



Journal

Volume 19, Number 2
October 2001

Organisation der evang. luth. Synode von Wisconsin

Am 8ten Dec. 1849. versammelten sich in Elkhorn
im Staates von Wis. luth. Gemeinen die protestantischen
Kaiser, Wrede, Weismann u. alleis und das versammelte
das Versammlung einer Synode in Wis. gegenwärtig zu
wissen ist zu besorgen, diese Versammlung werden
Gesetz in jedem Staates, die jeder der versammelten
Personen in Sammelung gezogen, die auf weitestgehend
Bemerkung der Synode, was besorgen, das
gründlich ist für richtig bestimmt, jedoch einen Synode
in Wis. zu constituirn, die die besorgen:

1. Das die zu versammelten Synode, das Namen
"die evange. luth. wis. luth. Synode von Wisconsin"
haben u. folgende Stelle, die andere Sammelung
Namen u. Sammelung anderer Staates geben
sollen."

2. Das die Sammelung besorgen Synode für den
auf zwei Jahre versetzt werden sollen.

Die dieser Beschl. werden folgende Personen als
Sammler versetzt.

Mr. Elkhorn als Präsident
Mr. Weismann als Sekretär
Mr. Wrede als Schriftführer

WELS Historical Institute
Journal

Volume 19, Number 2
October 2001

- 3 Proceedings of the 1867 Convention
Arnold O. Lehmann
- 26 John Philipp Koehler—Wauwatosa Titan
A Brief Account of His Influence on American Lutheranism
Joel L. Pless
- 40 from the editor . . .
Arnold O. Lehmann

Editor Arnold O. Lehmann

The *WELS Historical Institute Journal* is the official publication of the WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222. Copyright 2000 by WELS Historical Institute.

The Cover

On the cover is the opening portion of the minutes of the initial meeting of the Wisconsin Synod.

Den 8ten Dec. 1849. versammelten sich in Milwaukee im Kirchsaaie der evang. luth. Gemeinde die Pastoren Muehlhaeuser, Wrede, Weinmann u. Meis um den wichtigen Gegenstand der Errichtung einer Synode in Wisc. gegenseitig zu berathen u. zu besprechen. Diese Versammlung wurde mit Gesang u. Gebet eröffnet, u. sodann den vorliegende Gegenstand in Berathung gezogen, u. nach vielseitiger Besprechung desselben, von besagten Predigern einstimmig gewuenscht u. fuer noethig befunden, jetzt eine Synode in Wisc. zu construiren, u. dann beschlosssen:

1. dass die zu errichtende Synode, den Namen:
"Die erste deutsch. evang. Synode von Wisconsin haben u. führen soll, u. unter dem nämlichen Namen u. Benennung ewiger Nachfolge haben solle."

2. dass die Beamten gesagter Synode für diesmal auf zwei Jahren erwählt werden sollen.

Bei dieser Wahl wurden folgende Personen als Beamte erwählt.

Pstr. Muehlhaeuser als President

Pstr. Weinmann als Schreiber

Pstr. Wrede als Schatzmeister

The Translation

On December 8, 1849 Pastors Muehlhaeuser, Wrede, Weinmann and Meis met in Milwaukee in the church auditorium of the Evangelical Lutheran Congregation to deliberate and mutually discuss the important topic of establishing a synod in Wisconsin. This meeting was opened with a hymn and prayer, after which the proposed topic was taken up for discussion, and after a thorough discussion of the matter, it was unanimously deemed desirable and found to be necessary to establish a synod in Wisconsin now, and it was resolved:

1. that the soon to be established synod should have and bear the name: "The First German Evangelical Lutheran Synod of Wisconsin, and it should always [eternally] be known by that particular name and designation."

2. that the officers of the named synod be elected this time for a period of two years.

In this election the following persons were elected as officers:

Pastor Muehlhaeuser President

Pastor Weinmann Secretary

Pastor Wrede Treasurer

The German Evangelical-Lutheran Synod of Wisconsin and Other States began this year's convention, in accordance with the resolution of last year's synodical convention, on Thursday, June 20, 1867 A. D. in the church of the Evangelical Lutheran St. John's Congregation in Milwaukee. The majority of pastors and delegates arrived already on June 19, and all were cordially received by Pastor W. Streissguth, his dear congregation as well as by a goodly number of members of the other synodical congregations in Milwaukee. On June 20, 9:00 a. m. the synodical convention was opened with a festival service in St. John's Church at which:

I. The Hon. vice-president, Pastor J. Bading, preached the sermon based on The Acts of the Apostles 2:42ff, with the theme: "The first Christian congregation as a model for our congregations, namely in the

- 1) constant perseverance in the doctrines of the Apostles,
- 2) firm, faithful practice of public and home worship services,
- 3) application of faith in works of brotherly love."

