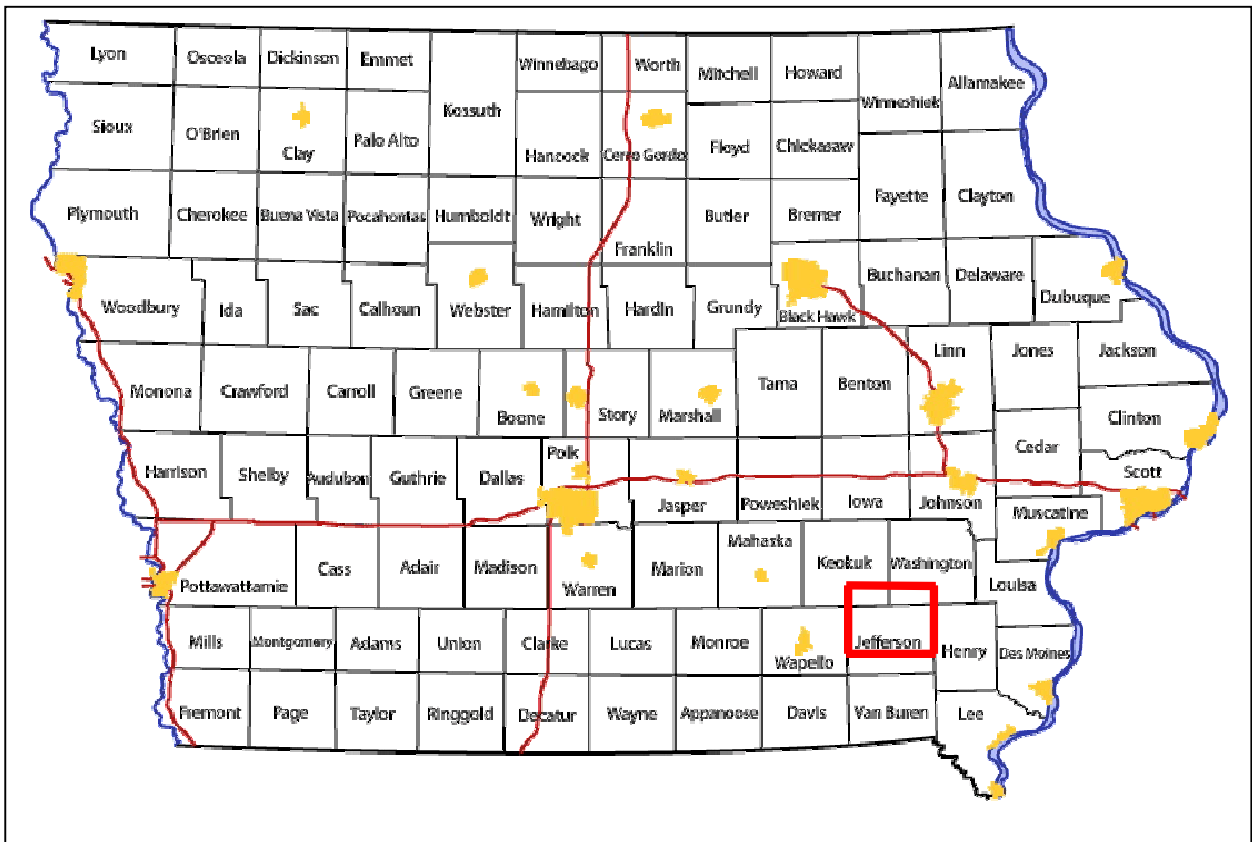


A History of St. John Lutheran

Introduction

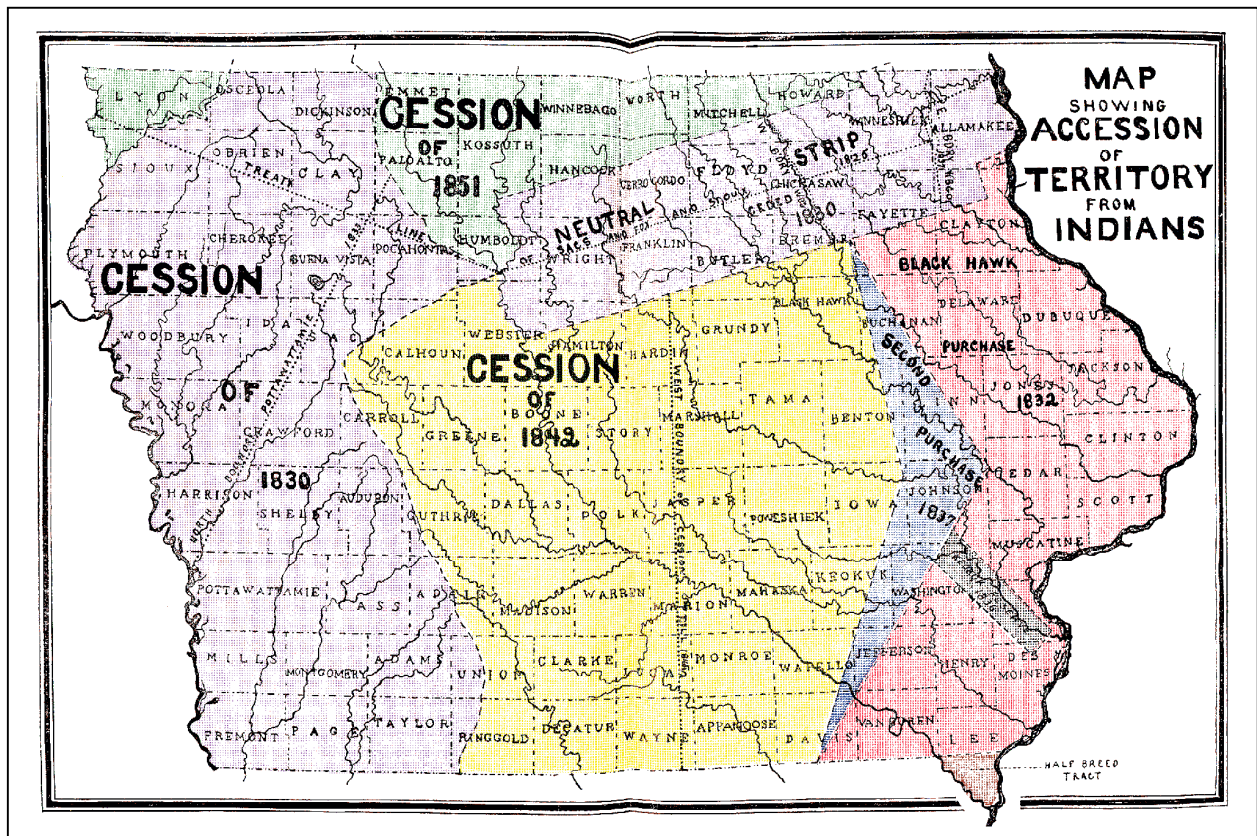
It has been about 125 years since a group of Germans organized a congregation in a community known as Four Corners, in Lockridge Township, Jefferson County, Iowa. They named it the ev. luth. St. Johannes Gemeinde (St. John Evangelical Lutheran Congregation). It has now been about 67 years since that same congregation disbanded. No document containing a start to finish history of St. John Lutheran seems to be in existence. This is an attempt on the part of the LCMS—Iowa District East archivist to put together a story of St. John Lutheran from what has been reported about it in local newspapers, official documents of a couple of Lutheran synods, the church records of the congregation itself which were discovered at Concordia Historical Institute in St. Louis, Missouri, and input from Gene Luedtke, a descendant of one of the church members. The End Notes have not been abbreviated where used more than once. This is to allow placing the cursor on the End Note Number on a text page to reveal the full quotation of the source.

Allen E. Konrad
IDE Archivist
August, 2018



Before Settlers Came To Lockridge Township

It just happens that way among the people of this world. A group of people establish themselves in a certain location and, if there are other groups of people increasing in number somewhere nearby, expansion of one group begins to push neighboring people out of their own space. Such is the claim of the Native Americans who lived on the land where Jefferson County, Iowa now is located. The Sac (Sauk) and the Fox Indians, “according to their traditions, once dwelt upon the shores of the great lakes. Gradually they were pushed westward, until in time they came to occupy a large portion of Northern Illinois.¹ Until the close of the Black Hawk war in 1832, the country was in the undisputed possession of the Indians and the eastern slope of Iowa was inhabited by the Sauk and Fox Indians.² After Black Hawk and his people were defeated by the United States military, the government made a treaty in September, 1832 to purchase Indian land in the eastern portion of today’s Iowa, also known as the Black Hawk Purchase.



Map of Indian Territory Accessions³

The Sac and Fox Indians ceded to the United States a 50 mile wide strip of land on the eastern border of Iowa, from the northern boundary of the State of Missouri to the mouth of the Upper Iowa River. The western boundary ran parallel with the Mississippi River. This area is sometimes also referred to as the “Forty Mile Strip.”⁴ The treaty went into effect in June of 1833. The Indians removed from the ceded territory and it was open to the European settlers. However, the Indians continued to occupy 400 square miles of land on the Iowa River, including

the land known as *Keokuk's Reserve*. In 1836, another treaty was signed and the Indians were relocated to a reserve on the Des Moines River near the town which today is known as Agency City. One more treaty in 1842 had the Indian Nation cede the rest of its territory in Iowa. Most of the people were relocated to a reservation in Kansas by 1846.⁵ However, a few stayed behind and others returned to keep a presence in Iowa. In 1857, the Indians purchased 80 acres of land in Tama County and were recognized by the government as the *Sac & Fox In Iowa*, known today as the Meskwaki.⁶

Settlers Come To Lockridge Township

Since this is a history of St. John Lutheran Church once active at Four Corners, in Lockridge Township, Jefferson County, Iowa, it would seem natural to start dealing with its history as of its founding in 1890. However, the advent of this congregation has historical ties to other churches in the area. So, it seems right to step back some years from St. John's origins and see what took place which led to people of German descent establishing St. John Lutheran.

As the Map Showing Accession or Territory from Indians shows, at least two-thirds of what is now known as Jefferson County was ceded by the Indians in 1832. By 1835, settlements had sprung up west of the Mississippi River up to the Skunk River Valley which cuts through the northeast end of Jefferson County. Considered some of the first European settlers to this area was a group of five men who came over from the Skunk River settlement in Henry County on a prospecting tour, and spent two or three days, in 1835, in what is now Round Prairie Township. Near the area where the town of Glasgow now is located.⁷

At that time, nearly the entire immigration to Iowa, south of Skunk River, crossed the Mississippi River on a ferry at Fort Madison.⁸ When the second purchase of Indian land was made in 1837, extending to the western boundary line of present day Jefferson County, "squatters" entered the area and made claims in nearly every part of the new purchase. The settlements were scattered, often miles apart. The settlers were mostly of southern descent, if not natives of some one of the Southern States. Some of them, and the larger part, represented Kentucky customs and habits. With the increased population, people began to agitate for the formation of a new county and Jefferson County came into being in January of 1839.⁹

The lands are what are known as rolling prairie and woodland, properly interspersed for farming purposes, building and fencing timber. The central part of the county is the highest ground, the water shedding toward the north, south and east, while the sheds of each township are well defined and reach to all parts of the land.¹⁰ Much of the county had forests of red, black, white, burr and jack oak, white and black walnut, hard and soft maple, ash, hickory, elm, honey locust, cottonwood, cherry and birch trees.¹¹ It was a land abundant with deer, wild turkey, wild bees and honey.¹²

The houses of those days were only cabins—most of them built from round logs. The floors were made of puncheons [split logs] split from trees of the forest. The doors, door-cheeks, window-cheeks, etc., as well as all other "finishing stuff," was made in the same way, and then dressed down with a broad-ax. The roof was made of clapboards or "shakes," split from some

