

History

of the Iowa

Church of God and Conference

*“Those People Called
Restitutionists”*

1855

—————
1987

This Book is Dedicated To



*Levi Marsh
Irving, Iowa
1817-1910*

Dedicated to Levi Marsh

Levi Marsh was born May 16, 1817 to Lewis and Hannah Marsh in Barre, Worcester Co., Massachusetts. In his early years he learned the carpenter's trade and worked thus until 1847.

He moved west to Will Co., Illinois and located at Plainfield near Chicago. Here he farmed and carpentered for a few years. On August 19, 1848 he married Matilda H. Whiting of Barre, Massachusetts. Only one of four children (George F.) survived infancy. Matilda Marsh died in November of 1858.

Plainfield, Illinois is a community "in which the gospel of the Kingdom was preached long before the Civil War." It is apparent that Levi Marsh had knowledge and contact with those who advocated "restitution" ideas, like Hiram V. Reed, W.H. Wilson and others.

In June of 1853 Levi Marsh moved to the eastern edge of Tama County in Iowa. Here he built the community of Irving and opened a mercantile business. The land he homesteaded was a part of Irving. The History of Tama County (1879) tells us that "the land on which it (Irving) is located was entered by L. Marsh in the year 1853. Mr. Marsh erected a store building and commenced business at this point carrying a complete stock consisting of everything in a pioneer store . . ."

His store was the second in the county. Customers would come from as far as twenty-five miles for supplies. Mr. Marsh bought his goods in Chicago and hauled them by team to Irving. The Irving Mercantile Company offered the public goods ranging from a hairpin to a barrel of Orleans molasses, also grain, lumber and coal. He operated the Irving Mill. He served as merchant until 1886.

The first school (1854-55) was taught in one of Marsh's buildings. The first Salt Creek township election was held in his home in April of 1854. Marsh and others hired N.C. Wieting to survey and platte the town of Irving in June 1856. Levi was the second postmaster for a time. In his various local public services, he "has always proven himself a man of sterling qualities, well worthy of the trust reposed in him by the people. He is thoroughly alive to the needs of the people . . ."

On September 9, 1860 Levi married Emma E. Royce at Irving. Two daughters died in early years. Two sons, Frank L. and Elmon F., were to become local businessmen by the late 1870's as livestock breeders.

Levi attempted to cooperate with the Methodists in constructing a church building in 1864, furnishing all the hardware and other materials. The faiths were to use the structure on alternate Sundays. Because of the "persecution of the sects" and an undaunted desire to serve the Master, Levi left off cooperation. He "proposed to the other two brethren (Elek Marshman and John Fitz) that if they would do the work, he would furnish the money, and they would have a church building of their own to worship in." A man of means, he donated all the material and the land. Unlike many, he deemed it as necessary to have a house for the worship of God as to have buildings for himself and his stock.

To the people's astonishment, the church house was finished and dedicated in 1874. And because of the determined dedication of Bro. Marsh and others the Lord added to their number and the Restitution Church was built up.

To Levi's joy the Restitution Faith according to the Scriptures passed on to his family. Frank was baptized July 3rd and Elmon September 27th, 1892. Their mother united the family in the faith by acknowledging the death, burial and resurrection

of her Lord in immersion on May 21, 1893. The officiant for all three was Bro. A.J. Eychaner, whom Levi had persuaded to move from Illinois to assist here in the work of the Word.

Levi Marsh retired from the mercantile business in 1886 and lived out his days on the old homestead. The enemy death claimed Levi on June 5, 1910. He was 93.

Marsh had achieved a good report from within and without. "His life has been a living epistle, known and read of all men," a life that was "strictly honest in all his dealings with all men . . . He leaves a name unsullied, both as a businessman and a Christian . . ."

It is to this distinctive and dynamic testimony in the Lord "through sanctification of the Spirit and belief of the truth," exemplified in Levi Marsh, that we dedicate this history of the Church of God in Iowa.

* * * * *

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work." (2 Thessalonians 2:13-17.)

The Ancient Faith Appears in America

Our Faith in America is the outgrowth of several independent local groups of similar faith, some of whom appeared in America as early as 1800. Through the 19th Century it came with migrants from the Old Country. Many of them organized originally under the name "Church of God in Christ Jesus."

The early 1800's brought a renewed interest in religious circles for personal Bible study and public preaching concerning the second coming of Christ and the setting up of the Kingdom of God in the world. Eychaner recalls the impact of this interest: "These ideas took root in the minds of intelligent Christian men and suggested the question as to the object of Christ's return, and what the work of the ages to come would be as taught in the Bible.

"It took hold of such men as J.H. Pettingell, Prof. C.F. Hudson, H.L. Hastings, R.V. Lyon, F.H. Berrick, Edwin Barnham, S.A. Chaplin, Benjamin Wilson, J.M. Stephenson, Thomas G. Newman, Joseph Marsh, Cyrus Churchill, Dr. S.J. Jacobs, H.V. Reed, A.N. Bostwick and led them to study anew the prophecies of the Bible. This led to the organization of the churches upon a (renewed Biblical) basis.

"And there arose a different view among believers which finally resulted in a separation and the application of the name Church of God to those who held the larger view of Christ's work on earth in future ages."

Early Churches and Pioneer Brethren . . . Pioneer Preachers and Early Conferences 1855 thru 1887

Iowa reached statehood in 1846. The following years saw lands opening up for more homesteading and settlement. Counties were organized, townships established. The 102,000 population was to swell continually with the influx of pioneers. With the migration came the Church of God.

Several arrival dates are known. They are Levi Marsh at Irving in 1853, the Joseph Furry family at Alden in 1855, the Hill family from 1864 to 1868, the Joseph Fish and James Carr families of Colo in 1864, and the Alonzo Roots in 1864 in Irving. In the early 1860's there were brethren at Parkersburg, Cedar Falls, Waterloo, Colo, Irving, Shellrock, Alden and elsewhere. These locations were rallying points for the gathering of the brethren for fellowship from across the state.

R.J. Hill arrived in Iowa in 1864. That year he labored with the "state evangelist," a Mr. Thomas W. Smith of Greeley, Iowa.

An early meeting was reported in publisher Thomas G. Newman's "Millennial Harbinger" (Seneca, New York). It is the first known Iowa conference of the Church of God. "At the Association Meeting at Alden, May 26-29 (1865), it was resolved to hold two general meetings each year . . . Spring . . . Fall, and that the Fall meeting be the one when reports are to be made, officers elected, etc.

"Again it was resolved that the President and Evangelist correspond with the Brethren in different sections of the State, relative to the place of holding the next meeting." Tentative plans in this notice were made for a meeting "at Pritchard Grove," in Hardin County, six miles south of Eldora. Plans for further meetings could be made by writing to "Bro. Joseph Furry or to myself, at Alden . . . (signed) Thomas W. Smith, Evangelist."

Also in an 1865 "Millennial Harbinger" is announcement of the fall conference. "The Annual Meeting of the 'Iowa Association of the Church of God' will be held (D.V.) near Colo, Story Co., commencing September 6th and continue over the following Sunday. Colo is on the Chicago, Iowa and Nebraska R.R. and the first station east of Nevada. Bro. White lives about three-quarters of a mile south of the depot. Brethren will be at the station to convey visiting Brethren and Sisters to their homes. The church at Colo extends a cordial invitation to Brethren of other states to visit them during the Meeting." Travel connections could also be made by stage from the north and south. Joseph Furry was conference president then and T.W. Smith secretary.

R.J. Hill was appointed evangelist at the 1865 fall conference. He travelled, preached and formed churches or companies of believers at Horse's Grove (now Rowan), Belmond, Liberty (now Goldfield), Dows and other places.

Several conferences were held with the church in Alden. Elder Thomas G. Newman, Church of God editor from the East, joined the brethren in conference there in 1866.

There was a church at Shellrock, served by Elder Levi Lyons. Another church was at Avon near Des Moines, which R.J. Hill visited.

As early as 1863 there were home fellowship gatherings, gospel discourses and Bible study among brethren in Cedar Falls and Waterloo. "The friends of truth will

rejoice with us in the pleasure we recently had," wrote M.M. Nichols. Bro. H.V. Reed had visited them and shared "the good news of the Kingdom." In 1866 George Moyer, then co-editor of "The Herald of the Coming Kingdom" in Chicago, preached the Word of life in Waterloo and Yatton, resulting in five baptisms at each place. Hateful opposition met the Gospel—"denounced us an infidel, and an atheist," they "spoke evil of what they understand not." Brothers Brayton of Cedar Falls and J.M. Stephenson visited and helped confirm that early Waterloo work in 1866 and 1867.

When Elder Hill came to Iowa in 1868, he attended two conferences, in Parkersburg and in Waterloo. The Waterloo meeting of the Church of God in Iowa was considered an annual conference. It convened September 25. "A goodly number assembled"; Illinois and Wisconsin brethren were represented. A.J. Eychaner and J.M. Stephenson attended. A number of townspeople turned out to hear the Gospel with "profound attention." Four were baptized.

Discussions at the 1868 Waterloo conference involved methods of financing evangelistic efforts by the church. Some thought "that the only true method was by laying up in store on the first day of the week as God had prospered them" and then using these collections to send out an evangelist. There was general agreement. A committee to hire an evangelist as funds permitted was appointed: S.M. Eby of Waterloo as treasurer, Joseph Furry and conference secretary R.J. Hill. It was decided that "The Herald of the Coming Kingdom" would be used for publishing announcements and correspondence of the Iowa brethren. They resolved to promote circulation of "The Herald."

The annual conference report of 1870 reveals the extent of the Church of God participation in the state. It met at Colo on September 12 and lasted three days. According to the report in the "Prophetic Watchman," pressing farm work affected attendance, "but we had a very interesting meeting." These preachers attended: White, Fyfe, R.J. Hill, Cramer, Besack, Prime and B. Hill. "The resident congregations were good, and listened to the truth, which was well sustained, with an absorbing interest." Four became members of the church.

The Conference, which had been voted down the year before, was reorganized. B. Hill was appointed president, R.J. Hill of Pleasantville, Marion Co. as secretary and evangelist and Amnon Hipsher of Ames as treasurer. An "executive board" was selected:

*John T. Prime, Colo, Story Co.
John Carter, Butlerville, Tama Co.
J. Griffeth, New Philadelphia
H.W. Peterson, Alden, Hardin Co.
Joseph Furry, Alden, Hardin Co.
Abner Cox, Belmond, Wright Co.*

*J. Cramer, Zena, Hardin Co.
George Evans, Pleasantville
C. Churchill, New Hartford
Robert Brisco, Des Moines City
J.W. Maffitt, Webster City*

These persons were to solicit and disburse funds as managers "of the evangelical concern." A total of \$263.50 was raised or pledged then and at a later meeting in Alden, with more fundraising planned.

The Hill family located at Alden in the 1870's. Elder Hill preached mostly at Alden and vicinity. Levi Marsh at Irving directed the building up of the Restitution Church. Conferences were held at the Irving church during 1874-76 and at Rock Creek in 1876. The first church work in the Koszta area is said to have begun in the early 1870's.

The church at Ferguson was in existence in 1879 inasmuch as Bro. Benjamin Williams, a convert under A.N. Bostwick, served as its elder for eighteen years till his death in 1897. There was a Church of God work in Gladbrook prior to 1884. Eychaner preached at Gladbrook several times in the 1880's. By 1894 they would have a church home with a resident minister.

Though these pioneer church efforts at conference were temporary, they contributed to "the real foundation of all subsequent work of the Church of God, teaching the mortality of man's nature, and the Kingdom to come." They recognized that not only is the need of the world Jesus, personally and for today, but "the need of the world of man of the return of Christ and the establishing of righteousness and redemption is abundantly taught in the Bible" and needed to be published.

It is historically reported that the evangelistic spirit ebbed away somewhat in the 1880's. For several years there was no effort to hold conference meetings. Late that decade the status quo of the Church of God was analyzed by those desirous of rekindling the flame of reaching out and passing on the Gospel. Their conclusion was recorded thus: We write to you "in behalf of the scattered, isolated condition of the members of the body, the low condition of spiritual life and lack of gospel preaching necessary to revive the failing hearts of our members, and carry the gospel of salvation and the kingdom to a dying people dwelling under the shadow of false teaching and ignorance of the true faith of the gospel of God . . . Dearly beloved, the cry has long gone forth, "Behold the Bridegroom cometh," and the church in this state seems to have fallen asleep; and alas, we fear that too many are letting the oil all burn out of their lamps, and are in danger of suddenly being aroused by the heralding triumph of God, to find that the cares of this life have shut the door between them and the great and final consummation of the union of Christ and his church."

Therefore there was an appeal sent out to brothers and sisters throughout Iowa to revive the spirit of devotion to the Gospel and to the cause of saving truth, an appeal to reorganize their conference. It was their intention to revive fellowship among members and a conferring upon the Word and Work. "It is not a delegate conference. Its members assemble en masse and all sessions are open to all members, and everyone in good standing has a vote in all questions to be determined." That appeal took hold in 1887 and 1888.

Following the reorganization of the conference and corresponding to attempts at national organization, it was reported that Iowa had ten churches (1889). These groups reorganized to comply with guidelines set forth in the national conference. They were: Irving (31 members), Gladbrook (16 members), Alden (5 members), Levy (12 members), Clarksville (19 members), Urbana (13 members) and Decorah (18 members). There were 45 other members "scattered throughout" the state, totaling 227 members.

By 1896 there were twenty-four groups of Church of God members that were reported of to the Iowa conference. These groups were at Eagle Grove, Alden, Blairsburg, Irving, Gladbrook, Hickory Grove, Lester, Levy, Avon, Koszta, Pleasant Prairie, Sac City, Marathon, Clarksville, Stanhope, Waterloo, Marshalltown, Ferguson, Lake Mills, Urbana, Decorah, La Porte City, Belle Plaine, in Iowa, and Spring Valley in Minnesota. Some of these had six to twelve members. Some are yet serving their communities in 1987.

Conferences: On To The Twentieth Century 1888-1900

A.J. Eychaner was conducting meetings at Hickory Grove near Maxwell in 1886. At that meeting Bro. Charles T. Watkins and his wife proposed holding meetings in 1887 at their grove (Watkins' Wells) near Story City. Talk was of possible reorganization of conference efforts.

Plans were carried out. Twenty-three attended the June 5-12, 1887 meetings at Watkins' Wells in Story County. G.M. Myers and A.J. Eychaner preached. Interest in conference cooperation caught a hold and what began were annual meetings that would be held consecutively for the next century in Iowa, perhaps beyond, till the Lord returns.

The Nineteenth Century was completed with the following annual conferences. Only a glimpse of the endeavors of the Faith in that time are preserved, some of which is noted with each yearly meeting.

1888: Watkins' Wells, June 1-10.

Twenty-six met at the grove near Story City. They came from Gladbrook, Sac City, Melbourne, Laurens, Ames, Marathon, Nevada, Alden, Floyd, Dunkerton, Story City, Iowa and Lanark, Illinois. Of those present, the names of Allard, Garton, Palmer and Eychaner were to become prominent church families and ministers in the state.

Women took an initial place of leadership in the work among church members. Libbie (Hill) Palmer served as first conference president and Anna Eychaner was secretary. Anna's husband, Albert (A.J.) was treasurer.

With resolution the members declared: "We who are believers of the Gospel of the Kingdom of God being assembled in conference this 5th day of June, 1888 . . . have entered into the following business plan to send out the gospel to the people of Iowa." An eleven-point guideline followed. It set the rules for the employment and different duties of an "evangelist," who would be under the auspices of a conference committee.

T.J. Whitesitt was hired as "state evangelist" at a salary of one dollar per working day. He was to go to "various communities where there were believers and hold protracted meetings . . . with a view to organizing churches." Funds were to be solicited from the scattered membership.

1889: Ferguson, June 7-17.

Representatives of the churches at Irving, Gladbrook, Alden, Marathon, Lester and Clarksville met. They heard Eychaner's report of the "general conference" movement and of his delegate involvement at Philadelphia in 1888. This movement they endorsed.

A. Hipsher became president. E.A. Marsh and G.P. Allard became secretary and treasurer respectively. "Evangelist committee" was comprised of Libbie Palmer, A.J. Eychaner and A. Williams. T.J. Whitesitt continued employment as evangelist.

Forty-two attended the conference.

1890: Ferguson, June 7-17.

Fifty-three assembled in this Marshall County town for conference. Brethren proposed putting a tent in the field to assist the cause of the Gospel. The \$140 was raised by subscription, and the tent was purchased in time to be used at the next annual conference. A first tent, then a second was to be placed in communities for church evangelism for a number of years. Whitesitt continued as evangelist.

1891: Sac City, June 4-14.

The co-laborers in the Church of God were uplifted as they came and saw the new tent for the first time. They felt the Lord's blessing as eleven obeyed in baptism upon their confession of faith in the things preached of the Kingdom of God and the name of the Lord Jesus. For several years the annual conferences were held under the tent.

Ninety-two attended the Sac City conference. Another conference was held that fall (September 10-20) at Marathon, 57 attending.

1892: Webster City, June 9-20.

Sixty-three gathered for an encouraging conference in northcentral Hamilton County. Names, some familiar, some unfamiliar, appeared on the roster: Marsh, Farmer, Moran, Bowman, White, Hipsher, Carr, Appleyard, Eychaner, Palmer, Cady, Steffa, Griffeth, Herrick, Allard, Hill, Crabtree, Root, Johnson, DeGroat, Lincoln, Foore, Parkinson, Gibson, Garton, Taylor, Myers, Forbes, Boothe, Walrod, Robbins.

They came from Irving, Jesup, Ames, Owasa, Nevada, Odebolt, Alden, Melbourne, Hubbard, Belle Plaine, Marathon, Gladbrook, Eagle Grove, Floyd, Rutland, Blairsburg, Dows, Wall Lake, Lake City, Sac City, Baxter, even from as far as Parsons, Kansas and Linden, Washington.

1893: Clarksville, June 1-10.

Sixty-eight attended. No "state evangelist" was selected this year, but this did not stop the work of the churches and individual believer. The tent-work was temporarily postponed, till fall.

1894: Nevada, June 7-17.

With fifty in attendance, it was felt by the leadership that it "was a good meeting."

1895: Marshalltown, August 15-25.

