NPS Form 10-900
(Rev. 8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

1. Name of Property

historic name: First Christian Church

other name/site number: n/a

2. Location

street & number: 101 North Tenth Street

not for publication: n/a

city/town: Columbia

vicinity: n/a

state: MO county: Boone code: 19 zip code: 65201

3. Classification

Ownership of Property: private

Category of Property: buildings

Number of Resources within Property:

Contributing	Noncontributing	
2	0	buildings
0	0	sites
0	0	structures
0	0	objects
2	0	Total

Number of contributing resources previously listed in the National Register: 0

Name of related multiple property listing: n/a

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination ____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets ____ does not meet the National Register Criteria.

___ See continuation sheet.

G. Tracy Mehan III — 9/16/91

Signature of certifying official G. Tracy Mehan III, Director — Date

Department of Natural Resources and State Historic Preservation Officer

State or Federal agency and bureau

In my opinion, the property ____ meets ____ does not meet the National Register criteria.

___ See continuation sheet.

Signature of commenting or other official — Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby certify that this property is:

____ entered in the National Register
___ See continuation sheet.

____ determined eligible for the National Register
___ See continuation sheet.

____ determined not eligible for the National Register

____ removed from the National Register

____ other (explain): _____

Signature of Keeper — Date of Action

6. Function or Use

Historic: RELIGION — Sub: religious structure

Current : RELIGION — Sub: religious structure

7. Description

Architectural Classification:

Romanesque
Classical Revival

Other Description: n\a

Materials: foundation limestone roof slate
walls limestone other n\a

Describe present and historic physical appearance. X See continuation sheet.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties: local.

Applicable National Register Criteria: C

Criteria Considerations (Exceptions) : A

Areas of Significance: Architecture

Period(s) of Significance: 1893-1929

Significant Dates: 1893 1929

Significant Person(s): n\a

Cultural Affiliation: n\a

Architect/Builder: Bell, T.N. [sanctuary]; and Groves, Eugene [education building]

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.
X See continuation sheet.

SUMMARY: The First Christian Church, 101 North Tenth Street, Columbia, Missouri, is a rectangular structure (24' x 36' in perimeter) of native stone construction in a Richardsonian Romanesque style typical of the 1890s. A related building (20' x 45' in perimeter), known as the Clarence Eugene Lemmon Educational Building, erected in 1929, is highly compatible with the original structure, now known as the Sanctuary. The church buildings occupy a prominent corner in the densely built central business district of Columbia, a small city in central Missouri. Both buildings are constructed of limestone in a rough random ashlar pattern, and both exhibit craftsmanship of extraordinary quality. These structures stand, intact, in nearly pristine condition. Interior renovations have not compromised the exterior integrity of the Sanctuary, which retains many notable features, including the bell tower, round arches, highly textured stone work, and fine stained glass windows. The educational wing remains substantially as it was during the early pastorate of its namesake, Dr. Clarence E. Lemmon. In 1990, the congregation erected an atrium between the two buildings, which were formerly connected only by a passageway on the west side (rear) of the buildings. Designed by architect Pon Chinn, the atrium created an interior space between the buildings, but left all exterior and interior features intact. The simple stone wall that forms the facade of the atrium blends unobtrusively and sympathetically with the primary facades of the Sanctuary and the Education Building.

ELABORATION: Notable features of the Richardsonian Romanesque style Sanctuary include the square bell tower at the southeast corner of the building, the horizontal massing with contrasting high gables, the round arches, heavy and highly textured stone work, and variations in size, shape, and placement of the window openings. Voussoir arches articulate the windows, and arched stone porticoes emphasize the three entrances to the Sanctuary. Patterned stone work draws the eye to the apex of each of the gables, adding interest to the south and east facades. A sturdy round tower on the north side remains intact in the skylighted interior space between the Sanctuary and the Education Building.

The architecture of the Education Building, though more restrained and classical, echoes that of the Sanctuary in several respects. Gables on the north and south ends and above the central projecting bay of the east facade are not as steep, but are clearly in harmony with the high gables of the Sanctuary. The arched windows of the central bay and the arched entrance portico complement the more dramatic windows and porticoes of the original church building. The stone construction in a rough random ashlar pattern, the rectangular shape, and the horizontal massing of this later addition are perfectly compatible with those of the original structure.

Entrances

There are three principal entrances to the Sanctuary: on the southeast corner, the east side, and the south side of the building. All three are graced by arched porticoes, embellished with patterned stonework. In the gables surmounting the arches, the rough-textured stonework mirrors that in the main gables of the structure. The primary entrance to the education building is articulated with a projecting portico and a round arch, surmounted by a gable. These porticoes add interest and rhythm to the structures and provide an important element of continuity between the Sanctuary and the Education Building.

Windows

The high gabled east facade of the Sanctuary forms the setting for a large tripartite stained glass window, placed there in memory of Thomas A. Miller, a former pastor of the church. Another stained glass window on the south side of the church is made up of three large windows surmounted by a grouping of smaller windows. On the north wall, facing the Education Building, there is an arrangement of windows similar to the one on the east. This group of windows, stained in deeper and more intense hues than its counterpart, was given to the church by Christian College, now known as Columbia College, a four-year liberal arts college in the city of Columbia.

In keeping with the Richardsonian style of architecture, the church possesses a variety of windows, large and small, arranged in groups and bands, with stone sills and heavy arches and lintels. Notable among these are the six small windows, arranged in a band, near the apex of the high gable of the east facade. Narrow arched windows appear in groups of three on each of the faces of the bell tower. Above these, near the cornice line of the tower are single arched windows on each face of the tower. Asymmetrically, but carefully placed, these windows add to the picturesque, yet dignified character of this late Victorian church.

Interior

The principal entrances to the Sanctuary are through the south portico and the southeast portico, which is dramatically placed beneath the tall bell tower. Upon entering the church, attention is drawn first to the stained glass window high above the baptistry. This is a round arched window made up of blue mosaic-like pieces that form the background for a deep-hued red cross. Under the window and immediately above the baptistry are five tiles with the imprint of Alpha and Omega along with three other tiles displaying Christian symbols.