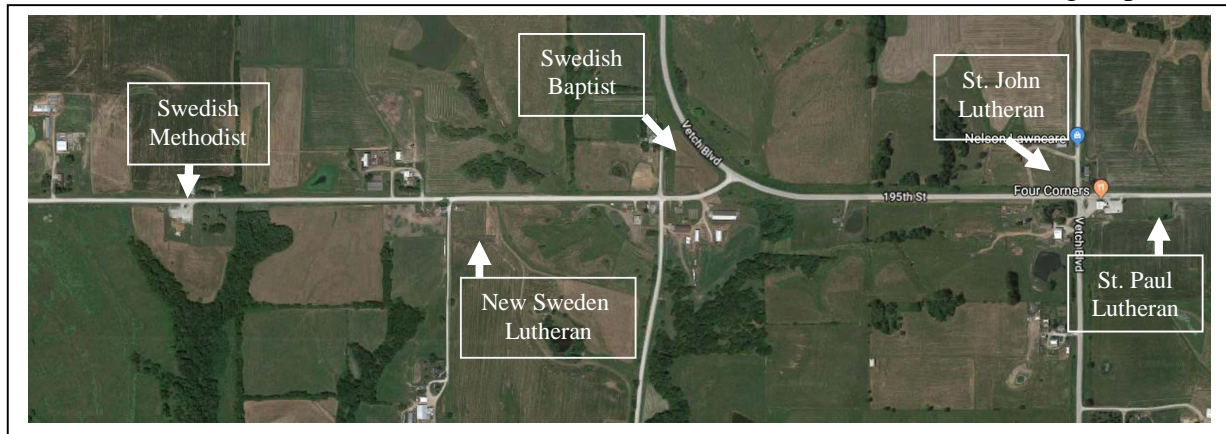
monarch of the forest. The boards were held in place by weight-poles laid lengthwise, and kept at convenient and suitable distances by “knees.” Very often a cabin would be completed without the use of a single nail in the entire structure. A mud-and stick or sod chimney and earthen hearth finished the “cabin.”¹³ Mills, stores, groceries, etc., in those days, were “few and far between.” The nearest place where goods of any kind could be had was at Mount Pleasant. When provisions gave out, those who had money would generally fall back on Fort Madison.¹⁴

In January of 1841, it seems that a majority of the voters cast their ballots in favor of organizing Lockridge Township.¹⁵ Within this township arose a community of people which, because of the intersecting roads, came to be known as Four Corners, a couple of miles northwest of the town of Lockridge. And so the scene is set for a closer focus on the people who settled Lockridge Township and get an insight as to the development of various Lutheran Churches which eventually led to the establishment of St. John Lutheran Church at Four Corners.

Non-German Lutherans in Lockridge Township

When Lutherans left their native country in Europe and came to North America, they came with the Bible and hymn book of their native language, and sometimes even bringing along their own ordained pastor which kept them connected to their church in the Old Country. Most of the time, however, European Lutheran settlers ended up in remote areas without the service of a pastor from their own ethnic background. If there was no pastor among them, then they often looked to a layman in their group who was knowledgeable in the things of the Bible, lived the life of a devote Christian who would then be asked to facilitate worship services, usually in a private home, read a sermon from books published in their native land, baptize their children, and participate in the burial of their dead. But there was always an awareness that they were lacking a connection to their Lutheran heritage and did not have the service of an ordained pastor.

Lutherans from Sweden and Germany started streaming into eastern Iowa in the early 1800’s, shortly before Iowa became the 29th State of the Union in 1846. Swedish Lutheran took up residence a little over a mile west of what became known as Four Corners, while a group of



Google Satellite Map Locating Sites of 5 Churches near Four Corners

German Lutherans settled in an area about 6 miles north of Four Corners. The development of these two ethnic communities eventually affected the people who ended up organizing St. John Lutheran Church at Four Corners.

Swedish Lutherans



New Sweden Lutheran Church¹⁶



Google Satellite View of Church Grounds

In the middle of June, 1845, a group of Swedish Lutherans boarded a ship at Gothenburg, Sweden and set sail for America. The journey took eight weeks before they landed in New York in August. Originally intending to go to Wisconsin, they were persuaded to go to Iowa. At Philadelphia, they took a train to Pittsburg and then a steamboat down the Ohio River to Cairo, Illinois and then up the Mississippi River, arriving in Burlington, Iowa in September. They then negotiated with a land speculator and purchased land about 40 miles west of Burlington, establishing themselves in what today is Lockridge Township of Jefferson County, Iowa. They named their settlement New Sweden. Unable to support a pastor called from Sweden, the group decided, in 1848, to ask a local Swedish shoemaker, who knew his Bible, to serve them as their pastor. Although the congregation followed the manner of how things were conducted back in Sweden, the one thing lacking was that their leader did not receive the laying on of hands of a bishop. This was a concern for many immigrants from various European countries as they moved far away from the somewhat established churches on the eastern part of the United States and ventured out into the wild west; could a man not ordained by a bishop be a real pastor? At the end of 1848, there were 13 Swedish families who were contributing to the support of their pastor in New Sweden.

In 1850, a Methodist pastor was invited to come to New Sweden. Upon arrival, this man denounced Lutheranism. On a second visit to the community, this Methodist pastor went from house to house to denounce both Lutheranism and their shoemaker pastor. Some people left to organize a Methodist congregation close by. But the Swedish Lutheran congregation rallied around their pastor and matters settled down. In 1851, the congregation purchases land on which they put up a 32'x24' log church. Their shoemaker pastor was eventually ordained in 1854, and served the Swedish community until 1856. However, four years later, a couple of Baptists came to Lockridge Township to do mission work among the Swedes. They so fiercely attacked the Lutheran Church that many Swedes left it to become Baptist. More people from Sweden were coming into Jefferson County until, in 1868, there were over 200 members attending the Swedish

Lutheran Church. The peak membership came in 1873 when there were 423 members. With no more land to be had, the Swedes started to move eastward to what is today Swedesburg, along Highways 27/218. Other Swedish congregations were being established in the surrounding urban areas and soon membership began to diminish within the New Sweden church. By 1948, regular worship services were no longer conducted in the New Sweden church. The building became a heritage center and is still standing on the west side of its cemetery one mile west of Four Corners, on the south side of what is now 195th Street.

In 1851, the Evangelical Lutheran Synod of Northern Illinois was organized, which these Swedish Lutherans eventually became members of. However, in 1860, the New Sweden congregation left that Synod and joined the Augustana Synod which was organized that same year.¹⁷

Swedish Methodists



Swedish Methodist Church—1871



Google Satellite View of Church Grounds

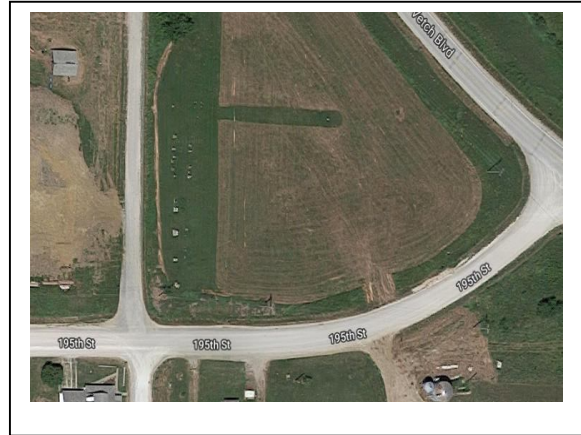
This Swedish Church is located 1¾ miles west of Four Corners, on the south side of the present-day 195th Street, to the west side of the church cemetery. The history of its origins have been noted within the above account of the New Sweden Lutheran Church.

Swedish Baptists

The New Sweden Baptist Church was organized in 1854 as a result of Baptist missionaries coming into the area and creating conflict among the Swedish Lutherans. A small congregation was established on the SW¼ of the NW¼ of Lockridge Township 22. Originally, the site was bordered by a township road on the south and on the west side, with the church sitting on that corner. The site in 2018 is bordered by 195th Street on the south and Vetch Boulevard on the east. Nothing is left of the church, but there is a metal plaque mounted on a big stone marker sitting on the site where the church once stood which states that this Baptist building was the “First house of worship in America erected by Swedish Baptists—Logs hewn from the virgin forest on these hillsides.” This site is significant to the people who belonged to St. John Lutheran Church as it eventually became the burial site for their deceased members.



Marker where Church once Stood



Google Satellite View of Church Grounds

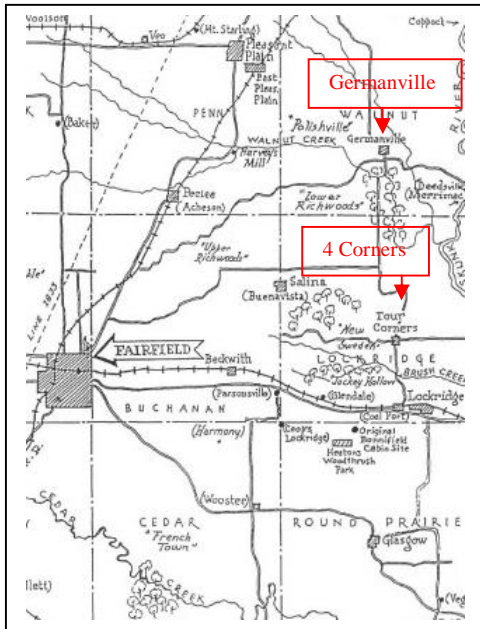
German Lutherans in Lockridge Township

Lutheran Synods

The German heritage Lutherans in the Four Corners area may have arrived in Lockridge Township with ties to their Lutheran Church in the Old Country, but as Lutheranism became more Americanized, these folks, if they wanted to be served by trained and ordained Lutheran pastors, had to decide with which of the numerous Lutheran synods they would take up membership. The first Lutheran synod to appear in the area was that of the Evangelical Lutheran Synod of Iowa and Other States. It was organized near Strawberry Point, Clayton County, Iowa in 1854.¹⁸ Pastor Georg Grossmann, sent from Germany to serve in the New World, “arrived in Michigan in 1852 to take charge of a mission school there and promptly joined the Missouri Synod. He was soon excommunicated from Missouri, however, for refusing to accept its position on the church and the ministry. Grossmann and a number of other Löhe pastors moved their school to eastern Iowa in 1853, establishing it there as Wartburg Seminary. Having left the Missouri Synod, and dissatisfied with the Ohio or Buffalo synods, they founded the Iowa Synod in 1854.”¹⁹ Being stationed in Iowa, the Iowa Synod was in a strategic position to meet the spiritual needs of Lutheran immigrants who poured into the northwest in the second half of the 1800s. Its home missionaries were scattered between the Alleghenies and the Pacific Coast.²⁰

A second Lutheran synod to make inroads into Lockridge Township was that of the German Evangelical Lutheran Synod of Missouri, Ohio and Other States. The Missouri Synod was organized in Chicago in 1847. It took an active interest in Iowa mission outreach when it commissioned Pastor Friedrich Lochner, in 1848, to make an exploratory trip from St. Louis up the Mississippi River to determine the status of possible Lutheran work in vicinities of Dubuque, Davenport, Bloomington [now Muscatine] and Burlington.²¹ The synod organized the Iowa District in 1879; however, its ministry did not appear in Lockridge Township until the 1890s.

Hope Lutheran—Germanville

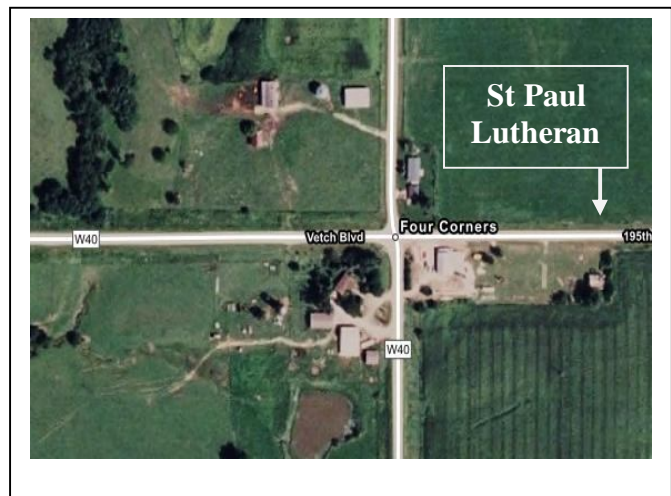


Walnut Township map.²² After the territory of Iowa had been thrown open for settlement by the government and the settlers began to come westward, a few families of German people came to Jefferson County and founded a settlement in Walnut Township, in the northeast portion of Jefferson County, which was afterwards known as Germanville. The first German settlers arrived in this community about the year 1840.²³ The Ohio Synod had directed about two dozen families to contact John Spielman in the Germanville area about gathering as a Lutheran assembly. In 1845, they organized Hope Lutheran Church. However, it is possible that services were held in the homes of various families at least five years before the construction of their first log church. Mr. Spielman served as their lay reader during the time when the services of a pastor were unavailable.²⁴ It is thought that Hope Lutheran was the oldest Lutheran congregation in the state of Iowa.²⁵ The congregation

had no connection to any Lutheran synod until 1864, when it took up membership in the Evangelical Lutheran Synod of Iowa, and Other States.²⁶ The pastors who served the Lutherans in Germanville were Heider, Haak, Burk, Hempler, Oberman, Rehwold(t), and Rudolph Albert Pfister (1876-1892).²⁷

St. Paul Lutheran—Four Corners

Before the establishment of St. John Lutheran in Four Corners, a German Lutheran congregation already existed at that crossroad. It was located on the southeast side of the Four Corners junction, on the west side of the public school building. Since this Lutheran congregation belonged to the Evangelical Lutheran Synod of Iowa and Other States, its church records were sought at the ELCA Archives at the Wartburg Seminary in Dubuque, but nothing was found. So an attempt is being made to get some insight into this congregation via Iowa Synod reports and local newspaper articles.



