

Hitherto has the Lord Helped Us

by

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Senior Church History Paper



The Rev. Ferdinand Sievers, founder

PREFACE

The reason that I picked this subject for my paper was mostly out of interest created by my grandmother, Edna Pruetz. In 1985 my grandma printed out a family tree of her great grandmother Elizabeth Baer's family. My grandparents live just across the creek from St. Paul's, Frankenlust and so have many times been able to visualize what that area must have looked like when my Great-great-great grandmother and her first husband came to America. Her story is an interesting one because she became a widow five months after her first marriage. Then she married my Great - great- great grandfather, Adam Leinberger, five months after her first husband's death. Her marriage to Adam lasted only five years because death again took her husband. Then less than three months later she married John Jacob Eschenbacher. She died in 1898 and John lived until 1917. To repay my grandmother for her hours of talking to me about Pastor Sievers, I must add a little family history before beginning this paper.

Elizabeth Baer, born March 17, 1825, daughter of Jacob Baer from Bahnhof, Germany, and Dorothea Nee Werlein from Bellingsdorf(Heilsbronn), Germany, left her native home as the bride - to - be of John George Haeckel.

At Eastertime 1848, under the leadership of Pastor Loehe, a group of eight men, six women, and one boy was organized in Neuen Dettelsau to make plans to emigrate to America. The new home in America was to be named Frankenlust. John George Haeckel and Elizabeth Baer were in this group.

Pastor Ferdinand Sievers was to be the pastor of the new congregation in Frankenlust. He had sailed from Bremerhaven on the ship Florian on August 20, 1847, and arrived in New York fifty - five days later.

The newly formed group met April 10, 1848, at Nuremberg. They traveled by train and foot and reached Bremerhaven, April 15, 1848. Three days later they boarded the ship Regina and sailed for America. After a stormy voyage, unfavorable winds, they landed in new York on June 3, 1848.

They traveled on to Frankenlust. They arrived by the end of the month. Pastor Sievers writes, "On June 26, 1848, I had my first church service with my dear colonists in a barn of Mr. Tuerkner...in Saginaw. We celebrated the Lord's Supper, married four couples...married that day were Andrew Goetz and his bride, J.G. Helmreich and Anna Hect, John G. Haeckel and Elizabeth Baer, Paul Knoerr and Barbara Besenbacher."

This paper will not be dealing with my family history but rather how God used Pastor Sievers to spread Lutheran Christianity in America.

All information in this paper which is not documented was ascertained through interviews with Mr. & Mrs. Reuben and Edna Pruetz (members of St. Paul, Frankenlust), Mr. Elmer Wagner (St. Paul's Church historian), and Mrs. Arlene Schuster (member of Immanuel, Bay City). These interviews took place between August 17 - 21, 1995 in Frankenlust, Michigan.

Pastor Sievers preached Christ crucified and risen again. He had many days when the enemy seemed close for battle. Throughout Pastor Sievers' life one can see the hand of the Lord keeping him safe. Throughout Pastor Sievers' life one can see this man recognizing where his help came from. In every situation Pastor Sievers comforted God's people by reminding them, "Thus far has the Lord helped us."

Robbin Michael Robbert

Germany

Reverend Ferdinand Sievers was born May 18, 1816 in Lueneburg in the province of Hanover, Germany and his full name was Georg Ernst Christian Ferdinand Sievers. His mother died in 1822 and his father, a town official, died a year later. Pastor Sievers had six other siblings that had to, along with him, live with relatives. Young Sievers lived with an uncle in the city of Hanover where he attended the gymnasium, called the Lyceum, from 1823 until 1835. This uncle was a Lutheran pastor.