We lack records of any planning for publishing work at this conference, but that fall such work began. Though "The Evangelist" was published by G.M. Myers, it was printed as an instrument of the Iowa conference for this one year. Conference directors for publishing was J.E. Robbins, Alex Williams and A.J. Eychaner.

Eychaner was also named "state evangelist," for which he was to be later paid \$309.95.

1896: Marshalltown, August 13-23.

More complete minutes of meetings date from this year. Conference sessions convened in the large tent, with attenders camping out around that tent. Marshalltown had been selected because of its central location and rail connections. Flies and mosquitoes outnumbered the conferees; they came in hordes.

By action of the general church membership in attendance, ministerial licenses were issued for a year to J.M. Primmer, John Garton, P.B. Stouffer, A.J. Eychaner, W.L. Crowe, G.M. Myers, George Moyer, Libbie Palmer, D.M. Huddler, C.F. Kennedy, O.J. Allard and conference evangelist J.B. Craton. (Later the state board would assume the authority to license ministers). G.M. Myers and A. Wilson gave reports of their work.

Notably, twenty-four groups of believers were acknowledged as being connected with the Iowa conference at that time (see "Early Churches"). Only a few groups were to have church homes in which to worship. Otherwise, they fellowshipped, studied the Scriptures and praised the living and true God in halls, country school houses or members' homes.

G.M. Myers took over "The Evangelist." The conference editorial board became the Advisory Committee on editorial matters.

A great deal of emphasis in the discussions was on "temperance," a subject which would be repeated in years to come. Mrs. Anna Eychaner, a Women's Christian Temperance Union activist, was the spark behind this emphasis. Being decades ahead of its time, one of the resolutions passed was one "that any brother addicted to the use of tobacco should desist from its use."

So generally in the Church of God here the use of tobacco was shunned. In baptism reports of 1900, Bro. W.L. Crowe remarked: "I baptized . . . Mr. and Mrs. Roose and Mr. and Mrs. Oscar Johnson of Sac City. Both men had used tobacco but quit it." Also, "at New Hartford I baptized . . . Mr. and Mrs. Lines. Mr. Lines also buried his tobacco habit with his old man of sin."

1897: Marshalltown, August 20-30.

One annual report is available from this year's conference. Sister Ella Greenlee, "state superintendent of Sunday Schools," reports on the Sunday Schools of seven of the Iowa churches. The overall average of those Sunday Schools was 38 to 39 attendance, though not all of them were in session every Sunday. Eagle Grove, Hickory Grove, Lake Mills, Sac City, Irving, Gladbrook and Alden were the seven.

1898: Marshalltown, August 4-14.

The brethren from Eagle Grove, Alden, Blairsburg, Irving and Gladbrook par-

ticipated in this conference. Under discussion was the distribution of Gospel leaflets or tracts.

The Berean Society was organized at these sessions, largely due to A.J. Eychaner's efforts. Bro. C.C. Ramsey suggested the name. First officers were H.V. Cummings, president; Oscar Marsh, vice-president; Pauline Eychaner, treasurer; Ora Beebe, secretary. The Society had 36 members.

A recommendation was passed which called upon all celebrants of the communion to be careful to use unfermented wine and unleavened bread.

The closing days of the Spanish-American War took place during the very week of the 1898 conference. In their discussions they drew up the following resolution: "Resolved, that we, the churches of God in Iowa assembled do hereby declare that we are opposed to the shedding of blood in war, and as we are already Christ's soldiers and our weapons are not carnal but spiritual, we feel that we can faithfully serve but one master who says that they who take the sword shall perish with the sword. Adopted."

1899: (East) Waterloo, August 10-20.

This meeting was reported in "The Present Truth," W.L. Crowe, ed., of October 1899: "Brother W.L. Crowe was appointed as Evangelist. Officers for the coming year are as follows: A.J. Eychaner, Pres., Gladbrook; Mrs. Sadie Clark, Sec., Gladbrook; Hester V. Berry, Corr. Sec., Gladbrook; J.W. Appleyard, Treas., Odebolt, and Mrs. Lillie Rockwell, State S.S. Supt. Marshalltown. There were ten persons baptized during the meeting. One hundred and twenty-four . . . attended the conference. Ministers . . . preaching . . . were John Garton, W.L. Crowe, J.W. Vanderwalker, A.J. Eychaner, A.D. Allen, Geo. Moyer, J.M. Primmer, J.T. Prime, H.J. Hansen, Libbie Palmer and Lillie Rockwell."

The principal item of business that year was the purchase of the 1.6 acre campground in Waterloo. Thirty-three persons donated ten dollars apiece for the purchase, and the deed created a 33-way ownership. (Later this created difficulties for accomplishing legal transactions as portions of the property were sold.)

An important encouragement for personal ministry came in the form of a resolution: "Resolved that we the Iowa State Conference that all our ministers in Iowa and in all the states be instructed . . . that in all places in their work where they find a few believers, say two or more, that they organize for Bible study, and take into their number any who are favorable to the Bible and the truths of man's mortality and the gospel of the Kingdom."

1900: Waterloo, August 17-28

The campgrounds in Waterloo was dedicated on August 19. That year Articles of Incorporation were adopted for the state organization of the Churches of God in Christ Jesus in Iowa.

**Pioneer Ministers
1855-1900**



E.O. Stewart



H.V. Reed



J.M. Stephenson



D.M. Huddler



A.J. Eychaner



R.V. Lyon



S.J. Lindsay

Ministers and Guest Speakers 1855-1900

Bro. Shockey
Philemon Plummer
A.J. Eychaner
R.J. Hill
Libbie Palmer
J.M. Primmer
J.B. Craton
M.A. Newcomb
Bro. Cramer
Bro. Fyfe
John Gaston
A. Wilson
Thomas W. Smith
D.U. Brown
A.F. Dugger
Dr. John F. White
Frank Herrick
Lillie Rockwell
H.J. Hansen
Kairie Tillman
David M. Huddler

Lott Clover
G.M. Myers
W.L. Crowe
Elder. Bezaleal Hill
J.T. Prime
Levi Lyon
George Moyer
N. Eggleston
Bro. Besack
C.F. Kennedy
P.B. Stouffer
T.J. Whitesitt
J.F. Wilcox
C.W. Russell
William Brayton
C. Churchill
H.M. Lucas
A.D. Allen
J.W. Vanderwalker
J.M. Stephenson
Hiram V. Reed

G.M. Myers

G.M. Myers was converted to eternal life only in Christ under the preaching of Bro. John Foore, a minister of the Old Antioch church heritage in Indiana. Foore was then preaching and fervently debating in Crawford Co., Kansas during the 1870's. Myers, who was from the Limestone Creek area, believed and was baptized.

Bro. Myers, soon after baptism, went to Indiana and entered the ministry. During his preaching there, he was privileged to baptize J.F. Finimore, one whom John Foore had successfully debated in 1866 at Macy, Indiana. Evidence of Myers in Iowa appears in the mid-1870's.

He pastored the Irving church for three years, 1876-78.

Speakers at the first annual re-organizational Iowa conference at Watkins' Wells near Story City in 1887 were G.M. Myers and A.J. Eychaner. Myers was to serve later as president of Iowa state conference.

The register of the 1892 Iowa conference shows G.M. Myers in attendance. He was living in Belle Plaine at that time. From Belle Plaine, he helped to serve the Cause at the Restitution Church in Irving, five miles north.

In September 1893, Myers helped A.J. Eychaner in the preaching done in the tent at Hickory Grove, near Colo. He also assisted Eychaner at Jesup and Marysville with the tent-work in 1895.

Two tents were in the Iowa field in 1896. Four evangelists coordinated their efforts

together in the tent-method that year: W.L. Crowe, G.M. Myers, A.J. Eychaner and John Garton. Eychaner and Myers conducted tent meetings in Sac City from July 9 to 25, 1897, during which time the Sac City Church organized with 44 members.

From October 1, 1895 to March 1, 1899, Bro. Myers published "The Evangelist," a publication promoting our faith in the Midwest.

G.M. did not attend the Iowa conference of 1900. Instead a letter from him was read; he was in Prescott, Kansas at the time. Bro. Myers was to continue working at the summer conference for several years; his residence was Kansas by 1907.

T.J. Whitesitt

Elder T.J. Whitesitt was born in Indiana in 1830. He embraced the faith in 1865 and soon began his ministry.

One convert of note during the early years of his ministry was Phoebe Buck (later Garton). He baptized her about 1870. She was the mother of John Garton, who became an active Iowa minister.

Bro. Whitesitt was made first Iowa evangelist of the Iowa conference as reorganized at Watkins' Wells meeting of June 1888. He was state evangelist for three years, 1888-89, 1889-90 and 1890-91.

As evangelist, the first conference year he preached 177 sermons and baptized 23. At one dollar a day for actual work plus expenses, his services cost \$202.50.

Under a "general conference" drive for ten newly organized churches in every state, Whitesitt organized two in 1889. On June 14 of that year the church at Marathon, Buena Vista Co., was organized. Gartons were members of this congregation. Also on July 4 another church was organized at Levy in Polk County.

For his second year as evangelist, Whitesitt was assisted by Elmon Marsh and D.U. Brown. They preached 237 sermons and saw forty converted. Elder Whitesitt himself baptized 15. Annual cost was \$281.

The people soliciting the evangelist's services were to pay the railroad fare. Collections in excess of mileage reimbursement were to go into the evangelist fund. The evangelist would not only be bookkeeper and record keeper of finances, services and baptisms and solicitor of funds, as well as preach. He was also to "organize the believers into a body and appoint an Elder or Elders in every church, and set before them the importance of meeting together for prayer, exhortation and weekly contribution for the work of the gospel. Also the importance of taking and sustaining our religious papers."

As he entered the third year of preaching, T.J.'s health began to fail. He was limited to travelling to places easily accessible. He baptized 11 that year. These evangelistic efforts were of course complimentary to the work and witness of local churches, a number of other ministers and the individual believers.

Elder T.J. Whitesitt died in Iowa in 1895, aged 65.

A.J. Eychaner

A.J. Eychaner was born September 17, 1842 at Steuben, Oneida, Co., New York. He came to Illinois in September, 1843 settling in the Rock River Valley, five miles East of Oregon, Ogle Co., Illinois. He was baptized by Elder A.N. Bostwick in Murphy Millpond, Willow (now called Honey) Creek, on Sunday, November 3, 1861, at age 18.

In 1862 he met J.M. Stephenson, T.J. Newman, H.V. Reed, Benjamin Wilson, and Dr. S.J. Jacobs at a conference at Crane's Grove.

At age 20 he preached his first sermon, "What is Man", in 1862. The next four sermons touched the truth for which the Church of God finds its distinction from most other faiths; "The Gospel", "The Complete Mortality of Man", "Gospel of the Kingdom," and "Kingdom of God". The two sermons on the Kingdom were preached on January 7, 1863 at the Roby School, Grundy County.

He attended the Rock River Seminary at Mt. Morris, Illinois, in 1863-1867. Being an excellent student, taking courses in algebra, chemistry, and German, he was elected Valedictorian of his class. He was very good in penmanship which he taught later in life.

In 1868, September 25, he attended the Waterloo, Iowa Conference, preaching on the 27th. On the 29th he worked with Bro. J.M. Stephenson in a log school house near Bro. Robey's in Grundy County. On October 1 he and Bro. Stephenson stopped at Colo, Iowa and visited Bro. White.

During 1870-1872 Bro. Eychaner did extensive traveling from Illinois, Michigan, California, Oregon, and Washington. He married Anna Beck of Buchanan, Michigan on October 22, 1872. They moved to Buchanan, Michigan in 1877 and lived there till 1882.

In 1882 he moved to Iowa, pastoring churches in Irving and Gladbrook and preaching in Marshalltown and Belle Plaine.

From 1886 to 1888 he was very active preaching discourses in the following towns in Iowa: Story City, Watkin's Wells, Koszta, Deep River, Odebolt, Buena Vista County, Gladbrook, and Marathon.

On September 13, 1888 he was appointed Delegate to the Philadelphia Conference, Philadelphia, Pennsylvania. Bro. Conner was one of the youngest there and Bro. Eychaner was one of the oldest.

During 1899 he preached 104 sermons at Gladbrook, Ferguson, Irving, and Koszta. In 1895 he was elected the President of the Iowa Conference at Marshalltown. He was elected the President of the Iowa Conference at Marshalltown. He was selected state evangelist in 1890-1891.

One of Eychaner's practices was to give each person he baptized a copy of Wiley Jones' book, "Gospel of the Kingdom." He was Editor of the Bible Lesson Quarterly published by Jas. W. Wilson for 3-4 years. He wrote many fine poems and the words for the song in the old Hymn Book, "Beautiful Days". In April of 1912 to February of 1916 the Restitution Herald carried a series of some 76 Sermonettes by Bro. A.J. Eychaner.

Bro. Eychaner died May 30, 1936 and was buried in Cedar Falls, Bro. J.W. Williams officiating. Anna Eychaner, wife of A.J. Eychaner, lived to the age of 107. She was very active in the WCTU organization. Much emphasis was placed upon temperance in the 1899 Iowa Conference.

Beautiful Days

A. J. Eychaner

S. S. Tarley

1. Those beau - ti - ful days, those beau - ti - ful days When Je - sus our
2. Those beau - ti - ful days, those beau - ti - ful days--The days by the
3. Those beau - ti - ful days, those beau - ti - ful days When earth from the

Sav - our shall come. We wait for those days, those bright hap - py days
Proph - ets fore - told When sor - row shall end and men be at peace,
curse shall be free. When Je - sus shall reign as King of all kings,

When we shall be rest - ing at home. We tru - ly be - lieve, and
And dwell in the E - den re - stored. When those whom we love no
His glo - ry as broad as the sea. When earth shall be filled with

we sure - ly know Those days are the bright - est and best. And
fond - ly and well Shall min - gle their voic - es with ours. They'll
good - ness and truth When death and all sor - row are o'er, We'll

O how we long the fu - ture to see When tru - ly our lives shall be blest.
come from the sea, they'll come from the earth And dwell in those beau - ti - ful bowers.
drink from the fount of the Riv - er of Life And eat of the fruit on its shore.

Chorus

Those beau - ti - ful days! . . . Those beau - ti - ful days! . . .
beau - ti - ful days, beau - ti - ful days! beau - ti - ful days, beau - ti - ful days!

Those beau - ti - ful days! . . . When we shall be rest - ing at home.
beau - ti - ful days! beau - ti - ful days!

W.L. Crowe

Bro. Crowe was born March 19, 1866 near Paisley, Ontario. He moved to St. Paul, Nebraska in 1881. In 1892 he married Minnie Chambers. They were both members of the Presbyterian Church. In 1893 they were introduced to the truth, "a new and peculiar doctrine!" Elder T.G. Bartlett preached about the covenants of promise, the gospel, the nature of man, and baptism. In 1894 Bro. Almus Adams worked with the tent ministry and built the church from one to forty members, by helping the people "harmonize apparent conflicting texts". From this time on Bro. Crowe worked in the ministry with Bro. Bartlett. Bro. Myers paved the way for Bro. Crowe to come to Iowa and preach.

Bro. W.L. Crowe ministered in the state of Iowa during the late 1800's and early 1900's. In 1896 he worked in the tent ministry with fellow evangelists, A.J. Eychaner, G.M. Myers, and John Garton. During 1897 Bros. Crowe and Garton conducted services in Iowa Falls and Alden, each three week periods.

In Bro. Crowe's "Report of Labor" in the "Evangelist" publication of May 11, 1898, the following record shows his dedication to the truth and Scriptures in attempting to spread the gospel:

"I have been at work a little over half of my time this winter. The greatest difficulty I experienced has been in securing buildings to preach in. As an example of this we cite one instance which occurred in Hamilton County.

Brother Borland had the promise of a Christian church in Homer. He drove me there through bad roads, and when we arrived there we found the trustees objected to our using the church because there was a meeting about five miles away, being conducted by a Christian preacher, and they thought that we might take some of his audience. We persuaded them at last to let us in for one night. I then put it to vote as to whether I should stay or leave, but as each waited for the other to make the start, none voted either way, so I closed the meeting. No one invited us to his church, we then went to the other trustee, but he said that we would have to get the preacher's permission, who lived about ten miles distant. But he said if we were those people called Restitutionists that he could not let us in, as they just went about making division and contention, and they had enough of that now. He began to abuse our doctrines then and as he would not listen to our reasons and Scriptures, I saw that we were casting pearls before swine, so we pulled on.

We learned that there were some of our faith eight or nine miles distant, so as we knew if we found them we would find a place for the night, we drove to McGuire. Here we found Russell McGuire, of our faith, who welcomed us warmly, and sat up till about twelve o'clock, talking of the Blessed Hope, etc. He was a trustee in a union church there which was mostly in control of U.B. people. He had solicited subscriptions, and given liberally of his means, besides doing most of the carpenter work free. His father-in-law had donated the land, with the understanding that it would be a union church. Mr. McGuire desired to have me stay and hold meetings awhile, so he sent me to see the most liberal of the other trustees. We told him that we held the same faith as the Bible writers and Mr. McGuire, and as he had to have us hold some meetings; we came to ask permission. He said, "Do you preach that Restitution doctrine?" "Yes," said Bro. Borland, "we believe in the restitution of all things spoken of by all of God's holy prophets since the world began." He answered; "I positively refuse to let you in the church."

We reminded him of what Bro. McGuire and his father-in-law (both of our faith) had done, and how the deed was drawn for a union church. "Yes," he said, "a union church for all orthodox churches." Bro. McGuire had told me of this clause and asked me what orthodoxy was. While it means right thinking, I told him that as generally used it was anything but Bible. Thus we had about 60 miles of a drive and spoke once. Thus we are the "offscouring of all things unto this day."

However, I have sowed beside all waters, wherever there was an ear to hear, and God will take care of the fruits. I baptized a few through the winter, and since April have baptized Miss Lizzie Stevens, and Miss Hattie Dewey of Hickory Grove, Miss Maud Clark of Irving, Iowa, and Miss Amy Cronbaugh of Koszta, all intelligent young ladies. May they overcome the world and endure to the end, which is surely near.

