

143 YEARS OLD AND STILL GOING STRONG

(DAVID'S STAR)
Jackson, WI.

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143 Years Old and Still Going Strong

Although the writer of this paper was a relative newcomer to David's Star he did come at a milestone in the church's history, 1956, the centennial of the church building. Upon first visiting our prospective home -- a small farm 3 miles outside of Jackson -- we had occasion to pass within a mile of David's Star, and my parents remarked that it most certainly must be a Roman Catholic church, for it had such a prominent location. Although the area has seen a great deal of housing construction in the past thirty years, David's Star still dominates the skyline for miles around. David's Star was my church for over twenty years, but it was not until I began research for this paper that I came to realize what an interesting history it has. Its prominence is not due merely to its location, but also because of its doctrinal integrity.

The sources for most of the information contained in this paper include: "Hundertjäh^{ri}ges Jubiläum^um Geschichte der Evangelisch-Lutherischen Davids Stern-Gemeinde zu Kirchhayn, Wisconsin," a (thankfully) bilingual booklet prepared for the congregation's centennial in 1943, which will be referred to in the notes as simply "1943"; "Souvenir Booklet of David's Star

Evangelical Lutheran Church -- Kirchhayn -- Jackson, Wisconsin," a brief summary of events which transpired between the congregational centennial and the centennial of the current building, referred to as "1956"; and "By the Grace of God, 125 Years of Life in Christ," which is an almost verbatim (although somewhat abridged) quotation of the 1943 document and a brief summary of the intervening twenty-five years, referred to as "1968." Most additional information was based on personal knowledge, although some help was provided by the other publications listed in the bibliography.

David's Star Evangelical Lutheran Church is a member of the Wisconsin Evangelical Lutheran Synod, but it was not always so. The history of David's Star is considerably different from that of most congregations in our synod. Many of them were organized by circuit riders attempting to interest more or less doctrinally indifferent Germans in forming congregations. The early years of David's Star are more on the order of the Saxons in Missouri or the earlier migration by Pastor John Grabau. Indeed, the Kirchhayn congregation had close ties with Grabau and the Pomeranians who continued on to found Freistadt in 1839. But here, too, there was a difference. The Saxons and Pomeranians that arrived in America with Grabau in 1839 came to escape religious perse-

cution. The Kirchhayn group came to America in 1843 to escape religious apathy. In the interest of confessionalism in general and strong Christian education in particular, Pastors Ehrenstroem and Kindermann and their congregations in greater Stettin resolved to emigrate. The group left Stettin in June of 1843, although without Pastor Ehrenstroem; he was detained by the government because of one of the sermons he had preached.¹

By God's grace, the eleven week trans-Atlantic voyage was without mishap. Unlike so many such voyages, no one died. After disembarking at New York City they traveled by boat to Albany, by train to Buffalo and then by boat again across the Great Lakes to Milwaukee. They suffered shipwreck on October 1, 1843, while attempting to reach Milwaukee, but once again not a life was lost. In Milwaukee this motley group of Pomeranians split into three groups, some settling along the Cedar Creek to found Cedarburg, others going to Lebanon (near Watertown), but the majority settling in what came to be known as Kirchhayn. Twenty-eight families availed themselves of the opportunity to obtain a land-grant of 80 acres, as well as an additional 80 acres for the church and school (the church retains ownership of 80 acres to this very day!). Since it was nearly winter when the group arrived and the area to be settled was a com-

plete wilderness, many of the arriving families stayed in Freistadt until suitable housing could be erected. As soon as a cabin was built, however, as many as four families would move into it until their individual dwellings were completed. And the congregation grew, for another fourteen families joined them the following spring.²

Pastor Kindermann himself did not stay in Kirchhayn the first winter, but served in Milwaukee instead, where he ministered to a group that had emigrated with Pastor Leberecht Krause. Pastor Krause lived in Freistadt after he was called to serve there and the congregation in Milwaukee upon Grabau's recommendation. While Pastor Kindermann cared for the Milwaukee contingent of Krause's congregation, Krause ministered to Kindermann's flock in Kirchhayn. The founders of David's Star, however, issued a new call to Pastor Kindermann at Christmas in 1843, and he began his work among them during Holy Week of 1844.³