Pastor Sievers received a wonderful education. In 1835 Sievers entered the University of Goettingen to study theology and graduated in 1838. Since there was an abundance of theological candidates in Germany at this time, graduates did not always receive a call right after graduation. Some of these men who did not get a call initially were given the call as tutor in the home of wealthy families. Sievers accepted such a position in the home of a government official in Amelungsborn in the duchy of Braunschweig, from the fall of 1838 until April 1842. Sievers then attended the University of Berlin from May until August 1842, and the University of Halle from September 1842 until 1843. After he left the University of Halle, Sievers accepted the position as tutor again. He served in the home as Friedrich Koch, a mining official, in Gruenenplan near Braunschweig. Here he became acquainted with his future wife, Carolina, who was the oldest daughter of Koch. Sievers served as tutor in the Koch home for three years from March 1843 until October 1846.

At about that time, he learned of the need for theological candidates to leave Germany and serve as pastors for the many Lutherans immigrating into the United States. However, Sievers was persuaded to become an assistant pastor in Husum near Nienburg in the province of Hanover. While at Husum, he indicated his willingness to serve in North America to Wilhelm

Loeche of Neuendettelsau, Bavaria, where Loeche was the pastor of St. Nikolai Lutheran Church. In the spring of 1847, Sievers was invited by Loeche to come to Neuendettelsau where colonization plans were discussed. On April 27, 1847 he was ordained to serve as a pastor in North America. In 1839 the Saxons had already grounded themselves in Missouri. They had direct ties also with Wilhelm Loeche. They had begun the magazine Der Lutheraner in 1844. Its editor was Carl Ferdinand Walther. Loeche's group for sending pastors to North America had been founded in 1840 and called themselves the "Society for North America." The zeal for sending men at this time to North America was brought on by the plea of Rev. Friedrich Wyneken of Ft. Wayne, Indiana. Wyneken had come from Germany in 1838 to explore the country on behalf of Lutheran missions. He found the physical and spiritual living conditions of the Lutheran immigrants to be worse than imagined. Wyneken was not the first man to realize this terrible condition. As early as 1817 a pastor by the name of David Henkel, North Carolina, had reported similar conditions. However, Wyneken was the first to drum up the support needed for such a project. The five main points of Wyneken's plea are as follows: 1) How the German immigrants for the most part do without the blessings of the church 2) What dangerous enemies the Lutheran Church in North America has in the many sects and the Roman Catholic Church 3) What deprivations they have suffered as a result of the enemies in their innermost being 4) How indicative of danger these church conditions are for the future 5) What is to be done in this distress and what can be done to help? (Distress..Wyneken 3)

Saginaw Valley of Michigan

Napoleon's wars in Europe had brought poverty to Germany, especially those living in the Kingdom of Wuerttemberg. These people were Swabian and had for years been forbidden to

emigrate. As the years passed the prohibition became lessened and many Swabian families left their homeland for a better life. Already in 1825 these people had bought land from the United States Government in Washtenaw County, Michigan. In 1833 this group requested a pastor from the Mission House at Basel, Switzerland. Friedrich Schmidt was chosen for the work in Michigan. This Pastor Schmidt was no strong Lutheran theologically but deserves mention because of his efforts to help Loehe in the founding of Frankish colonies in the forests south of Saginaw Bay. The Frankonians (Franken) were the people inhabiting the northern part of Bavaria. Loehe wanted colonies in the wilderness so that the Indians might see with their own eyes "how beautiful and how good was the fellowship of Jesus." In 1843 Loehe had requested one of his first missionaries, Pastor Wilhelm Hattstaedt now preaching in Monroe, Michigan, to investigate what could be done for the Native Indians by the Lutheran Church. Pastor Hattstaedt told Loehe that this idea could best be met by contact with the Lutherans already settled in Michigan. In this way contacts with Schmidt and Loehe were brought about. This Pastor Schmidt, acting as Loehe's agent bought a tract of land where the first colony was founded. It was the Frankenmuth (Courage of the Franks) colony along the Cass River in 1845. The pastor for this founding colony was Friedrich August Craemer. (Church Bells 23 - 29).

After this came the founding of Frankentrost (Consolations of the Franks). The man who was to serve this colony was chosen by Loehe. His name was Johann Heinrich Philipp Graebner. This colony was founded in 1847.

