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The **P**ALIMPSEST

NOVEMBER 1948

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Missouri Synod*

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PUBLISHED MONTHLY AT IOWA CITY BY
THE STATE HISTORICAL SOCIETY OF IOWA

THE PURPOSE OF THIS MAGAZINE

THE PALIMPSEST, issued monthly by the State Historical Society of Iowa, is devoted to the dissemination of Iowa History. Supplementing the other publications of this Society, it aims to present the materials of Iowa History in a form that is attractive and a style that is popular in the best sense—to the end that the story of our Commonwealth may be more widely read and cherished.

BENJ. F. SHAMBAUGH

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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THE PALIMPSEST

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American Backgrounds

Lutherans were among the first to explore and settle America. One authority states that the Bronx was named for Jonas Bronck, a noted Lutheran peacemaker among the Indians. Another Lutheran (Johann Conrad Weiser), warm friend of the Iroquois, negotiated numerous Indian treaties in Pennsylvania and gained the support of many tribes for the English colonists against the French. Although he died in 1760, Weiser is said to have left such an influence among his powerful Indian friends, that they swung from the English to the embattled colonists at the outbreak of the American Revolution.

This same authority claims that a Lutheran "bellman old and gray" rang the Liberty Bell in 1776! A Lutheran pastor (John Peter Gabriel Mühlenberg) flung aside his clerical garb to fight with Von Steuben and DeKalb. Another Lutheran preacher (Frederick Augustus Conrad Mühlenberg) was destined to become speaker of

the first House of Representatives. Obviously, Lutherans played an important rôle in the events leading up to the birth of the nation.

But Lutherans came to the New World long before the outbreak of the American Revolution. There were Lutherans in South America as early as 1532 when the Augsburgians in Welserland (Venezuela) accepted the Augsburg Confession of 1530. The first Lutheran pastor reached American soil a year before the arrival of the Pilgrims. Pastor Rasmus Jensen, who acted as chaplain to the Danish explorers, landed on the west shore of Hudson Bay and spent the winter of 1619 to 1620 in this bleak region. The Dutch in New York and the Swedes on the Delaware formed the first Lutheran congregations in North America. After 1700 Lutherans ranged from New York to Georgia, their churches being served by pastors from the mother countries.

It was not until 1748 that Lutherans effectually organized into a company of congregations, commonly called a Synod. This early endeavor toward joint action was carried out under the leadership of Henry Melchior Mühlberg (the father of John Peter and Frederick Augustus) and the founder of Lutheranism in America. During Mühlberg's active service in the ministry many Synods arose. Efforts were then made to combine

these Synods into one united Lutheran Church.

In 1820 these attempts culminated in the founding of the General Synod, the first union of Lutheran Synods in America. Not all Synods joined the body, but it was hoped eventually to unite them all. This desire was not to be realized because of disagreement as to doctrine and practice in the new organization.

With the influx of many Lutheran immigrants, beginning around 1820, new groups of Lutherans appeared on the scene, especially in the West. In 1838 a large body of Saxon Lutherans arrived and settled mainly in Perry County, Missouri. Under the leadership of their most noted theologian — the Rev. C. F. W. Walther — these Saxons joined with scattered Lutherans of the Midwest in 1847 to form the church-body, which today is known as the Lutheran Church — Missouri Synod.

Sessions at the organizational meeting of the Missouri Synod were held in Chicago, Illinois, and lasted from April 26 to May 6, 1847. Twelve pastors with their congregations accepted the constitution which had been drafted and adopted the year before in Fort Wayne, Indiana. Ten other pastors affixed their signatures to the document. They were called advisory members, because their congregations had not yet voted to

enter the Synod. Of the twenty-one ministers in attendance, four lived in Missouri, six in Ohio, five in Indiana, three in Illinois, two in Michigan, and one in New York. The twelve congregations which joined at Chicago had 3,000 members.

The constitution of 1847 (still in force today) provided that the Missouri Synod in its conventions had no right to make any laws for the congregations, but that the latter are to administer their own affairs. On the other hand, the congregations recognized that those who have the same faith ought to meet and work together. The declared reasons for the organization of the Missouri Synod were: to secure unity in doctrine, to extend the Kingdom of God, to train ministers and teachers, and to publish sound Lutheran books and papers.

As early as 1855 the Missouri Synod was divided into districts or geographical territories. These grew in number as the Synod increased in size. In 1879, for example, the Iowa District was established and grew so rapidly that by 1936 it was divided into Iowa District East and Iowa District West. The story of the Lutheran Church — Missouri Synod in Iowa reveals in miniature the development of that Synod throughout the United States.

L. C. WUERFFEL

Circuit Riders in Iowa

A century ago, in 1848, shortly after the founding of the Missouri Synod, the first Lutheran missionary trip was made into Iowa by Pastor Friedrich Lochner. A preacher of the Lutheran Church at Collinsville, Illinois, Pastor Lochner had been delegated by the Saint Louis Pastoral Conference to contact Lutheran settlers in Illinois and Iowa and determine their spiritual needs. The courageous missionary boarded the steamboat *Falcon* at Saint Louis on November 7, 1848, and arrived at Galena seven days later.

Pastor Lochner found the Lord had "opened no doors to us" in Galena and accordingly proceeded to Dubuque whence he wrote a discouraging letter on November 16 to Professor C. F. W. Walther, editor of the *Lutheraner* and president of the Synod. "You see that I am in the northern part of Iowa. This is, to be sure, the farthest point of my journey, and if the allotted time was not so limited, and if the duty placed upon me by the conference to visit in particular the cities of Quincy, Burlington and Bloomington [Muscatine] were not a matter of conscience with me, then surely the weather would forbid farther

travel to the north. The presence of snow and ice and the impassable conditions of the roads make it impossible to think of going to the north."

Pastor Lochner did not follow his instructions to visit Quincy, because reliable sources reported that two Lutheran ministers were active there. He did, however, visit Davenport, Bloomington, Iowa City, Burlington, and Keokuk, as well as smaller communities and isolated families along the way. "The number of German Lutherans appears to be very great in this territory," he wrote from Burlington on November 28, "and I have the high hope that they will assemble themselves into a separate congregation." This could be accomplished best, in his opinion, by sending a number of full-time permanent workers to Iowa.

In describing conditions in 1848, Lochner pointed out that Lutherans were scattered far and wide throughout eastern Iowa. He also decried the fact that so many had entered other churches, because of the absence of Lutheran pastors. In Iowa City, for example, many Lutherans had joined the Methodist Church. Wherever Lochner went many Germans expressed their desire to have a Lutheran ministry established in their midst as quickly as possible. To these religion-hungry souls he distributed Lutheran literature, performed the sacraments, and held public and

private services. Pastor Lochner's exploratory trip of 1848 laid the foundation for the work of the Lutheran Church — Missouri Synod in Iowa.

It is difficult to determine why Lutheran missionary work was delayed in Iowa after this survey. Population of the Hawkeye State increased from 192,214 in 1850 to 674,913 in 1860. Moreover, of the 20,969 foreign-born located in Iowa in 1850, the German element numbered 7,152. By 1860 the German population of Iowa had increased to 35,846 while the foreign-born population stood at 106,077. Not all Germans were Lutherans, of course. In addition to Roman Catholics, Pastor Lochner encountered German rationalists and many who had adopted other faiths.

Pastor John Friedrich Doescher, the first resident pastor in Iowa City, confirms the Reverend Lochner's exploratory experiences. Writing to Professor A. F. Craemer, in 1860, Doescher reported that on a visit to Ottumwa and Oskaloosa he found only one or two German people of Lutheran faith. Difficulties of traveling in sparsely settled Iowa coupled with the more pressing demands for Lutheran preachers in Wisconsin and Illinois also delayed missionary activity in Iowa. Indeed, the shortage of Missouri Synod ministers was probably the most important factor.

