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Discipliana Vol-33-No-1-1973

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Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

WINTER 1973, VOL. 33, NO. 1

ONE HUNDRED YEARS OF WOMEN'S WORK IN THE CHRISTIAN CHURCH 1874-1974



Christian Woman's Board of Missions leaders broke ground on August 29, 1907, for the College of Missions building in Irvington (now a section of Indianapolis), Indiana. Women with beribboned spades are, left to right: Mmes. Ida Withers Harrison, Maude D. Ferris, Frank Wells, and Effie L. Cunningham. The College of Missions building, with several additions in later years, now houses general offices of the Christian Church (Disciples of Christ).



Winter 1973, Vol. 33, No. 1

EDITOR: Marvin D. Williams

INTERIM PRESIDENT: Harry M. Davis

DISCIPLIANA, published quarterly by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212. Second-class postage paid at Nashville, Tennessee and at additional mailing offices. DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212. All correspondence and payment of individual dues should be made to the Nashville address. Subscription to DISCIPLIANA is included in the membership dues of the Society.

Postmasters: Send form 3579 to 222 South Downey Avenue, Indianapolis, Indiana 46219

The Disciples of Christ Historical Society was established in 1941 "to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups."

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$7.50; student, \$2.50; participating, \$25; sustaining, \$100. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

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We acknowledge with deep appreciation the work of Mrs. Louise Moseley, who has served as guest editor of this special issue of DISCIPLIANA. Mrs. Moseley is a Life Member of the Disciples of Christ Historical Society and former Associate Editor of *World Call*.

FOREWORD

"A flame of the Lord's kindling"—thus one very discerning church leader referred to the founding of the Christian Woman's Board of Missions back in 1874. How many flames have been lighted from the first feeble, flickering torch! In this centennial year of the founding of the C.W.B.M., the Christian Church will remind itself of the thousands of flame lighters and flame bearers of the past ninety-nine years. Though few can be mentioned by name in this issue of *Discipliana*, their work has been recounted in the articles by Miss Jessie M. Trout, Lester G. McAllister, and Mrs. Betty K. Fiers.

In congregational observances and regional events during the next twelve months, and in assemblies of the Christian Church, these women of the past will live again among us, their fantastically successful efforts (in the face of equally fantastic obstacles) will be recounted and younger members of the church will learn for the first time of their heritage. More important—perhaps the *only* real importance of such a centennial celebration—we who comprise the Christian Church today will measure our stewardship in affluence against the outpouring of their frugal resources, our confidence in the power of prayer and the Holy Spirit against the faith of those for whom faith was at times the only resource; our dedication to mission against the indomitable will and complete sacrifice of self of those who laid the foundations upon which we build.



Miss Helen F. Spaulding
Executive Secretary
Department of Church Women

Women Became Involved through the Christian Woman's Board of Missions

by Lester G. McAllister

The last quarter of the nineteenth century gave women in the United States for the first time an opportunity to participate in many aspects of life formerly closed to them. There were greater opportunities for women to travel, to hold well-paid positions in business, to attend colleges and universities, and even to think of voting. It was only natural that this new stimulation to participation and endeavor would find its way into the churches.

The desire of American women to participate more fully in the work of the church, especially in missionary outreach, developed first in the well-established denominations. In the years from 1868 to 1874 women's missionary boards came into existence in the Congregational, Methodist, Presbyterian, Episcopal, and Baptist churches. Nearly all these women's societies had simple yet effective methods of organization, with local, district, state, and national units for efficient programming and for the raising of money. It was not a question of whether women in the Christian Churches would be interested in organizing and participating in the mission and other work of the church, it was only a question of when.

The "when" came in the spring of 1874 as Mrs. Caroline N. Pearre of Iowa commenced a wide correspondence with leading church women in Indiana, Illinois, Kentucky, Missouri, Ohio, and Pennsylvania, resulting in the organization of a few local societies. She wanted an organization that would represent the womanhood of the whole church. Formal organization as a national body occurred at the time of the General Convention of the churches held in Cincinnati, October 1874.

The women at the Cincinnati convention, under the guidance of Meses. Pearre, Maria Jameson, and Maria Melissa Bassett Goodwin, drafted a simple constitution for their organization, using the form of the women's missionary society of the Congregational Church. They planned for a Christian Woman's Board of Missions to engage in both home and foreign missions and made certain that their new society would be under the complete control of the women. Their purpose was to "cultivate a missionary spirit; to encourage missionary effort in our churches; to disseminate missionary intelligence, and secure



Dr. McAllister is Professor of Modern Church History at Christian Theological Seminary in Indianapolis. Before joining the Seminary faculty in 1962, he was Professor of Religion and Provost of Bethany College for eight years. He is the author of three books, the latest of which, *God Speaks to the Church*, is reviewed on page fourteen of this issue of *Discipliana*.

systematic contributions for missionary purposes." The board gained the recognition and support of the General Convention through a special resolution. The first national officers were Mrs. Maria Jameson, president; Mrs. William (Sarah) Wallace, recording secretary; Mrs. O. A. Burgess, treasurer; and Mrs. Caroline N. Pearre, corresponding secretary.

