



GRACE UNITED METHODIST CHURCH

1861 - 1996



East 5th and Walnut  
Waterloo, Iowa





# Grace United Methodist Church History and 1996 Membership Directory

June 1996

The front cover of this booklet shows the beauty of the building that housed Grace Church. It was designed by Syndi Delaney in memory of her husband Bill.

The book that follows contains what really is the beauty of Grace Church; its history and the many people that have walked through its doors.

GRACE LIVES ON THROUGH US ALL!

Hello,

My name is Amanda Delaney, I have been at Grace UMC for 10 years in those 10 years I have learned alot! One thing I'm grateful I learned is to expept god into my heart. I have been in a lot of plays here and have sung a ton! I always dreamed to sing in the choir here I thought it would so much fun! I was really excited about going to youth group and getting confermed !ven though we will go our own ways everyone will be in my heart.

*This booklet is funded in loving memory  
to Grace Church from Marjorie Jerald.*





## TABLE OF CONTENTS

Reflections.....	2
Pastors - Grace Methodist Church.....	39
Grace Church History, 1976-1996.....	40
Mission Trips.....	49
We Remember - Memories of Fifty Year Plus Members.....	51
Mini History of Women's Society of Christian Service.....	62
Membership Roster.....	Appendix A





## **REFLECTIONS**

(First published 1976)

As the sun goes down over the western horizon, it can either drop suddenly out of sight and darkness envelop the earth, or it can send forth a beautiful lasting afterglow. The same is true of a life, an organization, or a church.

This is the story of our own Grace United Methodist Church, which had a simple beginning 115 years ago, but its reflections grow brighter every year.

Iowa was admitted to the Union on December 28, 1846. In 1861, Waterloo was a small community of 18,800 people. The early settlers built on the west side of the Cedar River, but by 1861 business was beginning to boom on the east side of the river and newcomers were building and settling there.

Methodism in Iowa had its beginning in Dubuque in 1834. At the time our story begins, there was but one Methodist Church in Waterloo. It was located on the west bank of the river and was known as the First Methodist Episcopal Church, Waterloo. The first three families who settled here, all Methodists, organized the first Methodist Society, thus giving the church the distinction of being the oldest Methodist congregation to be formed in Waterloo. The Presbyterians were the first denomination to organize and settle here.

The first Methodist Society met and organized in the log cabin of Charles and America Mullan. Their cabin stood on the hill in the triangle where now Falls Avenue, Highway 218 and Highway 63 intersect. George Hanna, with his wife Mary, and their children, and her brother John Melrose were the first settlers. George kept a record of the first Methodist meeting which he attended along with William and Rebecca Virden and John Melrose. The Virden cabin was on the east side of the creek which still bears the Virden name. The first Methodist meeting was called to order by Asbury Collins, a circuit-riding Methodist preacher. The service was conducted before the floor was laid in the Mullan cabin. This meeting preceded the founding of the city.

In 1853, a revival was conducted bringing the membership of the First Methodist Episcopal congregation to 162 members, 56 probationers, and 6 local preachers. Construction of the first Methodist church building began in 1862, but because of the Civil War its completion was delayed until 1866.

By 1861, with many people coming to live and work on the east side of the

Cedar, there was a growing need for a Methodist church here. People wanted, most of all, a place to worship. They were holding services in the various homes that were opened to them, but this was proving a very unsatisfactory arrangement.

Before the first little Methodist church was built on the east side of the river, the people united in attending Sunday School. Meeting first in a frame building on the bank of the river known as the Evans Building, they later gathered for Sunday School in the Court House, which was located on Water Street, between 9th and 10th Streets. Subsequently, the Sunday School moved to Days Hall. As nearly as can be ascertained through much research and inquiry, this was a brick building located where the old Reporter Block stood. The Reporter was a daily newspaper and publishing house on Sycamore Street just east of Fourth Street.

In 1865, some of the classes met in the homes, as it seemed more convenient for people to assemble at varied hours instead of at one time. One class met after the preaching service and was taught by the preacher; another met on Tuesday evening, while a third met on Saturday evening.

Recorded from the Discipline 1868 is the following guidance for religious instruction of children: "The church has an ever-abiding responsibility for the moral and religious instruction of our children. The Presiding Elder brought before the last Quarterly Conference the subject of Sunday School. We shall proceed to appoint a committee, of not less than three nor more than nine, who shall be members of our church. Under the leadership of the preacher in charge, this committee is to aid the officers of the Sunday School in procuring suitable teachers, in promoting in all proper ways, the attendance of children on our Sunday School and on our regular public worship, and in raising money to meet the expenses. This group of persons is also responsible to decide what books shall be used. It shall be the duty of our preachers to enforce faithfully upon parents and Sunday School teachers the great importance of instructing children in the doctrine and duties of our holy religion."

All through the records, the Sunday School was a very strong department of the entire church program. As early as 1870, they recorded an enrollment of 250 with an average attendance of 150. The classes continued to meet in the homes even after the first church was built. The minutes reported the Sunday School "in a healthy and flourishing condition."

The winters were extremely cold and the summers were very hot. There was no paving, only dirt streets, no form of public transportation, and very few people owned horses and buggies. The board walks were not easy to walk upon, especially for ladies with their high heels and flowing skirts. There was but one bridge and it was in poor repair. These conditions contributed to a growing need for a church building on the east side.

March 22, 1961, the first Board of Trustees, or Incorporators, as they were called



at that time, was organized. They were J. W. Hankinson, G. R. Benight, D. B. Gilbert, Joseph Gorrell, and the Rev. John W. Ayers. These men were, of course, members of the west side church, but they had homes and business or employment on the east side of town. The group met and began laying plans for the building of a new church.

In 1862, at the time a school house was being built, this committee investigated the feasibility of holding worship in the school basement, but this proved unsatisfactory and there was no other possible location. At a meeting held on February 21, 1865, it was resolved to take steps to build.

The Incorporators purchased the Southeasterly 95 feet of Lots 1 and 4, of Block 29 at a cost of \$2,000 with the understanding they would sell part of the land and thus reduce the cost of their investment. There was a fence around the land so bids were received for the fence and the removal thereof. The highest bid, which was \$3 was accepted and the fence was removed making ready for the start of the new edifice. The first east side Methodist Church building was on the corner of Lafayette and East Fifth Street, where the Hong Kong restaurant is now located.

Now that a lot had been procured, a contractor hired, the fence removed, all was in readiness to move forward with plans. As they had no money to work with, the four Incorporators gave J. S. Barbee, the contractor, \$100, to go over into Illinois to buy lumber and view the styles and finishings of other church buildings.

The edifice was to be 36 feet by 58 feet, sided with clapboard. There were to be 18 windows, the glass in each to be 12 inches by 20 inches. Pilasters about 12 inches wide built either side of the pulpit connected at the top with a circle arch.

There were to be two chimneys extending out the back of the building. The stove was to be placed in the front with two stove pipes extending the full length of the aisles and low enough from the ceiling to prevent fire. These long stove pipes contributed greatly to spreading the heat in the audience room. A cupboard was built on either side of the pulpit to hold the Sabbath books. Carpet purchased at \$1.10 per yard covered the aisles.

September 24, 1865, the little group of seventy members gathered in their new church building for the Dedication by the Rev. Alpha J. Kynett and their pastor the Rev. Robert N. Earhart. The church had cost \$4,600 and at the dedication time carried a mortgage of \$1,300 at 10 per cent interest. This mortgage was paid off by 1873.

The church was first named, First Methodist Episcopal Church of East Waterloo. On September 10, 1875, the name was changed to Lafayette Street Methodist Episcopal Church. No doubt the members thought this would help to locate the church geographically.

On Dedication Sunday, a newcomer by the name of Andrew Thompson

attended worship. He placed a fifty dollar bill in the collection plate "ear-marked" for the building fund. People questioned who this man was and if the bill were counterfeit. One could describe him as the white haired man, sitting near the front, who always wore a skull cap in worship.

Members of Grace Church were saddened on August 30, 1927, when they learned that Grandpa Thompson had passed away that day. He went for a walk every day and it must have been his habit to walk down the railroad track. His hearing was somewhat impaired and he did not hear the shrill sounds of the train whistle. The engineer could not stop in time to prevent striking him, the pilot catching him and tossing him to one side. The train stopped and he was picked up, hurried to the station where an ambulance was called, and rushed to Allen Memorial Hospital. Everything possible was done, but his advanced years were against his recovery. He was born in Newark, N.J., March 30, 1830. His wife, Elizabeth, had passed away in 1910, and his daughter, Agnes, in 1909. He had been a member of Grace Church for 61 years.

At the time of his arrival in Waterloo, he subscribed to the Methodist fund, although he and his wife did not know where the money would come from to pay their pledge. However, it was always paid, despite the scarcity of money in those days following the Civil War. His loyalty to the church never wavered. That walk to church was never too far or too difficult no matter the weather. His services were held in Grace Church with Dr. Earl Roadman officiating; his burial was in Fairview Cemetery.

In the early days the Pastor and an Elder, whose duties were somewhat similar to our present day District Superintendent, were hired at a set salary. In the beginning, a minister was allowed to remain in a parish for only one year; later the time was increased to two years, then to three years. At about the turn of the century the time limit that a pastor could serve in the same parish was removed.

Perhaps it would be of interest to know something of the manner in which members conducted their business over a hundred years ago.

A meeting would be called for "7 1/2" past the hour on a certain night. It might be held in the home of some member, or in some store, or office. The meeting always opened with prayer by the minister, or if he were absent or late, the group would be led in prayer by the Elder, who must be present at all meetings. After the "devotional exercises" the chairman asked, "Are there any complaints? Are there any appeals?" Sometimes when there were, it might take considerable time to settle them. Then they talked about their bills, of which they usually had several and very little money with which to pay them.

Once a year an Estimating Committee, of three or four men, would be appointed to consider and set the salaries of the Pastor, Elder, and Bishop.

In those days the pews were rented on a yearly basis. The rental of the pews



was determined after the above mentioned salaries were set. Then the place, date, and hour for the auction of the pews was announced.

When a new pastor was coming to the church, members always held an elaborate reception for him and his family. Beautiful invitations were mailed to the membership. Knowing there would be a large crowd coming, to approve or disapprove the parsonage family, they took advantage of the opportunity and held the auction of the pews at the same time.

After the auction they were ready to voice their needs for other expenditures and the members were to state the amount of their "subscriptions." In 1976, we speak of it as our "Plan of Giving."

It seems that the salary for the pastor started at about \$600, but by the time the edifice was built he was receiving the magnificent sum of \$1,000. We must quickly add that this was the salary approved, but it is doubtful if the full salary was received by the pastor for years. The records indicate that time and again by the Fourth Quarterly Conference they had collected only a few hundred dollars to pay him.

In those days members were not asked to volunteer their services but were appointed to go out and collect the unpaid subscriptions. Much of this work was delegated to the women and occasionally a stubborn sister would refuse to go collecting. Some of the very hard ones were given to the pastor to collect. About once a year the membership met in the audience hall and the names and amounts due were read aloud.

Many of these things may seem a bit humorous to us today, but they tell us of a great struggle for survival by a small dedicated group of Christian men and women who built the very foundation of our beloved Grace United Methodist Church of today.

At times they were so far behind on the salary of the pastor and he and his family were in such need that some of the parishioners would make up an amount to give him. For this honorable deed their names and amounts would be read aloud before the audience.

In 1865, they purchased an instrument (probably some kind of organ) for \$148. At a later date they purchased another organ for \$600. There was no electricity so a man pumped the organ from the back while the organist played. Some choristers and organists volunteered their services while others asked \$1.00 per Sunday. Soloists were paid 50 cents per Sunday.

At first the janitorial work was done by the Trustees. They really did not volunteer, but they were appointed and if they failed to do the work, they were assessed \$10.00. Not until 1868, did they have a paid janitor and then he received \$1.50 per week. His work included sawing the stove wood and splitting it into two

pieces.

The Bishop was paid on the basis of 5 cents per member. In the early days this amounted only to about \$3.50 a year. The incidental expenses were paid from the subscription money and if there was not enough, and there never was, the "collection baskets" were passed after the preaching. The first \$20 of the basket money was used to pay the Elder. The brothers and sisters were detained and the baskets were passed again and again until the needed amount was given. The records indicate that these incidental expenses amounted to only around \$1,000 for a full year. Once a quarter the church finances were read aloud at preaching time.

The first parsonage, "house for living of the pastor and his family" was built on the southwest corner of Franklin and East Sixth Street, in 1869. This property and its furnishings were valued at \$2,500. The furniture included: 9 cane chairs, 1 rocking chair, 6 windsor chairs, 1 extension table, 1 lounge, 1 cooking stove, 2 other stoves and pipes, 3 bedsteads, 1 bureau, 1 wash stand, 2 looking glasses, 2 lamps, 1 center table (\$4.50), 1 book case (\$20.00), 1 plain table (\$5.00) and 1 whatnot.

This structure was used as a living area for the preacher in charge only until 1904, when it was deemed no longer suitable. It was sold in 1907 for \$4,700, razed, and a business building erected on the lot. Because of the state of disrepair of the parsonage in 1904, housing was established on a rental basis for a short period.

In 1869, the church petitioned the city to build sidewalks. That same year they bought a bell for \$150 as they felt the need for tolling a bell to summon the people to come to the preaching service.

April 3, 1874, they voted to discontinue the use of fermented wine for communion and began making their own wine. They purchased enough grapes in the fall to make sufficient wine for the coming year for \$1.50. The ladies also made the unleavened bread. The wine was served the communicants from a Chalice until about 1910.

If a person left the church for any reason, he was not given a letter of transfer until all his indebtedness was paid in full. Minutes often indicated that someone had been negligent in attendance, had done something unlawful, and thus had fallen from Grace, so he was discharged from membership. Names were "Withdrawn by request, Withdrawn by order of the Quarterly Conference, Withdrawn because they had moved to Heaven, or Departed this life with hope. This Hope, Extended in the Life of Jesus, is Eternal."

In 1875, the congregation purchased two street lamps for \$10 each to illuminate the front of the edifice. In 1876, they hired a train of cars on the Fourth of July to take them to Clear Lake to attend a celebration. Since Waterloo was also celebrating, the city officials asked for the church bell to be rung for one hour. This request was

granted only on condition that the church sexton be hired to do the ringing.

By this time the membership had grown to around 250 and they were feeling the need of a larger facility. They had received a gift of \$3,000 from Cornelia Miller so they began laying plans and looking for a suitable new location.

The west side church was now in a weakened condition and there was talk of consolidating the two churches. A number of meetings were held throughout the winter months, earnest speeches were made, and resolutions adopted which almost unanimously favored the uniting of the two societies into one organization. But when the location of a new building came to be seriously considered, it presented difficulties to the minds of some of the committee and the matter was allowed to drop without further action.

William Galloway had been a faithful, loyal member, and his failing health came at a very crucial time in the life of the church. Following is his letter to the church:

"March 31, 1877 to official Board of the Lafayette Street Methodist Episcopal Church.

"Dear Brethren, On account of my failing health I feel it is my duty to myself as well as to the Board to resign my place among your number. I therefore tender my resignation as Trustee. The five or six years that I have been connected with you officially have been pleasant and profitable years to me spiritually, and while I have committed many errors I trust they have been more of the head than of the heart and I trust some pleasant memories of myself may continue to linger among you. If it be the Father's will to call me home to Himself I ask the supporting power of your prayers that my faith may be steadfast unto the end and that I might find an abundant entrance into the life eternal.

"May God prosper the new church enterprise and peace and harmony reign in your councils."

Your brother,  
Wm. Galloway

Many members regarded the building of a suitable structure beyond the ability of the east side congregation and this caused a postponement of action. The project slumbered but did not die. Waterloo was sadly deficient in church accommodations. The primitive church buildings were still used, having been worked over, patched up and built onto, but they were still shabby and inadequate in spite of it all. Beautiful residences had been erected, stately school houses had arisen with the growth of the city, but the temples of God were homely buildings, totally destitute of architectural style and appropriate conveniences. The citizens of east Waterloo determined that this condition must not continue. A full Official Board meeting held on October 10,

1876, resolved to make a vigorous effort to construct a new church building.

The little church had served them well for twelve years. In April 1878, it was sold to the German Society for \$1,400 with this restriction: "There was to be NO drinking in the building on the Sabbath Day." The building was first known as Turner Hall, where dances were held. Later it was sold for a nickelodeon. Still later it was moved across the street, and not long after was torn down.

Charles Wesley had written, "A Charge to Keep I Have," and with this challenge in mind and heart they moved onward and upward in the work for the Kingdom of God.

"To serve the present age,  
My calling to fulfill;  
O may it all my powers engage  
To do my Master's will."

December 30, 1877, was a day of joy and sadness. The little group of seventy Christian men and women who had the faith and determination to build and maintain that first Methodist Church now number two hundred fifty-one. On this day they were on their way to attend the dedication of their new and larger church.

The had experienced twelve difficult years. The group was small and money was scarce, but their purpose was to keep building for the Kingdom of God. Their membership had tripled and now they were embarked upon a venture many times the cost of the first church.

No doubt as they walked down the street on that December morning, they paused to behold that beautiful building. Being inspired by God to move ever onward and upward, their prayers and labors have once again become a reality.

As they neared their destination, they heard the church bell peeling out its clear tones calling the people to God's house for worship.

The building was in Gothic style. The foundations were of stone, rustic ashlar; the superstructure was a red brick tastefully trimmed with terra cotta and white brick. The main axis running the entire length of the foundation, was 104 feet long. There were three gables, each fifty feet from the base. The tower with double front, surrounded by a mansard roof, rose to a total height of 76 feet. In each gable was a sashed window in Gothic form. The roof was laid with shingles in imitation of tiling.

In the cupola of the tower was the town clock, with four dials so that time could be seen from each direction. The memorial windows glistened in the winter sunlight emphasizing the gorgeous colors of ruby, blue, orange and green.

Let us go with the members as they pass through the portals into God's house.

The interior of the church was beautiful. The woodwork was white and black walnut. The entire building was wainscoted in white, with base and rail in black; the ceiling was panel-work of white with rails in black and sham trusses in white walnut. Likewise, the chancel, pews, and choir loft all were finished in Gothic style. The front projection contained the Lecture Room with class rooms adjoining. The pews were arranged in a semicircle so every one faced the speaker. There were 105 pews with seating accommodations for 450 persons. The baseboard around the entire auditorium was hinged so it could easily be raised to form seating for about 150 more people. The lecture room which was directly in front of the pulpit, was separated from the main room by sliding doors of ground glass. They were hung on weights so they could be dropped to the basement throwing the two rooms together, thus accommodating 900 persons.

