

History

OF THE
Pacific Northwest District



Compiled by Pastor William Lueckel in 1968
for the Occasion of the Celebration of the

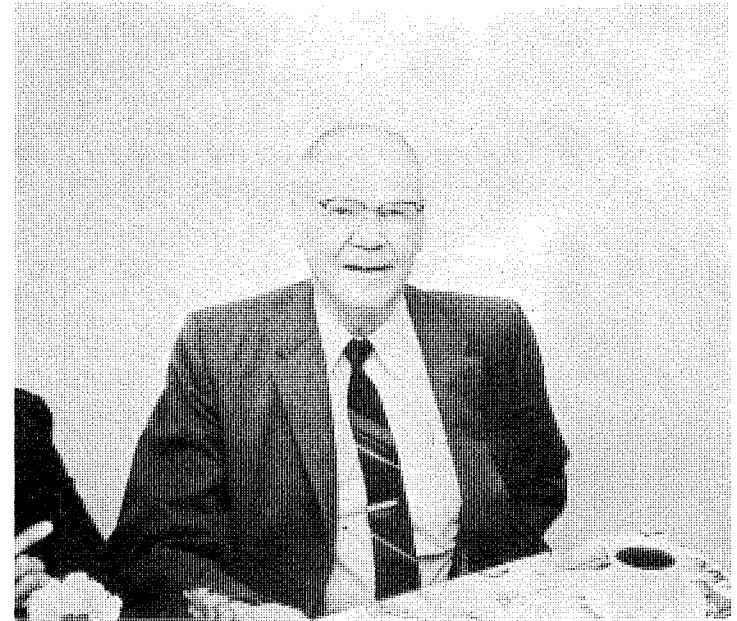
FIFTIETH ANNIVERSARY
of the Organization of the

Pacific Northwest District

of the

**WISCONSIN EVANGELICAL
LUTHERAN SYNOD**

1918 - 1968



PASTOR WILLIAM LUECKEL

During this Anniversary Year, we, of the Pacific Northwest District of the Wisconsin Evangelical Lutheran Synod, turn with humble hearts to the Head of the Church, our Lord Jesus Christ, and thank and praise Him for His manifold blessings, but above all for having preserved unto us and unto our children His inerrant and saving Word. May we, in the years which lie ahead, ever be found treasuring this blessed heritage.

We still have with us a faithful servant of the Lord in the person of Pastor William Lueckel whose first call into the ministry in 1916 brought him into our Pacific Northwest. By the grace of God he trained himself to remain faithful and to endure in the face of obstacles which at times appeared to be almost insurmountable. All who have been privileged to learn to know him and to work with him through the years certainly have been made aware of his stabilizing influence in the dark as well as in the bright days. He has always been an ardent student of the Word of God. We do not hesitate to recognize him as a treasured gift from God to our Pacific Northwest District. We, therefore, respectfully dedicate this Anniversary Booklet to him. May it please the Lord to preserve Pastor Lueckel for additional fruitful years in His service.

E. H. Zimmermann,
President of the Pacific Northwest District



PASTOR F. SOLL, first president of the Pacific Northwest District 1918 -- 1938



PASTOR E. H. ZIMMERMANN, present president of the Pacific Northwest District 1957 --

Activity in the Pacific Northwest Prior to 1918

The Pacific Northwest District of the Wisconsin Evangelical Lutheran Synod is privileged to celebrate its 50th Anniversary in 1968. However, the events which led to the formation of the District reach back to 1894. In that year R. Wolff of Tacoma, a Pastor of the old Ohio Synod, and St. Paul's Church joined the old Wisconsin Synod. The reason for the change in synodical membership is not stated in the records. Pastor Wolff had served Lutheran families in Tacoma since 1884 and the little flock had built a frame church on S. Tacoma Avenue. Later in 1910 during the pastorate of R. Ave Lallemand a neat brick church was built at S. Tacoma Avenue and 27th. The congregation worships in this church to the present day.



St. Paul's Lutheran Church

Pastor Wolff was a faithful and energetic worker. Advanced age brought about his retirement from the ministry in 1902. H. Viestenz, a Pastor from Baraboo, Wisconsin, who was in the West for his health at the time served St. Paul's Church for about a year. Then A. G. Ernst was called to Tacoma and was installed in August 1903; he served until July 21st 1907.

St. Paul's was the only church of the Wisconsin Synod in the entire Pacific Northwest until 1905. In October of that year Pastor Ernst was invited to meet with three Lutheran men in Yakima who were anxious to have a church of the Wisconsin Synod in that city. On October 22nd, 1905 Grace Church was organized under the guidance of Pastor Ernst and J. Ebert, a former member of the Missouri Synod, became its first Pastor.

The early years of the Wisconsin Synod's labors in the North-

west were interesting and eventful. In Tacoma the church could carry on its work in peace and a parsonage was built in 1903 on the 27th Avenue church property. In Yakima, however, the infant mission had to struggle for existence from the day of its organization. Lacking a house of worship, the congregation met in the rented Sunday School rooms of a Presbyterian church and also in an Adventist church. But the antagonism of a Missouri Synod church in Yakima was an even greater hindrance to the work and the growth of the new mission. Grace Church was denounced as an "opposition church" and the situation developed into an intersynodical "case" which was not adjusted until 1912. An intersynodical committee made an investigation and ruled in favor of the Wisconsin Synod mission.

In 1907 new opportunities for mission work presented themselves in Washington for the Wisconsin Synod. Lutherans from Wisconsin, Minnesota, and Iowa who now lived in Leavenworth, Washington, asked for a Pastor and the Mission Board in Wisconsin sent candidate M. Raasch to serve them. He was the third Wisconsin Synod Pastor in the Northwest. A. Ave Lallemand had succeeded A. G. Ernst in Tacoma and L. Krug who had been a Pastor in Whitehall, Wisconsin now served Grace Church in Yakima. The pastorate of his predecessors, J. Ebert and E. Bardtke, had been of short duration; both had resigned within a period of four years. Missionary Raasch served an extended mission parish in addition to the church at Leavenworth.

Pastor Raasch was a traveling missionary in the true sense of the word. He was a bachelor and lived in Leavenworth, first in a rented house, and then in a modest cottage which he built at his own expense. He and his people worshiped in the club rooms of the local lumber company. When fire destroyed that building and no other hall or place for worship could be found, the few members of St. Paul's built a small church of their own in the shadow of the Cascade mountains. The church was dedicated March 5th, 1911.

Pastor Raasch's field, however, embraced all of North Central Washington -- Chelan, Douglas, Grant, and Okanogan Counties. It was an immense territory and a chronicle of those days tells about the hardships and difficulties under which the missionary served the scattered Lutheran families whom he contacted. "Anyone familiar with the topography of the State of Washington and the means of travel available at that time -- those were horse and buggy days -- will understand that this was a difficult field to serve. When Raasch served Okanogan where he had contacted a few Lutheran families, he went by train from Leavenworth to Wenatchee and waited there many hours for a branch line train to take him to Okanogan 95 miles to the north. This was a trip of 120 miles from home. When he served Mansfield he again traveled to Wenatchee by train and waited for hours until he could travel another 75 miles to Mansfield on a

combination freight and passenger train. When he went to Low Gap (Grant County) he traveled 75 miles by train to Quincy where a member of his flock met him with horses and a lumber wagon and drove him 15 or 20 miles to the south over a lonely trail through sage brush country. He said that on his first trip he breathed a sigh of relief when his farmer host at last said, "In about thirty minutes we will be home." Tired and hungry the missionary was finally welcomed by the farmer's family. These people received him as a servant of God in their home. He was with people who appreciated the Gospel and were thankful. These people were German Russians who were trying to make a living in the sage brush country south of Quincy by "dry farming." They were devout Lutherans who had brought their Bibles, Hymnbooks, and Prayer Books with them when they emigrated from Russia. They had also built a small church out in the sage brush. Time, however, proved that part of the State to be unfit for "dry farming" and the people eventually moved to other parts of the State." Today that section of Washington is blossoming into a prosperous agricultural community due to irrigation water supplied by the Grand Coulee Dam on the Columbia River.

Raasch carried on alone in North Central Washington until 1910. The Mission Board in Wisconsin then sent a Seminary graduate, F. Stern, to Mansfield to take over part of the work in the far flung field. Stern lived in Mansfield where St. John's had built a church during Raasch's ministry. Stern and his family lived in a very modest 14 x 20 house which had been built with the aid of a \$200.00 loan from a mission minded farmer near Ixonia, Wisconsin. Stern preached in Mansfield, Withrow, and Okanogan; he also ministered to Lutheran families in Brewster, Pateros, Bridgeport, and Leahy.

Stern, too, was a traveling missionary. His trips into the Okanogan country were sometimes made with a hired horse and buggy via the Brewster Ferry over the Columbia River. Such a trip would consume the better part of a week. More often, however, he traveled by train which meant a round trip of 340 miles. But train service was frequent and reliable in those days before autos, busses, and trucks had taken over so much of the railroad's business. But sometimes even the reliable railroad failed. In the winter of the big snow the combination freight and passenger train from Wenatchee to Mansfield became snow bound at Douglas, some 18 miles from home where a wife and family were anxiously awaiting the missionary's return. Stern and a traveling salesman, whose destination also was Mansfield, borrowed a hand sled from the store keeper in Douglas on which they tied their traveling bags and then walked to Mansfield across the snow covered wheatfields, following the telegraph poles along the railroad right of way. Today one travels through that country by auto on hard surfaced roads summer and winter.

By 1910 four missionaries of the Wisconsin Synod were la-

boring in the Washington mission field. R. Ave Lallemand had succeeded A. G. Ernst in Tacoma; L. Krug was pastor in Yakima; M. Raasch lived in Leavenworth and F. Stern in Mansfield. In November of 1910 these four men met in the study of St. Paul's Church, Tacoma for the first Conference of Wisconsin Synod pastors in the Pacific Northwest. Since then the men in this field have met annually for conferences, at first only once a year because such meetings involved time consuming travel and considerable financial expense for the missionary. But being isolated from one another by long distances geographically there was a deep personal need for such meetings. They afforded an opportunity for fellowship, for the discussion of problems, and for mutual encouragement.