Mrs. Jameson was followed in the presidency in 1890 by Mrs. O. A. Burgess (1890-1902), Mrs. Nancy E. Atkinson (1902-1906), Mrs. Helen E. Moses (1906-1908), and Mrs. Anna R. Atwater (1908-1920). The headquarters for the national board were established at 160 North Delaware Street, Indianapolis.

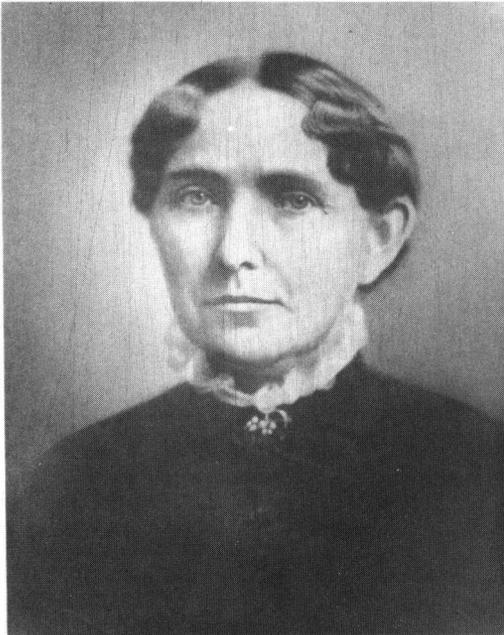
At first the women published missionary material in the *Christian Standard*, *The Christian-Evangelist*, and other church journals but as the need and demand for a periodical owned and controlled by the women's board developed it was decided to publish a monthly paper entitled *Missionary Tidings*. The first issue came off the press in May 1883, with Mrs. M. M. B. Goodwin as editor, soon succeeded by Mrs. Sarah Wallace. Mrs. Effie L. Cunningham was the last editor of *Missionary Tidings*, serving from 1909 until the beginning of *World Call* in 1919.

Through the years emphasis was given to children's and young people's work with groups and societies formed such as "Mission Bands" and "Triangle Clubs," as well as close cooperation with the Christian Endeavor Societies then so prominent. Beginning about 1885 plans were made by C.W.B.M. to secure life memberships from women throughout the churches upon payment of twenty-five dollars within a two year period. Several hundred of these life memberships were purchased which made possible the development of new mission fields at home and abroad.

The interest of the women in missionary activity and the subsequent growth of their organization in its first years of life had not been without opposition. Many men, often

some of the leading preachers, felt it was unscriptural for women to take such initiative in the work of the church. Verbal and written exchanges were frequent between some of these men and the leaders of the C.W.B.M. in the pages of the national journals. The opposition of the men, however, was equalled by the apathy and indifference of many of the women in the churches. Leaders and organizers were constantly having to justify the need for women's organizations to the women of the churches.

In spite of occasional opposition, interest in missionary outreach continued to grow. Beginning with work in Jamaica (1876), the C.W.B.M. established missions in India (1881), Mexico (1885), Puerto Rico (1900), Argentina (1905), and Paraguay (1918). Work was begun in Africa (1907 and 1913) and China (1915) in cooperation with the Foreign Christian Missionary Society. Among its homeland missions the C.W.B.M. counted work among southern Negroes (1881), evangelization in Montana (1883), a mission to Chinese on the West Coast (1884), mountain schools in Kentucky, West Virginia, and Tennessee (1886, 1900, 1909), among Japanese in Los Angeles (1908), and Mexicans in San Antonio (1913). The national C.W.B.M. gave birth and support to a unique approach in higher education in teaching the Bible at state



Mrs. Caroline Neville Pearre, who first led women of the Christian churches (Disciples of Christ) to organize for missionary work in 1874.



Miss Mary Kingsbury, one of the first four missionaries sent to India by the Christian Woman's Board of Missions in 1882.

universities. The Bible Chair movement began at the University of Michigan in 1893 on the initiative of the women.

When plans were made for the Centennial Convention of the Disciples of Christ in 1909 (celebrating the centennial of the writing of the "Declaration and Address"), the C.W.B.M. conceived a project of building a missionary training school which would include room for their national offices. Ground was broken in Indianapolis, August 29, 1907, with dedication August 18, 1910. Charles T. Paul, who had achieved great success at Hiram College training young people for the mission field, was secured as principal of the new institution. Known as the Sarah Davis Deterding Memorial, the College of Missions proved to be a source of strength for the entire church.