Google Satellite Map of Four Corners—2017

The Germans of Lutheran heritage who settled around Four Corners gathered together to form a Lutheran congregation which took on the name of St. Paul Lutheran Church. Their church

building was built around 1872.²⁸ Because the congregation ended up belong to the Iowa Synod, they were more than likely guided into existence by a pastor from Hope Lutheran at Germanville since it was only about 6 miles north of Four Corners. Pastor Rudolph Albert Pfister, in a dual-parish setting, served both Hope Lutheran-Germanville and St. Paul Lutheran-Four Corners for 12 years, from 1876 until 1892.

One afternoon in 1878, a hurricane crossed the county from west to east passing Fairfield about one mile to the north. A few houses were almost completely demolished, and others were seriously damaged, but fortunately no person was killed. The cyclone struck the German Church building at Four Corners.²⁹ The pastor of St. Paul Lutheran gave a detailed report in the *Kirchenblatt*³⁰ church newspaper of what happened that day.

The Evangelical Lutheran St. Paul Congregation in Four Corners, Jefferson Co., Iowa, on 21 April, on the afternoon of Easter Sunday, during a worship service, were visited by a serious misfortune, by which, however, we still had to praise the goodness of God, that none of the 100 persons gathered in the little church were seriously injured. On Easter Sunday afternoon, when I had just finished the sermon in this my sister congregation, and descended from the pulpit to celebrate Confession and the Holy Sacrament, a terrible thunderstorm broke loose. Hail the size of walnuts smashed through the shutters and broke the windows. A whirlwind approached and tore off the steeple and demolished the church above our heads; debris and pieces were scattered for miles around. Although we were in the greatest of danger and everything crashing down around us, and received some minor injuries, it was through God's gracious protection that we were preserved and there was no loss of human life. To be sure, we were kept alive only through a miracle of God and we cannot thank the merciful God enough that he graciously watched over us in all the misfortune. But the disaster of this storm is that through it the residences and barns of three of the families of our congregation were demolished and also our community was seriously affected. Our small and poor congregation, which had built its church only three years ago and still has some debt toward it, must now, out of necessity, built a new church, although it is not in a position to do so alone without the assistance of the fellow believers. So we are calling upon our sister congregations to assist us in our need, and I would like to invite all my fellow pastors, whoever is able to, to come and help us through a special collection from their congregations to help us in our misfortune. You can send your gifts of kindness to me and in time I will acknowledge them in the Kirchenblatt. With brotherly greetings. A. Pfister. Germanville, Iowa.³¹

Pastor Pfister died in 1912. A short obituary reads as follows: "Pastor Rudolph A. Pfister, was born 14 June, 1834, in Otweil, Switzerland. After completing a theological course of study at St. Chrischona, he came to America in 1862. He served the following congregations: Middle Franken near Saginaw, Michigan, Farmington, Iowa, Osage, Missouri, Edington, Illinois, Germanville and Four Corners, Iowa. He has been living in retirement for a number of years in Farmington, Iowa, where he is providing Word and Sacrament to a small house congregation. The Lord brought him to the end of his life on 06 July, 1912. Age: 78 years and 22 days. Those

surviving him: His widow, 4 daughters and 5 grandchildren.”³² By 1917, a newspaper article noted that there had been no worship services held at St. Paul as nearly all its membership were now affiliated with Trinity Lutheran in Lockridge. The building was sold to members of the local Literary Society.³³

Missouri Synod Enters Lockridge Township

During its entire history, the Iowa Synod was involved in controversy with the Missouri Synod.³⁴ Differences regarding the teaching on Church and Ministry led to a controversy in 1853.³⁵ Most severe was the Predestinarian Controversy which was a controversy over Conversion and Election which started fomenting around 1877 and Iowa Synod leaders opposed the Missouri Synod position on it.³⁶

With the coming of Pastor Pfister to Lockridge Township, he had already experienced synodical conflict because he had left his previous congregation because they no longer wanted a preacher from the Iowa Synod.³⁷ A couple of other cases demonstrate the theological problems that were brewing within Lutheranism. The Iowa Synod President included the following information in his 1861 Synodical Report. *A declaration by Pastor P. Brand on 20 July, 1860 as to why he was leaving the Iowa Synod. The Iowa Synod has a unionistic indifferent to that of the Lutheran Confession. However, as long as it holds to this position, the position of the Church can be no other to it than that which it has to take against all unionistic tendencies,”* are the words of Pastor Brand. *But after our synod, “through teaching and practice, has led to a lack of unity in the Lutheran Church” and despite the admonition of Pastor Brand, “it does not want to abandon the existing vexation,” so he cannot do anything other than “to separate himself from that of the synod.”*³⁸ The Iowa Synod President included a second incident in his 1861 Synodical Report. *A declaration by Pastor Chr. Bauer on 13 Aug. 1860 as to why he was leaving the Iowa Synod. “In his exit letter, he argues that ‘the un-Lutheran direction of the Iowa Synod’ is the cause of his departure. He expresses the conviction that he ‘could certainly take this step only because it did not happen from heartedness or malice, but solely because of the unionist and therefore un-Lutheran tendency of the synod.’”*³⁹

There are no details as to the reasons behind the action of some of the members of St. Paul Lutheran, but things did not go well within the congregation because a newspaper article noted in 1891 that most of the members of the German Lutheran church had become dissatisfied with their old Pastor Pfister and more than three members remained true. The members who left St. Paul began meeting in the school house on the east side, right next to the St. Paul Lutheran building.⁴⁰ This school building had been constructed in the summer of 1890.⁴¹

History of St. John Lutheran

With all this background we can finally zero in on St. John Lutheran-Four Corners. As noted above, there arose a dissatisfaction among some of the members of St. Paul Lutheran Church at Four Corners with their Iowa Synod pastor. There seems to be no record as to what that dissatisfaction actually was. What happened next was that some of the members disassociated

themselves with St. Paul Lutheran and made arrangements to use the new public school building just to the east of the St. Paul Lutheran church building. When viewing the first entries into the church records of St. John Lutheran, the termination of membership with St. Paul Lutheran must have taken place before the Fall of 1890.

The St. John church records reveal that the congregation had been previously served by unknown pastors, which may be those Iowa Synod pastors who served them out of Germanville before they broke away from St. Paul Lutheran. Then the record notes that the group was served for some 3 years by pastors connected with the Iowa District of the Missouri Synod. This was probably under an arrangement which was often referred to as a pastor serving a preaching station. A preaching station was a location where there were people interested in gathering for worship, wanted the services of an ordained Lutheran pastor; hopefully, ending up establishing themselves as a viable congregation. The break-away group gathering in the new school building must have approached someone among those associated with the Missouri Synod to provide such pastoral service to them. The church ledger gives a hint as to who among the local residents may have been instrumental in establishing a congregation. In the list of heads of household, there is a notation of those who were around already before the congregation was officially organized. The names in the Personnel Record are:⁴²

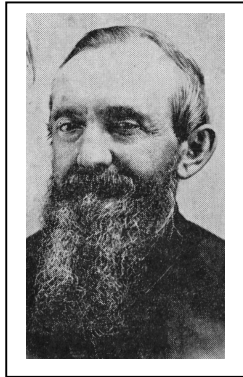
01. Achenbach, Henry	06. Hildebrand, August	11. Rauscher, Friedrich
02. Achenbach, Louis	07. Hildebrand, Karl	12. Reeder, Louis
03. Bogner, Conrad	08. Hildebrand, Gottlieb	13. Scheiber, Henry
04. Eggenberger, Albert	09. Hildebrand, Sigismund	14. Schmidlein, Georg
05. Eggenberger, Johann	10. Pftner, Johann	15. Tabert, Louis

Preaching Station Pastors

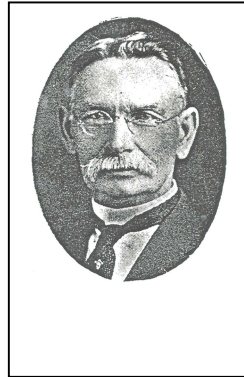
The first pastor to be recorded as serving the newly formed gathering at Four Corners was that of Pastor Wilhelm Theodor **Strobel** (1823-1898). He was serving a congregation of German Lutherans at Wilton Junction in Muscatine County. That congregation had itself experienced a split within an Iowa Synod congregation at Wilton Junction and had re-organized themselves as Zion Lutheran.⁴³ Wilton Junction was some 80 miles northeast of Four Corners and it is possible that Pastor Strobel came to the Four Corners area via train connections and members of the preaching station picking him up at a nearby railroad station. Pastor Strobel was at Four Corners on 21 September, 1890 at which time he baptized Emma Barbara, daughter of Friedrich and Katharina (Rausch) Hüscher.⁴⁴ However, on 28 December, 1890, it was not Pastor Strobel officiating at a baptism, but Pastor W. **Brandes** (1862-1928) who baptized Heinrich Friedrich, son of Karl S. and Anna (Graf) Reeder. Five months later, on 03 May 1891, another entry is made in which Pastor W. Brandes baptized Clarence Simon, son of Henry and Mary (Schmidlein) Scheiber. Pastor Brandes was not from Wilton Junction, but was serving St. Martin Lutheran at What Cheer, located on the northwest end of Keokuk County, about 60 miles from Four Corners.⁴⁵

There were other pastors who served the preaching station at Four Corners when on 27 September, 1891, Pastor Philipp J. **Dornseif** (1856-1935), then serving Zion Lutheran at Wilton Junction, officiated at the baptism of Friedrich Louis, son of Conrad and Maria (Ross) Bogner.