In the beginning there was no definite policy or directive under which the missionaries labored. Each one had been sent to an isolated field by the Mission Board in Wisconsin and now had to learn by experience how best to fulfill his call to preach the Gospel. This sometimes posed problems for a Seminary graduate. The missionary usually did what was being done in other mission fields of the Wisconsin Synod at that time. He endeavored to locate and gather former Lutherans, preferably German Lutherans. Sometimes he was surprised to find that people who had been active church members in Wisconsin had lost all church interest when they crossed the Rockies. He also found people anxious to be served with the Gospel and the Sacraments. But there was little prospect that the missionary and his people could get financial help to build a chapel, church or parsonage, or for starting a new mission. First a sizeable group of people had to be gathered which would give promise of soon becoming a financially independent congregation, and then a loan for a church building could be anticipated. In the meantime the missionary preached to his little flock in rented sectarian churches, in school houses, and in lodge halls. Faithful Christians on occasion also invited the missionary to conduct church services in their homes for their family and for invited friends.

In the early years the Wisconsin Synod had a different conception of mission work than it has today. Mission opportunities in cities like Seattle and Spokane were not exploited. The first missionaries in Washington soon saw the need and the advisability of sending a man to explore new fields in the more populous communities of the State and the wisdom of providing a chapel for his work if necessary. It took many years before the Synod saw the wisdom of such a procedure. One might concede the necessity of sending a Pastor and building a chapel in order to do mission work among the Indians. The white heathen in cities like Seattle, Spokane, and Portland did not elicit such consideration. The work of the Wisconsin Synod in the Northwest was for too many years limited to activity in smaller towns and villages. This is one reason why it is sometimes difficult to

begin new missions in the larger cities of the West today, where other Lutheran Synods have already been active for 75 years. Today many old Wisconsin Synod Lutherans are members of other Synods and the sectarian churches because there was no Wisconsin Synod church to serve them when they came West.

The first missionaries of the Wisconsin Synod labored faithfully in Washington in spite of great handicaps. Grace Church in Yakima where L. Krug was Pastor, built a frame church on N. 6th Ave. in 1908 and a parsonage adjoining the church two years later. In 1911 Krug explored Ellensburg and Cle Elum and Good Hope Church was organized in 1912. The first services were conducted in a Norwegian Lutheran Church and this continued to be the congregation's place of worship for 13 years. Krug also served Lutheran families in Cowichee, Athanum, and Mabton. R. Siegler a Pastor from Wisconsin who collected monies for the synodical treasuries throughout the whole Synod, also came to Yakima in 1912. He helped when Good Hope Church was organized in Ellensburg. He also went to Lewiston, Idaho, where Lutheran families from Neilsville, Wisconsin, were living and organized St. John's Church. He also organized Zion Church in Kennewick. In 1912 Pastor Krug's failing health, coupled with cares and worries connected with the previously mentioned inter-synodical "case", brought about his resignation from the active ministry. He and his family moved to Kennewick where they eked out a precarious existence on a small plot of ground on the outskirts of the town.

Pastor F. Soll was called to Grace Church, Yakima, in 1912. He was an older man and had gained much experience as a Pastor in Michigan and Wisconsin; he had also been President of the old Joint Synod of Wisconsin. When he accepted the call to the Pacific Northwest, officials in Wisconsin asked him to lend his efforts toward keeping the Wisconsin Synod's work in the far West within the bounds of conservative Lutheranism. There were those who were apprehensive about the spirit and the pastoral practice that might gain a foothold in the isolated western mission field. Pastor Soll rendered valuable service in the western mission field for many years. A young and inexperienced Seminary graduate whose first call brought him from Wisconsin to the far West could benefit much from his mature counsel and advice.

There was much activity in the Washington mission field of the Wisconsin Synod in 1912. The Mission Board sent three Seminary graduates to the Pacific Northwest. E. Kirst came to Ellensburg; W. Hass to Clarkston; and S. Probst to Kennewick. L. Krug at Kennewick was contacted by Lutherans living in the White Bluffs Irrigation District. St. Paul's Church was organized there in 1912 and the missionary transferred his residence to White Bluffs, living on a small apple orchard on the outskirts of town. In White Bluffs services were first conducted in a Presby-

terian church. After some years the members of the mission built a frame chapel of their own which was dedicated in 1918.

The White Bluffs region gave promise of growth and development. But in World War II the Federal Government took over the whole area and created the Hanford Atomic Energy Commission. As a result every one living in the area was evacuated in 1943, including the White Bluffs Mission and the people in other small communities where Krug preached. Krug then retired in Yakima where he died in 1958.

While still living in White Bluffs Missionary Krug made contact with Lutherans from Wisconsin living in Portland, Oregon. Missionaries Soll and Probst explored the field and conducted services for these people, first in a private home near E. Broadway and 24th. and then in the Hamilton Funeral Chapel on E. Glisan St. and 80th until W. Lutz arrived as the resident missionary in August 1913. Missionary Lutz remained in Portland a little over a year. After that services were conducted intermittently by F. Soll and L. Krug until February 1916 when a resident missionary again arrived in the person of F. Epling.

Epling had been a Pastor in Algoma, Wisconsin, had suffered a nervous breakdown, but was now recovered and able to serve again in the ministry.

Missionary Epling did much traveling in the state of Oregon. He also came to the extreme northeastern corner of the State where in the town of Joseph he found people who had belonged to the State Church in Germany but who had not attended a church in twenty years. Since there was no Lutheran church in the entire Wallowa County, the Mission Board in Wisconsin was told that this was a promising field. In the fall of 1916 W. Lueckel who had recently graduated from the Seminary was sent to Oregon as Missionary in Joseph and "the surrounding country". There was no church or parsonage in Joseph and the bachelor missionary lived first in a hotel and then in a four room cottage. Church services were held in the Masonic Hall, the only public assembly place available in the town. After a few months the missionary also conducted services every Sunday afternoon in Enterprise, the county seat, where an unused room on the second floor of the court house was available.

By 1917 the work of the Wisconsin Synod in the Northwest had expanded and 9 missionaries were active in Washington and Oregon. R. Ave Lallemand lived in Tacoma, F. Soll in Yakima, E. Kirst in Ellensburg, S. Probst in Kennewick, L. Krug in White Bluffs, W. Hass in Clarkston, F. Epling in Portland, G. Haase in Mansfield, and W. Lueckel in Omak. But the Wisconsin Synod's work in the Pacific Northwest has always suffered under the handicap of a constantly changing ministry. In the first place it was difficult to get anyone but a Seminary graduate to come into the western mission field. Older and experienced men in

the central States were reluctant to go to Washington which some people looked upon as the "burial ground" of the Wisconsin Synod. Seminary graduates received their first call into the public ministry through an Assignment Committee. Then there was always the temptation for those who did come west, to accept a call to a well established congregation in the Middle West. If the missionary had a growing family, financial reasons could play a big part in reaching the decision to leave the western missions. Missionaries received a salary of only \$50.00 per month and were permitted to rent a modest house if there was no parsonage in the field. In 1918 when World War I was at its height and the cost of living had climbed, salaries were raised to \$60.00 per month and then to \$75.00. But the missionary was obliged to furnish his own means of transportation. If his field included several missions and preaching stations he usually traveled by train. If he had well to do parents or rich "inlaws" he might venture to buy a Model T Ford on the installment plan. And, finally, when a prospective mother-in-law in Wisconsin let a bachelor missionary in the West know that he would have permission to marry her daughter when he accepted a call to Wisconsin, that could be an added temptation to leave and let some one else take over in the west.

Changes in the working personnel of the Pacific Northwest were frequent. M. Raasch left Leavenworth and accepted a call to Lake Mills, Wisconsin, in 1911. His successor L. Ave Lallemand left for the Middle West in 1914. In 1917-1918 the demand for pastors and Seminary graduates was great throughout the entire Synod and the supply was short. Humanly speaking it was understandable that missionaries would be called from the recently established western missions to pastorates in large and well established congregations and to missions which seemed to give promise of more rapid growth than the missions in Washington. In 1917 F. Stern was called to organize an English congregation in Watertown, Wisconsin, Trinity Church. W. Hass was called to an old established church in Oconomowoc in 1918 and S. Probst to the faculty of Northwestern College. These constant changes and the resulting vacancies did not have a salutary effect on the new mission field in the West.

The Pacific Northwest has often been criticized severely for the slow growth of its missions. Aside from the fact that the Wisconsin Synod began to do mission work in the West at a comparatively late date and then very often in a very half-hearted manner, this constant change in personnel must be considered a contributing factor for whatever lack of progress and growth seemed to exist. In the light of what transpired in the Wisconsin Synod during the intervening years one is forced to conclude that missions and established congregations in Wisconsin e.g. could have survived a protracted vacancy in the ministry much better than the infant missions in the Northwest. At

one time, due to sickness, death, and removal, F. Soll in Yakima and W. Lueckel were the only workers left on active duty to serve all the missions in Washington, Oregon, and Idaho.

Naturally every effort was always made to fill the ever occurring vacancies as soon as possible. In 1917 G. Haase was called to Leavenworth. He was a sick man and should never have been considered for work in a mission field which included all of North Central Washington. But he had been recommended for a call into the Western Missions. Long trips by train on hot summer days in coaches that were not air conditioned taxed his endurance to the limit. He was relieved of much tiresome enervating travel when W. Lueckel was transferred from Joseph, Oregon, to the Omak-Leavenworth parish in the Spring of 1918. Missionary Haase could then limit his activities to the Big Bend country where he served Mansfield and Withrow.

