

Oak Leaves

Newsletter of the ELS Historical Society



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Issue 3

THE SYNOD MEETING 1923

The Synod met this year in the beautiful new church at Princeton, Minn., (Rev. Gullerud's -charge). The sessions lasted from Friday, June 15th, to Thursday, June 21st. Part of the time before Sunday was taken up by Rev. Jensen's thorough and exhaustive paper on "The Sacrament of the Altar."

At the Communion Service on Sunday morning, Rev. Jensen preached the Confessional Sermon, and Prof. Wahlers of Concordia College preached the English, and Rev. Quill the Norwegian Sermon. In the afternoon, owing to the efforts of Rev. Anderson, a musical program was rendered; at this program Rev. Gullixson gave a talk on hymns and singing. He dwelt especially on the life and hymns of Paul Gerhardt. In the evening Rev. Mommsen and Rev. Harstad addressed the young people. On Monday evening Rev. Moldstad preached the Pastoral Sermon.

In the doctrinal and other discussions and in the services conducted during the Synod, Law and Gospel with their ever needed messages were time and again proclaimed to the members of the Synod. Both Sacraments were celebrated. During the Synod three infants were by Holy Baptism admitted into the Church.

The greater part of the sessions was taken up by doctrinal discussions. Rev. Jensen's paper on the Sacrament of the Altar has already been "mentioned.

Prof. Moenkemoeller of Concordia College introduced the discussion on "The Divinity -of Christ" with a paper remarkable for its terse lucidity. This paper and the discussions arising from it may be summarized by pointing to Psalm 2: Repeatedly the mighty ones of the earth have conspired and are conspiring against the Lord's Anointed. Christ is nevertheless God. He dashes the conspirators in pieces like a potter's vessel. Let us therefore be instructed and in loyal worship serve our King and God and rejoice that we may build His kingdom.

Rev. Ingebritsen's paper on "The Parochial School" provoked enthusiastic and unanimous testimony from both ministers and lay delegates in favor of the parochial school. What the Word of God says on this matter was put before the Synod. God has commanded the Christian education of children. Eph. 6: 4. "And ye, fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." Only the parochial or (as it is, perhaps, more accurately styled) the Christian day school can adequately carry out this command, for the Christian atmosphere must always be present—no matter what subject is taught. Deuteronomy 6:4 f. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

START THEM YOUNG



Visit by a confirmation class

I've heard it so many times, "I just don't know what to do with my treasures. Today's kids just don't care about our family history." It's a common lament, but is it totally true?

I can happily report that no, it is not totally true. Recent visitors to the Otteson Museum have included kids of many ages who have not just come because Mom or Dad or Pastor made them, but because they actually like history and more specifically our common family history – the history of the ELS.

There's the boy who came to the Museum during Synod Convention and told his Mom, "We're coming here every year." There's the girl who came announcing that she loves history and was thrilled to see artifacts connected to the family of her friend. There were the brothers who took the Koren's Kids and Koren's Little Kids programs very seriously and had a great time hunting through displays for answers to the clues. That doesn't even include the Confirmation classes and Youth Groups that come every year. It's always

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Check out the Historical Society website - <http://www.els-history.org/>

Oak Leaves welcomes articles of both Synodical and local significance for publication. Articles may be edited for style, clarity, or length to allow for publication. Each issue will be deposited in the archives of the Evangelical Lutheran Synod

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The sons of Rev. Sam and Anna Gullixson, from Parkland, Washington

fun to see things "click" for some of the kids in these groups.

This year we were also able to host the young people who were on the Bethany campus for the Lutheran Youth Association meeting. The Museum was the last stop on a campus-wide scavenger hunt. 200 high school age kids scoured the Museum to earn a prize – and ice cream.

The common thread in all of this is exposure and education. It's never too early to introduce kids to history, whether it's of your family, the world or the church. Plant the seed when they are young. You never know when it will bloom. Who knows, the next great church historian might be in your family.