The year 1919 was a significant one for the Christian Churches. The cooperation between the various Christian Church agencies in the Centennial Convention of 1909 had led many leaders, men and women, to the conviction that it would be more efficient and would provide better program and service to causes and congregations if their various organizations and agencies could be united. In addition, between the formation of the C.W.B.M. in

1874 and World War I, ministers and congregations had developed new understanding of the church and its worldwide mission.

Between 1910 and 1919 the leaders of the agencies and the annual conventions devoted much time to working out a plan whereby most, if not all, of the agencies could be brought together in one organization composed of missionary societies, educational and benevolent agencies, and ministerial relief. The new organization was to be known as the United Christian Missionary Society, governed by a Board of Managers and a Board of Trustees composed of one-half of men and one-half of women (out of deference to the significant assets and leadership the C.W.B.M. would be contributing to the new organization). At the time of its organization the United Society included the following agencies: American Christian Missionary Society, Foreign Christian Missionary Society, National Benevolent Association, Christian Woman's Board of Missions, Board of Church Extension, and Board of Ministerial Relief. Approved at the International Convention (as the former general convention was now called) meeting at Cincinnati, in 1919, the new agency began its life early in 1920. Among the assets that the C.W.B.M. brought into the United Society were its missions on four continents and in the homeland.



State and national officers of the Christian Woman's Board of Missions attending a conference in the Missions Building in 1912.

The Middle Years

Women's Groups—1920-1960

by Miss Jessie M. Trout

When the Christian Woman's Board of Missions united with other organizations to form the United Christian Missionary Society, there were numerous changes. Instead of their own board (C.W.B.M.) they now became a department. They safeguarded their participation, however, by the unusual provision that women have equal representation with men on the United Society's Board of Trustees.

When their successful magazine *Missionary Tidings* joined the magazines of the other uniting boards to become *World Call*, the women brought a subscription list of 54,019, while the lists of other boards totaled 36,000.

The women's board brought to the new organization some 53 percent of the total assets brought by all the boards.

Local groups became auxiliary to the United Christian Missionary Society, but their department in the Society was called Missionary Organizations. The local organization was often known as "the auxiliary" which name was gradually changed to Women's Missionary Society (W.M.S.).

As a department some of the original functions of the women's board were retained. This included the promotion of missionary organizations for women, youth, and children, and the providing of educational materials for them.

The department also retained the promoting and receiving of missionary offerings. These offerings went directly into the treasury of the United Christian Missionary Society. In 1924 Disciple women celebrated their golden jubilee and as part of the celebration raised an extra one million dollars to build fifty new buildings at home and abroad.

As time went on, some "auxiliaries" wanted to study subjects other than missions and to do so those organizations had to separate from the parent auxiliary. Ladies' Aid Societies antedated Women's Missionary Societies. As two or more organizations developed in the same church, there was often rivalry and jealousy, even though some women belonged to at least two groups.



On June 30, 1963 Miss Trout retired after more than forty years of service to the Christian Church (Disciples of Christ) through the United Christian Missionary Society. A missionary to Japan for over twenty years, she was also Vice-President of the United Society and Executive Secretary of its Department of Christian Women's Fellowship.

The state president of Missouri, Mrs. Ralph S. Latshaw, suggested in 1912 that the C.W.B.M. form a united society of women to be called "The Christian Women's Missionary Council." The C.W.B.M. sanctioned the experiment for Missouri. Then the idea spread to other areas and the Department of Missionary Education, organized in 1934, began to develop study materials on varied subjects for adult, youth, and children's groups.

The Women's Council, or some version of it, had long since spread beyond Missouri. By 1947 there were 1,744 missionary societies and 1,467 councils and 57 percent of the total offering of \$689,735.36 came from the councils.

The council plan did not fulfill the purpose of unity for which it was created. In many churches there was growing dissension between those who wanted a council and those who saw in it a threat to "missions." For



Mrs. Anna R. Atwater, president of the Christian Woman's Board of Missions, 1908-19 and vice president of the United Christian Missionary Society in 1920-26.

many the Council organization with seven departments seemed cumbersome and for others the Missionary Society seemed too simple. Indeed, many organizations that were neither Council nor W.M.S. seemed to spring full-blown in many churches. Clarification and guidance became imperative.

The department of Missionary Organizations called for a conference to meet at Turkey Run State Park in Indiana, January 8-17, 1949. In the seventy-fifth anniversary year of the founding of the Christian Woman's Board of Missions, seventy-five women attended the Turkey Run meeting just as seventy-five women attended the founding meeting in 1874.

