

Long/Original  
Version

NARRATOR 1: Members and friends of First Christian Church, we are gathered here tonight to commemorate the birthday of our church - not just any birthday, but the 100th birthday.

In this drama of a century, we shall meet some of the early leaders in our church and see some of the major events of our history.

NARRATOR 2: Before our story begins, some of the characters would like to step out of their place in history to speak to us.

1st CHARACTER: Tonight we shall relive some of the moments in the history of our church, ~~in which we had a part~~. You shall be spectators for a brief time, observing how we have acted in the drama of life. But you cannot remain spectators for long, for there is no end to this story. And where we leave off, you must take up your role on the stage of life.

SECOND CHARACTER: We do not tell our story so that we, or you, may point to our history with pride in <sup>our</sup> achievements. Instead we would point to God, and give thanks to his power at work through this church.

(read from Bible)

I will give thanks to the Lord with my whole heart;

I will tell of all thy wonderful deeds.

For the Lord is good;

his steadfast love endures forever,

and his faithfulness to all generations.

NARRATOR 2: May the God of our Lord Jesus Christ give us spiritual wisdom and the insight to know more of Him; that we might receive that inner illumination of the spirit which will make us realize how great is the hope to which He is calling us - the magnificence and splendor of the inheritance promised to Christians - and how tremendous is the power available to us who believe in God.

That power is the same divine energy which was demonstrated in Christ. God has placed everything under the power of Christ and has set him up as Head of everything for the Church. For the church is His Body and in that Body lives fully the one who fills the whole wide universe.

THIRD CHARACTER: We are servants of the Lord, to be used by Him in the world. As such our church cannot exist for itself, but for those who are not yet within it. If we truly believe that the Lord is the light of the world, then that light must shine through us. The spirit of man is the candle of the Lord.

FOURTH CHARACTER: (reading from the Bible)

The people that walked in darkness have seen a great light; they dwelt in the land of the shadow of death, upon them hath the light shined.

The Lord is our light and our salvation.

Let your light so shine . . .



NARRATOR 2: This is a flame of the Lord's kindling, and no man can extinguish it.

MUSIC: "Light of the World, We Hail Thee" No. 208 (1,3)

NARRATOR 1: Let us begin our drama in the year 1855 or '56.

A small group of families are gathered a few miles from here in the Higbee : Grove school house. It is the Lord's Day and they have come to worship.

*women on one side  
men on other*  
(SCENE: Persons ~~are gathering around a small table set for communion with a goblet and tray.~~ *by families greet one another & sit on benches*)

These persons were mostly pioneer farmers. Two of them, Jesse Higbee and his father-in-law, Mr. Neumire, preached on alternate Sundays. The elders, E.K.Zimmerman, Obadiah Higbee George W. Bale, and Frank Barnes in turn officiated at the communion table and conducted the meetings. It is interesting to note that George Bales was the grandfather of LeRoy Spencer, a present member of the congregation. Colonel Porter's family and a few others living in Iowa City met with these farm families.

Many of this worshiping body had been related to the Christian Church before they came to Iowa. In 1938 the church received one personal account from Arthur Higbee, son of Jesse Higbee Let us hear this now.

(SCENE: Spotlight off early worshipers, and on Arthur Higbee)

A. HIGBEE: My father was born near Pittsburgh, Pa., in 1808, which is just one year before Alexander Campbell arrived in this same part of America as a young man. Father was born of strong Baptist parents. He was married in 1832. However, sometime before this Alexander Campbell came through that part of the country and held a great meeting there. Father united and many others of the Baptist faith and it created a lot of talk.

Grandfather Higbee put my father's things together and told him that he had disgraced the Baptist Church and his father's family and he would have to leave home. Mr. Campbell hearing of it called my father and said, "You come with me, I need you to help." Father was with Bro. Campbell for about three years, and finally was put in charge of one of the newly organized churches near Pittsburg where he continued for a considerable time. And the thing that gave my father his greatest satisfaction was the fact that his own father and mother were received into the fellowship of the church that he was serving, and continued during their lives as members.



Father and grandfather came to Pleasant Valley during the early 1850's. Though there were not many settlers at that time, they began to look for Disciples. Altho I was only a boy of six years at that time, I visualize completely the little church and school building.

I'd just like to close by saying that the fellowship among the Disciples in the early days was inspiring and approaches the Apostle John in his Epistles, "Behold what manner of love hath the Father bestowed on us, that we should be called the sons of God, for such we are."