This transfer left the Joseph-Enterprise mission without a pastor and the Synodical Mission Board never deemed it advisable to put a worker in that field again. With a resident missionary in Joseph, the only Lutheran Pastor in Wallowa County, the mission might well have developed like other missions which the Synod was fostering at that time. Today there is an organized congregation of the Missouri Synod in Joseph with a resident Pastor in Enterprise, the County seat.

When S. Probst left Kennewick in the Spring of 1918 Pastor F. Reddin was called to Zion Church. His background and training were so thoroughly German that he could not cope with the English work which this parish demanded. He saw this soon enough and left Kennewick after only a month. Another Pastor could not be found for Zion Church at that time and, when families who had been worshipping in Zion Church moved away, the mission disintegrated completely. The mission had already acquired a neat chapel and parsonage; the property was sold to a group of Norwegian Lutherans.

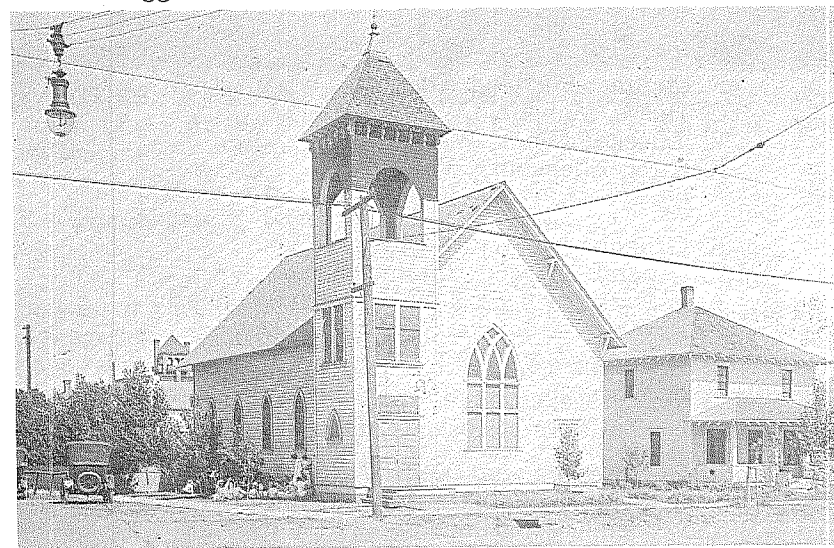
Missions Organize a District

In 1918 the one independent congregation and the mission fields of the Pacific Northwest became the Pacific Northwest District of the Evangelical Lutheran Joint Synod of Wisconsin a. o. States. It was a development which no one could have anticipated. World War I was at its height and practically every nation on earth was aligned on one side or the other in that struggle. An alignment of church bodies in this country was also taking place. The 17 Methodist churches, the 15 Baptist churches and the 10 Presbyterian churches were working toward organic union and closer cooperation. Some of the 19 Lutheran Synods in the land were also merging into a new organization, The United Lutheran Church. But for the time being the Synodical Conference, to which the old Wisconsin Synod belonged, was still nu-

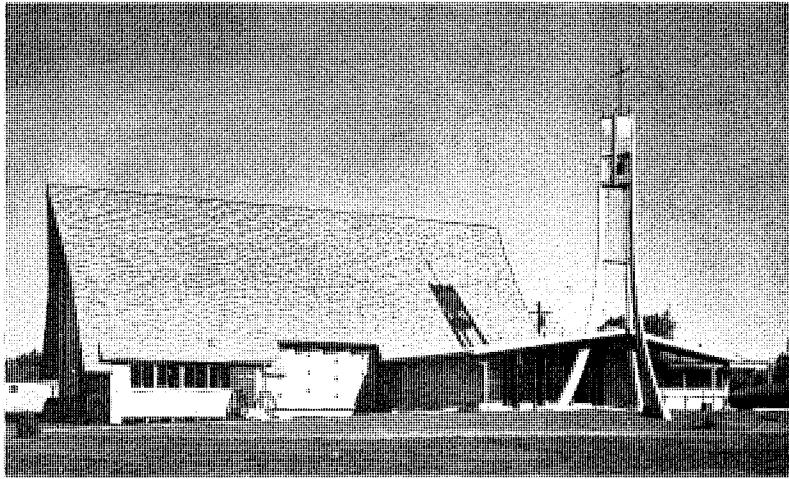
merically the largest body of Lutherans in America.

The urge for closer union also manifested itself in the old "Allgemeine Synode v. Wisconsin u. a. Staaten." Up to this time it was a federation of four independent State Synods - Wisconsin, Michigan, Minnesota, and Nebraska. These State Synods now pooled their individual resources, institutions, and missions and in 1917 organized as The Evangelical Lutheran Joint Synod of Wisconsin a.o. States. It was commonly referred to as "The Joint Synod." The first name suggested for the new organization had been "Northwestern Evangelical Lutheran Synod." The old State Synods of Michigan, Minnesota, and Nebraska became District Synods in the new organization and the old Wisconsin was divided into three District Synods.

All the missions of the new Joint Synod were now conducted under the supervision of the District Mission Boards. The missions in the Northwest, however, presented a problem. They could have been combined with Dakota-Montana missions of the Minnesota District. Dakota-Montana became a District Synod in 1921. It was also suggested that the western Missions be assigned to the Nebraska District. The old familiar proposal was also heard again, "Turn the entire western mission field over to the Missouri Synod." While these various plans were being considered some one made the suggestion that the western missions become a District Synod. It was an astounding suggestion and the missionaries and churches in the West will be forever grateful to him who made it and to the Joint Synod for adopting it. No doubt the fact that F. Soll was exercising a stabilizing influence in the western missions had a bearing on the adoption of that suggestion.



(Old) Grace Lutheran Church and Parsonage, Yakima, Wash.



(New) Grace Lutheran Church and School, Yakima, Wash.

Permission to organize having been granted Grace Church, Yakima invited all Pastors and delegates from the churches in the Northwest to meet in its midst for the purpose of organizing a District Synod. Grace Church provided food and lodging for all who came. On July 18th 1918 the following Pastors and delegates answered roll call:

Pastors:

- R. Ave Lallemand, Tacoma, Wash.
- L. C. Krug, White Bluffs, Wash.
- Fredr. Soll, Yakima, Wash.
- W. Hass, Clarkston, Wash.
- F. Eppling, Portland, Oregon
- G. Haase, Mansfield, Wash.
- W. Lueckel, Omak, Wash.
- E. Kirst, Ellensburg, Wash.*

Delegates:

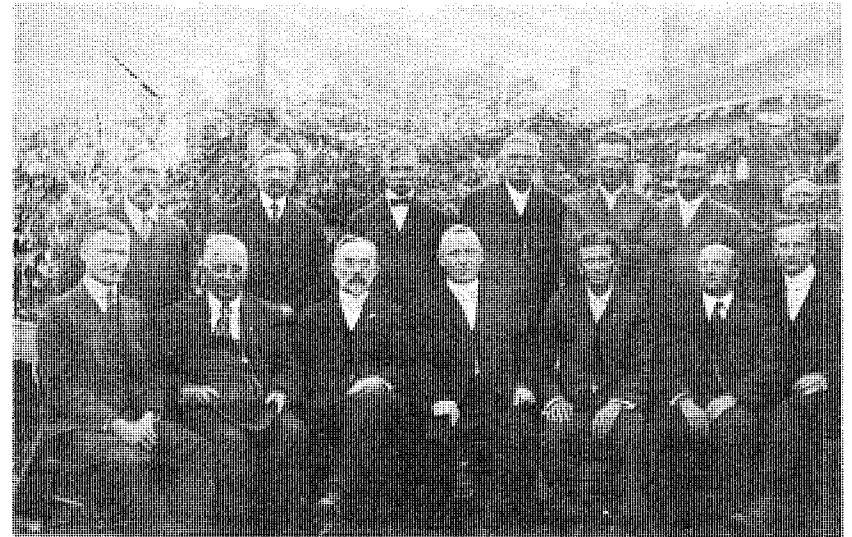
- R. Gruenhagen, White Bluffs, Wash.
- Karl Lemke, Grace, Yakima, Wash.
- Aug. Matthiesen, St. John's, Mansfield, Wash.
- Peter Arp, St. John's, Clarkston, Wash.
- Fred Krug, Zion, Kennewick, Wash.

* E. Kirst was excused; he had suffered a nervous breakdown and was on leave of absence under a doctor's care.

Pastor P. J. Bergemann, the first President of the new Joint Synod made the three day transcontinental train trip and presided in the organizational meeting. The Constitution prescribed for District Synods was adopted. The name chosen by the new District was The Pacific Northwest District of the Evangelical

Lutheran Joint Synod of Wisconsin a.o. States. The following officers were then elected.

- Pres.: Rev. Fr. Soll.
- 1st. V. P.: R. Ave Lallemand.,
- 2nd V. P.: L. C. Krug.
- Sec.: W. Hass.
- Treas.: P. J. Walk, Clarkston, Wash.
- Auditing Committee: Peter Arp, F. O. Miller, H. Wundram.
- Visitor: R. Ave Lallemand.
- Historian: L. C. Krug.
- Railroad Secretary: F. J. Eppling.
- Local Treasurer: Gustav Dochow, Yakima, Wash.



PASTORS: Front row, l - r., W. Lueckel, F. Eppling, G. Bergemann (Pres. of the Synod), F. Soll, L. Krug, G. Haase, A. Ave-Lallemand.

LAYMEN: Back row, l - r., A. Matthiesen, G. Freitag, K. Lemke, R. Gruenhagen, F. Krug, H. Boldt, P. Arp.

The Local Treasury was created to help defray travel expenses of the delegates. It also received contributions for the Evangelist, a monthly publication begun by the Pastoral Conference, which printed place, time of service, and news items from the different missions. It also contained editorials or short essays by the editor, Pastor F. Soll. The early numbers of the Evangelist contain valuable information about the work in the Northwest. In 1942 when the Joint Synod for reason of economy did not print the Report of the District Conventions the Evangelist also printed the Report of the Pacific Northwest District Convention.