The women at Turkey Run represented all areas of the United States and Canada where Disciples of Christ have organized work. They were well prepared and they stayed long enough to present and discuss all the pros and cons of their likenesses and differences. Christian idealism and practicality vied for priority and both won, I think, for before the women adjourned a new pattern for organization emerged. The plan had three departments—worship, study, and service. It was simple

enough for any church, regardless of size, ample enough to include any variance of study, and sturdy enough to include action for significant objectives. Business women who had come with cogent reasons for a separate organization agreed that they too could grow and develop under the new plan.

Christian Women's Fellowship was the new name. The plan included the organization of the local fellowship and a national fellowship with suitable representation from state and local groups.

Soon after the Turkey Run meeting an editorial committee met for one week to study and write a manual. It was reviewed by ministerial and lay people before becoming *The Manual for Christian Women's Fellowship*. National staff attended many state ministerial meetings and state conventions to present the new plan and to receive suggestions. Christian Women's Fellowship was launched officially July 1, 1950, although the department name was not changed until July 1, 1952. At that time the directors of youth's and children's missionary organizations were transferred to the department of Christian education.

The C.W.F. department took on the responsibility of providing general programs for Christian Women's Fellowship while the preparation of mission study materials remained with the Department of Missionary Education.

By the time of the Portland, Oregon Convention in 1953, Christian Women's Fellowship was ready for the next step. At a pre-convention session, 2,000 women launched the International Christian Women's Fellowship. Mrs. Russell Putnam of Ohio and Mrs. H. I. Rudduck of Indiana were elected president and vice-president. These gifted and dedicated officers set a standard of excellence that has been followed by their equally dedicated successors. Although their titles are the standard ones of president and vice-president, their work and responsibilities are more like co-presidents. The executive secretary of the department is secretary of the national organization.

Vital to the I.C.W.F. is the International Commission which was elected at the organizing meeting and held its first meeting July 7, 1953. It consisted of the I.C.W.F. officers, president and executive secretary of each state C.W.F., two others elected by each state, one of which is a business woman, plus all members of the national staff.

An I.C.W.F. Advisory Council was also elected. It included C.W.F. officers, ten women selected from the commission, two members of the C.W.F. field staff, the national program coordinator, and one other national staff woman, the retiring C.W.F. president for four years, after one year of retirement, and the chairman of the nominating committee.

As with all our organizations, C.W.F. is international because Canadian churches are a vital part. Canadian contribution has been more in persons than in money or numbers. Negro women too have been in a minority. I.C.W.F. is taking precautions that these groups should not be overlooked. It is stipulated that one from each group must be elected to the Advisory Council.

In 1957, offerings from C.W.F. became subject to division among all the agencies which share in Unified Promotion. Previously, women's offerings were specified for the United Society's work only.

At Turkey Run we dreamed of a great assembly of women and after our successful organization in 1953, we began to think of it as a reality. If it was to be a quadrennial assembly as suggested, then it must surely be held in 1957.

Where to begin and how to do it were questions for which no one had definite answers. But like our "mothers in the faith" we felt that God was leading us and so with prayer and courage we began preparations. Space does not permit the tribute that must be paid to the many men and women who



Mrs. Ora Leigh Shepherd (left), executive secretary of women's missionary organizations, United Christian Missionary Society, 1932-40, is shown with office assistant, Miss Mary Gregg Bruner, examining clothing sent to the Indianapolis office by women's groups for distribution to needy persons at home and abroad. This service program was a forerunner of women's participation in Church World Service.

gave encouragement, advice, enthusiastic support, and days and days of hard work. More than 500 women carried responsibilities in the first Quadrennial Assembly and about 3,500 attended. As part of the total church we felt that women should study the functional church, anticipating full participation in its work. One hundred and fifty women met in March 1957, for several days of training for leadership of the groups who would study our specially prepared book *Woman's Place in the Total Church* by Samuel F. Pugh.

Our first I.C.W.F. Quadrennial Assembly was a success as have been the three succeeding assemblies in leading women and being led by women for better knowledge, keener insight, and greater participation in today's world.

Field staff of missionary organizations—education, United Christian Missionary Society, state and national leaders meeting at the Missions Building in 1940.



Incidental, or part of all this, has been the organization of the World Christian Women's Fellowship. It began at a special session of women held during the World Convention in



The first officers named to serve the International Christian Women's Fellowship in 1953 were (from left): Miss Jessie M. Trout, Mrs. H. I. Rudduck, and Mrs. Russell C. Putnam. They are shown with their successors, Mrs. William K. Evans and Mrs. Arthur E. Landolt, at the first Quadrennial Assembly of Disciples of Christ women in 1957, West Lafayette, Indiana.