At Blairsburg in the winter, I organized a Sunday School which is prospering nicely, under the supervision of Bro. L.H. Lincoln and Bro. Sam Wagoner. I went to this point on April 5th, and the members met at Bro. Wagoner's where we observed the ordinances of footwashing and the Lord's supper. There was perfect unity on the importance of both ordinances, and we all realized the promise of the blessed Master, "If ye know these things, happy are ye if ye do them."

Bro. Crowe conducted the tent ministry in Waterloo from June 7th to September 27th, 1900. He ministered the work in Sac City in 1900. "I preached twice each Sunday at Sac City, and have a Bible Class, and Berean Society meeting every Thursday for Bible Study. Bro. Crowe was elected Iowa State Evangelist in 1901.

In 1902 Bro. Crowe and A.J. Eychaner discussed the establishment of a colony in Kansas. Conference notes show at August 22, pm meeting: "Bros. Crowe and Eychaner then talked about the Kansas Colony for a short time." On the following afternoon meeting: "Bro. Crowe reported as to work done regarding land purchased of him by conference and then discussed Kansas Colony work."

Bro. Crowe wrote music as well. "Just Over Eden" and "My Mother's Bible" are two of his songs.

My Mother's Bible

By W.L. Crowe

DUET.

1. There's a dear and precious book; With a worn and ill-on look; That I
2. Oh! in far-er I can see; When I kneel at moth-er's knee; In that
3. Then she told me of God's love; And his mes-sage from above; And how
4. But those youthful days have flown; And my dar-ling moth-er's gone; Yet that

calls the hap-py days of long a-go; When in inn-o-cence of youth
old log house; in hap-py child-hood days; There I said my even-ing prayer;
Jes-us died and died up-on the tree; How our sins and griefs he bare
bles-sed book is still my guide and star; And I seek to do His will

I im-bibed its sacred truth; From my moth-er's lips in tones so soft and low;
Kneel-ing by her rock-ing chair; Then she counseled me to walk in virtue's ways;
Spending lonely nights in prayer; And she told me that he suffered thus for me;
As my moth-er taught me still; And it bears my footsteps in the narrow way

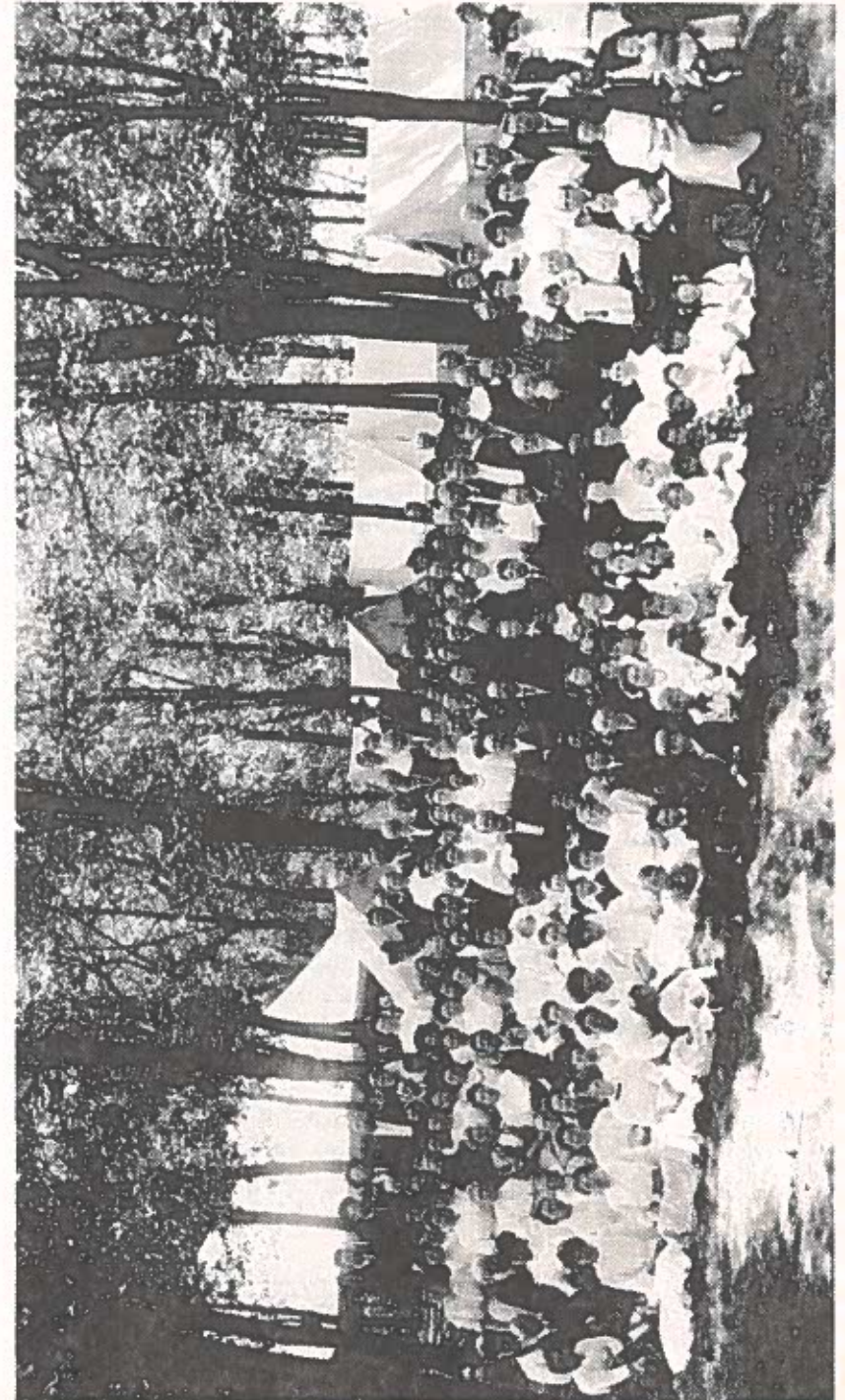
CHORUS.

Bless-ed book,..... precious book,..... On thy dear old tear-stained
Bless-ed book, precious book,

leaves I love to look;..... Thou art sweet-er day by day,
love to look;

As I walk the narrow way That leads at last to

Iowa Tent Ministry



Iowa Church of God Tent Ministry

The earliest evidence of the tent ministry was a meeting held at New Hartford, Iowa approximately in 1876. Those speakers attending the camp meeting included J.F. Willcox of Chicago, C.C. Ramsey of Floyd, E.A. Marsh, Wm. Brayton, M.A. Newcomb, Levi Lion, N. Eggleston, and G.M. Myers. An estimated 4,000 people were on the grounds on Sunday. Four people were baptized that day. A new tent was put into the field under the care and work of C.C. Ramsey. Meetings were planned until cold weather, at Dresden, Clarkville, Jesup, Marysville, and Irving. The annual meeting at Irving was held September 5-15th.

1890 At the third annual Iowa Church of God conference at Ferguson. The brethren decided to begin a tent ministry. \$140.00 dollars was raised to purchase the tent and accessories.

1891 The fourth annual conference was held in the new tent at Sac City. A.J. Eychaner baptized eleven people upon confession of their faith in the things concerning the Kingdom of God and the name of the Lord Jesus. During the year Bros. James Prime and A.J. Eychaner held tent meetings in the cities of Lake View, Iowa; Elk Point, South Dakota; Hawarden, Iowa and ended up in Marathon, Iowa for the fall conference. Forty-one converts were baptized during the year.

1892 Frank Herrick worked with A.J. Eychaner during 1892. Preaching services were held in the following places: Lake View, Sac City, Ames, Hickory Grove, Webster City, and closed the year at Ferguson. Twenty-eight people were added to the church.

1893 There was no evangelist available during the first part of the year. The tent was stored until fall. In September the tent was spread at Hickory Grove with a series of meetings with Bro. A.J. Eychaner preaching discourses assisted by Bro. Myers. During the year twenty-two were baptized including one of whom was 98 years old.

1894 The tent was used for the 7th annual conference in Nevada, Iowa. A.J. Eychaner and Bro. C.W. Russell stayed at Nevada for another week following conference to preach. From Nevada the tent was moved to Hickory Grove, Alden, Popejoy, and Eagle Grove. Forty-one people were added through faith, repentance and baptism during the year.

1895 Tent meetings were held at Jesup, Marysville, Whitten, Marshalltown, and Laurens. Bros. Myers and Eychaner did the work of the ministry at Jesup and Marysville. Bros. Russell and Eychaner did the work of the ministry at Whitten and Laurens. The tent was used at the annual conference in Marshalltown August 5-25.

1896 The need for a second tent was recognized and a decision was made to purchase a new tent at a cost of \$180.00 dollars. The Evangelists were Bros. W.L. Crowe, A.J. Eychaner, G.M. Myers, and John Garton. Both tents were used. One started the year at Garwin, May 15-20th. The new tent started the first of June in the Des Moines

vacinity. It was decided that Bro. W.L. Crowe and Bro. John Garton would work at one location and Bro. A.J. Eychaner would work at the other being assisted by Bros. C.F. Kennedy and Kairie Tillman. Towns included in the work were: Levy, Berwick, Norwalk, and Adel. It was agreed that both tents and workers would meet together at Marshalltown August 13 for conference. There were forty people baptized during the year.

1897 The first tent was beginning to wear out being in use almost continuously for six years. The new tent was used during 1897. A.J. Eychaner and Bro. Myers began meetings at Odebolt on June 4th and continued for three weeks. From there it was moved to Lake View, Sac City, Lake Mills, and Marshalltown, where the 10th annual conference was held, August 19-29. After conference Bros. Crowe and Garton went to Iowa Falls where services were held for three weeks. The tent was then moved to Alden for three weeks and the work closed for the summer. Twelve were baptized during the year. The following testimony recorded by G.M. Myers is a good example of the growth of the work of the Lord.

"Bro. A.J. Eychaner and myself (G.M. Myers) in our tent work began a tent meeting in Sac City Friday evening, July the 9th, and continued till Sunday evening the 25th. During this time seventeen discourses were made, four children's meetings were held, and three Sunday Schools. The first Sunday the attendance was about 40, the second Sunday the attendance was 65, and the third Sunday, 72. The result of the meeting was the organization of a congregation of 44 members, and a Sunday School. The congregation selected an Elder and two Deacons, making one of the Deacons treasurer and the other secretary. The Sunday School elected their Superintendent, Secretary, Treasurer and teacher. The congregation is looking now for a minister to locate permanently with them."

1899 W.L. Crowe held meetings from June 24 to July 18 at Stanhope, Iowa. The tent was then moved to Stratford where discussions were held with the "Christian Church" and "readers of the Millennial Dawn." The proper spirit and attitude left a good feeling among those of other faiths. The attendance at Stratford was good, and investigation and street discussions began.

1900 Bro. W.L. Crowe pitched the tent in Waterloo on June 7th and stayed until September 27th. The baptisms recorded by Bro. Crowe are as follows:

Mr. & Mrs. U.S. Hamilton - Sac City	Mr. & Mrs. Lines - New Hartford
Mr. & Mrs. Roose	Miss Orissa Marsh
Mr. & Mrs. Oscar Johnson	(G.E. Marsh's Sister) - Marshalltown
Mrs. Ellen F. Morton - New Hartford	Miss Hally Bentley - Stratford
Mrs. A. Munger - New Hartford	Miss Dolly Thomas - Iowa Falls
Mrs. Geo. Gage - New Hartford	Mr. Harvey Hilsabeck - Ferguson
	Mr. & Mrs. Umphenour - Ferguson

A Bible class was organized at New Hartford. Classes were taught on Man's Mortality and Redemption and The Blessed Hope.

1905 The tent was sent to Conrad where A.J. Eychaner was assisted by Gro. Kelroy. A new Sunday School had been established between Gifford and Union. A.J. Eychaner preached the Sunday morning service on the subject "Believing God". Bro. Crowe held services on June 25th in Conrad with the tent while A.J. Eychaner held services at the Gifford-Union Sunday School. On this particular day all the members of the Gladbrook church drove up to the tent meeting in Conrad for the day. On the evening of the same day A.J. Eychaner stayed with Bro. Andrew Spurlin where all the neighbors came to visit (20 in all) to hear A.J. Eychaner speak on the Bible. The topic of discussion was "fulfillment of prophecies in relation to deserts, Egypt, Assyria and Palestine." Tracts were sent to all the homes. The June meetings were during the seed planting and field work so it was difficult to get the farmers out but attendance continued to increase.

IN SUMMARY *The tent usually remained from three to six weeks in each location. The following is the record of towns, counties and sermons: Marshalltown, 4 times at conference time; Sac City, Lake View each 3 times; Odebolt, Harwarden, Marathon, Ames, Whitten, Hartford, Webster City, Popejoy, Marysville, Lake Mills, Clarkville, and Elk Point, South Dakota, each 2 times; and Garwin. The number of sermons preached in all these places totaled 1430. The number baptized was 400. The amount of money raised for tents, expenses and evangelists was over \$5000 dollars. Bible studies and sermons totaled more than 4000. Counties included were: Benton, Blackhawk, Buena Vista, Butler, Dallas, Hamilton, Hardin, Marshall, Sac, Sioux, and Story. Thousands of people were exposed to the truth and the teachings of the glad tidings of the Kingdom and coming redemption, due to the tent ministry. Many people were brought to a knowledge of the truth and obedience to the Savior.*

Iowa State Conference - Tent Ministry

Dresden	Marshalltown	Clarksville
Whitten	Jesup	Laurens
Marysville	Garwin	Irving
Levy	Ferguson	Berwick
Lake View	Norwalk	Elk Point, S.D.
Adel	Harwarden	Odebolt
Sac City	Lake Mills	Marathon
Stanhope	Ames	Stratford
Hickory Grove	New Hartford	Nevada
Iowa Falls	Colo	Gifford-Union
Alden	Conrad	Popejoy
Waterloo	Eagle Grove	Montour
Koszta	Webster City	

PRESENT ORGANIZED CHURCHES

Gladbrook	Koszta
Belle Plaine	Albert City
Waterloo	Stanhope

ORGANIZED CHURCHES OF THE PAST

Irving	Ferguson
Marathon	LaPorte City
Colo	Laurens
Hickory Grove	Shellrock
Clarksville	Parkersburg
Eagle Grove	New Hartford
Pleasant Prairie	Jesup
Sac City	Avon
Lake View	Alden

ORGANIZED SUNDAY SCHOOLS in the Past

Urbana	Levy
Decorah	Gifford-Union
Blairsburg	

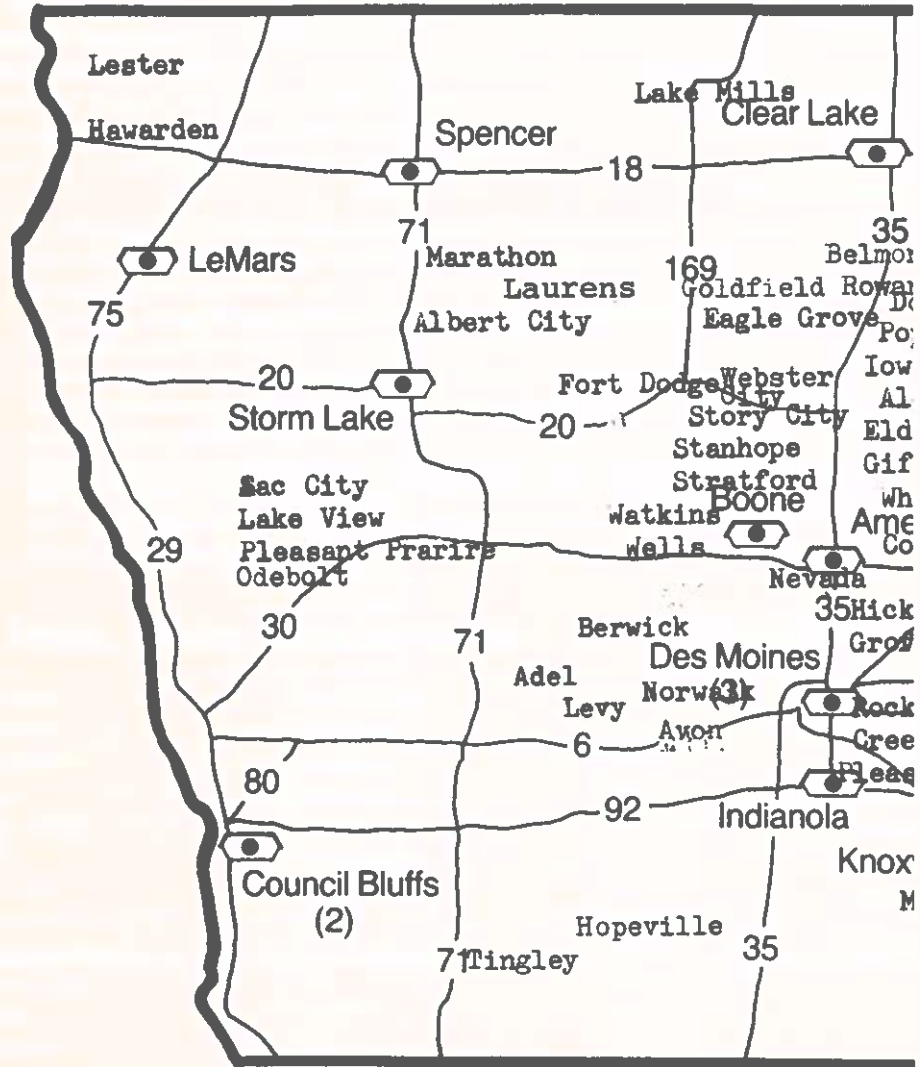
LOCATION OF BIBLE STUDIES, SPECIAL MEETINGS & MEMBERS

Marshalltown	Dunkerton
Floyd	Story City
Fort Dodge	Eldora
Yatton	Goldfield
Pleasantville	Belmond
Rock Creek	Rowan
Melbourne	Dows
Conrad	Odebolt
Whitten	Deep River
Watkins Wells	Cedar Rapids
Lake Mills	Hopeville
Lester	Tingley
Ames	Nevada

(There are still some members who live in these general areas but most were in the past.)

