

CIRCULATION

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The
PALIMPSEST



Sanctuary, First Baptist Church, Grinnell

THE BAPTISTS IN IOWA

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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 record 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 — Sanctuary, First Baptist Church, Grinnell.

Back — Outside: Top, First Baptist Church, Iowa City;

Bottom, First Baptist Church, Ames.

Unless noted otherwise, pictures courtesy Iowa Baptist Convention and individuals and churches shown. For John M. Peck, credit Shurtleff College; for Roger Williams and Adoniram Judson, credit Colgate-Rochester Divinity School.

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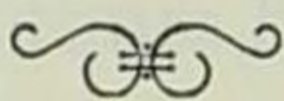
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On Freedom's Sunlit Scroll

Baptists everywhere — in Europe, England, on the world-wide mission field, and in America — look to the New Testament as the charter of their religious liberty. The distinctive principles of Baptist faith are to be discovered in the glowing pages of the living Bible, while its daring exponents have defied popes and reformers alike. Baptists have battled against monarchs and magistrates, died martyrs' deaths for freedom on the Continent, in Stuart England, in Puritan New England, and in Virginia where they were oppressed by the Established Church. Hard sledding has been their meat and drink; to live and die for religious liberty has been their mainstay and their glory.

Historians are not all in agreement as to the actual beginnings of Baptist faith. Some trace the movement back to John the Baptizer, preaching judgment and repentance in the wilderness of the Jordan River, about A. D. 28. Some, indeed, regard Jesus of Nazareth as a Baptist, while others credit Paul of Tarsus with a like belief. The early

Church commonly baptized her converts by immersion, but sprinkling or pouring came to be followed as alternate modes. Infant baptism became the general custom in the Latin West, especially after the time of Pope Gregory I, while immersion remained the accepted mode in Eastern Orthodox territories.

The Protestant Revolution of sixteenth-century Europe introduced, among many another innovation, the principle of the right of private interpretation of the Bible. Baptists include this among others as a sacred right belonging to all Christian people. Certain minorities in Germany, Switzerland, the Low Countries and England, who dissented equally from Catholics, Lutherans, Reformed, and Anglicans, were called Anabaptists — those who re-baptized their followers. Many other left-wing minority groups, struggling against the fiercest opposition during the sixteenth and seventeenth centuries, are usually thought of as belonging to the great Baptist family — Mennonites, Brethren, Dunkers, Adventists and the like; but those bodies will not be dwelt upon here.

In Stuart England Baptists fought with Oliver Cromwell in his New-Model Army against the prerogatives of Charles I; later on, they helped in securing a limited toleration from William and Mary. It was from England that Baptists, though at first in very small numbers, came over to the American colonies. Instinctively recalled will be

the names of men like John Smyth, who led the Gainsborough group as exiles to Amsterdam, Holland; Roger Williams, who came to Boston, was exiled by the General Court of Massachusetts, and went out to found Providence Plantation; and Dr. John Clarke, who aided Rhode Island in obtaining a charter from Charles II in 1663.

Both Williams and Clarke were "men of unusual distinction." It was they who planted the first Baptist churches in America, about 1638 or 1639, at Providence and Newport, Rhode Island. Not only every Baptist but all Americans should respect the hard-fought religious freedom for which these early Baptists lived to the uttermost.

In colonial times Baptists were frequently looked upon as dangerous radicals and enemies of order both in church life and in political matters. Harvard College in 1654 dismissed its capable president, Henry Dunster, when he became a Baptist, and many others were fined, whipped, and imprisoned in Boston. Not until 1665 was there a Baptist church in Boston, but Baptist growth was only spurred on the more by such severe measures as were taken against them. They were more hospitably received in Pennsylvania where considerable freedom in religion was enjoyed, thanks to William Penn's "Frame of Government." The first Baptist association in America was formed at Philadelphia in 1707.

As the Revolutionary War approached, Vir-

ginia also became a battle-ground for religious liberty. Even King William's Toleration Act of 1689 "made little difference in the religious situation in that colony." Due to rising immigration as well as to colonial revivalism, the Virginia Baptists struggled to preach without first being licensed by the Colonial Court. They soon joined forces with the Virginia Presbyterians who were likewise held down by the Established Church. At the decisive moment, Thomas Jefferson struck for the rights of dissenters in the Virginia assembly, while another great patriot, James Madison, finally succeeded in 1785 in getting his "Statute of Religious Freedom" passed, a triumph aided by the persistent pressure of Baptists, Catholics, Methodists, Presbyterians, and Quakers alike. Patrick Henry also worked for the abolition of the exclusive rights of the Virginia Establishment.

Happily, New England Baptists and Virginia Baptists fought shoulder to shoulder in seeing to it that the Constitution of the United States of America should contain no religious test clause. To that end, they petitioned President George Washington and secured his promise to use his high office for the achievement of this national boon. The American "Bill of Rights" of 1791 is the people's safeguard of their religious liberty, and Baptists must be eternally thanked for having nobly played their role in securing it. Exultantly we sing:

Long may our land be bright
With freedom's holy light.

Basic Baptist principles are: the sole reliance upon the Bible as the Word of God; loyalty to the Great Head of the Church, the Lord Jesus Christ; adult believers' baptism and their regeneration by the Holy Spirit; separation of church and state, and the autonomy of the local church — in a word, *democracy*.

Some Baptist churches admit new members by a church letter, even from another denomination, while many have not, even from colonial days, insisted upon re-baptism; but, speaking generally, Baptist practice is that of immersion. In contrast to the older confessional churches, they do not baptize infants — whence the term, "antipedobaptist." Infants may, however, be dedicated to God, and many Baptists observe this beautiful rite. The New Testament ordinances of baptism and the Lord's Supper are followed by Baptists universally.

FREDERICK I. KUHNS

Pitching Camp in Iowaland

Along with many other denominations, the Baptists also swarmed into the American West. The first generation of Iowa Baptists came to Iowaland from New England, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, and Kentucky, while a few entered from the South and from neighboring Missouri.

Marking their way was an ample record of accomplishment — revivals, missionary leaders, camp meetings, and schools. Iowa Baptist growth was characterized by an intense missionary enthusiasm, derived, some historians assert, from their early days of persecution in America. Growth came both through individual pluck and through the grants of missionary agencies.

First and foremost in connection with Baptist organizations stands Rev. John Mason Peck, the founder of Rock Spring Seminary (now Shurtleff College) in Illinois. Peck labored widely in Illinois, Missouri, and territory bordering the Mississippi River for the gathering of the pioneers. It is problematical how many thousands were safely steered to their new homes in the West by following his timely *Emigrants' Guides*. It was through the labors of Peck and others that the American

Baptist Home Mission Society was organized — in 1832. Between 1839 and 1891 this agency invested \$190,560.47 in Iowa to aid struggling Baptist ministers and congregations. Iowa Baptists should cherish the memory of this great soul. As an illustration of their regard for Peck's work, they collected \$45,516.26 for home missions during that same fifty-two year period.

The first Baptist church in Iowaland originated in the vicinity of present-day Burlington, five years before the American Baptist Home Mission Society sent its first worker to Iowa Territory, with the coming of a young couple — William and Hepzibah Manly — from the Brush Creek Baptist church of Green County, Kentucky. Elder John Logan was summoned from Illinois, and on October 19, 1834, he preached to a company of pioneers in the rude hut of Noble Hously. On the day following — October 20th — eleven persons, assisted by Logan, organized the Long Creek Baptist church, the present Baptist church of Danville.

Other churches soon followed: one at Rock Spring, six miles southwest of Burlington, one at Pisgah, 12 miles north of Burlington, and the Union church in Lee County, not far from the Des Moines River. The pioneer Baptist ministers who came to Iowaland before 1840 were Alexander Evans, Hezekiah Johnson, Ezra Fisher, and Calvin Greenleaf. In 1844 Johnson and Fisher left

for the Oregon country where they performed yeoman service. Linfield College stems from their labors.

The year 1839 was a signal year in Iowa Baptist annals. Records show that the first Baptist association was organized on the Saturday before the fourth Sabbath in August, in a grove about fourteen miles west of Burlington. The Rock Spring, Pisgah, and Long Creek churches sent ten delegates. The charm of the scene is suggested by the artist's sketch, showing the Moderator speaking from behind a well-built chair and the nine other Baptist elders seated attentively on a freshly-felled log. Thus began the Iowa Baptist Association, soon to change its name to "Des Moines," with Rev. Jonah Todd as Moderator and Rev. Alexander Evans as Clerk. Rev. Hezekiah Johnson preached the sermon.

By 1840 the Baptist churches at Davenport, Le Claire, Dubuque, and Keosauqua had been organized, and in 1841 Rev. Warren B. Morey, aided by the American Baptist Home Mission Society, began his work in Iowa City. Baptist work was begun the same year in northeastern Iowa at the Winnebago Mission on the Yellow River in Allamakee County. Rev. J. A. Nash commenced his services in central Iowa, with special reference to Fort Des Moines, in 1850, the Des Moines church being organized in 1851.

Among early Iowa Baptist laymen the name of

Deacon Calvin Craven of Washington was well-known and highly respected. Together with his wife and others, Craven organized the Baptist church of Washington on October 2, 1841, scarcely two years after the original settlement of the town. Again Elder Johnson preached the sermon, this time from Daniel 2:44: "In the days of those kings the God of the heavens shall set up a kingdom which shall never be destroyed."

From this record of sterling achievement the Iowa Baptists went on to hold a "Convention of brethren, to consider the expediency of forming a Territorial Association for missionary purposes." The following churches were represented at the first meeting of the General Association (State Convention) in Iowa City, June 3-4, 1842:

Bloomington, Muscatine County
 Long Creek, Des Moines County
 Pisgah, Des Moines County
 Iowa City, Johnson County
 Columbus City, Louisa County
 Virginia Grove, Louisa County
 Dubuque, Dubuque County
 Parkhurst, Scott County
 Davenport, Scott County
 Rochester, Van Buren County
 Forks of the Maquoketa, Jackson County
 South Fork of Maquoketa, Jackson County
 Ohio, Marion County (?)

Elder Burton Carpenter of Dubuque was elected Chairman *pro tem*, and Rev. W. B. Morey of

Iowa City, Secretary *pro tem*. The object of the Association was "to promote the preaching of the Gospel, ministerial education and all the general objects of benevolence throughout this Territory." Each church was allotted three delegates, each association five. The new General Association (today's Iowa Baptist Convention) at once became auxiliary to the American Baptist Home Mission Society.

A precious token linking the present with pioneer times serves as a reminder to Iowans today of the part played by the churches in the abolition crusade a century ago. This is the Mars Hill Missionary Baptist Church — Iowa's sole surviving log church building — located in the hills and groves along the Davis and Wapello County line, a few miles southeast of Ottumwa. Built of white oak squared logs, with notched corners and white mortar chinking, and originally having a stone fireplace, the historic church still stands intact after ninety-nine years beside the graveyard where many Civil War heroes share the soil with the first pioneers and their descendants. When fugitive slaves were escaping through Iowa on the Underground Railroad, they found the little church a sanctuary. Both counties have recently completed roads leading directly to Mars Hill Chapel, and one is well repaid for a visit to this Iowa beauty spot.

One particular instance of mercy felt by Iowa

Baptists was that recorded with reference to the Mexican War when, at the Convention of 1846, it was resolved,

That as Christians, Philanthropists, and Americans, we can contemplate our present relations to Mexico, with no other emotions than those of deep and sincere grief; That it shall be our fervent Prayer to Almighty God, that hostilities may speedily cease, and that deplorable state of affairs be so overruled in his merciful sovereignty, as to facilitate the progress of Evangelical sentiments, throughout that suffering Republic.

