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The PALIMPSEST

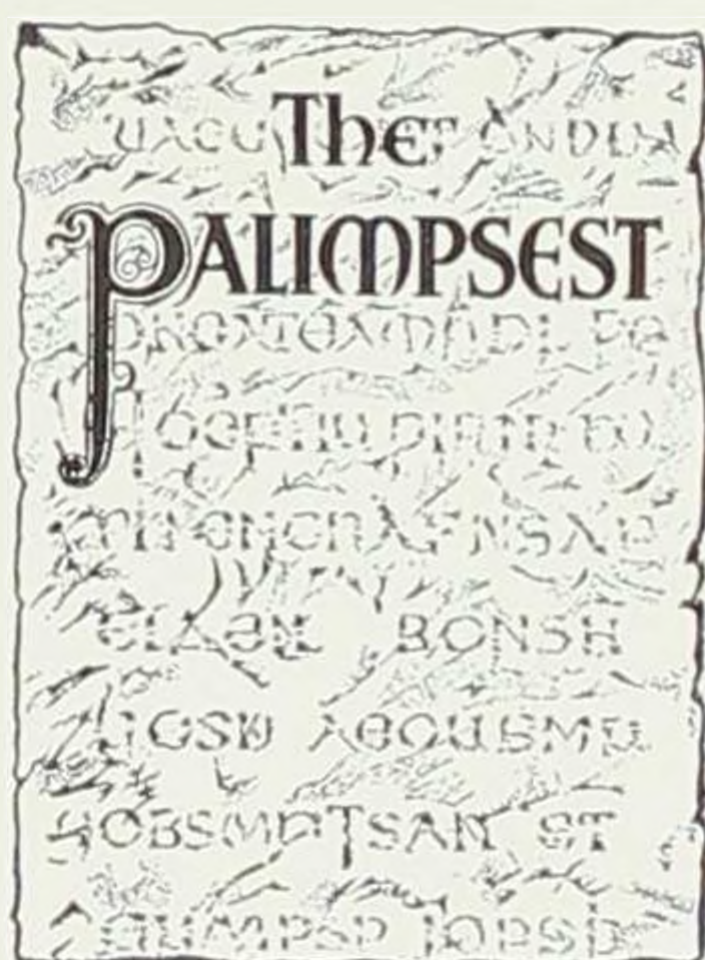


TRINITY EVANGELICAL AND REFORMED CHURCH, HARTLEY

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The Meaning of Palimpsest

In early times a palimpsest was a parchment or other material from which one or more writings had been erased to give room for later records. But the erasures were not always complete; and so it became the fascinating task of scholars not only to translate the later records but also to reconstruct the original writings by deciphering the dim fragments of letters partly erased and partly covered by subsequent texts.

The history of Iowa may be likened to a palimpsest which holds the records of successive generations. To decipher these records of the past, reconstruct them, and tell the stories which they contain is the task of those who write history.

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Front — Chancel, Trinity Evangelical and Reformed Church, Hartley.

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Top: St. Paul Evangelical and Reformed Church, Keokuk.

Center: St. John's Evangelical and Reformed Church, Clarence.

Bottom: Peace Evangelical and Reformed Church, Elkader.

Back — Outside

Top: Harmony Evangelical and Reformed Church, Zwingli. The first Reformed church in Iowa.

Bottom: First Evangelical and Reformed Church, Burlington. The first Evangelical church in Iowa.

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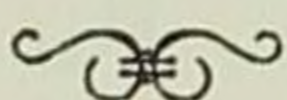
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Old World Origins

"They can kill the body, but they cannot kill the soul." With these prophetic words, Ulrich Zwingli fell on a bloody Alpine battleground in 1531. He was a German-Swiss chaplain, fighting for the Protestant cause near Cappel. A pear tree marks the spot of his death.

During his twelve years as Cathedral preacher at Zürich, Zwingli had revolutionized the city's religion and morals. Afterward, his co-workers carried the torch he lit to Bern, Basel, Württemberg, and the Rhine Palatinate.

The Zwinglian reform worked a complete change from Catholicism to Protestantism and blended with that effected by John Calvin in French-Swiss territory. Ultimately, Calvinism dominated, though Zwingli's influence has also been a powerful one. The flaming religious ideals and democratic principles he taught have rounded the globe through the work of the German Reformed Church. The spirit of Zwingli's final testimony has been completely vindicated.

Protestantism in sixteenth century Europe had many centers — Wittenberg, Zürich, Geneva, Marburg, Frankfurt, to name but a few — each with its strong leaders. Some of these groups were brutally hostile to one another, though many lived on cordial terms. For example, Philip Melanchthon, a Wittenberg professor, was in agreement with much of Calvin's teaching. Even Martin Luther and Zwingli, in their only conference at Marburg in 1529, agreed on fourteen major points; they differed fundamentally, however, on the fifteenth — the Lord's Supper.

The Reformed Church took the lead in working for unity among the larger Protestant groups. Much was contributed along this line by the young men who studied with Calvin and Melanchthon, and who became the second generation of reformers. Thus, two German Reformed professors, both in their twenties — Zacharias Ursinus, a Silesian, and Caspar Olevianus of Treves in western Germany — became the authors of the famous *Heidelberg Catechism* at the University on the Neckar. Both also cared for the sick and the dying when the smallpox struck the city and many had fled.

Published in 1563 by Elector Frederick III of the Palatinate, the *Heidelberg Catechism* "has Lutheran inwardness, Melanchthonian clearness, Zwinglian simplicity, and Calvinistic fire, all fused together." It was intended to be memorized. It

quickly became and it has since remained the cherished symbol of the Reformed Church in many lands. In all probability, this was the catechism in use by the Dutch and German settlers in New Amsterdam even before the Pilgrims landed at Plymouth.

It must be admitted, however, that there were but few places where Lutheran and Reformed could get together in the sixteenth century. Heidelberg was one of them. Equality of status between the two groups did not come generally until 1648, with the Peace of Westphalia. Only much later — in observance of the 300th birthday of the Reformation — did a union of the Lutheran and the Reformed under the name of "Evangelicals" take place. This was brought about by Frederick William III of Prussia in 1817.

The story ran a little differently in France, where Lutheran and Reformed together made common cause against the French monarchy and the Church of Rome. The casualties and destruction among both Protestants and Catholics reached frightful proportions; but that was not an age of toleration, and religious liberty even as an ideal had scarcely been conceived.