Apparently the first congregation of the Mis-

souri Synod was located at Maxfield in Bremer County, near present-day Denver. At the ninth meeting of the Missouri Synod at Fort Wayne in 1857, a Pastor Henry Graetzel was reported as a member of the Western District. Graetzel's name was again recorded the following year and his location mentioned as "Bremer County, Iowa." He remained in this parish for about six months, when he was transferred to Maryland.

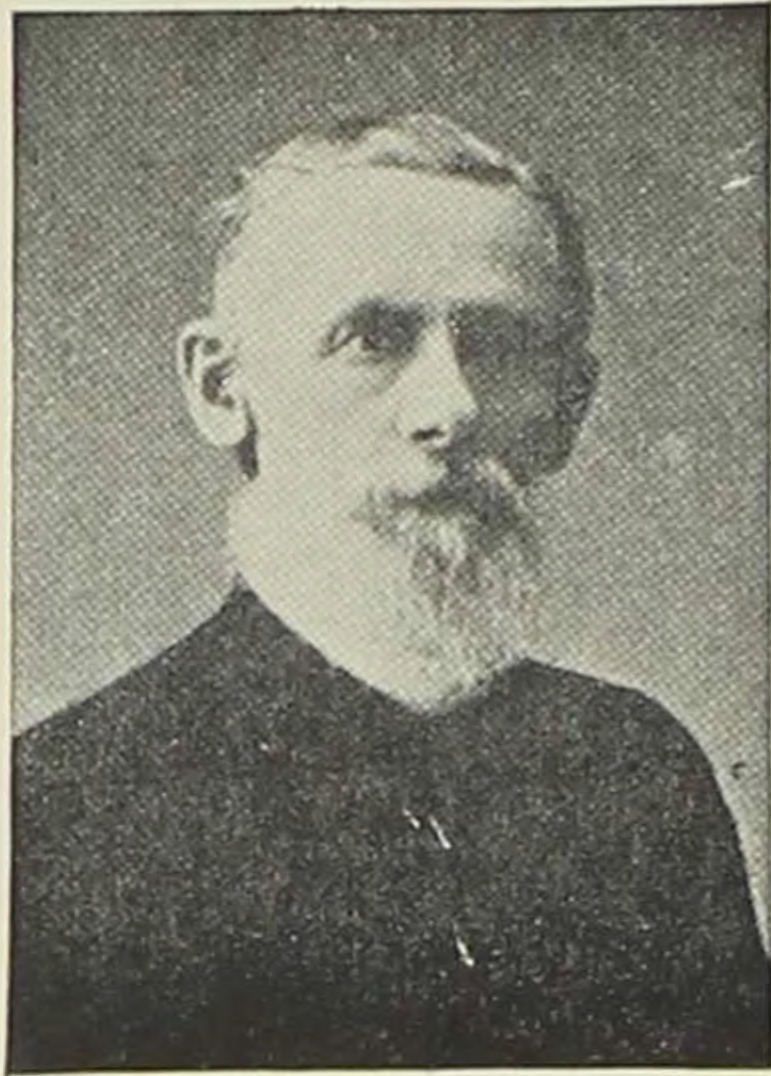
It is not certain what happened to the Maxfield congregation. In the only official history of the Iowa Synod (since 1930 a part of the American Lutheran Church) the following is reported: "The congregation at Maxfield, Bremer County, was located. It had formerly been served by a pastor of the Missouri Synod." Undoubtedly the Maxfield congregation was the first to be served by a resident Lutheran pastor of the Missouri Synod. At any rate, the first pastor to be recorded for Iowa in the *Proceedings of the Missouri Synod* was Pastor Henry Graetzel.

The work in Iowa City has been carefully recorded. It was started in 1858, ten years after Pastor Lochner's visit, when the Reverend C. A. T. Selle of Rock Island, Illinois, began to preach regularly in Iowa City. The records of the congregations at Wellman and Luzerne reveal that they also were served by Selle at regular intervals.

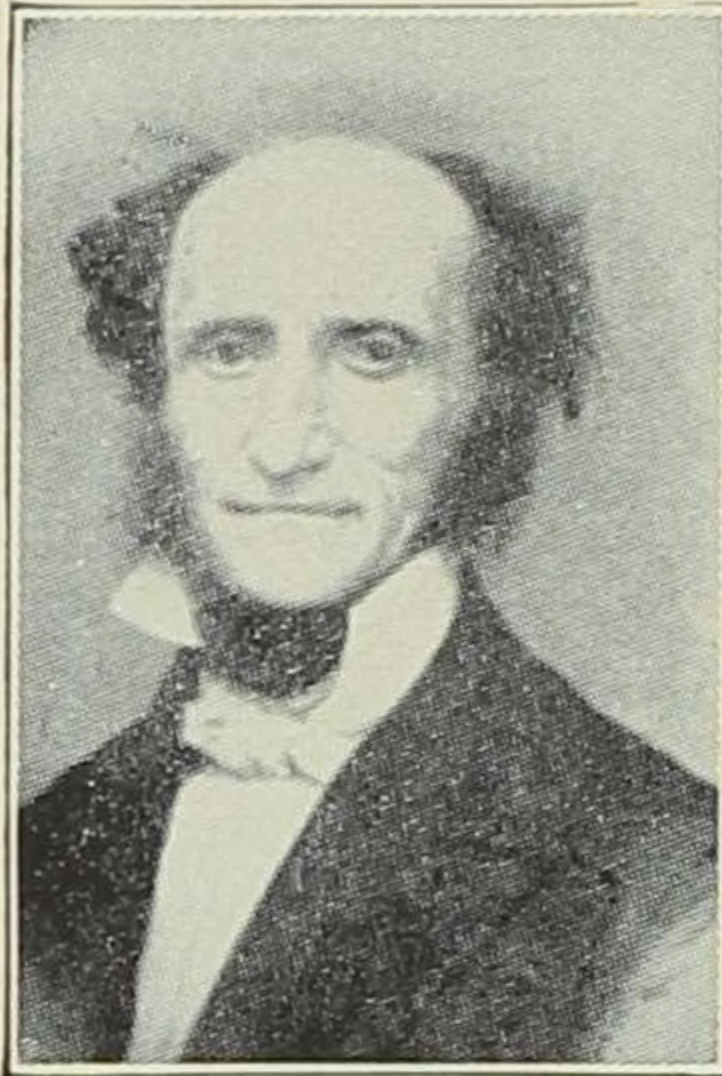
PRESIDENTS OF THE IOWA DISTRICT



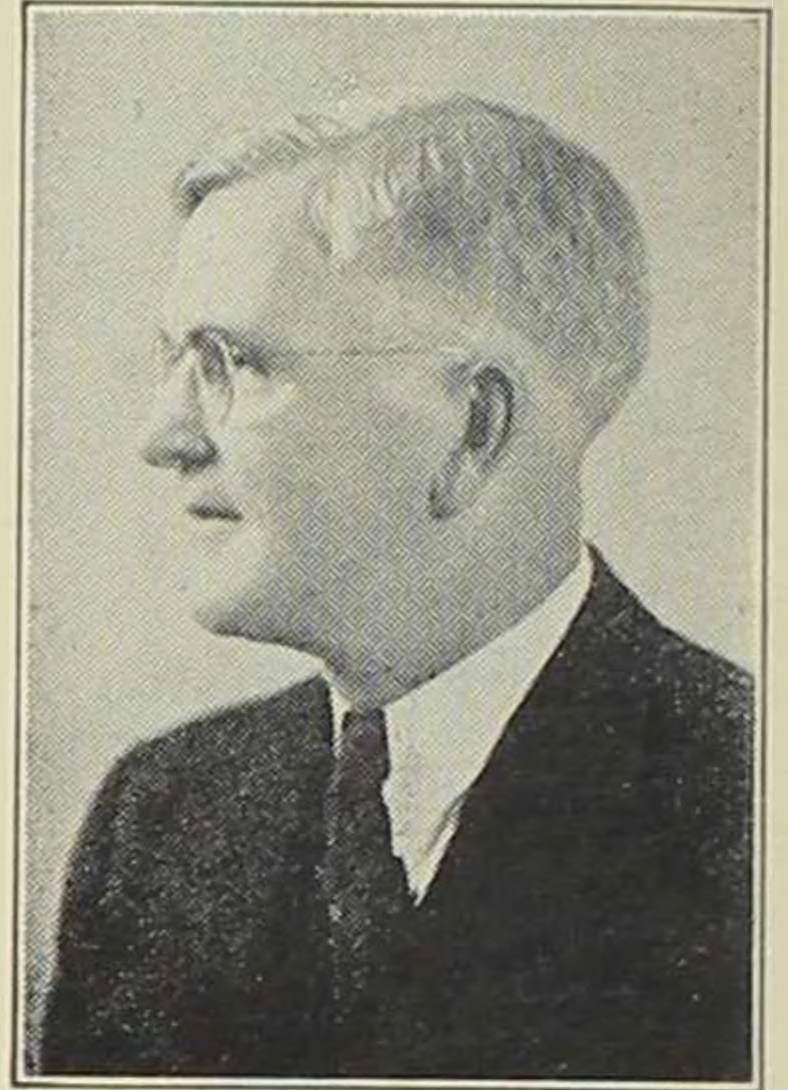
1	THEO. WOLFRAM	1914-1927	5	PH. STUDD	1888-1891
2	J. L. CRAEMER	1879-1888	6	E. ZUERRER	1906-1908
3	A. D. GREIF	1908-1914	7	O. CLOETER	1900-1906
4	FR. BRUST	1891-1894	8	J. HORN	1899
HERMAN HARMS 1927-1936 (See page 343)					