Melbourne, Australia in 1952. I had visited countries en route and found a yearning for just such a fellowship. After Melbourne, too, I found great interest but with no national organizations ready to tie into a World Fellowship, it seemed best to start with a prayer fellowship and a World C.W.F. *Newsletter*. The first *Newsletter* was sent to all interested groups in 1954. By 1955 we had established a grand fellowship that flowered at a luncheon held in Toronto in August 1955 and attended by more than 1,500 women. We were all ready for the glorious session later when the World Christian Women's Fellowship became a reality.

The French say *Plus ça change, plus c'est la même chose*, which loosely translated means the more that changes the more it is the same.

We have skimmed over forty years of history which include many changes but surely the more it is the same for our purpose is unchanged "to develop all women in Christian love and service as part of the witnessing church of Jesus Christ."

NEW ANNUAL MEMBERS

- Bailey, Ms. Genevieve, Hawthorne, Calif.
 Bracey, Mrs. S. H., Nashville, Tenn.
 Crank, Dr. Charles E., Jr., Huntington, W. Va.
 Dansby, Rev. William A., Jr., Nashville, Tenn.
 Driskill, Joseph D., Regina, Sask., Can.
 Gordon, G. B., Long Beach, Calif.
 Harned, M. Thomas, Germantown, Ky.
 Library, Malibu Campus, Malibu, Calif.
 Linberg, Edwin C., Arcadia, Calif.
 Miller, Max R., Murfreesboro, Tenn.
 Plum, Dr. Raymond J., Weirton, W. Va.
 Pugh, G. Lynn, Mogadore, Ohio
 Rainwater, Dr. James W., Little Rock, Ark.
 Reynolds, Henry T., Louisville, Ky.
 Rowand, David A., Huntington, Ind.
 Schroeder, Larry A., Edison, Nebr.
 Sizemore, Mrs. B. E., El Paso, Tex.
 Smith, Mrs. H. Marcetta, Cincinnati, Ohio
 Spencer, Mrs. Ilene, Roodhouse, Ill.
 Timbs, M. J., Hot Springs, Ark.

- Weed, Mrs. Eunice M., Bethany, W. Va.
 Wildman, Bob, Jefferson City, Mo.
 Woollet, Ms. Bonnie L., Lansing, Mich.

NEW STUDENT MEMBERS

- Gill, D. Larry, Abilene, Tex.
 Flanagan, John Robert, Iowa City, Iowa
 Isenberg, Herbert L., Durham, N.C.
 King, Randall J., Johnson City, Tenn.
 Lessner, R. E., Louisville, Ky.
 McDaniel, Stanley K., Bloomington, Ind.
 Roper, William L., Birmingham, Ala.
 Rushford, Jerry, Santa Barbara, Calif.

NEW PARTICIPATING MEMBERS

- Shorb, Mr. and Mrs. Ray E., Burbank, Calif.
 Walker, Rev. Claude, Kansas City, Mo.

ANNUAL MEMBERS INCREASING TO PARTICIPATING MEMBERS

- Holley, Dr. Edward G., Chapel Hill, N.C.
 Tyler, Miss Sara E., Bowling Green, Ky.

Women in the Church Today and Tomorrow

by Betty K. Fiers

"Nothing in creation is fixed—life is ever-changing." With these words Miss Helen F. Spaulding began her Executive Secretary's report on Christian Women's Fellowship for the quadrennium 1966-70. Flexibility and change are words that describe the period from 1960 to 1974 in the participation of women in the Christian Church (Disciples of Christ). These words may apply even more to years in the immediate future.

At the present point in time women of the Christian Church are completing one century of service and in 1974 will begin another. They feel a high sense of achievement for their share in molding the past and look forward with a deep sense of responsibility to shaping the future.

Disciple women speak with admiration of the Christian Woman's Board of Missions, founded in 1874 to undertake global missionary work. They remember the courage, persistence, vision, and daring of those early pioneers whose accomplishments were truly amazing. They formed a national missionary organization, raising funds and establishing institutions at home and abroad. They sent out missionaries and cultivated a new sense of mission in the churches. All this came at a time in history when most women did not receive higher education. Voting rights for women were scarcely thought of. Women in the churches seldom held offices or participated on decision-making boards.

From these early beginnings the International Christian Women's Fellowship emerged in the 1950s to become the women's organization of Christian Churches in the United States and Canada. It has functioned for the past two and a half decades as one of the most creative arms of the Church.