Please feel free to contact us if you want resources for teaching your kids ELS history or to schedule a tour of the ELS Otteson Museum

Becky DeGarmeaux



Three pictures from the Lutheran Youth Association convention



FROM THE EDITOR

In this issue of Oak Leaves, please note the minutes from the annual meeting on June 18, 2023. You will find out what happened at the meeting and what decisions were made by the Historical Society. Also, a summary of the three speakers on the program is given. We listened to very interesting descriptions of funeral practices in our synod.



Tim Erickson cleaning a gravestone

In keeping with the theme of funeral practices, I have been learning about the activities of some Cemetery associations. I had previously learned some things from cemetery care in churches of the ELS. Recently my wife, Ellen, and I participated in a workshop in Indianola, Iowa, on the cleaning and restoration of old gravestones. We learned the dos and don'ts of gravestone care and then had a hands-on experience of gravestone cleaning. We cleaned the gravestone of a Civil War veteran who had fought in the war for 3 and a half years, then had become a barber in Indianola, dying in 1885. We were able to get the letters on his tombstone readable. His name was Sergeant James Akers. In future editions of Oak Leaves, we may learn more about some our synod's church cemeteries, as well as some of our members who fought in the Civil War.



Ellen Erickson cleaning a gravestone

This could lead to some more things about race relations in the future. A beginning of this information is the article from 1923 in this issue concerning the Ku Klux Klan by O.M. Gullerud.

Our museum director invites us to keep learning synod history with visits to the Otteson Museum. During the summer months there were many visits of young people and children to the museum. Learning about History is never ending as new generations become knowledgeable about the history of their families and their church.

You will also find in this issue an interesting description of the 1923 Synod Convention (100 years ago) by C.U. Faye.

Thank you to Dr. Erling Teigen for locating and submitting this report.

From his research on the year 1923, Dr. Teigen also found the article by M. F. Wiese, "Concerning the modern church's position on the Holy Scripture" and the article on the Ku Klux Klan.



The ELS Historical Society depends on the membership/subscription fee to fund our projects and produce Oak Leaves. Even without the annual meeting our work still goes on. If you pay your membership annually, you may send your check to

ELS Historical Society
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God has promised to bless those who obey His Word. Deuteronomy 28, 1-14. “And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which ‘I command thee this day, that the Lord thy God will set thee on high above all nations of the earth and all these blessings shall come on thee, and overtake thee, if thou shalt, hearken unto the voice of the Lord ‘thy God. Blessed shalt thou be in the city....” God has threatened to punish those that do not obey His Word. Deut. 28:15 f.: “But it shall come to pass, if thou wilt not harken unto the voice of the Lord thy God, to observe to do his commandments and his statutes which I command thee this’ day, that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be the city.”

It was suggested that the Synod should help such parochial schools as needed aid, and that we should try to get started at least one new parochial school each year. There is every indication that this program will not be mere talk. Since 1918, our parochial schools have increased in a wonderful manner. The parochial school is a matter of life and death for the Synod. We do not wish to die. We hope by the grace of God to live: and He whose promises are Yea and Amen will certainly bless us and our children if We obey Him and suffer the little children to come unto Him (Mark 10:13 f.).

This is not the place to give a detailed account of the Resolutions of the Synod relating to our work at home and abroad. Loyal members of the Synod will buy and read the official Report of the sessions, and they will there see how the Synod advises them (only God can command the local congregation) to try to do their share in the carrying out of the command of the Lord of the Church with regard to the building of His Kingdom on earth.