The Baptists were likewise shocked by visible tokens of "an alarming and increasing desecration of the holy Sabbath in this State," as the state meeting of 1849 declared. Also worthy of note is the item (for the year 1847), under "Contributions and Collections," of the nobly sentimental side of human experience, the instance being that of "3 little girls and 1 little boy to purchase testaments for heathen children — 50 cents, for the American and Foreign Bible Society." (Baptists then used their own translation of the Bible to emphasize baptism by immersion.)

And what were Iowa Baptists saying about slavery in 1850, the year of the "Compromise?" Assembled in Convention, they declared:

Said system is an infringement of the natural rights of humanity, at war with the progress of civil and religious freedom, and a flagrant violation alike of the spiritual precepts of the Gospel of Christ. Therefore, Resolved, That it is the solemn duty of all Christians to abstain from any

connection with or participation in it, and that we ought earnestly to pray and wisely to labor for its speedy and entire extinction.

With the Civil War on, the Iowa Baptists, meeting at Keokuk in 1861, saw it as

the duty of law-abiding Bible Christians, and especially Baptists, to sustain Constitutional law; and to do their utmost to uphold our Government in this hour of peril, to pray, fight, and work for the country.

The "God-given blessing" of freedom must be preserved and Baptists, accordingly, were enjoined

to pray and hope that the civil war provoked by the seceded States, without any just cause . . . will result in the annihilation of human slavery in our country . . . and we will fully sustain our Government in all the Constitutional measures adopted for its suppression.

Iowa Baptists saw in the War "the chastising hand of God smiting us for our national and individual sins."

The following obituary (here abbreviated) was carried by the *Des Moines Tribune* of June 24, 1915:

"Aunty" Harriet Smith, 81 years old, superintendent and teacher in a Baptist church for fifty years, born in slavery in Virginia, when a small child sold to a man who moved to Mississippi. During the Civil War "Aunty" appealed to the Fourth Iowa Regiment to be brought north. Came to Burlington. The Congregational minister [William Salter] taught her to read and write. She moved to Mount Pleasant and began her church work.

Swing low, sweet chariot,
Comin' for to cali-ah me home.

Of such humane stuff have Iowa Baptists ever been made. May there be no end to their persistent endeavors in behalf of "liberty and justice for all!"

FREDERICK I. KUHNS

Baptist Numbers Climb

Of the world's five major religions — Christianity, Confucianism, Hinduism, Islam, and Buddhism — Christianity, though not the oldest, ranks first today numerically. Its geographical spread, considering its main divisions of Roman Catholic, Protestant, and Eastern Orthodox churches, is actually world-wide. Christians of all branches aggregate upwards of 500,000,000. Of this number, more than 80,000,000 are in the United States. Over 45,000,000 of these are Protestants, over 30,000,000 Roman Catholics. Baptists of many kinds number around 15,000,000 members in the United States, and total more than 20,000,000 throughout the world. Counting all varieties, there are probably 50,000 Baptists in Iowa today.

The Iowa Baptist Convention was organized in 1842 with 13 churches sending delegates to the meeting at Iowa City. It was said their membership was about 350. Not more than eight counties were represented at this first "state-wide" gathering. By way of contrast, at the Twenty-fifth Anniversary meeting, held at Independence in 1866, it was reported that there were about 15,000 Baptists then associated with the Convention. This

was one for every 50 persons living in the state compared with one for every 143 in 1842. The Convention's pleasure in pondering this fact led to the expression, "The State of Iowa is the goodly land to dwell in." In a quarter of a century Iowa Baptist work had expanded from 13 churches grouped in three local associations to 278 churches forming 17 associations. The church membership was officially listed as 14,377. The associations could be said to cover the state, with the exception of the northwestern portion. The striking increase in the number of pastors is also an index of consistent growth. In 1846 there were 16 ordained ministers and five licentiates serving Baptist congregations in Iowa. Ten years later 59 ministers were on the rolls, 17 of whom had been ordained in Iowa, while others had come on from Ohio, Indiana, Illinois, Missouri, New York, New Jersey, Pennsylvania, Massachusetts, and Wisconsin as well as from Holland and England.

In 1858 the Convention assembled at Iowa City, and heard about the "marked features" of 1857 with its great financial crisis and its religious awakening. "Our State has shared largely in the blessing with which our whole land has been made glad." Strange bedfellows, indeed, were depression and revival; but for America as a whole the years 1857-1858 brought a large perception of spiritual values. In Iowa the Baptists counted 76 new churches organized and 15 new houses of

worship commenced or completed. During those two years alone seven men had been ordained, 12 licensed to preach, and 14 pastors added from other states, while 1,855 persons had accepted baptism.

Iowa's oldest Baptist churches, those formed between 1834 and 1850, are in southeastern Iowa, represented by Danville (1834), Burlington (1839), and Iowa City (1841), as well as in the northeastern portion of the state, of which the church at Dubuque (1840) is a good example.

The 1850's saw the work enlarged in the northeastern quarter as the effect of missionary activity, with the organization of Baptist churches at West Union (1852), Village Creek Swedish Baptist (1853), Cedar Falls (1854), and Charles City (1855). Central and southern Iowa likewise were being rapidly settled in this period, and both were responding to the call of itinerant Baptist preachers to join the forces of the Lord. The churches at Des Moines (1851), Centerville (1851), Corydon (1854), and Webster City (1858) bear witness to efficient laborers.

Southwestern Iowa also began in these years to show the fruits of Baptist outreach through the Home Mission Society. By 1856 when the Red Oak Baptist church was organized, Sidney (1852), Bedford (1854), and Council Bluffs (1854) already had their Baptist churches. Denison Baptists formed a congregation in 1857 and a

Sioux City Baptist congregation was established in 1860.

During the 1860's Baptist churches were organized at Marshalltown in 1863 and Boone in 1866. Among the first Baptist congregations established in northern Iowa were those at Osage in 1861 and Renwick in 1872. In 1867 the church at Spirit Lake became an important Baptist outpost. It was followed by churches in Kiron in 1868, Cherokee in 1870, and Sibley in 1876.

To keep in step with Iowa's physical growth and development, the Baptists in 1869 appointed a Committee on Railroad Town Missions. The record reads as follows:

More aggressiveness is the growing demand of the Convention. As new towns and settlements spring into existence so rapidly, you could find employment for both men and means greatly beyond either at your disposal.

With additional developments enriching Iowa's religious life as the effect of the German, Swedish, Danish, and Norwegian immigration, Iowa's Baptist growth throughout the 1870's and 1880's was sure and steady. Towns and cities in every corner of the state were coming under the influence of the Baptist home missionaries.

The funds for the projected expansion were also forthcoming, as the decade 1872-1882 fully proved; despite the Panic of 1873, 166 appointments were made for Iowa by the American Baptist Home Mission Society in this period — an ex-

penditure of \$30,711.73. Average annual salary of an Iowa missionary at this time was \$300-\$400.

The long anticipated Fiftieth Anniversary meeting, held at Marshalltown in 1891, supplied cheer for all in reminiscence, reflection, and new commitment. The reports showed that the Convention was in a healthy condition: there were now 28 local associations, including the Danish, Swedish, and Colored groups. Again, 62 home missionaries, the largest number on the rolls in the history of the Convention, were serving 132 churches and "outstations."

In a notable address, "The Work of the Pioneers," Rev. L. N. Call of Webster City told how one man had walked 75 miles to attend the formation of the Convention at Iowa City in 1842. He further reflected that Rev. Charles E. Brown and his wife of Maquoketa had ridden 40 miles in 1842 to attend the meeting of the new Davenport Association. They rode "in a one horse cart, constructed out of the hind wheels and axle of an old lumber wagon, with a couple of rails for thills, and a bundle of oats for a cushion."

It was interesting to reflect that when Rev. Dexter P. Smith preached at the territorial statehouse in 1845, Iowa City then was actually "*the extreme western outpost*" of the American Baptist Home Mission Society. Also dwelt upon in this important Fiftieth Anniversary were the hardships borne by the pioneer Baptist ministers. As an ex-

ample, the younger generation heard the story of Elder Smith, who made a trip on horseback to Dubuque, setting out from Anamosa in a blizzard in 1860. The small boy of Elder T. S. Griffith of Dubuque, possibly fearing for the worst though hoping for the best, added to his nightly prayer: "and, O Lord, bless Brother Smith!"

Further significant addresses were delivered in 1891. Rev. Richard Garton of Cedar Rapids discussed "The Past Fifty Years of Convention Work," and Rev. William M. Haigh of Chicago told of "The Work of the American Baptist Home Mission Society for the Past Fifty Years." Dr. J. A. Smith, also from Chicago, reported on "The Denominational Press in Iowa for Fifty Years."

A good index to the part played by Iowa Baptist women was given by Mrs. E. C. Spinney in her paper on "The History of the Woman's Baptist Foreign Missionary Society of Iowa." Mrs. Spinney recalled how Rev. John Everett Clough had gone out, in 1864, to preach to the Telugu people in South India. Born in 1836 in New York State, Clough came to Iowa in 1850 with his parents, brothers, and sisters, settling on 1,600 acres of land near Strawberry Point. A good farmer and surveyor, Clough entered Burlington University at the age of twenty-one. After his marriage to Miss Harriet Sunderland, recently come to America from England, he was graduated with the Bachelor of Arts degree in June, 1862.

According to Dr. Herbert W. Hines, Iowa Baptists sent Clough to India with "warm hearts," standing by him during his years of "trials and triumphs." Clough's work stands unique in the annals of Iowa foreign missionary service. Although the Telugu field was referred to as the "Forlorn Hope," Clough performed 500 baptisms annually, had a church of over 8,000 members. Shortly before his retirement in 1901 Clough could see "100 missionaries at work, 60,000 church members, and 200,000 adherents inclining to Christ's way of life, to say nothing of the influence of the many schools which he had founded there." Later, the widowed Clough married Miss Emma Rauschenbusch of Rochester, New York, who had served in the Telugu mission. He died at Rochester in 1910 and was buried at Newton Centre, Massachusetts.

Joining Clough at Ongole in 1878 were Professor and Mrs. Albert Loughridge of Iowa City. Sailing later were Dr. and Mrs. Ira J. Stoddard of Pella. Among others going forth to Burma were Drs. Naomi Garton and Marie Cote. In China Dr. Josephine M. Bixby of Iowa City established the "True Doctrine Hospital" in 1907 at Kit Yang, a large walled city forty miles from the coast on the Swatow River. Rev. and Mrs. J. B. Hipps also served at Shanghai College in the first quarter of this century. Certainly, Iowa Baptist churches became veritable beehives for missionary projects as Temple Builders, Little Helpers, Rope Holders,

Mission Bands, and other organizations for every age bracket took up the "yoke of the Kingdom." Thus have the Iowa Baptists thrown themselves wholeheartedly into the far-flung work of Christian missions.

Naturally, all Iowa Baptists looked forward to the Convention's Centennial. As stated in the *Baptist Record* for October 10, 1942, "Certainly one hundred years of history deserves a worthy observance." This issue carried a fine resume of Iowa Baptist history prepared by Rev. G. P. Mitchell of Des Moines, the Convention secretary from 1913 to 1926, with pictures of many pioneers and eminent Iowa leaders. The Centenary was duly held amid great enthusiasm in the First Baptist Church of Cedar Rapids, October 12-15, 1942, and brought to the rostrum many shining figures of nation-wide renown. The Iowa Baptist Convention then had 275 churches with a membership of 48,821. At that time the statistics included the German, Negro, and Swedish associations, since reported separately. In attendance were 90 pastors and 359 delegates representing 102 churches, plus 124 visitors. Communion was received by 470 persons.