FRIEDRICH LOCHNER
Lutheran Missionary
Explorer of 1848



C. F. W. WALTHER
First President of
Missouri Synod
Founder of Concordia
Seminary



J. W. BEHNKEN
President of Missouri
Synod 1935-1948



TRINITY LUTHERAN AT DAVENPORT
HERMAN HARMS, Pastor

Many baptismal certificates are testimony to his extensive activities, and the careful church records compiled at his instigation bear evidence of his diligent pastoral care beyond Iowa City.

On November 20, 1859, in a local public school building, Pastor Selle had the pleasure of ordaining and installing J. F. Doescher as the first resident minister of Iowa City. Pastor Doescher was well equipped for his difficult task, reports H. W. Wehrs, his successor and for a short time co-worker in Iowa City. According to Wehrs, Doescher "was very enthusiastic about his work and his field and revealed an almost fanatical zeal in his mission endeavors. He knew how to deal with the common people and soon won the respect and esteem of all with whom he came into contact." Pastor Doescher was born in Logansport, Indiana, and graduated from the Fort Wayne Theological Seminary (now known as Concordia Seminary and located in Springfield, Illinois). He received and accepted the call to become missionary-at-large in Iowa, with Iowa City as his headquarters.

During his first year at Iowa City, Pastor Doescher traveled approximately 325 miles each month to serve eighteen preaching stations. A letter to a friend reveals the strain of this enormous circuit. "The great drain on the physical

strength the day before and the thirty miles I had travelled on this same day began to take its toll. I became very tired. It was the time of harvest and people did not gather for worship until a rather late hour. . . . On the next morning I felt as though I was becoming desperately ill. Nonetheless, I got on my horse and traveled six to seven miles in order to preach to a few Germans." Among the stations which he visited were Homestead (founded in 1864 — first resident pastor, E. A. Schuermann) and Luzerne (founded in 1859 — first resident pastor, Phillip Studt). He also made occasional trips farther west preaching at such places as Boone and Fort Dodge.

It is interesting to note that during the Civil War, Pastor Doescher, one of the few Lutheran pastors who could preach in the English as well as the German language, held divine services for the "boys in blue" at various Iowa camps. Years later, one of the surviving veterans of the Civil War, Charles Hennrich of Iowa City, who was a member of Company D, 27th Iowa Infantry, reported that he had heard Doescher in one of these camp services.

It soon became apparent that Pastor Doescher's work could not be continued without some aid. In 1861 he received the assistance of theological candidate Herman Lossner, who was called by

the Synod as missionary-at-large for Iowa. Lossner lived at first in Iowa City from where he served eighteen preaching stations. In 1863 he moved to Marshalltown and there continued to serve many parishes. In the spring of 1862 Pastor Doescher received help in the person of H. W. Wehrs, a theological candidate. Wehrs also had been commissioned as missionary-at-large for Iowa. He rode a circuit of about 200 miles every four weeks holding services at a goodly number of preaching stations.

At this point it might be well to mention a movement that took place among the Lutherans of Iowa City under the leadership of Pastor Doescher. An attempt was made to establish a Lutheran colony, very similar to those founded among Lutherans in Wisconsin, Michigan, Arkansas, and the Dakotas. In an appeal published in the *Lutheraner* in 1862 attention was directed to the sad plight of many Lutheran families who were spread far and wide and who could be served with the Gospel only at infrequent intervals and under trying circumstances. Together with three men of his parish, the enterprising Doescher was ready to migrate to an acceptable location in Iowa, in order to make use of the free land available in western Iowa under the Homestead Act of 1862.

Pastor Wehrs, in his autobiography, calls at-

tention to the difficulties which faced Pastor Doescher. In his own parish there were divided opinions as to the location of such a colony. Some wanted to go to Texas, others to California, and still others to western Iowa. After the notice appeared in the *Lutheraner*, letters reached Pastor Doescher, asking many questions, but not indicating too great a readiness to migrate. At first great enthusiasm was shown for the movement. Pastor Doescher even had a large wagon made for the trip, but with the passing of time he lost his zeal for the cause. This became true especially after a second notice in the *Lutheraner* drew attention to the fact that a favorable tract of land north of Fort Dodge in Humboldt County was available. Apparently the response to this second notice was negligible, and interest in the entire project waned. In his historical sketch Pastor Wehrs simply states: "The colony quietly fell asleep."

With the exception of about two years, Pastor Doescher labored with marked success in Iowa until 1874. In his own words, he often talked "until close to midnight; instead of sleep, tears came to the eyes of the people. They expressed the desire that I return again in four weeks to preach." Wherever Pastor Doescher served he evinced his missionary zeal and ability as an administrator. He carried on his work at Marshalltown, Me-

chanicsville, Boonesboro, and Fort Dodge. He not only served these churches but rode extensive circuits with far-flung parishes, which today credit him as founder of their congregations.

During his pastorate at Fort Dodge, Pastor Doescher received the assistance of many theological students who aided him in taking care of the many preaching stations established in western Iowa. Three men who served him as assistants are today revered among the pioneer workers of the Missouri Synod in the State of Iowa. They are Pastors George Endres, John B. Anson, and Theodore Mattfeldt. These men were supported from the funds of the Fort Dodge Mission Society, which was established under the leadership of Pastor Doescher.

The early history of the Missouri Synod in Iowa may well be characterized by the title: Doescher in Iowa.

L. C. WUERFFEL

Growth of the Iowa District

From 1851-1860 migrations of Germans to this country surpassed all others. Many of the new immigrants were attracted to the rich soil of Iowa and this new wave of Germans was reflected in the growth of Lutheranism. In 1863 the Missouri Synod had two resident Lutheran pastors in Iowa. Eleven years later, in 1872, Pastor Phillip Studt reported to the *Lutheraner* that this number had increased to twenty-one. In that same year Synod records show twenty-six Lutheran churches had been established in Iowa, stretching from Dubuque, Clinton, Davenport, Sherrill, Grand Mound, Monticello, and Lowden in the east to Fort Dodge, Dayton, Boone, Dexter, Lacona, and Clarinda in the west. The remaining thirteen churches were sandwiched between these towns at Riceville, Waverly, Fairbank, Newhall, Marshalltown, State Center, Luzerne, Atkins, Homestead, Marengo, Victor, What Cheer, and Wellman.

Since 1855 the Rock Island-Peoria Pastoral Conference, and the congregations associated with it, had formed a part of the Western District of the Missouri Synod. It was natural, how-

ever, that the pastors of the Iowa churches should desire a closer contact with each other in order to develop an effective ministry. At the convention of the Western District in 1873, the request for a separate Pastoral Conference was granted.

