



1925 – 1954: REBUILDING WORLDS TORN APART

“The leaves of the tree [of life] are for the healing of the nations.”

Revelations 22:2

On February 14, 1943, Rev. McLaughlin’s “Message from the Pastor” at the annual meeting closed with these sentiments, “... Our church was organized at the close of a terrible conflict; it has survived depressions, catastrophes [sic.] and wars during more than three quarters of a century since it came into being and it will continue to serve and bear witness to eternal Truth until The City of Gold is built in the hearts of all humanity.”

[SOURCE: *FCC Annual Report of 1943*, Book VII, p. 189]

“The heritage of the past is the seed that brings forth the harvest of the future”

National Archives Building, Washington, DC

The third thirty-year period of the First Congregational Church of Ames (1925-1954) reflects the highs and lows of the nation during that era. A “great” depression, a World War, a “police action” in Korea, and a Cold War with the Soviet Union contributed to shattered assumptions about who were one’s neighbors and friends. The job market, once secure, was buffeted by union strife and the growth of international corporations. After World War II, the national economy improved with peace-time housing and business needs. Politically, trust also needed to be rebuilt. Uneasy alliances, necessary for the war effort, were under suspicion. Soon enough, a “cold war” began, with the Soviet Union erecting an “iron curtain.” Despite advances in medicine and technology, threats of a nuclear holocaust presented an era of subdued good feelings. For racial and ethnic minorities, the United States continued to be driven by the power of segregation. In summary, there were many worlds that had been torn asunder. The Church, knowing Christ’s call that “all might be one,” participated in that rebuilding.

THE WIDER WORLD

Social, Economic, and Technology Events

1926 – Robert Goddard launches the first liquid-propelled rocket with success.

1927 – Charles Lindbergh flies the “Spirit of Saint Louis” from New York to Paris.

1929 – The New York Stock Exchange crashes, marking the beginning of the Great Depression.

1933 – Adolf Hitler gains power in Germany; Prohibition ends.

1939 – Television is invented.

1941 to 1945 – World War II.

1942 – The first computer is invented at Iowa State University by John Atanasoff and his graduate student, Clifford Berry.

1945 – The United States drops atomic bombs on Hiroshima and Nagasaki, Japan.

1946 – The United Nations is founded.

1948 – The Jewish state is founded.

1950-53 – The Korean War is fought.

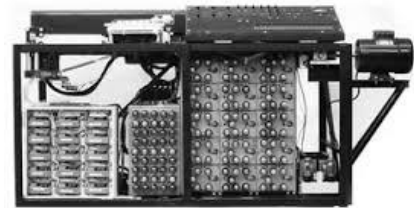
1954 – Dr. Jonas Salk develops anti-polio serum.

Literary, Musical, and Educational Events

1925 – F. Scott Fitzgerald writes *The Great Gatsby*.



Charles Lindbergh



Atanasoff Berry Computer

1925 – James Weldon Johnson writes *The Book of American Negro Spirituals*.

1925 – In *Pierce v. Society of Sisters* the U.S. Supreme Court determines that private schools have a right to exist.

1926 – The Book of the Month Club is begun.

1935 – Hammond electric organs become popular in the USA.

1939 – John Steinbeck writes *The Grapes of Wrath*.

1940s – Many major denominations produce hymnals reflecting numerous common hymns as well as hymns related to their historical roots.

1944 – G.I. bill provides veterans with educational opportunities after World War II.

1945 – George Orwell writes *Animal Farm*.

1951 – J. D. Salinger writes *The Catcher in the Rye*.

1952 – Ernest Hemingway writes the Pulitzer Prize winning book, *The Old Man and the Sea*.

1954 – *Brown v. Board of Education*. The U.S. Supreme Court declares segregation in public schools illegal and mandates schools to provide an equal education opportunity for all students.



James W. Johnson



GI Bill poster

Cultural Changes

Military and Political Events. Reflecting upon the thirty years from 1925 to 1954, observers are hard pressed to call that period “the good old days” for the United States. A decade after the Great War ended, the country was plunged into the “Great Depression.” Some estimate that up to twenty-five percent of workers lost their jobs. According to many, the depression did not end until after the United States declared war on Germany and Japan in 1941. The dropping of the atomic bomb in 1945 on two Japanese cities a world away hastened the end of that major conflict. Not even a decade passed before world powers were in battle again, this time a so-called “police action” in Korea. A “cold war” was spawned in the early fifties while hot political battles raged due to racial discrimination. While the continents of Africa and Latin America were not on many citizens’ radar, the Communist threat in foreign nations made political, geographic, and economic changes. Established in 1946, the United Nations attempted to bring some order to the chaos that had reigned. The political conviction that nations could remain isolated began to crumble during these years. There would be many worlds to be rebuilt.

Civil Rights. In the United States, the issue of race was not settled by the Civil War. Blacks who had moved from the South to northern industrial states and cities found discrimination in jobs, housing, sports, and education. A major court case on school segregation came from Topeka, Kansas. In May of that year, the United States Supreme Court ruled the practice of providing



“separate but equal” schools for black children was illegal. Sociological and historical evidence cited by the justices in their 9-0 decision made it clear that separate was never equal (*Brown vs. Board of Education of Topeka* 347 U.S. 483(1954)). The goal for public education had to be an equal educational opportunity for every child. Needless to say, discrimination occurred in the job market and in housing. Those who favored discrimination did not give up easily. Seeing diversity as a positive for the world was not shared by many.

Media Changes and Technological Advances. Radio and newspapers were the primary forms of mass communication in the early years of the century. Motion pictures grew in popularity providing escape from economic worries. The 1920s featured a number of new dances such as the Charleston. Popular songs of the 1930s featured money themes, such as “Buddy, can you spare a dime?” and “Pennies from Heaven.” Slowly white America was learning about gospel music from such singers as Tommy Andrew Dorsey, the jazz musician who composed “Precious Lord, Take My Hand.” During and after World War II, the “big band” movement, including a band by a different Tommy Dorsey, swept the country. Although invented a decade earlier, television had its infancy in the 1950s. Radio and movies, then television, would introduce listeners and views to many new worlds.

Schooling and Learning. American formal education during these years underwent significant changes as well. While one-room schools in rural states lasted until mid-century, school districts in cities and suburbs had substantial growth. Curriculum changed slowly as enrollments increased and more high school graduates attended college. Mathematics and science were emphasized while the humanities were reduced. John Dewey led an educational reform called “progressivism.” From modest beginnings in the 1920s, progressivism was in vogue into the 1960s. Its chief premise was that learning should be based on student interests rather than prescribed courses of study. Private and parochial education was recognized legally in 1925 (U. S. Supreme Court, *Pierce v. Society of Sisters*) because of parental choice; however, that did not mean that they were entitled to public tax funds.

IN RELIGION

1925 – The Scopes trial occurs in Tennessee. A high school teacher, John Scopes, is found guilty of teaching evolution.

1925 – The liturgical movement begins in Europe in Roman Catholic churches; other faith traditions appreciate its emphasis upon the historical roots of worship, its psychological impact and design.

1926 – In *Jesus and the Word*, German biblical scholar Rudolf Bultmann introduces his method of scriptural analysis, which comes to be known as demythologizing.

1928 – Walter Bauer’s book, *Greek-German Lexicon of the New Testament*, uses newly discovered papyri and form criticism to analyze biblical texts.

1928 – The National Conference of Christians and Jews is organized.

Scopes Monkey Trial



John Scopes

Clarence Darrow

William Jennings Bryan

1931 – *The Bible: An American Translation* is released; it was often referred to as the “Goodspeed Bible,” named for one of its major translators, Edgar Goodspeed.



Edgar J Goodspeed

1931 – The Jehovah’s Witness sect is begun from the International Bible Students Association.

1932 – Reinhold Niebuhr writes *Moral Man and Immoral Society*.

1933 – Dorothy Day founds *The Catholic Worker*, a lay organization that advocates non-violence and seeks to alleviate poverty.

1934 – The Evangelical and Reformed Church (E & R) is established. Made up largely of German immigrants, its leaders include H. Richard Niebuhr, Reinhold Niebuhr, and later, Paul Tillich.

1934 – The first mosque built in the United States was erected in Cedar Rapids, Iowa. It is now known as the Mother Mosque of America.

1939 – The Methodist Church, divided by disputes in 1830 and 1844, is reunited.



Dorothy Day

1941 – *New Testament and Mythology* is written by Rudolf Bultmann, a German theologian.

1942 – The National Association of Evangelicals is formed.

1943 – Pope Pius XII issues encyclical “On Biblical Awareness” that sanctions biblical exegesis.

1947 – The Dead Sea Scrolls are discovered.



The Dead Sea Scrolls

1948 – The Congregational-Christian denomination votes in favor of a merger with the Evangelical and Reformed Church.

1948 – The World Council of Churches is organized in Amsterdam.

1950 – The National Council of Churches is formed in the USA. In the same year, the Billy Graham Evangelistic Center is established.

1951 – H. Richard Niebuhr writes *Christ and Culture*, which describes various ways that the Church can relate to society – accept it, assimilate with it, oppose it.

1952 – The *Revised Standard Version* of the Bible is published.

Religious Issues

The members of the First Congregational Church of Ames were very much aware of a wider world before 1925. Their Congregational forefathers and foremothers had been missionaries and so they continued to be advocates for service to other countries. They were in favor of such activities as that of the London Bible Society that distributed an estimated 10.5 million bibles in 566 languages in 1925. There is nothing in the annual reports that suggest that they were



engulfed in the evolution debate that surfaced after the Scopes trial in 1925. Neither did the congregation or its ministers support or denounce the growth of fundamentalist and charismatic churches.

There is evidence that the First Congregational Church's educated clergy were aware of the "social gospel." Walter Rauschenbusch, a Baptist, and others urged urban churches especially to care for the needy. Churches responded with soup kitchens, gymnasiums for children, and involvement with state legislatures for better housing and work conditions. They petitioned local and state legislators to pass fairer employment laws. However, by the 1930s there was a backlash against liberals, politically and theologically. In 1938, Swiss scholar Emil Brunner brought neo-orthodoxy to the United States. Critical of the liberalism that assumed that with education and the right theology (a loving God with scant emphasis upon justice and a view of humans good at the core who made mistakes, not sins), neo-orthodoxy sought to reclaim principles from the Reformation. The Niebuhr brothers, from their Evangelical and Reformed denominational background, became leading proponents of neo-orthodoxy. Reinhold Niebuhr was a pastor in Detroit where he saw firsthand the problems of laborers who worked on assembly lines. He became a faculty member at Union Seminary in New York City preaching "Christian realism."

Many theologians who embraced pacifism following the Great War were challenged by the claims of Adolph Hitler and the ruthless tactics of the Third Reich. As they learned of the genocide of Jews, there was more tolerance of military solutions to world problems. Dietrich Bonhoeffer left Germany to teach at Union but returned where he eventually joined in a plot to kill Hitler. He was executed by the Nazis in 1945. His influence on American theologians and churches did not grow until after the war ended. A different theological perspective, process theology, began to take root in 1945. It emphasized the importance of relationships and empirical data, proclaiming that God can change. There is little evidence that these theologies found much fertile soil at the local church level in America during this period.

Another world that was under examination and action during these years was that of denominations. The national Congregational churches had merged with a branch of the Christian Church. Two denominations that supported educational ministries, the Evangelical Synod of North America and the German Reformed Church, merged in 1934. In 1948, the Congregational Church and Christian Churches decided that a potential merger with the "E & R" church, as it came to be known, would be appropriate. That merger was debated at the First Congregational Church in Ames. Frisbie House began to invite E & R affiliated students to their programs and events. Perhaps in response to questions, Rev. Murray Allan noted in his remarks in the *Annual Report of 1948*, Book VIII, p. 249, "I repeat what I said from the pulpit that nothing in The Basis of Union or in The Oberlin Interpretations imperil the essentials of our **customs** or deny our heritage."

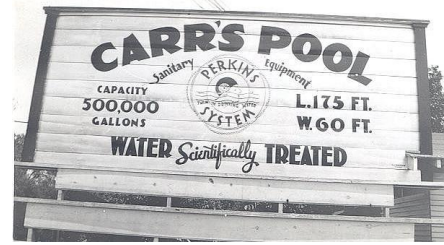
LOCAL LIFE

Ames and Iowa State College

1924 – The former residence of ISC President Welch becomes the International House where foreign students reside.

1925 – The Campfire Girl’s Camp, Canwita, is founded.

1926 – Ames’s first commercial airport is opened; plans for “Carr’s Pool” are announced; a city contract is awarded to replace wood block pavements with concrete.



1927 – The Chautauqua Board votes to discontinue the summer programs; sixteen days after Charles Lindbergh files the Atlantic alone, Clarence Chamberlin, a former Iowa State engineering student, completes a longer flight across the Atlantic, with a passenger. He is honored in Ames that August.

1928 – The Memorial Union opens on the ISC campus.

1929 – Streetcars are replaced by buses in Ames; Dr. Cessna, the chaplain at ISC, retires.



Memorial Union

1931 – The Ames Junior Chamber of Commerce is formed.

1933 – The first beer licenses are issued in Ames.

1934-35 – As part of a federal grant, Grant Wood completes murals in the ISC Library entitled “When Tillage Begins, Other Arts Follow.”

1935 – The Music Pavilion (later known as the Band Shell) in the Ames City Park is dedicated.



Grant Wood

1937 – A bond issue is approved to build a new high school on the old Central School location; the Varsity Theater is built in Ames.

1938 – The Grand Avenue underpass is built; the first beer permit in campus town is approved.

1940 – The Women’s Gymnasium at ISC is constructed.

1942 – A blizzard on New Year’s Day isolates Ames, a record 24 inches falls in 24 hours.

1943 – ISC professor Theodore Schultz resigns after he was heavily criticized because he claimed that oleomargarine (a soy-based substitute) was equal to butter.

1945 – Iowa State University is recognized by the United States Government for its role in the Manhattan Project; it produced “cheap uranium” for use in the atomic bomb.

1950 – WOI-TV goes on the air. It is the first station located on a university campus.



“The Magic Window,” an early show on WOI, would become America’s longest-running local children’s program.

1951 – First parking meters are installed on Main Street.

	1925	1930	1935	1940	1945	1950
Ames population	9,324	10,261		10,555		22,898*
ISC enrollment	3,700	5,735	4,695	7,969	8,163	11,270
First Congregational Church of Ames membership**	646	583	612	739	696	651

* Includes students. City of Ames statistics are from Ames Historical Society sources; ISC statistics come from the Board of Regents, State of Iowa Biennial Reports; figures are from 1935-36, 1945-46, 1955-56 reports. FCC (First Congregational Church) statistics are from annual reports.

REBUILDING WORLDS TORN APART

The Annual Reports of the First Congregational Church of Ames are extensive during the remaining years of Rev. Henry Hawley's ministry, 1924-1935. They show both the serenity and comfort of a congregation that loves its pastor and his influence in increasing membership and being intensely involved with civic affairs and students of Iowa State. There were hard times, too. Pastor Hawley resigns in 1927, reconsiders, and remains until he retires in 1935.

During Hawley's last decade, during the initial years of the Great Depression, the congregation almost unbelievably planned and carried out extensive remodeling of the sanctuary and educational facilities (\$72,000 then, roughly equivalent to \$750,000 in 2015). The congregation also built a new parsonage. Mr. M. P. Cleghorn, Dean of the Board of Deacons, reported in January, 1932:

The year 1931 will be set down by historians as one full of unrest, of want, of suffering and strife, a year that has tried the souls of men. In a small way this has touched the members of our church, and has had its effect perhaps upon the financial end of our program. I have watched with some misgivings for its effect upon the religious and social life of our church, but I am delighted and much gratified to report to you that we have come through the year with scarcely a scratch or a scar, and I believe are closer bound together in Christian fellowship than ever before.