The new District Synod did not elect a Mission Board since

all of its congregations, with the exception of St. Paul's, Tacoma, were themselves missions. The District was satisfied to let some pastor living in Wisconsin represent it and make its report to the General Mission Board, some one who it felt had the welfare of the western missions at heart. Pastor Ad. Spiering, President of the North Wisconsin District, was such a man. His 1920 Report to the General Mission Board shows how well he understood the problems and how he pleaded for understanding, special consideration, and financial support for the Pacific Northwest. He pointed out that, whereas there was only one financially independent church in the Northwest, many new fields were beckoning in addition to those being served. He emphasized the need for more men and for chapels so that the Synod's annual expenses for rents could be greatly reduced.

The infant District was urged to elect its own Mission Board even though representation on the General Mission Board would entail time consuming travel and much expense. Fortunately travel expenses could often be held to a minimum when Railroad Companies granted reduced fares to clergymen and sometimes free transportation from the West Coast to Milwaukee where meetings of the synodical Boards and Committees were usually held. The District did elect its own Mission Board in 1920 which consisted of Fr. Soll, Chairman, A. Sydow, and W. Lueckel.

Pastor R. Ave Lallemand read an especially prepared essay at the first District Convention entitled, "The Spiritual Condition of the Church reflected in its outward Activities." He referred to the true nature of Christ's Church and how it would be reflected by a clean and open confession of doctrine, a healthy and well selected membership, and by earnest, pure, and vigorous activity. The essay was endorsed wholeheartedly by the convention and its truths have been put into practice in the District to the present day.

Pastors and delegates returned to their respective fields of labor with new zeal after the Yakima convention. A stronger spirit of belonging together and working together now prevailed. The 7 Pastors and 447 communicant church members in the scattered missions of the West could now speak as one voice in the conventions of the General Synod. But this zeal was soon put to a severe test by death, the influenza epidemic, and by removals from the District. In Portland F. Eppling died of a stroke shortly after the first District meeting. S. Probst of Kennewick had already accepted the call to the faculty of Northwestern College. R. Ave Lallemand, W. Hass, and G. Haase accepted calls respectively into the Minnesota, Southeastern Wisconsin, and Michigan Districts of the Synod. When the Pacific Northwest District in 1920 convened for its second session in Yakima, only three Pastors who were present when the District was organized answered roll call.

New workers were found for the vacant parishes. A. Sydow who had served as a Camp Pastor in Texas for the Wisconsin Synod during the War, came to St. Paul's in Tacoma in 1917 and labored there until 1947. R. Jahnke was called to St. John's, Clarkston, W. Huth to the vacant Ellensburg-Cle Elum parish, and P. Hinderer to the Portland mission. The reports of the succeeding District Conventions show how often and how quickly the roster of Pastors in the District changed. There was a constant coming and leaving. This was one reason for the slow progress in the western missions which sometimes elicited unjust criticism from Pastors in other Districts of the Synod. A personal friend of President Soll once asked him, half in jest, "After all, Fritz, what do you have out there in Washington? I have more communicants in my one congregation than you have in your entire District." And this was true, for he was the pastor of a large church in Milwaukee. But such an evaluation of the western missions showed a lack of understanding for these missions and for the difficulties under which they labored. A mission on the outskirts of Milwaukee might indeed show a healthy growth in membership after a few years. That did not mean, however, that the total membership in the city was necessarily much larger at the end of a given year than at the beginning. Often the rapid growth of a mission was due to the transfer of memberships from other congregations. Such a growth could not be anticipated in the western missions.

By 1920 there were 8 active missionaries in the Pacific Northwest. After the death of F. Eppling in Portland, P. Hinderer, a retired pastor of the Wisconsin Synod living in Waterville, Washington, was called to the Montavilla Mission. However, when he saw the opportunity to speedily organize a congregation in the Albina District with members who had left a church of the Missouri Synod over disagreement with a building program, he organized St. Mark's Church in July, 1920 and devoted his labors to this new congregation. This action called forth a strenuous protest on the part of the Missouri churches and, when the two Synodical Presidents, F. Pfothenauer and P. Bergemann took the matter under advisement, Hinderer was told that he should not have organized a congregation in such a manner. St. Mark's church was dissolved and, after again working briefly in the Montavilla Mission, Hinderer resigned from the active ministry. At that time no one could be found for the work in Portland and the Montavilla Mission disintegrated. The mission activity of the Wisconsin Synod in Portland ceased for the time being.

About the time when Wisconsin Synod missionaries first conducted services in Portland, the Missouri Synod also organized an English mission, Grace Church, in the Albina District of Portland. At that time the change over from German to the English language was creating problems in many old congregations. Grace Church made good progress in membership and also made the advantageous purchase of Unitarian Church property

on E. Broadway and 24th Ave., in the very neighborhood where Wisconsin Synod missionaries had once conducted services in a private home. The progress of Grace Church seemed to have aroused the envy of some Missouri Churches, however, and, when two women were expelled from Grace Church after disciplinary action, they found able champions for their cause in some Missouri Synod Pastors. Grace Church and Pastor C. Bernhard were accused of thievery. The Missouri District President reviewed the case and advised the women to apologize since their charges could not be proven. This did not settle the matter however, and, when the case came before the Missouri District in 1928, the District President reversed his previous decision and Grace Church was expelled from the Missouri Synod.

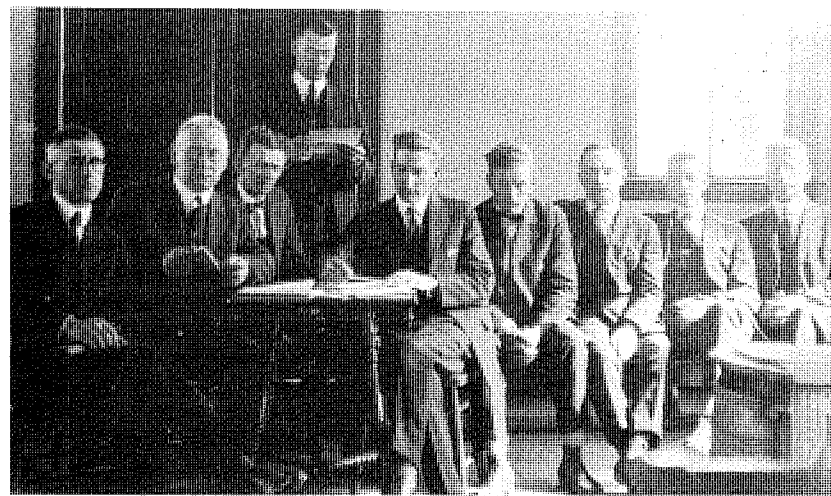
In 1929 Grace Church and Pastor Bernhard applied for membership in the Pacific Northwest District. The District officers were well aware that this was a delicate situation, but they could not in good conscience simply ignore the appeal. When no objections were raised by the Missouri District, all evidence bearing on the case was examined and the Pacific Northwest District arrived at the conviction that the action of Grace Church had been scriptural. President Soll notified the Missouri District to this effect and offered his services to bring about a reconciliation between Grace Church and the Missouri District. When this offer was rejected and when the Missouri District upheld the suspension of Grace Church, Pastor Bernhard and the congregation were accepted into the membership of the Pacific Northwest District.

Now another intersynodical "case" had been created which was argued by general Synodical Presidents, Synods, and Committees for the next ten years. Pastor Bernhard's health had been impaired by the long struggle for justice and he resigned from the active ministry in 1932 and W. Lueckel was his successor. During the years when the merits and demerits of the "Portland Case" were being examined and re-examined, the membership of the Pastor and of the congregation in the Wisconsin Synod was sometimes in doubt. Documents, however, clearly established the fact that the excommunicated women had apologized in 1925 and that Grace Church was no longer upholding their suspension from membership in the church. That finally settled the matter as far as the Wisconsin Synod was concerned. In 1939 the Missouri District also took the whole matter under advisement once more. The contention still was that Grace Church had acted "hastily" when it excommunicated the two women. But since the case was now of such long standing - it really began in 1920 - and since it could no longer be settled to the satisfaction of all concerned, the Missouri District resolved to leave the final disposition of the case in the "hands of God" and to no longer withhold the hand of fellowship from Grace Church. After almost twenty years Grace Church could again pursue its way as an

acknowledged orthodox Lutheran Church.

The District as such was making progress. A long cherished wish was fulfilled in 1920 when R. Fenske became the first Missionary-At-Large in the Pacific Northwest. He began his work near Salsich Junction east of Tacoma where A. Sydow had done canvassing. However the Ellensburg-Cle Elum parish was without a Pastor at the time and after serving there for a short time as vacancy Pastor, Fenske accepted the call as resident Pastor in Ellensburg. Thus ended the District's first experience with a Missionary-at-Large. During Fenske's ministry in Ellensburg Good Hope Church built its present house of worship in 1924. St. John's Church in Clarkston had already built a chapel in 1923. Both churches were built with the aid of a loan from the Synod. In 1924 Grace Church, Yakima, took the courageous step and became financially independent. This reduced the synodical support for the Pacific Northwest Missions considerably.

In Tacoma A. Schafer, a U.L.C. Pastor, had established two missions, Hope and Faith. He joined the District in 1925 hoping to find a more conservative fellowship than the U.L.C. offered. He also began work in the Georgetown area of Seattle. He found, however, that the Wisconsin Synod was more conservative than he wished to be and resigned from the Synod in 1928 to go into "special Bible School work". A. Matzke was his successor in the Faith Mission.



PASTORS IN 1922: L-R: Arthur Sydow, F. Soll, L. Krug, W. Lueckel, R. Fenske, Arthur Matzke, R. Jahnke, Kurt Koehler Paul Hinderer.