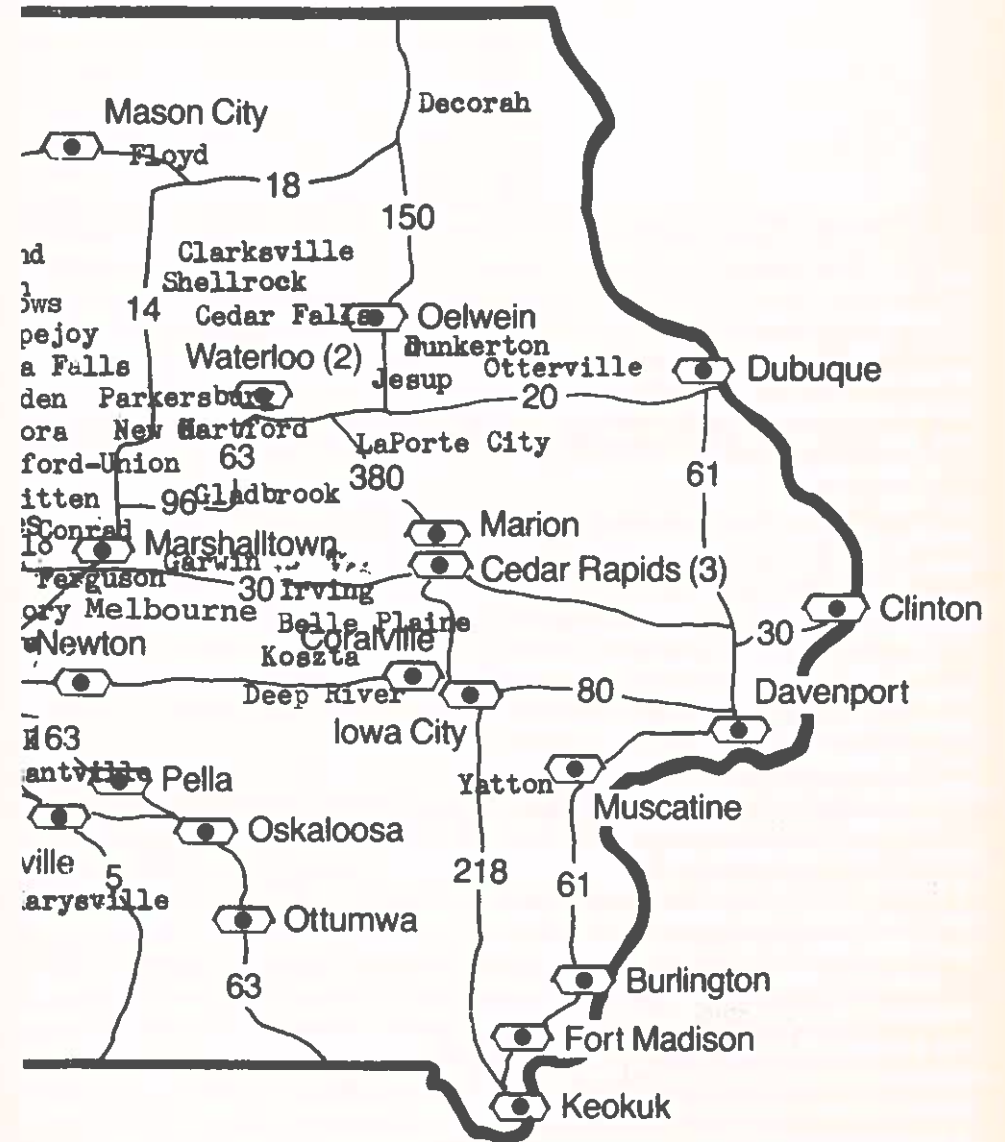
Iowa Church Ministry

Elk Point, S.D.



Iowa Church Ministry

Spring Valley, MN



J.W. Williams



J.W. Williams - This much beloved man in Iowa and many other states did more than can be measured in preaching the Gospel of Jesus Christ. Bro. Williams was born in Big Rock, Illinois on August 6, 1874. His parents had heard the Gospel through the preaching and teaching of the Wilsons, J.M. Stephenson, H.V. Reed and other Illinois preachers. In Bro. William's early life, the family moved to Attica, Kansas. He graduated from the University of Kansas with a major in English and taught for 12 years.

Bro. Williams was married to Sarah Brammel on September 17, 1910. They made their home in Indiana which was the home state of Mrs. Williams. Bro. Williams preached mostly in the state of Indiana until 1913. From there he moved to Brumwell, Kentucky which is near Perryville, Kentucky where we now have a congregation. Bro. Williams had been there in 1909. During 1909, he had begun to write which he did much during his lifetime. A small book called Steps Into Higher Life was published that year.

From Kentucky the Williams family moved to Lake View, Iowa in 1915. For about one year, the pastoring was done at Pleasant Prairie and Marathon. We have already mentioned in the Koszta history when he began preaching there. Among the booklets were: The Primer of Predestination, The Mystery of Evil, Hell, A Discussion of Salvation by Grace and a cherished one called Songs in the night. He wrote for the Restitution Herald every week for several years in his early ministry in Iowa.

Bro. and Sr. Williams moved to Tacoma, Washington in 1946 and lived there until their deaths. Bro. Williams died on October 20, 1963 at the age of 89 years. Ten children were born into this family. The churches in Iowa lost a great friend, as well as a defender of the Gospel of Jesus Christ. His first visit to Iowa was to the state conference in the summer of 1912.

In tribute, Gordon Smith, now deceased, wrote, "There is not a Church of God home in Iowa which has not profited from the ministry of Bro. Williams . . . It seemed to me that each sermon was made to fill particular needs . . . His quiet assurance and convincing logic were effective in leading people to Christ . . . His opening sermon each year at state conference was in a theme of consecration."

In another tribute, we find more thoughts. "He was a man of one book, the Bible, which he diligently studied . . . Even though one might not agree with him, there was no question about understanding him . . . Mr. Williams, 'cared not for riches, neither silver nor gold,' almost to the point of a fault. Like Paul, 'having food and raiment' he was content. He selfishly labored for the churches and his conceptions of truth in Iowa for over thirty years."

Grace Sufficient

From "Songs In The Night"

By J.W. Williams

(New Year's Sermon at Park Hill Church, Gladbrook, Iowa)

"My grace is sufficient for thee." (II Cor. 12:9)

When Paul was smitten blind on the road near Damascus, the blinding was both mercy and judgment. It was mercy in that the blinding light was that of the risen Saviour revealing Himself to Paul; causing him to know his mistake in denying Christ; but since the same light that revealed the living Saviour blinded Paul, the blindness was also a judgment on him for his murderous career against Christians.

This was a light penalty compared to his just due of death for his crimes. It was also of short duration, for the disciple Ananias was immediately sent to him to restore his sight. In addition to the mercy of sparing his life, the Lord of glory also gave him the highest position open to me, the apostleship to the Gentiles, instead of the just judgment of death.

But when his sight was restored, it was not perfect, for he was left with dim vision for the remainder of his life. However, this, too, was done in mercy, for it was given to keep him humble, lest he should become proud over receiving great revelations as he did at the time of his conversion. It was better to be afflicted and humble than to lose all through pride. The revelations were worth the price.

He called his poor eyesight "a thorn in the flesh" and prayed three times for the Lord to remove it. At last the reply came in the words forming the subject of this sermon, "my grace is sufficient for thee." The thorn was not removed, but what was given with it, grace, so nullified the evil that Paul said he rejoiced in it and all his other afflictions. When he was weak in himself, he was strong in the Lord and His grace.

If we need more understanding of revealed truth, we may be assured that He, our Lord and Master, is the truth, and dwells in us richly in all wisdom and light. If our light is dim because of the soot of the flesh, we see Him in the vision trimming the sevenfold lamp of His churches, and imparting His own perfect righteousness to those He calls to enlighten the world. No soldier goes to war at his own expense, says Paul. Our business is our Father's, our concern is His, as well as His business and concern being those of all devoted Christians. "The Lord will provide." "The unsearchable riches of Christ" are within our reach and at our disposal for Him. Then let us trust His sufficient grace.

E.O. Stewart

E.O. Stewart of Sweetwater, Texas did considerable preaching and teaching in the Iowa Churches of God generally between the years of 1920 to 1940. He was a tall man and any one who ever heard him would remember him for that distinction as well as the ability to preach. Bro. Stewart also spent much time in writing tracts and lengthy papers on many subjects. We will list some of them: Immortality, The God of this world, the Rich Man and Lazarus, The Prophetic Word, Reconciliation, God's Purpose in His Son, Concerning the Kingdom, Baptism, the Figure of Salvation, Jesus, the Heir. With his help, the Gospel in the Iowa Churches was more firmly established.

A.M. Jones



A.M. Jones was born in Pennsylvania in September of 1878. He was left an orphan at the age of 7. He worked his way through high school and paid for his younger brother's expense. He, then enrolled in a Methodist college to become a minister. However, he asked so many questions about the relation of the trinity and going to heaven at death and the Bible that he was asked to leave. At age 18, he moved to Webster City, Iowa where he became acquainted with Church of God people and ministers. He became a salesman for Grand Union Tea Co. and was top salesman several different years. He evidently was baptized soon after arriving in Webster City for he was active in the Eagle Grove church by 1899. He arrived in Iowa in 1896.

We know that Bro. Jones was preaching in Marathon during the year of 1917 and are assuming that this was the beginning of a ministry that lasted for over 40 years. He helped the brethren in the Eagle Grove community to build a church. The church building was disbanded in the late 1920's or early 1930's and then purchased by the school district for a playground.

Services continued to be held in the homes of members with Bro. Jones being the pastor. Evidently, the services were twice a month as he also preached at Pleasant Prairie. He and Bro. J.W. Williams were ardent fishing buddies. Bro. Jones also preached at Albert City once a month. In later years, Bro. and Sr. Jones pastored churches in Lawrenceville, Ohio; Saint Cloud, Minnesota; Eldorado, Illinois and Kokomo, Indiana. Bro. Jones died in 1960 more than 60 years after having accepted Jesus as his savior and serving him faithfully. Bro. Delbert Jones of Pomona, Calif., a son of Bro. & Sr. A.M. Jones, has followed the footsteps of his father in the ministry of our Lord.

George Eldred Marsh



G. Eldred Marsh - as he signed his name, was born to Edgar Alonzo and Josephine Snow Marsh on June 12, 1881. The place of birth was Burr Oak, Iowa. His father, Edgar A. was an Advent Christian Minister. The father died when G. Eldred was a young boy.

Bro. Marsh continued to live with his widowed mother and because he had to assume many of the chores and help to provide some of the income for the family, he received no advanced education. It is assumed that he did complete the 8th grade and possibly some high school. However, he was very interested in learning and at the age of 18 began establishing a personal library.

G. Eldred was baptized during the Iowa State Conference held at Marshalltown in the year of 1887. He was 16 years old at that time and very soon after that began studying and developing sermon material. He preached his first sermon, of which there is any knowledge, during the Berean Day program in the Iowa State Conference August 25, 1903. He did some work after being baptized with Bro. A.J. Eychaner in tent preaching. During some of those early years, he worked in Minnesota with Bro. O.J. Allard and then in Illinois with Bro. S.J. Lindsay. He was hired as evangelist for the state of Illinois in 1908 and preached in several churches throughout the state.

G. Eldred was married to Miss Grace Williams on September 18, 1912. Soon after the marriage, Bro. and Sr. Marsh moved to Marshalltown, Iowa and he became Iowa State Evangelist. One son, J. Arlen was born to that union. Bro. Marsh did serve as a delegate from Illinois to the conference held on the Iowa State campgrounds in 1910. This was for the purpose of organizing a general conference. He continued to serve in Iowa until 1921. He was a member of the Committee that established the guidelines and rules for the organizing of a general conference which did take place in August, 1921 at Waterloo. Bro. Marsh held pastorates in several other states and in Fonthill, Ontario, Canada before he retired. He died November 23, 1954. He was a quiet man but a very firm teacher of the Word of God.

Ministers and Guest Speakers 1900 into 1987



Left to right: Arthur Johnson, A.J. Eychayner, L.E. Conner, O.J. Allard, Jos. Williams, C.W. Howe, W.L. Shook, and Herman Hunt.

Almus Adams	Greenleaf Allard, Sr.	Roy Humphreys	James Mattison
J.H. Anderson	Greenleaf Allard, Jr.	Michael Hale	Scott Ross
T.A. Drinkard	O.J. Allard	Robin Hayes	Walden Winner
Elmon Marsh	J.W. Williams	Harry Payne	Ron Macy
Herman Hunt	Gordon Smith	Raymond Brown	John Hearp
C.W. Howe	John Denchfield	Frank Siple	Michael Brown
Arthur Jones	Roger Denchfield	Paul Moore	Arlen Marsh
Leo Rock	W.L. Shock	Linford Moore	Billie Kennedy
G.E. Marsh	J. Arthur Johnson	Louis Cronbaugh	Hollis Partlowe
S.J. Lindsay	Dale Ward	Stanley Lawrence	Delbert Jones
Delbert Rankin	Francis Burnett	Darrell Rankin	Paul Williams
Leon Driskill	C.E. Lapp		



Bro. Gordon Smith lived in Clarence, Iowa. He served in the state legislature during some of his life. He was pastor of the Oaklawn Church of God, Koszta for 12 years.

He researched and compiled a Iowa Church of God history and presented it to the 76th Conference in August of 1963.

The Church in Alden

Among the first Church of God members in Iowa was Joseph and Sarah Stancliffe Furry. They had moved from Marshall Co., Indiana in 1854 to Hardin Co., Iowa and located at Alden in 1855.

Joseph Furry had heard the Gospel in Plymouth, Indiana about 1849 from Joseph Marsh and brought the message of conditional immortality with him. Two ministers of the Disciple church were active in the Alden area upon their arrival. A son Charlie (C.L.) Furry later wrote that Lott Clover (township Justice of the Peace) and Philemon Plummer "first heard of conditional immortality, etc., from my father and mother." They must have been the first of our faith in Hardin County.

Efforts at organizing conferences started early. Among the first meetings, several were held at Alden, where the local church members were active. Joseph Furry served as conference officer in the mid-1860's. The 1868 conference appointed Furry to a committee of three (with R.J. Hill and S.M. Eby) to finance and hire a state evangelist.

In 1865 the Hill family located in Iowa and came to Alden later. Judson (R.J.) Hill and Elder Hill, primarily the latter, preached in and about Alden. Libbie (Hill) Palmer became very active in the state conference work, as did her brother, R.J.

Alden was represented at the 1888 conference at Watkin's Wells near Story City. Libbie Palmer was elected conference president for 1888-89. That church, with Irving, Gladbrook, Marathon, Lester and Clarksville, was represented at the 1889 state conference. All six were called upon to organize in harmony with the "national conference" that had convened at Philadelphia the year before. They expressed themselves in favor of doing so.

Also at the 1889 conference Libbie Palmer became chairperson of the Evangelist Committee. That year Alden only had five members. At the 1892 conference Alden was represented by five Palmers: H.D., Libbie, Lucile, Eunice and Earnest.

Twice tent-preaching came to Alden with C.W. Russell and A.J. Eychaner (1894) and W.L. Crowe and John Garton (1897). From July 27 to August 14, 1894, fifteen were immersed: Frank Furry, Mrs. Ella Furry, A.H. Goodwin, Mr. and Mrs. O.H. Calkins, Mrs. Pettinger, Sarah Hurst, Mrs. Fisher, Mrs. Biglow, Mrs. Hartinger, Mrs. Emma Ghoslyn, John Wagner, Mrs. Wagner, Mr. Ghoslyn and Mrs. Thomas.

The Sunday School report published in "The Evangelist" of September 15, 1897, showed Alden church meeting twice per month with an average attendance of twenty. With Mrs. A.L. Furry as superintendent. The Alden Sunday School discontinued in the fall of 1897. By that year there was a trend to assimilate into the denominations and to take "our children to some Sunday School if we have none of our own."

In 1898 Alden had occasional preaching and a weekly Bible class. They participated at the conference that year. Libbie Palmer, who had been granted ministerial license in 1896, was one of eleven "ministers present who aided in the public preaching" at the 1899 conference. She also participated in the Berean meeting of 1899.

By 1901 members were scattered between Alden, Popejoy and Iowa Falls. The Alden work was to be one of those who would report to the conferences for a few times and then cease representation as a group.

A Record of Earlier Iowa Settlers of Church of God

Joseph and Sarah Furry married and moved to Hardin Co. Iowa in 1854, the first to bring the message of conditional immortality to this section.

Them Who Sleep in Jesus will God Bring with Him
By Sarah R. Stancliffe (Who became Mrs. Joseph Furry & settled in Iowa)

*They are sleeping in JESUS, no more will they wake,
'Till the Archangels Trumpet shall bid them arise;
And all the redeemed, IMMORTAL shall wake,
To hail the blessed SAVIOR descending the skies.*

*Yet we mourn not as those that are left without hope;
For the Savior is coming, this Earth to restore,
And to take all of those who in Jesus do sleep
To dwell with him in the new earth evermore.*

*No sickness or sorrow that place can invade,
Nor friends called to mourn for loved ones so dear;
For sin and all evil shall forever have fled,
And can nevermore find a place to appear.*

*We anxiously look for that time to draw near,
And wait for the glory of Earth's coming King;
O, Savior! how long until thou wilt appear,
and banish from the earth all sorrow and sin?*

*We rejoice now to know that the time is not long,
Until lov'd ones shall meet, to be parted no more;
And all the redeemed shall join in a song
Of praise to the Savior on that blessed shore.*

Goshen, Indiana

*—Advent Harbinger and Bible Advocate, Joseph Marsh (Ed/Prop),
Rochester, New York, Saturday, September 7, 1850.*

A Portion of A Letter

*Plymouth, Indiana
October 21, 1850*

Dear Bro. Marsh,

" . . . We, in this western country, are surrounded by some who sarcastically stigmatize us as "soul sleepers"; the more sympathetic look upon us as a deluded people: but we say to all, that immortality must be sought for by all who would attain to it."