One of the real highlights occurred during the opening minutes of the Centenary when Dr. F. G. Codd of Davenport, the Convention president, received from Rev. J. L. Pickett of Keokuk, a wooden gavel made from the very house in which the

first Iowa Baptist church had been organized (near Long Creek) in 1834! A hearty welcome was extended by Rev. Grant F. Anderson, pastor of the entertaining church, and numerous letters from past presidents were read. Dr. Codd's address challenged Iowa Baptists to be up and doing. "The world needs a revival of spiritual life. It is high time for the Church, the Christian people, to wake up and win this world for Jesus Christ. If we do not hurry up, there will be no world to win!"

Iowa's Baptist pioneers were recalled in an impressive memorial conducted by Rev. William Allan of Council Bluffs. A foreign missionary address was made by Miss Alice Thayer of Burma, assisted by ladies in costume depicting the life of the Burmese. Nor was pageantry overlooked. Dr. Marcus Bach of the State University of Iowa wrote and directed a play, "The Path of Faith," which was presented by the Iowa City church. In speaking for Baptist collegiate education, President William G. Spencer of Franklin College (Indiana) forcefully reminded the Convention that it was educated men who brought the churches to America.

The Centennial Convention was held during World War II (1942). The members urged "constant contact with our boys in service," and passed a courageous resolution on war which merits quotation in full lest its challenge be forgotten:

In spite of the fact that Baptists have stood firmly against war as a means of settlement of international disputes, we are forced to recognize that there are certain ideologies and philosophies of government that by organized force have undertaken to undermine and destroy, not alone the liberties of men, but the very right to worship God according to the dictates of their own consciences. Since these elements of force are opposed to and would destroy the principles of justice and the sacredness of human personality upon which Jesus Christ founded His church, we believe, therefore, that we are justified in supporting our government and its allies in their efforts to destroy these forces, to the end that we may protect and defend the Christian way of life. We desire, however, to go on record as being unalterably opposed to the efforts that are being made to teach us to hate our enemies. We feel rather that we should hate those philosophies and agencies that are attempting to destroy the teachings of Christ.

The spiritual basis for a forward movement was found in the stirring call, delivered by Dr. W. A. Elliott, a past president of the Northern Baptist Convention, "to come back to the great principles of faith." "We ought not to let the flame die down in ashes," Dr. Elliott declared. "There are so many that are flitting through society like butterflies without making any contribution to the life of society. Release spiritual forces into the stricken world!"

Iowa Baptist Convention figures for 1954 show 182 churches having a total membership of 34,096 persons and 22,088 Sunday School students. There were 16 local associations serving all cor-

ners of the state. Total property valuation was reported to be \$7,165,031. For the year ending April 30, 1954, local expenses for all purposes amounted to \$984,686.53, while the large sum of \$256,403.11 was disbursed for missions. It should be observed that the Iowa Baptist Convention statistics today do not include those for the German, Negro, and Swedish Baptists aggregating around 10,000 members in Iowa. These groups previously reported their numbers to the Convention. Since 1942 there has also been some loss of Convention churches to both Conservative and General Association of Regular Baptists in Iowa.

The First Baptist Church of Des Moines is the largest in the Iowa Baptist Convention, with 1,223 members. Second largest is Muscatine, First Baptist, with a membership of 1,049, and there are seven others with better than 600, as follows:

Waterloo, First, 844	Davenport, Calvary, 690
Marshalltown, First, 791	Harlan, Bethel, 676
Keokuk, First, 704	Council Bluffs, First, 647
Boone, First, 701	

There are nine other churches with more than 500 members, as follows:

Cedar Rapids, First, 579	Washington, First, 522
Fort Dodge, First, 577	Burlington, First, 512
Des Moines, Forest Ave., 561	Chariton, First, 507
Mount Pleasant, First, 560	Indianola, First, 502
Bedford, First, 530	

With a total of 12,175 members, these 18 Bap-

tist churches constitute more than one-third of the present membership strength of the Iowa Baptist Convention.

The official publication, the monthly *Baptist Record*, was begun on November 9, 1899. It was published by Rev. R. R. Sadler of Humeston until his death in 1921 at which time other members of his family continued its publication. Until 1953, when the paper was turned over to the Iowa Baptist Convention, cost-free, Hoge H. Sadler of Pella carried it to real heights as a denominational journal. Currently in its fifty-sixth volume, the *Baptist Record* is now edited by Rev. Paul Smith.

For three years Rev. Everett P. Quinton served as Executive Secretary of the Convention, but he resigned in June, 1953, to become pastor of the First Baptist Church of Sioux Falls, South Dakota. On September 1, 1953, his successor, Rev. Paul Smith, came to Des Moines from his pastorate of the First Baptist Church of Fort Dodge. Rev. Harold B. Bjornson of Waterloo is the Convention president in 1955. J. Russell Veatch of Des Moines is president of Iowa Baptist Men. Baptist Convention headquarters are at 1114 Grand Avenue in Des Moines.

FREDERICK I. KUHNS

Many Kinds of Baptists

A cross-section of the population of Iowa in 1860 would show a representation by every major American denomination. Most of Iowa's Baptists have come from three principal lines: Regular (more Calvinistic), Separate ("New-Light" or more revivalistically minded), and Free (more Arminian). Also numbered among early Iowa's Baptists were a scattering of Negroes, a few of the "anti-mission," "Hard-Shell" or "Primitive" variety, a handful of "Six-Principle" followers who stressed Hebrews 6:2 with the laying on of hands after baptism, and a trace of the "Seventh-Day" believers who worshipped on Saturday instead of Sunday. Still surviving today are some "Bible" Baptists and extreme independents. Three-fourths of Iowa's 50,000 Baptists in 1955 are associated with the Iowa Baptist Convention.

To Iowa's early Baptist leaders the problem of assimilating such a theological variety was not a serious one. True, they sought Baptists wherever in spacious Iowaland they might be found, but strove, as a rule, to reach the unconverted sinner, the half-hearted or "back-sliding" Christian, to whom the life-renewing Gospel of spiritual regeneration might be heralded. The waters of Iowa's

beautiful streams have been troubled by many an angel during the past twelve decades of her history; countless Baptist decisions to follow Christ have been sealed in their ceaseless flow.

Slavery had no standing with Iowa Baptists. The fateful rupture among Baptists in the nation because of slavery in the 1840's found little reinforcement in the Hawkeye State; the resulting Southern Baptist Convention, formed in 1845, is today the most rapidly growing denominational group in the United States. By 1953, however, it had not directly planted any churches in Iowa as in the neighboring states of Illinois and Missouri. One congregation in Centerville finds fellowship with a Baptist association in Missouri, which, in turn, is associated with the Southern Baptist Convention.

The Northern Baptist Convention did not achieve its organization until 1907 at Washington, D. C. When it was incorporated in 1910, the Honorable Charles Evans Hughes of New York, later Chief Justice of the United States Supreme Court, was elected Convention president. In 1950 the name of this organization was changed to the American Baptist Convention and with it the Iowa Baptist Convention is affiliated.

Iowa's Negro Baptists

In territorial days only a handful of Negroes lived in Iowa; after statehood there were many

more, especially as the Civil War came on. Some Iowa Negroes attended Baptist churches, others Methodist, Congregational, or Presbyterian. As Negroes became more numerous, separate organization was thought necessary and this is still generally the case. There is a color problem remaining from early days.

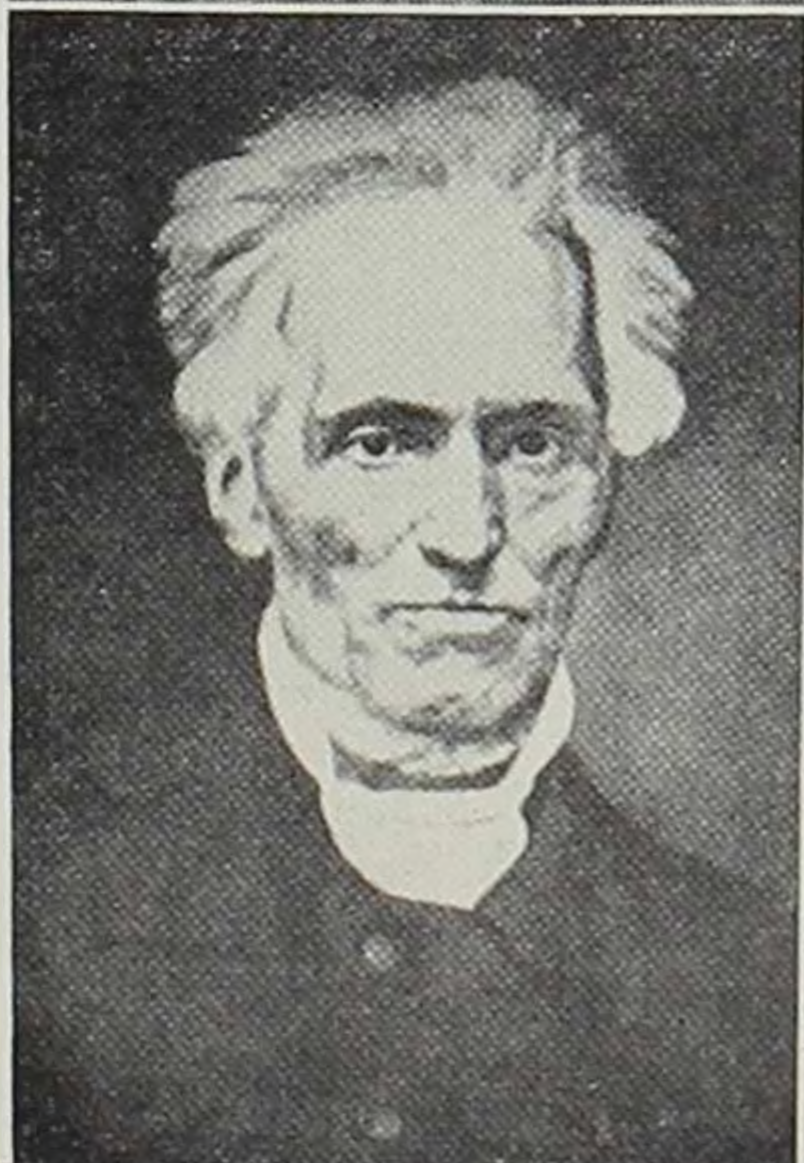
Unfortunately, records are lacking for much of the Iowa Negro Baptist work. In 1891 a statistical column appeared in the *Minutes of the Iowa Baptist Convention* which carried ten Negro churches, with a total of 1,014 members. These churches were at Keokuk, the oldest in the state, Bloomfield, Burlington, Centerville, Marshalltown, Mount Pleasant, Ottumwa, Muchachinock (Givin), and Des Moines, which had two. The Negro churches were formed into the Iowa Association, the largest being that in Keokuk with 162 members.

Today, in cooperation with four agencies — the American Baptist Home Mission Society, the Iowa Baptist Convention, the Negro Baptist Convention, and the Negro National Convention — the Negro Baptist Educational Center is maintained in Des Moines. Rev. John Q. Evans is in charge of this religious educational work. In 1953, for example, he organized and supervised 14 leadership classes in different areas. Besides, he developed institutes for mission workers, teacher training for the young people and preached 25 times.