Four hundred yards of scarlet and maroon carpet covered the entire floor. Matting was used in the class rooms.

The platform was furnished with three chairs of walnut, upholstered with scarlet terry cloth. The pulpit, octagonal in form, was also of walnut. A book rest, covered with plush and encircled with gilt, rose from the center of the pulpit and was adjustable to the height of the speaker.

Members stood awe-stricken with the beauty that confronted them. "Surely the Lord is in this place; . . . This is none other than the house of God." Genesis 28:16-17.

Usually there would be only a quartet, but on that Dedication Sunday the choir loft was filled. The soft tones of the organ were heard and a hush settled over the congregation. The Rev. J. E. Berry, the minister, presented Bishop E. G. Andrews, who delivered the dedicatory address.

At the close of the morning service it was announced that \$6,001 was needed to dedicate the church free of debt. Soon \$5,000 was subscribed and by evening the full sum had been received.

The total cost amounted to \$17,914.82. This church building was not only the pride and joy of the members of Grace Church but of the entire city. It was considered the most magnificent piece of architecture in the state at that time.

Ground had been broken April 19, 1877, and the building had been ready for occupancy in just seven months. Perhaps it will be of interest to know they contracted for 200,000 bricks at \$7.50 per thousand, delivered, or \$5.75 obtained at the kiln. They paid \$580.65 for the bell and during World War I it was sold to the government for war material. When the main floor of the auditorium was laid, some wanted it elevated so those in the back seats would have better viewing. This proposal was defeated because it would resemble an opera house.

Members had been accustomed to using wood-burning stoves so the type of heating was an important decision. At a cost of \$405 the church was equipped with three furnaces embodying the stove principle. They were placed near the outside entrances "just in case." During the building, fire protection consisted of four barrels of water with buckets nearby kept at convenient spots.

When the members moved into the red brick church, the classes were spread out. Each small group gathered about the teacher, one class in one corner, another in a corner, another in a nearby space or across the room. With the lecture room and dining room adding further space, it seemed that all would be well. But, teachers soon learned, as the enrollment increased, it was difficult to hold the attention of a group of mischievous children when a nearby class might have something of greater interest. It was indeed a test of the teacher's ability. Many times the sound of different voices talking on different lessons, all at one time, must have somewhat resembled the confusion of voices at the time of the Tower of Babel. Nevertheless, lessons were learned, and many youth grew up to be God-fearing men and women who taught another generation the same lessons under better conditions.

The Rev. J. R. Berry had been in this charge for three years during the construction of the new church facility. Those had been very difficult years, but Rev. Berry was a persevering individual who would accept nothing but success for a result.

In 1878, the Rev. Albert C. Manwell was appointed to this charge. Perhaps it was at his suggestion that Brother Stewart moved; "The new hymnals be accepted for our church music as soon as the books could be obtained, and the choir be requested to use the music set to the Hymns and that the congregation be invited to meet and learn the tunes." Carried.

Music was always a very important part in the program of the church. Sometimes there would be talented people who would volunteer their services. At other times the chorister and organist were paid at the rate of \$1 or \$2 per Sabbath. A soloist was usually paid 50 cents.

There was concern about the unescorted ladies who sang in the choir returning home safely after choir practice. A hack (taxi) was hired to transport them to their respective homes. The church assumed the obligation which was 5 cents per person.

That winter the church had several extra meetings and as a result the incidental fund was depleted and as usual they were back on the pastor's salary. Brother Bunnell tendered his resignation from the Committee on Subscriptions and it being accepted, a motion was made that Brothers Harbin, Lamb, and Edgington be appointed to collect the needed amount for the pastor's salary.

The Rev. Manwell was much concerned about the strangers that were coming into the city and made an appeal to his members to seek out these people and

encourage them to attend worship and invite them to join the church. He had great concern about the needs of people.

When Brother Kennedy was reported sick, they learned that his circumstances were not too sound. Brothers Fowler, Gates, and Thompson were appointed as a committee to investigate and care for his wants.

Reading good books was a necessity and of vital importance in those days. The following report may seem a little humorous, but it leaves no doubt regarding standards of that day. July 16, 1878, Quarterly Conference, the committee on Church Library reported as follows: "Dear Brethren. Your committee to whom was referred, at our last session, the question of establishing a church library have had the same under careful consideration and would respectfully submit the following report. We are more than ever convinced of the importance of such a library. We live in an age of sensational Newspaper and Bookmaking and a vast amount of what is published and thrown broadcast over the land is calculated to poison the mind, benumb the sensibilities, lessen the taste and love for other higher forms of literature, unfit the reader for life's highest duties.

"While the church is putting forth every laudable effort to secure to her keeping the youth of our land the question, what shall our children read is one of great moment. He who forms a taste for solid reading acquires for himself an infinite advantage which will be appreciated more and more as the years go by.

"The family, the church, the state, and the nation have their history and with the written history of each and every one should be more or less familiar. The distinguished men and women in their various departments have acted well their part, and their actions have become part of the literature of the age. The reading of such literature can but add mental strength to the reader and fit him for the future.

"It is the boast of Romanism that she educates for the past. Let Protestantism boast of a laudable effort to educate for the future. Your committee believes that an effort should be made to establish a church library. The beginning may be small. Yet, if proper steps are taken, the effort will be crowned with success and a library of very respectable dimensions and of priceless value be established that shall have a blessed influence over the reading habits and character of those committed to our care. We therefore recommend the following; That a committee of seven be appointed on "Church Library" who shall take the whole matter of establishing the same under their control to be known as "Grace M. E. Church Library of Waterloo, Iowa" for the use of said membership of said Church and Congregation. Said committee to report their plan and progress to the 4th Quarterly Conference of this year, 1878, for its approval.

Respectfully submitted  
J. R. Berry  
Geo. W. Harbin"



In the spring of 1880, it came to the attention of the Board that Brother Schellinger was ill and that his home was involved for unpaid taxes. Brother Gates was appointed to ascertain the amount of taxes due and see what could be done for his relief. He learned that the home had been sold in December 1878, and that it would require \$28.40 for redemption. Also, taxes for 1879 in the amount of \$6.97 had not been paid. Brother Gates raised \$22 and in some way Brother Schellinger came forth with \$6.65 so the indebtedness was paid off and his home was saved. The committee was then discharged.

July 25, 1881, the pastor reported the death of their Class leader, Brother Illingworth, which had occurred on July 20, 1881. "Who died in great peace, with the hope of Eternal Life."

September 12, 1881, on motion, a committee was appointed for the reception of the ministers to the Annual Conference to be held in Grace Church, September 21, 1881.

The Rev. Manwell had served Grace Church for three years and now it seemed time for him to move on to another charge. At a meeting on September 19, 1881, the secretary read a resolution which was unanimously adopted as follows: Whereas we feel that the Rev. A. C. Manwell as our pastor for the past three years, has been ever zealous and faithful in his duties and care over Grace Church, therefore, resolved that we in official meeting assembled do hereby express our appreciation of his efforts always manifested in our behalf and that we bid him farewell. We do so with the full assurance that in whatever field of labor he may be placed, others will, as we have always found in him, a social, efficient, and worthy pastor.

Signed,  
H. A. Bailey, G. W. Harbin, E. P. Walker

In October 1881, the Rev. F. B. Cherrington was appointed to administer to the membership of Grace Church.

When the church was built, some four years previously, the proper pipes had been installed for the use of the gas lights, but the gas was not connected as the oil lamps were so much cheaper to operate. Now, an informal ballot was taken to see if they should put gas fixtures in the church. It passed 11 for and 1 against. It was then moved and carried to take charge of putting gas fixtures in the church on condition that a sexton be procured at a salary of \$50 to \$75 per year less than was being paid, and provided necessary funds were first raised. For the benefit of those who did not live in the lamp burning days, may it be explained that the reduction in the sexton's salary would be due to the fact that he would not have 40 or more lamps to fill with oil and the lamp chimneys to wash after every use.

Not until in July the following year (1882) is anything again recorded about the gas lights. At that time the Committee on Gas reported about \$90 raised for fixtures. The estimated expense for gas per year was \$85 and the expense for oil and lamp chimneys was \$15 per year. There was to be no reduction for services of the sexton in case gas was used after this year. In December, a resolution was adopted that the committee on gas fixtures be requested to turn over the subscription list and amount paid thereon to the Treasurer of the Building Committee, Brother Bailey, to be by him refunded to the persons who had paid their subscriptions in the event the project for putting gas fixtures in the church was abandoned. The following February the record shows that Brother Walker moved that the secretary procure a copy of the subscriptions taken by Mrs. Hubbard and return the money paid by the subscribers. Motion adopted.

Nothing more about the lighting appears until January 23, 1890, when a committee appointed to determine better lighting for the church with electricity made their report. Dr. Fullerton moved that "we contract with Waterloo Gas & Electric Light Company for one year on the best terms possible." Motion carried. The Committee on Improved Lighting of the church reported that they had in their hands a contract submitted by the Waterloo Gas & Electric Company. The terms were \$10 per month for 40 lights. The motion was made to allow this \$10 per month for incandescent lights. The electric light committee was instructed to have a better method for turning on lights and better location for some of the burners if changes were practicable. The committee was also requested to employ another sexton.

It was moved and carried that the pastor be requested to call a meeting after church service and ask the Ladies Society to assume the payment of interest on the mortgage debt amounting to \$72 a year for a period of three years.

At a February meeting in 1882, it was moved and carried that the "Committee on Music be requested to investigate the matter of employing a music teacher to drill a class in music and ascertain if instruction in church music can be given and the young people invited to become members of the class; if not, then the services of the teacher be dispensed with so far as the Official Board was concerned."

In November 1885, the Rev. J. H. Rhea was assigned to Grace Church.

The following spring the Committee on Repairs reported that water could be brought into the church, installing one faucet in the dining room and one in the rear hall, for \$24. A motion was made, and the committee was instructed to have the water brought into the dining room and with sufficient hose attachment to reach the furnace room. The Ladies Society was to determine the location of the faucet.

Prayer Meeting was as much a part of the life of the church as Sunday morning worship. "It was the duty of the preacher in charge, aided by the Committee on Missions, to institute a monthly missionary prayer meeting, or lecture in each society,

or church and congregation, wherever practicable, for the purpose of imploring the Divine blessing on missions, for the diffusion of the missionary intelligence, and to afford an opportunity for voluntary offerings to the missionary cause.

"The preacher in charge, aided by the Committee on Missions, shall appoint missionary collectors, and furnish them with suitable books and instructions that they may call on each member of the society, or church and congregation, and on other persons at their direction, for his or her annual, semi-annual, quarterly, monthly, or weekly contribution for the support of missions. Collectors were to make monthly returns to the Missionary Treasurer of the church or to the preacher in charge. They shall be fairly entered in a book, which the committee shall provide, together with collections and contributions received from other sources. The entries shall set forth the name of each collector, the real or assumed names of the contributors to each collector, with the amount contributed by each.

"They shall present once a year the cause of missions. The manner of asking and taking such contributions and collections shall be at the discretion of the pastor and committee, with this injunction, that the pastor shall preach, or cause to be preached on the occasion, one or more sermons; and with the recommendation that one whole Sabbath day be given to the cause, on this annual presentation of missions, in our principal churches and congregations.

"The preacher in charge was to see that each Sunday School in our churches and congregations be organized into a Missionary Society, under such rules and regulations as the pastor, the superintendent, and teachers may prescribe. The missionary contributions of the Sunday Schools shall be reported in a separate column in the Annual and General minutes."

September 15, 1887, the following Resolution was drafted: "Whereas our beloved Pastor J. H. Rhea, has about completed three years ministry in our church and his relations to us as pastor must soon be severed therefore: Resolved that we hereby express our gratitude for the prosperity that has attended Grace Church during his ministry as witnessed by the large increase in membership and the general harmony and spirituality that prevails throughout the church. Also, as witnessed by the substantial improvement of church and parsonage property and the provision made for payment of the church debt.

"Resolved, that the restoration of Dr. Rhea to health after a somewhat serious illness this past winter and spring, is assurance in the providence of God, of continued years of great usefulness in the ministry. Resolved, that our prayers and best wishes will go with him and his family to their new field of labor and we shall ever remember their years of labor here among the brightest in the history of the church."

An informal vote was taken listing the first choice for an incoming pastor. Not first choice but fifth choice was sent.

November 10, 1887, the Rev. F. E. Brush began his pastorate at Grace Church.

Soon after he became pastor, he presented the matter of revival meetings and read letters from Evangelists Donney and Wood. On motion, Brothers Brush, Thompson, and Park were appointed a committee to make necessary arrangements for the revival meetings and to employ an evangelist. Brother A. Anthony, Springfield, Illinois, was engaged to conduct evangelistic work in Grace Church, his compensation to be \$35 to \$50 per week and expenses and entertainment. Length of time of employment was to be governed by the circumstances. The meetings lasted for three weeks. Besides personal subscriptions to defray the expenses, a public collection was taken by the envelope system.

The church held a revival meeting about every two years. They would always receive many new converts and it stirred up enthusiasm among the members.

In the spring of 1888, a committee of five was appointed to divide the east side into districts for the purpose of visiting newcomers and inviting them to church. A progress report was made at each monthly meeting.

A Committee on Use of the Church was directed to charge 25 cents per dozen for use of common chairs, except to religious societies and the Grand Army of the Republic. It was the committee's responsibility to engage a reliable person for taking and returning the chairs.

In March, 1890, a meeting was called and the following resolution was adopted: "That we vote our pastor, the Rev. F. E. Brush, a vacation of four weeks or more as may be necessary for his restoration to health; with request that he decline all invitations to preach or lecture during his vacation." His illness continued and so he asked to be relieved from his church duties for the rest of the Conference year. The Rev. F. M. Robertson was engaged as supply pastor until Conference, when the Rev. Eugene May was appointed pastor.

In January 1891, the Rev. May reported that Miss Anna Downey, an evangelist, had been engaged for two weeks of special meetings.

February 13, 1891, the following resolutions unanimously adopted: "Whereas the Official Board of Grace Methodist Episcopal Church of Waterloo has lost its senior member by the death of Brother A. C. Bunnell, which occurred February 10, 1891, therefore be it resolved that in the death of Brother Bunnell the church has lost a faithful and conscientious member, who has been connected with this society since its organization nearly thirty years ago. During that time he has been continuously a member of the Official Board and has borne heavy burdens in the work of the church which we shall remember with grateful appreciation. In his death we mourn the loss of

one who was wise in counsel and cheerful in performance of duty. But we do not sorrow as those without hope for we believe that through faithfulness it shall be our privilege to meet him in heaven. Resolved; that in memory of Brother Bunnell these resolutions be entered in the records of the church and a copy thereof be delivered to his daughters who have our heartfelt sympathy in their great bereavement."

From the beginning of the first congregation, the church had charged pew rent to defray the pastor's salary. In October 1891, these motions appear in the Official Board minutes: "Brother Taylor moved that the pews of the church be rented as heretofore. Motion lost 4 to 12. Brother Cowin moved that we have free pews for the ensuing year and that the expenses of the church be raised by pledges and subscriptions. All pledges and subscriptions to be signed and made payable quarterly in advance. A motion to amend by striking out the words 'to be signed' was lost and the original motion was carried."

In the same year, 1891, the pastor reported plans for publishing a bulletin called the "Announcer." A motion was authorized to publish the same, provided it be done without expense to the Society.

In October 1891, the Rev. J. E. Ensign was appointed to Grace Church. The Society was still constantly plagued with financial matters. The treasurer was requested to apply funds in his hands in payment of such orders, and when there was no money in the treasury that he endorse on the back of the orders presented for payment "not paid for want of funds" and sign his name, as Treasurer, and date same. The holder could then present his order at the First National Bank for payment. These advancements by the bank were to draw 8 per cent interest; advancements were not to exceed \$300, at any one time.

Members voted to buy cushions for the remainder of the pews at a cost of about \$333, the Ladies Society to assume \$100, the Epworth League \$50, and the pastor to collect the balance needed to pay for the cushions.

The pastor was authorized to use each Sunday evening collection in excess of \$3.50 to pay for extra instrumental music.

In the fall of 1893, the Rev. W. F. Pitner came to Waterloo to serve as pastor at Grace Church.

Just two years and nine months previously the church had been saddened by the death of Brother A. C. Bunnell. Now, the angel of death had called Brother H. A. Bailey. He had been a faithful, wise, and judicious member and had served on the Official Board from its early beginning. Again, the church suffered a great loss through the death of this gentleman.

The congregation was now feeling the need of a larger and better organ. It was

the duty of the minister to raise the money, which was not to exceed \$2,000. The organ loft had to be enlarged and most of the work was done by volunteer labor.

During this period of time, the pastors were receiving \$1,450 yearly and the Presiding Elder \$140, which was the Grace Church share of his salary. The pastor had use of the parsonage.

An evangelist by the name of Williams was engaged to come to Waterloo in the spring to conduct revival meetings. All the churches co-operated, and they built a tabernacle that held 3,000 people. Expenses were shared, that of Grace Church being \$162. When the meetings were over, the surplus funds were distributed among the co-operating churches and the W.C.T.U. Grace Church's share was \$21.91.

We find that the estimated budget for 1895 was \$2,740.

It was now time for Brother Pitner to move on to another charge and the Official Board highly commended him for his untiring labors, his outstanding leadership, and his business ability, since he was leaving them with no unpaid debts but in a flourishing condition both spiritually and financially.

In our records of October 1897, Elder Coleman was requested to use his influence at the coming session of the Upper Iowa Conference to secure the appointment of the Rev. Thomas M. Evans as pastor for Grace Church for the ensuing Conference year. Request acknowledged. Brother Sessions was appointed committee member to act with the pastor as censor of notices that were to be read at Sabbath services.

At a meeting of the Board in December 1899, mention is made of the donation of a lot in the Grandview Addition for the building of the church. J. C. Gates tendered his resignation as Secretary of the Board after having served continuously in this capacity for 34 years. He gave the pressure of other duties as the reason.