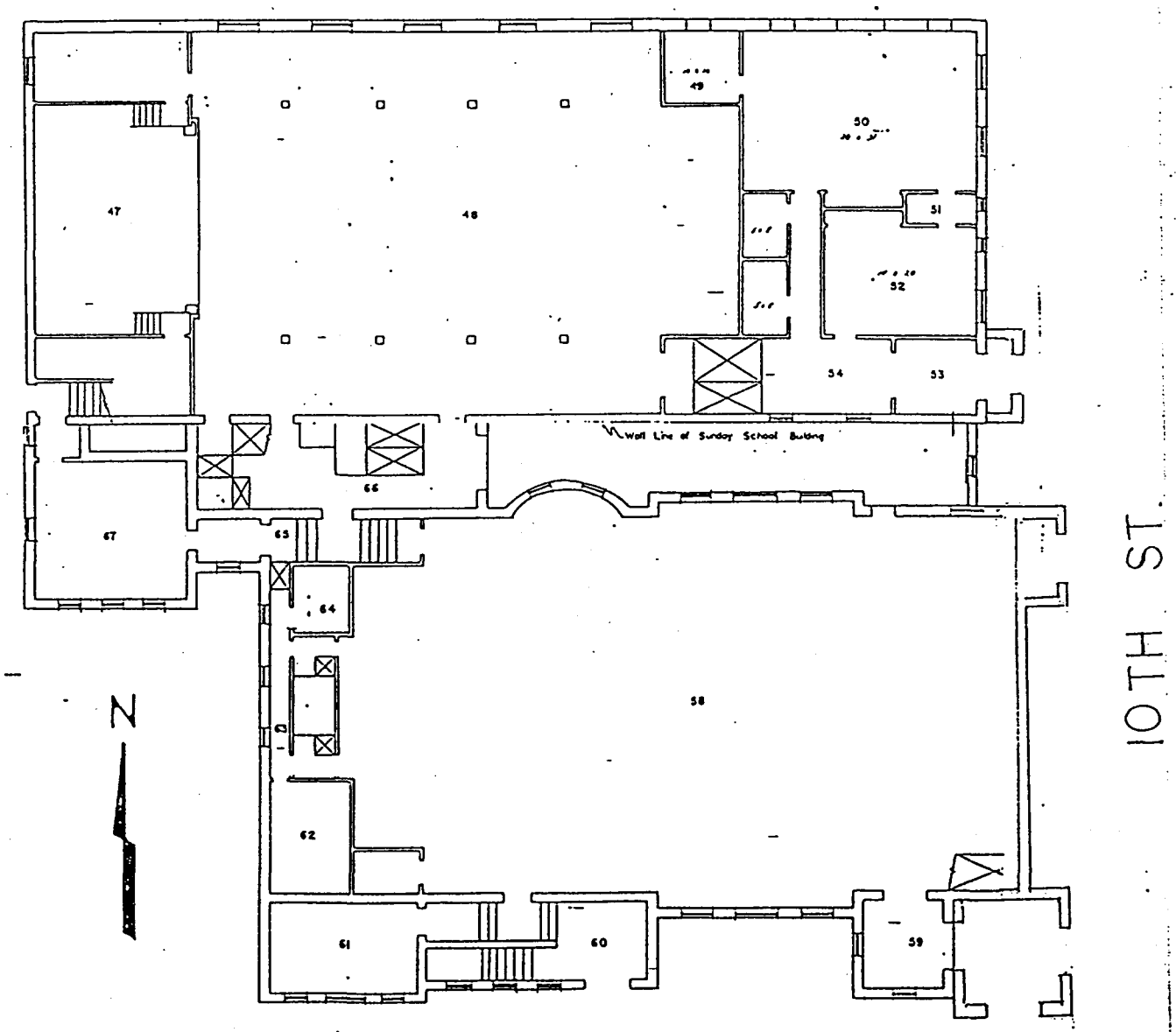
The chancel is the location of the communion table, which on one side bears a wood carving of the Last Supper. The lectern and pulpit are placed in the sanctuary with choir lofts on both sides. The fine Reuters organ and piano are located in the north loft. The apertures that house the pipes of the organ are covered with grills or screens made of carved wood. The grills measure approximately eight feet by five feet, and a cross is the dominant symbol of the carvings. The symbol IHS appears just below the intersection of the cross.

The present arrangement, with the pulpit in the center of the church, represents a change from the original arrangement, in which the pulpit occupied the area formed by the round tower on the north side of the Sanctuary. It is believed that this alteration was made at the time of construction of the Education Building to the north of the original church. Another interior alteration occurred in the 1950s, when a chapel was constructed from the original minister's study, which had been located behind the sanctuary. This change did not alter the floorplan of the building, and the chapel remains in use today.

In spite of periodic renovations, including the addition of air conditioning, the interior of the Sanctuary remains substantially as it appeared in 1929, at the time of the construction of the Education Building. The walls are painted a soft neutral color in contrast to the oak woodwork, which is stained a deep walnut. The outlines of the high vaulted ceiling are accentuated with beams of dark oak. All woodwork, including that of the balcony and pews, is in harmony with these dark exposed beams.

Exterior Environment

The First Christian Church is located on the northwest corner of the intersection of Walnut Street and Tenth Street in the small city of Columbia. Small businesses in modernized nineteenth century commercial buildings surround the church, which dominates the streetscape with its tall bell tower and imposing proportions. To the west of the church is a small playground for the use of Sunday school and nursery school children, and to the west of the playground is a small urban park, where the congregation occasionally holds early morning services. Near the northeast entrance is a cornerstone that reminds pedestrians of its history with the inscription, "First Christian Church, April 7, 1892".



First Floor Plan of First Christian Church

Sanctuary
Columbia, Boone County, Missouri

60 - Room Number
Not to scale.

ASH ST.

SUMMARY: The First Christian Church at 101 N. Tenth Street, Columbia, Boone County, Missouri, is eligible for listing in the National Register of Historic Places under Criterion C in the area of architecture. The property consists of the Sanctuary and a connected building known as the Clarence E. Lemmon Education Building. Both the Sanctuary, erected in 1893, and the Education Building, erected in 1929, exhibit high artistic values and remain in nearly pristine condition. The Sanctuary is a representative example of the Richardsonian Romanesqe style that was popular in the 1890s, while the Education Building exhibits a more classical style reflective of the 1920s. Significant features of the sanctuary include patterned stone work, a tall bell tower, and numerous stained glass windows. Far from detracting from the beauty of the original structure, the 1929 building adds considerably to its commanding presence. Although of different periods and styles, the original building and the later addition are quite compatible in design, materials, and decorative details. An atrium, constructed in 1990, provides an interior space between the two buildings, but does not compromise the integrity of either building.

ELABORATION:

Architecture

The primary structure of the First Christian Church at 101 North Tenth Street, Columbia, Missouri, was designed by Chicago architect T.N. Bell in a Richardsonian Romanesque style characteristic of the late nineteenth century. Bell employed many of the distinguishing elements and features of the Romanesque style revived in 1872 and revitalized by Henry Hobson Richardson. For example, the design of the sanctuary included rock-faced stone as a construction material, the rounded arch for all openings, and an imposing bell tower. Smooth carved or patterned stone was utilized to emphasize some arched entryways and to cap gable parapets. Dedicated on November 26, 1893, the building contains the main church structure, sanctuary, narthex, basement classrooms and small office rooms, balcony, entranceways and bell tower. An additional building was constructed to the north of the primary building in 1929. Facilities in the Education Building include a basement fellowship hall, stage area, kitchen, ministers' offices, church business office, a library and classrooms.

The present structure is the second church building of the Columbia Christian Church to occupy this corner lot number 285. The property was deeded July 8, 1858, to Caleb S. Stone, J.K. Rogers, Walter Lenoir, elders of the church. On February 8, 1891, the congregation voted on a proposal to build a new church. An advisory committee of twenty was appointed to present plans for a new building, and on July 19, 1891, the church accepted plans of Chicago architect

T.N. Bell. Excavation began early in October 1891. The president of Christian College (now Columbia College), W.A. Oldham presided at the ceremonies because he served as interim pastor of the church.[1]

During the construction, the building committee met weekly or as often as necessary to supervise the work and authorize the payment of bills. The complete, hand-written records of the building committee have been deposited in the Joint Collection of Western Historical Manuscripts and State Historical Society of Missouri Manuscripts. The Columbia firm of McBride, Hurt & Davis furnished oak lumber for the church. The contract for structural iron and trusses was awarded to R.H. Phillips, a Columbia representative of Massillon Iron and Bridge Company. The grill work of the church was awarded to Richardson & Heins of Kansas City. The bid for slating and galvanized iron work was accepted from National Cornice and Iron Company of St. Louis. The chief cornerstone of the new church was laid on April 7, 1892. President Oldham again presided. Late in August 1893, a large polished limestone balustrade bearing the inscription "First Christian Church" was laid in the northeast entranceway.[2]

On May 13, 1893, the building committee closed a contract with Kansas City Stained Glass Works & Sign Company to supply all the art and plain glass in the building. Distinctive stained glass windows include one given by the young ladies of Christian College. It contains a life-sized picture of Christ as the tender shepherd, caring for his lambs. This window now appears on the north side of the Sanctuary. Originally it had been placed in the east end of the Sanctuary. The stained glass window that was formerly on the north and is now on the east side of the building was installed in memory of Reverend Thomas M. Allen, the second and long-time pastor of the church. The third large stained glass window on the south side of the Sanctuary corresponds with the other windows, but has no known significance. Several small stained glass windows are located around the sanctuary and on the west side above the baptistery.

