christ in the camps, and to clear the "stigma" of letting "the denominations support our boys." The committee pledged "to keep the church informed" of the number of men in the camps and the amount of support they needed so that "all interested persons" could help.<sup>72</sup>

Goodpasture became increasingly perturbed at church members who questioned the sincerity of the conscientious objectors. While agreeing that some "cowards and hypocrites" without sincere beliefs applied for conscientious objector status, he contended that, nevertheless, "there *are* persons who have well-grounded convictions against taking human life."<sup>73</sup> Cled Wallace, writing in the *Bible Banner*, antagonized Goodpasture by suggesting that the Church of Christ "boys" in the camps should be cared for by those "responsible for teaching" them "the kind of impractical idealism that put them where they are."<sup>74</sup> Incensed, Goodpasture pointed out that just a few years before the war Foy Wallace had criticized the patriot position. From Wallace's earlier paper, the *Gospel Guardian*, Goodpasture retrieved this damning statement: "It is to be greatly deplored that some brethren will write articles that even point in the direction of Christians engaging in carnal warfare." Goodpasture noted, sarcastically, that perhaps some of those in the camps were "made 'conscientious objectors' by such sentiments."<sup>75</sup> G. C. Brewer, a patriot, reckoned that perhaps Goodpasture's "editorial notice" of the Wallace brothers "was more honor than these scamps deserve." Even so, the editorial "put the B.B. where it belongs."<sup>76</sup> Foy Wallace, on the other hand, reasoned that Goodpasture hoped "to discredit those who still fight . . . for the truth and for the church."<sup>77</sup>



Wallace may have been right that Goodpasture was attempting to discredit him. Goodpasture seemed to be following advice that he had received a year earlier from one observer of the developing controversy. Seeing that Goodpasture had “fallen into the hands of that pack of Texas coyottes [*sic*],” meaning Foy and Cled Wallace, a “J. H. S.” wrote the editor confidentially from Jacksonville, Florida, offering “assistance.” Obviously known to Goodpasture, he advised his friend to “take advantage” of a recent article by Foy Wallace and “put him on the defensive and keep him there.” To do this, he should not appeal to scripture since “a large per cent of the church members take the combatant side of this question.” Rather, “ridicule and sarcasm” would be his “fort,” and would allow him to “beat the tar out of [Wallace].”<sup>78</sup>

Goodpasture would fully heed this advice in May 1943, penning an editorial that “was just what [Foy and Cled Wallace] needed,” according to G. C. Brewer. It was proper to highlight their “*chameleon character*,” he claimed, since “*war* is only the latest subject on which they have swapped sides.”<sup>79</sup> Clearly attempting to impugn Foy Wallace’s integrity, Goodpasture documented how Wallace had changed his position only after the Japanese attack on Pearl Harbor. Goodpasture claimed that since Wallace “never expressed himself in stronger terms on any question than he did on the ‘war question,’ some are wondering if he will ‘retract’ on the premillennial question. . . . In time of peace he had his 1936 policy; in time of war he has another; what will be his policy six years hence?” Goodpasture did not doubt that Wallace was “on the popular side of the ‘war question,’” but not being so unstable himself, Goodpasture would “not retract and join the popular side when the going becomes hard.”<sup>80</sup> Wallace responded by accusing Goodpasture of forsaking his editorial policy; he had no doubt that the editorial “descended to the plane of low

personalities.”<sup>81</sup> Cled agreed with his brother: “The habitually calm and gentlemanly editor of the *Gospel Advocate* has shed his meticulous decorum and gone after us with hammer and tongs.”<sup>82</sup>

The episode made such an impression on R. L. Whiteside that some years later he still held out hope that the pacifist editor would apologize for doing his “best to kill two preachers.” Regrettably, “in trying to destroy the influence of the Wallaces,” he wrote his former editor, “you injured yourself.”<sup>83</sup> But Whiteside’s judgment was most likely in error. Goodpasture’s attempt at discrediting and isolating Wallace probably hurt the increasingly unpopular Wallace more than it hurt the increasingly influential *Advocate* editor. Goodpasture tolerated the patriot position, just as his pacifism was largely tolerated, and although he supported conscientious objectors and non-combatants, he did not condemn the young men who chose to fight.<sup>84</sup> He was not so moderate with Foy Wallace, but the tack he took with him only enhanced his influence with consensus-oriented church leaders.

#### *Institutional Issues*

After Boles died in 1946, and Goodpasture no longer had his mentor and confidant by his side, *the* issue of the decade emerged. Known as the institutional controversy, it would lead to a significant schism by 1960.<sup>85</sup> The controversy revolved around two related, intertwining issues: the proper, biblical relationship of congregations to church-related institutions, and the proper, biblical limits of congregational cooperation. In a fellowship which required biblical authority for all aspects of church work and worship, and which placed great value on congregational autonomy, and which shunned denominational behavior, these were questions of great import. In the case of the first issue, the turmoil centered on colleges and schools before expanding to orphanages and other benevolent

institutions. In the second instance, the commotion initially concerned mission works but would come to include media ventures. The issues were not completely new, but large-scale efforts to fund colleges and postwar missions brought them to the fore.

Although Goodpasture wrote little about the institutional controversy during the forties, he nevertheless set the *Advocate*'s direction on the issues by giving space to G. C. Brewer and N. B. Hardeman, both of whom wrote significant articles on the issues from an institutional viewpoint. Brewer, born in 1884, was an outspoken preacher who during his career held prominent pulpit positions at some of the largest churches in Tennessee and Texas, and who was well-known for promoting progressive attitudes and methods.<sup>86</sup> When Goodpasture became editor of the *Advocate*, Brewer began courting his favor. He had appeared in the *Advocate* only sporadically since 1934, the year he and then-editor Foy Wallace had publicly sparred over their respective approaches to premillennialists.<sup>87</sup> Thus he was anxious "to put the brethren right in regard to me and my teaching," as he explained to Goodpasture in 1940. Ever since Wallace had declared him "unsound," not to mention his "rather desultory appearance" in the *Advocate*, there had been "a decrease in the things" coming to him. Hoping that Goodpasture would allow him "the opportunity of getting back," Brewer made a fervent request of the editor: "I want to write a number of articles on very basic and fundamental principles, and I want to appear in the Gospel Advocate *every week* for at least eight, ten, or twelve weeks. . . . There is no reason why my writing should not be as widely read again, or that my discussion of points might not be as much in demand."<sup>88</sup>

After Boles's death, Brewer campaigned to become heir to his prominent place in the *Advocate*. "The death of Bro. Boles has indeed left a gap," he wrote to Goodpasture. "If I

can help in any way to carry apart [*sic*] of the responsibility that he laid down I shall be happy to do so. . . . I once wrote a double page - full opening each week [for the *Advocate*]. I was also once *first* page editor. I have lost none of my interest and I now have the added interest in my desire to *help you*.”<sup>89</sup> Goodpasture was glad to make Brewer a mainstay of the *Advocate*, even to the point of imploring him not to cut back his writing just because of a busy schedule, reminding him that it was “reaching more people and doing more good than at any time in your life.”<sup>90</sup>

Although Brewer wrote on many subjects in the *Advocate* in the forties—including important articles on the premillennial controversy—his most significant writings promoted institutional attitudes.<sup>91</sup> In 1943, he published a series urging churches to follow his congregation’s lead in preparing for postwar missions.<sup>92</sup> Publishing in both the *Advocate* and the *Firm Foundation*—a leading weekly out of Austin, Texas—Brewer agitated for vastly expanded mission efforts, which had always been small in scale among Churches of Christ.<sup>93</sup> Not shy to espouse grand ideas, Brewer was convinced that the postwar world would provide the opportunity to carry out “such a campaign of missionary work as the world has never known.” But if Churches of Christ were going to accomplish this “within twenty-five years after peace has come,” they must “now begin to get ready.” To that end, Brewer’s church, the prominent Broadway congregation in Lubbock, Texas, tried to set the standard for long-range planning by agreeing to “sponsor” this new vision for Churches of Christ. While continuing to support the foreign and domestic mission work that it was already committed to, Broadway was setting aside funds for additional ventures when the war was over. In this sense, Brewer explained, Broadway was “[taking] the lead in asking churches everywhere to begin preparing and planning for the postwar effort.” He encouraged churches “to sponsor

and support” willing “young men and young women” so that when the war ended “two thousand” could be sent abroad.<sup>94</sup>

Although vague on just how Broadway would go about sponsoring missions after the war, Brewer’s articles raised red flags at the *Bible Banner*. One writer, Ted W. McElroy, judged Brewer’s “plan” to be “contrary to the New Testament.” He recognized in the plan an arrangement akin to a missionary society. Just as McElroy did not want a centralized agency determining his congregation’s mission work, he did not want his church “to be under the sponsorship of the Lubbock church in any way.” Since it was “a scriptural principle that one church cannot sponsor another regardless of how small or how large,” McElroy charged that “whatever” the design of Brewer’s plan, “it will be unscriptural.”<sup>95</sup> Cled Wallace also took a negative view of Brewer’s postwar plan: “It invariably puts me on my guard when somebody introduces a Committee, a Plan or a Sponsor and begins to cross-question the brethren and the churches on a ‘nation-wide scale.’” And since it appeared “as though the Advocate were minded to furnish both the race-track and the gallery for such a race as ‘the world has never known,’” Wallace’s misgivings about Goodpasture’s reliability as a defender of scriptural truth grew more profound. The *Advocate* had been “traditionally conservative” on sponsoring-church arrangements, in which one congregation received funds from other churches and forwarded them to a mission field, but Wallace was not sure what to think about the paper’s stance now.<sup>96</sup> For the rest of the decade, however, not much was written in the *Advocate* or the *Banner* about Brewer’s plan or even sponsoring-church plans in general. The timelier institutional topic became congregational support of the church-affiliated colleges.

Among Churches of Christ there had long existed a small minority of members who took a principled stand against even the existence of colleges in which the Bible was taught. Their recognized leader was Daniel Sommer, a Midwest editor born in 1850.<sup>97</sup> He reasoned that just as missionary societies were “human organizations” carrying out a duty of the church, in this instance the propagation of the gospel, colleges that taught the Bible likewise usurped a central function of the church. In the late forties some inheritors of Sommer’s views, like Carl Ketcherside of St. Louis, kindled some interest in the issue. The question more often debated, however, was the financial support of such schools, not their existence.

Few church members opposed individuals establishing Christian-oriented schools and colleges, but supporting private institutions directly out of the congregational treasury was another question altogether. To most, such a practice constituted an unscriptural use of a congregation’s funds, and did indeed make the colleges agencies of the church (that is, tantamount to missionary societies). Instead, schools and colleges owned and operated by church members were to be funded by individual Christians, as each saw fit.<sup>98</sup> But in 1933 G. C. Brewer wrote a lengthy series of articles in the *Advocate* arguing the opposite. He claimed that it was scriptural for churches to donate money to the colleges, and that there was plenty of precedent for such a practice. He also asserted that the schools were worthy of congregational support for the simple reason that they were beneficial to the church.<sup>99</sup> At that point the issue smoldered. The following years witnessed occasional flare-ups, but not until after the war did an actual conflagration threaten to break out.

When Abilene Christian College, of Abilene, Texas, kicked off a major capital campaign immediately after the war, it actively and publicly solicited financial contributions from churches. Such a breaking of precedent helped set off another round of discussions on

the relationship between local congregations and the colleges. Although schools had in the past accepted money offered by congregations, and even quietly asked churches for funds from time to time, Abilene's campaign flagrantly challenged the traditional understanding that funds should be raised through individual contributions only. As enrollment figures ballooned and the colleges sought full accreditation or senior college status, school leaders were under increasing pressure to find additional sources of revenue.<sup>100</sup> Congregational treasuries became the logical place to look.

N. B. Hardeman, cofounder and longtime president of Freed-Hardeman College, was one school leader who softened his stance on church contributions to colleges in the years after World War II. Although he rarely published in the church papers, Hardeman took over Goodpasture's editorial column in a February 1947 issue and made this controversial statement: If "a church desires to help [a] school exist, it has the right to do so."<sup>101</sup> Such a remark, especially in the context of Abilene Christian College's fundraising campaign, was likely to get attention, and this one did. Cled Wallace, writing in the *Bible Banner*, offered a rejoinder. Hardeman, he argued, had forsaken the position he once held and had "taken a step in the wrong direction which is not for the good of either the churches or the schools." Wallace saw "trouble" on the horizon, contending that "the church's business is to edify itself, look after the poor, and preach the gospel and that business should keep its budget too full to leave room for human organizations like papers and colleges."<sup>102</sup> W. W. Otey saw trouble too. The veteran preacher correctly predicted "division in this generation" over the issue.<sup>103</sup>

Hardeman, responding to Wallace, Otey, and others in the *Advocate* and the *Firm Foundation* complained of their legalism: "It seems that most anything can be done with the

Lord's money except to make a donation to a school in which the Bible is taught. If we are not careful, we will be straining out gnats and swallowing camels." He also complained of their inconsistency, noting that they did not denounce church contributions to orphanages affiliated with Churches of Christ, which were owned and operated in much the same way as the colleges.<sup>104</sup> Wallace responded by ridiculing the notion that such institutions were "parallel" institutions to the colleges, noting that "the orphan's home has never raised any serious issues." None had ever been accused of "control of the churches" or called a "dangerous influence." Therefore, Wallace claimed, "if we have just got to have some institutionalism . . . homes for orphans and old people seem to be the most innocuous kind we can have."<sup>105</sup>

The fight was on. As 1947 progressed the rhetoric heightened and proponents of both positions spent less time arguing doctrinal points and more time attacking one another personally. The *Bible Banner* devoted a great deal of ink, including entire issues, to the controversy. Brewer, already a part of the fray, upped his production of articles somewhat, publishing in both the *Advocate* and the *Firm Foundation*. He also began negotiating for a formal debate on the issue. Hardeman broke from his usual practice and published a number of articles in the papers. And Goodpasture, with a few editorials and the Hardeman and Brewer writings, clearly cast the *Advocate's* lot with the institutional viewpoint.

Hardeman, whose relationship with his friend Foy Wallace had recently deteriorated, was determined to meet Wallace and his *Banner* writers on the issue of church contributions to colleges. Hardeman had grown weary, as he indicated to Goodpasture, of Wallace "trying to wage war on anybody who does not line up with him."<sup>106</sup> Hardeman's arguments, however, were not as strong as his personal attacks. He reserved his sharpest barbs for Foy



Wallace, but also went after Cled Wallace and new *Banner* publisher Roy E. Cogdill. He justified congregational donations to colleges on the grounds of “expediency.” Just as a congregation could choose to erect a church building with treasury funds, he argued, it could give money to a college; neither action had strict biblical sanction, but both could help the church carry out biblical commands. Hardeman accused the Wallace brothers and Cogdill of being inconsistent on this point, both in what they preached and in what they practiced.

Hardeman employed tactics reminiscent of Goodpasture’s approach to Foy Wallace when he switched from a pacifist to patriot position. Portraying the *Banner* editor as unreliable, he contrasted past with present. “Due to [Wallace’s] radical change on these important issues, he must be considered unstable, unsafe, and unsound,” Hardeman wrote in the *Advocate*. “Who knows but that with the passing of more years he may change his attitude toward premillennialism and preach the very doctrine he has so strongly condemned?” No longer could Wallace be taken seriously, Hardeman suggested, a fate that Wallace had brought upon himself. Hardeman dismissed his old friend, with a slyly sympathetic tone: “Brother Foy’s radical changes, his personal attacks, abuses, and insults, with a disposition to count every man who does not agree with him his personal enemy, are indeed unfortunate.”<sup>107</sup>

Foy Wallace responded in kind to Hardeman, as the *Banner* dedicated most of an expanded issue to the “church-college question.” He accused Hardeman of distorting the historical record, and went to great lengths to show that Hardeman was the one who had changed on the issue. He also claimed that it was Hardeman who was espousing inconsistencies, not the *Banner*. Wallace then stooped down and uncovered some dirt on his former friend. He revealed that Hardeman had secretly encouraged Wallace to “publish

unfavorable reports against other schools” and preachers, including Brewer, with whom Hardeman had only recently become amicable. Wallace quoted from numerous Hardeman letters and summarized the picture of Hardeman that he saw emerge: “N. B. Hardeman has never been a friend to any man beyond the use that he can make of that man.” Wallace was convinced that Hardeman, who had expressed friendship and appreciation to Wallace only the year before, had so viciously gone after the *Banner* only because it had “dared to point out his own mistakes on the church-college question, and criticise [*sic*] his own inconsistencies.”<sup>108</sup>

Writing from Shawnee, Oklahoma, after Wallace’s response to him appeared in the *Banner*, Hardeman reported to Goodpasture what he was hearing: “Brethren here tell me that Foy has lost a number of friends. About 25 cancelled subscriptions to his paper.”<sup>109</sup> Therefore, Hardeman surmised, “if brethren here and a lot of preachers from nearby are an index, surely Foy’s stock is below par.”<sup>110</sup> Hardeman continued to criticize the *Banner* publicly for taking inconsistent positions on contributions to orphanages and colleges. To Hardeman the institutions were “parallel.” Like the Christian college, “the orphan home is a human institution; it has a board of directors; it teaches secular branches [of education] in connection with the Bible.” If a church can scripturally donate money to a Christian orphanage, it can scripturally donate money to a Christian school. “They must stand or fall together.” Hardeman also focused attention on Wallace’s tirade against him, asserting that Wallace was “desperate” and willing to “say almost anything to discredit one he has turned against.” Depicting him as an “isolationist,” Hardeman quite accurately suggested that Wallace had cut himself off from “all of our schools, our papers, our editors, and many of

our ablest preachers.” Could it really be, Hardeman intoned, that they “are all in the wrong and Foy alone is in the right? Truly the whole army is out of step and only Foy is in line.”<sup>111</sup>

Like Wallace, Hardeman attempted to embarrass and humiliate his adversary by dredging up the past and quoting from an old personal letter. Hardeman reminded his readers that in 1937 Wallace’s “sinful extravagance and utter lack of business judgment forced him to take an oath of insolvency and to hide from his creditors behind the bankrupt law.” At that time, Hardeman noted, Wallace wrote to him “begging and pleading for help.” So why, Hardeman conjectured, had Wallace changed his attitude toward him? It was not, he contended, “due to a difference on the church-college question,” as Wallace claimed. Rather, it was because Hardeman would not go along with Wallace and reverse his “attitude toward a Christian’s engaging in carnal warfare.” Hardeman ended his “part of the discussion” at that point, explaining that “no reason has been assigned why a church cannot contribute to one of our schools [and] I anticipate nothing new.”<sup>112</sup>

Returning insult for insult, Wallace responded by accusing Hardeman of attempting to “crush us and destroy us by wholesale assault in an onslaught of slime and slush and slander.” He further charged that Hardeman was “backed by the two oldest periodicals among us,” the *Advocate* and the *Firm Foundation*.<sup>113</sup> Cled Wallace agreed with his brother’s assessment, as did *Banner* contributor R. L. Whiteside. Cled accused *Firm Foundation* editor G. H. P. Showalter of partnering with the *Advocate* “in an effort to destroy Foy’s influence.”<sup>114</sup> Whiteside gave credence to the theory put forth by “one influential preacher” who “[suggested] that there is a concerted move on the part of Hardeman, Brewer, Goopasture, and Showalter to destroy the Wallaces.”<sup>115</sup> There was at least some truth to these assertions, at least in regard to Hardeman and Goodpasture.

Hardeman, corresponding with Goodpasture about publishing his criticism of Wallace for declaring bankruptcy, wrote of Wallace: “I am inclined to think the publication would finish him with many sober-minded brethren.”<sup>116</sup> Hardeman overstated the potential of his article, but for a variety of reasons, including the *Advocate’s* judicious assaults on Wallace and his own behavior, Wallace was fast losing his power over Churches of Christ.<sup>117</sup>

While Hardeman was doing battle with the *Bible Banner*, G. C. Brewer was carrying on his own fight with the paper in the *Gospel Advocate* and the *Firm Foundation*. But whereas Hardeman stopped sparring with the *Banner* in 1947, Brewer continued to write on the relationship between churches and related institutions. Much of the back and forth between Brewer and the *Banner* mirrored that of Hardeman’s tussle with the paper, including a good bit of the nastiness and accusations and denials of inconsistent positions. Brewer, in part to explain apparent contradictions in his own position, published a pamphlet reviewing the controversy from the time of his 1933 series in the *Advocate*.<sup>118</sup>

One main difference existed between Brewer’s and Hardeman’s approach to the issue. Hardeman, like his *Banner* opponents, argued the issue more legalistically than Brewer. Although Hardeman and the *Banner* reached different conclusions, they each based their positions on rather narrow argumentation. Brewer, on the other hand, while making some legal arguments, took a broader approach when contending for the right of churches to give money to colleges. He argued that the colleges and churches could not be kept completely separate, for an undeniable “spiritual relationship [did] exist” between them. After all, “Christians patronize such schools because they want their children taught truth and not error, because they want them guided in the paths of righteousness and peace; they want them instructed in principles of honor, honesty, decency, and Christianity. This is the

sole reason for the existence of such schools and this is the reason that Christians patronize the schools.” Furthermore, Brewer argued, “when the schools announce that they will employ no teacher who is not a member of [a Church of Christ] and that they will not teach any principle except that which is acceptable to, and is endorsed by, the brotherhood . . . [there] is a tacit recognition of the relationship that exists between the church and the school. I see no use denying that this relationship exists.”<sup>119</sup>

### *Gospel Guardian*

A new phase of the institutional fight began in May 1949 when the *Banner* was succeeded by the *Gospel Guardian*, also published by Roy Cogdill, but weekly instead of monthly. The editor was Fanning Yater Tant, a forty-year-old Texas preacher and son of the legendary J. D. Tant, a cantankerous and outspoken preacher.<sup>120</sup> Cled Wallace continued for a few years as one of the leading writers, but Foy Wallace, named co-editor, would have only a brief association with the *Guardian*, which took its name from a paper he published for a brief period in the mid-thirties. Wallace wrote for Tant for the first few issues, helping to define the purpose and direction of the paper, but due to personal differences with Tant he soon ended his affiliation.<sup>121</sup> Tant announced that the policy of the *Guardian* would be no different from the policy of the *Banner*. He also indicated what the main issues of the paper would be: “We are unalterably opposed to the unscriptural idea of having the college supported out of the church treasury. . . . We view with considerable apprehension the apparent drift toward an ‘institutional conscious’ missionary program—the feeling that we cannot preach the gospel without an elaborate institutional set-up.” To combat such “apostacies,” Tant declared, churches needed to be “militant and aggressive.” The *Guardian* pledged, therefore, to “not only fight error,” but also “*tendencies* toward error.”<sup>122</sup>

The appearance of the *Gospel Guardian* worried N. B. Hardeman. He wrote an ailing Goodpasture: “I can’t help but have some fears regarding the Advocate. I have read the *Gospel Guardian*’s announcement and it seems to me that it is almost largely directed against the Advocate. If you can recover and continue with it, all will be well that long at least.”<sup>123</sup> Goodpasture did recover—perhaps from a severe asthmatic reaction—and within a few weeks of the *Guardian*’s first issue published some of his first comments on the institutional controversy, writing editorials in two consecutive issues. He did not address doctrinal arguments, however, but rather men “who pose as leaders and guardians of orthodoxy.” Although he did not list names, it was clear he had *Guardian* staffers in mind, including Foy Wallace.

Sounding familiar themes, Goodpasture wrote of their “spirit of vacillation and instability” in regard to pacifist doctrine and the “church-college question.” “When professed teachers and leaders show such instability,” he asserted, “the effect on the rank and file of the church is most disheartening and injurious. It is a bit upsetting for people to be led in one direction for a while, and then discover that their trusted leaders have deserted them and gone in the opposite direction. This destroys confidence in leadership.”<sup>124</sup> By this time Hardeman was more optimistic. He predicted to Goodpasture that Tant and Cogdill “will be greatly disappointed in their ambition and their continued agitation of the church-school question will do the [Guardian] no good.” He believed the issue would “soon pass away,” forcing the *Guardian* “to get up other issues to fuss about.”<sup>125</sup> Hardeman did not prove an accurate prophet; the issue did not “soon pass away.”

Brewer, unlike Hardeman, indicated that the *Guardian* was being relatively well-received. Cautioning Goodpasture, he wrote: “You said you didn’t think the *Guardian*

would succeed, and I don't think so either, but I do know that a great many brethren say that we need the paper if it would be just a little less bitter in its personal attacks, because they think it is standing against some evils and evil tendencies." In order to help negate *Guardian* criticism of the *Advocate*, Brewer advised Goodpasture to demonstrate that the *Advocate* did not blindly support the colleges. He suggested publishing a warning to the colleges against "showing a tendency to dominate churches," a trait that Goodpasture, according to Brewer, had lately observed in Nashville's David Lipscomb College. "Let them know that the Gospel Advocate considers this not only unscriptural . . . but [also] factional." One way or another, Brewer insisted, Goodpasture needed to speak out more, reporting that many friendly observers feared that the *Advocate* was "losing its distinctive position because it does not handle issues that are disturbing the brethren."<sup>126</sup>

Brewer, for one, was not willing to be passive with the "faction" led by the *Guardian*, and he outlined a plan of action to Goodpasture: "It is my opinion that we should hit this thing a death blow. . . . We [should] condemn any effort to create an issue, where no issue has ever before existed, and to start a faction. This is wrong and we should expose the thing and condemn it."<sup>127</sup> Two months later an article from Brewer appeared in the *Advocate* following his own advice. He claimed the *Guardian* irresponsibly criticized long-accepted and defensible practices, thereby creating false issues, and that the *Guardian* was nothing more than a divisive minority faction, which, he hinted, should "be marked and avoided." Brewer, like Hardeman and others, made church contributions to colleges parallel to church contributions to orphanages and any other "enterprises carried on by Christians in the practice and for the promotion of Christian principles."<sup>128</sup>

Yater Tant and the *Guardian* took issue with Brewer by denying that congregational donations to the colleges had ever been widely practiced or accepted. Tant argued that the issue had come to a head not because the *Banner* and the *Guardian* forced it, but because men like Brewer, who were “dangerous to the peace and soundness of the brotherhood,” were advocating unscriptural practices. Tant and Brewer began negotiations for a written debate between Brewer and a representative from the *Guardian*. Tant deemed a debate essential: “For the sake of the church, and for the sake of those who shall follow us, I believe this question deserves the closest and most earnest study and exposition that careful Bible students can give it.”<sup>129</sup> Brewer concurred, but he wanted to ensure that he was not put in a position where the debate seemed to be “between a group of brethren . . . *and an individual, an innovator.*” He therefore proposed that details of the debate be worked out by committees from both sides. “If this is only my position,” he stated, “and not the past and present practice of the brethren, *then there will be no discussion.*” Brewer nominated Goodpasture to chair his committee, which would have nine members, including Hardeman. His plan, as he informed Goodpasture, was to use the credibility of his committee to “force the G.G. boys into taking the blame for this agitation.” If this could be done, he hoped Goodpasture would find the debate “worth carrying” in the *Advocate*.<sup>130</sup>

Hardeman, who was privy to Brewer’s correspondence with Tant, was pleased at the possibility of an extended discussion about the college issue. He wrote Goodpasture that he saw it as an opportunity to see “some of those [*Gospel Guardian*] fellows drawn out so that their real sentiments regarding contribution[s] to orphan homes may be in the open.”<sup>131</sup> The proposed debate never took place, but *Guardian* writers continued to voice disapproval of church contributions to orphanages, except those directed by the eldership of a single



congregation. While not necessarily conceding that an orphanage was parallel to a college, they did conclude that any other organizational arrangement would make the orphanage a “human organization.” This was unacceptable by scriptural standards because it meant that Christians would be accomplishing a biblical directive—the care of orphans—through an entity other than the divinely ordained local church.<sup>132</sup> But while Hardeman, Brewer, and others succeeded in making orphanages part of the issue, *Guardian* writers increasingly articulated the fight that was underway as one that was about more than specific practices. The common threads running through their objections were concerns about “centralization,” “institutionalism,” and “denominationalism.”<sup>133</sup> As the 1950s dawned they intensified their protests, with Goodpasture and the *Advocate* bearing the brunt of their attacks.

#### *Collaboration*

Despite all the turmoil that engulfed the *Gospel Advocate* during the decade of the 1940s, B. C. Goodpasture was making more friends than enemies. Despite the fact that he violated his own editorial policies on several significant occasions, he filled the *Advocate* with constructive material. Readers valued that, just as they valued the *Advocate*'s doctrinal orthodoxy. One reader, early in the forties, judged the *Advocate* to be “a fine example of high-type journalism. It is dignified in manner and style, yet well-balanced, firm, and sound.”<sup>134</sup> Another reader, late in the decade, expressed a similar opinion, stating that the *Advocate* was “sound in teaching and aggressive in action for the truth. The radicalism is lacking, and that is well.”<sup>135</sup> The *Advocate* also made friends, as it long had, simply by being a trusted point of contact and source of information. Goodpasture, however, greatly enhanced this role. Whether suggesting books for preachers, listing the radio broadcasts and addresses of churches, directing travelers or newcomers to a congregation in a particular

location, serving as a place to “warn the churches against [a troublemaker],” or helping churches that needed a preacher find one (and vice versa), Goodpasture made the *Advocate* a source of centralized assistance like never before.<sup>136</sup>

Goodpasture also made friends by promoting most any interest or activity of Churches of Christ. This, too, was not a new function of the *Advocate*, but one that Goodpasture also carried out to a greater degree than any editor before him. As he put it,

The Gospel Advocate is always ready to help put any worthy work before its readers. . . . We are glad to keep the names and work of faithful preachers before our readers who, in turn, are encouraged to know of the accomplishments of loyal brethren, especially of those with whom they are personally acquainted. Our columns are open to the colleges and orphan homes. We desire to encourage and help every good work.<sup>137</sup>

Goodpasture also made a point to publicize local churches and mission works, whether foreign or domestic. He kept both their needs and their accomplishments before readers by way of the “News and Notes” section, the editorial page, and special issues.

The *Advocate* also participated in a campaign to have Churches of Christ fully counted in the 1946 census of religious bodies, begun in 1947 by the U.S. Census Bureau, although never completed. In the first half of 1947 Goodpasture published at least thirteen exhortations by various writers, including himself, strongly encouraging churches to complete their schedules and return them to the Census Bureau. The Broadway Church of Christ in Lubbock, Texas, volunteered to spearhead the effort to collect addresses for the government and encourage churches to report, something which many had failed to do during the 1936 census. The undercounting had bothered many progressive leaders, including Broadway’s minister, M. Norvel Young, who had succeeded G. C. Brewer. Explaining why it was important for churches to participate in the census, Young reiterated

what many others were saying: “A full report will mean more radio time, more favor from the government in doing the foreign-mission work, encouragement to faithful Christians everywhere, and even more respect from the outsiders in our local communities. Respect is not enough, but it is a doorway through which we may pass to capture the hearts of unbelievers.”<sup>138</sup> Young’s statement, like the census campaign itself, reflected the group’s growing denominational consciousness, as did Goodpasture’s resolve to encourage “any worthy work.”

Preachers received publicity in the *Advocate* in a variety of ways. As always, most of the staff writers and contributors occupied pulpits each Sunday. Goodpasture also continued to publish reports that preachers made of their activities, including gospel meetings conducted and debates held. These reports appeared in the “News and Notes,” where Goodpasture in the second half of the forties also began listing the names of “Preachers Who Called” at the *Advocate* offices each week. A feature added in 1940, and retained for several years, gave highly visible publicity to a different preacher each week. It included a photograph of that week’s “faithful gospel preacher,” a biographical sketch, and a sermon outline.<sup>139</sup> Goodpasture also continued to utilize preachers to write most of the Uniform Bible School lessons that appeared each week for use in Sunday school.

Goodpasture likewise publicized the church colleges, carrying their news reports and advertisements. He steadily built ties with the schools, and the schools with him. College leaders received exposure for their institutions by publishing articles in the *Advocate*, and they reciprocated in kind. In 1942, for example, Goodpasture asked the president of Abilene Christian College, Don H. Morris, to prepare a Uniform Bible School lesson.<sup>140</sup> Morris accepted and at the same time provided Goodpasture with an opportunity to speak at the

college's annual lectureship.<sup>141</sup> Goodpasture invited N. B. Hardeman to submit articles as regularly as he wished. Although he declined, with the notable exceptions described above, he did promote the paper. For one instance, he invited the editor to the Freed-Hardeman campus in 1942 to make a presentation on the *Advocate*.<sup>142</sup> When Florida Christian College, located near Tampa, was founded in 1945, Goodpasture gave it and President L. R. Wilson plenty of press, doing everything he could to help it get established.<sup>143</sup> He printed Wilson's speech accepting the presidency of the college, prefacing it with remarks on why he supported the colleges: "The Gospel Advocate is glad to add its commendation and support to Brother Wilson and the college, as to all other brethren and colleges that are loyal to the truth. At no time in our history have we stood more in need of Christian education than now. . . . We are building wisely and securely for the future only as we instill in the minds of the young people the principles of the Sermon on the Mount."<sup>144</sup>

Goodpasture helped Rex A. Turner, president and co-founder of Montgomery Bible School, identify funding sources for his infant enterprise. Founded in 1942, the school was renamed Alabama Christian College in 1953, the same year Goodpasture made Turner a staff writer. Turner later recalled that Goodpasture offered "suggestions relative to Christian businessmen who might be persuaded to make financial donations to the school. . . . I shudder to think what my task would have been like if I had not been so favored by B. C. Goodpasture."<sup>145</sup> Goodpasture also assisted Nashville Christian Institute. Headed by Marshall Keeble, a renowned African American preacher and old friend of Goodpasture, the school trained black students for ministry. The December 9, 1948, issue of the *Advocate* was largely devoted to NCI, publicity for which Keeble was grateful. "Such friends as you have proven to be are hard to find," he told the editor. Sharing that remark with readers,

Goodpasture reminded them just “how much preachers and institutions are dependent upon papers to get before the brotherhood.”<sup>146</sup>

David Lipscomb College, of all the schools, had the strongest claim on Goodpasture. The successor to Nashville Bible School, it was named for its cofounder and the *Advocate*'s longest serving editor. Since both the college and the paper were located in Nashville, it was natural for the two institutions—and leading churches in the area—to interact frequently with one another. As his alma mater, Goodpasture had maintained close ties with Lipscomb and in the forties was serving on the alumni association's “standing committee.”<sup>147</sup> The *Advocate* was a friend to the college from the beginning of Goodpasture's tenure, but the friendship intensified after the Second World War as Lipscomb moved toward senior college status and Athens Clay Pullias became president. In 1946 the *Advocate* was being provided to “every boarding student” at the school.<sup>148</sup> In 1947 Goodpasture used his editorial space to print the Pullias speech marking Lipscomb's transition to senior college status, and it was Goodpasture who, the next spring, delivered the baccalaureate sermon to the first senior class to graduate from Lipscomb.<sup>149</sup>

Goodpasture also promoted the *Advocate*. He frequently suggested its importance to the spread of the gospel and to the edification of church members. When recommending gift subscriptions one Christmas season, he urged readers to “think of the fine articles and the world-wide brotherhood news coverage” provided by the *Advocate*. “Many have been brought to Christ through the columns of the *Advocate*,” he noted, and an untold number of Christians “have been instructed in the most holy faith.”<sup>150</sup> Readers could trust the “The Old Reliable,” a common nickname for the *Advocate*, because, since 1855, it had not changed

and would not change: “It will continue to champion all truth and oppose all error. . . . This policy has been, and will be, the secret of its strength and the source of its life.”<sup>151</sup>

Goodpasture gave others opportunities to echo his sentiments and encourage support of the *Advocate*. Commendations came in a variety of forms, from articles to excerpted letters. Staff writer J. Roy Vaughan, for example, praised “the great good the Gospel Advocate has done in preaching the gospel,” and claimed that it had “been a blessing to thousands of gospel preachers.” Those preachers, Vaughan continued, “will recall how often they called upon the Gospel Advocate to publish reports of their labors as a young preacher. . . . In every report published they were receiving publicity that could not be valued in gold and silver. And even the older preachers, who no longer feel the need to be advertised, nevertheless do not fail to use the Gospel Advocate when they want to be heard by the churches.” Vaughan was disconcerted, however, by the attitudes of some preachers who had benefitted from the “free of charge” reports in the *Advocate*. In addition to those few who criticized the *Advocate* at every opportunity, even while using it “to advance their own cause,” there were many who exhibited “an ungrateful spirit” since they did not “ever take the time and effort to place the paper in Christian homes and those of people who are not Christians.” This applied to many churches, too, who regularly sent in reports of their activities. Vaughan was thankful, however, for “the thousands upon thousands of loyal friends who love the paper for its work’s sake.” They, like Vaughan, recognized that the *Advocate* was a “good means to preach Christ.”<sup>152</sup>

Likewise, Goodpasture maintained, “if a paper helps to keep a preacher before the brotherhood, it is fair, consistent, and right that he should help extend the circulation of that paper.” Indeed, “any gospel preacher should be ashamed to berate a religious paper and

then seek the publicity it can give him.”<sup>153</sup> Via subscription campaigns, Goodpasture gave preachers, as well as other readers, several opportunities to help extend the *Advocate*’s circulation. When Goodpasture became editor in 1939 the *Advocate* carried about 12,500 subscribers. By the late forties that figure apparently had doubled to approximately 25,000.<sup>154</sup> Subscription drives were a regular occurrence under Goodpasture, and often involved cash prizes for the volunteer “workers” who collected the most subscriptions, including renewals. Goodpasture thoroughly publicized one prolonged campaign, in particular. From November 1948 to December 1949 he made it a regular practice to list the names of workers on his editorial page. He did this twenty-seven times, with the “rolls of honor” ranging from a handful of readers sending in five to twenty subscriptions each, to one list of 265 workers submitting a total of 2,755 subscriptions.<sup>155</sup> Preachers were the most active workers, but other readers—both men and women—received recognition as “highly-cherished and worthy fellow workers in extending the kingdom of Christ among men.”<sup>156</sup>

Goodpasture’s steady expansion of the *Advocate*’s circulation indicated, if nothing else, that he possessed good business skills. His business acumen was also suggested by the willingness of the McQuiddy Printing Company to let him be “pretty much his own boss,” and, in 1950, to name him president of the Gospel Advocate Company.<sup>157</sup> But perhaps the more significant indicator of Goodpasture’s success was his ability, as demonstrated by the 1948-1949 subscription campaign, to involve hundreds of readers in extending the influence of the *Advocate*. Despite steady criticism from the *Bible Banner* and the *Gospel Guardian*, he was producing a paper that pleased most of his readers, including average, everyday church members. At the same time he was developing into a powerful figure, his influence growing with opinion leaders and power centers. As the forties drew to a close, Price

Billingsley would not have been alone in saying to Goodpasture, “The cause of the Lord is eminently safe in your hands.”<sup>158</sup>



*Notes*

1. James A. Allen, "Good Work of Bible Banner," *Apostolic Times*, June 1940, 127.
2. "A Restatement of Our Policy of Publication," *Gospel Advocate*, November 28, 1940, 1132. Foy E. Wallace, Jr., "The Gospel Advocate's Restated Policy," *Bible Banner*, December 1940, 2-3.
3. See B. C. Goodpasture, "Restatement of Our Policy of Publication Commended," *Gospel Advocate*, January 2, 1941, 4.
4. Foy E. Wallace, Jr., "Developments on All Fronts," *Bible Banner*, January 1941, 2-4.
5. Letter from R. O. Kenley to Roy E. Cogdill, January 4, 1946, Benton Cordell Goodpasture papers, Disciples of Christ Historical Society, Nashville.
6. Letter from G. C. Brewer to B. C. Goodpasture, December 30, 1940, Goodpasture papers.
7. B. C. Goodpasture, "'Were They Sound?'" *Gospel Advocate*, December 5, 1940, 1156-57.
8. Goodpasture, "Restatement of Our Policy of Publication Commended."
9. B. C. Goodpasture, "What About Calling Names?" *Gospel Advocate*, December 19, 1940, 1204.
10. Letter from H. Leo Boles to B. C. Goodpasture, October 8, 1943, Goodpasture papers. On Whiteside see Almon L. Williams, "Robertson Lafayette Whiteside: Bible Student Par Excellence," in *They Being Dead Yet Speak: Florida College Annual Lectures, 1981*, ed. Melvin D. Curry (Temple Terrace: Florida College Bookstore, 1981), 86-104.
11. Letter from R. L. Whiteside to Leon B. McQuiddy, undated (probably written late in 1947), transcription in author's possession, original in private hands. R. L. Whiteside, "Consistency," *Bible Banner*, January 1948, 14-16; R. L. Whiteside, "Refused Publication," *Bible Banner*, September 1948, 12, 15; R. L. Whiteside, "The Editor," *Bible Banner*, March 1949, 2-3.
12. Letter from Whiteside to McQuiddy.
13. Whiteside, "The Editor," 2.
14. Price Billingsley, "Betrayal Plus Bad Business: An Open Letter [to] L. B. McQuiddy," May 17, 1939, Price Billingsley vertical file, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex. Also printed in *Apostolic Times*, July 1939, 155.

15. Letter from Price Billingsley to B. C. Goodpasture, April 1, 1942, Goodpasture papers.
16. Letter from Price Billingsley to B. C. Goodpasture, August 9, 1946, Goodpasture papers.
17. Letter from Price Billingsley to Leon B. McQuiddy and B. C. Goodpasture, November 7, 1946, Goodpasture papers.
18. "Members of the Gospel Advocate Five Hundred Club," in *The Gospel Advocate Centennial Volume*, comp. B. C. Goodpasture (Nashville: Gospel Advocate Co., 1956), 279-80.
19. See Wallace, "Developments on All Fronts," 3; and letter from Boles to Goodpasture.
20. B. C. Goodpasture, "New Writers for the Gospel Advocate," *Gospel Advocate*, April 20, 1939, 364; B. C. Goodpasture, "Our News Editor," *Gospel Advocate*, September 22, 1949, 594. Goodpasture was not always personally well-acquainted with writers he added to the staff, and Fred Dennis was a case in point. Although he wrote more than 400 articles in twenty years on staff, he was "never intimately associated" with the editor and only "heard him preach a time or two." See Fred E. Dennis, "B. C. Goodpasture," *Gospel Advocate*, April 21, 1977, 255.
21. Letter from Roy H. Lanier to B. C. Goodpasture, July 7, 1941, Goodpasture papers. See also letter from Frank Pack to Mrs. B. C. Goodpasture, May 17, 1977, Frank Pack papers, box 6, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.: "I feel that he signally honored me in asking me to join the staff of the Gospel Advocate back in 1951."
22. B. C. Goodpasture, "Brother Woods Joins Our Staff," *Gospel Advocate*, December 9, 1943, 1116. B. C. Goodpasture, "Brother Nichols to Write for the Advocate," *Gospel Advocate*, April 27, 1944, 282.
23. See H. Leo Boles and R. H. Boll, *Unfulfilled Prophecy: A Discussion on Prophetic Themes* (Nashville: Gospel Advocate Co., 1928).
24. See David Edwin Harrell, Jr., *The Churches of Christ in the Twentieth Century: Homer Hailey's Personal Journey of Faith* (Tuscaloosa: University of Alabama Press, 2000), 57-71; and Hans Rollman, "'Our Steadfastness and Perseverance Depends on Perpetual Expectation of Our Lord': The Development of Robert Henry Boll's Premillennialism (1895-1915)," *Discipliana* 59 (Winter 1999): 113-126. For a somewhat different interpretation of the premillennial controversy than Harrell, see Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Grand Rapids: Eerdmans, 1996), 137-67. On the fundamentalist movement and dispensational premillennialism see George M. Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925* (New York: Oxford University Press, 1980), 48-71.

25. Foy E. Wallace, "The Widened Breach," *Gospel Advocate*, March 29, 1934, 308-09.
26. Goodpasture, "'Were They Sound?'" See, for example, Wallace, "The Gospel Advocate's Restated Policy," 2.
27. B. C. Goodpasture, addendum to David Lipscomb, "The Creed in the Deed," *Gospel Advocate*, January 29, 1942, 100. B. C. Goodpasture, "'Receive Ye One Another,'" *Gospel Advocate*, May 1, 1947, 306.
28. B. C. Goodpasture, "Premillennialism, the Apostolic Fathers, and the Creeds," *Gospel Advocate*, June 15, 1939, 548-49, and June 22, 1939, 572-73.
29. B. C. Goodpasture, "The Editor is Unable to Do It," *Gospel Advocate*, July 10, 1941, 652.
30. B. C. Goodpasture, addendum to J. N. Armstrong, "Don Carlos Janes," *Gospel Advocate*, March 23, 1944, 202-03.
31. See H. Leo Boles's correspondence with Claud F. Witty and N. B. Hardeman from May 6 to June 26, 1939, Goodpasture papers; Boles's correspondence with E. R. Harper from October 19, 1944, to April 25, 1945, Goodpasture papers; and "The Davidson Letters," *Bible Banner*, July 1946, 18-21.
32. H. Leo Boles, "Fallacies of Premillennialists," *Gospel Advocate*, April 24, 1941, 389.
33. H. Leo Boles, "Another Premillennialist Gone," *Gospel Advocate*, February 6, 1941, 125.
34. H. Leo Boles, "Horse Cave Church Gone Wrong," *Gospel Advocate*, April 18, 1940, 365, 373. See also, H. Leo Boles, "'Concerning Horse Cave Church,'" *Gospel Advocate*, August 8, 1940, 748-49.
35. See Harrell, *The Churches of Christ in the Twentieth Century*, 63.
36. "The Davidson Letters."
37. See Terry J. Gardner, "Foy E. Wallace, Jr.: The *Bible Banner* Years, Part Two (1945-1949)," in *Foy E. Wallace, Jr.: Soldier of the Cross*, ed. Noble Patterson and Terry J. Gardner (Fort Worth: Wallace Memorial Fund, 1999), 77-81.
38. Foy E. Wallace, Jr., "The New Davidson Movement," *Bible Banner*, July 1946, 9.
39. See Hughes, *Reviving the Ancient Faith*, 156-60, 203-09.
40. Cled E. Wallace, "The Davidson By-Pass," *Bible Banner*, July 1946, 1-3.

41. B. C. Goodpasture, "Grounds of Christian Unity and Fellowship," *Gospel Advocate*, August 8, 1946, 740, 749.
42. B. C. Goodpasture, "'A Businessman's Slant on Premillennial Question,'" *Gospel Advocate*, July 31, 1947, 556. The four subsequent editorials were each titled "'A Christian Businessman Writes His Brethren.'" See issues of August 7, 14, 28, and September 11. See Davidson's remarks and Boll's statement in Norman Davidson, "A Christian Businessman Writes His Brethren," *Firm Foundation*, July 22, 1947, 9-13.
43. Goodpasture, "'A Businessman's Slant on Premillennial Question.'"
44. Goodpasture, "'A Christian Businessman Writes His Brethren,'" August 14, 1947.
45. On Murch see James DeForest Murch, *Adventuring for Christ in Changing Times: An Autobiography of James DeForest Murch* (Louisville: Restoration Press, 1973).
46. See *ibid.*, 126-33; James DeForest Murch, *Christians Only: A History of the Restoration Movement* (Cincinnati: Standard Publishing Co., 1962), 274-77; Robert E. Hooper, *A Distinct People: A History of the Churches of Christ in the 20th Century* (West Monroe, La.: Howard Publishing Co.), 158-64; and Earl Irvin West, *The Search for the Ancient Order: A History of the Restoration Movement, Vol. IV, 1919-1950* (Germantown, Tenn.: Religious Book Service, 1987), 228-34.
47. See Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History*, revised edition (St. Louis: The Bethany Press, 1958). 432-40.
48. Letter from Claud F. Witty to H. Leo Boles, March 8, 1939, Goodpasture papers.
49. See H. Leo Boles, "The Way of Unity Between 'Christian Church' and Churches of Christ," *Gospel Advocate*, May 25, 1939, 476-77, for the first printed installment of the speech. See also H. Leo Boles, *The Way of Unity Between 'Christian Church' and Churches of Christ* (Memphis: Getwell Church of Christ, 1984).
50. H. Leo Boles, "Unity Movements," *Gospel Advocate*, July 25, 1940, 701.
51. B. C. Goodpasture, "H. Leo Boles' Speech at the 'Unity Meeting,'" *Gospel Advocate*, May 25, 1939.
52. B. C. Goodpasture, "The Columbus (Ohio) 'Unity Meeting,'" *Gospel Advocate*, May 8, 1941, 436. See also B. C. Goodpasture, "Unity Meetings Suspended," *Gospel Advocate*, July 23, 1942, 700.
53. H. Leo Boles, "'The Unity Fiasco' Again," *Gospel Advocate*, May 22, 1941, 485. See also letter from H. Leo Boles to Claud F. Witty, May 6, 1939, Goodpasture papers, wherein Boles, following the 1939 unity meeting, and with reference to the premillennial controversy, asked Witty, "Would it not be better for us to be interested in 'unity', not only

with the 'Christian Church', but also with the factions in our own ranks?"

54. B. C. Goodpasture, "Counting the Straws," *Gospel Advocate*, February 26, 1942, 196.

55. B. C. Goodpasture, "'Straw Fifteen' and the 'Younger Ministers,' Again," *Gospel Advocate*, April 2, 1942, 316.

56. B. C. Goodpasture, "'Straw Fifteen' and Some of the 'Younger Ministers,'" *Gospel Advocate*, March 19, 1942, 268.

57. B. C. Goodpasture, "Unity Meetings Suspended," *Gospel Advocate*, July 23, 1942, 700.

58. See B. C. Goodpasture, "The Columbus (Ohio) 'Unity Meeting,'" *Gospel Advocate*, May 8, 1941, 436; and B. C. Goodpasture, "'Pursuing Peace,'" *Gospel Advocate*, May 15, 1947, 338.

59. See Harrell, *The Churches of Christ in the Twentieth Century*, 51-57; Hughes, *Reviving the Ancient Faith*, 145-51; Hooper, *A Distinct People*, 120-29; Michael W. Casey, "From Religious Outsiders to Insiders: The Rise and Fall of Pacifism in the Churches of Christ," *Journal of Church and State* 44 (Summer 2002): 455-75. Lingering pacifist attitudes in the inter-war period are evident in a statement sent to the U.S. Secretary of War by the two congregations in Searcy, Arkansas, the home of Harding College. It was sent with a cover letter on college stationery by J. N. Armstrong, Dean of Bible, dated October 13, 1935. The membership of each congregation adopted the statement unanimously, "go[ing] on record as steadfastly, conscientiously opposed to carnal warfare," while also expressing a willingness to serve the United States as non-combatants. See T. B. Larimore papers, box 1, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.

60. West, *Search for the Ancient Order*, 347. See H. Leo Boles, *The New Testament Teaching on War* (Nashville: Gospel Advocate Co., n.d.).

61. Letter from Howard Justiss to B. C. Goodpasture, October 15, 1944, Goodpasture papers.

62. Terry J. Gardner, "Foy E. Wallace, Jr.: The *Bible Banner* Years, Part One (1938-1945)," in *Foy E. Wallace, Jr.*, ed. Patterson and Gardner, 66.

63. See B. C. Goodpasture, "The Brother 'Has Something,'" *Gospel Advocate*, February 18, 1943, 148; Cled E. Wallace, "Some Editorial Charity," *Bible Banner*, March 1943, 1; and letter from H. Leo Boles to T. B. Wilkinson, January 16, 1945, Goodpasture papers.

64. B. C. Goodpasture, "Declaration of Attitude on War," *Gospel Advocate*, November 16, 1939, 1076. See also, "Pretheological Students," *Gospel Advocate*, August 6, 1942, 748-49; and B. C. Goodpasture, "Concerning Students Preparing to Preach," *Gospel Advocate*,

June 22, 1944, 410.

65. B. C. Goodpasture, "The Conscientious Objector," *Gospel Advocate*, June 27, 1940, 604.

66. Letter from H. Leo Boles to Mrs. Oscar Foy, September 18, 1944, Goodpasture papers.

67. H. Leo Boles, "Christians and the Draft," *Gospel Advocate*, February 27, 1941, 197, 209.

68. See Michael Casey, "Warriors Against War: The Pacifists of the Churches of Christ in World War II," *Restoration Quarterly* 35 (Third Quarter 1993): 170-71; and West, *Search for the Ancient Order*, 348-50.

69. B. C. Goodpasture, "Concerning Conscientious Objectors," *Gospel Advocate*, February 5, 1942, 124.

70. H. Leo Boles, "Helping Christians in Camps," *Gospel Advocate*, March 12, 1942, 245, 253.

71. B. C. Goodpasture, "Two Letters," *Gospel Advocate*, March 11, 1943, 220 (see the original "two letters" in the Goodpasture papers: E. LeRoy Dakin to James P. Miller, February 1, 1943; and James P. Miller to B. C. Goodpasture, February 18, 1943). B. C. Goodpasture, "Church of Christ Boys in the Civilian Public Service Camps," *Gospel Advocate*, May 6, 1943, 412. Hooper, *A Distinct People*, 127-28, counted a total of 199 men from Churches of Christ who reported to the camps during the war. See also letter from James D. Bales to B. C. Goodpasture, February 27, 1943, James D. Bales papers, Special Collections, University of Arkansas Libraries, Fayetteville. Bales was to report to the Coleville, California, Civilian Public Service Camp on March 19; he hoped to finish a book manuscript on "the war question" before then.

72. "Service Committee for Conscientious Objectors," *Gospel Advocate*, June 3, 1943, 506. See also B. C. Goodpasture, "The 'Ace Writer' and 'A Mirage,'" *Gospel Advocate*, August 12, 1943, 709, wherein Goodpasture made it clear that he was not a member of the committee and that Jimmie Lovell had written the announcement, although Goodpasture failed to give him credit. On the service committee see James L. Lovell papers, box 3, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.

73. B. C. Goodpasture, "Mrs. Roosevelt and the Conscientious Objector," *Gospel Advocate*, August 6, 1942, 748.

74. Cled E. Wallace, "Who is Doing the Agitating?" *Bible Banner*, November 1942, 1-3.

75. B. C. Goodpasture, "Support for the Conscientious Objector," *Gospel Advocate*, February 4, 1943, 100.

76. Letter from G. C. Brewer to B. C. Goodpasture, February 15, 1943, Goodpasture papers.
77. Foy E. Wallace, Jr., "The Advocate Editor and the Texas Brother," *Bible Banner*, March 1943, 15. See also Foy E. Wallace, Jr., "The Advocate's Adamant Attitude," *Bible Banner*, June 1943, 14-16.
78. Letter from J. H. S. to B. C. Goodpasture, March 16, 1942, Goodpasture papers. J. H. S. was associated with the Jacksonville Paper Company. On his identity, see letters from J. H. S. to A. M. Burton, undated and March 5, 1958, A. M. Burton papers (1950s letters from individuals), Beaman Library Special Collections, Lipscomb University, Nashville.
79. Letter from G. C. Brewer to B. C. Goodpasture, June 22, 1943, Goodpasture papers.
80. B. C. Goodpasture, "Support for the Conscientious Objectors, Etc.," *Gospel Advocate*, May 13, 1943, 436-37, 440.
81. Wallace, "The Advocate's Adamant Attitude."
82. Cled E. Wallace, "Irritation Spread Over Three Pages," *Bible Banner*, May 1943, 1.
83. Letter from R. L. Whiteside to B. C. Goodpasture, January 16, 1947, quoted in letter from Whiteside to McQuiddy. See also letter from N. B. Hardeman to Goodpasture, January 30, 1947, Goodpasture papers.
84. As Terry J. Gardner has noted, among the young men in the American armed forces were Goodpasture's oldest son, Cordell, and two sons of Cled Wallace. See Gardner, "Foy E. Wallace, Jr.: The *Bible Banner* Years, Part One," in *Foy E. Wallace, Jr.*, ed. Patterson and Gardner, 66. See also David Lipscomb McQuiddy, Jr., interview by Terry J. Gardner, July 29, 1996, unpublished transcript in author's possession. McQuiddy had a distinct memory of Cordell, who served in the Marines, visiting Hillsboro Church of Christ during World War II in his dress blues.
85. For a brief overview of the institutional controversy see David Edwin Harrell, Jr., "Noninstitutional Movement," in Douglas A. Foster, et al., eds., *The Encyclopedia of the Stone-Campbell Movement* (Grand Rapids: Eerdmans, 2004), 567-69; and Steve Wolfgang, "History and Background of the Institutional Controversy," Parts 1-4, *Guardian of Truth*, April 6, April 20, May 4, and May 18, 1989.
86. On Brewer see G. C. Brewer, *A Story of Toil and Tears, of Love and Laughter: Being the Autobiography of G. C. Brewer, 1884-1956* (Murfreesboro, Tenn.: DeHoff Publications, 1957); Ron Halbrook, "G. C. Brewer: Perennial Protagonist," in Curry, *They Being Dead Yet Speak*, 198-219; and Norman L. Parks, "G. C. Brewer, Controversialist," *Discipliana* 44 (Spring 1984): 55-58.

87. See Terry J. Gardner, "Young Foy: The Early Years, 1896-1938," in *Foy E. Wallace, Jr.*, ed. Patterson and Gardner, 10-16.
88. Letter from Brewer to Goodpasture, December 30, 1940.
89. Letter from G. C. Brewer to B. C. Goodpasture, February 11, 1946, Goodpasture papers.
90. Letter from G. C. Brewer to B. C. Goodpasture, November 3, 1946, Goodpasture papers; Letter from B. C. Goodpasture to G. C. Brewer, November 7, 1946, Goodpasture papers.
91. On premillennialism see, for example, G. C. Brewer, "Echoes of 'The Jerusalem Conference,'" *Gospel Advocate*, December 28, 1944, 845-47.
92. G. C. Brewer, "Evangelizing the World in the Postwar Period," *Gospel Advocate*, February 18, 1943, 154-55; "Postwar Problems," *Gospel Advocate*, July 22, 1943, 642-43; "More Illustrative Items," *Gospel Advocate*, August 5, 1943, 687, 695. See also George S. Benson, "Evangelizing the World in the Postwar Period," *Gospel Advocate*, May 27, 1943, 491.
93. See letter from G. C. Brewer to B. C. Goodpasture, February 15, 1943, Goodpasture papers. On missions see West, *The Search for the Ancient Order*, 257-398.
94. Brewer, "Evangelizing the World in the Postwar Period."
95. Ted W. McElroy, "Another Uncertain Sound," *Bible Banner*, June 1943, 11, 13.
96. Cled E. Wallace, "Such As the World Has Never Known," *Bible Banner*, August 1943, 8-9.
97. On Sommer see Matthew Clifton Morrison, *Like a Lion: Daniel Sommer's Seventy Years of Preaching* (Murfreesboro, Tenn.: DeHoff Publications, 1975).
98. See Hughes, *Reviving the Ancient Faith*, 228-30.
99. See G. C. Brewer, *Congregations and Colleges*. n.p., [1947]. See also G. C. Brewer, *Contending for the Faith* (Nashville: Gospel Advocate Co., 1941), 199-288.
100. See Hooper, *A Distinct People*, 177-78, 199-205; and Hughes, *Reviving the Ancient Faith*, 232. The other church-related colleges in existence at the time were David Lipscomb College, Nashville; Florida Christian College, Tampa, which did not accept donations from churches; Freed-Hardeman College, Henderson, Tenn.; George Pepperdine College, Los Angeles; Harding College, Searcy, Ark.; and Montgomery Bible School, Montgomery, Ala. For background information on each of these see M. Norvel Young, *A History of Colleges Established and Controlled by Members of the Churches of Christ* (Kansas City: Old



Paths Book Club, 1949), 82-109, 135-47, 170-202.