That the board has been active the past year is shown by the fact that fifty percent more members were received into the church than a year ago. The communion service has been improved, and I think everyone will admit that the dedicatory prayer following the offertory, and the addition of the "Seven-Fold Amen" following the benediction has added a great deal to the effectiveness of the service...."

[SOURCE: FCC Annual Report of 1932, Book V, p. 265]

Rev. Hawley extended his ministry to 1935, when he and the congregation agreed his retirement was well-deserved. His successor, Rev. Arthur McLaughlin, was called from serving a large church in Dubuque, Iowa. Like Rev. Hawley, he was in his 50's when he came to Ames. While there were budget challenges as the nation wrestled with the Depression, the Rev. McLaughlin maintained the church's programs and solidified a gradual improvement in finances. Less active locally than

Hawley, he was more involved in church matters at the state level. The First Congregational Church, with Rev. McLaughlin's leadership, would face the horrors of another world war, something more unbelievable than the Depression.

In November 1943 the Rev. W. Murray Allan began his ministry in Ames. The Pulpit Supply Committee (i.e., the Search Committee) indicated that Rev. Allan fit the profile of the minister they wanted. The congregation he served in North Dakota was similar to that of the First Congregational Church, made up largely of professional, business, and highly educated members. He was also a seasoned pastor rather than a younger minister which the Committee felt was needed. Based on the statistics and stories about Rev. Allan, the Committee's judgment appears accurate. The congregation grew in membership, increased its finances, including burning of its 1930 mortgages, and lived up to its reputation as an advocate for social justice.

OUR CHURCH MEMBERSHIP

During 1924, a large number of Sunday School students "graduated" to church membership. In describing what it membership means for the individual as well as for the health of the congregation, the Board of Deacons opined:

We join with our Pastor in extending to the young people who have come up from the Sunday School into church membership during the year, a most cordial welcome. Not a welcome to church attendance as a matter of form or entertainment, but as a means of definitely identifying themselves with a church family whose activities call for the best that is in them socially, morally and spiritually.

[SOURCE: FCC *Annual Report of 1925*, Book V, p. 205]

In the following year's Annual Report, Rev. Hawley, after describing the loss of Mrs. George Graham, a long-time member of the church, fondly recalled what another recently deceased pioneer member, Mrs. Lydia Tilden, had meant to the congregation. She was the epitome of a welcoming and nurturing member:

Every church that has been a success has had at least one good woman who has sustained much the same relation to it that a mother sustains towards her beloved children. This church for almost a half century enjoyed such loving and understanding services from Mrs. Lydia Tilden. I need not here speak of her unusual talents or her remarkable genius for friendship and leadership. We all loved her as a mother, and her sweet memory will always be associated with this church ... Such women are a benediction to any church.

[SOURCE: FCC *Annual Report 1926*, Book V, p. xx]

Despite the impressive numbers of members during this time, the three ministers all complained that too few attended church regularly. It is difficult to learn the average attendance. In 1936, a report indicates it was 181; in 1949 it was 178. The next table, based on annual report figures, indicates the total membership numbers, male/female ratios, and non-resident or absent members. Some years, the number of church families was reported, ranging from 340 to 400.

First Congregational Church of Ames Membership, 1925-1954

	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934
Men										
Women										
Total	646	657	573**	569	573	583	573	562	559	564
NR*	125	65	50	46	20				78	109

*NR = Non-residents (or also identified as Absent Members) **91 were removed from the rolls

	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944
Men		264	276		304	321	334	325**	338	285
Women		364	369		403	418	430	449**	457	403
Total	612	628	645	694	707	739	764	765	795	688***
NR*									153	

* Non-residents **Inaccurate numbers, given the total membership ***absent members deleted from total

	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954
Men	289	329	313	327	338		306			
Women	407	396	368	383	405		377			
Total	696	725	681	710	743	651	683	699	645	669
NR*	53	83	88	97		41	66	88	59	63

* Non-resident (sometimes identified as absent members)

As this table and similar ones in earlier chapters indicate, female members consistently outnumbered male members. Dr. R. D. Feldman, reporting for the Chairman of the Men’s Work Committee in 1943, stated “one objective of the Committee is to stimulate the attendance of men at the morning worship service.” [SOURCE: *FCC Annual Report of 1943*, Book VII, p. 181]

There is another way to look at church membership. Was the First Congregational Church welcoming? Did individuals and families consider it both a place to become Christ’s disciples as well as offering a home-like environment that met social needs? The congregation did want to retain spiritual rigor. On January 12, 1927, at its annual meeting, the congregation revised its constitution. Different membership qualifications were developed for resident members and student members:

Article II – Qualifications

1. Membership. The membership of this church consists of those confessing Jesus Christ as their Savior and Lord: (a) Who have been recommended as to their Christian faith and experience by the examining committee of the Church, or have presented letters or satisfactory credentials from other churches; (b) Who have been accepted by a majority vote of the Church present at any regular service; (c) Who have publicly entered into covenant with the church.
2. Student Membership. Members of other evangelical churches, residing in Ames as students in educational institutions, may be enrolled as affiliated members of this church during their residence in this city when accepted by a majority vote of the Church at any regular service.

3. Duties (no change)

[SOURCE: FCC Annual Report of 1927, Book V, pp. 222-223]

It may come as a shock that during this period of both stability and growth for the First Congregational Church that members believed it was reasonable to set a goal of one thousand members. The Board of Deacons' Dean, F. M. Coulter indicated that in 1938 the deacons recommended 80 names for membership.... and added that the deacons had considered "a plan for a goal of 1,000 members by 1940." [SOURCE: FCC Annual Report of 1939, Book VI, p. 363]

Today's church members may believe that our mobile societies are unique. In the 1927 Annual Report, the Board of Deacons reported a number of losses by death but was especially concerned about the large number of persons no longer present. "Our organization has suffered somewhat more than usual the year past by death and the moving away of some of our most active and beloved members.... Dr. Templeton's passing took away one of our oldest, most constant and devoted workers. He was chairman of our building committee when the present building was erected. In the loss of Mrs. Iversen, the women's organization has had to replace a most active, cheerful, and effective leader." [SOURCE: FCC Annual Report of 1927, Book V, p. 216]

In 1929, the clerk of the First Congregational Church made a comparison of the transfer of persons who joined the Ames congregation and the transfer of members to other churches. The number of transfers may be shocking to some. As the clerk, J.B. Guthrie, wrote:

In thinking of the small attention paid to creeds, and of the free way in which Christians transfer their allegiances from one denomination to another in these times, I have been interested in going through the church records for the past fourteen years, since January 1915, the year Mr. Hawley came, and tabulating the figures.

In these fourteen years this church has received 391 persons by letter and 320 by confession of faith. The 391 who came by letter brought their letters from at least 18 different denominations, as follows:

Members Received from Other Denominations (1915-1929)			
Congregational	199	Unitarian	2
Presbyterian	82	Universalist	1
Methodist Episcopal	42	Friends	1
Church of Christ	16	Zion's Reformed	1
Lutheran	12	Greek Orthodox	1
Union, Federated and Community	8	Christadelphian	1
Evangelical	3	Christian Science	1
Episcopal	3	Mennonite	1
United Brethren	2		
United Presbyterian	2	TOTAL	391

[SOURCE: Clerk's report in FCC Annual Report of 1929, Book V, p. 237]

The clerk concluded: “During the same period 46 of our members have been removed by death and 303 letters granted to eight denominations. Between one-third and one-half as many came to us from the Presbyterians, and about the same proportion went from us to that body.”

Members Transferred to Other Denominations (1915-1929)	
Congregational	142
Presbyterian	57
Methodist Episcopal	40
Church of Christ	1
Episcopal	4
Union and Federated	11
Evangelical	2
Baptist	2
To any other church	44
TOTAL	303

[SOURCE: Clerk’s report in *FCC Annual Report of 1929*, Book V, p. 238]

The scope of the mobility of the congregation described in the previous chapter continued during this period. In the 1925 report of 646 members on the rolls January 1, approximately 175 were identified as “absent.” In that Deacon’s report, given at an annual meeting, it was acknowledged that the rolls had not been examined for several years. An examination of the rolls was called for, to remove those who no longer lived in the community as well as those who had no intention of remaining members.

During this thirty-year period, there were a number of Student Pastors. They and church members were intensely involved with college students. The annual reports typically included a message from the Student Pastor. [Ed. Note: Until sometime in the 1970s (CHECK), students at Iowa State College had the option of identifying their church affiliation on a college registration form.] The *FCC Annual Report of 1925* included a report from Mr. G. Bryant Drake, the Minister to the Students. He stated that there were 360 Congregational students at Iowa State in that academic year, out of a total enrollment of 3,700 students. To minister to those and other students, the Frisbie Fellowship Committee sponsored six or seven parties that year, with an average of 100 students attending each party. Although Frisbie House also offered well-attended religious study classes, Mr. Drake recommended more services of worship were needed during the week.

At the annual meeting of the congregation in 1948, Rev. Murray Allan said,

“The First Congregational Church of Ames has come to stand in this community for a sane, modern, liberal, deeply evangelical interpretation of the Gospel. There are a very large number of people in this city – many of them newcomers – who are looking for a church and who need the fellowship of a church like ours.... We are a Congregational Church in a student center and as such we have decided service to render. We are not here to amuse or entertain the people. No bag of pulpit tricks will suffice in our task. No bizarre services to get crowds. These are too often telltale symptoms of an inward malady rather than of spiritual growth.

Our strength is to be measured by the spirit generated, the faith created, the tasks inspired and the character molded.”

[SOURCE: An insert in *FCC Annual Report of 1948*, Book VIII, p. 288]

The revised Constitution and By-Laws of the First Congregational Church as of January 20, 1944 included a Statement of Faith—and this statement was a requirement of membership: “The membership of this Church shall consist of persons who have confessed Christ to be their Lord and Savior, have publicly entered into covenant with this Church, and have signed their names on the church roll.” Six years later, Rev. Murray Allan used a telling image of the atom to describe what membership in the church of the coming years should be:

“Something of a spiritual atomic energy has been released that radiates throughout the whole church.... We are not just a number of individuals affiliated with an organization. We are a genuine family, a community, taking part in a corporate undertaking which really means something and has everything to do with the world about us in these confused and tragic days.... We are not merely church members. We are Disciples. We are not just spectators. We are participants with God in the greatest task of the ages. We do more than join the church. We make a definite, all-embracing commitment to Christ.” [SOURCE: In booklet, *FCC Annual Report of 1950*, Book VIII, p. 304]

OUR MINISTERS AND STAFF

13) **Rev. Henry Keeler Hawley** (his ministry, begun in 1915 continues to 1935) By 1925, Rev. Hawley had completed a decade of ministry at First Congregational Church. It was not uncommon for 200 members to attend annual meetings. That number was present at the January 1926 annual meeting. After a “cafeteria supper served by the ladies” (a phrase repeated in many reports), those present received a status report on membership. Rev. Hawley acknowledged the growth in the church but voiced his concern that about 20 percent of the names were “absent” members. He was to remark several times over the years that “the great majority of our members don’t attend regularly.” In light of the high absent figures, the rolls were revised a number of times during Hawley’s ministry. On a positive note, the Deacon’s report commented:



The various activities of this Church are built around the Sunday morning service; and a friendly spirit of religious brotherhood is the dominant note of that service. The genius, the humor, and the sound religious philosophy of the Pastor are, of course, the outstanding characteristics. The Board wishes to recognize, in addition to these, in contributing to a well-rounded service, the inspiring music of the quartette and the organist, the cheery handshakes of the reception committee, the courtesy and the efficiency of the ushers, and the neighborly friendliness of everyone.

[SOURCE: *FCC Annual Report of 1926*, Book V, p. 211]

To address a “good” problem, the need for more church school space, Rev. and Mrs. Hawley moved to Frisbie House in 1926. The parsonage, or parish house as it came to be called, underwent renovations. During the remodeling, the unmarried Assistant Pastor, Mr. W. Norris Wentworth, lived in the parsonage. The move was to bring added stress for Rev. Hawley. Reflecting upon what happened in early 1927, the Board of Deacons’ report candidly referred to the emotional state of the minister:

The year 1927 started under a handicap, as it was thought best to grant our pastor a leave of absence for a number of weeks on account of a threatened nervous breakdown. Mr. Hawley went away about the middle of January and was gone five weeks. We had good evidence of his restored vigor in the splendid sermons and renewed activity he maintained in the weeks following. As a result we had a large accession to our membership on the Sunday following Easter.

[SOURCE: *FCC Annual Report of 1928*, Book V, p. 230]

Evidently Rev. Hawley’s emotional state did not improve as much as all had hoped. The Rev. Hawley resigned at the January 17, 1929, Annual Meeting. Most probably, the congregation was shocked. A special meeting of the church was held on February 3, 1929, at 2:40 p.m. The meeting was called to order by Mr. George Hultz, Dean of the Board of Deacons. He repeated the contents of a letter that had been sent out by the Board prior to the meeting. It contained two propositions: (A) Accept the resignation of Rev. Hawley. (B) Recommend that the church ask Rev. Hawley to reconsider his resignation and to remain on terms specified in a conference between Mr. Hawley and a committee from the Advisory Council of the Church. Mr. Hultz continued, stating that in case Mr. Hawley remained, the Church would agree to provide a parsonage downtown and Mrs. Hawley would take on the responsibility of the care of the High School Group. The pastor’s salary would to be reduced to \$3,600 instead of \$4,000. [SOURCE: *FCC Annual Report of 1930*, Book V, p. 245]

The minutes indicate that prior to the vote, Mr. Cleghorn, another church officer, outlined the reasons given by Mr. Hawley for his resignation. They are not recorded in the minutes. It was later explained that the conditions mentioned by Mr. Hawley might be changed somewhat....” A total of 151 votes were cast, with 20 members or 13.2% voting for Proposition A (acceptance of the resignation) and 131 members (86.8%) voting in favor of retaining Rev. Hawley.

On Feb. 17, 1929, Rev. Hawley announced his reconsideration of the resignation and acceptance of the invitation of the Church to remain its pastor. In a letter to the congregation, he said that he had offered his resignation because he thought that “a change in leadership would inspire a fresh sense of loyalty and a new enthusiasm that would make possible a better work here in this church.” A concern to him was a decline in attendance. The outpouring of support after his resignation, however, moved him to reconsider. He ended the letter by sharing an observation from his brother who advised him that retracting a resignation was very risky for a minister and there was only one thing more

risky – marrying a woman in the parish. Rev. Hawley said that would not happen!

The attention of the congregation turned to the remodeling of the church sanctuary and the improvements that would meet the needs of the Church School. In 1929, however, First Congregational Church members were required to balance their dream against the reality of the Depression. Reflecting upon that year, Rev. Hawley was amazingly upbeat. “This has been in many ways the happiest year that he and Mrs. Hawley have ever had. This program has been easier because this church has the reputation of paying its bills when they are due. Better than this is the enthusiasm of the church. We are thankful to be able to share in this forward program.... It is a real opportunity to be able to invest in this way. The main thing is to have this as a means of spiritual growth. The building program that goes into our own characters is the really important thing.” (SOURCE: FCC Annual Report of 1930, Book V, p. 252)

The major renovations were to the sanctuary, changing the sloping floor to a level service, repositioning the pulpit from the North wall to the East wall, and moving the organ to a different location. The parlor and second floor education rooms also were “modernized.” While these renovations were being done in 1930, the First Congregational Church members joined the First Methodist Church for worship services. Looking back at those months, the Rev. Hawley and Board leaders complimented the congregation on the lack of bickering and dissention that often accompanies such building projects. Rev. Hawley’s prepared an extensive written report for the January 21, 1932, annual meeting. With key phrases highlighted in red, he recalled his warning, that the members would be tempted to neglect spiritual growth while engaged in the building process. He then complimented the congregation for the new surroundings and the new organ that enhanced worship and music.