French Protestants were very numerous, some estimates giving them one-fourth of the national population. An era of peace dawned in 1598 when Henry IV (formerly a Protestant, afterward a Catholic) issued the famous Edict of Nantes,

granting a measure of tolerance; but before the despotic Louis XIV had it revoked in 1685 persecution broke out afresh on a grand scale. Thousands of Protestants were killed or driven out of France. Some fled to Germany and Holland, where a new blend of the Reformed faith emerged. Then the ambitious king invaded the Palatinate, pillaging homes, despoiling castles and countryside, burning whole cities, and killing the inhabitants by the thousands. Some escaped to England, where in time arrangements were made for their transportation to America.

Of those in the Old World whom persecution, famine, and other disasters had passed over, America was to draw her full share. Well might the colonies serve as the open doorway to freedom and opportunity for the oppressed. In the latter respect none proved more hospitable than the Quaker colony of William Penn. So good, in fact, did Pennsylvania look from the Rhineland that the German Reformed chose it as their church home in the New World.

FREDERICK I. KUHNS

Taking Root in America

The history of the German Reformed Church in Pennsylvania begins with the story of John Philip Boehm, a lay schoolmaster from Worms on the Rhine, who settled north of Philadelphia. In 1725 Boehm formed three congregations at Falkner Swamp, Skippack, and Whitemarsh. Four years later he was ordained by the Dutch at New York.

When the Rev. Michael Schlatter arrived in Pennsylvania from Switzerland in 1746, he found thousands professing the Reformed faith. Sent over by the Dutch, he traveled constantly as a missionary through Pennsylvania, Maryland, Virginia, New York, and New Jersey, and brought the German Reformed into an organized whole. Most of the services were held in German, though some were in Dutch or French, depending on the origin of the people taking part.

The first German Reformed convention was organized in 1747 under Schlatter's direction. It was connected with the Dutch Reformed Classis of Amsterdam, which acted as a presbytery and raised money for the American churches. These close relationships with the Dutch were maintained until 1793, when the Synod of the German Re-

formed Church in the United States of America, composed of twenty-two ministers, convened independently at Lancaster, Pennsylvania.

The German Reformed people became thoroughly attached to American ways. During the Revolution, many of their pastors were "earnest advocates of independence." Michael Schlatter, previously a chaplain in the French and Indian War, was imprisoned, and his house, "Sweetland," at Chestnut Hill, looted by the British. The Rev. Johannes Wickel, a Pennsylvania minister, found himself in hot water from the beginning of the war for preaching on the text: "Better is a poor and wise child than an old and foolish king who will no more be admonished." It is also of interest that Baron von Steuben, who aided George Washington at Valley Forge in 1777-1778, became a ruling elder in the Nassau Street German Reformed Church in New York City after the war. A few of the Reformed pastors were Loyalists, feeling permanently bound to the English crown. After Independence, the Synod exchanged greetings with President Washington, who occasionally attended English services of the Reformed church at Germantown.

It early became apparent to the German Reformed that the next generation must be trained in America and not in Europe. Hence, Franklin College was established "in the borough and county of Lancaster" in the historic year — 1787.

The French author-traveler, Crèvecoeur, wrote that he had accompanied Benjamin Franklin to Lancaster, where that venerable American patriot laid the college cornerstone. Marshall College, founded in 1838 at Mercersburg, Pennsylvania, was named after the great Chief Justice, John Marshall. Franklin & Marshall College today represents the union of these two institutions.

The Theological Seminary of the Reformed Church was established in 1825 and met successively at Carlisle, York, Mercersburg, and Lancaster, where it now stands opposite Franklin & Marshall. Other colleges came in due course, among them Heidelberg (1850) at Tiffin, Ohio, and Mission House (1862) at Plymouth, Wisconsin. The latter combines education at three levels — academy, college, and seminary — in one institution for the training of ministers, especially for those in the Middle West.

As America moved West, the German Reformed Church followed her people by sending missionaries among them. The Old Northwest was the first region to be touched in this manner, though some set out for Iowa during the 1850's.

The trans-Mississippi region was filling with settlers when other Germans — "Evangelicals," representing the Prussian Church Union of 1817 — began to come to Ohio, Indiana, and Illinois. Some crossed the "Father of Waters" into Missouri and the Territory of Iowa. In getting their

start on the American frontier, the Evangelicals were aided, as were the German Reformed, by the American Home Missionary Society, a Congregational and Presbyterian organization. But the first Evangelical ministers came over as beneficiaries of European Pietism, sent by missionary societies in Barmen, Germany, and Basel, Switzerland.

On October 15, 1840, six Evangelical pastors met for prayer and deliberation in the two-room log-cabin parsonage of the Rev. Louis Nollau at the Gravois settlement in Missouri (Mehlville today), about twelve miles southwest of St. Louis. There, amid rejoicing and thanksgiving, the *Deutscher Evangelischer Kirchenverein des Westens* was duly organized as a bond of fellowship. The German Evangelical Church Society of the West soon became the rallying point for pastors and people alike. Later it was renamed the Evangelical Synod of North America.

Two main streams of German immigration and churchly influence, each having its own rich historical background, have now been introduced — the Reformed and the Evangelical. The roots of both go back more than a century in Iowa history. Since the two branches united at Cleveland, Ohio, in 1934, the larger fellowship of three-quarters of a million souls has been known as the Evangelical and Reformed Church.

FREDERICK I. KUHNS

A Foothold in Iowa

There were many kinds of Germans in early Iowa: Hessians, Bavarians, Prussians, Saxons, Lippe-Detmolders, Württembergers, and others. Some were free-thinkers and opposed to the Church. Large numbers were rationalists, explaining events without reference to the usual religious forms. Moreover, many were hostile to the Church, being rough-and-tumble toward the preachers. Still others, however, felt lost without the Church and were eager to assemble as congregations. Many denominations were represented among the Germans: Baptists, Brethren, Congregationalists, Evangelicals, Lutherans, Presbyterians, Reformed, Roman Catholics, and more besides. Five were served by the American Home Missionary Society.

The German Church Society (*Kirchenverein*), beginning with Missouri, widened its activities to include Illinois and Iowa. Uppermost was the thought of a regional development wherever the Germans proved susceptible to the religious appeal.

The earliest penetration of Iowa Territory by an Evangelical pioneer was made by the Rev. Joseph Rieger, a Bavarian and former Catholic,

who came over from Illinois in 1838 to preach at Fort Madison and West Point. In his own account of the first communion service, Rieger states: "We had only cornbread and a common tincup as chalice but the people were glad and did not harp on externalities." During a brief stay at Alton, Illinois, prior to this experience, Rieger had roomed with Elijah P. Lovejoy, a young Presbyterian minister and editor of the *Alton Observer*. Both were abolitionists, Lovejoy paying with his life for his beliefs. Rieger became an officer in the Illinois Anti-Slavery Society, serving with Congregationalists and Presbyterians.