At the Board meeting in October 1900, came the first mention that the sacramental wine could be purchased at a drug store. At this same meeting a deaconess was employed for the first time. She was Miss Carrie Welty, but because of so much illness in her family the Board dispensed with her services and hired Miss Pilson. She was paid \$2 per week and her carfare when she was doing church work.

In other Board Minutes we find such interesting items as: A bulletin board was purchased and placed near the main entrance. The name of the church and the time for services were to appear thereon. The pastor was directed to request the ladies of the congregation to remove their hats during worship.

When the Annual Conference met in the fall of 1901, the Rev. Evans asked to be transferred to another charge. The Rev. John W. Bissell was appointed to Grace

Church. At this time the Official Board leased property at 302 Vine Street for \$25 a month, to be used as a parsonage for their new minister.

In 1902, the Epworth League (young people) began a project known as an "Old Folks Dinner." It was served the last Friday evening in August to members over age 65 and was continued over a period of several years. Transportation was furnished when needed and a program followed the dinner. The last of these dinners was held in 1927. It was discontinued because Grace Church people were "refusing to grow old." Some, we are told, were insulted if they were invited to the dinner, while others felt insulted if they were not invited.

In our 1903 records, several things transpired. For the first time came the suggestion of using individual communion cups in place of the the chalice. The Committee on Use of the Church was instructed that hereafter members and families of members of the church be allowed the use of the church facility for funerals, gratis. Others were to pay \$6. Extra electric wiring was installed for better lighting and some of the oil lamps were given to Linden Methodist Episcopal Church. Brother G. W. Harbin also gave as a memorial to his daughter Jessie the amount of a deaconess' salary for one year.

The history of Grace Church was closely interwoven with that of the city of Waterloo. The beginning of the 20th century marks another event in its history as well as in that of the city. A street car system, the Rapid Transit, had begun operation between Waterloo and Cedar Falls, and the Calumet Addition, through which the line ran, soon became dotted with new homes.

This marked the beginning of the Grace Church Family. Its outreach would eventually mean three new congregations. The need for a school building became apparent and Mrs. Ella Spears, a teacher in the Grace Church Sunday School, became interested. She and her husband started out with an old horse and buggy and made a house to house canvass and found 75 children under 21 years of age. The School building was assured. Mrs. Spears related this incident to M. L. Newton, also a teacher in Grace Church Sunday School, and he answered, "If you will do that much for a public school, how much more you should be willing to do for a Sunday School." Mrs. Spears interested other mothers and they decided to organize a Sunday School. The proprietor of the Chautauqua Hand Laundry donated the use of his floor space on Sunday for a Sunday School service, and under the leadership; of T. M. Evans a Sunday School of 33 members was organized.

The Rev. Edward G. Cattermole came to Grace Church in the fall of 1904. The Official Board was still renting a parsonage at 302 Vine Street, but by this time they were giving serious consideration to either buying or building a suitable house for a permanent residence for the minister.

The Sunday School which was founded by Mrs. Spears and M. L. Newton had



made such a promising growth that more comfortable quarters were needed. M. L. Newton who owned a lot on Broadway was willing to lease it for church purposes. Here, they built a one room chapel which was named Grace Chapel. In 1906, the Rev. S. E. Yaggy, a former pastor at East Janesville, visited in the home of one of the members of Grace Chapel and became interested. He remained to preach there regularly. In July of 1906, the Chapel was named St. Paul Methodist Episcopal Church and was incorporated and dedicated. St. Paul Church reported to the Conference in October a membership of 44 and a Sunday School of 100 members. Improvements costing about \$3,000 were made, including the purchase of two adjoining lots, and thus the oldest child in the Grace Church Family was well provided for and continued to thrive.

This year, 1976, Grace Church rejoices, as St. Paul her first-born, celebrates her 70th birthday in a beautiful new edifice.

In the meantime, out in the Linden Addition another Chapel had been built by the people in that community, and they were being aided by the pastors of the various churches. This also continued to grow until in 1910, it became evident that a church should be organized and some one denomination assume responsibility. Again the Grace Church Family grew, for the choice fell on the Methodists. In October 1910, the Linden Methodist Episcopal Church entered the Conference with the Rev. George B. Shoemaker as Pastor. This member of Grace Church Family has now reached the age of 66 years and it, too, is happy to have recently burned the mortgage on its new entry way and renovated sanctuary.

In 1906, the members were participants in another exciting period in the history of Grace Church. The Rev. Emory D. Hull was the incoming pastor. Since there still was no permanent parsonage, the residence at 419 Almond Street was rented for parsonage family. In 1907, a committee negotiated the sale of the old parsonage for about \$4,000 and then purchased a splendid new house from William Bates for \$10,000. This residence was on the southwest corner of East Fourth and Walnut Street. This remained the parsonage until 1938.

At the December 1908, meeting of the Official Board, the need for a new and larger church home was discussed. A Building Committee composed of J. W. Arbuckle, E. E. Peek, L. E. Park, C. H. Bingham, C. F. Fowler, and F. L. Benedict was appointed to select a suitable location for a new church building. In August 1909, this Building Committee was given approval to purchase desirable lots at the head of East Fifth Street, where our third and present Grace Church Building now stands, at a cost of \$11,000. Purchase was made, and a special fund-drive was established. By February 1910, the entire amount had been pledged for these lots.

In 1910, in imagination, we can hear the tramp of marching feet as they take the sawdust trail, and the singing of the 500 voice choir carries upward to the throne above, the pledge of hundreds of repentant hearts as they dedicate themselves to the

service of the living God under the leadership of Billy Sunday and his evangelistic party. In throngs, numbering into the thousands each evening, they hurry to the huge tabernacle built upon the west bank of the Cedar River, where all churches in the City joined together in one common purpose. With the increase in membership, as many of these new converts for Christ expressed their preference for Grace Church, the old church building on East Fourth Street and Mulberry Street was crowded and overflowing, with Sunday School classes in every corner and overlapping each other.

Following these Evangelistic Meetings a group of housewives caught a vision of work to be done. They organized a Sunday School class in Grace Church and immediately started to look for opportunities for serving those less fortunate than themselves. Thus, they adopted the name "Out-look Class." The first project undertaken was to provide clothing for a family for whom the Epworth League was providing milk. Through the years many a child was clothed, and layettes provided for new babies. The nimble fingers of these "Marys and Marthas" of the early twentieth century tied many comforts and pieced many quilts. When the supply outgrew the demand, comforts were sold and the money thus obtained was used to purchase coal and groceries for the poor. From their funds they gave annually fifty dollars to each of the missionary societies, Home, and Foreign. As the years came and went a few members moved away and many were called to work in the City Eternal. Failing eyesight and arthritic fingers of the faithful made it impossible to carry on any longer the charitable activities. But the spark lighted back in 1911 set afire a conflagration of interest that has lasted through the years.

Another adult class was formed soon after the Out-look Class started,, and called itself the Utili Dulci Class. At one time its membership was more than 100. Originally it was made up of "young married couples" but its members soon no longer qualified for that designation, and another group of "young marrieds" was organized, -- and it became the "Kumdubbles." For years a group referred to as the "Old Men's Class" met in the balcony in the sanctuary, taught by J. W. Aerobically. Dr. Hull, then retired and living in Waterloo, was one of the "star pupils."

Various adult groups, inspired by the Holy Spirit, have risen to seek out greater truths throughout the long ministry of Grace Church. These groups, choosing a variety of names, have shared in various methods and techniques in learning.

A story is told that one Sunday a little Sunday School girl, by the name of Florence Cline, said to Dr. Hull; "I wish our Sunday School Class could have a room all by itself. We are so crowded and those boys next to us are so noisy. Couldn't we have a new building? I earned a whole dollar last week picking berries for Uncle Charlie. Won't you take it and use it to help build us a new church big enough so that we could have plenty of room for all our Sunday School Classes?" Dr. Hull said, "Why . . . thank you, my dear."

In fourteen months, Florence Cline's dollar had doubled and redoubled until

125,000 other dollars were stacked up alongside of it, and this magnificent structure now stands at the crossroads of the City because a little girl, six years old, picked berries for Uncle Charlie. Florence's dollar was never used to help pay for her Sunday School room for it reposes today in the heart of the cornerstone of our present building, a constant reminder to each and every one of us that "a little child shall lead them."

The old church building was sold for \$50,000 excluding the bell, clock, organ and motor, memorial windows, and the chandeliers. There had been talk of converting the building into a roller skating rink but the members were reminded of how that first little wooden church had been used after it was sold so it was specified that this church building was to be razed before the deed would be delivered.

The building committee made plans for further financing and construction. In addition to the money from sale of the old building, bank loans of \$53,000 were secured; and pledges by members of the congregation made up the balance. The pledges, which could be made in payments spread over several months, would retire the bank loans. It was planned to try for \$15,000 toward the building fund, in pledges, on dedication day. An auditor's report in September of 1913, showed that up to April 1, of that year, \$26,181 had been received on pledges, or "subscriptions," as they were called. By that time, \$38,000 had been repaid on the loans.

Construction of the new building got under way in May of 1911. Pastor Hull visited the site daily and maintained close supervision, working "sixteen hours a day besides conducting his regular church services each Sunday." He had had extensive experience in church building, having supervised construction of a large church in Harvard, Illinois, fourteen years earlier. He had also served on the building committee of the Iowa Methodist Hospital in Des Moines.

It was a perfect summer morning on July 14, 1912, when the congregation assembled as usual in the church at Fourth and Mulberry. It was another day of excitement and expectation. Many of the members who had walked from the first little wooden church to this beautiful building at Fourth and Mulberry would march again today to their new larger and more magnificent church home. Praying for guidance and with joyful hearts they joined hands and started on their way. Oh yes, there were both tears and laughter as they walked along recounting hardships as well as joys in accomplishing this their third church home. Eight hundred sixty-nine members moved from the red brick church. A recent count indicates that fifty-seven current members have been in Grace Church fifty or more continuous years.

That evening there was a special musical program by the church choir, organist Kenneth E. Runkel and his wife Bernice. This was the first day of nearly a week of special programs. A special hour with former pastors of our church and other ministers of the City was held Monday evening; formal dedication of the organ, followed by an organ recital and concert came Tuesday evening, and on Wednesday at 3:00 o'clock

the Ladies' Aid Society entertained the ladies of the church and community, and had a "shower of gifts for the new church." In the evening the Epworth League held a reception for young people's societies of all the churches in Waterloo. A union prayer meeting Thursday evening plus special music by the organist and by the choirs of both Grace Church and First Methodist Episcopal Church concluded the series.

The church building has a 46 foot main entrance with six immense Bedford stone columns which present an imposing picture at the head of East Fifth Street. On the left side of the entrance, high up and in large letters, are carved the words: "TO THE GLORY OF GOD," and on the right side: "FOR THE GOOD OF MAN."

Just inside the main entrance is a larger foyer. It has a mosaic floor with a marble base. The auditorium or sanctuary is octagonal in shape and is surmounted by a dome of similar shape which, at its highest point, is fifty feet from the floor. Art glass in green and amber shaded with lilac is used in the dome and in the windows. This portion of the building is modeled, somewhat, after a similar structure which Rev. Hull had seen and admired in Europe.

The sanctuary and balcony will seat 611. All furniture and furnishings on the first floor are of quarter-sawed oak; and all electrical fixtures are of heavy brass. There are no obstructing columns or posts in any portion of the main auditorium, galleries or adjoining room. The dining room which is at the lower level has a seating capacity for 500 persons.

Originally there was a stage for entertainment purposes. New china and silverware was purchased for 300 diners, and there was enough of the old to serve 200 more. White linen tablecloths and pads were bought for all the tables. Adjoining the dining room is a kitchen equipped with two ranges, dish-washing tables, and cupboards. A large coffee urn stood near the kitchen door, in the dining room. A short time later a steam table was secured to aid in serving hot meals. Many meals over the next several years were served to both members and the public for 25 cents per plate.

The room for the heating plant was made fireproof, with solid concrete walls nineteen inches thick. The outer portion of the building is chiefly of glazed brick, with white terra-cotta trimmings.

The church building cost \$85,000 and this included a \$6,000 pipe organ; an interesting item is found in the Board records two years later when the organ company offered a contract to keep the organ in good repair for \$45 per year, inspecting and caring for the instrument three times per year at \$15 per visit. We do not know how long this contract was in force; however, in recent years repair costs for that organ mounted into the hundreds, -- even thousands of dollars.

At the Official Board meeting the week before the dedication it was voted to grant the pastor a vacation covering three Sundays, at a time to be selected by himself

and shortly after the dedication the pastor was enjoying a highly deserved and much needed rest. In 1912, Grace Church members, and all other friends, had the pleasure of sharing in the honor bestowed upon the Rev. Hull when Upper Iowa College at Fayette, Iowa, awarded him an honorary doctorate. Hereafter, he was addressed as Dr. Emory D. Hull.

In the 1912 Journal of our Annual Conference, in the report of the District Superintendent, Cedar Falls District, we read: "In July came the dedication of Grace Methodist Episcopal Church, costing \$85,000, a monument to the untiring energy, great business capacity, executive ability and devotion of the pastor and his coadjutors. An inspection of this edifice would amply repay any who would get the most approved and modern ideas for the worship of God. Bishop William McDowell and James Rowe, at the dedication brought the church triumphantly out of debt. With First Church and Grace Church, Waterloo, having such great structures, you may look for results just as large. It is the Waterloo way."

A special meeting of the Official Board was called on April 10, 1913, to consider the transfer of Dr. Emory D. Hull. He had been with Grace Church for seven years. Those were years of excitement in seeing a beautiful new church building erected. Years of long hours of labor in supervising the building but never neglecting his pastoral duties. Now, he felt that he had served long enough in one parish and was asking his Board to release him to another charge. He wished to be transferred to Trinity Methodist Episcopal Church in Lincoln, Nebraska. The pastor there was the Rev. Albert J. Northrup. The Secretary of the Official Board was authorized to correspond with the Bishop asking for a transfer of the two pastors, which was accepted. The transfer was made immediately and by May 1, the new parsonage family was settled here. During the Rev. Northrup's pastorate the decision was made to set aside the first Sunday of January, April, July, and October for the observance of the Lord's Supper.

In the early years of the 20th century the country was plagued with the open saloons. While minors could not enter the saloons, liquor flowed freely. From the very beginning Methodism has taken a strong stand against anything harmful to individuals and families. The Rev. Northrup gave much time in trying to educate those with whom he came in contact to want and use only that which contributed to the best in life. Methodism still stands for "TOTAL ABSTINENCE" as the best possible action in dealing with drugs and alcohol.

Prior to the 4th Quarterly Conference in 1915, the Rev. Albert Northrup had asked to be transferred to another Conference. His request was granted and Dr. Edmund J. Lockwood was assigned to Grace Church.

Dr. E. J. Lockwood served as pastor of Grace Church on two occasions. The first time he was pastor from 1915 to 1917. As we read the minutes of a Board meeting we find the following things took place: When Dr. E. J. Lockwood and family came to

Grace Church there was need for considerable new furniture at the parsonage. He asked that a bulletin board be purchased and located at the front of the church; time and title of services to appear thereon as well as any other helpful information. The church had evidently discontinued the use of a church bulletin. This was revived and bulletins were purchased at \$4.00 for 500. A suitable sign was placed on the pastor's office door and a bell installed in his office which rang in the janitor's room.

At the Official Board meeting March 6, 1917, "Brother Arbuckle read a letter from Bishop Homer C. Stuntz relative to Brother Lockwood leaving Grace Church to take up the final work to raise \$1,100,000 for Cornell College, Upper Iowa, and Epworth Seminary, outlined by Dr. Charles W. Flint of Cornell College. After a lengthy discussion by Brother Lockwood, F. J. Eighmey, Dr. William F. Spry, and others, a motion was made to appoint a committee consisting of Brothers Eighmey and Arbuckle to send a telegram to Dr. Flint and Bishop Stuntz to the effect that the Board did not feel like releasing Brother Lockwood at the present time and also that "this Official Board go on record as protesting against the removal of Dr. Lockwood from Grace Church. A rising vote was called for and it was declared unanimous."

You turn a few pages of the Official Board minutes and you readily see where a church does not refuse the Bishop a man that he needs in some other location or position. June 15, 1917, just three months later, Bishop Stuntz came to their Board meeting. "Object of the meeting was very clearly defined by Bishop Stuntz in his opening address to the Board. Namely, "the consideration and confirmation of the transfer of Dr. E. J. Lockwood as pastor of Grace M. E. Church to take up the proposed work of organizing the Conference for aggressive work raising \$650,000 Endowment for Cornell College and the appointment of the Rev. Charles R. Bair of Indianola as Lockwood's successor. After a few commendatory and regretful remarks by some of the members a motion was offered that Brother Arbuckle draft resolutions to be placed on file concerning the leaving of Dr. Lockwood." Members of the Official Board requested Dr. Lockwood to make the announcement of his transfer to the congregation on the following Sunday morning. Plans for a united welcome for the Rev. Charles R. Bair and family were made.

In July 1917, this pastor asked for approval to shorten the Sunday morning worship during the summer. Request was granted.

Basically our building is much the same as it was when it was dedicated 64 years ago, though many minor changes and some extensive interior remodeling and decorating programs have updated it from time to time. Almost at once, when the building was new, the dome caused difficulties in acoustics, and in 1916 it was "deadened and redecorated" by a local firm at a cost of about \$1,400. The next time you are in the sanctuary take a moment and look up into that great dome and try to visualize the tremendous job involved in covering that entire dome with Indian head sheeting, held in place with large nail heads.

A special "Dollar Day" collection was authorized in 1918 to help cover expenses of repairing the Sunday School rooms.

At Conference time, 1918, when the appointments of the pastors were read Grace Church was overjoyed to learn that once more they were to have Dr. Edmund J. Lockwood as their new pastor. He had completed his work for the colleges. This time he remained until conference time in 1922. Those were busy years and probably the most outstanding event took place in 1921 when the Evangelist George Wood Anderson conducted a three week revival in the Church. Many received Christ as their leader and benefactor and are presently loyal workers and supporters of Grace Church.

In 1922, Dr. Lockwood was appointed District Superintendent of the Cedar Rapids District so they established their home in Cedar Rapids. For some time Mrs. Lockwood commuted to Waterloo by Interurban Railway to teach her Sunday School Class. Upon Dr. Lockwood's retirement they returned to Waterloo to make their home.