In the building up of the Church our hearts should be possessed by the Word of God, and our minds should plan in accordance with the instructions laid down in this Word. ‘Thus, and thus only, will our hands be able

to build in a manner pleasing to and blessed by the Lord of the Church (John 8:31). With all our weakness it may with justice be said that the Synod has, by the grace of God, been enabled to build on the Bible; “Gegraptai— It is written,” was the guide of the deliberations and the norm of the decisions. There is no other foundation. He who builds otherwise will perish when the rain descends, and the floods come, and the winds blow, for he has built upon sand (Mathew 7: 26-27). He who builds upon the Word will prevail in all storms (Matthew 7:24-25), yea even when heaven and earth pass away he shall not be moved (Matthew 24: 35) for he has built upon a rock. —C. U. Faye



ELSHS ANNUAL MEETING

Sunday, June 18, 2023 at 7 p.m.
Bethany Lutheran College

The annual meeting of the ELSHS was held in the Lee Theater of the Ylvisaker Fine Arts Center. Historical Society president Pastor Michael Lilienthal welcomed those assembled and began the evening with an opening devotion including the singing of a responsive psalm, devotion on Luke 8:52, and prayer.

The program entitled “They Are Not Dead, but Sleeping” included three presentations focusing on funeral practices throughout history as they related to the ELS. Tom Langseth from the Parkland congregation in Tacoma, Washington spoke on the history of the cemetery and church there. Cemetery plots were first purchased by individuals there in 1894. Parkland traditionally celebrates an Easter sunrise service at 6:30 a.m. which begins at the site of the most recent grave

and is followed by the rest of the day's celebrations and services at the church. The service enjoys continued and increasing popularity.

The second speaker was Pastor Peter Faugstad of the Saude and Jerico congregations. He told the assembly that the cemeteries of those congregations were some of the oldest in the synod, graves at the Saude cemetery dating back to the Civil War. Pastor Faugstad emphasized the unique aspect of a Christian funeral service being focused on Christ's victory over death which purchased eternal life for all believers in stark contrast to the "celebration of life" focus on the deceased and their life. He also pointed out that the traditional casket funeral and burial of a body bears witness to the belief that our bodies WILL rise again on the day of judgement.

Rev. Dr. Erling Teigen spoke last about funeral practices in the very early church back to 1863. At that time Danmarks og Norges Kirke-Ritual strictly specified the precise order of events. He noted that the burial was the focus and the first, and sometimes only, part of the funeral. If there was a service in the church it followed the actual burial. In later years the practice became that a private family service came first at the home followed by the church service and finally burial.

Pastor Lilienthal thanked all the speakers for their presentations and a brief question and answer period followed.

The business meeting was then called to order. The secretary's report, having been made available at the door, was approved as written

The president reported that the board had held its usual meetings on November 5, 2022 and February 4, 2023. The Military Monument is complete and will be dedicated during the convention. Editorship of the "Oak Leaves" publication has passed on to Rev. Timothy Erickson.

Treasurer Marge Lillo reported that beginning with a

balance on hand June 25, 2022 of \$3254.33 income for the year had been \$3649.65 with expenses of \$1129.51 leaving a current balance on hand of \$5774.47. It was moved, seconded and passed to accept the report.

Rebecca DeGarmeaux of the Ottesen Museum reported that this is the 20th year that the museum is at Brown's Court. She announced regular museum hours for visitors as well as special hours for synod week. The 2023 theme for the museum Christmas open house will be Scandinavian Christmas hymns.

Under new business, both Lois Jaeger and Erling Teigen have served the maximum three terms of three years per term on the board. The board nominated Neil Shaffer to fill the first seat and Julie Faugstad to fill the second. Both were elected unanimously.

Finally the amendment to the Constitution: Article II.4 was the last item on the agenda. The original states "to publish a bulletin containing articles of news and interest." The amendment states "to publish a newsletter, the purpose of which is to educate the members of the society by keeping them aware of the Synod's history through articles and research and to promote the society." The amendment was passed.

There being no further business the meeting adjourned.

Respectfully submitted,

Lois Jaeger, recording secretary



KU KLUX KLAN

Tidende 3/21/1923

O. M. Gullerud

Tidende

The Ku Klux Klan was not a topic so likely to be included in the Tidende/Sentinel, and makes some comparisons with the Masonic Lodge (which may or may not be completely valid).