NARRATOR 2: Behold what manner of love hath the Father bestowed on us, that we should be called the sons of God, for such we are.

NARRATOR 1: These early Disciples were pioneers, farmers on the American frontier, who followed the explorers and the hunters to claim the land - - to work it, and to harvest the crops.

And they were pioneers in their religious ideas as well, following in the traditions begun by Thomas and Alexander Campbell and other early Disciple leaders.

The spirit of the frontier was democratic and individualistic. The pioneers were self-reliant and hard-working. The time was ripe for a simple and personal expression of the Christian faith. They did not find this in the older, more established churches, but they did find it in the movement of the Disciples, which served the individual in his personal and present experience.

Some of this feeling was expressed in the celebration of the Lord's supper. In this the Christians believed that all church members could share in the leadership at the Lord's table, and that all were elders and ministers in this fellowship. It is quite likely that our fore-fathers might have observed communion as follows.

(SCENE: spotlight again on the worshipers)

The elders would rise and might say something like this:

ELDER (standing) Our Lord had a table for his friends and he invited his disciples to sup with him. In memory of his death this monumental table was instituted; and as the Lord ever lives in heaven, so he ever lives in the hearts of his people. As the first disciples, taught by the Apostles in person, came together in to one place to eat the Lord's supper, and as they selected the first day of the week in honor of his resurrection for this purpose, so we, having the same Lord, the same faith, the same hope with them, have vowed to do as they did.

We owe as much to the Lord as they; and ought to love, honor and obey him as much as they.

*Elder says*  
NARRATOR 1: Having spoken, the elder then took a small loaf from the table and gave thanks for it. He broke it and handed it to the disciples on each side of him who passed the broken loaf from one to another.

(Actions are observed by group as narrator speaks.)

*Elder says*  
There was no stiffness or formality; all was easy and familiar. He then took the cup in a similar manner, returned thanks for it, and handed it to the disciple sitting next to him, who passed it around; each one waiting upon his brother, until all were served. The feeling was that each disciple in handing the symbols to his fellow-disciple says in effect "Under Jesus the Messiah we are one."

NARRATOR 2:

Beneath the forms of outward rite, Thy supper, Lord, is spread  
In ev'ry quiet upper room Where fainting souls are fed.

The bread is always consecrate Which men divide with men;  
And ev'ry act of brother-hood Repeats Thy fease again.

The blessed cup is only passed True memory of Thee,  
When life anew pours out its wine With rich sufficiency.

O Master, through these symbols shared, Thine own dear self impart,  
That in our daily life may flame The passion of Thy heart.

*(Early Christians leave)*

NARRATOR 1: The scene of our drama moves now from the country to the growing metropolis of Iowa City. This city founded in 1839 to be capital of the Territory of Iowa experienced phenomenal growth, and after the Rock Island Railroad was completed as far as the Iowa River in 1856 there was a real "boom" in population. By 1863 there were 6000 inhabitants.

It is interesting to note that the attitude toward religion was quite liberal and when the town was first surveyed, Chauncey Swan donated four half blocks for church purposes. The Methodist Protestants were one of the churches to take advantage of this land. It was this church on the spot where we are now sitting that was purchased by Colonel Porter for \$1300. Later he sold it to the Christians for \$800. On it was a blue-gray, one-story, brick building.

Let us return now to this time. We find Dr. James Lillie, Professor of Latin, Greek, and Hebrew at the State University of Iowa seated in his office. It is March 25, 1863. He is reading his copy of the weekly Iowa City Republican.



(SCENE: Dr. Lillie is reading his paper, <sup>thinking aloud</sup> ~~Another man sits working at a table.~~)

DR. LILLIE: I see that Capt. Peckworth has returned to his company at Vicksburg. (turns paper and continues reading)

Listen to this. (the other man looks up) They are holding a protracted meeting now at the Christian Chapel. Such optimism! Don't they know that other churches are closing their doors because of the war? They have a man from Cincinnati who is speaking - Elder D.S. Burnet. Burnet! I believe I know him! This must surely be the man I met in New York while employed at the Bible Union.

By jove, I'm going to find out. There's nothing I would like more than to talk to that man right now.

(Lays his paper down and gets up to go)

NARRATOR 1: Dr. Lillie found Elder Burnet at the Christian Church and had daily interviews with him. We see them now talking together,

(SCENE: Dr. Lillie and Burnet)

DR. LILLIE: This is indeed a delight, Brother Burnet, to meet with you again.