101. N. B. Hardeman, "Position of Freed-Hardeman College Regarding 'Bible Schools,'" *Gospel Advocate*, February 13, 1947, 132, 144. See James R. Cope, "N. B. Hardeman: Orator, Evangelist, Educator, and Debater," in *They Being Dead Yet Speak: Florida College Annual Lectures, 1981*, ed. Melvin D. Curry (Temple Terrace: Florida College Bookstore, 1981), 145-52.

102. Cled E. Wallace, "Putting the Schools Where They Belong," *Bible Banner*, March 1947, 2-3.

103. W. W. Otey, "From an Octogenarian Veteran of War," *Bible Banner*, May 1947, 1. On Otey see Cecil Willis, *W. W. Otey, Contender for the Faith: A History of Controversies in the Church of Christ from 1860-1960* (Akron, Ohio: Cecil Willis, 1964). See also W. W. Otey, "The Question Stated," *Gospel Advocate*, July 10, 1947, 496.

104. N. B. Hardeman, "Spending the Lord's Money," *Gospel Advocate*, May 29, 1947, 371, 376.

105. Cled Wallace, "The Gnat in the Cup," *Bible Banner*, June 1947, 2-5. Wallace also stated, in reference to the colleges' role in supplying preachers, that he had never heard anyone "ask where the church would be today if it had not been for the orphans' homes."

106. Letter from N. B. Hardeman to B. C. Goodpasture, January 29, 1947, Goodpasture papers.

107. N. B. Hardeman, "Foy Versus Roy, Cled, and Himself," *Gospel Advocate*, August 28, 1947, 656-57, 661. See also N. B. Hardeman, "The 'Ace Writer' Flounders and Flutters," *Gospel Advocate*, August 28, 1947, 661.

108. Foy E. Wallace, Jr., "Reply to the N. B. Hardeman 'Hit and Run' Attacks," *Bible Banner*, October 1947, 12-24.

109. Letter from N. B. Hardeman to B. C. Goodpasture, October 25, 1947, Goodpasture papers.

110. Letter from N. B. Hardeman to B. C. Goodpasture, October 28, 1947, Goodpasture papers.

111. N. B. Hardeman, "The Banner Boys Become Enraged," *Gospel Advocate*, October 23, 1947, 844-45, 848. On Wallace as an "isolationist," see Harrell, *The Churches of Christ in the Twentieth Century*, 91-103.

112. N. B. Hardeman, "Then and Now," *Gospel Advocate*, November 6, 1947, 893. Hardeman sent Goodpasture a transcript copy of Wallace's letter, dated March 26, 1937, in Goodpasture papers. Wallace would give another reason for the strained relationship with

Hardeman: the controversy over the Norman Davidson letters in 1946; see Foy E. Wallace, Jr., "The Plain Facts Versus the N. B. Hardeman Falsehoods," *Bible Banner*, December 1947, 9-16. See also letters from Hardeman to Goodpasture, January 25, 29, 30 (with enclosures) and February 4, 1947; and letter from Goodpasture to Hardeman, February 1, 1947, Goodpasture papers.

113. Wallace, "The Plain Facts Versus the N. B. Hardeman Falsehoods."

114. Cled E. Wallace, "Brother Hardeman's 'Apology,'" *Bible Banner*, December 1947, 2-3.

115. Letter from Whiteside to McQuiddy.

116. Letter from N. B. Hardeman to B. C. Goodpasture, October 29, 1947, Goodpasture papers. See also letters from Hardeman to Goodpasture of October 25 and 28, 1947.

117. During the 1960s and 1970s, Wallace regained a substantial amount of influence, primarily among mainstream conservatives. See Harrell, *The Churches of Christ in the Twentieth Century*, 176-78; and Terry J. Gardner, "Into the Sunset: Foy E. Wallace, Jr, 1960-1969," in *Foy E. Wallace, Jr.*, ed. Patterson and Gardner, 109-20.

118. The pamphlet was Brewer, *Congregations and Colleges*.

119. G. C. Brewer, "Things to Consider," *Gospel Advocate*, August 14, 1947, 610-11.

120. On Tant see Fanning Yater Tant, *J. D. Tant—Texas Preacher: A Biography* (Erlanger, Ky.: Faith and Facts Press, 1958).

121. See Gardner, "Young Foy," 17-18; Terry J. Gardner, "Foy E. Wallace, Jr.: The Critical Decade (1949-1959)," in *Foy E. Wallace, Jr.*, ed. Patterson and Gardner, 95-96; and Foy E. Wallace, Jr., *The Present Truth* (Fort Worth: Foy E. Wallace Jr. Publications, 1977), ix-xii.

122. Fanning Yater Tant, "Policy of the Gospel Guardian," *Bible Banner*, April 1949, 2.

123. Letter from N. B. Hardeman to B. C. Goodpasture, April 21, 1949, Goodpasture papers.

124. B. C. Goodpasture, "'Unstable as Water,'" *Gospel Advocate*, July 7, 1949, 418. See also Goodpasture, "Galatian Instability," *Gospel Advocate*, July 14, 1949, 434.

125. Letter from N. B. Hardeman to B. C. Goodpasture, July 27, 1949, Goodpasture papers.

126. Letter from G. C. Brewer to B. C. Goodpasture, August 13, 1949, Goodpasture papers.

127. Ibid.

128. G. C. Brewer, "What Doctrine Have We Learned with Reference to Schools and Orphan Homes?" *Gospel Advocate*, October 13, 1949, 643-47.
129. Letter from Fanning Yater Tant to G. C. Brewer, November 8, 1949, Goodpasture papers.
130. Letter from G. C. Brewer to B. C. Goodpasture, November 14, 1949, Goodpasture papers.
131. Letter from N. B. Hardeman to B. C. Goodpasture, November 1, 1949, Goodpasture papers.
132. See G. K. Wallace, "Orphan Homes," *Gospel Guardian*, November 17, 1949, 1, 3.
133. See, for example, Cled E. Wallace, "Is it Growth or Apostasy?" *Gospel Guardian*, June 2, 1949, 1, 7; Fanning Yater Tant, "Dawn of a New Era?" *Gospel Guardian*, August 18, 1949, 2; and Tant, "A Hopeful Sign," *Gospel Guardian*, October 6, 1949, 2.
134. Gardner S. Hall, *Gospel Advocate*, December 31, 1942, 1228 (no heading).
135. R. C. Walker, "Commends Gospel Advocate," *Gospel Advocate*, November 27, 1947, 973.
136. B. C. Goodpasture, "One Hundred Items for the Preacher's Library," *Gospel Advocate*, February 6, 1947, 108; B. C. Goodpasture, "A Day's Mail," *Gospel Advocate*, November 23, 1944, 762-63; letter from John W. Kurfees to B. C. Goodpasture, August 31, 1941, Goodpasture papers; letter from A. S. Landiss to B. C. Goodpasture, May 5, 1942, Goodpasture papers; letter from Batsell Baxter to B. C. Goodpasture, November 13, 1940, Goodpasture papers.
137. B. C. Goodpasture, "The Lengthening Roll of Workers," *Gospel Advocate*, November 17, 1949, 722.
138. M. Norvel Young, "Appeal for Cooperation from Colored Congregations," *Gospel Advocate*, February 20, 1947, 174. On Young see Hooper, *A Distinct People*, 183-87.
139. B. C. Goodpasture, "New Features for 1940," *Gospel Advocate*, December 28, 1939, 1230; see also B. C. Goodpasture, "Be Patient With Us, Brethren!" *Gospel Advocate*, December 12, 1940, 1180.
140. Letter from B. C. Goodpasture to Don H. Morris, January 1, 1942, Don H. Morris papers, Archives, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.
141. Letters from Morris to Goodpasture, January 14, 1942, and January 9, 1942, Morris papers.

142. Letter from N. B. Hardeman to B. C. Goodpasture, January 2, 1942, Goodpasture papers; see also letter from Hardeman to Goodpasture, November 9, 1943, Goodpasture papers.

143. From the founding of Florida Christian College in 1945 to the end of the decade, Goodpasture published, exclusive of advertisements, at least twelve prominently placed reports or articles on the college. Ironically, from its beginning the college announced that it would accept donations from individuals only, a policy that by 1960 would lead to a breaking of ties between the college and the *Advocate*.

144. L. R. Wilson, "Program for Florida Christian College," *Gospel Advocate*, December 27, 1945, 731-33.

145. Rex A. Turner, "This I Remember About B. C. Goodpasture," *Sound Doctrine*, July/August 1977, 2-3. See also Rex A. Turner, "I Remember B. C. Goodpasture," *Gospel Advocate*, July 1992, 44-45; and "Dedication of B. C. Goodpasture Library, Alabama Christian School of Religion," undated, 4, Goodpasture papers.

146. "In Appreciaton," *Gospel Advocate*, December 23, 1948, 1229. On Keeble see J. E. Choate, *Roll Jordan Roll: A Biography of Marshall Keeble* (Nashville: Gospel Advocate Co., 1968).

147. See memorandum, with attachments, from W. G. Mullican to Members of David Lipscomb College Alumni Committee, January 21, 1944, Goodpasture papers.

148. Letter from Goodpasture to Brewer, November 7, 1946.

149. Athens Clay Pullias, "Principles to Which David Lipscomb College is Committed," *Gospel Advocate*, October 9, 1947, 796-97; "Goodpasture to Preach the First College Commencement," *Gospel Advocate*, March 4, 1948, 232.

150. B. C. Goodpasture, "The Gospel Advocate an Ideal Gift," *Gospel Advocate*, December 11, 1947, 1012.

151. B. C. Goodpasture, "The Old Year Passes," *Gospel Advocate*, December 28, 1944, 842.

152. J. Roy Vaughan, "Is the Gospel Advocate Appreciated?" *Gospel Advocate*, September 19, 1946, 884, 901.

153. Goodpasture, "The Lengthening Roll of Workers."

154. See Willard Collins, "'Capable, Cultured, and Conscientious'—This is B. C. Goodpasture As I Know Him," *Gospel Advocate*, July 14, 1955, 584; Willard Collins, "B. C. Goodpasture," in *The Gospel Advocate Centennial Volume*, comp. B. C. Goodpasture (Nashville: Gospel Advocate Co., 1956), 88; letter from G. C. Brewer to B. C. Goodpasture,

June 29, 1939, Goodpasture papers; and letter from Goodpasture to Brewer, November 7, 1946. See also Foy E. Wallace, Jr., "A Word of Appreciation to Friends and Subscribers," *Gospel Advocate*, December 18, 1930, 1216; Foy E. Wallace, Jr., "The Advocate for 1934," *Gospel Advocate*, January 4, 1934, 16.

155. B. C. Goodpasture, "Our Roll of Honor," *Gospel Advocate*, November 25, 1948, 1132; B. C. Goodpasture, "Finally (?) 'Our Longest Roll,'" *Gospel Advocate*, January 13, 1949, 18-19.

156. B. C. Goodpasture, "Brethren, We Thank You," *Gospel Advocate*, April 24, 1941, 388.

157. McQuiddy interview; letter from Violet DeVaney to Guy N. Woods, August 31, 1950, Guy N. Woods papers, box 5, Loden-Daniel Library, Freed-Hardeman University, Henderson, Tennessee.

158. Letter from Billingsley to Goodpasture, August 9, 1946.

CHAPTER 4  
THE FIFTIES:  
“ON THE MARCH”

In the collective opinion of his supporters, B. C. Goodpasture managed the *Gospel Advocate* without sacrificing biblical truth. In unison they held firmly to the notion that Churches of Christ were the legitimate heirs of the nineteenth-century restoration movement, and that other Christian communities fell short in their understanding and practice of the whole counsel of God. They also believed that Churches of Christ were “on the march” as they entered the 1950s, making phenomenal gains not only in souls saved and churches established, but in respectability and influence within their communities and beyond. More intent than ever on promoting growth, Goodpasture reinforced his endorsement of modern methods and attitudes, and strengthened his alliances with like-minded preachers, churches, and institutions.

To his noninstitutional critics, however, Goodpasture and his cohorts were trampling the New Testament underfoot as they marched, and they accused the *Advocate* editor of wielding power unfairly and unwisely. They also bemoaned the tendency of the *Advocate*, other institutions, and many congregations to think and act denominationally. They further admonished them for compromising with broader society, both in its religious and its secular manifestations. In their rapidly intensifying attacks, therefore, anti-institutional conservatives assailed more than institutionalism. Their finely honed arguments against

certain practices, and in favor of others, were based on minute assessments of the words of scripture, as were responses from the institutional side of the debate. Their discourses on the consequences of unscriptural practices, however, did not consist merely of chapter-and-verse warnings against testing God. Accompanying, for instance, their studied conclusions regarding the scriptural limits of church cooperation were broader formulations warning against centralized power and the loss of congregational independence. Goodpasture, at the center of a nexus of institutional power, served increasingly as their primary target.

For his part, the influential editor worried about the consequences of the extreme legalism and downright contrariness he saw driving the arguments and motivations of noninstitutional leaders. Like many others, he believed they threatened all that Churches of Christ had gained, and it was he who led a vigorous and devastating response to their activism. Intent on maintaining unity among the vast majority of the churches, he went about the task of enforcing consensus, impelling many preachers and congregations to choose sides. Only a small minority of churches aligned with the noninstitutional movement in the end, a result that *Advocate* supporters credited to Goodpasture's decisive leadership.

### *Rock Fights*

At the very outset of the fifties, the plight of a group of American missionaries in Italy led to an episode stateside that highlighted the old and new attitudes uneasily coexisting among Churches of Christ. Thirteen missionaries arrived in Italy in January 1949 under the sponsorship of the Crescent Hill Church of Christ in Brownfield, Texas. Operating on temporary visas, they preached in towns near Rome, established an orphanage at Frascati, and distributed aid of various kinds. But their attempts to proselytize native Italians in an overwhelmingly Roman Catholic country met with resistance and a measure of violence.

Crowds threw stones at the missionaries in four towns, succeeding at driving them out in each instance, albeit uninjured. A more daring group of local residents dynamited a Jeep belonging to the orphanage. Others physically harassed some of the more than 200 converts gained by the Americans. A stoning incident in December 1949 at Castel Gandolfo, the location of the papal summer residence, led to mainstream press reports, including an Associated Press story that made the front page of the *New York Times*. The missionaries, claiming that local priests had incited young parishioners against them, accused the Italian government of caving in to Catholic demands to deny them permanent visas, stop their distribution of aid packages, and close their orphanage.<sup>1</sup>

Many members of Churches of Christ, especially in Texas, expressed outrage with the Italian government and the Roman Catholic Church for their treatment of the missionaries. Imploring the American government to address the situation, they formed committees, drafted resolutions, held rallies in Dallas and Houston, wrote congressmen, made appeals to the State Department, and sent a mass telegram to President Truman.<sup>2</sup> Publicity in the national press continued, which in addition to intensifying the indignation brought out a certain amount of denominational pride and optimism. On the front page of the *Gospel Advocate* prominent Texas preacher M. Norvel Young wrote, “Evidently more people have heard of the churches of Christ through this means than any such event in our generation. The most widely-read news magazines are carrying stories on it.”<sup>3</sup>

Other church members, however, considered the overt denominational response to the reports from Italy both disappointing and alarming. Cled E. Wallace, staff writer for the *Gospel Guardian*, satirized the entire episode in a front-page article, “That Rock Fight in Italy.” His disparagement of both the protestors and the missionaries created a firestorm of



controversy. Wallace's doctrinal point was mostly overlooked. Criticizing the denominational reaction of supposedly undenominational Christians, he remarked, "Maybe if we keep our shirts on and our hats on straight, 'our' denomination may be able to appoint enough committees and draft enough resolutions to influence the pope to call off his rock throwing."<sup>4</sup> Later defining "denomination" for his readers, Wallace gave expression to an anti-institutional mindset that in years past had been more prevalent: "A denomination, as commonly accepted, is something in the way of a religious organization, which is smaller than the 'church in the universal sense' and larger than 'a local congregation.' There isn't anything like it in the New Testament. This 'mass-meeting' in Dallas certainly cannot qualify as 'the church in a universal sense' nor as 'a local congregation.'"<sup>5</sup>

In its reaction to the Italy situation, the *Advocate*, like other church papers, typified the kind of denominational consciousness that Wallace found distasteful. Warning of "the encroachments of Romanism in this country," B. C. Goodpasture decried "the outrageous treatment of our brethren in Italy."<sup>6</sup> He praised those Christians "who have gone to Rome to preach the gospel in that priest-ridden and benighted city [and who] have manifested a Pauline courage." He pounced on Wallace's attack in a response to the writer that was representative of many others. Alluding to accounts of persecution by stoning recorded in the book of Acts, he wrote, "If the stoning of these young men in Italy by a Romish mob may be dubbed a 'rock fight,' then may we think of Paul as having been 'knocked out' and Stephen as having been killed in a 'rock fight'? . . . We prefer to sympathize with these brethren and pray for them rather than ridicule them in their persecution."<sup>7</sup>

Caught off guard by the backlash, Wallace attempted to clarify his concerns. "An innocent looking expedient like a 'mass meeting' of churches to handle an emergency can

whip up a party spirit that may get out of hand,” he explained. “We may be mad at the Pope this time. The next time we may be madder about something else, and decide that organization may help us do something about it.”<sup>8</sup> Further defending himself, he homed in on the sponsoring-church arrangement used to fund the Italian missionaries. “I’m a bit worried,” he wrote, referring to the Crescent Hill congregation’s sponsorship of the mission, “about a church’s right to plan a big program that it can’t pay for . . . and line up ‘contributing churches’ to work through ‘the sponsoring church.’”<sup>9</sup> *Guardian* editor Fanning Yater Tant came to Wallace’s defense, observing that he rightfully “shocked many brethren into taking a ‘breather’ in their wild rush toward a typical denominational pressure campaign on our State Department.”<sup>10</sup>

Like Wallace, Tant tried to turn the controversy toward scrutiny of the limits of congregational cooperation: “Is there a scriptural precedent for, or an example of, the elders of one ‘sponsoring’ church becoming the controlling and directing medium through which many other churches may spend their money and discharge their responsibility in a foreign field?”<sup>11</sup> Definitely not, he answered. The entire arrangement looked suspiciously like a missionary society, but with a single eldership calling the shots rather than a mission board. *Guardian* publisher Roy E. Cogdill offered his opinion too, making the stark declaration that the sponsoring-church issue boiled down to “whether we follow God’s way or follow our own way.” Clearly, Cogdill asserted, “God did not provide for any concentration of power in one congregation, but gave the same jurisdiction to all, and made each responsible for its own work. No congregation has the right to delegate that responsibility to another church.” Likewise, he continued, “centralization of power [is not] to be assumed by one congregation.”<sup>12</sup>

Fearing that the *Guardian* stood “alone” in its opposition to sponsoring-church arrangements, Tant questioned why papers like the *Advocate* and the *Firm Foundation* did not recognize the “developing” danger. He conjectured that they did not understand the “nature of the threat” and that their editors had “a general desire not to rock the boat when things are going well.” In particular, the *Advocate*’s growing “popularity” seemed “to blind her eyes to the dangers ahead.” At any rate, Tant declared, if some were “set on leading the church into apostasy,” the *Guardian* was determined to lead a “battle . . . waged without restraint,” even if it meant suffering “the agony of . . . division.”<sup>13</sup>

In opposition to the *Guardian*’s militant mindset and its position on church cooperation stood Goodpasture and the *Advocate*. Many church leaders, including Goodpasture, showed little patience with the *Guardian* from the time of its founding in 1949. The controversy over the Italian mission and the sponsoring-church arrangement that funded it intensified their impatience. Testy in their responses to the *Guardian*’s assault, they simply did not agree with the *Guardian* that the method contradicted scripture, threatened congregational autonomy, or turned the sponsoring church’s eldership into a missionary society board. Rather, they rejoined, the set-up was a voluntary and efficient form of congregational cooperation conducted in full accordance with the New Testament.

Denver preacher Cecil Wright hoped that the *Guardian*’s talk of division over the issue was “just so much bluster.” He could not see how the paper could justify an attack on the unassailable “principle of ‘sponsored’ cooperation.”<sup>14</sup> G. C. Brewer was similarly dismissive of the *Guardian*’s rant. Churches of Christ, he claimed, “accomplished more in the mission fields” in the five years since the end of World War II than in any other five-year

period, “quibblers” like the *Guardian* notwithstanding.<sup>15</sup> Goodpasture, seemingly doing his best to ignore the *Guardian*, ran out of patience when Yater Tant cited a 1940 *Advocate* article in favor of his position. It had been authored by Goodpasture’s now-deceased mentor, H. Leo Boles. The *Guardian*, Tant suggested, merely held the same position on congregational cooperation as the venerable Boles.<sup>16</sup> Incensed by the *Guardian*’s gall, Goodpasture reprinted the Boles article in full, accusing Tant of having “garbled” the piece.<sup>17</sup>

### *Marching Onward*

Generally not alarmed by the *Guardian*’s warnings, fifties-era progressives kept busily “on the march,” a phrase they regularly applied to Churches of Christ.<sup>18</sup> Goodpasture, in fact, employed the metaphor in three editorials in the space of three months in 1952. Exhorting readers to “let our lights shine,” he proudly announced that “the brotherhood is on the march.” Its “influence . . . for good is being extended and recognized in this generation.”<sup>19</sup> He took special delight in citing the positive appraisals of outsiders. Their assessments were “proof that the influence of the churches of Christ is being felt in this country. The churches are awakening to a new sense of responsibility. They are on the march.”<sup>20</sup> Goodpasture also found it

gratifying to see the rapid growth of the church in our generation. The hosts of the Lord are bestirring themselves. A mighty army is on the march. The gospel is being preached in the neglected sections of our own country and to the far ends of the earth. May this be only the beginning of a movement that will soon carry the primitive gospel to every creature in the whole world.<sup>21</sup>

Goodpasture’s statements captured the euphoria of an expanding church. Like other religious groups in the United States, Churches of Christ experienced rapid growth following the Second World War. Indeed, some believed they were growing the fastest of all. In

1947, Norvel Young conservatively estimated that the fellowship contained 680,000 members in 10,000 congregations, figures that alone indicated significant gains since the 1920s. By 1960, liberal estimates had the membership figure more than doubling to 2,000,000 or more. Such estimates were bloated, based more on rosy perceptions than data. Yet, whatever its rate, numerical growth was occurring at home and abroad and feeding the group's robust optimism. Engaging in local outreach and benevolence, churches were also sending record numbers of missionaries to foreign and domestic fields to establish new congregations. All the activity was having an effect. Precious souls were being baptized and added to the church.<sup>22</sup>

Factors other than the foundational act of making converts also fed the good feelings. Extensive congregational building projects, college expansion and accreditation, and large-scale cooperative ventures signaled a church not just on the march but on the make. From a temporal standpoint, increasing levels of education, affluence, and aspiration were making all these things possible. Churches of Christ had always been known for their unquestioning faith in God, their zeal for the scriptures, and their dedication to the primitive gospel. Now, more than ever, these erstwhile cultural separatists showed a keen interest in also being recognized as the influential members of American society that they had become. Leaders and lay members alike pushed and prodded each other to engage the modern world in modern ways—in order to spread the truth far and wide, of course, but also to keep pace with their religious neighbors and earn the respect of the broader population.

Churches of Christ, in short, were proudly—and literally—raising their profile. The establishment of a national radio and television program, the Herald of Truth, was the most ambitious, apparent, and enduring example of this from the fifties.<sup>23</sup> More fleetingly,

enterprising individuals founded the Gospel Press, which placed ads in national magazines on behalf of Churches of Christ.<sup>24</sup> Not coming fully to fruition until the late sixties was a thoroughly advertised cooperative building campaign for the Manhattan Church of Christ, motivated by a desire for Churches of Christ to establish a visible, respectable, and effective presence in “the capital of the world.”<sup>25</sup> On the civil religion front, a new periodical appeared in 1953 with G. C. Brewer as editor. Anti-Catholic, anti-communist, and pro-American, the inaugural issue of the *Voice of Freedom* coincided with the inauguration of Dwight D. Eisenhower as president and signaled that Churches of Christ were daring to take their “place under the canopy of America’s patriotic civil religion.”<sup>26</sup> It was the denominational identity buttressing all of these endeavors that took offense at Cled Wallace’s “rock fight” article and that expressed itself in Goodpasture’s “on the march” language.<sup>27</sup>

*Advocate* staff writers and contributors shared the editor’s “on the march” mindset. Most were affiliated with large and progressive congregations or church colleges or both. Staff writer Ira North exemplified the kinds of alliances Goodpasture built among the churches and the colleges, and he represented the new mindset as well as anyone in the entire fellowship.<sup>28</sup> Author of the aptly titled, *You Can March For The Master*, published by the Gospel Advocate Company in 1959, North’s writings in the *Advocate* were almost always positive; unlike many other *Advocate* writers, he usually stayed away from controversial topics. In a typical article, published in December 1954, North touted the potential of Churches of Christ during the upcoming year. “Probably not since the first century have there been so many open doors for New Testament Christianity,” he declared. “The future is bright. The church of our Lord is on the march. *Let’s be alive in ‘55!*”<sup>29</sup> North’s regular

feature column, “A Local Church On the March,” also exuded a booster spirit. Usually appearing on the front page, the column highlighted the accomplishments of congregations small and large, rural and urban, well-known and unknown, newly founded and long-established.<sup>30</sup> As one of three members of the *Advocate*’s centennial committee, North helped coordinate a massive circulation drive during 1955 as the paper celebrated its 100<sup>th</sup> anniversary. Along with nine others he was named a member of the Five Hundred Club for securing at least 500 subscriptions during the campaign.<sup>31</sup>

North preached for the large and growing Madison Church of Christ, just north of Nashville.<sup>32</sup> Taking that job in 1952, when he was just thirty years old, he demonstrated great creativity in his efforts to increase the congregation’s membership and attendance. In 1954, Madison had a one-day attendance of 2,317 for Sunday school, an achievement for which the church received substantial local media attention. “So far as we know,” Goodpasture noted, “this is an all-time record” for Churches of Christ. Challenging other congregations to break the Madison record, the editor called North “an energetic and tireless worker,” whose church of 900 members “is not asleep.”<sup>33</sup> Madison was not reluctant to apply innovative methods to its work. It developed ten year plans, divided member families into geographical zones in order to administer programs, and sponsored broadcasts hosted by North on two Nashville television and radio stations. In 1955 the church announced plans to complete a one-hundred classroom educational wing, to place ten new missionaries in the field, and to grow to 2,000 members by 1965. The *Advocate* proudly published Madison’s guiding slogan: “One thing is certain—our Lord thought big, planned big, and commanded big.” Madison made the *Advocate* a partner in its big plans by having the paper sent to

every member family, convinced that this would be “equivalent to another full-time preacher” going from house to house.<sup>34</sup>

North had his third sphere of responsibility in Nashville with David Lipscomb College, where he taught speech and Bible. North secured a Ph.D. in speech from Louisiana State University, after earning degrees from Lipscomb, Abilene Christian College, and the University of Illinois.<sup>35</sup> As a Lipscomb faculty member he promoted his alma mater with as much fervor as he did the Madison church, the *Advocate*, and Churches of Christ.<sup>36</sup> His commitment to Lipscomb was expressed, for example, in much of what he published in the papers, by his regular appearances in advertisements for the college, and in his stated goal to have at least 100 students from his congregation enrolled there.<sup>37</sup> The classrooms at Lipscomb—like the Madison pulpit, the columns of the *Advocate*, and the Nashville airwaves—provided a venue for North to share his vision for a church on the march. The dean of the college, J. P. Sanders, remarked on North’s “contagious optimism and enthusiasm.” He called him “a gospel preacher on the march for Christ” who challenged his students to “plan great things for God [so that] great things will result.”<sup>38</sup>

North fully appreciated that Nashville was an ideal location for influencing Churches of Christ. In 1957, he received a job offer that would necessarily take him away from the area, even if it kept him in ministry and higher education. After mulling it over, he informed Goodpasture that he was declining the opportunity: “I’m taking your advice and staying at Madison, Lipscomb, and with the GA.” Explaining his reasoning, North simultaneously captured (1) the booster mentality of progressives like himself; (2) the interconnections between the *Advocate*, the schools, and the churches; and (3) Goodpasture and the *Advocate* as a nexus of influence in Churches of Christ. “From Middle Tennessee,” he wrote, “we



have great opportunities to do things for the Cause. With B.C. Goodpasture in the drivers [sic] seat and G. Willard [Collins], Bro. Gus [Nichols], Ira North and others really shoveling on the gospel coal we are going to roll on for the Master.”<sup>39</sup> Collins, young like North, was an *Advocate* staff writer, Nashville preacher, and vice president of Lipscomb.<sup>40</sup> Nichols, who was of Goodpasture’s generation, was an influential north Alabama preacher and *Advocate* staff writer. Widely recognized for his preaching and Bible knowledge, he was also known for his loyalty to the *Advocate*, perhaps best demonstrated by his unceasing efforts to collect subscriptions.<sup>41</sup> Goodpasture was visiting Nichols in his hometown of Jasper when North wrote to him. Like the editor, Nichols endorsed the energy and methods that younger leaders like Collins and North brought to “the Cause.”

Collins, thirty-five years old in 1950, joined North on the *Advocate*’s centennial committee and in the Five Hundred Club. Although not as dynamic a personality as North, he too was a skillful promoter, administrator, and preacher. Moreover, his contributions to the *Advocate*, positive and encouraging as they were, also attested to an emphasis on action and a preference for consensus over controversy. One of his regular columns, “Outstanding Christian Families,” showcased commendable families and their good works in an effort to “inspire thousands of . . . families to live a more devoted Christian life.”<sup>42</sup> A feature prepared with his wife Ruth, “It’s a Good Idea,” sought to “promote the Lord’s work” by publicizing methods used in local church work.<sup>43</sup> Both columns also served to give highly valued exposure to lesser known preachers and churches.

Other young builders also wrote for Goodpasture and helped define the *Advocate* of the 1950s. One was Alan M. Bryan, born in 1925. Serving as education minister during the first half of the decade for the innovative Broadway Church of Christ in Lubbock, Texas,

Bryan wrote frequently about the importance of effective Sunday schools and other teaching programs.<sup>44</sup> He joined North and Collins on the *Advocate's* centennial committee, and his regular column, "Daily Guide for Family Bible Study," like theirs, was constructive and motivational.<sup>45</sup> Bryan likewise exemplified a booster mentality. In 1956 he wrote of being "amazed . . . at the progress being made among congregations." They were filled, he explained, with increasing numbers of "dedicated, consecrated souls ready, not only to die for the Lord, but willing to live for his cause."<sup>46</sup> Goodpasture also encouraged non-staff contributors possessing a progressive outlook. In 1959 he published a five-part series by Bonds Stocks, a preacher from Florence, Alabama, who had flirted with noninstitutional views, on "The Greatness of Christianity." Since "Christianity is big," Stocks insisted, "Let us have *big* ideas! Let us make *big* plans! Let us do *big* things!" Just like the first century church, he argued, the church of the twentieth century, as "led by the great Spirit of God," can and should be "a church on the march."<sup>47</sup>

#### *Editorial Notice*

Goodpasture contributed to the doing of big things primarily by lending his considerable influence to projects he deemed worthy of support. To the Gospel Press company, for instance, he provided ample space for publicizing its national advertising campaign, which needed substantial funding to succeed.<sup>48</sup> He tirelessly hyped the "Manhattan project," an affectionate name for the crusade to acquire property in the heart of Manhattan on behalf of the fledgling congregation there.<sup>49</sup> He served as the founding president of Freedom Press, publisher of the religious-political magazine, the *Voice of Freedom*.<sup>50</sup> Most significantly, however, Goodpasture unreservedly endorsed the Herald of Truth. In this, as with other undertakings of the period, he was not alone. In 1951, the

Highland church in Abilene, Texas, agreed to sponsor a national radio program, one that would be under the oversight of the Highland elders but receive funding from churches across the land. It would not solicit donations from listeners. The program, besides bringing credit to Churches of Christ, would give the restoration plea and the New Testament plan of salvation a wide hearing. The Herald of Truth first aired in February 1952 on 31 stations of the ABC Radio Network. A year later it could be heard on 250 network stations, a number that eventually grew to almost 600. Highland began airing a television version in 1954. The *Advocate's* support for the ministry was unstinting from the start. In addition to advertising its needs and successes, the paper vigorously defended it against noninstitutional attacks.<sup>51</sup>

An adept booster of big things, Goodpasture also talked up not-so-big things and all things in between. As a conscientious promoter of foreign missions, he published articles and news announcements on a wide array of initiatives. From his editorial page he reported on selected mission works, including an attempt at “re-establishing the church” in Jerusalem, and in 1956 he devoted all of an issue to missions in Europe.<sup>52</sup> Stateside congregations, especially ones located in areas of weakness for Churches of Christ, also benefitted from Goodpasture’s activism.<sup>53</sup> While not giving any domestic work the substantial publicity that he gave Manhattan, he did urge support for a great many, including efforts to establish or strengthen African American churches and institutions.<sup>54</sup> C. E. McGaughey, a prominent preacher in Washington D. C., sang the praises of the *Advocate* for assisting in what amounted to a mission field for Churches of Christ. “The editorial endorsement and approval of B. C. Goodpasture,” he claimed, helped his congregation “beyond measure” as it raised funds for “a meetinghouse adequate and appropriate for the nation’s capital.”

Moreover, McGaughey continued, the *Advocate's* "influence," combined with the "publicity" it gave to "the needs of the east and the northeast," resulted in increased numbers of preachers "willing to go there and more churches . . . willing to send them."<sup>55</sup>

Goodpasture did not neglect congregations located in areas of strength for Churches of Christ. Besides advertising local churches by way of news reports, editorials, and articles, including regular columns like Ira North's "A Local Church on the March," he occasionally produced issues highlighting all the congregations in a single locale. Dallas-area churches, for example, were featured with the November 17, 1955, issue, while Detroit congregations were recognized August 30, 1956. Ministers, of course, received attention whenever their churches did, and, as always, could report on their activities in the "News and Notes" section, where the listing of "Preachers Who Called" at the *Advocate* offices the previous week could also be found. Additionally, articles contributed by preachers, including sermon outlines and Bible lessons, regularly made their way into the *Advocate*.

In addition to publicizing preachers, churches, mission efforts, and projects large and small, Goodpasture promoted church-related colleges, schools, and orphanages. Indeed, he showed a particular fondness for any establishment involved in training young people. His support was such that everyone knew to "put this editor down on the side of Christian education."<sup>56</sup> He printed the advertisements and news reports of these institutions, ran articles about them, and gave them editorial notice. As to the colleges, in one form or another he raised awareness of their lectureships, Bible faculties, construction programs, capital campaigns, and urgent financial needs. Additional publicity accrued to the schools by virtue of the many *Advocate* staff writers with connections to one or another of them. Of the thirty-five men enlisted to write for the paper over the course of the decade, fully half

were college employees, while several of the others identified themselves with one or more of the schools, usually as alumni.<sup>57</sup> The *Advocate* also regularly used material from non-staff contributors with college affiliations, including school presidents.

Perhaps the most salient publicity for the colleges came in the form of special issues, by which Goodpasture reinforced an oft-stated claim: “The work at the Christian colleges is a great work.”<sup>58</sup> He devoted all of a 1951 number to David Lipscomb College in recognition of its sixtieth anniversary, urging readers to “support Christian education.”<sup>59</sup> Featuring Abilene Christian College on the occasion of its fiftieth anniversary in 1956, Goodpasture wished the Texas institution “every success which it can use for the good of young people and for the glory of God.”<sup>60</sup> Freed-Hardeman College in Henderson, Tennessee, was the focus of an anniversary issue in 1958, as Goodpasture applauded the school’s “fifty years of faithful service to young men and women.”<sup>61</sup> Fittingly, these and other colleges helped the *Advocate* fill up a special issue in celebration of its own milestone. The 100<sup>th</sup> anniversary issue of July 14, 1955, carried college profiles as well as tributes from college leaders to the “Ol’ Reliable” and her present editor.<sup>62</sup>

Goodpasture also demonstrated his commitment to Christian education beyond the pages of the *Advocate*. He presented a series of ten special lectures to ministerial students at Abilene Christian in 1953, and about the same time began providing 450 copies of the *Advocate* for free weekly distribution on the Abilene campus.<sup>63</sup> In 1959 he delivered the commencement address to the Lipscomb graduating class.<sup>64</sup> In addition to monetary gifts, Goodpasture regularly gave books to the schools from his massive personal library.<sup>65</sup> In 1958, in the first installment of a planned 5,000 book donation, he supplied Lipscomb with 1,000 volumes and paid for the furnishings in the room set aside for them.<sup>66</sup> He specified

why he made the gifts: “(1) as a slight expression of my appreciation to my esteemed Alma Mater; (2) as an endorsement of the fine work being done by the present administration; and (3) as a token of my faith in the future of David Lipscomb College.”<sup>67</sup> Goodpasture presented Alabama Christian College in Montgomery with “hundreds” of books, while an orphanage and school near Orlando, the Christian Home and Bible School, received books from the editor for its own “Goodpasture Collection.”<sup>68</sup> Freed-Hardeman accepted more than 3,000 volumes from the editor, and like Lipscomb established a “Goodpasture Room” in the library to house the collection.<sup>69</sup>

Goodpasture’s support for these institutions was particularly important because of the attacks of noninstitutional critics. As the *Advocate* promoted them and came to their defense with numerous editorials and articles, their leaders expressed gratitude. Don H. Morris, president of Abilene Christian, thanked Goodpasture for his “interest in A.C.C. and the many ways in which you have helped the school.”<sup>70</sup> Willard Collins, likewise, thanked the editor “for all you do in helping us at Lipscomb.”<sup>71</sup> The president of Christian Home and Bible School, Orvel Boyd, informed Goodpasture that he would “never forget the kindness you have shown us in our work here,” while orphan home superintendents, at their annual meeting, “unanimously resolved to thank [Goodpasture] for [his] wholehearted and enthusiastic support.”<sup>72</sup> Both Harding College, located in Searcy, Arkansas, and George Pepperdine College, located in Los Angeles, awarded honorary doctorates to Goodpasture in 1959.<sup>73</sup> That same year Freed-Hardeman named Goodpasture to its Advisory Committee and not long after celebrated “Goodpasture Day” on campus in acknowledgment of his book donations.<sup>74</sup> Also in 1959, during the Lipscomb annual lectureship, school officials and faculty honored Goodpasture for his twenty years as editor of the *Advocate*. Festivities

culminated with a testimonial banquet, at which Batsell Barrett Baxter, head of the Lipscomb Bible department, served as toastmaster.<sup>75</sup>

In a more practical show of support, college administrators expressed their appreciation to the *Advocate* by going to great lengths to help extend its circulation. But gratitude was not their only motivation in these efforts. Partly, they took an interest in the *Advocate's* ongoing success because they understood that it and other church papers were the primary means by which they communicated with prospective donors and students. At the same time, however, college leaders worked for the prosperity of the *Advocate* because they believed it was in the best interest of Churches of Christ. Just as they regarded their institutions vitally important to the cause of Christ, they considered the papers essential to the church's future.

#### *100 Years and Counting*

The network built between the colleges and the papers provided a surrogate denominational framework for the loose-knit movement, and that sense of denominational identity came through loud and clear during 1955 and 1956 as the colleges helped the *Advocate* celebrate the centennial of its founding. Lipscomb and Abilene Christian were especially instrumental in carrying out the central feature of the centennial celebration, an enormous subscription drive. Lipscomb kicked off the drive in January 1955 at its annual lectureship with a special program for the *Advocate*. Before the lectureship ended attendees had pledged to secure a total of 12,500 subscriptions.<sup>76</sup> Meanwhile, plans were made to promote the drive in February at Abilene's annual lectureship.<sup>77</sup> Faculty member and lectureship director J. D. Thomas wrote Goodpasture about those plans: "I hope that the program which we have worked out honoring the Gospel Advocate will do much good for

the Advocate, for other religious journals, and consequently for the cause of our Lord.”<sup>78</sup> After much special notice during the lectureship—including a luncheon in the *Advocate*’s honor where Goodpasture received a standing ovation, “a magnificent plaque” from the college, and a desk pen set from editors of three other church papers—11,700 subscriptions were pledged.<sup>79</sup> Goodpasture was thrilled that the campaign was “succeeding beyond anything that [he] expected.”<sup>80</sup> Originally hoping to have a total of 50,000 subscribers on the rolls by the end of 1955, he announced a new goal of 100,000 subscribers by April 1956.<sup>81</sup> Harding College joined the effort in November 1955 at its lectureship and collected more than 2,000 subscriptions. Freed-Hardeman College achieved similar success during its January 1956 lectures. Central Christian College, located at Bartlesville, Oklahoma, also honored the *Advocate* in 1956 and urged lectureship attendees to become subscribers.<sup>82</sup>

College presidents, among other college officials and faculty, helped Goodpasture by personally soliciting subscriptions. Lipscomb’s Athens Clay Pullias and Harding’s George S. Benson secured at least 500 each, while Abilene’s Don Morris, Freed-Hardeman’s H. A. Dixon, and Alabama Christian College’s Rex A. Turner each collected at least 100 subscriptions.<sup>83</sup> Pullias, Willard Collins, Batsell Barrett Baxter, and Ira North further demonstrated Lipscomb’s commitment to the *Advocate* by writing fifty preachers each and asking them to gather 100 subscriptions each.<sup>84</sup> Lipscomb wrapped up the “Centennial Drive” at its 1956 lectureship by hosting the *Gospel Advocate* Centennial Dinner, where it was announced that the *Advocate* had reached its goal of 100,000 subscribers.<sup>85</sup> Goodpasture was honored at the dinner with a standing ovation, a resolution “in appreciation of his work” from the Lipscomb Board of Directors, and a plaque from President Pullias “in memory of the centennial year and in gratitude of [his] work and [his] life.”<sup>86</sup>



Goodpasture did not leave promotion of the centennial drive solely up to the colleges. He and his staff kept the drive before readers, and other preachers and readers worked tirelessly. From the last few issues of 1954 to the end of the centennial celebration in 1956, at least one article, editorial, or blurb promoting the campaign appeared in every issue. The *Advocate* was praised for its century of service, its continuity with the past, its present editor, its usefulness as an evangelistic tool, and its ability to edify the Christian reader.<sup>87</sup> In a typical article, staff writer Roy H. Lanier explained in detail the many advantages of the paper. Church members who read it, he claimed, learned more Bible, kept abreast of mission activity, became familiar “with the successful methods of other congregations,” were introduced to “church leaders throughout the world,” attended church services more regularly, developed “deeper spirituality,” and gave more of their “time and money.” Non-members, on the other hand, learned “what to do to be saved” and about the “doctrines” and “practices” of Churches of Christ. When enlightened about the “world-wide activities” of Churches of Christ these readers began to view the group more favorably and became interested in visiting a local congregation.<sup>88</sup> Goodpasture echoed Lanier, telling readers of the centennial issue, “It is our constant purpose to improve the paper and make it more useful in converting sinners to Christ and in building up the saints in the faith.” Although “not perfect,” he continued, “we try always to do the thing that will be best for the cause to which we have dedicated our energies and resources.”<sup>89</sup>

*Advocate* supporters were urged to subscribe for their friends, while elders were encouraged to send the paper to each family in their respective congregations and to order extra copies for weekly “distribution among those who are not Christians.”<sup>90</sup> Preachers were asked to collect subscriptions and thereby pay their debt to the *Advocate* for “placing their

name and work before the brotherhood” for so many years.<sup>91</sup> To reward and motivate readers, Goodpasture, according to his custom, regularly listed the names of “workers” and the number of subscriptions turned in by each one.<sup>92</sup> Congregations that provided the *Advocate* to their members likewise received recognition.<sup>93</sup> Goodpasture published comments from readers, especially in response to the special anniversary issue, which was oversized with a slick cover in glittering color and widely distributed to non-subscribers.<sup>94</sup> Dozens of compliments on that issue were printed for several weeks after its publication, usually on the editorial page. The remarks came from preachers, elders, lay readers, college presidents, orphan home superintendents, newspaper editors, fellow church paper editors, businessmen, and even high-ranking government officials, including the mayor of Nashville, the governor of Tennessee, and the state’s two U.S. senators.<sup>95</sup> Goodpasture further whipped up excitement about the campaign by establishing the One Hundred Club for workers who garnered at least 100 subscriptions; 162 men ended up in this group, with ten of them securing at least 500 subscriptions to be named to the Five Hundred Club. Among other inducements, workers aspiring to club status were promised special recognition for their work in *The Gospel Advocate Centennial Volume* and at the Centennial Dinner hosted by Lipscomb.<sup>96</sup>

Despite the great number of supporters working to bring in subscriptions, not everyone in sympathy with the *Gospel Advocate* was pleased with the nature of the centennial campaign. In October 1955 Leon C. Burns, a forty-eight-year-old minister from Columbia, Tennessee, wrote to Goodpasture “as a friend” who stood with the *Advocate* on “major issues now confronting the brotherhood.” Letting the editor know that he was not

alone in his concerns, Burns voiced his displeasure with both the subscription drive and the *Advocate's* booster mentality:

The manner in which your present campaign is carried on disturbs [*sic*] me much. It seems that the management and the policies of the *Advocate* have been turned over to David Lipscomb College. . . . I have been disappointed in the manner in which you and the *Advocate* seem to have fallen so completely in line with the high-pressure schemes and methods advocated by Ira North and the Madison church. . . . The whole thing is little short of cheap side-show ballyhoo, and far beneath the dignity of the Lord's church.<sup>97</sup>

Burns surmised, hopefully but not very prophetically, that “this wave of misguided enthusiasm” would not “sweep the brotherhood.” He apparently failed to see—in the middle of a decade in which a new kind of enthusiasm *was* sweeping Churches of Christ—that the *Advocate* was a rapidly modernizing institution within a rapidly modernizing church. Its extravagant self-promotion was a perfect demonstration of that, for it mirrored the kinds of modern methods and approaches that institutions and congregations—such as David Lipscomb College and Madison Church of Christ—were increasingly adopting.

The trumpeting of the *Advocate's* growing circulation inevitably was overblown. Although the paper met its goal of 100,000 total subscribers, that number, predictably, was short-lived. In January 1955, the *Advocate* had in the vicinity of 25,000 subscribers, a level not substantially different from that of eight or ten years earlier.<sup>98</sup> A decade later, in 1964, Goodpasture listed a paid circulation just under 30,000.<sup>99</sup> The *Advocate* might have experienced some permanent growth during 1955 and 1956, but a circulation of 100,000, although an impressive accomplishment, was not sustainable. That figure was reached because individuals and churches did just what Goodpasture asked them to do: they bought subscriptions for their friends and for their memberships and convinced others with little sustained interest to take the paper for a year. As these new subscriptions expired, only a

small percentage were renewed. Nonetheless, the centennial drive demonstrated that the success of the *Advocate* meant a great deal to a great many. Staff writers, college leaders, preachers, elders, and lay readers worked hard for Goodpasture for the simple reason that the *Advocate* really did play an important role in their lives. They believed in its power to strengthen the faithful and spread the true gospel to the unsaved; they coveted the publicity it provided to their interests and activities; and, not insignificantly, they took pride in it as an institution that represented them well to outsiders, even eliciting compliments from mayors, governors, and senators.

### *Edification*

The *Advocate* filled a variety of less political roles in edifying members of Churches of Christ. As one contributor put it, “The ‘G.A.’ keeps us informed so that we can know something of other worthy works and workers.” Such knowledge, he reported, helped church members realize their “part in the great team play of kindred hearts and minds, to know that we are all on the same team, God’s team.”<sup>100</sup> The *Advocate*’s “News and Notes,” in particular, carried out this dual function of edification and information. In that section readers learned of many things, including the number of converts at recent gospel meetings (and how many were from other denominations), preachers who were available to hold gospel meetings, the establishment of new congregations, church building programs, attendance records at Vacation Bible School, debates, missionary activity, deaths of prominent church members, the needs of orphanages and homes for the elderly, news from the colleges, and the total number of baptisms reported that week.

Goodpasture often highlighted reports on church members who achieved extraordinary secular success or recognition. In 1955 he announced a new monthly feature,

“What the Religion of Jesus Means to Me,” which showcased prominent individuals like “the executive assistant to the Mayor of Los Angeles,” and “a faithful elder who is a professor at the third largest university in our country.”<sup>101</sup> In 1956 Goodpasture devoted most of an issue to A. M. and Lillie Burton. Mr. Burton was a longtime member of Lipscomb’s board of directors and the founder of Life and Casualty Insurance Company headquartered in Nashville. Both he and his wife were well-known for their philanthropy. Goodpasture believed that readers would “gather encouragement and inspiration” from reading about such successful Christians.<sup>102</sup> In a similar vein, Goodpasture turned the spotlight on N. B. Hardeman when his eighty-fifth birthday was celebrated with much pomp and circumstance at a Memphis banquet in 1959. Among the 700 people paying tribute to the orator and educator were Texas senator Lyndon Johnson, Tennessee senator Albert Gore, Tennessee governor Buford Ellington, and Memphis mayor Edmund Orgill. By honoring Hardeman these dignitaries were also honoring Churches of Christ. The *Advocate* proudly published a group photograph of the men posed around Hardeman.<sup>103</sup>

The *Advocate* also played a strong educational role for its readers, whether preachers, elders, lay members, or even non-members. Many of the *Advocate*’s regular features and special issues during the fifties were typical of the educational content it provided. Features included sermon outlines, Sunday school lessons, answers to doctrinal questions, “Daily Guide for Family Bible Study,” “It’s A Good Idea,” “Know Your Bible Family Quiz,” “The Pioneer Pulpit,” and “The Gospel Advocate’s Book of the Week.” Special issues covered such topics as the Church, Sunday school, Vacation Bible School, gospel meetings, the Bible, preaching, and salvation.<sup>104</sup> Goodpasture also furnished educational material to preachers and churches via the Gospel Advocate Company, for

which he began serving as president in 1950.<sup>105</sup> Besides publishing the *Advocate*, the company produced Bible class literature, Bible commentaries, books, tracts, and, beginning in 1955, the *Minister's Monthly*, a magazine designed as a resource for preachers and other church leaders.<sup>106</sup>

Goodpasture displayed a special interest in helping fellow preachers, his most attentive readers. Although he retired from the pulpit of Hillsboro Church of Christ when he was named president of the Gospel Advocate Company (subsequently Hillsboro named him an elder), Goodpasture never stopped preaching. He filled in at Hillsboro occasionally and preached regularly in gospel meetings and at special events across much of the country.<sup>107</sup> Beyond the typical educational content of the *Advocate*, much of it designed specifically for preachers, the editor served ministers by educating them on a variety of topics ranging from developments in social security laws to books appropriate for their libraries.<sup>108</sup> Hundreds of preachers visited the *Advocate* offices each year and he talked with all he could, doling out wisdom and encouragement. From his private collection he provided free and discounted books to an untold number of preachers, especially younger ones, thus better equipping them for ministry.<sup>109</sup>

#### *Cherished Leader*

The *Advocate*, then, was important to its supporters because it publicized, edified, informed, and educated—and because it performed these functions as an institution that they could take pride in. By the mid-fifties Goodpasture's name was synonymous with the *Advocate* and he and the paper had won unprecedented popularity and prestige among church members. Supporters heaped personal adulation upon the editor during the centennial year. The exuberant commentary of two staff writers recorded in the 100<sup>th</sup>

anniversary issue expressed the sentiments of many readers. According to Guy N. Woods, the *Advocate* was “at its zenith” of service:

Under the masterly hand of B. C. Goodpasture, its cultured, genial editor, the *Advocate* recognizes its obligation to the Lord and its responsibility to his people. . . . As its circulation rises to unprecedented heights, its potentialities increase and its possibilities for good become immeasurable. The faithful everywhere will rejoice that such is so; and thank God for this powerful medium through which and by which the truth is sent out to the world.<sup>110</sup>

Willard Collins offered even more effusive praise: “May we rejoice that B. C. Goodpasture occupies the editor’s chair of the *Gospel Advocate*, that he serves as president of the entire Gospel Advocate Company, and that he is an elder in one of the largest congregations in the brotherhood, because in these positions he can do so much for Christ and his church.”<sup>111</sup>

By 1959, a year in which readers were encouraged to collect at least twenty subscriptions in recognition of Goodpasture’s twentieth anniversary as editor, the acclaim for this “renowned scholar, preacher, lecturer, writer, and editor” had escalated.<sup>112</sup> Batsell Barrett Baxter, head of the Lipscomb Bible department, called Goodpasture “*the Alexander Campbell of our day.*” He noted that both men were highly intelligent scholars; both were book collectors, editors, and preachers; both promoted Christian education; and both were “unusually *influential . . .* for the cause of Christ.”<sup>113</sup> Several tributes emphasized the claim that Goodpasture was a scholar. In addition to his “cultured” persona, the editor had a reputation for being adept at biblical Greek, for being widely read, and for incorporating his learning into his writing and preaching.<sup>114</sup> He thus was hailed as a “man of great breadth and depth of scholarship.”<sup>115</sup> Admirers also appreciated his many redeeming personal traits. In addition to noting his “rich sense of humor,” they described him as noble, humble, affable, forbearing, congenial, and kind.<sup>116</sup>

Writer after writer expressed gratitude for Goodpasture's contributions to Churches of Christ, especially in the ongoing institutional controversy. Veteran preacher and educator L. R. Wilson praised him for his steady hand of leadership "during these past twenty years of growth and disturbance." Goodpasture had "kept a level head," he observed, "and encouraged every good work among us, while adhering to the same principles that have characterized our work since the beginning of the Restoration Movement."<sup>117</sup> Noted preacher G. K. Wallace considered Goodpasture "the man for the moment in these turbulent years" of institutional controversy. He was thankful for the editor's "wisdom and magnificent service."<sup>118</sup> Goodpasture himself sized up his contributions in much the same way. When asked about his "major accomplishments" from 1939 to 1959 he listed three:

(1) I have been able to encourage and help the preaching of the gospel in all the countries of the English-speaking world through the *Advocate*. (2) The editorship has afforded me an opportunity to help stabilize a brotherhood torn by hobby riders and factionists. (3) I hope that I have made a major contribution in indoctrinating and strengthening churches wherever the *Advocate* has been read.<sup>119</sup>

#### *Maintaining Unity*

That Goodpasture and his supporters had begun to speak of the institutional controversy in the past tense by 1959 was noteworthy. L. R. Wilson was of the opinion that "the crest which threatened all of our work has now passed."<sup>120</sup> G. K. Wallace, although speaking in the present tense of "an actual state of mutiny," also observed that "the waters are now becoming calm." They were correct. Fighting over institutional issues was on the wane and institutional and noninstitutional churches were beginning to go their separate ways. Wilson and Wallace were also right that it had been a stormy time. The fighting, which was not entirely at an end, had been intense and it had indeed threatened the stability of Churches of Christ.<sup>121</sup>



The commotion caused by Cled Wallace's "rock fight" article in 1950 turned out to be only a mild precursor of what was to come. The remainder of the decade was marked by increasingly bitter debate. The *Gospel Guardian* led the way in attacking the growing institutional structures within Churches of Christ, decrying what its writers viewed as unscriptural practices and methods and an undue emphasis on "bigness" and "respectability." The paper also led the way in attacking what *Guardian* publisher Roy Cogdill called Goodpasture's "dictatorial attitude."<sup>122</sup> Some writers went so far as to make the extreme accusation that the *Advocate* was guilty of "modernism." In short, these critics believed that Churches of Christ were rapidly succumbing to "institutionalism," "denominationalism," and "secularism." Of course, many of those fighting institutionalism saw the issues in simple biblical terms, arguing that there was no authority for church support of colleges and orphanages, or sponsoring-church evangelism. The *Gospel Advocate* and its writers also often presented the issues as simplistic biblical arguments. But deeper investigation laid bare two diverging mindsets.<sup>123</sup> By the end of the decade, after much wrangling over issues and personalities, a schism was evident.

In the *Advocate*, the response to the "anti's" (a derogatory label applied to those who were anti-institutional) was a coordinated attack; Goodpasture led the way, but numerous staff writers and contributors flanked him on either side. Considering that he had the editorial page at his disposal fifty-two weeks a year, Goodpasture did not write voluminously on the controversy, but what he did write got attention. He also let others—living and dead—address the issues using his space. Pieces from David Lipscomb, H. Leo Boles, and other notables of the past regularly appeared, all in support of current methods of funding institutions and evangelism. In this way, Goodpasture attempted to

demonstrate that the *Advocate* had not changed on any important matters. When he did address the controversy himself—sometimes in a full-length editorial, other times by appending his remarks to someone else’s—he rarely discussed the specifics of the issues. Staff writers and other contributors argued the fine points of doctrine and fought most of the pitched battles over Bible meanings.