Although few fully realized it, the church found itself in a period of swift and revolutionary change as it moved into the 1960s. The world community was confronted with all the issues that now are so well defined. Acute awareness of the population explosion pointed to the prospects of world hunger and pollution. Emergence of women as a large part of the working force, new awareness of minority groups and the poor, racial unrest,



Mrs. Betty Kunz Fiers, a former president of the International Christian Women's Fellowship, is also the wife of A. Dale Fiers, General Minister and President of the Christian Church (Disciples of Christ). She has long been active in community and women's activities, including service on the Indiana Civil Rights Commission and the executive committee of Church Women United.

seemingly endless involvement in war, student protest, polarization and domestic violence—all of these forces helped to bring changes in the church's life.

From the beginning, women in Disciple churches demonstrated a capacity for changing their organization and program to meet needs arising out of new situations. Foresight and ability to shift emphases, to plan, evaluate, and go steadily forward were qualities which characterized C.W.F.

In 1960 a consultation was called to study the performance of C.W.F. after ten years of operation to see wherein it needed to be

changed. The organization, the program, membership, changing status of women, and the challenge of the coming decade were studied and discussed. The consultation found that C.W.F. as an organization had done much to channel the church's program to women and had trained them for service in the total church. It recognized that the coming decade needed to challenge the individual woman as well as the organization. The consultation stated that C.W.F. must continue to be flexible and ever ready to develop new approaches to meet the needs of the church's growing number of working women.

Miss Helen Spaulding came in 1961 to assume the responsibilities as Executive Secretary of Christian Women's Fellowship. She brought her own rich gifts and experience in women's work, Christian education, and ecumenical work. Referring to her predecessor, Miss Spaulding spoke for all Disciple women when she wrote in the 1961-66 I.C.W.F. Report, "I wish to pay tribute to the remarkable leadership of Miss Jessie M. Trout, who served as Executive Secretary of C.W.F. from its founding . . . whose dedication of time and talent has created a fellowship, an organization, and a program which could not only survive radical change in leadership but

move steadily ahead. . . ."

In 1962 the financial goal of two million dollars for the mission of the church through Unified Promotion was reached by Disciple women. They had been striving for this since 1957. This meant that a major portion of the church's outreach budget was underwritten by the women of the church.

Historically the 1960s were marked by three quadrennial assemblies of Christian Church women. The themes were timely. In 1961 "Choose This Day" confronted women with the importance of individual choices in vocations, stewardship, and relationships to others. In 1966 "Courage to be Christian" dealt with all the turbulence of the period—war and peace, poverty and affluence, human rights—pointing women to deeper involvement in community and church. By 1970 Christian Church women felt the need of the hopeful affirmation found in the theme "We Act in Faith—and Miracles Occur" which accented faith as action with commitment and hope.

Brotherhood Restructure, authorized in 1960 by the International Convention of Christian Churches, was studied in retreats and workshops. C.W.F. staff and officers were represented on the 130 member Restructure Commission. In local congregations C.W.F. was a stabilizing force in helping congregations understand and relate to the restructure process.

One of the important results of the restructure is the wider participation in every area of the church's life, at the congregational, regional and general levels. Women are now serving as elders and are members of church boards. They are serving as presidents of regional boards and on the governing bodies of the units of the church. While the progress is far from adequate, women are taking their place in the total life of the church in larger numbers.

This was the decade of increased ecumenism and changes in the way women were involved in mission. United Church Women took a new name and became Church Women United. Under a new staff, C.W.U. developed new ways of programming and relating to the constituent churches. Disciple women have long provided leadership and support in ecumenical women's work. During this period they participated widely in joint conferences on civil rights, the urban crisis, the status of women, and other crucial issues. They promoted programs related to Church Women United at home and overseas.



International Christian Women's Fellowship officers who served in the third quadrennium, 1961-66, were Mrs. O. Ivan Cole (left) and Mrs. R. O. Pearson.

In Canada ecumenical involvement of C.W.F. was related to the Women's Inter-church Council of Canada.

Disciple women served as delegates on the General Board of the National Council of Churches of Christ in the United States of America. They were also on the delegations to both assemblies of the World Council of Churches—New Delhi, India in 1961 and Uppsala, Sweden in 1968. Canadian women participated in the Canadian Council of Churches and represented Canadian Disciples at Uppsala.

The Consultation on Church Union became an important ecumenical emphasis in the 1960s. Disciple women were interested and faithfully studied the materials. Recognizing the contribution women have to make in such an effort, a recent policy decision of the Consultation called upon member communions to appoint delegations one-half of whom are to be women. This will bring a new creativity and vitality to the quest for union.

In 1968 a consultation was convened on "Women in the Church." It dealt with C.W.F. and the changing role of women in church and society. Findings are now being used as a basis for developing future structure and program. The consultation recommended: continuing flexibility in organizational matters; study-with-action goals; closer working of Christian Women's Fellowship and Christian Men's Fellowship in planning program materials; and the cooperative use of leadership at the general level.