BURNET: This is a pleasant surprise for me, Professor Lillie. What brings you to this western country?

DR. LILLIE: I am teaching with the University. It is young but growing. The first degree was awarded just 5 years ago, but our enrollment is increasing even with the war going on. These frontier people are eager for professional and cultural training.

BURNET: It is most gratifying to find a person of your training and ideals in such a place as this. These people have a vigorous and indomitable spirit, but we also need educated persons, especially in the leadership of our church.

DR. LILLIE: Brother Campbell and I discussed this at some length when he visited with me in Toronto. He is an unusual person. With his keen mind and his disciplined study he has an extraordinary grasp of the scriptures, and at the same time a strong concern for the issues of our times. With this kind of leadership it is little wonder that the Christians are establishing schools and colleges.

BURNET: Brother Campbell has always pleaded for an educated ministry, although at the same time he did not conceive of a clergy set apart from the lay members of the church to become superior and proud as we find some of our church brethren to be.

DR LILLIE: Brother Burnet, you are touching upon one of the issues which has troubled my heart and mind for some time. You state a thesis, which my own study of the New Testament tells me must be true. I have other questions which I have been longing to discuss with someone of your stature. My dear brother, it was surely a gracious providence which has brought us together.

NARRATOR 1: These two gentlemen continued in their discussions of the Christian faith, and Elder Burnet continued in his evangelism.

(SCENE: *Early Christians gather again singing (Bringing In the Shaves? as they Come)* Burnet speaks to the congregation.)

BURNET: You are not asked to accept a creed as test of your fellowship or of your membership in Christ's church. You are asked only to affirm your faith in Jesus Christ.

Do you believe with all your heart that Jesus is the Christ and do you accept him as your Lord and Saviour?

Do you believe? Come forward now and make your public confession.

(MUSIC: *Marching hymn singing "Just as I am"* while 2 or 3 come forward from the congregation and Mr. Burnet takes <sup>his</sup> their hand.)

NARRATOR 1: On March 28, 1863 the church was officially constituted and those who had already made their confession of faith and been baptised in the Iowa River, came to sign the charter.

(SCENE: ~~A small group of persons gather around the table.~~)

ONE PERSON READS: "We the undersigned disciples of Christ in Iowa City and surrounding country have this day, March 28, 1863, entered into church relationship with each other, the organization to be known as the Church of Christ at Iowa City, Johnson County, Iowa, and we do hereby agree that in all matters of faith and practice we will be governed by the word of God and by that alone."

(Persons sign the charter as the following statement is made.)

BURNET: We have taken the name Christian, not because we considered ourselves more pure than others -- but because we knew it was the name first given to the disciples of Jesus by divine authority. It better agreed with our spirit, which is to unite all Christians, without regard to names or distinctions. There are party names too many already in the world, without our assuming another.

We take the Divine word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone, as exhibited in the word, for our salvation.



*Organ* MUSIC: "The Church's One Foundation" (No. 423) *Early Christian leave*

NARRATOR 1: On April 2nd, Elder Burnet wrote to Alexander Campbell to inform him of the work in Iowa City.

(SCENE: Burnet is seated at a table writing)

BURNET: Dear Brother Campbell: Having returned from Baltimore I came to this city to dedicate to the truth and the God of truth the house of worship lately owned by the Protestant Methodist. This property was purchased by my old friend, Col. K. Porter, who invited me to be present on the occasion of its opening. There seemed to be, for a time, a fixed purpose to checkmate my efforts by indifference and non-attendance. However, I gathered about thirty from the town and country, and constituted a church on the 26th. The next day I baptised eight persons in the Iowa River, in the presence of an immense concourse of witnesses.

At the beginning of this meeting I met the Rev. Dr. James Lillie. We had daily interviews, and he made several public prayers, and on the 30th he came forward and made "the good confession," and at my request, gave his reasons in extenso for his change of position. He goes on his way rejoicing like a young convert. His age and experience, learning and influence will be of great advantage to the cause in this city.

Unfortunately, Bro. Porter's ill health prevented his more than occasional attendance on the meetings, and deprived me of the aid of his social influence among the citizens, by whom he is greatly respected. Bro. Samuel Lowe, just moving into town, was present most of the time, and added to the interest of the occasion by his songs and prayers. He will take charge of the church. Bro. Bonham, late Speaker of the House in the State Legislature, was with us one or two days, leading our prayers.