It seems only appropriate to pause and pay honor to Dr. Lockwood's wife, co-worker, and helpmate. She was ever at his side to help in any way possible. Her outstanding virtue was her deep concern for girls and women. Their home was always open to all girls but especially to those who were alone in our City. The Mary B. Lockwood Circle was named for her, our organizer. We older ones shall always revere her name.

Dr. Allen B. Curran was assigned to Grace Church at Conference time in 1922 and remained our pastor until 1925. A warm personality, interested in the welfare of all, and a strong Christian leader. They left many close friends when they moved on to another charge.

Dr. Earl A. Roadman came to Grace Church in October 1925. A different type of worship took place on the evening of October 19, 1925, when the worshipers stood hand in hand in line around the immense auditorium. First in line were the patriarchs of the organization, followed by the officers and leaders of other various societies, together with the pastor, Dr. Roadman, Dr. E. J. Lockwood, retiring District Superintendent, and Rev. George B. Shoemaker. Dr. Lockwood, master of ceremonies, called attention to the declaration of Solomon that "there's nothing new under the sun." But Solomon did not live in this age, he said, for the installation of a Methodist pastor certainly was new. He told how he had pleaded to be released from another engagement to be present.

In his opening remarks, Dr. Lockwood adjured the incoming pastor, Dr. Roadman, to "preach the word," and not only to preach the word, but in some way, by some means, to find the opportunity to present it to the passing throng, many of whom do not know the message: "the words of Jesus Christ and the power of his salvation." Her referred to the strategic position of the church, at the head of a principal



thoroughfare where thousands passed under its shadow, the throng embracing all classes, the high and the low, the rich and the poor, the buoyant youth and the distressed, sorrowed, and burdened of age.

Dr. Roadman responded, that he entered the ministry in the field of Grace Church with both hesitancy and expectancy. He had returned to the ministry because he loved the pastoral work; he liked to go into the homes, where all conditions were found and where people lived and where death, too, entered. This was his life and his message until he was called home to the City Eternal. What a joy to have Mrs. Roadman, his helpmate in work and play, always by his side to help in whatever way she was needed, so near to us now in the Western Home in Cedar Falls.

The Rev. Roy Leslie Smith came to Grace Church in 1927, and remained for 2 years. His previous charge had been at Independence, Iowa. To know this man was to love him. Had he worn a beard similar to those being worn in 1976, by so many of our men, he could easily have passed for Abraham Lincoln. His stature, his quiet manner, his searching gaze, his deliberate speech, all were characteristics of Mr. Lincoln. How comforting he was when death invaded your home. Truly a man of God.

The first state convention of the Epworth League was held at Colfax, Iowa, but we are unable to determine the date of this convention. One girl was sent from Grace Church. A short time later the institute, as it was called then, was moved to Clear Lake, Iowa. For a number of years the delegates were housed in tents. Many sent from each church. As time went on churches began to build cottages for the use of their young people. Records show that Grace Church purchased Lot No. 89, Clear Lake Methodist Camp, Cerro Gordo County, State of Iowa, July 1, 1928, for \$500. A building was constructed on the lot and while it has been updated many times it is still in use not only for Clear Lake Institute but many rent it for vacation purposes.

The years from 1929 to 1934, when Dr. Harvey C. Travis was our pastor, were difficult years. "The years of the depression." Banks were closing and businesses were failing. Dr. Travis and his wife were a young couple who had deep convictions of faith. They willingly entrusted all to God in trying circumstances. The portrayal of their daily living conveyed this well to the congregation.

In 1932, and for the next several years Waterloo had a city-wide Sunday School parade once a year. Surely the hundreds marching must have been an inspiration to the onlookers.

In 1935, Grace Church celebrated its 70th anniversary while Dr. Gilbert J. Chalice was pastor. November 10, 1935, was an outstanding day in the church. Bishop Frederick D. Leete, Omaha, Nebraska, was the speaker. A basket lunch was served in the congregation after the morning worship. Twenty-five delegates from area churches were in attendance. It was a full daylong program climaxing in the evening with a 40 voice choir from the Iowa School of the Blind presenting an "even

song" of spiritual and sacred music. Dr. Chalice was with Grace Church from 1934 to 1936.

At Conference time in 1936, Dr. Frank A. Court was appointed pastor at Grace Church. Members who knew Dr. Court will remember him for his unusual ability to memorize, his happy nature but most of all his concern about people. Young folks found in him a wise counselor and it was during his pastorate that he lead four of our young men to become interested in the ministry. The Rev. LeRoy Bauman, pastor of Kimball Avenue United Methodist Church, was one of those young men. The Rev. Robert Moss, the Reverend Robert McNabb, and the Rev. Ward Donat were the other three.

Dr. Court enriched our lives with his generous reviewing of new and good books. His use of poetry in his sermons encouraged one to read and understand good poetry. In 1937 the sanctuary was completely redecorated and the lighting was changed. The several rows of closely spaced electric bulbs extending up the curve of the dome (which some people thought looked like theater lighting, or a "midway,") were removed, and beautiful "cathedral" light clusters were suspended over the sanctuary, with dimming equipment. The rich red carpet on the aisles and pulpit was laid at this time.

The Upper Iowa Annual Conference was entertained in Grace Church in September 1937, with Dr. Frank A. Court as host pastor. The main speaker was Bishop G. Bromley Oxnam. Other speakers were Harold W. Roupp, Boston University School of Theology; Richard Campbell Raines, Hennepin Avenue Methodist Church, Minneapolis, Minnesota (later appointed Bishop); Harold C. Case, First Methodist Church, Topeka, Kansas; Bishop J. Ralph Magee, special guest of honor; Bishop Thomas Nicholson; Dr. Dan Brummitt; and Dr. Ralph E. Diffendorfer.

The varied programs lasted a week. Grace Church people made elaborate plans for the event and opened their homes to the delegates. Many hostesses even served Sunday dinner to their delegate guests.

The old parsonage at East Fourth and Walnut, previously mentioned, served until 1938, when a trade was negotiated and a brick house at 1158 Independence Ave. was purchased. Dr. Court and family moved from here to Duluth, Minnesota, then to Lincoln, Nebraska, and later to Denver, Colorado, where they still reside.

The local church ratified, approved and confirmed the action of the Uniting Conference at Kansas City, Missouri in 1939. This Conference had adopted the Plan of Union of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church. In recognizing the lawful successor of these three major Churches, it became known as **Grace Methodist Church**.

Dr. W. W. Bowers was interim pastor from November 15, 1939 to April 1, 1940

until we were able to procure a regular pastor. He and Mrs. Bowers had made plans to spend the winter in Florida and thus get away from Iowa's wintry blasts. When interviewed and told of our temporary absence of a pastor he immediately canceled his reservations and answered the call to fill our vacancy. To him the call to be God's helper came above all else. Some years earlier Dr. Bowers had been a full time pastor at First Methodist Church, Waterloo, but until the day God called him home we at Grace claimed him as our own.

Mr. George Huntley, a member of Grace Church, was vacationing in Florida during the time that Dr. W. W. Bowers was serving as interim pastor for Grace Church. Mr. Huntley attended Temple Park Church in Ft. Lauderdale where the Rev. James W. Marlin was pastor. In visiting with this young pastor Mr. Huntley soon learned that he was an Iowa boy having been born at Audubon, Iowa. Mr. Huntley felt that Rev. Marlin possessed all the qualifications that our Worship Committee were looking for in a new pastor. Steps were taken to see if the two Conferences that were implicated could consummate the appointment. Rev. Marlin was assigned to Grace Church and we found him to be all and more than Mr. Huntley had recommended him to be, a fine preacher with an excellent singing voice. His ability to direct a choir was superb. He and his family endeared themselves to all with whom they came in contact and it was with great sorrow that the congregation bade them goodbye when he answered the call to the Chaplaincy in our United States Navy, August 22, 1943.

Many of the young people in Grace Church were answering the "Call to the Colors" and their absence one by one were being sorely noticed in the carrying-on of the church program. Letters were received informing us that they were attending worship whenever and wherever possible. This was proof that Grace Church had given these young people something greater than our verbal blessing. They received regularly the weekly church bulletin, a monthly letter from the minister, the Upper Room, and the Cushman Pocket Prayer Book. Some of the names were transferred to the scroll of Life Eternal.

When Rev. Marlin was our pastor the church celebrated their "Diamond Jubilee" observance of their 75 years of ministry and service to God in Waterloo. Dr. Earl Roadman, then president of Morningside College and former pastor of Grace Church, spoke during the morning worship on "The Light of the World."

Until 1940, the ladies worked in several somewhat overlapping groups: The Ladies Aid, Home Missionary Society, Foreign Missionary, etc., each group having its own officers, program and budget. In 1940, all the groups in each church were united as the Woman's Society of Christian Service (W.S.C.S.) with a single budget.

With our former pastor having been called into the service of our country a new parsonage family known as the "Farnhams" joined our fellowship on October 1, 1943, and remained with Grace Church until June 30, 1949. Their four school age children were involved in every activity of their age level. Dr. Harley W. Farnham and wife Vera

were tireless workers and gave of their time unstintingly. Dr. Farnham was not only a great pastor but a fine business man, every thing completely organized. Members of Grace Church and hundreds of other friends were grief stricken when in December 1944, they learned of the death of Mrs. Harley (Vera) Farnham. During those days of the transition Dr. Farnham lived that which he preached. Life after death is Eternal. He and his little family carried on together until one day he was fortunate in meeting another, Miss Isabelle Loar, who became his able helpmate and mother to his children. Miss Loar had been working with the youth of the church and continued to do so after their marriage only to become more and more involved in all areas of church work.

In 1947, new heating facilities were installed. Later that year a kitchenette was built into the choir room adjoining the Chapel, to facilitate the serving which is sometimes done in the chapel.

July 1, 1949, Dr. George G. Hunt and family came to minister to the Grace Church membership. Having a son and daughter of school age and a most capable wife, they were soon involved in every department and activity of the church program. Dr. Hunt had a marvelous memory and his ability to remember people was very impressive. He was a tireless worker and called incessantly upon the membership and prospective members.

In 1950, "a complete new kitchen" was built in the space downstairs and the sanctuary was again redecorated.

In 1951, Grace Church again entertained the Annual Conference. This time it was the North Iowa Annual Conference. Times had changed; delegates paid for both room and meals downtown. It was the best attended, and, in the opinion of the Resolution Committee, offered the strongest program in the short history of the Conference. Bishop Charles Wesley Brashares presided over the June 20 - 24 sessions. Rev. Lawrence L. Lacour, who with a small group of musicians, had recently finished a six-months Evangelistic Crusade in Japan, addressed the Conference twice, and with his group presented half-hour programs of classical and sacred music at three of the sessions.

During 1951 and 1952, St. Timothy United Methodist Church was built and consecrated. It is located in Cedar Falls in a rapidly growing new area with a present membership of around 950. Grace Church was saddened but proud of the number of outstanding Christian men and women who were transferred to the St. Timothy membership because of living in the area.

June 1, 1955, Grace Church had an exchange of pastors with the First Methodist Church at Burlington, Iowa. Dr. Deane E. Chapman coming to Grace Church and Dr. George G. Hunt going to Burlington. Dr. Chapman remained at Grace Church until May 31, 1962. He was an ardent caller at both the hospitals and in the

homes. Mrs. Chapman, a most gracious lady, took an active part in any and every area of church work where she could be of assistance.

The Rev. Earl Nelson and family came to Waterloo, June 1, 1955 and became associate pastor to Dr. Deane Chapman. Though Rev. Nelson was here for only a few months he proved to be a very capable leader and counselor in various areas of church work. His faithful work among the young people was a real enjoyment to him. With pleasing personalities he and his wife made many friends among our membership.

With a vacancy left by Rev. Nelson in June 1956 the Administrative Board voted to hire the Rev. Charles E. Luce, a retired Methodist minister, as full time Associate Pastor. He was a wise, sympathetic, and understanding counselor to all ages. God called him home in the early morning hours on June 22, 1960. The beautiful Rose Window with the open bible at its center, above the reredos, is an appropriate memorial to his memory.

The next pastor to assist Dr. Chapman in his work was Clinton D. Arms, a retired member of the South Dakota Methodist Conference. He joined the staff on a part time basis, as Minister of Visitation. In May 1962, he asked to be relieved of this responsibility, but continued as a very faithful Bible Class teacher until the time of his death April 2, 1968.

The main basement, now known as Illingworth Hall, was completely renovated in 1956 at a cost of \$31,000. Improvements included new flooring, ceiling and lighting, plus an expensive system of movable folding partitions suspended from overhead tracks, by means of which the total area may be arranged in any of many combinations of large and small rooms. A generous gift made possible the purchase of the divided chancel in 1961.

Another of our young people who answered the call to enter Christian service was Miss Martha Larson. After completing her education she served as Director of Religious Education at Red Oak, Iowa, and then at Lake Bluff, Illinois. She was married to Dr. Frank Kuhlman who at the time was pastor at Paris Corners, Wisconsin. In 1962, they went to Kobe, Japan, where they are both engaged in teaching English, as a foreign subject, at Palmore Institute. They have two children.

The next seven years in the life of Grace Methodist Church, 1962-1969 began a trend of greater compassion and concern with an enriched outreach of ministry. Dr. Clarence H. Pettersen, former District Superintendent, was called to be the pastor at this time. His most able critic and assistant is his wife, Irene. Little recognition is given to the pastor's wife for much she does is behind the scenes. She must be a gracious hostess at the parsonage, a substitute for whatever and whenever needed from teaching to babysitting. One must be closely associated with a personage family to realize what a helpmate the wife must be to her husband. This applies to every "First

Lady of the Parsonage."

Dr. Pettersen was assisted by Gilbert Field for three years as they served together very effectively in major responsibilities of preaching, teaching, counseling and visitation. Dr. Pettersen was ever willing to carry heavy administrative responsibilities and at the same time allow Brother Field, to complement these efforts as he chose and was able.

The Rev. Wayne G. Warner was appointed as associate pastor in June of 1965, and was with us two years. His special interest and training was in the field of Christian Education. He was very successful in recruiting and training leadership for our church school and youth work. He carried his share of church-wide organizational work, and was a good human relations person. His preaching always gave evidence of thorough preparation. In his second year he organized and directed all the churches in our area of the city in a survey which was very helpful to all concerned. Much credit is given to Mr. Warner for organizing and starting the Senior Citizens Parties which are still being carried on in Grace Church.

When Rev. Warner left, the Pastor-Parish Committee secured Mrs. Frederick Hudson as assistant to the pastor, a position she held for three years. She was a great help in the over-all program of the church. Much of her ministry was visitation to the sick, aged, and shut-ins. Mrs. Hudson was efficient in her work, and her deep concern for the spiritual life and general welfare of those she came in contact with will long be remembered.

In 1963, the parsonage at 1158 Independence Avenue was beginning to need some rather extensive repairs so it was sold and a more desirable residence was purchased at 312 Alta Vista. This is our present parsonage.

In 1968, the sanctuary and front foyer of the church were completely redecorated at a cost of over \$8,000, part of which was covered by memorial gifts and other special donations. This redecoration included painting in gold leaf the symbols representing the Twelve Disciples on the chancel wall under the Rose Window. Upon completion of this work Dr. Pettersen gave an enlightening message, one Sunday morning, on the meaning of each symbol.

Dr. Pettersen retired at the end of the 1969 Conference year but since that time he has continued not only as visitation pastor but supplying wherever his services are needed.

The Charge Conference reports show that all areas of the Church life had been seriously engaging in the Lord's work. Lay visitation, distribution of New Testaments and devotional materials as well as study groups were a vital part of evangelism; education was thriving in the various areas of the Church School; brotherhood, human relations, and peace each were concerns; worship held a significant place in homes

and the sanctuary for most; the Women's Society of Christian Service, Wesleyan Service Guild (gainfully employed women), Methodist Men, and the youth groups carried a major work in mission on the local church level and on District and Conference levels too.

Great effort was put forth to activate hundreds of non-resident Members and many, who had once made a casual commitment to Christ, that continued to live in Waterloo. A goodly number of these were like the early Disciples before Pentecost -- they wanted to be followers and called Christians, but they lacked the power of the Holy Spirit. Becoming negligent in their commitment they soon found themselves wayward strangers to the church. Because of their choices they were removed from the Church Membership according to disciplinary procedure.

It was another significant and historical time in the Church in the year 1968. After much study on the local church level as well as the National level for several years, the Plan of Unification was adopted in Dallas, Texas, between the Methodist Church and the Evangelical United Brethren Church. The name accepted by this body was the United Methodist Church.

The people of these many congregations in Iowa decided this was the time to establish the State as one Conference. The former South Iowa Conference of the United Brethren, the former South Iowa Conference of the United Methodist, and the former North Iowa Conference of the Methodist Churches became one body. It would now be known as the Iowa Annual Conference of the United Methodist Church. This brought about many structural changes in the life of the local church as the better areas of each church were accepted for the new Fellowship. Thus we became known as **Grace United Methodist Church**. The Woman's Society of Christian Service became known as the United Methodist Women and United was added to the Methodist Men and youth groups.

At the time of this unification a committee known as the Council of Ministries was named. The purpose of this committee is to initiate creative program planning to be presented to the Administrative Board for action.

When Dr. C. H. Pettersen chose to retire at Conference time in 1969, the Rev. Ivan Bys was appointed to Grace Church and remained as pastor for two years. Rev. Bys had a marvelous singing voice and often combined singing with his sermons which left his listeners deeply impressed.

In 1970, a day long "Mission Possible" program, planned and produced by our own members, "took over" Grace Church. Morning worship service with missionary emphasis was followed by a turkey dinner served in Illingworth Hall. At 1:00 a large number of booths, exhibits and special features were opened to visitors who crowded the church, both upstairs and downstairs, throughout the afternoon. Films, slides, musical presentations, objects, costumes, etc., featured Japan, Africa, Korea, South



America, Puerto Rico, India, Finland, American Indians, Goodwill Industries, Jesse Cosby Center, and the Midtown Center, and gave some idea of the nature and extent of involvement by Grace Church and all Methodism in these areas and projects.