In addition the following pastors preached during the course of the convention:

II. Prof. S. Fritschel on Thursday evening on Ephesians 1: 3-7 "Two blessings in the text:

- 1) that God has chosen us in Christ, and
- 2) has also made us accepted."[KJ]

III. Pastor B. Ungrodt, on Friday evening reported on his eleven year mission work in southern Africa, using as the basis, The Acts of the Apostles 14: 27.

IV. Senior J. Muehlhaeuser, on Saturday evening, conducted the confessional service on Matthew 5:4.

V. Pastor O. Ebert preached on Sunday morning on Luke 16: 19ff. "The parable of the rich man shows us the temporal life here on earth in the light of eternity, in that it

- 1) warns us about the way to Hell
- 2) depicts the conditions in Hell
- 3) indicates deliverance from Hell, namely by means of repentance and faith in accordance with the preachings of Moses and the Prophets."

VI. Pastor Phil. Koehler on Sunday evening on Revelation 3:17-18. "The good counsel of Jesus."

- 1) Why do we need this counsel?
- 2) What does the counsel of Jesus tell us."

VII. Pastor J. Conrad on Monday evening on Matthew 9:35-38. "Mission work is a work of the Triune God and all living members in the body of Christ.

Proceedings and Business

First Session, Thursday, June 20, 9:00 a.m.

After the vice-president, Pastor J. Bading, preached the above mentioned sermon, President Pastor W. Streissguth (who had conducted the liturgy before the sermon) opened the synodical convention in accordance with the designated formula in the Ohio Agenda. Then there followed the roll call of the pastors and the handing in of the credentials of the congregational delegates. The assembly was composed of the following members:

A. Pastors

1. J. Muehlhaeuser Milwaukee (Grace Congregation)
2. C. F. Goldammer Jefferson
3. J. Conrad Theresa
4. J. Bading Watertown
5. D. Huber Germany [rural Ft. Atkinson]
6. Ph. Koehler
7. E. Sauer Town Herman, Dodge Co.
8. W. Streissguth Milwaukee (St. John Congregation)
9. Ph. Sprengling Sheboygan
10. C. Braun Two Rivers
11. C. Gausewitz West Bend
12. W. Dammann Milwaukee (St. Peter Congregation)
13. Th. Meumann Platteville
14. Chr. Stark Oshkosh
15. J. Killian Greenfield, Milwaukee Co.
16. H. Quehl Hika
17. C. Wagner Caledonia Centre
18. F. Hass Greenfield, LaCrosse Co.
19. H. Sieker Granville
20. A. Denninger Addison
21. H. Bartelt
22. Ph. Brenner Kilbourn Road
23. Insp. A. Hoenecke Watertown
24. J. Brockmann Mosel
25. Fr. Hilpert Calumet
26. A. Titze Burlington
27. G. Vorberg Milwaukee, (St. Matthew Congregation)
28. A. Opitz Hartford
29. G. Thiele Racine
30. E. Mayerhoff Fond du Lac
31. G. Gensike Helenville
32. F. A. Kleinert Newtonburg
33. Th. Jaekel Winchester
34. A. Zerneck Crystal Lake
35. W. Staerkel Whitland
36. G. Bachmann Farmington
37. H. Hoffmann Town Herman
38. H. Liefeld Columbus
39. J. A. Hoyer Ridgeville
40. Prof. A. Martin Watertown

Absent

1. F. Waldt Eldorado
2. J. Hoffmann
3. J. Ritter Davenport
4. E. Stribe [Strube] Fountain City
5. M. Ewert Burr Oak

6. C. G. Reim Green Bay
7. A. Lange Lebanon
8. H. Kittel La Crosse

The following pastors were taken up as advisory members:

1. P. Lukas Princeton
2. O. Ebert Manitowoc
3. B. Ungrodt Ahnepee
4. R. Baarts Port Washington
5. J. Keller Kenosha

The following as synodical congregation delegates, had seating rights and voting privileges:

1. N. Schoof Milwaukee (Grace Congregation)
2. C. Loehrke Theresa
3. C. Kiekhefer Milwaukee (St. John Congregation)
4. L. Grube Sheboygan
5. J. Buntrock Eldorado
6. Chr. Eichelberger West Bend
7. P. Kissling Milwaukee (St. Peter Congregation)
8. J. Carls Oshkosh
9. Chr. Reinemann Hika
10. H. Boorse Granville
11. Joh. Guetlich Kilbourn Road
12. C. J. Rehbach Farmington
13. A. Theilig Mosel
14. Chr. Rasch Burlington
15. J. Birk Milwaukee (St. Matthew Congregation)
16. E. Wilkner Fond du Lac
17. Sievert Helenville
18. J. Roepke Newtonburg
19. W. Spiegelberg Winchester
20. C. Franz Kenosha
21. H. Scharmann Hermann
22. N. Horner Two Rivers
23. J. Schmidt Racine
24. C. Neumann Manitowoc

The following are taken up as advisors:

1. Ph. Endlich Hartford
2. H. Hunger Howls Road near Milwaukee
3. Teacher Bickler Milwaukee
4. Teacher Horwinski Milwaukee
5. Teacher Schwarzrock Milwaukee

President W. Streissguth presented the following annual report. Resolved that the meeting be adjourned to 2:00 p.m.

Closed with prayer by the Hon. Senior J. Muehlhaeuser.

The President's Annual Report

In the name of the Lord, beloved Fathers, Pastoral Brothers and Congregation Delegates. The grace of our Lord Jesus Christ be with us all. Amen.

God's Word, which sanctifies all things, will, before all else, be brought to our attention for teaching, for rebuking, for correcting and for training in righteousness, and indeed this time based on St. Paul's farewell address to the congregation elders of the congregation in Ephesus as recorded in The Acts of the Apostles 20: 17-35.

The apostle also in this short address again gives witness to the Holy Spirit who leads into all truth, who offers for proper faith and knowledge the proper word and the proper time. Paul at first glances back to the three years of his work in the Ephesus congregation. The work was done publicly, and from house to house; preaching and ministering. We can learn much about his sermons from his own witness as well as from the contents in regard to the purpose and intent. He presents their contents in a great variety of ways and speaks on a single subject with copious words; the subject is too large to be expressed in human terms with a single phrase, He shows the elders or bishops of the Ephesian congregation 1) in general terms, verse 20: he had not withheld anything that was profitable from them or from other congregations; then, 2) in a very special and precise statement he sums up what his teachings are, verse 21: he testified to Jews and Greeks to turn to God in repentance and to have faith in our Lord Jesus Christ. And again in verse 24 he mentions the charge that he received from our Lord Jesus: the charge to testify the gospel of the grace of God; and again, verse 25, by expressing it in different words - he has preached the kingdom of God; and finally tying it all together in verse 27: that he has not hesitated to proclaim to all the counsel of God - What a deep insight we get here as to the nature and purpose of the evangelical preaching ministry.

Also in his private devotional life the Apostle gives us complete insight. His concern for the soul begins at the proper place, namely himself, as he also instructs the elders first to have concern about themselves and then about the rest of the flock. Thus to these elders he also witnesses in all modesty to the truth as given to them, verse 19: he has served the Lord in all humility, with tears and severely tested by the plots of the Jews. The secret behind this richly blest activity of the greatest of all apostles lies not only, although certainly principally, in the greater gifts endowed him by the Lord who prepared him to be a chosen vessel, so that he would bear His name to the heathen, to the king and to the children of Israel, but also in his great loyalty, making the most of the ten pounds entrusted to him, he let himself be prepared first of all and foremost to be an instrument for the glory of his Master. Hence, this brought on his feeling of compulsion because of Christ's love, and thus he was not content with only public witnessing in his sermons, but he also taught individually, and could place before the elders his own ministering as an example, verse 31: therefore be on your guard and remember that for three years I did not stop warning each one of you day and night with tears. And for the first time at this juncture his humility and self-denial show the true significance and the strength of his example, which is worthy of being imitated, when he in verses 33-35 recalls how he in this congregation gave up his rights to be supported by the gospel, but instead he, because of the weak, supported himself and those with him with the labor of his own hands.

This loyal shepherd of the great Archshepherd of His sheep, Jesus Christ, is not satisfied with the thoughts of his own up-to-the-minute accomplishments, but just as the Lord did before His departure from His disciples, he gave them this command: teach the

baptized to retain all that I have commanded them; or as He anointed Peter to be shepherd and bishop: feed My sheep, feed My lambs; thus also Paul, since he is following the footsteps of his Lord in going to Jerusalem to suffer for the name of Jesus, commands the appointed shepherds and teachers of the Ephesian congregation, verse 28: keep watch over yourselves, and also over the entire flock of which the Holy Spirit has made you overseers, and be shepherds of the church of God which He bought with His own blood.