As already mentioned, the basic reason for the journey to America was a desire for unrestricted Christian education, free from the Reformed teachings of the union schools. It might, therefore, be appropriate to briefly consider Mr. Carl Stiemke, who served as David's Star teacher for eighteen years. In reality he was engaged for longer than that, for he conducted school on the eleven week trip across

the Atlantic as well.⁴ During the first winter in Wisconsin, however, he worked in Pastor Krause's Milwaukee congregation with Pastor Kindermann, teaching in the Lutheran school there. Mr. Stiemke was also issued a new call by David's Star congregation and he came along with Pastor Kindermann to Kirchhayn. A log cabin had been built during the winter; the lower story housed Pastor Kindermann and his family and the upper floor served as a combination church and school. Enrollment that first year was 23 children. This combination parsonage/school/church served not only as Mr. Stiemke's place of employment, but it was also here that he witnessed Kirchhayn's first wedding -- his own!⁵

Carl Stiemke was no "yes" man by any stretch of the imagination. He came to this country because of unionism in the religious educational system of Germany, and he remained true to his confessionalism here in America, which was tested almost from the beginning. Pastor Krause of Freistadt apparently tried to exert undue influence over the teachers in Freistadt and in Kirchhayn as well. He insisted that both teachers be examined by state commissioners so that the schools might be brought under state regulations and receive state support! Mr. Stiemke, however, after examining the state school laws stated that such a thing could not be done without giving up their heri-

tage as a Lutheran school. With an authoritarian air that Martin Stephan could have been proud of, Pastor Krause then preached a sermon in Kirchhayn and misapplied Romans 10:16, demanding blind obedience to the ministry. So Pastor Krause prevailed for a little while, but when David's Star joined the Buffalo Synod in 1845 Stiemke's position was vindicated. At the second synodical convention, in 1848, the following statements were adopted:

1. Nur christliche Schulen kann die Kirche haben nach Marci 10.
2. Diese ihre Schulen kann die Kirche nicht unter die Aufsicht eines Staatsschulsuperintendenten stellen.
3. Nur konfirmierte Kinder unserer Kirche können die Staatsschule besuchen.
4. In der Staatsschule darf kein bestimmter Religions - unterricht erteilt werden.
5. Darum ist es Unredlichkeit, wenn eine Gemeinde Geld vom Staat nimmt für bestimmten Religions - unterricht.
6. Bürgerliche Abgaben für die Staatsschule kann jeder Christ mit gutem Gewissen geben.⁶

Carl Stiemke served David's Star faithfully as teacher for 18 years. He might very well have remained in Kirchhayn for the rest of his life, but he felt conscience-bound to leave David's Star when the congregation severed its tie with the Buffalo Synod in July 1862. Mr. Stiemke accepted a call to Pastor Grabau's school in Buffalo, New York, later that year.⁷ David's Star had not heard the last of the Stiemke family, however, for Carl's son, Zacharias Stiemke, served as their pastor from 1885-1892.

Kirchhayn sorely missed its faithful teacher. The years from 1862 to 1885 were apparently quite stormy on the educational front. The anniversary booklets do not give a great deal of detail concerning personnel during this period. A converted Jew is mentioned, but only in passing while explaining that the first log schoolhouse burnt down during his administration. He is identified only as "Mr. Bruess."⁸ Apparently a different teacher is referred to with the rather "un-English" statement: "After making sad experiences with a teacher called from Cedarburg..."⁴

The foregoing phrase is used to introduce a bright spot, albeit a brief one, in the school's history. After the Cedarburg man proved disappointing the congregation called Carl Abbetmeyer. He was an able teacher. While English was always intended as a part of the curriculum, Mr. Abbetmeyer actually taught the subject. He labored at David's Star for two years, leaving to study for the ministry in 1890. The 1943 anniversary booklet indicates "he entered the College at Watertown, graduated into the Seminary and after serving many years in the ministry became a professor at New Ulm, Minnesota."¹⁰ In Centennial Story, a Carl Abbetmeyer is listed under the heading "Special Degrees." It is there stated that after serving as pastor in Minnesota he received a call to Northwestern College in 1929, but died be-

fore he could begin teaching." ¹¹ At any rate Kirch-
hayn was fortunate to have such a gifted man, even
for a short time.