The formation of this Conference in Iowa stimulated the growth of Lutheranism throughout the State. Congregations and pastors were bound into a closer fellowship which resulted in mutual encouragement as well as more effective administration. It is reported that the annual meetings enjoyed exceptional attendance by the pastors. As is customary in the conference of the Missouri Synod, much time was spent in presenting and discussing doctrinal essays. Due consideration was given to church-practice with the result that a high degree of uniformity in both doctrine and procedure was attained.

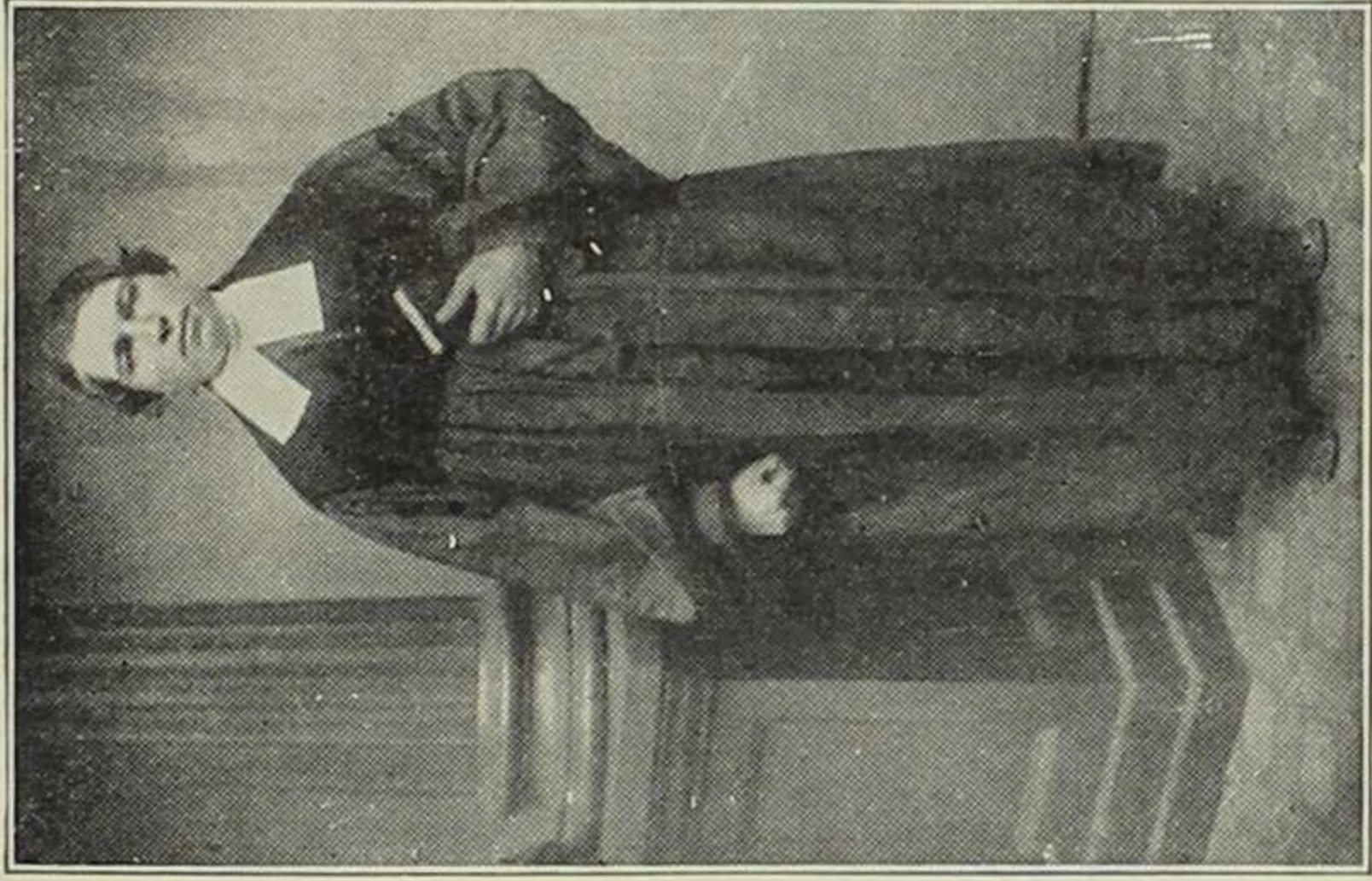
Between 1873 and 1878 the number of pastors in Iowa rose from 21 to 42. During this same period many preaching stations became full-fledged congregations with a resident pastor who in turn served many new preaching stations. In 1878 alone, eight candidates of theology were called into Iowa, six from Concordia Theological Seminary in St. Louis, and two from the Theological Seminary in Springfield, Illinois.

The large increase of pastors coupled with the

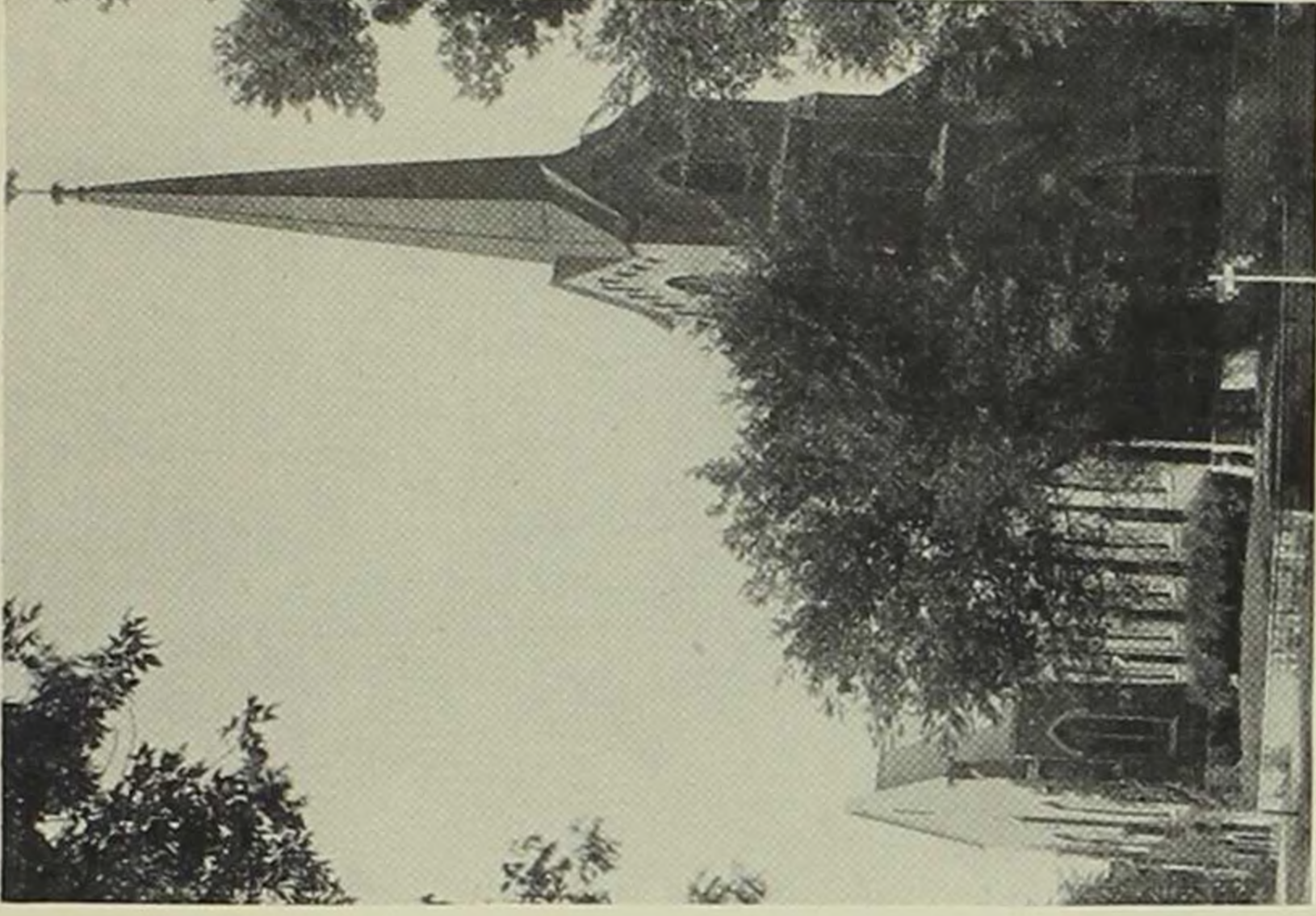
growing number of congregations led the Iowa Pastoral Conference to request the Missouri Synod's permission to establish a separate Iowa District. This was in accord with the constitutional provision stating: "The Synod is divided into districts, the geographical boundaries of which are determined by the Synod and are altered by it according to circumstances." In May of 1878 the Missouri Synod granted the request.