Eugene Groves, a Denver, Colorado, architect, drew the plans for the Education

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[1]Mary K. Dains, Partners With God, Biographical Sketches of Our Ministers, 1832-1982 (Columbia, Mo.: First Chirstian Church, 1982), p. 10, 42; Columbia Missourian, May 21, 1923; Liberty Tribune, July 9, 1858.

[2]"Records of the Building Committee," in First Christian Church Papers, Joint Collection, University of Missouri Western Historical Manuscript Collection--State Historical Society of Missouri Manuscripts, Columbia; Columbia Missouri Herald, April 14, 1892; Columbia Missouri Statesman, April 14, 1892.

Building, which was erected in 1929. At that time, the Sanctuary underwent interior alterations. The location of the altar changed from the north side to the center of the church auditorium. In spite of this and other minor changes, the Sanctuary retains a high degree of integrity. The design of the Education Building was highly compatible with that of the original church structure. Together, the Sanctuary and the Education Building form an impressive ensemble, conveying a sense of grandeur and history.

The First Christian Church is the second oldest church building still standing and in use by an active congregation in Columbia. St. Paul's African Methodist Church, Columbia, one year older than the First Christian Church, is presently listed on the National Register of Historic Places. Calvary Episcopal Church, erected in 1898, is similar to First Christian Church in the use of highly decorative textured stone masonry, but is smaller in scale and reflects a Gothic rather than a Romanesque style of architecture. Columbia's twentieth century churches exhibit a clear departure in design and construction from these survivals of the previous century.[3]

HISTORICAL BACKGROUND

First Christian Church in Columbia, organized in 1832, is one of the oldest Disciples of Christ congregations in Mid-Missouri and Boone County. The congregation celebrated its sesquicentennial in 1982. Two of the denomination's founders, Alexander Campbell and Barton W. Stone, visited the Columbia church more than once in the early years, between 1832 and 1852.

The Columbia congregation purchased a lot on August 17, 1836, and built their first church on Seventh Street, facing the courthouse square. In 1858, members bought the present corner lot at Tenth and Walnut streets and built their second church building, dedicated on January 13, 1861. This church was torn down when the present building was constructed.[4]

Throughout its history, First Christian Church members, leaders and pastors have played active roles in Disciples history and in the Columbia community. The first two ministers, Marcus P. Wills and Thomas M. Allen were noted pioneer evangelists. James Shannon, the second president of the University of Missouri and first president of Culver-Stockton College in Canton, Missouri, served as a minister of the church. D. Pat Henderson, a founder of

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[3]See John C. Crighton, A History of Columbia and Boone County (Columbia, MO: Computer Color-Graphics, Inc., 1987), 421-37.

[4]Dains, Partners With God, pp. 9, 10.

Culver-Stockton was also a pastor of the Columbia Church. Allen, Shannon, Henderson and church members T.R.H. Smith and Walter Lenoir were founders of Columbia College, called Christian College when it was organized in 1851. Both Culver-Stockton College and Christian College were, and are, colleges of the Christian Church, Disciples of Christ.

In addition, J.K. Rogers, long-time president of Christian College, preached many years in the Columbia church, as did Lanceford B. Wilkes, second president of Christian College. Benjamin Cassel Deweese, long-time professor in the College of the Bible, Lexington, Kentucky and member and vice president of the executive committee for the Foreign Christian Missionary Society, pastored the church in 1888-1889.[5]

Later pastors and members have continued active leadership in denominational history and community affairs. The Christian Church of Missouri, with members of the local congregation, established the Missouri Bible College (later Missouri School of Religion) on the campus of the University of Missouri-Columbia. Charles H. Winders, pastor of the local church, was instrumental in acquiring the money for Lowry Hall, home of the new college. Members of the Christian Church, D. F. Lowry and his sister made the contribution and the building was named in their honor. The first college dean, W.T. Moore, was active in the local congregation, serving as an elder, teacher and in various other leadership roles. The second college dean, W.J. Lhamon, also served as an elder, teacher and interim minister for the Columbia church. Dr. Jennie V. Fleming, a member, served as a medical missionary to India for 41 years.[6] Luella St. Clair-Moss, one of the first deaconesses of the congregation, served two terms as president of Christian College, president of Hamilton College in Lexington, Kentucky, member of the church's national board of education, vice president of the Disciples of Christ International Convention in Washington, D.C., 1930, and a leader in women's suffrage in Missouri.[7]

Dr. Carl Agee became pastor of First Christian Church on January 1, 1928, and accepted the responsibility and problems encountered with a large congregation that had outgrown its church building. Efforts to raise money for a new church had met with failure, and evidence of a depression loomed on the horizon. Despite the bleak financial conditions, the church made plans for an addition to the church. W.W. Payne served as chairman of the committee in charge of

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[5] Ibid.

[6] Ibid.

[7] Columbia Christian Church Visitor V (September 5, 1947), p. 1.

the new building, and A.C. Ragsdale became chairman of the finance committee for the construction project. Work proceeded quickly with the education wing and remodeling of the old church sanctuary. On May 5, 1929, special ceremonies marked the cornerstone laying. The building was completed and dedicated on December 8, 1929, shortly before Agee presented his resignation as pastor. He had accpeted a position with Missouri Bible College and eventually would become dean of the college.[8]

HISTORICAL BACKGROUND (DR. CLARENCE E. LEMMON)

First Christian Church is potentially significant under Criterion B, in the area of religion, for its association with the distinguished career of Dr. Clarence E. Lemmon, who became pastor in 1930 and served the longest pastorate at the church -- 33 years. Dr. Lemmon's pastorate continued into the 1960s. The passage of time will provide the perspective needed to evaluate his historical importance.

Dr. Lemmon earned a national reputation as a prolific writer, an eloquent speaker, and a champion of "open membership" in the Christian Church. In 1966, Professor Parker Rossman of the Yale Divinity School described Lemmon as "a pioneer and leader in the open membership movement" and "one of the greatest protestant preachers of his generation."[9]

Local historian John Crighton assessed Lemmon's career in the following words:

> "Although Dr. Lemmon retained Columbia as his home base, he acquired a national repuation in the 1930s and 1940s as a member of the group of outstanding Protestant preachers which included Harry Emerson Fosdick, Reinhold Niebuhr, Sherwood Eddy, and John R. Mott. In 1942, he was elected president of the Disciple's national convention. He advocated `open membership,' i.e. the admission of members of other denominations to the communion service. From his pulpit he denounced the smear tactics of Senator Joseph McCarthy and was an outspoken champion of the civil rights of minorities and of other liberal political and economic causes."[10]

Dr. Lemmon served as president of the Missouri Council of Churches, traveled

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[8]Dains, Partners With God, pp. 89-94; Christian Church Visitor XII (April 23, 1954), p. 1.

[9]Parker Rossman, "A Giant of his Generation," in World Call, May 1966, p. 27. 43.