NARRATOR: <sup>#1</sup> And on April 14th he wrote again from Davenport, Iowa.

BURNET: I closed my meeting in Iowa City on the 6th, and went into the interior. I regretted leaving, as the interest seemed on the increase. The whole number that day was 85. On the 5th, I ordained Brethren Samuel Lowe, a good preacher, and Jas. Lillie, D.D. as the Overseers, and four Deacons, with fasting prayer, and imposition of hands. Yours in the Lord, D.S. Burnet.

MUSIC

*Come in during Music* → NARRATOR 1: Through the years that followed, the church had its ups and downs. One of the high points seemed to be during the ministry of John C. Hay, 1865-69, who followed Samuel Lowe and his brother Joseph. There were 100 additions to the church during this time. And yet, in 1870 when J. Mad. Williams came to the ministry after a brief pastorate by Jessie Berry, he could find but 57 active members.

NARRATOR 2: The flame of the Lord burns low when his faithful servants are scattered. ~~We recall that~~ Elder Burnet, who worked so vigorously to build the church could not stay with it. His was the task to go on to establish other churches. Col. Porter one of the early church's strong leaders lived only 3 months after the church was chartered. Others of those early saints moved on to other communities or to their heavenly home. The spirit of the church grew dim.

But once the flame of the Lord is present, it cannot go completely out. There are always new persons who capture the flame in their lives and who rekindle the glow for others through their spirit and their commitment. These names have not always been recorded in history, but there is one whose name and memory shines clearly and brightly - - Caroline Neville Pearre.

NARRATOR 1: It was during the pastorate of her husband, Dr. S. E. Pearre, that Mrs. Pearre conceived of her momentous idea - - an idea that led to the founding of the Christian Women's Board of Missions in our Brotherhood. Her name is well recorded in Disciple history and there is a window in our sanctuary to commemorate her life and work.

But let us meet this woman. <sup>Mrs Pearre was</sup> ~~She is~~ a person of learning and culture, of dignity and unusual tact. Here in Iowa City she taught her own private school for girls in her home across from the Episcopal Church. We see her now with her good friend Mrs. Thacher, wife of the University president who was also a clergyman for the Congregational Church.



NARRATOR: A great joy seemed to overwhelm her, and she knew immediately that she was the one who was chosen for this gigantic task. Acting with great excitement, Mrs. Pearre began to share her plan with ministers and fellow Christians. We find her several weeks later with one of the women from the church.

SCENE: (Mrs. Pearre and Lizzie are looking at letters, papers and a record book.)

LIZZIE: (Adding figures in book.) \$2.20, \$2.25, \$2.31. We have \$2.31 in our treasury, Sister Pearre. It doesn't seem like much to send missionaries into all the world.

MRS. PEARRE: It's only the beginning, Lizzie.

LIZZIE: Yes, of course. And we do have only 12 members. It seems like we ought to have more than that.

MRS. PEARRE: They are 12 dedicated women, Lizzie. Who could ask for women better than Mary Porter, Stella Sprague, Margaret Plum, Marion Van Patten, and all the rest. Jesus himself started with only 12..

LIZZIE: Yes, of course. Still if we could only raise more money. The Methodist women have such a wonderful festival every year . . I wonder . .

MRS. PEARRE: Lizzie, the money is important, but so is the giver, Our offerings are to God from the fruits of our own industry and self-denial. We are not conducting a business, but we are striving toward the highest ends of spiritual life.  
Just think what we could do if we were to enlist every woman in the church, in all the churches of our Brotherhood, in this kind of endeavor. Why if 1000 women each gave no more than her kid glove money, it would go a long way toward saving the heathen.

LIZZIE: The interest is growing, isn't it? (Picking up some letters) These replies to your letters to other churches are most encouraging

MRS. PEARRE: Yes, the idea is growing. (Pick up paper) And it is most gratifying to read this article by J.H. Garrison in "The Christian" about our concerns. His strong commendation should lend support to our cause throughout the Brotherhood.

NARRATOR: The article did just that. One strong support came from Isaac Errett, then editor of "The Christian Standard" who after reading about the project, visited the women at the church to investigate at first hand the startling new venture which they had begun. We find him in the Pearre home.

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SCENE: (Mrs. Pearre and Isaac Errett in the Pearre home.)