...You will remember how, last year, I warned you all against **neglect of the spiritual** life within, fearing that these outer interests might impair our growth in the deeper and more significant values for which our church stands. So far as I am able to judge, this warning has been heeded, and we come to the close of a year of great activity on the surface with a corresponding development of character. This rather unusual and happy outcome of the years’ experience has been made possible through the wonderful loyalty and service of all who had a place of leadership, and still more by the **spirit of enthusiasm** which has characterized everyone, both in the actual construction of our building and in furnishing the funds which has made this possible.

I never realized before this fall how much the **surroundings help** in worship. The colors and the comfort of this room invite reverence and worship. An organ is a wonderful means of expression of the soul’s deeper longings, sometimes. It all depends upon the character and genius of the one who plays the instrument. How fortunate we are to enjoy music that is an interpretation of life, coming to us out of real experience. Add to this leadership: the leadership that we enjoy in vocal music and you understand

something of the secret of the popularity of these Sunday morning services. It is known that in this church, whatever may be the quality of the sermon – and if we are to believe a good deal that is being written now on the subject, the sermon is not of much importance anyhow – in this church every Sunday morning one may expect here to find an open way to the Source of all strength and courage and hope.

[SOURCE: *FCC Annual Report of 1932*, Book V, pp. 271-272]

The pastor's report of January 18, 1934, suggested his reflection on his lengthy ministry and his approaching retirement. Rev. Hawley commented, "When I hear, as I do too often, of trouble of one kind and another; I cannot but say to myself, who am I that my lot should have been cast in such pleasant places? I am never free from a deep sense of gratitude for/generous helpfulness of this whole church membership. Never had you made me to feel that this is a professional service in any way, but rather the glad service of friend for friend. [Preaching] has grown to seem more worthwhile, partly perhaps because of its contribution to those who are perplexed and baffled by difficult conditions, in these troublous times."

The following year at the January 24, 1935, annual meeting, Rev. Hawley presented his thoughts, but did not make a copy of them. The summary in the Annual Report ended: "My only concern is that I may outstay my usefulness. I shall trust you to put up some kind of a flag to let me know when it is time for me to go. I am looking forward to 1935 with great anticipation. Our church is laying emphasis on the social gospel in sermons, forum, and all other of our organizations." Less than two weeks later, on Feb. 3, 1935, Rev. Hawley submitted his letter of resignation, citing "the work is too heavy for him and Mrs. Hawley in our present state of health and strength."

In his farewell sermon, a portion of which was printed in a local paper (not named) of June 31, 1935, the Rev. Hawley is quoted as saying "We live by faith, in hope – with love." The article went on, "Defining love as a wholesome expression of "good will" of one person towards another, he pointed out that this spirit of good will is the foundation of successful home life, and is needed to bring about better relationships between nations, leading to world peace." The article concluded that the new pastor will begin the second Sunday in September, then noted "Sunday morning services will be discontinued during July and August."

When word was received that the Rev. Hawley had died on October 13, 1952, condolences were sent to the family. The annual report for 1952 contained this tribute. "He was a man of broad understanding and sympathy, of delightful dry humor and wide interests, and a popular citizen of the town. . . ."

- 14) **Rev. Arthur Roland McLaughlin (1935-1943)** Rev. Arthur R. McLaughlin wrote a letter of acceptance on May 12, 1935. At the time of his call to Ames, he was pastor of the First Congregational Church of Dubuque, Iowa. He had preached his 'trial sermon' the Sunday prior to May 9, 1935. In the Annual Reports, he is often referred to as Doctor McLaughlin. The minutes of the annual meeting of January 15, 1936, declares that Dr. A. R. McLaughlin

began the meeting with a prayer. [SOURCE: *FCC Annual Report of 1937*, Book V, p. 316]

Rev. McLaughlin was from Illinois. Not only was he born there on September 23, 1878, he received his theological education in that state and served most of the years of his ministry in Illinois. He attended Chicago Theological Seminary. The Rev. McLaughlin was ordained in that state, served the Dubuque congregation, returned to Illinois after completing his ministry at the First Congregational Church of Ames. His pastoral work was largely spent in Peoria, Illinois. After his ordination, he was the associate pastor at the First Congregational Church of Peoria from 1916 to 1926. During those years he also served as the Superintendent of the Peoria City Missionary Society. From 1926 to 1935 he was pastor of the First Congregational Church of Dubuque, Iowa. After he finished his ministry at First Congregational Church in Ames, he returned to Peoria, where he was the pastor at the Union Congregational Church from 1943-1957. He was the pastor of Union Congregational Church in Somonauk, Illinois, from 1858-1963. From 1964 to 1968, the year he retired, he served as an interim minister.

He came to Ames in 1936 when he was age 58. Church records indicate that his call was linked to such factors as his experience in larger churches. He concluded his ministry in Ames in 1943. His wife, **NAME**, and he had **Number?** children. One child, a daughter Shirley, became a member of First Congregational Church.

During his tenure, as previous pastors, Rev. McLaughlin gave brief remarks or a message at the Annual Meetings. On January 13, 1937, he proposed the congregation engage in five activities for the year. The print copy is entitled "A Word from your Pastor." They were:

1. Support a visitation plan by all the churches of Ames. [Ed. Note: It was later called The Every Church Canvas.]
2. Attend the Lenten season programs and services.
3. Adopt and support a religious education curriculum. "I am greatly encouraged at the emphasis placed by this church on the religious training of youth and children committed to our care. Our leaders in our church [Ed. Note: a reference to the national Congregational Church Association] are studying the best plans of maintaining in our church a permanent system of religious instruction and I urge the whole hearted cooperation of this church."
4. Praise women for the work they do for the church; urge men to do as much.
5. Support missionary programs. "Experience has shown again and again that no church can live to itself. A religion worthwhile must be shared with others; it is my hope that this church maintains its high standard of missionary interest, intelligent information and world outreach."

[SOURCE: *FCC Annual Report of 1937*, Book V, pp. 337-338]

Two years later, he offered a message that warned members of overemphasizing tangible

things such as property and assuming being busy was a sign of discipleship. However, he then described how active the First Congregational Church was on a typical Sunday, from 8:45 a.m. to 8:15 p.m., and pronounced it acceptable. He added that the church was just as busy on some weekdays.

1. “A church is always in danger when it measures its growth in terms of material success alone. Much has been done the past year in keeping our property in good shape. Redecorating, repairs, improvements and reduction of our church debt—these are necessary parts of the work of a growing church. Just now our church basement is being improved giving needed space for several activities....
2. Just as a church cannot make a proper estimate of itself in terms of material things, so it cannot be satisfied alone because of many activities. And yet an active church is much better than one in which few people are interested. We have a considerable number of organizations with their programs, meetings, committees and plans. This church is used a great deal and yet not enough when we consider the money invested here. Practically every Sunday the orchestra meets at 9 A.M. Frequently there are other meetings at the same time; then Sunday school and the Forum; then morning worship. It is a rare Sunday afternoon when there are not several groups gathered here. Last Sunday (Jan. 15th), aside from a little space from 12:15 to 1:45 – there were meetings in progress from 8:45 A.M. until 8:15 P.M. The same is true during the week. Activity is a good thing for a church. We need to be doers as well as hearers.”

[SOURCE: *FCC Annual Report of 1939*, Book V, p. 374]

In his remarks in January 1942, barely a month after the Pearl Harbor surprise attack, Rev. McLaughlin offered consoling yet challenging words to the members of First Congregational Church. In light of a concern that Religious Freedom was threatened by a world war, he focused solely on what should be done inside the walls of the church.

The work of 1941 prepares the way for the difficult task ahead of us. With the first of January, the world entered the fourth year of the world war and no man can tell what lies in the path ahead. We are told that we are struggling for some freedoms we count dear. Among them is Religious Freedom. We, as a church, must make this religious freedom worth all it may cost. I suggest here some things that I feel we must do:

1. Pastor and people must have a greater loyalty to this church than ever before. There will be strong temptation to emphasize other important things, but the church **MUST** come first in our fidelity to truth and righteousness.
2. Church attendance must have new meaning. We must be so glad to come to the House of the Lord that only necessity keeps us away.

3. Each one must bear his share of responsibility. Work must be strengthened; our present level of giving to the church and its causes must not be lowered.
4. We must keep faith with the children and youth committed to our care. Let us make 1942 a great year in our Church School.
5. I close with the sincere appreciation of your many kindnesses and goodness to our family. I suggest that we send greetings to our Pastor Emeritus and his wife. Let us go forward, knowing that victory comes to those who follow Christ, our Lord.

[SOURCE: *FCC Annual Report of 1942*, Book VII, p. 158]

On February 14, 1943, Rev. McLaughlin's "Message from the Pastor" at the annual meeting closed with these sentiments, "... Our church was organized at the close of a terrible conflict; it has survived depressions, catastrophies [Sic.] and wars during more than three quarters of a century since it came into being and it will continue to serve and bear witness to eternal Truth until The City of Gold is built in the hearts of all humanity." [SOURCE: *FCC Annual Report of 1943*, Book VII, p. 189]

Reviewing his ministry through church records, it appears that the membership grew, new organizations and activities were begun, and that the minister and his wife were well received, both within the congregation and in Congregational circles. A Board of Deacons report stated the minister promoted a positive atmosphere in the church. The Dean of the Board, E.R. Smith, concluded that a prime reason for the good feelings was: "due to the splendid leadership of our pastor. In a spirit of complete devotion and sympathetic understanding he has served with increasing strength. Each member of the congregation can find in his own life and experiences ample proof the effectiveness of Mr. McLaughlin's ministry." [SOURCE: *FCC Annual Report of 1941*, Book VII, p. 142]

Dean E. R. Smith continued, offering comments reflecting on what had occurred in 1940, the 75th anniversary year of the congregation. He recalled the congregation had received special gifts for the sanctuary – a baptismal font, a new communion set, and new offering plates. He projected that "an illuminated cross will also be placed in the church at an early date." Deacon Smith closed his remarks with the assertion, "No one can question the mission of the church at such a time as this [its 75th anniversary]. It is the sanctuary of all that is highest and best in life and the everlasting rock from whence comes the truth and spirit of Christ's teaching." [E.R. Smith, in *FCC Annual Report of 1941*, Book VII, page ??, report of 1/22/1941]

When Rev. McLaughlin submitted his resignation, in order to accept a call to Union Congregational Church in Peoria, Illinois, he was lauded for his years of service in Ames, both by church leaders and by officials in the Congregational Conference of Iowa. During his final year of ministry in Iowa, he had been named the Moderator of the state Congregational Conference. His wife had been selected to a key leadership position on a state-wide committee.

A special meeting of the Advisory Committee was held on May 16, 1943,.... They accepted the pastor's resignation. Another special meeting was called by the Advisory Committee on May 30, 1943. Mr. M. P. Cleghorn was called upon to share his feelings about Dr. McLaughlin. He began by speaking of the pastor's "fine service from the cradle to the grave." He added that the minister was known for the serious way in which he conducted baptisms of children, his deep appreciation of the "boys in service," and how well he had provided general organization of the church. Mr. Cleghorn said that Rev. McLaughlin's sermons were effective and thought-provoking; the funerals he conducted were "beautiful and inspirationally sympathetic." A long-time member of the church recalled Rev. McLaughlin's practice of sending a birthday card to every child in the congregation.

As for influence in the community, the minister was involved with the library, wrote book reviews, and was active in the ministerial association. Dr. McLaughlin was involved in the State Conference and participated in radio broadcasts. The minutes indicate that Mr. Cleghorn also complimented "the charming" Mrs. McLaughlin for her activities within and outside the church. After his remarks, Mr. Cleghorn presented the couple with a Victory Bond. [SOURCE: *FCC Annual Report of 1944*, Book VII, p. 195]

At this meeting a letter from Royal J. Montgomery, the Superintendent of the Congregational Church Conference of Iowa (dated May 28, 1953) was read. It contained words of praise for both Rev. McLaughlin and his wife:

Dr. McLaughlin has not only been a beloved and efficient minister of the Ames Church, but he has also found time in his busy life to give generous service to the denomination. For five years, our Conference Board of Directors has profited by his vision and good judgment and last year, he was given our highest honor of election to the Moderatorship. Through this leadership, the Ames Church has been rendering an extension service to the Conference and the denomination-at-large....

Mrs. McLaughlin has made a large contribution to the women's work of the Conference and of the denomination. As you know, she has been lately honored by election to the Chairmanship of the Mid-West Regional Committee of the Missions Council. We shall miss her gracious and resourceful cooperation.

.... Possibly the deepest regret will be experienced by the young people of the church and those who share the good fellowship of Frisbie House. The McLaughlin's have served the wider fellowship with great significance at this point.

This morning, I have a letter from Rev. Alec Russell, formerly of Gilbert, in which he makes the following comment about Dr. McLaughlin: 'We are losing one of the best men, if not the best, in the state. I must write him, as he as a wonderful friend and neighbor.' This good Scotchman's comment voices the sentiment of a lot of us. We feel a deep sense of personal loss....

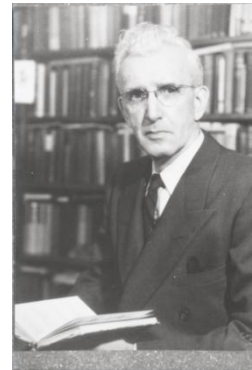
[SOURCE: Montgomery letter, *FCC Annual Report of 1944*, Book VII, p. 195]

On September 19, 1943, the Chairman of the Advisory Committee called a special meeting of that committee. Mr. E. F. Graff, who served as the Chairman of the Pulpit Supply Committee, announced that the main purpose of the meeting was to consider calling W. Murray Allan as the next pastor of the First Congregational Church. The Pulpit Supply Committee, he stated, had received 29 names, very few from the ministers themselves. Rev. Montgomery had been helpful in the search process, he noted. Eventually, there were follow-ups on 21 of them. Nine were interviewed, and members heard four of the ministers preach. A problem for the committee was that many churches did not hold services during part of the summer. While in the search process, the committee learned that there were approximately 30 pastoral vacancies in Congregational churches in Iowa. There were few applicants in the 40 to 50 age group. The Pulpit Supply Committee believed younger ministers were not advisable at this time in the life of the church.

Regarding Rev. Allan's qualifications, Mr. Graff reported that Rev. Allan was beginning his fourteenth year in the Grand Forks, North Dakota church. His experiences had included serving as the Moderator of the North Dakota Conference, chairing the Executive Committee and State Board twice, Chairman of the Rural Life Commission and the Young Peoples' Summer Camp Committee. Beyond the state, Pastor Allan had been a delegate to the National Council of Congregational Churches, and was elected to the International Conference.

15) **Rev. William Murray Allan (1943-1960)** A background report about

Rev. Allan was given at a special meeting of the First Congregational Church on September 29, 1943. He was born in the United States, in Brooklyn, New York, on September 4, 1890, but his parents returned to their home country, Scotland, when he was an infant. At age twenty-one, he returned to the United States in 1912. He worked in the social service field as he prepared for ministry in the Methodist Church. His theological education was at Garrett Seminary in Illinois. His ordination did not occur until 1919. In 1915, he was called to a pastorate in a small community of South Dakota. He then served the Methodist Church at Plankinton, South Dakota, for four years. He next served eight years at a church in Sioux Falls, South Dakota. It was from there he became the minister of Plymouth Congregational Church of Grand Forks, North Dakota. The Pulpit Supply Committee pointed out the similarities of that congregation with First Congregational Church of Ames; both were made up of largely of university, business, and professional people.