[10]Crighton, 437.

as a delegate to the Universal Christian Conference on Life and Work in Stockholm, Sweden in 1925, and became president of the Ecumenical Council in 1927. At that time, he also served on the executive committee of the United Christian Missionary Society, the first of many national offices he would hold in the Christian Church (Disciples of Christ).[11]

Shortly after arriving in Columbia, Dr. Lemmon faced one of his most difficult challenges. Plagued by deepening depression, his congregation appeared unable to meet interest payments on the debt incurred in the new education building and remodeling project. Dr. Lemmon, church elders, finance committee chairman and a Columbia lawyer renegotiated the funding with the bondholder and saved the building from foreclosure.[12]

Other major events included the Centennial Convention of Missouri Disciples of Christ, hosted by the Columbia Christian Church on September 22-26, 1937. Dr. Lemmon served as chairman of the convention.[13] In 1958, First Christian Church became the "mother" church for Columbia's Broadway Christian Church. Members pledged funds for the church and purchased the land near the city's western city limits. Ground breaking occurred, July 5, 1958, with dedication of the building on October 4, 1959. Some one hundred members of First Christian Church moved their memberships to begin the new congregation.[14]

During Dr. Lemmon's ministry in Columbia, he married 916 couples, received 630 new permanent members and 1,283 student members into the church and officiated at more than 1,770 funerals. In great demand for funeral services, Dr. Lemmon always found something significant to say about the deceased. His popular sermons never lasted more than 20 minutes and were characterized by clear organization, simple language, pithy content and interesting illustrations drawn from everyday experience, current events and literature. His "year end" sermons analyzed the events of the past year in their historical significance. Widely anticipated, these sermons were repeated at service clubs and printed

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[11]Dains, pp. 93-94; Who's Who in America, 1954-1955, XXV, p. 1581.

[12]Dains, p. 94. The debt of $103,000 was finally paid and the mortgage burned in January 1953 (Christian Church Visitor, Jan. 30, 1953).

[13]Dains, p. 97.

[14]Dains, p. 96; Christian Church Visitor, January 27, 1956, July 11, 1958, and October 10, 1958.

in local newspapers.[15]

Dr. Lemmon's speech, "The Crisis of Fellowship," was cited in The Churchman as the best submitted from the entire country. The U.S. ambassador read it to the United Nations.[16] Dr. Lemmon delivered one of his last public speeches, perhaps to his largest audience, at the Kansas City convention, October 2, 1961. More than 10,000 persons heard his keynote address. When he strongly defended the National Council of Churches in its social activism toward the issues of the sixties, the audience applauded.[17]

A liberal from the first, Dr. Lemmon was influenced by the social gospel of Harry Emerson Fosdick and Reinhold Niebuhr. Summers of graduate study at the University of Chicago had brought him under the "radical" influence of Edward Scribner Ames, the Hyde Park Church and the Disciples Divinity House.[18]

Dr. Lemmon aroused controversy because of his belief in open membership. Joseph Belcastro, in "The Disciples of Christ and Baptism" (1963), a historical study of open membership, stated that the national convention's election of C.E. Lemmon as president in 1942 caused a split between the fundamental and liberal wings of the Christian Church. The Christian Standard and the Christian-Evangelist respectively represented these wings.[19]

Parker Rossman, an associate professor of religion in higher education at Yale University Divinity School, served under Dr. Lemmon as associate minister of First Christian. Rossman wrote a retrospective article about Dr. Lemmon in World Call in May 1966. He described Dr. Lemmon as "a controversial figure":

> He was known as a pioneer and leader in the "open membership movement." He was outspoken in civil rights and liberal political and economic causes....He was on the board of an insurance company, and wealthy persons and conservative businessmen commonly came to him

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[15]Information supplied July 30, 1981, by Allean Lemmon Hale, Urbana, Illinois; Columbia Missourian, October 28, 1963; Christian Church Visitor XIII (April 22, 1955.

[16]Information from Mrs. Hale.

[17]Kansas City Times, October 2, 1961; Mrs. Hale.

[18]Information from Mrs. Hale.

[19]Joseph Belcastro, "The Disciples of Christ and Baptism" (thesis, 1963), p. 158; Mrs. Hale.

> for advice about managing their money and investments....He was one parish minister who never had trouble with his church staff....Dr. Lemmon was himself so secure in his faith that he was not threatened by an associate minister with more education. He was so psychologoically secure that he could take a back seat and push others to the limelight. The Negro janitor was a valued colleague and friend....The associate minister was thoroughly consulted on everything....
>
> I heard him preach [a] sermon to a group of intellectuals, university professors, artists and writers. They went away raving with enthusiasm about Dr. Lemmon's intellectual power, his education, his artistic, intellectual imagination. Then I heard him preach the same sermon out in the country in a rural revival tent meeting. He hardly changed a word or a tone of his voice, and the farmers and laborers present were moved to tears by the same artistry. They understood every word and complimented him for the simplicity and evangelical power of his preaching.
>
> [He] was a great pastor because of his commitment to the local church, to preaching and to pastoral care. He turned down positions of brotherhood leadership because he saw what a parish minister could do in one town and one church if he stayed thirty years...[20]

Not only did Dr. Lemmon lecture widely on church and public affairs, but he also wrote prolifically. From 1932 to 1963, he was a literary editor of World Call, a national magazine of the Disciples. For this publication, he contributed a monthly book review column. He also published articles in the Christian-Evangelist and The Christian Century and wrote two books: The Art of Church Management (1933) and Religion Helps (1941). Dr. Lemmon edited and contributed to Preaching on Old Testament Themes (1963) and Preaching on New Testament Themes (1964). One of a panel of scholars, he contributed to The Renewal of Church (1963), a three-volume study of the Disciples of Christ. Both Cotner and Culver-Stockton colleges presented him with D.D.degrees.

After coming to Columbia, Dr. Lemmon held many offices and memberships in numerous church organizations. He served as chairman of the Missouri Centennial Commission of the Disciples, 1933-1937, and president of the State Convention of the Disciples of Christ in 1939. He became a charter trustee of the Pension fund in 1930, a director of the Ministers Life and Casualty Union, and served on the boards of the Disciples Divinity House, the National

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[20]Parker Rossman, "A Giant of his Generation," in World Call, May 1966, p. 27, 43.

Benevolent Association and the Association for Christian Unity. In 1950, he represented the Disciples at the founding convention of the National Council of Churches and was a member of the second assembly of the World Council of Churches in Evanston, Illinois, four years later.

On December 15, 1950, Dr. Lemmon was named "Citizen of the Year" by the Columbia Cosmoplitan International Club. The Service medal and plaque honored him "For outstanding, unselfish service, with steadfast purpose directed to the welfare of his city, his church, his fraternal order and his fellow citizens. For his friendly, thoughtful consideration of others and his wonderful faculty of always having time for his friends and associates. A Great American Citizen."[21]

Dr. Lemmon was a 32nd degree Mason, a member of the Kiwanis Club for many years, serving a term as president. He served on the Library Board for twenty years, on the Community Chest and the United Fund in various capacities. In constant demand as a speaker for various community groups, Dr. Lemmon was a leader in many movements for community improvements throughout the years. He served as secretary of the local commission on human rights and community relations. A member of the Social Service Board, he was a long-time trustee of Christian College, the Missouri School of Religion and the Lenoir Home.[22]

Dr. Lemmon received special honors, April 23, 1963, at the opening session of the Annual Assembly of Missouri Christian Churches, held at Culver-Stockton College, Canton. The assembly awarded him the honored minister's pin and plaque for 42 years of service to the churches of Missouri.[23]

Perhaps the most lasting influence of the Columbia church during these three decades came through the young persons associated with it. Many received their early experience in church service and went on to make their mark in the brotherhood. Alice Sorrell (Buckner), already an ordained minister and missionary, directed the Christian Student Congregation, 1931-1937, and later became executive for institutional missions for the United Christian Missionary Society. Winifred Watson, CSC director, 1937-1940, went with her husband Joesph Smith as a missionary couple to China and suffered internment in a prison camp after Pearl Harbor. Josephine Gilstrap, student worker, 1939-1941, later married Barnett Blakemore, dean of the Disciples Divinity House and chairman of the Panel of Scholars elected to restudy the theology

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[21] Columbia Missourian, December 16, 1950.