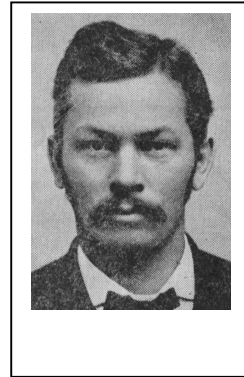
He also officiated at the baptisms of Otto Heinrich and Louis Friedrich, sons of Karl and Amalia (Graf) Hildebrand and Friedrich Ludwig, son of Louis and Sophia (Schmidlein) Trabert on 10 January, 1892. On 31 January, 1892, Pastor Friedrich Julius **Öhlert** (1855-1931), from St. Martin Lutheran—What Cheer, baptized Anna Martha, daughter of August and Mary (Achenbach) Hildebrand. The last entry for an official act as a preaching station notes that Pastor Philipp Dornseif baptized Ida Amalia, daughter of Ernst and Emilie (Fleck) Hildebrandt on 19 June, 1892.⁴⁶



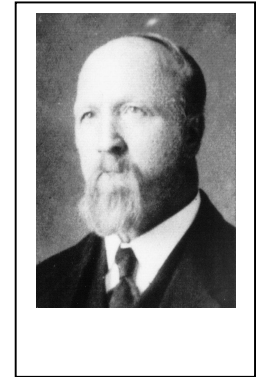
W.T. Strobel



H.F.W. Brandes



P.J. Dornseif



F.J. Öhlert

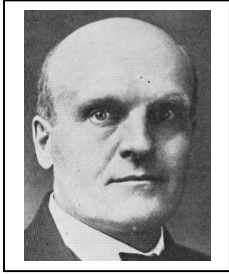
It appears that Pastor Strobel got things rolling right from the start to organize a congregation that would be a member of the Iowa District of the Missouri Synod. In the minutes recorded in 1890, it reads: “Our congregation meeting at 4 Corners Jefferson Co Iowa was opened on 16 Nov 1890 with prayer by Pastor Strobel. After that, the pastor was elected as chairman and C. Hildebrand as secretary. Then the Constitution, from paragraph 1 to paragraph 9, was unanimously adopted by the whole congregation. Furthermore, C. Hildebrand and Luis Trabert and Henry Achenbach were voted upon and received [as officers??]. May the Lord our God grant his mercy on this our work. Amen. Carl Hildebrand—Secretary.”⁴⁷

Twenty four men came forward, as charter members of St. John Lutheran Church, to sign that constitution; signing it in the following order:

- | | | |
|-------------------------|--------------------------|------------------------|
| 01. Hildebrand, Karl | 09. Rauscher, A.F. | 17. Reeder, C. Luis |
| 02 Traubert, Luis | 10. Rauscher, Friedrich | 18. Wienert, H. |
| 03. Achenbach, Lewis | 11. Scheiber, Henry | 19. Miller, Johann |
| 04. Hildebrand, August | 12. Bogner, Veit | 20. Hildebrand, Ernst |
| 05. Eggenberger, John | 13. Hildebrand, Gottlieb | 21. Achenbach, Ludwig |
| 06. Bogner, Conrad Sr. | 14. Achenbach, Henry | 22. Giese, August |
| 07. Pftner, Johann | 15. Kleinhen, John | 23. Achenbach, William |
| 08. Hildebrand, Sigmund | 16. Schmitlein, George | 24. Lübke, Ernst |

Added to this list, but not indicating whether they were charter members, were the following names: Giese, Ernst; Tabert, Frank; Bogner, Conrad H.; Hildebrand, Aug.; Eggenberger, Fred W.; Gihring, Friedrich; Luedtke, Theodor; and Schroll, August.⁴⁸

Pastor Johann Friedrich Karl Wolter (1893 July—1896 June)



The approach in following the history of St. John Lutheran will be to list events and developments within the time period of the pastor who served the congregation. Pastor Johann Friedrich Karl Wolter (1867-1951), at the age of 26 years, graduated from the Missouri Synod Seminary in St. Louis, Missouri in 1893 and found his way to Wilton Junction, Iowa. Having been called to serve St. John Lutheran-Four Corners as their pastor, he and his wife Ida took the 75 miles trip by train from Wilton Junction to Brighton, about 10 miles north of Four Corners. A delegation from Four Corners met the couple at Brighton with a team of horses and took them to a log house in Four Corners.⁴⁹ His ordination and installation took place on 16 July, 1893, officiated by Pastors Dornseif and Öhlert.⁵⁰

The home where Pastor Wolter and wife lived was more than likely not a church-owned parsonage since there is no mention in the church records of the congregation owning any property up to the time of preparing for the construction of a church building. The congregation was called to a meeting on 16 September, 1893 “to discuss a church building. Then it was moved by L. Tabert and seconded by C. Hildebrand that the congregation should construct a building measuring 22 feet by 36 feet. Motion was adopted. Furthermore, C. Hildebrand, H. Achenbach, J. Pftner were elected as the Building Committee.”⁵¹

The property the congregation was able to build their little church on was sold to them by one of their founding members, A. Friedrich Rauscher and his wife Katherine. The legal document filed at the Jefferson County Courthouse (Warranty Deed Book 41, page 530, filed for Record Dec. 19, 1893) reads as follows:

Know all men by these presents: that we, A. F. Rauscher and Katharine Rauscher, husband and wife of the County of Jefferson and State of Iowa for the consideration of Twenty-five dollars, hereby convey unto the Trustees, or their succesors {sic} of the Deutsche Evangelisch Lutherische St. Johannes Gemeinde of the County of Jefferson and State of Iowa the following described REAL ESTATE, situated in the County of Jefferson and State of Iowa, to-wit: Comencing {sic} at the South-East corner, of the East half, of the North West quarter of Section No. Twenty two (22) Township No. Seventy two (72) North of Range No. Eight (8) West, Thence North 6. rods, thence west 5. Rods, thence South, 6. Rods, thence East, 5. Rods to place of beginning.

But it is understood and agreed that the above named congregation shall erect a building for church purposes within three months from this date on the above described property. If said building is not erected within such time as stated above, said land shall fall back to the Grantors of this Deed. It is also agreed that the congregation shall keep up the partition fences.

And we Warrant the Title of the same against all persons whomsoever. IN TESTIMONY WHEREOF, we have hereunto subscribed our names this 2nd day of October, 1893.

*Signed: A.F. Rauscher
Katharine Rauscher*



Google Satellite Map of Four Corners—2017

It appears that the members got busy with the construction before the winter set in. Materials needed were provided for by various members. The records list who did what as follows: Conrad Bogner cut 450 feet of timber; August Hildebrand sawed 630 feet; Sigmund Hildebrand sawed 75 feet; Lewis Achenbach gave 1,200 feet of siding; Luis Trabert sawed 750 feet; L. Hildebrand sawed 100 feet; Carl Hildebrand sawed 250 feet; and Luis Reeder sawed 360 feet. Even the labor volunteered was noted. Carl Hildebrand gave 5 days in which he hauled lime from Fairfield, bought lumber in Burlington, hauled lumber from Eshelman, hauled a stove from Mt. Pleasant, hauled stones, and gave another five days doing carpentry work. Henry Achenbach gave 3 days in which he hauled bricks, paint and oil from Fairfield, and also hauled sand. He also did 17 days of manual labor. Fritz Rauscher volunteers 6½ days in which he hauled stone, sand, and lumber. He provided 11 days of manual labor. Luis Trabert spent 2½ days hauling stones, water and lumber. He contributed 12 days of manual labor. Ernst Hildebrand hauled stones for 3 days and gave himself to 1 day of manual labor. Luis Reeder provided 2 days of manual labor. August Giese and Willi Rauscher each gave 1 day to manual labor. Gottlieb Hildebrand volunteered 5 days in which he hauled plaster from Fairfield, and also stone and lumber. He also put in 4 days of manual labor. Conrad Bogner provided 4 days of manual labor. August Hildebrand spent one day hauling stone and 10 days of manual labor. Sigmund Hildebrand spent 3 days mixing lime and applying it. John Pftner volunteered 2 days to haul stone and brought lumber from Eshelman and Seckrig. He did 4 days of manual labor. John Eggenberger volunteered two days for hauling stone and lumber. Henry Scheiber volunteered a half day for hauling lumber and gave 2 days of manual labor. Ludwig Achenbach volunteered 4 days of manual labor.⁵² Three months after the decision to build their own church, the building was completed on 10 December, 1893 at a cost of \$500.⁵³

The voting members met in January of 1894 to accept the constitution and elected the following officers: August Hildebrand as Chairman, Lui [Lewis] Achenbach as first Elder/Trustee, A.F. Rauscher as second Elder/Trustee and Secretary, and Conrad Bogner as third Elder/Trustee and

Treasure.⁵⁴ Three weeks later, they met again to discuss insuring the church building, but tabled the idea. It was agreed that congregational meetings would be held twice a year, January and July, after Sunday worship service. The collection taken at Holy Communion was to be divided in two parts. Half of it to belong to the pastor and the other half for him to spend for special needs.⁵⁵ Another meeting was held 04 February where it was decided not to insure the church building.⁵⁶

For his service as caretaker of souls, Pastor Wolter was paid \$150 from 16 July, 1893 to 16 July, 1894.⁵⁷ The lumber left over after the construction of the church building was to be given to the pastor to use as he wished. Probably at the encouragement of the pastor, the voters adopted the idea of introducing the liturgy into the worship service. A motion was also adopted that the congregation become part of the Evangelical Lutheran Synod of Missouri, Ohio and Other States.⁵⁸ At the Iowa District synodical assembly held 29 August to 04 September, 1894, near Hanover, Buena Vista County, Iowa, the congregation was officially received into membership. At the same district meeting, it was agreed that Pastor Wolter be assured of a financial support of \$400 for his service to Mount Pleasant and Four Corners. The district would subsidize \$200 of that amount.⁵⁹

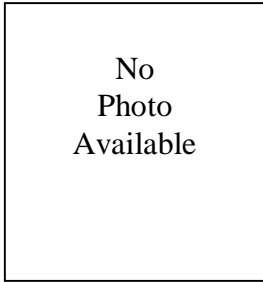
Pastor Wolter was kept busy out there in the back country. It was reported at the Iowa District Convention in 1893 that he was serving one congregation not yet a member of Missouri Synod and 4 preaching stations. Where the four preaching stations were located was not given. When the congregation officially started a church school in September of 1894, he was already serving as the parochial school teacher of a group of young people in the congregation which numbered from 15-17 students.⁶⁰ By 1894, Pastor Wolter was only responsible for ministering at St. John-Four Corners and also serving a preaching station at Mt. Pleasant.⁶¹ Records seem to indicate that in 1895, he was only serving the members at St. John.⁶² In May of 1895, daughter Flora Martha Lydia, first child of Pastor Wolter and Ida was born. The mother of Pastor Wolter was one of the sponsors at the baptism.⁶³

No other major events were recorded in the Minutes until 1896. Then, on 02 March, the voters approved the construction of a parsonage 32' long, 24' wide, 12' high, with 4 rooms, at a cost \$640 and to be built during that same year. There is no photo available to know what this building looked like. But their first resident pastor would not be making use of that new parsonage. In June of 1896, Pastor Wolter accepts a call to the Lutheran congregation at Ida Grove, Iowa.⁶⁴

During the tenure of Pastor Wolter, the statistics of the congregation (and possibly including that of the preaching stations) that were submitted to Synod's Statistical Year Book were as follows.⁶⁵

Year	Souls	Communicants	Voters	Students
1893	79	44	17	17
1894	95	54	19	16
1895	81	39	16	15

Pastor Frederick Bonovsky (1896 August—1899 August)



St. John Lutheran was without a called pastor for only two months. Pastor Frederick Bonovsky (1870-1961) graduated from Concordia Seminary-St. Louis in 1896 and came to Iowa with his wife Ida to take up his calling at Four Corners. He was ordained and installed on 30 August, 1896 by Pastor Dornseif.⁶⁶

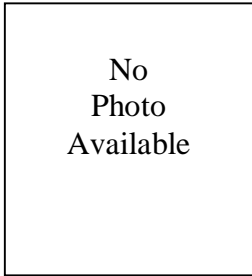
Among his responsibilities was to continue as the teacher of the students attending the church school. The parsonage construction progressed during the Summer and Fall of 1896. In January of 1897, the treasurer paid out \$26 for the paint and labor of painting the place.⁶⁷ When the Iowa District held its 13th District Convention in August of 1897, at St. John Lutheran near Germantown, it was noted that the pastor and delegate from Four Corners did not attend.⁶⁸ However, at the proposal of the District Missions Committee, the assembly agreed to subsidize St. John’s pastor in the amount of \$100 a year.⁶⁹ In August of 1898, the congregation’s voters agreed to give a \$13 contract to August Giese to build a cistern on the church property measuring 14 feet deep, 10 feet wide at the bottom and 4 feet at the top.⁷⁰

There must have been something in the wind about the pastor planning to relocate because in 1898, the Mission Committee was to look into placing a pastor at Four Corners.⁷¹ In addition to the subsidy given by the district toward the pastor’s salary, the congregation paid \$161 of their own from August, 1898 to July, 1899.⁷² In August of 1899, St. John once again became vacant when Pastor Bonovsky accepted a call to Immanuel Lutheran in York Township, Iowa County, Iowa.⁷³

During the tenure of Pastor Bonovsky, the statistics of the congregation that were submitted to the Synod’s Statistical Year Book are as follows:⁷⁴

Year	Souls	Communicants	Voters	Students
1896	74	39	14	11
1897	76	46	14	11
1898	85	41	14	14

Pastor Wilhelm Nolte (1899 October—1904 March)



After graduating from Concordia Seminary in St. Louis, Pastor Wilhelm Nolte was ordained and installed by Pastor Philipp Dornseif as the shepherd of souls at St. John Lutheran on 18 October, 1899.⁷⁵ In support of his ministry at Four Corners in 1900, he received a total of \$350 annual salary from district subsidy and congregation contribution.⁷⁶ His ministry started off by serving the folks at Four Corners and also a preaching station between Mount Pleasant and Burlington. After serving for a year, he requested that the congregation supply him with a horse and a stall for the

animal.⁷⁷ The Americanization of the Germans was slowly taking place when Pastor Nolte started to provide an English service once a month.⁷⁸

At the 16th Iowa District Convention in 1901, the Mission Committee made the following report: *Four Corners, the principal congregation has 14 voting members. Growth from outside is not to be expected. In regards to the school it appears some more life is to come to the congregation; there are a total of 25 students attending the school. In New London, where Pastor Nolte has been preaching for a whole year, a congregation was organized with 7 voting members. It is anticipated that another one or two families will join. Four Corners gathers about \$185.00, New London \$60.00. The Missionary received \$188 from the treasury. For the next year, at their request, it will be necessary to subsidize the parish for about \$150.*⁷⁹

The people that Pastor Nolte was serving at New London were about 22 miles east of Four Corners. He would have had access to transportation by boarding the train at Lockridge which then passed through New London on its way to Burlington. Trains usually ran in both directions at least once a day. He would be able to care for the Four Corners congregation and then board a train heading east to New London. It might be an overnight wait and then return home the next day. Besides the noise of a horse and buggy wheels and of a distant train, Wilhelm and Mamie Nolte also heard the cry of their first child, a son, Arlin Carl Adolph, in August of 1901.⁸⁰ In 1902, St. John Lutheran was given the right to use the Baptist Cemetery. The official lease document is written in full on **page 29** of this historical narrative.