Others also contributed to efforts to discredit noninstitutional spokesmen, but Goodpasture relished that job himself. He also skillfully pressured preachers and others to line up with the *Advocate*’s positions. Goodpasture’s role during the institutional debate, then, was to keep order within Churches of Christ. And to keep order was to maintain a rapidly crystallizing consensus on matters of doctrine, method, and sensibility. And to maintain consensus was to allow for the doing of “big” things. And to do big things was to gain wider recognition and greater credibility from outsiders. Historian David Edwin Harrell, Jr., has compared Goodpasture’s role to that of a manager, and has written that his actions during the institutional fight signaled that he had “blossomed as a man with masterful managerial skills.”<sup>124</sup>

Many others helped Goodpasture codify and keep this order in Churches of Christ. G. C. Brewer and N. B. Hardeman were two of the most important of them. Brewer’s role, until his death in 1956, was much the same as it had been in the late forties. As a staff writer he published numerous articles on the issues, and he continued to write with the authority of an editor. He deftly and belligerently defended the methods he had done much to promote. Hardeman’s role changed somewhat. Submitting few articles, he chose not to embroil himself in public controversy, as he had in his exchanges with Foy Wallace in 1947.<sup>125</sup> But in letters to Goodpasture that spanned the decade he continued to comment on the

noninstitutional movement and offer advice. Among the *Advocate* staff writers the most prolific writer on the institutional issues was Guy N. Woods, a preacher and debater stationed in Memphis. Like Brewer, he wrote with the authority of an editor and was always ready to back up and defend Goodpasture's editorial policies.<sup>126</sup>

Aside from Brewer's writings, the first significant contribution to the institutional debate to appear on the pages of the *Advocate* came from a non-staff contributor, Denver preacher Cecil N. Wright. In 1950 and 1951 he wrote more than a dozen lengthy articles defending the sponsoring-church method of funding missions. Published in both the *Advocate* and the *Firm Foundation*, an influential Texas paper edited by G. H. P. Showalter, Wright's articles provided a platform which others would use to defend activities funded by this method, including the Herald of Truth radio and television programs.<sup>127</sup> Wright rejected the *Guardian* charge that sponsoring-church arrangements were relatively new among Churches of Christ. He accused the *Guardian* leadership of being inconsistent and contradictory. Besides pointing to contradictory statements made by the *Guardian* leadership, he introduced as evidence a cooperative gospel meeting that Houston churches held in 1945. Foy Wallace preached at the meeting and the Norhill Church of Christ sponsored it. Norhill's preacher at the time was Roy Cogdill, publisher of the *Guardian*. To Wright, it was "a rather strange irony that now Brother Cogdill condemns other cooperative efforts carried out on the same [principle]" as the Houston meeting.<sup>128</sup> Wright also noted that the *Guardian* did not make sponsoring-church missions a big issue until after the uproar over the "rock fight" articles. Once on the "defensive," he accused, the *Guardian* abruptly changed the subject from the Italian mission to its funding—and then had the gall to threaten division.<sup>129</sup> He supposed that Paul's directive in Romans 16:17 "to mark them

which cause divisions and offences contrary to the doctrine which ye have learned” might properly apply to the *Guardian* if it did not renounce “its threat to press its fight to the point of division.”<sup>130</sup>

While Wright and others published doctrinal responses to the *Guardian*, Goodpasture tried to isolate the paper using his editorial page. Reprinting long excerpts from David Lipscomb on church cooperation, he portrayed *Guardian* supporters as divisive “hobbyists” and “radicals” out of line with the Bible and history.<sup>131</sup> In the tragic manner of earlier “factionists,” he argued, they were isolating themselves by imposing their doctrinal quirks on the church as a whole.<sup>132</sup> Premillennialists represented one such “faction,” but there were others. Goodpasture favored making comparisons to splinter groups known for opposing generally accepted practices, including Sunday school, multiple cups in communion, “located” preachers, and schools that taught the Bible. “Sommerites” held to this last point, contending that such schools usurped a responsibility of the church.<sup>133</sup>

Although Goodpasture worked to convince his readers that the *Guardian*-led noninstitutional movement was comparable to these other minority movements, especially the early movement led by Daniel Sommer, with its antagonism toward Christian colleges, there were significant differences. First, the *Guardian* represented the views of a much larger segment of Churches of Christ—at least ten percent—than did the premillennial, non-class, one-cup, mutual edification, and Sommerite churches combined.<sup>134</sup> Second, although noninstitutional adherents, in the words of historian Richard T. Hughes, “shared a common rejection of modernization” with such groups, their doctrinal positions, firmly rooted in the movement’s past, only began to be considered radical in the context of mainstream Churches of Christ at mid-century.<sup>135</sup>

Nevertheless, Goodpasture successfully depicted the noninstitutional movement as extreme, and he regularly questioned the motives of its leading proponents. “Sometimes men arise in the church who have an overweening ambition for first place,” he wrote in 1951. “They would rather lead a faction than serve the church.”<sup>136</sup> These men “place restrictions where the Lord” did not, and so it was imperative that a stand be taken against “their hurtful extremes and hobbies.”<sup>137</sup> Goodpasture saw himself and his paper as the leaders in this effort, and even drew parallels between the *Advocate*’s work and the apostle Paul’s. “Paul stood like a stone wall against the Judiazers,” he observed, and “the value of his work in exposing their methods, answering their arguments, and staying their progress is incalculable.”<sup>138</sup>

N. B. Hardeman and other church leaders also saw Goodpasture as the man to lead the fight against the “anti’s.” Late in the decade, Hardeman wrote an ailing Goodpasture: “You must stay well if possible. The Cause needs you as we fight the opposition.”<sup>139</sup> Hardeman developed an even lower opinion than Goodpasture of the noninstitutional leadership. He once labeled *Guardian* editor Yater Tant “a degenerate son of a noble sire,” a reference to his father, renowned Texas preacher J. D. Tant. Hardeman also believed the younger Tant to be “deceptive and dishonest.” He urged Goodpasture to “show every honest person how sinful is the Guardian.”<sup>140</sup>

#### *The Lufkin Affair*

In 1951, in an effort to highlight the divisive spirit of the “anti’s,” Goodpasture publicized a church split in Lufkin, Texas, where the *Guardian* was published. A bitter division had split the Fourth and Groesbeck congregation in the city. When the dust settled, *Guardian* publisher Roy Cogdill was preaching at the breakaway congregation, while

*Guardian* staff writer Cled Wallace was preaching at the established church.<sup>141</sup> The split had nothing to do with the institutional issues, but Goodpasture took advantage of it to ridicule leaders of the noninstitutional movement for their inability to maintain peace among themselves. He employed sarcasm in his first mention of Lufkin, raising the question of where editor Tant would worship when visiting the city, with staff writer Wallace or publisher Cogdill? And just what were “the details of ‘the Lufkin plan’ for *starting* new congregations”?<sup>142</sup>

Next, after conferring with N. B. Hardeman, Goodpasture reprinted a guest editorial from a 1933 issue of the *Advocate*, when Foy Wallace was editor. He did not reveal that he, Goodpasture, as an *Advocate* staff writer, authored the piece. The editorial upheld the “responsibility” of even a “religious paper to ‘mark’ and ‘avoid’ them that cause divisions,” and Goodpasture introduced it with an obvious reference to the Lufkin trouble: “There seems to be a recurring need for just such an article.”<sup>143</sup> Hardeman judged that the reprint, applied within the new context, would “stop the bragging and the extravagant statements” of anti-institutional leaders.<sup>144</sup> A month later Goodpasture added insult to injury by publishing a statement from the elders of the established congregation that placed responsibility for the division on Cogdill.<sup>145</sup>

Publisher Cogdill and editor Tant published a stream of articles on “institutionalism” each week and they were chagrined that Goodpasture had introduced the local church controversy. They believed it was a calculated effort to divert attention from the issues. Their cause was seriously injured during those months because both Cled and Foy Wallace “dropped out of the fight against institutionalism.”<sup>146</sup> Foy Wallace had already abandoned the *Guardian* months earlier and had begun to quietly and gradually align himself with

institutional Churches of Christ. The Fourth and Groesbeck episode pushed Cled in the same direction.<sup>147</sup> Cogdill and Tant called Goodpasture to task in their issue of August 2, 1951. They criticized him for “meddling” in the Lufkin affair; for his attempts to “disparage, slur, belittle, and otherwise discredit” the *Guardian*; for “carrying a constant flood of articles, advertisements, and news reports that *promote* and *encourage*” institutionalism; and for “refusing a fair discussion of both sides” of the institutional issues.<sup>148</sup>

Goodpasture’s reply was sharp. He belittled Cogdill, suggesting that he was “the victim of some strange and distracting complex,” and he accused Tant and Cogdill of constantly shifting positions: “The publisher and editor of the *Guardian* study so hard, learn so fast, and change so quickly that it is hard for some of their readers to keep up with them!” He labeled the noninstitutional leaders hypocrites for protesting his publicity of the Lufkin church split, since in the same issue Tant publicized the purely local troubles of a Dallas church. “If the editor of the *Advocate* were meddling when he referred to conditions in Lufkin,” Goodpasture inquired, “what was the publisher of the *Guardian* doing when he attacked certain things in the church at Brownfield, Texas, Lubbock, Texas, and Union Avenue in Memphis, Tenn.?” On the issue of “allowing both sides to be heard,” Goodpasture challenged Tant and Cogdill to “live up to their boasted policy” and publish the Cecil Wright articles then running in the *Advocate* and the *Firm Foundation*.<sup>149</sup>

After this exchange the controversy became more personal and ugly. The *Guardian* leadership understood that Goodpasture was using the Lufkin church split to discredit them, as well as the entire noninstitutional movement, and they explained this to their readers. “Prodigious efforts are being made to be-cloud the issue,” Tant asserted. Assuring his

readers that doctrine was at issue, not “personalities,” he published a “re-statement of convictions” that more or less defined the parameters of the institutional division. He stressed that schools and colleges “*are not the work of the church . . . and, hence, cannot be rightfully supported from the church treasury.*” Regarding orphanages, he argued that “the organization of a ‘board of benevolence’ composed of members of various congregations, acting independently of . . . the local congregation is . . . without authority in God’s word.” On congregational cooperation in mission work, he asserted that “whenever any ‘sponsoring church’ seeks in any way at all to exercise oversight over a . . . church in a foreign field, or to relieve other churches . . . of their responsibility in foreign evangelism by spending their money for them, there is a clear violation of New Testament principles.” “These are the positions,” Tant continued, “that have brought down upon us the wrath . . . of brother Goodpasture.”<sup>150</sup>

Cogdill charged that Goodpasture had “seized upon the tragic situation at Lufkin as a golden opportunity to discredit *persons*” in an attempt to “destroy the *principles* for which those persons have fought.” After writing several pages defending his role in the Lufkin division and calling into question Goodpasture’s character, he assured the *Advocate* editor that his “slimy tactic will not succeed.” Even if Goodpasture somehow managed to silence the *Guardian*, “thousands upon multiplied thousands of the Lord’s people . . . will stand against the tide of human institutionalism which is sweeping the church.”<sup>151</sup>

N. B. Hardeman confided to Goodpasture that Cogdill’s response was an “outburst” full of “venom, envy, and jealousy” that “very few will endorse.” He advised Goodpasture to resist “the temptation to make [a] full reply,” which would only provide fodder for the *Guardian*. He suggested making “only a brief statement—or none at all.”<sup>152</sup> Goodpasture



chose to reply but limited his response to a single aspect of Cogdill's article. Cogdill had given impetus to a rumor that one of the *Advocate* staff writers had "a standing offer of a \$25.00 reward for anyone who visits the Advocate office and hears brother Goodpasture mention any preacher in conversation without trying to knife said preacher in the back before the conversation ends."<sup>153</sup> In refuting the rumor, Goodpasture printed statements from each staff writer denying the charge, and published letters from readers who wrote in to claim the twenty-five dollars.<sup>154</sup>

In the months that followed, the *Advocate*, and especially the editorial page, was relatively quiet on the institutional controversy. Goodpasture made a concerted effort to keep negatives to a minimum and to give as little attention as possible to the *Guardian*. In a handful of editorials he did address the growing criticism of his policy not to allow, in the words of former *Advocate* editor James A. Allen, "both sides of every question [to] be fully and freely discussed by competent and representative men." Allen, who edited the *Advocate* in the late 1920s and subsequently published a conservative monthly, the *Apostolic Times*, complained that Goodpasture's policy was an inexcusable departure from the standard practice of previous *Advocate* editors. Goodpasture allotted Allen an entire page to lodge his complaint, and then proceeded to refute and discredit him.<sup>155</sup> He clearly intended to stand by the policy he had reiterated just a few months earlier: "We do not feel that we are obligated to furnish a medium for radicals and hobbyists to ventilate their hobbies, nor are we obligated to become an agency for the dissemination of error. . . . When the farmer gets ready to sow a bushel of wheat, it is not necessary for him to sow a bushel of weeds in order to be fair."<sup>156</sup>

Such an attitude irked others, even some who did not support noninstitutional views. An anonymous correspondent from Birmingham, Alabama, wrote Goodpasture to inform him that his “editorial policy, of allowing only one side of an issue to appear in the *Advocate*, has become very nauseating.” Like Allen, he found the practice unacceptable and unwise. “I believe your unscrupulous dealing will catch up with you one of these days,” he predicted.<sup>157</sup> Goodpasture did allow the publication of a few articles that flirted with noninstitutional views, perhaps as many as twenty.<sup>158</sup> Most of these were published between 1950 and 1953. There was one aberration. A 1955 article on church cooperation by Luther W. Martin, written in a moderate tone, was promptly answered by another *Advocate* contributor, J. W. Roberts, a Bible professor at Abilene Christian.<sup>159</sup>

#### *The Quarantine*

By 1954 Goodpasture’s attitude was hardening. In November of that year he printed a letter from an unnamed elder suggesting that the *Advocate* “publish a list of the preachers who have been chronic church-busters.” The preacher at the elder’s congregation had “just left, after stirring up no little trouble,” the letter explained. To the membership’s dismay, “he turned out to be a rank hairsplitter and hobby rider”—another way of saying he was “anti”—and they “were rather disposed to think that he came with the hidden intention of ‘converting the church’ to his particular hobbies.” The elder believed that a public list such as the one he was proposing would prevent his church and others from making more hiring mistakes. Goodpasture called this “letter typical of an increasing number coming to our attention.” While not endorsing the specific suggestion of publishing a list of troublesome preachers, he was pleased that elders “are more careful . . . to check the records of preachers who may be under consideration for any given work.”<sup>160</sup> In an editorial six months earlier,

he had recommended that churches exercise care in hiring preachers. Describing New Testament Judaizers as being “among the earliest hobby riders to afflict the church,” Goodpasture warned elders to watch out for their “modern successors.” Do not be blind to the wiles of preachers who “[seek] to disturb and take over churches,” he counseled.<sup>161</sup>

The elder’s November letter, and Goodpasture’s commendation of it, led directly to a milestone in the institutional controversy. Three weeks after the letter’s publication, Goodpasture printed comments from readers supporting the concept of marking anti-institutional preachers. Ira North, for example, surmised that if such a step were taken, young preachers would “think twice before devoting their energy and talents to causing confusion and division.” Another letter, from an unnamed “faithful brother who has stood like a stone wall against innovations and false doctrines,” proved to be especially significant. Goodpasture introduced it with care: “Study carefully what he writes. He is not alone in the treatment he suggests for those who disturb churches with their hobbies.” The “faithful brother” suggested that the *Advocate* “might wisely spearhead a movement to ‘quarantine’ those preachers who today are sowing the seeds of discord among the brotherhood.” “The exposure of such men,” he reasoned, “may yet prevent many congregations from being disturbed and divided.” As a precedent for this measure he pointed to the church’s eventual approach to another divisive issue. “Premillennialism,” he noted, “was practically stopped when those responsible for teaching and pressing their hurtful theories were publicly ‘quarantined.’”<sup>162</sup>

Not surprisingly, the *Guardian* howled in response to the suggestion of a preacher “quarantine.” Yater Tant and other writers joined Roy Cogdill in denouncing Goodpasture as a “little man” dangerously “bloated . . . with his own power and importance.” For many

years, Goodpasture had all but shut the noninstitutional viewpoint out of the *Advocate*; now he was endorsing a plan to shut preachers out of the churches. The growing wedge between the two sides of the institutional debate manifested itself in hyperbole from Cogdill: “Our brother [Goodpasture] has assumed the attitude of a ‘communistic Stalin’ and has sought to enclose his ‘kingdom’ behind an iron curtain. . . . Now he seeks to institute a ‘purge’ of all who disagree with him and will not ‘bow the knee to Baal’—his institutional god.”<sup>163</sup> As for Tant, he was flabbergasted at the *Advocate*’s call for “division,” and he believed he was not alone. “With shock and dismay,” he announced, “brethren all over the nation . . . read in the *Gospel Advocate* what amounted to an open declaration of intent . . . to divide the Lord’s church over the ‘institutional’ question.”<sup>164</sup> *Guardian* writer Cecil B. Douthitt also expressed amazement at the *Advocate*’s desire to “start pinning the yellow tag of quarantine on one another.” Apparently, Douthitt speculated, the editor of the *Gospel Advocate* had not fully weighed the consequences of “a quarantine campaign against all who do not agree with him on the way the churches should do their work.” If he had, he would have realized that it would “produce a multiple split among his own supporters.” Even some of Goodpasture’s own writers, Douthitt charged, had expressed contradictory opinions on some of the burning questions of the day.<sup>165</sup>

Almost three decades later Tant still expressed anger over Goodpasture’s quarantine policy. Writing in *Vanguard*, in 1982, he declared: “Surely Brother Goodpasture’s tragic decision [to endorse the quarantine] was one of the most egregious blunders ever made by any editor of a gospel journal in Restoration history!” Tant contended that Goodpasture’s approach to doctrinal disagreement held no resemblance to the policies of earlier *Advocate* editors, and thereby caused lines of communication to be broken in a way that inevitably led

to division.<sup>166</sup> On the other hand, as David Harrell has suggested, Goodpasture did what he thought necessary to keep order in Churches of Christ and sustain the group's progress.

"From B. C. Goodpasture's point of view," Harrell wrote, "his actions were a reasonable and responsible effort to save the churches from the pillaging of radicals and extremists."<sup>167</sup>

Several months after the recommendation of the quarantine, Goodpasture reported on its progress, and in effect issued another warning: "Elders in particular, and congregations in general, are steering clear of preachers who have the reputation of splitting the churches by their disposition to 'take over' and to 'ventilate' their hobbies."<sup>168</sup> N. B. Hardeman agreed that the quarantine was working and that many were losing patience with the "anti movement." After returning from an extended trip to various parts of Texas, he reported to Goodpasture: "The Guardian crowd doesn't seem to be very popular where I have been."<sup>169</sup> In fact, judging that the movement had turned "desperate," he advised Goodpasture not to give the *Guardian* any more free publicity. "If I were editor," he insisted, Tant's "name would never appear again."<sup>170</sup>

Other evidence that leaders in institutional Churches of Christ had lost patience with the "anti's" appeared in 1954 and 1955. Increasing numbers of articles by staff writers and contributors appeared in the *Advocate* challenging noninstitutional views. As Guy Woods put it, the *Advocate's* "columns [were] opened to us to expose the movement in minute detail."<sup>171</sup> Woods, moreover, was the one who led this charge. Devoting several lengthy articles in 1954 to "Orphanages and Homes for the Aged," Woods addressed a subject now central to the institutional debate.<sup>172</sup> Since the late forties many had argued that orphans, widows, and others in need should not be cared for in church-related institutions because, according to the New Testament, it was the responsibility of individuals in local

congregations to carry out such benevolence. Woods denied that there was only one scriptural way for Christians to care for the needy, and asserted that the orphanages and nursing homes among Churches of Christ were scripturally authorized, organized, and funded.

Woods's many writings and debates throughout the decade prompted expressions of appreciation for his work.<sup>173</sup> Gayle Oler, superintendent of a Texas children's home, addressed these words to Woods in 1957: "Whatever your accomplishments in life may have been, I think one of the greatest contributions you have made, or ever will be able to make, is [your] contribution toward the stemming of anti-ism."<sup>174</sup> Woods believed that the deluge of articles from him and others created "an informed brotherhood," which once "alerted to [the] aims and methods" of the noninstitutional movement "isolated" it.<sup>175</sup> He may have overstated the case, but the barrage of articles combined with the quarantine produced visible effects, one being the efforts of many preachers to demonstrate clearly which side of the issues they occupied. As Freed-Hardeman dean E. Claude Gardner observed, preachers accomplished this "through sundry means."<sup>176</sup>

### *The Confessional*

Goodpasture provided one of those sundry means beginning in 1957, as he took an additional step to isolate the anti-institutional movement. He began to publish "statements" on the editorial page from preachers who had changed their views on the institutional issues, subtly pressuring others to make similar announcements. The statements indicated that many preachers feared becoming isolated from the mainstream. For a preacher to announce in the *Advocate* that he had changed his views—or that after much study he had finally settled his convictions on the issues—was to ensure that he would not be excluded from the pulpits of

mainstream churches, the lectureships of mainstream colleges, and the columns of mainstream papers. Goodpasture had already printed, in 1955, a statement from Foy Wallace disclaiming “any connection at all with the present *Gospel Guardian*.”<sup>177</sup> But the first statement in what the *Guardian* would come to call the “confessional” did not appear until 1957. In August of that year, John D. Cox, a Florence, Alabama, preacher, explained to *Advocate* readers that he had arrived at an important conclusion. “It is possible,” he declared, “to have congregational cooperation without inter-congregational organization.”

Goodpasture “congratulated [Cox] on making this clear and forthright statement of his convictions on a vital subject,” and he encouraged more of the same from other preachers. “It is heartening to hear reports from every section of the country concerning able preachers who are making similar announcements,” he wrote. “It would be fine if more of these brethren, like our able and highly esteemed Brother Cox, would send us articles and statements.”<sup>178</sup> They did. Goodpasture published another twenty statements over the next few years. Especially telling was his introduction to the statement of Charles E. Crouch, a Columbus, Mississippi, preacher. In addition to receiving positive exposure in the *Advocate*, Crouch, apparently out of a job, received an added bonus when announcing the change in his views: a sterling recommendation for employment. Calling Crouch “one of our best young preachers,” Goodpasture announced his availability and suitability for some fortunate church’s pulpit: “Any congregation needing an able and successful preacher would do well to get in touch with Brother Crouch.”<sup>179</sup> Later that year, Crouch began a stint with the Riverwood Church of Christ in Nashville, doubtless providing Roy Cogdill with a perfect example of preachers “willing to sell the truth short and barter away their spiritual birthright for a mere mess of pottage.”<sup>180</sup>

Many of the “confessional” statements reflected the fact that the controversies over orphan homes and the Herald of Truth broadcast ministry had taken center stage by the late fifties. Crouch, for example, focused entirely on those two issues when explaining why he had “renounced” his earlier views. “Recent debates, articles which have appeared in the *Gospel Advocate*, and more mature study” had allowed him “to see the inconsistency and error involved in [his] positions.” No longer did he believe that “the Herald of Truth type of cooperation” infringed on “congregational autonomy,” and, furthermore, he concluded, “The idea that the orphan home is parallel to the Missionary Society is clearly wrong.”<sup>181</sup> *Advocate* staff writer Thomas B. Warren reckoned that statements like those from Cox and Crouch were “a manifestation of the fact that the anti movement is losing ground.” He expressed gratitude to those who made the statements, and to Goodpasture for publishing them, and “pray[ed] from the heart that every man and woman now connected with the anti movement might also change their minds.” The benefit “to the cause of Christ in this and succeeding generations” would be inestimable if they would.<sup>182</sup>

#### *To Speak the Same Thing*

An unexpected setback in the *Advocate*’s effort to crush noninstitutionalism came in 1957 when former *Advocate* staff writer Roy H. Lanier, who had only recently resigned, published a series of articles in the *Firm Foundation* seeking middle ground in the orphanage controversy.<sup>183</sup> Until then, the *Firm Foundation* and the *Gospel Advocate* had appeared to be of one mind on the institutional issues. Lanier revealed that he had come to the conclusion that for a church-related orphan home to be scripturally organized it had to be under the oversight of a single eldership, not a board; otherwise it was parallel to a missionary society—an entity larger than the local church carrying out the work of the



church. Reuel Lemmons, editor of the *Firm Foundation* since 1955, expressed agreement with Lanier, increasing the sense of crisis for the *Advocate*.<sup>184</sup> Guy Woods responded forcefully—and from the *Advocate*'s editorial page—once again denying that the orphanages and other benevolent institutions among Churches of Christ had any parallel whatsoever to missionary societies.<sup>185</sup> He also made something of a threat to Lanier and Lemmons: “We are sorry that Brother Lanier has seen fit to raise this issue at this juncture. We believe his articles will result in harm to himself, to the journal in which it appeared, and to the cause of Christ.”<sup>186</sup>

This dangerous rift in the ranks of those trying to quarantine the “anti’s” persisted. A year later Lemmons wrote an editorial restating Lanier’s arguments.<sup>187</sup> On the *Advocate*'s editorial page Woods called the piece “shocking.” “Radicals and extremists among us,” he lamented, “will gleefully hail it as evidence of divided sentiment among those who have hitherto presented a solid phalanx against those troublers in Israel.”<sup>188</sup> N. B. Hardeman judged that “Bro. Guy has certainly fixed Bro. Lemmons,” but it was another year before Goodpasture was able to announce that the two influential papers had closed ranks.<sup>189</sup> In March 1959, he published a statement signed by several men, himself included. It revealed that in January at the Freed-Hardeman College lectureship Lemmons had expressed a view on the orphan home issue in line with the views of institutional leaders.<sup>190</sup> One of the signatories, Freed-Hardeman president H. A. Dixon, explained that Lemmons had “stated that in his judgment it was better to establish [orphan] homes under the oversight of elders, but that he did not make this the law governing such endeavors.” Dixon was pleased that Lemmons held “the view that the organization of these homes, and their support by churches lie in the realm of human judgment,” and he knew that others would likewise

“rejoice” and “join [him] in sending new and renewal subscriptions” to Lemmons in honor of the *Firm Foundation*’s seventy-fifth anniversary.<sup>191</sup> Dixon was not putting words in Lemmons’s mouth. In a letter to Goodpasture shortly after the Freed-Hardeman lectures, Lemmons confirmed that he had indeed closed ranks with the *Advocate* and other institutional leaders. He encouraged Goodpasture to be present at the upcoming Abilene Christian College lectureship in order to help celebrate the *Firm Foundation*’s anniversary. “I think it would mean a great deal,” he wrote, “to demonstrate the solidarity and unity we mention if we could present about the same group at the Firm Foundation luncheon [as] presented a few years ago at the Gospel Advocate dinner during the Lectures.”<sup>192</sup>

From the early fifties Goodpasture had demonstrated a willingness to write off the most zealous and cantankerous of the “anti’s,” especially the leaders of the *Gospel Guardian*. By the end of the decade, during the breach with the *Firm Foundation*, he was also ready to be done with some of the movement’s more moderate leaders, including the administration and faculty of Florida Christian College (FCC) in Tampa. Like his earlier encounters with controversy, his handling of FCC at the end of the decade was an example of his skillful use of what Richard Hughes has described as “the efficiency of [the] informal political structures” of Churches of Christ.<sup>193</sup> Although FCC had leaned toward noninstitutional positions since the late forties, its leadership, particularly President James R. Cope and Bible department head Homer Hailey, had “sustained a strained relationship” with the *Advocate*.<sup>194</sup> By the late fifties that relationship had become virtually nonexistent.

The *Advocate*’s final break from FCC began with the defection of one of its Bible faculty members, Pat Hardeman, nephew of N. B. Hardeman. In March 1958 the young Hardeman published a statement in the *Advocate* “confessional” column in which he called

on his “former colleagues” to follow his example and “abandon their extreme views.”<sup>195</sup> Over the next several months Hardeman wrote more articles criticizing FCC and the *Guardian*.<sup>196</sup> His uncle predicted that those writings would “cause Tant and Cope no little trouble,” and that “it may turn out that it was good for him to have been one of them and now knows whereof he speaks.”<sup>197</sup> Then Pat Hardeman unexpectedly became a liability to Goodpasture when he left Churches of Christ altogether, affiliating with the liberal Unitarian Fellowship of Tampa. Goodpasture had no choice but to distance the *Advocate* from Hardeman, but not before suggesting that the severe treatment he received from “his erstwhile companions in hobbyism” may have pushed him to his “present condition.”<sup>198</sup>

Nevertheless, with Hardeman’s articles against FCC, the isolation of the college had begun. In July 1958 Goodpasture caused a stir when he published a full-page advertisement for FCC.<sup>199</sup> The ad did not mention the institutional issues, but many loyal readers were shocked and disappointed that Goodpasture let it appear, and wrote to tell him so. The editor provided “a glimpse of the letters” by publishing ten. One correspondent wrote, “Personally, I would not use my influence to urge a young man or woman to attend Florida Christian College.” Another remarked that FCC “has become among our colleges what the *Gospel Guardian* has among the papers.” Yet another related a conversation with an elder in north Alabama who “told [him] with grief and a broken heart that Florida Christian College had made an ‘anti’ out of his boy.” Goodpasture acknowledged that he had been unsure about running the ad, but explained, “As long as there is reasonable hope of rescuing a college from its unsound teaching, it has been our policy to carry its advertisements.” He stated his “hope that enough of the board members [would] wake up to what is happening in time to save the college,” but at the same time made it clear that he agreed with the letters to

the editor. Church members would be wise to avoid FCC, he warned: “Congregations again and again, when seeking a preacher, have told me that they would not consider a preacher who had attended FCC.”<sup>200</sup>

The attack on FCC had the intended effect. Eddie G. Couch, minister of the prestigious San Jose Church of Christ in Jacksonville, Florida, offered to help Goodpasture apply political pressure against the college. He asked for 100 copies of the issue so that he could distribute it to church leaders in Jacksonville, a city with “at least two churches . . . served by preachers from Florida Christian College who hold to anti-cooperation views.”<sup>201</sup> More skirmishing was to come, but with the isolation of FCC and the *Guardian*, the institutional division was virtually complete. Thanks in no small measure to B. C. Goodpasture and the *Gospel Advocate*, Churches of Christ remained “on the march.”

Looking back in 1959 on his twenty years as editor of the *Gospel Advocate*, B. C. Goodpasture made what many would have regarded a disingenuous statement: “Frequently I have said that I was the only person in the brotherhood who did not know how to run it!”<sup>202</sup> As a matter of fact, for a number of years Goodpasture—insofar as any one person could exercise such power in such a diffuse movement—had rather effectively been “running” Churches of Christ as a quintessential “editor-bishop.”<sup>203</sup> In 1955, two *Advocate* contributors accurately described the informal but highly influential role of the editor and his paper. According to John E. Kirk, since Churches of Christ “have no conventions or convocations,” papers like the *Advocate* serve the “brotherhood” by “acting as a clearinghouse for news regarding the growth, location, and activities of the church in the various parts of the world.” This “function” was in addition to a paper’s role in “spreading, defending and vindicating the gospel” and “warn[ing] brethren of impending dangers.”<sup>204</sup>

James D. Groves similarly pointed out that “a paper like the *Advocate* keeps Christians in touch with kindred activities,” while delivering “the unceasing truth.” Moreover, he asserted, quoting I Corinthians 1:10, “a good, true, gospel paper will help the church to ‘speak the same thing.’ There is no apostle, no Jerusalem church to guide with wisdom, only the word to speak with authority, hence the clear word of God must be explained, must be made clear by the finest minds willing to write. It must be trumpeted abroad and the preaching of far-flung messengers measured by the word. A paper helps to keep order and unity.” In fact, Groves continued, “many a weakling is kept in line and his teaching kept straight by fear of exposure in the religious press. . . . It saves the church much trouble and embarrassment when Johnny Upfront is kept low.”<sup>205</sup>

Kirk, furthermore, reminded readers that Goodpasture was the driving force behind the *Advocate* as it carried out its functions. The editor had “faithfully and successfully directed the course of this paper” from the beginning and to him “should go the sincere thanks and gratitude of the entire brotherhood.” In a time of both tremendous growth and tremendous challenges, “Brother Goodpasture has given us a publication abundant in words of wisdom and edification, and representative of the highest type of Christian journalism.” Of course, the gratitude of the entirety of Churches of Christ for Goodpasture’s leadership was too much to hope for. This held true even in the unlikely event that Kirk was excluding noninstitutional churches from his conception of the “brotherhood.” Mainstream churches, the near future would reveal, were not as unified as they might have appeared.<sup>206</sup>

## Notes

1. The Associated Press, "U. S. Evangelists Stoned in Italy; Charge That Priests Incited Mobs," *New York Times*, January 8, 1950, 1, 20; B. C. Goodpasture, "Our Brethren Persecuted By Catholics in Italy," *Gospel Advocate*, January 19, 1950, 34-35; B. C. Goodpasture, "'Catholic Pressure Closes Orphan Home,'" *Gospel Advocate*, January 26, 1950, 50; B. C. Goodpasture, "The Situation in Italy," *Gospel Advocate*, March 9, 1950, 146; Orville McDonald, "Report of Trip to Rome," no date (probably 1951), Reuel Lemmons papers, box 1, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.; Gerald Paden, "Italy: Defeating the Opposition," *Gospel Advocate*, October 1997, 14-17; David Edwin Harrell, Jr., *The Churches of Christ in the Twentieth Century: Homer Hailey's Personal Journey of Faith* (Tuscaloosa: University of Alabama Press, 2000), 117-20. See also the *Christian Chronicle* for extensive coverage of the Italian mission.
2. Ibid.
3. M. Norvel Young, "Why We Are Being Persecuted in Italy," *Gospel Advocate*, February 2, 1950, 65.
4. Cled E. Wallace, "That Rock Fight in Italy," *Gospel Guardian*, January 19, 1950, 1, 5.
5. Cled E. Wallace, "Getting Me Straightened Out," *Gospel Guardian*, March 2, 1950, 1, 6.
6. B. C. Goodpasture, "'The Pope's Back Yard,'" *Gospel Advocate*, February 16, 1950, 98.
7. B. C. Goodpasture, "Editor's Note," appended to Harvey W. Riggs, "Be Wise and Harmless (Matt. 10:16)," *Gospel Advocate*, February 9, 1950, 82.
8. Cled E. Wallace, "The Best Place to Stop," *Gospel Guardian*, February 23, 1950, 3.
9. Cled E. Wallace, "In the Middle of the Rock Fight," *Gospel Guardian*, February 2, 1950, 1, 6.
10. Fanning Yater Tant, "Surveying the Scene," *Gospel Guardian*, February 23, 1950, 2.
11. Fanning Yater Tant, "Let Us Study the Question," *Gospel Guardian*, April 6, 1950, 4.
12. Roy E. Cogdill, "Centralized Control and Oversight," *Gospel Guardian*, April 20, 1950, 1, 5.
13. Fanning Yater Tant, "Not Alone—We Hope," *Gospel Guardian*, April 20, 1950, 2, 4.

14. Cecil N. Wright, "Cooperation on a Scriptural Basis," *Gospel Advocate*, May 11, 1950, 299-300.
15. G. C. Brewer, "Missionaries Ready for the Field: Who 'Sponsors' 'Sponsoring'?" *Gospel Advocate*, April 13, 1950, 228-29. See also G. C. Brewer, "My Visit with a Guardian Angel," *Gospel Advocate*, June 22, 1950, 396-97.
16. Fanning Yater Tant, "The Overflow," *Gospel Guardian*, April 27, 1950, 7.
17. B. C. Goodpasture, "More 'Gospel Advocate-1940 Style,'" *Gospel Advocate*, May 4, 1950, 282-83.
18. See, for example, letter from Don H. Morris to B. C. Goodpasture, March 5, 1952, Don H. Morris papers, Archives, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.
19. B. C. Goodpasture, "'Another Phenomenon,'" *Gospel Advocate*, July 17, 1952, 458.
20. B. C. Goodpasture, "'What I Like About the Churches of Christ,'" *Gospel Advocate*, June 5, 1952, 362-63.
21. B. C. Goodpasture, "As Others See Us," *Gospel Advocate*, April 24, 1952, 258.
22. See Robert E. Hooper, *A Distinct People: A History of the Churches of Christ in the 20th Century* (West Monroe, La.: Howard Publishing Co., 1993), 132-34, 172-180, 282-86; Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Grand Rapids: Eerdmans, 1996), 221-50; and David Edwin Harrell, Jr., *The Churches of Christ in the Twentieth Century: Homer Hailey's Personal Journey of Faith* (Tuscaloosa: University of Alabama Press, 2000), 151-75; William Woodson, *Standing for Their Faith (A history of churches of Christ in Tennessee, 1900-1950)* (Henderson, Tenn.: J & W Publications, 1979), 131-34; and Michael Casey, "Church Growth: New Information," Parts 1-2, *Image*, May 1 and May 15, 1987.
23. See Tim Sensing, "Herald of Truth," in Douglas A. Foster, et al., eds., *The Encyclopedia of the Stone-Campbell Movement* (Grand Rapids: Eerdmans, 2004), 383-84; Hooper, *A Distinct People*, 187-90, 284-86; Hughes, *Reviving the Ancient Faith*, 239-44; and Harrell, *The Churches of Christ in the Twentieth Century*, 158-60.
24. See John H. Banister and M. Norvel Young, "Another Door of Opportunity Is Open Before Us," *Gospel Advocate*, September 15, 1955, 817-18.
25. See Harrell, *The Churches of Christ in the Twentieth Century*, 156-57.
26. See Harrell, *The Churches of Christ in the Twentieth Century*, 164-167 (quotation from 167); Hughes, *Reviving the Ancient Faith*, 261-63; Michael W. Casey, *Saddlebags, City Streets, and Cyberspace: A History of Preaching in the Churches of Christ* (Abilene,

- Tex.: ACU Press, 1995), 97; and Mark L. McCallon, “*Voice of Freedom, The,*” in Foster, *Encyclopedia of the Stone-Campbell Movement*, 763.
27. Ibid.
28. On North see Hooper, *A Distinct People*, 194-99; and Robert E. Hooper, “North, Ira Lutts (1922-1984),” 569-70.
29. Ira North, “‘Let’s Be Alive in ‘55,’” *Gospel Advocate*, December 23, 1954, 1016.
30. The first “A Local Church on the March” column appeared June 9, 1955. “Know Your Bible Family Quiz,” which first appeared June 2, 1955, was another regular feature by North.
31. Ira North, “History of the Gospel Advocate’s Centennial Drive,” in *The Gospel Advocate Centennial Volume*, comp. B. C. Goodpasture (Nashville: Gospel Advocate Co., 1956), 239-43.
32. See Madison Church of Christ, *The Madison Story: 90 Successful Church Growth Programs of the Madison Church of Christ* (Nashville: Gospel Advocate Co., 1987), 100-07; and Hooper, *A Distinct People*, 194-99.
33. B. C. Goodpasture, “Congratulations, Madison!” *Gospel Advocate*, May 13, 1954, 362.
34. Willard Collins, “A Local Church On the March: Church of Christ, Madison, Tenn.” *Gospel Advocate*, October 13, 1955, 909, 923-24.
35. J. P. Sanders, “Ira North,” in *The Gospel Advocate Centennial Volume*, comp. B. C. Goodpasture (Nashville: Gospel Advocate Co., 1956), 285.
36. See Ira North, “A Former Student and Faculty Member Tells ‘What Lipscomb Means to Me,’” *Gospel Advocate*, May 3, 1951, 277, 283.
37. Willard Collins, “Madison Plans Two Sunday Schools and a Home for Homeless Children,” *Gospel Advocate*, October 16, 1958, 661. For a sample article promoting Lipscomb see Ira North, “Wanted: One Hundred Chartered Buses and/or Motorcades,” *Gospel Advocate*, March 8, 1956, 218. For a sample advertisement see *Gospel Advocate*, October 8, 1959, 656.
38. Sanders, “Ira North,” 283-84.
39. Letter from Ira North to B. C. Goodpasture, postmarked July 26, 1957, Benton Cordell Goodpasture papers, Disciples of Christ Historical Society, Nashville. North’s job offer came apparently from George S. Benson, president of Harding College, Searcy, Arkansas.



40. On Collins see Robert E. Hooper and Jim Turner, *G. Willard Collins: The People Person* (Nashville: 20<sup>th</sup> Century Christian, 1986).
41. See for example B. C. Goodpasture, "Gus Nichols Promises to Get Two Thousand Subscriptions," *Gospel Advocate*, May 12, 1955, 362.
42. Willard Collins, "An Outstanding Christian Family—The Gus Nichols, of Jasper, Ala." *Gospel Advocate*, May 19, 1955, 387.
43. The first "It's a Good Idea" feature appeared July 21, 1955.
44. See, for example, Alan M. Bryan, "What Is Wrong With Our Bible Schools?" *Gospel Advocate*, March 17, 1955, 213-14. See also Alan M. Bryan, *Ideas for Bible School Growth*, Gadsden, Ala.: Christian Teacher, 1957.
45. The first "Daily Guide for Family Bible Study" feature appeared June 2, 1955.
46. Alan M. Bryan, "I'm Amazed, Brethren!" *Gospel Advocate*, January 12, 1956, 39.
47. Bonds Stocks, "The Greatness of Christianity (No. 3)," *Gospel Advocate*, October 22, 1959, 676-77.
48. See John H. Banister and M. Norvel Young, "Another Door of Opportunity Is Open Before Us," *Gospel Advocate*, September 15, 1955, 817-18. For an example of a full-page Gospel Press ad see the November 24, 1955, issue.
49. See the *Gospel Advocate's* special issue on the Manhattan church, December 8, 1955; and "Manhattan Receives \$106,000 in 1957," *Gospel Advocate*, July 25, 1957, 466. For a year-by-year account of the Manhattan project, see James Burton Coffman, *Tales of Coffman: An Autobiography* (Abilene, Tex.: Abilene Christian University Press, 1992).
50. See B. C. Goodpasture, "Freedom Press Incorporated," *Gospel Advocate*, December 25, 1952, 834; and McCallon, "*Voice of Freedom, The.*" See also letter from George S. Benson to B. C. Goodpasture, September 17, 1952, Goodpasture papers.
51. See Sensing, "Herald of Truth," and the *Gospel Advocate's* special issue on the ministry, December 17, 1959.
52. B. C. Goodpasture, "Brother Henley and the Proposed Work in Jerusalem," *Gospel Advocate*, October 16, 1958, 658; the issue on Europe appeared June 7, 1956. On missions after 1945 see Otis Gatewood, *Preaching in the Footsteps of Hitler* (Nashville: Williams Printing Co., 1960); Howard L. Schug, J. W. Treat and Robert L. Johnston, Jr., eds. *The Harvest Field* (Athens, Ala.: C. E. I. Publishing Co., 1958), 76-287; William S. Banowsky, *The Mirror of a Movement: Churches of Christ As Seen Through the Abilene Christian College Lectureship* (Dallas: Christian Publishing Co., 1965), 257-95; and Alan Henderson, "A Historical Review of Missions and Missionary Training in the Churches of

Christ,” *Restoration Quarterly* 35 (Fourth Quarter 1993): 203-217.

53. On domestic missions see Schug, *The Harvest Field*, 10-75.

54. See, for example, B. C. Goodpasture, “Work Among the Colored People,” *Gospel Advocate*, December 7, 1950, 786; and B. C. Goodpasture, “An Appeal from the ‘Old North State,’” *Gospel Advocate*, July 31, 1952, 490.

55. “Greetings from Our Friends,” *Gospel Advocate*, July 14, 1955, 618.

56. B. C. Goodpasture, “Christian Education—What About It?” *Gospel Advocate*, November 19, 1959, 738.

57. See B. C. Goodpasture, “It Is Time to Name the Man,” *Gospel Advocate*, November 1, 1951, 690; “Our Staff Writers,” *Gospel Advocate*, July 14, 1955, 585; and B. C. Goodpasture, “Our New Staff Writers,” *Gospel Advocate*, October 2, 1958, 626.

58. B. C. Goodpasture, “Fifty-Nine Years on the Firing Line,” lectures at Alabama Christian College, Montgomery, March 23-25, 1971, transcription in Goodpasture papers. See also “Goodpasture keys Alabama Christian lectures on ministry,” *Christian Chronicle*, March 15, 1971, 1.

59. B. C. Goodpasture, “How Can I Support Christian Education?” *Gospel Advocate*, May 3, 1951, 274, 283.

60. B. C. Goodpasture, “Congratulations! Abilene Christian College,” *Gospel Advocate*, February 2, 1956, 98. Goodpasture provided this special publicity without charge to Abilene Christian, a benefit he likely extended to other colleges so featured; see letter from B. C. Goodpasture to Bill Teague, July 14, 1955, Morris papers.

61. B. C. Goodpasture, “Congratulations! Freed-Hardeman College,” *Gospel Advocate*, January 9, 1958, 18.

62. See letter from B. C. Goodpasture to Don H. Morris, May 27, 1955, Morris papers.

63. “Goodpasture Lectures at ACC,” *Abilene Reporter-News*, December 6, 1953; letters from Don H. Morris to B. C. Goodpasture, November 28, 1952, August 26, 1953, and November 12, 1953, Morris papers.

64. “B. C. Goodpasture Delivers 1959 Commencement Address,” *The (Lipscomb) Babblers*, March 27, 1959, 1.

65. Goodpasture stated that he had “some 20,000 volumes” in his collection in 1938. See letter from B. C. Goodpasture to Mrs. D. S. Pooser, August 6, 1938, Goodpasture papers. He had many thousands more at his death. See Freddie Joan Armstrong Goetz Goodpasture, *From Neri to Nashville by the Providence of God* (Nashville: Pilcrow Publishing, 1998),

374-76.

66. Athens Clay Pullias, "B. C. Goodpasture Gives Collection of 5000 Volumes to Lipscomb," *The Lipscomb Review* 10, no. 1(Spring Quarter 1958): n.p.

67. Athens Clay Pullias, "The B. C. Goodpasture Collection," *The Lipscomb Review* 10, no. 1 (Spring Quarter 1958): n.p.

68. "Dedication of B. C. Goodpasture Library, Alabama Christian School of Religion," [March 24, 1970], Goodpasture papers; letter from Orvel Boyd to B. C. Goodpasture, April 22, 1958, Goodpasture papers.

69. H. A. Dixon, "B. C. Goodpasture Becomes F.-H.C. Advisor," *Gospel Advocate*, September 3, 1959, 572; E. Claude Gardner, "Goodpasture Day At Freed-Hardeman College," *Gospel Advocate*, November 24, 1960, 744-45.

70. Letter from Don H. Morris to B. C. Goodpasture, August 24, 1951, Morris papers.

71. Letter from Willard Collins to B. C. Goodpasture, August 11, 1961, Goodpasture papers.

72. Letter from Boyd to Goodpasture, April 22, 1958. "From Our Friends," *Gospel Advocate*, January 22, 1959, 57 (comments of W. B. Richter, Spring Hill, Tennessee).

73. "Goodpasture Receives Degree," *Gospel Advocate*, June 11, 1959, 373; "2 Church of Christ Men To Get Honorary Degrees," *Nashville Tennessean*, July 20, 1959; Ira North, "A. M. Burton and B. C. Goodpasture Honored for Long Service," *Gospel Advocate*, September 10, 1959, 584-85. A few years later the young Magic Valley Christian College in Albion, Idaho, would also award Goodpasture an honorary doctorate (see "Benton Cordell Goodpasture," n.d., Goodpasture papers).

74. Dixon, "B. C. Goodpasture Becomes F.-H.C. Advisor;" Gardner, "Goodpasture Day At Freed-Hardeman College."

75. Willard Collins, "B. C. Goodpasture Is Honored at Lipscomb Lectures For Twenty Years as Editor of the GOSPEL ADVOCATE," *Gospel Advocate*, May 14, 1959, 310-11.

76. B. C. Goodpasture, "Advocate Opens Centennial Drive with 7,885 Subscriptions," *Gospel Advocate*, January 27, 1955, 66.

77. For a history of Abilene's lectureship and its relationship to Churches of Christ see Banowsky, *The Mirror of a Movement*.

78. Letter from J. D. Thomas to B. C. Goodpasture, February 9, 1955, Morris papers.

79. Ibid.; B. C. Goodpasture, "Abilene, the Lectures, and Victory," *Gospel Advocate*, March 10, 1955, 186; Ira North, "Abilene Banquet Honors Gospel Advocate," *Gospel Advocate*, March 10, 1955, 187-88.
80. Letter from B. C. Goodpasture to Don H. Morris, April 13, 1955, Morris papers.
81. B. C. Goodpasture, "We Apologize and Raise Our Goal to 100,000," *Gospel Advocate*, April 7, 1955, 266. An advertisement in the same issue ("Announcing Goal of 100,000 Subscriptions For The 100<sup>th</sup> Anniversary of The Gospel Advocate") estimated that 350,000 people would read an *Advocate* having 100,000 subscribers.
82. B. C. Goodpasture, "The GA Centennial Drive at Harding College," *Gospel Advocate*, December 1, 1955, 1078; B. C. Goodpasture, "The GA Centennial Drive at Freed-Hardeman College," *Gospel Advocate*, January 19, 1956, 50; B. C. Goodpasture, "Central Christian College Honors Gospel Advocate," *Gospel Advocate*, April 19, 1956, 362.
83. B. C. Goodpasture, comp., *The Gospel Advocate Centennial Volume* (Nashville: Gospel Advocate Co., 1956), 289-99.
84. B. C. Goodpasture, "The GA Centennial Drive Gains Momentum," *Gospel Advocate*, February 17, 1955, 122.
85. B. C. Goodpasture, "Centennial Drive Reaches Goal; 62,000 Already Pledged in New Second Century Drive," *Gospel Advocate*, May 3, 1956, 410.
86. Willard Collins, "Standing Ovation Given B. C. Goodpasture," *Gospel Advocate*, May 3, 1956, 428.
87. See, for example, M. Norvel Young, "The Gospel Advocate Marches On," *Gospel Advocate*, February 24, 1955, 146; Willis G. Jernigan, "The Gospel Advocate—A Demonstrated Value," *Gospel Advocate*, March 31, 1955, 242; and B. C. Goodpasture, "A Typical Letter," *Gospel Advocate*, May 5, 1955, 346.
88. Roy H. Lanier, "Gospel Advocate Centennial Plan," *Gospel Advocate*, July 14, 1955, 590-91.
89. B. C. Goodpasture, "A Word to Our Readers," *Gospel Advocate*, July 14, 1955, 600.
90. "You Can Help Us Reach Our Goal," in *The Gospel Advocate Celebrates Its 100<sup>th</sup> Anniversary* (Nashville: Gospel Advocate Co., 1955), 30.
91. J. Roy Vaughan, "A Time to Reciprocate, Help the Advocate," *Gospel Advocate*, January 27, 1955, 70-71; see also B. C. Goodpasture, "A Good Example, Brethren," *Gospel Advocate*, January 13, 1955, 26. Many preachers collected subscriptions as they traveled; as an example see copies of subscription lists in the Guy N. Woods papers, box 5, Loden-Daniel Library, Freed-Hardeman University, Henderson, Tennessee.

92. See, for example, "Our Circulation Zooms!" *Gospel Advocate*, November 24, 1955, 1073.
93. See, for example, B. C. Goodpasture, "Twenty-Seven Congregations Subscribe to Advocate in Five Weeks," *Gospel Advocate*, November 17, 1955, 1030. Willard Collins reported that about 150 churches subscribed for their members during the drive; see Willard Collins, "Introduction," in *The Gospel Advocate Centennial Volume*, comp. B. C. Goodpasture (Nashville: Gospel Advocate Co., 1956), vii.
94. B. C. Goodpasture, "The Centennial Issue Enthusiastically Received," *Gospel Advocate*, July 21, 1955, 622.
95. See Goodpasture editorials, each titled, "Congratulations, Gospel Advocate," in issues of July 28, August 4, 11, 18, 25, and September 29, 1955.
96. "Members of the Gospel Advocate Five Hundred Club" and "Members of the Gospel Advocate One Hundred Club," in *The Gospel Advocate Centennial Volume*, comp. B. C. Goodpasture (Nashville: Gospel Advocate Co., 1956), 274-99; Goodpasture, "Centennial Drive Reaches Goal."
97. Letter from Leon C. Burns to B. C. Goodpasture, October 20, 1955, Goodpasture papers.
98. Statements by Goodpasture and others imply a circulation of anywhere from 22,500 to 30,000 at the beginning of 1955; see B. C. Goodpasture, "Be Sure to Read Brother Lanier's Article," *Gospel Advocate*, September 30, 1954, 762; N. B. Hardeman, "The Advocate's Centennial Anniversary," *Gospel Advocate*, January 20, 1955, 42; and Goodpasture, "Centennial Drive Reaches Goal; 62,000 Already Pledged in New Second Century Drive," 410.
99. "Statement of Ownership, Management and Circulation," *Gospel Advocate*, December 17, 1964, 802.
100. James D. Groves, "Send the 'Advocate' This Year!" *Gospel Advocate*, December 15, 1955, 1127.
101. B. C. Goodpasture, "Another Feature Begins," *Gospel Advocate*, November 10, 1955, 1007.
102. B. C. Goodpasture, "The Burtons," *Gospel Advocate*, January 26, 1956, 74.
103. See Guy N. Woods, "A Marvelous Tribute to N. B. Hardeman," *Gospel Advocate*, July 9, 1959, 435-37; J. M. Powell, "Hardeman Dinner, a Great Success," *Gospel Advocate*, July 9, 1959, 437-39; and James Marvin Powell and Mary Nelle Hardeman Powers, *N. B. H.: A Biography of Nicholas Brodie Hardeman* (Nashville: Gospel Advocate Co., 1964), 1-9.

104. See issues of August 19, 1954; October 20, 1955; March 8, 1956; April 12, 1956; February 28, 1957; May 2, 1957; and July 18, 1957.
105. See letter from Violet DeVaney to Guy N. Woods, August 31, 1950, Woods papers, box 5.
106. B. C. Goodpasture, "The Minister's Monthly," *Gospel Advocate*, September 29, 1955, 862.
107. L. E. Cranford, "Goodpasture Appointed Elder," *Gospel Advocate*, October 25, 1951, 686.
108. See, for example, B. C. Goodpasture, "April 15—Deadline for Minister's Social Security," *Gospel Advocate*, April 11, 1957, 226; and B. C. Goodpasture, "Additional Books for the 'Church Library,'" *Gospel Advocate*, May 28, 1959, 338.
109. See, for example, letter from L. E. Wishum to B. C. Goodpasture, May 27, 1958, Goodpasture papers. See also Goodpasture, *From Neri to Nashville*, 375.
110. Guy N. Woods, "The Gospel Advocate and the Church Today," *Gospel Advocate*, July 14, 1955, 589.
111. Willard Collins, "'Capable, Cultured, and Conscientious'—This is B. C. Goodpasture As I Know Him," *Gospel Advocate*, July 14, 1955, 614.
112. E. Claude Gardner, "A Salute to Brother Goodpasture," *Gospel Advocate*, January 1, 1959.
113. Batsell Barrett Baxter, "The Alexander Campbell of Our Day," *Gospel Advocate*, May 14, 1959, 312.
114. Collins, "'Capable, Cultured, and Conscientious.'" J. E. Choate, *The Anchor That Holds: A Biography of Benton Cordell Goodpasture* (Nashville: Gospel Advocate Co., 1971), 115.
115. Rex A. Turner, "Congratulations! Brother Goodpasture," *Gospel Advocate*, November 27, 1958, 757.
116. Ibid.; Gardner, "A Salute to Brother Goodpasture;" H. A. Dixon, "Twenty Years of Service," *Gospel Advocate*, December 11, 1958, 793; Guy N. Woods, "A Memorable Occasion," *Gospel Advocate*, May 14, 1959, 313.
117. L. R. Wilson, "The Man and the Hour," *Gospel Advocate*, March 5, 1959, 149.
118. G. K. Wallace, "B. C. Goodpasture," *Gospel Advocate*, January 22, 1959, 52.

119. Willard Collins, "Goodpasture Completes Twenty Years with This Issue," *Gospel Advocate*, February 26, 1959, 137.
120. Wilson, "The Man and the Hour."
121. For a brief overview of the institutional controversy see David Edwin Harrell, Jr., "Noninstitutional Movement," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 567-69; and Steve Wolfgang, "History and Background of the Institutional Controversy," Parts 1-4, *Guardian of Truth*, April 6, April 20, May 4, and May 18, 1989.
122. Roy E. Cogdill, "Slander—Gospel Advocate Style," *Gospel Guardian*, January 1, 1959, 4; in this editorial Cogdill listed a litany of "dictatorial" offenses dating to the late 1940s that he believed Goodpasture had committed.
123. See Harrell, *The Churches of Christ in the Twentieth Century*, 173-74.
124. *Ibid.*, 140.
125. For an exception see N. B. Hardeman, "Dangers Facing the Church As I See Them," *Gospel Advocate*, April 3, 1958, 208, 217-18.
126. See, for example, Guy N. Woods, "A Proposition to Our Reviewers and Critics," *Gospel Advocate*, February 3, 1955, 81, 95-96.
127. Wright wrote fourteen articles in three different series between May 11, 1950, and December 27, 1951. The first series, "Cooperation on a Scriptural Basis," had two installments; the second, "The Cooperation Controversy," had nine installments and began June 7, 1951; and the third, "The Cooperation Controversy Again," had three installments and began December 6, 1951. On defense of the Herald of Truth see, among many examples, E. R. Harper, "For the Record," *Gospel Advocate*, July 8, 1954, 531-33.
128. Wright, "Cooperation on a Scriptural Basis," 200.
129. Cecil N. Wright, "The Cooperation Controversy (No. 3)," *Gospel Advocate*, June 21, 1951, 391.
130. Cecil N. Wright, "The Cooperation Controversy (No. 8)," *Gospel Advocate*, August 16, 1951, 520.
131. See, for example, B. C. Goodpasture, "Lipscomb on Cooperation," *Gospel Advocate*, February 15, 1951, 98.
132. Besides doing this on a regular basis in his editorials, Goodpasture did it in a striking way in a special sermon given in the late fifties at Grace Avenue Church of Christ in Nashville; see transcript of B. C. Goodpasture, "Problems or Dangers Confronting the Church," n.d., 24 pp., Goodpasture papers. See also Wm. E. Wallace, "A Glossary of

Terms,” *Gospel Guardian*, December 16, 1954, 6.

133. See Hughes, *Reviving the Ancient Faith*, 219, 228-30; Victor Knowles, *The One Cup Faith (Memoirs of a Movement)*, ([West Concord, Minn.]: Vanguard, 1976); Ronny F. Wade, *The Sun Will Shine Again, Someday: A history of the non-class, one cup Churches of Christ* (Springfield, Mo.: Yesterday’s Treasures, 1986); Kent Ellett, “Non-Sunday School Churches of Christ: Their Origins and Transformation,” *Discipliana* 60 (Summer 2000): 49-63; Thomas A. Langford, “An Insider’s View of Non-Sunday School Churches of Christ,” *Restoration Quarterly* 45 (Third Quarter 2003): 181-192; and James Stephen Wolfgang, “Sommer, Daniel (1850-1940),” in Foster, *Encyclopedia of the Stone-Campbell Movement*, 692-94.

134. See Harrell, *The Churches of Christ in the Twentieth Century*, 45-46; and Mac Lynn, comp., *Churches of Christ in the United States, Inclusive of Her Commonwealth and Territories, 1997 Edition* (Nashville: 21<sup>st</sup> Century Christian, 1997), 11-12.

135. Hughes, *Reviving the Ancient Faith*, 231.

136. B. C. Goodpasture, “Diotrephes, Who Loved the Preeminence,” *Gospel Advocate*, April 26, 1951, 258; see also B. C. Goodpasture, ““The Voice of the Turtle,”” *Gospel Advocate*, July 12, 1951, 434-35.

137. B. C. Goodpasture, “How Many Rooms in the Ark?” *Gospel Advocate*, February 10, 1955, 106; B. C. Goodpasture, “Here and There,” *Gospel Advocate*, May 26, 1955, 410.

138. B. C. Goodpasture, “Here and There,” *Gospel Advocate*, August 1, 1957, 482.

139. Letter from N. B. Hardeman to B. C. Goodpasture, September 9, 1958, Goodpasture papers.

140. Letter from N. B. Hardeman to B. C. Goodpasture, December 21, 1957, Goodpasture papers.

141. See Wm. E. Wallace, “A Tributary of Bitterness,” *Vanguard*, November 1983, 11-12.

142. B. C. Goodpasture, “Here and There,” *Gospel Advocate*, May 10, 1951, 290.

143. B. C. Goodpasture, “Religious Papers and Divided Churches,” *Gospel Advocate*, June 14, 1951, 370. See B. C. Goodpasture, “Religious Papers and Divided Churches,” *Gospel Advocate*, July 20, 1933, 684.

144. Letter from N. B. Hardeman to B. C. Goodpasture, June 1, 1951, Goodpasture papers.

145. Goodpasture, ““The Voice of the Turtle,”” 434.



146. Fanning Yater Tant, "Cogdill, Lufkin, and Goodpasture," *Vanguard*, February 1984, 4. It was also about this time that the personal relationship between Wallace and Goodpasture showed signs of improvement. See Terry J. Gardner, "Foy E. Wallace, Jr.: The Critical Decade (1949-1959)," in *Foy E. Wallace, Jr.: Soldier of the Cross*, ed. Noble Patterson and Terry J. Gardner (Fort Worth: Wallace Memorial Fund, 1999), 102. By the mid-sixties Goodpasture had published a series of articles and lectures by Wallace, and they both had expressed admiration of one another. See B. C. Goodpasture, "Brother Wallace's Articles," *Gospel Advocate*, May 21, 1964, 322 (introduction to "The Party Spirit and the Pseudo-Issues," which ran in four installments); Carroll B. Ellis, "Foy E. Wallace, Jr. Talks to Young Lipscomb Preachers," *Gospel Advocate*, March 31, April 7, and April 14, 1966; Rex A. Turner, "Foy E. Wallace, Jr., Honored at Appreciation Dinner," *Gospel Advocate*, April 14, 1966, 232-33; and letter from Foy E. Wallace, Jr., to B. C. Goodpasture, March 19, 1966, Goodpasture papers. See also Chapter 6.