Statue of
Roger Williams
(1603 ? - 1683)
at Providence,
Rhode Island



Left:
John M. Peck
(1789-1858),
home missionary



Right:
Adoniram Judson
(1788-1850),
foreign missionary



IOWA BAPTISTS ON THE FRONTIER

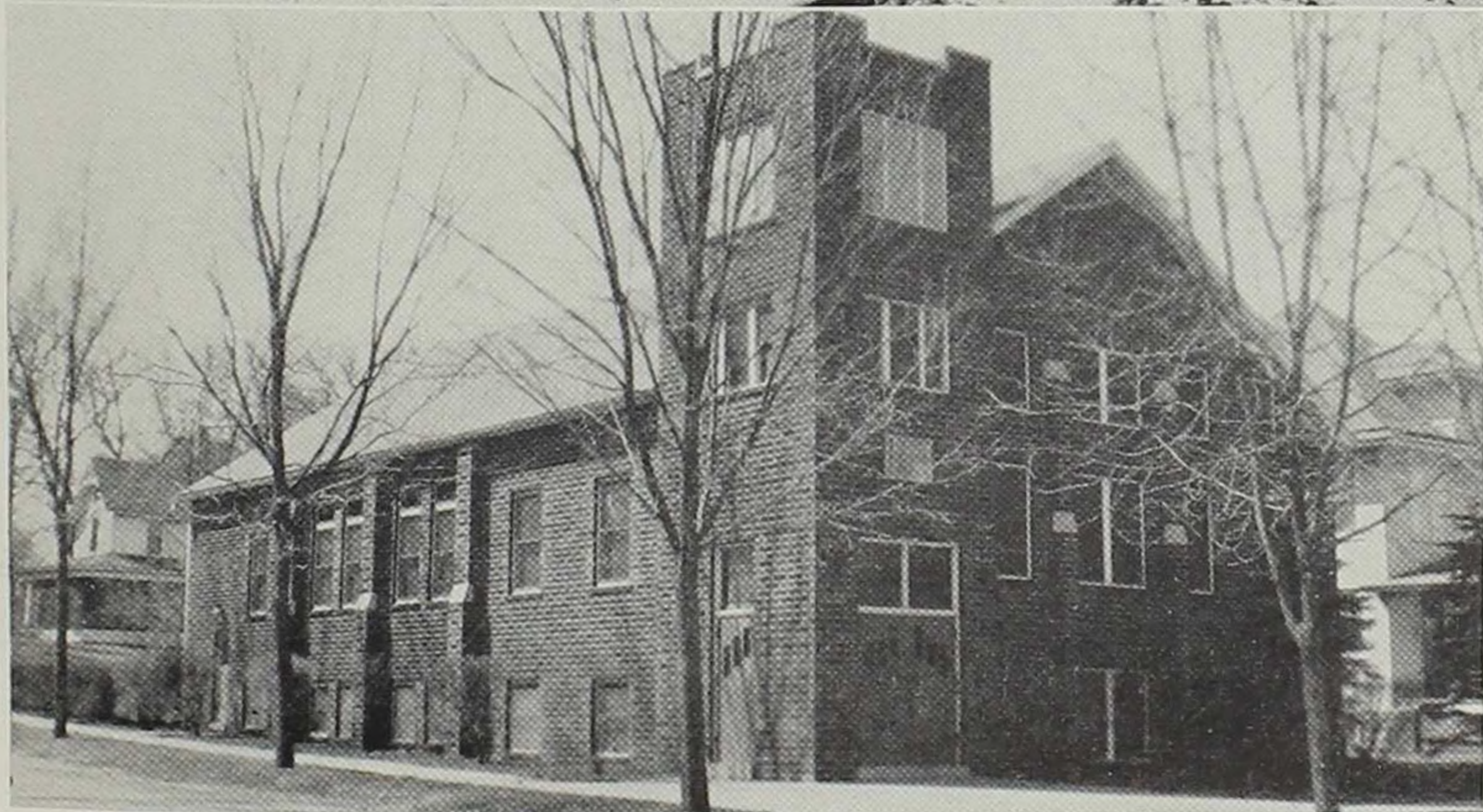


Left: Hously Cabin on Long Creek where the first Iowa Baptist church (Danville) was organized in 1834. *Right:* First Baptist Church of Danville today.



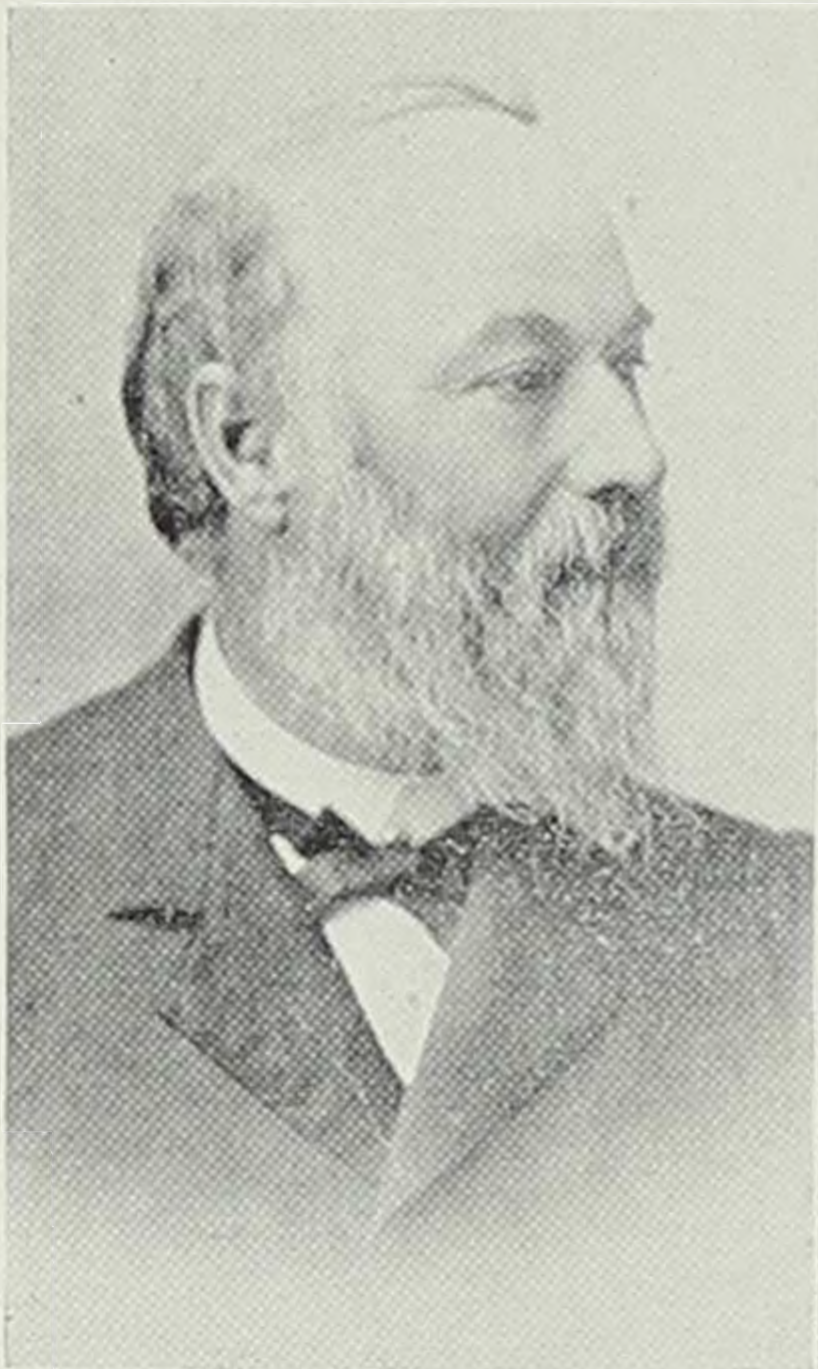
From S. H. Mitchell's *Historical Sketches of Iowa Baptists*
First Iowa Baptist Association, formed in 1839.

OLD WORLD BAPTIST ROOTS IN NEW IOWA HOMELAND



Top: Organization of Danish Baptist General Conference in America at Harlan in 1910. *Center:* Village Creek Swedish Baptist Church near Lansing, founded in 1853. (Courtesy Baptist General Conference of America.) *Bottom:* German First Baptist Church of Aplington, founded in 1869.