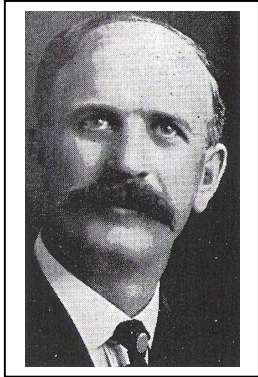
Three years into his service as pastor, the 17th Iowa District Convention of 1903 received the following report from Pastor Nolte: *This little parish lies in an area which is quite removed from all the neighboring congregations, so much so that it itself has to be served. It consists of 135 souls, of which 20 are voting members. 22 children attend the school. Total income is about \$200 annually. A subsidy of \$398.50 is added to that. The above parish, as was reported, could use more support for their caretaker of souls, so the synod voted that the missionary be assured of a salary of \$450.00, but at the same time the members of the parish are to be reminded that in the future they ought to be more focused on fulfilling their Christian responsibility.*⁸¹

Due to a physical ailment which called for a change in climate, Pastor Nolte accepted a call in March of 1904 to the Lutheran congregation in Utica, Nebraska.⁸² Disaster struck among the membership when on 15 March, 1904, Mrs. Emilie Hildebrand was run over by a train in Lockridge. The funeral service was conducted by Pastor Philipp Dornseif.⁸³

During the tenure of Pastor Nolte, the statistics of the parish that were submitted to the Synod's Statistical Year Book are as follows:⁸⁴

Year	Souls	Communicants	Voters	Students	Sun. School
1899	88	44	15	22	
1900	94	48	15	25	
1901	92	50	15	27	
1902	113	60	16	22	
1903	109	63	16	19	19

Pastor Carl G. Mennicke (1904 September—1907 September)



After Pastor Nolte left in March, the congregation was vacant for a few months. A report given at the 18th District Convention noted that *this little parish is subsidized because of where they are located, it cannot find another distant parish to join up with*. Although considered vacant, it was being served by Candidate Carl G. Mennicke, who had just graduated from Concordia Seminary in St. Louis. With the parish providing \$200 toward a pastor's salary, the District in Convention agreed to grant the parish \$400 in subsidy toward a pastor's salary.⁸⁵

The ordination and installation was kind of a family thing. Carl G. Mennicke was ordained and installed by Pastor C.A. Mennicke and assisted by A.C. Mennicke on 11 September, 1904.⁸⁶ During his first year as pastor, he served both Four Corners and a preaching station in Lockridge.⁸⁷ In 1905, the congregation agreed to add a porch to the parsonage.⁸⁸ In August of 1906, the pastor's wife, Alma, gave birth to a son, Carl August.⁸⁹

When the congregations of the Iowa District met at their 19th Convention in 1906, Pastor Mennicke had given a report to the Mission Committee about the parish. *The membership has grown a bit so that there are now 14 voting members. The members are also being active at worship services and the welfare of the congregation. 20 children are being taught in the school. Pastor Mennicke preached in English in Lockridge, but the prospects are not that great. The people who attend the worship service are mostly those who belong to Four Corners. Up to now, the congregation has contributed \$200 toward the pastor's support in addition to the support from the district treasury. The congregation expressed its gratitude for the subsidy; they want to try to come up with more funds and reduce the contribution from the mission treasury. However, they request at this time some further needed subsidizing. It was left to the Mission Committee to take care of this matter.*⁹⁰ The congregation's Treasurer Report in June of 1907 indicated that the members did increase their giving to the tune of \$268.⁹¹

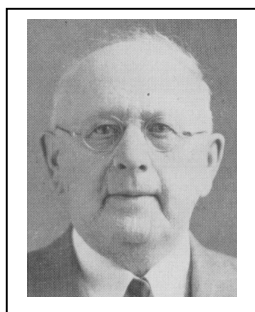
During the Summer of 1907, Iowa District held its 20th Convention in which a report from Pastor Mennicke notes that he is serving Lockridge. This does not mean that the preaching station in Lockridge became his new calling. It indicates a change in the U.S. Postal System. Four Corners became a post office center in 1871 and all residents living near Four Corners came to the store once a week to get their mail. However, in February of 1904, the post office changed to a rural route system. Four Corners post office ceased to exist and the town of Lockridge became the place where mail was released to rural routes in Lockridge Township. Now Four Corners begins to also be called Lockridge in some reports.⁹² Pastor Mennicke's report to the 20th Convention makes reference to his also serving people at Mount Pleasant, New London and Keokuk.⁹³

In September of 1907, Pastor Mennicke received a call to the Central Illinois District.⁹⁴ As the people at St. John Lutheran prepared for another vacancy, in a meeting they *resolved that Pastor Carl Mennicke try to get a student to preach every 2-3 weeks and give instructions at the school from November until Easter and give him \$100 to cover his costs during that time.*⁹⁵

During the tenure of Pastor Mennicke, the statistics of the parish that were submitted to the Synod's Statistical Year Book are as follows:⁹⁶

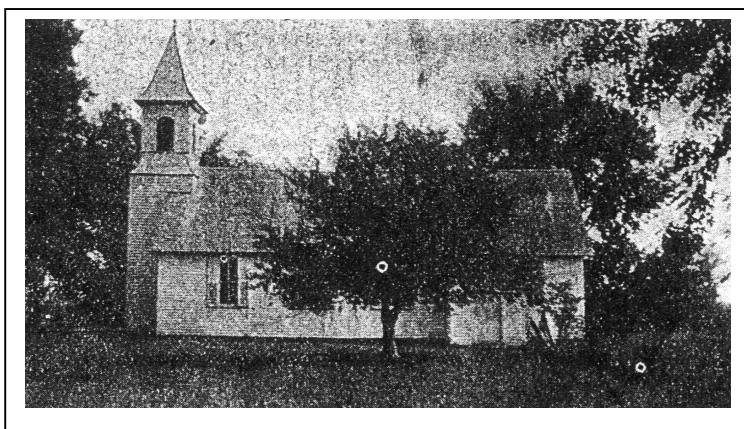
Year	Souls	Communicants	Voters	Students	Sun. School
1904	100	55	12	22	39
1905	100	50	12	20	n/a
1906	102	59	14	16	22

Pastor Hermann A. Maas (1908 January—1912 September)



Pastor Hermann A. Maas (1875-1972) was serving in the Kansas District of the Missouri Synod when he received a call to the Iowa District. He came to Iowa with his wife, Laura, and daughter Paula (who had been born in Norman, Oklahoma in 1906) at the end of 1907.⁹⁷ Pastor C.W. Baumhoefener conducted the installation of Pastor Maas at St. John Lutheran on 05 January, 1908.⁹⁸ Pastor Maas would continue to serve both Four Corners and the three preaching stations previously served by Pastor Mennicke. But, by the end of the year, he reported that he was only serving 2 preaching stations: Keokuk and Alexandria, Missouri (about 70 miles south of Four Corners).⁹⁹ The little congregation served as host to the Regular Fall Sessions of the Southeastern Conference of Iowa District Lutheran pastors at the end of October at which 35 pastors were in attendance.¹⁰⁰

The parsonage received another resident in March of 1909 when Edna Sophia Gesine Maas was born.¹⁰¹ A decision was made by the congregation in July of that same year to build a school room addition the church at a cost of \$365, of which \$207 would be borrowed.¹⁰²



On 03 October, 1909, August Hildebrand gave a gift of a bell for the school and steeple and the congregation did some renovating of the church and steeple at a cost of \$66. As it turned out, the addition cost the church \$650 and \$219.30 came directly from the congregation treasury. It seems that there was an effort in 1909 to begin a preaching station ministry in the town of Lockridge, a few miles to the south of Four Corners.¹⁰³ The pastor also gave spiritual service to the Mental Hospital in Mount Pleasant.¹⁰⁴ For a year of service, Pastor Maas received a salary of \$303 and at the annual meeting in January of 1910, it was resolved that the pastor begin conducting *Christenlehre*.¹⁰⁵ This was usually a Sunday event where confirmed members were led by the pastor in a review of the teaching of Luther's Catechism.

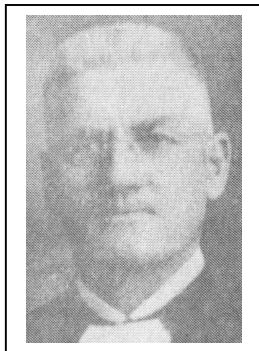
For 1911, the congregation made a request from the Iowa District to subsidize the salary of their pastor to the tune of \$225. They, in turn, would contribute \$325 from their own treasury.¹⁰⁶ It was agreed to make a cement sidewalk in front of the parsonage during the June Voters' Meeting and, at their next meeting in July, they voted to contribute to the synod's building fund for the next three years.¹⁰⁷ The pastor's family increased by one more when Arlen Wilhelm Albert was born in October.¹⁰⁸

Two changes were to come to St. John Lutheran in 1912. The first one was in June when it was decided to hold English worship services every other Sunday.¹⁰⁹ The second one was when, in September, Pastor Maas accepted a call to a Lutheran congregation in Readlyn, Iowa.¹¹⁰

During the tenure of Pastor Maas, the statistics of the parish that were submitted to the Synod's Statistical Year Book are as follows:¹¹¹

Year	Souls	Communicants	Voters	Students	Sun. School
1907	103	57	15	23	
1908	188	78	18	21	
1909	144	80	18	11	
1910	125	85	19	---	
1911	125	85	19	06	

Pastor Johann Adam Duerr (1912 September—1915 July)



Pastor Johann Adam Duerr (1868-1939) was installed into his office at Four Corners on 29 September, 1912 by the out-going pastor, Herman Maas.¹¹² Pastor Duerr's ministry was to St. John Lutheran and also the preaching station at Mount Pleasant Mental Hospital.¹¹³ It appears that his mother, Rosina (Stümpfig) Duerr came to live in the parsonage with her only son, his wife and child Lydia. She, at the age of 87, died in May of 1913 and was buried in the cemetery a mile west of the church, where a large gravestone stands at her grave.¹¹⁴

For the 23rd Iowa District Convention held in the later part of 1912, Pastor Duerr reported that Four Corners, at a distance of 75 miles from the nearest sister congregation, has been putting up with false Lutherans and brother masons. He also noted that in the town of Lockridge, worship services were being held every three or four weeks, and, at the beginning of 1912, a mission was begun in New London; but it was fragile and its duration unsure.¹¹⁵ As for his comments on the issue of masons, the immediate area around Fairfield was represented by such lodges as the Masonic, Odd Fellows, Knights of Pythias, Ancient Order of United Workmen.¹¹⁶