The revelations which have been made in the South in connection with the Ku Klux Klan have filled many newspaper columns with accusations that this secret association has been guilty of a lot of inhumane and barbaric treatment of its victim. They have tortured their poor victims to death in the most wretched and horrible ways imaginable, having amputated hands and limbs, joint by joint, one by one, and sending their bodies into a machine whose spiked wheels little by little broke their legs. Can you imagine any more inhumane and barbaric treatment!

This secret association probably has a lot in common with the Masonic Lodge. Those who join the Masonic Lodge must take the most difficult oaths, and swear that they will not reveal any of the Lodge's secrets. They bind themselves that if they break this oath, they subject themselves to no lesser punishment than "having one's throat cut from ear to ear." "The tongue is torn out by the roots." "The left breast is torn open and the heart is plucked out and thrown to the beasts of the forest and the birds of the sky." "The body is cut in half and the entrails are taken out and burned." "The right ear and arm are cut off." "The tongue is split from one end to the other." "The skull is split and the brain is exposed to the burning rays of the midday sun," etc.

Such terrible oaths must always come to mind when we read about the inhuman acts the Ku Klux Klan is accused of. How long will our country be a free and safe country to live in if the secret societies are to have free rein? Let us also remember that it is the zealous work of the Freemasons and the Ku Klux Klan that we essentially have to thank for the law that was passed

in Oregon at the last election, which, if it remains, gives parochial schools the death knell. No one has the right to have their own schools. According to this law, all school-age children must attend the state schools. What then will come of our freedom of religion become? And how long will it be until the lodge religion is introduced in the state school? This is certainly the goal it strives to achieve. Let us stand guard!



CONCERNING THE MODERN CHURCH'S POSITION ON THE HOLY SCRIPTURE

M. F. Wiese, Luthersk Tidende, January 12, 2023 (Vol. 6, No. 28)

M. F. Wiese's commentary on the doctrine of Scripture, especially on the principle that Scripture interprets Scripture.

This writer was once visited by a simple, old woman next door. She did not belong to my congregation but was always friendly to me. We lived in a great, somewhat old Norwegian settlement, where there were four pastors, all of whom professed themselves to belong to the Lutheran Church; of these four, three of them belonged to three different church bodies, who taught differently from each other. The fourth had a little congregation of his own. The disagreement essentially concerned the teachings of God's word, about which there had long been and still was contention, discord and strife. The old woman did not

seem in the least worried about the discord between these pastors and congregations. On the contrary, during one of our visits, she soon began to talk about church matters and said, among other things: Yes, I am so happy for these blessed pastors; they all indeed have God's word and preach it.

Now, this simple, old woman quite certainly had not the slightest understanding about what the real doctrinal differences in the scandalous schism that existed here really was; but to her it was all the same and caused her no worries; indeed, she rejoiced in what these blessed pastors preached and fought for. But how many people are there who feel roughly the same way?—even if they do not rejoice at all this clerical bickering, as they call it they are mostly quite indifferent to which of the mutually disagreeing congregations and synods they belong to and fellowship with, since they usually cite as their excuse for this sinful indifference that they all basically teach the same thing; they all adhere to the Scriptures.

This reminds us of something we recently read, of which some important sentences will be quoted here.

The Christian church can and must stand only on the word of Christ (Ephesians 2:20), but not on human exegesis or interpretation. The Lord Christ does not say: If you abide in the interpretation of my word, but: If you abide in my word, you are truly my disciples, and you shall know the truth, and the truth shall set you free (John 8: 31, 32). So far as we depart from God's Word and set human interpretation in its place, the Christian recognition of truth and the glorious freedom of God's children is all over. To the extent that we depart from the word, we are lost and become human slaves. Then it is over with the Christian recognition of truth and the glorious freedom of God's children. Luther reminds us that if the devil removes the word from our hearts and eyes and leads us to the point that we have our own ideas about the articles of faith without the words of Scripture, then it is over for us. It is very important about the articles of faith, then it is out with us. It is also very important here what Luther says: I cannot tolerate any rule or method (which the word of God itself does not prescribe) according to which the Scriptures must be interpreted,

because the word of God, which teaches all freedom, neither must nor must be bound. The old axiom applies here: Scripture interprets itself.