147. See Wallace, "A Tributary of Bitterness," 12; Wm. E. Wallace, "New Beginning and New Trouble," *Vanguard*, June 1983, 12-13; Wm. E. Wallace, "Unwarranted Editorial Liberty," *Vanguard*, August 1983, 11-12; Gardner, "Foy E. Wallace, Jr.: The Critical Decade," 103-106; Terry J. Gardner, "Cled E. Wallace: The Ace Writer," in Patterson and Gardner, *Foy E. Wallace, Jr.*, 289; and Foy E. Wallace, Jr., *The Present Truth* (Fort Worth: Foy E. Wallace Jr. Publications, 1977), ix-xii.

148. Roy E. Cogdill, "'What is That to Thee?'" *Gospel Guardian*, August 2, 1951, 1, 12; Fanning Yater Tant, "An Open Letter to Brother Goodpasture," *Gospel Guardian*, August 2, 1951, 4-5.

149. B. C. Goodpasture, "'What Is That to Thee,'" *Gospel Advocate*, August 23, 1951, 530-31. With the *Gospel Guardian* issue of October 18, 1951, Tant began running—and reviewing—Wright's articles.

150. Fanning Yater Tant, "Re-statement of Convictions," *Gospel Guardian*, September 20, 1951, 4, 10.

151. Roy E. Cogdill, "You Can See What I Meant," *Gospel Guardian*, September 20, 1951, 5, 8-10.

152. Letter from N. B. Hardeman to B. C. Goodpasture, October 3, 1951, Goodpasture papers.

153. Cogdill, "You Can See What I Meant," 5.

154. B. C. Goodpasture, "It Is Time to Name the Man," *Gospel Advocate*, November 1, 1951, 690; B. C. Goodpasture, "They Want the \$25," *Gospel Advocate*, October 25, 1951, 674.

155. B. C. Goodpasture, "Brother Allen's Explanation," *Gospel Advocate*, September 10, 1953, 570-72.

156. B. C. Goodpasture, "Both Sides!" *Gospel Advocate*, March 19, 1953, 162.
157. Anonymous letter to B. C. Goodpasture, September 6, 1954, Goodpasture papers.
158. See, for example, a series by Earl West, "Congregational Cooperation—A Historical Study," which began June 4, 1953, and ended July 30, 1953.
159. Luther W. Martin, "New Testament Examples of Cooperation Between Churches," *Gospel Advocate*, May 19, 1955, 390-91; J. W. Roberts, "New Testament Examples of Cooperation Between Churches," *Gospel Advocate*, June 23, 1955, 519-20.
160. B. C. Goodpasture, "An Elder Writes," *Gospel Advocate*, November 18, 1954, 906.
161. B. C. Goodpasture, "Paul and the Judaizers," *Gospel Advocate*, June 3, 1954, 426-27.
162. B. C. Goodpasture, "They Commend the Elder Who Wrote," *Gospel Advocate*, December 9, 1954, 962.
163. Roy E. Cogdill, "Institutional Pressure Control," *Gospel Guardian*, February 17, 1955, 5.
164. Fanning Yater Tant, "They Want Division—Now!" *Gospel Guardian*, February 17, 1955, 4.
165. Cecil B. Douthitt, "The Yellow Tag of Quarantine," *Gospel Guardian*, January 13, 1955, 1, 13.
166. Fanning Yater Tant, "On Achieving Unity," *Vanguard*, October 1982, 3.
167. Harrell, *The Churches of Christ in the Twentieth Century*, 143.
168. B. C. Goodpasture, "Here and There," *Gospel Advocate*, June 9, 1955, 458.
169. Letter from N. B. Hardeman to B. C. Goodpasture, December 15, 1954, Goodpasture papers.
170. Letter from N. B. Hardeman to B. C. Goodpasture, March 15, 1955, Goodpasture papers; letter from N. B. Hardeman to B. C. Goodpasture, March 29, 1955, Goodpasture papers.
171. Guy N. Woods, "The Noose Tightens!" *Gospel Advocate*, January 29, 1959, 70.
172. See Guy N. Woods, "Orphanages and Homes for the Aged," *Gospel Advocate*, October 14, 1954, 808-09; six more installments followed under the same title, with the series concluding December 16, 1954.

173. See, for example, Guy N. Woods and W. Curtis Porter, *The Woods-Porter Debate on Orphan Homes and Homes for the Aged* (Nashville: Gospel Advocate Co., 1956); Guy N. Woods, *Cooperation in the Field of Benevolence and Evangelism* (Nashville: Gospel Advocate Co., 1957); and Guy N. Woods and Roy E. Cogdill, *Woods-Cogdill Debate* (Nashville: Gospel Advocate Co., 1958).
174. Letter from Gayle Oler to Guy N. Woods, June 17, 1957, Goodpasture papers. See also F. L. Paisley, "Invaluable Writings of Guy N. Woods," *Gospel Advocate*, January 20, 1955, 54.
175. Woods, "The Noose Tightens!" 70.
176. E. Claude Gardner, "I Am Optimistic," *Gospel Advocate*, February 27, 1958.
177. Foy E. Wallace, Jr., "For General Information," *Gospel Advocate*, November 24, 1955, 1056. The *Firm Foundation* also published the statement, November 25, 1955.
178. B. C. Goodpasture and John D. Cox, "'Organization and Work of the Church,'" *Gospel Advocate*, August 8, 1957, 498-99.
179. B. C. Goodpasture, "Brother Crouch's Statement," *Gospel Advocate*, July 24, 1958, 466.
180. Cogdill, "Institutional Pressure Control." On Crouch, see Batsell Barrett Baxter and M. Norvel Young, *Preachers of Today: A Book of Brief Biographical Sketches and Pictures of Living Gospel Preachers*, vol. 2 (Nashville: Gospel Advocate Co., 1959), 97. Crouch, still in Tennessee in 1963, reported to Goodpasture that in "appreciation of the worth of your achievements" in twenty-five years with the *Advocate* he intended to "secure a club of subscriptions in every meeting in which I preach this year" ("In Commendation," *Gospel Advocate*, September 12, 1963, 582-83). See also Charles E. Crouch, "One of God's Noblest Men Continues to Preach Christ," *Gospel Advocate*, June 24, 1976, 410-11.
181. Charles E. Crouch, "A Change of Viewpoint," *Gospel Advocate*, July 24, 1958, 466-67.
182. Thomas B. Warren, "Anti Reaction to This Is More Strong Evidence That Their Ship Is Sinking," *Gospel Advocate*, October 16, 1958.
183. See Roy H. Lanier, "Equality in Cooperation," *Gospel Advocate*, March 1, 1956, 198-200. Lanier's series on orphan homes, "The Middle of the Road," was published in the *Firm Foundation* in five installments beginning with the issue of February 12, 1957, and ending with the issue of March 12, 1957.
184. Reuel Lemmons, "Read Roy Lanier's Articles," *Firm Foundation*, February 12, 1957, 98. On Lemmons as editor, see Reuel Lemmons, "A Statement of Policy," *Firm Foundation*, January 4, 1955, 2; and T. Wesley Crawford, "Lemmons, Reuel Gordon

- (1912-1989),” in Foster, *Encyclopedia of the Stone-Campbell Movement*, 469.
185. Guy N. Woods, “Lanier–In the Middle of the Wrong Road!” *Gospel Advocate*, April 11, 1957, 226-29.
186. Guy N. Woods, “Lanier–In the Middle of the Wrong Road! (No. 2),” *Gospel Advocate*, April 18, 1957, 248. See subsequent letters (ca. October-November 1957) from Lanier to Woods, Lemmons papers, box 16.
187. Reuel Lemmons, “Is The Home A Divine Institution?” *Firm Foundation*, February 4, 1958, 66. See also letter from Guy N. Woods to H. E. Winkler, April 19, 1959; and reply from H. E. Winkler to Guy N. Woods, April 24, 1959, Woods papers, box 2.
188. Guy N. Woods, “A Shocking Editorial,” *Gospel Advocate*, March 27, 1958, 194.
189. Letter from N. B. Hardeman to Violet DeVaney, April 11, 1958, Goodpasture papers.
190. “Brother Lemmons and the Orphan Homes,” *Gospel Advocate*, March 19, 1959, 179; see also letter from Willard Collins to B. C. Goodpasture, March 14, 1959, Goodpasture papers.
191. H. A. Dixon, “Firm Foundation’s Seventy-Fifth Anniversary,” *Gospel Advocate*, March 19, 1959, 178-79.
192. Letter from Reuel Lemmons to B. C. Goodpasture, January 20, 1959, Goodpasture papers.
193. Hughes, *Reviving the Ancient Faith*, 341.
194. Harrell, *The Churches of Christ in the Twentieth Century*, 139. See “A Letter from the Board of Directors of Florida Christian College Concerning R. C. Walker’s ‘Open Letter,’” *Gospel Advocate*, September 27, 1951, 610-11; B. C. Goodpasture, “Remarks on the Foregoing,” *Gospel Advocate*, September 27, 1951, 611; and Homer Hailey, “Clubs Unwittingly Loosed,” *Gospel Advocate*, July 10, 1952, 441, 447.
195. Pat Hardeman, “A Statement of Conviction,” *Gospel Advocate*, March 13, 1958, 162.
196. See, for example, Pat Hardeman, “The Gospel Versus Dogmatism,” *Gospel Advocate*, August 21, 1958, 529, 539.
197. Letter from Hardeman to Goodpasture, September 9, 1958.
198. B. C. Goodpasture, “Concerning Pat Hardeman,” *Gospel Advocate*, October 29, 1959, 690-91.

199. The "Paid Advertisement" carried author and title: James R. Cope, "Florida Christian College: Retrospect and Prospect," *Gospel Advocate*, July 17, 1958, 463.
200. B. C. Goodpasture, "That Florida Christian College Advertisement," *Gospel Advocate*, August 21, 1958, 530-31.
201. Letter from Eddie G. Couch to B. C. Goodpasture, August 28, 1958, Goodpasture papers.
202. B. C. Goodpasture, "Twenty Years," *Gospel Advocate*, February 26, 1959, 130.
203. See Hughes, *Reviving the Ancient Faith*, 10, 239.
204. John E. Kirk, "A Free Press Under Christ," *Gospel Advocate*, February 10, 1955, 111.
205. James D. Groves, "Send the 'Advocate' This Year!" *Gospel Advocate*, December 15, 1955, 1126-27.
206. Kirk, "A Free Press Under Christ," 111-12.

CHAPTER 5  
THE SIXTIES:  
“FORCES OF LIBERALISM”

Both the exuberance and the controversy of the 1950s continued well into the 1960s for Churches of Christ. But times were changing. Although battles continued over the institutional issues, especially on the local level, most leaders by 1960 generally recognized that division over institutionalism had become the new reality. The mainstream leadership shed few tears over this, and in fact were glad that the controversy was on the wane. They continued to be much more focused on winning the world to Christ and to their version of New Testament Christianity, while at the same time enlarging the profile of Churches of Christ on the religious landscape. They fondly spoke of their growing numbers, energetic local congregations, improving colleges, increased benevolence, and innovative missionary activity. As *Gospel Advocate* staff writer and consummate booster Ira North put it in 1963, “Brethren, let us face it—we are growing, going, marching, moving! Clear the tracks, tie down the throttle, and let us march for the Master!”<sup>1</sup>

Unfortunately for these boosters, problems were on the rise. Indeed, the coming troubles doubtless caused many to wish for the days when controversy centered around seemingly narrow issues like how to care for orphans or the methods of funding missions. As the institutional debate faded, the specter of “liberalism” appeared. For the first time within Churches of Christ a sizable number of dissenting voices began to speak out from the

left, and soon traditional leaders were deploying defenses at a new battlefield. An increasing number of more liberal preachers, professors, and other leaders across the country decried a range of sins and shortcomings among mainstream Churches of Christ. Some did this quietly, others straightforwardly, with the list of indictments eventually growing to include accusations of legalism, sectarianism, exclusivism, authoritarianism, racism, political conservatism, and anti-intellectualism. Traditional leaders reacted by declaring that “digressives,” “liberals,” and “modernists” had worked their way into the fold, and they needed to be confronted and stymied before they destroyed the church. Although liberalism was not rampant, some departures from Church of Christ orthodoxy were apparent. Some of these resulted from increasing interaction with evangelicalism, some from engagement with modern biblical scholarship and science, and some from the unstable cultural milieu of the sixties. Mixing together, these influences manifested themselves in adoption of evangelical language, styles of preaching, and evangelistic methods; new approaches to biblical interpretation; renegade teaching on fellowship, grace, and the Holy Spirit; and varying degrees of sympathy with counterculturalism.

In short, a new mix of generational, sociological, and theological differences were making for a new set of controversies within mainstream Churches of Christ. As an emerging generation of leaders searched the heart and soul of the church of their youth and found it wanting, they sought reforms to make its doctrine more biblical, as they saw it, and its words and deeds more relevant to a rapidly changing world. Due in part to stiff and able resistance, the sixties reformers made limited progress toward their various goals at the time; not until the late eighties did their tenets begin to gain substantial acceptance.

### *Advocating the Advocate*

The *Gospel Advocate* of the 1960s defended the consensus of the 1950s. B. C. Goodpasture dismissed and discredited the emerging minority left, much as he had the minority right in the forties and fifties. Differences existed, however, between the two periods. First, Goodpasture did not give as much attention to the left in the sixties as he had to the right during the fifties. Second, the insurgents of the sixties paid less heed to Goodpasture than did their counterpart dissidents of the fifties. Third, although the *Advocate* editor still wielded power within an influential network of preachers, elders, editors, college administrators, and other institutional leaders, by 1970 that network was becoming more diffuse and his prominence within it was slowly beginning to wane. Although a great many continued to give absolute loyalty to the oldest periodical among Churches of Christ, others were at a point of merely giving it a respectful hearing, while still others began to ignore it altogether.

It was the latter set that *Advocate* staff writer Guy N. Woods would have had most in mind when he penned a letter to Goodpasture in 1965. “Brother Goodpasture,” he wrote, “I have come to believe that YOU and the GOSPEL ADVOCATE are the only real dependable influence brotherhood wide today to block the gathering forces of liberalism.”<sup>2</sup> Indeed, by 1965 the institutional controversy had all but disappeared from the *Advocate*’s pages, and the various issues collectively labeled liberalism were coming to the fore. But, as in the fifties, controversy had to share the spotlight with the *Advocate*’s promotion of itself, its editor, and all manner of activities and institutions of Churches of Christ.

“Religious papers are not money-making affairs. . . . The *Advocate* is published for the good it can do,” Goodpasture wrote in 1964. “It is published to teach the truth of the



gospel and expose error.”<sup>3</sup> Goodpasture no doubt believed this statement—he was firm in his convictions—but as president and part owner of the Gospel Advocate Company he naturally had to concern himself with the financial management of his paper. During the sixties, as in the forties and fifties, Goodpasture launched successful subscription drives, thanks to readers who heeded his calls to help increase circulation. Finances aside, that mobilization indicated that many readers agreed with the editor that the greater the extent of the *Advocate*’s influence, the greater the health of the church. Paid circulation figures fluctuated during the sixties, with a low of about 27,500 in 1963 (the first year the *Advocate* published a circulation statement), and a high in 1967 of approximately 43,000.<sup>4</sup> Even with the increase, the bulk of avid readers probably continued to be preachers, elders, Sunday school teachers, missionaries, and others with influence in church circles. Accordingly, no matter the effect on subscription levels, the drives served to build loyalty and a sense of common purpose among *Advocate* enthusiasts, while also buttressing denominational identity.

Perhaps the most memorable subscription drive of the sixties was known as the “North-Nichols Contest,” which pitted staff writers Ira North and Gus Nichols against one another in friendly competition. The winner would be the one to collect the most subscriptions during 1961. Each contestant received credit for subscriptions personally secured and any that other campaign participants chose to designate to them. Staff writer Willard Collins served as “umpire.” The contest was promoted throughout the year, with regular updates on the “score.”<sup>5</sup> As with other subscription drives, this one was usually a lighthearted affair.<sup>6</sup> At times, however, the tone turned rather serious—not between the contestants but in the arguments made for increasing the reach of the *Advocate*. One

Goodpasture editorial promoting the contest indicated his growing concern about trends within both society and the church:

The need for good reading in the home was never greater than now. Although church membership is at an all-time high in this country, crime also set a new record in 1960. There is too much religion of the barren-fig-tree-type—profession without production. The forces of evil are using every possible means to invade the homes of our country. Television, radio, magazines—these are all being used to advertise beer, glamorize crime, and glorify sex. . . . It is time the Bible and the religious paper were given proper consideration and restored to their rightful place in the life of the average family.<sup>7</sup>

At the end of the North-Nichols contest, Collins declared North the winner with 4,761 subscriptions to 3,838 for Nichols. He further announced that North would use the \$100 prize to start a travel fund for his fellow competitor. Goodpasture had already contributed \$100 to the fund, and Collins encouraged readers to follow suit so that Nichols, the long-time preacher at the Sixth Avenue Church of Christ in Jasper, Alabama, could take his first ever tour of the Holy Land. The response was good enough to allow Nichols' wife to join him on the trip of a lifetime.<sup>8</sup> Driven by the personalities of two popular preachers, and with the added feature of a love-offering to the revered Nichols, this subscription drive, in particular, hinted at not only the loyalty of readers to the *Advocate*, but also their loyalty to men representing all the right things in life and religion. As had been the case many times during Goodpasture's long tenure, a vibrant group identity was plainly evident on the pages of the oldest paper among Churches of Christ.

Formal subscription drives were not the only way that the *Advocate* promoted itself. Goodpasture regularly editorialized about the benefits of his paper. When appealing to readers during the sixties to increase their support of the "Old Reliable," he stressed three points. First, as he had in the context of the North-Nichols contest, he argued that the

*Advocate* was an effective counterbalance against immoral society and the publications it sent into American homes. Second, Goodpasture emphasized the *Advocate's* role in teaching the scriptures to both the faithful and the untaught. "We of the *Gospel Advocate* desire to encourage and help those everywhere who are seeking to make known the unsearchable riches of Christ," he declared in 1963.<sup>9</sup> He asked readers to recruit new subscribers at every opportunity so that the *Advocate* could increase its "opportunities to teach the truth" and do "the greatest possible amount of good."<sup>10</sup> The *Advocate* was well-suited for sending to friends who readers "hope to convert to Christ."<sup>11</sup> On one occasion, Goodpasture encouraged readers to buy extra copies of a special issue on the unity of the church as "an ideal gift for the prospective church member." Only a few weeks had elapsed since its publication and "already conversions have been reported as a result of reading this particular issue."<sup>12</sup> Third, Goodpasture stressed to church elders the advantages of sending the *Advocate* to each family in a congregation. Elders who were already doing so, he reported, "found this to be one of the most effective ways to 'feed the flock.'" And in addition to being an inexpensive "means of instruction" that paid spiritual dividends, the congregational subscription plan was a good investment otherwise: "It does not *cost* to send the *Advocate*; it *pays*. Many congregations, after sending the *Advocate* to the families of their memberships report an increase in contributions well above the cost of sending the paper."<sup>13</sup>

Staff writers and other contributors echoed the editor's calls for unstinting support of the *Advocate*. Promotional articles and blurbs from men other than Goodpasture were constant. Many of these were published in conjunction with subscription drives, but not all. In any case, they complemented the editor's promotional efforts, often emphasizing the same

points. Staff writer Basil Overton explained that he put forth his very best efforts when writing for the *Advocate* because he recognized that it was in competition with secular publications “satanically designed to turn souls [to] error and immorality.”<sup>14</sup> Charles R. Brewer contributed a piece in 1960 that demonstrated supreme confidence in the ability of the *Advocate* to enhance the teaching program of the local church. A veteran preacher who delivered his first sermon in 1907, Brewer encouraged congregations to make “more special and intensive use of the *Advocate*” by designing “a course of study with the *Advocate* as literature for class use.”<sup>15</sup> As others noted, the *Advocate* also benefitted the unsaved. Paul Hunton, a preacher in Huntsville, Alabama, quoted a woman whose sister gave her a single copy of the *Advocate* while in the hospital: “I read every word of that *Gospel Advocate* and I am ready to be baptized.”<sup>16</sup> After relating a similar conversion story credited to the *Advocate*, John Waddey, a preacher in Knoxville, Tennessee, added this commentary: “Never underestimate the power of the printed page to carry the saving gospel to the lost masses.”<sup>17</sup>

Like Goodpasture, writers regularly encouraged elders to have the *Advocate* sent to each member family in their congregation. Ira North sounded this call more than anyone. The elders at the church where he ministered, Madison Church of Christ in suburban Nashville, began subscribing to the *Advocate* on behalf of the entire congregation in the early fifties. According to North, that wise decision had bore much fruit. As of 1960, it had “influenced the growth of the church” and “contributed to the wholesome spirit of love, unity, peace, and harmony which exists.” Three years later he stated that he was unaware of any other way “to insure weak members receiving literature in their home advocating New Testament Christianity,” and that all members become more interested in “the work of the

church in other places” by reading the news printed in the *Advocate*. In 1967, he cited a survey of the Madison congregation which revealed that “most of our members read, profit from, and desire to continue to receive the *Advocate*.” Other churches should avail themselves of this inexpensive aid, he added, because it goes into the home and edifies members “throughout the year.”<sup>18</sup>

Goodpasture also utilized selected comments from readers to highlight the *Advocate*'s worth. Mrs. C. E. Laws of Virginia demonstrated her reliance on the *Advocate* by remarking, “I do not see how anyone could afford doing without such a guide to Christian living.”<sup>19</sup> In another letter, a former “denominational preacher,” Dennis L. Moss, explained that his conversion to “the Lord’s church” began when he “became a reader of the *Gospel Advocate*” while preaching in New Mexico. “Through the reading of the many good articles and purchasing of good books and other material advertised in its pages,” he wrote, “I became convinced of the plea of the restoration of New Testament Christianity.”<sup>20</sup> The words of an African missionary, Glenn Martin, undoubtedly were indicative of the degree to which many church members abroad relied on the *Advocate* for news and edification: “Even though they are three months old by the time they reach Nigeria, the *Advocates* are read completely by all the missionaries here—even to all the field reports from preachers known to us.”<sup>21</sup> Indeed, Mrs. G. C. Lynch of Oklahoma likely expressed the feelings of a host of readers, home and abroad, when she stated, “No words I write fully express my deep appreciation for the *Advocate*. For more than fifty years this paper has been a great aid and inspiration to me, and all my family.”<sup>22</sup>

Goodpasture took pleasure in sharing such effusive praise, believing it went far in reinforcing the worth of the *Advocate* with the average reader. On occasion, however, he

turned negative in order to motivate support for the *Advocate*, signaling a strong expectation of support from those who benefitted financially or professionally from the paper. He considered it only fair and proper that the *Advocate* receive something in return for the wide-ranging service that it rendered. “There is scarcely a congregation, college, orphan home, or righteous undertaking of any kind that has not in some way been served by the *Advocate*,” he once wrote. And since the *Advocate* “never received one cent” of the money it helped raise through publicity efforts, “we are dependent upon our readers and friends for legitimate business.”<sup>23</sup> Likewise, during a 1963 subscription drive, he noted, “Again and again preachers and churches have told us that congregations could not have been established and meetinghouses built without the help of the *Advocate*.” After listing a myriad of other ways that the *Advocate* had served the church, he concluded, “Yes, we are grateful to the faithful readers who are helping to extend the circulation of the *Gospel Advocate*. Men who do not forget.”<sup>24</sup>

These appeals to the conscience had an effect on at least some recipients of Goodpasture’s assistance. A Florida preacher, J. Edward Bacigalupo, Sr., was one who reinforced the editor’s calls for reciprocity. When encouraging his congregation to support the *Advocate* with subscriptions, he put forward a rationale that was simple and to the point: “The free advertising we get in the *Gospel Advocate* from week to week costs the church nothing, but it costs the Advocate Company to favor us and other churches with their generosity.”<sup>25</sup> A letter that Goodpasture shared with readers made much the same point. Lloyd E. Wheeler, an Arkansas preacher, thanked the editor for publicizing the “Stadium Meeting in the Ozarks,” and revealed that he and another event organizer were recruiting subscribers “in appreciation for the wonderful service you have done in getting this

evangelistic effort before the brotherhood.” Goodpasture called this display of “gratitude” for the *Advocate*’s services “unusual” but “refreshing.”<sup>26</sup>

The extensive promotion of the *Advocate* by its editor, staff writers, and others paled in comparison to the esteem heaped upon editor Goodpasture in this period. Goodpasture had allowed effusive praise of himself to appear within the pages of the *Advocate* for many years, and the frequency and intensity of that acclaim increased until the time of his death in 1977. Many kind things were also said and written outside the pages of the *Advocate*. While the specifics changed over time, the accolades typically focused on Goodpasture as a godly gentleman with numerous enviable qualities who protected the church from radicalism while also furthering its many good works.

Even the most general comments—perhaps those especially—provide a sense of the extremely high regard that many had for the editor. Such appeared in the *Advocate* throughout the sixties: “To him the whole brotherhood owes a profound debt of gratitude for his guidance of this great paper” (1960). “Eternity alone will reveal the good that you have accomplished” (1963). “My deep appreciation for your consistent, dependable service to the brotherhood in your management of the *Advocate* and in your editorials” (1966). “I truly believe that his years as editor will stand out as a golden age in the history of the *Gospel Advocate*” (1968).<sup>27</sup>

Similar remarks also appeared beyond the pages of the *Advocate*, privately and publicly: “My prayer is that you’ll be with us many years yet to look after [the *Advocate*]. I know that my prayer is also the prayer of hundreds of other brethren” (1960). “He has discharged his editorial responsibilities in such a spiritual, dignified, and common-sense

manner so as to contribute immeasurably to the spiritual welfare of a great brotherhood of Christians” (1963). “May the good Lord continue to sustain you that you may continue to be the inspiration and guide for our Brotherhood” (1965). “Brother Goodpasture has exercised an influence for Biblical truth in the brotherhood probably as much, or more, than any other man” (1967).<sup>28</sup>

Further flattery came Goodpasture’s way in 1968 when officials of the two-year-old East Nashville Christian School re-christened it the B. C. Goodpasture Christian School. Goodpasture had joined the school’s board the year before, and school president William F. Ruhl considered his presence vital to the school’s stability and expansion. As he remarked at the naming ceremony, “The board knew this school should wear the name of a great man and they saw in this man all the qualities a great man should have.” For himself, Goodpasture was “proud” to have his name on a school that taught “the Bible as God’s Word.”<sup>29</sup> And as Ira North noted in the *Advocate*, Nashville now had “the distinction of having two Christian Schools named for great gospel preachers—*David Lipscomb* and *Benton Cordell Goodpasture*.”<sup>30</sup>

But why did Goodpasture’s admirers consider him so worthy of honor and praise? Clearly, whatever it was that he represented to his admirers during the 1960s, it was central to their own self-identity, both individually and corporately. As they had since World War II, the men and women who supported, even revered, Goodpasture and the *Advocate* continued to see themselves as both restorers of first-century Christianity and as a twentieth-century church “on the march.” As the sixties wore on, however, it became apparent that such an identity was under assault—albeit often indirectly—and from sources wholly unconnected to the noninstitutional movement. But as with the institutional controversy,



*Advocate* supporters were confident that Goodpasture, his writers, and their allies were fully capable of meeting the challenge.

### *Staying on the March*

In an editorial at mid-decade, Goodpasture took the opportunity to inform readers of some of the many exciting things scheduled to take place in the Nashville area during the thirteen months from September 1965 to October 1966. He ticked off a list comprising one church founding, one groundbreaking, two anniversary celebrations, two evangelistic efforts, and three grand openings. In addition to three churches, the bustle of activity involved three institutions: East Nashville Christian School, David Lipscomb College, and the *Advocate*. “This might be called,” he wrote, “a continuous campaign to advance the cause of Christ.”<sup>31</sup> From the perspective of many church members, Goodpasture could rightly have made that statement about the entire period since the Second World War. The group euphoria of the fifties, and its attendant ambitions and activities, carried into the second half of the sixties.

*Advocate* staff writer Ira North continued in the sixties to speak the language of progress with as much enthusiasm as anyone. In particular, he promoted the improvement and growth of the local congregation—in size, in facilities, and in “faith and zeal and good works.” When reporting on a visit to Detroit he was pleased to announce that the Trenton congregation had a new building that “could not be better located.” He was encouraged “to note that gone is the day when our brethren selected a lot on the other side of the tracks on a dead-end street, where it would take an Indian guide to find the place.”<sup>32</sup> On another occasion, he praised the merging of two churches in Ypsilanti, Michigan, as an “example of faith and vision” that others might emulate. “If by consolidating the small congregations in your community,” he wrote, “you can have a church that will wield a greater influence for

Christ and have more money for the spread of the gospel, more resources for benevolent work, and a greater potential for a dynamic teaching program, then do not delay.”<sup>33</sup>

North and his congregation, the large and vibrant Madison Church of Christ, were widely recognized as pacesetters for other preachers and churches. The *Advocate* regularly highlighted their many good works and Madison’s impressive growth. In the sixties alone, readers learned of Madison’s ambitious twenty-year plans, record-breaking Sunday school attendance, innovative teacher workshops, new 3,000 seat auditorium, innumerable benevolent programs, and extensive involvement in missions.<sup>34</sup> The April 1966 dedication of the new auditorium, the *Advocate* implied, was a big day for Madison, but not Madison alone. The more than 6,600 who attended the morning’s two services were visible proof that Churches of Christ remained healthy in these turbulent times.<sup>35</sup> Pride in the Madison church swelled in 1968 when *Guideposts* magazine named it the “Church of the Year.”<sup>36</sup> That same year, Batsell Barrett Baxter and M. Norvel Young showed their appreciation for Madison by dedicating the Gospel Advocate Company’s *New Testament Churches of Today* to the congregation. After listing Madison’s many good works, the co-editors expressed their enthusiasm for its role among the churches: “We salute Madison for their encouragement to churches of Christ around the world! May the strength of their faith, the bigness of their spirit spread like wildfire!”<sup>37</sup>

Goodpasture likewise demonstrated his interest in strengthening local churches, including those on foreign soil. In addition to providing free publicity in the *Advocate*’s news section, he regularly ran articles of practical use to preachers, elders, Sunday school teachers, missionaries, and other church workers. This was in addition to other literature published by the Gospel Advocate Company, much of which circulated widely and aided

congregations and their leaders in a variety of ways. One of the *Advocate's* best-received special issues focused on the local church. Caleb J. Kirkpatrick, a Maryland preacher, offered his compliments to Goodpasture: "I have been reading the *Gospel Advocate* for a long time, as well as several other good papers, but don't remember receiving anything that has encouraged me as much as the March 3 Special Issue on the theme—'The Challenge of the Local Congregation.'"<sup>38</sup> Goodpasture also lent considerable support to local churches in areas of relative weakness for Churches of Christ. Having preached in Atlanta for almost twenty years, he took particular interest in planting and strengthening churches in Georgia. In his introduction to an issue on "the cause of Christ in Georgia," he voiced great satisfaction in the progress of Churches of Christ in the state: "Forty years ago, there was one congregation on the highway from Atlanta to Chattanooga. Now there is a congregation in every town of any size."<sup>39</sup>

Goodpasture also continued to support the Herald of Truth radio and television ministry sponsored by the Highland Church of Christ in Abilene, Texas. Although his support would later slacken, during the sixties he regularly carried articles and advertisements on its behalf. Batsell Barrett Baxter, whose ties to Goodpasture could not have been much stronger, became the main television speaker in 1960. In addition to teaching Bible at David Lipscomb College, Baxter wrote a regular column for the *Advocate* and preached for the Hillsboro Church of Christ, where Goodpasture served as an elder.<sup>40</sup> The Herald of Truth envisioned "world saturation with the gospel of Christ" via its ministry, a vision that Goodpasture seemed to share. In 1964, he called the rapidly expanding set of programs "one of the quickest, as well as one of the most effective, means of preaching the gospel to every creature in this generation."<sup>41</sup> He could have added that it was also a means

of spreading the restorationist vision of Churches of Christ. As an ad for the programs stated, “We must turn the full effectiveness of twentieth-century skills to the task of restoring first-century Christianity to the world.”<sup>42</sup>

That same attitude marked other ventures during the sixties, especially a series of projects in the northeastern United States, where the presence of Churches of Christ was especially small. One of those, the “Manhattan Project,” had gotten its start in the mid-fifties.<sup>43</sup> By 1960, the Manhattan Church of Christ, led by minister Burton Coffman, had raised the funds necessary to buy property adjoining their cramped quarters on East 80<sup>th</sup> Street. A portion of the property fronted Madison Avenue, Park Avenue ran nearby, and Central Park lay a short distance away. The congregation had an opportunity not only to build an adequate church facility, but to build it in a highly visible area. However, raising the money to erect a building in the heart of Manhattan proved even more difficult than acquiring the property, and it was mid-1968 before the congregation inhabited a new structure. Throughout the project the rate at which the church raised funds lagged behind rising construction costs, forcing it more than once to increase the campaign goal amount, modify the building’s design, and delay groundbreaking. Even after construction began, Manhattan found itself making urgent appeals to churches across the country.<sup>44</sup>

Goodpasture publicized and gave his unqualified support to the project. Like many others, he considered a suitable facility and visible presence in Manhattan of utmost importance to the spread of the gospel throughout the Northeast and around the globe.<sup>45</sup> In June 1967, with construction well underway, Goodpasture made an impassioned plea to readers on behalf of the congregation:

We do not believe inflation should be allowed to defeat the Lord's work in New York City. . . . Failure to finish this would cast a world-wide shadow over the mission program of churches of Christ. The whole world sees what will be done on that certain Madison Avenue corner; and any failure would be the most conspicuous and damaging failure that could possibly be imagined. . . . Brethren, wake up before it is too late!"<sup>46</sup>

Goodpasture, no doubt, was unusually pleased to help dedicate the new building a year later, preaching to "the largest single audience ever assembled by churches of Christ in Manhattan."<sup>47</sup> Fundraising did not end in 1968, but from the inception of the Manhattan project in 1955 to the opening of the building, more than 1,600 congregations and numerous individuals made more than 25,000 separate contributions totaling \$1.3 million.<sup>48</sup> That was a small price to pay, Goodpasture argued, in order to establish an "effective" and stable "witness at the crossroads of the whole world."<sup>49</sup>

Manhattan was not the only location in the Northeast where Churches of Christ sought to establish a visible and vigorous presence during the sixties. In 1962, eight church families in Texas announced their intention to relocate en masse to Bay Shore, Long Island. Led by Dwain Evans, the dynamic young preacher for the Parkway Church of Christ in Lubbock, the group hoped to recruit several more families. This "bold idea in evangelism" was dubbed "Exodus Bay Shore."<sup>50</sup> By the time of the move in the summer of 1963, eighty families had enlisted in the "group missionary effort," taking jobs and buying homes in the area. With funds raised ahead of the move, the families soon erected a building a few miles outside of Bay Shore and designated themselves the West Islip Church of Christ.<sup>51</sup>

Tom Yates, an elder at a church in Midland, Texas, believed that similar endeavors would become "the trend of the future as we go in to the large cities as Paul and his co-workers did."<sup>52</sup> He was right. Exodus Bay Shore served as a catalyst for several more

exoduses to metropolitan areas in the Northeast during the sixties. Families from the South and Southwest banded together to establish or strengthen churches in Somerset County, New Jersey; Stamford, Connecticut; Rochester, New York; Burlington, Massachusetts; and Newark, Delaware. As an Exodus New Jersey participant told a *Newsweek* reporter, church members intended to bring area citizens “back to the Bible and away from other books written by men.”<sup>53</sup> In the *Advocate*, Ira North summarized eight advantages that the exodus method held for accomplishing that objective: “It means immediately, in a strong metropolitan area, the following: (1) A strong and stable congregation; (2) qualified leadership; (3) sufficient land; (4) an adequate building; (5) a fully-equipped Bible school; (6) a good advertising program; (7) an energetic evangelistic program; and (8) a mission point which soon becomes a mission center.”<sup>54</sup> Despite such optimism, the exodus congregations, while establishing themselves permanently, did not live up to the growth expectations implicit in such declarations.

They did, however, make a lasting impact on their respective communities and bring credit to Churches of Christ. At least some officials in the destination areas welcomed the “first-class citizens” with open arms.<sup>55</sup> In New Jersey, the Somerset County Superintendent of Schools, E. L. Gilliland, was especially glad to get almost forty teachers from Exodus New Jersey into his rapidly expanding system for the 1966 school year. He hoped to employ more teachers from Texas the following year, and flattered potential hires in a recruitment letter: “The Church of Christ and its congregation has contributed immensely to our religious activities in Somerset as well as making a definite impact on our charitable institutions, our homes and our people.”<sup>56</sup> Such compliments surely made church members beam with pride and satisfaction. Similarly, coverage in the national press likely enlivened

the spirits of the missionary families and their supporters back home. Outlets including the *New York Times*, *Wall Street Journal*, *Newsweek*, and *Time* ran exodus stories that on the whole provided positive publicity.<sup>57</sup> Regardless of the number of converts won by these pilgrims, they were at the very least gaining some measure of respect and credibility for Churches of Christ in a region where they were little-known.

Both the Manhattan project and the exodus movement dovetailed with yet another group effort in the Northeast, one that perhaps represented the penultimate moment of denominational pride and activity for Churches of Christ during the sixties. At the 1964-1965 World's Fair in New York, church members from around the nation joined together to create and staff an exhibit that informed a broad range of people about Churches of Christ and created opportunities for evangelism. The highly coordinated project also provided another means by which church members could reinforce their group identity as a respectable religious body that other groups must reckon with.

As of 1962, however, some leaders were not confident that Churches of Christ were even going to have a presence at the World's Fair. Otis Gatewood, a pioneering missionary to Europe after World War II and president of Michigan Christian College, berated his fellow church members for their lack of initiative: "The Catholics are investing \$2,000,000 in an effort to sell Catholicism to the world [at the fair]. And what are we, the people of God, investing?"<sup>58</sup> Gatewood might have been a little harsh on a group not nearly as organized and wealthy as the Roman Catholic Church, but he was not a voice crying in the wilderness. In April 1963, he was one of three dozen preachers, elders, and other church leaders from across the country who met in New York with the leadership of the Queens Church of Christ to discuss the fair.<sup>59</sup> Soon thereafter, a nationwide fundraising campaign

was underway. As one of the campaign organizers expressed to Goodpasture, “There are months of work ahead for hundreds of Christians if we are to make this campaign the success it has to be.”<sup>60</sup>

Many others must have felt a similar sense of urgency, for by September of that year planning for the exhibit was rather far along. George W. Bailey, a popular Texas preacher, provided details about the exhibit and related evangelistic efforts. He told of plans for pamphlets and filmstrips, “a world-wide directory and yearbook of churches of Christ,” special Herald of Truth broadcasts, a system for following up with visitors to the exhibit, and “a computer machine [that] will automatically eject cards with Bible quotations in answer to over five hundred commonly asked Bible questions.”<sup>61</sup> These plans required money, and funds were raised for the duration of the fair. By the beginning of the fair’s second season in 1965, approximately 1,500 churches and 2,650 individuals had donated to the project.<sup>62</sup>

Goodpasture, who in 1965 published a World’s Fair edition of the *Advocate* complete with color cover on slick paper, regularly carried appeals for support of the Churches of Christ exhibit as well as reports on its progress and related evangelistic activities.<sup>63</sup> As those appeals and reports demonstrated, church leaders still held strongly to the contention that their movement had a unique—and correct—understanding of Christian truth, particularly of the non-denominational nature of the church. Their comments further demonstrated the great extent to which they relied on and believed in organized and modernized methods for spreading their message. Leading up to the fair’s first season, Batsell Barrett Baxter made a telling statement:

When the millions come to New York next year they will not come with the idea of being converted to undenominational New Testament Christianity, but if we are there with proper personnel, appropriate printed materials, an attractive display area,



and the other devices that are planned to attract and hold the attention of the people, some of them will go home Christians. . . . All of us can pray that this opportunity will not be lost. After all, the Roman Catholics, the Mormons, the Seventh-Day Adventists, and the Protestant denominations will be there. Surely we must not abandon the millions of visitors to those who do not know Christ in the undenominational New Testament way.<sup>64</sup>

Once the fair was underway, on-site reports informed readers that the exhibit was being well-received and having a positive impact on a range of visitors. One *Advocate* staff writer, P. D. Wilmeth, exuberantly reported that the Churches of Christ exhibit was “literally the *talk of the fair*.” It was drawing visitors from around the world and from many different religions, many of whom were accepting brochures, signing up for correspondence Bible courses, and using the computerized Bible “teacher.” Moreover, on the fifth day of the fair, almost three thousand listened to George Bailey preach, and “many hundreds of these were not members of the Lord’s church.” To Wilmeth, the fair represented “the most exciting and most staggering opportunity God has provided for his people in this century. . . . The church has an unusual opportunity to present our plea of the Restoration Movement to *religious leaders of the nation and world*.”<sup>65</sup>

At the end of the first six-month season, the Queens Church of Christ reported that 850,000 visitors were exposed to the exhibit, with more than 42,000 registering their names and addresses. The Queens congregation, which officially sponsored the exhibit, reminded church members across the nation that substantial funds would again be required if the 1965 season were to match “the deep and eternal good accomplished in this first season.” The Queens church’s appeals for funds were emotional and sincere:

Think of the unity of our brethren across this land which has been strengthened by mutual labor and success. Think of the example we have shown to the Fairgoers, and to the denominational leaders at the Fair themselves. These things cannot be measured.<sup>66</sup>

Yes, the Fair is an evangelistic tool. A wonderful, unbelievably powerful instrument which God has placed in our hands to use. Dare we bury our talent? Dare we refuse to meet this opportunity? Dare we shun from asking your prayers, your time, your money?<sup>67</sup>

Churches of Christ did meet the opportunity provided by the fair's second season.

The primary addition to the 1965 effort was an evangelistic campaign in the Northeast coordinated by the Queens church in which approximately 1,150 workers participated. The campaign's centerpiece was a July 4 service on the fairgrounds at the Singer Bowl outdoor arena. Jimmy Allen, a Bible instructor at Harding College in Searcy, Arkansas, and a well-known preacher, delivered a sermon that the Herald of Truth broadcast over the ABC Radio Network. Ten persons out of the estimated 7,000 in attendance heeded his call for immediate obedience to Christ by coming forward for baptism in a portable baptistry brought in for the service. These were "the first baptisms ever performed at a World's Fair." Although such modest success surely paled in comparison to that of renowned evangelists like Billy Graham in similar services at the fair, the minister of the Queens church was "thrilled with the Singer Bowl response." Another organizer, Walter E. Burch, called the service "a high point" of World's Fair efforts. To church members, spreading the message of primitive Christianity was an incremental process, and success was not counted merely by the number of baptisms. In addition to the "millions" who listened to the service over ABC, Burch reported, "many visitors—some of them representing about twenty-five denominational bodies in the New York City area—attended the meeting and were exposed for the first time to the plea for a return to simple New Testament Christianity."<sup>68</sup> Indeed, the various efforts of Churches of Christ in the Northeast signified to many church members—if not as many outsiders—that they were still on the march.

### *Unwelcome Developments*

Despite the exuberance generated by the World's Fair, Churches of Christ were not as monolithic as the "on the march" metaphor suggested. Consensus, in fact, was at that very time taking some rather sharp blows. In July 1964, during the first season of the World's Fair, Goodpasture wrote an editorial warning of the "possibility and danger of apostasy" in the church. He noted among the Disciples of Christ, restorationist cousins of Churches of Christ, "men who denied the verbal inspiration of the Bible, the virgin birth of Christ, and the essentiality of baptism," among other "grievous departures of the faith." He feared that similar departures threatened Churches of Christ:

In the thinking of many well informed brethren, there are trends "among us" that do not augur well for the church. There is a disposition in some quarters to get away from plain, solid gospel preaching. There is the tendency to preach that which will please men; that which will condemn the practices of no one present; that which will not draw the line between truth and error.<sup>69</sup>

A short time later, Guy Woods vigorously reinforced Goodpasture's editorial, declaring his "complete agreement" with it:

We of the *Gospel Advocate* are just as much opposed to *liberalism, modernism, digression and worldliness* in the church as we are of *anti ism*, and we shall oppose all such with the same vigor which characterized our successful effort against hobbyists. That movement, dead in many places and dormant in most others, is no longer a threat to the peace and harmony of the church. . . . We are far more concerned now with the ever-present problem of liberalism which poses a greater threat to present-day Christianity than hobbyism and anti ism. Anti ism would, if it could, put an end to the *work* of Christianity; liberalism will lead to the elimination of Christianity itself!<sup>70</sup>

The liberalistic trends that worried Goodpasture and Woods also caused concern among many others associated with the *Advocate*. By 1966, articles assailing "*liberalism, modernism, digression and worldliness* in the church" had proliferated to a point comparable to the outpouring against "anti ism" a decade earlier.

During this period, *Advocate* writers offered a variety of definitions of “liberal” and “liberalism.” Some used the terms primarily in reference to unacceptable stances toward historic Church of Christ teachings, while others emphasized and sometimes exaggerated genuine aspects of theological liberalism. Still others confused the two. In 1962, Vance Carruth described an “extreme liberal” as someone accepting of other Christian groups, derisive of legalistic approaches to church doctrine, and questioning of opposition to missionary societies and instrumental music. Although he considered people with “loose views of Biblical inspiration, miracles, etc.” liberal, they were not his primary target. He did believe, however, that the liberalism he described “tends to lead to modernism.”<sup>71</sup> By contrast, Alan E. Highers defined liberalism as “a *lax attitude toward the inspiration and authority of the Scriptures.*” Writing in 1965, he urged congregations and their leaders to “beware of liberalism” because it was “showing signs of growth even within the brotherhood.”<sup>72</sup>

In 1967, John Waddey warned readers of the dangers of liberalism, describing a liberal as “an unbeliever who seeks to destroy the faith of others, especially believers in Christ and of the Bible, and to change the church and the faith.” Furthermore, he continued, “liberals place the most emphasis of their religious efforts on the physical and material needs of man and society” to the exclusion of the spiritual. Waddey summarized by calling liberals “enemies of Christ and servants of Satan.” He did not indicate that Churches of Christ were rampant with liberals, but he did declare that wherever liberals were found “they should be exposed, rejected and driven out of the churches they seek to corrupt.”<sup>73</sup>

In 1969, Foster L. Ramsey, Sr., warned that liberals were “becoming more and more prevalent among members of the church.” In general terms, according to Ramsey, a liberal

was someone who “does not want to be bound by the authority of the Scriptures” and “is so broad-minded that he is willing to tolerate the popular sins of the day.” More specifically, a “liberalist” takes an allegorical view of the first eleven chapters of Genesis; casts doubt on the virgin birth of Jesus, his perfect life, his miracles, his resurrection, and his ascension; suggests that much of what the church considers scriptural practice is merely traditional; “is afflicted with an advanced case of a superiority complex” as seen by his touting of intellectualism and his denigration of pioneering stalwarts among Churches of Christ; and “thinks the church of Christ should meet denominationalism halfway for the sake of ecumenical unity.”<sup>74</sup>

In a front page article in 1968, Batsell Barrett Baxter attempted to establish a limited definition and description of “liberalism among us.” He agreed with others that liberalism existed in Churches of Christ, that it needed to be actively opposed, and that it was much more dangerous than the noninstitutional movement. But, he noted, “some are quick to brand almost anything that is different from the habits and customs of our past as liberalism.” He implored readers not to use the term in this way. He explained that “real liberalism” denies basic doctrines like “*the inspiration and authority of the Bible*” and “*the divinity and the messiahship of Christ*.” To use the term more broadly, Baxter argued, was counterproductive to identifying and opposing authentic liberalism.<sup>75</sup>

Based on Baxter’s definition, few real liberals existed among Churches of Christ in the sixties. Certainly several professors, preachers, and others were liberal in the sense that they challenged traditional thinking on various questions and tried to come to grips with the modern world, modern science, and modern biblical scholarship—not to mention the social upheavals of the sixties. But few of those who stayed with Churches of Christ, especially in

the pulpits of its congregations or in the classrooms of its colleges, could accurately be characterized as having succumbed to “liberalism” or “modernism.” Based on more broadly constructed definitions, however, there were more than a few liberals among Churches of Christ in the sixties, and many of them were in pulpits and in classrooms, as well as in the columns of church publications. Though they were a small group, they nevertheless were in positions where they could wield a great deal of influence, especially with young people. Their emergence dismayed a great many traditionalists.

Baxter’s pleadings, which came as tensions were escalating, probably came too late to make much of an impact, and thus were not particularly heeded, even in the *Advocate*. Most writers used the terms liberal and liberalism in a broader sense than Baxter recommended, although the most careful writers were relatively discerning, and often used the word “digressive” to describe teachings and practices they feared would eventually lead to full-fledged liberalism.

At least a couple of ironies developed in the sixties. Several leaders from the fifties who had been considered “progressive” suddenly took the offensive against progressive teachings and practices of a different ilk. Many of these leaders continued to be labeled liberal themselves by the noninstitutional leadership. Goodpasture, in fact, was regularly called a liberal. In 1965, Eugene Britnell, the preacher for a noninstitutional church in Little Rock, skewered Goodpasture, Woods, Baxter, North, Nichols, and other institutional leaders in an issue of *The Sower*. To Britnell, Goodpasture was at the helm of “the old ‘ship of Zion’—the church—as she plows a troubled sea under the influence of liberal men.” Those who Britnell pictured—literally—steering the ship with Goodpasture were “representative of a ‘boat load’ of liberal preachers who could be listed.” Britnell, however, did not accuse

Goodpasture of being liberal because he questioned the miracles of Jesus or denied his resurrection. He considered him liberal because he was “determined to tie human institutions to the church.”<sup>76</sup>

But if Goodpasture was liberal it was in that sense only. Theologically, politically, and socially he was conservative. One of his best known and most often preached sermons, which was printed in a variety of forms, presented a traditional view of the inspiration of the Bible. During the 1960 presidential race, Goodpasture came out strongly against Roman Catholic candidate John F. Kennedy—one of the few occasions he commented on politics. On the social revolutions taking place in the sixties, Goodpasture made little direct comment, but when he did his stance was unmistakably conservative. Yet, in the context of 1960s mainstream Churches of Christ, because he was more accommodating than some and less militant than others, Goodpasture did stand closer to the middle than to the right.

Although “liberal” issues did not become seriously divisive until the second half of the sixties, several developments in the first half perturbed mainstream leaders and foreshadowed later disturbances. *Advocate* writers chose to address directly two preachers who had formerly been factional and right-wing extremists, W. Carl Ketcherside and Leroy Garrett. After repenting of sectarianism in the fifties, Ketcherside, who lived in Missouri, and Garrett, who was from Texas, began to advocate a broader concept and practice of fellowship. Appealing to the founding ideals of the restoration movement, they emphasized the unity of all believers and condemned factional and exclusive attitudes. In support of their message of unity, they stressed the biblical message of grace and denounced legalism.<sup>77</sup> Others held these broader views, but Ketcherside and Garrett were the only ones who edited papers—Ketcherside had his *Mission Messenger*, Garrett produced the *Restoration Review*.<sup>78</sup>

The *Advocate* did not give a great deal of attention to Ketcherside and Garrett. In 1962, Goodpasture likely had in mind the “folly” of the pair’s unity platform when he wrote, “In some quarters today there is a tendency toward relaxing our attitudes toward denominationalism and religious error,” but he did not name them or anyone else.<sup>79</sup> A month later, Batsell Barrett Baxter made a stronger allusion to their unity movement in “an open letter,” but he also did not name anyone. “Dear brethren,” he implored, “if the organ in worship is no longer to be opposed but tolerated as a mere matter of opinion, where can you logically stop? . . . Will it not be equally defensible to fellowship those who believe in salvation by faith (without baptism) because they are such earnest, dedicated people? . . . In short, is not the end of the road down which you have begun to go, open membership with all people who profess to be believers in Christ?”<sup>80</sup>

One significant exception to the pattern of not naming the guilty came in early 1963. J. D. Thomas, a Bible professor at Abilene Christian College in Abilene, Texas, who wrote a regular column for the *Advocate*, named Ketcherside in the title to an article. Demonstrating grave concern about the effect of his ideas on Churches of Christ, Thomas stated that Ketcherside’s “bid for unity of all immersed believers in full fellowship, without regard for doctrinal differences” was wrong in the light of scripture. Thomas was no reactionary, and indeed was one of the *Advocate*’s most progressive writers.<sup>81</sup> But Ketcherside disturbed him. According to Thomas, since Ketcherside was “exercising considerable influence today through his personal appearances and his little paper,” church members should be made aware of the illogical and unbiblical nature of his preaching on unity “before they get swept away by a ‘zeal without knowledge.’”<sup>82</sup>



Ketcherside first responded to Thomas's piece privately. He asked Goodpasture for space to make a reply in the *Advocate*, and suggested to Thomas that they hold a forum in Abilene to discuss the limits of fellowship. Goodpasture refused the former request, and Thomas curtly rejected the latter.<sup>83</sup> Ketcherside, therefore, made his reply in the *Mission Messenger*, to which Thomas responded in the *Advocate*.<sup>84</sup> It seemed that an ongoing debate was about to materialize, but it did not. Although their ideas continued to be attacked, Ketcherside and Garrett received scant mention in the *Advocate* from that point forward. Goodpasture and others clearly decided that silence was the best policy.

Ironically, Ketcherside, Garrett, and Thomas each played a role in the emergence of sixties progressivism. As Ketcherside and Garrett were transforming themselves into grace-oriented ecumenists, Thomas, as an Abilene Christian professor of Bible, was participating in the rapid formation of a "scholarly tradition" among Churches of Christ.<sup>85</sup> Historian Richard T. Hughes has attributed, in part, the founding of the sixties progressive movement to Ketcherside and Garrett. Additionally, he and others credit the movement to church colleges that transformed their Bible faculties during the forties and fifties.<sup>86</sup>

In those years, more than ever before, the colleges urged their most promising graduates to seek terminal degrees and return to their alma maters to teach. Many did, thus helping their schools expand programs, gain prestige, and achieve accreditation.<sup>87</sup> This pattern was especially significant within religious fields of study—for the colleges as well as the congregations for whom their graduates would preach. According to James W. Thompson, in reference to the Bible department at Abilene, "The new emphasis on academic credentials brought a new dimension to scholarship, classroom instruction, and intellectual leadership for the churches in the 1950s." A new generation of scholars with doctorates

from prestigious schools “demonstrated an appreciation for intellectual activity to a constituency that had been wary of higher education in religion.”<sup>88</sup> By 1953, Pepperdine College, Harding College, and Abilene Christian were offering master’s degrees in biblical studies, thereby engaging ministerial students in ever higher and broader levels of theological study. By this method, writes Michael W. Casey, Bible professors in this period “introduced the methods of historical criticism and exegesis into [the] preaching” of Churches of Christ.<sup>89</sup>

Perpetuating this new scholarly tradition, professors like Abilene’s Thomas, JW Roberts, Frank Pack, and Lemoine G. Lewis—who earned doctorates at the University of Chicago, the University of Texas, the University of Southern California, and Harvard University, respectively—guided a steady stream of students into top-rated graduate programs. Like their mentors, according to Thompson, these students carefully “mediated a knowledge of the world of scholarship” to the church. Unlike their mentors, though, they regularly “interacted with critical theological scholarship outside the Churches of Christ,” and, while remaining theologically conservative, directly challenged consensus doctrinal and ideological views within the group.<sup>90</sup> Meanwhile, teaching in Abilene’s graduate and undergraduate programs, both generations taught the next generation of church scholars as well as students who would graduate to the pulpits and pews of Churches of Christ.<sup>91</sup>

In 1957, Abilene Christian graduates Abraham J. Malherbe and Pat E. Harrell, pursuing doctorates at Harvard and Boston University, respectively, started *Restoration Quarterly*, an academic journal. Created for religion scholars in Churches of Christ, it was designed “to enrich the theological agenda of Churches of Christ with ideas from the larger world of biblical and theological scholarship.”<sup>92</sup> Although most *RQ* contributors came to

essentially conservative conclusions, especially in the first several years of publication,<sup>93</sup> many nevertheless applied the methods of historical criticism to their scholarship, an approach ultimately at odds with the dominant Church of Christ hermeneutic.<sup>94</sup> Most church members, believing the New Testament provided a divinely inspired blueprint or pattern for Christians to follow, searched the scriptures for “direct commands, apostolic examples, and necessary inferences” to guide all aspects of their work and worship.<sup>95</sup>

Such an approach to biblical interpretation emphasized logic, as *Advocate* writers like Guy Woods and Thomas B. Warren regularly made clear.<sup>96</sup> Of course, the historical-critical approach used by most *RQ* authors was also grounded in logic. But from different assumptions come different conclusions, as illustrated by Thomas H. Olbricht, a member of the *RQ* editorial board, in a speech at the 1966 Abilene lectureship. “The unity of the Bible,” he declared, “does not derive from the individual commands and examples considered as separated, loose facts, but rather from the grand scheme of redemption of which they are a part.”<sup>97</sup> But although *RQ* “raised some flags,” it circulated primarily among scholars and thus did not receive wide notice.<sup>98</sup> Goodpasture did not comment on the new journal in the *Advocate*. He did, however, give it his tacit approval since four *Advocate* staff writers were involved in the venture at its outset: J. D. Thomas, Frank Pack, Batsell Barrett Baxter, and Joe Sanders.<sup>99</sup>

Whatever the degree of Goodpasture’s support of scholarly endeavors as of 1957, another irony was developing. Numerous admirers over the years had hailed Goodpasture as an intellectual and a Bible scholar. Most such admirers were not trained scholars, but even J. D. Thomas noted a scholarly bent in the editor, albeit in subdued language, calling him “a well-educated gospel preacher of great experience” and “a student and scholar in his

own right.”<sup>100</sup> Nevertheless, a sharp contrast was becoming apparent between the intellectualism of Goodpasture (and similar leaders) and that of professors and preachers with advanced degrees from prestigious schools.<sup>101</sup>

In the early sixties, Goodpasture began to express frustration and display impatience with the preaching and pronouncements of a new generation of college-educated pulpiteers. The professors who trained these preachers and the congregations who hired them also received a few lashings. Besides wondering at the wisdom of these young preachers, Goodpasture called into question their loyalty to the Bible and their dedication to the church of the New Testament. He usually disparaged and discredited them not as individuals but as an unquantified group, apparently reckoning that sufficient to equip the average congregation to withstand any “digressives” they might encounter.