Shortly thereafter, Sievers received the assignment from Loehe to serve a group of Bavarian emigrants that wanted to settle in the Saginaw Valley of Michigan. This Lutheran agricultural colony was to be called Frankenlust. In August 1847 this group left Neuendettelsau for America. Eleven other pastors were sent over to America by Loehe that same year (Zehnder

219). Because their intended ship was undergoing repairs at Bremen, Sievers received permission from the emigrants to proceed ahead of them with two other of his fellow ministerial candidates on another ship, the Florian. He arrived in New York after a 55 - day voyage and continued directly to Frankenmuth, Michigan, which was the the first Bavarian colony founded in the Saginaw Valley. The emigrants who were delayed in Bremen arrived in New York soon after Rev. Sievers did, but none of this group reached Frankenlust, which they were to colonize. Some settled in Monroe, Michigan, others went to Wisconsin and the rest stayed in Frankenmuth. Therefore, the first attempt to establish Frankenlust (The joy of the Franks) failed.

Sievers stayed in Frankenmuth with Pastor F.A. Craemer as his assistant and also ministered to a few farm families several miles west of Saginaw. At about Easter time, 1848, he received word from Loehe that a second group for establishing the new colony of Frankenlust was being organized in Neuendettelsau by Loehe's servant Andrea Goetz. These immigrants arrived in the the Saginaw Valley in June and after meeting Sievers, they stayed at a barn made available to them by a local farmer named Gerhard Dierker, who lived west of Saginaw.

On June 22, 1848 during their temporary stay at Dierker's barn, the group organized St. Paul Evangelical Lutheran Church of Frankenlust and formally called Sievers as their pastor. The colonists moved to the Frankenlust settlement site in two groups on July 4, 1848.

One group of settlers drove their cattle through the forest with Sievers as their guide and reached Frankenlust in the evening after a weary journey. A second group sailed down the Saginaw River on a scow with all provisions and household goods. In addition, a raft with lumber was attached to the scow. This group arrived at the settlement site on the following day. This site, which Sievers had previously selected, was located about four miles southwest of Lower Saginaw (now Bay City) along the Squaconning Creek. Prior to the settler's arrival in

Saginaw, Sievers used a loan or revolving colonization capital fund from Loehe to buy 645.57 acres of land from the government. Later, he increased this land purchase to 725.57 acres. The total cost of this land was \$1,813.92. According to Saginaw County records, Sievers made the first purchase of land for the settlement site on May 5, 1848. He resold this land to the settlers and also set aside a portion of the property for the congregation.

In late summer, typhoid fever broke out in the young colony. Sievers himself became ill with the fever and spent seven weeks in bed in Dierker's home near Saginaw. Due to his siege with typhoid fever, Sievers' installation as pastor of St. Paul's was postponed until Reformation Day, 1848.

Initially, Sievers lived in a shanty with two other colonists. In the summer of 1849, he built a parsonage with his own money as well as with funds supplied by Koch his future father-in-law. It was the first frame house in the settlement and had two stories and a full basement. The building was 34 feet long, 22 feet wide and 28 feet high. A raised porch supported by six square pillars extended for the entire length of the house. The cost of the parsonage was between 800 and 900 dollars.

In May 1850, Bergrat Koch brought his daughter, Carolina, to America. Sievers met them in New York where the young couple were married in Trinity Lutheran Church by Pastor T.J. Brohm on May 5. The wedding reception was held at the hotel Delmonico. Koch then followed his daughter and son-in-law to Frankenlust. During his short stay at Frankenlust, he traveled in the area and bought about 2,000 acres of government land southwest of Frankenlust for the location of another German Lutheran colony. The land was bought in the name of Sievers. This neighboring settlement was called ^{ei}Amileth in honor of the hometown of ^{Amelith}Amelith.

Koch's wife in Germany. Koch then left Frankenlust in the fall of 1850 and traveled through some midwestern states before returning to Germany in early November.

In addition to serving his congregation, Sievers was always very active as a missionary. Through his efforts, a number of sister congregations were founded in the area. They were: Holy Cross, Saginaw; St. John of Amileth, Frankenlust Township; Immanuel, Bay City; Trinity, Monitor Township and Zion, Beaver Township.