Reorganization of our library developed in 1969 and 1970 when Sunday School staff members spent a vast number of hours going through the books on hand, sorting them, numbering them and classifying them, then securing 133 carefully selected new books from the Methodist Book Store in Des Moines -- and opening the "new" library for use on August 30, 1970. Many more excellent books, magazines and pamphlets have been added since the opening, and we now have nearly 1,000 "reading books," -- over 200 of them for children and juniors -- and a really fine, up-to-date collection of commentaries and other reference books. The library is open daily on a self-service basis. There are books for all ages, and all of our members are most welcome to make use of them.

The Rev. Gerald C. LaMotte became the pastor of Grace Church June 1, 1971. He soon proved himself to be a very wholesome, uniting, and challenging influence on the church. He is selfless, always turning "the spotlight" away from himself unto others. The layfolk are given a wide range of opportunities to help make the church what it ought to be for God and Man. A goodly number of young families have been brought into the fellowship of Grace Church during the last couple of years, and this gives hope for the future.

Pastor LaMotte has a compassionate, deep concern about the needs of people. He knows everyone in the church, from infants to adults, by their first names. Little children are made to feel they are a vital part of the Sunday morning worship services. When it is time for his children's story, they come running from every section of the sanctuary and gather about him on the floor inside the chancel. There is always a strong note of thankfulness (gratitude to God) in his prayers. He is surely a tireless worker. Mrs. LaMotte is a great helpmate in his work. She teaches an adult Bible class and is active in the United Methodist Women's Society.

Enthusiasm in Grace Church is increasing, and so are our Sunday morning congregations, -- quite sharply. Lack of convenient parking spaces was for years a serious problem, but with the big parking lot in the East High Open Spaces development alongside our church, parking is no longer a major problem.

There has been much concern, the last several years, about the unchristian, even the unchurched people in our community. As an outgrowth of this need a minister of evangelism was employed. Brad Fenner has been working in this field for the past two years. An earnest endeavor is being made to develop laypersons as disciples who will be trained and skilled in visitation. The Lay Witness Mission held in 1975 helped many to realize themselves as witnesses for Christ. Mr. Fenner is continually working with persons to help them to know their potential, to become involved in Christ's ministry, and richness of life that one enjoys in helping others to

make commitments with God.

A number of ongoing training classes are being conducted for Lay Speakers in the Waterloo District. Several persons in Grace Church have been involved. These individuals are assuming leadership in worship experiences, nursing homes, and care centers throughout the District.

"Grace Church in Mission" gives direct support to many worthwhile groups and projects, and relief funds to disaster areas in our country and over the world. Through our church contributions to Global Ministries and other Methodist agencies, we help to support 1195 hospitals, homes, schools, and orphanages in every state in the union and in 32 other nations.

In 1975 United Methodist Women of Grace Church were No. 1 in the Waterloo District in the amount of money turned in, -- \$3,829 for missions, \$1,250 on the organ fund \$400 for the Youth number 253, and they are already hard at work (along with other activities and projects) in preparation for the annual bazaar to be held in October 1976. The 1975 bazaar netted them \$2,260.

The U.M.W. budget for the current year is \$5,850 and includes \$3,829 for missions, \$1,250 on the organ funds, \$400 for the Youth Camp, \$885 for a new refrigerator for the kitchen, and other items. They frequently collect and contribute more than their budget.

Dr. John DeLong and his wife Modesta, after his retirement from the ministry in June 1969, returned to Waterloo to make their home. During the past several years he has played a viable part in the ministry of Grace Church. Each week he spends a few hours visiting in the hospitals and nursing homes. He also shares among the Keen-Agers and the Senior Citizens of the church and occasionally helps with the worship as his health permits.

Many of our members serve as Volunteers in connection with Meals on Wheels, dinners for Senior Citizens at the Boys' Club Building, health centers, nursing homes, and other areas, and cooperate with many other groups and organizations to serve our community.

In 1973, a new \$17,000 roof replaced the original tile roof; the parking lot entry redecorated and carpeted; two educational rooms, pastor's study and business office renovated. The stained glass windows in the sanctuary have been covered for protection. All restrooms have been renovated and updated. The parsonage and two other properties have been painted.

For several years our ancient pipe organ has been gradually and (sometimes suddenly) "falling apart," in spite of thousands of dollars spent on repairs. Our organists have struggled valiantly with it, and performed "miracles," but it became

more and more difficult. Over the past two years we raised a special organ fund, in addition to our regular budget, of about \$47,706. A new Reuter organ was selected and purchased, and in early 1976 it was fully installed and ready to go, -- thirteen hundred and fourteen pipes strong.

The new organ was formally dedicated during the morning worship January 25, 1976 and at 3:00 that afternoon a Dedicatory Organ Recital was played by Gregory Meyer, a 1970 graduate of East High School, who is currently working on his doctorate in organ at the University of Kansas.

Inspirational anthems and special selections, occasional concerts, leading congregational singing is the responsibility of four well trained groups; the Chancel Choir, the Singing Shepherds, the Disciple Singers Junior High Youth, and the Choraliers which are grade school children. All choirs and groups contributing to the traditional excellence of our Grace Church music program.

Our young people engage in many valuable projects for the church. Among their recent contributions we may mention a series of large, attractive banners which are used in the sanctuary, and their projects in support of the recently completed organ fund.

The church school offers class groups for all ages. Our babyfold, toddlers, nursery, kindergarten through senior high, and the following adult classes: Shepherds of Christ, the Reflectors, the Fellowship Class, The Friends, and the post-high class, the Coins.

In years past we have had several very capable Directors of Religious Education, each making a strong contribution to the work in Grace Church. With an increasing membership and attendance we again felt the need of a capable leader in our educational department. In 1975 we obtained the services of Mrs. Richard Lynch to fill this position. Under her leadership we are seeking to establish "Team teaching and teacher pools" to have available substitutes when needed. Under our Educational Department a Vacation Bible School is conducted each year in conjunction with the First United Presbyterian Church.

For the past three years or more a Hospital Night Chaplaincy program has been held in Allen Memorial Hospital. Grace Church pastor serves about one night each month. This Christian service rendered the sick, frightened, and the dying is of immeasurable value.

Record keeping can vary greatly across 115 years in any organization. Grace Church can be very proud of the accuracy in this respect over these many years and the membership roll has never been more accurate than at the present time. Never have we had fewer non-participating members than at present. We have had a larger membership roll at times but our 1976 budget of \$107,818, is the largest financial

promise in Grace Church history.

As this historical sketch is concluded, in April 1976, numerous committees are hard at work preparing for a really big HERITAGE BANQUET scheduled for May 23, at noon. As a part of this year's Bicentennial observance, plans are being made to honor those who have been members for 50 years or more. A delicious meal will be served for **76 cents** in observance of the **1976** Bicentennial.

## **MEMORIAL**

Many persons who have lived in the main stream of Grace Church have come to know the Living Christ. Each day has been rich, good and important. It has been a real blessing and privilege to give of life, capability, time and material resources for the well being of others. Because the ministry of Christ has been so vital and real to them they want it to be continuous. More dedicated persons are giving Memorials and Willing Gifts to God's Labor of Love. Through the years gifts, large and small, have made possible many areas of beauty and renewal in our present facility; also greater opportunities of ministry in education, student loans, musical instruments, books and mission efforts. Praise God from Whom all blessings come!

## **TO MEMBERS AND FRIENDS OF GRACE UNITED METHODIST CHURCH**

This history is not perfect but we have done our best to make it, as nearly as possible, accurate and interesting.

Many hours have been spent in reading reports of Quarterly Conference and Official Board meetings, newspaper clippings, data catalogued at the Grout Museum of History and Science, and the Waterloo Public Library.

It has been prepared with the hope that you who read it receive inspiration from those dedicated people who laid and are maintaining the foundations of our church. Keep them often in your prayers.

As we close this brief history of our beloved Grace Church may we leave with each one of you this message:

Each member should have his or her own task and do it with joy and consecration. We do not ask to be successful but the Lord does demand of us faithfulness. Let our task be done as unto Him. Remember that "the world's best work is not done in the lime light."

**MAY GOD'S BLESSING REST UPON EACH AND EVERY ONE.**

## **APPRECIATION --**

Our sincere appreciation to Mrs. Gladyse Atkins and Mark Flanders who have spent so many hours in research, writing, and typing to make this History Booklet of our beloved Grace Church a reality.

Bicentennial Committee  
and Gerald C. LaMotte, Pastor

**PASTORS -- GRACE UNITED METHODIST CHURCH,**

## WATERLOO, IOWA

1865 - 67	Robert N. Earhart
1867 - 69	John B. Casebeer
1869 - 70	Elbert L. Miller
1870 - 72	Hampden S. Church
1872 - 75	George W. Brindell
1875 - 78	James R. Berry
1878 - 81	Albert C. Manwell
1881 - 84	Frank B. Cherrington
1884 - 87	James H. Rhea
1887 - 90	Frank E. Brush
1890 - 91	Eugene A. May
1891 - 93	James E. Ensign
1893 - 97	William F. Pittner
1897 - 02	Thomas M. Evans
1902 - 04	John W. Bissell
1904 - 06	Edward G. Cattermole
1906 - 13	Emory D. Hull
1913 - 15	Albert J. Northrup
1915 - 17	Edmund J. Lockwood
1917 - 18	Charles R. Bair
1918 - 22	Edmund J. Lockwood
1922 - 25	Allen B. Curran
1925 - 27	Earl A. Roadman
1927 - 29	Roy L. Smith
1929 - 34	Harvey C. Travis
1934 - 36	Gilbert J. Chalice
1936 - 39	Frank A. Court
1939 - 40	William W. Bowers
1940 - 43	James W. Marlin
1943 - 49	Harley W. Farnham
1949 - 55	George G. Hunt
1955 - 62	Deane E. Chapman
1962 - 69	Clarence H. Pettersen
1969 - 71	Ivan C. Bys
1971 - 80	Gerald C. LaMotte
1980 - 83	Don Maple
1980 - 92	Bob and Martha Ward
1992 - 96	Ken Fineran

## **GRACE CHURCH HISTORY 1976 TO 1996**

Rev. LaMotte's pastorate at Grace became the longest ever to that time. Methodism was changing its policy of moving its pastors every two to three years. The LaMottes stayed for nine years. They were loved as individuals and the church was thriving. Jerry LaMotte showed special attention to every member. His trademarks included luscious treats found in doorways at members' homes as early as 4 or 5 am on their birthdays or special anniversaries.

Assistant pastors the last two years of the LaMotte ministry were Keith Wilken, 1978-79; and Marvin Ceynar, 1979-80.

When the LaMottes moved on in 1980, the ministry was turned over to head pastor, Rev. Don Maple and a young married couple, Revs. Bob and Martha Ward. They had been active in Maple's Cedar Rapids congregation. Bob was assistant pastor at Grace and Martha became pastor of Graves United Methodist Church. The Wards became an integral part of the Grace Church family for the next twelve years. In 1983, they became co-pastors of Grace Church and of Graves. Their son, David, was born in 1988.

Rev. Maple, a dynamic man in any task he assumed, brought traveling missionary work into the Grace congregation. Teenagers from Grace and Maple's former Cedar Rapids church traveled to Mexico several years in a row. This practice evolved into the mission trips that are treated in a separate section of this history.

Two other popular ministries that began under Maple's tenure have been highlights of our history: the evening Christmas Eve service and the Heart Start Preschool Program.

Heart Start began as a three day a week preschool class in an attractively refurbished basement classroom at Grace with several paid teachers and many volunteers. Many children and families were brought through Grace Church doors as a result of Heart Start. The program expanded to Graves UMC, then moved there completely to become a day-care program. Soon thereafter it moved to First UMC on West Fourth Street, and in 1996 it moved to Kimball Ave. UMC. Grace still has a special interest in this ministry.

Rev. Maple also led the renovation of Smith Lounge and of relocation and building of the present church offices. Maple was handy with tools and when he perceived a need, he grabbed his hammer and saw and went to work.



Before the Wards' pastorate began in 1983 and Maple left to become involved in Latin American mission work, several stunning economic blows struck the community. One was the loss of several thousand jobs at the John Deere Waterloo Tractor Works and the other was the closing of the venerable, home-owned Rath Packing Plant, once the site of employment for six to seven thousand people.

Black Hawk County's population plummeted by more than 10,000 during the next few years, and Grace Church membership has never recovered. Here's the record of its steady descent:

1982 - 884	1988 - 602	1994 - 445
1983 - 864	1989 - 562	1995 - 381
1984 - 802	1990 - 521	1996 - 333
1985 - 743	1991 - 484	
1986 - 716	1992 - 472	
1987 - 632	1993 - 460	

These are the official figures out of the church archives. Active participation in worship at Grace and its ministry programs is not reflected in these church membership rolls.

Ironically, Grace had never been or intended to be a purely neighborhood church. Members' homes ranged throughout city and county, probably as many on the west as the east side of Waterloo. Before the economic collapse of the early 1980s, Grace's "community neighborhood" had virtually disappeared. Two churches, Immanuel Lutheran and the city's number one Episcopal church, moved from the immediate area. Most of the homes surrounding the church were removed when the East High campus area was expanded and streets changed. Even East Fifth Street was now a one-way street heading away from the church. Grace's beautiful red and white architectural prize was now seen in one's rear view mirror.

Grace Church's struggle was not isolated. First Lutheran, across High Street, and First Presbyterian, on the corner of East Park and Franklin, also faced dwindling memberships and the perception of being in the wrong place.

Despite the declining church membership, the ministry of Grace under the Wards was exciting from many facets.

An inter-generational mission experience became an annual summer event. One of these experiences helped to establish the Greater Black Hawk Habitat for Humanity affiliate that is so active in Waterloo today. (See "Mission Trips".)

An after-school tutoring program was offered to neighborhood children with Grace Church volunteers.

The worship service took on a more "dramatic" note with the appointment of Linda Morgan to the position of Performing Arts Director. Skits and drama were incorporated into worship on a regular basis. Linda was first employed in October, 1990 as Chancel Choir Director. The job grew to include children's choir, a drama ministry, family ministry and Christian education.

The music program has been excellent. We have been treated to trumpet solos by Jeff McKelvie and organ work by his brother, Kevin, who was our organist for a time. Bill Sheperd and his Dixieland band got us moving during worship several times and the congregation always greatly appreciated the annual cantatas at Easter time and special music at Christmas. The adult and children's choirs consistently added an uplifting element to worship.

When the Methodist Church merged with the Evangelical United Brethren in 1968, a Council on Ministries was put in place. We had to adjust to this new "committee" but soon got the idea. It was a place to formulate programs, to let other committees and commissions know what was happening in your particular group. Judy DeLong probably holds the record for the most years chairing C.O.M.

During Pastor Ken Fineran's time, this committee became the Administrative Council. It combined the administrative and program committee chairs into one large church council.

Committee and commission work isn't always the most glamorous part of a church's story, but the people of Grace UMC served in their various capacities with loyalty and faith.

One of Grace's most widely known projects throughout the community is its annual Bazaar sale for United Methodist Women's missions. Grace members who have been involved since its beginning in 1973 include Bonnie Brandt, Norma Hopkins and Jeannette Kemmerer. The Tuesday workers, sometimes numbering upwards of twenty-five, are fondly known as the "bizarre" ladies. Virtually all the women of the church are involved in some way in this huge undertaking. (Yes, even the men get involved.)

The Bazaar is held on a Saturday late in September, and has netted consistently between \$4,000 and \$6,000 over its history. The record profit was \$10,000 in 1994.

The United Methodist Men could never claim the vigorous role of achievements the women have earned, but it has had its missions. The men replaced and repaired nets and backboards on the basketball hoops in the East High parking lot next to the church. Several men also joined a group from First Presbyterian to do cleaning, renovating, and repair work on a rural youth camping facility in Fayette County. They installed the Heart Start sign in the play area at the church and under Revs. Maple and

Ward's leadership made parts for self-help tractors. As a result of a grant written by Bob Ward, the men were able to teach unemployed and underemployed people woodworking and toy making skills.

Major all-church community projects have included Habitat for Humanity, the Food Shelf, Meals on Wheels, Clothes Closet and helping designated families at Thanksgiving and at Christmas. Participation and contributions to the Urban Ministry in Waterloo, the East Side Ministerial Alliance and the summer program "Sundays in the Park", sponsored by the Black Hawk Area Religious Coalition, kept our focus on the East Side of town.

The church facility for several years was home to a counseling office serviced by Dianne Christopher, UM education and counseling consultant. A Parish Nurse program was instituted here by present pastor Ken Fineran and Uyntha Duncan. It is now housed with the Urban Ministry at Calvary UMC.

Also of note is the visiting of Genene Murty as lay ministry leader, and her interviews in 1991 of fifty-year members. (See section entitled "We Remember".) Chuck McDonald, Lyle Murty and Floyd Held should also be noted for their caring concern to hospital patients.

In 1992, the Wards left to become co-pastors of the UM church in Knoxville, Iowa. Rev. Ken Fineran and wife Reggie came to serve the Grace congregation for its remaining years.

Grace has attempted to claim a new future as far back as Don Maple's ministry, when he tried to bring primary focus on people outside the Grace Church congregation. The Wards initiated "Grace Church 2000", a planning instrument that foundered for lack of enthusiasm. Then, in 1989, the Wards invited Dr. Anthony Shipley of Detroit, Michigan to prepare a study on Grace's future. In "Finding God's Will for Grace United Methodist Church", Dr. Shipley analyzed the decline in membership at Grace and the transition of the church building's surrounding area into a largely African-American neighborhood. He proposed three models for the church to consider:

Model A: A Downtown Multi-cultural Congregation, in which Grace Church aggressively evangelized in the African-American community, and made the necessary adjustments to appeal to more than one cultural tradition;

Model B: A Shared Facility in Transition, in which the existing Grace congregation would share the building with a new predominantly African-American congregation, with the long-term expectation that the latter congregation would take responsibility for the facility;

Model C: A New United Methodist Congregation in the Afro-American Tradition,

in which a swifter transition to a predominantly African-American congregation would take place.

The Shipley study was not approved by the congregation, and in fact engendered hard feelings in some people. While the realization was growing that the church could not sustain the status quo indefinitely in the face of declining membership, the memories of the long and glorious history of Grace Church and a strong sentimental attachment to the beautiful building completed in 1912 provoked resistance to any meaningful change.

Under Pastor Fineran's guidance, starting in 1992, the church went through a Conference-led Consultation process. The congregation began more and more to realize that it could not maintain the status quo. Even without budgeting for more than the occasional band-aid on the slowly deteriorating building, income was consistently falling short of projected needs.