As for supporting the pastor financially, from January 1910 to July 1912, the parish received a subsidy from the Iowa District of \$498.70. The congregation contributed \$300 toward pastor support, but informed the district that in the coming year the need would be such that they were requesting \$300 to \$350 in subsidy.¹¹⁷

In February of 1913, it was agreed by the voters to let the pastor serve the Lutherans gathering at Oskaloosa every two weeks. They want to join the Missouri Synod.¹¹⁸ In the July meeting, it was reported that the pastor's salary for 1913 was \$250. It was agreed that English services would be held for 6 weeks, beginning on 06 July. There was also a decision to investigate to see if the parsonage was in need of a new roof.¹¹⁹

At the Iowa District 24th Convention of 1913, Pastor Duerr reported that things were going better in the congregation at Four Corners than before. The threat of the surrounding false Lutherans and sects is their greatest peril in that always more of the young people unfortunately get married to them. And because more families are thinking of moving away, positive hopes diminish to the point that in time a missionary may have to be placed there. The worship service averages 25 persons. The congregation's school cannot be maintained. And yet, the pastor conducts Sunday School with 18 mostly confirmed folks. The pastor then noted that a new mission was started in Oskaloosa in a congregation that used to belong to the Iowa Synod, but left it and wants to join the Missouri Synod.¹²⁰

On 05 July, 1915, Pastor Duerr moved his residence from Four Corners to Oskaloosa.¹²¹ In his report to the 25th Iowa District Convention later that year, he noted that it was because the congregation in Four Corners diminished by 4 families that he was relocated to Oskaloosa which had a membership of 12 voting members, 68 communicants and 82 souls. Because Oskaloosa was a city of 10,000 residents, and more families were thinking of joining the church and school, there is potential for growth.¹²²

During the tenure of Pastor Duerr, the statistics of the parish that were submitted to the Synod's Statistical Year Book are as follows:¹²³

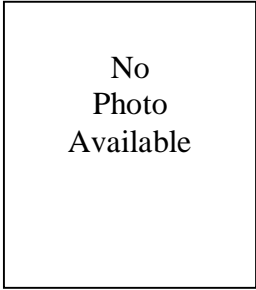
Year	Souls	Communicants	Voters	Students	Sun. School
1912	115	82	18	---	
1913	71	52	14		18
1914	n/a				
1915	n/a				

Vacancy Pastors (1915 July—1917 October)

With the relocation of Pastor Duerr to Oskaloosa, St. John-Four Corners became a vacant congregation and the Voter's Meeting Minutes reflect little business other than financial matters. For the next two years, the congregation was served by vacancy pastors from the surrounding area.¹²⁴

Pastor Richard Wm. Kabelitz from Trinity—Conroy
Pastor Herman P. Greif from St Paul—Williamsburg
Pastor William S. Schreiber from St Martin—What Cheer
Pastor Martin Engel from Preaching Station—Keokuk
Pastor Otto E. Mueller from Good Shepherd—Wellman

Pastor Louis J. Richmann (1917 October—1920 June)



Pastor Louis J. Richmann (1895-1962), was called from Keokuk to serve St. John Lutheran and was installed on 14 October, 1917 by Pastor Otto E. Mueller.¹²⁵ During the November meeting, it was agreed that the pastor's annual salary from the treasury would be \$200. The assumption is that Iowa District subsidized the remainder. It was also decided that a fence should be put around the church and parsonage.¹²⁶ The next property project came up in July of 1918, when there was a discussion as to the number of fence posts that would be needed to enclose the church cemetery a mile west of the church.¹²⁷

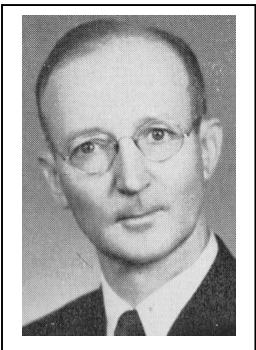
Change in the use of language came about in 1919. The January Voters' Minutes are recorded in German by Secretary Theodor Luedtke.¹²⁸ The July Minutes are recorded in English for the first time by Secretary E..H. Bogner. It was decided at that meeting to conduct more German services in the future. The trustees made the formal request to provide for a fence around the cemetery.¹²⁹ There evidently had been some discussion earlier about improving the looks of the church, because the ladies of the congregation came up with \$95 to have the church painted.¹³⁰

In the report Pastor Richmann presented to the 27th Iowa District Convention in 1919, it is noted that he was serving a preaching station in Milton, 45 miles southwest from Lockridge, which had 33 souls and 23 communicants. As for the ministry in Keokuk, he noted that "it went lost to us because the people there are not so concerned about their spiritual welfare."¹³¹ In June of 1920, Pastor Richmann tendered his resignation as pastor due to medical problems he was having with his throat.¹³²

During the tenure of Pastor Richmann, the statistics of the parish that were submitted to the Synod's Statistical Year Book are as follows:¹³³

Year	Souls	Communicants	Voters	Sun. School	Mission	Home
1917	110	61	11	13	\$456	\$490
1918	n/a					
1919	n/a					

Pastor Theodore Schliepsiek (1920 December—1922 June)



Pastor Theodore Schliepsiek (1890-1984) was called from the Southern District in 1920 and was installed at Four Corners by his father Rev. J.G. Schliepsiek on Sunday, 05 December, 1920. There was a second installation service the next day at St. John-Oskaloosa with Pastor William S. Schreiber officiating.¹³⁴ Pastor Schliepsiek serviced a three-point parish: St. John-Four Corners, Oskaloosa and Milton. Pastor Schliepsiek and family occupied the parsonage in Four Corners. In June of 1922, he and his family moved their residency to Oskaloosa.¹³⁵

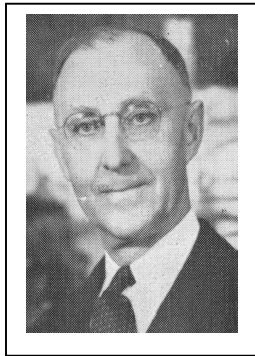
In 1921, the voters decided to hold business meetings twice a year and

have Holy Communion four times a year. English worship services were to be held on the second and fourth Sunday of the month with a German service in the afternoon.¹³⁶ In order to continue religious instructions for the young people, it was decided to have Sunday School after the worship service.¹³⁷ At the January meeting in 1922, it was decided to translate the congregation's constitution into English.¹³⁸

During the tenure of Pastor Schliepsiek in his 3-point parish, the statistics of the parish that were submitted to the Synod's Statistical Year Book are as follows:¹³⁹

Year	Souls	Communicants	Voters	Sun-Sch	Mission	Home	Property
1920	157	105	34	26	\$100	\$700	\$5,000
1921	n/a						
1922	n/a						

Pastor Walter Emil G. Leckband (1922 December—1925 June)



Pastor Walter Emil G. Leckband (1892-1940) was on CRM status before receiving a call to Four Corners. This means that a man who had been ordained into the ministry is on the roster of ministerial candidates, but not holding an active pastoral position for one reason or another. His installation took place on 03 December, 1922, with Pastor Schliepsiek officiating at the service.¹⁴⁰

The Minutes indicate that the congregation set the pastor's 1923 salary at \$325, which was the same as what had been paid out the year before.¹⁴¹

This was probably supplemented by funds from the rest of the parish.

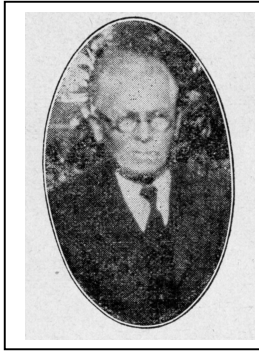
Pastor Leckband's family increased by two when his wife, Lydia, gave birth to twins, Paul and Pauline, in September of 1923.¹⁴²

Some property issues were mentioned in the Voters' Minutes for 1924. It was voted to buy storm windows for the parsonage.¹⁴³ The congregation agreed to seek donations from members toward the digging of a well.¹⁴⁴ At the Annual meeting in January of 1925, three men were appointed to look into shingling the church roof.¹⁴⁵

Due to the pastor's medical issue with catarrh, a change of climate was necessary and so he accepted a call to Riceville, Iowa in June of 1925.¹⁴⁶ During the tenure of Pastor Leckband, no statistics of the parish are listed in Synod's Statistical Year Book. During the year-long vacancy, Pastor F.J. Oetjen of St. John-Oskaloosa served the congregation twice a month.¹⁴⁷ At the end of 1925, the following statistics were given for St. John-Four Corners:¹⁴⁸

Year	Souls	Communicants	Voters	Sun-Sch	Mission	Home	Property
1925	63	40	14	---	\$72	\$378	\$4,000

Pastor Ernest Frederick Schwidder (1926 August—1929 October)



The parsonage in Four Corners once again became occupied when a graduate from Concordia Seminary in St. Louis, Missouri was called to serve. Pastor Ernest Frederick Schwidder (1903-1972) was installed on 22 August, 1926 by Pastor F.J. Oetjen, with the assistance of Pastor Hermann A. Maas.¹⁴⁹ His ministry was to serve St. John-Four Corners and the congregation at Milton, about 50 miles to the southwest.¹⁵⁰

At the beginning of 1927, it was decided to paper or paint the church, but leave it to the women to buy the paper and the carpet.¹⁵¹ The ladies of the congregations raised the funds and, in August, the interior of the church was finished at a cost of \$94.¹⁵² It was agreed to have German services in August and September.¹⁵³

During the vacancy, the voters had discussed, in January of 1926, the use of the envelope system as a way of receiving monetary offerings, but decided to forego any decision until they had a new pastor.¹⁵⁴ The congregation approved the envelope system in December of 1927.¹⁵⁵ Worship services in 1928 were held at 10:00 AM, followed by Sunday School at 11:00 AM, according to an unidentified newspaper item. It appears that Pastor Schwidder took the time to give 32 students instructions in what the Synodical Report for 1928 identified as Saturday/Week Day School.¹⁵⁶

As electric power was working its way into the area, the voters agreed at the January, 1929 meeting to consider a high line to the property at a later date.¹⁵⁷ That summer, it was agreed that Fred Tabert take his sheep up to the cemetery for pasture and the balance be cut with a mower.¹⁵⁸ In October of 1929, Pastor Schwidder preached his farewell sermon, having accepted a call to Schleswig, Iowa.¹⁵⁹ During the tenure of Pastor Schwidder in his 2-point parish, the statistics of the parish that were submitted to the Synod’s Statistical Year Book are as follows:¹⁶⁰

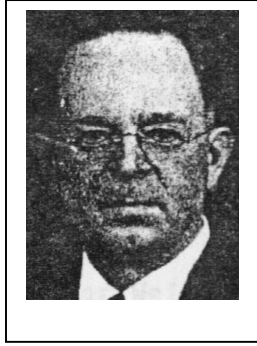


Cemetery West of St. John - 2015

Year	Souls	Communicants	Voters	Sun-Sch	Mission	Home	Property
1926	62	41	15	27	\$128	\$528	\$6,000
1927	75	45	15	22	\$114	\$218	\$3,000
1928	70	47	15	22	\$121	\$30	\$5,000

Pastor Robert August Grote (1929 November—1934 July)

The congregation was not vacant long. Pastor Robert August Grote (1889-1972) had been serving as pastor of St. Martin Lutheran near Marengo, Iowa until 1927, when he made the decision to resign from that position. So, when called, he and his wife Emma were ready to take



up residency in the Four Corners parsonage. Pastor Grote was installed by Rev. Oetjen in November of 1929. His calling was to continue giving pastoral care to the people at St. John and also those in Milton. In 1930, he organized a congregation at Washington, Iowa, and served it every Sunday until August of 1931, when seminary candidate Theo. C. Meibohm was installed there.¹⁶¹ During Pastor Grote's tenure, the congregation voted in January of 1930 to translate their constitution from German into English and have the trustees and pastor examine it for accuracy. Having now used their water reservoir for 30 years, they also voted to have the inside of the cistern cleaned out.¹⁶²