Carl Abbetmeyer's successor produced more
sadness, "whom they had to depose," but he was
followed by Philip Becker who served for twenty
years. "In his call he was charged to teach the
language of the country, and this he did with greater
vigor than ever before. The band and the choir of
the church made praiseworthy progress." ¹²

Space does not permit an enumeration of all the
teachers who served David's Star School, but some
education highlights are in order. In 1892 David's
Star attempted a reunion with Immanuel Church (a
portion of the David's Star congregation that had left
in 1846 and affiliated with the Missouri Synod) in
order to help organize a year-round school. Since
a consensus could not be reached, the majority of
Immanuel joined David's Star congregation. ¹³ In
1902 a second teacher was called for the lower
grades. Women were called for the lower grades.
They were always single and for that reason didn't
stay very long. One woman did remain for ten years,
however. In 1926, a drop in enrollment to 28 neces-
sitated a discontinuation of the lower grades, but
the school was operating normally once again by
1930. The school functioned with two teachers until

1952, when a part-time teacher was introduced to help out with the intermediate grades. This was made a full-time position in 1956. As enrollment continued to climb, seminary students were used as part-time teachers for the fifth and sixth grades from 1961 to 1963. In the Fall of 1963 that, too, was made a full-time position. A fifth teacher was called in 1968 when a kindergarten department was started.¹⁴ Current enrollment in the school is about 190.

Of interest is the fact that in 1909 David's Star attempted to open a second school in or near the village of Jackson (about five miles from the church) and tried to interest the members of Christ Lutheran Church (Buffalo Synod) in Jackson in such an undertaking. They expressed no interest, and a second school was not started.¹⁵ It is somewhat ironic that more than sixty years later the Sunday school rooms of that ALC church served as rented quarters for Kettle Moraine Lutheran High School in its very early years.

To my knowledge, David's Star has never had a Sunday school, nor, for that matter, has the pastor ever had to schedule instruction classes for public school students. There have never been any of confirmation age. In my years at school there, I can recall only one person who attended public school. He had a speech problem, which was corrected by the

fourth grade, after which he enrolled at David's Star. It remains deeply ingrained that a member of David's Star Church will send his children to David's Star School. Perhaps that is partly due to the third statement adapted by the 1848 Buffalo Synod Convention: "Only confirmed children of our church may attend state schools."¹⁶

Music has always been an important part of David's Star congregation, as any visitor might suppose. Even though not every pastor has felt inclined to lead the congregational singing with quite the vigor the current pastor does, the congregation has never had any difficulty making itself heard, including some of the fine old Lutheran chorales that others might hesitate to attempt. That may again be due to the fact that all the children attend the congregation's school and are taught from early on how to sing, and sing loudly. Such instruction is given ample reinforcement during the Sunday service where everyone sings like they enjoy it. The tradition of fine singing was started long ago, when Carl Stiemke started a children's choir almost immediately upon his arrival. An adult mixed chorus was begun about 1844 as well,¹⁷ and as early as 1847 the Kirchhayn chorus would get together with the Freistadt chorus for monthly joint practice sessions. A male chorus was organized in 1854, as was the church band, so that the congregation's musical

stance was already quite well established after being in this country for barely ten years.¹⁸ Just what was used to accompany congregational singing in the early years is not recorded, but we would be safe to assume that the church possessed a reed organ of some type. At the time of the fiftieth anniversary, however, a pipe organ was purchased, which was replaced by another in 1931, which still serves to this day.¹⁹

David's Star has had three distinct eras of synodical affiliation. It would appear that the original site for the founding of the Buffalo Synod was to be at Kirchhayn, but that Pastor Krause managed to pull a few strings in order that it take place at his Milwaukee church instead -- much to the disappointment of the members of David's Star.²⁰ Nevertheless, David's Star became a charter member of the Buffalo Synod in 1845. Trouble arose in 1859, however. Pastor Grabau wanted one cent per synodical communicant per year for his support as Senior Ministerius. Ludwig Habel, the pastor of David's Star at that time balked, and he was threatened with excommunication. In 1862 the constitution of the Kirchhayn congregation was changed, omitting the part that stated all property had to remain in the hands of the Buffalo Synod as long as ten members remained true to the synod. Pastor Habel was suspended from the Buffalo Ministerium, but David's

Star refused to recognize the suspension, and Pastor Habel continued to serve them. Pastor Habel tried to start his own synod, and he also started a seminary, graduating three men who later served churches in the Iowa Synod. Pastor Habel's own synod did not materialize, however, and David's Star remained independent until 1892, when it joined the Wisconsin Synod. The church did narrowly miss becoming a member of the Ohio Synod, though. Pastor Habel's successor was a member of the Ohio Synod and went to a convention for the purpose of applying for congregational membership. Fortunately he came to realize the error of the synod as far as the election controversy was concerned, and he himself withdrew his membership from that body.²¹

The early years of David's Star congregation itself were characterized by several rifts. The first serious problem developed in 1846 because of Pastor Krause. Some of his members in Freistadt and Milwaukee took offense at his high-handedness and started Trinity Church in Milwaukee. In sympathy, some members of David's Star left in order to start Immanuel Church about two and one-half miles northwest of David's Star. Immanuel joined the Missouri Synod.²² Although the congregation still exists, services are held only irregularly in the summer.