In 1963, Goodpasture complained of “a distinct trend toward professionalism among us.” He offered as proof the example of a certain congregation that had come to his attention. In advertising for a preacher, the church had made clear its intention to hire someone with special training, listing a masters degree as a minimum requirement. Promising a good salary, the church also wanted “a good mixer” who would “appear well in the eyes of outsiders.” This congregation, according to Goodpasture, “had been bitten by the bug of professionalism.” He noted that “consecration to the Lord, godliness of life, and soundness in the faith were not mentioned” as qualifications. But the blame for this unfortunate trend lay not only with congregations like this one. Far too many ministers sought positions with “fat salaries” at large churches instead of opportunities to “suffer hardship as good soldiers of Christ Jesus . . . planting the cause in hard places.” The editor also had a word for the schools producing these preachers. “Some colleges may not be

without blame at this point,” he wrote, “in that they feature the ‘special’ type of training which may result in ‘professional preachers’ and ‘ecclesiastical sissies.’ Certainly, preachers should be prepared for the greatest of all callings, . . . but they are not helped by ‘special’ training cast along denominational seminary lines.”<sup>102</sup>

In a subsequent issue, Goodpasture published several positive comments on that editorial. Basil Overton, a staff writer, thought it “especially timely,” stating that he too found the growing emphasis on hiring degree-holding preachers disconcerting. “We should thank Brother Goodpasture,” he declared, “for emphasizing that churches should be conscious of the degree of a preacher’s soundness in the faith and his degree of practicing what he preaches.” He encouraged the editor to “bring forth more and more of his pertinent, priceless, and piercing points.”<sup>103</sup> Hobart E. Ashby, of Missouri, believed that the editorial should be “read and re-read” as a reminder that “we will never carry the gospel to all the world with a ‘professionalism ministry.’” William E. Woodson, a young Bible instructor at Freed-Hardeman College, considered Goodpasture’s words a “refreshing breeze.” He had “spoken of the article to fellow teachers” and “heard several comments from some of the students.” He was pleased to report “genuine approval” of the piece.<sup>104</sup>

In that same issue, Goodpasture gently pleaded with emerging young leaders not to forsake the wisdom and guidance of his generation. He called to mind the story of King Rehoboam in I Kings 12. Upon taking his father Solomon’s throne, the young king, in the words of Goodpasture, “forsook the advice of the old men and sought for the counsel of the young men.” Instead of serving his subjects so that they would in turn serve him, as the older men advised, he chose to rule harshly, as his young comrades urged. A divided and fallen kingdom was the tragic result. “But it might have been otherwise,” Goodpasture

observed, if Rehoboam had heeded the counsel of his elders. Although “Israel paid the price of his folly and stubbornness,” Churches of Christ did not have to suffer a similar fate:

It is a fine thing when young men can work with old men as Timothy labored with Paul. The world and the church need the best efforts of both. . . . It is fine when the energy of the young can be seasoned with the wisdom of the old.<sup>105</sup>

A short time later, in June 1963, Goodpasture employed a different tactic to get the attention of young, progressive preachers. Instead of gentle persuasion, he resorted to caricature. “Not long since,” he wrote, “we heard a young preacher who criticized an older preacher because he filled his sermons with quotations from the Bible,” an “old fashioned” practice. If so, Goodpasture chided, the old preacher was “as ‘old fashioned’ as Christ and his apostles.” Such a remark “betrays a woeful lack of knowledge of, and respect for, the ‘living oracles.’” He then suggested that any preacher who harbored similar opinions might already have succumbed to liberal theology: “If he is not a modernist, he is speaking the language and serving the purpose of the modernist.” At minimum, he is haughty and delusional: “He who thinks that he can express the thoughts of God in language superior to that of the sacred texts thinks too highly of himself.”<sup>106</sup>

Goodpasture also felt uneasy in the early sixties about the future of preaching in Churches of Christ for another reason. There were not enough preachers to fill existing pulpits and the number of students preparing themselves to preach was inadequate and trending downward. Dozens of articles on the preacher shortage appeared in the *Advocate* over the course of the decade. Batsell Barrett Baxter, in particular, began alerting readers to the crisis as early as 1962, and for many years published reports in the papers on the number of men in ministerial training. An inadequate number of preachers to serve local congregations, he warned, portended stagnant growth at best. To Baxter, the solution to the

crisis lay in the local church. “Conscious efforts,” he wrote, “should be made by teachers, preachers, elders, and others to enlist more young men for full-time service in the preaching of the gospel.” If churches could spend “hundreds of millions of dollars” on their facilities, then surely they could invest in training for their young men. Baxter summed up his fears by quoting a “thoughtful young preacher” of his acquaintance: “I’m afraid that in the next twenty-five years there will be hundreds of beautiful church buildings, without anyone in the pulpit.”<sup>107</sup>

Goodpasture likewise considered the preacher shortage “alarming.” He believed “the future growth of the church” was at stake. The crisis would be met only “when more fathers and mothers want their sons to preach” and when local churches recognize their responsibility to help parents train “messengers of the cross.”<sup>108</sup> Like Baxter, Goodpasture promoted congregational training classes for school-age boys, and even college and young married men. He emphasized preparation in public speaking, judging that many young men would decide to become preachers once they learned to be comfortable in the pulpit. Considering that “the results will live on into eternity,” churches should not hesitate to implement training programs consistent with their resources.<sup>109</sup>

Although training classes probably did increase in popularity, a new trend developed to address the preacher shortage: preacher training schools for men beyond college age. Typically established and operated by a single congregation, the average “school of preaching” offered a definite course of study, but not a degree. Nor did it charge tuition or seek accreditation. It offered classes in Bible and closely related subjects only. Most of its faculty members were seasoned local preachers who emphasized textual study and practical

preaching, and who freely provided their services. By 1970, about a dozen preaching schools had been established in seven states and several more were being planned.<sup>110</sup>

Goodpasture participated in the founding of one such school, the Nashville School of Preaching, which opened in February 1966 as a part-time school providing instruction three nights a week. Unlike most other preaching schools, it was founded not by a congregation but by a committee, which Goodpasture chaired from its inception until his death. Committee members comprised the permanent faculty; other volunteer teachers were drawn from the Nashville area. Offering a two-year course of study, the school graduated twenty-two students in its first class in December 1967.<sup>111</sup>

Although the school was not Goodpasture's idea, when a group of local preachers approached him about establishing one, "he recognized the need for such a school and gave his endorsement to it."<sup>112</sup> In light of his concerns about the preacher shortage and the college training of many young preachers, it was perfectly logical that he was approached about the school and that he agreed to lend his considerable support to the endeavor. He emphasized to readers, however, that the school was not for young men in college or able to go to college. "It was not started, nor is it operated, to compete with our Christian schools and colleges," he wrote. Its "prime appeal" was to men "unable, for one reason or another, to attend college. It is designed to furnish instruction for those who, otherwise, would not be able to obtain it."<sup>113</sup>

That Goodpasture was sincere in this statement is virtually beyond question. He was still a friend to the colleges, especially Lipscomb in Nashville, and had no apparent motive to hurt enrollments. Moreover, Batsell Barrett Baxter, head of the Lipscomb Bible department, voiced support for the school.<sup>114</sup> The school followed Goodpasture's prescription of



providing practical instruction in fields like public speaking in addition to study of the Bible.<sup>115</sup> He also enjoyed teaching in the school. For ten years, he taught Genesis and Acts on Monday nights. E. Ray Jerkins, one of the school's co-founders, reported that Goodpasture considered the opportunity to teach the school's eager students "one of the most rewarding works of his life."<sup>116</sup>

These circumstances, however, did not preclude an additional, albeit unspoken, motivation for Goodpasture's involvement with the school, namely, a desire for more men to prepare for the pulpit by thoroughly traditional means in an environment controlled by thoroughly traditional instructors. According to Goodpasture, as reported in the *Nashville Banner*, the school sought "only to prepare men to preach the word," and hence courses offered in addition to Bible were limited to "sermon preparations and delivery, basic Greek, public speaking, practical English, and church history."<sup>117</sup> Such a model for training preachers was not so much falling out of favor in the colleges as being supplemented in an increasing number of classrooms with instruction informed by modern scholarship and conforming to contemporary styles of preaching.

Several observers, noting that "the Schools of Preaching were born in an era of growing distrust of the Christian Colleges' Bible departments," have argued that the preacher shortage was not the only motivating force behind the preaching school phenomenon.<sup>118</sup> According to James Thompson, "numerous preacher schools were founded to offer an alternative to a university education that was no longer insulated from the larger world of scholarship."<sup>119</sup> And Richard Hughes notes that the preaching schools were founded by "conservatives [who] had largely lost faith in the ability of colleges . . . to produce *acceptable* pulpit preachers."<sup>120</sup> David Edwin Harrell, Jr., makes a similar point:

“By the middle of the 1960s, many conservatives believed that they were being excluded from policy decisions in the colleges and given no voice in the schools’ prestigious lectureships, so they founded a parallel set of institutions.”<sup>121</sup> Robert E. Hooper, in order to illustrate the reactionary nature of many of the preaching schools, quoted Roy J. Hearn on the pioneering Sunset School of Preaching in Lubbock, Texas.<sup>122</sup> Writing in the *Advocate* in 1965, Hearn contrasted the training of preachers at Sunset with the education received by Bible majors at the church colleges: “In two years [at Sunset] a student gets four times as much Bible as he would get in a four year college, and in most cases the study is much more intense. . . . The emphasis is fully on the Bible and such related work as will well equip men for preaching sound doctrine, rather than what Barth, Brunner, ‘Kant and Kompany’ think about it.”<sup>123</sup>

Within a few months of writing those words, Hearn helped get the Nashville School of Preaching off the ground, serving briefly as its initial director before moving to Memphis to start the full-time Getwell Road (later Memphis) School of Preaching. The Memphis school, unlike the Nashville one, was unapologetically militant. In a 1968 *Advocate* article, Hearn highlighted certain “objectives” of the Memphis school: “Exalt the Bible as the verbally inspired word of God. . . . Place strong emphasis upon textual study of the Bible, and greatly stress the need for Bible preaching. . . . Emphasize the principles of the Restoration Movement, giving due honor to the men who launched it. . . . Train men to be truly ‘men of the Book,’ dedicated to preaching the full gospel of Christ.” The inference that Hearn intended readers to draw from this list was evident: Although the colleges’ Bible departments purported to have similar objectives, not a few of their professors and graduates were giving the lie to such claims.<sup>124</sup>

Despite Hearn's militancy, Goodpasture showed him strong support.<sup>125</sup> Indeed, although Goodpasture showed favoritism toward the Nashville School of Preaching, he endorsed the entire preaching school movement. His willingness to become an ally to the schools did not go unnoticed or unappreciated. Hearn, in 1968, offered "genuine appreciation" for the *Advocate's* support of not only his school but all of the preaching schools.<sup>126</sup> In 1965, Roy Deaver of the Brown Trail School of Preaching in Hurst, Texas, also expressed deep gratitude to the influential editor:

The elders of the Brown Trail church join me in expressing our thanks to you for carrying the announcement about the Preacher Training School in the *Gospel Advocate*. We appreciate this so very, very much. . . . I have a special request: I would like very much to have a statement from you indicating your attitude toward this work. . . . I will never be able to tell you adequately how much I appreciate you—your great work and your great life.<sup>127</sup>

Although Goodpasture did not cut ties to the colleges when he embraced the preaching school movement, they now had to share space in the *Advocate* with a "parallel set of institutions."<sup>128</sup> Significantly, whereas Goodpasture had nurtured progressive initiatives in years past, he was now embracing a trend that at its base was reactionary.

### *Relevance*

In 1961 anonymous wits produced a professional-grade handbill promoting two imaginary books, the *Gosple Advocate Joke Book* and the *Gosple Advocate Record Book*. They quietly distributed copies on literature tables at the Lipscomb June Lecture Series. "Whether you're a minister who needs to enliven his sermons," the flyer announced, "or a layman who likes to stay one jump ahead of the preacher you'll want to be the first in your faction to own the *Gosple Advocate Joke Book*." The ad included testimonials from satisfied readers. Bro. Elmore Purvey, of Burning Bush, Alabama, happily declared, "Since

reading the G. A. Joke Book my income has already tripled,” while Bro. Ezra Bunch, Skagway, Arkansas, giddily explained that he was “now the life of the congregation” thanks to the same book. For its part, the *Gosple Advocate Record Book* contained a wealth of useful information. Collected in one handy volume were answers to important questions like, “Who has split the most congregations on a single issue?” and “Who quoted 120 scriptures and gave 25 illustrations in one 33 minute sermon?” Additionally, the ad assured, readers would “enjoy” three special sections. The first provided “the latest report on the big subscription contest between Brother Gus and Firey Ire,” another listed “100 of the most popular preachers as to position on 10 big issues,” while the third, “10 Ways To Prove The Church of Christ Is Not A Denomination,” included “statistics on the size of congregations.”<sup>129</sup>

Soon revealed to be the handiwork of four recent Lipscomb graduates, the hoax went over well with some attendees but not others. The four young men “had not meant harm to the Advocate,” but Goodpasture and top Lipscomb officials found no humor whatsoever in the handout. Vice President Willard Collins made it known that had the culprits still been students they would have been expelled. Although the authors “just put together some of the stuff we’d laughed about over the years,” their light satire obviously made some “Serious Gosple Advocate Students” uncomfortable.<sup>130</sup> Moreover, they were poking fun not only at the *Advocate* but also preachers and churches of the kind closely affiliated with the *Advocate*.

For all its humor, the parody raised serious points. In particular, the “Church of Christ Is Not A Denomination” quip would have drawn laughs from few *Advocate* loyalists. Any church member who referred to Churches of Christ as a denomination went against the

grain of the consensus position that Jesus built only one church, and that church was not a denomination. Guy Woods argued the point in a 1960 *Advocate* article:

The church of which one reads in the New Testament (Matt. 16:18), often identified by the sacred writers as the “body of Christ” (Col. 1:18), and whose membership is the sum of all the saved who have since its formation on the first Pentecost day following our Lord’s resurrection (Acts 2:47), is not a denomination!

Following his argument to its logical—or, depending on the perspective, its ironic—end,

Woods declared,

It is most significant that no denomination, however aggressive and ambitious for success it may be, would dare to identify itself with the church of which one reads in the Bible. Denominational devotees unhesitatingly concede that their respective communions do not include the whole of Christendom; it is freely admitted by them all that no one denomination, *or all of them combined*, represents the total number of the saved of this generation.

Therefore, Woods explained, it logically follows that “the church of the New Testament” cannot be a denomination. Now, he asked rhetorically, “how may the church be identified today and its blessings obtained?” Again, the application of basic logic would lead one to the proper answer. Since the church that Jesus established “possessed recognizable characteristics,” one need only “determine those characteristics, and then seek for that religious body which reproduces them without exception today.” Objective observers, Woods strongly implied, could not help but see that Churches of Christ were that body. In short, since Churches of Christ were properly identified with the church found in the Bible, and since a part (denomination) cannot be a whole (the church), then Churches of Christ could not be a denomination.<sup>131</sup>

As the sixties progressed, an increasing number of church members considered such conclusions ludicrous and not in keeping with the founding ideals of the restoration movement. For them, if not most others, the *Advocate’s* relevance was waning; indeed, they

would not have even bothered to parody the *Advocate* in the manner of the *Joke Book* pranksters. Mirroring the broader American society, progressives made relevance a central theme in the discourse of the sixties. They feared that misplaced priorities, frivolous preoccupations, stagnant preaching, exclusive attitudes, inadequate understandings of doctrine, and a general inability and unwillingness to engage the problems of modern society were making Churches of Christ irrelevant to contemporary times. A majority of church members of the period, however, rejected their notions of relevance.

In the second half of the decade, an increasing number of developments disturbed Goodpasture and other traditional leaders, and made them ever more suspicious of some “brethren.” The Ketcherside and Garrett unity movement attracted a growing number of followers. Differences over the role of the Holy Spirit, influenced in part by the broader charismatic movement, came to a head in 1966 and grew progressively intense in years following. Also in 1966, Carl Ketcherside published a book of essays written by seventeen men and women called *Voices of Concern: Critical Studies in Church of Christism*; it was dedicated to “the thousands of concerned ones in the Churches of Christ whose voices can never be heard.” Campus Evangelism, an evangelical-inspired ministry targeting state college campuses, went from the planning stage in 1966 to the center of controversy by 1969. In 1967, several progressives, including many scholars, began a new publication, *Mission*, which had enemies even before its first issue appeared. Another progressive publication, *Integrity*, appeared in 1969. The *Christian Chronicle*, a weekly paper in Abilene that had provided news to Churches of Christ since 1943, caused a stir in 1966 under a longtime editor, and gained a reputation for being liberal when it changed ownership

in 1967. A number of professors at church colleges were dismissed for being liberal.

Finally, differing attitudes over race relations and other social issues increased tensions.

Goodpasture and the *Advocate*, when not being ignored altogether, drew criticism from various progressive sources. Unlike noninstitutional leaders, progressives rarely mentioned Goodpasture's name. Besides usually not having combative personalities, most had either too much respect for him as a person or too little interest in him as a leader to disparage him publicly. This did not keep them from voicing their criticisms in more general terms, making references to "our most influential papers" or the "power structure," phrases which subsumed the *Advocate* and its editor.<sup>132</sup> Nevertheless, criticism specific to both the paper and Goodpasture appeared throughout the decade.

In 1960, a Chicago church member and *Advocate* subscriber, Van Allen Bradley, penned a letter to Goodpasture to offer him some "constructive criticism." An editorial writer for the Chicago Daily News, he wished the *Advocate* would set a higher standard. "I get terribly tired of the petty bickering that goes on in the columns," he wrote. "And I long for some informed, high level commentary by a leader in the Church of Christ on the great national and international problems that confront us. The *Advocate* is a barren waste of mediocrity most of the time, and I really can't believe you want it that way."<sup>133</sup> In 1966, former missionary Logan J. Fox, member at the Vermont Avenue Church of Christ in Los Angeles, complained, "What I miss most of all in such papers as our brotherhood publications (e. g. *The Gospel Advocate* and *The Firm Foundation*) is a friendliness to tentative positions. How I long for a free forum among us where ideas can be advanced, tested, and then either pursued or withdrawn, depending on how they stand up."<sup>134</sup> The same year, referring to the *Advocate* and *Firm Foundation*, New Jersey minister Mack Langford

gave this criticism: “Our two leading journals still reflect the style, mores, and outlook of 50 years ago. One can hardly tell the difference between an issued dated July 1900 and July 1966. . . . These journals, so irrelevant for our time, so detached from the burning issues of today, are living examples of how traditions are born and transmitted” unchanged over time.<sup>135</sup>

Excluding noninstitutional critics, perhaps the most public and direct criticism of the *Advocate* in the sixties emanated from James L. Lovell. In fact, if Goodpasture had a personal protagonist in the sixties it was Jimmie Lovell.<sup>136</sup> Verbose and exuberant, Lovell grew up in Tennessee at the same time as Goodpasture. Beginning in 1936, while working for DuPont, he started the first of five self-published papers he would edit in his lifetime. He was passionate about missions, in particular, but promoted a range of church projects, and was important to the growth of Churches of Christ in the West.<sup>137</sup> The irenic Lovell qualified as a progressive, but was independent and inconsistent, even enigmatic. In *Action*, a paper he began in 1962, he occasionally made remarks about Goodpasture and the *Advocate*. In his July 1966 issue, a month after describing Goodpasture as “possibly the most respected voice in the church today,” he expressed keen disappointment with him.<sup>138</sup> While observing that several power brokers were failing to provide Churches of Christ with positive leadership, he reserved most of his barbs for the *Advocate* editor. Lovell was hard-pressed to understand why Goodpasture complained about liberalism without ever saying anything substantive or constructive on the subject. “It appears to me,” Lovell wrote, “that he is more concerned with the [*Advocate*’s] circulation . . . than the dangers which he sees—and are—among us.” Assuring his readers that he had “more feeling concerning [the



*Advocate's*] influence and future than any person I know," he continued his evaluation of the paper, sprinkling in phrases from Goodpasture's May 26 editorial:

Just as sure as God made green apples [*the Advocate*] is going to suffer unless it makes some changes in respect to combatting [*sic*] these "evil times" . . . . Nothing can live on the past, no matter how good it was, and the editorials of this journal, in my estimation, in no way compare with those of by-gone days in facing "softness, compromise, indifference and unbelief." . . . This is a new generation and the sooner we become aware of it the better off we will be.<sup>139</sup>

Goodpasture at first offered no response to Lovell, but when the August issue of *Action* included similar rhetoric, Goodpasture struck back, excoriating "the garrulous editor of *Action*" in an editorial running more than two pages.<sup>140</sup>

Even one of Goodpasture's staff writers voiced dissatisfaction with the *Advocate* in this period, albeit much less publicly and directly. John Allen Chalk, a Tennessee native, was featured on the *Advocate's* cover the first week of January 1966, the same week he became the first full-time radio speaker for the Herald of Truth. Later that month he would deliver the main address at the *Advocate's* 111<sup>th</sup> Anniversary Dinner.<sup>141</sup> Chalk genuinely respected Goodpasture and strongly supported the *Advocate*, but was not blind to its imperfections.<sup>142</sup> The next month, February 1966, in reply to a letter from George Gurganus of Harding's Graduate School of Religion, the young preacher shared this honest opinion: "Our present publications are 'closed corporations' which, for the most part, do not allow for crucial questions and discussion of sensitive topics."<sup>143</sup>

Although not meant for the *Advocate* alone, this critique—besides indicating that not all *Advocate* staff writers marched in lockstep with the editor—suggested that Chalk considered the *Advocate's* influence limited by its lack of engagement with current issues. It also suggested disagreement with Goodpasture's most notorious policy. Almost without

exception since 1939, and in contrast to David Lipscomb's editorial legacy, Goodpasture had kept to a policy that excluded viewpoints from the *Advocate* he deemed unacceptable. Like Chalk, this policy frustrated others affiliated with Goodpasture. For instance, later in 1966 Goodpasture rejected a series of articles on the Holy Spirit by one of his primary columnists, J. D. Thomas, forcing Thomas to turn to the more accommodating Reuel Lemmons, editor of the *Firm Foundation*. Although Lemmons, like Goodpasture, disagreed with certain points that Thomas made, he published the series and waited until after the appearance of the eleventh and final installment to offer a rebuttal.<sup>144</sup>

Chalk had offered his critique to Gurganus in reference to an upcoming, invitation-only meeting in Abilene to discuss a proposal to create a new journal for Churches of Christ. To his earlier remark he added this statement: "If at all possible, I would like to see this new journal provide a responsible yet courageous approach to today's church."<sup>145</sup> Eighteen months later the journal would be launched, and though Gurganus hoped that it would focus on traditional mission work, it took an emphasis more akin to Chalk's wishes.<sup>146</sup> Indeed, although Chalk pulled out of the project, several progressives wanted the kind of publication he described.<sup>147</sup> A June 1966 proposal for the journal included this statement from a committee member:

Most would admit that our present religious journals cater to the reader with a "Church of Christ" background, mentality and perspective. . . . The case for pure, primitive New Testament Christianity needs to be made without depending upon the particular historical, cultural, and social heritage represented by and identified with our conception of the church of Christ.<sup>148</sup>

In a summary statement, Walter Burch noted that the committee, almost unanimously, "wanted an openness and a freedom in the new journal that would allow divergent viewpoints to be expressed." The journal should of course avoid a stance that would not

allow scrutiny of long-held beliefs, but neither “should it be reactionary as though we [Churches of Christ] had done nothing right.”<sup>149</sup>

The committee named the journal *Mission*, having in mind the church’s mission in the broadest possible sense, and published the first issue in July 1967. In its statement of policy, the editorial board underscored *Mission*’s goal to be relevant. In order to communicate the gospel effectively, the church must use language and concepts “understood” by contemporary society. Those to whom the church speaks must comprehend the words spoken in order to comprehend the “true power and relevance” of Christianity. Stated another way, “The church is committed to the fact that the old message is, in fact, relevant in the modern world and in every culture of the modern world. *But that relevance can be hidden and obscured unless the church translates it in a fresh and transparent way.*”<sup>150</sup>

Clearly implying that the core message of the gospel was getting lost in translation in the columns of the church’s existing papers, *Mission*’s editors made equally clear their belief that the same was happening to the basic ideals of the restoration movement. Thomas Olbricht, a speech professor at Penn State soon to join the Bible department at Abilene Christian, argued in the first issue that restoration is an ongoing process that every generation must “adapt” to its times. Calling for a “focus . . . on the New Testament faith, not on our past battles to establish it,” he presented a succinct statement of the progressive movement’s concept of restorationism. In his remarks Olbricht also capsulized *Mission*’s stance toward the journalistic establishment in Churches of Christ:

The idea [in some quarters] appears to be that the church is on the brink of disaster and the only way to prevent it is for the editors of the journals to screen what the people read and control the news so that minds will not be contaminated. This

appears to be a loss of confidence that people other than editors and certain church leaders can discern the true from the false. But this is not the restoration of the sort envisioned by our forefathers. Theirs was a restoration of believers, of men and women as equally competent and committed to the faith as the leaders. . . . A Christian who follows a preacher or editor around like a sheep has little claim to be a disciple of Jesus Christ.<sup>151</sup>

Such forthrightness did not endear *Mission* to established leaders. As Olbricht would later remark, *Mission*'s critics assigned sinister motives to its founders, believing that "they wanted to change the church through criticism of traditional views and approaches, to depart from the standard foundational perspectives, and lead the way in new and more liberal directions."<sup>152</sup> Those were in fact the sentiments of many, including the journal's foremost critic, Ira Y. Rice, Jr., though he did not always express his opinions quite so mildly.<sup>153</sup> After many years as a missionary in Asia, Rice returned to the U.S. in the early sixties for language study at Yale. Appalled by liberal attitudes he encountered at a local congregation, Rice determined to expose liberalism in the church through a series of books, which he provocatively titled *Axe on the Root*. In the second volume he attempted to discredit *Mission* before the first issue even appeared. Particularly chagrined at *Mission*'s stated intention to welcome outsiders onto its pages, Rice criticized the "compromising spirit" of the project and concluded, "Like the *Israelites* of old, who wanted a **king instead of Judges**, like their neighbors around them, we now have *Burch & Company* wanting a journal **like the sects around them** rather than like the word of God."<sup>154</sup>

Unlike Rice, Goodpasture paid *Mission* little attention. His clearest reference to the journal did not mention it by name. In August 1967 he announced that Roy Hearn and other "faithful brethren" had started a new monthly paper, *First Century Christian*, designed to defend "the pure gospel." He wished them the best in this "worthy aspiration," and

commended them for not casting aspersions on other papers when launching theirs. Quoting from *Mission's* earliest proposal statement, he wrote: "At least these good brethren did not say that 'No extant publication is speaking to our brotherhood in bold, fresh and relevant terms. No periodical exists which deals with the most pertinent issues of the day.'"<sup>155</sup>

The talk about relevance definitely irked Goodpasture. "We hear much these days," he wrote in 1966, "about 'making the Bible *relevant*.'" He surmised that for many this had more to do with molding doctrine to fit modern sensibilities than it did with Paul's dictum to "become all things to all men." Such attempts to make the Bible relevant actually signified a willingness to "*reject*" it, thereby truly making it irrelevant.<sup>156</sup> Goodpasture placed much of the blame for this erroneous concept of relevancy at the feet of "conceited" men who misused scholarship. "The church and the Bible are 'relevant' to every generation," he asserted in 1967, but any scholarship other than "dedicated scholarship" most surely "puffs up and makes one self-sufficient."<sup>157</sup> Goodpasture also blamed "dialogue with the denominations" for the spread of the relevancy infection.<sup>158</sup> He found its effect on pulpit preaching especially disconcerting:

Men may speak of "the new day," the "changing times," and "the enlightened age"; but the world has not outgrown the need for simple gospel preaching. . . . New Testament evangelism and not modern denominationalism furnishes us the true pattern for modern preaching. Our ministry cannot pillow its head on the lap of sectarianism without being shorn of its power.<sup>159</sup>

Similarly, Goodpasture judged that some "brethren" were guilty of "drinking at the fountains of denominational error."<sup>160</sup>

Goodpasture accused the relevancy generation of compromising the gospel by putting social issues ahead of salvation issues. Since Jesus commanded his disciples to preach "the gospel to all nations unto the end of the world," and since "he was not unaware

of the changes, of every kind, that would take place before the end of the age,” then “the gospel is ‘relevant’ to every generation.” The good news of salvation from personal sin had remained as unchanged as “human needs” over the centuries. Noting that God sent Paul “to preach the gospel,” Goodpasture declared that the apostle “never planned to ‘involve’ himself primarily in ‘slum clearance’ or ‘ghetto problems.’” Paul likewise “never delivered any ‘manifestos’ on ‘racism’ nor pronounced any ‘ultimatums’ on the evils of slavery.” In short, “his idea of preaching the gospel” involved nothing more or less than “declaring ‘Christ, and him crucified.’” As in the first century, that kind of preaching still saved people from sin. “But it will do more,” Goodpasture claimed. “It will save men from the social and racial evils that afflict them.” He offered the evil of slavery as an example: “Slavery was prevalent in the first century; yet, Christianity did not meet slavery ‘head on’; but rather dealt with it indirectly. It has destroyed slavery where it has gone.”<sup>161</sup>

Goodpasture was not the only one perfunctorily dismissing ministries attempting to face social problems “head on,” but by the late sixties a growing minority of church members were seeking souls *and* social change. John Allen Chalk was one of those. In the summer of 1968, in a series called “Three American Revolutions,” he preached thirteen hard-hitting sermons over Herald of Truth radio on “crime, race, and sex.”<sup>162</sup> His decision to speak on race relations displeased some, including Batsell Barrett Baxter, the genial Herald of Truth television speaker whom Chalk later described as being “not happy that I did those race sermons.”<sup>163</sup> Addressing various aspects of racial prejudice, the sermons did cause controversy.<sup>164</sup> Meanwhile that summer Goodpasture brought out a special issue in memory of Marshall Keeble, a legendary black preacher who had died in April at the age of eighty-nine. Much-loved by black and white church members, Keeble had relied on white

support—financial and otherwise—for the greater part of his long and extensive ministry. Goodpasture, who performed Keeble’s second marriage ceremony in 1934 and co-conducted his funeral service, was one of his biggest admirers as well as a key personal and financial supporter.<sup>165</sup>

When introducing the memorial issue, Goodpasture reflected on the “humble and modest” Keeble and the “noble influence” of his seventy-year preaching career. Remarking that “this generation needs the qualities that made Marshall Keeble great,” Goodpasture listed several of those qualities, including his deferential approach to race relations: “He loved his fellowman, regardless of race or color. They all heard him gladly. He never listened to alien voices which would array race against race. He was too wise to be influenced by those who would exploit his people to foment strife and trouble. He loved peace and always sought to promote it.”<sup>166</sup>

The memorial issue “hurt and saddened” Chalk, and he drafted a passionate letter to Goodpasture detailing his “heart’s deepest reactions” to it. Chalk considered the front page article by Karl W. Pettus “not a memorial to Brother Keeble but a backhanded slap at Martin Luther King, Jr.” Goodpasture’s words also made him cringe: “Your editorial will not be appreciated by Negro brethren I know personally in Los Angeles, Chicago, Newark, New York, Atlanta, Abilene, Dallas, Dayton, and other places . . . who today are not about to ‘array race against race’ . . . but who refuse to take Brother Keeble’s [deferential] stance toward white church members.” Like Keeble, these preachers were “reaching lost men too,” but the tone of the entire memorial issue and its use of the term “colored” instead of “Negro” or “Black” only “further alienates Black brethren from the *Advocate* and from you personally.”<sup>167</sup>

While forthright, Chalk's letter was respectful. Upon further reflection, however, he decided not to send it to Goodpasture. In fact, as he remarked decades later, his "deep respect for Brother Goodpasture" played into his decision to hold the letter, as did his "awareness of the deep divide between us on the race issue," a divide that he assumed Goodpasture recognized.<sup>168</sup> Two weeks before his radio sermons on race began airing, Chalk participated in an Atlanta conference that brought black and white leaders together to address racial problems in the church, thus his progressive position on "the race issue" was well-known by the time the Keeble issue appeared.<sup>169</sup> In this period, Chalk privately challenged Reuel Lemmons, the comparatively amenable editor of the *Firm Foundation*, on racial attitudes similar to Goodpasture's.<sup>170</sup> However, he "felt like there were other constructive ways [to] encourage better race relations within the Churches of Christ than to tackle the issue with Goodpasture and the *Advocate*." At any rate, Chalk's aborted letter expressed, as he described it, "frustration with the failure of the white church to recognize the social and cultural implications of the gospel."<sup>171</sup>

#### *Heresy in the Colleges*

In April 1969, an internal crisis at Harding College in Searcy, Arkansas, came to a head, resulting in the departure of English professor James L. Atteberry for Pepperdine College in Los Angeles. Atteberry had taught at Harding since 1953, but in recent months had come under increasing scrutiny from school officials and fellow faculty members, especially Bible professor James D. Bales, who named him "the central problem" in a trend toward "apostasy" at Harding. The Harding Board of Trustees called a special meeting to investigate the Atteberry matter in April and by the end of May he had resigned.<sup>172</sup> As a part of its investigation, the board met with Bales and other faculty members, including W. Joe



Hacker, Jr., the Bible department chairman. Over the course of the decade, Hacker argued in extensive remarks to the board, several professors, including Attebery, had “created a polarization among faculty members and among students.” The existing differences were “fundamental,” not merely social or generational, and were rooted in incompatible “attitudes.”<sup>173</sup>

Hacker, who was born in Oklahoma in 1930, earned degrees at Harding and Southwestern Baptist Theological Seminary before being tapped to lead the Bible department in 1961. Sounding more irenic than reactionary, he offered the Harding board several examples of polarization on campus. He drew part of his evidence from a discussion held at his Searcy home earlier in the decade on “attitudes toward the church.” Engaging him in conversation that day were three men of his generation: Harding Bible professor Jim Zink, Searcy preacher Ray Chester, and Exodus Bay Shore leader Dwain Evans. The conversation, Hacker reported, “indicated to me that there were people here in places of responsibility and leadership who held basic views of the Scripture and of the restoration plea which were different from mine.” The apparent eagerness of the trio, especially the two local men, to jettison their ecclesiastical inheritance distressed Hacker:

I was told by them that we should no longer look upon “BC and the Boys,” meaning B. C. Goodpasture and the *Gospel Advocate*, for leadership in the church. The time had come for us to redefine what we mean by the church and what is meant by the mission of the church.

Hacker explained that he countered this line of thinking by granting that today’s generation might use different communication methods than a G. C. Brewer or a Guy Woods, “but that the fundamentals for which we stood and the understanding that we had of the church was essentially the same.” Zink and Chester, to his dismay, flatly rejected this assertion. They

“were very strong in their statements that this was not the case but that in fact we had misunderstood the essential nature of the church.” As Hacker reminded the board, Zink was no longer with Harding and Chester was no longer in Searcy. Hacker took some credit for the latter development: “I felt it was my responsibility to help make it possible for Mr. Chester to exert his influence at some other place.”<sup>174</sup>

Indeed, many would have thought Hacker’s response to the troubles at Harding not strong enough. By the end of the decade, Ira Rice and others were calling for a boycott of doctrinally questionable institutions, including colleges. In addition to other strategies for dealing with liberalism, Rice supported this one: “Find out which of ‘our’ schools retain . . . only such teachers and administrators whose doctrinal soundness is beyond question, allowing our children to go to such schools exclusively.”<sup>175</sup> Goodpasture gave no indication of wanting to go that far, but in the immediate aftermath of the Atteberry affair he voiced definite concern about the schools: “Of late, some [‘professors’] have been dropped from the faculties of some of ‘our’ colleges, because of their liberal views. Those in charge are to be commended for this decisive and courageous step. If a man does not have the backbone to stand up and be counted in this fight against liberalism he is not qualified to be president of a college or head of a Bible department.”<sup>176</sup>

By 1969 it should have shocked no one, including the Harding trustees, to hear that some, like Zink, Chester, and Evans, wished to minimize the influence of leaders like Goodpasture and institutions like the *Advocate*. Similarly, it should have come as no surprise that others, like Hacker, worked to lessen the influence of such men. In fact, despite the voices critical of Goodpasture and other consensus leaders, a majority of church members still considered the *Advocate* and similar papers like the *Firm Foundation* relevant

to their lives and the well-being of “the Lord’s church.” As reader T. J. Ward, a Texan, stated to Goodpasture in a 1966 letter, the *Advocate* “has remained a paper of great value to the church, preachers, and to Christians generally.”<sup>177</sup>

Not as clear to many church members was the value of the colleges. This was also true of essentially conservative leaders like Goodpasture, who for decades had nurtured the schools. Goodpasture showed little inclination to take a hard line against colleges at which trouble erupted, apparently because he considered their problems limited and trusted their leaders to handle them. Isolated cases of professors taking the wrong stance on the inspiration of scripture, evolution, or the nature of truth, for instance, were not enough for him to withdraw his support. Yet the dismay of Goodpasture and other *Advocate* writers over some of the preachers coming out of the colleges continued. Ross W. Dye, minister at the 16<sup>th</sup> and Decatur Church of Christ in Washington, D. C., demonstrated this in a front-page article in 1968. With withering sarcasm he instructed readers how to reverse the growth of Churches of Christ. It was his answer to “those who think we need some radical changes so that we can become more ‘relevant’ and stop ‘answering questions no one is asking.’” His “waybill for decline” centered on education and the pulpit:

First of all, let the preachers become intellectual snobs. Most educated people will not respect this, and the common man will turn away empty. . . . I think that no one would suggest that merely educating our ministers will bring on a decline; we must have a certain kind of educated man. . . . Degrees must be made a status symbol, and learning must be an end within itself. . . . It is not education that does the job, but intellectual snobbery.

Secondly, confuse the people; in other words, “fuzz up” their beliefs. . . . Sermons filled with quotations from Niebuhr, Barth, Cox, Bonhoeffer and such like will stir up the young to look beyond the Bible for the answers to the questions of their hearts. This will greatly assist the preacher who is tired of sermons on sin, grace, redemption, repentance, baptisms [*sic*], sanctification and godly living. This will enable him to be “relevant,” and thus empty the church buildings in a generation.

Thirdly, preach on problems. . . . meaning the socio-economic problems of the nation. . . . The working man who wants food for his soul will go away hungry; so if you want to bring on a decline, I am sure this will do it.<sup>178</sup>

In short, Dye and many others not only resented accusations of irrelevance, they believed that their accusers, blinded by so-called theological education, were actually the ones irrelevant to the modern world. Their confidence in at least some of the church's educational institutions had been shaken.

By contrast, preachers like Dye still considered the *Advocate* the "Old Reliable" among church institutions. Not only was it relevant because it upheld saving truth and delivered it to the modern world, but also because it met the needs of average members and their congregations. Despite its critics, the *Advocate* still edified untold numbers of readers, and they did not want the paper to change. Wilma Wilson of Pulaski, Tennessee, wrote to Goodpasture in 1968, informing him, "Your editorials in the Gospel Advocate each week are worth so much to me."<sup>179</sup> Oklahoma preacher Waymon D. Miller, in a 1967 letter, thanked the editor "for the emphasis you are giving to the church remaining loyal to the eternal Word."<sup>180</sup> Australian missionary Claude A. Guild wrote to Goodpasture in 1968 to report on the *Advocate's* significant role in his work: "Many of the converts have come from sectarianism. They love to read the articles in the *Advocate* and note how many of the writers are using the Bible as the basis of all they say or write. . . . They are hungry, and they take hold of every morsel of nourishment they can get. Please, Brother Goodpasture, never become weary in your great work. . . . Keep the *Advocate* just like it is."<sup>181</sup>

Goodpasture had every intention of doing just that, for he agreed that the *Advocate* was needed more than ever. He also believed that he was not the only one coming to this conclusion. Attendance at the *Advocate's* 1967 annual dinner, hosted as usual on the

Lipscomb campus during the school's lectureship, was substantially higher than the year before. Goodpasture attributed this to "increased interest in the *Gospel Advocate* throughout the country." In the year previous he had "received more letters in commendation of the *Advocate*" than in any other year during his editorship, evidence that readers appreciated "what we are trying to do through this publication."<sup>182</sup> Goodpasture reported that new subscriptions were pouring in so fast that the office staff was struggling to get them started in a timely manner. The surge in circulation was due to the hard work of many *Advocate* supporters, proving that "a loyal brotherhood appreciates its stand for the 'old paths,' as opposed to digression, anti-ism, and liberalism." This vote of confidence further suggested to Goodpasture that "brethren are becoming more aware of the dangers of modernism in all of its insidious forms." He encouraged readers to help the *Advocate* "drive on to an ever-larger circulation." As he often stated, "the larger our circulation, the more good we can do."<sup>183</sup> A decade earlier doing good had been focused on "marching for the Master" and fighting the "anti's." Now great energy was being expended to "block the gathering forces of liberalism" so that the marching might continue. In another decade, Goodpasture's long tenure as editor would come to an end.

*Notes*

1. Ira North, "What's Happening?" *Gospel Advocate*, September 19, 1963, 602.
2. Letter from Guy N. Woods to B. C. Goodpasture, July 20, 1965, Benton Cordell Goodpasture papers, Disciples of Christ Historical Society, Nashville; in the letter Woods mistyped "brotherhood" as "brotherwood." The sentence preceding the one quoted revealed discontent with the church colleges: "This points up the fact that our colleges are not famous for preserving the truth to succeeding generations; and there are developments among us today that suggest a duplication of what happened at Bethany, the College of the Bible, etc."
3. B. C. Goodpasture, "We Are Grateful for the Cooperation," *Gospel Advocate*, May 7, 1964, 290.
4. See *Gospel Advocate*, October 24, 1963, and December 21, 1967.
5. See Willard Collins, "Ira North Challenges Gus Nichols in Securing Advocate Subscriptions," *Gospel Advocate*, January 19, 1961, 40; Willard Collins, "Gus Nichols Accepts Challenge from Ira North in Securing Advocate Subscriptions," *Gospel Advocate*, February 9, 1961, 87; and Willard Collins, "Rules for Advocate Contest," *Gospel Advocate*, 117-18.
6. See, for example, "B. C. Goodpasture, "The Contestants Appeal to Our Readers," *Gospel Advocate*, April 6, 1961, 210.
7. B. C. Goodpasture, "Welcome to Hundreds of New Subscribers," *Gospel Advocate*, March 9, 1961, 146.
8. Willard Collins, "Ira North Becomes Champion Subscription Man for Advocate," *Gospel Advocate*, January 11, 1962, 19. Mr. and Mrs. Gus Nichols, "Thank You, Every One," *Gospel Advocate*, October 4, 1962, 629-30.
9. B. C. Goodpasture, "This Twenty-fifth Year," *Gospel Advocate*, March 7, 1963, 146.
10. B. C. Goodpasture, "We Are Grateful to Many," *Gospel Advocate*, February 16, 1967, 98.
11. B. C. Goodpasture, "Now Is the Time," *Gospel Advocate*, October 6, 1960, 626.
12. B. C. Goodpasture, "Special Number Reprinted Again" and "A Commendable Example," *Gospel Advocate*, January 28, 1965, 50. See special issue of December 3, 1964.
13. B. C. Goodpasture, "Our Thanks to the Preachers and the Elders," *Gospel Advocate*, September 17, 1964, 594.
14. Basil Overton, "A Great Opportunity and a Bargain," *Gospel Advocate*, March 10, 1966, 145.
15. Charles R. Brewer, "Thoughts About the Gospel Advocate," *Gospel Advocate*, January 14, 1960, 21.

16. Paul Hunton, "One Advocate, One Conversion," *Gospel Advocate*, March 25, 1965, 183.
17. John Waddey, "The Fruit of a Good Tree," *Gospel Advocate*, January 2, 1969, 4.
18. Ira North, "Suggestions to Elders for the New Year," *Gospel Advocate*, January 7, 1960, 6. Willard Collins, "Help Increase the Gospel Advocate Circulation by 25,000 in 1963," *Gospel Advocate*, December 20, 1963, 802. "Brother North's Open Letter to Elders," *Gospel Advocate*, October 5, 1967, 635.
19. "They Like the Advocate," *Gospel Advocate*, February 25, 1960, 116.
20. "An Interesting Letter," *Gospel Advocate*, March 3, 1960, 134.
21. "The Brethren Speak," *Gospel Advocate*, June 21, 1962, 396.
22. "From the Mail," *Gospel Advocate*, April 27, 1967, 265.
23. Goodpasture, "We Are Grateful for the Cooperation."
24. B. C. Goodpasture, "Thanks for the Prompt and Impressive Response," *Gospel Advocate*, September 5, 1963, 562.
25. "A Good Suggestion," *Gospel Advocate*, February 2, 1961, 66.
26. B. C. Goodpasture, "Genuine Appreciation," *Gospel Advocate*, May 21, 1964, 322.
27. Jack Meyer, Sr., "Two Fatal Extremes (No. 6)," *Gospel Advocate*, September 1, 1960, 549. Leslie G. Thomas in Willard Collins, "Goodpasture Receives Congratulations from Readers in 15 States and District of Columbia," *Gospel Advocate*, August 15, 1963, 518. Gayle Oler in "In Commendation," *Gospel Advocate*, March 10, 1966, 150. Allen Phy, "The Gospel Advocate," *Gospel Advocate*, June 13, 1968, 374.
28. Letter from Dean Clutter to B. C. Goodpasture, November 8, 1960, Goodpasture papers. Rex A. Turner, "The Editor," remarks at the *Advocate's* 108th Anniversary Dinner, June 18, 1963, printed in Willard Collins and John Cliett Goodpasture, eds. *Sermons and Lectures of B. C. Goodpasture* (Nashville: B. C. Goodpasture, 1964), 15 (see also Willard Collins, "Gospel Advocate Editor Honored at Lipscomb Lectureship," *Gospel Advocate*, July 18, 1963, 456-58). Letter from Paul Hunton to B. C. Goodpasture, June 16, 1965, Goodpasture papers. J. D. Thomas, ed., *Sermons of B. C. Goodpasture*, Great Preachers of Today Series (Abilene, Tex.: Biblical Research Press, 1967), v.
29. Frances Meeker, "Church of Christ School Officially Named For Goodpasture," *Nashville Banner*, January 26, 1968, 9. See also Freddie Joan Armstrong Goetz Goodpasture, *From Neri to Nashville by the Providence of God, 1918-1998* (Nashville: Pilcrow Publishing, 1998), 378-79, where Ruhl is quoted: "The day after brother Goodpasture's picture and an announcement of him coming on the board was printed in the morning newspaper, applications for enrollment came pouring in. So many of the school founders were not well known, but the community knew the character and integrity of B. C. Goodpasture."

30. Ira North, "A Historic Moment," *Gospel Advocate*, February 15, 1968, 105. See also Frances Meeker, "Church of Christ School Officially Named For Goodpasture," *Nashville Banner*, January 26, 1968; Meeker reported that several congratulatory telegrams received from dignitaries were read at the naming ceremony, including one from Tennessee governor Buford Ellington.
31. B. C. Goodpasture, "A Year of Many Activities in Davidson County," *Gospel Advocate*, September 9, 1965, 583.
32. Ira North, "Go North, Young Man, Go North," *Gospel Advocate*, January 19, 1961, 41.
33. Ira North, "What's Happening?" *Gospel Advocate*, June 4, 1964, 362.
34. See Willard Collins, "Madison Congregation Plans Auditorium to Seat 3,000," *Gospel Advocate*, December 7, 1961, 776; "Madison Church of Christ, Madison, Tennessee Shares 'Know-How' With Texas," *Gospel Advocate*, August 30, 1962, 552-53; Lloyd McKelvey, "Madison Church Sets New Sunday School Attendance Record 4,394," *Gospel Advocate*, June 10, 1965, 377; Fred A. Mosley, "Madison Church Completes Auditorium With Seating Capacity of 3000," *Gospel Advocate*, March 24, 1966, 184-85; and Willard Collins, "5,508 Attend Sunday School at Madison, Tenn.," *Gospel Advocate*, April 21, 1966, 247.
35. Collins, "5,508 Attend Sunday School at Madison, Tenn."
36. Willard Collins, "Madison Church to Be Featured in February Guidepost," *Gospel Advocate*, December 19, 1968, 806-07.
37. Willard Collins, "Dedicate Book to Madison Church," *Gospel Advocate*, January 16, 1969, 39-40. See Batsell Barrett Baxter and M. Norvel Young, eds., *New Testament Churches of Today: A Book of Brief Sketches and Pictures of Twentieth Century Churches of Christ* (Nashville: Gospel Advocate Co., 1968).
38. B. C. Goodpasture, "Special Number Commended," *Gospel Advocate*, March 24, 1966, 178.
39. B. C. Goodpasture, "The Special Issue of the Gospel Advocate," *Gospel Advocate*, June 3, 1965, 354.
40. The Hillsboro elders, especially Goodpasture, were key supporters of the Herald of Truth. See, for example, letter from John F. Reese to the Elders, Hillsboro Church of Christ, January 26, 1961, Goodpasture papers.
41. B. C. Goodpasture, "The Great Commission and the Herald of Truth," *Gospel Advocate*, October 1, 1964, 632.
42. Herald of Truth, "What are we, as Christians armed with the truth and trust of Jesus Christ to save the world, going to do about it?" *Gospel Advocate*, January 20, 1966, 48.
43. For an instance of the use of that moniker, see Burton Coffman, "Manhattan Project," *Gospel Advocate*, January 26, 1967, 56.



44. For a year-by-year account of the Manhattan project, see James Burton Coffman, *Tales of Coffman: An Autobiography* (Abilene, Tex.: Abilene Christian University Press, 1992).
45. See B. C. Goodpasture, "Now Is the Time—To Help Manhattan," *Gospel Advocate*, March 1, 1962, 130; "Help Manhattan Now," *Gospel Advocate*, May 2, 1963, 276; "Manhattan to Build," *Gospel Advocate*, December 9, 1965, 788; B. C. Goodpasture, "Manhattan Church of Christ," *Gospel Advocate*, January 26, 1967, 50; and Burton Coffman, "The Manhattan Church," *Gospel Advocate*, April 18, 1968, 243-44.
46. B. C. Goodpasture, "House or Half a House in Manhattan?" *Gospel Advocate*, June 15, 1967, 370.
47. Burton Coffman, "Manhattan Church of Christ," *Gospel Advocate*, July 25, 1968, 472.
48. Ibid. Campaign advertisement, *Gospel Advocate*, July 15, 1967, 383.
49. B. C. Goodpasture, "Help Manhattan," *Gospel Advocate*, July 25, 1968, 466.
50. Jack W. Bates, "Exodus/Bay Shore," *Gospel Advocate*, March 8, 1962, 153. See P. Kent Smith, "Exodus Movement of the 1960s," in Douglas A. Foster, et al., eds., *Encyclopedia of the Stone-Campbell Movement* (Grand Rapids: Eerdmans, 2004), 324-25; and Warren Lewis and Hans Rollman, eds., *Restoring the First-century Church in the Twenty-first Century: Essays on the Stone-Campbell Restoration Movement* (Eugene, Oregon: Wipf and Stock Publishers, 2005), 452-500.
51. "Invest in one of the Greatest Missionary Efforts of Our Time," *Gospel Advocate*, November 21, 1963, 752.
52. Letter from Tom Yates to John Allen Chalk, December 22, 1964, John Allen Chalk Papers, Harding University Graduate School of Religion Library, Memphis.
53. "Exodus to New Jersey," *Newsweek*, July 4, 1966.
54. Ira North, "What's Happening?" *Gospel Advocate*, October 21, 1965, 682.
55. Letter from John N. Shearn to Tom Yates, January 11, 1967, Exodus/New Jersey collection, box 1, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.
56. E. L. Gilliland, "Welcome to New Jersey," Exodus/New Jersey collection, box 1.
57. See the *New York Times*, July 12, 1966; *Wall Street Journal*, May 26, 1966; *Newsweek*, July 4, 1966; and *Time*, February 15, 1963, and January 20, 1967.
58. "Catholics Investing in New York World's Fair Pavilion!" *Gospel Advocate*, December 20, 1962, 813.
59. George W. Bailey, "Exhibition at World's Fair," *Gospel Advocate*, September 26, 1963, 614-15.
60. Letter from James W. Nichols to B. C. Goodpasture, May 16, 1963, Goodpasture papers.

61. Bailey, "Exhibition at World's Fair," 615.
62. Lane Cubstead, "The World's Fair," *Gospel Advocate*, April 8, 1965, 214.
63. On the special issue, see *Gospel Advocate*, May 27, 1965.
64. Batsell Barrett Baxter, "Commendation of World Fair Project," *Gospel Advocate*, January 16, 1964, 41.
65. P. D. Wilmeth, "We Visited the World's Fair," *Gospel Advocate*, July 2, 1964, 421-22.
66. Queens Church of Christ, "You hold the other half . . ." *Gospel Advocate*, December 3, 1964, 784.
67. Queens Church of Christ, "They have the right to know. . ." *Gospel Advocate*, January 7, 1965, 15.
68. Walter E. Burch, "World's Fair Service," *Gospel Advocate*, July 29, 1965, 484-85.
69. B. C. Goodpasture, "Here and There," *Gospel Advocate*, July 30, 1964, 482.
70. Guy N. Woods, "Our Strength and Our Weakness," *Gospel Advocate*, September 17, 1964, 600.
71. Vance Carruth, "Extreme Conservative and Extreme Liberal Tendencies," *Gospel Advocate*, July 12, 1962, 438-39, 443.
72. Alan E. Highers, "The Dangerous Threat of Liberalism," *Gospel Advocate*, November 4, 1965, 711-12.
73. John Waddey, "Christianity versus Liberalism," *Gospel Advocate*, November 2, 1967, 699-700.
74. Foster L. Ramsey, Sr., "What Is 'Liberalism'?" *Gospel Advocate*, January 9, 1969, 22-23.
75. Batsell Barrett Baxter, "That 'Liberalism Among Us,'" *Gospel Advocate*, October 17, 1968, 657, 665.
76. Eugene Britnell, untitled editorial, *The Sower*, July 1965 (vol. 11, no. 7); copy in B. C. Goodpasture vertical file, Disciples of Christ Historical Society, Nashville).
77. Hughes, 313-16. Harrell, 178-80.
78. On grace, for example, see Paul M. Blowers and William J. Richardson, "Grace, Doctrine of," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 364-67; John Mark Hicks, "K. C. Moser and Churches of Christ: An Historical Perspective," *Restoration Quarterly* 37 (1995): 139-57; Batsell Barrett Baxter, "The Man and the Plan," *Gospel Advocate*, September 27, 1962, 609, 616; and Thomas H. Olbricht, *Hearing God's Voice: My Life with Scripture in the Churches of Christ* (Abilene, Tex.: ACU Press, 1996), 165-78.

79. B. C. Goodpasture, "Can Protestantism Be Saved?" *Gospel Advocate*, October 18, 1962, 658. Similarly, in a 1963 editorial, Goodpasture likely had reference to Ketcherside and Garrett: "Those who try to fellowship truth and error at the same time will find much in the examples of Jesus and Paul to shock their delicate sensibilities." See "'Beware of the Leaven,'" *Gospel Advocate*, February 14, 1963, 98.
80. Batsell Barrett Baxter, "An Open Letter," *Gospel Advocate*, November 8, 1962, 705.
81. Only months earlier, in fact, Thomas had demonstrated his progressivism on one of Ketcherside's favorite issues, grace, when he served as guest editor for the April 1962 issue of the *Minister's Monthly*, a Gospel Advocate Company publication. The issue's theme was "The Doctrinal Heart of Christianity" and contained several articles on grace.
82. J. D. Thomas, "Brother Ketcherside's New Fallacy," *Gospel Advocate*, January 31, 1963, 70.
83. See Carl Ketcherside, "My Defense," *Mission Messenger*, March 1963, 44-45; Carl Ketcherside, "Reply to Brother Thomas," *Mission Messenger*, April 1963, 51-59; and Carl Ketcherside, "The Reason Why," *Mission Messenger*, December 1970, 188-89.
84. See Carl Ketcherside, "Reply to Brother Thomas," *Mission Messenger*, April 1963, 51-59 ; and J. D. Thomas, "Reply to Ketcherside," *Gospel Advocate*, June 27, 1963, 405-06. See also J. D. Thomas, "'Fellowship and Endorsement,'" *Gospel Advocate*, March 21, 1963, 184-85.
85. Casey, *Saddlebags, City Streets, And Cyberspace*, 125.
86. Hughes, *Reviving the Ancient Faith*, 310-18. Harrell, *Churches of Christ*, 182-83.
87. Harrell, *Churches of Christ*, 270. Casey, *Saddlebags*, 127-28.
88. James W. Thompson, "The Formation of an Academic Tradition in Biblical Studies at Abilene Christian University," *Restoration Quarterly* 45 (First/Second Quarter 2003): 18.
89. Casey, *Saddlebags, City Streets, And Cyberspace*, 130, referring especially to ACC professors Frank Pack and Lemoine G. Lewis.
90. Thompson, "The Formation of an Academic Tradition," 22-24.
91. *Ibid.*, 15-28. James W. Thompson, "Reflections on the Last Fifty Years," *Restoration Quarterly* 46 (2004), 131-38. Everett Ferguson, "Higher Education in Religious Studies among Members of Churches of Christ, 1957-1982," *Restoration Quarterly* 25 (1982): 205-212. Casey, *Saddlebags*, 125-35.
92. Hughes, *Reviving the Ancient Faith*, 317. John T. Fitzgerald, "Abraham J. Malherbe as a New Testament Scholar: An Analysis and Appreciation, Part I: The Early Years," *Restoration Quarterly* 46 (2004): 167-73.
93. On this point, see Fitzgerald, "Abraham J. Malherbe," 177.
94. Thomas H. Olbricht, "New Journals for the Sixties: *Restoration Quarterly* and *Mission*," unpublished paper, copy in author's possession.

95. For example, see Gus Nichols, "Queries and Answers," *Gospel Advocate*, October 3, 1968, 632-33.
96. See, for instance, Thomas B. Warren, "Christianity versus Relativism, Neutralism, and Compromise (No. 4)," *Gospel Advocate*, January 24, 1963, 55-56; and Guy N. Woods, "Logic and the Lord," *Gospel Advocate*, September 26, 1968, 609, 616.
97. Quoted in "Some Brotherhood Voices," *Action*, March 1966, 1.
98. Lindy Adams, "A Conversation with Abraham Malherbe," *Christian Chronicle*, February 2002, 20. Hughes, *Reviving the Ancient Faith*, 317. A decade after *Restoration Quarterly's* establishment, however, many progressive scholars would use two new journals, *Mission* and *Integrity*, to reach a broader readership. To a lesser degree, and for a shorter time, they also used *Kerygma*, a quarterly journal started in 1965 by Pat E. Harrell, co-founder of *Restoration Quarterly*. *Kerygma* ended publication in 1967.
99. Baxter and Sanders were on the board until 1963, but were not involved with the journal to extent that Thomas and Pack were. See Olbricht, "New Journals for the Sixties," and Fitzgerald, "Abraham J. Malherbe," 169-72. See also *Restoration Quarterly* 2 (1958): 70, for an ad from the Gospel Advocate Company for *The Minister's Monthly*.
100. Thomas, ed., *Sermons of B. C. Goodpasture*, v.
101. See Ed Harrell, "B. C. Goodpasture: Leader of Institutional Thought," in Melvin D. Curry, ed., *They Being Dead Yet Speak: Florida College Annual Lectures, 1981* (Temple Terrace: Florida College Bookstore, 1981), 248.
102. B. C. Goodpasture, "Some Modern Trends," *Gospel Advocate*, February 21, 1963, 114, 121. For a similar editorial, see B. C. Goodpasture, "Jesus Could Not Preach There," *Gospel Advocate*, October 15, 1964, 658, 664.
103. Basil Overton, "A Commentary on: 'Some Modern Trends,'" *Gospel Advocate*, March 14, 1963, 167.
104. "In Commendation," *Gospel Advocate*, March 14, 1963, 167.
105. B. C. Goodpasture, "The Folly of Rehoboam," *Gospel Advocate*, March 14, 1963, 162.
106. B. C. Goodpasture, "Is the Day of the Proof Text Gone?" *Gospel Advocate*, June 27, 1963, 402.
107. Batsell Barrett Baxter, "God Needs More Men," *Gospel Advocate*, March 15, 1962, 166-67.
108. B. C. Goodpasture, "Do They Have the Answer? . . . Brother Deaver and the Hurst (Texas) Congregation," *Gospel Advocate*, July 8, 1965, 434.
109. B. C. Goodpasture, "The Need for More Preachers," *Gospel Advocate*, November 22, 1962, 738.