If I am not mistaken, it is commonly thought among our Lutheran people that all denominations stand on the Scriptures, but it is in the interpretation of the Scriptures that they differ from each other. But that is not true! The Roman church does not stand on the Scriptures but on the Roman interpretation of the Scriptures. The reformed denominations, insofar as they differ from us, do not stand on the Scriptures, but on the interpretation of the Scriptures by Zwingli, Calvin and others. The Lutheran (that is to say, the truly confessional Lutheran) church, on the other hand), does not insist on the interpretation of Scripture. but on the written word itself; so that it can therefore say what Luther said about himself: I (Luther) do not want to be a Lutheran myself unless I teach the Scriptures purely. That was Luther's strength. It must also remain the rule of the Lutheran church until the last day, namely that it takes a firm stand on the clear word of Scripture and bears witness to the clear written word.

Everyone will probably agree that calling oneself a Lutheran and being a Lutheran are not the same. And yet today there are countless of those who would not only make these two things to be about the same, but even though they call themselves Lutherans and could occasionally say a few words about Luther's greatness, etc., they have deviated and will deviate from Luther's teachings in more or fewer parts, indeed, even downright rejected the fundamental articles of the Christian faith. Sadly! The prevailing or modern Lutheran church, at least in its teachers and speakers, does not stand on Scripture, but on its various free interpretations and rearrangements of it they would be puffed up about what is written (1 Corinthians 4:6); one wants to make breakthroughs and achieve development far beyond the word of God and in this way has long gone so far as to reject the ancient written Scriptures and believe the truth of faith, that the whole Scripture is inspired by God. (2 Timothy 3:16). Such a one will not be" "built on the foundation of the apostles and prophets" (Eph. 2:20), but on the

free and often extremely radical interpretations of the Holy Scriptures by their leaders and speakers. For example, they are driven to declare publicly: Only by stubbornness against the truth does it happen that the old inspiration theory from the 16th and 17th centuries is taken up again; it is no longer shared by any modern positive theologian; it is fallen, and rightly so. (Thus speak Dr. Kahnis and Dr. Kübe, and so it goes today, interminably.) This is how the Holy Scriptures are now treated: falsified, torn apart, rejected and mocked, even by so-called Lutheran theologians, as if it were the most useless work that has ever been written. And God be praised! because, we know and believe for certain with all pious teachers and Christian doctors from the days of the apostles, that the holy Scriptures are truly the word of God, because the spirit of God has given them (the holy men who wrote it) to find all that and in what words should they write. The devil knows full well that if he could destroy the Christian belief that Scripture is God's word, he would have won a huge victory; then he would destroy Jesus Christ as our only Savior and thus destroy the Christian faith and church. And when many of these corrupters would still pretend to be Lutherans, and even call the Bible the word of God, then this is nothing more than falling under false pretenses in order to be able to smuggle in their poisonous, soul-destroying goods.

By the way this is nothing new in the history of the church; these diabolical attempts are often made. Even Luther had to experience such wild, barbaric attempts to destroy the written word of God. About this he writes the following:

“The Holy Scriptures are God's word, so that I must say literally and in written form, just as Christ the eternal word is shrouded in manhood. And just as Christ is valued and treated in the world, so goes it also is with the written word of God. It is a worm, and is not respected as a book like other books, are— it does not receive the honor of being studied, read, carefully considered, preserved and used like other books are. At best, it remains on the shelf and suffers

all kinds of mistreatment, until one as a law unto himself deciphers and interprets it to fit the heresy of one's own defiant mind, so that the biblical word is eventually corrupted, dead, and buried, expelled from the world and forgotten....