The second split occurred in 1862 when the majority supported Pastor Habel in withdrawing from the Buffalo Synod. Those who did not started St. John's Church two miles west of David's Star, a thriving church to this day. Two prominent people who left David's Star at this time were Carl Stiemke, the teacher, and Mrs. Kindermann, wife of the first pastor.²³

Although David's Star was not directly involved, there was a split in the Immanuel congregation, too. The 1943 booklet speaks of matters of externals, but no real details are given. For whatever reason, Immanuel was condemned by the Missouri Synod, and the pastor with a small remnant started Zion Church two miles east of Immanuel.²⁴ All that occupies that site now is farmland, but that may be due to the fact that Zion apparently did not exist for long. As indicated earlier, when invited to participate in a joint school with David's Star a minority of Immanuel's members declined, while the majority joined David's Star outright. Following that, there was a merger of the Immanuel minority (which kept the church property) with Zion.²⁵ Still, during the late 1880's there were a total of four Lutheran churches within a two and one-half mile radius of David's Star -- all formerly from David's Star.

It should be mentioned that at the time of Pastor Eppling's withdrawal from the Ohio Synod some members disagreed. They were served in their homes by clergy of the Ohio Synod until they eventually moved to South Dakota.²⁶

A word about the pastors of Kirchhayn would be appropriate. Gustav Adolph Kindermann brought his people over from Germany and served them until his death in 1856. He also served the settlements in Cedarburg and Lebanon. Of note is that he preached his initial sermon in Pomerania on Good Friday 1838, his first sermon in Kirchhayn on Good Friday in 1844 (even though the booklets say "1843"; they left Stettin in June 1843), and his last sermon on Good Friday in 1856. He died on Easter Sunday and is one of only two pastors that lies buried in David's Star Cemetery. The pastorate was vacant for one year, during which time the church was served by pastors of the other synods, including Iowa and Indiana (booklet says "Indianapolis").²⁷

Ludwig Habel was installed in 1857. He was called as a deacon from Buffalo, New York. It was he who terminated membership with the synod. He took a call to Cedarburg in 1870.²⁸

Friedrich Eppling came from Canada in 1870. Following the split in the Immanuel Church, he was asked to serve them as well. He did so until his

departure in 1885. Originally a member of the Ohio Synod, he seems to have joined the Wisconsin Synod before the church did in 1892. His was a time of relative peace.²⁹

Zacharias Stiemke, youngest son of teacher Carl Stiemke, arrived fresh from the seminary in 1885. It was through his efforts that David's Star joined the Wisconsin Synod. He served both Immanuel and David's Star, which may have had something to do with the willing acceptance of merger on the part of the majority of Immanuel's members. During Pastor Stiemke's time the custom of the outdoor mission festival began. In 1892 Pastor Stiemke took a call to St. Paul, Minnesota.

Pastor A.W. Keibel came from Cooperstown, Wisconsin in 1892 and served until his death in 1916. He is the other pastor who lies buried in David's Star Cemetery. He was originally a member of the Buffalo Synod when David's Star called him.³¹

Paul J. Burkholz was called from Cornell, Wisconsin in 1916 and served until he received a call from Siloah Church in Milwaukee in 1923.³² He started English services briefly in 1917.³³

Martin F. Rische came from a dual parish in Canada in 1924. He served longest of all David's Star's pastors to date, 26 years. He reintroduced English services in 1930, and could boast by 1942

that his work was 40% in English, with two English services per month. It was he who authored the 1943 centennial booklet. In 1950 he took a call to Minnesota.³⁴

Paul J. Gieschen arrived on the scene in 1950. Although the 1968 booklet does not record the congregation from which he came, it is known that he had previously served congregations in Rhineland and Maribel. During his work in Kirchhayn he saw German begin to take a back seat in relationship to English. The writer was in his last confirmation class. Pastor Gieschen retired from the ministry early in 1964 after it became apparent that his health was no longer up to the job. He retired to northern Wisconsin and died about two years later.