I. ERRETT: Mrs. Pearre, let me say that I am in perfect sympathy with the object of your movement. We who wear the name Christian must take seriously the commands of Christ. And yet we as Disciples of Christ are at present the only people not obeying the Commission and not even trying to. Somehow we must recapture our missionary zeal and giving, and I believe you have found a channel to do this. Do I understand correctly that you are encouraging voluntary contributions by each woman of the church?

MRS. PEARRE: Yes, through such means we hope to foster a personal interest on the part of all in the salvation of the perishing.

(Errett takes notes while she talks)

I. ERRETT: Tell me about your plan to meet regularly to consider missions.

MRS. PEARRE: We meet once a month for prayer and conference, so that we might cultivate a spirit of prayer. Our work must be a work of faith and a labor of love in which we rely only on the God-fearing, Christ-loving spirit as the sure basis of success. We shall also consider information on mission-work.

I. ERRETT: It appears that you have already begun your study. Your proposal to employ your efforts toward the resuscitation of the Jamaica Mission would seem to be wise, since the work has already been begun there and the fruits of missionary labor might be more easily gathered.

MRS. PEARRE: This was our feeling. Of course, we do not propose to limit operations to foreign missions. Yet this seems now to be the greatest need.

I. ERRETT: Mrs. Pearre, your work to interest other churches has met with remarkable success and your dream of organizing these groups into a woman's missionary movement must certainly come true. Let me propose that the natural time for bringing these women together to organize would be at our next annual general convention of the Disciples. This meeting takes place in Cincinnati, Ohio in October of this year.

NARRATOR: These women did meet in Cincinnati -- 75 of them from Christian churches across the nation. And the Christian Women's Board of Missions was created. Mrs. Pearre was named corresponding secretary.

SCENE: (Mrs. Pearre in attitude of prayer before table with cross and offering plate on it.)

At this initial meeting an offering of \$430 was gathered. Within 5 years the nickels, dimes, and quarters of the growing number of women added to over \$5,000 annually. In 10 years offerings approached \$17,000. Their dimes and quarters began to serve



the cause of Christ in the world beyond what anyone had ever dreamed. The Brotherhood has since those years done much responsible mission work; but this work got started under the power of church women, women whose zeal and devotion had awakened a sleeping church to its responsibility.

NARRATOR 2: This is a flame of the Lord's kindling, and no man can extinguish it.

(Place lighted candle in C.N.Pearre window)

MUSIC: "O Zion Haste" No. 529

NARRATOR 1: The Pearre's left Iowa City very soon after this time. Ministers who followed were W. Bayard Craig, and then O. P. Miller. During these years from 1875 to 1884 many persons were added to the membership of the church. Among them were those who loved and labored in the church, and who reared their families to follow in their footsteps. There was Lizzie Chandler Sunier, Emil and Helen Louis Boerner, Matilda Adams, Carrie Wetherly, Charles and Nettie Louis Lake, Anna Bale.

In 1884 Frank B. Walker, a recent graduate from Bethany College was called to the pastorate and while he was there a badly needed new building was begun.

On January 23, 1887, the building in which we are now present was dedicated. On that Sunday morning it was a worshipping and not a fairweather congregation that crowded within the walls of the new Christian church to participate in the dedicatory exercises.

W. Bayard Craig was called upon to speak at the morning service.

(SCENE: W. B. Craig at the pulpit.)

W. B. Craig: There is no place on earth dearer to me than this, and none other which could bring to me this morning so many sacred memories. It is not only that I was the pastor of a people, but also that I lived here as a student and young man, and began friendships which only death can sunder, and then for but a little time. Around my life in Iowa City cluster the dearest associations and the most tender recollections.

NARRATOR 1: Let us explain that in 1865 this man was a popular young student in Iowa University, interested in dramatics, and was rooming at John Porter's, working for his room and board. Influenced by the Porter family and John Hay, the pastor at that time, he attended the church and afterwards studied for the ministry. He later served the church, and well, from

1875 until 1882. At one time he was president of Drake University. His granddaughter, Margaret Lawrence, now living in Indianapolis, was a missionary to China.

W. B. CRAIG: As a pastor it was my hope to build here a church, but the congregation was not strong. It had no men of wealth, the city was not growing and business was languishing. And the surroundings of active life which might favor the erection of a new house of worship would not warrant the undertaking. It was my hope that you might have adequate church facilities ere long, and it is a great joy to me to stand today within these walls.