In December of 1848 Sievers wrote to Loehe about the founding of Holy Cross in Saginaw. Sievers was the best man to found this church because he had a horse for travelling and had to be in Saginaw often as the head of Loehe's *Pilgerhaus* (Loehe's colonization). Also Pastor Sievers was in charge of the teacher's fund in Saginaw. On January 29, 1849 the church was organized. He served as their vacancy pastor until he had colloquized Ottomar Cloeter on the basis of the Formula of Concord in the presence of the whole congregation. A year later the fourth and last original Frankish colonies was founded in Frankenhilf (The help of the Franks), Michigan. Pastor Sievers shared his zeal for spreading Lutheranism in America with the Holy Cross congregation. Between the years 1885 - 1940 that congregation daughtered four more congregations. (Holy Cross 20;52)

The land at Amileth was originally to be used for Mr. Koch's employee's in Germany if his factories were closed due to the Revolution of 1848. The factories did not close and Amileth was settled by German colonists. St. John's held its first service on June 26, 1852. Sievers held services at Amileth until 1867, when St. John's called its own pastor. (Amileth 3)

From August to September, 1852, a cholera epidemic raged in Frankenlust. Pastor Sievers had such a love for the souls of those entrusted to him and day and night he took care of their physical and spiritual needs. By the end of September, Sievers became so sick from gall

fever that he said farewell to his wife and small son. In January, 1853 Pastor Sievers received help from two called workers. One was called to help him with his pastoral duties and the other was called as teacher of the St. ~~Pott~~, Frankenlust. By this time Frankenlust was settled by more than 60 families(CHIQ II 38-39).

In 1853 the break with Loehe came to a head. Loehe disagreed with Missouri's doctrine on church and ministry. This whole situation is a real testimony to Pastor Sievers' desire for Orthodox Christian Lutheranism. The break on Sievers' part was not done in haste but through much prayer and letter correspondence with Loehe himself. Sievers truly was as shrewd as a fox while being gentle as a dove. When it came to matters of the Bible he was not going to budge. But his approach was always evangelical. He did not bite the hand that had, by God's grace, fed him and his fellow brothers and sisters of the colonies. Pastor Sievers is a remarkable reminder of how to deal with erring synods. By 1858 the break was complete and Sievers had to inform Pastor Loehe that he could no longer supply him with information about the colonies because of their different stances. But he did tell Loehe as a last respect that to this time Frankenlust had 67 voting members and 300 school children. Amileth^{v. t.}, had 135 souls and 34 voters. One of the last letters Sievers sent to Loehe still shows the evangelical approach. This letter was sent January 16, 1869. Here is a brief section of that letter.

I would have never believed that we, being of the same faith at one time, would have to go our separate ways. My prayer for you and yours, who have lost the unity and harmony of the one true faith, is that the One Shepherd of the flock restore unto you and yours the same love and the same faith that we once enjoyed. My heart as well as that of my brothers, would rejoice greatly if we by the grace of God would live to see this come about....For all your charitable acts during our colonization period, as well as your sincere love and friendship in later days, accept my heartiest thanks. My wife sends her greetings also (Helmreich letters).

Several religious institutions that Loehe founded in Neuendettelsau are still operating

today. Also, the two historical religious archives in the town, known as the William Loehe - Archiv and the Mutterhaus - Bibliotek, contain much information on Loehe and the Franconian colonies. Loehe died January 2, 1872 at the age of 63. He is buried in Neuendettelsau. Between 1842- 1853 he sent 100 men over to be pastors. After the split he sent another 81 Neuendettelsau pastors to the Iowa Synod for the most part.

The first small band of Lutherans in Lower Saginaw organized in 1854 as St. Michael's Lutheran Church, but the church failed to prosper because most of the settlers left the area. Pastor Sievers continued to minister to the remaining Lutherans. Every two weeks Sievers would serve them until the early 1860's when they called their own pastor. In 1865 their pastor took a call and Sievers again served them until 1868. (Immanuel 2)

Zion, Beaver Township was founded and served by Sievers from 1860 - 1880. He rode the circuit frequently to preach the Gospel, administer to the sick and carry on the catechetical instruction after each service. No official church until Pastor Sievers son Ferdinand, Jr. took office in 1880 (Zion 2). Trinity Church did not send any anniversary information. It was founded in 1880 by Sievers.