When the District observed its 10th. Anniversary in 1928, 9 Pastors were laboring in 17 congregations and missions. The communicant membership of the District had increased from 447

to 626. It was not a phenomenal growth but President F. Soll pointed to the real blessing which District status had brought to the western mission field. In his report to the District Convention he asked, "Have our expectations been realized? My answer is: Fully. Before 1918 we were only a number of loosely connected congregations. Working as members of our District organization we have become acquainted and bound together. Although we have had a good measure of mistakes, shortcomings, and disappointments, these were part of our work and we are working in harmony that a genuinely Evangelical Lutheran church body may be built in our District. Ministers and members alike have learned to consider themselves members of one organization, being co-workers therein. Our District offers us opportunities in many ways to bring a better knowledge of synodical work to our members. Where difficulties and differences arise Synod enables us to meet on the common ground of God's Word, to remove misunderstandings, and to be welded together as a flock which Jesus has bought with a price, His blood. We ask the gracious Lord to keep us in this unity."

With the passing years a more sympathetic understanding for the Western Missions became manifest in the Wisconsin Synod. It was no longer so difficult to find men ready to go to the west and financial aid for the missions was forthcoming more readily. Then, too, there were years when there were more Seminary graduates than calls for Pastors in the Wisconsin Synod. The Pacific Northwest Mission Fields could have absorbed all surplus Seminary graduates, but stringency in the Mission Treasuries did not permit this. Some of these graduates did, however, find their way into the District.

In 1938 Zion Church in Rainier, Washington, which had once been served by the Ohio Synod applied for membership in the District. A resident missionary was granted in the person of A. Levenhagen. In the same year F. Schoen, a former Missouri Synod Pastor, organized a mission in Gresham, Oregon, and applied for membership and for financial aid from the Pacific Northwest District. He had also begun a Christian Day School for which the District Mission Board supplied a teacher. When lean years came and the District budget could no longer subsidize both the mission and the incipient school, pastor and congregation again joined the Missouri Synod, hoping for aid from that source. The anticipated aid never materialized. In 1937 a canvass of the Snoqualmie area east of Seattle gave promise as a mission field. E. Zimmerman was called as the resident missionary. Snoqualmie Valley Church was organized early in 1938. A combination church and parsonage was built, and a Christian Day School was begun. The mission was making good progress when some years later internal dissention due to a liberal trend on the part of some members disrupted the congregation. Half of the members severed their membership with the Wisconsin Synod and organized an opposition American Lutheran Church.

The school was discontinued several years after Pastor E. Zimmerman had accepted the call to serve Trinity Lutheran Church in Omak, Wn., in 1950.

The year 1941 saw new activity in the Northwest Missions. F. Stern who had been one of the first Wisconsin Synod missionaries in Washington was called to Seattle. He concentrated his labors in the northern part of the city and organized Grace Church. Property was purchased on N. 105th and a residence was remodeled into a parsonage-chapel. Mission work was also done in the extreme northern environs of Seattle where Salem Church was organized and E. Schulz became the resident Pastor in 1951. In Zillah, Washington, Grace Church was organized in 1941 with E. Kirst as the resident missionary.

Pastors of the Pacific Northwest had always looked to Spokane as a promising mission field. M. Witt who was Pastor of a small mission in Palouse undertook to do mission work in Spokane. By 1944 Trinity Church was organized and a church and parsonage were built with a loan from the Synod's Church Extension Fund. Shortly after Trinity Church was organized three more missions were begun in the Spokane area.

In Yakima T. Adascheck became Pastor of Grace Church in 1939. When the membership of the congregation increased, it seemed advisable to organize a daughter congregation in the western residential section of the city. Members of Grace Church organized Redeemer Church in 1948 and G. Frey was called. A loan from the Church Extension Fund made it possible to build a church and then later a parsonage.

Lutherans living in Eugene, Oregon, asked the District Mission Board to provide church services for them. D. Malchow became the missionary in the Eugene area in 1954. Here, too, Trinity Church was soon able to build a church and a parsonage with the Church Extension Fund loan.

The Crisis

When the year 1957 dawned 19 Pastors and Missionaries in the Pacific Northwest were serving 23 parishes; the number of communicant members in the churches had increased to 1602; 3 Christian Day Schools had also been established. 1957 was a fateful year for the Wisconsin Synod and also for the Pacific Northwest District. A crisis which had been building up in the Synod for years finally came to a head and its reverberations were also felt in the Pacific Northwest District. Almost from its inception the Wisconsin Synod was a charter member of the Synodical Conference which was organized in 1872. The Missouri Synod was the largest Synod in the Conference. It was also the most conservative and rigorous in matters of doctrine and church practice; sometimes in fact too rigorous. The Wisconsin Synod

benefitted much from membership in the Conference. Unionistic tendencies which became manifest from time to time were overcome. But as time passed a strange development took place. While the Wisconsin Synod became more and more conservative in its Synodical life, liberalistic trends made their appearance in the Missouri Synod. This was especially noticeable in the unique English District of the Missouri Synod. Its pastors and churches were not confined to any particular geographical area of the country but were located throughout the land. This was, in a way, a convenient and expedient arrangement, for, if someone's prime concern in church membership was the name "Missouri", he could belong to one of the many conservative Districts of the Synod and, if he was inclined to be more liberal in his religious life, he could join the English District. In either case he was still a member of the Missouri Synod.

The little Wisconsin Synod often spoke to the big brother, Missouri, and protested against these liberalizing trends. They became very noticeable during the two World Wars in the matter of military chaplains and in co-operation with other church bodies in so-called "externals". The assurance was always given that wrongs were being corrected, but, finally, when two orthodox Synods no longer spoke the same language in such vital matters as "Inspiration" and "Inerrancy" of the Holy Scriptures, it was evident to many that the two Synods were no longer of one spirit.

The 1957 Convention of the Wisconsin Synod was obliged to express itself over against Memorials from individual members, from congregations, and from Synodical Districts which asked for a cessation of fellowship with the Missouri Synod. The Pacific Northwest District had also presented such a Memorial to the Synod. When the Convention did not sever fellowship relations and again resolved only to practice a "vigorously protesting fellowship" over against the Missouri Synod, several delegates resigned from the Wisconsin Synod on the floor of the Convention, among them M. Witt, president of the Pacific Northwest District. In the District Pastoral Conference which met in Tacoma after the Synod Convention he also resigned from the District presidency. His successor in office, G. Sydow, soon did likewise. Pastor E. Zimmermann then became president and has served in that capacity ever since.

From events which now followed rapidly one is led to conclude that there had been a studied plan to persuade all pastors and churches in the District to resign from the Wisconsin Synod and then reorganize as an independent Synod, for now, in short order, the three other pastors in Spokane and the pastor in Clarkston, together with their churches, withdrew from the Wisconsin Synod. Good Hope Church in Ellensburg did not follow the lead of its pastor. Together with Good Faith Mission in Cle Elum the parish stayed with the Wisconsin Synod. If the Wiscon-

sin Synod had not in the 1961 Convention taken the long overdue action to sever fraternal relations with the Missouri Synod, other Pastors and churches in the District would also have been ready to leave their Synod.

No District felt the effect of this crisis as keenly as the Pacific Northwest District. In rapid succession this smallest Synodical District had lost about one third of its pastors and the churches which they served. In the Spokane area where the Wisconsin Synod was at long last fostering four mission churches and where Church Extension Fund loans had built churches and parsonages, all mission work as far as the Pacific Northwest District was concerned came to an abrupt stop.

This time of crisis was also a time for serious self examination throughout the Wisconsin Synod. Pastors and churches had to decide whether or not they were ready to embark upon the stream of liberalism which had already engulfed so many sectarian churches and which was also beginning to erode the foundation of some Lutheran Synods. All Pastors and churches which stayed with the Pacific Northwest District were determined to continue in the spirit and to build upon the sound principles which had guided the District when it was organized. The Lord of the Church did not forget His little flock in the Pacific Northwest; the work of the District has prospered.

Picture at the Time of the Fiftieth Anniversary

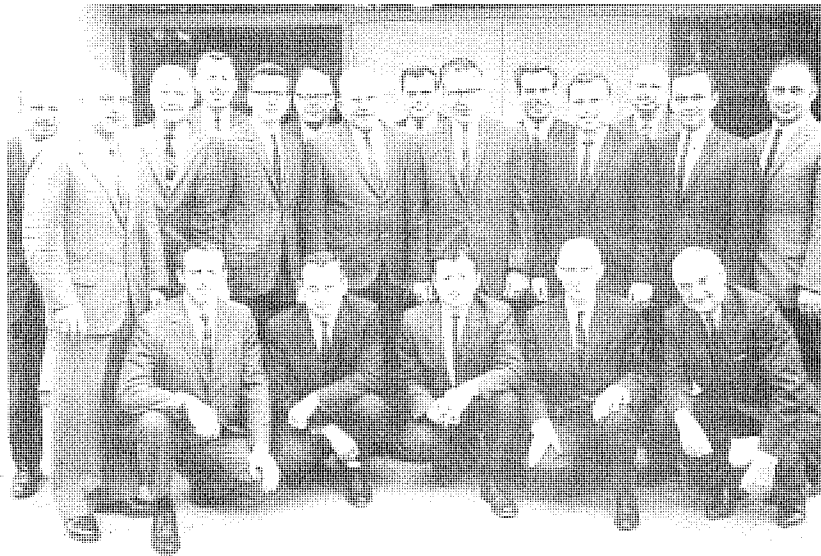
In the 50th Anniversary year of the Pacific Northwest District there are again 19 pastors active in 24 parishes. The communicant membership of the District has risen to 1820; 6 churches support the ministry of the Gospel in their midst without financial aid from the Mission Treasuries of the Synod; and in 3 Christian Day Schools 5 teachers are daily instructing children in the way of life. Note: Since May, 2 more pastors have been added to the roster, filling all pastoral vacancies.

In Tacoma the members of St. Paul's still worship in the neat brick church on Tacoma Ave. and S. 27th built in 1910. The neighborhood surrounding the church is, however, rapidly becoming business property and the congregation is planning to relocate. Pastor G. Frey and his family are already living in the new parsonage purchased in the northwest residential section of the city.