Not long afterward, Rieger returned to the old country, married, and came back with his bride in 1840. Although too late for the actual organization of the *Kirchenverein*, Rieger qualified as a charter member. Following additional work in Illinois, he came to Burlington. Here he ministered to a group of Germans who had been meeting in the garret of the house belonging to John Phillip Kriechbaum. Up to the time of their organization as the First Evangelical Church on July 14, 1843, the members had been holding cottage services whenever a preacher came their way. Rieger now formed them into a church, thus becoming the first settled Evangelical pastor in Iowa Territory.

The twelve families of this congregation had no building of their own, but the Presbyterians generously offered theirs. During Pastor Rieger's

first year, twenty-four members were added; but, after his wife's death, the minister went back to Germany, remarried, and returned to Missouri but never to Iowa. At Burlington, Rieger had laid the groundwork of later Evangelical expansion in southeastern Iowa; and the church he founded is today the second largest in the Iowa Synod.

Just a few short years after Burlington had been provided with an Evangelical church, a very beautiful though fairly isolated spot in southern Dubuque County was being readied as the Iowa outpost of the German Reformed faith. It was in 1845 that Daniel Cort and his family left western Pennsylvania for Iowaland. Gradually, others from the Keystone State as well as from Switzerland also clustered about this new settlement, called Harmony. In response to their call for a missionary, the Rev. Daniel Kroh of Illinois formed the people into the Harmony church on Christmas Day, 1851, preaching in the English language. Kroh also installed the elders and deacons elected by the forty-three communicant members. No permanent pastor was secured, however, until 1853, when the church called Frederick C. Bauman, who had supplied the Harmony pulpit while still a student at Heidelberg College. Bauman accepted the call, was ordained by the Tiffin (Ohio) Classis, and reached Harmony in July, 1854. Shortly afterward, the place was renamed Zwingle after the Swiss reformer.

Pastor Bauman had the remarkable experience of becoming the first settled German Reformed minister west of the Mississippi River, and he continued to serve this same congregation until his death in September, 1909 — an unbroken record of fifty-six years. Bauman never received more than \$300 in cash in any one year, though many of life's necessities were provided for the pastor and his wife over this long period. There were six Bauman children, too.

Three acres were donated by Daniel Cort for use as church grounds, and the first church was dedicated in 1856. Shortly after this, the church came near burning from a prairie fire. Cort, aided by Simon Highberger and the pastor, saved it "with buckets of water and setting back fires," as Bauman relates in his diary. The church graveyard also was fenced about this time, and the entire premises touched up by the addition of lamp posts from Cascade for which Bauman paid \$15. The evergreens and maples planted by the pastor in 1869 were still living at Zwingle in 1951.

FREDERICK I. KUHNS

Later Developments in Iowa

The firm growth of the Evangelical and Reformed Church in Iowa is traceable to three principal instrumental forces, namely, the individual work of the pastor acting as a missionary, the devoted application of the women's groups, and the general church boards. Much of the time the ministers were "on their own," although some aid came from Europe and some was donated by the American Home Missionary Society.

Milestones along the way toward a fully organized home mission program were the founding by the *Evangelischer Kirchenverein* of the seminary at Marthasville, Missouri, in 1850, and the opening of Mission House in 1862 by the German Reformed in Wisconsin. The Evangelical Board for Home Missions was created in 1872. For the Reformed, the General Synod made provision for home missions at its formation in 1863, when the tercentenary of the *Heidelberg Catechism* was also observed. In his "The Westward Expansion of the Reformed Church," the Rev. Theodore P. Bolliger, general superintendent, has shown the large increment to the Church resulting from a well operated program of home missions. Largely by this means, the German Reformed in Iowa rose

to thirty-five congregations by 1926. Much of the credit belongs to the women of the churches, who notably financed this work.

The Evangelicals

The Rev. Theodor H. Dresel, a Westphalian, led off for the *Kirchenverein*, as official *Reiseprediger* or circuit rider, in October, 1854. Setting out with a horse, saddle-bags, and other equipment, Dresel passed through Iowa, Illinois, and Wisconsin. He frequently encountered "vicious opposition . . . sometimes resulting in physical violence," according to Professor Carl E. Schneider. At German settlements in or near Sigourney, however, Dresel made explorations of great value. He was followed by the Rev. Karl Hoffmeister, a Lippe-Detmolder, who visited Iowa in 1855. Some of the people were against him, some for him. Inspired by a journey in a stagecoach, the following bit of verse shows Hoffmeister's spirit:

Schwer und wichtig ist das Werk,
Das du, Herr, uns übergeben.
Darum lass uns deine Stark',
Deine Gnad' uns stets umgeben,
Und erfüll' an uns dein Wort:
Ich bin bei euch fort und fort.

Thus, Iowa became the first home mission field to be "methodically cultivated" by the German Church Society of the West.

Another important figure for Iowa Evangelicals was the Rev. Johann Jakob Schwarz, pastor of the

Zion Church of Lowden from 1877 to 1892. Born in Riesbach, a suburb of Zürich, Switzerland, Schwarz was confirmed at sixteen in the Cathedral church where the mighty Zwingli had preached over three hundred years before. Schwarz was trained at Basel, worked in Asia Minor for a German business firm, came to America in 1873, went for a visit to the brethren at St. Louis, and finally settled as a pastor at Burksville in southern Illinois, whence he journeyed to Iowa.

To the delight of his Lowden parishioners, Pastor Schwarz instituted the Christmas tree celebration in the church. He then held a mission festival, giving ten dollars himself which his people increased to thirty. But the two saloons took in four times that much the same day. Schwarz went from house to house also, taking subscriptions for the denominational publications — *Der Friedensbote* and the *Evangelischer Kalender* — so that his flock might have proper reading matter. Drinking among his own members was the worst evil the pastor faced. He often had to be doctor as well as preacher in Lowden. In 1884 he was made president of District 5, with over a hundred churches to care for, and he often helped in founding or supplying the pulpit of other churches than his own. Those at Tipton, Clarence, and Bennett owe much to the labors of Pastor Schwarz.

One of the great men of the German Reformed Church was the Rev. Dewalt S. Fouse, who came

as pastor to Boulder, Iowa, in 1867. After five years, he removed to Lisbon. Fouse was a native of Pennsylvania, though born of strictly German stock. While a student at Franklin & Marshall College, he answered Lincoln's call for volunteers, and served at Fair Oaks, Malvern Hill, Antietam, Gettysburg, and other battles with the Second Army Corps — without receiving an injury. He was graduated from the Mercersburg Seminary the same year that he came to Iowa. His ministry was one of forty-five years.