But still the word must remain and come again for another day. No matter how much one tries to obstruct it and dismiss it is of no use. It is therefore a good sign for those to whom the precious gift is given that he has desire and love for the holy Scriptures gladly reads it and holds it in high esteem. God honors him wisely again, so that he has the right seal of the called and chosen and belongs to the crowd of the apostles and other saints who do not keep with the condemned world that Christ is “a worm, and no man; a reproach of men and despised of the people.” (Ps. 22:7) ; but confesses with Peter, “You are the Son of the living God,” (Matthew 16:16) and “the Holy Scriptures are written by the Holy Spirit”(Luther, [Walch?]12, 101)

To this we add the following serious admonition from Luther: “The Holy Scriptures, this Queen, shall rule and guide, and all others, whatever they may be called, shall not be its masters and judges, but only submissive and obedient witnesses, disciples and confessors, be it the Pope, Luther, Augustine, Paul or an angel from heaven. Nor shall any other teacher be preached or heard in Christendom than the pure word of God; or else both the preacher and the hearers together with his teacher should be condemned and accursed.” ([Walch?]11, 46)



Following the article on the Ku Klux Klan, we include the following from a book written in 1927, Half a century of Lutheranism among our colored people, a jubilee book, 1877-1927 by Christopher F. Drewes. If you want to read the whole book (120 pages), you can find it at <https://babel.hathitrust.org/cgi/pt?id=uc1.b3214319&view=1up&seq=1>

The following excerpts from the book show the involvement of the Norwegian Synod in the decision making and work of establishing missions among former slaves and their descendants.

Following this article we include some reports of the Committee from our Synod Conventions in 1927, 1932, 1933, and 1934 to show the involvement of our Synod in these missions. The Synod was not always able to meet its commitments due to the depression.

We will learn more about this mission work in future editions of Oak Leaves.

THE SYNODICAL CONFERENCE RESOLVES TO BEGIN MISSION-WORK AMONG THE FREEDMEN

July 10, 1872, six Lutheran synods in the United States organized the Evangelical Lutheran Synodical Conference of North America. "The Synodical Conference accepts the canonical Scriptures of the Old and the New Testament as the Word of God and also the symbolical books of the Evangelical Lutheran Church, constituting the Book of Concord of 1580." The following Lutheran synods belong to the Synodical Conference: The Synod of Missouri, Ohio, and Other States; the Joint Synod of Wisconsin and Other States; the Slovak Evangelical Lutheran Synod of America; the Norwegian Evangelical Lutheran Synod. These four synods have over 4,325 congregations and 1,285,000 baptized members. The congregations are chiefly in the North and West.

July 18 to 24, 1877, the Synodical Conference held its convention in Emmanuel Church, Fort Wayne, Ind. This meeting marks the beginning of our Colored Missions. A committee drew attention to an overture submitted by the retiring President, Rev. H. A. Preus,

of the Norwegian Synod. In this overture he asked "whether the time had not come for the Synodical Conference to direct its attention to mission-work among the heathen and to start a mission, perhaps, among the Negroes and Indians of this country."

This matter was in full agreement with the constitution of the Synodical Conference. The paragraph on "scope of activities" mentions "matters pertaining to home and foreign mission-work, as also to mission-work among immigrants. So the overture was received with enthusiasm. The delegates were all heartily in favor of launching a mission-project. The only question was: "How shall we start this work? Among which people shall we begin?" Here it was Rev. J. F. Buenger, pastor of Immanuel Lutheran Church in St. Louis, who championed the cause of Colored Missions. He, G. F. H. Meiser, and J. G. Thieme were made members of a committee which was to work out and submit plans for beginning a mission. The committee recommended that a mission be begun and carried on among the religiously neglected and forsaken Negroes of this country. The recommendation was unanimously adopted.