On the southern limits of Tacoma, Faith Church has long since outgrown the dilapidated chapel purchased from a defunct sectarian church in 1928. That building served as a place of worship until 1956. In that year a church and parsonage were built at S. 96th and A St. with a Church Extension Fund loan. Faith

Church also maintains a six grade Day School. W. Habermann is the principal. Pastor M. Taske also serves Zion Church in Rainier.

In the northern part of Seattle Grace Church came into being in 1941. Missionary F. Stern preached in the hall of a Land Improvement Company on N. 105th Ave. for the first time in 1942. Later the congregation worshiped in a parsonage-chapel, then in a War Surplus portable chapel, and then again in a parsonage-chapel on N. Greenwood Ave. Today the growing mission has its own church and parsonage built in 1965 with a Church Extension Fund loan. L. Weindorf, former missionary to Japan, is the Pastor of Grace Church.



PASTORS: Front row L - R: Paul Pankow, Ralph Baur, Warren Widemann, T. Adascheck, Lee Sabrowsky.

PASTORS: Rear L - R: David Zietlow, Paul Schliesser, William Lueckel, Melvin Teske, David Bode, George Frey, E. H. Zimmermann, Paul Albrecht, A. Habben, Jon Mahnke, Harold Schewe, Luther Weindorf, John Henning, Arthur Valerio.

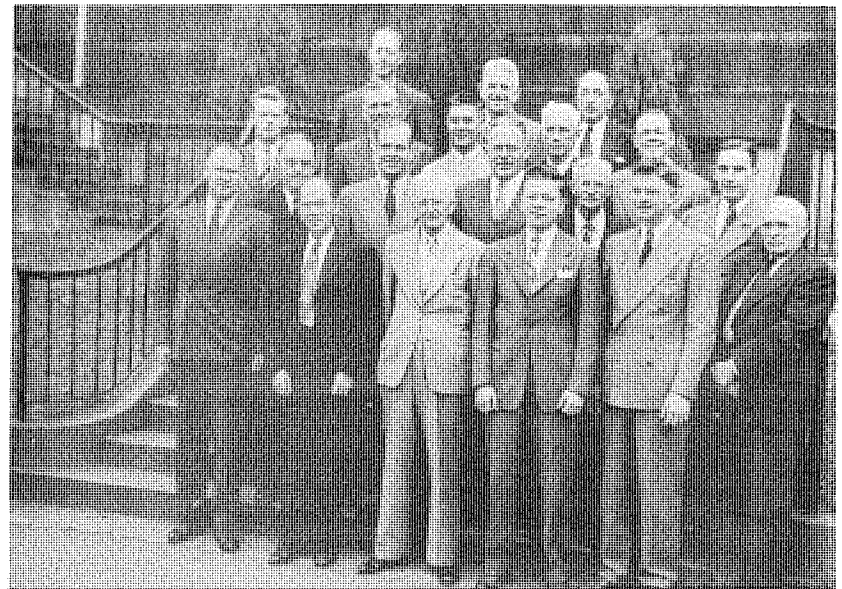
The beginning of Salem Church in Edmonds goes back to 1951 when E. Schulz organized a mission in the Montlake Terrace housing area. A church and a parsonage were built there in 1953. Some time later it was considered advisable to relocate. The old chapel has been sold and a new church and school are being built in Edmonds. Pastor Baur's family is already living in a new parsonage on the new location. D. Farstad is the principal in the Christian Day School.

In 1964 a canvass of the Kent area south of Seattle led to the

organization of Holy Trinity Church. Missionary A. Zimmermann of Grace Church conducted the first services in Kent. Here, too, a church and a parsonage have now been built with a Church Extension Fund loan; the buildings were dedicated in 1967. D. Bode is the missionary in Kent.

The Pacific Northwest District again has a Missionary-at-Large in the person of W. Widmann. He first worked in Salem, Oregon in 1966 where Immanuel Church has been organized. Since 1967 he is active in the Renton area south of Seattle. A nucleus of Lutherans has been gathered there which calls itself Divine Peace Church. This new mission is hoping and praying that a Church Extension Fund loan will come to their aid so that property can be bought and a chapel built in this growing housing area.

East of Seattle missionary T. Henning began preaching services in Bellevue in 1958. After worshipping in a school, and later in 1960 in a parsonage-chapel in the Lake Hills district, Calvary mission finally dedicated a new church in 1965. Here, too, the Church Extension Fund came to the aid of an infant mission. P. Pankow is the Pastor in Bellevue.



Conference at old Grace Lutheran Church in Portland

Still farther east of Seattle, Snoqualmie Valley Lutheran Church was organized in Snoqualmie by missionary E. Zimmermann in 1938. A parsonage-chapel was built in 1941 which also incorporated a Day School. This mission has survived a stormy past which resulted in the loss of many members and finally the

closing of its school in 1953. W. Lueckel is the present missionary in Snoqualmie.

The mission activity of the Pacific Northwest District has now also extended into the State of Alaska. D. Zietlow was called as the first resident missionary of the Wisconsin Synod for that vast territory. He was commissioned in Grace Church, Seattle and then installed in Anchorage, Alaska in 1967.

Wisconsin Synod missionaries preached in Portland, Oregon as early as 1914. Those early labors produced nothing permanent. Thus Grace Church, Portland which joined the Pacific Northwest District in 1929 is the oldest Wisconsin Synod church in Oregon. In 1963 this growing congregation sold its property on E. Broadway and 24th and relocated advantageously in the north-eastern residential section of the city. The present church on E. Fremont St. was dedicated in 1964. L. Sabrowsky, chairman of the District Mission Board, is the Pastor of Grace Church.

Bethesda Church was begun in 1951 by O. Eckert as Woodland Park mission in the extreme eastern environs of Portland. A very modest chapel was dedicated on 109th Ave. in 1953. Here too a relocation has taken place. A church built on S. E. Stark St. with a Church Extension Fund loan was dedicated in 1963. Missionary H. Schewe still lives in the parsonage on 109th Ave.

In 1953 D. Malchow was called as missionary to Eugene, Oregon. Services were conducted in the Westmoorland school. This mission prospered and was organized as Trinity Church. In 1962 a church and a parsonage were built with a Church Extension Fund loan. J. Mahnke is now the missionary in Eugene.

Missionary-at-Large W. Widmann organized Immanuel Church in Salem, Oregon in 1966. He is now laboring in the Renton area of Washington. W. Bernhardt, a seminary graduate, has accepted the call to Immanuel church.

Mission possibilities were envisioned in the West Hills area of Portland in 1957. Tigard proved to be the best location for a new mission and J. Young was called. Before he was able to preach his first sermon in the new mission he was translated into the Church Triumphant in 1959. A Habben, formerly a missionary in Africa, is his successor. Gethsemane Church has enjoyed a marvelous growth. A church built with Church Extension Fund loan was dedicated in 1963 and since 1966 the congregation has become independent of financial aid from the Mission Fund.

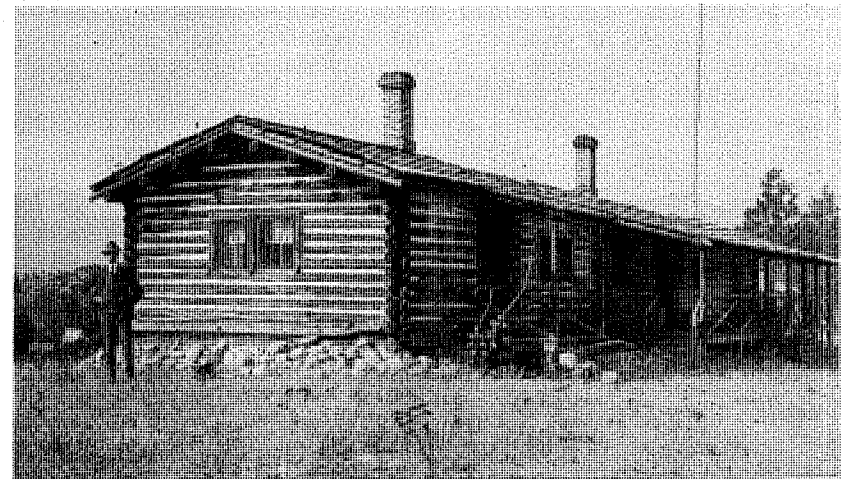
East of the Cascade mountains in Washington, Grace Church, Yakima is the second oldest church of the Wisconsin Synod in the Northwest. A frame church built in 1908 served as a place for worship for many years. By 1960 the property consisting of a church, a parsonage, and a school no longer met the needs of the growing congregation. New property was acquired in the

southern part of the city and a church and parsonage were built in 1960. The church complex also incorporates an eight grade school with three teachers; J. Dallmann is the principal. T. Adascheck is the Pastor of Grace Church.

Redeemer Church, the daughter congregation of Grace Church, has also prospered. G. Frey was the first resident Pastor in 1948. The present church in the western residential section of Yakima was built with a Church Extension Fund loan in 1952. At a later date a parsonage was built. M. Diersen, a seminary graduate has accepted the call to Redeemer church.

Good Hope, Ellensburg is one of the older churches in the District. Its beginnings go back to 1911. After worshipping for years in a rented church the present frame chapel was built in 1924. In 1968 this chapel no longer meets the needs of the growing congregation and plans for relocation are under consideration. A new parsonage has already been purchased in the residential area near the Central Washington College. Pastor P. Albrecht also serves Good Faith Mission in South Cle Elum where a Church Extension Fund loan has built a rustic chapel in the eastern foothills of the Cascade Mountains.

Grace Church, Zillah was begun by Pastors from Yakima. The mission was organized in 1941 and E. Kirst was called. A. Sydow was Pastor in Zillah when the present concrete block church was built in 1947 with the aid of a loan made privately. A. Valerio is the resident Pastor in Zillah.



First services in the Methow Valley were conducted in the old log Episcopal Chapel in the 1920's. In this log building, located in Winthrop, Owen Wister, author of "The Virginian" visited pioneer merchant Guy Waring. It is now a museum of well-earned fame. Services are now conducted in a log Episcopal Church in Twisp.