It is now up to us here to explore further, but in our own terminology, what kind of special ministerial office it was which was conferred upon these elders and bishops from Ephesus by the Lord of the church, who appointed some to be apostles, but some to be prophets, some to be shepherds and teachers; it's enough for us to know that all these offices are established by the One Lord in one spirit for the one purpose: that the divines are properly prepared for the work of their office so that the body of Christ and the congregation increases with one purpose in mind: until all have come to the same faith and knowledge of the Son of God, and become a complete man in the image of the complete Elder, Christ. We thus will leave undecided this time what special duties were connected with the office of congregational elders or bishops in apostolic times, and whether our pastoral office of today is parallel more or less or entirely with that presbyterial office. We would rather let the deep-cutting admonition of the apostle be taken to heart, according to which each one whom the Holy Spirit has called for any type of office in a congregation should keep watch over himself and over the entire flock without consideration of the person, without fear of people or without giving special preference to people, as a servant of God and not of man, not to be a harsh ruler, but to herd the congregation of God with a gentle but firm and straight shepherd staff, to lead the entrusted souls to the green meadow, to living waters in a not dwindling recognition of the high value of all souls as well as of the individual soul, all of whom God has won with his own blood. If this feeding and leading with the true word of God is done correctly, then the congregations along with their pastors have the best safe guard and arms against the wolves who never and nowhere are absent nor stay away from the flock and who rise up within the congregations or press their way in from the outside. The correctly led shepherd's staff, the doctrine and discipline of the word of God, is the best, yes - with prayers and tears of the believers - the only defense and arms that the church has against all of its enemies; the weapons of their knighthood are not material, but spiritual, and for that reason strong to destroy the fortifications of Satan.

This apostolic address and this example for shepherds and flocks, both of which are valued highly because of their great worth, are again placed before us, who, for the 17th time and in this congregation twice - now and nine years ago - as an Evangelical Lutheran synod or Christian assembly of servants of the word and delegates of congregations, joined together in one spirit and faith, are gathered here to strengthen ourselves in this one faith, to encourage ourselves to an ever greater loyalty and burning desire for the work of the Lord, and to discuss what on the whole and in particular is necessary. May our faithful God in grace grant us for this consecrated work strength, light and wisdom of his Holy Spirit for the sake of Jesus Christ, his dear Son. Amen.

And now it is my duty to give you, beloved coworkers in the Lord's work, preachers and congregation delegates, an overview of the more important happenings within our synod, of gratifying and distressing incidents, which the past synodical year presented to us, as well as the official acts which I executed by order of, or at least in the name of the Hon. synod. I will make every effort to give this report in as few words as

possible, especially since the story of this year is similar to previous years, namely, there is nothing new or outstanding to report.

One thing however is always new and outstanding, and that is the goodness and mercy of our Lord, which each morning is new, and his faithfulness, which is always great. This goodness and faithfulness of our Lord, experienced by us richly and daily during the entire past year, has to appear to us most worthy of appreciation the more we acknowledge our unworthiness and unfaithfulness, which unfortunately were new every morning and great every day. Yet he did not repay us in accordance with the sins committed, he did not handle with us in the manner we deserved, but he granted us and our dear congregations his true word and his salutary sacraments, and through these has bestowed many and exceedingly great blessings. In his grace he has not lessened the number of his shepherds, and has not called home by death any of his workers in this area of his vineyard. Also our gracious God has continued the peace granted to our land, together with the greatly treasured freedom of faith and conscience, a privilege we have, that far exceeds that of any other land on this earth, and for which we should be thankful in word and deed to the giver of all good gifts. Of the individual items to be reported in greater detail, I rightfully present first of all:

I. the general church meeting in Reading, held December 12-14 of last year with delegates from 16 different Evangelical Lutheran synods in the United States and Canada with the hope that here the foundation-stone for a successful erection of a united Lutheran church, internally and externally, of this land would be laid. The minutes of the Proceedings of that convention which lie before you as printed by the Hon. synod make a special report on the part of myself and Prof. Martin superfluous. But it behooves us to express the feeling which we shared with all in attendance, that the Lord was present there, and that a great act of God occurred there, a wonder in front of our eyes, of which the blessed results would serve for the good of the entire Lutheran church of this continent. Indeed it is only a beginning, but on the right road and in the right direction.

The statements concerning basic doctrines, ably and thoroughly considered in the fear of God and under his visible collaboration, and unanimously adopted, the statements of church regimen and church authority and finally the drafting of a constitution for the desired union of confessional Evangelical Lutheran synods of this land plus the completely drafted constitution by a committee will be presented to the Hon. synod for discussion and should be given the highest priority of our this year's convention.