Among many letters of reference the Pulpit Supply Committee received was one from Rev. J. C. Korthal (dated September 29, 1943) of the First Congregational Church of Fargo. His description of Rev. Allan's accomplishments in North Dakota was an excellent forecast of the Rev. Allan's parallel successes in Ames:

I deem Mr. Allan one of the strongest ministers I have ever met. He is brilliant, makes friends easily, is human, yet commands respect at all times. He is a

great balance wheel for North Dakota. He took a run-down university church and has brought it to one of the better churches in the state, and exerts a powerful influence in all matters in the state. I feel he has done a grand job. He is a hard worker, a brilliant orator and in great demand as a public speaker. He is spiritual in all he says and creates a fine atmosphere.... He is a great organizer, plans all departments of his work in detail and works his plans. He is very strong in the pulpit. He attracts people by his humor and his sincere good will.

[SOURCE: Korthal letter, in *FCC Annual Report of 1944*, Book VII, p. 199]

Beyond his ministerial duties, the Committee noted that Rev. Murray was active in civic affairs. He was the Chairman of the Grand Forks Public Library Board for ten years. He was a member of the Lions Club and had been on its International Board of Directors. He had also served as president of the city's high school P.T.A. In denominational work, he was Past Moderator and Association Moderator of the North Dakota State Conference. At the Conference level, he had chaired the Executive Committee and state board twice.

Although his initial ministerial standing was with the Methodist denomination, he transferred his standing to the Congregational Church in 1930. He married **xxxx**. He and his wife had five children, three boys and two girls. The sons were George, who attended Chicago Theological Seminary, and who later became the provost of Dickinson College in New Jersey. The others sons were **NAME** and **NAME**. The daughters were Ruth and **NAME**. At the time the Allan family moved to Ames, the youngest was **NAME** (boy), who was eight years of age. The two older boys were in the armed services. Like his predecessor, Rev. Allan was in his fifties (52) when he began his pastorate in Ames.

Mr. Graff's report to the Congregation included this statement about Mrs. Allan from someone at the Grand Forks church: "She is a very gracious lady, having a pleasant personality and abundant natural talent. She has been a great help to her husband in his work. She is much loved by this church. I know that any church would be proud to have her as mistress of the parsonage." Mrs. Allan was active in the Church School after she arrived. She was the Superintendent of the Cradle Roll for a number of years. She also offered the parsonage as a place for various board meetings.

Rev. W. Murray Allan officially began his ministry in Ames on November 1, 1943. As he had in North Dakota, he became active beyond the local church. In 1949, Rev. Allan was the chairman of The State Board of Directors and chairman of the State Conference Executive Committee. He would serve as the Moderator of the State Convention. After concluding his ministry in Ames, he retired. William Murray Allan died in Long Beach, California on May 10, 1968.

At the Advisory Committee of January 9, 1944, the matter of an Installation service or a Recognition Service was discussed. Rev. Royal Montgomery of the State Congregational Conference had urged the church to hold a service. He explained that a Recognition service was less elaborate than an Installation service but could be just as impressive. It was

decided to hold the Recognition service at a time to be determined when Rev. Allan would know available speakers and conflicting events. [SOURCE: *FCC Annual Report of 1944*, Book VII, p. 202]

Rev. Allan is fondly remembered as a great preacher which included his strong Scottish brogue. According to one he influenced to enter the ministry, Ruth Kershner, he frequently quoted the Scottish poet Robert Burns. She said, "I heard references to Bobbie Burns so often that I thought it was a book of the Bible!" [SOURCE: letter in the Historical File Box.]

Several long-time members of the congregation report that he often quoted poetry and occasionally wrote poetry. One future seminarian reported his memory of what he and his wife called "the rose sermon." It was a much requested sermon that he gave several times. In this lyrical sermon, entitled "Roses in December," he began with a poem that referred to the poet seeing a rose in the winter snow. The thrust of Allan's sermon was that through deliberate spiritual practices in the spring and fall of the year, disciples will have wonderful and enjoyable consequences in winter.

Another story about Murray Allan's integrity and passion for justice is told by Robert Bauman, now a retired Civil Engineer Professor, Iowa State University. The Rev. Murray Allan had announced that with the war effort, Iowa State students needed to rent rooms in private homes. An older woman in the congregation reported she had rooms for two students. Murray Allan sent two African-American students to her home, but she told the students the rooms were no longer available. After the students reported what they had been told, he sent two white students to her residence. She told them she could rent the rooms to them. Hearing from those students, Allan allegedly told the woman that her discriminatory attitude made her not fit to belong to the church.

An assertion made by several is that he inspired a number of confirmands to enter the ministry. According to one account, five of his former "students" attended Chicago Theological Seminary. From the records, we identified the following: George Allan (his son), Ruth S. Kershner, Faith (Fitch) Jackson, Norman Jackson, Robert (Bob) Peters, and Tommy L. Timm. CHECK On March 25, 1955, Keith Dickson reported that Kenneth Cook, a former member of the congregation, was called as the minister of the First Congregational Church in Cedar Falls, Iowa. He, too, had been influenced by Rev. Murray Allan.

Rev. Allan's sermons and annual messages, while filled with literary allusions and quotations from poets of the past, were keenly attuned to the circumstances of the day. In his report to the congregation at the annual meeting in 1953, he commented "... A world in turmoil calls for a continued personal witness from each of us." To help address that world in turmoil, Rev. Allan attended the Second Assembly of the World Council of Churches meeting in Evanston, Illinois, in 1954.

Church Staff

Although the title of this section indicates it is to include church staff, observant readers will note that until now no staff members have been profiled. That is because First Congregational Church had relied upon volunteers and the ministers' wives to accomplish church work. The *Annual Report*



of 1953 indicated the need for a church secretary. Rev. Allan had prepared the congregation's first church newsletter, but after the experience, he requested help to prepare and edit the newsletter. In due time, a secretary and a part-time Religious Education director would come.

OUR BUILDINGS AND BUDGETS

In this thirty-year period, external factors such as the Great Depression and World War II dramatically changed how the First Congregational Church coped with the all too familiar problem of balancing building needs with sufficient salaries for pastors and missionary gifts. To detail the diverse financial scenarios, this section is divided into three periods, 1925-1930 included planning for and remodeling the church and building a new parsonage; 1931-1943 involved paying off the debt and responding to the war effort; and 1944-1954, the post-war financial boom years that also witnessed a national trend in increased church attendance.

1925 to 1930 Following World War I, the First Congregational Church was comfortable. With good pastoral leadership, a growing College, and increased numbers of individuals and families joining, its members decided that its 1900 building was inadequate. The Annual Report of 1926 included mention of a Building Plan presented by J.B. Davidson, with sketches by Kimball, Bailee and Cowgill that projected costs of remodeling to be \$50,000, with the additional cost of an organ for \$15,000. With related expenses, the total cost would be \$75,000. [Ed. Note: In 2015 dollars, approximately \$750,000.] The Trustees recommended a vote on the project about March 1, with letting the contract by March 1, 1927. The annual budget of the church at this time was approximately \$10,000. Also mentioned was that there was a building fund with an \$8,000 balance. [SOURCE: *FCC Annual Report of 1926*, Book V, pp. 211-218]

By the following year, several major changes occurred that drastically changed the congregation's direction. The congregation, at a meeting in 1926, had decided NOT to remodel but build a new building. Mr. A. H. Teller, added, "The Board of Deacons believe that with a new building project underway, splendid cooperation on all sides and underway, splendid cooperation on all sides and under the leadership of Mr. Hawley that even better conditions will exist in another year." Following that decision, two committees were appointed, one to plan for a building, the second to finance the project. The decision was based in part on the fact that there were 225 subscribers to the church expenses, with 75 pledges to the building fund. "The Board feels that the matter has been definitely settled in favor of a new church." [SOURCE: *FCC Annual Report of 1927*, Book V, p. 218]

The annual budgets appeared very strong, with revenues and expenses exceeding \$10,000 in 1926. In 1927, the budget anticipated receipts to exceed \$11,895 with projected expenses of only \$9,788. It is not clear what specific factors surfaced to change the building plans. No doubt the Depression signaled frugal changes were required in the budget. It is unclear why a 1929 meeting mentioned that it was held in a "new" Sunday School room. Specifically, on Nov. 20, 1929,

At an evening meeting at which the new Sunday School room was used for the first time, a supper was served to about 250 members of the church and congregation.

At a brief business session, Rev. Hawley explained that the Ames church provides

for many students who are members elsewhere and that this church is entitled to help from the state association on this account. A vote of the church is needed to empower the trustees to ask for this however. Mr. Coykendall moved and it was carried, that the trustees be authorized to take such steps as are necessary to procure the proposed \$5,000. grant and a \$10,000. loan.

The members of First Congregational Church on Feb. 23, 1930, at 7:30 p.m. voted to spend no more than \$72,000 on a remodeling plan of the present church rather than on a new church edifice. Wasn't even that plan foolish? Mr. Charles Reynolds, the chairman of the Building Committee, explained that based on pledges and cash on hand, an additional \$12,743.00 would have to be raised. The dream of a new church building was lost.

By June of 1930 remodeling was well under way. A note in the Annual Report for 1931 indicated that the pastor made a trip to Europe during this time. The members spent their Sundays during construction worshipping with their First Methodist Church neighbors across the street.

With the construction completed and worship in the remodeled sanctuary resumed, Building Committee Chairman E. V. Collins spoke of the changes in glowing terms: "Our beautiful auditorium with its conservative church architecture, its harmonizing colors, and its wonderful organ is impressive and is distinctly as to suggest quiet worship. All this, together with Mr. Hawley's well-prepared and delightful and helpful sermons has brought about this result..." Mr. Collins continued, mentioning "the handsome lanterns, a memorial to Mr. Frederick Macy; and the comfortable few cushions, gift of a benefactor who likes to see people comfortable." [Editor's note: A penciled comment is found in the margin stating that the benefactor was Rev. Hawley; the gift for the pew cushions was \$5,000. [SOURCE: Board of Trustees Report of January 31, 1931, *FCC Annual Report of 1931*, Book V, p. 258.]

1931-1943 The Building Committee report a year later (January 21, 1932) contained a grim reminder that the Depression was making a difference. No words were minced in the motion. "Moved by Mr. Cleghorn that the Building Committee appoint a committee to keep pressure on those who owe on the building fund." The situation did not improve by the next year. The congregation faced a deficit. In addition, the total amount unpaid on pledges for the new building was \$19,378.45. [SOURCE: Annual meeting of January 11, 1933, *FCC Annual Report of 1933*, Book V, page ??]

The remaining years of the decade of the 1930s saw declines in the annual budgets. From budget years in the \$10,000 range, from 1933 to 1938, the range plunged to \$7,000 then \$6,000. The pastor's salary, once at \$4,000 was reduced to \$3,600. In 1933 the position of Student Pastor was discontinued. The Student Committee Report indicated that Professor Jean Hempstead and his wife moved into Frisbie House in lieu of the absent minister to students. At the annual meeting of January 17, 1940, the amount due on the parsonage mortgage was \$1,700 and \$9,000 still remained to be paid on the church remodeling. [*FCC Annual Report of 1940*, Book V, p. 389]

1944-1954 At the quarterly Advisory Committee Meeting of March 24, 1944, Rev. Allan "brought up the questions of considering the postwar problems in the near future. He said, "We



should be prepared to present the attitude and views of the church when the armistice comes. There will be an increase in the registration at Iowa State College; rehabilitation will be a problem,” and he asked, “What will be the place of the church in this period?” After discussion, a motion by Mr. William Stacy seconded by Mr. G. Tilden, was that the First Congregational Church of Ames join the Federal and World Councils of Churches. The dues would be \$5.00. The motion passed. [SOURCE: FCC Annual Report of 1944, Book VII, p. 214.]

Slowly but surely, the congregation’s financial picture changed. In October 1944, a special meeting of the congregation was held following the service. The problem was the church debt of \$5,500 was due. A plan was approved to send letters to all members asking for contributions. [SOURCE: FCC Annual Report of 1944, Book VII, p. 218]



The solicitation worked; that debt was paid off. The 1945 budget had been reduced from \$7,939 to \$7831. Over the next few years, the proposed budgets (\$7,831 in 1945 and \$8,281 in 1946) were met or exceeded by several thousand dollars. Special gifts were received. During 1947, for example, hearing aids were installed in the sanctuary, the gift of Mr. and Mrs. Anson Marston.

Rev. Allan said in his Minister’s Report at the January 15, 1948, annual meeting,

... I can rejoice as heartily as anyone in the number of additions to the church, the size of the budget, the attendance at morning worship, or its group activities. But the question, however, that dwarfs all others, in the review of a church year is this – how have we grown spiritually? Are we more spiritual as a group than we were a year ago? We have a beautiful church edifice, we have a well-organized church, a splendid educational unit, and most things the modern church believes necessary to do good constructive work. But what of our spiritual depth? Are we spiritually alert and vigorous? . . . As we face the New Year consider these words from Leviticus: ‘The fire shall ever be burning upon the altar; and it shall never go out.’ Minister’s Report at the January 15, 1948 annual meeting (FCC Annual Report of 1948, Book VIII, p 275)

Indeed, it seemed, fires were burning and not going out on the communion table of the First Congregational Church (Ed. Note: Congregationalists would never have an altar!). The proposed budget of \$11,935 in 1948 was met with receipts of \$12,379.27. The congregation responded to the 1949 Budget of \$15,530 with gifts totaling \$18,754.69. Not surprisingly, Rev. Allan said at the annual meeting that he had “a song in his heart.”

From time to time the landlocked First Congregation Church has considered whether to expand or move. The increasingly positive budget picture permitted them to consider expansion. The minutes of the annual meeting of January 21, 1951, indicate that Frank Summers reported that “Mr. Gossard is considering selling the lot north of the church to our congregation but wants more time to think it over.” [SOURCE: FCC Annual Report of 1950 includes the minutes of this 1951 meeting.]

Perhaps it reflected economic inflation; the budget for 1952 exceeded \$20,000 for the first time. [SOURCE: FCC Annual Report of 1952, pp. 22-23] Part of the revenue that year would go to

modest but wide-spread remodeling of the church building. Following a meeting of the Board of Trustees in January 1953, the minutes contained a note of appreciation to Ted Kooser. In light of the redecoration of the parlor, Sunday School rooms, and the sanctuary, the Trustees said, "We are indebted to Ted Kooser for his generous contributions of time and advice in ... this project."

OUR ACTIVITIES AND ORGANIZATIONS

In most Annual Reports of the First Congregational Church of Ames during this era, the three most significant (in terms of placement and length) reports are from the Board of Deacons, the Board of Trustees, and the Women's Auxiliary. The major decisions, however, were made by the Advisory Committee (at different times it is also called the Advisory Council and later the Administrative Board). Its membership included representatives from the standing committees as well as the officers – the moderator, clerk, and treasurer. In the 1935 Annual Report, the Board of Deacons had a clear image of their charge and duties as outlined by the Dean of the Board, J. B. Davidson. It concluded with a reference to the universal challenge of having attendees sit in the front pews.

The work of the Board differs from that of the old fashioned Sessions in that it is a self-governing organization. Its records show none of the cautious reprimands and church trials found in the proceedings of the old-time church bodies.

Its duties are to serve as a sort of cabinet to the minister, guiding the religious program of the Church in its regular meetings. There are four deaconesses and six deacons. The Deacons' organization has [an] Invitation Committee of Quaipe and McKibben, Greeting Committee, Nicholas and Feldman, Ushering Committee. Moulton. The chief ushers are Craig Stephenson, Farwell Brown, and Herbert Bates. One of the problems is to get the congregation to take seats farther to the front.

What about the deaconesses? Early in the life of the First Congregational Church, deaconesses were included in the membership of the Board of Deacons, primarily to help raise money for the church! This gracefully written account by Mrs. Hazel Bemis Rood in the *1939 Annual Report* provides some answers regarding the role of deaconesses:

Dear Friends, if, after having served four years as a Deaconess of the First Congregational Church of Ames, Iowa, one could pridefully point to hours of hardship and labor, or to a great and successful crusade having been launched, or if one could even feel she had served four years of self-sacrifice and abrogation, there would indeed be much to report.