Other Mission Field

Sievers missionary activities were not limited to Saginaw and Bay County. They extended far beyond Frankenlust into other areas of Michigan such as Marshall, Mount Pleasant, Big Rapids, Reed City and the Grand Traverse Bay region. Also, he traveled to neighboring states.

Pastor Bernhard Sievers (son of Sievers) wrote an article entitled, "A Missionary Journey in Michigan A.D. 1865", for Der Lutheraner shortly before his death in 1931. The information

for this journey was found by the author of this paper in Concordia Historical Institute Quarterly Jan.1967 V. XXXIX #4. This Rev. Bernhard Sievers graduated from Concordia Seminary in 1875. He served for ten years in Missouri then C.F.W. Walther recommended him to St. Stephan's, (5th and Scott) , Milwaukee.

In this account Bernhard is 11 years old and his brother Friedrich is 13. Pastor Sievers was sent by the Northern District of the LCMS to check the condition of the scattered Lutherans in the Big Rapids area, in Mecosta County and further north, in the vicinity of Traverse City. Pastor Sievers, the two forementioned sons and two students of theology started on this journey the morning of July 19. It would not seem that many a man coming out of Seminary today could comprehend what kind of work it was in the 1800's for a pastor with a true missionary zeal. Pastor Sievers had that zeal and he persevered in this journey despite multitudes of Mosquitoes, extensive walking, horrible trails when cart was available, swamps, being totally lost and without food. And at that time when things were so bad that the entire group had stopped and thought death must be imminent, did Sievers then ask God why? No, rather Bernhard tells us:

My brother and my own strength was completely exhausted, and we simply could not continue. Our father looked at us with concern; he may have thought that we might possibly yield our spirit as result of exhaustion, for he spoke to us about blessed death, confessed with us the Christian creed, and together with the students sang some funeral hymns.

By God's grace they were saved by means of a cow leading them to a farm. But what a reader sees is a father/pastor who makes sure that every morning and evening started and ended with prayer and that as many times in the day as possible God was praised and thanks. Already at this time Pastor Sievers worked with any Indians he met along the way. He baptized many people on this journey and he preached the Good News and served the Lord's Supper in every imaginable situation and time. This journey even led the group by steamer to Milwaukee. The

five person group returned to Frankenlust the evening of August 19. Pastor Bernhard ends his narrative about his father's journey by saying:

If this narrative of a missionary journey of bygone days will help to encourage our dear traveling missionaries, who also in our day are exposed to many hardships and privations, to persevere cheerfully in the Lord's service, who has given Himself a ransom for many for the entire world of sinners; if this narrative furthermore will help to incite one or the other good Christian through prayer and gifts of love to help further the blessed work of missions, then it has served its purpose. May God bless all our missions and lead through them many human souls through the wilderness of this world to the heavenly Canaan!

Rev. Geo.E.C.F. Sievers was a member of the Missions Committee (Board of Missions) of the Lutheran Church - Missouri Synod and also served as its chairman from his election in Milwaukee in 1851 until his death in 1893. In the spring of 1850, President Walther asked him to investigate the possibilities of organizing a congregation in Cincinnati. There he found an orthodox preacher from the Indianapolis Synod. After the 1851 convention he journeyed to Marquette County in central Wisconsin to investigate mission possibilities there. Little is known about that trip (CHI 178).

In August 1856, he was sent by the former Northern District of LCMS to explore mission opportunities in Minnesota. This assignment was not only to find white mission prospects but Native Americans also. He traveled by horse or maybe horsedrawn wagon to LaCrosse, Wisconsin. However, he and his companions were forced to walk the 185 mile distance to Minneapolis on foot. While in Minneapolis, he organized Trinity First Congregation, which is the oldest Missouri Synod church in Minnesota. At this time Sievers spent most of his effort working among the German immigrants found in Minnesota. His companions who had worked at the now closed Bethany Station worked with the Native Americans, especially the Chippewas. At this time the Missouri Synod did not have enough men to fill all the positions found by

Sievers in Minnesota. It would be three more years before a Missouri man could be sent there.