110. Batsell Barrett Baxter, "The Training of Preachers," *Gospel Advocate*, June 18, 1970, 389. Bill Patterson, "Our Schools of Preaching," *Christian Bible Teacher*, March 1966, 74, 102-03. David Flear, "Schools of Preaching," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 672-73. Other schools for training preachers from foreign countries existed both abroad and stateside. According to Roy J. Hearn, "Getwell Road School of Preaching," *Gospel Advocate*, February 1, 1968, 68, the average age of students in all preaching schools in 1968 was 27.
111. Roy J. Hearn, "Nashville School of Preaching," *Gospel Advocate*, November 4, 1965, 712-13. Charles R. Brewer, "The Nashville School of Preaching," *Gospel Advocate*, July 7, 1966, 420-21. Batsell Barrett Baxter, "Nashville School of Preaching," *Gospel Advocate*, June 15, 1967, 378-79. E. Ray Jerkins, "Nashville School of Preaching Graduation Set," *Gospel Advocate*, November 30, 1967, 758. E. Ray Jerkins, "B. C. Goodpasture and the Nashville School of Preaching," *Gospel Advocate*, May 12, 1977, 296.
112. J. E. Choate, *The Anchor That Holds: A Biography of Benton Cordell Goodpasture* (Nashville: Gospel Advocate Co., 1971), 208. In addition to Goodpasture, founding committee members were Roy J. Hearn (founding director), E. Ray Jerkins, J. Roy Vaughan (*Advocate* news editor), H. Clyde Hale, Charles Chumley, and Charles R. Brewer (who succeeded Hearn as president). See Baxter, "Nashville School of Preaching," and Alan E. Highers, "Getwell Road School of Preaching," *Gospel Advocate*, February 3, 1966, 68-69. According to Choate, Hearn shared his idea for the school with Vaughan. They discussed their plans with Hale and Jerkins before approaching Goodpasture.
113. B. C. Goodpasture, "The Nashville School of Preaching," *Gospel Advocate*, April 7, 1966, 210.
114. See, for instance, Baxter, "Nashville School of Preaching."
115. Bob Bell Jr., "Church of Christ Plans School For Preachers Here," *Nashville Banner*, November 3, 1965.
116. Jerkins, "B. C. Goodpasture and the Nashville School of Preaching." See also Bill Dedmon, "The Nashville School of Preaching and Mississippi," *Gospel Advocate*, July 14, 1977, 442.
117. Ibid.
118. Flear, "Schools of Preaching," 672.
119. Thompson, "The Formation of an Academic Tradition," 26.
120. Hughes, *Reviving the Ancient Faith*, 330.
121. Harrell, *The Churches of Christ*, 188.
122. Robert E. Hooper, *A Distinct People: A History of the Churches of Christ in the 20<sup>th</sup> Century* (West Monroe, La., Howard Publishing Co., 1993), 205; see also p. 301.
123. Roy J. Hearn, "Training Schools for Preachers," *Gospel Advocate*, July 22, 1965, 471.

124. Hearn, "Getwell Road School of Preaching," 68-69. The Memphis School of Preaching was founded as the Getwell Road School of Preaching.
125. For example, in addition to providing regular publicity to the school, he spoke at the school's second commencement service. See "B. C. Goodpasture to Speak at Memphis School of Preaching," *Gospel Advocate*, June 26, 1969, 417. Also, others connected with the *Advocate* were involved with the school, including faculty member and increasingly prominent *Advocate* contributor Alan E. Highers.
126. Hearn, "Getwell Road School of Preaching," 69.
127. Letter from Roy Deaver to B. C. Goodpasture, June 24, 1965, Goodpasture papers.
128. Harrell, *The Churches of Christ*, 188.
129. Goodpasture papers. The satirists inadvertently spelled "Gospel" correctly in their first mention of the *Record Book*, but otherwise they consistently spelled it "Gosple."
130. E-mail reply from Fletcher D. Srygley [III] to the author, April 26, 2007.
131. Guy N. Woods, "The Church Not a Denomination," *Gospel Advocate*, October 13, 1960, 645, 649-50. Goodpasture took the same stance as Woods: "At a time when there are many members of the church who do not know that the church is not a denomination, elders of the various congregations would do well to see that each family is supplied with a copy of [the issue of December 3, 1964, on 'The Power and the Glory of a United Church']." See Goodpasture, "Special Number Reprinted Again."
132. See, for example, Robert Meyers, ed., *Voices of Concern: Critical Studies in Church of Christism* (St. Louis, Missouri: Mission Messenger, 1966), 156 and 83.
133. Letter from Van Allen Bradley to B. C. Goodpasture, July 20, 1960, Goodpasture papers ("Church" was mistyped as "Chuurch"). Bradley noted that his deceased father and uncle had been ministers in Tennessee.
134. Meyer, ed., *Voices of Concern*, 21-22.
135. Quoted in Ira Y. Rice, Jr., *Axe on the Root*, Vol. II (San Francisco: Ira Y. Rice, Jr., 1967), 92-93.
136. Sparring between Goodpasture and Lovell dated to the 1940s. See, for instance, B. C. Goodpasture, "Brother Lovell Apologizes," *Gospel Advocate*, November 2, 1948, 1060; and B. C. Goodpasture, "Here and There," August 2, 1951, 482.
137. On Lovell, see Terry Cowan, "World Bible School," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 783-84; and Bill Youngs, *The Man of Action: The Story of Jimmie Lovell* (Austin, Tex.: Sweet Publishing Co., 1969).
138. For Lovell quotation, see page 7 of the June 1966 issue of *Action*.
139. Jimmie Lovell, "Talking Things Over," *Action*, July 1966, 2. In the same issue, see also "We Face A New Day" and "We Preach 'Unity' and Practice Disunity." Lovell more than once expressed a preference for the editorializing and leadership of Reuel Lemmons of

the *Firm Foundation* to that of Goodpasture, including in a 1961 letter commending Lemmons for an editorial on mission work: “In all fairness and as much as I hope, as you know, that you and Goodpasture will not get crossed at this time, you are the ONLY man among us today reaching beyond the brotherhood - the other boys have to protect their projects and it is a shame” (letter from James L. Lovell to Reuel Lemmons, February 21, 1961, James L. Lovell papers, box 25, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.).

140. B. C. Goodpasture, “Talking Things Over,” *Gospel Advocate*, September 29, 1966, 610, 615, 618. Goodpasture also made a brief and indirect, but vigorous, response to Lovell’s criticisms in “The Gospel Advocate and the Madison Church,” *Gospel Advocate*, August 25, 1966, 538.

141. E-mail replies from John Allen Chalk to the author, August 21 and 22, 2006. *Gospel Advocate*, January 6, 1966, 1, 5-6. Willard Collins, “Lipscomb’s Seventy-Fifth Anniversary Year Lectureship Features *Gospel Advocate*’s One Hundred Eleventh Anniversary Dinner,” *Gospel Advocate*, February 24, 1966, 120-22. Chalk married the sister of Goodpasture’s daughter-in-law in 1957, and first met Goodpasture at the wedding, which Goodpasture conducted. Three years later, according to Chalk, Goodpasture “recommended [him] as the next preacher for the Broad Street Church of Christ” in Cookeville, Tennessee, a job which, “at the age of 23 years,” he otherwise would “never have been considered for.” See also letter from John Allen Chalk to B. C. Goodpasture, June 21, 1966, Goodpasture papers. Chalk was an active pallbearer at the 1964 funeral of Goodpasture’s first wife, Cleveland; see Eunice Bradley, *Christian Chronicle*, “Mrs. Goodpasture’s Services Are Held,” November 13, 1964, 2.

142. See, for example, letters from John Allen Chalk to B. C. Goodpasture, January 26, 1966, and January 29, 1968, Chalk papers. Chalk would soon become identified with the progressive movement (and form friendships with leaders like Jimmie Lovell and Carl Ketcherside), but although he would feel a strain in his relationship with Goodpasture he maintained his status as an *Advocate* staff writer until 1973, when he voluntarily resigned. See letter from John Allen Chalk to B. C. Goodpasture, May 8, 1973, Goodpasture papers.

143. Letter from John Allen Chalk to George Gurganus, February 16, 1966, Chalk papers.

144. See letter from L. D. Harless to B. C. Goodpasture, November 16, 1966, Goodpasture papers; J. D. Thomas, “The Holy Spirit (No. 11),” *Firm Foundation*, November 8, 1966, 711; and Reuel Lemmons, “Brother Thomas’ Articles On The Holy Spirit,” *Firm Foundation*, November 15, 1966, 722. See also T. Wesley Crawford, “Lemmons, Reuel Gordon (1912-1989),” in Foster, *Encyclopedia of the Stone-Campbell Movement*, 469.

145. Letter from Chalk to Gurganus, February 16, 1966.

146. See letters from George Gurganus to John Allen Chalk, January 17 and May 4, 1966, Chalk papers; and Olbricht, “New Journals for the Sixties.”

147. On Chalk’s “withdrawal from *Mission*,” see letter from George Gurganus to John Allen Chalk, December 19, 1966, Chalk papers.

148. "Statement Outlining Proposed New Christian Journal," June 25, 1966, Memphis, Tennessee, reproduced in part in Ira Y. Rice, Jr., *Axe on the Root*, vol. II (San Francisco: Ira Y. Rice, Jr., 1967), 14-24; quotation from page 18.
149. *Ibid.*, 21.
150. "The Task of *Mission*," *Mission*, July 1967, 3-6.
151. Thomas H. Olbricht, "The Current Restoration," *Mission*, July 1967, 15-18.
152. Olbricht, "New Journals for the Sixties."
153. In the foregoing quotation, Olbricht essentially summarized Rice's comments in *Axe on the Root*, vol. II, 29.
154. *Ibid.*, 29, 32-33.
155. B. C. Goodpasture, "First Century Christian," *Gospel Advocate*, August 3, 1967, 482. Hearn and co-editor Franklin Camp highlighted Goodpasture's "unsolicited" welcome to their paper, which was based in Memphis and published in Birmingham ("From the Brotherhood," *First Century Christian*, August-September 1967). Goodpasture later offered a warm welcome to another militant journal, the *Spiritual Sword*, edited by one of his main staff writers, Thomas B. Warren. According to Warren and associate editor Rubel Shelly, "All the articles will deal with the issue of Liberalism and its fruits and be designed to directly combat them." See B. C. Goodpasture, "The 'Spiritual Sword,'" *Gospel Advocate*, November 13, 1969, 726.
156. B. C. Goodpasture, "Who Is Our Oldest Reader?" *Gospel Advocate*, January 27, 1966, 50.
157. B. C. Goodpasture, "Editor's Note," appended to Raymond Muncy, "New 'Head' of the Christian Church Denies Efficacy of Prayer and Need for the Bible," *Gospel Advocate*, December 7, 1967, 772-73.
158. *Ibid.*
159. B. C. Goodpasture, "Preaching the Gospel," *Gospel Advocate*, September 1, 1966, 546.
160. B. C. Goodpasture, "Brother Woods' Articles," *Gospel Advocate*, May 12, 1966, 290.
161. B. C. Goodpasture, "Here and There," *Gospel Advocate*, April 17, 1969, 246. Although Goodpasture did not use the term here, there was much railing against the "Social Gospel" in the *Advocate* during the 1960s. See, for example, Hugo McCord, "A Sorry Viewpoint," *Gospel Advocate*, March 20, 1969, 190-91, wherein McCord castigates a black preacher for emphasizing the social gospel over the saving gospel.
162. See "Three American Revolutions," *Such a Time as This*, supplement to *Christian Chronicle*, July 12, 1968.
163. E-mail reply from Chalk to the author, August 21, 2006. In the same message, Chalk also stated that in the late sixties Baxter "became increasingly concerned about my position



on racism and other subjects.” Although the differences were not drastic, the Spring 1968 issue of *Herald of Truth Magazine* contrasts the subject matter and style of Chalk’s and Baxter’s preaching. Baxter, however, did not entirely avoid making public proclamations on racial prejudice. Toward the end of Chalk’s series, on August 4, 1968, he preached on the subject at Hillsboro. Underlined in the transcript distributed by Hillsboro was this sentence: “Let each of us examine himself and pledge anew to follow our Lord in loving all men without prejudice” (quoted in Roland Delevar Roberts, *Batsell Barrett Baxter: The Man and the Message* [New Hope, Ala.: Roland D. Roberts, 1998], 155). As to Chalk’s “Three American Revolutions” series, the *Advocate* did advertise it, as it did all Herald of Truth programming in the sixties; see issue of July 4, 1968.

164. See letters from John Allen Chalk to Roy Bowen Ward, July 15 and 25, 1968, Herald of Truth correspondence, Chalk papers.

165. See Choate, *The Anchor That Holds*, 113, 118, 180-83; J. E. Choate, *Roll Jordan Roll: A Biography of Marshall Keeble* (Nashville: Gospel Advocate Co., 1968); B. C. Goodpasture, “Brother Keeble Passes,” *Gospel Advocate*, May 2, 1968, 274, 278; and Marshall Keeble, “What the Gospel Advocate Has Meant to Me,” *Gospel Advocate*, October 3, 1963, 634.

166. B. C. Goodpasture, “The Special Keeble Issue,” *Gospel Advocate*, July 18, 1968, 450.

167. Undated draft letter to Brother Goodpasture, “Race Relations” folder, miscellaneous box, Chalk papers.

168. E-mail reply from Chalk to the author, August 21, 2006.

169. Ibid. Don Haymes, Eugene Randall II, and Douglas A. Foster, “Race Relations,” in Foster, *Encyclopedia of the Stone-Campbell Movement*, 621-22. “Atlanta Conference Studies Race,” *Christian Chronicle*, July 5, 1968, 1.

170. See 1968 correspondence between Chalk and Lemmons, including letters of April 12, May 7, May 16, September 26, October 9, and October 15, Chalk papers.

171. E-mail reply from Chalk to the author, August 21, 2006. Even if Goodpasture was less than enthusiastic with Chalk’s stance on race and other social and theological issues, he was not vindictive toward him and did not sever ties with him. Although Chalk never published prolifically in the *Advocate*, he published about as many articles in 1968 as in earlier years, and he remained a staff writer until he voluntarily resigned in 1973 (see letter from Chalk to Goodpasture, May 8, 1973). In October 1968 Chalk even published an article on the importance of Christians forming interracial friendships as “a powerful way to break down cultural, racial, and personal discrimination” (*Gospel Advocate*, October 17, 1968, 660-61). But Chalk understood that there were limits to what Goodpasture would publish, even from a staff writer, so while that article was bold it was not particularly provocative.

172. “Harding and the Atteberry Case,” *Christian Chronicle*, June 9, 1969, 1-2. See also, “Harding Professor Refuses to Resign,” *Christian Chronicle*, April 28, 1969, 11. At issue in the Atteberry case, in part, was a paper he delivered in September 1968 at Harding’s Pre-Session Faculty Conference in Searcy, which was reprinted in *Mission: James L. Atteberry*,

- “The Freedom of Scholarship,” *Mission*, October 1969, 8-13.
173. Board of Trustees minutes, April 7, 1969, Exhibit D, Harding University Archives and Special Collections, Brackett Library, Harding University, Searcy, Arkansas.
174. Ibid (commas added to block quotation).
175. “California Meeting Discusses Possible ‘Doctrinal’ Boycott,” *Christian Chronicle*, December 9, 1968, 2.
176. B. C. Goodpasture, “Here and There,” *Gospel Advocate*, June 5, 1969, 358. Bales also indirectly addressed the Atteberry controversy in the *Advocate*. See James D. Bales, “Apostasy Is Possible,” *Gospel Advocate*, May 15, 1969, 309, 315-16.
177. “In Commendation,” *Gospel Advocate*, March 10, 1966, 150.
178. Ross W. Dye, “Waybill for Decline,” *Gospel Advocate*, May 30, 1968, 337, 342.
179. Letter from Wilma Wilson to B. C. Goodpasture, February 27, 1968, Goodpasture papers.
180. “From the Mail,” *Gospel Advocate*, April 27, 1967, 265.
181. Claude A. Guild, ““Can These Things Really Be?”” *Gospel Advocate*, March 21, 1968, 182-83.
182. Willard Collins, “Gospel Advocate’s One Hundred and Twelfth Anniversary Dinner Has Record Attendance,” *Gospel Advocate*, February 16, 1967, 104-06.
183. B. C. Goodpasture, “Our Circulation Soars,” *Gospel Advocate*, March 23, 1967, 178.

CHAPTER 6  
THE SEVENTIES:  
“THE ANCHOR THAT HOLDS”

B. C. Goodpasture did not usually comment on the regular and effusive praise he received in the *Gospel Advocate*, but he did allow it.<sup>1</sup> He also allowed the Gospel Advocate Company, which he served as president, to publish his biography.<sup>2</sup> As early as 1966, *Advocate* staff writer and Freed-Hardeman College faculty member Thomas B. Warren had proposed writing the story of Goodpasture’s life. Announcing that he had received the consent and cooperation of his subject, he asked *Advocate* readers for help collecting material. Calling Goodpasture “one of the giants of this generation,” he stressed the importance of his endeavor: “No adequate history of God’s people in the twentieth century could be written without giving much attention to the life and work of Brother B. C. Goodpasture.”<sup>3</sup>

J. E. Choate, an *Advocate* staff writer and David Lipscomb College professor, later took up the task from Warren, with his efforts coming to fruition in 1971 as *The Anchor That Holds: A Biography of Benton Cordell Goodpasture*. Choate had already authored two other biographies published by the Gospel Advocate Company, one on Goodpasture mentor H. Leo Boles and another on legendary black preacher Marshall Keeble, who counted Goodpasture among his white benefactors.<sup>4</sup> Like those works, Choate’s biography of the *Advocate* editor, while not entirely uncritical, had a strong triumphalist bent. He

indicated his approach when announcing the project in the *Advocate*: “It is safe to say that few leaders of the church—including such men as David Lipscomb, H. Leo Boles, and N. B. Hardeman— have exercised equal or greater influence for promoting the growth of New Testament Christianity than B. C. Goodpasture.”<sup>5</sup> Later, when alerting *Advocate* readers that the book was almost ready to print, Choate mused about his studies of Boles, Keeble, and Goodpasture: “I hope the exemplary lives of these good and unusual men will be of lasting worth through these biographies that were written to honor them.” With his latest volume, especially, Choate wanted not only to define the legacy of a great man and reinforce the values he held, he also hoped to encourage the faithful and make a point to troublesome progressives. “This biography was written,” he explained, “with all the Christians in mind who believe that the Bible is the divinely inspired Word of God and who love the church of Christ which is the scriptural body of Christ.”<sup>6</sup>

In the book itself, Choate called Goodpasture “by far the most influential person among the churches of Christ today.” As one who stood “upon the shoulders of unusually gifted leaders of the Restoration,” he perpetuated “an unbroken line of succession” that had begun with restoration movement co-founder Alexander Campbell. Campbell taught Tolbert Fanning, who taught David Lipscomb, who taught H. Leo Boles, who taught Goodpasture. No other church leader could claim a spiritual lineage anything like it. Moreover, “no living contemporary” could match his contributions to the “success of restoring the patterns of Apostolic Christianity” in the twentieth century. Choate considered Goodpasture “no ordinary man by any human standard” and admitted the difficulty of not “turning the biography into an unabashed eulogy.” As he related various exploits from his boyhood, college days, and early preaching career, he portrayed a legend-in-the-making. As

he discussed his native abilities, he noted a propensity for leadership and emphasized a remarkable intelligence. As he explored his character and personality, he found a reserved but good-humored man with unmatched poise and self-discipline who was also humble, thoughtful, gracious, and trustworthy. Goodpasture's studious manner was of a piece with his sound judgment and profound wisdom in all matters, and his skill in the pulpit—even his mere presence—remained unsurpassed.<sup>7</sup>

But it was Goodpasture's legacy of service to Churches of Christ that really made him legendary to Choate. His lead paragraph sounded an unmistakable note of group pride. "B. C. Goodpasture," he wrote, "has played a major and key role in the phenomenal growth and worth of the church of Christ in this century." Choate thanked God that here was a great man who had made the church a priority throughout his long career: "The real meaning of Goodpasture's life is vitally centered in the church and a lifetime spent in building up the church from the pulpit and as editor of the *Gospel Advocate*." The editor, understanding the weight an *Advocate* endorsement carried, encouraged "every good work that his brethren were engaged in." In addition to supporting a wide variety of activities, he showed keen support for church-related schools, which "never had a stronger champion for their right and need to exist," and church-related orphanages, which "never had a more compassionate friend." Indeed, "the first line of Goodpasture's loyalty is to the church and whatever serves the church is bound to win his unflagging loyalty and support."<sup>8</sup>

Choate also emphasized the debt owed to Goodpasture for his role in rescuing Churches of Christ from the debilitating legalism of the "antis." In this regard he quoted *Advocate* staff writer Gus Nichols, the dean of Alabama preachers. With B. C. Goodpasture "at the steering wheel," Nichols had remarked in 1959, "the *Gospel Advocate* again

defended the truth and the church has by such noble teachers and teaching been saved from becoming an anti-sect of third rate dimension.”<sup>9</sup> Yet, although Choate portrayed Goodpasture’s salvific actions in a very good light, he came off a bit defensive when remarking on his leadership in general: “He has been a steadying influence in the church without being a crusader and a name caller and stirring up the brotherhood. He is just taking a solid stand. He has not allowed the *Advocate* to be used for hurting anybody or any cause.” Many people, living and dead, would have taken issue with Choate on that point, but when stressing that Goodpasture’s driving motivation was to “honor and advance the church,” he was perfectly on target.<sup>10</sup>

Not unexpectedly, the *Advocate* thoroughly promoted *The Anchor That Holds* once it was published in late 1971. Several Goodpasture colleagues offered sterling reviews, which were printed over an extended period of time.<sup>11</sup> One friend went to the trouble of arranging autograph parties “to encourage everyone to purchase” the book, which “should be read by every Christian.”<sup>12</sup> Others likewise gave their stamp of approval to the work when sending private congratulations to Choate and Goodpasture. Guy N. Woods offered Choate his “boundless appreciation and heartfelt thanks for your magnificent analysis and vivid portrayal of one of the greatest men of our generation,” and informed Goodpasture that “the enjoyment I have derived from reading *The Anchor That Holds* is beyond words.”<sup>13</sup> Similarly, Abilene Christian College chancellor Don H. Morris “enjoyed reading every word of it,” telling Goodpasture, “I want to express to you my appreciation for the life and work that inspired the book.”<sup>14</sup> Nashville preacher Jim Bill McInteer wrote Goodpasture to announce his intention to advertise the book to readers of *20<sup>th</sup> Century Christian* magazine, which he served as business manager, so that they might “see fit to emulate your life of

scholarship, devotion, and loyalty to God and His Word.”<sup>15</sup> In a more familiar tone, another acquaintance of the editor’s admitted staying up far beyond his usual bedtime reading the volume. He declared it “one of the greatest book[s] that ever reached my hands.”<sup>16</sup>

### *Disengagement*

In *The Anchor That Holds*, Choate made little mention of the problem of “liberalism” that had marked recent years.<sup>17</sup> This was not for a lack of interest, as he published several articles warning of the dangers of liberalism.<sup>18</sup> But unlike earlier controversies, the storyline of the current drama was still developing.<sup>19</sup> Nor could Choate neatly summarize the issue, the threat being too multifaceted for simple analysis. Everyone labeled a liberal was non-traditional in one sense or another, but they were not homogenous or easily categorized.<sup>20</sup> Their reactions to the rapid changes in American society were not dissimilar, and most still read scripture through restorationist lenses, but they assimilated a variety of theological influences—ranging from neo-orthodoxy to neo-evangelicalism to neo-pentecostalism—in a variety of ways.

Choate’s light treatment of a topic that had received a great deal of ink in the *Advocate* was entirely appropriate. While many thought of Goodpasture as a bulwark against all dangers confronting the church, in truth he had given little personal attention to the constellation of issues called liberalism. Without question he had set the *Advocate* against liberalism, but he had not spoken out often or vigorously. Neither had he demonized anyone in particular, in contrast to previous decades.<sup>21</sup> The issue had not defined his career nearly as much as the battle against the “antis,” nor would it in the years to come before his death in 1977.

During the 1970s Goodpasture wrote few significant editorials. Even more than usual he ran reprints and turned his space over to others to share opinions and news. When he did write fresh material he rarely addressed anything controversial or of unusual importance. On several occasions Guy N. Woods wrote to Goodpasture to commend his editorial writing, taking the opportunity each time to urge him to write more often, “*every week*” if possible.<sup>22</sup> Many other readers also displayed a genuine fondness for his editorials despite their irregular appearance. Goodpasture inaugurated an occasional series of personal reminiscences at mid-decade that proved particularly popular, and he still edified subscribers with content-rich sermon adaptations, including some he had previously published.<sup>23</sup> Moreover, a recycled editorial on a timely topic like “Modernism and the Bible” still had the potential to resonate with readers and set the tone for the entire paper. This was doubly true since Goodpasture rarely identified reprints as such.<sup>24</sup>

It was also true, however, that Goodpasture engaged less with the issues of the day than ever before. As the sixties gave way to the seventies he even appeared to be contemplating retirement. In September 1968, he hired an associate editor for the first time, announcing the promotion of staff writer Basil Overton.<sup>25</sup> He gave him immediate and frequent access to the editorial page and Overton’s appearances there soon outpaced his own.<sup>26</sup> But Overton’s tenure was cut short when he suddenly lost the editor’s confidence. Believing that Overton had spoken “against him” to others, Goodpasture dismissed him in 1971.<sup>27</sup> The associate editor made a quiet and unannounced exit, and Goodpasture declined to replace him. As long as he remained in good health, he was content to stay in the editor’s chair and to leave the question of a successor to others.<sup>28</sup> Rex A. Turner, president of Alabama Christian College in Montgomery, was one among many who wanted Goodpasture



to continue with the *Advocate* as long as he possibly could. “Brother Goodpasture has been and is a balance wheel for the church of the Lord,” he wrote in the autumn of 1971. “We need him in the harness just as long as he can maintain sufficient health and energy to continue the great work that he does.”<sup>29</sup>

Goodpasture’s advancing age (he turned 75 in 1970) almost certainly contributed to his lack of editorial vigor, but considering the rather active life he led in those years, it could not have wholly determined it. In addition to editing the *Advocate*, leading the Gospel Advocate Company, serving as an elder for the Hillsboro Church of Christ, and teaching classes for the Nashville School of Preaching, he often preached on Sundays and in short meetings.<sup>30</sup> He was a fixture at the annual Blue Ridge Encampment, where until 1975 he delivered “fireside chats” to hundreds of church members gathered in North Carolina for a week of mutual edification. Speaking each evening in an assembly hall in front of a huge fireplace, he would have the audience “laughing one minute and crying the next.” He also spoke at college and preaching school lectureships in Nashville, Memphis, Montgomery, and other places.<sup>31</sup> Goodpasture’s second wife helped him keep up this pace. His first wife, Cleveland, died in 1964 after an illness of several months, and in November 1965 he married widow Freddie Goetz, formerly of Sikeston, Missouri. Many years younger than him, she renewed his energy and sustained him in his work during their eleven years together. According to William F. Ruhl, president of B. C. Goodpasture Christian School, “Freddie extended brother Goodpasture’s life in terms of years, in terms of usefulness, in terms of happiness.”<sup>32</sup>

Although Goodpasture put his pen into semi-retirement, he occasionally made reference to the current scene, as in a 1973 editorial thanking readers for their help in a

recent subscription drive. He exhorted them to “stand fast in the faith” and beware of “false prophets.” “These are critical days for the church,” he warned. “Many winds of diverse and strange doctrines blow across the brotherhood.”<sup>33</sup> Goodpasture also took other opportunities to communicate concern and engagement with issues disturbing the churches. One venue he utilized was the annual *Gospel Advocate* dinner held on the campus of David Lipscomb College, which Vice-President Willard Collins dutifully reported each year in the *Advocate* with an illustrated center-page spread. At this event in 1970, Goodpasture described two types of modernism: “There is the kind of modernism that is in our own ranks, and then there is the kind that has infiltrated religious groups in general.” The former kind was typified by men who had not yet departed from the Bible to the same extreme as men in the latter category, but they were nevertheless dangerous. Fortunately, these internal modernists usually had certain characteristics that revealed their true colors. They tended, Goodpasture said, to dismiss the teachings of pioneer preachers while also belittling contemporary preachers for generously quoting scripture in their sermons. Such men, he declared, were only a step away from also discarding respect for the Bible, if, in fact, some had not already done so. “When a man comes to the point that he does not believe the Bible is true in every minute detail, then, if he is a preacher, he ought to quit preaching,” he said. “When a preacher does not believe the Bible as the inspired word of God, as many today profess not to, it has already passed time for him to quit preaching.”<sup>34</sup>

Goodpasture sounded a similar note at the 1975 *Advocate* dinner, but by this time his concern had obviously heightened. He feared that liberals and charismatics had now achieved a disturbing degree of success among Churches of Christ. Having been vexed by the beliefs of these liberals before, he was now mortified by their tactics. Wolves in sheep’s

clothing, he warned, were preying on the unsuspecting faithful, discreetly spreading false doctrine among them:

Time was when folks became liberal they would let it be known. They aren't doing that now. The idea is to start on the inside and work in secret to achieve a kind of termite growth. I am saying tonight that we have the fight of our generation on our hands now in meeting the liberals and pentecostalists as they wage this new kind of warfare.<sup>35</sup>

Yet, even in the wake of such strong statements, Goodpasture himself did not engage in hand-to-hand combat with these enemies. He continued to leave that up to his staff lieutenants, the foot soldiers in the churches, and other allies.

In a 1970 letter to Goodpasture, Los Angeles preacher James D. Groves expressed an opinion common among *Advocate* supporters. Thanking the editor for publishing a hard-hitting piece on the charismatic movement, whose small but dramatic inroads into Churches of Christ had been winked at by some, Groves remarked, "All the journalists and editors are not as firm and unshakable as you are."<sup>36</sup> To admirers like Groves even a quiet Goodpasture spoke loud and clear. It did not matter that he was not penning articles like the one Groves commended; it only mattered that he was publishing them—and that he was using writers guided by scripture, not subjective experience or theological fads. As one *Advocate* contributor put it, "B. C. Goodpasture is to be highly commended in his editorial office because he exalts the word of God as it should be!"<sup>37</sup> As usual, some of Goodpasture's writers specialized in controversy, others in edification, and a few in both. Among the staff controversialists, Guy Woods and Thomas Warren stood foremost during the seventies, while Harding College professor James D. Bales was probably the most tenacious of the many regular non-staff contributors. All three addressed a series of issues, engaging in battle along lines drawn during the sixties.

### *Confronting Heresy*

A tiny cadre of charismatics among Churches of Christ began grabbing headlines in the church papers in the late sixties and continued to do so into the first few years of the new decade.<sup>38</sup> One of the most visible was entertainer Pat Boone, who also made news in the secular press, particularly after his local congregation in the Los Angeles area withdrew fellowship from him in 1971.<sup>39</sup> A Nashville native who had spent his life among Churches of Christ, Boone made a rapid descent from golden boy to outcast after embracing the charismatic movement and its gifts of the Holy Spirit.<sup>40</sup> He recounted his spiritual awakening in a 1970 book, *A New Song*, blatantly contradicting the notion that miraculous manifestations of the Holy Spirit had ended with the New Testament age, a doctrine that Churches of Christ held as a matter of strictest orthodoxy.<sup>41</sup> The following year, the Full Gospel Business Men's Fellowship International added insult to injury by publishing a booklet containing not only Boone's personal testimony but also those of another dozen charismatics from Churches of Christ, many of them preachers or elders.<sup>42</sup>

The charismatic movement also established a beachhead in the *Advocate's* backyard. In 1971, Lipscomb professor Don Finto left his teaching job to preach for the Belmont Avenue Church of Christ, opening the congregation to charismatics and evangelical youth counterculture.<sup>43</sup> Finto quickly incurred the wrath of the college, the *Advocate*, area churches, and arch-conservative editor Ira Y. Rice, Jr., who was based in Nashville at the time.<sup>44</sup> Influential conservative James Bales highlighted the Boone case. First privately and then publicly, he appealed to Boone and his wife Shirley to dissociate themselves from the charismatic movement. He carried on an extensive private correspondence with the couple before choosing to rebuke them not only in the *Advocate* and other church papers but also in

a book, *Pat Boone and the Gift of Tongues*.<sup>45</sup> Bales informed *Advocate* readers that although he did not expect Boone to “change at this present time,” he did hold out some hope that he would eventually “become conscious of the confusion and the error into which his Pentecostal beliefs have led.”<sup>46</sup>

As concerned as the *Advocate* was about the defection of Boone and Belmont, ultimately it was more troubled by “confusion” and “error” emanating from church colleges. *Advocate* writers seemed reluctant to expose any college with specificity, and in this they were following their editor’s lead. Although Goodpasture sometimes expressed concern with campus events, he never targeted any of the colleges. He had personal relationships with the top leadership at virtually all of them and was disinclined to give bad publicity to any of them, or to consider their problems systemic.<sup>47</sup> This included Abilene Christian and Pepperdine, whose reputations for orthodoxy were suffering.<sup>48</sup> He did, however, indicate that he considered some of the colleges sounder than others, consequently rewarding them with more attention and rousing recommendations. When introducing a special issue on Freed-Hardeman College in 1970, he noted the school’s long-standing reputation for being “loyal to the truth” and teaching “the Bible as the inspired word of God.” He was confident that the college’s recently installed president, *Advocate* staff writer E. Claude Gardner, would maintain this spiritual inheritance. His endorsement of Gardner was a backhanded statement of dissatisfaction with one or more unnamed college leaders. “We do not believe,” Goodpasture wrote in reference to Gardner, “that he would knowingly retain on his faculty one who was unsound in the faith.”<sup>49</sup>

Thomas Warren, although not identifying questionable professors and their schools, nevertheless warned that some church colleges were descending “into the old ‘mud-hole’ of

modernism.” Warren, an Abilene Christian College graduate with a doctorate in philosophy from Vanderbilt, chaired the Freed-Hardeman Bible department from 1967 to 1971. In 1969 he established the *Spiritual Sword*, a monthly journal devoted to combating liberalism. After his stint at Freed-Hardeman, he moved to Memphis to join the faculty of Harding College’s Graduate School of Religion. Warren announced his readiness to expose “the ‘smoke screen’ of so-called ‘academic freedom’ [used by some colleges] as a device to condone the teaching of doctrines which are not in harmony with the Bible” and entirely out of step with their founding charters. True believers, he argued, “must not allow modernists to ‘creep in unawares’ and snatch away from the Lord’s cause that which was begun and nurtured by faithful men.” The primary responsibility for keeping the schools safe and true to their common mission lay with the leadership of each college. “Men of honor who understand the meaning of the trust committed into their hands,” he wrote, “will not willingly allow modernists either to teach or to serve in administrative capacities in our schools.”<sup>50</sup>

Although Warren and his *Advocate* cohorts resisted mentioning any college by name, they did not always demonstrate the same restraint when dealing with *Mission* magazine, an institution they believed to be run by modernists, not merely infiltrated by them. Founded in 1967, *Mission* never built a large circulation during its twenty-year existence, but *Advocate* writers identified it with every theological problem surfacing among Churches of Christ, and therefore very much wanted it out of business.<sup>51</sup> Their critiques of *Mission* also served as indirect criticism of Pepperdine and Abilene Christian, both of which had faculty writing for the monthly and serving on its board. Warren, for instance, made this declaration in 1973: “If there is even one faithful preacher or teacher who is yet allowing his

name to be published as a member of either the editorial staff or the board of trustees of a journal which functions as an apologist for modernism, I pray that he may have the wisdom and the love for the Lord's cause which will lead him to openly renounce such."<sup>52</sup>

In a 1972 letter to Goodpasture, James Bales expressed an opinion shared by Warren, Woods, and scores of other church leaders. "It is time that *Mission* be hit so hard," he declared, "that it either ceases to exist, or undergoes such a radical change for the better that it ceases to be the type of magazine which it now is." Goodpasture agreed, immediately publishing a hard-hitting submission from Bales that made the point. Mincing no words, Bales claimed that *Mission* was being used "to introduce modernism into the church." He called editor Roy Bowen Ward, professor of religion at Miami University, "a modernist," noting that he published articles on topics like evolutionary theory and higher criticism that served only to "undermine the Bible." He reported further that he was fast losing confidence in all members of *Mission's* governing board, some of whom he once thought could be trusted to steer the magazine in a healthier direction. The time had come, Bales declared, "to appeal to the brethren to help change the nature of the journal or contribute to its cessation." He pleaded with readers to share his sense of urgency. "The sooner we stand firm against modernism," he wrote, "the fewer people we are going to lose to this type of apostasy."<sup>53</sup>

Guy Woods likewise gave voice to concerns about *Mission* and assaults on biblical authority. He displayed considerable angst toward the magazine in a 1974 guest editorial, taking offense at the "well-financed" intellectuals in "positions of much influence over our people" who "are becoming more and more bold in their calculated scheme to destroy the distinctive plea which we have propagated so successfully in times past." These intellectuals had even "scoffed at" the doctrines of biblical inerrancy and infallibility. Woods offered a

recent article from *Mission* as an example of this tendency. Written by Warren Lewis, it endeavored “to show that the books of the gospel, Matthew, Mark, Luke and John[,] are hopelessly contradictory in content and are impossible to harmonize!” Woods was at the limits of his patience and wondered why so many others seemingly were not. “*What has happened to us that these theological Goliaths can attack Israel with impunity?*” he asked with rhetorical flourish.<sup>54</sup> A few months later, still discontented with Lewis’s assessment of the gospels, he declared, “So far as I know, this is the *first* time in two thousand years that a preacher of the church of Christ . . . and a publication sponsored by preachers and other members of the churches of Christ have launched a determined and deliberate effort to show that the Gospel records which detail the life of our Lord are untrustworthy, inaccurate, and, in part, composed of fabrications.”<sup>55</sup>

Like Bales and Woods, Thomas Warren considered *Mission* extremely dangerous and felt obligated to warn *Advocate* readers. He believed two “crucially fundamental errors” had made inroads into Churches of Christ, both of which *Mission* displayed on its pages. The first error “[denies] that truth is absolute and attainable,” while the second “[denies] that the Bible is the inspired, inerrant, and authoritative word of God.”<sup>56</sup> In 1972, Warren issued a scathing review of a *Mission* article unapologetically dismissive of the restoration principle and the standard Church of Christ hermeneutic. He accused author R. Lanny Hunter of “rejecting the view that we must have Bible authority for everything that we practice in religion.” This was a fair assessment. Hunter had stated: “Suffice it to say, there is nothing in the New Testament canon which states that future generations must go back to the Bible for detailed instructions for work and worship. Nor is there any scripture which gives substance to the assumption that ‘command, example, or necessary inference’ is



the interpretative key to grasping the significance of scripture.” Warren stated his own view of inspiration, however, when characterizing Hunter’s position as “a rejection of the Bible as the word of God.” The gloves had come off. No longer would he allow “a journal which is both edited and written by members of the church for which Jesus died” to promote apostasy without vigorous opposition from him. Making explicit the seriousness of his charge, Warren further described Hunter’s view as “a rejection of Christianity.” Let there be no misunderstanding, he declared, “to reject the Bible is, in fact, to reject Christ.”<sup>57</sup>

Another institution that *Advocate* writers, particularly Warren, became increasingly wary of was a paper with a much longer history than *Mission: the Firm Foundation*, edited by Reuel Lemmons in Austin, Texas. Since the beginning of his tenure in 1955, Lemmons had more often than not sought middle ground between opposing sides in any given church controversy.<sup>58</sup> He frequently wrote editorials that perplexed, even miffed, some fellow mainstream leaders; he sometimes seemed to take sides with conservatives, even noninstitutional advocates, and other times the progressives.<sup>59</sup> By the early seventies, however, many believed he was a friend of progressives. Most upsetting for zealots like Ira Rice had been a 1969 Lemmons editorial in defense of Pat Boone.<sup>60</sup> Rice ally Archie W. Luper, a California entrepreneur and Freed-Hardeman College board member, reprimanded Lemmons for letting his “once strong voice” become “weaker by the day.” Contrary to “helping concerned brethren . . . withstand the evils of modernism, liberalism and neo-Pentecostalism,” his editorials defending Boone and other charismatics had “tragically . . . hurt the Church of our Lord.”<sup>61</sup>

Thomas Warren similarly considered Lemmons a liability to the cause for truth. In a letter to Goodpasture in 1971 he wrote: “It seems clear to me that modernism is going to

be a bigger problem west of the Mississippi River than east of it. It seems further clear to me that a crucial factor in that difference is the difference between the two major *papers* in each area—and the *men* who edit them.”<sup>62</sup> Four years later, in response to a Lemmons editorial in the western paper, Warren used the *Advocate* to propose a debate on hermeneutics with the *Firm Foundation* editor.<sup>63</sup> Lemmons questioned aspects of the standard method of biblical interpretation employed by Churches of Christ, and Warren could not let him go unchallenged. Lemmons wrote:

We have glibly tripped off our tongues for the past hundred years the slogan that things are proven to be scriptural in three ways: (1) divine command, (2) necessary inference, and (3) approved example. The more we dig into this matter the more we are convinced that the only way to prove a thing essential is by divine command. We are afraid of necessary inference because we do not always trust the ability of the inferer to make infallible inferences. We do not trust approved example because there are a lot of approved examples that all people agree are not binding examples.<sup>64</sup>

As was his style, Lemmons was seeking a common sense middle way, in this case arguing that “we are obligated to follow” only those examples in the New Testament “that reflect a direct command which is clearly shown” in the New Testament.<sup>65</sup> Since the statement squared with arguments typically found in *Mission* and other progressive papers, and since its source was the respected editor of the *Firm Foundation*, Warren considered it as dangerous as anything appearing in *Mission*. The Lemmons view was “not in harmony with Bible teaching,” he pronounced.<sup>66</sup> Lemmons, however, suspected that Warren “failed to take the statement to which he objected in the context in which it was written.” Goodpasture, without comment, allowed him a reply in the *Advocate*.<sup>67</sup> Lemmons explained to Warren—and to readers—that he was not in favor of a debate since he saw little difference between their actual views.<sup>68</sup> Warren responded with an open letter for publication in the *Firm Foundation*, recommending that Lemmons “either disavow or satisfactorily modify”

his view, which “implies a number of false doctrines.” When Lemmons did not print the letter, Warren asked Goodpasture to publish it in the *Advocate*.<sup>69</sup> Not content to let the matter drop there, he quickly put together a book—*When Is An “Example” Binding?*—to serve as his detailed rebuttal to Lemmons.<sup>70</sup>

### *Mixed Signals*

In the midst of the Warren-Lemmons episode, Lemmons wrote to Goodpasture thanking him for publishing his public reply to Warren. It was a “courtesy” for which he felt the “deepest appreciation.” “No one realizes more than I the magnitude [*sic*] of the favor I was asking,” he added.<sup>71</sup> Unlike Goodpasture, Lemmons had never shown a reluctance to run such rejoinders. That Goodpasture had done so in this instance, and without comment, genuinely surprised him. It likely surprised others too, and no doubt irked some hardliners. Ira Rice, for instance, regularly disparaged the *Firm Foundation* editor in his monthly paper, *Contending for the Faith*. The exasperated Rice charged “that great upholder of Liberalists, Reuel Lemmons,” with defending the indefensible. In addition to his defense of Pat Boone, Lemmons had become an apologist for two other Rice targets: Pepperdine University, which Rice considered “one of the greatest sources of error among churches of Christ,” and the Herald of Truth broadcast ministry based in Abilene, Texas, which he likewise lambasted for liberalism throughout the decade.<sup>72</sup>

Lemmons was not the only mainstream “upholder of Liberalists” that drew fire from Rice. He also criticized *Advocate* writers Ira North and Batsell Barrett Baxter.<sup>73</sup> North, he charged, was guilty of promoting Pepperdine (in the *Advocate* and elsewhere) and condoning liberal preachers and churches.<sup>74</sup> Baxter had failed to use his position as chief speaker for the Herald of Truth to insist on orthodox programming.<sup>75</sup> Rice, however, never

ventured to criticize the *Advocate* editor. To the contrary, he took numerous opportunities to portray Goodpasture as a keen supporter of his crusade against liberalism.<sup>76</sup> Goodpasture, meanwhile, was sending mixed signals.

The most significant of the mixed signals involved the Herald of Truth. By the seventies, the ministry's programming, which premiered on the ABC Radio Network in 1952 and expanded to television in 1954, was airing on a combined 650 television and radio stations in the U.S. In the heady days of growth and consensus the Herald of Truth had generated widespread enthusiasm, with funds to match. Although a ministry of the Highland church in Abilene, thousands of congregations and individuals provided financial support (listeners were not solicited), making it the premier cooperative venture after World War II. The program was a source of pride throughout the church and Baxter, in particular, came to be revered as an "electronic bishop," wielding a different and potentially greater influence among the churches than "print bishops" like Goodpasture.<sup>77</sup>

Highland, the Abilene church that sponsored the Herald of Truth, was a conventional mainstream congregation that began to embrace progressive trends during the sixties. By the early seventies some of the earliest supporters and most ardent defenders of the Herald of Truth thought it would be best to let the program die. Others joined Ira Rice in a concerted effort to expose Highland as an unsound congregation infiltrated by charismatics and led by an unstable eldership. If Highland could not be trusted then the Herald of Truth could not be trusted. The source for much of the criticism was Highland's E. R. Harper, who had previously served long stints as Highland's preacher and as a speaker for the Herald of Truth. In March 1973, the elders unceremoniously fired the 75-year-old Harper after he refused to silence his criticism, and despite his 28 years of service they did not offer him

retirement benefits. With this action, the crusade against the Herald of Truth picked up steam. Events in subsequent months, including the firing and immediate rehiring of Highland's controversial preacher, Lynn Anderson, only added fuel to the fire.<sup>78</sup>

The crisis came to a head in September 1973 when approximately 200 preachers gathered in Memphis for a meeting with several Highland and Herald of Truth representatives. Recent happenings at Highland aside, many had become increasingly dissatisfied with Herald of Truth programming. The gathered preachers were on edge and in a confrontational mood, ready to demand answers from Highland leaders on record. Scheduled as a lunchtime affair, the meeting stretched past midnight. It still left most attendees distrustful of Highland's management of the Herald of Truth. Several preachers complained that the programs did not consistently exhibit a restorationist perspective or emphasize God's "plan of salvation," the culminating feature of which was adult baptism. Moreover, the Highland elders had allowed "false teachers" to write scripts for the programs and hidden that fact from supporting congregations. Although the Highland elders supposedly approved each script, "doctrinal error" had crept into some of the broadcasts. These erstwhile friends of the ministry all but demanded that Highland transfer the Herald of Truth to another congregation, one that still had the confidence of the larger part of Churches of Christ. Otherwise, they predicted, it would justly lose support and wither away.<sup>79</sup>

Garland Elkins, preacher for the Getwell Church of Christ in Memphis, moderated the exhausting affair. Highland elder Art Haddox and preacher Lynn Anderson, along with Herald of Truth speakers Batsell Barrett Baxter, Landon Saunders, and Harold Hazelip, occupied the hot seat answering questions. Some two dozen others, including Rice and Harper, questioned them at length.<sup>80</sup> Indeed, the meeting was a window onto a church in the

process of splintering yet again. The mainstream that had emerged from the institutional fight of the fifties—in which the Herald of Truth had been a chief point of contention—was breaking up into two or even three relatively distinct groups, each destined to have its own loose networks of institutions, leading congregations, and influential personalities.<sup>81</sup> Despite this emerging reality, irenic leaders like Batsell Barrett Baxter held out hope that schism was not inevitable and that a unity of purpose could be recovered. Others recognized the deep fissures. Alert conservatives hoped to silence the Herald of Truth before it inflicted further damage.<sup>82</sup>

In an afterword to the published transcript of the Memphis meeting, Alan Highers, a frequent contributor to the *Advocate* and co-editor of the *Spiritual Sword*, called it “one of the most significant publications of this century relating to the New Testament church.” Explaining his rationale, he noted that “in every liberal takeover in denominationalism the means has been through gaining control of the influential institutions aided and abetted by the unsuspecting tolerance and indifference of well-meaning but uninformed brethren.” It was not yet too late to prevent a similar fate for the Herald of Truth, he argued. Not only might it be saved to do good works once again, but the churches in its wide sphere of influence could still be protected from “liberalism and apostasy.” However, it was imperative that churches heed the clear warnings. Highers emphasized that Highland’s “problems . . . are not mere judgmental misdirections, but doctrinal defections of the most serious consequences.” He believed the transcript revealed as much, and hoped it would jolt the complacent faithful into action. Liberals had already made significant inroads into Churches of Christ, and if the recent past was any indication, the situation promised only to worsen. After all, Highers asked, in a series of rhetorical questions,

Who would have thought just a few years ago that we would have the tongue-speakers and their sympathizers in the churches of Christ? Who would have supposed that we would see gospel preachers apostatizing into rank Pentecostalism? Who could have anticipated that opposition to instrumental music in worship would be de-emphasized and fellowship with liberals, sectarians, and apostates would be accentuated?

“Brethren,” he continued, “we are in the fight of our lives for the truth of the gospel, yet many well-meaning and well-intentioned brethren are *asleep at the battle stations!*”<sup>83</sup>

The Herald of Truth crisis presented Goodpasture with a quandary, yet he remained on the sidelines. For years the programs had featured the much loved and respected Batsell Barrett Baxter, head of the Bible department at Lipscomb. Not only was Baxter one of Goodpasture’s main staff writers, he was also the preacher at Hillsboro, where Goodpasture served as an elder. When Goodpasture retired from the Hillsboro pulpit at the close of 1950, Baxter succeeded him, and except for a brief interlude in the early seventies he stayed on the job until his own retirement in 1980.<sup>84</sup> In his autobiography, Baxter described Goodpasture as his “friend and mentor.” Goodpasture told him many times, “I resolved when I retired from preaching to demonstrate what an ex-preacher should be.” Baxter conveyed this to the mourners gathered for Goodpasture’s funeral in February 1977, adding, “And he did; he was the greatest friend and helper I’ve ever had in my preaching.” Both men described their relationship in father-son terms. “Brother Goodpasture was more like a father to me,” Baxter said at the funeral. “Shortly before my father passed away, he asked brother Goodpasture to kind of take over that role. Last Saturday evening, brother Goodpasture reminded me of that and said, ‘I’ve tried to be a good father to you.’ And he was.”<sup>85</sup>

For the first fifteen years of the Herald of Truth’s existence, Goodpasture had ardently supported it. That support seemed to be on the wane by the late sixties, but it did

not disappear. Although editorial promotion slackened, Goodpasture continued to publish Herald of Truth advertising and published nothing against it. By the time of the Memphis meeting in September 1973, however, no Herald of Truth ads had appeared in the *Advocate* since November of the previous year.<sup>86</sup> In the intervening months the only significant mention of the Herald of Truth came in August 1973, when Goodpasture allowed Highland elder Art Haddox to address *Advocate* readers. In a thinly veiled response to critics, Haddox reaffirmed Highland's orthodoxy on all issues and declared that the Herald of Truth would not "lay down the challenge" of broadcast evangelism "simply because it is not easy."<sup>87</sup>

Six weeks later Goodpasture might have regretted his decision to give Haddox access to the *Advocate*; the reports coming from the Memphis meeting were sufficiently unsatisfactory to elicit a statement from him. Printed at the top of the editorial page in the issue of September 20 and highlighted against a blue background, it read:

The columns of the *Gospel Advocate* have been open to the activities of the Highland church of Christ, Abilene, Texas, through the years. Its Herald of Truth program, in particular, has been publicized and defended on its pages.

Recent happenings at Highland are, to say the least, disquieting and disappointing. It is our hope that things there will be set in proper order. In the meantime, our attitude will be one of "watchful waiting."<sup>88</sup>

The statement was not unequivocal but it proved to be Goodpasture's last mention of either Highland or the Herald of Truth in the *Advocate*, and nearly the last by anyone else during the remainder of his editorship.

Guy Woods considered Goodpasture's statement "excellent" and "timely." It could not and would not be ignored in Abilene. "This puts the men at Highland on notice," he wrote Goodpasture, "that the *Advocate*, the Herald of Truth's most powerful defender, expects them to clear up the matter if they are to maintain brotherhood confidence."<sup>89</sup>



Woods was probably right that the Highland elders would find Goodpasture's announcement worrisome. It was one thing for the firebrand Ira Rice to criticize them in his self-published monthly, but quite another for the staid editor of the *Advocate* to question their viability.

The Herald of Truth had already lost some support, and was in danger of losing more.<sup>90</sup> Some two months after the Memphis meeting, the Highland elders, judging the situation serious, issued a 24-page leaflet defending Highland and the Herald of Truth. In this "special report," they admitted mistakes and acknowledged unresolved problems, but claimed that these had been exacerbated by the circulation of misinformation. They contended that Highland not only remained capable of running the Herald of Truth, it was as determined as ever "to continue the faithful presentation of the Gospel of Jesus Christ" over the airwaves. This could be done, they stated, only "as long as you make your support available." Noting that Herald of Truth programming had elicited "12,000 letters from around the world" the previous month, they asked: "Is it the best thing for the Lord's work that this stop?"<sup>91</sup>

Batsell Barrett Baxter, as the principal Herald of Truth speaker, made his answer to that question clear. He had no intention of giving up on Highland, and certainly not the Herald of Truth, as he explained in a letter distributed with the elders' plea and published on the front page of the *Christian Chronicle*. Acknowledging Highland's problems, he argued that it was time to press forward, building on lessons learned. Despite the controversy of the past year, he reported, only about 100 congregations of the more than 2,000 that regularly contributed funds to the Herald of Truth, had ended their support or were threatening to end it. He was encouraged that "brethren are slow to take any action that would destroy a good work." Such a "wait and see" approach was wise, for "it would indeed be a tragedy if this

work were stopped.” Perhaps Goodpasture was one Baxter had in mind as taking a deliberate approach to the controversy; if so, he likely also thought of him when insisting that the time had come for everyone to declare either for or against the Herald of Truth, having now heard Highland’s defense of itself. As for himself, “after months of considering the situation and after many hours of prayerful meditation,” he had made his choice:

Chastened, humbled, strengthened, I plan to move forward to preach the gospel to the lost world. My prayer is that you will continue to help us. We must not let the past mistakes, largely now corrected, deprive millions of their opportunity to hear the gospel and be saved.”<sup>92</sup>

Baxter did move forward. By May 1974 he was filming a new television series and sending out fundraising letters under his signature.<sup>93</sup> He never lost hope that Goodpasture might yet lend visible support to the Herald of Truth, and in January 1977 he broke through with an appeal to *Advocate* readers on behalf of the ministry.<sup>94</sup> Baxter would remain intimately involved with the Herald of Truth to the end of his life in 1982.<sup>95</sup>

Although Baxter was satisfied with Highland’s statement, Rice, Harper, and others were not. Rice told his readers that the “sighs of relief [that] went up brotherhood-wide” in response to the Highland and Baxter open letters “were premature.” Not only was the “pesky matter” still unresolved, Highland and Baxter had raised additional questions with their supposedly forthright remarks.<sup>96</sup> Houston preacher H. A. Dobbs sent Rice a list of 95 questions drawn up in response to the Highland report. Rice gladly published the questions, thus figuratively “nailing [them] to the churchhouse door at Highland.” He introduced the list with a piece provocatively titled, “Is Brotherhood Polarizing? If It Has To Be—So Be It!” Neither he nor Dobbs, both having entirely lost confidence in the Highland elders, ever expected to receive a satisfactory answer to any of the 95 questions.<sup>97</sup> Later that year, 1974,

Rice used most of another issue of *Contending for the Faith* to print an extensive and emotional response from E. R. Harper to Highland and Baxter. Harper had his own questions, especially for Baxter, who he believed had betrayed him: “Brother Baxter, where are *you* headed? Where will you and this *liberal group* end?”<sup>98</sup>

Rice, eagerly anticipating a clear break by the bulk of Churches of Christ from that “liberal group,” was mystified that so many churches, rather than ostracizing Highland and her friends, never even suspended their financial support, or, worse, reinstated it after hearing Highland’s perspective on the controversy.<sup>99</sup> In all likelihood, he was also puzzled that the months were passing by without another word from Goodpasture. If so, he was not alone. In September 1974, a full year after Goodpasture briefly commented on the “disquieting and disappointing” events at Highland, Aaron Swanson, an elder in Jackson, Tennessee, inquired into the matter. He wrote to Goodpasture, he explained, only after months of “praying and hoping that [another] statement would be forthcoming” from the editor. Informing Goodpasture that he had subscribed to the *Advocate* since the 1930s, Swanson commended him for having always dealt “head-on with the issues that confront the Brotherhood.” But in light of his longstanding silence on Highland and the Herald of Truth, Swanson could not help but wonder if he was “abolishing this policy.” “I have asked myself this question many times in recent months and I’m sure many others have also,” he added. Despite his record of loyalty to the *Advocate*, he was ready to abandon the paper if it continued to shirk its responsibility to address this most troubling of issues. “HOW LONG, brother Goodpasture, how long,” he pleaded, until the *Advocate* announced its stance? Surely he was not “selling out the Brotherhood?”<sup>100</sup>

When a month passed without a reply from Goodpasture or a statement in the *Advocate*, Swanson addressed another letter to the editor. He sent the second one by registered mail and enclosed a copy of the first in case it had not been delivered. “That a man of your knowledge and wisdom, and the means at your disposal to get at the truth of an issue,” he lectured Goodpasture, “would or should take more than a year to make up your mind and take a stand, is inconceivable to me.” He had “read and studied” the entire record of the controversy and surmised: “To say the least, what the Highland elders have said . . . leaves much to be desired.” Swanson ended his appeal by expressing a growing sentiment. He was confused by the silence of the *Advocate* and feeling not a little betrayed:

How much longer, brother Goodpasture, will those of us who are striving to defend the principles of the Restoration have to wait to hear where you stand? Can it be that your silence says what stand you have already taken? Choose you this day where you will stand, and speak out in unmistakable words.”<sup>101</sup>

Others also felt that Goodpasture must speak out, including Paul E. McGaughey, a Herald of Truth staff member, who made his own appeal to the editor. Although his was not wrought with the emotion of Swanson’s, it carried a similar sense of urgency. In July 1974 McGaughey visited Goodpasture at his office, asking him to accept Herald of Truth advertising for the *Advocate*. In a follow-up letter, he thanked Goodpasture for his “willingness to listen to our plea.” He assured him that his fellow staffers took seriously “the suggestions you made concerning the activities of the Highland church and the Herald of Truth ministry,” and that they were working on an ad that “might be more to your liking.” McGaughey then reiterated his basic request. “Brother Goodpasture, we do desperately need your help,” he wrote. “You have been such a friend to the program in the past and your influence can be the determining factor in the ongoing [success] of this ministry.”<sup>102</sup>

McGaughey's sales pitch was not successful. Although an item on the Herald of Truth did appear in the *Advocate* within a few months, it was not an ad promoting the ministry but an article condemning it. It came from the pen of Birmingham preacher Franklin Camp and targeted "Heartbeat," the Herald of Truth's daily radio program hosted by St. Louis preacher Landon Saunders.<sup>103</sup>

In September 1974, Goodpasture accepted an invitation to attend a special event hosted by Camp's congregation, the Shades Mountain Church of Christ. He was to come to Birmingham to "help initiate" the church's sponsorship of Ira Rice's mission work and journal. Goodpasture brought his wife Freddie with him for the weekend's festivities, capping off his participation by delivering the Sunday morning sermon at the large church. In the next issue of his monthly, Rice highlighted the editor's involvement, featuring a photograph of Goodpasture on the front page and one of Goodpasture and his wife on the second. As Rice explained, "Because this new arrangement appeared especially auspicious for greater things to come, it was felt that something unusual should transpire to initiate its beginning."<sup>104</sup>

Rice surely spoke with Goodpasture about the Herald of Truth during that weekend in Birmingham. He had devoted the previous issue of his paper to attacking the ministry, and would have been eager to hear Goodpasture's reaction. Years later, Rice claimed that on "*many*" occasions he directed "protests to brother Goodpasture," as one of the Hillsboro elders, for keeping Baxter as the Hillsboro preacher while he yet remained with the Herald of Truth.<sup>105</sup> California businessman Archie Luper, an outspoken Rice ally, told of similar discussions with Goodpasture, including one in Atlanta in the presence of Rice. On that occasion, Goodpasture assured the pair that he had stopped carrying Herald of Truth

advertising. As to his friend Baxter, Luper quoted Goodpasture as saying, “If Brother Baxter would ask my advice on the matter, I would advise him to leave Highland and the Herald of Truth.”<sup>106</sup> Luper’s report was likely accurate. Goodpasture respected Baxter and would have been reluctant to offer him unsolicited advice. Baxter, though troubled by circumstances at Highland, believed that many of the accusations brought against the church and its broadcast ministry were unfounded.<sup>107</sup> Goodpasture’s muted stance on the Herald of Truth no doubt reflected both his distaste for the turn the program had taken and his abiding love and respect for Baxter.