[22] Ibid., October 28, 1963.

[23] Christian Church Visitor XII (April 22, 1955).

and practices of the Disciples. Jean Hamilton (Burgess), 1943 student worker, later pursued a career in teaching and writing. Among others were Parker Rossman, associate minister, 1944-1946, who moved to the international student work and a professorship in Yale Divinity School; his wife, Jean Fleming, later directed several university student congregations. Edward Coffman, Jr., associate minister from 1946 to 1958, served a long pastorate at the First Christian Church, Madisonville, Kentucky. Eldon Drennan, associate pastor, 1959-1963, became a dean at Christian College.[24]

These young people moved on to greater service to the Disciple brotherhood away from the Columbia community. Dr. Lemmon, their pastor, spent the greater part of his long ministerial career in the First Christian Church, Columbia. The congregation honored him and his devoted wife, a long-time Sunday School teacher, by naming the education wing of the church the Lemmon Building.

[24]Information from Mrs. Hale.

9. Major Bibliographical References

X See continuation sheet.

Previous documentation on file (NPS): n\a

_ preliminary determination of individual listing (36 CFR 67) has been requested.
_ previously listed in the National Register
_ previously determined eligible by the National Register
_ designated a National Historic Landmark
_ recorded by Historic American Buildings Survey # _____
_ recorded by Historic American Engineering Record # _____

Primary Location of Additional Data:

_ State historic preservation office
_ Other state agency
_ Federal agency
_ Local government
X University
_ Other -- Specify Repository: Western Historical Manuscripts Collection

10. Geographical Data

Acreage of Property: less than one acre

UTM References: Zone Easting Northing Zone Easting Northing

A	15	558350	4311540	B			
C				D			

___ See continuation sheet.

Verbal Boundary Description: ___ See continuation sheet.

Lots 284 and 285 in the original Town of Columbia, Boone County, Misssouri.

Boundary Justification: ___ See continuation sheet.

The boundary includes the two city lots that have been historically associated with the nominated property.

11. Form Prepared By

Name/Title: Mary K. Dains and Bonnie Stepenoff [consultant]

Organization: State Historical Society of Missouri Date: June 13, 1991

Street & Number: 1020 Lowry Street Telephone: 314-882-7083

City or Town: Columbia State: MO ZIP: 65201

Belcastro, Joseph. "The Disciples of Christ and Baptism" (Thesis, 1963).

Christian Church Visitor. September 5, 1947; January 27, 1956; July 11, 1958; October 10, 1958; April 22, 1955.

Columbia Missouri Herald, December 1, 8, 1893.

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First Christian Church
101 N. Tenth St., Columbia, Boone County, MO