Christolph Weigel came from ^{Lomira}~~Iron Ridge~~, Wisconsin, in the latter part of 1964. Although a resident of the United States for many years, he and his wife retained their German citizenship, and they returned to Germany in 1979 in order to care for their aging mothers. Pastor Weigel found employment in Germany as an English teacher.

Martin Janke has served David's Star as pastor since 1979. In addition to his duties as pastor, he serves the synod at large by way of his membership on the Committee on Inter-Church Relations. His pastoral burden has been relieved somewhat by utilizing seminary students as part-time vicars.

The members of David's Star have, over the years, profited by the church's proximity to the seminary. During pastoral vacancies they have been served by Professors Hoenecke, Pieper, Schuetze and others. During Pastor Gieschen's ministry one need not have wondered who would give the afternoon sermon on Good Friday. It was always Professor John Meyer, whom Pastor Gieschen esteemed very highly as his last living teacher.

Throughout its 143-year history David's Star Congregation has had only three worship facilities, one in combination with the school and parsonage, and three separate schools. The original building was soon too small and a separate log church was built in 1847, and it was furnished with pulpit, altar and pews built by two Swiss cabinet makers. After eight years of use, however, it again proved too small, and planning was begun for a larger edifice. The new building was started in 1855, just to the east of the old church. A member donated sandstone from his quarry, but because the mason contractor didn't know how to work with stone and the foundation was laid incorrectly, work was delayed until another mason was hired. Thereafter the building progressed rapidly until a stroke of lightning splintered the main beam of the east gable, damaged a wall and, if that weren't enough, then proceeded to wreck a

window in the old church.³⁵ "Ere construction work was again resumed, the members gathered for a solemn worship of repentance and prayer. In deepest humility they implored the Lord not to look upon their sins, but with His grace and favor for Jesus' sake to regard the labor of love about to be renewed, since this was being done not to bid defiance to His lightning bolt, but out of sheer necessity to replace the beam for the completion of that house where His presence is to be marked and His name to be glorified."³⁶ Work then continued without mishap and the new church was dedicated on the first Sunday in Advent 1856.³⁷ The beam that was splintered by lightning was not discarded, but placed in the church attic as a lasting memorial. It is still readily visible to anyone who ascends the attic steps at the rear of the church.

The exterior of the church remained unchanged for over one hundred years, but modifications were made on the inside. Sometimes during the period of 1870 to 1885 the first bells were installed -- "during Pastor Eppling's days" the booklet states -- two initially and then a third. The largest bell had to be replaced when it cracked in 1907.³⁸ The new large bell of 1907 cracked in 1985 and was mounted on a pedestal in front of the church. It was replaced in late 1985 following a special fund drive to raise the necessary \$12,000.00.

When the pipe organ was purchased in 1893 the balcony was also considerably enlarged and pews were added. Shortly thereafter, in 1897, stained glass windows were purchased through voluntary contributions³⁹ -- fourteen large windows in all. The ten windows on the north and south are devoid of symbolism, and virtually identical. The uppermost portions of the west windows -- all that remains since the addition of 1965 -- contain pictures of the Ten Commandments and the open Bible. The windows that flanked the altar were beautiful indeed, symbolizing the Lord's Supper and Baptism. The earliest extant picture of the interior of the front of the church dates from 1912-1930. At that time the baptismal font was just in front of the altar and the pulpit was above and behind the altar, surmounted by a canopy. A small sacristy is in the southeast corner. The overall effect is very pleasing.

In the interest of "progress" the church was changed radically in 1931. Pipes for the new "good" organ were placed in a chamber to the left of the sanctuary and the sacristy occupied the corresponding area on the right. A "shell" was built around the sanctuary -- the two beautiful windows are no longer visible from the nave -- and a "Jesus" window was placed on either side of the altar. The altar and pulpit were replaced and a lectern was

added. During the building's centennial in 1956 the interior was completely repainted and new pews installed. Further changes were made in 1976, when the church was again repainted, the height of the altar was increased by eighteen inches, and the statue of Christ was replaced by a large wooden cross, the pulpit was mounted on the wall, the pews were darkened and the baptismal font was replaced.