Mrs. Lorraine Lollis referred to the three consultations in her book *The Shape of Adam's Rib* (St. Louis: Bethany Press, 1970). She

wrote that the first consultation at Turkey Run in 1949 planned to unify Disciple women's organizations. The second consultation in 1960 sought to make C.W.F. more effective as an "arm of the church." The third consultation in 1968 hoped to unite men and women in the total church and was remarkably open to change and ready to try the untried with faith. Mrs. Lollis pointed out that "the recommendations of 1949 were very quickly and very nearly universally put into effect. Results of 1968 will necessarily be a slower development. . . ."

The Advisory Council of the International C.W.F., the national staff, and various special committees have met in many sessions to evaluate and where feasible to implement the recommendations. Realizing that one type of program and organization is no longer adequate for every congregation or every women's group, different models are being developed from which to choose, one of which will be C.W.F. as presently organized.

At the congregational and regional level the name C.W.F. remains unchanged for all models. The national department of C.W.F. has a new name and is now the Department of Church Women. Just as new plans for women's organization in the church have emerged in the past, so new plans will come with the future in response to need and opportunity.

Kenneth A. Kuntz, president of the Division of Homeland Ministries of the Church, expresses the spirit of Disciple women, past, present, and future in these words, "The women of the Christian Church (Disciples of Christ) have led in proclaiming the Gospel and action directed to meeting human need in the whole world. Women will continue to

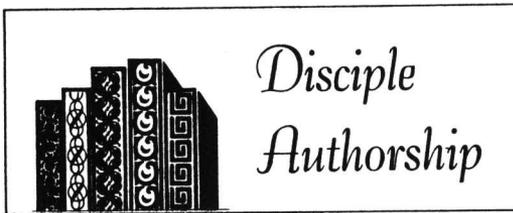


This group of Christian Church women took part in the board meeting of Church Women United in Kentucky in 1968.

lead the church in deepening the spiritual sensitivity of persons and the corporate life of the church in Christian action directed to achieving human liberation.”

1973-74 is the Centennial Celebration Year. Our Church is recognizing 100 years of service by women of Christian Churches. Disciple women should remember and recognize their heritage for this sets the stage for the future. The purpose of the celebration is to recognize, renew, and release the power of Disciple women for full contribution in church and society.

One of the main centennial goals stated in personal and specific terms is for “every woman to make a renewal vow to show loyalty to the church as the body of Christ; by regular attendance; by giving of her money and by using her power to strengthen the church until it becomes dynamic through its program of Christian nurture and mission.”



God Speaks to the Church: Hoosier Women in Mission across a Century. By Lester G. McAllister. Indianapolis: Christian Women's Fellowship, Christian Church (Disciples of Christ) in Indiana, 1973. 76 pages.

Reviewed by Bess White Cochran*

It has been charged by some militants in the Women's Lib Movement that ecclesiastical history is obscuring the role of women in the church. Whatever the general validity of the charge, this little book disproves it as far as the Disciples of Christ are concerned. The book zeroes in on the part women have played in our church development, particularly our missionary enterprise, in only one state, Indiana. Since that state, however, has been in many respects the bellwether state in brotherhood development, their influence has extended outward like ripples in a circle, making their contribution there of peculiar significance.

*Mrs. Cochran is author of *Without Halos* and co-author with her husband, Louis Cochran, of *Captives of the Word*. A founding member of the Society, she became a Life Member in 1965.



During the fourth Quadrennial Assembly of Christian Church women of Purdue University, West Lafayette, Indiana, in 1970, the fourth and fifth teams of International Christian Women's Fellowship officers were shown together (from left): Mrs. A. Dale Fiers, Mrs. Benjamin Burns, Mrs. E. C. Rowand, Jr., Mrs. James R. Craddock, Mrs. Anderson R. Barnes, and Miss Helen F. Spaulding.

With meticulous attention to detail, Dr. McAllister, a competent historian with the seeing eye of a bachelor, traces this fascinating story during the past 100 years. The missionary activities of Indiana women actually predated the formation of the historic Christian Woman's Board of Missions in 1874, and after their vision of evangelizing the world congealed into that solid organization, they became its leaders. Its first three presidents were Indiana women, its national headquarters were lodged in the state, its first national paper, *The Missionary Tidings*, was issued from the state.

It could be wished that Dr. McAllister had included more of the drama of those early years. No more vibrant personalities have adorned the Disciples stage than Mmes. Maria Jameson, Otis A. Burgess, and Nancy E. Atkinson, the trio who guided the course of the C.W.B.M. during its first thirty-two years as it snowballed into a tremendous missionary force, braving the opposition of many preachers who advised them to “stay at home and attend to their God-ordained business in their natural sphere.”