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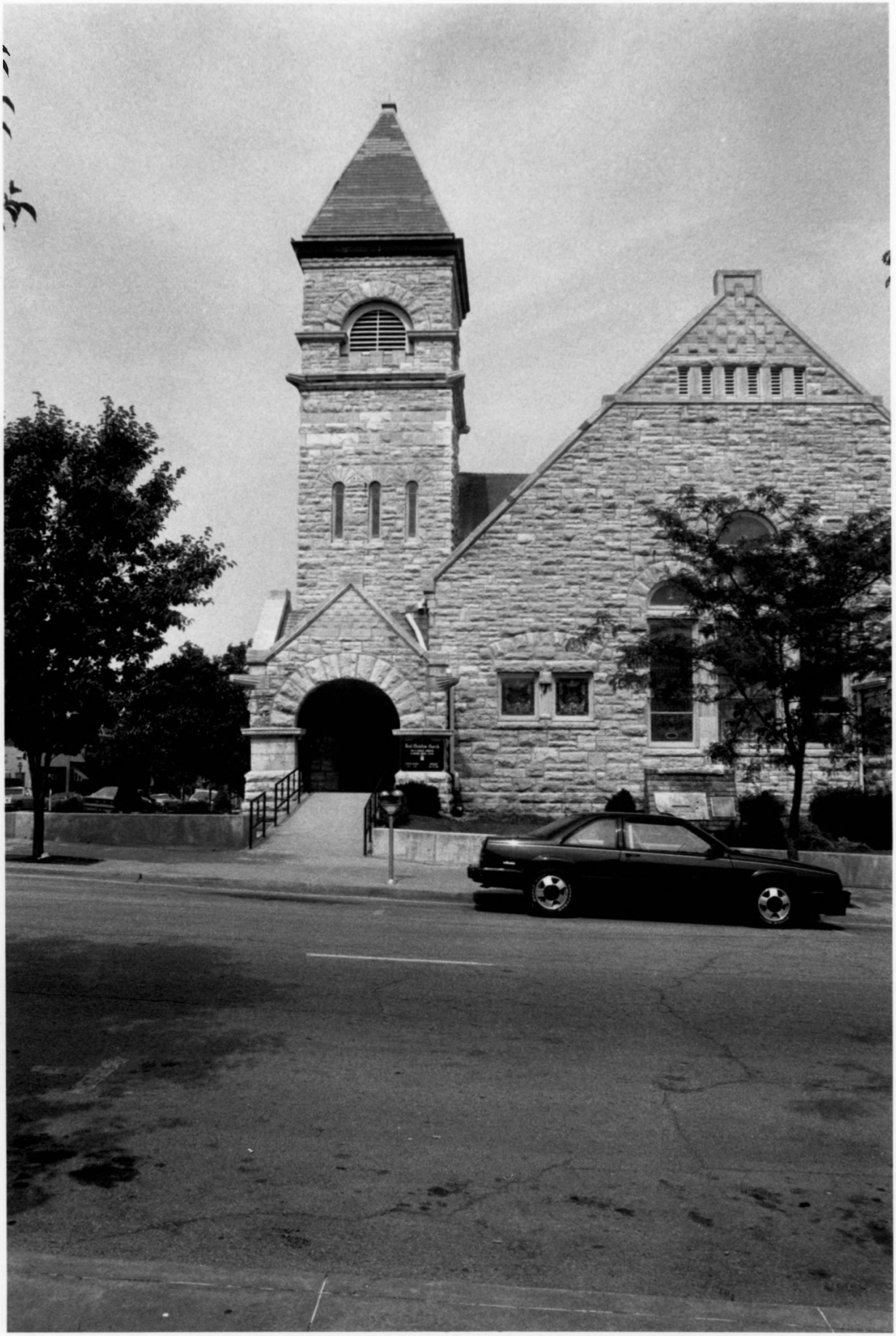