Men and women have grown to strong and blessed Christian life within this church: It has helped and prepared some for the ministry -- Brother John C. Hay, and Brother Williams who is here to unite with you in praise.

Today ought to be the grandest day in the history of your church, not only because of the dedication of this building, but by the construction of the church as a whole to the service of the God of the church everlasting and faultless.

NARRATOR 2:

O make Thy Church, dear Saviour, a lamp of purest gold,  
To bear before the nations Thy true light as of old.  
O teach Thy wandering pilgrims by this their path to trace,  
Till, clouds and darkness ended, they see Thee face to face.

NARRATOR: The life of the church moved on. Faithful followers gathered each Sunday to reaffirm their unity in Christ through the Lord's Supper. New persons were baptised into the Christian faith. Individuals and groups continued to plan and work for the Kingdom through the church and through their everyday personal witness. Funerals were conducted to commemorate the passing of faithful pilgrims from one life to another. New families were begun with the solemnizing of marriages and the birth of new life, and that new life was introduced early and regularly to the Christian faith in the home and in the Sunday School.

Ministers who served the church from 1887-1914 were J. Mad. Williams for a second time, M. S. Johnson, T. J. Dow, C. P. Leach and C. C. Rowilson who came from the presidency of Hiram College.

Among the highlights at the turn of the century were several notable evangelistic meetings, when many additions came into the church, among them some of our present active church members. There was the Moninger meeting, the Charles Clayton Morrison meeting, and the great tabernacle meeting of 1911 with evangelist Lockhart. The singers were almost

*singing was*



as important as the <sup>preaching</sup> leader. ~~Tonight we have one of these~~  
~~singers at our meeting. Bro. \_\_\_\_\_ will you please lead~~  
~~us in song?~~

(SONG LEADER leads congregation <sup>in manner of that time</sup> - No. 371, "Stand Up For Jesus")

NARRATOR 1: A great deal of the church life in the early 20th century might be described as "business as usual." Let us listen in on some of the voices from the past as they carry on the work of the church in the Board meetings and the various organizations.

VOICE: I wish to report that Miss Mote the leader of the choir, cannot be with us longer than the 20th of the month, and it will be necessary to engage some one to fill her place.

VOICE (MAN): Mr. Chairman, our furnace has rusted through and the Trustees have employed Mr. Schmidt to make the necessary repairs.

VOICE (MAN): Members of the Board, I move that the Ladies Aid Society be asked to assume the responsibility of superintending the Janitor and taking care of the church.

VOICE (MAN): Whereas our lately deceased beloved brother saw fit to make a bequest to the Christian Church, be it resolved that we express our appreciation to his family, and that we consider this act worthy of the emulation of the members and friends of this church, being reminded that large opportunities for usefulness open a special way of continuing ones work after death.

VOICE (WOMAN): Last October our WMB Society held a parcel post sale while at a picnic supper at Bywaters. We fleeced our husbands to the extent of 25¢ each for their suppers.

VOICE (MAN): All in favor of allowing the YMCA to use our building temporarily as their meeting place, say aye.

VOICES: Aye.

VOICE (WOMAN): I'd like to report that ~~the activities of the Rachel~~ Circle this past year have included helping "shut ins", enrolling babies as Little Light Bearers, sending dolls to India, and beginning our second hundred dollars for the Mountain Scholarship.

VOICE (MAN): The budget committee wishes to present a budget for \$2750 for current expenses. We are making plans for the Everybody Campaign. We are getting out letters to the members explaining our proposed plan for pledging.

VOICE (WOMAN): We have heard our minister's report on the number of Christian Church persons who are in our hospitals here in Iowa City. I move that the chairman appoint a visiting committee to see these people.

NARRATOR 2: There is no guarantee that all the business or activity that takes place in the church will bring in the Kingdom. Perhaps this is due primarily to the fact that God takes men as they are, and so there are all kinds of men -- and women -- in the church.

The church is not an ideal community; it is a community in which the transforming power of God is at work. Men may become new creatures and know they belong together because in gratitude they serve one Lord.

NARRATOR 1: In 1910 a very special event took place in the church.

(SCENE: One woman is just finishing a piece on the organ while another woman stands by watching and listening.)

*(organist gets up & leaves with other woman)*  
2nd WOMAN: (one listening) Oh! It's beautiful, beautiful.