The first session of the Iowa District of the Missouri Synod was held in St. Paul's Lutheran Church in Fort Dodge on Wednesday morning, August 20, 1879. The meeting began with a service of worship in which the President of the Missouri Synod, the Rev. H. C. Schwan, delivered the sermon. In the afternoon session the formal organization of the Iowa District took place.

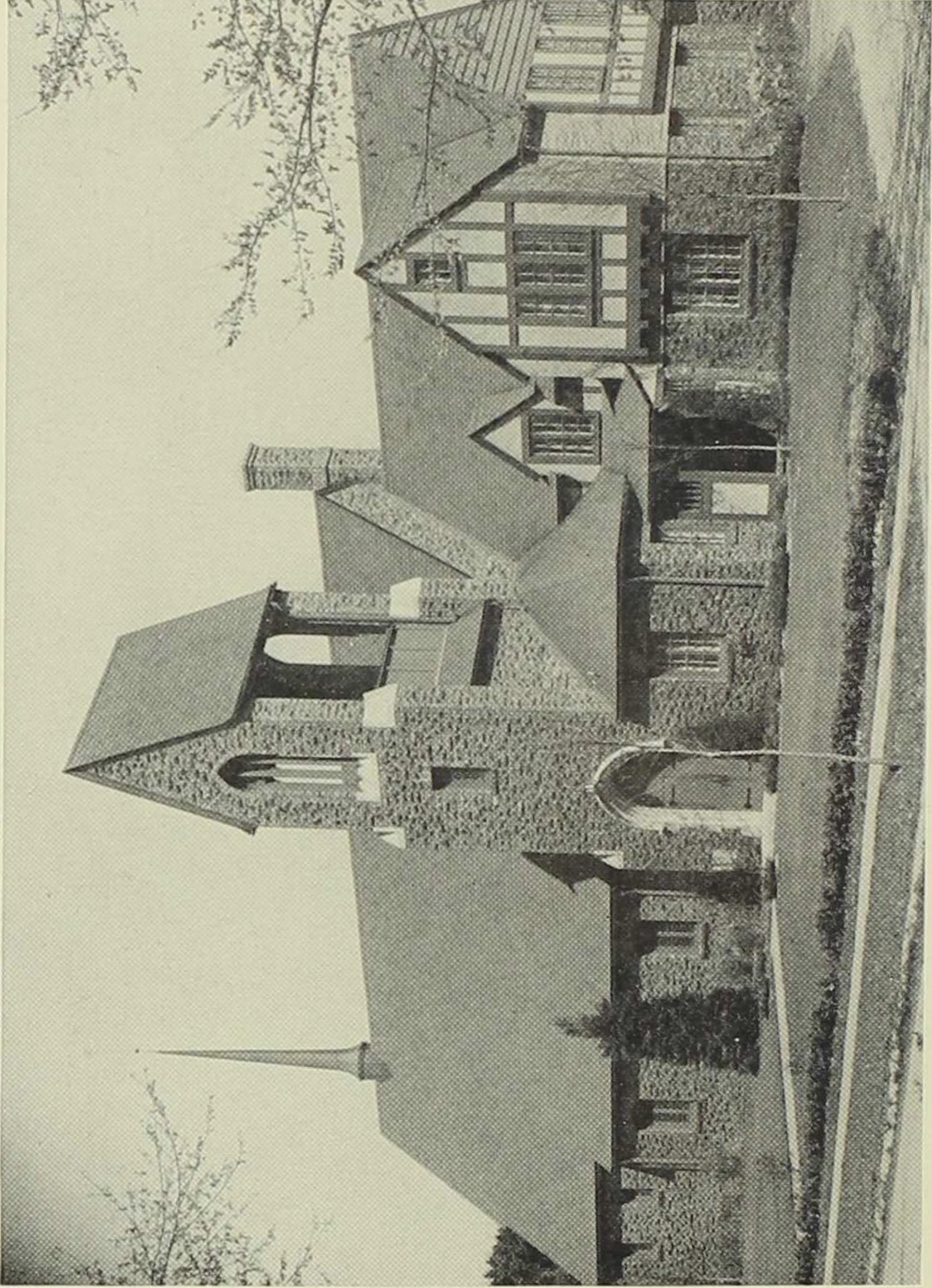
Five congregations — Fort Dodge, Dubuque, Davenport, Robin (Atkins), and Victor — were charter members of the Iowa District and held voting membership in the Synod, by virtue of their membership in the Western District. Eighteen congregations — Lotts Creek (Algona), Buena Vista, Caloma, Colfax Township, Dayton, Denison, Hampton, Hanover Township, Le Mars, Lowden, Magnolia, Marcus (two congregations), Maxfield Township, St. Ansgar, Spirit Lake, Sumner, Webster City — were accepted into