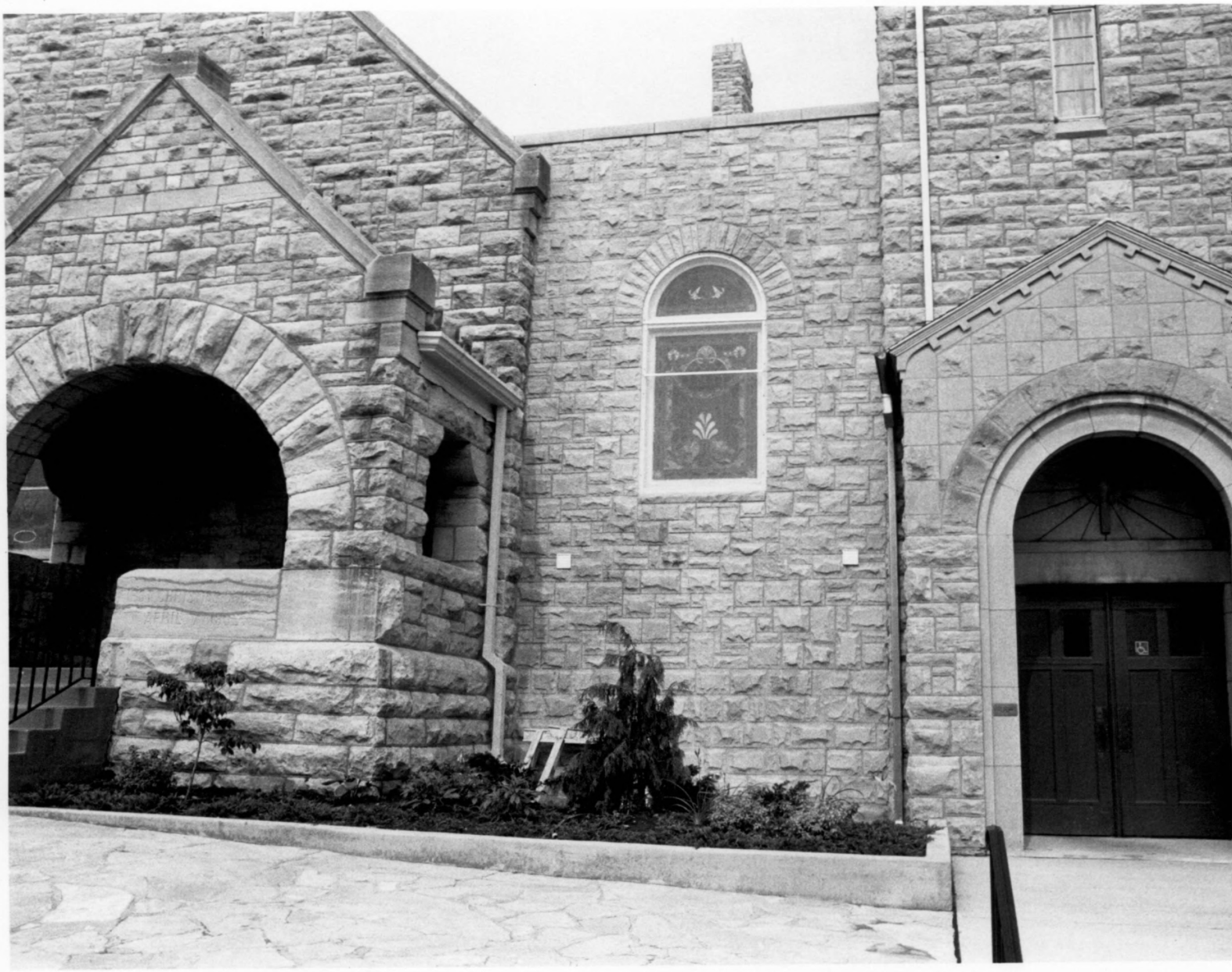
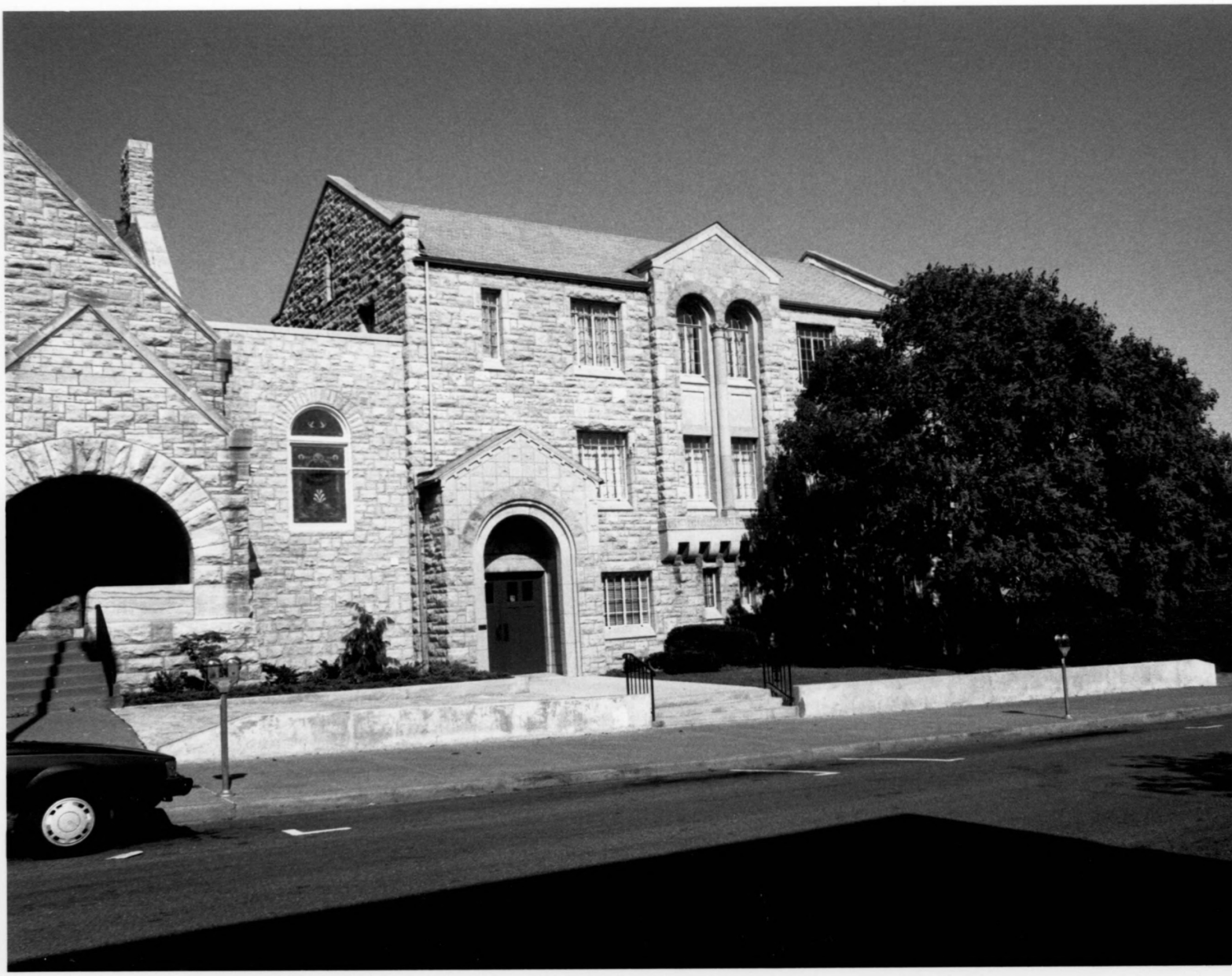
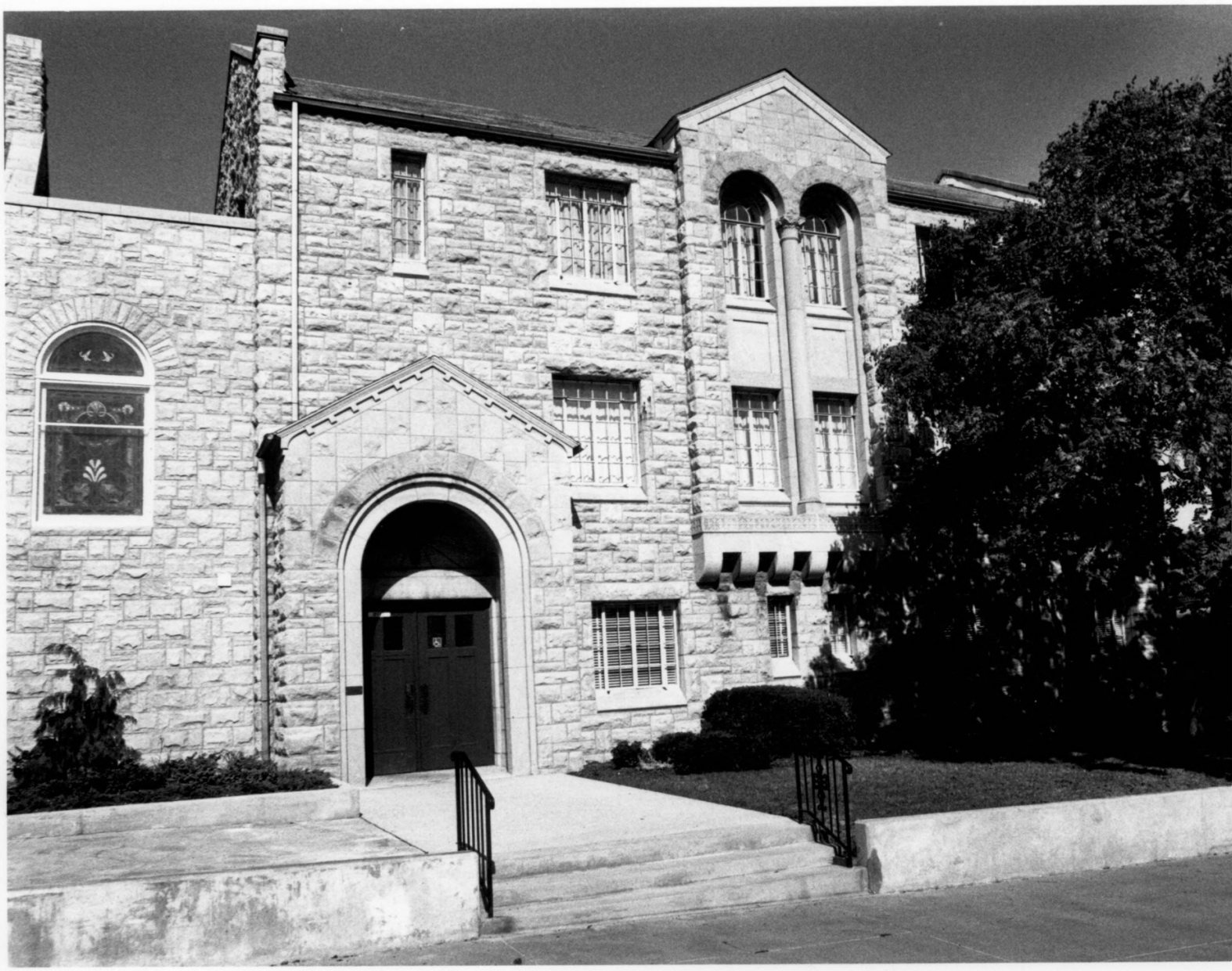
WALNUT