In 1866, on his second journey to Minnesota, Sievers made a mission trip to Guttenberg, Iowa. The Iowa group had requested an orthodox preacher but were actually too small to support a pastor. Pastor Sievers had to encourage them to join a Missouri Synod church in Dubuque. His concern for each soul is also illustrated in the account of Sievers coming across a man during this trip who had fallen away from the Lutheran Church. Sievers considered this one soul important enough to talk to the wee hours of the night concerning his eternal soul (CHIQ IV 43). Sievers held various other synodical, district and local church offices.

Besides the mission trips into various parts of the country, Sievers also kept in close touch with the pastors who served as missionaries in this country with the immigrants, the Native Americans, especially at the Bethany Station in Isabella County, Michigan, and the Afro-Americans. One of these preachers reported that Sievers had written him over 100 letters with mature advise. He also had a gift of encouraging discouraged mission preachers. the biographer Schmidt said of him:

It probably does not require much skill to create an interest and enthusiasm for a mission that can show good progress and results, but it certainly requires a burning zeal to keep alive in others an interest in, and the willingness to make sacrifices for, missions which can not show any gains, but only hopeless results. It was Siever's lot to give reports of the latter sort. Even though others were discouraged, he never was discouraged, and even was able to encourage others in the face of difficulties.

It is important to remember that Pastor Sievers was a Lutheran pastor. In all his efforts of helping to further the Lutheran Church in America he stuck close to the Bible as the supreme rule~~y~~. But he did not exclude ^{Book} The Formula of Concord 1580 from helping to determine if their was really grounds for a Lutheran congregation to be founded. Instead of a "Church Growth" approach, Pastor Sievers realized that it is the Lord who gives the increase and he praised that

same God for the small achievements.

He truly spent his whole life trying to get the whole LCMS involved in missions (home and foreign). When the Bible talked about persistence, Pastor Sievers was listening. His approach for missions was to go to the District conventions with all his information so that when the Synod convention came along then all the delegates would be informed. He was asked to preach at many conventions and conferences. Those sermons covered every phase of Christian doctrine, though mission sermons seemed to be his favorite. He also used the Lutheraner as a vehicle to keep all the members of his synod informed about missions. The persistence for world missions truly spanned from the early 1850's until the 1890's. Finally, four months before his death in 1893 that synod resolved to begin mission work in Japan. Pastor Sievers' biographer, Joseph Schmidt, relates that Sievers was so happy about the resolutions that he wrote 36 letters about them. His 77th birthday followed shortly after the convention. On this anniversary Sievers remarked that Synod's recent decision came as a wonderful birthday present (CHIQ 177).

The WELS and Sievers

The relations between the Wisconsin and Missouri Synods before 1868 were not very cordial; however the Wisconsin Synod in June, 1868, resolved to take steps leading to closer and friendlier relations between the two Synods. These steps were taken, and agreement was reached. The two Synods met October 21-22, 1868, in Milwaukee. Sievers together with LCMS President C.F.W. Walther, Prof. E.A. Brauer, Pastors F. Lochner and C. Strasen met with the WELS President J. Bading, Prof. A. Hoenecke, Pastors P. Koehler, W. Dammann and C. Gausewitz. No doubt Sievers also took an active part in discussion of the doctrine of the Church

and Ministry, Ordination, inspiration, the Proper place of the Symbolic Books, millennium and the Antichrist. Unity was achieved on all points (CHIQ IV 46 & Prof. Frederich 50 -52).