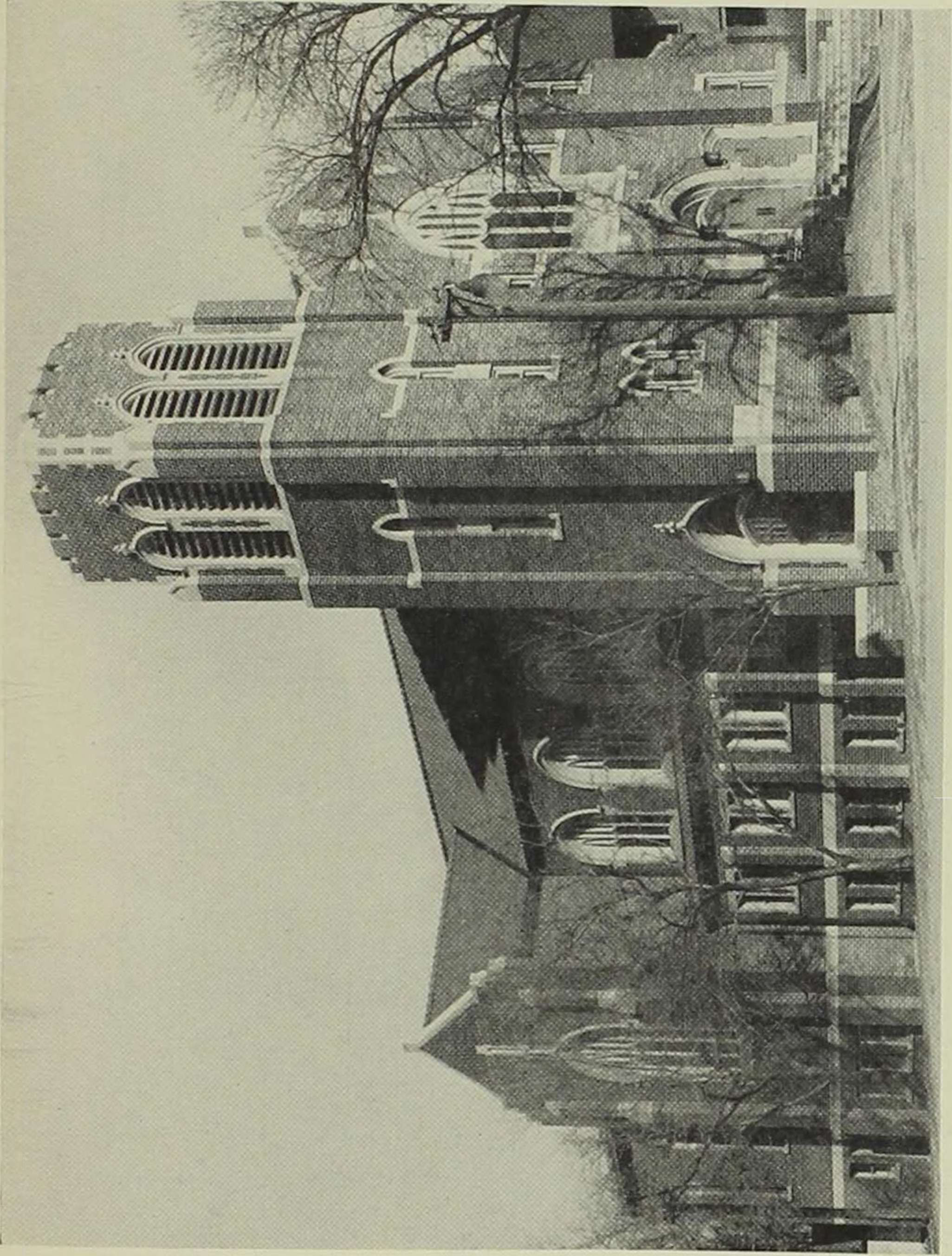
PIONEER CIRCUIT RIDER
J. F. DOESCHER



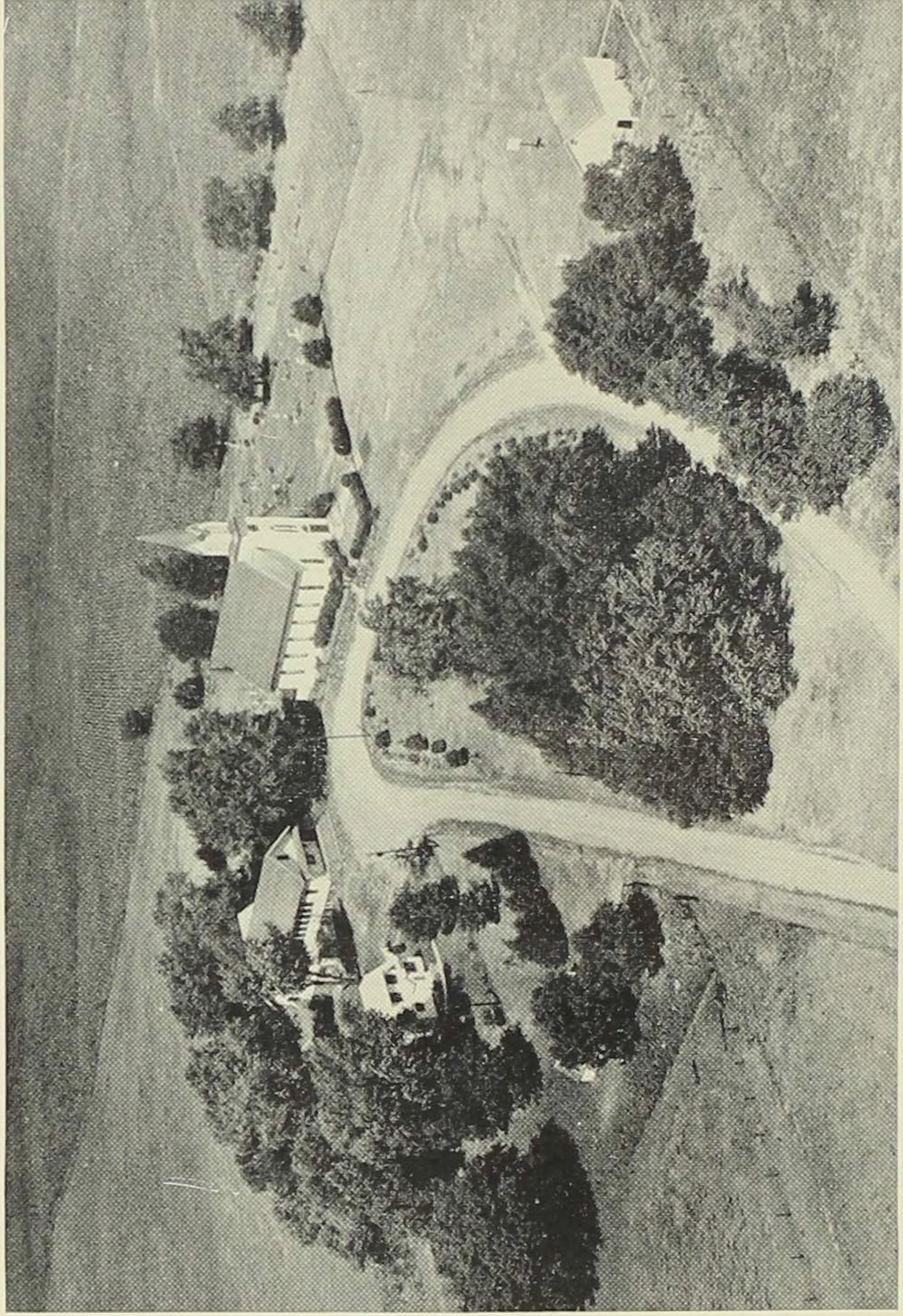
ST. PAUL'S AT FORT DODGE
AD. SCHWIDDER, Pastor



STUDENT CHAPEL AND PARSONAGE AT AMES.
MARTIN MUELLER, Pastor



ZION LUTHERAN CHURCH AT DENISON
C. W. SCHMIDT, Pastor



ST. PAUL'S LUTHERAN CHURCH, SCHOOL, AND TEACHERAGE NEAR BOONE
H. M. ZAGEL, Pastor

membership with the Missouri Synod at this initial session of the Iowa District. Twenty-one ministers, in addition to the pastors of the above named congregations, attended this organizational meeting. Only two Iowa pastors failed to appear at the convention. Three Lutheran Christian Day School teachers — Mr. F. Assmussen of Waterloo, Mr. J. P. Rademacher of Fort Dodge, and Mr. H. Steuber of Luzerne — were present throughout the sessions.

In addition to the lay delegates, the secretary carefully noted twenty-three male guests present from various congregations of the District. According to the constitution only voting members of the Missouri Synod may cast ballots and decide the business of the sessions. On the other hand, any communicant member of the Synod may join in the discussion of issues as they are presented on the floor of the convention. As members of the Synod within the Iowa District these twenty-three guests had the right to participate in the discussions.

Doctor C. F. W. Walther appeared as the honored guest at the initial meeting. Professor Walther spoke on the subject, "Some of the Chief Obligations of a District that Desires to Use the Name of an Evangelical Lutheran Synod." Opportunity for discussion was granted after the

several sections of his essay were presented. Occasion for debate or discussion of essays has always been provided in order to develop unity of faith and practice in the church-body. The essayist's work, if acceptable to the delegates, is then adopted by the convention as its own and incorporated with its official proceedings either in whole or in part.

Dr. Walther's essay almost failed to arrive at Fort Dodge. En route to the convention, he left his briefcase on his train seat while he chatted with the rest of the delegates in the smoker. When a mother who had occupied the seat with her child left the train, a "helpful" conductor set the dilapidated satchel down on the platform behind her. Fortunately, one of the delegates noticed it, and it was retrieved by the Rev. Dornseif, who, running at top speed, was able to catch the last coach. The entire episode was later set to German verse by the Rev. H. Rottmann.

The officers elected at this first meeting of the Iowa District were: President, Rev. L. J. Craemer of St. Paul's Church, Fort Dodge; Vice-President, Rev. Theodore Braeuer of Immanuel Church, Maxfield Township; Secretary, Rev. J. Fackler of St. John's Church, Lyons; Treasurer, Mr. J. P. Rademacher of St. Paul's School, Fort Dodge.