The representatives of this synod presented to this church assembly the instructions given them in regards to producing a good German Lutheran hymnal; the same request came also from other synods, not only for a German hymnal, but also for an English one. General and warm interest for this important matter was very evident and the necessary measures of proceeding were instituted in order to set this undertaking in motion immediately. At the scheduled time of our agenda I will give the Hon. synod the details. Moving from the topic of all synods, now narrowing down to our synod there were, first:

II. Our educational institutions to which we must give our attention. The Board of Control of both institutions will present to the Hon. synod a complete report of the progress of the institutions during the past year; it will refer to the great difficulties with which it must constantly struggle; it will present resolutions for a stronger administration, and will address the cooperation of the synod for solutions to the present large

needs. It is not to be denied that our institutions are far from their proposed goals, in other words, that the participation and sacrifices of pastors and congregations on the average is very poor, and that people and financial means are lacking to satisfy just the necessary needs of the church. For the college the successful efforts of our agent have made a good beginning of funding the institution, which, if it ends successfully, humanly speaking, would at least firmly establish the financial side of the institution. The establishment of a preparatory school (*Proseminar*) in Germany is recognized as being necessary for our seminary, and the hope is entertained that, if we once have more students in our institutions, the congregations will then accept the institutions with greater devotion and better support.

Last winter I had in mind to send our own commissioner to our former homeland for the founding of the preparatory school in Germany, who would at the same time reflect our other interests over there. But after thorough consultations with other synodical officials and with the Board of Control of the institutions, I recognized that the responsibility I was about to assume was greater than I was prone to bear, especially since the project from the beginning met up with great and painful to me misrepresentations in our synodical circle, and at a time when hardly the first sketches of the plans were drawn. Therefore I decided rather to give up the hoped for great advantages and let the Hon. synod resolve the necessary things itself.

III. Our congregations offer me very little stuff [sic] to report on. In most of the congregations everything moved ahead smoothly with no special or important happenings. My very limited time and my constantly troubled health unfortunately did not allow me to fulfill the most important part of the duties of the office, the visitation of congregations when it was requested, and this brought on a variety of difficulties. I had cause and invitations to visit a large number of congregations to resolve current difficulties, to give counsel and to improve bad situations, but I had to decline my participation in most of the cases; in particular cases the vice-president could take my place. I am more and more convinced that the creation of a praesidium and the office of visitor in our synod, not hindered by the duties of another office, has become inevitable. Had it been there from the beginning to move in this direction, the position of visitor in our synod would probably no longer be necessary; now however the evils that have crept in, the lack of internal and external unity, and the lack of the feel of belonging together have made such an office necessary. But this is only a fine external discipline; the establishing and strengthening of unity in doctrine, for which reason the synodical conventions, conferences, the *Gemeindeblatt* [the synod's periodical], and other things should serve, is the chief means for unity in the synod; yet alongside the internal means the external must not be lacking, otherwise both would eventually be lost. — If I on this point, in reference to the visitor position, must say: it is too late! I must then in regard to the same point concerning the position's personality say: it is too early! that is, we do not yet have among us the man who is equipped with the necessary inner and outer gifts. May the Hon. synod give this matter, already a talking point during the past year, special consideration.

Of our congregations four (Ripon, Kewaunee, Portage and Eldorado) have lost their pastors and till now have not had replacements; this also is still the same with Menomonee, where last year a seminary student, Schmid, who had left without completing his courses, thrust himself into the vacancy over my objection, whereby the relationship of the congregation with the synod was questionable, but he recently left the illgotten field in the lurch, also in an unfair manner. Four parishes divided themselves each into

two parishes, contrary to the warnings and resolutions of last year's convention; in Racine, Kenosha and Burlington it happened not because of need, but because of the pastor, and I was unable to change or prevent this, while the division of the extra large territory of Pastor Jaekel can be justified. — Several changes of positions, some proposed, some completed, have as usual again caused turmoil in the congregations, and I could not make a judgment in all cases that came up as to the necessity of the changes or to the correct use of procedures. — In New Berlin the preacher felt it necessary to transfer the home base of his old congregation, which belongs to the synod, to a newly accepted congregation, and to make the older congregation a sister congregation. In some congregations troubles appear to be on the horizon which can only be suppressed by the synod with wise and strong interventions. Many a bad conflict in congregations could have been settled or healed if I had had the time to devote myself to this duty, since the congregations on the average are willing, often more willing than the preachers, to accept the mediation of the synod.