On the contrary none of these is true. At most, the high office of Deaconess means setting aside one Sunday afternoon each month for the pleasure of meeting with Rev. and Mrs. Hawley and the other members of the Board of Deacons and Deaconesses as a kind of Brain Trust to ponder the affairs of the church and connive at their solution. It entails also the preparation and removal of the Communion services which take place once in three months. This is done alternately and in pairs.

Another post pleasant and joyful task is the calling upon new members in the church life, the shut-ins and friends of the parish. This is never sufficiently accomplished but engenders a great deal of pleasure on the part of those whom you select as Deaconesses and we hope it spreads the atmosphere of friendly welcome for which our church stands. It has truly been a privilege to be one of the inner circles which watches over and guides the church life, to meet with and to know intimately our pastor and his wife and to serve you in this humble capacity.

[SOURCE: *FCC Annual Report of 1939*, Book V, pp. 301-302]

While the deacons and deaconesses may have been the “brain trust,” they clearly had responsibility for the mundane task of arranging for communion. This note appears in a later 1939 report: “We furnish the bread and wine and the expense is divided among ourselves.” That was followed by a decision regarding the Rev. McLaughlin’s request. He “expressed a desire for a small Portable Communion service.” One was purchased. [SOURCE: Board of Deaconess’ Report, *FCC Annual Report of 1939*, Book V, pp. 301-302]

The deacons and deaconess, in summary, were quite active. Knowing Rev. Allan’s liked poetry and had a good sense of humor, the 1945 annual Deacon’s report included this rhyme: “When I am dead and gone, let my deacons shed no tears, for I’ll be no deader than they have been for years.”

Worship and Church Music

Worship A constant note sounded throughout this period from the deacons and the ministers was on church attendance. The Board of Deacons report of 1928 put it rather bluntly,

More members of our church should make it their plan to attend church services regularly. True, we may feel that attending services is not essential to a Christian life, and yet it will do us good, and the church is judged by its attendance. Every one counts. Make it a New Year’s resolution to attend regularly. No wonder we don’t know each other, we aren’t seen at church often enough. . . .

After another paragraph focusing on how the church needs to be more welcoming, the report continued “... deacons and deaconesses can’t do it alone. Mr. Quaife, representing the Fellowship Club, has furnished one man for handshaking at practically every morning service.” [SOURCE: Board of Deacons report, *FCC Annual Report of 1928*, Book V, p. 230]

Considering the drum beat about attendance, it is surprising how frequently services were cancelled. Various reasons were cited. For financial reasons, the Board of Deacons thought it best “to dispense with the preaching service during Mr. Hawley’s vacation, although we were somewhat loath to break the continuity of the preaching service.” [SOURCE: Board of Deacons report at the annual meeting, *FCC Annual Report of 1934*, January 18, 1934 p. 290] “There was no service at our church June 11 as that was Baccalaureate service at the college.” [SOURCE: *FCC Annual Report of 1940*, Book V, p. 389]

Murray Allan began his message at the annual meeting Jan. 11, 1945 with a “hymn of gratitude” for the healthy condition of the congregation but then discussed the importance of young people

attending regularly: "... The very continuance of the church depends upon our ability to hold our young people. The restless years between 12 and 23 are precisely the years when the danger of loss from the church is greatest. It is the 'becoming' period of all life. They love ritual and the choir provides that for them in a unique manner...." He then turned to the topic of "the need for Church Worship in the days ahead of us. The morning hour of worship is our central responsibility. We do not have more than a 40% response from the membership on any given Sunday. Let us seek those who are not coming and help them to come. Some for various reasons have lost interest and have drifted away. Let us make an effort to recover these. It is a responsibility we must all share. Many attend our services who are not definitely holding membership with us. These we must also bring into fellowship." He finished with a discussion of the potential strategy of holding neighborhood meetings.

Music Although the congregation was known for a vested choir in an earlier time, again and again the records for this period indicate that the responsibility for choral music relied upon a paid quartet. From 1925 to 1929 they even sang at the annual meetings. "Also, the music is a very vital part, and we owe much to the fine work of our quartet and to its leaders, both Mrs. Dudgeon and Mrs. Colville. They have given us a high quality of music and added so much to our worship...." [SOURCE: letter of January 11, 1928 in *FCC Annual Report of 1928*, Book V, p. 230] The Music Committee indicated an "appreciation for the work on Mrs. Grant Dudgeon and the others of the quartette and for that of Mrs. Ella May Minert, the organist. There is sweetness, majesty, and reverence in such music." [SOURCE: *FCC Annual Report of 1931*, Book V, p. 257] In the *FCC Annual Report of 1948*, Book VIII, p. 271, the Music Committee agreed to have a paid quartet as the nucleus of the Choir. Its paid quartet members were: Mr. and Mrs. Rex Reed, Miss Mary Mills and Gail Jones.

Reflecting the financial ups and downs of this period, it is understandable that the music staff changed frequently. The choir leader in the late 1920s and into the 1930s was Mrs. Dudgeon and Mrs. Ella May Minert was the organist. For a lengthy period in the thirties, Mrs. Grace Minert Stouder was the organist. However, by the mid-1940s a report given at the annual meeting states Mrs. Sarah Elwell's contract as Choir Director was renewed at \$40 a month for nine months. Mrs. Louise Childs's contract as organist was extended at \$5.00 per Sunday and \$6.00 per Sunday in summer months when there are two services. [SOURCE: Annual Meeting of January 24, 1946, *FCC Annual Report of 1946*, Book VII, p. 255]

At a quarterly meeting of the Advisory Committee, October 3, 1947, [*FCC Annual Report of 1947*, Book VIII, p. 249] Mr. Graff of the Music Committee updated changes in the music staff. He said that Mrs. Elwell and Mrs. Childs had resigned. Mrs. Elwell's reason was increasing family and professional responsibilities. Mrs. Childs couldn't find suitable living quarters in Ames. To replace them, Mr. J. E. Hilligoss, Assistant Professor of Music at Iowa State College, was hired as the new choir director at \$7.50 a Sunday while Mrs. J. Neil Raudabaugh was hired as the new organist at \$5.00 a Sunday. Mrs. Raudabaugh was a graduate of Drake and had several years of experience as a church organist. A year later, after Mr. Hilligoss resigned because of additional responsibilities at ISC, the Music Committee hired Max Exner as choir director. Mr. Exner worked for the Extension Service of ISC. [SOURCE: *FCC Annual Report of 1948*, Book VIII, p. 288.] The next year, a report indicated that Max Exner was paid through June and July 1949 with the



understanding he was to develop a Junior Choir. Mrs. Raudenbaugh continued as the organist. [SOURCE: FCC Annual Report of 1949, Book VIII, p. 16]

The number and types of choirs and choir membership changed in the 1940s. The Advisory Committee, meeting on January 5, 1940, [Ed. Note: a pencil note letter 1941] received a Music Committee recommendation for the formation of a Chorus Choir. The motion to establish a Chorus Choir was passed. [SOURCE: FCC Annual Report of 1940, Book V, p. 399] Several years later, E. V. Collins of the Music Committee gave a verbal report at the annual meeting. The minutes read, "He expressed appreciation of the efforts of members of the Committee and others in initiating and carrying on the work of the chorus choir. He mentioned the present shortage of singers, and expressed the belief that this condition is temporary. He also reported that, with the consent of the Board of Trustees, the compensation of the organist was increased last September." [SOURCE: Music Committee, FCC Annual Report of 1943, Book VII, p. 180]

By 1944, three choirs emerged. There is a Senior or Adult Choir, a Junior Choir, and a choir for younger children. But even then, there were logistical problems. A report commented, "At the beginning of the year, it was planned to have the Junior and Senior choirs sing alternately but there were about two-thirds enough in the high School group to make a satisfactory choir so it is planned to see both groups together for the present.... There were about 18 in the High School group...but the average attendance was about 10. The college group was about twelve. The maximum choir before Christmas was twenty six." SOURCE: Music Committee Annual Report of 1944, FCC Annual Report of 1944, Book VII, p. 210] Interesting, a later note (p. 231) adds that 36 people were in the adult choir during the year, but one-third of them came from the college. The regular attendance was about 18. By 1947, the absence of college students during the summer depleted the choir and a plea emerged: "We need more older people for the choir." [SOURCE: Quarterly Report of Advisory Committee (May 24, 1947), in FCC Annual Report of 1947, Book VIII, p. 246]

Rev. W. Murray Allan appreciated the role of the choir. He also believed it important for the choir members to be properly attired. His strategy was easy --- approach the Women's Auxiliary. He recapped what he did in the Minister's Report of 1945 "... I have asked the Woman's Auxiliary to make possible a still more dignified, yet, free order of worship by the purchase of choir robes. I trust if materials are forthcoming that my hope may be realized by Easter." [SOURCE: FCC Annual Report of 1945, Book VII, p. 236] The Women's Auxiliary purchased the robes in 1946. [SOURCE: FCC Annual Report of 1946, Book VIII, p. 263]

Max Exner had been given a mandate to start a Junior Choir. By 1950, it had been established and was of sufficient size, 36 members; Mrs. W. Burton Moore was named the leader of the Junior Choir. Another decision was its name; it was changed to Choristers. [SOURCE: FCC Annual Report of 1950, Book VIII, p. 304.] The size of the group required more adult supervision. The following year at an Advisory Board meeting, sincere appreciation was offered to Mrs. L. C. Timm, who with the assistance of her husband, had kept "this group interesting and under control." Amazingly, the size of the Choristers and the Chapel Choir moved the Music Committee to recommend an addition be made to the chancel. [Advisory Board meeting of Nov. 23, 1951] The changes would not be made for a number of years.

By the early 1950s, the name of the Senior Choir was changed to the Chancel Choir. It had approximately 40 members, usually has 36 singing in a service. The choir has made four television appearances on WOI-TV. The Choristers, the former Junior Choir, had 36 members and another group, the Chapel Choir, had 20 members. [SOURCE: *FCC Annual Report of 1953*, Book 1950-54, January 17, 1954 report]

Music Committee Actions Many of the decisions and actions taken by the Music Committee have been described above. What were the duties of that significant committee? According to the *Annual Report of 1940*, Book V, p. 383, the part of the Constitution of the congregation related to the Music was changed to read: "Section 8. Music Committee (a) This Committee shall consist of three members elected at the Annual Meeting ... (b) "The Committee shall provide for the music of the regular devotional meetings of the Church, employ an organist and a chorister (director) and, together with the Board of Trustees, determine the compensation to be paid for their services."

There is no specific evidence that this action either broadened or limited the Music Committee. Perhaps some thought the Music Committee had too large a role in the choice of the organ in the remodeling. A key ingredient in the 1930 remodeling of the sanctuary was the replacement of the organ. An Organ Committee was formed. Mrs. Minert, the organist and the other members of the committee visited Chicago to choose an organ "on the standpoint of quality." The instrument selected was a two-manual Estey priced at \$7,150. [SOURCE: *FCC Annual Report of 1929*, Book V, p. 252] Years later (1969), Max Exner offered many criticisms of it.

Several years later the Music Committee agreed with the Board of Deacons to approve a change in the worship service. Rev. Hawley's report in 1932 noted the minor change. "A short prayer after the taking of the offering has been resumed, after some years' lapse of this feature of the service."

With the growth of the church and its music program, one might assume the importance of the Music Committee grew in the 1940s and 1950s. In addition to personnel matters, the Committee oversaw the repair of the organ and the purchase of 50 new hymnals in 1953. [SOURCE: *FCC Annual Report of 1953*, Book 1950-55 (January 17, 1954)]

Songs and Hymns of 1925-1954 The secular songs of this era mirrored the mood of the country regarding the Depression. Some addressed it, other tunes distracted radio listeners and movie viewers to think better times were coming. After 1940, popular music had war themes. Some of the best-known songs included "Stormy Weather" (1933), "Let's Dance" (1934), and "The Object of My Affection" (1935). The big bands produced lighter fare such as "Little Brown Jug" (Glenn Miller) and "O Lady Be Good" (Artie Shaw).

There were few "classic" hymns written during this period. The most notable text was penned by the Rev. Harry Emerson Fosdick, the minister of Riverside Church, New York City. "God of Grace and God of Glory" was written by Rev. Fosdick for the dedication in 1930 of the new church at 475 Riverside Drive. Unfortunately, Fosdick as well as church music scholars, disliked the tune CWM RHONDDA. [SOURCE: Erik Routley, *A Panorama of Christian Hymnody* (Chicago: GIA Publications, 2005 ed., p. 433)]. A somewhat well-known hymn in America and in England written

during this time is “Eternal God, Whose Power Upholds.” It was written by Henry Hallam Tweedy in 1929. Cyril Taylor, a musician and Anglican priest, was working for the British Broadcasting Corporation during World War II, when he wrote a tune called ABBOT’S LEIGH. It was first used for “Glorious Things of Thee Are Spoken” in place of another tune, AUSTRIA, which the Nazis “borrowed” for “Deutschland, Deutschland über alles.” ABBOT’S LEIGH, according to church music historian Paul Westermeyer, has the distinction of being the first hymn tune to be made popular via the radio. [SOURCE: Paul Westermeyer, *Let the People Sing: Hymn Tunes in Perspective* (Chicago: GIA Publications, 2005, p. 361)] At the end of this period, Georgia Harkness, an American religious scholar, wrote “Hope of the World,” for The Hymn Society. [SOURCE: Routley, pp. 434-39]

Religious Education

Church School Organization and Schedule The mid-to-late 1920s were exciting years for the Church School. Reflecting upon 1925, E. R. Smith, the General Superintendent, stated: “The advance during the year has been steady and the school is now completely organized along orthodox educational lines. We now have complete use of the parsonage as well as the church. Two new departments have been added, a Junior High now on the 2nd floor of the Parish House and an Intermediate department in the church basement. There are now in all, including Frisbie House classes: 11 officers, 31 teachers, 335 pupils.” [SOURCE: *FCC Annual Report of 1926*, Book V, p. 211]

In a separate report of the Cradle Roll, Mrs. F. G. Churchill noted that the year began with 78 registered. Twenty-seven (27) were promoted to the Church School, 24 new children enrolled, 6 were removed, so that the January 1, 1926 the Cradle Roll of infants up to age three was 69. She added that a Cradle Roll party was held October 15 at the parish house with 75 mothers and babies present.

The management of a Christian education program this large required a number of volunteers. At the annual meeting, church members voted on persons nominated for the Religious Education Committee, the Church School Superintendent, an Associate Church School Superintendent, and a Superintendent of Teachers. [SOURCE: *FCC Annual Report of 1939*, Book V, p. 375]. In addition to the Superintendents, other “officers” included Departmental Superintendents of different age groups – the Cradle Roll, Beginners, Primary, Intermediate, Junior and Senior. On most Sundays, three pianists played for departmental worship services and programs.

Toward the end of this thirty-year period, on November 23, 1951, at an Advisory Committee meeting, an announcement was made that Dr. Kenneth Carlander had replaced Mr. Parry Dodds as the General Superintendent of the Church School for the remainder of the year. Superintendent Carlander was to retain that position for a number of years. The Board of Religious Education, created in 1950, reported in 1953 that it was highly pleased with Mr. Carlander’s work. . . . The report ends with a more specific proposal than given earlier in January, namely that the Board of Trustees put aside \$1,500. to \$2,000. per year for the future employment of a Religious Education director. It was hoped that within the next five years a part time or full time Director of Religious Education could be hired. [SOURCES: January 21, 1951, report at the annual meeting, *FCC Annual Report of 1951*, p. 7; November 23, 1951 report at

the quarterly meeting of the Advisory Committee, same annual report.]