In 1889 Fouse became General Superintendent of the Board of Home Missions, his field being the entire region west of the Alleghenies. Traveling constantly and away from home most of the time, he served with great distinction until his retirement in 1909. He encouraged many a disheartened congregation and pastor to renewed hope and energy.

Fouse continued to preach at Lisbon and Tipton right up to his death in 1912. It has been said that even his brethren called him "Pappy Fouse" — no misnomer. He frequently wrote for the *Reformed Church Herald*, published at Tipton early in this century. One of his own brethren said of him in 1912: "When the history of the Reformed Church in the West is written, Dr. D. S. Fouse will, of necessity, have the prominent place."

Iowa Evangelicals had always been identified with the *Kirchenverein des Westens*. The Society assumed the name of German Evangelical Synod

MAKERS OF THE REFORMED TRADITION



Zacharias Ursinus
(1534-1583)
Heidelberg



Ulrich Zwingli
(1484-1531)
Zürich



Caspar Olevianus
(1535-1587)
Heidelberg

BUILDERS OF THE FAITH IN AMERICA



Joseph Rieger
(1811-1869)
Burlington, Iowa

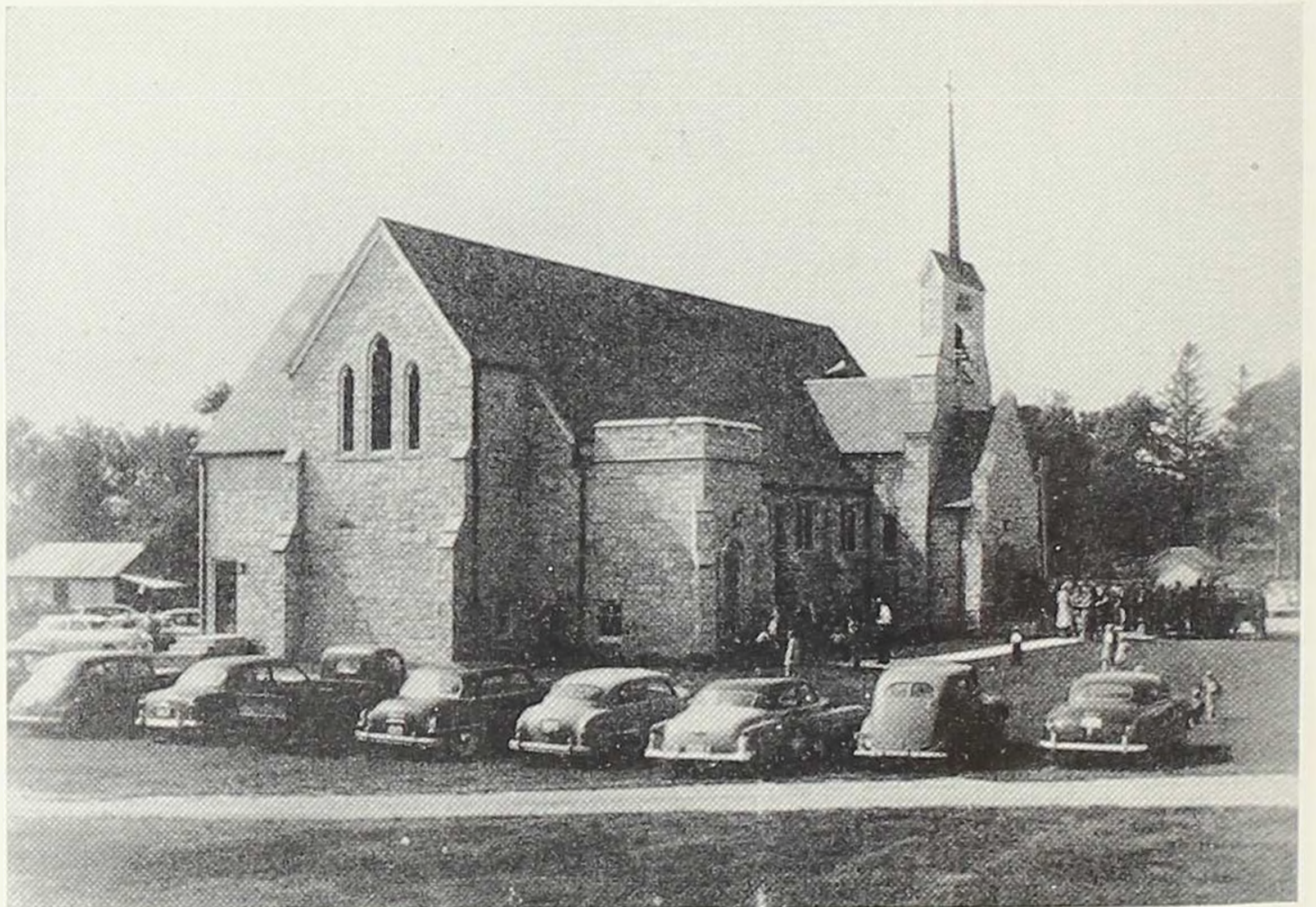


Michael Schlatter
(1718-1790)
Pennsylvania



F. C. Bauman
(1826-1909)
Zwingle, Iowa

SOME IOWA CHURCHES

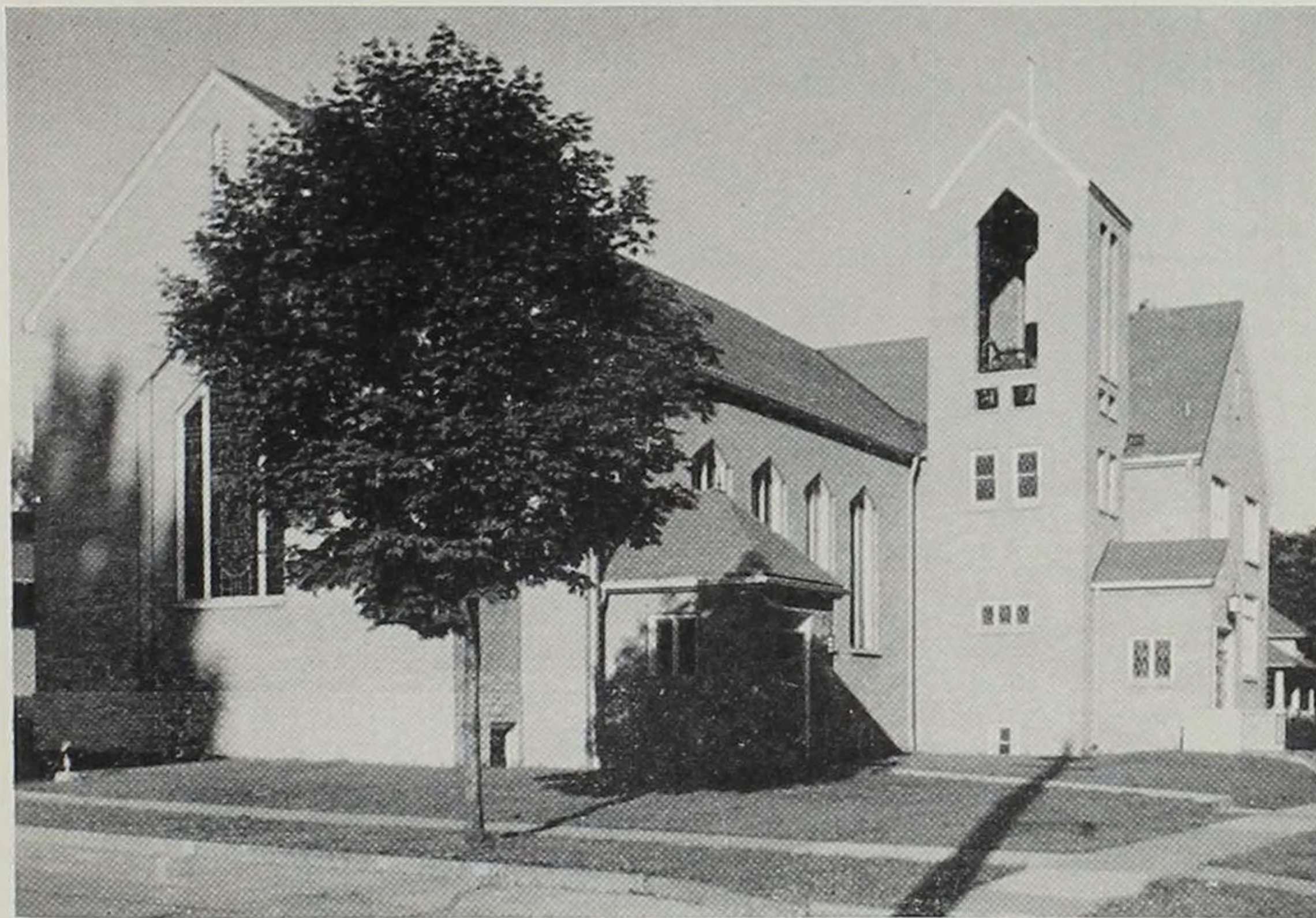


Immanuel Evangelical and Reformed Church, Latimer

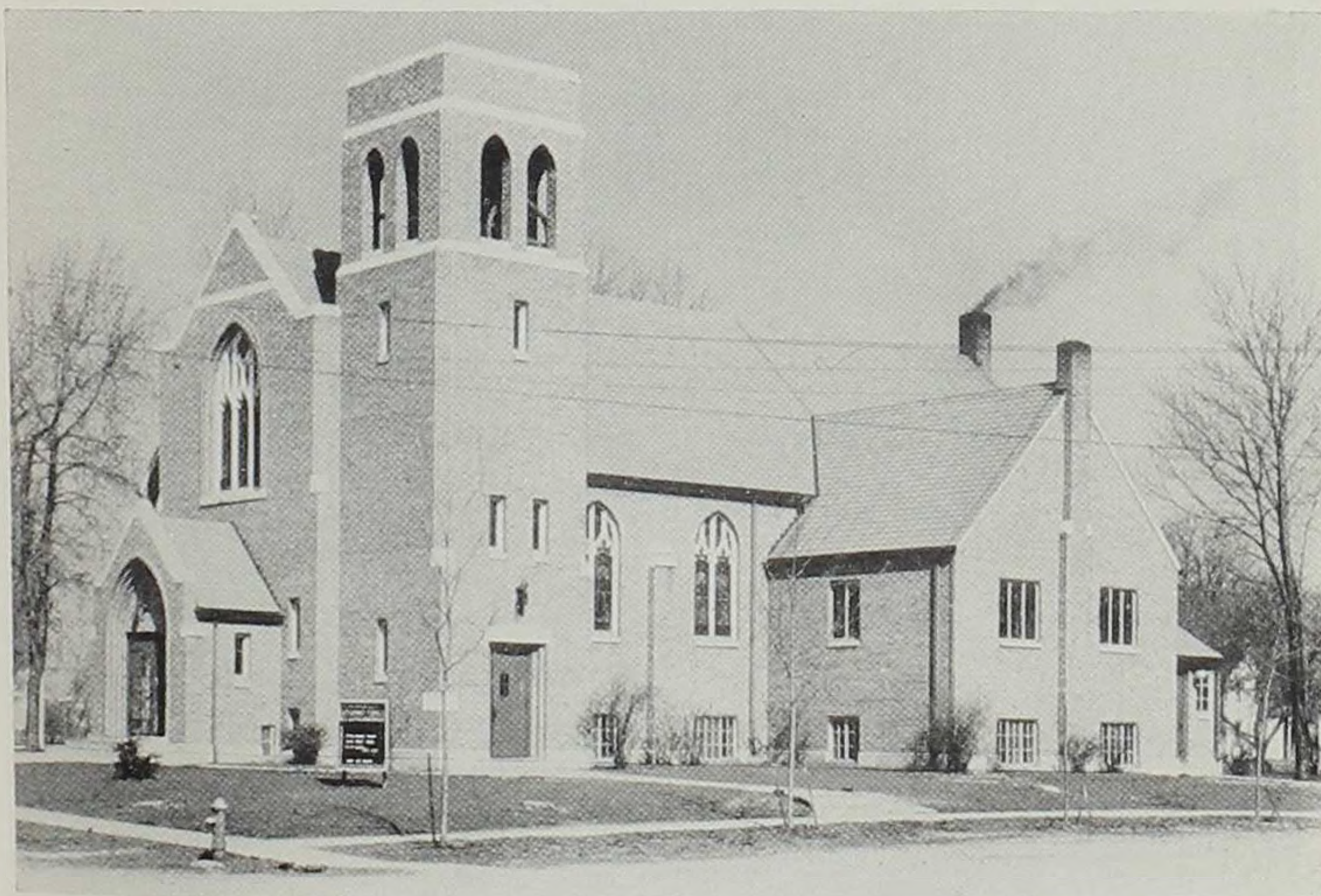


Friedens Evangelical and Reformed Church, Schleswig

SOME IOWA CHURCHES



St. Luke Evangelical and Reformed Church, Burlington



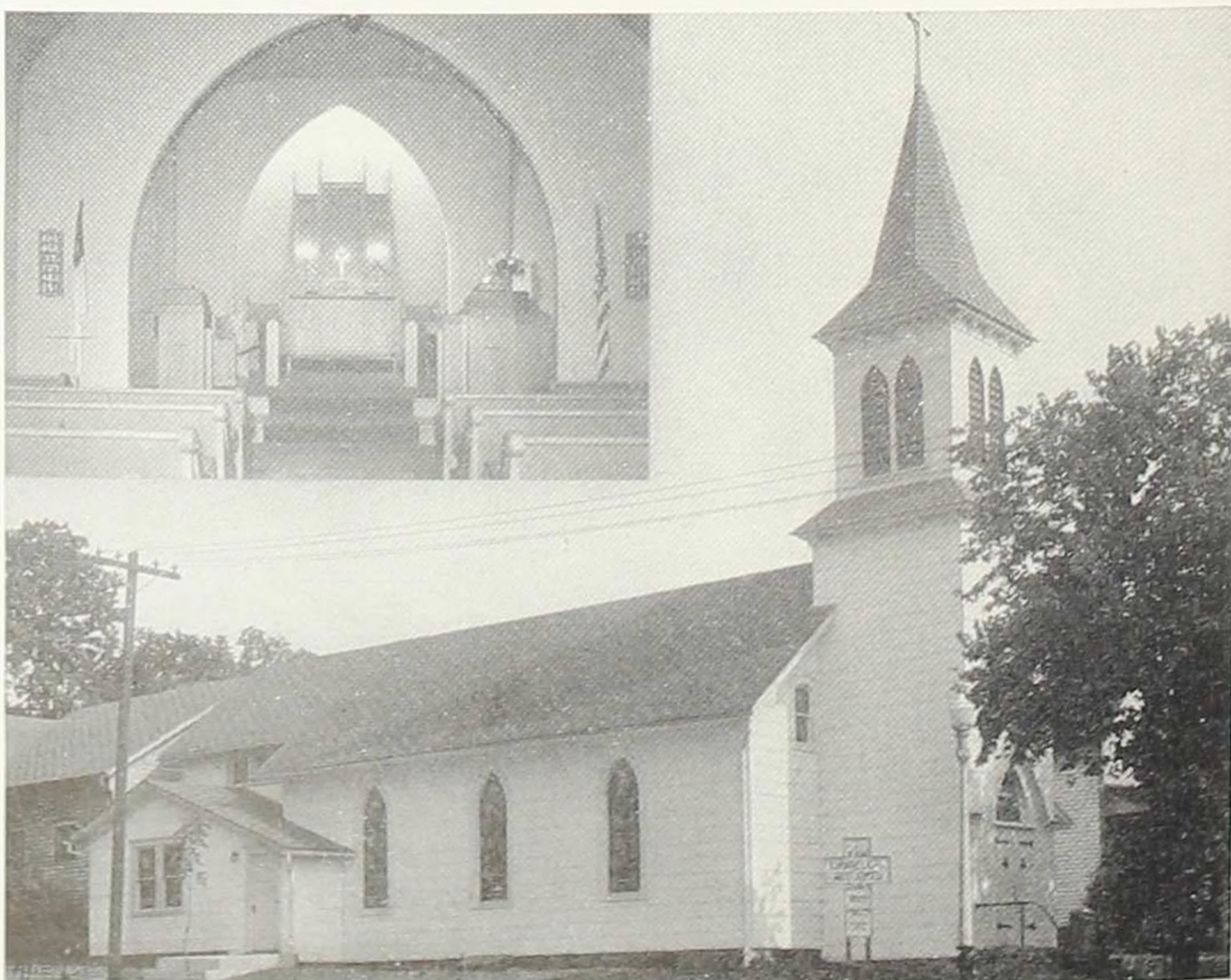
Immanuel Evangelical and Reformed Church, Klemme