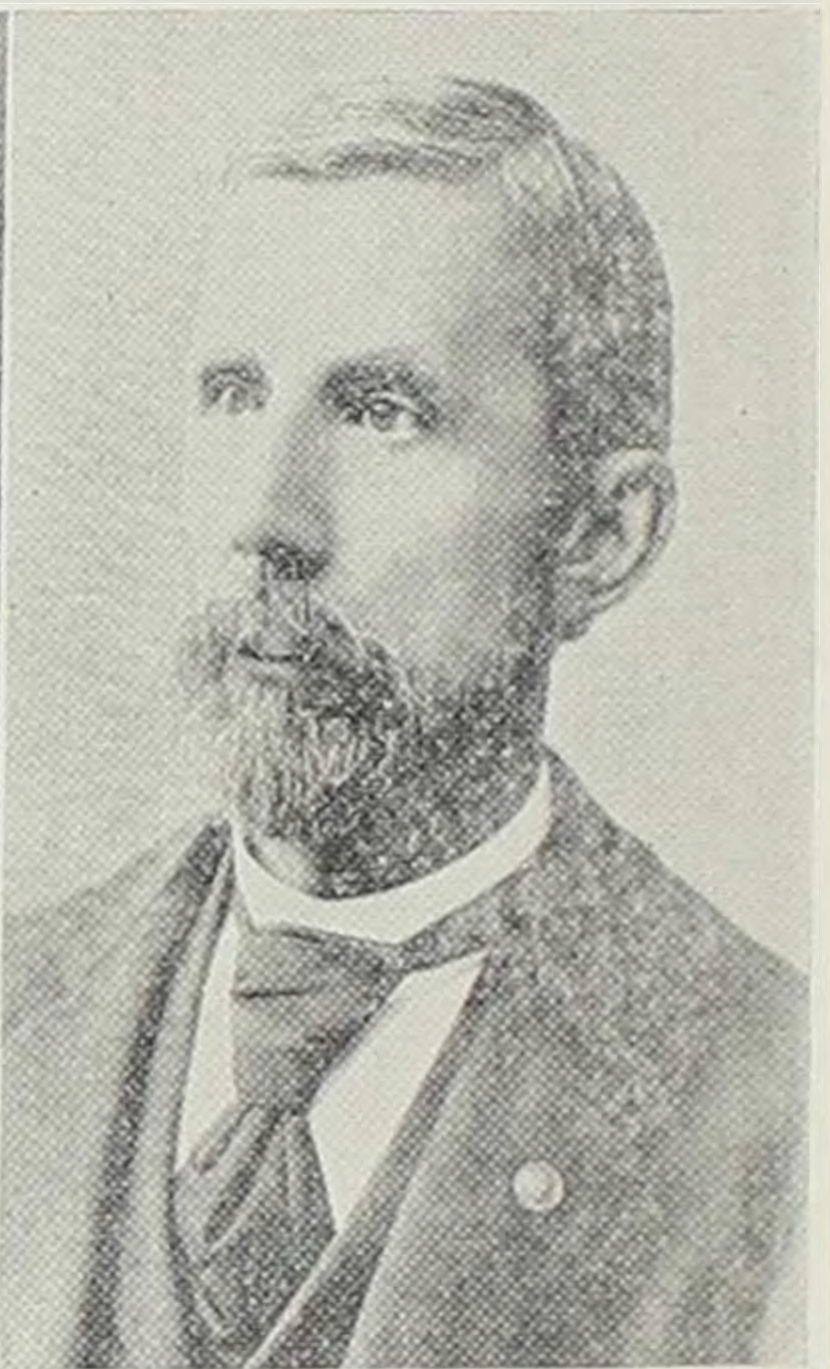
BAPTIST LEADERS OF YESTERYEAR



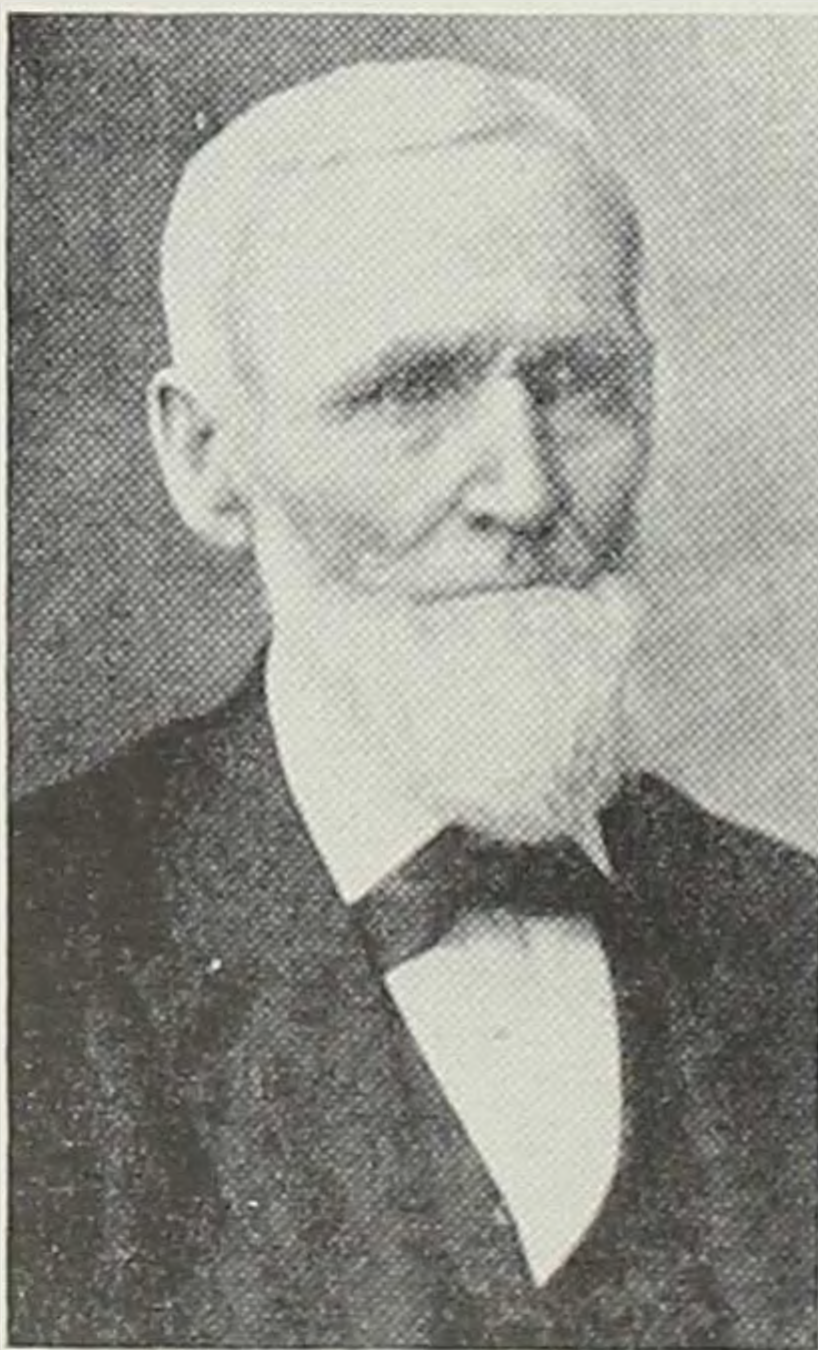
REV. L. N. CALL
Webster City



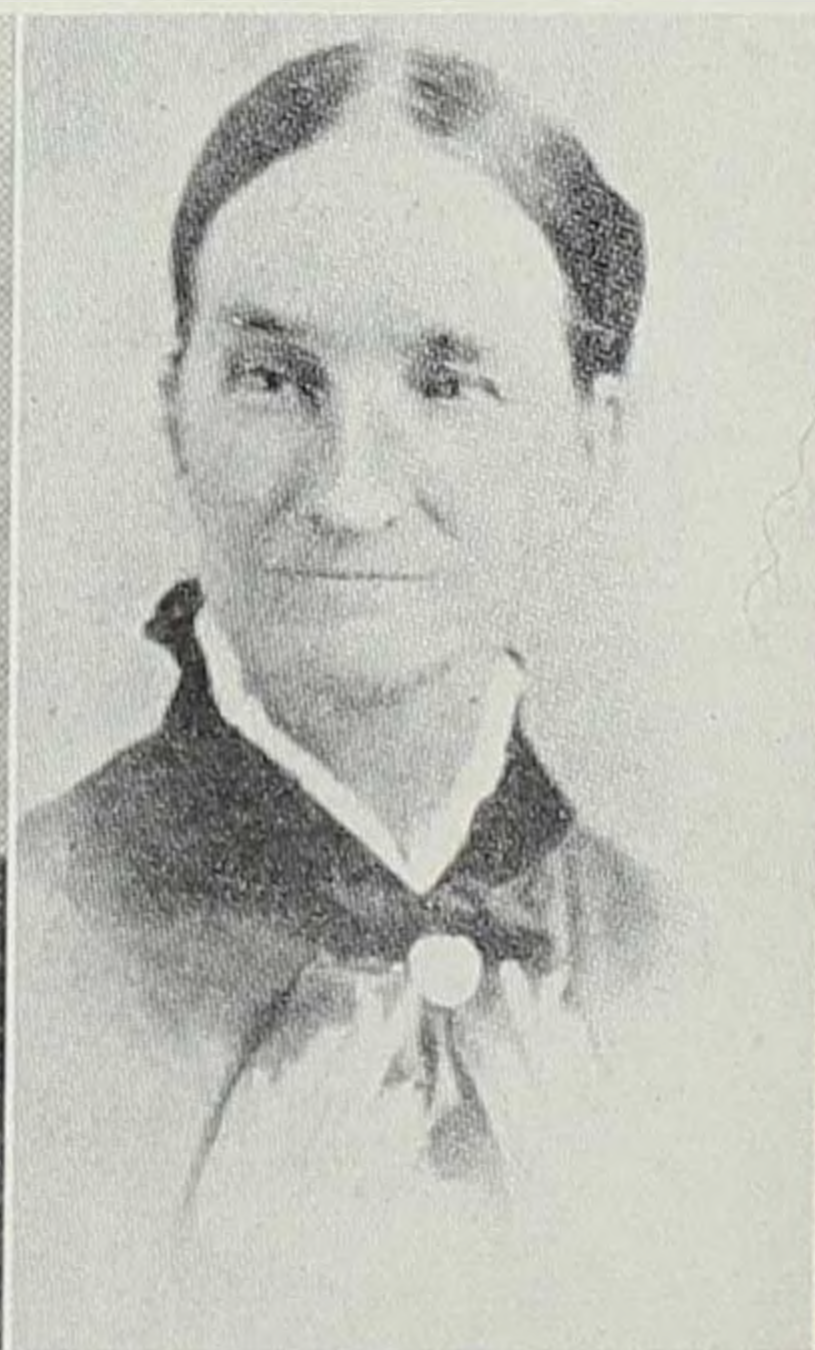
REV. ALBERT LOUGHRIDGE
Iowa City



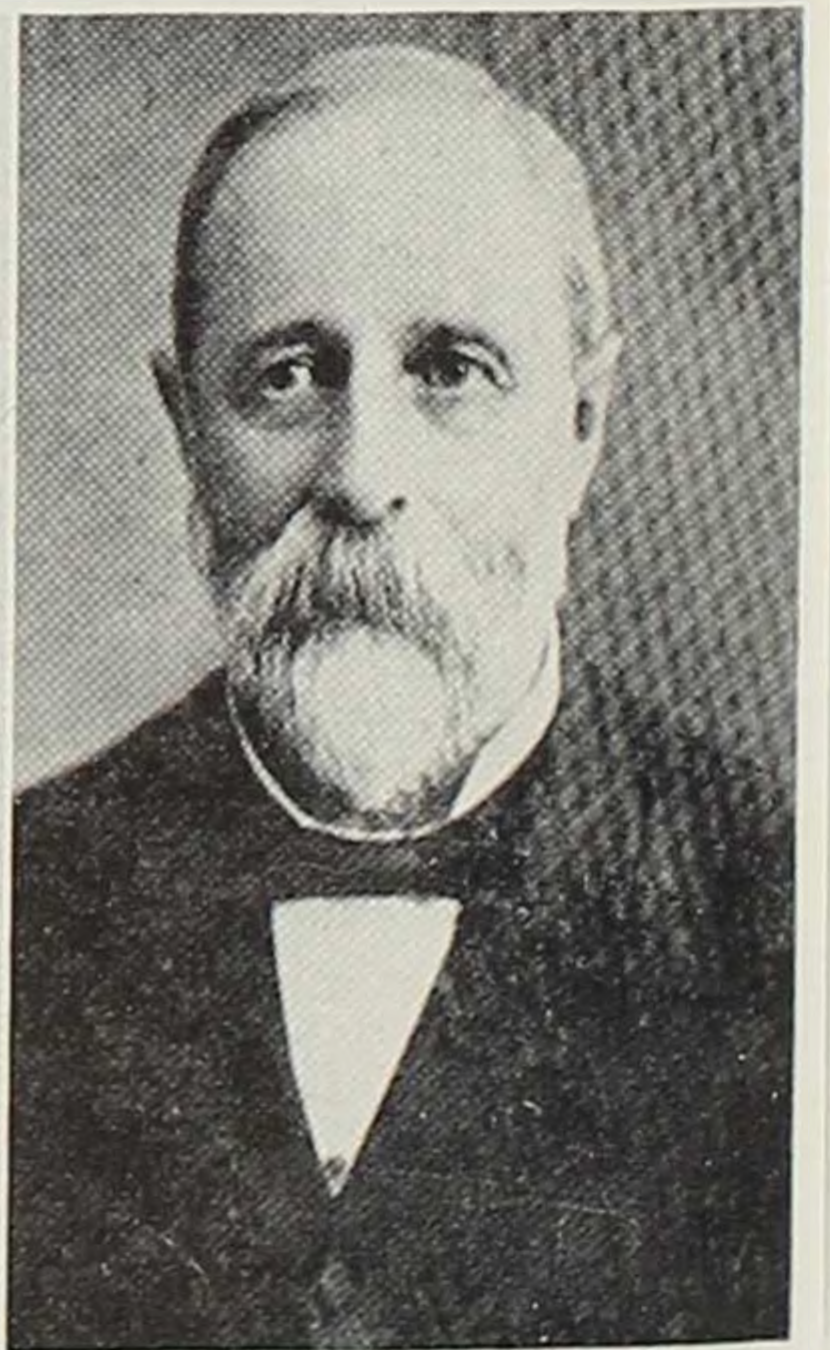
COL. ALONZO ABERNETHY
Des Moines



REV. CHARLES E. BROWN
Maquoketa



MRS. CHARLES E. BROWN
Maquoketa



HON. HOWARD M. REMLEY
Anamosa

BAPTIST LEADERS OF TODAY AND TOMORROW



HENRY K. PETERSON
Council Bluffs



REV. ELMER DIERKS
Iowa City



REV. ROBERT BENEDICT
Charles City



REV. JOHN Q. EVANS
Des Moines



MRS. HOWARD ROACH
Plainfield



REV. PAUL SMITH
Des Moines



Camp at
Clear Lake,
General
Association
of Regular
Baptists
(Courtesy
Rev. Bob
Gardner)



Junior Camp,
Iowa Falls
Assembly



Forest Lake
Camp, near
Ottumwa

The service programs of the Eastern, Western, and Central associations actually overflow the state boundaries, with six Negro Baptist churches in Omaha, Nebraska, one in St. Paul, Minnesota, one in Sioux Falls, South Dakota, and two in Quincy, Illinois. These ten plus the 49 churches in Iowa proper make up the Iowa Negro Baptist Convention today. The Executive Secretary is Rev. George Parish, minister of the Maple Street Baptist Church in Des Moines. Iowa's largest Negro Baptist congregation is the Corinthian Baptist Church, also in the capital city.