Originally it was the duty of the District president to visit all congregations, become personally acquainted with the work of the District, and assist in unifying the efforts of the various parishes. This was not too difficult at first, for in 1879 the Iowa District contained 43 pastors; 18 congregations who were members of the Synod; 54 congregations who were not affiliated with the Synod; 38 preaching stations; and 37 Christian Day Schools. Later, as the number of churches and ministers increased, the District was divided into several visiting circuits, and the conventions elected pastors as Visitors to continue this supervisory work among the congregations.

The Iowa District has enjoyed a phenomenal growth since 1879. At the celebration of the Silver Anniversary in 1904, the number of pastors had grown to 112; when the District observed its Golden Anniversary in 1929, the number had increased to 162. Seven years later, in 1936, when the Missouri Synod divided Iowa into two Districts, there were 189 pastors. In 1946, there were 216 pastors of the Missouri Synod in the Hawkeye State, a growth of 502 per cent over the number at the time of the organization of the Iowa District in 1879.

Equally striking is the growth in the number of Missouri Synod churches, which soared from 28

in 1879 to 78 in 1904. At the Golden Anniversary of the Iowa District, 153 congregations responded to the roll call, a number which increased to 188 at the time of the creation of Iowa District East and Iowa District West in 1936. A decade later, in 1946, there were 229 Iowa churches affiliated with the Missouri Synod as voting members, representing a growth of 871 per cent in the number of congregations since the Iowa District was organized in 1879.

In the beginning, the Iowa District committed the various phases of its work to special committees. The size and number of these committees increased with the growth of the District. In 1933 all of the work of the Iowa District was placed under the supervision of a Board of Directors, and following the division of the old District into Iowa District East and Iowa District West in 1936 this method of administration was continued.

The congregations of the Missouri Synod have been very active in the field of Christian education, especially on the elementary level. Pastor Doescher, for example, took charge of a church-school which his wife taught during his absence as a circuit rider. Throughout the pioneer period, pastors founded and taught parish schools. There were very few exceptions to this rule. In 1879,

thirty-seven of the forty-three pastors served in the classroom, thus fostering as teachers the cause of Christian education on the elementary level in the schools of the District.

In 1904 eighty-five of the 112 pastors in Iowa taught parish schools. It is not known how many of these men actually taught every day. At that time all types of schools were lumped together in one figure. It was not until 1919 that a distinction was made between the Christian Day School, Sunday School, Saturday School, and Summer School. In that year, only twenty-three pastors were teaching daily in a full-time elementary schedule. By 1946 the number of pastor-teachers had dropped to four.

With the exit of the pastors from the school-room, the number of male non-ministerial teachers increased. In 1879 there were three male teachers in the church-school system; by 1904 this figure had risen to 21 men and one woman. At the time of the Golden Anniversary there were 49 men, 26 women, and 6 students from the Seminaries teaching in parish schools. In 1946 there were 40 men and 38 women teachers, and in addition, there were four Teacher Seminary students and eight theological candidates assisting as teachers in the parish schools.

During World War I the language problem

forced many Missouri Synod parish schools to suspend operations. In 1919 the School Board committee reported to the Iowa District Convention that three schools were closed in one county. This same committee lamented the fact that pastors serving missions were no longer teaching parish schools. This trend was deplored even though it was acknowledged that it had become well established. The depression years of the 1930's also apparently affected the parish schools: not many were actually closed, but new schools were not founded during a period when many new churches were built. When congregations started to adopt such educational agencies as the Sunday School, the Saturday School, and the Summer School, the need for establishing a Christian Day School in every congregation was diminished.

With the passage of adverse legislation restricting the use of the German language in the teaching of secular subjects, the Iowa District appointed a special School Board to foster its cause. A School Superintendent was also elected to assist the congregations in educational matters and to put forth every effort to raise the standards of the schools. Many pastors and teachers returned to formal school training to acquire sufficient academic credit for State certificates. Resolutions were also passed urging the Missouri Synod to

raise the standards of its teacher colleges.

These years of conflict and reform brought about salutary results in the development of the Lutheran parochial school system. From 1921 to 1927, Pastor C. H. Seltz filled the office of School Superintendent. From 1928 until 1936, Mr. H. C. F. Mueller continued the work, serving the Iowa District West until 1945. Since 1936 and up to the present time, the cause of Christian education in the Iowa District East has been supervised by a member of the Board of Directors. This same arrangement has been followed by the Iowa District West since 1945.

The reports on parochial education presented at official sessions of the two Iowa Districts reveal increasing interest in teaching and training children in the fundamentals of the Christian faith. Pastors and teachers regularly gave consideration to this matter at their meetings. The number of people assisting in Christian education in the several parishes steadily increased. Greater attention was given to teacher-training. Institutes for Sunday School teachers became a regular feature in the program of the Church. In this manner the Missouri Synod's two Districts in Iowa continued the tradition of giving thorough consideration and attention to the cause of Christian education.

From its inception the Iowa District has supported a mission program. A special Board was elected to explore possible territories and send pastors to organize parishes. Workers were engaged and congregations assisted out of a special Mission Fund raised by the congregations of the District. In 1904 the Mission Board helped support 27 missions including twenty workers by raising approximately \$5,000. At the time of the Golden Anniversary in 1929, the District contributed \$20,902.66 toward the support of 44 missions, including 32 pastors, one student, and three teachers. In 1936, when the original Iowa District was divided into Iowa Districts East and West, 55 missions received assistance from the Mission Fund. In 1946 the two Districts combined contributed \$51,242.56 toward the support of 42 pastors, three schools, three student-pastors, and a number of Theological Seminary students who did summer field work.

The Iowa District followed a certain procedure in administering its mission program. The missionaries, or later the congregations and the pastors serving the missions, would indicate their needs to the District. During the sessions of the District a committee would meet to consider the requests, and counsel with the pastors and delegates from the congregations desiring help. This



ST. PAUL'S LUTHERAN CHAPEL AT IOWA CITY
JOHN F. CHOITZ, Pastor

PRESIDENTS OF IOWA
DISTRICT EAST

PRESIDENT IOWA
DISTRICT WEST



HERMAN HARMS
(1936-1939)

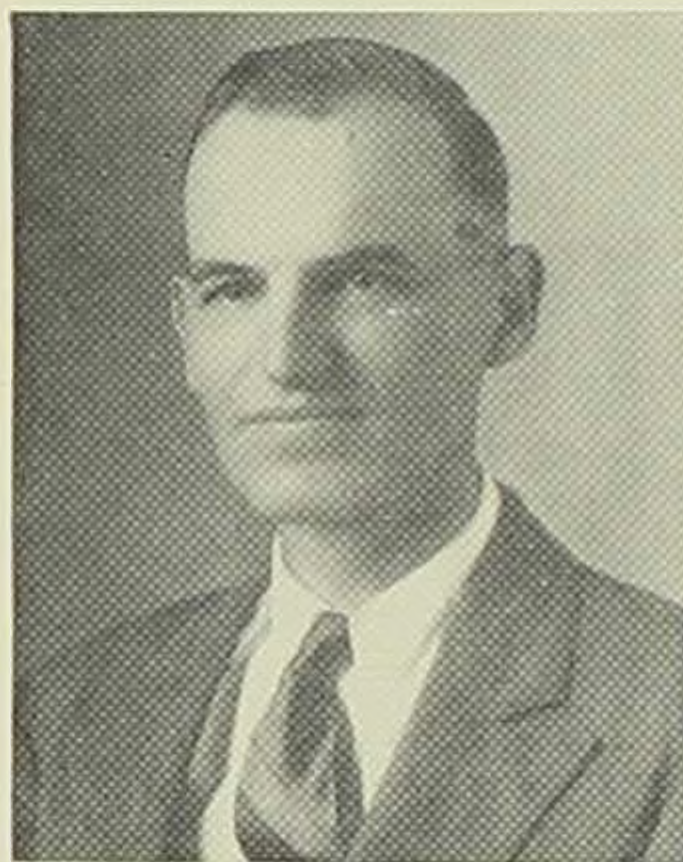


CARL HESSE
(1939-1948)



AD. SCHWIDDER
(1936-1945)

PRESIDENTS IOWA DISTRICT WEST



HERBERT BERNER
(1945-1947)



THEO. HOEMANN
(1947-1948)



C. W. LOBECK
(1948-)

committee would then make recommendations to the District, which in turn would determine the degree of financial assistance to be given. The work of this committee absorbed a major portion of the time allotted for business at the conventions.