THE MINISTRY OF HEALING



Evangelical Deaconess Hospital, Marshalltown

A CHURCH IN WESTERN IOWA



St. John's Evangelical and Reformed Church, Creston
Inset: Chancel of St. John's Church

of North America in 1877, but in 1925 "German" was dropped and the name then taken held until 1934. The *Kirchenverein* met as a whole until 1857, when geographical divisions were introduced. In time the Iowa pastors and charges fell into District 5; but in 1887 the name of Iowa District distinctly appears for the first time in the *Evangelischer Kalender*. By 1908 the Iowa District included 66 pastoral charges, 84 congregations, 12,764 communicant members, 4,693 pupils and 628 teachers in the Sunday Schools. According to the *Yearbook and Almanac* of the Evangelical and Reformed Church for 1935 (the first year that figures for the Merger became available), Iowa District then had 56 pastors, 12,214 members and 9,324 Sunday School pupils. During 1934, 3,107 Iowa Evangelical services were conducted in German. The total number of congregations in Iowa District was 77. Seventy were in Iowa, 4 in Illinois, 2 in Missouri, and 1 in South Dakota.

The Reformed Church

Work among the German Reformed in Iowa had been started under the Ohio Synod. On September 17, 1859, Iowa Classis was formed at Tipton with three ministers and three elders. The Rev. F. C. Bauman, pastor of the Harmony congregation (Zwingle), was elected president.

A language controversy having developed in the Church, the German-speaking element wished for separate ecclesiastical bodies, so the Synod of

the Northwest was constituted in 1867. Next came the organization in 1873 of the Ursinus Classis (German) for Iowa, consisting of eleven congregations.