A perennial problem in a college town of that era was what to do during the summer months. The ultimate decision was to discontinue the Church School, but to offer a Vacation Bible School. The rationale was well stated in the late 1920s: "Vision and faith is needed as is a new program for the summer months. It has been decided to reorganize, recombine some classes and give regular teachers a vacation." The Religious Education Board considered some other interesting options but not develop them. They included a week-day Congregational Church school, a summer athletic program, and a program for adult members as represented by the Scrooby Club. [SOURCE: Religious Education Board report, *FCC Annual Report of 1927*, Book V, p. 219] [Ed. Note: The Scrooby Club was founded in England; it offered programs in areas such as gardening.]

During the ensuing years, a variety of summer programs were offered. The *Annual Report of 1943*, Book VII, p. 186 stated "We took part in the citywide Summer Bible School. " For most of the 1940s, the First Congregational Church partnered with its neighbor, the First Methodist Church, in offering a Vacation Bible School. In their sixth year together, in 1950, there was a total enrollment of 262, with 179 from the Methodist Church and 83 from First Congregational. [SOURCE: *FCC Annual Report of 1951*, p. ???] The next year they again sponsored a Vacation Bible School, with attendance from several other churches.

Church School Curriculum and Statistics As impressive as the numbers were, an important question they asked was, what is the purpose of Christian education or as some preferred to name it, Religious Education? A related question was what curriculum does the First Congregational Church use to meet that purpose?

During Rev. McLaughlin's final year, the answer the Religious Education Committee gave to the first questions was: "The fundamentals of good character and helpful living which have been builded [sic.] into expanding personalities is the true index by which work can be estimated." Is that what Christian education should be? The Committee's answer to the second question generated another question, "The other is concerning the system of lessons which are being used. Is the literature adequate and satisfactory?" [SOURCE: *FCC Annual Report of 1943*, Book VII, pp. 302-303] The records suggest that in prior periods the congregation did not use any particular curriculum, but stressed Bible study and support of home and foreign missionaries. There are references during this period to graded curriculum materials that were developed by the National Congregational office. A brief comment in the *Annual Report of 1949*, Book VIII, p. 11, asserts that "missionary programs were given each month; some of them were 'sound movies.'" Another popular audio-visual aid of that time was film strips.

In his message included in the Annual Report of 1948, Rev. Allan referred to the "recent Champaign case" which he stated "has compelled us to face more realistically our responsibilities with the field of Christian education." He was referring to the practice of the Champaign, Illinois public school practice of scheduling a time when representatives of Protestant, Jewish, and Catholic faiths taught about their religious traditions at the public schools. In the decision of *McCullum v. Board of Education* 333 U.S. 203 (1948), the Supreme Court ruled it was inappropriate because it did not sufficiently separate church and state. The justices implied that if the public schools would offer a "released time" during part of the school day, students could go

to their own churches for instruction. An estimated three million school children were affected by the Champaign decision; it is estimated that number of public school students “dropped out” of religion classes in their school buildings. Rev. Allan was raising the question whether the First Congregational Church would like to offer weekday religion classes at the church. There is no indication that it ever did. [SOURCE: *FCC Annual Report of 1948*, Book VIII, p. 288]

Teachers As the statistics following indicate, the large Sunday School of the First Congregational Church of Ames needed many teachers. It was not unusual in some years to have 16 to 20 classes that filled every available space in the church and in the parsonage or parish house. Speaking for the Religious Education Committee, R. J. DeLaHunt commented, “The teacher problem is always acute. We need more volunteers among the adults. Especially do we need names of those who are willing to substitute on very short notice....We are troubled with somewhat lax attendance and some tardiness.” [SOURCE: *FCC Annual Report of 1943*, Book VII, pp. 207-208]

A few years later, a similar report was issued by the Religious Education Board. There had been no church school during the summer of 1949. In the fall of 1949, the minister and department heads did a “thorough reorganization” of the Church School program. That meant that all departments included fewer grades and had separate worship periods. The report said there was a pressing need for substitute teachers. Among the teachers is Mrs. Kenneth Cook, whose husband, also a member of the church, who became an ordained minister. Rev. Kenneth Cook became the minister of the First Congregational Church in Cedar Falls, Iowa. [SOURCE: *FCC Annual Report of 1949*, which included this specific report of January 19, 1950, at the annual meeting, p. 7]

Enrollment To be honest, it is difficult for someone today to relate to what the ministers, members, and students of 1925-1954 were experiencing. As indicated in the following two tables, they attempted to keep track of the numbers – of the officers, the teachers, assistants (such as the pianists), and most important, the students. The compilations vary from year to year, dependent no doubt on the record keepers. Periodically, classes for adults were offered; however, because the Adult Forum was under the control of the Social Action Committee, it will be discussed under that topic. Also, the Cradle Roll enrollment for some years was included in the total enrollment and other years it was excluded. These statistics are, therefore, are estimations.

Sunday School Enrollments, of Officers, Teachers, and Students, selected years, 1925-1940

	'25	'30	'31	'32	'33	'34	'35	'36	'39	'40
Officers	11	14	14	14		14			10	10
Teachers	31	20	21	21		22			17	17
Adults									27	30
High School						65			28	33
Intermediate						58			50	42
Junior						58			39	43
Primary						47			56	49
Beginners						37			49	47
Cradle Roll	78		44	44		(54)	37			20
Total	335	288	215	290		301		294	276	291
Avg Attendance		260		215		215			192	188

Sunday School Enrollments, of Officers, Teachers, and Students, selected years, 1941-1954

	'41	'42	'45	'46	'47	'48	'49	'50	'51	'52	'53	'54
Officers		com	11	com	com	com	9	8	7	11	10	9
Teachers		28		28	26	29	18	16	15	11	11	13
Forum	15	29	20	22	18	15	40	37	24	23	16	
High School	com		21	21	43	38	31	39	35	41	32	26
Intermediate	70			34	46	46	48	44	46	83	76	89
Junior	com	32		35	38	37	26	22	27	38	31	26
Primary	44	32		29	37	36	67	72	77	35	41	49
Beginners	20	40	44	43	60	42	41	60	78	62	51	52
Cradle Roll	20	21	69		63	42	40	32	27	37	46	56
Total	183	217	192	246	313	228	293	306	314	319	293	292
Avg Attendance	143	152	127	162	162	178						

Notes: com = in some years, officers and teachers were combined or several class levels were combined. In the 1947 Annual Report, these approximate categories were made: Cradle Roll, up to age 3; Beginners, 3 to 5 or 6; Primary, school grades 1 and 2; Juniors, school grades 3 through 5; Intermediate, grades 6 through 8; and High School, grades 9-12. Adult Forum or some years, there were adult groups, such as the Couples Club that were meeting and counted.

At the congregation's annual meeting in 1947, Rev. Allan proposed a three-year program: 10% net increase in church membership, 20% increase in church attendance, and a 10% increase in the enrollment and attendance in our church school. At that time, 10% church membership would have been about 70 new members per year. (For the Sunday School it would have been about 30 new students.) [SOURCE: *FCC Annual Report of 1947*, Book VIII, p 243] It is important to note that during some of the years that there were combined numbers for Officers and Teachers, or for some levels of students. Sometimes pianists such as Julia Carlander were included in the count or that children may not have been counted because they were in church for most of the time. For example, the *Annual Report of 1952*, p. 15, states that a decision was reached that for children eight and under, they will have their class during the worship hour. The plan was endorsed by the parents.

Junior Church A popular trend in religious education from the 1920s through the 1950s was "Junior Church." It was promoted by Rev. Hawley at the First Congregational Church. Briefly, it assumed that children of 12 to 14 years of age, or certainly those up to 18 years of age would be more comfortable in a church-like setting designed for them. At the annual meeting on January 13, 1926, he explained, "I hope you are appreciating the quality of our music and the spirit that pervades this part of our service Sunday mornings. A like spirit we are trying seriously to foster in our Junior Church, which has supplanted the old 'opening exercises' of the Church School More and more this church must become the very house of God – the temple where the heart of man is gladdened by a consciousness of the presence of a friendly God." [SOURCE: *FCC Annual Report of 1926*, Book V p. xx, minister's message]

By 1931 the experiment of the Junior Church seemed to be a success. Credit, in part, is given to the Rev. Hawley for his Junior Sermons every Sunday morning, which the report writer considered its "best feature." The judgment is that Junior Church is a "permanent feature of the church school."



Additional credit was given to “new hymn books and the music under the direction of Mr. Lauer.” [FCC Annual Report of 1931, Book V, p. 259]

After Rev. Hawley retired in 1935, the Junior Church continued. It survived, perhaps thrived, under Rev. McLaughlin. One of the secrets of its success was the power given to the students. “We endeavor to make our Junior Church as self-governing as possible. We have a functioning Student Council that meets once a month, puts out a monthly newsletter, the “Nullem Nomen,” plans our special programs, and arranges for student participation in all of our opening exercises.” However, the curriculum has been chosen for the Junior Church, and there is the whiff that some improvements need to be made. “Our teaching course for the classes in the Junior Church is based on the use of the graded quarterlies. At the present time we are trying out a new system of teaching, based on a more direct study of the Bible. We have high hopes that this change will be for the better.” [SOURCE: FCC Annual Report of 1943, Book VII, p. 186]

Another wrinkle tried in 1943 under Hollis Nordyke was a Junior Forum, similar to the Adult Forum. Although it was a success for one year, its future was uncertain. The primary reason given was that with so many young men in the military, it was difficult to find a good leader. Its resurrection would have to come following the end of the war.

Orchestra A unique feature of a Church or Sunday School from today’s perspective is to have an orchestra. That an orchestra was part of the First Congregational Church educational program is clear from prior records. By the 1940s, the orchestra is linked to the Junior Church. “The music of the Junior Church service is always a special feature. Mr. Graff, Mrs. Churchill, Mr. Lauer and a number of others are doing a fine piece of work. The main orchestra is going strong and Mr. Lauer has a group of beginners which he is training as recruits. The new hymnal is serving in a most acceptable manner. It has plenty of material for learning new songs as well as for learning the great historical hymns of the church.” The report went on to say that the orchestra was soon to be directed by Mr. Clate Chennette until June 1942 and from September 1942 on by Miss Katherine Jacobson. [SOURCE: FCC Annual Report of 1943, Book VII, p. 186]

What more is known about the orchestra? In 1934, it had about 45 regular members. By 1943, the orchestra averaged 10 to 15 members each Sunday. Rehearsals were held Sunday mornings from 9:00 to 9:40 a.m. [SOURCES: FCC Annual Report of 1934, Book V, p. 286; FCC Annual Report of 1943, Book VII, p. 186]

Organizations (Soulcare)

One of the signs of a healthy congregation is that it supports its members and those who seek answers to life’s meaning in loving ways. Like its Hebrew antecedent, the gospel of Jesus calls disciples to care for neighbors and strangers. Over the 2000 years of the Church’s existence, some have turned it into a social club of similar individuals. The Church is called to be more, offering assistance to those who have faith questions as well as support groups and counseling services to those who have mental, emotional, physical, and spiritual needs. Together, the organizations of the church and support services can be called “soulcare.”

Women’s Auxiliary In terms of the number of members, organization and longevity, the Women’s Auxiliary takes the blue ribbon. In the early years of these three decades, its declared

membership ranged from 300 to 350 members. In 1925, the Auxiliary consisted of nine divisions of typically twenty or more members each. All but one of the divisions met on the second and fourth Thursdays of the month. The first meeting of the month was at the church, with its purpose both business and social. The second monthly meeting was at a member's home and the topic was usually a mission study. In time a Sunbeam Legion was formed. It was comprised of fifteen girls under the age of twelve. [SOURCE: *FCC Annual Report of 1925*; *FCC Annual Report of 1926*]

For those women who could not meet during the day, a Carry On Circle was formed in either 1919 or 1920. Most members were young business women along with other women who were not free during the day. The original purpose of the group was to promote interest in mission study. Reviewing its history, Mrs. Jean Hempstead reported that the average attendance reached 24 during this period.

Sometime after Rev. Hawley retired in 1935, another division was begun. It was named in honor of Theodosia Hawley, Rev. Hawley's spouse. It was known as the Theodosia Hawley Guild. Its purpose was to support the church library and students at Kobi College. [Ed. Note: Kobi College was a missionary school in Japan.] [SOURCE: *FCC Annual Report of 1939*, Book V, p. 334] At the request of Mrs. Hawley, the name of the Theodosia Hawley Guild was changed to the Evening Guild. [SOURCE: *FCC Annual Report of 1942*, Book VII, p. 163]



Mrs. Theodosia Hawley

By 1940, the Women's Auxiliary had nine standing committees, including Bazaar, Dinner, Flower, Friendship, Frisbie House, Mission Box, and Rummage." [SOURCE: *FCC Annual Report of 1940*, Book V, p. 391]

It is logical to assume the chief purpose of the Women's Auxiliary was to be a social outlet. From their annual reports, it was made abundantly clear that the members embraced two other purposes, to raise funds for the congregation and to do outreach projects. That meant, for example, to send contributions to such institutions as Talladega College, a historically black college founded by the Congregational Church, and to collect clothing parcels to mail to foreign and domestic missions.

Here are some of the activities, social and missionary, that the various divisions and committees did in this period:

- The Harvest Home Dinner in October, under the supervision of Mrs. Bode, was attended by about 225 and netted a profit of \$40.47. [*FCC Annual Report of 1929*, Book V, p. 242]
- Mrs. H.W. Richey reported 300 members were active in 1932. A joint meeting with the Kelley Church was held that year. The Harvest home dinner occurred in October and the Bazaar took place in December. [*FCC Annual Report of 1933*]
- The theme for the 1933-34 year was "A Christian's Responsibility Today: Financially and Spiritually." It was said "Neither has the depression affected the women financially." The Auxiliary held four successful fundraisers. At the beginning of the year, between 100 and 150 attended programs. Later, the average attendance was still good, approximately 60. [*FCC*



Annual Report of 1934, Book V, pp. 289, 304]

- “Since the merging of the Women’s Missionary Societies with the Church Missionary Societies we have adopted the plan of one dollar annual dues for each member, instead of a penny a day as formerly.” [no date]

In contrast to detailing the variety of activities during the 1920s and the early 1930s, the following report from Jeannie Whitaker, the president of the Women’s Auxiliary in 1938, listed the activities of the year for the 326 members:

1. Taking care of housekeeping equipment, laundry, teas, flowers for the sick, and the expense of the telephone.
2. Completed the decoration of the church and the “upstairs of the church school plant at a cost of \$363.”
3. Purchased furnishing ...of \$242.33, which included table, chairs, and lamps in the parlor, kitchen supplies, rugs for the upstairs halls, and curtains for the primary room.
4. Thank Offerings for Missions amounted to \$136.40. ... went to such things as Grinnell Institute of International Relations, to the Margaret Hall Fund, and to the local summer Recreational Program, and to Frisbie House (\$15). We sent a large number of books for the Library at Talladega College —some 500 books and magazines.” ... “We made an Easter gift to Rev. and Mrs. Russell at Gilbert and again at Thanksgiving gave them a shower of canned goods and staple groceries and \$10.00 in cash.”

[Source: *FCC Annual Report of 1939, Book V, pp. 368-369*

The report continued on p. 369, indicating the Auxiliary had:

... helped a minister and family (five children) in the state with a parsonage box of “splendid clothing and linens.” and “This fall the Auxiliary voted to pledge \$2,000.00 to the Church Building Fund, to be paid over a period of three years.”
... The total we have paid to date to this Fund is \$4,250.00.”

At the same meeting, another report described what The Theodosia Hawley Guild had accomplished with its membership of about 40 teachers, business women and homemakers who meet once a month for a dinner which is followed by a program. The report indicated about 30 attended each meeting.... “The program for 1939-40 was an adaptation of the Study Plan of Federated Churches for the year 1938-39; viz., The Church and its Social Relations. The fore part of the year was devoted to this subject as it pertains to this country; the remainder to India.”