Although generous in its missionary work, the Iowa District was well aware that charity begins at home. It courageously undertook the support of needy pastors or their survivors through an ever-expanding social security program executed through their board of support. Since 1937 the Missouri Synod has adopted a pension system which eventually should make it unnecessary for the Iowa districts to continue this work.

In 1891 a building loan fund known as a Church Extension Fund was established in the Iowa District to assist needy congregations. In 1948 its assets were computed in six figures. Many a small congregation would still be suffering under make-shift arrangements if the Church Extension Fund did not exist and the congregations were dependent upon their own resources.

The Iowa District also created a special fund to assist worthy young men who desired to become ministers and teachers. At one time (1929) as many as seventy students were subsidized; in 1946 only fifteen students received assistance.

Since 1901 the work of finding homes for orphaned children was undertaken by a special organization known as the "Lutheran Home-Finding Society of Iowa." Eventually this Society established headquarters in Fort Dodge where, in 1930, a building was completed to meet all State requirements for this type of charitable undertaking. Since its founding, the Lutheran Home-Finding Society has cared for more than 800 children. The following pastors have served as Superintendents: C. H. Seltz, H. C. Koepke, and Walter H. Becker — the latter since 1925.

Funds to maintain the Home and its work are raised outside of the actual budget of the Iowa District by the membership of the Society and by special collections among the congregations of the District. The Lutheran people of Iowa affiliated with the Missouri Synod were among the first in this type of charitable work. The Iowa organization was the fourth to be founded for homeless children in the Missouri Synod.

Many churches had youth societies, but it was not until 1920, at a convention in Boone, that a majority of these societies joined the Walther League. This is an autonomous organization whose membership is gathered from the congregations allied with the Missouri Synod. The Iowa District officially espoused youth work in 1924. In

1946 nearly 200 Iowa societies held membership in the Walther League, and all were actively engaged in promoting such youth work as Bible classes, lecture-discussion periods, social functions, and summer camps.

In 1924 the Reverend Julius A. Friedrich went to Iowa City to serve the Lutheran students at the State University of Iowa. Friedrich was the first college student-pastor in the Iowa District. Today the Reverend John F. Choitz presides over the University student center and chapel. In 1940 the Church established a Lutheran student center at Iowa State College in Ames, where the Reverend Martin H. Mueller has served for the past eight years. In 1942 the Reverend Edgar Brammer became the first resident student-pastor for Lutheran students at Iowa State Teachers College at Cedar Falls. Such centers are important since one-half of Iowa's college students attend the three state schools.

Prior to these dates the Iowa District cared for Lutheran college students by providing special bus service to the nearest congregations. Neighboring pastors conducted services and Bible classes from time to time on the several campuses. When the National Lutheran Education Association (organized to foster the cause of Christian education) disbanded, it diverted a large portion

of its funds into Student Service Work. This substantial assistance calls for special recognition. Part-time work is being done at all the other colleges throughout the State by various pastors of the Districts. The work which began in so modest a manner in 1924 has grown to large proportions, and has prospects of continued expansion. When the building program at Cedar Falls is completed, the Missouri Synod will have three of the finest, completely-equipped, student-centers in the entire Church.

Education, missions, orphanages, and student-centers caused church work to grow to such proportions in the old Iowa District that in 1936 the State was divided into two Districts, Iowa District East and Iowa District West, each having its own set of officers.

A phase of work that developed rapidly after the division of the Iowa District is the area of service to the sick at various Iowa institutions. In Iowa City a full-time hospital chaplain has been serving since 1936; before that time this position had called for part-time help for twelve years. In Sioux City and Cherokee the Iowa District West has two pastors who are devoting their time entirely to those who have been committed to institutions. In the Iowa District East there is another full-time chaplain in the Veterans Hos-

pital at Knoxville. A total of twenty-nine institutions are served by the pastors of the two Districts of the Missouri Synod in Iowa.

Attention should be called to two lay organizations which have arisen since the State was divided into two Districts, and which have contributed much to the work of the Church. They are the Lutheran Woman's Missionary League and the Lutheran Laymen's League. In the Iowa District East the Lutheran Woman's Missionary League was organized in May, 1942. By 1946 seventy-one ladies' organizations had joined the League and it had completed its first project of raising \$6,000 toward the building of a chapel at the Knoxville Mission. In that same year it launched its second undertaking, when it resolved to raise \$3,000 for orphanages in Germany to aid in housing displaced children who were victims of the recent war. In the Iowa District West the ladies did not organize until 1947. The League's purpose is to foster certain mission undertakings, and also to lend support in every way possible to these projects.

The Lutheran Laymen's League in the Iowa District East was organized in 1943 at Waterloo. It has held annual conventions, and has sponsored specific undertakings in the District, such as laymen's institutes on various subjects. In the Iowa

District West the Lutheran Laymen's League was organized in 1946 and held its first convention in 1947.

Aside from serving local needs, these lay organizations participate actively in the objectives of the national organization and give their financial support as well as some of their leaders to the fulfillment of the objectives of the larger organization. Two of the outstanding projects of the Lutheran Laymen's League on a national scale are the sponsorship of the International Lutheran Hour over national radio hook-ups, and the active support of the only Lutheran university in the Synod, Valparaiso University in Indiana.

The sound education of its clergymen is a key to the growth of the Lutheran Church — Missouri Synod. Of the eighteen separate Lutheran bodies in the United States, 97 per cent are in three groups, the United Lutheran Church, the American Lutheran Conference, and the Synodical Conference, dominated by the Missouri Synod. In 1860 this Synod was scarcely represented in Iowa; in 1948 about one-third of all the Lutheran churches in the State were affiliated with the Missouri Synod.

L. C. WUERFFEL

The Iowa Districts Today

A century has passed since the Reverend Lochner made his exploratory tour in eastern Iowa in 1848. The Census of 1860 showed 37 Lutheran churches of all synods in 18 of the 63 Iowa counties reporting, only a few of which have since become identified with the Missouri Synod. In 1947 three-fourths of the counties of Iowa had 229 churches with 78,345 baptized members in the Lutheran Church — Missouri Synod. Thirty-six of these churches, a greater number than existed when the Iowa District was established in 1879, were added in the decade ending in 1947.

During the Civil War, Pastor Doescher was the only representative of the Missouri Synod who could preach in English as well as German. In 1947 only 36 congregations, or one-seventh of the total number, had services in both English and German. The remaining two hundred odd congregations had only English services. In 1860 churches of all faiths in Iowa totaled 949, with a property value of \$1,670,190. In 1947 the 229 churches of the Lutheran Church — Missouri Synod had a valuation of \$6,407,000.

Behind this noteworthy growth in Iowa stands

the mother Synod which today has 3,678 pastors serving 5,472 congregations with a total membership of 1,639,337, one-twentieth of whom may be found in the Hawkeye State. The small log cabin school in Perry County, Missouri, has been superseded by beautiful Concordia Seminary at Saint Louis with 18 buildings and 15 faculty homes on a 71-acre campus costing some three million dollars. Concordia Seminary has 400 students and a faculty of 22, and is said to be the largest Protestant theological seminary in the United States. Reverend J. W. Behnken, who went to Europe four months after VE Day to investigate the spiritual conditions of the Lutheran churches in various countries, and who then reported personally to President Truman on his findings, has served as president of the Lutheran Church — Missouri Synod since 1935.

L. C. WUERFFEL

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