More new churches have been built and dedicated, some enlarged considerably; official notices were given me only by: Matthew Church in Milwaukee; Immanuel Church in Forestville, Door Co.; a sister congregation of Sheboygan; The Church of Good Hope, sister congregation of West Granville; the church in Hartford, sister congregation of Winchester; the church in Paris, sister congregation of Kenosha; and the church on Schmidt's Road, sister congregation of Pastor Brenner.

Of newly founded congregations I received notice only from the one in Stockbridge through Pastor Hilpert and the founding of a Lutheran congregation on Halls Road through Pastor Brenner.

IV. Departures from the Synod

1. On July 25 of last year Pastor Giese left Wisconsin and the synod to take up a position with an educational institution in Pittsburgh and I gave him his requested honorable release from our synod so that he could join the Lutheran Synod of Pittsburgh.

2. On August 4 Prof. Moldehnke sailed for Germany and since then has accepted a pastor's position in East Prussia. The Board of Control gave him an honorable release from his seminary post and I gave him a corresponding honorable release from the synod.

3. On October 28 Pastor Otto left his congregation in Herman in accordance with his explanation at last year's synodical convention, and I gave him a corresponding honorable release.

4. Pastor Mayer of Hannibal, Mo. sought an honorable release in order to join a nearby synod which I granted him.

5.

V. Arrival of New Pastors

1. In August of last year Pastor A. Kluge, a member of the German Lutheran Synod of Iowa, applied to me and asked for an assignment to an area in our synod. After conferring by letter with the president of the above named synod and after the bestowed honorable release from the same, I recommended him for the congregations at Reedsville, which became vacant when Pastor Braun went to Two Rivers. They in turn called him, and he was installed by Pastor Koehler at my request on the 16th Sunday after Trinity.

2. Likewise in August Candidate Rudolph Baarts of Prussia came to us, sent and recommended by the Hon. Berlin Society. After passing the colloquy before area pas-

tors he was ordained by me in this church on August 29, assisted by Pastors Muehlhaeuser and Dammann, and sent to the congregation in Port Washington that called him. Pastor Dammann at my request installed him on September 9.

3. Likewise recommended by the Berlin Society, Pastor Joh. Keller of Austrian-Silesia arrived here in January of this year, and after passing his colloquy before me and Pastor Muehlhaeuser was recommended to the congregation in Kenosha which called him immediately and where I and Pastor Thiele installed him on Sexagesima Sunday.

4. Pastor Ebert of Baden was likewise sent to us and recommended by the Berlin Society. He arrived here in May. Since it was close in time to the synodical convention I held an informal colloquy with him which he passed and I commissioned him as *Reiseprediger* [traveling preacher] up to the time of the convention, especially for north-western part of the state. But immediately after his first stop, Manitowoc, where Pastor Koehler had just left the preaching office, he was detained, then called by the congregation, after which Pastor Koehler installed him there at my request on *Exaudi* Sunday.

5. At the same time and with the last named, the ordained Missionary Bernhard Ungroth, who served eleven years in South Africa for the Barmen Mission Society, came to me and was likewise given an informal colloquy and sent to Ahnepee, vacant for a long time, where he was immediately called and where I had him installed by Pastor Koehler on *Rogate* Sunday.

Thanks be to God for sending new workers into his service who were able to be placed immediately. Five large parishes are now again being served with the preaching of the gospel. May he further prepare these men and make them diligent for the work of the offices to which they are called.

VI. Parish Changes and Installations (Pastor Brockmann was installed on Trinity Sunday of the previous synodical year by Pastor Sprengling as pastor of the congregation in Town Mosel. Because this announcement was delayed at that time, it is reported here for proper order.)

1. Pastor Bachmann of Kewaunee accepted the call from the congregation in Farmington, Jefferson Co., in July of last year and was at my request installed there on the 16th Sunday after Trinity by his predecessor, Prof. Hoenecke, who had accepted the call as professor and inspector at our theological seminary.

2. Pastor Hermann Hoffmann left his congregation in Portage at the end of October. He had accepted the call from the congregation in Town Herman, where Pastor Sauer at my request installed him on the 26th Sunday after Trinity.

3. Pastor Staerkel felt it necessary to relinquish his pastorate in Kenosha. At the beginning of November he accepted the call from the congregation in Wheatland, a former sister congregation of Burlington. I had him installed by Pastor Titze on the 24th Sunday after Trinity.