The Consultation led to the formation of several committees to investigate the available options. The committeemembers devoted considerable effort to making plans, consulting architects, builders, and other churches, studying methods of attracting new congregants, and considering what Grace Church's mission was or ought to be.

The church held a Summit Retreat at St. Timothy's UMC in Cedar Falls on April 9, 1994 to choose among five options: (1) Remodel at the present location. (2) Build a new facility at the present location. (3) Build new at a new location. (4) Blend with another congregation. (5) Disband and disperse to other churches. Urban Minister Jerry Dolf facilitated the day-long affair, which prayerfully considered each option after presentations by the committees. The only option that was approved was the blending option. The motion called for the process to begin by July 1, 1994, and to be completed by July 1, 1995.

The notion of a blend, which has been accomplished at other locations, is to commingle two or more congregations which, with the strength born of unity, can more successfully utilize the facilities that may singly have fallen into disuse. Since it is important to acknowledge that no one church in a blend is superior to another, it is often advisable that the newly synthesized congregation choose for itself a new name.

Feelers were sent out to all United Methodist churches in the metro area, and First UMC of Waterloo made the most energetic response. Members of First were beginning to recognize in their church some of the elements of decline that had become so pronounced at Grace. The two churches held a number of meetings, both with small planning groups and large get-acquainted groups. They set a date for the two churches to vote separately on whether or not to blend.

At its Church Conference held December 16, 1994, Grace Church voted on the

question of blending with First Church, which held its own vote the same day. The following morning, at Sunday worship, the results were made known. Although First UMC approved the blend, 126 to 50, Grace Church declined by a vote of 35 yes and 68 no.

Plans then focused on building at a new location in Waterloo. The church engaged an architect and began investigating different sites. At the same time, members looked into the possible purchase of Lord of Life Lutheran Church on Kimball Avenue, anticipating that sufficient funds may not be immediately available to build.

Despite lingering doubts, plans went forward to move to a new site. A Church Conference held June 20, 1995 passed a motion to put \$10,000 at the disposal of the Building Study Committee, in a vote that required a 3/4 majority. The concerns of the congregants covered a wide range, as reflected by several questions that Treasurer Floyd Hopkins passed on from members who had approached him: "Can we possibly come up with the money [to build]? Can't we use other plans from other churches and architects? How can we make plans when we do not have a site? Will we need to pay apportionments out of the Memorial Funds again?"

The doubts began to converge. Two appraisals of the church building had estimated its value at anywhere from \$260,000 to \$400,000, but no serious buyers were stepping forward. The State Church Building and Location Committee in August denied Grace's request for funding because the committee considered it a church in transition rather than a new start. It was expected that not everyone in the congregation would stay members through a move, and the suspicion persisted that the members remaining to forge a new beginning could not meet the ongoing financial challenge, especially in light of the fact that the church had not met its budget at the old building for a number of years. In short, the unpredictability of financial resources had become a major stumbling block.

Another Church Conference convened on November 11. The Building Study Executive Committee presented four proposals: (a) Build a new church, (b) buy an existing building, (c) sell the current building to real estate speculator Donna Nelson for a dollar and continue to worship there, and (d) none of the above. After considerable discussion, item (c) was removed, and the body called for a vote. A yes vote would continue consideration of (a) and (b); a no vote would reject them both. The minutes of the Conference state, "We had two minutes of silent prayer followed by a prayer by Pastor Ken and the Lord's Prayer."

The congregants voted. The result was 18 yes, 55 no.

Grace Church held a number of follow-up conferences, but it soon became apparent that they were only to make preparations for the end. The Church Conference of March 25 voted on a plan that was embodied in four points: (1) To

authorize the Board of Trustees to accept a purchase offer for our present facility from Mt. Moriah Missionary Baptist Church for \$200,000.<sup>1</sup> (2) To close as a congregation by June 30, 1996. (3) To authorize the Administrative Council to form a committee to develop a proposal for deployment of Grace Church membership and assets. (4) To authorize the Administrative Council to form a committee to design a closing deconsecration event and celebration. The motion carried, 74-12.

The final Church Charge Conference of May 19, 1996 considered the recommendations of the Asset Disbursement Committee. The 85 members present voted to permit the trustees to sell the parsonage and to cash in 25 shares of stock, to hold an auction for personal property not otherwise disposed of, to bring the church current in its apportionments (including past arrears of \$14,096.35), to pay all current and past due bills, and to disburse the remaining cash assets of the church as follows: (1) 10% to Heart Start Day Care (founded by Grace, currently housed at Kimball Avenue UMC), (2) 25% but not to exceed \$50,000 for future pastoral care for former members, (3) 5% but not to exceed \$5,000 for a newsletter dedicated to Grace members, and (4) the remainder to the Waterloo District Board of Church Location and Building.

It was also decided to transfer the Grace membership rolls to \* First United Methodist Church as of June 30, 1996, for record-keeping purposes until the members transferred to a church of their choice; to direct the Board of Trustees to find a home for other church records and historical data, to authorize the trustees and the Administrative Council to dispose of any assets not otherwise spoken for, and to set the date of the final Grace church service at June 23. 1996

The Celebration Committee planned a number of events that helped Grace congregants ease the pain of their impending life-change and to remember once more the fellowship and the gifts that had made their association with one another so extraordinary. A Music Jamboree on April 27 featured several organists, a sit-down dinner in honor of choir members, and songs from a reconstituted Singing Shepherds Group.

Christian Education was honored on June 2 by a celebration entitled "Under the Big Top". Sunday School classes gave skits and presentations during worship, and afterwards a picnic was held on the church grounds under a large tent. Ladies and gentlemen and children of all ages participated in a variety of games, and the committee distributed a compilation of Sunday School memories.

The committee planned a catered dinner in Illingworth Hall for the evening before the final service, and invited former pastors Bob and Martha Ward to speak at worship on June 23.

\*  
<sup>1</sup> Mt. Moriah had previously made an offer to buy for \$300,000, but was unable to obtain financing. Their \$200,000 offer foundered similarly.

*sold @ \$15,000 in 1996 - Terms -  
Note ?*

*organ sold in 1996 shortly  
after sale / Mt Moriah took  
possession*

✱

The church cabin at Clear Lake was offered to interested members. Joe and Karilyn Pryor purchased it by sealed bid.

The disposition of the parsonage is unknown as of this writing, as is that of the grand old pile on the head of East Fifth Street. The latest understanding is that an agreement might be reached with Cedar Arts Forum. It is known that the Finerans have been called to Belmond, Iowa.

Why did it end? Was it exhaustion? Was it discouragement? Apathy? Fear? The congregants tortured themselves with these questions, and it was truly unfortunate to see them suffering feelings of guilt when they were, ironically, the faithful few, remaining after so many had left. Some members were loath to give up, and continued to propose plans to the end, but others regarded these as impractical or requiring too much effort. A feeling shared by some was that the energy required to stave off the dying of a church crippled by declining membership could be put to better use in other area churches, which would benefit immensely from the talents of transplanted Grace Church members.

All during the final process of planning for Grace's future, the church was examining and exploring its purpose. The following mission statement was adopted in 1995:

OUR MISSION:

OUTREACH: To reach out to people in life needs.

WORSHIP: To relate them to God through vital and exciting worship.

GROWTH: To nurture them in faith.

DISCIPLING: To prepare them for effective discipleship.

SENDING: To send them forth for victorious living of their faith in the world.

*"EVERY MEMBER IN MINISTRY"*

This is a mission that Grace Church can take with it wherever its members go.

As the year 1996 began to unfold with the increasing likelihood that we would be leaving the red brick church, there was one poignant gift that will keep Grace Church, literally, in the arms of its loving congregation. The gift is a beautifully crafted miniature replica of the building, presented by the family of Bill Delaney to the church in memory of Bill, who was taken by leukemia in 1994.

A church is not only a building, however. A church is a community of people



who come together to serve God in a special way, in our case, as United Methodists.

Yes, we are here as the last congregation of Grace United Methodist Church but that doesn't mean that we have failed, any more than it means that the people who attended the last picture show at Waterloo's beautiful old Paramount Theatre were responsible for its demise.

We have endured to the end.  
We have kept the faith.  
We now go forth to serve God again  
In another place.

Though we be separated, the memories of love and fellowship and of ministry will keep the Grace church family together in our spirits and hearts.

Russ Smith  
Linda Morgan  
Ken Fineran  
Genene Murty  
Grant Veeder

## MISSION TRIPS

At the instigation of the Wards, an inter-generational mission experience became a part of Grace Church life and the annual church agenda. First Bob and Martha together and then, after son David arrived, just Bob led groups ranging from babes in arms to septuagenarians across our land and back to assist congregations in need with building and renovation projects. The missionaries sojourned with Christians who had a variety of cultural, geographical and historical backgrounds, getting a look at the world and its people usually lacking in an annual summer vacation trip. The Grace missionaries traveled to and worked at the mission sites as a family, sleeping on floors of gracious churches and frequently preparing their own meals in the church kitchen.

The trip that sold the mission concept to all of those involved was the first -- a two-week journey that included seven days of building, renovation, and absorbing the history and traditions of the Navajo. The mission site was a United Methodist Church led by a native American pastor in Window Rock, Arizona, capital of the Navajo Nation. Thirteen people from Grace and a like number from St. Paul's UM Church in Waterloo (including Rev. Rex and his family) rented two vans for the trip. The mission group attended a worship service with music in the Navajo language.

Other destinations the Wards opened to their flock included the Bad River Chippewa reservation in northern Wisconsin in 1987; Robinson Holler in the Appalachians of Eastern Kentucky in 1988; the near north and near west sides of Chicago in 1989, where the missionaries worked on Habitat for Humanity projects, as well as serving lunch at the "Jesus People" mission home; Garden City, Kansas, at a UM medical mission serving the predominantly Mexican families of packinghouse workers, in 1990, and the Rosebud Sioux reservation near White River, South Dakota, in 1991. On the Garden City mission, the travelers slept Saturday night and attended Sunday service at the Wichita UM Church of Martha Ward's family, located just a couple of blocks from where her parents still lived.

Before the Wards moved to their new call at First UM Church in Knoxville, Iowa in the summer of 1992, Martha arranged a mission trip to spend a week living in and serving a UM Church in St. Paul, MN. The church's membership numbered some 800 Laotian immigrants who had been forced out of their country because of their support of the United States in the Vietnam War. The church was on a hill near the Mississippi River, across from and overlooking downtown St. Paul.

Arrangements were made so that the missionaries from Grace could serve without their pastor, although they were accompanied by Urban Minister Rommel Reedy and his family. But it turned out that Grace Church's new pastor, Rev. Ken

Fineran, jumped enthusiastically into the mission experience, spending the week with the missionaries working in the church during the day and picnicking in nearby parks, attending the Chanhassen Theatre or a Twins game after the work day was done.

The following year, Rev. Fineran led a mission to the islands off the shores of Charleston, SC. The hosts there were descendants of slaves who wound up with small parcels of land on the islands when the previous landowners deemed themselves unable to care for the land after their slaves were freed as a result of the Civil War. The twelve-day trip was shared with Rev. Chris Meyer and members of his Linden UM Church congregation and also included Ben Fineran, one of Pastor Ken's sons who was then living in Illinois.

Traveling through the Midwest in the summer of 1993 was a problem because of severe flood damage suffered across the area that year, and the missionaries were impressed to find their South Carolina hosts praying for the successful recovery of the Midwestern people hit by flood damage. Thus, in 1994, the missionaries stayed home to work in Waterloo and Cedar Falls on flood damage recovery, and also on an Operation Threshold housing project. They kept their mission tradition alive by sleeping one night on the floor of the Dunkerton UM Church. However, they awoke to a glamorous change from their usual breakfast procedure when Reggie Fineran, Pastor Ken's wife, served them breakfast at the Grace parsonage.

The 1995 mission, as exciting and different in nature as each previously had been, was to a United Methodist mission serving mainly native Americans operated by an African American Methodist pastor and his family near the town of Northport on a peninsula in northwest Michigan. After visiting Grace parishioners Art and Alice DeLong at their nearby summer home, the group began their return trip on a ferry ride across Lake Michigan.

Naming the most exciting of the mission trips would be virtually impossible, but the most productive one was perhaps the Chicago Habitat experience in 1989. When Grace missionaries returned home, they learned that a group from St. Timothy's UM in Cedar Falls had been working on a Habitat project in Milwaukee at about the same time. Both groups were impressed by their experiences, and they spearheaded the organization of a local Habitat group that is affiliated with Habitat for Humanity International, based in Augusta, GA. Grace Church was frequently used for meetings of the organization and its various committees, and indeed, Illingworth Hall and the Grace Church kitchen have served as the same type of sleeping and eating facilities for out-of-town Habitat workers benefiting Waterloo projects as Grace missionaries have enjoyed on their excursions.

Written by Russ Smith

## **WE REMEMBER**

### **Memories of Fifty Year Plus Members**

#### **Grace United Methodist Church, 1991**

##### **Edith Allen**

Rev. Lockwood was pastor when Edith joined in 1916. She and her family lived on Lafayette St. and she walked to Sunday School, when she was older she stayed for church. Edith remembers Mrs. J. W. Arbuckle and the big Sunday School class she had.

Edith recalls an incident when she was being baptized. When the girl next to her was baptized the water ran down her face and off the end of her nose. Imagine a group of 13 and 14 year olds trying to control their laughter.

Edith belonged to Epworth League. Dorothy Miner got her interested in teaching Sunday School where she taught 4, 5 and 6 year olds for 25 years. She was also active in M.B.L. (Mary B. Lockwood).

##### **Caroline Ash**

Caroline joined Grace Church in July, 1938 after her marriage to Wesley. The pastor was Frank A. Court. She remembers how he started a Sunday School class for young married people and that they went down that first Christmas and decorated the sanctuary Christmas tree. They had the class at their home for a Christmas party and everyone brought toys for needy children. Wesley and Caroline lived across from Linden Methodist Church when she joined the church.

She recalls the large congregation and full balconies at Easter.

Frank Court baptized their first child, James Marlin their second, and George Hunt their third.

Caroline has been and is an active member. She was a charter member of W.S.C.S. (Women's Society of Christian Service) and served as president. She is a U.M.W. (United Methodist Women) member. She started teaching Sunday School when their second child was 14 months old. She is an adult Sunday School teacher at present.

### **Wesley Ash**

Wesley has been a Grace Church member approximately 60 years. He joined at age 17 when Rev. Sires was the pastor.

He recalls that there was a pastor who recited poetry in his sermons and that this drew large crowds, even filling the balcony.

Wesley was active on the Finance Committee and on the Board of Trustees. As a youth, he was president of Epworth League.

He and Caroline were married at Grace and celebrated their 50th anniversary there. They lived three years near Linden U.M.C. and then moved to their present home on Kimball Avenue.

### **Gladys Atkins**

Gladys joined Grace Church in 1921 when her two children were toddlers. The pastor then was Edmund J. Lockwood.

The church was wealthy at that time with a big, lively congregation and a big Sunday School. There were Sunday night services, plus Wednesday night services, plus a Sunday School party held once a month.

M.B.L. was started at this time. It was named for the preacher's wife, Mary B. Lockwood. Gladys was president of M.B.L. for three years. She was secretary of the Sunday School and active in W.S.C.S. and U.M.W.

She lived on East 2nd St. and remembers Walnut Court being built. Both children attended Alcott Elementary School.

She remembers playing Old Maid in the choir room with five or six others when Pastor Lockwood discovered them, scolded them and got rid of the cards.

### **Gladys Buehner**

It was 1925 when Gladys joined Grace Church and Allen B. Curran was pastor. She remembers Mrs. Stickman being head of the Intermediate Department of Sunday School.

She recalls Mrs. Cheever was teacher of the Gleaners Sunday School class. Mrs. Cheever often had her class of girls in her home. Gladys remembers the wonderful summer Bible School sessions.

Gladys taught Sunday School, was a choir member when Mrs. Morse was director, helped serve Thursday night suppers and was an M.B.L. member.

**Ethel Carson** (now deceased)

Ethel joined the church in 1931. Harvey C. Travis was the pastor. She taught Sunday School in the Junior Department when Mrs. Stickman was Superintendent.

Ethel was a faithful worker in W.S.C.S. and U.M.W.

The family lived on Linden St. at the time Ethel joined.

**Alvin Delaney** (now deceased)

Al joined Grace Church when he was 12 years old (1928) during the pastorate of Roy L. Smith. He remembers Earl A. Roadman too. He was a pastor who cared for children and often took the boys to the "Y".

Delaney's lived in the 1500 block of Lafayette. The house no longer exists because Rath's is on that site. The family walked to and from church every Sunday. The children attended McKinley School.

Al remembers Grace as being a strong church at that time with most members living on the East Side. He also recalls Grace Church helped other Methodist churches get a start: St. Paul's, Linden, St. Mark's (Evansdale) and St. Timothy's (Cedar Falls).

**Alice and Art DeLong**

Art's mother was one of the first Sunday School teachers at Grace, Ella Spears was her name. Art and Alice joined after they were married in 1941. Art introduced Alice to Grace Church Epworth League (E.L.). So many happy memories then and during the war. Art was drafted five weeks after their marriage. Alice would deliver the single rose on Sunday morning from the pulpit to a hospitalized member of the church.

There are memories of a minstrel show in the basement, picnics, plays in the sanctuary, outings with quiet times, and E.L. choir, square dancing (the only kind allowed then), and even the E.L. newspaper. They remember two pastors, Rev. Frank Court Jr. and Rev. James Marlin. They were both great with young people.

DeLongs recall the four Methodist ministers who came out of that Epworth League of the '40s: LeRoy Bauman, Gerald Bisbee, Robert McNabb and William Moss.

They were members of the Sunday School class led by Rev. Charles Luce,

Mildred Speth's father. The class met where the bazaar room is now. Alice is a member of the Partners class now. Art and Alice taught Sunday School before he was drafted. They have been active with various committees and commissions down through the years, the last being the Board of Trustees. Alice served as Youth Coordinator for the Sunday School and is a U.M.W. member. She has been and is now a Circle Leader. She has served as co-chairperson of the bazaar workshop.

They have lived in Ames, Arlington, VA; and Nicosia, Cyprus and have never dropped their membership in Grace Church.

They say, "Being a part of Grace Church has been a joy that we could not have experienced elsewhere. The loving friendships and enduring challenges will last forever with us."