Joseph Furry

*—Advent Harbinger and Bible Advocate, Joseph Marsh (Ed/Prop),
Rochester, New York, December 7, 1850.*

Colo and Hickory Grove Church of God

In 1864 according to the "Harbinger", there was a meeting in Nevada with Bros. Shockey, Clover, and Brayton. The Joseph Furry's lived in the area at the time. Bro. and Sr. Joseph Fish (parents to Isaac Fish) moved to Iowa in 1864. They helped to establish the church in the area. Reference to the Colo Church of God is made in the "Harbinger" of 1865. The annual meeting of the "Iowa General Association of the Church of God" was to be held near Colo, Story Co., commencing September 6th through the following Sunday. Colo is on the Chicago, Iowa and Nebraska R.R. and the first station east of Nevada. Bro. White lives about three-quarters of a mile south of the depot. Colo is seven miles east of Nevada, which can be reached by stage from the northern and southern parts of the stage. This invitation was signed by Jos. Furry, Pres. and T.W. Smith, Sec. In 1866 another annual conference was held at Colo. this is recorded in "The Prophetic Watchman". Preachers present included: Bros. White, Fyfe, R.J. Hill, J. Cramer, Besack, John T. Prime, and B. Hill. "The resident congregations were good and listened to the truth, which was well sustained, with an absorbing interest. We trust that much good will result. There were four added to the Church by baptism and letter." In a record of Colo's early history the Church is mentioned. "The Church of God was the first religious organization, being organized in 1867, erecting a building in 1868, the congregation becoming too small to hold services in 1884. In 1886 another group purchased the building. The deed was signed by Elder Robert Allen and Charlotte McBarnes."

Another Church of God building was constructed in 1914 and 1915. Bro. A.J. Eychaner leaves us an interesting account as to how this happened. "The old church of Irving, built by Elder Levi Marsh years ago, became useless there, because of removal and deaths. It was the wish of Bro. Marsh that it should be the property of the Iowa Conference of the Church of God. His sons, Frank and Elmon, carried out his wish by turning it over to the conference board in 1914. Hearing that the brethren at Hickory Grove (2 miles south of Colo) were desirous to have a place of worship, I visited them and a meeting was called, a committee elected to secure grounds for the building. It was also decided to accept the offer of the Marsh brothers of the Irving Church and take it down and bring it to Hickory Grove and rebuild it. About December 1, 1914, Isaac Fish, James Dickenson, (a young man hired by one of the brethren) and myself, went to Irving and took down the building, loaded it on two flat cars and shipped it to Colo, and by team it was taken to Hickory Grove. The seats, bell and all lumber that could be used was used in the new church; but it required an outlay of several hundred dollars for basement, cement foundation, plastering, shingles and lumber, in cash, besides a furnace.

At dedication there was only \$108 needed to pay bills. This we raised in about 20 minutes, and the church was free from debt. Great credit is due all the faithful workers there, who so cheerfully gave of their time and money and work, especially sister Isaac Fish, who was a "live-wire" financially. So they now have a neat little church at Hickory Grove where we trust that all truth may be taught, and spiritual life fostered, God revered, and the community blessed. There were three services held during the day at 10:30 a.m. and 8:00 p.m. by myself, and at 2:30 by Bro. Eldred Marsh, with a picnic dinner on the grounds. Brethren attended from Kansas, Nebraska

and different points in Iowa. Let us remember to be faithful if we would receive God's blessing." The dedication of this church building was September 5, 1915. The text selected was, "If my people, which is called by my name, shall humble themselves and pray, and seek my face and turn from their sin, and . . . mine eyes shall be open, and mine ears attend unto the prayer that is made in that place," (2 Chron. 7:14).

John Thomas Prime was one of the old time preachers of the Church of God. He was born in 1834. In the early 1860's he moved from Iowa to Indiana and was a member of the "Little Wildcat" Church (1862). He was immersed by Brother A.N. Seymour. He married Martha Carr, daughter of James Carr and Elizabeth Townsend of Zionsville, Indiana. J.T. Prime was called to take the oversight of the little flock at Irving, Iowa in 1870's. Later Bro. and Sr. Prime moved back to the farm in Story Co. due to poor health. James Prime (son of J.T. Prime) married Pauline Eychaner (daughter of A.J. Eychaner).

Dr. White (John Fletcher White) is said to be one of the first Evangelists in Iowa and conference president in 1865. He was the first physician of Colo. He lived for many years near Nevada and is buried there. He was present at the annual conference held in Colo in 1865. In 1866 he was one of the preachers present. Dr. White and his wife, Jane moved to Iowa from Decatur, Illinois. They had two sons and one daughter: Samuel White (1836-1930), Joseph White, and Elizabeth (wife of Isaac Butcher of the Irving Church). Samuel White came from the Church of God, Windfall, Indiana. He had three sons: Arah Albert (A.A. White), Turl, and Sam. He had also two daughters: Hattie Gerhart and Elizabeth Gallagher. It was on the A.A. White farm that the Hickory Grove Church was built in 1914-1915. Bro. White's wife, Mary, played the organ for the church at Hickory Grove. She also taught music. To the A.A. White and Mary Brodie union were born six children; five of whom are still living today: Pauline Olson of Colo (B. 1892 - age 95); Anna Lounsbury, Colo (B. 1898 - age 88); Glenn of Ill.; Elizabeth Banks of Nevada; Isabelle of Scottsdale, Arizona; and Ross, former mayor of Colo for 50 years, deceased. Doris Hause, daughter of Ross White, lives also in Colo and was very helpful in supplying information of Church families. The Whites moved from the farm by Hickory Grove to Colo in 1916. Pauline Olson recalls the pressure and persecution by the towns people because they were those people called "Soul-Sleepers". Samuel White's wife was Mary Ellen Carr, the daughter of James Carr and Elizabeth Townsend.

James Carr - (1814-1915) of Zionsville, Indiana married Elizabeth Townsend (1817-1909). From this union two daughters were born: Martha (wife of J.T. Prime) and Mary Ellen (wife of Samuel White). Bro. J.T. Prime recalls about Bro. Carr, "If any man at those meetings deserved praise for sacrifice and devotion for the cause of the truth, it is James Carr - still living in Nevada, Iowa at the age of 94 and his wife 91" (Restitution Vol. 57, No. 28). Nathan Carr, father of James Carr helped build the Church of God in Zionsville, Indiana. (Nathan Carr - 1758 to 1827).

Isaac Fish was born in 1862 in Indiana, the son of Joseph Fish and Harriet White. Isaac's wife, Flora Gearhart was born in Colo in 1867. To Isaac and Flora (M. 1886) eight children were born: Flossie Tory, Nina Bowen, Stella Cummings, Rose Sealine (wife of Arnold Sealine), Lee Fish, Berniece Whitner, Beulah Richardson (still living in Maxwell, age 85) and Art Fish. Bro. Isaac Fish helped dismantel the Irving Church Building and move it to the Hickory Grove location in 1914-1915.



James and Elizabeth Carr



Isaac and Flora Fish

The Whites, Carrs, Primes, and Fishs all have their roots in the Indiana and Illinois Churches of God. The Church conference at Windfall, Indiana were mentioned several times.

Tent meetings were held in Colo and Nevada area during 1892 to 1894. A.J. Eychaner, Frank Herrick, G.M. Myers, C.W. Russell, and W.L. Crowe all worked in this effort. Members listed in the 1892 conference notes include: Miss Hattie White, Mrs. Arah White, Mrs. Joseph White, Isaac Fish, Arah White, James W. Dickenson, John C. Nowning. Listed in the 1893 conference notes included: Zimri Stevens, Wm. Fish (Isaac's brother), Charley Carr (James Carr brother), Miss Nora Whiting, Miss Daugherty, C.R. Carr, Geo. Taylor, Addie Taylor, Rose Halley, Millie Ayers, Charles Donahoo, Jane Donahoo, Hattie Dewey (Isaac Fish's Sister).

During the early 1900's, Bro. White reported 35 members and an attendance of 42. Bros. O.J. Allard and G.E. Marsh were pastors of the Church in Hickory Grove in the early 1900's. Bro. John Denchfield in 1936-1938. During the early 1940's Bro.

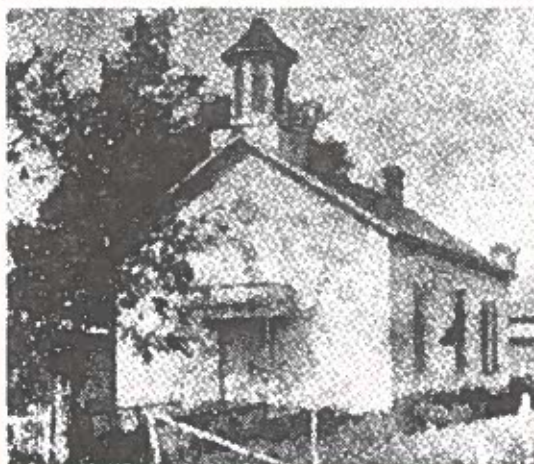
Terry Ferrell from Oregon Bible College, Oregon, Illinois, conducted services. The last known event in the church building was the marriage of Robert Mead and Margaret Fish (daughter of Lee Fish) in 1942. The building was sold and dismantled and moved to Maxwell several years later. In 1962 a conference was held in the Colo area.

One of the striking elements of the study of the early church is that as people migrated to the new world and westward to new territory, they took their faith with them. Many of the faithful moved to the same areas realizing the need of the fellowship of the brethren. They also knew of the importance of marrying people who believed like they did. This is exemplified by the families of this church.



*Members of the White Family
Great-granddaughters of Dr. John Fletcher White are Pauline Olson, Anna Lounsberry, Elizabeth Banks, and Isabelle.*

Restitution Church at Irving



Levi Marsh moved from Plainfield, Illinois in June 1853 and founded the town of Irving, Iowa on the Tama-Benton county line, north of Belle Plaine. He had had early contact with the Gospel of the Kingdom, being acquainted with the writings of Joseph Marsh, an early exponent of our basic Biblical theology in America.

In 1864 Marsh cooperated with the Methodists to construct a union church building. It was to be used by the Methodists and the Church of God alternately. This arrangement did not prove congenial. Levi forfeited his interest in that effort and built a church home on his own land at his own expense. The bell for the cupola was imported from Belfast, Ireland. Here they "would have a church . . . to worship in, where the people could come and hear the truth preached, without money and without price . . ." Upon completion, Mr. Marsh enlisted the services of H.V. Reed, "a man of eloquence and literary ability" and who was a prolific debater and advocate of "restitution" ideas. Reed came from Chicago to dedicate the building in 1874. Well-liked by the people, Reed returned often to visit, Marsh supporting him with at least fifty dollars per visit.

The church home consisted of one room, 32 by 72 feet with 12 foot ceilings. The entrance porch was on the east. All seats were 12 feet long, had fine cushions and faced south. The raised rostrum reached 14 feet from the south and with space for pulpit and organ, three 12 foot choir seats (southwest corner) and stove (southeast corner). Three large windows of plain glass with shutters graced both the north and south ends of the structure. As reported, it could conceivably "seat four or five hundred people."

Alonzo and Anna Root, Laurretta England (Mrs. Louis) Cronbaugh's great grandparents, moved to Irving from Morrison, Illinois in 1864. They were among the first members of the Restitution Church. Laurretta's great uncle, Will, was three and grandfather George Root was born after arrival. They were affiliated with the Church of God, from boyhood on.

In July 1874 the congregation was organized with fourteen members. In 1875 Levi Shugart embraced the glad tidings and united with the Restitution Church. Shugart served for years as elder. Bro. J.T. Prime was called to take the oversight of the little flock and served two years, 1874-75. G.M. Myers preached there three years, S.S. Hayden two years and R.J. Hill one year.

Several conferences of the churches in the state were held at Irving in the 1870's. A.J. Eychaner from Illinois attended the 1876 conference there.

George and Mary Hill Adams had located on a farm eight miles north of Belle Plaine in 1854. In the early 1870's, they "became acquainted with the teachings of the people known as Restitutionists or Church of God." "Profession of that faith" and immersion came in due time, and they faithfully served the church till death.

A public discussion took place there during the late 1870's between Bro. George Moyer and a Methodist minister. The latter needed help so Bro. Myers was asked to meet a second man to help him. The Restitution Church could hardly hold the crowd. For the moment it appeared the people "would endure sound doctrine. But alas! How true it is that tradition and association have more to do with the masses than the gospel which is God's power unto salvation."

A.J. Eychaner moved to Iowa in 1882 and preached at Irving through 1892. In 1885 he preached 54 sermons and had two funerals there. He baptized four in 1886.



In 1888 little Cleva Frazee (later Shirley) was four years old and attended our Sunday School at Irving. Her teacher was Sister Anna Eychaner, who had taught her the Bible truth of Jesus' second coming. One Sunday after the lesson, Cleva went home and, as her job was to do, set the dinner table. Only this time she set an extra plate on the table. At mealtime there was one too few people for the plates. The little girl simply explained she knew Jesus was coming and she was getting ready for him. Cleva became a member in 1905 and remained so till her death in 1974.

The church was represented at the 1889 Ferguson conference; E.A. Marsh was conference secretary. Eychaner's personal records showed the Restitution Church at that time had 31 members. They reorganized that year in harmony with the National Conference movement.

At the 1892 Webster City conference, the Irving group was represented by the Frank Marsh family, Mrs. A. Root, Mrs. J. Johnson, Dr. Leonard Marsh and the Eychaner family. That summer and early fall these persons were immersed in Salt Creek near Irving: Miss Addie Noble, W.E. Frazee, Miss Mira Butcher, Eva Frazee, Frank and Elmon Marsh.

Records from 1893 show Eychaner baptizing H.T. Baker, Malinda Felker, Emma (Mrs. Levi) Marsh, N. Klide Shugart, Charles Adams and Mrs. Addie Binkard, also in Salt Creek.

As a result of the tent-preaching in 1896, G.M. Myers assisted these Irving people in putting on Christ, in Salt Creek: Miss Minnie Myers, Mrs. Della Moran, Miss Emma Steffa, Mrs. Eva Steffa Collins, Miss Pearl Frazee (later Fields, Cleva's sister). Others baptized that summer from Irving were John Binkard and Will and Jennie Root (Lauretta Cronbaugh's great uncle and great aunt).

In later years Louis Cronbaugh met and visited Uncle Will Root. Uncle Will greeted Bro. Louis with "Well hello, you ol' soul-sleeper!" The "restitution" truths had not been forgotten; resurrection was still believed as our only Biblical hope of immortality.

In 1897 an annual Sunday School report showed three meetings every month being held at Irving with 35 average attendance. F.L. Marsh was superintendent. Conference minutes of 1898 showed occasional preaching services there with an average of 20 attending.

In 1899 the "Present Truth" periodical was published at Irving for nine months by W.L. Crowe before the paper moved to St. Paul, Nebraska. Frank Marsh participated in the second annual state Berean business meeting at conference in Waterloo on August 15, 1899.

Over the years a number of other labourers in the vineyard were called to Irving to defend the faith and encourage the brethren. Among them were R.J. Hill, J.M. Stephenson, W.F. Wilcox, William Brayton, A.F. Dugger, D.M. Huddler, C.W. Russell, J.H. Anderson, T.A. Drinkard, O.J. Allard, G.E. Marsh, Almus Adams, A. Wilson and W.H. Wilson.

In 1907 there were 24 sermons delivered at Irving, in 1908 twelve.

In 1909 the conference evangelist served the Restitution Church with sermons, each service averaging 40 in attendance.

On June 5, 1910 Bro. Levi Marsh fell asleep in death at age 93, having left a good report among men.

In 1911 there were only four sermons delivered at our church in Irving. Though there were 10 sermons in 1913 and 9 in 1914, with death and people moving away, the work dwindled. Levi Marsh had willed the church building to the Iowa conference. Frank and Elmon Marsh executed their father's wish in 1914. In 1914-15 the old Restitution Church home was dismantled, moved to the Hickory Grove Church site near Maxwell and reassembled.

Out of this Irving work came a number who never gave up the ancient Restitution faith.

Ferguson Church of God

The Benjamin Williams Family was the main stay of the early church work. Bro. Williams came to Marshall Co. with his family in 1866. He became a member early in life and embraced the doctrine of the Kingdom of God as Gospel many years ago as taught by Bro. Bostwick. Bro. Williams was one of the elders of the congregation near Ferguson for 18 years (1879-1897). Bro. Myers preached his funeral service in February 21, 1897. Bro. Myers lived in Belle Plaine at the time.

Benjamin Williams (1813-1897) was born in Pennsylvania and married Sarah Rhoads in 1836. They came to Davenport, Iowa in 1852. To this union were born seven children: Two daughters, which died in Davenport, Alexander (B. 1838 in Pa.), Thomas, Benton, Anna Ogan, and Caroline Hilsabeck (B. 1849 in Pa.). Alexander married Rebecca H. Reed in 1870. Two daughters were born to them: Cora (1872) and Sara (1877). Caroline Williams married David Hilsabeck (B. 1846) in 1871. David Hilsabeck's father, William, immigrated from Owen Co., Indiana, to Gilman (near Ferguson) in 1871. To this marriage three children were born: Alfred R. (1872), Bertha M. (1875), and Allie (1878).

Converts listed in 1892 were: Miss Cora Williams of Loral, Anna Ogan of Marshalltown, Fred Hilsabeck, Allie Hilsabeck and Miss Bertha Hilsabeck all of Gilman, Miss Ella Lutz of Ferguson. Fred Cox is listed in 1895.

Bro. A.J. Eychaner with other Faithful met in Ferguson in 1890 for the third annual Iowa Church of God Conference. It was at this conference that a decision was made to purchase a tent for the purpose of evangelism. Tent meetings were held here in 1892 and felt to be responsible for many converts to the truth.

Yatton Church of God

Little is known of the Yatton ministry. In January of 1867 Bro. George Moyer visited Yatton and worked with the Brethren there. According to a record in "The Herald",

vol. 1 page 296, July 1, 1868 they visited Yatton . . . for the purpose of giving some lectures, on what the Scriptures teach concerning the Christ of God. This, of course, stirred up the wrath of certain religious zealots, who spoke evil of what they understood not. At Yatton, however, there are five intelligent believers, who have obeyed the truth from the heart, having renounced the vain philosophy of modern theology and the folly of this unenlightened and sinful world. With these Brethren we have recently spent upwards of two weeks very pleasantly indeed . . .". The town of Yatton was founded in 1856 about 15 miles south of Iowa City but no longer exists.

Park Hill Church in Gladbrook



The beginning of Bible Study Classes and preaching services at Gladbrook is very vague. We do have record that Bro. A.J. Eychaner preached there July 1, 1888 giving two sermons and later 4 sermons in the M.E. Church. We know according to records from Gladbrook secretary's minutes that Gladbrook was represented at the conference re-organization at Watkins Wells in June, 1888. We also have record that G.P. Allard was elected State Conference treasurer at the conference in 1889. Records show that 16 members were in the group at Gladbrook in 1889.