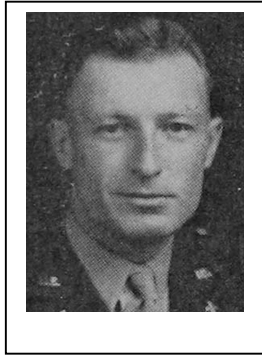
At the January, 1931 Voters' Meeting, the assembly voted to have Sunday evening services for one month and left it to Pastor Grote if he wished to make any change.¹⁶³ At the beginning of 1932, the congregation agreed to try and raise the pastor's annual salary to \$400.¹⁶⁴ Evidently, the use of offering envelopes did not fair so well among the membership because at the July, 1932 meeting, it was voted to go back to the old way of subscribing money beginning in 1933 and it would be up to the treasurer to contact those members who are not using envelopes.¹⁶⁵ Pastor Grote was instrumental in helping the ladies organize a Ladies Aid during 1933.¹⁶⁶ It was in September of 1933 that the congregation celebrated the 40th anniversary of the dedication of the church. Pastor H. Maas preaching from Rev. 3:7-13. In the afternoon of the same day Rev. Louis Eschbach of Grand Mound conducted a mission service.¹⁶⁷ There were around 26 students who attended the instruction classes in what was identified as Saturday/Week Day School. In 1932, that number dropped to 17, and the next year, Sunday School and Week Day School instruction came to an end.¹⁶⁸ The congregation once again ended up in a vacancy position when in July of 1934, Pastor Grote preached his farewell sermon at Four Corners and at Milton. He had accepted the Iowa District Board of Directors' call to serve at Ottumwa. However, the Board of Directors reconsidered that call and instead placed Pastor Grote at Guthrie Center, Iowa, from there to serve Audubon.¹⁶⁹

During the tenure of Pastor Grote in his 2-point parish, the statistics of the parish that were submitted to the Synod's Statistical Year Book are as follows:¹⁷⁰

Year	Souls	Communicants	Voters	Sun-Sch	Mission	Home	Property
1929	71	47	18	22	\$121	\$574	\$3,000
1930	71	47	18	17	\$92	\$539	\$3,000
1931	73	48	18	20	\$63	\$439	\$2,500
1932	76	57	18	00	\$72	\$200	\$2,000
1933	74	52	18	00	\$44	\$177	\$2,000

Pastor Arnold W. Schmidt (1934 December—1936)

During the vacancy, Pastor Theodore C. Meibohm, of Trinity-Washington, provided spiritual care for the people of St. John-Four Corners.¹⁷¹ The next pastor to live and work in Lockridge Township was St. Louis Seminary graduate Arnold W. Schmidt (1909-1988), a native of Blue Earth, Minnesota. He was ordained and installed by his pastor father, G. Schmidt on 02

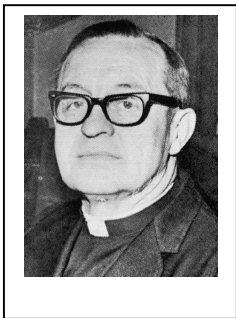


December, 1934. The Iowa District called on him to also do mission work in Mount Pleasant.¹⁷² The District granted \$400 toward the annual salary of the pastor and the congregation was to raise at least \$300.¹⁷³ At the January meeting in 1936, the voters instructed the treasurer to insure the church and parsonage for \$1,500 each with companies which had the cheapest rates.¹⁷⁴ It appears that the mission outreach of Pastor Schmidt in the Mount Pleasant area resulted in the founding of Concordia Lutheran in Burlington, Iowa, about 45 miles southeast of Four Corners, in 1936. Later in the year, Pastor Schmidt accepted a call to be the pastor in Burlington

During the tenure of Pastor Schmidt, the statistics of the parish that were submitted to the Synod's Statistical Year Book are as follows:¹⁷⁵

Year	Souls	Communicants	Voters	Sun-Sch	Mission	Home	Property
1934	62	42	13	10	\$400	\$130	n/a
1935	69	41	12	8	\$60	\$207	\$1,500
1936	49	35	12	6	\$38	\$169	\$2,500

Served in a Multi-Parish Setting by a Non-Resident Pastor



At this point, available records do not indicate what pastors in the area were serving the vacancy. However, St. Louis Concordia Seminary Candidate Alton R. Koch (????-2002) graduated in 1935 and found his way to the Iowa District. He became a district missionary in 1939 to canvass the Wapello, Louisa County area, about 45 miles northeast of Four Corners. He then began serving as pastor to Mount Pleasant, Wapello and Four Corners in 1940.¹⁷⁶ It appears that Pastor Koch continued to serve St. John-Four Corners until the congregation was disbanded. Pastor Koch continued to provide the Iowa District with annual statistics of St. John until the end of

1949, which will be listed here.¹⁷⁷

Year	Souls	Communicants	Voters	Sun-Sch	Mission	Home	Property
1937	44	30	11	4	\$20	\$162	\$2,000
1938	45	34	12	4	\$16	\$242	\$2,000
1939	33	27	10	3	\$30	\$150	\$2,000
1940	27	23	10	2	\$0	\$103	\$2,000
1941	22	20	8	2	\$9	\$143	\$1,800
1942	23	19	6	10	\$70	\$156	\$1,300
1943	27	22	6	2	\$88	\$193	\$1,300
1944	29	25	8	5	\$37	\$282	\$1,300
1945	26	20	9	3	\$77	\$255	\$1,500
1946	32	22	7	8	\$48	\$280	n/a
1947	36	15	9	6	\$68	\$293	\$2,500
1948	32	23	8	7	\$60	\$295	\$2,500
1949	29	22	8	6	\$53	\$274	\$2,000

What follows now is information gleaned from the Voters' Minutes after Pastor Schmidt left the congregation in 1937 and the disbanding of St. John Lutheran in 1951.

1937 Voted to ask the Ladies Aid to pay the debt on the Cemetery Fund for this year.¹⁷⁸

1938 Voted to ask Mr. and Mrs. W.L. Achenbach to keep up the yard and church for living in the parsonage and that they do the necessary telephoning in regard to road conditions.¹⁷⁹

1939 Voted that the school seats be stored in the attic of the school room.¹⁸⁰

1940 Voted in February that the parsonage be rented out at \$4 per month with a deduction being made for the renters at the end of the year for mowing the yard.¹⁸¹ Voted in August to rent out the parsonage for \$5 a month.¹⁸²

1941 Voted that worship services be changed from 8 PM to 11 AM. Voted that St John Lutheran congregation allow a stripe of land of the St John Lutheran Cemetery on the south side of the cemetery to the Jefferson County road.¹⁸³

1942 Voted that \$2.00 be withheld from monthly rent and set aside toward future church and house repairs.¹⁸⁴

1943 Voted to have a special collection November 17 for shingling the parsonage roof.¹⁸⁵

1944 Voted to insure church and house for tornado and storm damage. Motion adopted that renters be responsible for mowing the church and house lawn.¹⁸⁶

1945 Voted that Pastor Koch receive the rent money from the parsonage until such a time that money is needed for house repairs.¹⁸⁷

1947 Voted to pay pastor salary on a monthly basis of \$10 plus another \$10 which is the monthly parsonage rent received.¹⁸⁸

1950 Voted that rent money once again revert to being kept in case of a need for building repairs. Voted to discontinue worship service at St John-Four Corners for 6 months, hold joint meetings with Faith Lutheran-Mount Pleasant and, after 6 months, come to final decision [whether to continue or to disband].¹⁸⁹ Voted to raise the parsonage house rent to \$15 per month starting in 1951.¹⁹⁰

1955 A Voters' Meeting was held at the McElhinney House in Fairfield in March. By ballot vote, it was unanimously agreed to sell the church property. The trustees were authorized to sell the house with the land separately and the church to be sold separately by sealed bids, the trustees having the right to reject all bids. The trustees were to select a lawyer to act on behalf of the congregation.¹⁹¹

1956 The church building was sold to Ray Stattler whose farm adjoined the church property. The church contents were sold at public auction, the bell bought by a scrap iron dealer in Mount Pleasant, and the church building ended up being used to store hay.¹⁹²

1958 Voted that \$1,500 to be put on time deposit in the Henry County Savings Bank. Rudolph Rauscher, Paul Pasch and Fred Trabert to care for the cemetery and given approval to spend \$45 on its maintenance.¹⁹³

1963 Correspondence indicating that former members of St John-Four Corners were to meet at the Rauscher Seed House at Four Corners on 11 September, 1963 to discuss disposal of funds and care of cemetery.¹⁹⁴

St. John Lutheran Disbanding—1951

While being served by Pastor Koch, St. John-Four Corners (Lockridge) was always included in the listing of congregations he was serving right up to 1950. However, in 1951, the name of St. John-Four Corners no longer appears in the parish details of the congregation in Mount Pleasant which was being served by Pastor Koch. So the official history of St. John-Four Corners, which started serving the people in Lockridge Township in 1890 by means of various pastors from the Iowa District of the Missouri Synod and became an official member of the Iowa District in 1894, finally closed its doors in 1951. No official minutes or correspondence documentation with Iowa District officials were discovered which actually, in so many words, acknowledge the disbanding of St. John-Four Corners. The church records and official voters' meeting minutes are on deposit at Concordia Historical Institute in St. Louis, Missouri. These documents were also photographed and digitized and deposited in the Archives of Iowa District East (Lutheran Church-Missouri Synod) at 1100 Blairs Ferry Road, Marion, Iowa.

Swedish Baptist Cemetery Lease to St. John Lutheran — 1902

G.O. Schillerstrom
to
Ev. Luth. St. John's Congregation
of Four Corners Jefferson County, Iowa.

Be it known by all men, that I, G.O. Schillerstrom, the only surviving member of the Swedish Baptist Association at Four Corners, Jefferson County, Iowa, party of the first part, for the consideration mentioned below, Do hereby lease to the Ev. Luth. St. Johns Congregation, of Four Corners, Jefferson County, Iowa, party of the second part, the church lot and cemetery containing one acre in the South West Corner of the North West Quarter, of Section No. Twenty-two (22) Township No. Seventy-two (72), Range No. Eight (8) West for a term of Ninety Nine years, To be used and maintained as a Cemetery, and burying {sic} place of the dead. And it is hereby agreed that the said Congregation, party of the second part, shall have the right and privilege, to bury their Dead in said Cemetery, and to use said lot as to them seems best,

And in consideration, said Congregation, shall keep and maintain the fences around said Lot and Cemetery, and in the customary way care for said cemetery,

But I reserve a burial place for me, by the side of my Deceased Wife, also a privilege for my children to bury their {sic} if any one should so Desire,

In testimony whereof I have herewith subscribed my name this 15th day of May A.D. 1902.

G.O. Schillerstrom

We, the trustees, of the Ev. Luth. St. Johns Congregation of Four Corners, subscribe our names to the above agreement, on our part this 15th day of May, A.D. 1902

Henry Achenbach
Conrad Bogner

State of Iowa, Jefferson County, ss: Be it remembered that on the 15th day of May A.D. 1902 before me the undersigned, a Notary Public, in and for said County came G.O. Schillerstrom, to me known to be the identical person whos {sic} name is subscribed to the foregoing Lease, and acknowledged the instrument to be his voluntary act and deed, and that he executed the same for purposes there in mentioned, Also the trustees of Ev. Luth. St. Johns Congregation of Four Corners, who are personally known to me, and executed the foregoing instrument for the purpose mentioned; WITNESS my hand and seal Notarid the day and year above written.