#### **Frances Farwell (now deceased)**

Frances is 94 and living in her own home on West Third St. She remembers joining a Methodist church on Broadway (old St. Paul's) and transferring to Grace.

Being a widow, Frances worked at Rath's and had her hands full maintaining a household and raising her two sons. The boys, Earl and John (both deceased) attended Sunday School at Grace. Frances has memories of singing gospel hymns and of Dr. Court.

#### **Katharyn Ferry**

Katharyn at 97 recalls joining in 1922. The pastor was Edmund J. Lockwood. She transferred her membership from Linden Methodist Church at that time. She lived on East 8th St. and McBrooms were neighbors. She was in Mrs. Fisher's Sunday School class, taught Sunday School herself and sang in the choir with Jeanette Chickering.

She recalls that when she was a teenager, a Mrs. L.E. Park would sing, "One more day of work for Jesus, One day less of life for me" and how she disliked that song.

She remembers how people used to eat their Sunday dinner at Bishop's cafeteria when it was located on E. Fifth St. in the Ellis Hotel.

Katharyn served as president of the Home Missionary Society and recalls how she used to have to introduce various speakers. She was a W.S.C.F./U.M.W. member.

#### **Edith Hansen**

Edith joined Grace Church in 1921 when Rev. Lockwood was pastor. She



remembers being a member of Epworth League and how they used to serve Penny Suppers to raise money to build the Clear Lake Cabin. She recalls an occasion when there were 100 children present for a Hallowe'en-type party. Edith remembers how good the Roadmans were with children and how the girls would be invited for slumber parties when the parsonage was on the corner of East Fourth and Walnut.

She recalls one evening after the Christmas program, coming out of the church into a world of beautiful, glistening white snow. "It was like heaven -- the most beautiful night I have ever seen," she says.

She remembers when Rev. Lockwood died that she went to their home on Courtland St. to offer sympathy.

She has fond memories of the annual church picnic held at Cedar River Park and how a church member who had a truck would give rides to those needing transport to the picnic. These are a few of Edith's wonderful memories.

### **Laurence Harper**

Laurence joined the church when he was 10 years old, during Rev. Lockwood's second stint at Grace. He remembers a lawyer by the name of Arbuckle who always sat near the front of the church. He looked like he was asleep but when the preacher made a good point Arbuckle would shout, "Amen!"

The pastor that inspired Laurence the most to stay in church was Earl A. Roadman.

The family lived on Mobile St. and walked to church.

Laurence belonged to Epworth League, was an M.Y.F. leader and currently serves as an usher.

### **Evelyn Harper**

Evelyn joined approximately 1934. She thinks Gilbert J. Chalice was the pastor when she joined. (He served 1934-36.) She remembers her two sons were both in the babyfold. When she first belonged to Grace, she and Laurence lived on Walgate St. but moved to Vine St. in 1943.

She and Laurence were M.Y.F. leaders. She has been a choir member and a W.S.C.S./U.M.W. circle leader.

### **Floyd Held**

Roy L. Smith was pastor when Floyd joined in 1928. Floyd lived on Sycamore

St. at that time. He recalls he was a high school senior and went to Grace because most of his friends did.

He belonged to East High Band/Orchestra and remembers attending Thursday night suppers at Grace and "playing for his supper."

Floyd remembers the people were warm and caring. He taught Sunday School, was vice president of Men's Club, on Official Board and is active now doing visitation of our members in area hospitals.

### **Helen Hutton**

Emory D. Hull was minister when Helen joined in 1911. When Helen joined the church was located on the corner of E. 4th and Mulberry. The family lived on Iowa St. and walked to church.

Helen and her husband both taught Sunday School. Helen was a choir member. She has also been active in W.S.C.S./U.M.W.

### **Marjorie Jerald** (now deceased)

Marjorie became a member of Grace Church in 1926, Rev. Roadman being the pastor. She recalls living on Reed St. when she first attended circle.

Marjorie remembers being active in Foreign and Home Missionary Societies and Ladies' Aid. She has held elective offices in W.S.C.S./U.M.W. including being president. She has served as chairperson of the Administrative Board.

Marjorie remembers her children asking upon seeing a freshly baked cake on the table, "Do we get to keep that cake or do we have to take it to church?"

She also recalls that the circles were organized by neighborhoods so that the women could walk to circle.

### **Evelyn Johnson**

Evelyn joined Grace Church in 1924. Allen B. Curran was pastor at that time. She lived on Smith St. Later the family moved to Lane St. She walked to church.

Evelyn was a W.S.C.S./U.M.W. member.

### **Muriel Kjeld**

Muriel recalls being baptized at the same time that she joined Grace in 1941. James W. Marlin was the pastor.

The family lived on Franklin St. at the time Muriel joined. Family responsibilities kept her busy.

She recalls attending Partners Sunday School class.

### **Charles and Myrtle Lowe**

The Lowes joined Grace Church in April 1938. Frank A. Court was pastor. Myrtle remembers it was April 1938 because their daughter, Charlotte, was born in July.

The family lived across from Rath's on Lafayette St.

Myrtle was a W.S.C.S. member and active in U.M.W.

### **Luella Marquardt (now deceased)**

Luella joined Grace Church in 1924. The pastor was Allen B. Curran. Her parents were members also and lived on Mobile St. She lived on Courtland St. at the time she joined. In her nineties, she recalls her Grandfather was a minister.

She attended Sunday services and various women's meetings.

### **Leone McBroom (now deceased)**

Allen B. Curran was pastor in 1923 when Leone joined Grace Church. She and her family lived on E. Eighth St.

Leone was active in Wesleyan Service Guild and later M.B.L. She was a faithful choir member for many years.

### **Berniece McKinstry (now deceased)**

Berniece joined Grace Church in 1931. The pastor was Harvey C. Travis. She lived in Highland at the time.

She remembers doing dishes in the church kitchen with the perspiration dripping off her chin.

She also remembers helping with communion and being sent to the kitchen for hot water. On her way back she spotted a mop in the furnace room. This mop was burning and could have set fire to some nearby coats. Berniece poured her kettle of water on the mop and possibly saved the church from burning down or at least avoided as she says, "A great deal of commotion."

She recalls when the wife of the pastor died. She had helped to care for her as a nurse's aide and remembers the pastor's sons delivered their papers even though they had lost their mother and how commendable it was of them to do that.

Berniece was active in Ladies' Aid.

**Lora Miller** (now deceased)

Lora signed a membership card at the time of her sister's wedding in 1917. She was a high school girl and lived in Shell Rock. Lora became active in 1923. She remembers being fascinated by the movable door between the sanctuary and Smith Lounge. She also admired the stained glass windows. She says the front of the church was entirely different in those days. Lora recalls that she and husband Trueman belonged to Dr. Travis' Sunday School class. Mark Flanders also taught the class.

Both Lora's daughters were baptized at Grace.

Lora has been president of U.M.W., circle leader, circle treasurer and active on the district level of U.M.W.

**Evelyn Ohler**

**Ralph Ohler** (now deceased)

Ohlers joined Grace Church in 1941 when James W. Marlin was pastor. They had belonged to the Methodist Church in Kansas City. They lived in several places before building on the site of their present home.

George and Arlene Loveall were friends and helped get Ohlers started to Grace Church. Ohler's daughter is named for Arlene Loveall.

Ohlers belonged to a large group of young married couples. Evelyn remembers Bob and Pauline West were also members.

**Mabel and Ervin Oehlerts**

Mabel Oehlerts was baptized at age 12 and remembers Pastor Lockwood.

The whole family attended Sunday School. Mabel remembers having Dr. Small's wife as her Sunday School teacher. She got a lot out of Sunday School because Mrs. Small was so dedicated. Mabel and Ervin attended Mr. Cohagan's Sunday School class at the time of their marriage.

Mabel was active in W.S.C.S./U.M.W.

## **Jan Regan**

Jan joined Grace Church in 1936. She and her family lived on Independence Ave., having moved to Waterloo from Davenport.

Jan recalls being part of a very active Epworth League. She remembers going to camp at Clear Lake. She enjoyed Sunday School and had good teachers.

Jan was and is active in W.S.C.S./U.M.W., being a circle leader. She helped in the nursery when first married and has been a faithful bazaar worker.

## **Mabel Renner**

Mabel was 12 years old when she joined Grace Church. Some of her early memories of the church were singing old time gospel hymns. Chalk talks were held up in front. The pictures were really pretty, she says. This was a way used to draw new members into the church.

Mabel lived at 415 Linden when she joined the church and started school at McKinley Elementary. She recalls going to school with the Delaney kids (Al and Edith).

## **Esther Scott**

Esther joined Grace Church when she was 11 years old. She thinks Earl O. Roadman was the pastor.

Esther remembers that confirmands had to stand in front of the congregation and recite the books of the Bible. She remembers how scared she was when her turn came.

She remembers how she and her friends explored the church from top to bottom.

The Sunday School teachers that influenced her were Mrs. Stickman and Gladys Atkins. She remembers Leila Gallup as leader of Epworth League. Esther taught Sunday School when she was 17. Her class was made up of 14-15 year old girls. She recalls the good times at church. It was a large congregation and Easter always found the church packed with balconies full. Esther recalls walking to church with her brother, Laurence Harper. He walked faster to be on time and she had to run to keep up.

Esther is a U.M.W. member and a Lay Ministries Hospital Visitor.

## **Russ Smith**

Russ joined Grace Church in 1936 at age 12. He remembers Rev. Court although Rev. Chalice could have been pastor when he joined.

Russ recalls going to Sunday School and church with his mother. They went by streetcar. Later he rode his bicycle to Sunday School. Russ' family lived on Dawson St. near where old St. Paul's Methodist Church stood.

Russ and Audrey were married in First United Methodist Church, Cedar Falls and Audrey began attending Grace with Russ' mother. Audrey attended Glenda Mabrey's Sunday School class and influenced Russ to attend also.

Russ has been a Sunday School teacher, chairperson of worship, nominating, mission and outreach commissions and has taken part in Grace Church's annual mission trips. He is also involved in Habitat for Humanity through Grace Church.

Russ says, "Grace Church is the only church I've ever gone to."

## **Vera Stephenson** (now deceased)

Vera and her husband, Donald, had attended Grace three years before they joined in 1936. Rev. Chalice was the pastor. The family lived at Walnut Court at the time they joined the church.

Vera's special memory is of the beautiful altar at Christmas and Easter with many poinsettias or lilies massed even along the choir loft railing.

Vera was active in W.S.C.S./U.M.W., serving as Treasurer for many groups. She was also a faithful choir member from 1933 to the mid '80s.

## **Thelma Swartz**

Thelma joined in 1922 or '23 while Allen B. Curran was pastor. She and her parents lived on Mohawk St. and walked to and from church each Sunday. She was a member of the Queen Esthers.

She recalls belonging to Epworth League where she had such good times. Thelma says she has made many life-long friends at Grace.

She remembers helping serve meals during the Depression.

The parsonage was on the corner of E. Fourth and Walnut and she recalls the pastor's wife, Mrs. Travis, and the fun the youth had at the parsonage.

Thelma says, "It's been Grace Church all my life. I don't know what I would have done without Grace Church."

### **Pauline and Robert West**

Pauline joined the Methodist Church in Illinois at age 12. Pauline and Bob joined in 1941 when Rev. Marlin was pastor. They lived on Kern St. and Mildred Luce (Arnold's wife) was their neighbor. She got them going to Grace Church. Later, when they moved to their present home on Parker, Mrs. Alderman was their neighbor and Pauline used to take her to circle meetings.

Pauline has taught Sunday School and was active in W.S.C.S./U.M.W., having been a circle leader.

During the '50s Bob was leader of the church-sponsored Boy Scout Troop and Explorer with Joe DeBonis being his assistant.

### **Evelyn Westphal**

Evelyn (Karilyn Pryor's mother) joined Grace Church in 1939. She remembers enjoying Sunday School and church. She was active in W.S.C.S./U.M.W. and was a loyal choir member for many years.

Written by Genene Murty



## Mini-History of Women's Society of Christian Service

It is overwhelming to think of all the projects throughout the world that women have undertaken to give Christian witness for their faith and beliefs.

The first foreign missionary society was organized in 1869. Isabella Thoburn was sent to India to start a school for girls.

The Home Missionary Society wasn't started until 1880 and the first president was Lucy Hayes, the wife of the president of the United States. Many such organizations were formed after that in different areas.

Ladies Aid Societies developed on a scattered and regional basis, along with missionary societies. They did not have a national organization. The Functions of these groups was carried forward into the Methodist Church in 1940. The Foreign Mission and Home Mission were combined with the Ladies Aid into one interest for all.

I remember the day - it was a big day at Grace Methodist Church - the sanctuary was full to capacity - a lot of dignitaries were there on the platform. Mrs. S. A. Cohagan was chosen to be president of the Woman's Society of Grace Church, a position she held for four years. That gave us a good start.

One of the changes made in later years was to change it to Women's Society - the "e" instead of "a". That was in 1964, so that froze all officers in their positions for another year.

The same thing happened in 1971 when they changed the Women's Society year of June to June to January to January.

In the early years there were eight circles with forty to fifty members each, <sup>400</sup> besides two evening groups, the M.B.C.'s for working women and the Wesleyan Service Guild.

Circles used to meet in homes with an attendance of twenty to twenty-seven out of a circle membership of forty to fifty. General meetings once a month filled Hull Chapel, after which we had "tea" (dessert). In the early 1960s Stan Whitman installed a speaker system for Hull Chapel - it helped immensely.

The "June General" was a large banquet-type dinner at 6:00 with a special speaker.

As the years passed the area changed, people moved. St. Timothy was built between Cedar Falls and Waterloo, and was made up of many Grace people. The Women's Society became smaller but mightier because of some special women - to name two, Bonnie Brandt and Norma Hopkins, who headed up the famous "Bazaar" that drew large crowds. And two outstanding cooks for the bazaar luncheons were Lillian Tragard and Colleen Seeber, with many able assistants. There were so many I can't name them all. The money went to mission work, and we did better than any church in town.

If you notice, the old yearbooks were in very small print to get all the names in. Our later books are in larger print - reason - fewer people and poorer eyesight.

The Women's Society of Grace Church has a lot to be proud of. You have built many beautiful memories and they are stories that you can look back on and enjoy. God has been with you all the way and continues to be with you wherever you go.

Written by Carolyn Ash

**50 PLUS YEARS MEMBERS  
JUNE 1996**

Edith Allen	1916	Russ Smith	1936
Wesley Ash	1931	Helen Stohr	1946
Caroline Ash	1938	Thelma Swartz	1923
Gladys Atkins	1921	Helen Telford	1946
Gladys Buehner	1925	Robert West	1941
Art DeLong	1941	Pauline West	1941
Alice DeLong	1941	Evelyn Westphal	1939
Katharyn Ferry	1922	Marjorie Willey	1934
Edith Hansen	1921		
Laurence Harper	1919		
Evelyn Harper	1935		
Floyd Held	1928		
Helen Hutton	1911	THOSE WHO BECAME MEMBERS OF GRACE IN THE 1940'S	
Evelyn Johnson	1924		
Muriel Kjeld	1941	Clarence Brooks	1949
Glenda Mabrey	1942	Sylvia Brooks	1949
Ervin Oehlerts	1931	Flossie Dean	1948
Mabel Oehlerts	1925	Lucile Freeland	1949
Evelyn Ohler	1941	Lucille Hartema	1949
Verna Otterman	1946	Ada Joy	1949
Neva Pieters	1945	Jack Kuper	1947
Mabel Renner	1931	Genene Murty	1949
Esther Scott	1926	Lorraine Reinhart	1947
Arlene Sheehy	1942	Colleen Seeber	1948

GRACE UNITED METHODIST CHURCH  
MEMBERSHIP JUNE 23, 1996

M/M Fred and Jeanne Adams	5967 SnowBank Lake Rd. Ely, Mn. 55731
Mrs. Maxine Aldrich	501 Riverside Dr., 50703 234-3816
Mrs. Edith Allen	315 Walnut St., A.217 50703 232-2867
*Mrs. Fonda Anderson	922 Central Ave. Evansdale, 50707 233-0732
S.R. Mark Anderson 479848230	Div. No. 269, Shipberth No. 10 Recruit Training Command 2704 Sheridan Rd. Great Lakes, ILL. 60088-5300
M/M *Phil and Thelma Anderson	203 Martin Rd., 50701 232-7476
Mrs. Ethel Aschenbrenner	1515 Liberty, 50702 233-5150
M/M Wesley & Caroline Ash	1030 Kimball, 50702 232-0857
Mrs. Lucile Aten	965 E. Donald, 50703 233-0115
Tom Aten Michael, 4-13-91	965 E. Donald, 50703 233-0115
Mrs. Gladys Atkins	600 Park Lane, A. 107 50702 291-8107
Arthur Ayers	232 Marie Ave., Evansdale '07
*Mrs. Brenda Baer/Taylor Anthony Jay Baer, 5-18-81 *Kenny Taylor, 2-14-85	923 Commercial, 50702
Mrs. Ethel Baer	505 Sherman Ave., 50703 232-3810
*Non Members	

M/M Derrell & Beverly Baish	1827 Byron Ave., 50702 234-9980
Derrell:	Bartels Lutheran Home Rm. 243 1922 -5th St. NW Waverly, IA. 50677
M/M Earl & Ruth Barrow	169 Andora Dr., 50703 232-9370
M/M George & Viola Bebout	1401 S. Cage, #13, Pharr, TX. 78577 1-210-783-1589
M/M *Gary & Alysa Behrens Shawna Kathryn, 12-16-93 Brett William, 2-17-96	1020 Columbia, 50703 234-7711
M/M Ross & Mitzi Billings Micah, 9-6-89 Wesley Paul, 2-4-86	1416 Virginia St., 50703 235-6099
Bethaney Jean Blanck	1405 N.Raymond Rd., 50703
Jeremy Blanck	c/o Pam Oler 2145 LaPorte Rd., LaPorte City 50651
Nathan Blanck	4052 Niles St., 50703 232-6138
Mrs. Cathy Bloomquist/Billings Wesley Paul, 9-6-89 Joshua, 12-27-93 Jesse, 12-27-93	1530 Bertch, 50702 234-2233
M/M Burnett (Buck) and Bonnie Brandt	2103 Ashland Ave., C.F. 50613 266-0987
M/M Louis & Ida Breitbach	330 Prospect Ave., 50703 232-7492
M/M Clarence & Sylvia Brooks	1127 Newton, 50703 233-3668
Mrs. Eva Brown	705 Nevada St., 50703 232-4581
Mrs. Maxine Brown	838 Locke, 50702 232-1746