A Berean Society was organized in 1899 and the year before, 1898, Bro. O.J. Allard had been elected secretary for the State Berean Society. Much of the time before the building of the building shown above, services were held in a school house, one mile South of Gladbrook.

The year 1893 was very important for the Gladbrook brethren. Early in the year, a committee was formed to secure a pastor and Bro. A.J. Eychaner was asked to fulfill that position. Also Bro. Eychaner moved to Gladbrook that year and built a home which was located across the street from the church building. And a third important thing that happened was that on November 30th a decision was made to receive pledges for the purpose of building a church sanctuary. It was to be opened for the use of all Christian denominations for the preaching of the Word and worship services when the congregation was not using it.

Gladbrook Congregation



The Congregation - Spring 1987

The new building was started in the Spring of 1894 with Will Fish, Colo, Iowa and G.R. Chown, Gladbrook, Iowa as head carpenters. Others who helped from the Gladbrook area were: Albert Allard, Sam Berry, Greenleaf Allard, Wm. Taylor, Mark and Henry Baker and others. Bro. Eychaner served as pastor to the congregation for 12 years. Bro. A.J. and Anna Eychaner had a daughter, Pauline, who in late teen years and later was very active in the Gladbrook church and the state conference. There was an interim period before another pastor was hired to live in Gladbrook. During that time, ministers that preached there were G. Eldred Marsh, O.J. Allard, H.S. Hunt and others.

It was around the year 1925 that Bro. J.W. Williams and his family moved to Gladbrook. He continued to serve the congregation until the Fall of 1946 when he and Sr. Williams moved to Tacoma, Washington. During the time that Bro. Williams and family lived in Gladbrook, he served other congregations in the state by dividing the Sundays per month and always being at Gladbrook at least once a month. Those congregations were: Koszta, Waterloo, Eagle Grove, Hickory Grove and Albert City.

The church building has made only minor changes since being built. The bell tower was added between 1910 and 1920 and a full basement put under it in 1955. Bro. Louis Cronbaugh and wife started pastoring the church in December, 1955 and are still faithfully performing that duty.

The church celebrated its 75th anniversary in 1969 and in September, 1985 celebrated 30 years of ministry with Louis and Lauretta Cronbaugh. It is the longest standing Church of God in the state now.

Oaklawn Church of God - Koszta 1872 through 1987



*Dedication Picture
Koszta Church of God - June 16, 1940*

The preaching and believing of the Gospel of the Kingdom and of the Lord Jesus Christ goes back in history to just a few years after the land known as Iowa, Benton, Tama counties was opened up to white settlers. This territory was generally opened to white settlers in late 1843 and into 1844. A steady flow of immigrants from the Eastern USA began moving Westward. As the people moved so did the religious movements.

Through the name Church of God was being used in Illinois, Indiana, Wisconsin, Ohio, Pennsylvania and elsewhere, other names also used for the same teachings were: Restitution Church and Age to Come. It appears from research the first believers following the Church of God and an understanding of God's Word, were the Levi Marsh and Alonzo Root families. The Marsh family moved to Eastern Tama Co. in 1853 and the Root Family in 1864. (See section on the Irving Church for further details.)

Our research is so scattered in what little that has been recorded that it is by some assuming of facts that we piece things together. It would seem that guest speakers began coming to the Irving, Iowa area soon after 1855. Notices were placed in the local newspapers telling of those meetings. It would seem probable that men like Eli and Van Cronbaugh and others, all interested in searching out the truths from God's Word, attended some of those meetings at Irving.

The record of the Oaklawn Church of God, Koszta begins with the baptism of Eli Cronbaugh by a man named Edward Huston who lived in the Koszta area. It appears that Mr. Huston was a preacher for the Advent Christian Church. At this time, The Advent Christian Church was fairly active, especially, in the Cedar Rapids - Marion area. We also know from the Iowa Co. history that Morris Heller, grandfather of Leo Heller, Frances Slaymaker and Pauline Kotezy, was listed as Advent Christian. According to the obituary of Eli Cronbaugh, he became a member of the Glenwood Church. This was located just off of highway 212 south on the Ladora road and to the right about ½ mile. He later was a Church of God member.



Dayton School House



Koszta School House



No. 10 School House

The obituary of Van Cronbaugh states that he was baptized in 1874. It is very possible that it may have been done by a minister who was at Irving. There is evidence that Church of God preachers had been in the Irving community before 1874.

This early history of the Gospel of the Kingdom being preached and taught in the Koszta community is very sketchy. Yet, we do have certain facts that have been recorded. For instance, Bro. A.J. Eychaner held a grove meeting in Koszta in 1886. Bros. A.J. Eychaner and W.L. Crowe held Tent Meetings at Koszta in 1889. During one of those meetings, Amy Cronbaugh, daughter of Van Cronbaugh, was baptized. The State Conference record of the annual conference report shows that Koszta in 1896 had a membership of at least 6 members. We are certain that those members met for Bible study and discussions. At this time, 1896, a church had been organized in Belle Plaine. So the Koszta members may have joined them in their services.

According to reports given at the time of the building of the new church, Sunday School was begun in either 1915 or 1916. It was in 1916 that Bro. J.W. Williams came to Koszta periodically to preach. During a week's meeting that year, eight were baptized. Of that time, Bro. Williams wrote an account of it, "the Methodist church is to be commended for permitting us to use their building." Bro. Williams started regularly the 2nd Sunday of the month in January, 1917. He had moved to Lake View, Iowa. He continued to preach once a month until September, 1919. He was gone from the state for two years and came to live near Koszta in August, 1921 and began preaching two Sundays a month as well as having Bible study classes regularly. The meetings at this time were first held in No. 10 schoolhouse and then later in the Koszta schoolhouse. Bro. Williams continued as pastor at Koszta until 1925 when he moved to Gladbrook. He continued to return to Koszta on a regular basis and one record states that he helped to pastor the church for 29 years.

In 1936, Bro. John Denchfield was hired to pastor the church. He lived in Koszta and preached two Sundays here and two Sundays at Hickory Grove near Colo. This

was followed by ministers and Oregon Bible College students. Some of the ministers were: John Mercer, C.E. Lapp, Bro. Williams.

Bro. Roy Humphreys had travelled to preach a few times while he was attending Oregon Bible College. He was hired to begin a full time pastorate in July, 1954. A parsonage was purchased in the town of Koszta. Roy continued until October 1, 1955 at which time he resigned. It was at this time the church board contacted Bro. Gordon Smith, Clarence, Iowa to assume the pastoring of the church. Bro. Smith continued to do the pastoring duties until August, 1968. It was at this time that Bro. Roger Denchfield was called to be full time pastor. Roger and family lived in Koszta until in the summer of 1971. In September, 1971 Delbert Rankin, wife, Nancy and daughter, Karah moved to Koszta to begin a pastorate that continued until August, 1976. It was at that time that Bro. and Sr. Francis Burnett began travelling from Oregon, Illinois to preach every other Sunday. The other Sundays were supplied by Oregon Bible College students and the following: S.O. Ross, David Krogh, Russell Magaw, Warren Sorenson, Robert Jones, Kent Ross, J.R. LeCrone and more. Other speakers in years before this have been A.J. Eychaner, T.A. Drinkard, E.O. Stewart, O.J. Allard, Z.B. Duncan, E. Richard Smith, Walter Wiggins, H.S. Hunt and probably others.

Some records vary as to when Sunday School was started but it seems that it was in 1916. A Dorcas Society was organized in July, 1928. In addition to have a purpose of socializing, helping others in need, calling on the sick and afflicted, an important goal was to help in getting funds together to build a church. For at this time, all of the church services were being held in either school district -10 or the Koszta school.

The new building was started in the Fall of 1939 and was completed so a dedication could be held in June, 1940. In addition to the help of the Dorcas, there were many individual and family contributions of money, food, labor and more. New pews were added in 1955 and later a new piano and organ. In 1978, Honey Creek overflowed to the point that the basement of the church was nearly full, height wise, and the congregation decided to build an addition to the north adjoining the main building. It was dedicated in July of 1979.

Francis and Iris Burnett moved to the area in August, 1981 and continue to be the pastor. The Bereans were organized in August, 1943 and continue to be active. There is a full church program of Sunday School, Worship service, mid-week Bible study and a very valuable Vacation Bible School. Praise God and His Son.



Stanhope Church



*Paul and Hazel Williams
September, 1977*



*Leon and Deloris Driskill
December 21, 1986*

It was during the later part of the 1890's that meetings were held in a tent both in Stanhope and Stratford.

The ministers at that time were A.J. Eychaner and W.L. Crowe. Such meetings continued once or twice a year. Many of the members would, in addition, attend the State Conference at which time they were with those ministers and others. O.J. Allard was another who helped in the preaching.

Later on meetings were held in a country church known as the East Marion church. In 1917, Bro. J.W. Williams began preaching on a monthly basis and continued to do so for 30 years. When the East Marion church was moved off the grounds, the meetings were held in the Saratoga church located 4 miles northwest of Stanhope. Some time after, the meetings began to be in the homes and continued in that manner for most of the time the church continued.

There were generally between 35 and 40 persons in attendance in the years between 1920 and 1955 when the number began to be less. This was mainly due to people moving away because of work.

Other ministers who served the congregation were: T.A. Drinkard one year; Paul Williams four years; Darrell Maddock, one year; Leon Driskill for two years; and Bro. Louis Cronbaugh from 1956 to around 1983. Visiting ministers included H.S. Hunt, J. Arthur Johnson, E.O. Stewart and more.

The congregation officially organized in July, 1955 in the home of Oscar and Esther Jenkins. There were regular sessions of Sunday School. Worship services were generally three times each month while the resident pastor lived there. There was a Bible study class each Thursday night. Other meetings such as Quarterly Conference and Youth Rallies were held in the Stanhope community occasionally.

When Leon Driskill resigned as resident pastor, Bro. J.W. Williams again served the church from September, 1961 until in the Fall of 1962. Bro. Louis Cronbaugh began

servicing by preaching once or twice a month in September, 1956. Louis and Laurretta were still on the farm at that time which was south of Belle Plaine. The driving distance was approximately 60 miles. Louis continued to serve the Stanhope congregation until it was decided to disband meetings because of only a very few attending. This would have been about 1983 or 1984.

One member, Esther Jenkins, attended the State Conference from 1916 until 1984 - almost 70 years. At the time of this writing, there are only 5 members in the area and the organization completely disbanded and divided the money on hand between the State Conference and the Restitution Church of God, Belle Plaine.

New Hartford

According to correspondence from Bro. G.M. Myers, there was tent work held in the vicinity of New Hartford in the middle 1870's. This would have been before the tent work of Bros. A.J. Eychaner, W.L. Crowe and helpers. The names of those attending the meetings (possibly a conference) were: C.C. Ramsey of Floyd, J.F. Wilcon of Chicago, E.A. Marsh, Wm. Brayton, M.A. Newcomb, Levi Lion, N. Eggleston and G.M. Myers. It was reported that the closing day of the meetings which was a Sunday, there were as many as 4000 in attendance on the camp grounds.

Bros. A.J. Eychaner and W.L. Crowe held tent meetings at least 2 times during the years of 1894 to 1900. In 1900, W.L. Crowe reported baptizing 5 persons and starting a Bible study group with 12 in it.

Decorah

The work at Decorah was organized in 1889 and has 18 members listed. No more information is obtainable.

Conger Street Church of God Waterloo



The teaching of the good news of the Kingdom of God began in Waterloo-Cedar Falls area in 1863 with Bro. H.V. Reed, meeting in the home of Sr. Goodiee.

In the early part of 1868 found Bro. Brayton and Bro. J.M. Stephenson carrying out the preaching of the Kingdom in this area. Local names of those active in the work are M.M. Nichols and George Moyer.

The Conger Street Church of God had its beginning in a tent in 1890.

Work continued for several years with the group meeting in homes with visiting leaders and local people from which the nucleus was formed for the Waterloo-Cedar Falls Church.

The Waterloo-Cedar Falls Church of God was organized September 13, 1908. This meeting was held at the home of Bro. and Sr. T.J. Ellis. At the beginning a Bible study was held each Sunday morning at 10:30.

The first officers elected were: Mrs. J.W. Appleyard, Supt.; Ethelyn Allard, Sec.; and T.J. Ellis, Treas.

At this time the Ellis's offered their home as a meeting place. Their offer was accepted and classes continued every week. In addition to the classes, when a speaker was available there would be preaching services several times during the week.

Bro. A.J. Eychaner was the first to speak for the newly organized church in October 1908. Bro. Eychaner was the one who usually spoke.

Even though there were many sermons before 1911, the first report of sermons at Waterloo was given during conference in 1911, with Bro. A.J. Eychaner, O.J. Allard and John Garton.

Classes continued to be held in homes and at the camp grounds until the latter part of 1914, at which time Kistner funeral chapel was rented as a meeting place for \$1.00.

All the lessons were prepared by the leaders until December 1908, when it was decided to use the Advanced Quarterlies as a guide. They also used materials from the Restitution.

April, 1909, certain members donated the first communion set. (It is still at the church.)

May 16, 1909; Bro. and Sr. A.J. Eychaner placed their membership with the Waterloo-Cedar Falls church.

During the meeting of August 31, 1915, it was decided to ask Bro. Marsh to come and speak the second Sunday of each month. The Berean Society was organized at this meeting.

Bro. Marsh spoke for his first time to the Waterloo-Cedar Falls congregation on September 12, 1915, and on this same date the Berean Society held their first meeting.

Mr. and Mrs. Hoar and Mayme and Mr. Starbuck were excepted into membership of the Waterloo-Cedar Falls Church, on November 9, 1915.

The Waterloo-Cedar Falls Sunday School was held for the first time February 18, 1917, along with church.

Bro. Stewart held a series of sermons June 6-8, 1920, and on December 26, 1920 the first Christmas program was held in Waterloo.

In 1931 \$655.00 was received from the sale of the church building at Marathon, and \$1250.00 was realized from the sale of land to the City of Waterloo for the purpose of extending Riehl Street through the camp grounds. These amounts sparked enthusiasm for building a church. Work was begun immediately. Excavation for the basement was made and the super-structure erected in the fall and winter of 1931-32, at an initial cost of \$2182.00. The old dining hall, which had been located north of Riehl Street, was torn down and the good lumber used in construction of the church building. Small packages or nails from the dining hall were tied with ribbon and sold as souvenirs for 25 cents a package, with proceeds going to the building fund. This fund was also enlarged by the efforts of the Waterloo Dorcas . . .

The interior of the church building was not completed with doors, casings and baseboards until 1938. The basement was used as a dining hall during conference, and the big tent was retired as the church building was used for conference services. Also, the local members used the basement of the church for Sunday School and for preaching services when possible.

In 1944 the bulletin board at the front of the property was donated by Mr. and Mrs. Eldridge Ellis. This was later moved closer to the street and an attractive planter built around the base.

The tract of land that extended the grounds to Oakland Avenue on the west was purchased in 1948 and the dormitory building was built that year. In 1953 the sidewalk from the dormitory to the church was laid. In 1955 a new ceiling was put on the church sanctuary, at a cost of \$768.00.

The 1958 session of conference approved used pews which were purchased from a church at Lowden for \$500.00. This purchase was financed by a bequest of Mrs. James Cassen. These pews were refinished during 1965-66 by the men of the Waterloo congregation. A lovely pulpit and matching communion table and chairs were subsequently donated and an organ was purchased in 1965 with memorial funds as well as special donations. The grounds outside were further beautified by evergreen plantings as a living memorial to Mr. and Mrs. H.S. Hunt. In 1978 a new modern gas furnace was installed and in 1986 Central Air Conditioning was purchased with the help of many who could remember the hot hours spent at conference.

Many changes have come to this site over the years. It started as a lovely campground out away from the city. Houses and stores have crowded around and it is now surrounded by a bustling city. However, it is still a peaceful spot, more lovely since taverns and shops have been torn down with urban renewal, leaving the small white church surrounded by stately oak trees and a more beautiful view of the Cedar River than ever. May it continue to be the "Church of God" not alone as a denomination but as a real contact with the Creator and Father.

Those who have ministered at Waterloo:

1908-43

*A.J. Eychaner
O.J. Allard
John Garton
G.E. Marsh
J.W. Williams
Charles Howe
A.M. Jones*

1944

Earnest Barnum

1950-52

Linford Moore

1953-64

Linford Moore

1964-67

Raymond Brown

1967-68

Robin Hayes

1968-69

Harry Payne

1969-71

Michael Hale

1971-75

Stanley Lawrence

1975-76

Dale Ward

1977-79

Paul Moore

1979-

Stanley Lawrence

Orion John (O.J.) Allard



O.J. Allard was born December 17, 1860 near Waterloo, Canada. He died January 16, 1943 at Cedar Falls, Iowa. He is buried at Gladbrook, Iowa along with his first wife.

O.J. was the son of Greenleaf P. Allard, Sr. and Emily L. Berry Allard. The family moved from Canada, to Iowa in 1869. He had 1 brother, William G. Allard and 2 half brothers and 4 half sisters.

In 1882 he married his second cousin Miss Belle Allard, who died in 1900. They had one son Greenleaf P. Allard Jr.

In 1928 he married Mrs. Kate Robinson while living in California, she died in 1929.

He then returned to Cedar Falls, Iowa, to make his home and married Mrs. Mildred Lansing in 1937, who survived him.

Bro. Allard worked as a school teacher, as chief dispatcher for Chicago Northwestern Railroad with offices in Eagle Grove and Council Bluffs. Later because of his father's interest, he gave this up to enter the ministry.

He was president of the Iowa State Conference from 1908 to 1919. He did evangelistic work and traveled through out the country preaching. His ministry actually started long before it became full-time.

Records show that in 1895 Bro. Allard assisted Bro. A.J. Eychaner with preaching at Belle Plaine and Laurens, Iowa. He was state evangelist from 1908 to 1909 preaching 172 sermons during that year. He served along with Bro. Eychaner at Koszta until about 1916.

The 1912 conference notes report that Bro. Allard preached at Hickory Grove, Iowa and that he held two meetings during which he preached 24 sermons at Iowa Center.