1st WOMAN: What a joy it is to play. Now we shall make a joyful noise unto the Lord instead of just the noises we had on our old organ.

2nd WOMAN: Brother Dow will be proud of us when he returns for the dedication. And Mrs. Dow. When she helped the WMB's to organize she helped us to choose the right name - We Mean Business. It has taken quite a few years to raise the money for this organ, but it's worth every hour and every penny.

NARRATOR 1: In 1912 some rather significant conversations went on in Iowa City. It was about a projected plan to amalgamate the Christian and Congregational Churches of Iowa City.

For the Christians this proposal was in the tradition of our heritage. Early Disciple leaders had never intended that we be a separate denomination. Alexander Campbell had said: "The Church of Christ upon earth is essentially, intentionally, and constitutionally one." While Christian & Congregational Committees met it is rumored that other conversations went on privately.

(SCENE: 2 women on <sup>right</sup> ~~one side of platform~~ and 2 on <sup>left</sup> ~~the other~~)

LEFT 1: I hear that it is quite likely that we may be uniting with the Christian Church. Mr. Ford has reported that committees from both churches are in favor of the plan.

LEFT 2: Unite? Our women's groups and all? You mean we would let those Christian Church women use our new dishes?



RIGHT 1: Have you heard the talk about the proposal to unite our church with the Congregational Church? I understand that their Board is in favor of this move.

RIGHT 2: And why shouldn't they be, when we have just acquired our beautiful new organ. We certainly should insist that you shall be organist. After all, we don't know what harm a stranger might do to it.

NARRATOR 1: Apparently the time was not ripe for this union. No action followed the committee reports and little more was said about the proposal.

NARRATOR 2: We might very well ask, with J. H. Garrison, one of our Disciple leaders, "Are we Disciples, who started out a century ago to plead for Christian union, losing our zeal for this holy cause, or are we losing our confidence in ourselves as fit instruments of our Lord for promoting it?"

NARRATOR 1: One very important part of the church was the Sunday School. In fact during the brief period in 1875 when the Church could not afford a minister, the Sunday School was the only thing that continued uninterruptedly.

By 1916, during the ministry of Fred Nichols, there was another addition to the back of the church to accommodate more persons in Sunday School. There are many who gave their time and efforts to this important work of teaching. One of these committed persons was Sara Hart.

(SCENE: Sara Hart standing by easel, 3 or 4 kindergarten children enter and sit in chairs in straight row.)

MISS HART: Good morning children. (Greets each one, pinches their cheeks. One child enters reluctantly -- she seats him firmly in a chair.) Now then, Billy, you sit right there, and be a good boy.

All right children -- let's sing our song. (she beats the time and all sing "Jesus Loves Me")

Jesus wants all the boys and girls to be his children. And we are his children when we learn and live his word. Let us learn our Golden Text for this morning (points to easel where it is written). "Even a child is known by his doings." Now then, let us say it all together. (She repeats it a few words at a time, children repeat it).

*(Children & S. Hart leave)*

NARRATOR: Sara Hart had her own special Golden Text to which she aspired -- the great Commission to "go into all the world teaching." It was her burning desire to go to Africa as a missionary, but she did not meet the educational requirements. So she did her teaching in the Sunday School and in the public school. She continued her education during the summers at the University, but when she finally graduated in 1915 she was too old for foreign missions. She did, however, go to Hazel Green, Kentucky, for 2 years to be a matron in the girls' dormitory and later went to Portland, Oregon to do mission work with oriental children.

Sara Hart was a friend to all, especially the children and young people. She brought many families into the church from the northeast part of town where she lived and taught school

NARRATOR 2: Methods for teaching in the Sunday School, or Church School as it is now called, have changed and improved since the days of Sara Hart. But there can be no change or improvement in the kind of spirit, loving concern, and commitment which Sara Hart had. It is most appropriate that her name should share a place in the window with Caroline Neville. It serves as a reminder to all who worship here that the flame of the Lord can burn brightly through the lives of those who will let it.

(#486 - 1,3)

The light of God is falling Upon life's common way;  
The Master's voice still calling, "Come walk with e today."  
No duty can seem lowly, To him who lives with Thee,  
And all of life grows holy, O Christ of Gallilee!

Where human lives are thronging, In'toill and pain and sin,  
While cloistered hearts are longing, To bring the Kingdom in,  
O Christ, the Elder Brother Of proud and beàten men,  
When they have found each other, Thy Kingdom will come then!