Rice was reluctant to label the highly respected Baxter a “false teacher,” but he came close. In a December 1976 letter to Freed-Hardeman president Claude Gardner, he claimed that Baxter’s 1971 book, *I Believe Because*, was “honeycombed with error,” and that “several of the scripts that he has used on Herald of Truth these past few years have taught false doctrine—some as recent as *this year!*” More troubling to Rice was Baxter’s attitude toward overt “false teachers.” Baxter, he contended to Gardner, was the “stand-for-nothing, compromising, everything-all-right, love-everybody” type. Ira North was too, and both men “consistently fellow-travel with and uphold false teachers.” Above all, Rice deplored the credibility Baxter lent Highland and the Herald of Truth: “If it were not for Batsell, we could have straightened out that Highland/Herald of Truth mess long ago. But by his making many feel that things have been corrected at Highland (they have not), he has confirmed those doctrinally-corrupt heretics in continuing in their own false way. . . . [He is among those] who have done *not one thing* to help fight for the truth in the present apostasy.”<sup>108</sup>

The ever-expanding rift soon reached Freed-Hardeman and Gardner. The old warrior Foy E. Wallace, Jr., who had rehabilitated his reputation with mainstream churches in the early sixties, was stirring up controversy over Bible translations.<sup>109</sup> In July 1976, he targeted Freed-Hardeman in a lengthy article published in the *Advocate* and the *Firm Foundation*. Some Bible professors at the college, Wallace alleged, were favoring “false” and “corrupt” modern translations such as the Revised Standard and New International versions, and thereby “weakening [student] confidence in the Bible.” They were doing this, he contended, under the protection of “a deceptive policy which leaves the general impression that the college is sound on the issue of the versions.” Wallace had expected better of Freed-Hardeman. “Now that the last of the colleges allowing these pseudo-versions to be taught in the Bible Departments has succumbed to their invasion,” he lamented, “the last collegiate bastion for the defense of the Bible has been breached.”<sup>110</sup> Attentive readers, knowing how rarely Goodpasture published material he disagreed with, justifiably questioned whether he had lost confidence in the college.<sup>111</sup> But the editor soon allowed Gardner a forceful reply to Wallace.<sup>112</sup> More responses followed from Bible department head William Woodson.<sup>113</sup>

Several weeks after Wallace’s article appeared, an angry Freed-Hardeman alumnus from west Tennessee wrote to Goodpasture to report that it had “already divided us and will continue to do so.” James D. Mayberry, a 1969 graduate, was livid at the editor for providing Wallace a venue to fulminate about “a matter of opinion.” He called the article “a senseless, utterly unprovoked and totally vicious diatribe,” and lectured Goodpasture at length for publishing it:

Some congregations in West Tennessee are considering a complete end to financial support for Freed-Hardeman. . . . If the school suffers then I want you to know I hold you personally responsible. . . . The young brethren in the brotherhood are going to use the R.S.V. and N.I.V. and you older brethren might as well accept it. If you persist in your tomfoolery (binding on others when you have nothing Biblical to bind) you will further besmirch the name of Christ and divide his church.<sup>114</sup>

Mayberry called on Goodpasture to write an editorial clearing up the matter, but in this too he met with disappointment. The closest Goodpasture came to making editorial comment was to reprint, by request, two editorials on translations. The reprints appeared two weeks apart, and in light of current events were laced with ambiguity. The first provided a bit of comfort to the Freed-Hardeman camp. “Some versions and translations are superior to others,” it read, “[but] no one . . . should make the use of the King James Version, or any other, a condition of fellowship or cause a disturbance about it.”<sup>115</sup> The second editorial, on the Revised Standard Version, seemed to lean Wallace’s way. “We do not like the modernism,” it stated, “which is noticeable in the rendering of certain key passages.”<sup>116</sup> Goodpasture left it to his readers to determine any messages he was sending with those reprints, but he otherwise made it apparent that he had not lost confidence in Freed-Hardeman College.<sup>117</sup>

### *Fellow Travelers*

B. C. Goodpasture delivered his last sermon on Tuesday, February 8, 1977, to an audience of 3,000 assembled for morning chapel at the 41<sup>st</sup> annual Freed-Hardeman Lectures. He titled the sermon “Preach the Word” and took as his text Paul’s second letter to Timothy, chapter four.<sup>118</sup> “He spoke clearly, forcefully, and quoted scripture all during his lesson,” his wife Freddie Goodpasture recalled. “And as he always did after the second sermon he [ever] preached, he did not use notes.”<sup>119</sup> The Goodpastures lodged at President



Claude Gardner's home during the lectures, and it was Gardner who introduced the chapel address, thanking Goodpasture "for his friendship and support; and for his course of moderation." He later provided an account of the sermon in the *Advocate*. Goodpasture, he reported, "came to the pulpit with vigor and presented a clear, forceful and timely message." Gardner selected several excerpts to share with readers, including this one: "The one thing that the world needs most now is the gospel of Jesus Christ. It is the one thing that can change the world. It is the only thing that can save our civilization and save the world from wreck and ruin. Yes, preach the word."<sup>120</sup>

The college hosted a dinner honoring Guy Woods on the first evening of the lectureship, at which the oft-honored Goodpasture delivered a "beautiful" and "eloquent" tribute to his old friend.<sup>121</sup> Goodpasture gave his chapel sermon the next morning, and that evening the first of three Herald of Truth speakers, Joe Barnett, appeared on the program. The second, Harold Hazelip, taught a class Thursday morning. Batsell Barrett Baxter was the third representative of the Herald of Truth to speak, teaching a class Friday morning, immediately followed by a chapel sermon that concluded the lectures. An Abilene Christian College professor, Neil R. Lightfoot, a graduate of Freed-Hardeman, spent the week teaching a four-part class on Bible translations. Each afternoon Guy Woods led "Open Forum," a longstanding lectureship tradition.<sup>122</sup>

Some attendees were upset that the college had invited Herald of Truth and Abilene Christian representatives.<sup>123</sup> In their presentations, Barnett and Hazelip avoided controversy, but Baxter and Lightfoot did not shy away from it. Lightfoot baldly criticized the King James Version and generally defended modern translations, including the Revised Standard Version.<sup>124</sup> Baxter, while not mentioning any specific controversies in his chapel address,

unmistakably alluded to current troubles; he also took the opportunity to say a word on behalf of the Herald of Truth.<sup>125</sup> In his prepared remarks, he assailed both legalism and liberalism, urging Christians to shun either extreme. He claimed the middle way himself, implicitly rejecting attempts to label him a liberal. He pointedly rebuked the legalists in attendance. “Those who would impose human opinions as matters of faith and fellowship must be resisted,” he firmly stated. “Otherwise, the Lord’s church will be split into endless factions and parties over matters of judgment.” This, he added, “is sinful and wrong.”<sup>126</sup>

The final session of Open Forum, conducted by Guy Woods on Thursday afternoon, turned controversial. Addressing the lectureship theme, “A Plea for Fundamentals,” Woods lamented the growing number of preachers and other church members forsaking the “old paths.” Without elaborating, he placed much of the blame for this alarming situation on “the proliferation and multiplication of so-called modern speech translations.” When Woods opened the floor for discussion, the subject turned to the Herald of Truth. It received sharp criticism from several men, Woods included. Many of the remarks were charged with emotion, and some audience members expressed their resentment toward the Freed-Hardeman leadership for having allowed Barnett, Hazelip, and Baxter a place on the program. Not only was it time for the faithful to “withdraw from [the Herald of Truth] once and for all,” one man proclaimed, it was time for Freed-Hardeman to correct its wayward course.<sup>127</sup>

A few hours later, President Gardner delivered “Progress With Soundness,” a lengthy official statement. According to lectureship director William Woodson, it “received overwhelming, spontaneous applause” from the lectureship crowd.<sup>128</sup> Gardner reprimanded those who would question the “soundness” of Freed-Hardeman. Reviewing the college’s

“progress” in the years since he had taken office, including transition to fully accredited senior college status, he emphasized its adherence “to the fundamentals of the faith.” He accused “external regulators” of trying to control the college by “splitting hairs.” Their “spurious criticisms” threatened to “hamper the good we are accomplishing.” Gardner specifically answered critics on the two issues that had flared up during the afternoon’s forum. “We do not believe,” he said, in an obvious reference to the presence of Barnett, Hazelip, and Baxter, “that brethren must agree 100% on every position before they can speak on a lectureship, preach in a congregation or write for a paper.” What matters, he continued, “is whether or not one is basically sound in the faith.” He addressed at length the controversy over the college’s policy on Bible translations, stressing that this was “a time for moderation.” Moderation, in fact, was his central message and the unspoken theme of the lectureship. “We stand opposed to seeing the church split over matters of judgment,” he announced. “As unbelievable as it seems some think the church has already been split over the versions of the Bible – exalting a matter of judgment as a matter of faith.”<sup>129</sup>

Ira Rice attended the lectureship and was one of the men who spoke out against the Herald of Truth during Open Forum. He was in the audience for Gardner’s statement and present when Gardner made additional remarks following Baxter’s Friday chapel sermon. Two days later he addressed a letter to the president informing him that he had suspended his support of the school. “After a careful study of what you said in your public statements,” he wrote, “it is now clear to me that you are determined to open Freed-Hardeman College to the Liberals and their fellow-travellers, and that the ‘old paths’ for which the college has always stood heretofore are no longer of any genuine concern to you.”<sup>130</sup> William Woodson

responded to Rice to “vigorously deny” that Freed-Hardeman had forsaken “the Old Paths.” “You should be ashamed,” he reprimanded Rice, “of such false accusations.”<sup>131</sup>

When Goodpasture returned to Nashville from the Freed-Hardeman Lectures, he went about business as usual. On the evening of February 17, after a full day at the office and shortly before he was due to attend a Hillsboro elders meeting, he suffered a stroke and collapsed at his Caldwell Lane home. Transported by ambulance to Baptist Hospital, he died fourteen hours later, the morning of February 18, with his wife Freddie at his side.<sup>132</sup> Both major Nashville newspapers took notice of his death. The *Tennessean* marked it in these words: “An eloquent, able, and warm-hearted man, Mr. Goodpasture had a host of friends inside and out of the church movement in which he was an effective leader. His contributions to his time and place were many and valuable. He will be sorely missed.”<sup>133</sup> On February 21, after services at the Hillsboro church, Goodpasture was laid to rest in Woodlawn Memorial Park Cemetery next to his first wife, Cleveland.<sup>134</sup>

As the main speaker at the funeral, Batsell Barrett Baxter reviewed many of the particulars of Goodpasture’s life, including his sixty-four years of preaching. Remarking on his last sermon he said, “Many I see here this morning will remember it as one of the great sermons of our lifetimes.”<sup>135</sup> Recalling several other sermons going back thirty-five years he concluded, “Brother Goodpasture loved the Lord and loved his book and preached it as few other men in history have preached it.” Summarizing his career with the *Advocate*, Baxter spoke of the “many difficult issues, many pressures” of his thirty-eight years as editor, and shared bits of a conversation he had with Goodpasture the day after the Freed-Hardeman lectureship. Baxter reported asking him, “How have you always been able to keep from going off on one side or the other?” Goodpasture gave a brief, self-assured, and pragmatic

response. “Well,” he had answered, “if you just stay with God’s word and let that be your guide then you can stay in the middle of the road, and those who love the Lord will go with you and those who don’t may be left behind.”<sup>136</sup>

Tensions emanating from the Freed-Hardeman Lectures were still escalating when most of the protagonists gathered in Nashville for Goodpasture’s funeral. Guy Woods, who had stated during Open Forum that his “enthusiasm for [the Herald of Truth] has been zero for a number of years,” joined Baxter in conducting the service.<sup>137</sup> At graveside, Woods initiated a brief conversation with Baxter. Heartened by his comments, Baxter reported them to Claude Gardner before leaving the cemetery. He soon conveyed them to William Woodson as well: “Brother Woods called me aside and said, ‘Brother Baxter, I deplore what happened in the forum at Freed-Hardeman College recently. . . I want to dissociate myself completely from those men.’” Baxter interpreted Woods to mean, in part, that he supported the college’s call for moderation. “The ultimate outcome of the week’s meetings,” Baxter observed, “was a clear-cut move away from factionism and extremism.”<sup>138</sup>

Word of the Baxter-Woods graveside conversation spread, but some doubted the accuracy of the reports. Ira Rice, while in Asia, heard that Woods “had repudiated everything that happened in the forum.” He could not fathom this, for he had been at the graveside and “did not hear [him] do any such thing.” He was also quite sure that they “*were* and *are* in general agreement” with the sentiments expressed at the forum.<sup>139</sup> Woods’ recollection of his words did indeed differ from Baxter’s, and he was “surprise[d] that any one would believe me capable of repudiating any public statement of mine, or any statement . . . endorsed by me.”<sup>140</sup> As he explained to another inquirer, “I told brother Baxter that I deplored personal attacks upon him touching his loyalty and devotion to the Lord and that I

dissociated myself from all such. I told him further, as I had earlier done, that I differed greatly with him in the conduct and aims of the Herald of Truth.”<sup>141</sup>

### *The Cause of Christ*

When Goodpasture died, the institution that had all but become synonymous with his name was enjoying good health, as measured by circulation figures. The number of *Advocate* subscribers stood near 40,000, indicating that Goodpasture had maintained a solid base of support to the end.<sup>142</sup> Texas preacher F. F. Conley offered reasons for that success. “May I say how grateful I am,” he wrote Goodpasture in 1976, “for the great and marvelous work you have done in the kingdom of our Lord for so many years. Your fidelity to the Cause of Christ has been an inspiration to me and to thousands of others.”<sup>143</sup> Those thousands ranged from little-known preachers like Conley, to prominent ministers and college presidents, to congregational elders and average members. Anyone, in short, who found common cause with Goodpasture and the *Advocate*.

Strong circulation aside, the *Gospel Advocate* that Goodpasture left behind was really only as healthy as the constituency it served. Churches of Christ were awash in factionalism. The efforts of Goodpasture and other would-be caretakers to maintain the cohesive church of the fifties had fallen short. By the seventies, an increasingly passive Goodpasture provided a certain amount of stability but little leadership. He remained an important symbol—the anchor that holds—but generally did not enact the role of the so-called editor-bishop, either to promote conciliation or to impose conformity. In truth, even if he had, he likely would have had little effect on long-term trajectories. Influence within Churches of Christ was increasingly diffuse, and while Goodpasture still had significant informal power at his disposal, it was far from what it had been.

Notes

1. To cite an exception to his silence, Goodpasture appended a statement of appreciation to a report of the ceremonies marking his sixty years of preaching in 1972. See Batsell Barrett Baxter, "I Have Stuck unto Thy Testimonies," *Gospel Advocate*, November 9, 1972, 710.
2. See J. E. Choate, "Brother Goodpasture's Biography," *Gospel Advocate*, December 30, 1971, 824: "I am aware that Brother Goodpasture may have reservations about promoting a biography of his life; but, we, his friends just want to give honor to whom honor is due." See also J. E. Choate, "A Man of One Book and Many Books," *Gospel Advocate*, April 21, 1977, 251, where he reported that "Goodpasture never added a word or altered a phrase" of the biography; he also remarked that Goodpasture lightly edited material published in the *Advocate*.
3. Thomas B. Warren, "Perhaps You Can Help with This Book," *Gospel Advocate*, August 4, 1966, 487. See also letters from Thomas B. Warren to B. C. Goodpasture, December 3, 1966, and February 24, 1967, Benton Cordell Goodpasture papers, Disciples of Christ Historical Society, Nashville.
4. Leo Lipscomb Boles and J. E. Choate, *I'll Stand on the Rock: A Biography of H. Leo Boles* (Nashville: Gospel Advocate Co., 1965). J. E. Choate, *Roll Jordan Roll: A Biography of Marshall Keeble* (Nashville: Gospel Advocate Co., 1968).
5. J. E. Choate, "The Anchor That Holds," *Gospel Advocate*, April 23, 1970, 268.
6. J. E. Choate, "The Anchor That Holds," *Gospel Advocate*, October 14, 1971, 644-45.
7. J. E. Choate, *The Anchor That Holds: A Biography of Benton Cordell Goodpasture* (Nashville: Gospel Advocate Co., 1971). Quotations from pp. 3, 15, 186-87. See also Gary Freeman, "How to Get an Article Printed In a Brotherhood Journal," *Mission*, January 1972, 24, wherein Freeman satirizes Choate's biography in his column, "Balaam's Friend."
8. Choate, *The Anchor That Holds*, ix, 3, 157, 176, 178.
9. *Ibid.*, 172. Gus Nichols, "An Excellent Editor, Wonderful Paper *And a Good Work*," *Gospel Advocate*, May 14, 1959, 314.
10. Choate, *The Anchor That Holds*, 191; see also pp.130-31.
11. See, for example, Thomas B. Warren, "The Anchor That Holds," *Gospel Advocate*, February 3, 1972, 73; and Guy N. Woods, "The Anchor That Holds," *Gospel Advocate*, May 18, 1972, 308-09. See also letter from Thomas B. Warren to Mr. and Mrs. B. C. Goodpasture, December 14, 1971, Goodpasture papers.
12. Paul Hunton, "The Anchor That Holds," *Gospel Advocate*, February 10, 1972, 91. See J. Noel Meredith, "Autograph Party for B. C. Goodpasture at New Johnsonville," *Gospel*

*Advocate*, March 30, 1972, 202.

13. Letter from Guy N. Woods to J. E. Choate, December 15, 1971, Goodpasture papers; letter from Guy N. Woods to B. C. Goodpasture, December 15, 1971, Goodpasture papers.

14. Letter from Don H. Morris to B. C. Goodpasture, November 16, 1972, Goodpasture papers.

15. Letter from Jim Bill McInter to B. C. Goodpasture, December 22, 1971, Goodpasture papers.

16. Letter from “John The Evangelist” to B. C. Goodpasture, December 4, 1971, Goodpasture papers.

17. Beyond an ambiguous reference to the “subtle dangers [arising] through the liberal theologies imported from the liberal theological schools of religion,” he had little to say on the subject (Choate, *The Anchor That Holds*, 132).

18. See, for example, J. E. Choate, “The Speech of Ashdod,” *Gospel Advocate*, September 19, 1968, 593, 598-99.

19. Although the “Witty-Murch” unity movement of the late thirties and early forties had been quashed among Churches of Christ (see Chapter 3), new unity initiatives constituted one aspect of the liberalism that conservatives complained about from the early sixties forward (see Chapter 5). As to the institutional fight, a few from both sides were still seeking to heal the schism of the fifties; see, for example, the account of a 1968 meeting at Arlington, Texas, with participants from both sides of the debate: *The Arlington Meeting* (Orlando, Fla.: Cogdill Foundation, n.d.).

20. During the seventies, many *Advocate* writers continued to address various issues under the general rubric of “liberalism,” but some critics began to distinguish between “ultra-liberals among us as well as those who are enamored by Pentecostalism” (Dan Harless, “Battles Have Been Won But the War Is Not Over,” *Gospel Advocate*, August 9, 1973, 508), or to categorize the dangers that “face today’s church” under three headings: “open fellowship, Neo-Pentecostalism and sweeping liberalism” (Robert Taylor, “Think Now What You Can Do For the Advocate,” *Gospel Advocate*, October 25, 1973, 681). See also James D. Bales, “Bringing the Bible Down to Man’s Level,” *Gospel Advocate*, March 2, 1972, 134, wherein he argued that some charismatics among Churches of Christ were also modernists: “As strange as it seems, among us some of the Pentecostalism merges into modernism.” Although *Advocate* writers did not use the term “evangelical,” pejoratively or otherwise, to describe any church member, it would have been the most accurate descriptor for many with whom they found fault, stretching back to the early sixties.

21. James L. Lovell is a possible exception. See Chapter 5; B. C. Goodpasture, “In Commendation of Brother Overton (No. 2),” *Gospel Advocate*, October 17, 1968, 665; letter from Jimmie [Lovell] to Jac [John Allen Chalk] and Prentice [Meador, Jr.], November



3, 1968, John Allen Chalk Papers, Harding University Graduate School of Religion Library, Memphis; and letter from John Allen Chalk to Jimmie Lovell, November 12, 1968, Chalk papers.

22. See letters from Guy N. Woods to B. C. Goodpasture, August 30, 1970, September 26, 1973, February 9, 1975, and May 26, 1975, Goodpasture papers. For a similar example, see letter from James D. Groves to B. C. Goodpasture, June 17, 1970, Goodpasture papers.

23. The first installment of "This I Remember" appeared October 30, 1975. See Robert R. Taylor, Jr., "At Fourscore and One," *Gospel Advocate*, April 1, 1976, 213 (The series was "so favorably received and deeply appreciated by so many of us"); and Mrs. B. C. Goodpasture, "I Also Remember," *Gospel Advocate*, April 21, 1977, 242 ("The 'This I Remember' editorials always brought a flood of mail of appreciation"); and Robert R. Taylor, Jr., "'This I Remember' About B. C. Goodpasture," *Gospel Advocate*, May 5, 1977, 280.

24. Originally published in 1946, "Modernism and the Bible" reappeared frequently, including three times in the seventies: November 4, 1971; December 6, 1973; and, in two parts, July 24 and 31, 1975. On reprints addressing timely topics and resonating with readers, see Fred E. Dennis, "Some Comments," *Gospel Advocate*, May 6, 1971, 277-78, wherein he states of an editorial that was at least in part a reprint, "I wish it were possible for every preacher and every prospective preacher to read the editorial in the March, 25, 1971, issue." See also J. Porter Wilhite, "Gospel Preachers: Yesterday and Today (No. 2)," *Gospel Advocate*, February 24, 1972, 121, wherein he quotes at length Goodpasture's editorial of February 16, 1971, which was first published in the issue of June 27, 1963.

25. B. C. Goodpasture, "Brother Overton Joins Advocate Editorial Staff," *Gospel Advocate*, September 12, 1968, 578. Jimmie Lovell was one who took Overton's appointment to mean that Goodpasture had chosen his successor. He informed Goodpasture that he had been told as much, a remark that Goodpasture published without contradiction. See Goodpasture, "In Commendation of Brother Overton." See also letter from James L. Lovell to David McQuiddy, March 13, 1977, James L. Lovell papers, box 35, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.

26. Goodpasture placed Overton's writings on the editorial page in 51 of the first 92 issues following the announcement of his hiring (i.e. from September 19, 1968, to June 18, 1970, his last appearance there).

27. Letter from Basil Overton to D. Ellis Walker, May 17, 1971, Goodpasture papers. Walker forwarded the letter to Goodpasture, introducing it with a note scribbled on the Overton letter envelope. See also letter from Hugh Fulford to B. C. Goodpasture, September 13, 1972, Goodpasture papers; and letter from Don Shackelford to B. C. Goodpasture, August 16, 1976, Goodpasture papers. Overton's activity in the *Advocate* all but ended after June 1970 but came to a complete halt only with the issue of March 11, 1971. In May 1971, Goodpasture informed Overton of his dismissal, effective August 1.

28. One of Goodpasture's staff writers, Robert R. Taylor, Jr., reported Goodpasture to say "in essence" at mid-decade, "I am going to take care of myself for I believe my work with the paper is the most important thing I can do." See Taylor, "At Fourscore and One," 213.

29. Letter from Rex A. Turner to Mrs. B. C. Goodpasture, October 6, 1971, Goodpasture papers. See also Chester A. Hunnicutt news report, *Gospel Advocate*, November 8, 1973, 721: "Brother Goodpasture is a great editor. It is going to be hard to find someone to replace him, when that time comes. We truly hope that this will not be soon."

30. Goodpasture was averse to airline flights, and thus, according to Choate, *The Anchor That Holds*, 170, he rarely traveled farther west than Texas or farther north than New York. See also J. D. Thomas, "B. C. Goodpasture," *Gospel Advocate*, April 21, 1977, 244; and Goodpasture, *From Neri to Nashville*, 383. Goodpasture also kept busy out of doors, especially at his farm near Nashville; he had business interests beyond the Gospel Advocate Company (e.g. land and mercantile store ownership); he collected books at an increasing rate; and he served on a few boards, like that of B. C. Goodpasture Christian School. See remarks of Ruhl and Baxter, Goodpasture funeral.

31. See Goodpasture, *From Neri to Nashville*, 376-88.

32. Ruhl's remarks, Goodpasture funeral. See Guy N. Woods, "The B. C. Goodpasture Appreciation Dinner," *Gospel Advocate*, May 3, 1973, 281; Taylor, "At Fourscore and One," 213; J. Roy Vaughan, "Benton Cordell Goodpasture," *Gospel Advocate*, April 21, 1977, 242; and Woods, "Brother Goodpasture," 246 ("To his wonderful wife must be attributed much credit for his exceptionally active life, physically, mentally and spiritually, in old age to the day of his death"). After they wed, Freddie Goodpasture reported, Goodpasture began "holding meetings again," and thus preached away from Nashville regularly during his last decade (Goodpasture, *Neri to Nashville*, 382-83). See also Baxter's remarks, Goodpasture funeral; Willard Collins, "'The Reliability and Influence of the Gospel Advocate': Theme of One Hundred and Twenty-First Anniversary Dinner," *Gospel Advocate*, February 19, 1976, 122; and letter from J. E. Choate to B. C. Goodpasture, April 8, 1975, Goodpasture papers.

33. B. C. Goodpasture, "Our Thanks," *Gospel Advocate*, March 29, 1973, 194.

34. Willard Collins, "*The Gospel Advocate* Observes One Hundred Fifteenth Anniversary Year," *Gospel Advocate*, March 12, 1970, 169. Goodpasture made similar remarks at lectureships. For example, in 1970 at Freed-Hardeman College, a school he commended for not being "afraid to stand up and be counted on the side of the Bible," he blasted critics of "traditionalism." Anyone, he said, "still wrapped in the great throws of traditionalism," was anyone still "not afraid to preach the word just as it is." Anti-traditional attitudes betrayed "a lack of respect for God's Word, a lack of appreciation of the inspiration of the Bible." Furthermore, "if we fail to accept the Bible as an inspired volume . . . we fail to believe the Bible." See Goodpasture, "The Bible is Inspired" (audio), of which the prepared text, without introductory remarks, was published as "The Inspiration of the Bible" in Thomas B.

Warren, ed., *The Church Faces Liberalism: Being the Freed-Hardeman College Lectures of 1970, Henderson, Tennessee* (Nashville: Gospel Advocate Co., 1970), 52-68.

35. Willard Collins, "Editor and Publisher of *Gospel Advocate* Honored at One Hundred and Twentieth Anniversary Dinner," *Gospel Advocate*, March 13, 1975, 170. See J. E. Choate, "Not With Us, But Among us [*sic*]," *Gospel Advocate*, May 15, 1975, 310.

36. Letter from Groves to Goodpasture, June 17, 1970. Groves was commending Perry B. Cotham, "Brethren Receive the Holy Spirit (?)" *Gospel Advocate*, May 28, 1970, 340-42.

37. Foster L. Ramsey, Sr., "Are We Minimizing the Word of God?" *Gospel Advocate*, December 23, 1971, 814.

38. See Thomas H. Olbricht, "Charismatics," in Douglas A. Foster, et al., eds., *The Encyclopedia of the Stone-Campbell Movement* (Grand Rapids: Eerdmans, 2004), 170.

39. See *Contending for the Faith*, June 1971.

40. See Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Grand Rapids: Eerdmans, 1996), 337-40; and David Edwin Harrell, Jr., *Churches of Christ in the Twentieth Century: Homer Hailey's Personal Journey of Faith* (Tuscaloosa: University of Alabama Press, 2000), 185. See also, J. Noel Meredith, "A Sad Song," *Gospel Advocate*, January 28, 1971, 52-53; and Paul M. Tucker, "Just Jesus, Please!" *Gospel Advocate*, October 12, 1972, 648.

41. Pat Boone, *A New Song* (Carol Stream, Ill.: Creation House, 1970).

42. *The Acts of the Holy Spirit in the Church of Christ Today* (Los Angeles: Full Gospel Business Men's Fellowship International, 1971). Some of the essays in this seventy-two page booklet, including Boone's, originally appeared in *Testimony* magazine; see *Contending for the Faith*, November 1970.

43. See Hughes, *Reviving the Ancient Faith*, 340.

44. See J. Noel Meredith, "Strange Things Are Happening," *Gospel Advocate*, December 23, 1971, 805, 812-13; and Paul M. Tucker, "Restructure in Nashville," *Gospel Advocate*, March 8, 1973, 149-51. In *Contending for the Faith*, January, May, and July 1972, Rice denigrated Belmont, noted Lipscomb's and parents' displeasure with students and employees attending Belmont, and reproduced related *Nashville Tennessean* newspaper articles.

45. James D. Bales, *Pat Boone and the Gift of Tongues* (Searcy, Ark.: James D. Bales, 1970). James D. Bales, "If Any of the Gifts, All of the Gifts," *Gospel Advocate*, May 14, 1970, 308-10. James D. Bales, "Pat, the Holy Spirit Is Not a Deceiver," *Gospel Advocate*, August 27, 1970, 553-55. James D. Bales, "Pat, the Holy Spirit Is Not Blind," *Gospel Advocate*, September 17, 1970, 597-98. See letter from James D. Bales to Jimmie Lovell, July 17, 1970, Lovell papers, box 25; and letter from Pat Boone [to James D. Bales, 1970],

on Tokyo Hilton letterhead, Lovell papers, box 25. Bales informed Lovell that he had “sent [Boone] over 600 pages of manuscript and around 100 letters,” and Boone remarked to Bales about “this lengthy correspondence and exchange of views with you.”

46. Bales, “Pat, the Holy Spirit Is Not a Deceiver.”

47. In a 1971 book, James Bales described an approach to problems with college faculty members that Goodpasture would have been inclined to accept as a good description of his approach to the same problems: “We should not make a public issue of the beliefs of a person unless it is necessary. So long as it is possible, and is not hurting the cause of truth, we should quietly work behind the scenes. . . . Because an administration is not working as quickly as some might like, it does not mean they are not trying to deal with the problem. But the time can come when others may need to be informed so that they can bring their influence to bear on the situation.” See James D. Bales, *Modernism: Trojan Horse in the Church* (James D. Bales: Searcy, Ark., 1971), 197.

48. In fact, Goodpasture “encourag[ed] Archie Luper to refrain from publishing [i.e. disseminating] inaccurate and potentially hurtful comments about Pepperdine.” Letter from M. Norvel Young (Chancellor of Pepperdine University) to B. C. Goodpasture, March 6, 1974, Goodpasture papers. See also M. Norvel Young, “B. C. Goodpasture As a Friend,” *Gospel Advocate*, June 23, 1977, 391.

49. B. C. Goodpasture, “Freed-Hardeman College,” *Gospel Advocate*, November 26, 1970, 754. See also E. Claude Gardner, “B. C. Goodpasture, Giver to Christian Education,” *Gospel Advocate*, April 24, 1975, 262: “It seems that when Brother Goodpasture sees a school making progress and he feels it is on the ‘right track,’ he then gives it a special boost to enable it to do even more for the Lord’s work. He desires only to help advance those who are committed to the ‘old paths.’” In a 1970 letter to Goodpasture, Gardner addressed the issue of Freed-Hardeman staying biblically sound, as he asked him to serve on the college’s Board of Directors: “Freed-Hardeman College has stood [and] is standing for the ‘old paths’ and I need your help and influence to keep it this way. . . . In the very beginning of my administration I believe you can be of special help to the college, the Cause of Christ and to me. You can help us perpetuate the school of brethren Freed, Hardeman, Brigance, Hall and Dixon—all your friends. Your coming will enable us to keep and secure the faculty we must have to keep the college strong” (letter from E. Claude Gardner to B. C. Goodpasture, August 26, 1970, Goodpasture papers). Goodpasture declined to serve on the board but did remain on the college’s informal Advisory Committee; see E. Claude Gardner, “Family and Friends of Freed-Hardeman College,” *Gospel Advocate*, November 26, 1970, 758.

50. Thomas B. Warren, “Honor and Trust,” *Gospel Advocate*, August 30, 1973, 549, 554-55. James Bales addressed this subject at length in *Modernism: Trojan Horse in the Church*. See, for instance, pp. 57, 96-99, 123-24, and 130.

51. One of those writers was the normally non-controversial Batsell Barrett Baxter. In an uncharacteristically direct, front-page article, he wrote, “Many of us have been disturbed

increasingly through the life of *Mission* magazine about the constant and recurring liberalism which it has encouraged.” See Batsell Barrett Baxter, “Iceberg or Gibraltar—Which?” *Gospel Advocate*, March 1, 1973, 129.

52. Thomas B. Warren, “I Reject Liberals’ Use Of The Expression ‘The Church of Christ System,’” *Gospel Advocate*, October 4, 1973, 629, 633. In addition to *Mission*, Warren perhaps also had in mind *Integrity* magazine, established in 1969 in Michigan. See also Guy N. Woods, “Mission’s Methods and Motives,” *Gospel Advocate*, March 6, 1975, 151-52: “All who support, in any way, *Mission* magazine are accessories to [its] effort to weaken confidence in the inerrancy of God’s Word.” By comparison, the normally more lenient *Firm Foundation* called Abilene Christian by name. Roy H. Lanier, Sr., admonished administrators for not “exercis[ing] some discipline over” Bible faculty members Everett Ferguson, Thomas H. Olbricht, and JW Roberts, who served on the board of *Mission* (“Review of a Piece of Infidelity,” *Firm Foundation*, March 14, 1972, 169, 171).

53. Letter from James D. Bales to B. C. Goodpasture, March 16, 1972, Goodpasture papers. James D. Bales, “‘Mission’s’ Mission?” *Gospel Advocate*, March 30, 1972, 197-98. See also James D. Bales, *Restoration, Reformation or Revelation?* Shreveport, La.: Lambert Book House, 1975, especially Chapter 1 and Appendix 2.

54. Guy N. Woods, “Biblical Interpretation—An Introduction,” *Gospel Advocate*, October 31, 1974, 690. Woods was referring to Warren Lewis, “Let’s look at the text—again!” *Mission*, September 1974, 21-24. See also Warren Lewis, “Every Scripture Breathed of God is Profitable,” *Mission*, January 1972, 3-9; and Warren Lewis, “Lewis responds,” *Mission*, July 1972, 26-28. Woods had earlier asked Goodpasture to provide him with a new venue for making combined responses to the many inquiries he received on “current brotherhood questions of interest.” The column apparently resulting from this request was the one he introduced to readers in this editorial. See letter from Guy N. Woods to B. C. Goodpasture, September 2, 1974, Goodpasture papers.

55. Woods, “Mission’s Methods and Motives,” 151.

56. Thomas B. Warren, “Truth is Absolute and Attainable (No. 1),” *Gospel Advocate*, March 11, 1971, 145.

57. Thomas B. Warren, “‘A Three Hundred and One Cubit Ark’—and other Such Matters: ‘Preludes to Apostasy’—No. 3,” *Gospel Advocate*, February 10, 1972, 81, 87-88. See R. Lanny Hunter, “The Three Hundred and One Cubit Ark,” *Mission*, December 1971, 5-14. Warren did not quote Hunter’s sentence beginning, “Nor is there any scripture . . . .”

58. Lemmons often described himself as being in “the middle of the road.” See, for example, Reuel Lemmons, “The Shifting Current,” *Firm Foundation*, April 17, 1962, 242 (“the middle of the road is the only safe position”); and Reuel Lemmons, “The Open Letter,” *Firm Foundation*, June 5, 1962, 354 (“We are quite aware that extremists do not like our ‘middle of the road’ position, but we are not aware that the Lord doesn’t”). See also T. Wesley

Crawford, "Lemmons, Reuel Gordon (1912-1989)," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 469.

59. See Hughes, *Reviving the Ancient Faith*, 308-10; and Harrell, *Churches of Christ in the Twentieth Century*, 216-17.

60. See, for example, *Contending for the Faith*, July 1970, 5; November 1970, 8; and August-September 1971, 1. The Lemmons editorial introduced a letter from Boone printed in the same issue. See Reuel Lemmons, "On a Letter from Pat Boone," *Firm Foundation*, December 2, 1969, 754; and Pat Boone, "A Statement of Personal Faith," *Firm Foundation*, December 2, 1969, 757, 766.

61. Letter from Archie W. Luper to Reuel Lemmons, January 21, 1974, Goodpasture papers. See also letter from Reuel Lemmons to Archie W. Luper, January 15, 1974, Goodpasture papers; and letter from Archie W. Luper to M. Norvel Young, March 13, 1975, Goodpasture papers.

62. Letter from Thomas B. Warren to B. C. Goodpasture, April 23, 1971, Goodpasture papers. Several years earlier, Warren had begun a new series in the *Advocate* with an apparent reprimand of Lemmons' self-professed moderation. See Thomas B. Warren, "Christianity Versus Relativism, Middle-of-the-Roadism, Neutralism and Compromise—(No. 1)," *Gospel Advocate*, May 31, 1962, 342-43.

63. Thomas B. Warren, "Is the Only Way to Prove a Thing Essential by Divine Command?" *Gospel Advocate*, May 1, 1975, 281.

64. Reuel Lemmons, "When Are Examples Binding," *Firm Foundation*, December 10, 1974, 786. See also J. D. Thomas, *Heaven's Window* (Abilene, Tex.: Biblical Research Press, 1974), 108ff.

65. *Ibid.*

66. Warren, "Is the Only Way to Prove a Thing Essential by Divine Command?" Ralph Henley was actually the first *Advocate* writer to contest Lemmons' editorial, comparing it to *Mission* articles by Warren Lewis (January 1972) and Victor Hunter (March 1972). See Ralph T. Henley, "Some Current Thoughts on Establishing Authority," *Gospel Advocate*, February 20, 1975, 116-17.

67. Letter from Reuel Lemmons to B. C. Goodpasture, July 11, 1975, Goodpasture papers.

68. Reuel Lemmons, "Open Letter," *Gospel Advocate*, June 26, 1975, 407-08.

69. Thomas B. Warren, "Open Letter for Publication in the Firm Foundation," June 21, 1975, Goodpasture papers; reproduced as Thomas B. Warren, "Open Letter," *Gospel Advocate*, October 9, 1975, 646-47.

70. Thomas B. Warren, *When Is An Example Binding?* (Jonesboro, Ark.: National Christian Press, 1975).
71. Letter from Lemmons to Goodpasture, July 11, 1975.
72. *Contending for the Faith*, May 1975, 7; and April 1972, 1 (page 3 reproduced Reuel Lemmons, “The New Face of Pepperdine,” *Firm Foundation*, December 14, 1971, 786).
73. Rice also complained that *Advocate* staff writer J. D. Thomas promoted liberalism at Abilene Christian College, but Thomas maintained only a bare presence in the *Advocate* during the seventies, as did *Advocate* staff writer and Pepperdine professor Frank Pack, who came under fire from time to time.
74. See, for example, *Contending for the Faith*, April 1972, 1-2 (“When, for instance, *Ira North* . . . can find it in his heart to recruit students for *Pepperdine*, the cause of *truth* is not being served.”); June 1975, 1 (“There is a general tendency . . . to overlook brother North’s and Madison’s continuing offense of riding rough-shod over the withdrawal actions of faithful brethren and congregations.”); and September 1975, 4 (“In the event that brother Ira North sees fit to make a public statement of wrong-doing for having had fellowship with those who had been withdrawn from for heresy, *Contending for the Faith*, of course, will most gladly publish that. It is now up to him.”).
75. See, for example, *Contending for the Faith*, June 1972, 4 (“Yes, I am sure brother Baxter does not agree that . . . going after this apostasy hook and tongs is the way to do it.”); March 1974, 7 (“Brother Baxter said he would not preach for [the Herald of Truth] if [the Highland elders] did not rid Highland of these Charismatic teachers—and here they now are high up on the totem pole of Highland’s teaching and preaching ministry—both! What will brother Baxter now do? Yes, brother Batsell Barrett, WHAT?”); and February 1975, 8 (“Brother Baxter has had every opportunity to help us contend for the faith. . . . If he still *believes* the faith he purports to preach, we cannot understand his failure to *defend* it as well as his consistent *defense of its enemies*.”).
76. See *Contending for the Faith*, November-December 1971, 8 (“HOT OFF THE PRESS! A TRULY MEANINGFUL BIOGRAPHY!”); May 1972, 6 (“I keep remembering a remark brother *B. C. Goodpasture* is fond of making. ‘If something looks like a duck,’ he says, ‘waddles like a duck, quacks like a duck, and always seems to associate with ducks, you must pardon me if somehow I mistake him for a duck!’”); June 1972, 7 (“This partly accounts for the size of my telephone bill—counseling with men whose wisdom I value—men such as *B. C. Goodpasture*, *Guy N. Woods*, *James D. Bales*, *Thomas B. Warren*, *Archie W. Luper*, *Dalton P. Ellis*, *Franklin Camp* and a host of others of like precious faith.”); September 1974, 1-4 (“Goodpasture, Luper Help Initiate Strong Team Effort in Birmingham”); and October 1974, 7 (“Goodpasture, for more than 35 years the esteemed editor of the Gospel Advocate, the oldest periodical of the churches of Christ, is truly one of the greatest speakers, scriptionists and pulpiteers of our time. This is an occasion when you will want to bring your children and give them a chance to hear this extraordinary brother.

They will be telling their children's children about it for generations to come.")

77. Tim Sensing, "Herald of Truth," in Foster, *Encyclopedia of the Stone-Campbell Movement*, 383-84; "James Walter Nichols Dies," *Christian Chronicle*, June 19, 1973, 1. On electronic and print bishops, see Hughes, *Reviving the Ancient Faith*, 239-44.

78. Ibid. *Contending for the Faith*, multiple issues, 1972-1974. Highland Church of Christ elders, *Herald of Truth: A Special Report* [Abilene, Tex.: Highland Church, 1973].

79. See *Memphis Meeting with the representatives of the Herald of Truth, September 10, 1973* [Memphis: Getwell Church of Christ, 1974]. Quoted terms from Section 2, pp. 19-25.

80. Ibid. Speakers at both sessions (day and night) are listed in *Memphis Meeting* at beginning of Section 1 and Section 2, respectively. Highland elder Leroy Norman was also present for the day session, but did not speak.

81. See Harrell, *Churches of Christ in the Twentieth Century*, Chapter 4; Hughes, *Reviving the Ancient Faith*, Chapter 13; and Robert E. Hooper, *A Distinct People: A History of the Churches of Christ in the 20<sup>th</sup> Century* (West Monroe, La.: Howard Publishing Co., 1993), Chapter 13.

82. See Franklin Camp, "Is It Well With the Herald of Truth," *The Word of Life*, February 1974, 1-2.

83. *Memphis Meeting*, "A Final Word."

84. Upon his retirement, Baxter once again followed in Goodpasture's steps, serving as a Hillsboro elder until his own death, which came in 1982 after a second battle with cancer.

85. Batsell Barrett Baxter, *Every Life a Plan of God: The Autobiography of Batsell Barrett Baxter* (Abilene, Tex.: Zachry Associates, 1983), 8; and Baxter's remarks, Goodpasture funeral (by "last Saturday" Baxter meant February 12, 1977). See also Roland Delevar Roberts, *Batsell Barrett Baxter: The Man and the Message* (New Hope, Ala.: Roland D. Roberts, 1998), 97-98; and Goodpasture, *From Neri to Nashville*, 389.

86. See ad for programming in Spain, *Gospel Advocate*, November 16, 1972, 735.

87. Art Haddox, "Herald of Truth Broadcasts," *Gospel Advocate*, August 2, 1973, 488-89.

88. B. C. Goodpasture, "Highland Church, Abilene, Texas," *Gospel Advocate*, September 20, 1973, 598.

89. Letter from Woods to Goodpasture, September 26, 1973.

90. See Reuel Lemmons, "Concerning Herald of Truth," *Firm Foundation*, December 11, 1973, 786.



91. Highland elders, *Herald of Truth*. Quotations from pp. 1, 19, and 23.
92. Batsell Barrett Baxter, "Baxter Stands With Highland Elders," *Christian Chronicle*, December 4, 1973, 1, 3. See E. R. Harper, "Highland's 'Special Report,'" *Contending for the Faith*, August 1974, 12 (Harper indicated the letter was dated November 26, 1973; see *Contending for the Faith*, March 1974, 4). See also letter from Freddie Goodpasture to Batsell Barrett Baxter, n.d., Batsell Barrett Baxter papers, Correspondence 1973: G, Beaman Library Special Collections, Lipscomb University, Nashville; in the letter, which lacks sufficient context, Mrs. Goodpasture seems to indicate that her husband promoted Baxter's letter (and thereby the Herald of Truth) during a visit to the Alabama Gulf Coast.
93. See minimally personalized form letter from Batsell Barrett Baxter to James D. Bales, May 15, 1974, James D. Bales collection, Special Collections, University of Arkansas Libraries, Fayetteville.
94. Batsell Barrett Baxter, "Is the Herald of Truth Reaching the Lost?" *Gospel Advocate*, January 20, 1977, 36. See letter from E. Claude Gardner to Kenneth Franklin, April 6, 1977, Goodpasture papers. In December 1976, the *Advocate's* front page featured a Baxter commentary on the "serious crisis" of numerical decline within Churches of Christ. In part, the article promoted the Herald of Truth. "If we are to respond affirmatively to this crisis," he wrote, "I am convinced that *the use of mass media, like the Herald of Truth, is imperative.*" See Batsell Barrett Baxter, "Facing Reality," *Gospel Advocate*, December 2, 1976, 769 (the article appeared in a slightly different form a week earlier as a guest editorial in the *Christian Chronicle*: Batsell Barrett Baxter, "Fires of Evangelism: Smoldering or Blazing? Use of Mass Media Vital to Restore Evangelistic Thrust," *Christian Chronicle*, November 30, 1976, 2). Another Baxter *Advocate* article earlier in the year also mentioned the Herald of Truth favorably, but primarily promoted the *Advocate*: Batsell Barrett Baxter, "Three Score Years and Five," *Gospel Advocate*, February 5, 1976, 82, 85.
95. See Baxter, *Every Life a Plan of God*, 86-101.
96. *Contending for the Faith*, February 1974, 7.
97. *Contending for the Faith*, January 1974. Dobbs preached for Memorial Church of Christ and edited *Anchor* magazine. He was better known by the name Buster.
98. Harper, "Highland's 'Special Report,'" 10.
99. See, for example, *Contending for the Faith*, March 1974, 1, and August 1974, 8. See also Reuel Lemmons, "Herald of Truth's New Film Series," *Firm Foundation*, May 21, 1974, 322; and letter from Batsell Barrett Baxter to J. L. Hughes, January 13, 1975, Baxter papers, Herald of Truth correspondence.
100. Letter from Aaron Swanson to B. C. Goodpasture, September 30, 1974, Goodpasture papers.

101. Letter from Aaron Swanson to B. C. Goodpasture, November 1, 1974, Goodpasture papers.
102. Letter from Paul E. McGaughey to B. C. Goodpasture, August 1, 1974, Goodpasture papers.
103. Franklin Camp, "Heartbeat Has Heart Trouble," *Gospel Advocate*, November 7, 1974, 709. See letter in response to the Camp article from Paul E. McGaughey to B. C. Goodpasture, November 15, 1974, Baxter papers, Herald of Truth correspondence.
104. *Contending for the Faith*, September 1974, 1-4 (see August issue, 1-2). Goodpasture did not provide Rice return publicity; in fact, his name rarely made the *Advocate*. Chief exceptions date to the early 1970s: full-page ads for Rice's College of World Evangelism in San Francisco, November 5, 1970, and October 14, 1971; and Ira Y. Rice, Jr., "Luper, Rice—Mainland China Attempt," *Gospel Advocate*, March 2, 1972, 132-33.
105. Letter from Ira Y. Rice, Jr., to William Woodson, February 28, 1977, Guy N. Woods papers, box 2, Loden-Daniel Library, Freed-Hardeman University, Henderson, Tennessee. In April 1974, Goodpasture reprinted an editorial that Rice probably wished the editor would apply to his relationship with Baxter. "To commend by word or deed the teacher of error," he wrote, "is to become partner with him in his false teaching." Furthermore, "neither loyal attachment to, or devoted friendship for, a man in error is a scriptural covering for his sins." Paul, in "reprov[ing] Peter for his inconsistent and sinful conduct at Antioch, . . . manifested his love both for Peter and the truth of the gospel" (B. C. Goodpasture, "Here and There," *Gospel Advocate*, April 11, 1974, 226; also printed December 10, 1970, and similar reprints ran July 11, 1974, and December 28, 1972).
106. Letter from Archie W. Luper to William Woodson, March 1, 1977, Woods papers, box 2. See letter from Archie W. Luper to Batsell Barrett Baxter, April 4, 1977, Woods papers, box 2. The Atlanta conversation probably took place early in 1973. In 1977, Luper claimed that the Saturday preceding his death, Goodpasture advised Baxter to leave the Herald of Truth, in the wake of additional controversy over the program (see letter from Luper to Baxter, April 4, 1977; at Goodpasture's funeral, Baxter did speak of meeting with Goodpasture the Saturday evening before he died and told of conversation on serious topics).
107. See Baxter, *Every Life a Plan of God*, 97-100.
108. Letter from Ira Y. Rice, Jr., to Claude Gardner, December 18, 1976, Woods papers, box 2. See Batsell Barrett Baxter, *I Believe Because . . . A Study of the Evidence Supporting Christian Faith* (Grand Rapids, Mich.: Baker Book House, 1971).
109. Among other writings, Wallace had published a hefty tome on the topic: Foy E. Wallace, Jr., *A Review of the New Versions: Consisting of an Exposure of the Multiple New Translations* (Fort Worth, Tex.: Foy E. Wallace, Jr., Publications, 1973). See also Terry J. Gardner, "I Am Bound for the Promised Land: Foy E. Wallace, Jr., 1970-1979," in *Foy E. Wallace, Jr.: Soldier of the Cross*, ed. Noble Patterson and Terry J. Gardner (Fort

Worth: Wallace Memorial Fund, 1999), 122-23.

110. Foy E. Wallace, Jr., “‘Watchman, What of the Night?’” *Gospel Advocate*, July 1, 1976, 420-23; published in the *Firm Foundation*, July 6, 1976 (although Wallace did not refer to Freed-Hardeman by name, he otherwise identified the college). Gardner allowed Freed-Hardeman Bible classes to use versions other than the King James and American Standard for “comparative study,” a policy that Wallace was not the first to criticize. See E. Claude Gardner, “Translations,” *Gospel Advocate*, January 8, 1976, 24-25; Wallace’s July article was largely in response to that piece, wherein Gardner quietly justified his policy. For criticism of the policy see, for instance, letter from James W. Boyd to Guy N. Woods, February 25, 1976, with enclosure of letter from Clyde M. Woods to the elders at Obion Church of Christ, Obion, Tennessee, November 13, 1975, Woods papers, box 17. Ira Rice, for his part, was in great sympathy with Wallace’s viewpoint, but having seen improvement “along this line there at the college,” he was still trusting Gardner to take care of the problem “altogether” (letter from Rice to Gardner, December 18, 1976). Rice’s sagging support of Gardner would soon give way.

111. Although Wallace did not refer to Freed-Hardeman by name in his bill of indictment, he otherwise identified it. Some readers might have recalled that Goodpasture had welcomed Wallace’s *A Review of the New Versions* with the words “magnificent” and “monumental,” and carried a significant and approving review of it. See B. C. Goodpasture, “Books Received,” *Gospel Advocate*, October 10, 1974, 652; and J. Noel Meredith, “A Review of *A Review of the New Versions*,” *Gospel Advocate*, October 10, 1974, 644-45. Such readers might also have recognized that the *Advocate* published more by and about Wallace in the period intervening between notice of his book and his July 1976 article than in years past, including one general attack on the church colleges for using modern versions. For the latter, see Foy E. Wallace, Jr., “Genesis 3:15 and the Virgin Birth,” *Gospel Advocate*, July 24, 1975, 473-75. For publicity of his preaching and writing see, for instance, Hugh Fulford, “Foy E. Wallace, Jr., Is Still on the Firing Line,” *Gospel Advocate*, December 5, 1974, 772; and, the week before his attack on Freed-Hardeman, a prominent ad listing eleven “Foy E. Wallace Jr. Publications” for sale through Gospel Advocate Bookstores in Nashville, Dallas, and Memphis, including a new edition of *A Review of the New Versions* (June 24, 1976, 409).

112. E. Claude Gardner, “Translations and Judgments,” *Gospel Advocate*, August 12, 1976, 519-20. Goodpasture ran an article by the Freed-Hardeman professor at the center of the controversy when he ran Gardner’s rebuttal to Wallace. An orthodox but not arch-conservative piece on messianic prophecy, it quoted from the Revised Standard Version: Clyde M. Woods, “Christ and Prophecy,” *Gospel Advocate*, August 12, 1976, 522-24.

113. See William Woodson, “Strange Things One Reads in the Papers,” *Gospel Advocate*, September 30 and October 14, 1976 (and April 28, 1977). A response to Woodson (and Gardner) came with Foy E. Wallace, Jr., “‘How Long Halt Ye Between Two Opinions?’” *Gospel Advocate*, July 14, 1977, 436-39 (published in the *Firm Foundation*, March 22, 1997). See also William Woodson, “Fallacies, Faith, and Judgment (No. 2),” *Gospel*

*Advocate*, September 29, 1977, 612-14.

114. Letter from James D. Mayberry to B. C. Goodpasture, August 21, 1976, Goodpasture papers. See also letter from Tommy J. Hicks to Ira Y. Rice, Jr., March 8, 1977, Woods papers, box 17. Hicks reported that Woodson told him “that because of Brother Foy E. Wallace, Jr., Freed-Hardeman, Brother Gardner, himself, and others at F-HC were being attacked and slandered—that he had a file of critical letters three feet thick as a result of this.”

115. B. C. Goodpasture, “Inspiration and Translation,” *Gospel Advocate*, September 30, 1976, 626 (originally appeared July, 26, 1962, and was also reprinted April 9, 1970).

116. B. C. Goodpasture, “The Revised Standard Version,” *Gospel Advocate*, October 14, 1976 (originally appeared November 20, 1952, and was also reprinted October 19, 1972).

117. In addition to running ads, news notes, and articles promoting the college, in this period Goodpasture spoke at the college’s 1977 lectureship, donated 1,500 hymnals, and added “a few hundred” books to the “B. C. Goodpasture Collection” of the college library. See E. Claude Gardner, “Thanks to B. C. Goodpasture for Supporting Freed-Hardeman College,” *Gospel Advocate*, February 24, 1977, 116-17; and Gardner, “B. C. Goodpasture’s Last Sermon,” 247. See also this vote of confidence in the Bible department: E. Claude Gardner, “Preacher Training at Freed-Hardeman College,” *Gospel Advocate*, December 9, 1976, 793-94. However, Goodpasture did not end publicity for his former nemesis Wallace, who continued to pester the college. See George W. DeHoff, “Wallace’s 80th Birthday,” *Gospel Advocate*, September 9, 1976, 578 (editorial page, with large picture of Wallace); Dean Crutchfield, “A Most Happy Occasion,” *Gospel Advocate*, September 16, 1976, 596-97; Foy E. Wallace, Jr., “A Thousand Thanks,” *Gospel Advocate*, January 6, 1977, 7; and Willard Collins, “Book of the Week,” *Gospel Advocate*, January 27, 1977, 54.

118. See Baxter’s remarks, Goodpasture funeral; E. Claude Gardner’s remarks, B. C. Goodpasture memorial service, Freed-Hardeman College, February 23, 1977 (partial tape recording in author’s possession); and Gardner, “B. C. Goodpasture’s Last Sermon,” 247.

119. Goodpasture, *From Neri to Nashville*, 388.

120. Gardner, “B. C. Goodpasture’s Last Sermon,” 247.

121. Ibid.

122. William Woodson, ed., *A Plea for Fundamentals: 1977 Freed-Hardeman College Lectureship* (Henderson, Tenn.: Freed-Hardeman College, 1977). The January 13, 1977, *Advocate* carried the lectureship’s schedule of events.

123. See letter from Pat McGee to William Woodson, February 28, 1977; and letter from Archie Luper to Claude Gardner, April 7, 1977, Woods papers, box 2.

124. Neil R. Lightfoot, "Translations of the Bible," in Woodson, *A Plea for Fundamentals*, 332-40. Lightfoot specifically defended the RSV's translation of Isaiah 7:14, which Foy Wallace, among others, cited as the prime example of the translators' modernism, claiming that their rendering of the verse constituted a denial of the virgin birth of Jesus. Lightfoot noted, "The passage is an admittedly difficult one. Anyone who claims to know all the answers here does not have all the answers. . . . Why attack the RSV mainly on this passage? And why attack professors and our Christian colleges as 'liberal' if they choose to use the RSV?" The April 21, 1966, issue of the *Advocate* announced that Lightfoot had recently been made a staff writer, but his writings rarely appeared in the paper.

125. Letter from McGee to Woodson, February 28, 1977.

126. Batsell Barrett Baxter, "Legalism of Liberalism: Are These the Only Choices?" in Woodson, *A Plea for Fundamentals*, 281-83.

127. Guy N. Woods, Open Forum, Freed-Hardeman College Lectures, 1977, Thursday, February 10, 3:30 p.m., tape # A-334. The unidentified speaker was perhaps B. C. Carr, director of the Florida School of Preaching in Lakeland.

128. William Woodson, "Of What is One Assured at Freed-Hardeman College?" undated typescript, Woods papers, box 2. See also E. Claude Gardner, "'Progress with Soundness,'" *Gospel Advocate*, April 28, 1977, 264: "[The statement] has been well received by faithful and sound brethren from across the nation. The response has been overwhelming."

129. E. Claude Gardner, "Progress With Soundness," Woods papers, box 2.

130. Letter from Ira Y. Rice, Jr., to E. Claude Gardner, February 13, 1977, Woods papers, box 2. See letter from McGee to Woodson, February 28, 1977; letter from William Woodson to Ira Y. Rice, Jr., February 18, 1977, Woods papers, box 2; and letter from Ira Y. Rice, Jr., to Guy N. Woods, April 6, 1977, Woods papers, box 17. Others were not so ready to abandon Gardner and his administration, but they considered the situation dire. See letter from Guy N. Woods to Archie W. Luper, March 13, 1977, Woods papers, box 2; letter from Robert R. Taylor to Archie W. Luper, March 1, 1977, Woods papers, box 2; letter from Archie W. Luper to Woody Loden, March 9, 1977, Woods papers, box 2; and letter from Archie W. Luper to E. Claude Gardner, March 16, 1977, Woods papers, box 2.