Both Iowa Classis and Ursinus Classis were represented in the General Synod of the Reformed Church in the United States as well as in their own respective synods. A further realignment in 1887 brought Iowa Classis into the new Synod of the Interior, while a modern geographical regrouping took place in 1921 with the formation of the Synod of the Mid-West in which Iowa Classis then found itself. The Ursinus Classis (still German-speaking, except for the period of World War I) remained part of the Synod of the Northwest until Iowa Synod (E & R) was organized in 1939.

The Reformed group in 1934 showed the following strength: *Iowa Classis*, 12 ministers, 14 congregations, and 1,208 members; *Ursinus Classis*, 11 ministers, 13 congregations, and 2,047 members.

Thus, when the two main original bodies were merged in 1934, the "E" group in Iowa was approximately three times as large as the "R" group. But six years elapsed before the local groupings were finally remodeled as Iowa Synod.

FREDERICK I. KUHNS

Iowa Synod Since 1939

Time brings many changes in boundary lines of ecclesiastical bodies. When the Iowa Synod of the Evangelical and Reformed Church was constituted in 1939, it was found that some regrouping of the widely scattered Iowa congregations had become necessary. For Iowa Synod was formed by the union of three distinct older church bodies: *Iowa District*, Evangelical Synod of North America; *Iowa Classis*, Synod of the Midwest, and *Ursinus Classis*, German Synod of the Northwest. The last two bodies had formerly belonged to the Reformed Church in the United States.