Free Baptists

"Free-willers" and "New-Lights" were among the names first applied to the Free Baptists, one of many bodies produced by the "Great Awakening" in New England. Followers of Benjamin Randall of New Hampshire, they spread eventually to the Mid-west, organizing a General Conference in 1892. The name used in their charter, granted by the State of Maine, was Free Baptist. Inspired by Rev. George Whitefield on his final visit to America and whom he heard just two days before that famous English revivalist died in 1770, Randall became the exponent of "the universal love of God to men, the universal atonement in the work of redemption by Jesus Christ, the universal appearance of grace to all men, and the universal call of the Gospel."

Shortly before the Civil War, Free Baptists began coming to Iowa. Their growth in the state was never large and in 1910, following successful negotiations, the 27 Free Baptist churches, 18 ministers, and 1,685 members came over in a body to the Iowa Baptist Convention. At that time the churches of the Iowa Free Baptist Association were grouped in five quarterly meetings, as follows:

Buchanan
Quarterly Meeting

Aurora
Bryantsburg
Central City
Dunkerton
Edgewood
Fairbank
Lamont
Oelwein
Waubeeek

Cedar Valley
Quarterly Meeting

Burr Oak
David
Horton
Lincoln
Little Cedar
Six Mile Grove
Tripoli

Little Sioux Valley
Quarterly Meeting

Curlew
Estherville
Spencer

Van Buren
Quarterly Meeting

Hillsboro
Lockridge
Utica

Wapsipinicon
Quarterly Meeting

Bethel
Buena Vista
Farmington
Mount Zion
Pleasant Hill

German Baptists

Credit for the pioneer work among German Baptists in the United States belongs to Konrad

Anton Fleischmann, a German who came to America from Switzerland in 1839. In Philadelphia he organized a church known as "The German Church of the Lord that meets on Poplar Street." Other German Baptists formed churches in Brooklyn, Buffalo, and Rochester, New York, and in 1847 a strong German Baptist colony settled in Milwaukee, Wisconsin. Also in 1847, a German-speaking group of Hollanders reached St. Louis, Missouri, led by their pastor, Rev. Christopher Schoemaker. In March, 1849, he and his followers were baptized in the Mississippi River by the famous missionary-educator, Rev. John Mason Peck, then the pastor of the Second Baptist Church. In due course, many other German Baptist churches were organized in Chicago, Springfield, Peoria, Illinois, and in the Province of Ontario, Canada. From these and other centers came both settlers and other influences which led eventually to Iowa's German Baptist church developments.

One of the great names in Baptist history in America is that of Rev. Augustus Rauschenbusch, by birth a Westphalian and the sixth in a line of German clergymen. In 1850 he united with the German Baptist church in St. Louis. Rauschenbusch aided in the formation of the General Conference at Wilmot, Ontario, Canada, in 1865, and gave distinguished service in the German department of Rochester Theological Seminary (New

York) until 1890. This famous father had a wonderful son, Walter, Professor of Church History at Rochester until his death in 1918. Walter Rauschenbusch helped in training nearly every German Baptist minister of the passing generation. Thus, the Iowa men and their churches with them have worn the liberal or "Social Gospel" stamp. It was Walter's sister, Emma, who married the widowed missionary, John E. Clough from Burlington, after serving in India in 1882.

The famous old Oak Street German Baptist Church of Burlington had the honor of holding the Twenty-sixth General Conference in 1940, which was characterized as "the greatest conference of our first century." For the first time in history the program was conducted entirely in English though three extra German meetings were scheduled.

In a fine paper entitled "Sixty Years of Iowa German Baptist Association History," written in 1940, the late Rev. C. Fred Lehr of Aplington has given a clear picture of the organization of Iowa's German Baptist churches. The oldest, at Muscatine, was formed as the "Dutch and German" church, although its work really goes back to 1851 and 1852 when the first members of the church came to Iowa from St. Louis. Although it is the second oldest of this group in Iowa, the Burlington Oak Street Baptist Church, organized in 1869, heads the list with 694 members in 1952.

A German congregation was formed in Daven-

port in 1880, although some German-speaking Baptists there had previously united with their English-speaking brethren in the 1860's. The church in Aplington began with the coming to Iowa of a group, originally East Frieslanders, from Silver Creek, Illinois, in 1869. Other German Baptist churches were organized at Rock Falls in Cerro Gordo County in 1875, at Steamboat Rock in 1876, and at Elgin in 1879. A colony from Steamboat Rock formed the German church at the Buck Grove schoolhouse in 1889. Other churches formed in this period lasted for a time but have become extinct. At George the First German Baptist Church was organized in 1893, and Central Church in 1902. The church at Sheffield appeared in 1894, and in 1900 the German church at Buffalo Center. German Baptist work began at Victor in 1873 as a mission out of the strong Muscatine congregation; but in 1903 the Victor people organized a church of their own and they have had a full-time pastor since 1932.

The transition from the use of German to English was difficult, especially during and following World War I. Writes Pastor Lehr:

Not stubbornness, as is frequently thought, but heavy-heartedness was responsible in a good many instances for the reluctance with which the transition was made. . . . We must ever be mindful of the fact that all the sacred and cherished spiritual associations of our fathers were inseparably connected with the German language. . . . We

in Iowa are gradually coming toward the end of what we called the "Transition" period, during which churches are gradually becoming English-speaking churches. Wise and consecrated leadership has enabled our churches to emerge from this time of change not weaker, but stronger than they were before.

In 1952 there were 2,321 Iowa German Baptists on the rolls, with the following churches listed:

Aplington	George (First)	Steamboat Rock
Buffalo Center	George (Central)	Sumner
Burlington	Parkersburg	Victor
Elgin	Sheffield	

Along with one church in Illinois, nine in Minnesota, and 14 in Wisconsin, the Iowa German Baptist congregations form the Northwestern Conference as one of nine similar bodies composing the North American Baptist General Conference. The Seventy-second annual meeting of the Northwestern Conference was held in 1952 in the Oak Street German Baptist Church of Burlington, with Rev. Peter Pfeiffer, the local pastor, presiding.

Swedish Baptists

On August 14-16, 1953, the Village Creek Swedish Baptist Church in Center Township, Al-lamakee County, Iowa, celebrated one hundred years of useful service. According to Mrs. Edgar F. Medary of Waukon, "This little church is the third oldest of its denomination in the world, the oldest in Iowa, and the second oldest in the United States." Eric Sandman, a layman from Galesburg,

Illinois, had found just the right place in Iowa for settlers coming over from the old country. Regular services have been held every Sunday since the church was organized on August 10, 1853. The first pastor was Rev. A. G. Swedberg.

In 1857 a log cabin was purchased for \$50 and used for a church until a frame building was built on bottomland ten years later. Because of flooding, however, it was removed to the present site on high ground, a 22-acre farm with a six-room parsonage. The present structure was built in 1911. Twenty pastors have served through the century, the present minister being Rev. L. D. Eaton.

Another Swedish Baptist church was organized at Burlington in 1854, but the people removed to Clear Water Lake in Carver County, Minnesota, the next year. The new Sweden Baptist Church in Lockridge Township, Jefferson County, Iowa, has a longer history. It was organized on May 23, 1854, in the home of William Högman — the "Log Chapel," built in 1846. This group has the distinction of having erected the first Swedish Baptist church building in the world. It was dedicated on February 10, 1855, with Rev. A. Norelius as the pastor. On May 17, 1931, the Iowa Swedish Baptist Conference erected a bronze tablet to honor the pioneers: Olaf Peterson, Gustav Schillerstrom, Gustaf Palmquist, Anders Wiberg, Fredrik O. Nilsson, A. Norelius, and L. L. Frisk. At these exercises a baptismal service was held in

Brush Creek, with two of Deacon Schillerstrom's grandchildren professing their faith that day.

The present First Baptist Church of Stratford (Hamilton County) was organized by Pastor Norelius on August 28, 1856, in the house of John F. Carlson at "Swede Bend" on the Des Moines River in Webster County. During sod house days, another Swedish Baptist church was formed on August 16, 1868, at Kiron in Crawford County. (Kidron was the name originally given the place, after the stream in the Holy Land.) Mrs. Bengta Sandberg, who was born in Sweden in 1832, came to Kiron in 1868 and lived until 1934, attaining the great age of 101 years, one month, and 13 days. For her hundredth birthday, her pastor, Rev. Gordon Carlson, wrote the following lines:

In the church and community loved and respected,
Enshrined in the heart of us all,
In the crucible, moment by moment perfected,
She waits for her Master's call.

The Forest City Swedish Baptist church came into existence in 1869 and owed much to the labors of Rev. Martin Dahlquist. Central Baptist Church in Sioux City (First Swedish) was formed on January 17, 1874. It was at first a union effort of Swedes, Danes, and Norwegians, but later on separation was deemed advisable. Other Swedish Baptist congregations organized were: Woodlawn Baptist in Burlington, June 13, 1881; Penn Avenue Baptist in Des Moines, October 18, 1881;

Grand Avenue Baptist in Davenport, March 10, 1889, and the church in Arthur, October 25, 1885. Those formed at Meriden, Creston, Denison, Lucas, Swea City, Gowrie, Clinton, and Council Bluffs have since disbanded.

As the Danes did later, the Swedish Baptists in America selected Iowa as the place where their national organization was completed. The historic Village Creek church in Allamakee County provided the setting for the organization of the Swedish Baptist General Conference of America, June 12-14, 1879. Before that, however, the Iowa Swedish Baptists had formed two conferences with their nearest state neighbors and kinsmen, the Iowa-Illinois Conference in 1864, and the Western Iowa-Nebraska Conference in 1872. Both included Scandinavian groups freely mixed though all were Baptists. In fact, they were called Scandinavian conferences, not simply Swedish, Norwegian, or Danish. Eventually, however, Iowa Swedish Baptists were to organize separately at Des Moines in 1883, and annual meetings of the Swedish Baptist Conference have been held since that time. In 1955 there are 16 Swedish Baptist churches in the Iowa Conference:

Arthur	Des Moines	Lansing
Burlington	Estherville	Sioux City
Cedar Falls	Forest City	Stratford
Cedar Rapids	Fort Dodge	Thompson
Davenport	Iowa City	Williamson
	Kiron	

Officers of the Iowa Conference are: Rev. Stanley Peterson of Stratford, president; C. Perry Hedberg of Davenport, secretary; Mrs. Merle Roth of Iowa City, president, and Mrs. Jules Carstensen of Odebolt, secretary of the Women's Union. The 16 Iowa Swedish Baptist congregations have 2,805 members, and 3,062 pupils in the Sunday Schools. Total property valuation for 1954 was listed as \$846,500.

Danish and Norwegian Baptists

The period of establishment and growth of Danish and Norwegian Baptist work in the United States was from 1856 to 1906. Rev. P. H. Dam, a missionary at Racine, Wisconsin, left for Iowa in 1867 to preach at Cuppy's Grove, near Harlan. The following year the First Baptist Church of Harlan was organized and soon received a nucleus of ten settlers directly from Denmark. In 1870 the Cuppy's Grove church, called Altamont, was organized as the first Danish Baptist church in Iowa, with 32 charter members, 18 of whom brought their letters from the Harlan Baptist congregation. The Altamont church, in Monroe Township in Shelby County, experienced a rapid and steady growth, reaching 250 members in the late 1880's, but other churches colonizing from it reduced its total membership. Today it numbers 154.