During World War II, 1941-1945, and following in the early 1950s, the membership of the Women’s Auxiliary dropped slightly. The *Annual Report of 1943, Book VII, p. 187*, indicates that there were 300 women in nine divisions. ... Still, its activities prospered. “The Bazaar under the leadership of Mrs. Coyendall and Mrs. Synder was most successful, both financially and socially. The total amount received from the Bazaar is about \$325.”

An Auxiliary officer in 1947 observed that “membership has not increased in over 10 years, but the scope of the work has – we now have 21 committees.” The reported total membership was

300 women in 10 divisions, the 10th being the Evening Guild. [SOURCE: *FCC Annual Report of 1948*, Book VIII, p. 288]

Several items of importance are found on page 20 in the *Annual Report of 1952 and 1953*. The Women's Auxiliary had at its theme in 1951-52 "A Highway for Our God." The Harvest Home dinner was held in the Memorial Union that year. The minutes of the Administrative Board meeting on Dec. 10, 1953 noted that "The Clerk was authorized to change the church Constitution to read 'Women's Fellowship' instead of Women's Auxiliary."

Men's Work Committee In 1926, the name of the men's organization was the Congregational Men's Club. It had four committees – the Greeters (under Professor Willmarth's leadership), Good Fellowship (under Professor Shaw), Boy's Work (an athletic program coached by Miss Tilden), and Program (Professor Cleghorn). [SOURCE: *FCC Annual Report of 1926*, Book V, p.] The name was later changed to the Men's Work Committee.

In the *Annual Report of 1928*, the Men's Club described that they had a Social Committee which organized a meeting with Mr. and Mrs. Hemmingway who were missionaries from China. Rev. Hawley also spoke at that meeting.

A favorite activity of the men was to sponsor events involving their children. More than once they had a Father-Daughter event with 80 fathers and daughters attending. In 1938, they held a father/daughter social evening, with 40 girls and their dads spent time playing games. In 1939, the Committee sponsored a father and son roundup last. Seventy fathers and 75 sons enjoyed cider, donuts, pumpkin pie and apples. At a similar event the following year, 100 fathers and boys were present. [SOURCE: *FCC Annual Report of 1940*, Book V, p. 391]

On January 19, 1939, at the annual meeting, Mr. E. L. Quaife reported for the Men's Work Committee that two Cub Scout troops were formed with 15 boys. [SOURCE: *FCC Annual Report of 1939*, Book V, page 370]

On Sept. 23, 1945, the Men's Work Committee met with the Women's Auxiliary. The guest of honor was former pastor, the Rev. H. Paul Douglass. In recent years, he had become a leader in the Federal and World Council of Churches. The report stated Rev. Douglass had returned to Iowa that year to direct a state study of rural churches. [SOURCE: *FCC Annual Report of 1946*, Book VII, p. 258]

The Men's Work Committee reported on problems it had. Both examples in annual reports had a lighter side. Mr. E. L. Quaife reported that he went to a meeting at Plymouth Church in Des Moines that discussed why men don't go to church. One cause was poor preaching (which he claimed we didn't have). The other problem discussed was that our church had "pigeons which "roost on our front door." He had spoken with two other churches and they decided they might be able to solve the problem. Annual Report of YEAR, Book VII, p. 149]

Another problem was reported by Farwell T. Brown, initially in the *Annual Report of 1945*, Book VII, p. 224. He described how a Pancake Problem surfaced at the January 18, 1945 meeting. "... As for the most prevalent rumor, let it be said that ill reports of any pancake made and served at one of these affairs are largely of whole cloth. In fact the question involves less a mixing of cloth with the pancake than of mixing a pancake with the cloth." Farwell gave a similar

report the next year, although it may have referred to the same event. “Last winter a fellowship dinner was held with pancakes served by a group of chefs working under the leadership of W. H. Peet. It was agreed that the number eaten by the pastor and other prominent members of the church should not be made a matter of record. No casualties were reported.” [SOURCE: *FCC Annual Report of 1946*, Book VII, p. 258]

YOUTH PROGRAMS

Boy Scouts At the annual meeting of the congregation on January 17, 1940, a speaker announced that the Boy Scout troop of the First Congregational Church had been in existence 25 years. He remarked that there was some concern because some of the boys had moved to other troops. Also, that the remaining scouts were not advancing as they might on their merit badges. [SOURCE: annual meeting report in *FCC Annual Report of 1940*, Book V, p. 384.]

There are not many accounts regarding the Boy Scout troop in the annual reports. It was begun in 1915 as troop number 143 in the Tall Corn Council. By the 1930s, it was considered the largest troop in town. Mr. Schmidt, the Student Pastor, was the Scout Leader. When his position at Frisbie House was eliminated in 1933 or 1934 due to the Depression, he had to give up being the Scoutmaster. The Annual Report of 1935, p. 305, indicated the 17 or 18 boys in the troop missed him. In the years prior to his leaving, there were 21 or 22 boys active in scouting. [See also annual meeting of January 18, 1934, p. 285; Book V, p. 384]

Pilgrim Fellowship At the annual meeting of the First Congregational Church on January 19, 1939, a description of The Ames Pilgrim Fellowship was given. It was described as “an organization made up of Congregational young people of this city, although membership is not strictly reserved for Congregationalists. It is an affiliate of the Iowa Pilgrim Fellowship through which it is connected with the National Pilgrim Fellowship of Congregational-Christian young people.” [SOURCE: *FCC Annual Report of 1939*, Book V, page 358]

It appears from this reference that the Pilgrim Fellowship in Ames, often called “PF,” was organized in the late 1930s. It was a national organization in the Congregational Church which also then had state associations and local youth groups. The PF of First Congregational Church of Ames consisted of three groups – the Senior PF for high school students, a Ninth Grade section, and the Junior PF for 7th and 8th graders.] The Senior PF had 25 members. When the Junior PF was organized, the groups met on Sundays in the parlor from 5:00 to 7:00 p.m. They made known their request to have one or two married couples serving as their sponsors. [SOURCE: *FCC Annual Report of 1949*, Book VIII, p. 14]

In their report in the *Annual Report of 1950*, Book VIII, p. 304 (see PF report, p. 15), their prayers were evidently answered. It stated “Mr. and Mrs. W. B. Moore are leaders of the Junior High group and the Senior PF is under Kenneth Wells.” With some pride, it was noted that Mr. Wells, an Ames High School teacher, was chosen the Iowa Prep Football Coach of the Year in 1950.

Christian Endeavor The previous chapter described a national religious movement for college students that later was opened to students in high school. The *Annual Report of 1926* contained a description of Christian Endeavor (C.E.) and two High School Groups in Ames. Mr. W. Norris Wentworth, the Student Pastor, described how he met with the C.E. discussion groups. He reported

the group had an average attendance of 65 per session. He added that 102 college students were registered in the Frisbie classes with an average attendance of 92. Considering that there were 400 students of Congregational preference at Iowa State, he believed the programs were reaching a significance percentage of that group.

COLLEGE PROGRAMS (FRISBIE HOUSE)

There was no doubt that from its inception the First Congregational Church would be linked to what has become Iowa State University. That connection was made concrete in multiple ways. First, on its own, the congregation hired a Student Pastor for students. Second, it welcomed students into full or associate membership. Third, it became deeply involved with Frisbie House after the State Conference built it in 1916. The church had a Student Committee and later a Frisbie Fellowship. (NEED DATES when these committees began).

A more complete history of Frisbie House needs to be written. The annual reports of this period are based mainly on the Student Pastor reports or those of the Student Committee. The former focused on worship services and classes offered and attendance at social events by college students. The latter reports described the seemingly perpetual repair problems of Frisbie House and the need to obtain more financing from state and national Congregational church sources. Understandably, there were calls for greater communication between the State Conference and the local church during these turbulent years of 1925-1954.

W. Norris Wentworth, the Student Pastor, told the members at the 1927 annual meeting that “The past year has seen several changes in the work at the Congregational Student Center, better known as the Frisbie House.” He acknowledged that while student numbers are down, there was more activity due in part to the Hawley’s living at Frisbie while the parsonage was being remodeled. His analysis concluded that the most



Frisbie House Cabinet

significant thing to happen the past year was the reorganization of the Frisbie Fellowship. He provided a number of reasons why student attendance is down. [SOURCE: *FCC Annual Report of 1927*, Book V, p. 221]

Rev. Wentworth’s address in the *FCC Annual Report of 1928*, Book V, p. 233, focused on the Religious Education program at Frisbie House. The classes he describes were held in the morning and others in the evening, some during the week and others on Sunday. In another speech, he mentioned that over 100 Iowa State College students joined the First Congregational Church in a three year period. Some later dropped out because they “heard” that the older members felt they were being pushed out.

“We have four classes for our students. One of them meets downtown [at the church] and is led by Mr. H. F. Brown. The average attendance was six, the enrollment was fourteen. Their study was the teacher’s training work... the other three classes meet at Frisbie House. Professor J. B. Davidson led the class of seniors



and graduates in the course on "How Jesus met life questions." He had twenty-two enrolled and had an average attendance of seven. Professor C. L. Holmes had the course for the sophomores and juniors. The topic of their course was "Jesus in the Life of Today." His enrollment was forty and his average attendance 15. I had the class for the freshman and we talked over, or rather I did the most of it, the matter of attitudes towards the affairs of the college and college life. There were forty-six enrolled in my class and the average attendance was eighteen. Adding these figures makes a total of one hundred and twenty-two attending the study groups and an average attendance of forty-six, which means about one-seventh of the Congregational students were able to drag themselves out early on Sunday morning.

The figures are even better for the Fellowship Meeting. ... There were two hundred and twenty-six different students who attended our (Sunday evening) meeting making an average attendance of seventy seven. Allowing for duplications and persons who attended only once or twice, I [believe] we reached seventy-five percent of our students ...

You may say figures mean nothing, and too often they do not. I believe in this case they do. College students are notorious for their irresponsibility. They refuse to feel under obligation to anything. (I am speaking of the majority.) So we can feel rest assured that they come because of more than the feeling of obligation. They come because they want to.... Frisbie Fellowship has gained a reputation for its Sunday evenings.

In the *Annual Report of 1931*, Mr. Schmidt, the new Student Pastor, summarized what the Frisbie Fellowship was trying to accomplish. It emphasized the spiritual life, community spirit and church spirit for the students to absorb so that they could take these qualities back to their home communities. He noted Iowa State College had 350 students of Congregational preference (80 were not members of a church). He estimated that about 30-40 attended the Sunday evening meetings." [FCC *Annual Report of 1931*, Book V, p. 258]

Speaking on behalf of the Student Committee at the annual meeting, Mr. Schmidt, the student pastor, recited some of the events of 1931. During the past winter a banquet was held with 110 present. They had a morning study program on "The Religions of Other Folks." The average attendance was 24. The attendance at morning worship services was 50 to 60. He said the college students appreciate the "helpfulness of Mr. and Mrs. Jean Hempstead." [SOURCE: FCC *Annual Report of 1932*, Book V, p. 267]

It is hard at times to tell if the reports are coming from the Frisbie Cabinet (the formal body with college student as well as Conference and First Congregational Church membership), the Frisbee Fellowship (a social group), or the Student Committee (a committee of First Congregational). Sometime during the Depression years, the Hempstead's moved into Frisbie House. At a meeting, Jean Hempstead made an oral report. He noted that Mr. Schmidt taught the morning class with an average of 13 students attending. An evening program by Mr. Hawley, averaged 23 students per session. Dr. Hempstead estimated that "social work is better than before." The parties

sponsored by Frisbee Fellowship average about 40 students.

The Student Committee of the First Congregational Church had the responsibility of monitoring and maintaining Frisbie House, even though the State Conference contributed some funds. With a heavy heart and minimum optimism, M. A. Sharp of the Student Committee shared the Committee's judgment at the January 1934 meeting: "The question of keeping Frisbie House open this year involved many things such as the expense of fuel, water, lights, etc. It was considered best to keep it open with Mr. and Mrs. Jean Hempstead in charge. They have taken in 5 or 6 boys to pay the expenses of keeping the house open.... The boys make their own meals.... [Those who teach classes are volunteers] Parties have about 50 attending. Rev. Hawley said that the number of students coming to services is remarkable. Frisbie House receives a grant of about \$2,500 per month for running expenses...." Regardless of the source, it was just enough to scrape by. [SOURCE: FCC *Annual Report of 1934*, Book V, p. 286ff. Moments earlier, Rev. Hawley reported that the student pastor position had to be discontinued due to curtailment of funds. [SOURCE: FCC *Annual Report of 1934*, Book V, p. 285]

The next year, M. A. Sharp of the Student Committee made another report. [See p. 305 of the *Annual Report of 1935*]. "The Hempstead's have gone from Frisbie House and Mr. and Mrs. Ernst now live there. Six boys room and board there, doing their own work, and sharing with the Ernst's the costs of maintenance. "... the classes are taught by professors. A party is held every two weeks, with 30 to 50 students attending." [SOURCE: FCC *Annual Report of 1935*, Book V, p. 372]

"Although Jean and Edna Hempstead are no longer living at Frisbee House, they maintain their interest in both the House itself and the programs offered. This report is from several years later. Jean Hempstead offers these updates: 1) Repairs have been made to the house; 2) The State Conference provided funds (i.e., tokens) for students to take the bus to church; 3) Mrs. Dana is now the House Director; 4) With no student pastor, it has been difficult to contact students who are Congregational." [SOURCE: FCC *Annual Report of 1939*, Book V, p. 305]

The next year, Jean Hempstead's report is brighter. "During the past summer (1939) the Frisbie House was completely refinished..." It was paid for by the Conference --\$2,353. Also Mrs. George Graves is now the House Director. [SOURCE: FCC *Annual Report of 1940*, Book V, p. 391]

Things appear to change for the better after the World War II years. Roughly 350 Iowa State College students indicated an affiliation with the Congregational Church. The national sorority of female Congregational students, Sigma Eta Chi was very active. Frisbie House was filled to capacity, with eight men, four of them returning from service in the military. [SOURCE: FCC *Annual Report of 1946*, Book VII, p. 256]

The post-war years continued with Frisbie House programs being well received. At a party on September 22, 1944, 185 ISC students attended. At two Sunday worship services, an average of 23 (morning) and 76 (evening) students participated. The house was full with



1946 Sigma Eta Chi

eight “boys.” As bright as this picture was, the writer requested that the State and National Congregational Boards be asked to provide funds for “considerable repairs” of Frisbie House. [SOURCE: A report at the quarterly Meeting of the Advisory, September 28, 1945, in *FCC Annual Report of 1945*, Book VII, p. 243.]

In the *Annual Report of 1948*, Book VII, p. 275, a January 18 report on the Frisbie House indicated during 1947 extensive repairs had been made inside and a portion of the roof needed replacement. As for students, six young men were living at the house. Approximately an average of 12 students attended the classes and Sunday evening programs had 30 attendees. The report closed with a recommendation that the National Congregational Board should be asked to hire an assistant to manage the programs.

In the *Annual Report of 1948*, Book VIII, p. 288, “Mrs. George Graves after 8 years as House Mother resigned last year. Miss Alice Murphy was engaged by the Church State Board of Religious Education to succeed Mrs. Graves. She was a student worker at the Congregational Church, Sioux Falls, SD. She had also spent 14 years as a missionary in China. She serves Frisbie as House Mother and as Director of Student work.” In the *Annual Report of 1950*, VIII, p. 304, it was reported that after serving since September 1948, Miss Murphy resigned. She was to be replaced by Rev. and Mrs. Vance Geier in September 1950.