The fourteenth annual session of Iowa Synod was held, April 23-25, 1952, in the beautiful new house of worship of the St. Luke Evangelical and Reformed Church in Burlington, the Rev. Ernst Press, pastor. The Rev. Joseph M. Newgard, Iowa Synod president, could report "enthusiasm and faith of our pastors," albeit "cause for worry" arose from the fact that the Synod's growth during the year preceding was "less than a hundred" souls.

As listed in the 1951 *Year Book*, the 104 E & R congregations in Iowa operate under three sepa-

rate synodical jurisdictions: Iowa Synod has 79 churches; Nebraska Synod, 21; and Northern Synod, 4. The dividing line between the Iowa and Nebraska synods is in Polk County. The Iowa congregations in the Northern Synod are in Allamakee and Kossuth counties. Seven churches affiliated with Iowa Synod are located in Illinois, while two are in Missouri. In fact, the largest church in Iowa Synod is historic Salem congregation at Quincy, Illinois, with 1,150 members. It is significant that the *largest* E & R church on Iowa soil today is also the *oldest* "E" group church in Iowaland — First Evangelical Church of Burlington (founded in 1843), with 800 members in 1950. Seven other Iowa congregations report more than five hundred members: *Peace*, Elkader, 667; *Zion*, Waukon, 639; *Zion*, Hubbard, 575; *St. John's*, Ackley, 554; *St. Paul*, Keokuk, 550; *Trinity*, Hartley, 522; *St. John's*, Clarence, 501. Many Iowa congregations count fewer than a hundred souls, but today's state-wide E & R total membership is not far from 20,000. Iowa Synod, with 18,151 members, is the largest E & R synod west of the Mississippi River.

A significant accomplishment has been the monthly publication of the *Iowa Synod News* since September, 1947. Until May, 1952, the Rev. Frederick H. Haag, pastor of First E & R Church of Cedar Rapids, occupied the editorial chair, but with his recent transfer to Chicago

other arrangements for its publication are being made. (The State Historical Society of Iowa has been presented with a complete file of this valuable church paper by the Synod.) *Iowa Synod News* has brought strikingly into focus many items of interest relative to Youth Fellowship work, Women's Guild projects, meetings of the four Regionals, Kingdom Service programs, Apportionment payment records, World Service contributions, and the like. Interdenominational matters, Reformation Day services, and photographs of pastors and church buildings and groups of members are thus given extensive publicity.

One of the highlights in Iowa E & R work was the bringing to Cedar Rapids in 1947 of the Rev. Dr. Martin Niemoeller as the guest of Pastor Haag and the First Church. The largest crowd ever to assemble to that time in the Memorial Coliseum heard the lecture by the famous German churchman and former U-boat commander, in the interest of the World Council of Churches.

Another item picked up by the *Iowa Synod News* reveals how a number of E & R youth were given the opportunity of knowing their Church inside and outside and from top to bottom. This referred to the four-day chartered bus tour of thirty-two persons, mostly young people from St. Paul's and Zion E & R churches near Marengo, sponsored by their pastor, the Rev. Emanuel Jas-

mann. The 947-mile trip during the week of August 12, 1951, included such points of interest as Black River Falls and Neillsville, Wisconsin, where the seventy-four-year-old E & R Winnebago Indian Mission church and school are located. E & R Mission House at Plymouth in the same state, Elmhurst College, and Chicago were also visited.

Over the past eleven years the Iowa Synod has shown a marvellous gain in the amount of Apportionment and World Service funds paid to denominational benevolences. From a total of \$37,125 given in 1941 a steady climb has taken place to a record \$106,097 in 1951. This has been equal to a *per capita* growth in benevolence giving from \$2.40 to \$5.77 annually. A special significance attaches to the fact that in Iowa Synod the number of 100 per cent paying congregations on Apportionment rose from 37 to 70 between 1941 and 1950.

Two outstanding features of the work of Iowa Synod are the Leadership Training School at Mount Pleasant and the summer camp program at Camp Wapsie Y near Central City on the Wapsipinicon River. By combining efforts with the Congregational-Christians through the United Student Fellowship, E & R college and university students engage in numerous church interests centering in evangelism, "Christ's Workday," and world peace projects.

Perhaps one of the happiest occasions to mark the life of Iowa Synod occurred on Sunday, October 21, 1951, when the Rev. and Mrs. Joseph M. Newgard were honored upon the completion of twenty-five years of service to Grace Church, Wilton Junction, and Trinity Church, Moscow. The Newgards were presented with many gifts, including a "silver tree." Now residing at Dixon, Pastor Newgard continues as president of Iowa Synod.

FREDERICK I. KUHNS

Education and Missions

The Evangelical and Reformed Church has always made the Christian education of its people a central concern. Occupying first place, of course, is Christian nurture in the home. Along with this interest are found efficient Sunday schools, church school instruction in the German language, and catechetical classes. Although German classes and church services are fast disappearing nowadays, emphasis still falls on the instruction of confirmands or new members among the youth. The pastors take great pride in conducting this part of their church work.

On these strong foundations academy, college, and seminary training may be added, depending on one's vocational choice and one's circumstances. It is, therefore, possible for a student in this denomination to carry through a complete educational program under church auspices.

Among the German Reformed in the United States, many fine schools have been established since 1787, when historic Franklin College was founded. Three of these are Ursinus College at Collegeville, Pennsylvania, named after the co-author of the *Heidelberg Catechism*, Hood College for women at Frederick, Maryland, estab-

lished in 1893, and Heidelberg College, founded in 1850 at Tiffin, Ohio. The Evangelicals established but one college, namely, Elmhurst College, at Elmhurst, Illinois. Founded in 1871, Elmhurst originally emphasized pre-ministerial studies.

The supply of E & R pastors for Iowa churches has come from several main sources, among them the Theological Seminary at Lancaster, Pennsylvania, Central Theological Seminary at Dayton, Ohio, Mission House at Plymouth, Wisconsin, and Eden Theological Seminary at Webster Groves, Missouri. Central is no more, however, having merged with Eden at the time of the denominational union. Thus, with Iowa's ministerial supply already well provided for at near-by points in adjacent states, neither branch of the E & R Church deemed it necessary to establish an additional institution.