\*Non Members

Mrs. Tillie Brown (homebound)	423 Euclid, 50701 233-0209
Miss Gladys Buehner	1143 Lantern Sq., A. 7 50701 233-9511
M/M *Mark & Kelly (Ulfers) Burger	5616 Rochelle Dr., Lot 80 50701, 319-296-9393
Mrs. Emelia Byers	106 E. 3rd St., A. 204 50703 233-1854
Crystal Cagley (student)	1632 Huntington Rd., 50701 233-0261
Mrs. Judy Cagley	1632 Huntington Rd., 50701 233-0261
Miss Treva Jane Carmichael	3720 Village Pl., A. 5102 50702 291-8302
Mr. Harry Carr (homebound)	605 Avon, 50703, 234-5930
M/M Carl & Fern Catchpool	930 Brook Rd., 50701 232-9283
Mrs. Rose Christensen	Iowa Veterans Home 13th & Summit, Marshalltown, 50158
M/M Alvin & Jennie Claassen	608 Hope St., 50703, 234-2953
M/M Mearl & Lila Cline	4915 Weiden Rd., 50701 296-1167
M/M *Tracey & Shelly (Neith) Clyde	6029 Flat Rock Rd. #316 Columbus, GA. 31902
Mrs. Helen Coates	622 Sherman, 50703, 235-0866
Katie Conrad (student)	c/903 Hawthorne, 50702 233-1372
Mrs. Marna Conrad *Carrie Conrad, 2-11-78, student	" " " " " " " "
M /M *Randy & Debbie Cooper Sara Jeam, 9-3-90 Adam Brandon, 12-6-95	120 Sycamore, Box 385 Janesville, IA. 50647 987-2661

\*Non-Members

M/M *Lester & Shirley Corwin	6102 Waverly Rd., C.F. 50613 277-3170
M/M Craig & Wilma Cox Douglas Cox Nathan Cox Troy Cox	2024 Rainbow Dr., 50701 232-3680
M/M Dale & Linda Crisp	439 Devonshire, 50701 232-8738
M/M Richard & Judy Crow Matthew Crow	1252 St. Andrews, 50701 233-5789
Mrs. Lorna Custard	215 E. 9th St., 50703 233-6796
Mrs. Evelyn Davis	517 Orchard Dr., C.F. 50613 277-3958
Mrs. Flossie Dean	315 Walnut, A. 404, 50703 232-7821
M/M Ray & Virginia DeBerg	2308 Fairway Lane, 50701 232-8530
M/M Joseph & Veramae DeBonis	2122 W. 7th St., 50702 233-7379
*Ted & Marty DeBonis Mariah Michele, 10-27-88	1125 Lantern Sq., Bldg. J, A.B 50701, 233-7609
M/M Jon and Sharon Delaney Christopher Michael Delaney, 1-29-85 Sean Richard Delaney, 6-16-82	218 E. Mitchell, 50702 232-3061
Mrs. Syndi Delaney (William) Angela (Angie) Kay, 2-24-80 Adam Joseph, 9-12-80 Amanda Leah, 5-6-85	2818 Garden Ave., Cedar Falls, IA. 50613 277-5150
M/M Art & Alice DeLong	606 W. Parker St. 50703 233-8273 Box 754 Pentwater, MI. 49449
	Summer:
M/M Paul & Judy DeLong	2008 Winston Pl. 50702 296-2264
*Non Members	

Miss Debbi Denny	Box 1566 Clarksdale, MS. 38614
Dean Diestelmeier	3503 Kennedy Lane 50701
Mrs. Pauline Differding	3229 Randolph, 50702 232-8584
Dwight Dirksen	707 Locke, 50702 232-7410
*Mrs. Doris Donaldson	2724 BiCentennial Dr. A. 202, Cedar Falls, 50613 266-1557
M/M Brian & *Karri Downs Taylor Scott, 4/25/91 Jordan Andrew, 11/25/93	318 -8th St. LaPorte City, IA. 50615 319-342-2642
Miss Margaret DuMond	1820 E. Ridgeway, #117 50702 232-4935
*Mrs. Uyntha Duncan	1416 Delta Dr., C.F. 50613 277-4371
*Dick Dunkelberger	3838 E. Tama Rd. LaPorte City, IA. 50651 1-319-342-3847
M/M Donald & Patricia Easton	1611 E. Ridgeway, 50702 233-0980
Mrs. Kathleen Eggleston	216 Cornwall, 50702 233-6790
M/M Kim (Tragord) & *Rick Eighmey	950 Lynda, 50701 232-8916
Mrs. Helen Eilers	221 Spieker Rd. 50701 233-0305
Mrs. Gladys Faris (homebound)	315 Walnut St., #303 50703 232-4006
M/M *George & Maxine Faris	4192 Logan Ave., 50703 232-6263
Mrs. Rachel Feely	315 Walnut, #213 50703 235-7906
*Non Members	



Mrs. Katharyn Ferry	Western Home Cedar Falls, IA. 50613
*Rev. & Mrs. Ken & Reggie Fineran	1019 -1st St. S.E. Belmond, IA. 50421 1-515-444-3492
Mrs. Dorothy Fisher	1122 Baltimore, 50702 232-5848
M/M *Dennis & Kathleen (Crisp) Fix	153 Byron Ave., 50702 235-9856
M/M Wesley & Sharon Francis	410 Glencoe, 50701 232-1036
Miss Lucile Freeland	122 Thomas Ave., 50703 234-4541
M/M Gale & Gladys Garrison	905 Baltimore, 50702 234-4089
Mrs. Margerite Gatewood	424 Devonshire, 50701 232-0644
Mrs. Rose Gillette	Western Home Cedar Falls, IA. 50613
Mrs. Marlene Gorman	902 W. 2nd St., 50701 234-0684
Chris Grier (student)	3127 -115th St., R.R. 1, Box 26 Buckingham, IA. 50612 478-2807
M/M Milton & *Nina Hall	3127 Cedar Heights Dr. Cedar Falls, 50613 266-7758
M/M Clem J. & Carol Hamilton	5109 Lafayette Rd. 50707 232-2296
M/M Charlie & LaVona Hansen	1421 Virginia, 50703 233-9909
Mrs. Edith Hansen	3720 Village Pl. #5224 50702 291-8349
Bob Harper	1927 Pinehurst, 50702 235-6965
M/M Laurence & Evelyn Harper	1522 Wisconsin, 50702 236-2302 (U.L.)
*Non Members	

Craig Hartema	814 Hanna Blvd., 50701 232-4929
Mrs. Lucille Hartema	814 Hanna Blvd., 50701 232-4929
Mrs. Mary A. Haskell	718 Russell Rd. #1, 50701, 232-9655
Floyd Held	155 E. Ridgeway, #127 50702 292-1381
Mrs. Juanita Henry	1932 Locke Ave., 50702 232-9276
Mrs. Julia Hertzberg	4216 Independence Ave., 50703 234-6465
Robert Hoag	1001 Sheerer Ave., 50701 233-0457
Mrs. Eleanor Hoffman	333 Madison St., 50703 232-9461
Jan Holloway-Falk Veronica, 2-12-78	Box 62, Rewey, WI. 53580
M/M Floyd & Norma Hopkins	815 Allen, 50702 233-9309
Donald Hudson	706 Kern, 50703 232-9010
M/M Robert & Ruth Hudson	1037 Newton, 50703 233-5409
*Mrs. Ruth Hunt	6800 Leetsdale Dr., #103 Denver, CO. 80224
Mrs. Helen Hutton	Western Home, Rm. 407 Cedar Falls, IA. 50613
M/M Clarence & Luvina Iverson Luvina:	1820 E. Ridgeway, #313 50702 232-7383 Ravenwood Care Center, 50702
Mrs. Arvilla Jabusch	809 Sheridan Rd., 50701 233-7398
M/M Jerald & Nancy Jackson	308 Columbia Circle, 50701 233-5158
*Non Members	

Mrs. Beth Johnson	1908 Lorraine, 50702 235-0241
M/M Edward & Geraldine Johnson	315 Sheridan Rd., 50701 233-6027
Mrs. Evelyn Johnson	1547 Forest Ave., 50702 232-4917
Gertrude Johnson	209 W. 5th, #616 50701 234-5124
M/M Keith & Shirley Jones James Jones Kimberly Jones (student)	1365 E. Shaulis Rd., 50701 235-9348
Mrs. Marvyl Jones	Western Home, Cedar Falls, 50613
Mrs. Ada Joy	722 Englewood, 50701 232-8378
D'Wayne Kelley	522 Denver, #2 50702
*Shirley Kelly	209 Baltimore, #9, 50701 232-0673
Mrs. Jeanette Kemmerer	407 Brentwood, 50701 234-6426
Mrs. Merna Keniston	1051 Colby Rd., 50701 233-6358
Mrs. Julia Kimler	Ravenwood Care Center, 50702
Mrs. Elva Kirk	1730 Cornwall, 50702 234-8641
Mrs. Muriel Kjeld	225 W. Ridgeway, #105 50701 235-7965
M/M Jack & Barbara Kuper	1729 Howard, 50702 233-4358
*Rev. & Mrs. Gerald & Nancy Lamotte	1621 Linn St. Boone, IA. 50036 1-515-432-7233

\*Non Members

Mrs. Diane Lantz Jeffrey John. 7-29-83, Nathan Weller, 11-22-86 Erica Marie, 5-23-85	1909 W. 3rd St., 50701 236-8085
Mrs. Phyllis Larimer	1502 W. 4th, 50702 234-0513
Mrs. Gertrude Larrabee	c/o Life Care Center, 989 Orienta Ave. Altamonte Spgs, FL. 32701
M/M Kenneth & Wanda Latusick	1129 Maxine, 50701 233-0763
M/M Matthew & *Carol Lee	5243 N. Union Rd. CF, 50613 266-1083
M/M Randy & Debbie Lee Andrew	1125 South Hills Dr. 50701 236-2924
M/M Al & Gloria Little	822 Baltimore, 50702 236-1361
M/M Jack & *Judy Loonan Joshua Loonan, 2-12-80	4351 Ranchero Rd. Cedar Falls, 50613 988-4061
M/M John & Teresa Lundak Dawn Lundak, 8-3-80 Nicole Lundak, 2-3-84 Mikhayla Nicole, 3-15-96	1011 W. 11th, 50702 232-0473
Miss Glenda Mabrey	Med Center, Friendship Village, 600 Park Lane 50702
M/M *John & Eleanor Marker	635 Kirkwood, 50701 235-0505
M/M Verdale & Berniece Marquardt	211 N. Roosevelt Rd., Evansdale, 50707 233-0765
M/M Lynn & Linda Marvin Kenneth Marvin	1655 Hyperion 50703 236-1996
*Mrs. Cynthia (Garrison) Mayer Tyler, 1-9-89	909 Baltimore, 50702 232-7192
M/M Kenneth & Pearl McCollom	703 Jane St., 50701 236-2365
*Non Members	

M/M Charles (Chuck) & Vivian McDonald	729 Longfellow, 50703 235-1304
M/M James & *Joy McGrane	825 Belle St., 50702 296-2088
M/M Richard & Shirley McKelvie	400 E. Arlington, 50703 232-5548
Jeff McKelvie	400 E. Arlington, 50703 232-5548
M/M *Shawn & Marcia McKenna Jamie Elaine, 11-30-94	Box 202, Gilbertville, IA. 1510 5 St. 50634 296-2562
MM Charles & Dorothy McMaster	315 Walnut St., A. 320 50703 232-8404
M/M Russell & Zona McPhail	310 Gayle St., 50701 233-5458
Mrs. Irene Meyer	1053 Dawson St., 50703 233-4575
Mrs. Ethelda Michel	2815 Idaho St., 50701 232-2578
M/M James & *Helen Miller	261 Wema Ave. Evansdale, 50707 234-7635
Mrs. Barbara Milligan	253 Madison St., 50703 232-7774
M/M Donald & Bernice Moeller	156 Gray St. Elk Run Hgts. 50707 234-2715 233-0765
Kenneth Mohs	822 Randolph, 50702 233-3717
*Mrs. Linda Morgan	5829 N. Union Rd. Cedar Falls, 5063 277-8208
M/M Lyle & Genene Murty	1625 W. 2nd St., 50701 232-3525
Miss Lucille Nash	3720 Village Pl. #5503, 50702 291-8404
*Non Members	

M/M Jerry & Alice Neith Christopher Lee, 7-13-76 Leisa Elaine, 6-11-81	3616 Briarwood Dr. Cedar Falls, 50613 277-2463
M/M William & Mary Beth Neith	739 Kern St., 50703 233-1352
Sheila Neith Erica Elizabeth, 5-12-91	109 Crest View Dr. Potosi, WI. 53820
M/M *Robert & Frances Nesbit	3205 Westridge Dr., 50701 233-8081
Ms. Judith Niedert Caitlyn Jane, 1-5-91	10650 Hampshire Ave., So. #107, Bloomington, MN. 55438.
M/M Martin & Dorothy Nordman	3720 Village Pl. #5528 50702, 291-8353
M/M *Gene & Teresa O'Day Bryan David Marvin, 2-21-90 Justin Jene O'Day, 10-8-94	1710 Essex, 50703 236-8228
M/M Ervin & Mable Oehlerts	1107 Lantern Sq., A. 3 50701, 232-2415
Mrs. Evelyn Ohler	1105 Steely, 50703 232-4811
M/M *James & Pamela Oler Kate Elizabeth, 1-2-91 Emilea Jo, 10-18-89	12145 LaPorte Rd., LaPorte City, 50651 (work phone number: 235-3715, Radiology Dept., Allen Hosp.)
M/M Richard (Dick) & Carol Olson Samantha Joy, 1-24-83 Kirk Monroe, 12-4-86	1556 Woodmayr, 50703 235-7766
Miss Verna Otterman	822 W. 4th, 50702 234-1757
M/M John & Ann Padget	153 Linwood, 50702 233-9085
Miss Susan Padget	153 Linwood, 50702 233-9085
Mrs. Bethel Perrin	1400 Hammond, 50702 234-4527

\*Non Members

George Petcavage (student)	1630 Calhoun, 50707 232-2593
Mrs. Vera Peterson	3720 Village Pl., #5319 50702, 291-8377
Mrs. Irene Pettersen	1712 Rainbow Dr., 50701 232-0430
M/M Patrick & Virginia Pickar	1726 Michigan Dr., Evansdale, 50707 235-6966
Mrs. Neva Pieters	315 Walnut, #402, 50703 234-3665
Mrs. May Plavets	Ravenwood Care Center, 50702
M/M *Arnie & *Betty Pond	101 Gilbert St., 50703 235-3029
M/M Joseph & *Karilyn Pryor	1151 Rainbow Dr., 50701 233-6279
M/M Delbert & Nina Pudil Jim	2503 Cedar Heights Dr. Cedar Falls 50613 266-4765
Miss Kay Pudil	11418 Holmes Rd. #201 Kansas City, MO. 64131
Miss Carol Rector	425 Allen, #106, 50701 232-5965
Mrs. Janice (Jan) Regan	914 Minnesota, 50702 232-3231
Mrs. Lorraine Reinhart	1414 Longfellow, 50703 233-9287
Mrs. Mabel Renner	1716 Bertch Ave., 50702 232-2308
M/M Claire & Virginia Rojohn	2052 Radnor Rd. No. Palm Beach, FL .33408
Robert L. Ross	1004 Hudson Rd., C.F. 50613, 266-4849
Mrs. Zelda Rowell	225 W. Ridgeway, A. 211 50701, 233-1201
*Non Members	

M/M *Eric & Tami Runge	825 -18th Ave., Box 567 Gilbertville, 50634 296-1309
David Sasse	102 Wellington, 50701 235-2664
*Doug & Kim Schenk *Brent, 10-12-84; *Reid, 12-7-88	722 N. E. Canterbury Dr. Ankeny, IA. 50021
Mrs. Ruth Schwartz	106 E. 3rd St., 50703 233-8042
Mrs. Esther Scott	420 Cornwall, 50702 232-0421
Mrs. Betty Seaton	1149 Columbia St., 50703 233-2056
Ernest Seaton	620 Border Dr., #251, 50703 233-6446
Mrs. Colleen Seeber	1155 Lantern Sq., #2, 50701 233-1777
Mrs. Irene Sevey	1003-1/2 Lafayette St., 50703, 232-5697
Mrs. Arlene Sheehy	315 Walnut St., #314 50703, 234-5427
Mrs. Ellen Shepard	129 Edwards St., 50703 232-4641
M/M *Terry and Debra Shoopman Alaina Margaret, 12-22-78 Emily Mae, 8-12-83	3315 Randolph St., 50702 233-7017
M/M Russ & Audrey Smith	210 Normandy, 50703 232-1064
Miss Bonita Smith Ian Tiberius Butz, 10-30-95 Wesley Todd Butz, 11-17-93	516 Cutler, 50703 232-6610
Mrs. Marjorie Smith	155 E. Ridgeway, A. 142, 50702 234-3386
Mrs. Mildred Smith	315 Walnut, #424, 50703 232-7152
*Non Members	



Mrs. Pauline Smith		1121 Littlefield Rd. 50701, 234-7604
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Mrs. Ida Snyder	(	234-8387
M/M David & Kay Spaulding		3316 Monticello, 50701
Brent Spaulding (student)		50701 232-6172
Mrs. Rosi Sprague		522 Belle, 50702 232-6595
M/M Jack & *Melissa Stabenow		173 Hollywood, 50701
Owen Glenn, 7-10-92		234-6464
M/M Melvin & Yvonne Stabenow		550 Pioneer Rd., 50701 235-0142
M/M Brian & Vickie Staley		3749 Cobblestone Circle,
Katheryn Jane, 5-9-91		A. 2, 50701
Mylissa Dawn, 7-20-82		234-2396
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Miss Thelma Swartz		315 Walnut, A. 219, 50703 232-0540
M/M Don & Cheryl Tandy		130 Pershing Rd., 50701
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M/M Elvin Jr. & Lillian Tragord	1017 Wyandotte, 50707 233-6782
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