The next year, Dale Williams, the new Chairman of the Student Committee, reported there were 581 students of Congregational affiliation at Iowa State College. While that was positive, he believed that there needed to be more State Conference funds to repair Frisbie House and a better relationship with the local church. [SOURCE: *FCC Annual Report of 1949*, Book VIII, p. 17]

Several years later, the Student Committee indicated at the annual congregational meeting of January 21, 1951, that the Committee was now using ISC data to contact students who were either Congregational or E & R. [SOURCE: *FCC Annual Report of 1950*, p. 13]

The *FCC Annual Report of 1952*, pp. 17-19, noted that the State Conference had spent \$5,000 on Frisbie House the past two years. Ed Carothers and wife Susan would be the new house parents. During the past year, Rev. Allan served as chairman of the Council of Religious Education at Iowa State College. Twenty-one ISC students joined the First Congregational Church.

It was noted in the *FCC Annual Report of 1953* that meetings at Frisbie House often had 65 students attending. The total of Congregational and E & R affiliated students totaled 480. The Student Committee estimated that E & R students constituted 12 percent of the total.

ADULT PROGRAMS

On more than one occasion, Rev. Hawley describes the organization of the First Congregational Church as a machine. He no doubt was thinking of how many individuals were involved by serving on its numerous board and committees. Pastors McLaughlin and Allan relied on those volunteers rather than a paid staff. An extensive ballot of nominations for the standing church boards and committees occurred each year. Shorter ballots occurred in the 1920s, with members voting for trustees, deacons, deaconesses, the Religious Committee, the Student Committee, and the Missionary Committee.

By 1939 there were nominations for: Clerk, treasurer, deacon, deaconesses, trustees, Music committee, Student Work Committee, Missionary Committee, Social Action Committee, Religious Education Committee, Men's Work Committee, Church School Superintendent, Associate Church School Superintendent, and Superintendent of Teachers. [SOURCE: FCC *Annual Report of 1939*, BookV, p. 375]

By way of comparison and contrast, the Annual Report of 1949 included reports by some "new" organizations: a Religious Education Board, the Couple's Club, and the Laymen's Committee. Obviously, these committees provided opportunities for adults to become involved. There is relatively little about at least one of them, the Couples Club.

Couples Club A note in the church's *Annual Report of 1949*, p. 12, indicated that this was the third year of the Couples Club. Since reports were about the previous year, 1948, it would suggest the Couples Club was founded in 1946. The *Annual Report of 1950* (January 21, 1951), p. 13, revealed that the Couples Club was holding monthly potlucks, with 20 to 40 adults and children attending. Two years later, the attendance ranged from 14 to 76. [SOURCE: FCC *Annual Report of 1952*, p. 14]

SOCIAL ACTION AND OUTREACH

Missionary and Social Action Committees From its earliest days in New England, the Congregational tradition focused on spreading the good news of the Gospel. When the Congregational denomination came to Iowa, its New England ministers passed on that tradition. The initial organization for women in the First Congregational Church was for mission work. The Women's Auxiliary and later the Women's Fellowship, as well as the Men's Work Committee emphasized mission programs. Students in the Sunday School classes were immersed with stories about mission work. Offerings were taken for Home and Foreign Mission fields. One and likely two young women were commissioned for foreign missionary service.

At the January 20, 1947, annual meeting, the Missionary Committee admitted it had held no meetings the past year (1946). But it shared the news that there was a new international program of the Congregational denomination, "Our Christian World Mission." SOURCE: FCC *Annual Report of 1947*, Book VIII, p. 281]

As the Annual Report of 1952, p. 13, indicates, The Missionary Committee was still active. The Committee sent 21 "Christmas in November" cartons to a Native American reservation in Fort Berthold, North Dakota. They also held programs on China and Latin America. Mr. and Mrs. William Edward Nichols were named as replacements on the Mission Committee.

Eventually a name change occurred. A Social Action Committee was brought to life at First Congregational Church in (DATE?)

Adult Forum When the name, Adult Form, was first used for an adult Sunday School class at the First Congregational Church is unclear. What is perfectly clear is that the Social Action Committee viewed it as a church program it was to supervise. See, for example, the Report of Social Action Committee for 1945. The members of the Social Action Committee, including Ada Hayden and Chairman Richard Wendell, stated that their primary function was "to direct the activities of the



Adult Forum.” That statement appeared in many reports of the Social Action Committee during these years. [SOURCE: *FCC Annual Report of 1946*, Book VII, p. 257]

There are extensive records on what topics the Adult Forum studied from year to year. The Adult Forum of the First Congregational Church could be an interesting case study on whether discussing topics can lead to changed behavior.

The Adult Forum report for 1938 is found in the Annual Report, Book V, p. 366 (letter of Jan 16, 1939, from W. H. Stacy, a church member who was an Extension Sociologist specializing in Rural Organization. He wrote the letter because he could not attend the annual meeting. The first point he made was that the Forum had its BEST ATTENDANCE IN at least 20 YEARS. Dr. Stacy credited “... Miss Canvin, who took the responsibility of arranging for representatives of different religious groups to tell us of the particular points of view and contributions of their churches. We had an opportunity to study the beginnings and the beliefs in Catholicism, Lutheranism, Presbyterianism, Methodism, the Oxford Group movement, and the work of several other denominations. This winter we have gone on into a brief study of Jewish questions and the Hindu religion...”

Dr. Stacy’s letter continued, “. . . Mr. Firkins was in charge of a series in which leaders of our local schools, libraries, social welfare, juvenile delinquency, Red Cross and other programs discussed new objectives and ways by which the modern church cooperates with other agencies to develop a Christian community.” Later, Professor Stacy added, “...Mrs. Vanderlinden... arranged a series of studies of the regular International Sunday School lessons...” [Ed. Note: The International series was a well-known and respected curriculum that enjoyed wide circulation.]

“... One of our special interests has been that of studying inter-church cooperation. In following this we have discussed recent world conferences, national church and Christian education councils, and types of cooperative effort being developed in our own state....Last fall the Forum voted to take up a study of Christian implications in seven economic-social questions suggested by our national church council and to which special discussion material was available.” Dr. Stacy noted, [Annual Report of **YEAR**, Book V, p. 367] “... Professor Wendell took us into a very challenging analysis of the Bible in two class periods.”

Mr. Stacy concluded the letter with several questions.... “Other churches have adult classes with 50 to 75 attendees. Why don’t we? “Is there the impression that we are interested only in an everyday discussion of current public questions? Have we failed to establish the fact that the purpose through it all is to better understand how to live a truly Christian life?” Later he adds, “We are all aware of the number of competing interests in the lives of members of our church. But we also know that, particularly on Sunday, there is no conflict that handicaps Protestant people as much as the conflict with inertia....” Our goal, Dr. Stacy admonishes, is to reach goal of an average attendance of 50 in the Adult Forum. The reality is that about 25 regularly attended that year and for several other years. [SOURCE: *FCC Annual Report of 1940*, Book V, p. 381]

The Social Action Committee reported that between Sept. 14, 1941 and Jan. 11, 1942, 88 Ames people (associated with the church) attended one of the Forum meetings. Projects included: Talladega College, Christian work in China, Missionary work in South Africa, representation at the Grinnell Institute of International Relations, etc. Persons who helped included Dr. A. W. Palmer,

President of Chicago Theological Seminary. [FCC Annual Report of 1942, Book VII, p. 167]

Dr. Stacy was a staunch advocate for adult education who became passionate about social action causes. He said in another report: “1942 was a year when Christian people were adjusting their thinking to the proposition of doing their part in another world war and to the question of how to realize a just and desirable peace. In the adult forum program of the Ames Congregational Church three things were accomplished that were consistent with this fact. 1. We cooperated with the missionary committee of the church to more consistently support service programs at home and abroad. 2. We systematically followed the thought of national leaders who are directing attention to Christian principles for world organization. 3. We carried on a series of discussions dealing “Brotherhood in a World at War” in which 15 members of the church led in studies of specific types of work. [See attached program] Report of W. H Stacy [SOURCE: FCC Annual Report of 1943 , Book VII, p. 188]

Adult Forum Program, Ames Congregational Church, 9:45 to 10:45 a.m. Sept. 13-Dec. 27, 1942

Date	Topic	Leader
Sept. 13	Viewpoints from the Grinnell Institute	Mr. W. R. Raymond
Sept. 20	The Church and the Labor Movement	Mr. Frank M. Coulter
Sept. 27	Outlining Principles of Brotherhood	Mr. A.R. Lauer
Oct. 4	Hearing From Our Rural Churches	Rev. Frederick Cooper
Oct. 11	Safeguarding Health in Ames	Dr. R. D. Feldman
Oct. 18	Working with Other Races in Ames	Mrs. R. G. Wendell
Oct. 25	Principles to Apply When We Vote	Judge T.G. Garfield
Nov. 1	Practicing Brotherhood in Community Affairs	Mr. Clay Stafford
Nov. 8	Book Review, <i>Rim of the Caribbean</i>	Mrs. J. W. Merrill
Nov. 15	Understanding Latin America	Mr. A. T. Erwin
Nov. 22	Strengthening Brotherhood Through Worship	Mr. J. B. Davidson
Nov. 29	Cooperating in Church Work	Mr. W. H. Stacy
Dec. 5	Analyzing Church Membership	Mr. T. A. Hippaka
Dec. 13	Helping Develop World Unity	Mr. Murl McDonald
Dec. 20	Book Review, <i>The Nazerene</i>	Mr. E. F. Graff
Dec. 27	Expanding our Relationships	Mr. Barton Morgan

What follows are Adult Forum programs from post-World War II years. There is an amazing array of topics relevant at the local, state, regional, national and international arenas.

Adult Forum topics in 1947 (reported at annual meeting 1948, VIII, p. 276): Association of Christian Women, Inter Group Relations, Pending School Legislation, Ames’ Problems, The Character of the State Legislature, Race Relations in Ames, Juvenile Delinquency in Story County, Report on the Interchurch Council, Modern Approach to Liquor Problem, Recreation for Ames Youth, Russia and Russians, Youth and the Church, Industrial Relations, What is Happening to the American Family, Trends in our Representative Government, Agriculture and Economics in Britain, Guideposts for Community Cooperation, The Local Political Situation and Christian Participation, What is Happening in American Labor Movement, The Books of Job, Jonah, Philemon and Ephesians (Rev. Allan), The Situation in India, and A series of four discussions on the CC and E&R Merger (Prof. W.H. Stacy; and Farwell Brown).

The annual reports again make clear that the Adult Forum is supervised by the church's Social Action Committee. In the *Annual Report of 1948*, Book VIII, p. 288, there is a long list of local, regional, national, international issues. A provocative title of one session is "Does It Pay to Keep Preachers Poor?"

In a brief report for 1949 programs, the Adult Forum covered "city, state, national and world church organizations." A program of local interest was the adding of fluoride to the drinking water of Ames. The topics in 1949/50 ranged from Ames Schools to the Russians. Attendance varied from 3 to 30. Some questioned if the Adult Forum should continue or be discontinued? [SOURCE: *FCC Annual Report of 1950*]

Evidently, it did continue for some years. The theme for 1953 was "Christian Action for a World in Crisis." CHECK *FCC Annual Report of 1952*, p. 16. The Adult Forum knew there were worlds that needed to be rebuilt.

Mission Projects Whether it was a Missionary Committee, a Social Action Committee, a Women's Auxiliary circle, or a Sunday School class, the First Congregational Church had consistently been active in offering a helping hand and tangible gifts, financial or otherwise for others. Here are some examples of its social action:

- Mr. Hawley reported that [the Missionary Committee] met and planned the missionary activities of the church and sent a gift from this church to a colored school in the South." [*FCC Annual Report of 1931*]
- The Missionary Committee requests that a room be set aside specially for a mission class and that it may be equipped with maps, charts, books, and exhibits which will increase the interest in and the effectiveness of Mrs. Fitch's work. [Mrs. Fitch has been made Superintendent of Missions] [SOURCE: *FCC Annual Report of YEAR*, Book VII, p. 148]
- Support for Talladega College in Alabama: Carry On Circle sent a Christmas box; later sent dolls (*Annual Report of 1936*); Sunday School children were asked to bring in gifts.
- Contributions were made to a Debt of Honor Fund for retired and disabled Congregational ministers (now called Veterans of the Cross). It was noted in 1941 that nationally there were 1300 retired ministers and widows of the Congregational Church, 50 lived in Iowa, and two were former pastors of our Church. [1941]
- Two scholarships were provided for Ames Public School teachers to attend the Midwest International Institute at Des Moines in June." There was no description of the program. This was decided by the Advisory Committee at its March 29, 1946 meeting. [SOURCE: *FCC Annual Report of 1946*, Book VIII, p. 209]
- The Men's Work group met in May of 1944 with Dr. Ray Gibbons, Director of the National Social Action Committee of the Congregational-Christian Churches. He discussed war and peace problems and possibilities." (See Farwell Brown, January 18, 1945 report) [*FCC Annual Report of 1945*, Book VII, p. 224]
- The Social Action Committee – "In the powerfully organized threats of materialistic

communism, Christian people are today faced with the greatest challenge of the ages.” In that light, the Committee indicated in 1952 and 1953 it will keep in close touch with the Congregational church’s National Council for Social Action. [SOURCE: *FCC Annual Report of 1953*]

How committed was the First Congregational Church of Ames to rebuild the scattered worlds of Depression and world conflicts? The answer is found in this statement:

“In a world now at total war, the enterprise of Christian missions, both at home and abroad, is facing an immediate future which is very far from bright. And yet we Christians believe that the Church, the mother of missions, will come out of the struggle, however long it may last, eager to join in the immediate tasks of reconciliation and reconstruction and to carry into the years beyond its age-old campaign for the Kingdom of God in the earth.” [SOURCE: *FCC Annual Report of 1942*, Book VII, p. 163)

OUR TRADITIONS AND HEIRLOOMS

- The centrality of women in the life of the church. It is revealed specifically in women’s fundraising abilities and extraordinary skills of organization.
- A strong tradition of providing large amounts of financial contributions to local and area organizations along with support of denominational activities. In its first 75 years (1875-1940) the First Congregational Church had given \$47,506 to benevolences of the Association, Conference, and the General Council of Congregational Churches. [SOURCE: letter of November 8, 1940, from Royal Montgomery, Superintendent of the Congregational Christian Conference of Iowa, in Historical Letters and Papers Box, History Room]
- The legacy of Frisbie House, the center for ministry to college students. It was located on Lincoln Avenue, across from Lake LaVerne. It was torn down in the 1980s. It symbolizes the congregation’s continuing commitment to engage college students in dialogue and service, to offer them “soulcare,” as well as shelter. Hundreds joined the church and a number participated in the choir.
- A commitment to learn, teach, search, and serve.
- Gifts received for the church during its 75th anniversary in 1940– the baptismal font, a new communion set, and new offering plates. [The illuminated cross was not given, at least not to our knowledge.]
- A silver service teapot marked “Alice.” According to a letter dated January 23, 1947, by Mrs. E. T. Korf, the teapot was brought to a rummage sale from the home of Dr. and Mrs. Templeton, early members of the church. Prior to moving to Ames, Dr. Templeton had practiced medicine in the town of New Philadelphia (now known as Ontario), Iowa. While there, he lived with the Ayers family. Their older daughter, Alice, was to be married and received the teapot as a wedding gift in 1878 or 1879. Mrs. Templeton, the former Lillian Ayers, sent it to the Church sometime during the 1930s. The teapot did not sell during the rummage sale. The church kept it, had it re-silvered, and was able to find an almost-matching

sugar bowl, cream pitcher, and spoon holder. Mrs. Lou Tilden later presented a tray to go with the set. And more about Alice Ayers...she married a Mr. Penn, and their daughter Jessica, became a noted artist's model and posed in the painting "Westward Ho," which is in the State Capitol in Des Moines.