THE MISSION BOARD

The convention immediately proceeded to elect a mission board and to put the management of its Colored Missions into its hands. The following three members were elected: Rev. John Frederick Buenger, pastor of Immanuel Church, St. Louis; Rev. C. F. W. Sapper, pastor of St. Trinity Church in South St. Louis; Rev. J. F. Buenger, First Chairman. Rev. C. F. W. Sapper, First Secretary. St. Louis (he served twenty-one years); Mr. John Umbach, a member of Pastor Buenger's congregation. Buenger was chosen chairman; Sapper, secretary; and Umbach, treasurer. During the past fifty years the Mission Board has had many prominent Lutherans as members; for example, the following five professors of Concordia Theological Seminary in St. Louis: Prof. F. Pieper, D. D.; Prof. L. Fuerbringer, D. D.; Prof. George Mezger, D.D.; Prof. Theodore Graebner, editor of the Lutheran Witness; Prof. Otto C. A. Boecler. Besides these the following may be mentioned: Rev. Charles F. Obermeyer, who



Rev. J. Thoen, Norwegian Synod.
Member of Board.

served eighteen years; Rev. J. J. Bernthal, president of the Western District of the Missouri Synod; Rev. Richard Kretzschmar, the present president of the same District; Rev. Herman Meyer, president of the Minnesota District; and others. At the present time the Mission Board is composed of these members: Prof. Theodore Graebner, chairman of the

Board, a member since January 20, 1921; Rev. Christopher F. Drewes, Director of Missions, a member since August, 1908; Mr. Theodore W. Eckhart, treasurer, since August, 1924; Rev. Louis A. Wisler, secretary, since September, 1908; Rev. Theodore F. Walther, a grandson of Dr. C. F. W. Walther, a member since September 14, 1916; Rev. Immanuel F. Albrecht, president of the Minnesota District of the Wisconsin Synod, since 1921; Rev. Walter A. Hoenecke, a son of the great dogmatician of the Wisconsin Synod and editor of the Gemeindeblatt, the official German organ of the Wisconsin Synod, since 1921; Rev. Jacob Thoen, of the Norwegian Synod, since August, 1926; Rev. John Daniel, of the since August, 1926. Slovak Synod, since August, 1926. Meetings of the full Board are held twice a year in St. Louis; in addition, the members residing in St. Louis meet four times a year. During the time between sessions the Executive Committee, which consists of the chairman, the treasurer, and the Director of Missions, looks after the affairs of the Missions.

MEMBER OF BOARD III. OUR FIRST MISSIONARY EXPLORES THE SOUTHLAND

As soon as the first Board had been chosen, it took steps to inaugurate the good work. Rev. John Frederick Doescher was recommended to the Board as a tried and experienced missionary. ... [He] was an enthusiastic worker, a man of great personal magnetism, warm heart, and sympathetic nature; that his appearance was quite ordinary, but that in the pulpit he soon warmed up and preached eloquently.

In the summer of 1880, the professors of the St. Louis Seminary recommended one of its students who was to graduate the end of June. He was a Norwegian, and his name was Nils Jules Bakke.

Doescher is Succeeded by Bakke

Candidate Bakke, a physically strong and mentally bright young man twenty-eight years of age, accepted the call into the Colored Missions and remained in the service to the end of his life, for more than forty years. November 7, 1880, Bakke was ordained by Rev. Buenger in Immanuel Church, St. Louis. The following Tuesday he and



Miss Concordia Guenther, daughter of Prof. Martin Guenther of Concordia Seminary, were joined in holy wedlock. The following Sunday they were in New Orleans. Rev. Doescher installed the new missionary as his successor. Rev. Bakke preached every Sunday in "Sailors' Home" and beginning with May 29, 1881, also in the little chapel on N. Claiborne St. At first he also had to teach school. Before long the members sent a petition to the Board in St. Louis, asking that their former pastor be given back to them. It was not hard to see who had put them up to this. But still greater trouble was to come. Bakke says: "On account of the controversy concerning the doctrine of election, Rev. Doescher, in 1882, severed his connection with the Synodical Conference and joined the Ohio Synod, and the members he had confirmed, followed him. Some, however, returned. The new missionary labored for two years with small success in 'Sailors' Home.' Only two women were gained."