NARRATOR 1: One of the persons influenced by Sara Hart was Miss Marjorie Pickering. Although she had been one of Miss Hart's grade school students, both of them graduated from the University at the same time. Marjorie Pickering is remembered in this church as the first additional staff person to be employed by the church. Her job was to serve as financial secretary and to assist the pastor, Fred Nichols, in any way possible. In October 1915 she reported on the financial situation to the Board and then had this to say about her work.

M. PICKERING: During the month of September I continued the work that I have been carrying on for the past two months. In addition to this I have begun my work with the students. This consists of getting names of those who belong or prefer this church; in calling upon the girl students; in securing the kind assistance of our own young people; in getting the students to enroll in our S.S. Class; to join our Endeavor; to attend our church and to put their membership in here.



NARRATOR 1: Miss Pickering closed her work at the church after a year and a half to accept a teaching position. Perhaps because of the new interest by students, Bethany Circle for girls, which later became Kappa Beta, was organized and lived a healthy and useful existence for many years.

NARRATOR 2: This was the first attempt by the church to take seriously their ministry to the University. And this was done entirely by the local church. In another decade the State Society also began to take seriously this ministry and began to lay plans for some financial assistance, although, as you know, it has only been in the past decade that this support has really been significant.

NARRATOR 1: From this point on many of you know the history of this church for you have been a part of it, and have helped to make it. We may be too close to view these years with proper perspective and objectivity. Those of us who are now a part of this church feel that significant history has been made with the calling of a second full-time staff person and the completion of a new addition to the church, and we are anticipating a new and beautiful sanctuary for worship before many more years have passed.

NARRATOR 1: This is the life of your church for one century. The events which we have seen depicted here tonight cannot tell the whole story. Nor can the personalities who came to us do much more than represent many many more who were not called by name.

Through these lives of faith and commitment to God, the flame of the Lord has illumined the past, and still shines brightly today for those who have the eyes to see it.

NARRATOR 2: (~~Lights candle on table beside cross~~)

For God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him.

(Personalities begin to ~~pass by the table behind it lighting a candle from the one there and leaving it on the table, as~~ *Come to platform - make statement, form picture of window & persons in prayer* following statements are made.)

EARLY CHURCH MEMBER: The Lord is our light and salvation. His steadfast love endures forever, and his faithfulness to all generations.

(BURNET AND LILLIE)

LILLIE: I believe with all my heart that Jesus is the Christ and I accept him as my Lord and Saviour.

(EARLY CHURCH MEMBERS AND A. HIGBEE)

A. HIGBEE: Behold what manner of love hath the Father bestowed on us, that we should be called the sons of God, for such we are.

EARLY MEMBER: We do hereby agree that in all matters of faith and practice we will be governed by the word of God and by that alone.

(ERRETT PEARRE, LIZZIE, S. HART)

ERRETT: We who wear the name Christian must take seriously the commands of Christ.

PEARRE: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

NARRATOR 2: This is a flame of the Lord's kindling, and no man can extinguish it.

MUSIC: For All the Saints. #577, (1,2,3,4) - *lights light candles from large flame & take them to church windows*

NARRATOR 1: We would remember also those lives who are still at work in the world, those who have been a part of this church for a time, but have gone out, letting the light of their spirit shine in all parts of the world.

~~(Two persons come from the congregation, each pick up a candle, and take it to the back of the church)~~

Some of these flames now burn on the mission fields. We remember Mrs. Jaggard, the Keene Watson family, Maxine Burch. Others are former lay persons and ministers who served for a time in this church. One of them is Ed McLachlan soon to graduate from seminary and begin his ministry in the church. Many are students who were a part of this life for a short time and are now engaged in fulfilling their mission in life in many areas of vocation all over the country and the world.

NARRATOR 2: And what of us? For we are the church today.

What of the second century of this church, called to serve a new time, a new age?

What are the acts of faith that will be recorded in the history yet to be made?

And what are the acts of faith that may never be recorded because they occur in the daily witness of faithful Christians wherever they may be, bringing the light of the Lord into all corners of the earth?

The flame of the Lord is here in our midst for it cannot be extinguished. Who are the persons who will rise up to rekindle this flame in the life and mission of this church?

*Adamsen - who are they - these are they who must rekindle the flame.*

HYMN BY CONGREGATION: "Forward Through The Ages" (No. 498)