Externally the building changed not at all from 1856 to 1965 with the exception that the copper rooster atop the steeple was replaced by a lighted cross in 1952.⁴⁰ In 1965 an unfortunate addition was added in order to provide an adequate narthex, lavatory facilities and a basement meeting room. Since the church had been built without a basement, any trips to the bathroom prior to 1965 were accomplished via an outdoor walk of considerable distance to the school. Although the addition was necessary, the architecture was ruined.

David's Star School began in the same log structure as the church. In 1866 a new school was built of "native stone," i.e., fieldstone, which served until 1899.⁴¹ Although not mentioned in the anniversary booklets, this stone schoolhouse was moved about a mile northeast, where it still stands as a potato storage shed. In 1900 a new two-story brick school was built.⁴² This structure, considerably modified,

served as the core of the enlarged school of 1948. An additional two class rooms and a teachers' lounge were added in 1958, and a gymnasium was built in the middle 1970's.

In the "odds-and-ends" department, the writer had heard that the church had at one time been used for a fortress against Indian attacks. After all, the stone walls are three feet thick. In the 1860's there was a rumor that the entire territory from Cedarburg to Manitowoc was in turmoil. Cedarburg was said to be in flames. Many fled to Milwaukee, while others took refuge in the church. The whole story about Indian unrest in this area was false, but days of the rumor were referred to as "the battle of Cedarburg."⁴³

In 1901 David's Star adopted the Wisconsin Synod German hymnal, retaining some Buffalo hymns in an added appendix. According to Pastor Gieschen, the people in the 1960's still used the Buffalo liturgy in the German services and could still chant Psalms. His successor, however, endeavored to bring the liturgy "in line with the English," and so it remains.

English services were introduced in 1917 but dropped shortly thereafter. They were revived in 1930, once a month.⁴⁴ By 1943, English was held twice a month,⁴⁵ and in 1956 English and German services were held every Sunday. In 1968 a second

English service was added.⁴⁶ At the present time, German is held only once a month.

David's Star may sound Jewish to some, but the rather unusual name comes from the hymn, "Nun Hosiana, Davids Sohn!" The second line of the second verse reads: "Du Gottes -- Sohn, Du Davids-Stern." The congregation took that name upon Pastor Kindermann's suggestion. The hymn was translated into English for the 125th anniversary and is an insert (hymn 263A) in the hymnals of David's Star Church and also the hymnals of its members.

David's Star Church has been a faithful and fruitful member of the Wisconsin Synod since 1892. The anniversary booklet of 1968 lists twelve pastors and twenty teachers that have come from the David's Star family, and the writer has personal knowledge of at least six more of each that have entered the field since that time. May the Lord continue to grant David's Star and the rest of the synod the continued confessionalism that prompted the original members of David's Star to leave their homeland so many years ago.

NOTES

1. 1943, p. 41.
2. 1943, pp. 41-44 passim.
3. 1943, p. 42.
4. 1943, p. 45.
5. 1943, p. 42.
6. 1943, p. 8. (The German statements were quoted because the English translation left something to be desired as far as clarity is concerned. This is understandable, however, when one considers the centennial booklet's author's statement that 40% of the work at David's Star in 1942 was in English. After serving David's Star for almost twenty years it would seem he was more adept at expressing himself in the German language.)
7. 1943, p. 51.
8. 1943, p. 51.
9. 1943, p. 56.
10. 1943, p. 56.
11. Kowalke, p. 169.
12. 1943, p. 56.
13. 1943, p. 57.
14. 1968, pp. 26-47 passim.
15. 1943, p. 61.
16. 1943, p. 45.
17. 1943, p. 62.
18. 1943, p. 50.
19. 1943, p. 71.
20. 1943, p. 47.
21. 1943, pp. 50-57 passim.

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22. 1943, p. 47.
23. 1943, p. 50f.
24. 1943, p. 54.
25. 1943, p. 57.
26. 1943, p. 56.
27. 1943, pp. 44-50 passim.
28. 1943, pp. 50-54 passim.
29. 1943, pp. 54-56 passim.
30. 1943, pp. 56-58 passim.
31. 1943, pp. 59-63 passim.
32. 1943, p. 65f.
33. 1943, p. 69.
34. 1943, pp. 68-75 passim; 1968, p. 31.
35. 1943, p. 47f.
36. 1956, p. 4.
37. 1943, p. 48.
38. 1943, p. 61.
39. 1943, p. 60.
40. 1956, p. 10.
41. 1943, p. 51.
42. 1943, p. 22.
43. 1943, p. 53.
44. 1943, p. 69.
45. 1943, p. 71.
46. 1968, p. 53.

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