A.F. Cassel
Notary Public

Pictures Taken in 2015



Land Where Church & Parsonage Once Stood



Road from Four Corners West to Cemetery



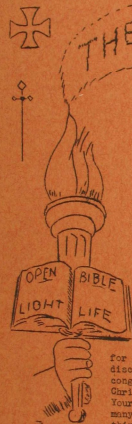
Baptist Cemetery Leased by St. John Lutheran



Looking East from Cemetery toward Four Corners

LUTHERAN BULLETIN

Bulletin of Faith, Mt. Pleasant, of St. John's, Lockridge, and Wapello Lutheran, Wapello, Ia.
Vol. 5, No. 30, April, 1943. Pastors: Edmund C. Bremer, Mt. Pleasant, Ia. (telephone 501, 510)
— — — — —



THE LIGHT OF TRUTH

THE FIFTIETH ANNIVERSARY

It was fifty years ago that the congregation called, ordained, and installed its first pastor, the Rev. F. Walter. It was in the same year, fifty years ago, that the congregation built its first church. These two events marked the beginning of systematic, organized work in the congregation. Today in our celebration, as members of St. John's congregation of Four Corners, we lift up our hearts and voices in gratitude to God for the many blessings that He has showered upon our congregation. For fifty years the congregation has had the privilege of hearing the wonderful, sweet Gospel that has excited Creation as the Lord and Savior. For fifty years God has granted this congregation faithful pastors who have proclaimed the truths of God's Word faithfully to the salvation of many souls. What God has done for this congregation is beautifully expressed in one of the letters received by St. John's congregation from the Rev. L. Ridmann, one of its former pastors, in the words: "The source of greatest joy, however, is the fact that by the grace of God you can on this Golden Anniversary praise your God and Savior for having given and preserved in your midst the unimpaired preaching of His precious Word in its truth and purity and the proper administration of His holy sacraments. The Lord has shown you uncounted tokens of mercy, of loving-kindness, and of faithfulness. He has done truly great things for you, indeed you should be glad. In spite of the many, many discouraging events and circumstances which have entered into your congregational life you have been preserved for fifty years, and Christ's saving Gospel has accomplished marvelous things among you. Your congregation has been God's humble handmaiden in guiding many souls to their heavenly home." As members of St. John's today think of the manner in which God has blessed this congregation, and think of the sacrifices and efforts which both the pastors and the members of the congregation in times past have made in order that the preaching of God's Word might continue in the next fifty years, what an encouragement to every member to strive and to pray that the Light of God's Truth may hold aloft in this congregation in the future to the salvation of many more souls.

PASTORS OF THE CONGREGATION

The following pastors have served the congregation of St. John's, Four Corners in the past fifty years: F. Walter, 1893-1898; F. Bremer, 1898 - 1909; Dr. Baile, 1909-1904; C. J. Mendenhall, 1904-1907; H. W. 1907-1912; J. D. 1912-1915; L. Ridmann, 1917-1920; T. Schliepke, 1920-1922; W. L. Lockwood, 1922-1925; S. F. Schneider, 1925-1929; Robert Geete, 1929-1934; Rev. Arnold Schmidt, 1934-1940; with the present pastor in charge of the congregation since 1940, with the exception of the Rev. J. J. Dair, all of the former pastors of St. John's are still living.

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CONTINUED

These confirmed in the last fifty years and still living today are the following: Anna Clark, Fairfield, Ia.; Margaret (Gale) Stralman, Fairfield, Ia.; J. J. Reader, Lockridge, Ia.; (Gale) Rockett; Clara Aldman, Fairfield, Ia.; (Gale) McKean; Barbara (Reader) Jensen, St. Hildebrand, Lockridge, Ia.; Henry Reader, (address not known); Louis Hildebrand, Fairfield, Ia.; (Hildebrand) Larson, Lockridge; Elizabeth Blifnick, Salisbury, Mo.; Blifnick, Salisbury, Mo.; Nellie Jensen, Lockridge, Ia.; (Gale) Achenbach; Mrs. Anna (Luette) Anderson; M. Pleasant, Ia.; Emma Achenbach, Lockridge, Ia.; Dorothy (Kirk) Smith; M. Pleasant, Ia.; Irma (Gillman) Phillips; Ottumwa, Ia.; Glen Wentzke, Minnesota Service Camp; M. Pleasant, Ia.; Charles Shurpy, Lockridge, Ia.; Maxine (Reader) Beckel; Pleasant Plain, Ia.; Carl Geisinger, Verda (Trabert) Peterson; M. Pleasant, Ia.; Everett Rogers, Lockridge, Ia.; Blanche (Hildebrand) Cochran, Fairfield, Ia.; Mrs. Max (Hildebrand) Smith, Fairfield, Ia.; Elsie Rogers; Nina (Rauscher) Elliot, Lockridge, Ia.; Cecelia (Gale) Nelson, Lockridge, Ia.; Charles Sparr, M. Pleasant, Ia.; Wilma Schellman, (address unknown); Everett Hildebrand; army; Willis Hildebrand; army; Donald Trabert; army; Carl Zillman, army; Anna (Hildebrand) C. King; (Hildebrand) Schellman; Pilly (Hildebrand) Lither; (Hildebrand) Fogel; Bertha Rauscher, with these last five all being in California; Doris Hildebrand, Fairfield, Ia.; John Rogers; Constance; Constance; Hermann Rogers, Galva, Illinois; Anna Sawyer, Galva, Ill.; Louis Rogers, Denmark, Ia.; Mrs. Clara (Achenbach) Rogers; Gertrude Berg, Lockridge, Ia.; Ruth (Achenbach) Klein; W. Burwellington, Ia.; William Kivnits, Burlington, Ia.; Elsie Rogers; Miss; (Hildebrand) Geisinger; Lockridge, Ia.; Frank Trabert, Lockridge, Ia.; Otto C. Hildebrand, Lockridge, Ia.; Paul Hildebrand, Lockridge, Ia.; Leonard Trabert, Prior, Ia.; Bertha (Hildebrand) Bonn; M. Pleasant, Ia.; Martha Hildebrand; Rudolph Rauscher, Lockridge, Ia.; Harold Rogers, Lockridge, Ia.; George Reader, Lockridge, Ia.; Mrs. J. J. Dair; Storm Lake, Ia.; Miss Elsie and Helen Luetteke,

Davenport, Ia.; (Hildebrand) August Luetteke, Fairfield, Ia.; Mrs. Otto Hildebrand, Lockridge, Ia.; Mrs. Otto Hildebrand; Lockridge, Ia.; Mrs. Joe Zillman, Lockridge, Ia.; Joe Zillman, Lockridge, Ia.; Isaac Hildebrand, Lockridge, Ia.; Fred Trabert, Lockridge, Ia.; Mrs. Minnie Trabert, Lockridge, Ia.

If there have been any who have been overlooked in this list, the pastor would appreciate having their names in parentheses is called name.

CHAPTER MEMBERS
The members, Mrs. Mary Achenbach, of Lockridge, Ia., and Mrs. Mary Achenbach (Mrs.) of Fairfield (Ia.) have been members of the congregation for the full fifty years.

ANNOUNCEMENTS

SERVICES - every first and third Sunday at 2:30 p.m. at Four Corners; every Sunday at 9:30 a.m. in Mt. Pleasant; every Sunday at 11:15 a.m. in Wapello; and every other Thursday evening at the State Hospital in Mt. Pleasant.

MEMBERS FOR TODAY		
Mt. Pleasant	Lockridge	
	marriage	afternoon
18	845	283
286	111	411
410	110	521

MT. PLEASANT LADIES AID - will meet next Thursday afternoon. Mrs. Leo Press will be the hostess. There will be the election of officers at this meeting. Members not present stand a very good chance of being elected.

CONFIRMED - Mrs. Clara Carstensen was confirmed at the State Hospital after about two and a half years of instruction about every other week given by your pastor. Mrs. Carstensen is blind and has been an invalid for the last seven years, and a patient at the hospital for almost ten years. God's Word, as she has learned to know it in instruction, has meant much to her.

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End Notes

The End Notes have not been abbreviated where used more than once so that the complete listing can show up within the narrative as Microsoft Office Word Document allows. If abbreviated, the reader would not have full information and so would have to scroll to the end of the historical narrative to determine to what previous entry the abbreviated note was referring to.

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- ¹ *History of Jefferson County, Iowa*, The Western Historical Company, Chicago, 1879, p. 325
- ² *History of Jefferson County, Iowa*, The Western Historical Company, Chicago, 1879, p. 323
- ³ <http://www.iagenweb.org/census/1905/index.html> (as of April 2018)
- ⁴ *History of Jefferson County, Iowa*, The Western Historical Company, Chicago, 1879, p. 370
- ⁵ *History of Jefferson County, Iowa*, The Western Historical Company, Chicago, 1879, p. 159-161
- ⁶ <https://www.meskwaki.org/about-us/history/> (as of April 2018)
- ⁷ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.350
- ⁸ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.357
- ⁹ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.361-363, 377
- ¹⁰ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.378
- ¹¹ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.388
- ¹² *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.360
- ¹³ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.360
- ¹⁴ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.354
- ¹⁵ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.403
- ¹⁶ <http://iagenweb.org/jefferson/Swedish/LutheranBuild.html> (as of April 2018)
- ¹⁷ *History of the First Augustana Evangelical Lutheran Church formerly New Sweden and Trinity Churches—Centennial Observance September 5, 1948*
- ¹⁸ *Lutheran Cyclopedia*, Erwin L. Lueker-Editor, CPH, St. Louis, 1975, p.418
- ¹⁹ *Lutherans in America—A New History*, Mark Granquist, Fortress Press, Minneapolis, MN 2015, p.162
- ²⁰ *Lutheran Cyclopedia*, Erwin L. Lueker-Editor, CPH, St. Louis, 1975, p.418
- ²¹ *Seventy-Five Years of God's Grace – A History of the Lutheran Church-Missouri Synod in Iowa, 1879-1954*, Geo. A.W. Vogel and Walter S. Wendt, pp.8-14
- ²² <http://iagenweb.org/jefferson/Maps.htm> (as of April 2018)
- ²³ *Fairfield Weekly Ledger-Journal*, Thurs., Nov. 6, 1924, p.5, c1.—as posted in 2018 on <http://iagenweb.org/jefferson/Towns/Germanville.html>
- ²⁴ *Hope Lutheran Church—Brighton, Iowa—125th Anniversary—1970 Directory*, a document located at ELCA Region 5 Archives, Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, IA
- ²⁵ *The Fairfield Ledger*—Fairfield, Iowa, Saturday, June 23, 1956
- ²⁶ *Centennial Observance on Sunday, August 12, 1945*. A Brief History Document located at ELCA Region 5 Archives, Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, IA
- ²⁷ *Kirchen=Blatt der evangelisch lutherischen Synode von Iowa u.a. St.*, Vol. 38; Number 21, 12 October, 1895, Waverly, Iowa
- ²⁸ *Fairfield Ledger* Wednesday 24 January, 1917
- ²⁹ *History of Jefferson County*, Western Historical Company, Chicago, 1879, p.432
- ³⁰ Published by the Evangelical Lutheran Synod of Iowa every 1st and 15th of the month at the advance cost of a dollar and 10 cents for postage. All orders, cancellations, money submissions etc., are payable to Rev. H. Michaelsen, Mendota, Ill. Address requests for past editions to Prof. Gottfried Fritschel, Mendota, Ill. Printed in the “Express” Office, Defiance, Ohio
- ³¹ *Kirchen=blatt*, page 80, 15 May, 1878, translated from the German by Allen E. Konrad – IDE Archivist—October 2017
- ³² *Wartburg Kalendar*, Wartburg Seminary, Dubuque, Iowa, 1913, Page 136—document located at ELCA Region 5 Archives, Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, IA
- ³³ *Fairfield Ledger* Wednesday 24 January, 1917
- ³⁴ *Lutheran Cyclopedia*, Erwin L. Lueker-Editor, CPH, St. Louis, 1975, p.418
- ³⁵ *Lutheran Cyclopedia*, Erwin L. Lueker-Editor, CPH, St. Louis, 1975, V12, p.491
- ³⁶ *Lutherans in America—A New History*, Mark Granquist, Fortress Press, Minneapolis, MN 2015, p.190
- ³⁷ *Kirchen=Blatt der evangelisch lutherischen Synode von Iowa u.a. St.*, Waverly, Iowa, 1872
- ³⁸ *Synodal=Bericht der deutschen evangel. luth. Synod von Iowa vom Jahre 1861—(Synodical Report of the German Evangelical Lutheran Synod of Iowa, 1861)*, Madison, Wisconsin, *Synod President Report*, p. 24— a document located at ELCA Region 5 Archives, Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, IA
- ³⁹ *Synodal=Bericht der deutschen evangel. luth. Synod von Iowa vom Jahre 1861—(Synodical Report of the German Evangelical Lutheran Synod of Iowa, 1861)*, Madison, Wisconsin, *Synod President Report*, p. 24— a document located at ELCA Region 5 Archives, Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, IA

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- ⁴⁰ *Fairfield Ledger*—Wed. 7 January, 1891, 3-9
- ⁴¹ *Fairfield Tribune* Wednesday 14 May, 1890, 1-3
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