Personal Life

In August 1893, after having served St. Paul congregation for 45 years, Sievers was forced to resign on account of ill health. A few weeks later he died on September 9, 1893 at the age of 77 years. According to his wishes, Pastor Sievers was buried in the church cemetery at the approximate spot where 45 years earlier the settlers spent their first night sleeping under the stars in the wilderness. His wife Carolina, died on may 10, 1904 and was buried next to him. In addition to the many positions and missionary journeys already listed so many more could be added to that list. It is remarkable that one man could do each job with such care and efficiency. Sievers knew with man this would be impossible but not with God all things are possible. Over and above all this Pastor Sievers was a faithful husband and father. The family actually was a source of great joy and relaxation when the many duties became strenuous.

Ferdinand and Carolina Sievers had 11 children (seven sons and four daughters), but three of them died in infancy. They were survived by five sons and three daughters. They were Friedrich, Bernhard, Johanna, Ferdinand,Jr., Agnes, Sigismund, Carolina and Gottlieb. About nine and one-half years before his death, the parents also adopted an abandoned baby girl by the name of Renata. Four of their sons, Friedrich, Bernhard, Ferdinand,Jr. and Gottlieb became Lutheran pastors.

Sievers was a devoted father, a faithful pastor and an enthusiastic missionary. He had a burning desire to do mission work. No obstacle was insurmountable to him. In addition, Sievers was remembered as a man of culture, education and noble character.

His wife, Carolina, was born into an aristocratic, wealthy and highly educated family. She gave up luxury and comfort in Germany in exchange for a home in the wilderness of America. Carolina was genuine and generous in her hospitality and gave leadership in promoting the welfare of the congregation members. The women of the congregation sought her counsel on matters pertaining to their homes and families, especially in the early years of Frankenlust. In addition, she kept informed about synodical developments and encouraged her husband in his work.

The health of Pastor Sievers in his last year was a real up and down affair. By the end of August he was experiencing a low period. By September 7 he knew his end was near. He celebrated Holy Communion with his family. A prayer written by one of his sons expressed his father's reliance on Christ's merits for eternal life and not his own. September 8 was a day of devotions mixed with great pain. His last words were: "My Savior!" after which his breathing became very heavy. He died^d at 12:45 a.m. September 9. His grave in the St. Paul's, Frankenlust, cemetery is marked with the words of Daniel 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." St. Paul, Frankenlust called Bernhard and Ferdinand Jr. to replace their father. Neither of them accepted that call. Pastor J.J. Trinklein was installed by Ferdinand Jr. December 10, 1893. (CHIQ IV 81-82). And so God in His infinite wisdom called His little lamb home to receive his crown of glory. Pastor Sievers would have said about his whole life, "I am an unworthy servant. I have only done what I was required." May the Wisconsin Lutheran Seminary class of 1997 be blessed with the same zeal as Pastor Sievers. Hitherto has the Lord helped us!

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- 2)Mr. Elmer Wagner. August 17-21, 1995.(St.Paul of Frankenlust church historian).Mr. Wagner had recently returned from Neuendettelsau, Germany. There he received much information from the Wilhelm Loehe-Archiv and the Mutterhaus-Bibliothek
- 3)Mrs.Arlene Schuster Aug. 19, 1995. (Relative of a founding member)

II.Periodicals & Books

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III.Letters & Manuscripts

1)A series of eight letters written by Pastor Sievers to Pastor Loehe in Germany beginning June 27, 1848 and ending January 16, 1869. These letters were in a 117 page collection of German language articles by Horst, Nolte called, Frankenlust und Amelith Deutsche Siedlungen im Saginaw-Tal. Michigan USA. Mr. Nolte was a grandson of Mrs. Sievers and was doing a family tree from the roots of Gruenenplan, Germany. This was written in 1979. Herbert Helmreich translated the letters in 1982 and 1983.

2)A letter from Pastor E.C.D. Wyneken in the frontier of the USA back home to German Lutherans. It was entitled, The Distress of the German Lutherans in North America. Concordia Theological Seminary Press of Ft. Wayne translated this letter in 1982.

IV. Other Sources:

100 and 125th church anniversary booklets from St. Paul, Frankenlust; Holy Cross, Saginaw; St. John of Amileth; Immanuel, Bay City; Zion, Beaver Township.