Bro. Allard, was present at the 1910 General Conference held in Waterloo, Iowa. As president of the state conference he was elected temporary chairman of the General Conference for that year. He also attended that meeting in March of 1911 in St. Louis, Missouri to help make plans for the 1911 General Conference.

Bro. Allard was instrumental in bringing the Minnesota Conference of the Churches of God into fellowship with other conferences of the Church of God Faith. This was accomplished by bringing two members to Iowa expenses paid. As a result much common belief was found.

Bro. Allard was a very important part of the early gospel work in Iowa, Minnesota, Missouri, Arizona, California and many other parts of our country.

We must always be grateful to Bro. Allard for his dedicated efforts in spreading the gospel of The Kingdom of God on earth.

Greenleaf P. Allard Jr.

Greenleaf Pickering Allard Jr. was the son of O.J. and Belle Allard, he was born August 30, 1883 and died in 1927.

He was born at Gladbrook, Iowa and lived there until 1900, moving to Fort Dodge, Iowa with his parents. Greenleaf remained in Fort Dodge until his death.

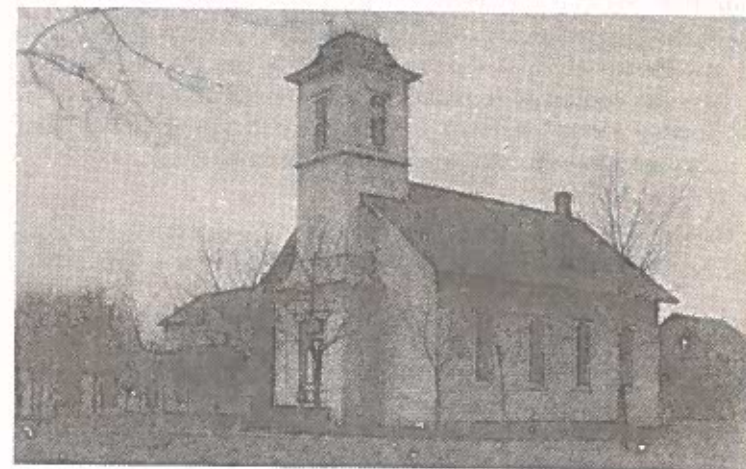
He married Edna Schmidt. He and his wife were very active in the church.

He and his father O.J. were incorporators of the State Conference at Waterloo, Iowa in 1898.

Greenleaf was treasurer of the State Conference for twenty years and treasurer of the General Conference for two years.

Like his father he kept God's work moving ahead in difficult times.

Eagle Grove Church



Just when the actual beginning of the work at Eagle Grove took place can not be determined. We do know from diaries kept by Bro. A.J. Eychaner that a tent meeting was held there in 1894 by Bro. C.W. Russell and there were 4 baptisms. By the year 1897, there was a Sunday School with an average attendance of 25. Again in 1889 Bro. T.J. Whitesitt held a tent meeting there.

A Berean Society was organized in 1899 and Bro. A.M. Jones was the secretary in the year 1900. Bro. Delbert Jones, son of Bro. A.M. Jones, remembers that when a small boy he would go with his father to the church on Sunday mornings to replace windows that had been broken. Evidently there was opposition to the congregation and vandalism took place.

The work continued under the leadership of Bro. A.M. Jones, his wife and other faithful members and friends until during the depression years of the 1930's when the building was closed.

After closing the church building and selling it, services continued to be held in church members' homes for about 10 to 12 more years.

Marathon Church of God

From notes of Bro. A.J. Eychaner and other items, it is found that there was a group of "believers" in Marathon in 1888. A Fall conference was held at Marathon in September, 1888 with a guest speaker and teacher who was S.J. Lindsay. There was a tent meeting held in September, 1891 at which time 14 were baptized. The annual conference was also held in September, 1891 and we can assume that it was during the time of the tent meeting. It was noted that 57 were attending the conference.

A building was constructed in 1911 with John Howard being in charge of construction and a helper named, William Selleck. Some of the early preachers were: John Garton, A.J. Eychaner, W.L. Crowe and O.J. Allard. In later years, preachers were: J.W. Williams, G. Eldred Marsh and A.M. Jones.

In the late 1920's, several of the members joined the Seventh Day Church of God and along with the depression the congregation left was forced to vacate the building. It was sold in 1931 for \$655.00 and the money was put into the State Conference treasury. Services continued to be held in the homes of members two Sundays a month with Sunday School, worship service, carry in dinner and an afternoon service. Bro. J. Arthur Johnson did some of the preaching also.

Clarksville



Mr. and Mrs. Herman Hunt

The Clarksville, Iowa work was organized March 5, 1889, with 19 members. Bro. A.J. Eychaner held 4 tent meetings at Clarksville in 1890. A state conference was held from June 2-10, 1893, with 68 in attendance.

A report in 1921-22 conference listed 11 sermons given by Bro. T.A. Drinkard and a membership of 9. In a report given in the Searchlight, January, 1938 showed a Bible study group had been started on Sunday night with Bro. H.S. Hunt as leader. Those meetings were held in the Church of Christ building.

Albert City

For many years under the leadership of Bro. J. Arthur Johnson, an active Sunday School and occasional worship service has been in existence. It is made up mainly of Bro. Johnson's family.

La Porte City

Little is known of the work at La Porte City. Conference reports for 1896-1909 make mention of the work. One report shows that 43 sermons were preached in one year.

Shellrock

According to a letter from Libbie Palmer, to A.J. Eychaner, in 1905, there was a church organization at Shellrock, and that a Bro. Lyons lived there.

Pleasant Prairie Church



Details on this church work are scarce but we do know that a state conference was held in Sac City, June, 1891. It was held in the new tent that had been purchased out of funds raised after the annual meeting in 1890. During that 1891 conference and in the next 3 weeks, 11 persons were baptized. Another tent meeting was held in 1892 and again both in Sac City and Lake View in 1897.

The group in Sac City officially organized in 1897 in July. Sometime after this, a building was purchased from the Church of Christ group which was in Sac City. It was moved into the country about halfway between Lake View and Sac City. Bro. O.J. Allard preached there in 1910. Bro. J.W. Williams moved with his wife and child to near Sac City in 1915. The record states that he lived 3 miles from the church. There is a record, too, of a re-dedication for the church in June, 1942. There evidently had been remodeling. Bro. E.L. Swanson, one of the leaders, gave a report. Paul Johnson, was a visiting preacher and Bro. J. Arthur Johnson gave the Dedication message.

Those who preached there in the early years were: T.J. Whitesitt, E.A. Marsh, D.U. Brown, W.L. Crowe, A.J. Eychaner and probably others. As late as 1954, a quarterly conference was held there and at that time there were 19 members. However, the work continued to decline and in 1963 the building was sold to become a home. It was moved from the land on which it had stood.

Parkersburg

Elder Hill, father of R.J. and Libbie Palmer came to Iowa in 1868. Elder Hill attended a conference at Parkersburg that year. Others preaching there were Bros. Brayton, Churchill and Moyer.

Belle Plaine: In The Early Day

On the attendance registration of the 1892 Iowa state conference, two of the 63 registered were from Belle Plaine. They were John Steffa and G.M. Myers. With the Restitution Church home having been built eighteen years before and only five miles north at Irving, the 'Age to Come' teaching had opportunity to become known to the area.

For three years, from October 1895 through August 1898, "The Evangelist" struggled through a precarious existence in order to promote the work and witness of the Church of God in Iowa. The paper's office was in Belle Plaine and Bro. G.M. Myers its publisher.

Bro. A.J. Eychaner spoke in the Belle Plaine City Hall on Sunday, January 5, 1896. Later that same year, the state conference tent work made one of its two visits to Belle Plaine. As a result of the June 12 to July 10 meetings, ten from Belle Plaine were immersed upon confession of faith. Most of the baptisms were done in the Iowa River. They were Mr. and Mrs. W.T. Greenlee, Mr. and Mrs. William Kent, Jerry Young, George Chambers, Mr. and Mrs. Frank Greenlee and John Miller. William Myers was joined to the faith at the Marshalltown conference the next month.

Titles of Eychaner's message during those gospel efforts indicate somewhat the Biblical approach taken. Some of those titles included "The Shaking of the Nations," "Plan of the Ages," "Kingdom of God," "Rewards—When and Where?," "The Gospel," "Politics of the Bible," "The Covenants," "The Resurrection," "The Coming of Jesus," "Eternal Life," "What Must I Do To Be Saved?" "The Soul," "The Spirit," "The Inner Man" and "The Return of Israel."

According to state conference minutes, Belle Plaine was one of 23 locations throughout the state of Iowa where there were groups of believers. This was in 1896. A church of 25 members was organized in Belle Plaine that year. Jennie Root participated.

That organized congregational effort was to be short-lived, however.

Belle Plaine: The Restitution Church of God Of the Abrahamic Faith

The church at Belle Plaine began on the first Sunday in September in 1976.

The charter members of the congregation are of a multiple heritage in the Church of God. Harold and Susann Bartz and family, including Loretta (later Rankin), encountered the faith in Waterloo through the witness of Bro. Linford Moore and Bro. Raymond Brown. The Rankins are of the 19th Century Church of God heritage in

Indiana like the Furry's of early Alden, only through the pioneer work of the Corbaley's in the Northwest. Sarah Foster Cronin and Nancy Foster Rankin are great-granddaughters of S.J. Lindsay, who helped organize the Oregon, Illinois congregation, began "The Restitution Herald," and was a guest worker in Iowa in the early 1900's.

Following the historic significance of the term "restitutionist" as it indicated the Bible faith and the 'Age to Come' belief, the church chose the distinction as the "Restitution Church of God."

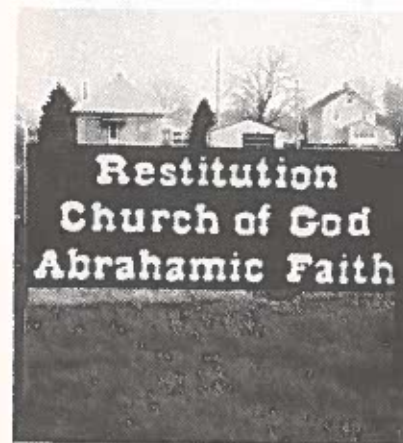
Meetings were held in the Belle Plaine community center for four years. Property was purchased at 10th Street and 2nd Avenue in southwestern Belle Plaine. The church became a legal nonprofit corporation on April 15, 1980. Ground was broken for a church home in June, 1980 and construction continues. Basement facilities are currently being used for worship services. Church attendance average has been twenty.

Since its beginning, co-ministers have been Darrell Rankin, rural Brooklyn and Delbert Rankin, rural Ladora, both graduates of Oregon Bible College, Oregon, Illinois, in 1967 and 1971. Dwayne Rankin, rural Marengo, moved here in 1976 from the Cashmere, Washington Church to help. From the Wenatchee, Washington Church (a group which A.J. Eychaner helped organize in 1898) came Kenny Cronin, moving here upon marriage in 1978.

Additions of the Lord to the membership through immersion have been four. Karah Rankin and Diane Slaymaker were baptized in 1983 at Washington Bible camp. Carla Noyes in 1984 at Washington Bible camp accepted the faith. Denise Slaymaker united with the group at Holiday Lake near Brooklyn in 1985.

In the last few years the churches at Waterloo, Koszta and Belle Plaine have coordinated their efforts in Berean youth rallies. Acquaintance and fellowship have been encouraged between the churches not only in Iowa but also with sister churches across the nation.

As a result of a youth ministry emphasis, each year since 1981 a bus load of young people from Iowa and Illinois have travelled to a summer Bible camp in the Cascade mountains of Washington state. Prayerfully, the seeds of the distinctive Bible gospel are being sown. May each member realize the joy of service as a minister of the gospel in these last days.



Present Pastors



Francis & Iris Burnett



Louis & Laretta Cronbaugh



Delbert & Nancy Rankin



Darrell & Loretta Rankin



J. Arthur & Cathryne Johnson



Stanley & Hilda Lawrence

The Iowa State Berean Society

The Iowa State Berean Society was organized at Marshalltown, Iowa in August of 1898 in connection with the 11th annual meeting of the Iowa State Conference of the Church of God in Christ Jesus.

The name of the society was "Berean Society of the Church of God". It was the aim of the leaders that the young people would be like those citizens of ancient Berea who "received the word with all readiness of mind and searched the scriptures daily whether those things were so." (Acts 17:10-12)

The constitution adopted provided that "this society is chiefly for the young people, but all who are seeking for the truth and Christian character may become members". Its object was to encourage the young people of the Church of God to "study the Bible for truth, and in every way to appropriate its doctrinal and practical truths."

Officers elected in 1898 were as follows: Hester Cummings, President; Oscar Marsh, Vice-President; Ora Beebe, Secretary; Pauline Eychaner, Treasurer.

Meetings were held each year during the annual conference. Usually one day was designated as "Berean Day" when the young people were responsible for the program for the entire day.

In 1923 the society celebrated its 25th birthday. Instead of having the regular program in the afternoon, the Berean sermon was given by Bro. J.W. Williams, and in the evening the Bereans presented a pageant showing the growth of the church of God and of the Berean Society in Iowa. Sr. Leona Marsh Conrad, planned the pageant, and Bro. A.J. Eychaner wrote the history which was read during the pageant.

In 1931 it was decided to have a Cradle Roll department, and the following year it was reported that 25 children had been enrolled. A bank and a cradle certificate had been sent out.

The minutes indicate that Bro. Arlen Marsh, who was conference guest speaker, congratulated the Iowa Bereans for being the first society to provide for a cradle roll department.

In 1934 the decision was made to form a junior Berean Department. Those on the cradle Roll were promoted to the Junior Berean Department when they became six years of age. The junior department members were promoted when they reached the age of 12. These promotions were part of the annual Berean program.

The golden anniversary of the Iowa State Bereans was celebrated in 1948 with an appropriate program. Two of the original officers were present: Mrs. Hester Cummings Berry and Mrs. Pauline Eychaner Prime.

In 1947-48 there were 31 Berean members, 53 Junior Bereans and 53 Cradle Roll members.

The first record found of a youth rally was in May of 1949 at Waterloo. This rally was conducted by Bro. Otto Dick Sr. and a team of students composed of Orville Westlund, Leon Driskill and Dean Moore. In April 1951 a National Berean Rally was held in Waterloo, with Orville Kinsey and Darrell Maddock. In April 1954 when a rally was held at Waterloo there was mention made of a traveling trophy given to the group with the largest attendance. Just what happened to the traveling trophy seems to be a secret, but in a copy of the Searchlight it was found that Koszta won it in the fall of 1960.

In 1955 we find the first mention of an invitation from the Minnesota Bereans to share in their summer camp and fall youth conference. We do not know if any Iowa youth accepted these invitations, we do know that in later years there was an exchange between the two groups. This included both Senior and Junior Bereans.

The quiz program was first mentioned in 1961 under the direction of Bro. Linford Moore. A quiz was held in April of 1961 at Waterloo, Ralph Rosenberger of Gladbrook joined the Waterloo team of Robert Bormes, Vincent Bartz, Penny Stetzer and Gary Bormes, while the Koszta team was made up of Merle Danskin, Sheryl Cronbaugh, Roger Heller, Margo Cronbaugh and Mary Cronbaugh.

The first team to take part in the national competition consisted of Stanley Schaefer, Annette Schaefer, Theresa Oettel and Joni Stetzer. They were coached by Anita Hale, and placed 3rd in the national contest. Lynn Schmidt of Marengo, a member of the 1972-73 quiz teams from Iowa was chosen as a member of the National All Star team in 1973, an honor given to those quizzers who show outstanding ability even if their teams do not win. The quiz teams for 1972-74 were coached by Hilda Lawrence.

Beginning in 1966 and continuing through 1973, spring retreats were held at various camps in the Waterloo-Cedar Falls Area. The rallies held from Friday evening thru Sunday morning with everybody attending services at the Waterloo, church. The Minnesota youth joined with the Iowa youth for these rallies.

Starting in 1972 regular youth rallies have been held either on monthly or bi-monthly bases at different places around the state. This now being carried out under the leadership of Darrell and Loretta Rankin.

Each year a group of young people from Iowa travels to the state of Washington for their state camp.

The first ever Iowa State Youth Camp was held in 1973 during the week of June 24-30. A total of 36 were present, including campers and counselors. It was held at the Raccoon River Bible Camp near Ralston, Iowa. Campers were present from Koszta, Dexter, Waterloo and Omaha, Nebraska. This first attempt to have a state camp was considered a success. It was directed by Bro. Stanley Lawrence.

Our youth is again moving ahead, we hope that our youth will remember the purpose of the Berean Society to Search The Scriptures Daily.

The Searchlight

In February 1937 through the enthusiasm of the state Berean president Helen Brown (now Mrs. Frank Shilling) the Bereans started a monthly publication. Because of the Berean Motto, "Search The Scriptures Daily," this was called The Searchlight. Other officers that year were Ann Patrice Prime, Vice-President; Barbara Fish, Secretary; and Delbert Jones, Treasurer. Berean officers through the years have kept this paper circulating and adult church members have been generous in their financial support.

The success of both The Iowa State Berean Society and the Searchlight, into their early years, is due to the untiring years of work and dedication of Sr. Blanche Harland.

Iowa Publications

On October 1, 1895 the first edition of "The Evangelist" rolled off the press in Belle Plaine. G.M. Myers was the publisher. Directors of the paper were from across the state: J.E. Robbins, Sac City; Alex Williams, Laurel; and A.J. Eychaner, Gladbrook. Initially, special contributions included Eychaner, Benjamin Wilson (known for *The Emphatic Diaglott*) of Sacramento, California, E.C. Lavish of Stroudsburg, Pennsylvania, and H.T. Baker of Kansas City, Missouri. Later J.F. Wilcox of Chicago, George Elton of Collonwood, Ohio, and J. Cameron of Edinburg, Scotland would be added to that list of correspondents.

First, "The Evangelist" was a monthly, later semi-monthly, but for eight months in 1898 it ran as a weekly. At its beginning the periodical was of average newspaper size.

On June 28, 1896 the office of "The Evangelist" burned. This left an uninsured debt of \$500. Soliciting subscriptions and running advertisements were attempts to recover the loss. In September of that year the State Conference agreed to buy 75 subscriptions for a year to help offset indebtedness. The directors would become an advisory committee (consisting of Eychaner, Robbins, Samuel White, J.W. Appleyard and Libbie Palmer) and fiscal management would shift to G.M. Myers.