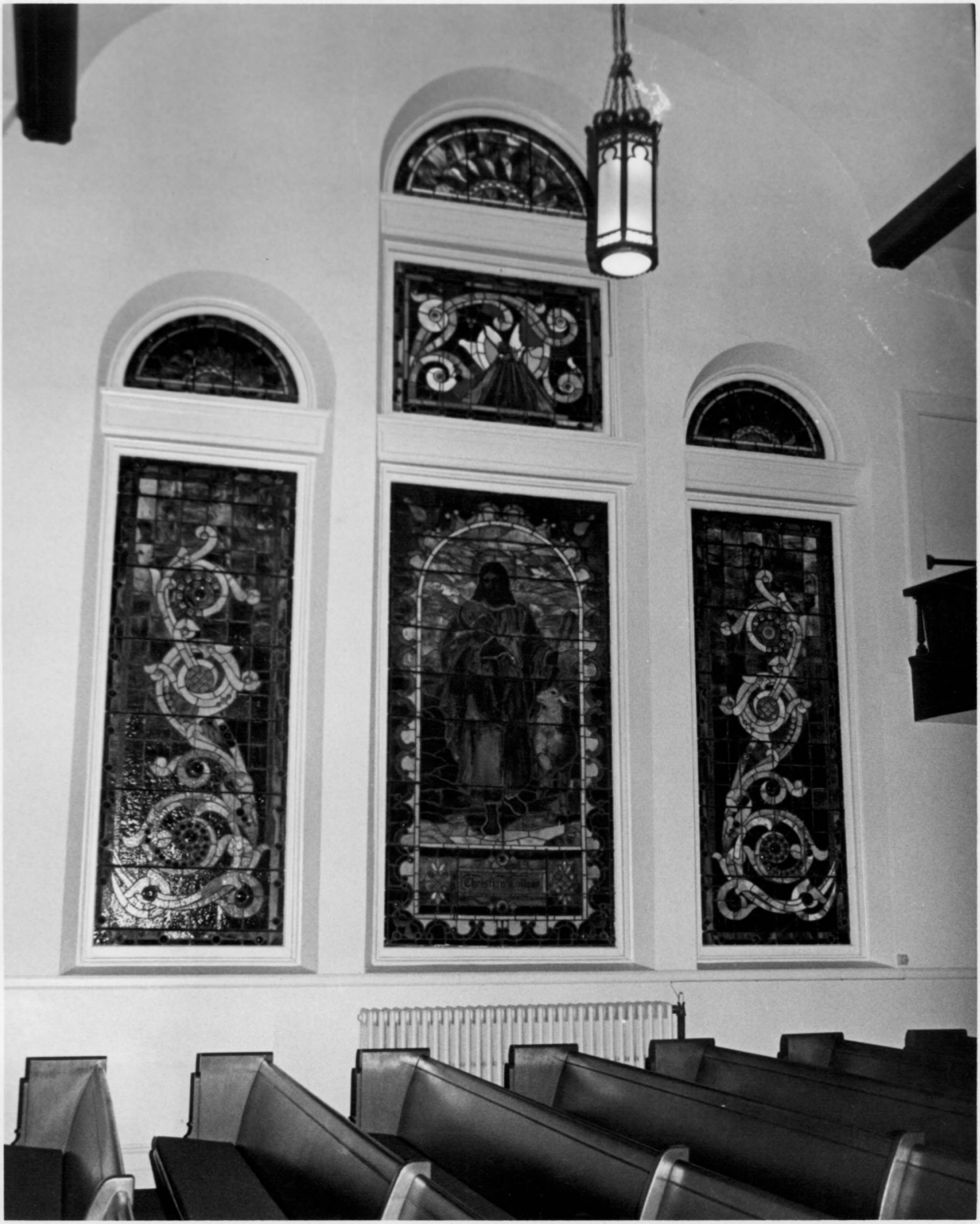
Ice Cream Church

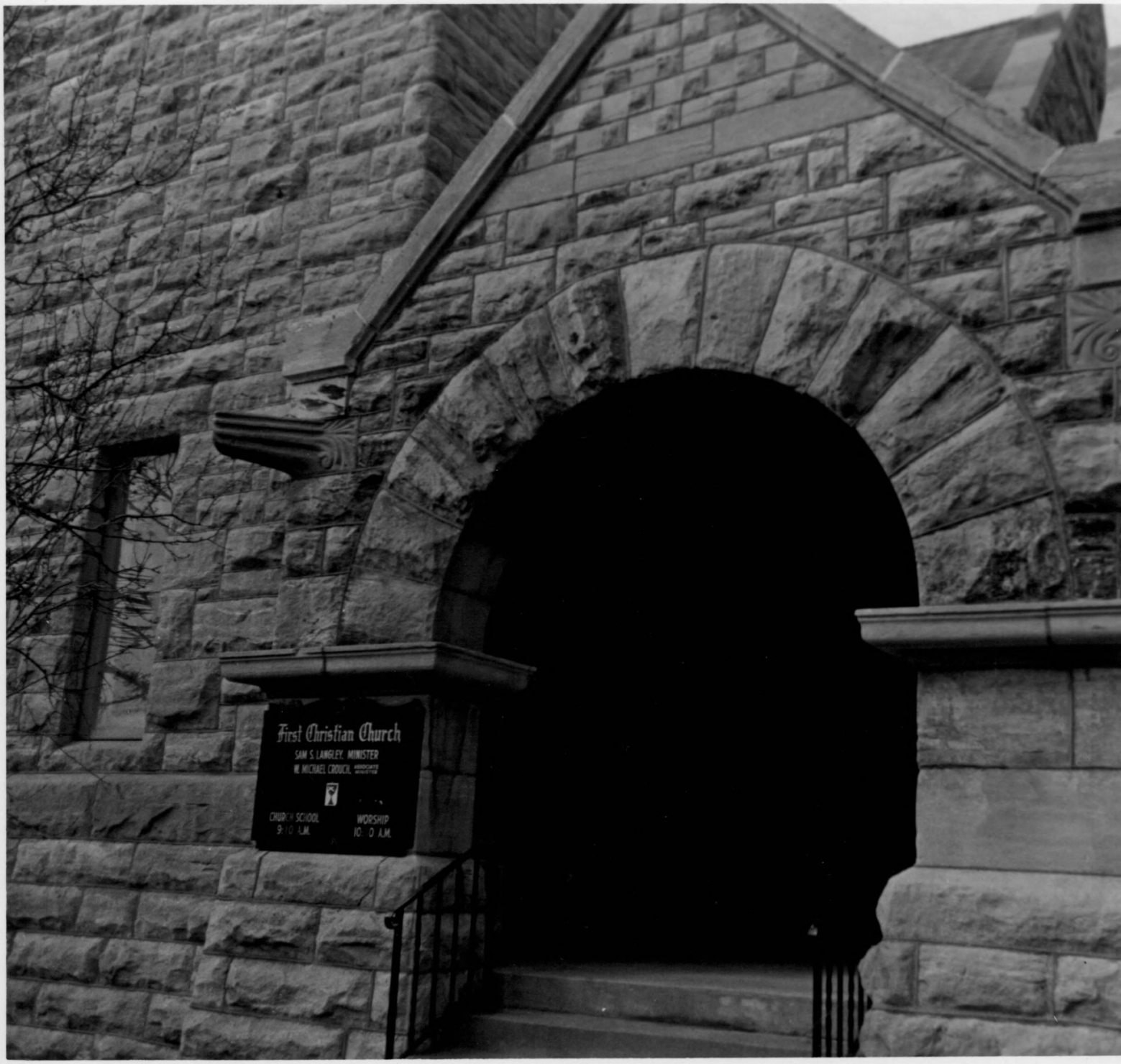


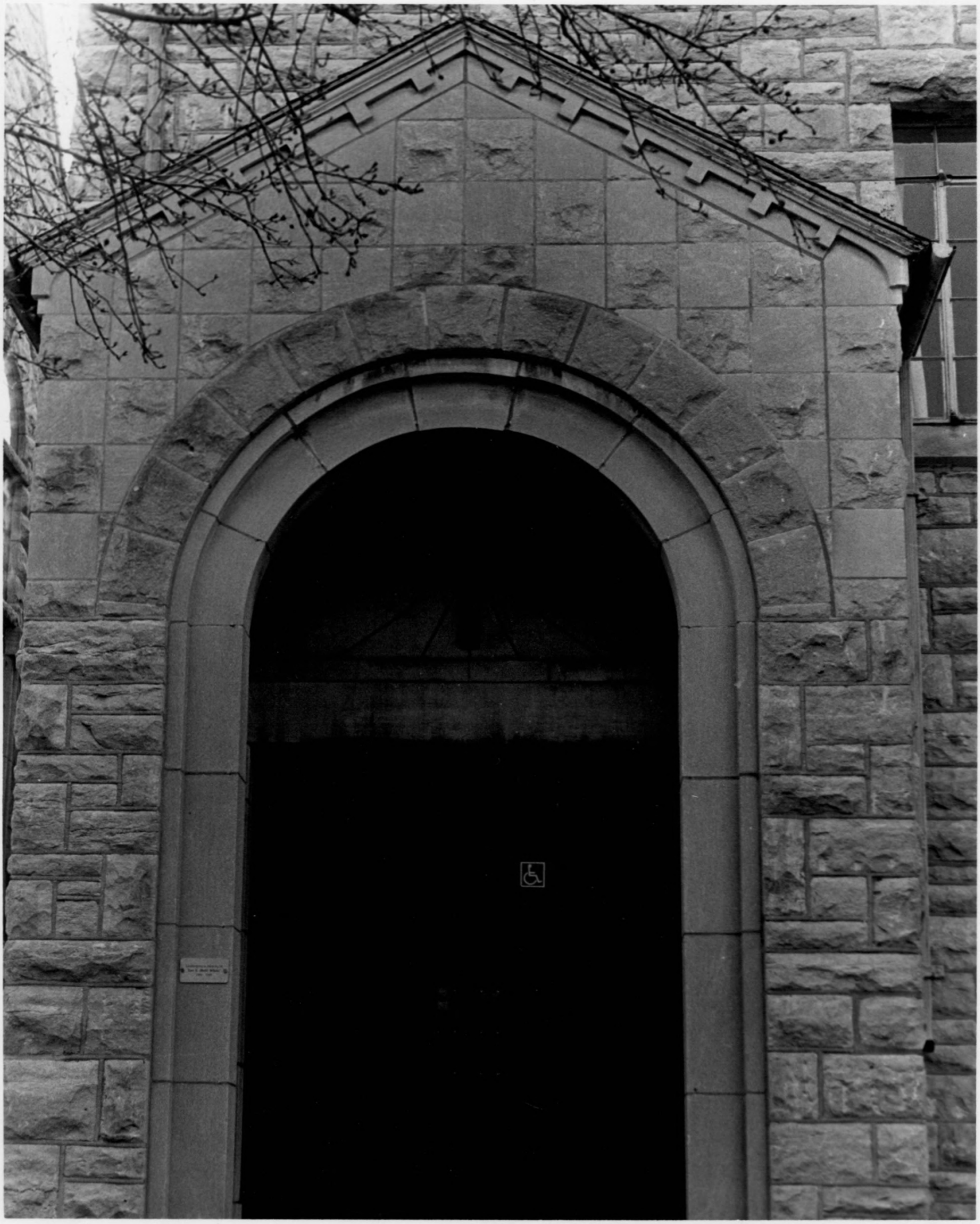









First Christian Church
SAM S. LANGLEY, MINISTER
W. MICHAEL CROUCH, ASSOCIATE MINISTER
CHURCH SCHOOL
9:10 A.M.
WORSHIP
10:00 A.M.



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