In their train have followed a mighty host of equally able women, each contributing her share, each a factor in shaping the unique position the state occupies today in the national life of the brotherhood. As the years passed organizational lines shifted, bringing realignment in procedure but not in spirit.

All of this Dr. McAllister relates, step by step. The resulting story is not only a fascinating human document but a valuable definitive history of what, where, when, how, and through whom God spoke to the church.

DCHS PRESIDENT

(Continued from page 16)

Church, Wichita, Kansas and was pastor of First Christian Church, Claremore, Oklahoma and Park Place Christian Church, Hutchinson, Kansas. From 1955 to 1958 he was a fraternal minister to the British Churches of Christ, serving as pastor of the Burnage Church of Christ in Manchester, England.

Mrs. Huff also a graduate of Phillips University and has managed the Bethany Bookstore in Indianapolis since 1964. While living abroad with her family in Great Britain, she traveled and spoke extensively as well as took graduate work at Manchester University and Hartley Victoria College in Manchester, England.

Mrs. Huff has taken an active part in community affairs on Red Cross Advisory Committees. She has served as president of the Kansas State Minister's Wives, Girl Scout Planning Committees, United Church Women, and on the National Advisory Committee of the International Christian Women's Fellowship of the Christian Churches (Disciples of Christ). Mrs. Huff has done a considerable amount of professional book reviewing and is a member of Phi Beta Professional Speech and

Music Fraternity.

The Huffs have two children. A son, Roland K. Huff, Jr., received a double Ph.D. from Indiana University, one in English and the other in Education. He now teaches at the University of Texas at Austin where he is professor of English literature. A daughter, Linda Kay, attended Isabella Thoburn College for Women at Lucknow, India, and graduated from American University in Washington, D.C. She is now married to Leroy P. Jones. Dr. and Mrs. Jones will be leaving this fall to work with the South Korean government.

Mr. and Mrs. Huff are both Life Members of the Disciples of Christ Historical Society and he belongs to the Council on Christian Unity.

During a four months sabbatical in 1969, Mr. Huff did a study of world relief needs and programs in Zaire in behalf of Church World Service. Following this study, he visited other nations where the Christian Church (Disciples of Christ) is a participant in World Mission and Church World Service Programs.

Mr. Huff succeeds Hugh E. Williams, who resigned earlier in the year. Since February 15, the Society has been given leadership by an Interim President, Harry M. Davis.

Disciples of Christ Historical Society

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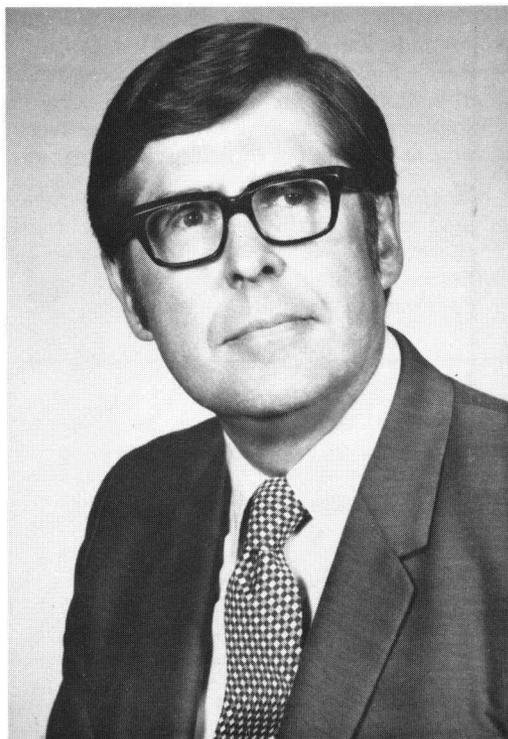
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Published quarterly by the Disciples of Christ Historical Society, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee and at additional mailing offices.

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DCHS WELCOMES ITS NEW PRESIDENT AND HIS LADY



Mr. Huff



Mrs. Huff

Roland K. Huff will become President of the Disciples of Christ Historical Society October 15, 1973. The nomination of Mr. Huff to be chief executive of the Society was approved in a special meeting of the Board of Trustees July 22, 1973.

Mr. Huff has served as Assistant Secretary in General Administration of Unified Promotion of the Christian Church (Disciples of Christ) since 1958. Among his responsibilities with Unified Promotion has been as Director of the Week of Compassion, the channel of

the Christian Church for worldwide service. He has also served as chairman of the Christian Rural Overseas Program (CROP), treasurer of Heifer Project, Inc. and on numerous committees of Church World Service.

An ordained minister in the Christian Church, Mr. Huff attended Phillips University in Enid, Oklahoma, where he received A.B., M.A., and B.D. degrees. Upon graduation, he was Associate Minister in Central Christian
(Continued on page 15)