WHAT THE COTTON BOLL-WEEVIL HAD TO DO WITH IT.

In the "Cotton State" educational opportunities for colored children were deplorable. Many of the schools for colored children are private schools. Such a private school was opened at Rosebud, in Wilcox

County, by Teacher Rosa J. Young in 1912. ... She wrote for advice to the great educator, leader, and counselor of her people, Booker T. Washington, at Tuskegee Institute in Macon County, Ala. Knowing of the educational work of the Synodical Conference among the colored people ... the distinguished [wrote] to Miss Young, advising her to apply in her need to the Lutheran Church. This favor was probably one of Dr. Washington's last acts of kindness, for several weeks later he died.

The Mission Board resolved to enter the door of opportunity immediately. It instructed the Field Secretary to return to Alabama as soon as possible and to stay until the work would be well started. Rev. William Harrison Lane, assistant missionary in St. Louis, was told to repair to Rosebud. It was resolved to retain Rosa Young as teacher at a salary of \$20 a month. Rev. Bakke arrived at Rosebud January 13, 1916, and remained there three and a half months. Lane arrived February 6. He taught school and did some of the preaching. Five days after his arrival, Rev. Bakke unfurled the banner of Lutheranism in the Black Belt of Alabama and organized several confirmation classes. ... Rev. Bakke said in a letter to the writer (Christopher F. Drewes): "The ignorance here in all matters is simply beyond measure. Most of the so-called preachers were blind leaders of the blind. Mr. J. Lee Bonner, of Rosebud, said: "Those who belong to the church not better than those who are without; the ignorant preachers are to blame." And Rosa Young wrote: "The people are poor, very, very ignorant, rough, and untrained. They are superstitious and immoral. The present deplorable condition of my race is due largely to their former training and immoral leaders." The statement made to the writer by a member of our church at Kings Landing, Ala., applies to most preachers in the Black Belt. This member said: "The preachers only preached to get a little salary. This particular preacher charged \$10 a sermon. First of all the collection was taken. If it was small, he gave a short sermon. That was good fortune. They did not preach the truth to the people. We were in darkness and would have remained in darkness till death. None of them ever told us: 'Christ is your Savior, who died for your sins. Believe in Him, then

you are saved.' On the contrary, they said: 'Go into the swamp or into the cemetery or into the woods at night and pray to get religion.' The children grew up like weeds in the field. The sick and the aged were not visited. I was discouraged and wouldn't want to have anything to do with them any more. I stayed at home on Sundays, prayed, and read the Bible to my family. Then I heard of the Lutheran Church in Selma. Rev. Schmidt, a white lady said to me, 'For God's sake, do not let this good thing pass by!' ... There was a man here who wanted to join the local sectarian church. He was asked, "What have you seen?" He replied, "Nothing. But I believe that Jesus will save me in my dying hour." The preacher said, 'Well, I'll baptize you on your faith.' Later this man died. The preacher said in the funeral sermon, 'He has gone to hell because he has seen nothing.' We thank God and the Lutheran Mission for having brought us out of this darkness. The Mission has done great things here, wonderfully great things." The statement of this man agrees with what Booker T. Washington wrote.

THE FIRST HARVEST OF SOULS AT ROSEBUD.

On Palm Sunday and Easter Sunday, 1916, 58 persons were baptized and 70 confirmed; most of the latter were men and women. On Easter Day a congregation was organized with 117 baptized members, 70 confirmed members, and 22 voting members. In less than a year the congregation at Rosebud had 187 baptized members and 112 confirmed members. This rich harvest was unprecedented in the annals of our Colored Missions and a promise of what was still to come in the Black Belt of Alabama. Our Mission at Rosebud soon became favorably known in all the surrounding country and rapidly extended to other places. The colored sectarian preachers were unable to stop its extension. Delegates came from every direction, asking that the work be begun in their communities. Thus our Church had one opportunity after another to carry the light of the Gospel of Christ into the darkness of ignorance, superstition, and sin.



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