4. Likewise many circumstances caused Pastor Julius Hoffmann to relinquish his position with the congregation in Racine, and since I believed that I was not obligated to hurry this matter on, yet I felt that I was obligated to help Racine get a pastor, although it meant passing over other long vacant congregations. Racine received a pastor when Pastor Thiele, at the time the *Reiseprediger* in the service of the synod, willingly accepted my and the congregation's call, whereupon Pastor J. Hoffmann at my request installed him on *Septuagesima* Sunday into his office in Racine.

5. Pastor Koehler of Manitowoc accepted the call from the congregation in Hustisford and took over the duties there on Pentecost, but, because the appointed persons

were hindered from installing him, his installation has not yet taken place.

6. Pastor Waldo of Eldorado is inclined to accept the call from the congregation in Neenah, and move there at the end of this month; and finally, Pastor Meumann of Platteville accepted the call to be professor at our college and will begin teaching there later this year.

Although not as bad as last year, I still have to express my concern again that in my opinion the necessary foresight, conscientiousness and consideration according to God's ordinance in respect to the well-being of congregations is not observed. I have in special cases done what I could, and in several cases I have succeeded to prevent an intended position change, and in other cases to delay action. It is the duty of the synod and the individual pastors and congregations to recognize the still many weaknesses, for which we ask God in his grace to help us.

VII. Implementation of last year's synodical resolutions.

1. The participation in a convention of Lutheran synods as previously resolved has been reported above.

2. The negotiations with Germany concerning the founding of a preparatory school there have moved into a new stage about which the Board of Control will give a special report.

3. The matter of the hymnal has also been touched on above, and will be reported on more fully by the commission.

4. Likewise the proper commission will report on the Charter matter.

5. Prof. Hoenecke will report on the Wausau matter.

6. About increasing the authority of the president, I have, in accordance with a previous year's resolution, stated my opinion above.

VIII. Our relationship with other synods and societies here and abroad.

1. There really have not been opportunities for closer relationships with individual Lutheran synods. The sending of a delegate by the convention of the Lutheran Minnesota Synod to our convention was not feasible, since that synod held its convention only a week ago; and our vice-president, designated to be our delegate, could not find the time so close before our convention to attend theirs. The German Lutheran Synod of Iowa is holding its sessions almost the same time that we are in session, for which reason the sending of a delegate from our synod to their convention is not possible. But the Hon. president of that synod entertained the hope that he with other members of his synod would be able to attend our first sessions.

2. Of the German societies only the Hon. Berlin Society has maintained its official relationship with us through correspondence and deeds. As already reported, we have to thank this society for the gratifying sending of Pastors Baarts, Keller and Ebert to us; furthermore the society has to the best of its ability troubled itself to help with the founding of a preparatory school, but without any result as yet, and through its periodical, *Ansiedler des Westens* [Colonist of the West], is trying to arouse and nourish the interest of the German Evangelical Church for America.

3. The Hon. Lutheran Synod of Pennsylvania, in accordance with its long time custom, has again this year freely granted us considerable support for poorly paid preachers in our synod, and thereby has helped the recipients in their dire needs, and has given them the possibility of staying at their positions which demand great sacrifices.

Just as we express our thanks to God the Lord, the Giver of all good gifts, so do we

also thank those who out of love for expanding the kingdom of God have brought him offerings and gifts, and made us the recipients of the same.

IX. *Reisepredigt* and immigrant-mission

1. Last year the Hon. Synod resolved to reintroduce the *Reiseprediger* program and for this purpose called Prof. Moldehnke to be the *Reiseprediger*. Because of his departure for Germany the implementation of this effort was prevented. I believed myself justified, indeed obligated, to look for another capable person, and believed that I found such an one in Pastor Thiele, who had thus to give up his pastorate in Ripon. After consulting with the other officers and with the Board of Control of our institutions, I commissioned him for this position and was not sorry that I did so. In the short time of his labors he made long trips, visited many stations, namely our vacant congregations where he in a small manner revived the spirit and resolve to persevere a bit longer.

As indeed reported, I deemed it necessary to discontinue his activity in order for him to serve the congregation in Racine. Also about the failure of my second attempt with Pastor Ebert is reported above.

Of the \$440 pledged for this purpose [*Reisepredigt* program] by 33 pastors at last year's convention, \$251 from 21 who had pledged and \$35 from others was received, and of that sum I paid out \$201 for the program as the attached special financial report shows.

I hardly know of another field of our total endeavors where the work is so urgent, the fruit so rewarding and the result so satisfying as in the *Reisepredigt* program. The more a body of congregations proclaims the pure doctrine, so much more anxious should it be to retain its fellow believers "in the one true faith," but so much more answerable and inconceivable is its neglect of this great labor of love and Samaritan service to fellow believers.