In the Okanogan country of Washington the activity of the Pacific Northwest District is centered in Omak. Here missionaries preached in private homes as early as 1907. When Trinity Church was organized in 1918 services were still conducted in the home of Dr. M. Hopfer. Later the congregation met for worship in a lodge hall, in a one room school house, and in a rented Episcopalian Church. In 1927 a private loan from Lutherans in Dakota made the erection and dedication of a parsonage with a basement chapel possible. Trinity Church used this chapel until 1951 when the present church and parsonage complex was dedicated. E. Zimmermann, the District President since 1957, is Pastor of Trinity Church; he also serves the Mission in Twisp, Washington, located in the beautiful Methow Valley. (Twisp is the Indian name for the yellow jacket wasp.)

In the Big Bend wheat country of Washington missionaries of the Wisconsin Synod once held services in Mansfield, Withrow, Waterville and Bridgeport. Today the activity of the District is centered in Withrow. Here the old church which was built by pioneers before 1912 has been dismantled and a new church was built in 1950. Withrow Lutheran Church has also survived some very stormy days. P. Schliesser is the present Pastor.

The work of the Wisconsin Synod in Spokane came to an abrupt stop in 1957-58. Four Pastors and churches left the Wisconsin Synod. The District Mission Board, however, retained title to the property of St. James Mission in the southern part of the city. Mission work was again undertaken here in 1962. In 1965 J. Henning was called to be the resident missionary of the Wisconsin Synod in Spokane. The missionary lives in the old parsonage while the congregation meets for worship in a public school located in the north end of the city. Pastor Henning also serves as contact Pastor for Lutheran students attending Washington State University in Pullman.

Prospects For the Future

New mission fields and many opportunities to do the Lord's work beckon in the Northwest as the Pacific Northwest District goes forward into the second fifty years of its existence. The population shift in the nation is bringing thousands of people to the West Coast, seeking employment, new homes, or retirement. City planners envision the day in the not too distant future when the Puget Sound country from the Canadian border to the State Capitol in Olympia, Washington, will be one big concentration of population similar to that around the southern end of Lake Michigan. A similar influx of population is envisioned for the Willamette Valley in Oregon. Among the thousands who have already come and added thousands who will still be coming there will also be members of the Wisconsin Synod.

When they come this time, they will find that their Synod is in the field ready to provide a church home for them. In other Synods and in other church bodies there are people who are very uneasy and dissatisfied with the spirit of modernism and liberalism in churches which is taking over so rapidly in the nation. When they look for a church which still preaches the Gospel of the Crucified Jesus Christ in all simplicity and which is satisfied to stay with the rules of conduct that Jesus Christ has given to His Church, they, too, can find such a church home in the Pacific Northwest District Synod.

Reviewing the past history of the Pacific Northwest District pastors and members are imbued with a humble spirit of awe and gratitude. In the activity of the past years they see the truth of the Apostle's words (2 Cor. 4,7), "We have this treasure in earthen vessels." Human frailties and the weakness of the flesh are to be seen where men administered the Holy Gospel. Mistakes were made and opportunities were neglected. At times the very existence of the District organization was threatened with dissolution. Also in the Pacific Northwest the Lord of all grace has been true to His promise and has made His strength perfect in weakness (2 Cor. 12,9) In spite of human faults and weaknesses He has let the Holy Gospel do its work.

For fifty years of undeserved grace and loving compassion pastors and congregations of the Pacific Northwest District address prayers of thankful praise to the glorious Christ at the right hand of the Father in heaven and dedicate themselves anew to abide in His Word and to serve Him faithfully.

District Presidents.

F. H. K. Soll	1918 -- 1938
William Lueckel	1938 -- 1944
F. E. Stern	1944 -- 1946
William Lueckel	1946 -- 1948
Walter Amacher	1948 -- 1950
M. J. Witt	1950 -- 1957
G. Sydow	1957 (served for one month)
E. Zimmermann	Since 1957

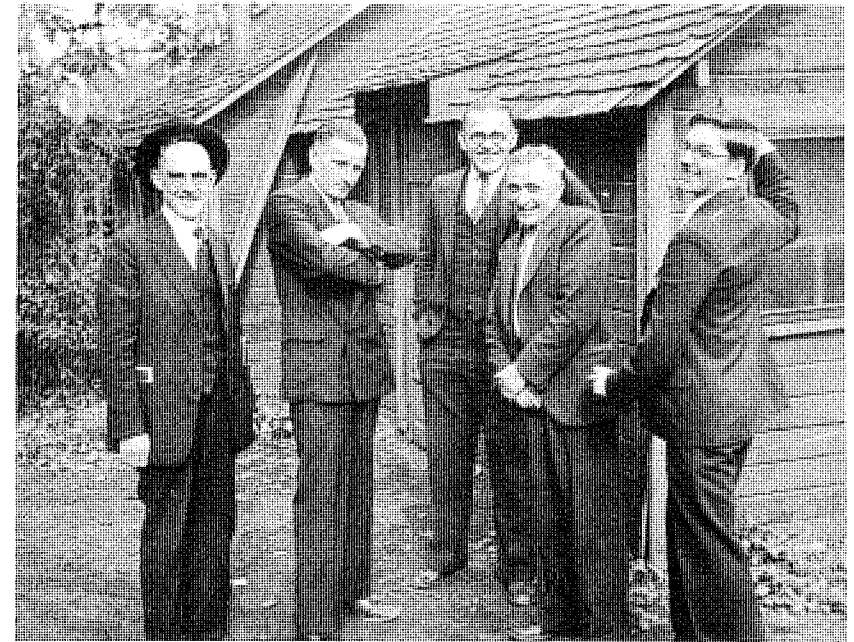
Pastors of the Pacific Northwest District

1. Wolf, F. N., organized S. Paul Tacoma 1884; joined the Wisconsin Synod 1895 - 1902
2. Viestenz, H., S. Paul, Tacoma 1902 - 1903
3. Ernst, G., S. Paul, Tacoma 1903 - 1907; organized Grace, Yakima 1905
4. Ebert, J., Grace, Yakima 1905 - 1907

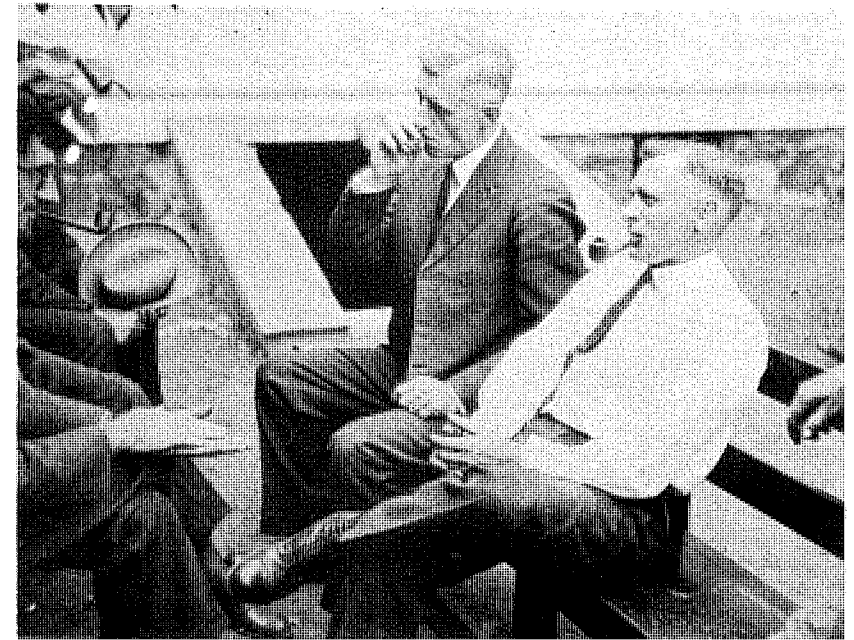
5. Bartke, E., Grace, Yakima 1907 - 1909
6. Ketturakat, M., Grace, Yakima 1909 - 1910 (C.R.M. on leave for health)
7. Raasch, M., S. Paul Leavenworth 1907 - 1911; also served missions in Mansfield, Withrow, Okanogan, and Quincy
8. Ave Lallemand, R., S. Paul, Tacoma 1907 - 1918
9. Krug, L., Grace, Yakima 1910 - 1912; S. Paul, White Bluffs 1912 - 1944. d.1958
10. Stern, F. E., S. John, Mansfield 1910 - 1917; Grace, Seattle 1942 - 1950
11. Ave Lallemand, L., S. Paul, Leavenworth 1912 - 1914
12. Soll, F., Grace, Yakima 1912 - 1940. d.1940
13. Probst S., Zion, Kennewick 1912 - 1918
14. Kirst, E., Good Hope, Ellensburg 1912 - 1918; S. John, Clarkston 1924 - 1941; Grace, Zillah 1941 - 1945; S. Paul, Leavenworth 1945 - 1948; Zion, Rainier 1949 - 1955. d.1956
15. Hass, W., S. John, Clarkston 1912 - 1918; organized Palouse Mission
16. Lutz, W., Mission, Portland 1913 - 1915
17. Eppling, F., Mission, Portland 1916 - 1918. d.1918
18. Lueckel, W., Mission, Joseph Ore. 1916 - 1918; S. Paul, Leavenworth 1918 - 1932; Mission, Omak 1918 - 1920; Grace, Portland, 1932 - 1950; Valley Luth. Snoqualmie 1950 -
19. Haase, G., S. Paul, Leavenworth 1917 - 1918; S. John, Mansfield 1917 - 1920
20. Reddin, F., Zion, Kennewick 1918.
21. Sydow, A., S. Paul, Tacoma 1919 - 1947; Grace, Zillah 1947 - 1958. d.1963
22. Hinderer, P., Mission, Waterville 1919; Mission, Portland 1920 - 1922. d.1940
23. Huth, W., Good Hope, Ellensburg 1919 - 1920
24. Jahnke, R., S. John, Clarkston 1919 - 1924; also served Palouse and Orofino
25. Fenske, R., Missionary-at-Large 1920; Good Hope, Ellensburg 1921 - 1929
26. Koehler, K., Trinity, Omak 1920 - 1924; S. Paul, Palouse 1925 - 1928
27. Matzke, A., S. John, Mansfield 1921 - 1927; Faith, Tacoma 1927 - 1935; S. Paul, Palouse 1935 - 1939
28. Tacke, E., Trinity, Omak 1924 - 1925
29. Schafer, W., Faith, Tacoma 1925 - 1928; Mission, Seattle 1927 - 1928