It has thus been possible for Iowans to concentrate their support in the one distinctively Iowa institution established under church auspices—the Evangelical Deaconess Hospital at Marshalltown. It was on July 11, 1894, that the Friedens (Peace) Evangelical Church of Marshalltown was organized by the Rev. Herman Wagner, with twenty-six charter members. One of the most farseeing pastors of Friedens church was the Rev. Karl Rest, who served from 1910 to 1918. Pastor Rest was much interested in the work of Christian deaconesses, and through his influence the Evangel-

ical Deaconess Society was founded in Friedens church on March 30, 1913. In April the Wood Sanitorium was purchased and the building of a hospital proposed. It was no sooner said than done, Deaconess Hospital being dedicated in January, 1914. A month later the first patient was admitted to the institution, which, at present, is affiliated with the Iowa Synod of the Evangelical and Reformed Church. During 1951 the millionth patient — a baby girl — was received.

In addition to performing his regular duties as pastor, Rest served as the hospital superintendent for seventeen years, until his death in 1930. His congregation insisted on helping the hospital financially and paying his salary, too. This, for a small flock, entailed great sacrifice. As superintendent, Rest did not content himself merely with one small building, but went ahead with an expansion program in 1916. Two years later a three-story brick home was built for nurses. Rest also purchased a farm in 1920 and today there is a prize herd of cattle to provide milk for the institution. Other plant improvements were added later, and in 1945 space for future demands was acquired. Following Pastor Rest, the Rev. Adolph Matzner served as superintendent and chaplain from 1931 to 1950. The present superintendent, the Rev. H. C. Buchmueller, took charge in 1950.

The facilities of Evangelical Deaconess Hospital include 150 beds and 25 bassinets. Much re-

modeling and modernization was completed in 1951. The X-ray department has the most modern equipment. The School of Nursing has been accredited since 1916, instruction being under the guidance of the Evangelical Sisterhood. In 1951 twenty-three young ladies were graduated, and sixty-three students enrolled. Bi-weekly vesper chapel services and daily devotions at the breakfast table help in giving the nursing education program an orientation in the Christian philosophy that undergirds the institution's life.

Historians have often noted how effectively the sixteenth century reformers made use of the printing press. Since 1827, numerous publications have circulated among the constituent branches of the E & R Church in the United States, the *Magazine of the German Reformed Church* first appearing in that year. In 1850, *Der Friedensbote* came out for the Evangelical group. At present, the two chief papers are *The Messenger* and *Der Friedensbote*. In addition, there is a paper published in Hungarian for the churches of the Magyar Synod, while a paper in the Czech language, published at Cedar Rapids, is edited by the Rev. Milo Filipi, pastor of the Czech Reformed Church. The latter, an interdenominational journal, is the only one of its kind in the world today.

Next to the ministry of its colleges and publication centers, home and foreign missions stand at the forefront of the E & R "Kingdom Service"

program. At the time of the Merger in 1934, the "E" group was aiding 100 workers in 130 fields under the Board for Home Missions, while 12 missionaries were sent out to Honduras and 32 to the Central Provinces of India by the Board for Foreign Missions. Similarly, the "R" group in 1934 had 135 pastors serving in 176 mission churches through the Board of Home Missions, and 45 workers in Japan and 27 in China serving under the Board of Foreign Missions. The American School for Boys in Baghdad (Iraq) was also staffed by the Reformed group. Since the Merger, the home and foreign missionary work has been integrated and maintained by the E & R Church.

Other evidences of the Pietistic background out of which the Evangelical and Reformed Church has come are the numerous orphanages, hospitals, deaconess institutions, and old people's homes maintained in the United States. For nearly seventy-five years, also, the German Reformed group has conducted the Winnebago Indian mission (founded in 1878) at Black River Falls and Neillsville, Wisconsin. For forty-six years the Rev. Jacob Stucki labored among the Winnebago, being succeeded in 1930 by his son, Rev. Benjamin Stucki. In all of the enterprises mentioned Iowans take part through their membership in the local E & R congregations, by serving on committees, and by their donations to the national and international work of the Church as planned by

the various official boards. It is appropriate here to note the great interest which is excited among E & R people in Iowa by their devotion to the benevolence work of the Church in all its phases; it is tribute enough that people everywhere speak of "the spirit of the Iowa Synod" when talk turns to the support of Christian work the world around.

FREDERICK I. KUHNS

Profile of a Church

By virtue of its plan of organization, the Evangelical and Reformed Church belongs to the world-wide Presbyterian family. The top governing body is the General Synod, meeting every three years, in connection with which there are thirty-four subordinate synods in the United States.

Locally, the congregations are organized democratically and governed representatively by the consistory or council, led by the pastor. Youth groups, women's societies, and the Churchmen's Brotherhood are features of congregational life.

Worship in the E & R communion is dignified and simply liturgical in style. Great pride is taken in the music of the church. Sanctuaries, choir stalls, altar appointments, and church buildings throughout are generally straightforward in plan and simple, not ornate, as to architectural detail.

There is something about all E & R church buildings that recalls the Old World of Reformation times, yet something denoting their complete adaptation to American usages. This indefinable something is felt as one takes it all in — from the usual pointed stained-glass windows depicting scenes from the Life of Christ, and the tall, slen-

der spire with its bell or chimes and topped by the Cross, to the efficient dining hall and kitchen, the audio-visual stage, and the adjacent parking lot. Simple beauty of structure, orderly planting of the premises, thrifty good housekeeping of the church plant, and the members' will to provide modestly but at the same time comfortably for today and for tomorrow — all evidence a devotion to the Church as society's Number One institution. Church names, too, excite an interest in the traditions of the E & R Church — the Four Evangelists (particularly, St. Luke and St. John), Zion, Peace, Salem, Immanuel, and Trinity all suggest the longing for and the certitude of religious discovery.

E & R people are loyal to their Church, to its forms and its traditions, and above all to its persistent world-wide attitude. As Americans, moreover, they are among the foremost proponents of our cherished democracy. Hence, the E & R Church is consistently as outspoken as any sister communion in favor of the complete separation of church and state in this Republic.

There is, on the whole, in the E & R Church, a fairly healthy balance of social classes. In some of the smaller Iowa congregations, of course, a largely rural flock is to be expected. A deep respect for the Christian use of Sunday, and a high regard for the pastor and his family are customary with E & R folks, who also deal frankly with the many

social problems of our time through the official boards of the E & R Church.

But theirs is a denomination especially well known and respected for its accomplishments in the field of federative action, and here the historic attitude of toleration supplies the motive. From this vantage point, therefore, the E & R Church naturally participates heartily in the work of the National Council of Churches and the World Council. Herein is a testimony to the ever-present Christian hope: "That they may be one."

FREDERICK I. KUHNS



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