131. Letter from Woodson to Rice, February 18, 1977. See reply from Rice to Woodson, February 28, 1977: "And, now, here you are, trying to cram such Liberalistic-fellow-travellers as Baxter, Hazelip and Barnett down our throats, when Baxter still upholds Highland/Abilene, Landon Saunders, Lynn Anderson, George Howard and others in their error; Hazelip does the same for John Scott, the most liberal-minded teacher at Harding Graduate School, as well as others; and Barnett, as a Board member, goes right along with the apostate Pepperdine as well as Abilene Christian Universities."

132. Goodpasture, *From Neri to Nashville*, 380-81, 386-90; Collins, "B. C. Goodpasture Dies February 18, 1977."

133. "Mr. B. C. Goodpasture," *Nashville Tennessean*, February 20, 1977. See "B. C. Goodpasture," *Nashville Banner*, February 19, 1977.
134. Photograph of grave marker and related information accessed at "Benton Cordell Goodpasture," <http://www.therestorationmovement.com/goodpasture,bc.htm>.
135. Baxter's remarks, Goodpasture funeral. Baxter also made a sterling report of the speech Goodpasture delivered at the Guy N. Woods Appreciation Dinner, hosted by Freed-Hardeman on February 7. He was probably engaging in the kind of overstatement not unknown to funeral addresses, but others in attendance at both Freed-Hardeman and the funeral gave similar assessments. On the tribute to Woods see Robert R. Taylor, Jr., "The Guy N. Woods Appreciation Dinner," *Gospel Advocate*, March 17, 1977, 168: "Brother Goodpasture spoke eloquently and with ease. He was at his best that night." See Gardner, "B. C. Goodpasture's Last Sermon," 247, on his chapel sermon: "He came to the pulpit with vigor and presented a clear, forceful, and timely message without ever referring to a Bible or to notes. His broad sweep of knowledge of the Bible and literature was evident and some have said this was the best sermon they ever heard Brother Goodpasture preach." On the other hand, W. C. Anderson reported: "I was sitting on the platform at Freed-Hardeman when brother Goodpasture delivered his last sermon. I saw and heard him falter physically, but he did not falter spiritually. I am happy to have that lesson on tape" (J. Roy Vaughan, "What Brethren Are Saying," *Gospel Advocate*, September 29, 1977, 610).
136. Baxter's remarks, Goodpasture funeral.
137. Letter from Luper to Woodson, March 1, 1977.
138. Letters from Batsell Barrett Baxter to William Woodson, February 22 and 24, 1977, Woods papers, box 2; ellipsis points in original.
139. Letter from Rice to Woods, April 6, 1977. See letter from Hicks to Rice.
140. Letter from Guy N. Woods to Ira Y. Rice, Jr., May 19, 1977, Woods papers, box 17.
141. Letter from Guy N. Woods to Kenneth Franklin, March 9, 1977, Woods papers, box 2.
142. Statement of circulation, *Gospel Advocate*, November 11, 1976, 735. The annual number of paid subscribers from 1971 to Goodpasture's death ranged from a low of 37,189 in 1971 to a high of 42,064 in 1975.
143. Letter from F. F. Conley to B. C. Goodpasture, April 5, 1976, Goodpasture papers.

## CHAPTER 7

### CONCLUSION: “A TOWERING OAK”

During the seventies, B. C. Goodpasture reached several milestones. In 1970, the fiftieth year since his first formal association with the *Gospel Advocate* as circulation manager, he turned 75. In 1972, he marked his sixtieth year as a preacher. In 1974, he completed thirty-five years as editor of the *Advocate*. In 1975, the same year the *Advocate* celebrated its 120th anniversary, he finished a quarter-century as president of the Gospel Advocate Company. In 1976, he began his twenty-fifth year as an elder at Nashville's Hillsboro Church of Christ. His admirers took advantage of such milestones to lavish him with praise. “Few men,” remarked Batsell Barrett Baxter in 1972, “have been endowed so richly or have used their talents so fully to the glory of God and to the advancement of his cause. . . . [He] has exerted a positive, constructive, scriptural influence around the world.”<sup>1</sup>

When Goodpasture's death came five years later, on February 18, 1977, Baxter commemorated it with words similarly evocative of broad influence. As the main speaker at the funeral, he compared the preacher, editor, and elder to “a towering oak.” Speaking in measured tones, he drew inspiration from the first Psalm: “Brother Goodpasture was like a tree planted by the streams of water, whose leaf doth not wither; and whatsoever he doeth shall prosper. As one of the members of his family said, and as many others of us have thought, brother Goodpasture was a towering oak. And that towering, giant oak has

fallen.”<sup>2</sup> Goodpasture’s death came some two months before his eighty-second birthday and some two weeks before he would have begun his thirty-ninth year at the *Advocate*’s helm. More than 300 preachers were among the mourners filling the Hillsboro auditorium to pay their respects.<sup>3</sup> “All ministers of the Church of Christ” were named honorary pallbearers, and a handful—Baxter, William F. Ruhl, Guy N. Woods, Willard Collins, and Rex A. Turner—conducted the service.<sup>4</sup> Many more would eulogize Goodpasture in the *Advocate* in the following weeks.<sup>5</sup>

Goodpasture’s admirers did not wait until his death to voice their appreciation for him. As his friend D. Ellis Walker observed, “In a lifetime it is a rare thing to hear a man receive and deserve the manifold praise that was heaped upon B. C. Goodpasture.”<sup>6</sup> By the seventies, supporters had already built a substantial pedestal beneath his feet, but in that decade their acclaim of the editor became more frequent and intentional. With Goodpasture aging, they became more reflective about his life and career and sought to honor and solidify his legacy. J. E. Choate’s 1971 biography of the editor, *The Anchor That Holds*, was the most notable instance of that impulse, but the expressions of affection and appreciation were many and varied.<sup>7</sup>

Individuals paid him homage. In 1972, Alabama preacher V. P. Black thanked Goodpasture for his decades of service: “Just a few lines to let you know how much I appreciate your great work and [the] good influence that you have had on the church of our Lord for the last sixty years.”<sup>8</sup> Churches celebrated him. Central Church of Christ in Athens, Alabama, held a special Sunday afternoon service in 1975 in order to, as the minister informed Goodpasture, “pay tribute to you for your work and influence in our area.”<sup>9</sup> Institutions honored him. In 1976, Freed-Hardeman College recognized



Goodpasture for his contributions to religious journalism; the assembled crowd gave him a standing ovation.<sup>10</sup> And his birthplace remembered him. At the suggestion of a local church, officials in Livingston, Tennessee, and Overton County declared July 5, 1970, B. C. Goodpasture Day, “in honor of his service to humanity.”<sup>11</sup> Taking notice of that signal honor, Joe L. Evins, congressman from Tennessee and Church of Christ member, remarked that Goodpasture “is indeed one of the truly great and good men of our times.”<sup>12</sup>

The editor took the honors and accolades in stride. Accustomed to generous public introductions, for instance, he was adept at deflecting any accompanying awkwardness.<sup>13</sup> When President E. Claude Gardner gave him an extended introduction at the 1970 Freed-Hardeman Lectures, he elicited great laughter when he responded, “I’m human enough that I appreciate what he said. I’m sure none of you listened more reverently or with more interest than I did.”<sup>14</sup> On occasion he also expressed the profound gratitude he no doubt felt whenever receiving fulsome praise. At the 1973 *Gospel Advocate* dinner at David Lipscomb College he responded to the usual tributes in these words: “I am indebted to so many for so much. I am eternally indebted to everyone present, and to many, many others, for their support of the *Gospel Advocate* and of me as its editor.”<sup>15</sup>

#### *Person and Persona*

While genuine, the adulation of Goodpasture often said as much about his admirers as it did about him. He embodied their ideals, so they idealized him. Moreover, a high appraisal of the editor of the *Gospel Advocate* roughly equated with a high appraisal of themselves. Much of the affection for Goodpasture was rooted in his leadership role during the first fifteen or twenty years after World War II, when, rallying around a banner of progress, and shunting aside internal critics of methods and motives, mainstream Churches

of Christ expanded their profile on the landscape of American Christianity. Yet, the editor was also revered in his old age because of his unchanging presence during the changing times that followed the post-war surge. As it became apparent to his fifties cohorts that the institutional consensus of that decade was not as deep and broad as it had seemed, and that more uncertainty lay ahead, Goodpasture remained a strong and reassuring constant at the helm of the oldest institution among them.

Factors other than position and leadership helped Goodpasture garner substantial support over the decades. One was his public persona, another was his personality. Readers, even when knowing little of the editor beyond what they gleaned from the *Advocate*, thought of him much like they thought of the *Advocate* itself: sturdy, reliable, and respectable. Most would have agreed with the assessment of Abilene Christian College president John C. Stevens. “No man in our brotherhood,” he judged in 1972, “more exactly personifies the ideal of a Christian gentleman than Brother Goodpasture. He is a man of dignity, scholarship, urbanity, and dedication to the cause of Christ.”<sup>16</sup> That widespread perception, like his inherently powerful position, served Goodpasture well. But it was not an inaccurate perception. His persona reflected his true person. His personality both complemented his persona and endeared him to his many acquaintances, helping him command their respect, cooperation, and loyalty.

Besides knowing him to be generous financially, many people in personal contact with Goodpasture found him to be “a wonderfully warm and generously gracious person.”<sup>17</sup> As his friend G. K. Wallace stated, “His liberality was manifested in many ways.”<sup>18</sup> Both young and old at the Hillsboro church adored him, according to Batsell Barrett Baxter: “His pockets often bulged with the gum and candy that the youngsters came to expect whenever

they saw him,” while adults “sought him out when they had some difficult decision to make or needed some insight concerning God’s teachings.”<sup>19</sup> At his funeral Baxter discoursed about Goodpasture’s love for people, saying, “One of the yearnings that I have had through the years is that those who only knew him at a distance might have had the opportunity to love him and to know him intimately, to feel the warmth of this love.”<sup>20</sup> The editor made time to talk with hundreds of preachers who called at his office each year, becoming for many “a pillar of strength and counsel,” besides bestowing books upon them.<sup>21</sup> He regularly invited preachers visiting from out of town, like Earl Irvin West, to stay overnight “in his hospitable home,” where they would talk church “into the wee hours of the night.”<sup>22</sup> He was equally attentive to his office staff. Dove Wilson, who secured employment with him while attending the Nashville School of Preaching, mourned the death of an ideal boss:

The *Gospel Advocate* family will never be the same again this side of eternity. Everyone knew when he arrived each morning. Regardless of the weather, he would say, “Good morning, a beautiful day!” When anyone in the office was ill, he constantly inquired as to their progress. Many times he came to their aid financially. The tears which freely flowed on the morning of his death were for a man who cannot be replaced in our hearts. We lost a dear friend.<sup>23</sup>

Friends and associates also counted among Goodpasture’s best qualities a keen wit, rich sense of humor, engaging conversational powers, and masterful storytelling abilities. Tennessee preacher and *Advocate* staff writer Robert R. Taylor, Jr., considered it “a true pleasure to be in his company,” describing him as “an entertaining conversationalist” who “brought healthy laughter to many with his stories.”<sup>24</sup> Freed-Hardeman Bible professor William Woodson, memorializing the editor in the *Advocate*, made a similar remark: “His humor was quiet and dignified, but frequently evoked delicious chuckles at the time and many days afterward.”<sup>25</sup> Freed-Hardeman president Claude Gardner shared excerpts from

Goodpasture's last public address, given on his campus in 1977. One bit that had lingered with him was indeed evocative: "It cost John the Baptist his head to make that statement, but it's better to have a head like John had and give it as he gave his than to have heads like some people have and keep them."<sup>26</sup> In the subtler vein described by Woodson, Goodpasture responded to tributes to his six decades of preaching by dryly observing, "Sixty years ago today I preached my first sermon. Noah preached twice as long, but the record shows that I have converted more people in my sixty years than he did in one hundred and twenty."<sup>27</sup>

Goodpasture's warmth and vitality were not usually apparent on the pages of the *Advocate*, but readers sometimes caught glimpses of his fuller self. On the lighter side, in the mid-seventies he began writing an occasional series, "This I Remember," in which he shared stories from a long life filled with many rich experiences. Intended to be little more than fond reminiscences, the pieces resonated with many readers.<sup>28</sup> Goodpasture, however, rarely shared personal thoughts in the *Advocate*. Although his friend William Ruhl could attest, "I have never known a man prouder of his family," he was not one to refer to family in print.<sup>29</sup> The chief exception to these tendencies occurred in 1964. Cleveland, his beloved wife of almost five decades, passed away in November of that year after an illness of several months. In her memory he filled an entire issue with tributes from a number of church leaders. His own tribute was particularly eloquent, opening a window on his soul rarely seen by readers. "She loved the good, the pure, and the beautiful," he wrote. "She walked in the beauty of holiness and in the holiness of beauty. She was an ideal wife and mother. She has left us a rich store of priceless memories." He expressed gratitude to the "thousands" who had consoled him with "their words of kindness and hope," recognizing that many "in similar circumstances" felt no hope. Thankful that he had children and grandchildren to rely

upon in his loneliness, he rejoiced that “through Jesus God has given us his remedy for a troubled heart.”<sup>30</sup>

*Peerless Pulpiteer*

Goodpasture’s public persona came not only from his actions as an editor. His preaching and other public addresses played a role in its formation too. Snippets of his full personality, especially his sense of humor, sometimes emanated from the pulpit and the lectern.<sup>31</sup> Though he occasionally allowed himself a certain amount of latitude when speaking at campus lectureships and special events, most of his sermons, like most of his editorials, were marked by formality.<sup>32</sup> Not unlike many of his preaching contemporaries, he rarely employed a conversational style.<sup>33</sup> He did connect with his listeners, however. Many heralded his preaching, and his public speaking in general, as another symbol of his extraordinary talent.

Like most editors and writers among Churches of Christ, Goodpasture regarded himself a preacher first and foremost. “If I had my time to go over,” he said in 1972, “I would still like to preach as I have done.”<sup>34</sup> He delivered his first sermon at age 17 and his last at age 81. Upon advice from his father early in his career, he learned to “shoot without a rest,” choosing to memorize his remarks instead of relying on notes.<sup>35</sup> This method might have contributed to his formal style, but it did not prevent his sermons from having energy or substance. Indianapolis preacher W. L. Totty observed that Goodpasture’s “forceful, emphatic manner of preaching and his ability to accurately quote passage after passage of Scripture in his sermons hold the undivided attention of the audience.”<sup>36</sup> In a 1975 speech, Fort Worth preacher and *Advocate* staff writer Wendell Winkler recalled hearing Goodpasture preach in 1948 when he was a college student. Speaking on “Handling Aright

the Word of Truth,” Goodpasture made “a statement that made a permanent impression” on the young preacher, so much so that Winkler could still recite it. “The way to handle truth aright,” he quoted, “is to know and obey it.”<sup>37</sup>

Goodpasture offered advice in the *Advocate* about effective preaching. In order to succeed, a preacher must be diligent in study and preparation: “Oftentimes the preacher who endeavors to preach a sermon without preparation plays the role of the hunter who tries to fire his gun which is not loaded.” He must deliver a sure and certain message: “God never intended that men should preach doubts. The souls of men are not edified by the preaching of pious uncertainties.” He must know his audience: “Many a great sermon has failed to produce the desired effect because . . . the message was not adapted to the needs of the hearer.” And he must be dignified in his presentation: “In preaching the gospel he will give offense, but he should be sure that it is the message, and not the manner of his presenting it, that gives the offense.”<sup>38</sup>

That last point, in particular, said much about Goodpasture’s preferences and proclivities. In the pulpit, he reasoned but did not rant, exhorted but did not shout. Befitting his personality, his typical sermon was the picture of moderation, and he encouraged other preachers to do likewise. “One does not have to be vulgar to be witty, nor abusive to be sound,” he insisted. “One does not have to work himself up into a veritable rage to preach with conviction.”<sup>39</sup> Georgia preacher Ralph T. Henley remarked that Goodpasture’s sermons were “couched in simple, descriptive language,” which “penetrat[ed] . . . to the heart of the individual.” Moreover, Henley averred, “in his ability to exegete a text, describe in vivid terms an event in the Bible, or to hold an audience spellbound I have seldom seen

his equal and never his superior.”<sup>40</sup> Madison Church of Christ elder A. C. Dunkleberger agreed that “his was the power to hold and sway an audience.”<sup>41</sup>

Many admirers of Goodpasture’s preaching thought he had an extraordinary pulpit presence. The venerable Alabama preacher Gus Nichols, who avowed that Goodpasture was the “best gospel preacher” he had ever heard, noted that his “presence commands attention.”<sup>42</sup> Once Goodpasture had someone’s attention he did not usually lose it. Even at age 80, observed Stanley J. A. McNery, “Brother Goodpasture still knows how to hold an audience with simple preaching of the truth, and dedication to the cause of Christ.”<sup>43</sup> J. M. Powell, who reckoned Goodpasture to be “a peerless pulpiteer,” credited his effectiveness to several factors, including his “studious habits.” Having both “the mental capacity” and the “self-discipline” to study, he “never disappointed an audience.” His thorough preparation, Powell explained, put him “in perfect command of every situation.” When B. C. Goodpasture preached “he knew what he wanted to say and he said it in the best possible way.”<sup>44</sup> Robert Taylor held a similar opinion. Upon returning from the 1974 Freed-Hardeman Lectures, he penned a letter to Goodpasture commending his performance there: “I marvel at your powers in the pulpit. What a loss it would have been had you never preached! You grace the pulpit with a fitness that is beautiful to behold [and] enrapturing to experience.”<sup>45</sup>

In 1970, when Rex A. Turner, president of Alabama Christian College in Montgomery, reported on his school’s recent lectureship, he gushed to *Advocate* readers about the three lectures Goodpasture gave. His “relaxing, refreshing, and stimulating” talks on early restoration movement history were “so overwhelmingly and enthusiastically received that the large audience in attendance gave him a standing ovation.” Many of the

“younger preachers” on hand, Turner added, “came to have a greater appreciation of the work and sacrifices of the pioneers as a result.”<sup>46</sup> One young preacher in attendance, Paul Edward Tarence, was at that time preparing a study of Goodpasture’s preaching for a master’s thesis in speech at nearby Auburn University. Goodpasture, Tarence concluded, was the model preacher. “What is really shown in this investigation,” he summarized, “is that high moral character, a pleasing personality, intelligent and thorough preparation, and the studied application and practice of the principles of rhetoric result in effective preaching.”<sup>47</sup>

#### *Cautious and Consistent*

In his biography of Goodpasture, J. E. Choate acknowledged that he had failed to capture the complexity of his subject’s personality. “Shallow men are easily gauged, but men of genius may never be,” he lamented, evincing some frustration at Goodpasture’s reticence with even his personally authorized biographer. He took some comfort in the knowledge that Goodpasture’s oldest and closest friends could not “fully unravel” him either. Goodpasture possessed a complex personality, and thus Choate uncovered seemingly contradictory personality traits. Despite excelling as counselor and conversationalist, he noted, “Goodpasture seldom reveals his feelings.” He was witty and warm, but “his friends find him an enigma because of his extreme self-reserve in personal contacts.” Due to his cautious and careful nature, he “is not a man that is easily approached.” Nor was his confidence readily won, Choate observed, but once it is, “talking with him is a pleasing and memorable experience.” Choate further explained that Goodpasture “does not study to be inscrutable,” but, the reader should understand, “the Goodpastures are by nature a taciturn people.”<sup>48</sup>



While sometimes perplexed that Goodpasture was not more forthcoming, Choate did not really regret his subject's reserve, reckoning it to be a central component of his uncommonly good judgment. "He is not the man to be goaded into irrational actions," Choate observed, offering as confirmation this assessment of him by Guy Woods:

In calm, deliberate fashion he has ever exhibited the knack of getting to the root of a matter in moments, and of viewing it in proper perspective. Among the most magnificent characteristics of this great man are his balanced judgment, 'sweet reasonableness,' and calm appraisal of the problems which pile up in mountainous detail before a man in his position. Those who are closely associated with him soon come to know and to appreciate highly these outstanding personal features.<sup>49</sup>

Many others in Goodpasture's circle likewise lauded his deliberateness and related attributes like balance, moderation, and consistency. "Here is not a man who changes positions with practically every issue of his paper," attested Ralph Henley. To the contrary, "here is a man who has charted a course which he believes to be in harmony with the holy Scriptures and he follows it doggedly toward the prize."<sup>50</sup> Claude Gardner appreciated Goodpasture's "course of moderation" as editor and his "characteristic sense of balance" in regard to controversy.<sup>51</sup> *Advocate* staff writer Thomas B. Warren admired him for wielding influence "without being radical," for being "a man of power who veered neither to the right hand nor to the left."<sup>52</sup>

One of the most vivid lessons that *Advocate* employee T. B. Underwood, Jr., learned from Goodpasture was to speak "sparingly." In the office, he reported, Goodpasture was apt to recite the precept, "As long as you do not speak you control your words, but when you speak your words control you."<sup>53</sup> According to Lipscomb president Athens Clay Pullias, Goodpasture also mastered Paul's instruction to the Philippians to "let your moderation be made known to all." Addressing a gathering of *Advocate* supporters in 1975, Pullias emphasized Goodpasture's "*imperturbability*," particularly in the editor's chair. "Every

leader is always beset mercilessly from every side,” he said. “To walk with dignity, calmness and courage straight down the road of right and righteousness requires the qualities B. C. Goodpasture has so ably demonstrated in serving the *Gospel Advocate*.”<sup>54</sup>

### *Abiding Loyalty*

After Goodpasture’s death, Guy Woods listed certain traits of his “dear and trusted friend” that his closest associates cherished more than any other. “It will be impossible,” Woods declared, “to chronicle fully his towering spiritual strength, his nobleness of heart, and the fierce and enduring loyalty he displayed toward those . . . [he] regarded as friends.”<sup>55</sup> These traits, combined with the advantages of returning Goodpasture’s loyalty, made for a leader that Woods, like others, did not hesitate to follow. Woods was one among many expressing fealty to the editor even as he entered his eighth decade and the twilight of his life. Goodpasture had been true to him and “the cause” they both loved, and Woods desired to be equally true. “Brother Goodpasture,” he wrote in 1976, “you have been so good to me through the years, and you have done so much for me and you have enabled me to do so much more for the cause than otherwise I could. I will never refuse to perform *any* service *for you* which you feel I can do.”<sup>56</sup>

Woods never had refused. Trained in the law, though never a practicing attorney, he relished any opportunity to employ his powers of logic in exegetical combat. Goodpasture provided him plenty of chances, first by naming him a staff writer in 1943, then by letting him take a leading role in the institutional fight, and by urging him on as he led the *Advocate*’s charge against “liberalism.” As *Advocate* news editor J. Roy Vaughan observed, “Goodpasture highly respects Guy N. Woods’ ability to handle a controversy.”<sup>57</sup> Woods agreed, boasting about the special role he played for Goodpasture, “who has, without

exception, kept open the pages of the *Advocate* for me in every battle we have fought for a pure faith and a faultless practice.”<sup>58</sup> The editor’s confidence in him, Woods declared, would always be among his “most prized and precious blessings.”<sup>59</sup>

Other *Advocate* writers offered their gratitude to Goodpasture for the trust he placed in them, the loyalty he showed them, and the opportunities he gave them. Staff writer Robert Taylor was “grateful for every kindness” he had received. They had “long passed accurate enumeration,” but included the editor’s endorsement of his book, *Christ in the Home*, and placement of one of his articles on the editorial page.<sup>60</sup> John Waddey, a preacher from the Knoxville area and a regular *Advocate* contributor, thanked Goodpasture in similar fashion. “I am indebted to you for your kindness toward me and your encouragement to me to ‘publish’ the truth I preach,” he wrote. “Thank you for what you have done not only for me but for the Cause we both love.”<sup>61</sup> J. E. Choate, though pleased to be Goodpasture’s biographer, was perhaps even more appreciative of the chance to write for his paper.<sup>62</sup> When sending the editor good wishes for his eightieth birthday, he wrote, “Brother Goodpasture, I am grateful to you for a very personal reason. . . . I have been privileged to write for the Gospel Advocate and to tell what I believed would be useful to the church today and tomorrow.”<sup>63</sup>

Rex Turner had even more reason to be personally grateful to Goodpasture, one of his most earnest allies in the promotion of Alabama Christian College, which Turner co-founded in 1942 as Montgomery Bible School. Goodpasture provided extensive publicity from the start, and in 1953 gave the college a boost in exposure and credibility by naming Turner, who served as president, to his team of staff writers. He also “lent much prestige” to the school’s annual lectureship by appearing periodically on the program. In addition to

contributing money of his own to the college, Goodpasture connected Turner with potential donors in Tennessee, some of whom would come to rank among the school's most significant benefactors. The editor's support of Alabama Christian, Turner explained, grew not from any "selfish purpose," but from commitment to "brethren in Christ" and Christian education. "The fact is," he stated, "I was an underdog college president, and B. C. Goodpasture always held a place in his heart for the struggling underdog."<sup>64</sup>

In September 1973, Turner's thirty-one-year tenure with Alabama Christian came to a controversial end.<sup>65</sup> Goodpasture, while not dropping his support for the board that ousted Turner, stuck by his side. In particular, he helped him stay on his feet by immediately inviting him to prepare the *Teachers' Annual Lesson Commentary*, published annually by the *Advocate* since 1922.<sup>66</sup> Churches of Christ made extensive use of this Sunday school series and thus Goodpasture's choice of Turner was a meaningful vote of confidence in him.<sup>67</sup> It signaled to churches everywhere that Turner had not outlived his usefulness and was still to be trusted.<sup>68</sup> "The invitation was a real boon to me," related Turner. In the "disappointing days" before it came, "I really felt that there was little place for me to make a significant contribution to the kingdom."<sup>69</sup> A 1976 issue of the *Advocate* reported that Turner was "spending virtually every moment of his time in the service of the Lord." Still handling the *Teacher's Annual Lesson Commentary*, he was also busy writing, speaking, and conducting workshops. Most important of all, as president of the Alabama Christian School of Religion, an offshoot of Alabama Christian, he was still training preachers.<sup>70</sup>

*Advocate* allies were well rewarded. This was particularly true of staff writers, and in some cases relatives, as illustrated by the story of Goodpasture's relationship with J. M. Powell. Married to Mildred Cliett, the youngest sibling of Goodpasture's first wife,

Cleveland, Powell was both staff writer and brother-in-law. Sharing Goodpasture's love of restoration movement history, Powell wrote on that topic regularly, but through the years readers of the *Advocate* also learned of his many other interests and activities. Though a preacher by occupation, Powell served a brief stint as president of Ohio Valley College, a church-related school in Parkersburg, West Virginia. When he returned to the pulpit in 1969, his new location of Asheville, North Carolina, put him near the site of the annual Blue Ridge Encampment, a retreat for church families he directed. In 1974, when he decided to go into semi-retirement, Powell made plans to move to Franklin, Tennessee. Although he would not be occupying a pulpit, he intended to keep himself busy with a variety of church work, including, he hoped, weekend lectures on restoration history and Sunday preaching appointments. Goodpasture informed *Advocate* readers of this news and provided Powell's picture and mailing address. He stressed that Powell had not tired of doing the Lord's work and was not slowing down. "This move does not mean retirement," he explained on Powell's behalf, "but only a change and more extensive activity."<sup>71</sup>

In return, Powell was deeply passionate about the success of the *Advocate* and its propagation of New Testament Christianity.<sup>72</sup> His feelings for Goodpasture, however, were particularly profound. And while he certainly appreciated the editor's recognition and use of him in the *Advocate*, it was his relationship to the man himself that most thrilled and humbled Powell. He became acquainted with Goodpasture as a Lipscomb student in 1928, when "the brilliant young preacher from Atlanta" visited campus to preach a week-long series of sermons. The "slender and handsome" thirty-three-year-old, he recalled in 1977, "spoke fluently without manuscript or notes," delivering lessons that were "still vivid and fresh" to him a half-century later.<sup>73</sup> Powell had many opportunities to interact with

Goodpasture over the ensuing decades and his admiration for him grew. Although they became relatively close, Powell never seemed to regard himself the editor's equal, even when Goodpasture made known his own admiration for Powell. After hanging up the telephone with the editor one June day—exactly eight months before Goodpasture's death—Powell dashed off a handwritten note to him, sharing thoughts perhaps more easily communicated by pen than by voice. “The personal affection you expressed for me on the phone a few moments ago [has] burned deep in my heart and soul,” he informed Goodpasture. “As I write these lines, my eyes are filled with tears of joy that one of your stature should have such kindly feelings for me. . . . You of course know that my esteem for you has no bounds. You are the grand champion of all the personalities of the Restoration Movement—past and present.”<sup>74</sup>

#### *Decision of This Century*

The task of finding a successor to B. C. Goodpasture in February 1977 fell to David Lipscomb McQuiddy, Jr., publisher of the *Gospel Advocate*. Not that there was a shortage of willing candidates. Many preachers still considered the editor's job a gem, the pinnacle of a career in service to Churches of Christ. McQuiddy's first move was to name an interim editor. He chose longtime *Advocate* news editor J. Roy Vaughan, who would edit the paper through 1977. McQuiddy then turned his energies to finding the right man to move the *Advocate* forward, much like his uncle Leon B. McQuiddy in 1938. He promised readers not to proceed “with undue haste.” “Just as B. C. Goodpasture was there at the right time,” he proclaimed, “I believe there stands another, raised up by the Lord to carry on the illustrious line of *Gospel Advocate* editors.”<sup>75</sup>

The 1938 *Advocate* vacancy had occasioned a flurry of unsolicited suggestions to Leon McQuiddy. Some believed that David McQuiddy faced a decision “even more crucial” than his uncle’s.<sup>76</sup> James L. Lovell, opinionated California editor and world evangelism enthusiast, wrote McQuiddy within a month of Goodpasture’s death, stressing that “the church is in the wors[t] crisis of its history in America.” In his blunt opinion, both the *Advocate* and the *Firm Foundation* were partly to blame for the crisis. Except for the editorials of Reuel Lemmons in the *Firm Foundation*, he saw “nothing among our people that is making a forward ripple.” On the presumption that McQuiddy was planning to install someone with close ties to the *Advocate*, perhaps Batsell Barrett Baxter, Lovell cautioned him to reconsider. As “sound and loved” as Baxter might be, he was not the answer. The *Advocate* needed fresh leadership.<sup>77</sup> A month later, Lovell “could not resist” writing McQuiddy again, this time to lobby for a specific candidate, Reuel Lemmons. Enclosing editorials by Lemmons, Lovell directed McQuiddy to notice “the quality of thinking” they contained, and the passion they showed for “reaching . . . [the] billions who need Jesus Christ.” No better man for the job could be found, Lovell was sure. “In your hands, my Brother, rests the decision of this century.” You can continue to produce “a paper filled with stuff most all readers already know,” he lectured, or you can provide one by which “we can start going into homes of the lost.”<sup>78</sup>

Despite his thoughtful editorializing, Lemmons was never a realistic candidate to succeed Goodpasture. He had edited the *Firm Foundation* since 1955 and would not leave that post until 1983, when the owners, the Showalter family, sold the paper to disapproving conservatives.<sup>79</sup> Instead, McQuiddy named Ira North editor, and Guy N. Woods associate editor. North had been an *Advocate* staff writer since the mid-fifties, Woods since the early

forties. Their appointments were announced with a full-color cover in August, the flamboyant North sporting a bright red jacket. They were to take the reins from Roy Vaughan with the first issue of 1978. In making the announcement, McQuiddy remarked upon his wish for the energetic North to do with the *Advocate* what he had done with the Madison Church of Christ. That is, to make it into a “phenomenal” example of growth and outreach: “It is my hope that the same successful techniques which built the Madison church into the great force for good that it is today can be brought to bear by Dr. North in increasing the effectiveness of Christian journalism within the brotherhood.” North, he added, as if to reassure some readers of the new editor’s orthodoxy, “is a firm believer in the Restoration Plea and in the promulgation of sound doctrine.” With the addition of Woods, McQuiddy claimed to have put together “the strongest [possible] combination for soundness and growth.”<sup>80</sup>

That McQuiddy made Guy Woods associate editor suggested, as he would later tell Lovell, that he was hoping to appeal “to the widest range” of church members.<sup>81</sup> His decision also suggested, however, that the *Advocate* was facing something of an identity crisis. Of the two men, Woods was the likelier to continue the *Advocate* in the Goodpasture mold, but the less likely to energize the readership. North, on the other hand, would undoubtedly bring new enthusiasm to the *Advocate*, but needed the endorsement of a doctrinal stalwart like Woods to gain the trust of some readers.<sup>82</sup> In any case, most readers were likely to grant the new team a honeymoon period, and, in fact, readers ranging from James Lovell to Foy E. Wallace, Jr., commended McQuiddy for his choice and welcomed North and Woods to their new responsibilities.<sup>83</sup> James O. Baird, chancellor of Oklahoma Christian College, expressed the sentiments of many *Advocate* supporters with his welcome



to the pair in December 1977. From the editorial page, he extolled the virtues of the *Advocate*, fully anticipating that North and Woods would perpetuate its legacy of leadership and maintain the utility of its “valid functions.”

Listing those functions, Baird sounded a familiar note. “One is that of helping the brotherhood be a brotherhood by reporting what is happening to others,” he offered. Another was to teach “Biblical truth.” Yet another has the *Advocate* serving the church “as it admonishes, encourages, and exhorts.” A sometimes unappreciated function of the paper, he continued, was its exposure of “false doctrine.” But rather than “condemn” that function as “negative,” as some are wont to do, readers should embrace it, so long as it is “done in love.” After all, Baird observed, “these purposes of the *Advocate* might be considered as an extension of the purposes of the New Testament.” While it is of course true that “brethren North, Woods, and their able staff members are not the keepers of the faith,” they play an important role in helping Christians judge teachings as scriptural or not. “It is in the fulfillment of this function,” he concluded, “that the *Advocate* has best served in the past and can . . . best serve in the future.”<sup>84</sup>

By 1977, David McQuiddy’s decision, while still of great significance, was by no means “the decision of this century.” Times had changed too much for it to be quite so consequential. Even so, North and Woods seemed to make a good team and got off to a strong start. North spruced up the paper, widened the base of writers, and systematically collected church news. After a year-and-a-half, however, “astronomical increases in postage” forced the paper to become a bi-monthly.<sup>85</sup> Although each issue doubled in size, the move was a harbinger of more change to come.<sup>86</sup> By the 1990s, the *Gospel Advocate*, like the *Firm Foundation*, had unquestionably lost its broad influence, catering to a

narrower segment of members of Churches of Christ than ever before. Unlike the *Firm Foundation*, however, the *Advocate* continued to cast itself as a centrist magazine. And although it now served a smaller constituency, it remained dedicated to carrying out the same “valid functions” it always had.

### *The Shepherd’s Heart*

Upon Goodpasture’s death, friends and colleagues had written remarks into the record such as, “No man will be remembered longer,” and, “His influence will never die.”<sup>87</sup> The editor lingered in the memories of many people, of course, and his influence lived through them, but such adulation was blunted by the decreasing significance of the *Advocate*. In an editorial that he was fond of reprinting, Goodpasture reflected on the apostle Paul’s burdens of church leadership. In the second Corinthian letter, Goodpasture noted, Paul wrote of his constant “anxiety for all the churches.” It was an anxiety that the editor obviously identified with. “Anxious to see the churches sound in faith, in life, and in practice,” Paul did what conscientious spiritual leaders do. He “used every resource at his command to instruct, develop, and protect all the members of all the congregations everywhere. He truly had the shepherd’s heart. He loved, and was anxious about, the entire flock of God.”<sup>88</sup> Goodpasture was very much a man of his times. He was not, by choice, an adventurous thinker. He was, by his own description, a devoted servant of the church.

## Notes

1. Batsell Barrett Baxter, "B. C. Goodpasture—Sixty Years of Preaching," *Gospel Advocate*, October 5, 1972, 626.
2. Batsell Barrett Baxter's remarks, B. C. Goodpasture funeral, Hillsboro Church of Christ, Nashville, February 21, 1977; tape recording and transcript prepared by David Duer in the author's possession. Baxter truncated Psalm 1:3. He made similar remarks at the 1964 funeral of Goodpasture's first wife, Cleveland: "When walking in the woods occasionally we see a giant oak which towers above most of the other trees. The Goodpasture family is like such an oak tree" (Willard Collins, "In Appreciation of Mrs. B. C. Goodpasture," *Gospel Advocate*, December 10, 1964, 789). Others utilized the oak imagery too. See D. Ellis Walker, "B. C. Goodpasture," *Gospel Advocate*, April 28, 1977, 260: "His passing, like the falling of a gigantic oak, has left a great empty space among us." See also Robert R. Taylor, Jr., "'This I Remember' About B. C. Goodpasture," *Gospel Advocate*, May 5, 1977, 280.
3. Freddie Joan Armstrong Goetz Goodpasture, *From Neri to Nashville by the Providence of God, 1918-1998* (Nashville: Pilcrow Publishing, 1998), 379-80, 389. According to Guy N. Woods, the crowd at Goodpasture's funeral was "the largest audience I ever saw assembled for such an occasion" (Guy N. Woods, "Brother Goodpasture as I Knew Him," *Gospel Advocate*, April 21, 1977, 246).
4. B. C. Goodpasture death notice, *Nashville Banner*, February 18, 1977. Willard Collins, "B. C. Goodpasture Dies February 18, 1977," *Gospel Advocate*, March 3, 1977, 130. See Larry Bumgardner, "B. C. Goodpasture: 'A Man of Love,'" *The Babblar*, March 1, 1977.
5. See especially the entire issue of April 21, 1977. The tributes in that issue bore striking resemblances to those included in Willard Collins and John Cliett Goodpasture, comp., *Sermons and Lectures of B. C. Goodpasture* (Nashville: B. C. Goodpasture, 1964), 1-51. Four writers wrote tributes in both the 1964 volume and the *Advocate* of April 21, 1977.
6. Walker, "B. C. Goodpasture," 259.
7. J. E. Choate, *The Anchor That Holds: A Biography of Benton Cordell Goodpasture* (Nashville: Gospel Advocate Co., 1971).
8. Letter from V. P. Black to B. C. Goodpasture, November 9, 1972, Benton Cordell Goodpasture papers, Disciples of Christ Historical Society, Nashville.
9. Letter from Charles Marshall to B. C. Goodpasture, October 7, 1975, Goodpasture papers. See also Charles Marshall, "B. C. Goodpasture Speaks at Central in Athens, Alabama," *Gospel Advocate*, December 11, 1975, 796; and Goodpasture, *From Neri to Nashville*, 377, 381-89.
10. Robert R. Taylor, Jr., "The 1976 Freed-Hardeman College Alumni Banquet: A Fitting Climax," *Gospel Advocate*, June 10, 1976, 376-78. The alumni association presented

Goodpasture, who was not an alumnus of the college, its “Award for Outstanding Service to Religious Journalism.” See also letter from John Bob Hall to B. C. Goodpasture, April 15, 1976, Goodpasture papers. Also during the seventies, Alabama Christian School of Religion in Montgomery named its library after Goodpasture (see “Dedication of B. C. Goodpasture Library, Alabama Christian School of Religion,” [March 24, 1970], Goodpasture papers; and letter from Rex A. Turner to Mrs. B. C. Goodpasture, October 6, 1971, Goodpasture papers), while Pepperdine University gave him its Distinguished Christian Service Award (see letter from M. Norvel Young to B. C. Goodpasture, March 6, 1974, Goodpasture papers).

11. E. Claude Gardner, “B. C. Goodpasture Day,” *Gospel Advocate*, October 29, 1970, 692. See also Bob Bell, Jr., “B. C. Goodpasture Day Is Celebrated in Livingston,” *Nashville Banner*, July 1, 1970; and “Tennessee counties [*sic*] laud life of minister-editor,” *Christian Chronicle*, July 13, 1970, 1.

12. Letter from Joe L. Evins to Stanley J. A. McNery, July 2, 1970, Goodpasture papers. See also letter from Adron Doran to Stanley James E. McNery, June 29, 1970. Earlier in 1970, Evins gave a luncheon in Goodpasture’s honor at the Capitol. See Ross W. Dye, “B. C. Goodpasture Honored at Capitol,” *Gospel Advocate*, May 28, 1970, 340.

13. See Paul Edward Tarence, “A Study of the Preaching Theory and Practice of Benton Cordell Goodpasture,” (M. A. Thesis, Auburn University, 1970), 43. Tarence concluded that Goodpasture’s use of humor “may be described as gentle, appropriate, and extremely effective. He successfully uses humor to gain and hold attention, to please his audience, and to relieve himself in an embarrassing setting where he has been praised or honored.”

14. B. C. Goodpasture, “The Bible is Inspired,” address at Freed-Hardeman College Lectures, Henderson, Tenn., February 6, 1970, audio file accessed at <http://www.therestorationmovement.com/audio.htm>.

15. Willard Collins, “Lipscomb’s Forty-Fourth Annual Lectureship Brings Visitors from Twenty-five States,” *Gospel Advocate*, February 22, 1973, 121.

16. Letter from John C. Stevens to The Elders, Hillsboro Church of Christ, October 4, 1972, President John C. Stevens papers, box 22, Archives, Brown Library Special Collections, Abilene Christian University, Abilene, Tex.

17. Letter from Robert R. Taylor, Jr., to B. C. Goodpasture, February 20, 1974, Goodpasture papers.

18. G. K. Wallace, “Goodpasture—A Man of God,” *Gospel Advocate*, April 21, 1977, 247. In regard to financial liberality, Goodpasture, beyond making typical charitable gifts, freely gave away hundreds of books to preachers and donated thousands more to colleges and schools, all from his substantial personal collection. See Robert R. Taylor, Jr., “B. C. Goodpasture: A Giant in Our Brotherhood,” *Gospel Advocate*, March 29, 1973, 197.

19. Batsell Barrett Baxter, "Preacher . . . Elder . . . of the Hillsboro Church," *Gospel Advocate*, April 21, 1977, 249. See J. Noel Meredith, "B. C. Goodpasture As I Remember Him," *Gospel Advocate*, April 21, 1977, 254; and Taylor, "B. C. Goodpasture," 197.
20. Baxter's remarks, Goodpasture funeral.
21. David L. McQuiddy, Jr., "B. C. Goodpasture As My Minister, Friend, and Business Associate," *Gospel Advocate*, April 21, 1977, 244. See Baxter's remarks, Goodpasture funeral; Meredith, "B. C. Goodpasture," 253-54; Taylor, "B. C. Goodpasture," 197; and letter from Guy N. Woods to B. C. Goodpasture, September 19, 1976, Goodpasture papers: "It was a great joy to visit with you. . . . I am always hesitant to stay long, knowing . . . what great demands are made upon your time by so many visitors there." A weekly feature of the *Advocate*, "Preachers Who Called," listed preachers who signed the office guest register.
22. Dennis Gullede, "An Interview With Earl West," *Gospel Advocate*, September 1992, 49. See also Taylor, "'This I Remember,'" 281.
23. "B. C. Goodpasture," *Gospel Advocate*, April 28, 1977, 258.
24. Taylor, "B. C. Goodpasture," 198.
25. William Woodson, "B. C. Goodpasture's Footprints on the Sands of Time," *Gospel Advocate*, April 21, 1977, 249.
26. E. Claude Gardner, "B. C. Goodpasture's Last Sermon," *Gospel Advocate*, April 21, 1977, 247.
27. Willard Collins, "*Advocate* Editor Has Preached Sixty Years," *Gospel Advocate*, November 23, 1972, 745.
28. The first installment of "This I Remember" appeared October 30, 1975. See Robert R. Taylor, Jr., "At Fourscore and One," *Gospel Advocate*, April 1, 1976, 213 (The series was "so favorably received and deeply appreciated by so many of us"); and Mrs. B. C. Goodpasture, "I Also Remember," *Gospel Advocate*, April 21, 1977, 242 ("The 'This I Remember' editorials always brought a flood of mail of appreciation").
29. William Ruhl's remarks, Goodpasture funeral.
30. B. C. Goodpasture, "I Am Grateful," *Gospel Advocate*, December 10, 1964, 786. Seven college presidents were among the authors of tributes to Cleveland Goodpasture.
31. Most of these glimpses came during introductory remarks, before launching into the main body of his sermon. See, for example, B. C. Goodpasture, "Is the Young Man Absalom Safe?" Sermon No. 396, Hillsboro Church of Christ, July 21, 1963. He thanked the congregation for attending to him during hospitalizations the previous spring and fall, saying that he had long believed that Hillsboro was "the greatest congregation I ever knew."

32. Several Goodpasture sermons were published in lectureship books, tracts, as sound recordings, and in other forms, including two dedicated volumes: Collins, *Sermons and Lectures*; and J. D. Thomas, ed., *Sermons of B. C. Goodpasture*, Great Preachers of Today Series (Abilene, Tex.: Biblical Research Press, 1967). The Collins and Thomas volumes contain examples of the type of humor he sometimes employed in his sermons.
33. A notable exception to this statement is a series of three lectures he gave at Alabama Christian College in 1971, though they were reminiscences of his preaching career, not sermons. See B. C. Goodpasture, "Fifty-Nine Years on the Firing Line," Alabama Christian College Lectures, March 23-25, 1971, transcription in Goodpasture papers.
34. Collins, "Advocate Editor Has Preached Sixty Years," 745.
35. Choate, *The Anchor That Holds*, 48.
36. W. L. Totty, "B. C. Goodpasture at Garfield Heights," *Gospel Advocate*, June 25, 1970, 409.
37. Willard Collins, "Editor and Publisher of *Gospel Advocate* Honored at One Hundred and Twentieth Anniversary Dinner," *Gospel Advocate*, March 13, 1975, 169. See Taylor, "This I Remember," 281; and Baxter's remarks, Goodpasture funeral.
38. B. C. Goodpasture, "Concerning Preachers and Preaching," *Gospel Advocate*, March 13, 1975, 162, 167. B. C. Goodpasture, "The Responsibility of Speaker and Hearer," *Gospel Advocate*, March 22, 1973, 178.
39. B. C. Goodpasture, "They 'So Spake,'" *Gospel Advocate*, June 2, 1949, 338.
40. Ralph T. Henley, "B. C. Goodpasture – A Prince in the Pulpit," and "B. C. Goodpasture is Coming to North Georgia," circulars on church letterhead, [1970], Goodpasture papers.
41. A. C. Dunkleberger quoted in J. M. Powell, "B. C. Goodpasture—A Giant Among Men," *Gospel Advocate*, April 21, 1977, 250.
42. Gus Nichols, "B. C. Goodpasture in the Pulpit," in Collins, *Sermons and Lectures*, 30.
43. Stanley J. A. McInery news report, *Gospel Advocate*, May 22, 1975, 332-33.
44. Powell, "B. C. Goodpasture—A Giant Among Men."
45. Letter from Taylor to Goodpasture, February 20, 1974.
46. Rex A. Turner, "B. C. Goodpasture—An Outstanding Feature of Recent Alabama Christian College Lecture Program," *Gospel Advocate*, May 7, 1970, 292.

47. Tarence, "A Study of the Preaching Theory and Practice of Benton Cordell Goodpasture," iv-v. See also pp. 25 and 44 (n. 19).
48. Choate, *The Anchor That Holds*, 184, 186-88, 194; see also p. 216.
49. Ibid., 184, 188. Garland Elkins, in "A Truly Great Gospel Meeting!" *Gospel Advocate*, January 9, 1975, 24, describes Goodpasture using language very similar to that of Woods.
50. Henley, "B. C. Goodpasture – A Prince in the Pulpit."
51. Gardner, "B. C. Goodpasture's Last Sermon," 247.
52. Thomas B. Warren, "B. C. Goodpasture—Valiant Soldier of the Cross," *Gospel Advocate*, April 21, 1977, 246.
53. T. B. Underwood, Jr., "What B. C. Goodpasture Meant to Me," *Gospel Advocate*, April 21, 1977, 255.
54. Willard Collins, "Editor and Publisher of *Gospel Advocate* Honored at One Hundred and Twentieth Anniversary Dinner," *Gospel Advocate*, March 13, 1975, 170.
55. Woods, "Brother Goodpasture" 246.
56. Letter from Woods to Goodpasture, September 19, 1976.
57. Choate, *The Anchor That Holds*, 184.
58. Guy N. Woods, "Why I Believe the Bible," *Gospel Advocate*, January 25, 1973, 50. See also Guy N. Woods, *Questions and Answers: Open Forum, Freed-Hardeman College Lectures* (Henderson, Tenn.: Freed-Hardeman College, 1976), 175.
59. Woods, "Brother Goodpasture," 246.
60. Letter from Taylor to Goodpasture, February 20, 1974. See Robert R. Taylor, Jr., *Christ in the Home* (Grand Rapids: Baker Book House, 1973).
61. Letter from John Waddey to B. C. Goodpasture, September 11, 1975, Goodpasture papers.
62. See Choate, "Brother Goodpasture's Biography," wherein he states, referring to *The Anchor That Holds*, "I consider the opportunity to write the biography as being one of the greatest privileges of my life, and I am solicitous that the book may have a wide reading audience." Similarly, he told the crowd gathered for the 1972 *Gospel Advocate* dinner, "The finest privilege of my life has been to work with B. C. Goodpasture on this biography." See Willard Collins, "*Gospel Advocate* Observes One Hundred and Seventeen Years at David Lipscomb College Winter Lectureship," *Gospel Advocate*, March 2, 1972, 137.

63. Letter from J. E. Choate to B. C. Goodpasture, April 8, 1975, Goodpasture papers.
64. Rex A. Turner, "This I Remember About B. C. Goodpasture," *Sound Doctrine*, July/August 1977, 3. See also Rex A. Turner, "I Remember B. C. Goodpasture," *Gospel Advocate*, July 1992, 45; and "Dedication of B. C. Goodpasture Library," 4.
65. See Turner, "This I Remember." Turner reluctantly accepted the chancellorship of the school in January 1973, and the Board of Directors promoted Eulie R. Brannan, the Vice President for Academic Affairs, to president. Although Turner's change was reported as a promotion, it left him without any administrative authority. See Don G. Moore, "Alabama Christian College," *Gospel Advocate*, February 8, 1973, 94. Turner's services were finally terminated in September 1973. See "A Statement by Rex A. Turner," *Gospel Advocate*, April 14, 1977, 228. See also letter from D. Ellis Walker to B. C. Goodpasture, March 13, 1973, Goodpasture papers; letter from James A. Turner to E. R. Brannan, August 25, 1973, Goodpasture papers; and letter from James A. Turner to Members of the Board of Directors of Alabama Christian College, August 28, 1973, Goodpasture papers.
66. The roots of the curriculum actually trace to the 1880s and David Lipscomb's *Notes on Sunday School Lessons*. As an annual publication, the series started in 1922. Based on the Uniform Bible Lesson series, but prepared for Churches of Christ, *Elam's Notes* came first. The title changed to *Annual Lesson Commentary* with the 1932 volume, and to *Teacher's Annual Lesson Commentary* with the 1946 volume. See J. E. Choate, "Gospel Advocate Literature," May 19, 1977, 306, 311. Additionally, editors commissioned authors to prepare short uniform lesson guides for each *Advocate* issue.
67. See B. C. Goodpasture, "The Uniform Bible Lessons, Third Quarter, 1973," *Gospel Advocate*, June 7, 1973, 358: The *Adult Quarterly*, a version of the uniform lessons, "has the largest circulation of any publication among the churches of Christ."
68. This was not the first time Goodpasture had taken this kind of action. In 1958, he had used his position in a similar fashion to help out another beleaguered colleague. Leslie G. Thomas, a Tennessee preacher the same age as Goodpasture, and, like Turner, a friend to the *Advocate*, had caught serious flak for his public teaching on the Holy Spirit. Judging the dispute to be merely "a matter of terminology," Goodpasture came to Thomas's aid, naming him both a staff writer and the new author for the *Teachers' Annual Lesson Commentary*. With these actions, according to J. E. Choate, "Goodpasture saved a useful man for the church." Had the powerful editor not stepped in, Thomas's "influence" likely would have been "compromised." When later asked about the episode, Goodpasture explained, "I think it is as necessary to defend a good man as it is to condemn a bad one." See Choate, *The Anchor That Holds*, 185. On Thomas see Batsell Barrett Baxter and M. Norvel Young, eds., *Preachers of Today: A Book of Brief Biographical Sketches And Pictures of Living Gospel Preachers*, Vol. IV (Nashville: Gospel Advocate Co., 1970), 316. See also B. C. Goodpasture, "Our New Staff Writers," *Gospel Advocate*, October 2, 1958, 626. Thomas handled the *Commentary* duties for more than a decade.



69. Turner, "This I Remember," 3.

70. Gary M. Bradley, "The Work of Rex A. Turner," *Gospel Advocate*, November 25, 1976, 757. On the Alabama Christian School of Religion see Lawrence E. Barclay, "Dr. and Mrs. Rex A. Turner, Sr., Honored," *Gospel Advocate*, December 22, 1977, 807-09. The school had its beginning in 1952 as the lone senior college program at Alabama Christian College. In 1967 it became a separate legal entity, also headed by Turner, a position he retained after his departure from Alabama Christian.

71. B. C. Goodpasture, "From North Carolina to Tennessee," *Gospel Advocate*, November 14, 1974, 722. See J. M. Powell, "Home Again in Tennessee," *Gospel Advocate*, February 6, 1975, 85-86; J. M. Powell, "Nothing Could Be Finer Than to Be in Carolina," *Gospel Advocate*, August 21, 1969, 539; Goodpasture, *From Neri to Nashville*, 376-77; and the *Minister's Monthly*, May 1971.

72. See, for example, J. M. Powell, "The Year of the Gospel Advocate," *Gospel Advocate*, May 31, 1973, 344. See also Terry J. Gardner, "Memories of James Marvin Powell," *Gospel Advocate*, July 2004, 40.

73. Powell, "B. C. Goodpasture—A Giant Among Men."

74. Letter from J. M. Powell to B. C. Goodpasture, June 18, 1976, Goodpasture papers.

75. David L. McQuiddy, Jr., "A Statement from the Publisher," *Gospel Advocate*, March 3, 1977, 131. See letter from David L. McQuiddy, Jr., to James L. Lovell, March 18, 1977, James L. Lovell papers, box 35, Center for Restoration Studies, Brown Library Special Collections, Abilene Christian University, Abilene, Tex. See also Guy N. Woods, "Introducing Our New Editor," *Gospel Advocate*, March 24, 1977, 178.

76. Cecil N. Wright, "B. C. Goodpasture," *Gospel Advocate*, April 21, 1977, 252. See also letter from James L. Lovell to David McQuiddy, April 19, 1977, Lovell papers, box 35: "Yesterday at Pepperdine I had some might[y] enjoyable visits with Earl West, Batsell Barrett and many others whom you know. We talked long about the coming editor and I never realized so many were expecting to get the job. Archie Luper told me that Parker Henderson had already been selected but no announcement as yet." See also Don Haymes, "The Imprimatur and the Nihil Obstat," *Integrity*, September 1977, 63: "By late July [1977] rampant rumor had given the [*Advocate*] job to practically everyone but Yater Tant and Carl Ketcherside."

77. Letter from James L. Lovell to David McQuiddy, March 13, 1977, Lovell papers, box 35. See also James L. Lovell, "The Gospel Advocate," *Action*, October 1977. Lovell had sparred with Goodpasture intermittently over the years, but according to Lovell all wounds had been healed with the arrival of a letter from Goodpasture, penned days before his death (James L. Lovell, "B. C. Goodpasture," *Action*, April 1977; see also letter from James L. Lovell to B. C. Goodpasture, February 3, 1977, Lovell papers, box 35). On Lovell, see Terry Cowan, "World Bible School," in Douglas A. Foster, et al., eds., *Encyclopedia of the*

*Stone-Campbell Movement* (Grand Rapids: Eerdmans, 2004), 783-84; and Bill Youngs, *The Man of Action: The Story of Jimmie Lovell* (Austin, Tex.: Sweet Publishing Co., 1969).

78. Letter from Lovell to McQuiddy, April 19, 1977 (likely Lovell's second letter lobbying for Lemmons). In contrast to Sewell's lobbying of Leon McQuiddy decades earlier, Lovell had his candidate's permission to test the waters with David McQuiddy. The day he died, Goodpasture had been scheduled to meet Lemmons at the Nashville airport. Lemmons had come to discuss business with him and McQuiddy "relative to the mutual printing and publishing interests" of the Firm Foundation Publishing House and the McQuiddy Printing Company, which owned the Gospel Advocate Company (Reuel Lemmons, "On the Passing of B. C. Goodpasture," *Firm Foundation*, April 5, 1977, 210). Lemmons, as he informed Lovell, did meet with McQuiddy later, and as a result could envision "a much closer relationship between the two papers." He did not elaborate, but Goodpasture's death had Lemmons, Lovell, and perhaps McQuiddy contemplating the possibility of Lemmons succeeding Goodpasture. Lemmons asked Lovell to write McQuiddy on that point: "I don't know how interested I will be but I would appreciate a look at it. Nothing will happen suddenly. I think I can say to you that the people we most suspect are not in the running" (letter from Reuel Lemmons to James L. Lovell, April 5, 1977, Lovell papers, box 35).

79. T. Wesley Crawford, "Firm Foundation," in *Encyclopedia of the Stone-Campbell Movement*, 337-38.

80. David L. McQuiddy, Jr., "Statement from the Publisher," *Gospel Advocate*, August 11, 1977, 498.

81. Letter from David L. McQuiddy, Jr., to James L. Lovell, August 23, 1977, Lovell papers, box 35. In his announcement to the *Advocate* readership, McQuiddy indicated that making Woods associate editor was North's idea, while Willard Collins, many years later, indicated that it was McQuiddy's decision, with North's concurrence; see Willard Collins, "Farewell For Now," *Gospel Advocate*, February 1994, 64.

82. See Chapter 6. See also letter from James W. Boyd to Bruce Curd, July 28, 1978, and associated correspondence, Guy N. Woods papers, box 2, Loden-Daniel Library, Freed-Hardeman University, Henderson, Tennessee; and letter from W. N. Jackson to Guy N. Woods, March 7, 1978, Woods papers, box 2.

83. See Hugh Fulford, "Foy E. Wallace, Jr., Commends New Editors," *Gospel Advocate*, December 15, 1977, 786; letter from McQuiddy to Lovell, August 23, 1977; letter from Guy N. Woods to James L. Lovell, November 12, 1977, Lovell papers, box 35; and Lovell, "The Gospel Advocate."

84. James O. Baird, "A Tribute and a Reflection," *Gospel Advocate*, December 8, 1977, 770.

85. Ira North, "Gospel Advocate Becomes a Bi-Monthly," *Gospel Advocate*, July 12, 1979, 418.

86. In failing health, North retired in 1982, and Woods replaced him. F. Furman Kearley became the editor in 1985 upon the retirement of Woods. The *Advocate* switched to a monthly slick magazine format in 1988, and in 1990 McQuiddy sold the Gospel Advocate Company to Neil Anderson.

87. Batsell Barrett Baxter, "Preacher . . . Elder . . . of the Hillsboro Church," *Gospel Advocate*, April 21, 1977, 249. G. K. Wallace, "Goodpasture—A Man of God," *Gospel Advocate*, April 21, 1977, 248.

88. B. C. Goodpasture, "Paul's 'Daily Anxiety,'" *Gospel Advocate*, September 7, 1972, 562 (at least the third reprinting after the original editorial ran May 28, 1964). His quotation of Paul was taken from II Corinthians 11:28.

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