In January of 1897 "The Evangelist" office was sold with a view toward moving to Oceanside, California. That sale and move never materialized so a smaller press for a 9 x 12-inch paper size was subsequently used in Belle Plaine for nine months.

Subscriptions in 1898 numbered 1000 to 1200 at a cost of \$1.50 per annual subscription. G.W. Myers (son of G.M.M.) took over office management and editorial duties of the paper in March of that year to allow his father more time preaching in the field.

Issue 1 of Volume IV (October 15, 1898) was printed in Beatrice, Nebraska, where it had moved. But only seven issues were put out that fourth year. The last "Evangelist" printed was on March 1, 1899. Increasing debts ("over \$700 in the red") during the unstable era of the Spanish-American war brought about the sale of the paper to Bro. W.L. Crowe. He renamed it "The Present Truth"

Joseph Marsh of Rochester, New York, whose descendants were very active in the Iowa Church of God, did much in the publishing of the Word. He was editor of the "Voice of Truth" in 1846-47. He was editor of the "Advent Harbinger and Bible Advocate" in 1850-51. He was editor and publisher of the "Expositor and Advocate" in 1857-59.

J.M. Stephenson was a corresponding editor for the "Millennial Harbinger and Bible Advocate" of Seneca Falls, New York, in 1863.

"**The Gospel Trumpet**", a publication "by the Church of God in the interest of Bible Christianity through out the world", printed articles by J.W. Williams, Esther Sealine, O.J. Allard, and others of Iowa in the 1930's. This paper was printed monthly from Blackwell, Oklahoma.

S.J. Lindsay

Brother Samuel (S.J.) Lindsay's name first appears in Iowa conference minutes on August 18, 1902. He preached that evening and the next morning.

He was granted a ministerial license by the Iowa conference in 1903 and several succeeding years. A.J. Eychaner and Lindsay cooperatively published a national directory of Churches of God in 1905. Lindsay brought with him to conference in 1908 a letter of greeting from the Illinois state conference. In 1909 he served on the Iowa conference resolutions committee. On occasion he preached elsewhere in the state.

Bro. Lindsay was from Oregon, Illinois, a charter member of the church there. In September 1908, S.J. began publishing his correspondence Bible class "Bible Lessons". This he mailed to scores of subscribers in several states. Intended for all ages, he printed selected answers of students. He carried on personal and public correspondence with any who desired on questions and understandings in Bible study.

A number of Iowa church people were pupils in this class. Names as Roose, Fish, Moran, Titus, Allard, Stearns, Lucas, Eychaner, Marsh, and Beardslee appear over the three years the monthly was published. One name frequently appearing was a young teen, Miss Mary Cooper of Ripley, Illinois. Her son, Bro. Francis Burnett is current pastor of the Koszta church.

In October of 1911 Lindsay began publishing a weekly, "The Restitution Herald." This paper became a prominent forum for communicating church news and announcements and articles of Bible study value. A.J. Eychaner, J.W. Williams and G.E. Marsh and many other Iowa names are found throughout its pages for many years following.

Church of God General Conference



In the middle 1800's the pioneers were moving Westward and they took their religion with them. It is known that there was a Church of God in 1828 at Old Union, Indiana. Old Union was about 9 miles Northwest of Indianapolis. A Conference to bring together all of the Churches of God was called for in June, 1858. It was held at Old Union and was called, "The Northwestern Christian Conference." The next

conference was called for in July, 1869 at Chicago, Illinois. At this meeting, the name officially chosen was: "Northwestern Christian Association." Then, again, in September, 1870 another was held. The minutes of that conference were signed by A.J. Eychaner, secretary. Bro. Eychaner was an active pastor near Oregon, Illinois at that time. There are no more records of a conference until November, 1888 which was held in Philadelphia, Pennsylvania. Bro. A.J. Eychaner was in attendance to represent the State of Iowa Churches of God. In fact, his way to Philadelphia was paid for by Iowa Church members. The railroad fare, round trip, was \$56.00. It should be noted that the Church in Philadelphia did help in some of that expense. Bro. Eychaner was elected secretary of that conference. The next year, 1889, another conference was held in Chicago, Illinois in November. There were 14 states represented at that conference with 78 delegates. One report from the 14 states was that there had been two hundred ninety-two baptisms during the past year.

There apparently was not another conference held until the attempt to re-organize in 1910. The presidents of 14 state conferences signed an announcement inviting "all brethren of the Churches of God in Christ Jesus in the United States and Canada to meet in a General Conference to be held in Waterloo, Iowa - August 29-31. An item included in that announcement was like this: "The Iowa State Conference has offered the use of their beautiful campgrounds, together with tents and bedding, free, and will furnish meals at a cost of 10 cents each to all who attend, except the regular delegates whose expenses will be met by their respective conferences." Of nineteen ministers present at that conference in 1910, these were from Iowa: G.E. Marsh, J.W. Williams, O.J. Allard, W.L. Crowe, John Garton, and A.J. Eychaner.

The conference board elected in Waterloo in 1910 had a meeting in St. Louis, Missouri March 1, 1911. The date for the next annual conference was set for the last Monday of August and to continue for one week. However, that conference never materialized.

It was on September 28, 1920 that a group of ministers met in Chicago along with laymen to study the Biblical organization for the Churches of God. It seems correct to suggest that O.J. Allard and J.W. Williams were in attendance from Iowa. Another meeting was held in November, 1920 at which time J.W. Williams was chosen to be chairman of a committee to formulate guides for a general Conference and a constitution which would serve as the working rules. The final meeting before the conference which was to be held in August, was held in the home of Bro. and Sr. G. Eldred Marsh, Marshalltown, Iowa in April, 1921. The committee was determined that the only basis for a general conference would be "the unity of the spirit" on those doctrines "commonly believed among us." The committee submitted a Constitution and guide rules to the delegates and laymen attending that conference held in Waterloo, Iowa, August 28 through September 4, 1921. Before this time the committee report had been mailed to more than 2400 church members.

At that conference, 1921, the name chosen to be the corporate name for business reasons was: National Bible Institution. It should be mentioned at this time, that Greenleaf Allard, Gladbrook, Iowa was elected as the General Conference treasurer. The goals and general understanding of that which was to be taught were the same as in the previous conferences - 1858, 1869, 1870, 1888, 1889 - that all should be done in harmony and that nothing should be used as a guide but the Bible. In other words, there was to be no creed. This is still the principle today.

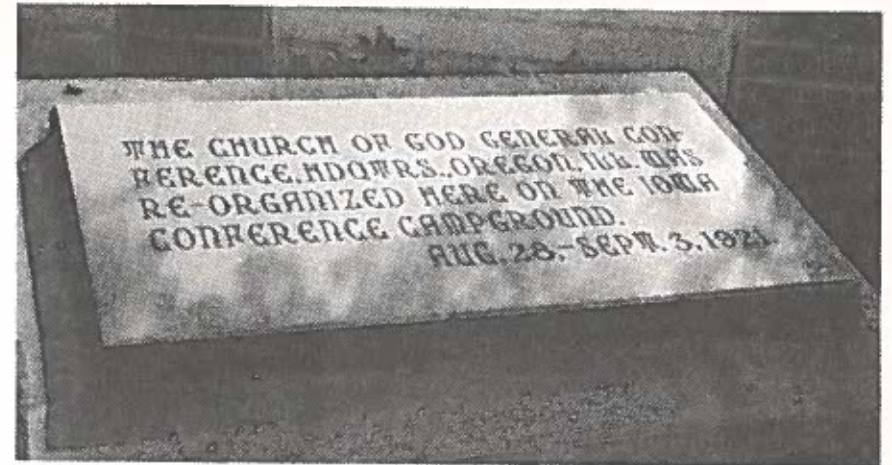


Ministers at 1921 Conference



*From left to right: Reuben Sealine, Esther Jenkins, J. Arthur Johnson, C.E. Randall, Paul C. Johnson, Blanche Harland, and Gladys Cook.
All persons, except C.E. Randall were Iowa members.*

The purpose of the General Conference, organized in 1921, was the same as it had been in the earlier years and especially the one in 1888. Those things set forth in purpose were these: (1) to set forth in unity the teaching and preaching of the Gospel of the Kingdom of God and of Jesus Christ; (2) to promote the printing and distributing of literature in Sunday School lessons and publications; (3) to train persons who could carry forth the Gospel as ministers and; (4) to be mindful of the needs of the afflicted and the poor.



The plaque pictured was furnished by the General Conference. A special dedication service was a part of the evening program during the State Conference, August 5, 1977.

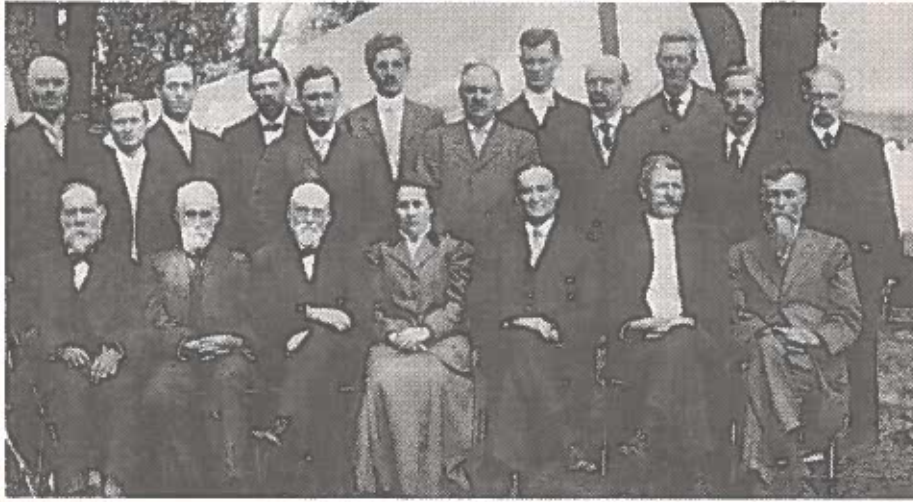
Taking part in the dedication program were: Louis Cronbaugh, Linford Moore, Clyde E. Randall, Stanley O. Ross, and John Hearp.

In the fall of 1923, a Bible Training class was started in Oregon, Illinois. Bro. J. Arthur Johnson, Albert City, was one of those attending. The class continued to grow but due to the Depression in the 30's it was discontinued in 1933. Through General Conference action, a school was started again in October, 1939. It was in January, 1942 that the Board of Education voted to change the name to: Oregon Bible College. Pastors Francis Burnett, Stanley Lawrence, Darrell and Delbert Rankin are all graduates from the college. They are all serving in Iowa at the present time.

In 1921, the name chosen for the conference was National Bible Institution. Later around 1954, the name was changed to Church of God General Conference. The reason being that such a name more nearly fit the purpose of the conference. The general conference does not dictate the government of the individual churches in the conference. Its main purpose is to correlate the needs of the individual churches with Sunday School materials, pastors who are graduated from Oregon Bible College, a magazine and periodical reports through the Progress Journal and other mailings.

The present Board of Directors each serve a term of 4 years and cannot be re-elected for one year after serving. That Board is for both The Church of God General Conference and Oregon Bible College. The conference board hires a person who is president both of general conference activities and Oregon Bible College. The work of the general conference is promoted in finances through sales in Sunday School materials, the Restitution Herald, books, tuition from students in Oregon Bible College and contributions for the general membership of the Churches of God.

One great need that seems to never be filled is that of dedicated workers - especially those who will become pastors. This was noted in the 1888 general conference held in Philadelphia, Pennsylvania and is still the same today. Every Church of God in the USA, Canada and other parts of the world has benefited in some way from the Church of God General Conference, headquarters, Oregon, Illinois. It may have been in literature, a pastor, an evangelist or money for support.



Committee for setting guide lines at the meeting - August, 1910.

Be Firm and Don't Be Moved

"So, my brothers, be firm and don't be moved. Always be doing something for the Lord. You must realize that your hard work for the Lord will not be without meaning" (1 Corinthians 15:58 The Simple English Bible).

Let us first reflect on the past history of our Church fathers and mothers and brethren in the "faith". Some of them endured hardship by being gone from their families for several weeks at a time, by being ridiculed and taunted, by having little of this world's goods and more. Yet, because of them, we today enjoy the "exceeding great and precious promises" (2 Peter 1:4). In the next several lines, let us take note of some of the things they stood for and signs of their determination. For instance, at the present time (1987) there is a lady who was born at Irving, Iowa and is past 92 years of age who made this statement: "Those Restitutionists were so firm in their beliefs they could not be changed." This by A.J. Eychaner during the Tent ministry in the 1890's, "We are scattering the seed (handing out of tracts) and are praying that it may find its way into good and honest hearts, and bring fruit to the honor and glory of God."

In the late 1800's and early 1900's much emphasis was given to Temperance. Several ladies of the Churches of God were active members of the W.C.T.U. During the conference of 1896, this resolution was passed. "To ask all the brethren in Iowa Churches of God to abstain from tobacco." Motion adopted. For that year the 4th Sunday of November was set as Temperance Sunday. And in 1898, one day of conference was given over to Temperance lessons and sermons."

In the state conference of 1899 this motion was made and passed. "That the Iowa State Conference recommend to all state conferences that in all places in their work where they find a few believers, two, three or more, that a Bible class be organized

and take all in who are favorable to the Bible, its Truths of man's mortality and the Gospel of the Kingdom." In the conference of 1901 it was to distribute tracts and that tithing was the best way to give. At conference, 1902, it was noted that Bro. W.L. Crowe held a debate for 16 nights with a Mormon elder and as a result 3 were baptized into the Church of God. At conference, 1903, it was noted the young people had been so faithful in attendance at all meetings.

During the 1904 state Conference, the following was adopted called Articles of Faith: (1) The final "restitution of all things, which God hath spoken by the mouth of his holy prophets"; (2) the establishment of the Kingdom of God on the earth; (3) Christ as King of Kings; (4) saints made immortal and to be joint-heirs with Christ in the government; (5) restoration of Israel to the "land of promise" as given to Abraham; (6) resurrection of the dead; (7) final destruction of the wicked; (8) eternal life only through Jesus Christ by accepting the Truths such as belief of the Gospel, repentance and immersion in water in the name of Jesus.

In 1935, Bro. O.J. Allard wrote these words as he surveyed a recent evangelistic trip he had made. There is no doubt in my mind but that we are right in the Famine, as recorded in Amos 8:11, 12: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread or a thirst of water, but of hearing the Words of the Lord God; and they shall wander from sea to sea and from north to east, they shall run to and fro to seek the Word of the Lord, and shall not find it." He added, "as we look at environments and the movements in the light of prophecy, we are reminded very forcibly of the words of Jesus, 'All these are the beginning of sorrows.' "

In these last few lines we will try to sum up the feelings and thoughts presented throughout this book. If you have not read quite thoroughly all pages, we urge you to read them. It is important to close this book with the Scriptures "which are able to make thee wise until salvation through faith which is in Christ Jesus" (2 Tim. 3:15). Jude wrote, "My dear friends, at a time when I was eagerly looking forward to writing to you about the salvation that we all share, I have been forced to write to you now and appeal to you to fight hard for the faith which has been once and for all entrusted to the saints" (Jude 3 Jerusalem Bible).

The Apostle Paul wrote, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1:13). We have the privilege today to continue the "faith" brought to our state of Iowa by people who were more determined to serve God than to please themselves. Many of them literally sacrificed, in doing with less, themselves and sometimes their families. Should we do less! Fight hard for the faith!

Bibliography

Histories

Benton County History
Hardin County History 1838-1860, 1883 Iowa Census
Tama County History 1910
William G. Allan's History of Story County, Nevada, Iowa, 1887
Colo Centennial "Early History" 1876-1976
Native History of the Peoples of Iowa, by Edgar Rubey Harlan, 1931
History of Marshall County, Iowa, 1878
"The First 100 Years of Ferguson" Centennial Book, 1882-1982
History of the Church of God in Christ Jesus by Gordon Smith'
Reflections on Union Township and town of Union, 1971

Family Histories

Elizabeth Townsend Carr Diary, 1886
A.J. Eychaner Diary
The Fish Family History by Mary Cummings, Colo, Iowa
Nathan Carr Bible, 200 years old

Periodicals

Herald of the Coming Kingdom
Millennial Harbinger, 1865
The Prophetic Watchman, 1866
The Christian Evangelist, Vol. 3, No. 18, May 11, 1898
The Evangelist, Vol. 3, No. 17, April 27, 1898
The Herald, Vol. 1, page 296, July 1, 1868
Restitution, 1876
The Restitution Herald, August 1977
Restitution, Vol. 57 & 58
The Restitution Herald Oregon, Illinois, Nov. 5, 1913, John Foore Travels
Our Gospel Pioneers, April 30, 1964 reprint of Nov. 1906
Benjamin Wilson, August 30, 1961
Benjamin Wilson, May 15, 1964
The Church of God in America, October 15, 1956
Items Connected with Church of God by A.J. Eychaner
An Appeal, 1888 by Libbie Palmer & Bro. & Sr. Eychaner
Iowa State Berean Society, 1898-1973
Letter: Blanche Harland to Gordon Smith, 1862
Record of Periodicals of the Church of God General Conference
Oregon, Ill. Oregon Bible College Library Archives
Iowa State Conference Church of God Business Meeting Notes, 1896 to 1986
Encyclopedia of American Religions
Meads Handbook of Denomonations in the U.S. by Frank Mead
Bible Lessons, S.J. Lindsey
Progress Journal, 1952

Individuals Supplying Materials

Lauretta & Louis Cronbaugh, Blanche Harland, Pauline Olson, Anna Bounsberry, Beulah Richardson, Terry Ferrell, Doris Hause, David Graham, Janet Stilson, and many additional members of all the churches.

Editors:

Francis Burnett, Koszta, Iowa
Darrell E. Rankin, Belle Plaine, Iowa
Delbert Rankin, Belle, Plaine, Iowa
Stanley Lawerence, Waterloo, Iowa

Authorized By:

The State Conference Directors
1054 Conger St.
Waterloo, Iowa 50703

Acknowledge of Printers: Belle Plaine, Union, 1987
Brennan Printing, Deep River, 1987