At one time there were Danish Baptist churches

in Atlantic, Cedar Falls, Cedar Rapids, Council Bluffs, Sioux City, Missouri Valley, Marshalltown, and Crystal Lake, but these are no more. Still serving in 1954 are 1,666 church members in the Danish Baptist Conference Association of the Iowa Baptist Convention with churches in Althamont, Alta, Elk Horn, Gilmore City, Harlan, Humboldt, Merrill's Grove, and Newell. There is a Danish Baptist home for the retired at Harlan, in charge of Rev. A. H. Nelson, who also edits *The Watchman*, the national Danish Baptist Conference paper now published in English at Elk Horn.

It is to the great credit of Iowa's Danish Baptists that the General Conference of Danish Baptists in America was organized on Iowa soil at Harlan in September, 1910, with 68 delegates present. Among the early organizers of Danish work in Iowa was Rev. Henry A. Reichenbach, born in Denmark in 1839. He gave many arduous years in the pastorate at Council Bluffs — from 1884 to 1893, and again from 1901 to 1915 — dying there in 1925.

From about 1878 the Norwegians began their organization of Baptist churches in Iowa, some of these people having come out of a Lutheran background. In 1892 the Iowa Baptist Convention welcomed into its ranks the first Norwegian missionary, Rev. C. J. Johnson. For a while Norwegian missions were carried on jointly with the

Danish. There was some shifting from Danish to Swedish affiliation and some migration between all the Scandinavian Baptists in Iowa. In due time, the increased use of English affected their work as it did the German. Virtually all Scandinavian work is in English today.

Conservative Baptists

In June, 1953, the Conservative Baptist Association of America, meeting at Portland, Oregon, elected Rev. Russell A. Pavy of Cedar Rapids as Recording Secretary of the national organization. He is also president of the Iowa Association of Conservative Baptists, whose watchword is: "Every Baptist a Missionary — Every Church a Bible Institute." The Conservatives, for the most part, are those who have withdrawn or withhold from the American Baptist Convention. According to the *Iowa Voice of Conservative Baptists*, the state paper, there were Conservative churches in 1953 in the following Iowa cities and towns:

Algona	Estherville	Muscatine
Bancroft	Harlan	Ottumwa
Britt	Jesup	Sibley
Cedar Rapids	Manchester	Spencer
Colfax	Mason City	Walker
Council Bluffs		

General Association of Regular Baptists

In May, 1952, the twenty-first annual conference of the General Association of Regular Baptists was held in KRNT Radio Theater in Des

Moines, with representatives from 609 churches. The total nation-wide membership is now 118,568. "With a membership of 'old-fashioned' fundamentalist Baptists, twenty-two churches organized the association in 1932." Growth has been remarkably rapid. There are three congregations of this fellowship in Des Moines, those of Grand View Park, Bethany, and Saylorville. Other Iowa churches enjoying fellowship with the General Association are at:

Adel	Floris	New Hartford
Algona	Forest City	Oskaloosa
Ames	Greene	Ottumwa
Belmond	Grinnell	Perry
Bloomfield	Grundy Center	Russell
Brighton	Guthrie Center	Shell Rock
Corning	Le Claire	Sioux Center
Corwith	Marshalltown	Washington
Creston	Massena	Waterloo
Cumberland	Melcher	Waverly
Douds	Monroe	Webster City
Eldora	Muscatine	Winterset

Iowa Baptists of every kind — American, Negro, German, Swedish, Danish, Regular, and Conservative — cling tenaciously to the dynamic principle of the Gospel as the expression of their religious faith: the divine initiative of love in behalf of the world.

FREDERICK I. KUHNS

Ventures in Education

Every opening of the Holy Bible by an Iowa Baptist has reference to the quality of morality attested on its every page. Greater emphasis upon biblical instruction, the rediscovery of the basic principles of Christianity, and personal commitment to Christ are prime objectives of Baptist education.

In Iowa Baptist summer camps for youth, families, and special conferences these very things are being accomplished. All Iowa Baptists either have such camps and assembly grounds already or will soon be building them. For the American Baptists there are two: Iowa Falls Assembly, incorporated in 1897, and Forest Lake, near Ottumwa, also close by the Mars Hill Chapel, Iowa's only surviving log church. In the past ten years more than 11,000 persons have used these camps. Iowa's Regular Baptists and Conservative Baptists also believe in the Christian purposes and opportunities found in religious camp work, and their projects are fast developing, with the former operating a camp on the north shore of Clear Lake. The Jensen Memorial dining hall was opened in 1955.

Early Iowa Baptists desired a college near home. Once upon a time they had five prominent

colleges and academies contributing greatly to Iowa's basic education, but today they have none on Iowa soil. Closest to their interests in 1955 is Sioux Falls College at Sioux Falls, South Dakota. Four Iowans are trustees: Rev. Paul Smith and Rev. Victor O. Wik, both of Des Moines; Rev. Harold B. Bjornson of Waterloo, and Dr. George T. Edds of Fort Dodge.

Building a college was "a subject of vast importance," one that in 1844 urged itself with the force of "a duty" upon the General Association. Two years later, Rev. M. J. Post was made chairman of a committee looking toward an Iowa Baptist Education Society. Agency City in Wapello County was thought "an eligible point." Organized in 1847, the Education Society had as its first president, Joseph T. Fales of Iowa City. In 1851 a committee was appointed on the establishment of a Baptist theological school for the Northwest, jointly with other states. Later, a call was issued for an "educational convention."

Burlington University

This convention was held at Iowa City on April 13-14, 1852, with 19 delegates present. Rev. J. A. Nash preached from the text: "Ye are the light of the world," Matthew 5:14. Fort Des Moines, Pella, Mount Pleasant, New London, Burlington, Wapello, Davenport, and Le Claire all wanted

the college. Burlington won out with seven acres of land and financial subscriptions.

On July 4, 1853, the cornerstone of Burlington University was laid. The building was to be constructed of brick, 60 x 90 feet in plan, and three stories high. Rev. George W. Gunnison was chosen as the first principal, and Mrs. M. A. P. Darwin as lady principal. School opened on January 4, 1854, with 90 students, and before the year had closed the new building was in use.

Colonel Alonzo Abernethy stated that from 1857 to 1861 Burlington University was maintained perhaps more adequately than during any other four-year period. In 1857 John E. Clough matriculated while Rev. Lorenzo B. Allen was the principal. Rev. George J. Johnson, the local Baptist minister, was ever the University's true friend.

The Panic of 1857, the collapse of the currency, the Civil War, and lowered endowment giving dealt roughly with the University. In 1864 its title was changed to Burlington Collegiate Institute, but divisions among Iowa Baptists retarded its development. Difficulties multiplied, and the Institute suspended in 1889 for three years, for such reasons as "changes in the times," "public schools," and "crushing taxation," the last being assessments levied for sewer, curbing, and street paving. Reopening in 1892, the Institute held on for a while though staggering beneath heavy financial burdens, a load which proved too much

at last when the trustees ordered it closed in 1901.

Cedar Valley Seminary

The Cedar Valley Seminary was founded at Osage in 1862, opening on January 12, 1863. Rev. Alva Bush was largely responsible for its beginnings, and during the first ten years 625 boys and girls were enrolled in this academy. In 1881, Colonel Alonzo Abernethy assumed its management, carrying it forward, with large numbers in attendance, until 1902. One of its distinguished alumni (1881) was the late Hamlin Garland, author of *Boy Life on the Prairie*, *The Trail Makers*, and other widely read novels and dramas. Under George M. Potter's administration from 1905 to 1911 things looked bright, but the last dozen years of the seminary's life saw less need for the small private school, and when it was closed in 1922 its property was transferred to the citizens of Osage.

Sac City Institute

Iowa Baptists also supported the Sac City Institute, founded in 1891. Rev. J. D. Collins believed Sac City a good place for an academy, and the Iowa Baptist Convention, sharing his belief, took it under its wings in 1894. School opened the same year under Rev. H. C. Nash with an enrollment of 106. In 1902, with George W. Lee as principal, enrollment rose to 151, but like so many others Sac City Institute had to be closed in 1912 when only 30 students returned that au-

tumn. The growth of the secondary schools was killing off the church-related academies.

Central University

The result of the educational convention in 1852 — the establishment of Burlington University — did not please many Iowa Baptists. This became evident in the state convention meeting the following September, and a resolution was passed in opposition. Another “educational meeting” was held on the spot, and a call issued for another convention. This was held at Oskaloosa on November 10, 1852, but the determination upon a site for a college was deemed “inexpedient.” A committee was appointed, however, to entertain further propositions, and a call went forth for an adjourned meeting to be held at Pella. This was done on June 2, 1853, and offers were received from Oskaloosa and Pella. Ballots were in favor of the latter. Articles of incorporation and a constitution were drawn up, and a board of thirty trustees was provided for. Rev. Henry P. Scholte, the sturdy leader of the Dutch colony from Holland to Pella scarcely six years before, was now elected president of the Board. Thus began Central University, amid great promise.

In 1854 Rev. Emanuel H. Scarff of Dayton, Ohio, was called as Central’s first principal. Miss Julia Tolman of Monticello Seminary, and Caleb Caldwell of Marietta College were called as assis-

tants. A schoolroom was secured, and the University, in reality an academy, was opened on October 8, 1854. At first, only 37 students came, but the year's total reached 122 — 71 boys and 51 girls. By 1856 Central's first building was ready. The following year, Professor Amos N. Currier, destined to become famous in the Classics at the State University of Iowa, joined the faculty, and in 1858 Central's collegiate department was opened.

During the Civil War the young men from Central enlisted almost to a man. Two faculty members also served in the Union armies — A. N. Currier and S. S. Howell. Instruction continued, but to young ladies instead of to gentlemen, and not a day of school was lost. Debts, however, piled higher, reaching \$12,000, but by hard work the administration paid them off in two years. Students were returning from the War, and by June, 1865, enrollment was 222.

Central had many great years and her campus knew some revered names: Rev. Elihu Gunn, Dr. Louis A. Dunn, Rev. Daniel Read, and Dr. John William Bailey in the presidency; J. K. Hornish, a true benefactor; Rev. and Mrs. Ira J. Stoddard, who went out as missionaries to India; Mrs. Anna Howell Clarkson, who wrote *A Beautiful Life* in tribute to her former teacher, Mrs. Stoddard; Kate F. Keables, Martha Firth, and others too numerous to mention.

Perhaps the one thing that most retarded the progress of the College was the division of interest of the Iowa Baptists between Central and Des Moines University. It never became possible to work out a plan to coordinate these two schools, though efforts were made, 1870-1874, and again 1880-1886. Drawn into this controversy, even the American Baptist Education Society could not resolve it, and eventually the Baptists of Iowa lost both institutions.

Although Central still functions today, it has not been a Baptist college since 1916. Originally a colony of hardy Dutchmen, the Pella community has prospered by allegiance to its Reformed principles. This environment was, accordingly, most favorable when, on June 20, 1916, the General Synod of the Reformed Church in America approved a plan which involved the transfer of the college name, charter, grounds, and buildings to the Pella Classis. However, certain of old Central's endowments were to pass to the American Baptist Education Society as sources of student aid. When these and other express conditions had been accepted, Central College went over to the Dutch Reformed communion.

Des Moines University

In 1855 the Iowa Lutheran Synod erected a college in Des Moines. Overtaken by the Panic of 1857 and the Civil War, however, it did not sur-

vive and the Iowa Baptists bought the property. In 1865 articles of incorporation were adopted and a board of trustees was elected, with Rev. J. A. Nash of Des Moines becoming the first president of Des Moines University.

Though this movement "seemed spontaneous," actually the Iowa Baptist Convention had misgivings about it, inasmuch as the two Baptist colleges at Pella and Burlington were struggling for their lives. In the early years at the Des Moines University, Rev. J. A. Nash, Rev. J. F. Childs of Oskaloosa, Rev. D. N. Mason of Cedar Rapids, and Colonel Alonzo Abernethy served as the principals. Several of these gentlemen personally assumed the crushing financial load.