30. Rusert, Ph., Trinity, Omak 1926 - 1931
31. Zimmermann, E., S. Paul, Palouse 1929 - 1932; S. Paul, Leavenworth 1932 - 1937; Mansfield and Withrow 1932 - 1934; Valley, Snoqualmie 1937 - 1950; Trinity, Omak 1950 -
32. Bernhard, C., Grace, Portland 1919 - 1932. d.1965
33. Wiechmann H., Good Hope, Ellensburg and Cle Elum 1930 - 1943
34. Amacher, W., Trinity, Omak 1930 - 1944; Spiritual Welfare, San Diego 1945 - 1946; G. Faith, Cle Elum 1946 - 1947; S. Paul, Tacoma, 1947 - 1955. d.1955
35. Mackdanz, A., S. Paul, Palouse 1932 - 1935
36. Hoenecke, R., S. John, Mansfield 1934 - 1935; Faith, Tacoma 1936 - 1939
37. Shulz, W., S. John, Mansfield 1936 - 1938
38. Levenhagen, A. Zion, Rainier 1936 - 1943
39. Schoen, F., Mission, Gresham 1938 - 1945
40. Jaech, R., S. John, Mansfield 1938 - 1939; Faith, Tacoma 1939 - 1944
41. Witt, M., S. Paul, Palouse 1938 - 1944; Mission, Spokane 1942 - 1957
42. Adascheck, T., Grace, Yakima 1939 -
43. Tiefel, F., S. Paul, Leavenworth; S. John, Mansfield 1939 - 1948; Mission, Spokane 1948 - 1952
44. Sydow, G. S. John, Mansfield, Withrow Luth. 1940 - 1943; Zion, Rainier 1943 - 1947; Good Hope, Ellensburg 1947 - 1959
45. Frey, G., S. John, Clarkston and Orofino Mission 1942 - 1948; Redeemer, Yakima 1948 - 1959; S. Paul, Tacoma 1959 -
46. Eberhart A. Good Hope, Ellensburg; G. Faith, Cle Elum 1943 - 1947
47. Grams, L., Trinity, Omak 1944; Faith, Tacoma 1945 - 1948; Mission, Spokane, 1948 - 1954
48. Waldschmidt, R., Grace, Zillah 1945 - 1946
49. Stern, Th., Trinity, Omak 1945 - 1950
50. Greve, V., Missionary-at-Large 1946; teacher, Snoqualmie 1946; Mission, Spokane 1946 - 1948; Withrow Lutheran 1948 - 1956
51. Schulz, E., Zion, Rainier 1947 - 1950; Salem, Mountlake Terrace, Wash. 1950 - 1955
52. Zell, W., Faith, Tacoma 1948 - 1952
53. Bernthal, I., S. John, Clarkston and Orofino, Idaho 1949 - 1957
54. Sabrowsky, L., Grace, Portland 1950 -

Just Reminiscing --



Time for laughter at the old Garden House

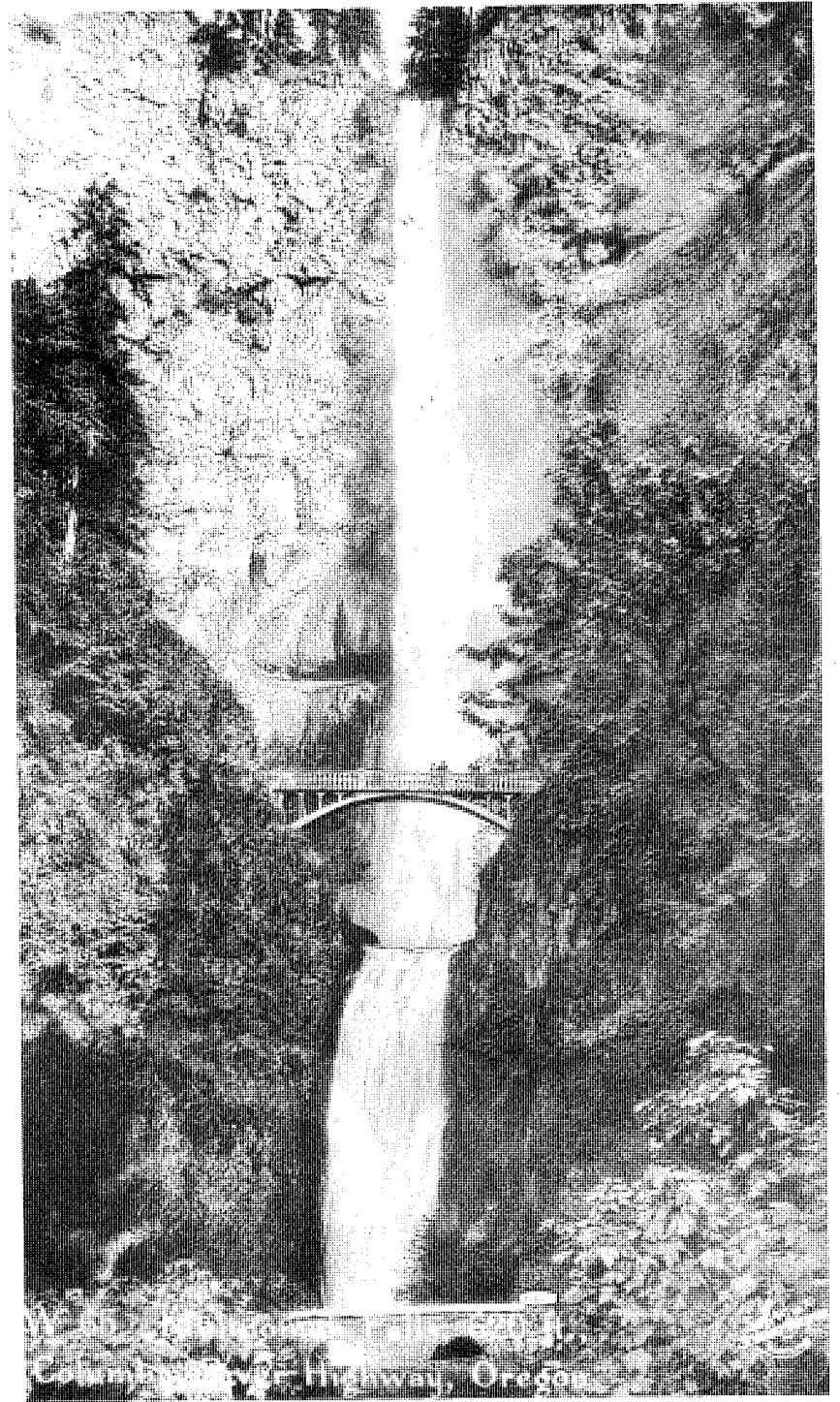


Recess during a conference at Grace Lutheran Church, Yakima

55. Dommer, R., Missionary, Tacoma 1950 - 1951; Missionary Spokane 1951 - 1957
56. Eckert, O., Woodlawn, Portland 1951 - 1955
57. Franzmann, G., Grace, Seattle 1952 - 1957
58. Menke, N., Shadle Park, Spokane 1952 - 1955
59. Nitz, P., Faith, Tacoma 1953 - 1961
60. Malchow, D., Mission, Eugene 1953 - 1955
61. Karnitz, W., S. James, Spokane 1954 - 1957
62. Madsen, P., S. Paul, Tacoma 1955 - 1959
63. Albrecht, J., Trinity, Eugene 1955 - 1964
64. Baur, R., Salem, Edmonds 1955 -
65. Zarling, I., Shadle Park, Spokane 1956 - 1957
66. Haag, G., Woodlawn, Bethesda, Portland 1956 - 1966
67. Zimmermann, A., Grace, Seattle, Calvary, Bellevue 1957 - 1962
69. Spaude, A., Lutheran, Withrow, 1957
70. Steffenhagen, W., Lutheran, Withrow 1958 - 1962; S. James, Spokane 1962 - 1964
71. Teske, M., Grace, Zillah 1958 - 1961; Faith, Tacoma 1961 -
72. Schulz, R., Good Hope, Ellensburg 1959 - 1962
73. Young, J., Mission, Tigard 1959; d.1959
74. Tessmer, C., Redeemer, Yakima 1960 - 1967
75. Habben, A. Gethsemane, Tigard 1960 -
76. Lindke, W., Grace, Zillah 1962 - 1963
77. Pankow, P., Calvary, Bellevue 1962 -
78. Klug, H., Lutheran, Withrow 1962 - 1964
79. Albrecht, P., Good Hope, Ellensburg; G. Faith, Cle Elum 1962 -
80. Widmann, W., Grace, Zillah 1963 - 1966; Missionary-at-Large, Salem 1966 -
81. Bode, D., Holy Trinity, Kent 1964 -
82. Cone, C., Lutheran, Withrow 1964 - 1966
83. Henning, J., S. Matthew, Spokane 1965 -
84. Mahnke, J., Trinity, Eugene 1965 -
85. Weindorf, L., Grace, Seattle 1966 -
86. Schewe, H., Bethesda, Portland 1966 -
87. Schliesser, P., Lutheran, Withrow 1967 -
88. Valerio, A., Grace, Zillah. 1967 -
89. Zietlow, D., Missionary-to-Anchorage, Alaska, 1967 -



Always take time out to relax!



Columbia River Highway, Oregon