Des Moines University (coeducational) was opened in 1865 and by 1873 enrollment reached 166. In 1888 it was affiliated with the University of Chicago for accreditation. A number of brilliant faculty members held appointments in Des Moines University. In 1903 enrollment was 330.

In 1906, the Iowa Baptist Convention again tried to unite Central College and Des Moines College. The city of Pella was recommended, but sharp division arose while a new building and instructional program was begun at Des Moines. Under Rev. L. D. Osborn this prospered for a time. Following his administration, the older Dano-Norwegian Baptist Theological Seminary (which had been part of the Divinity School of

the University of Chicago) was moved from Morgan Park, Illinois, to Des Moines, and was operating successfully. When Central ceased as a Baptist college in 1916, a new corporation — "Union College of Iowa" — was formed. The old Des Moines property was then sold to the Roman Catholics. Under a plan of joint-tenancy, old Highland Park College, a business institution, and the new Des Moines College now met together on the Highland Park campus, but the students and alumni did not mix well. The Baptist Hundred Million Dollar Movement brought only \$319,000 to Des Moines College, not enough to keep things going. Efforts to get the Northern Baptist Convention to operate the college also failed, and in 1927 it was taken over by the Baptist Bible Union, controlled by Rev. T. T. Shields of Toronto, Ontario, Canada. This step led to increasing dissatisfaction at Des Moines, with the inevitable and tragic result: final closure in 1929.

Iowa Baptist Student Centers

Iowa Baptists today maintain student centers (called "Roger Williams House") at Iowa State College in Ames, at Iowa State Teachers College in Cedar Falls, and at the State University of Iowa in Iowa City. In this way much timely counselling is done, and programs are planned and conducted by the students and the Baptist student ministers and directors.

FREDERICK I. KUHNS

Iowa Baptist Women's Work

Though all the early Iowa Baptist congregations included women there was no separately organized women's work for another generation. In 1874 a note about them appeared in the Convention *Minutes*: "A paper written by Mrs. N. S. Burton of Davenport, and read by her husband, Dr. N. S. Burton. No discussion." Meanwhile, however, Iowa Baptist women folk were by no means inactive. By 1873 sixty-six women had become life members of the Iowa Baptist Convention; their dues, no doubt, had been paid by their husbands.

The work was mostly missionary in character, Iowa following closely the national pattern. In 1872 Mrs. E. C. Spinney of Pella became the first state secretary for the national Women's Baptist Foreign Missionary Society. The Iowa state society was not organized until 1880. During the 1870's and 1880's the missionary emphasis was vigorously promoted by Miss Jennie Peck of Keokuk, and by Mrs. E. P. Bartlett, Mrs. Mary McGonegal, and Mrs. Herbert Stetson, all of Des Moines. Mrs. W. S. Goodell of Emerson was also actively engaged in the state women's organizations. The packing of missionary boxes for

workers overseas as well as in Iowa was undertaken in 1889. So well was this done that the women's circles actually gave more for home missions than did all the Iowa Baptist churches put together. Accordingly, from 1908 to 1910, Iowa became the "banner state" in the Northern Baptist Convention.

When the joint Women's Home and Foreign Missionary Society was organized in 1910, Mrs. S. E. Wilcox of Des Moines was elected its first president. In 1911 the first World Wide Guild was organized, in the home of Dr. and Mrs. G. P. Mitchell at Shenandoah. Dr. Mitchell then served for thirteen years as state secretary in Des Moines, and in 1934 edited the Centennial historical sketch. Mrs. Jay A. Lapham, also of Des Moines, later served as Iowa women's president. One who gave to this work great devotion as well as length of service — thirteen years as state president — was Mrs. F. R. Asquith of Waterloo.

After meeting in Des Moines in 1912, the Northern Baptist Convention returned to Iowa's capital city for the Golden Jubilee Celebration of the American Baptist Foreign Mission Society in 1921. At that time a distinguished Baptist was elected president of the Convention — Mrs. Helen Barrett Montgomery of Rochester, New York, whose internationally famous *Centenary Translation of the New Testament* was published in 1924.

The furnishing of the Baptist Student Center

in Iowa City has been partly the responsibility of Iowa Baptist Women, and in 1926 they also contributed to the erection of the auditorium on the Assembly grounds at Iowa Falls. Their part in the work of White Cross — the shipment of supplies to workers overseas and at home — has been a notable one, with Mrs. K. W. Brown of Ames, Mrs. J. F. Pavlis of Cedar Rapids, Mrs. W. O. Hatton of Council Bluffs, and Mrs. O. E. Wheeler of Iowa Falls serving as its state directors. Americanization programs have also been important. Most children's and young people's work is still cared for by the women acting as sponsors and teachers, and recently the wives of Iowa's Baptist clergy have organized. In 1955 Mrs. Wallace Stark of Des Moines is the president of the Iowa Baptist Ministers' Wives Fellowship. The Sioux Falls College guest room project of \$325 having been recently completed, the Iowa women are now providing for a new speaker system in the Iowa Falls Assembly. This is where the Baptist Women hold their House-party annually in June. The attendance in 1955 was approximately 375. Mrs. H. H. Tolliver of Charles City was elected the new state president of Iowa Baptist Women, succeeding Mrs. Howard Roach of Plainfield. At their 1955 national Convention, American Baptists elected Mrs. Roach president of the National Council of American Baptist Women, while Mrs. Victor O. Wik

of Des Moines was made vice-president of the American Baptist Foreign Mission Society — both well-earned honors to gifted Iowa women.

In all their work Iowa Baptist women are aided by the Convention staff: Rev. Paul Smith, Executive Secretary; Rev. Victor O. Wik, Director of Christian Education, and Rev. Charles R. Martin, Director of Town and Country work. Dr. Vernon P. Pearson is Director of Evangelism. Miss Mate Goodell has served as Office Manager for over thirty-five years, and her fine example was observed early in 1955 with well-deserved testimonials. The many officers, departmental and committee chairmen, and church members generally respond as loyal Iowa Baptists.

FREDERICK I. KUHNS

“By All Means Win Some!”

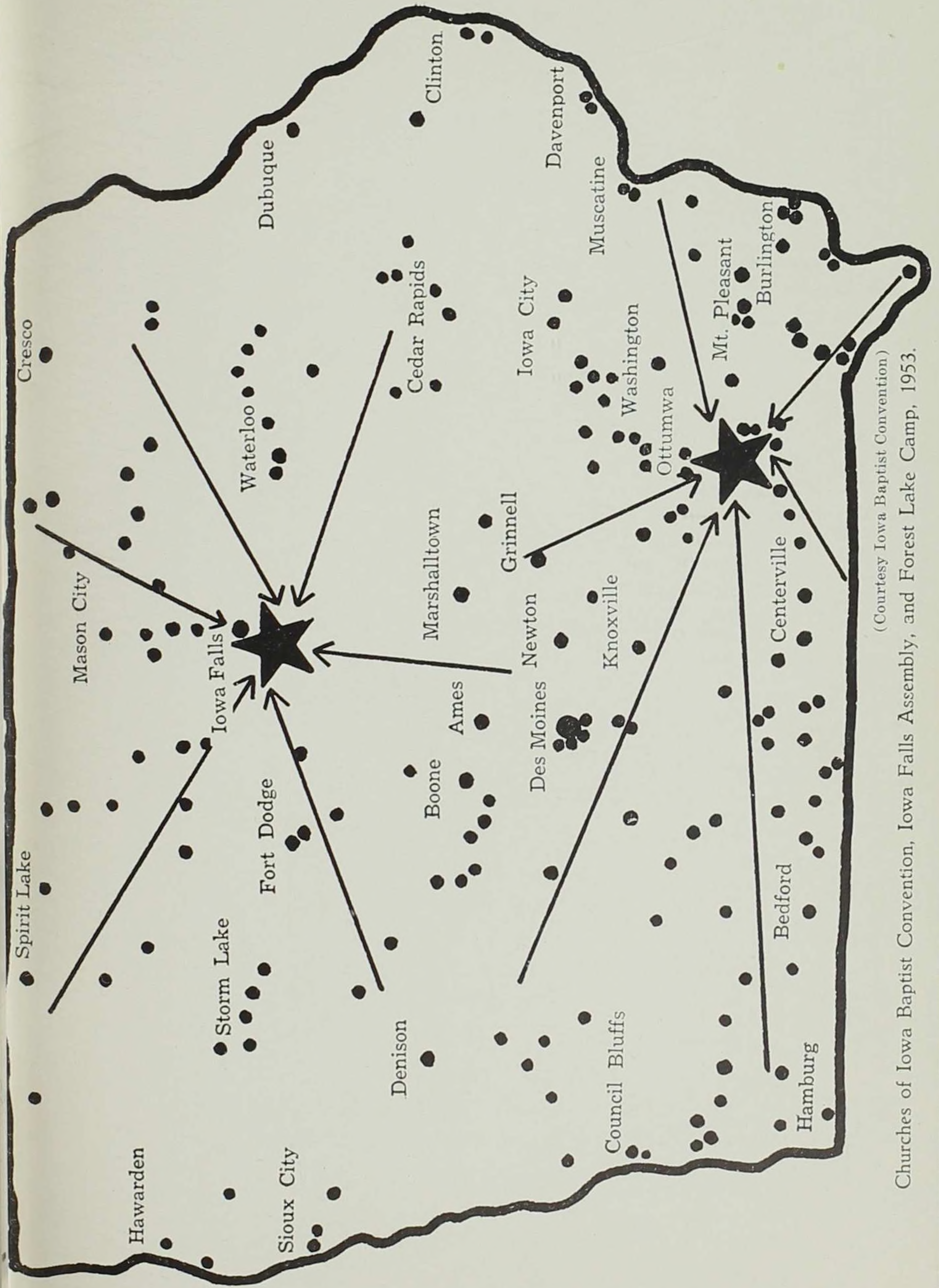
Both the American Baptist Convention and the Iowa Baptist Convention have adopted as their motto for evangelism the famous words which the Apostle Paul wrote to the little Christian congregation in Corinth, about A. D. 54: “By all means win some.” Baptists today are still seeking to carry the Gospel to people everywhere, by methods compatible with the Law of Christ.

To name but a few of these emphases to which Iowa Baptists are presently committed, the work of preaching, teaching, and personal evangelism heads the list. Other activities include the work of Iowa Baptist Men which has proved so timely, for example, as in the building of Forest Lake Camp in 1953, and the Baptist Youth Fellowship with its full slate of officers and committees working alongside the Convention. Church officers' institutes, training classes in church membership and church leadership, and community service projects occupy a large place in the present scheme of things as far as Iowa Baptists are concerned.

Many of the most crucial present-day issues were discussed at London, England, in July, 1955, by those attending the Golden Jubilee of the Baptist World Alliance, the ninth congress since or-

ganization was achieved in 1905. Many Iowa Baptists were honored by their attendance upon this prophetic meeting, including Rev. Paul Smith, Rev. and Mrs. Ralph Cobb, and Mrs. Helen S. Robertson, all of Des Moines; Rev. Harry Throckmorton of Muscatine; Rev. Charles Thunn of Ottumwa; Rev. Floyd Sorenson of Indianola; Rev. and Mrs. Stewart McDaniel of Fort Dodge, and Mr. and Mrs. Howard Roach of Plainfield. At London the historic Baptist heritage of freedom was again firmly upheld as the congress declared: "We will not rest content until we witness the achievement of religious freedom and individual liberty throughout the world." By such means as the foregoing Iowa Baptists witness to the march of religion in our time.

FREDERICK I. KUHNS



(Courtesy Iowa Baptist Convention)

Churches of Iowa Baptist Convention, Iowa Falls Assembly, and Forest Lake Camp, 1953.