2. Under the same consecrated obligation of love is the provision and care by the church for newly arrived immigrant members and co-believers. Those from the Lutheran harbor mission in New York, supported by the Hon. Synods of New York and Pennsylvania, should experience a much warmer interest and support from the Lutheran church, especially in the West, as the opportunity permits. We dare not let fall to chance into whose hands and under whose influence our nearly 10,000 newly arrived fellow-believers should fall, but should welcome them immediately at their arrival in this land in the name of their own mother-church and give them counsel for body and soul.

X. Closing statements

1. I repeat in closing the reference of last year to the many other incumbent obligations of labors of love for inner and outer missions, in the positive conviction that just as true faith shows itself in labors of love, so also through such activity new energy is received from the Lord who said: Give, and it shall be given unto you!

2. My correspondence in this past synodical year and other work done for the synod was greater and for me more exhausting than in the previous year. Of the letters received and documents I will lay before the honorable synod only those which are of special interest or necessary for the designated committees.

3. And now I have but one more request to place before the Hon. synod. The experience in both of my years in office and my increasingly poor health condition constrain me to ask the Hon. synod cordially and resolutely to relieve me now from my office, since I could only fill the office to the detriment of my health, my family, my con-

gregation and the synod itself. May the Hon. synod grant me this request immediately, since I am resolved under all circumstances to comply with that which I have recognized as my dutiful obligation. May the grace of our Lord, which has been with us up till now, reign over our further sessions and rule our hearts and tongues with his Holy Spirit, to the honor of his most holy name and to the increase of his kingdom. Amen.

Wm. Streissguth, president.

Second Session, Thursday, June 20th, 2:00 p.m.

Opened with a prayer by Pastor Bading.

The minutes of the morning session were read and accepted.

Pres. Streissguth recalled his request in his president's report to be relieved of his office and to have Vice-Pres. J. Bading take over his position.

The synod resolved that his request be granted simply of necessity, because the president did not actually want to step down, and it recognized that it is its duty definitely to include in the minutes that it must reluctantly excuse the president from his skillful and wise administering of his office. Since Pastor Streissguth stood by his request, the vice-president took over the president's post.

Resolved that the parish reports neither this time nor any longer be read to the assembled synod, but only in alphabetical order be handed in to the secretary. Then according to the resolution the reports were handed in and reports were lacking from Pastors Koehler, J. Hoffmann, E. Strube, A. Lange, H. Kittel and J. Keller. These reports must be handed in. Delegate J. Zier of Germany [near Ft. Atkinson] was accepted as a voting delegate and A. Spennagel from Schleisingerville as advisory member.

Resolved that the morning sessions be devoted to doctrinal discussions.

The following matters were presented for discussion and placed on the agenda.

1. Statements by the Dorpater theological faculty in answer to the questions posed by the German Evangelical Lutheran Synod of Iowa in North America in regard to doctrinal consensus in the church
2. The position of our synod to secret societies
3. The position of our synod to unions
4. Relations of the synod with the synodical congregation in Beaver Dam and its pastor
5. The founding of a preparatory school in Germany
6. Publication of our own hymnal
7. Decisions on the actions at the church meeting of evangelical Lutheran synods in Reading, Pa
8. Our seminary in Watertown
9. Our college
10. President's authority
11. Widow's fund for pastors of the synod.
12. Traveling preacher program and immigrant missions.
13. Concern about vacant congregations.
14. Revision of the synod's constitution.
15. List of the synod's congregations.
16. If the synod's secretary should continue to send a written invitation to each pastor for the synodical convention

The president named the following committees.

- I. To prepare theses for discussion of the Dorpater theological statements. - Pastors

H. Sieker and H. Quehl, and Delegate J. Birk.

- II. Position of the synod toward the secret societies of this land. - Pastors B. Dammann, Th. Meumann and Ph. Koehler; Delegates Chr. Eichelberger and K. Schoof.
- III. The position of the synod toward unions. - Inspector Hoenecke and Pastors G. Thiele, H. Quehl, Th. Meumann, A. Kleinert. Delegates Buntrock, Kieckhofer and Loehrke.
- IV. President's report. - Senior Muehlhaeuser, Pastors Brockmann, Jaekel, Bachmann. Delegates Meumann [Neumann] and Grube.
- V. Preparatory school. - Senior Muehlhaeuser, Inspector Hoenecke, Pastors Thiele and Sieker. Delegates Carls and Reinemann.
- VI. Acceptance of new pastors. - Pastors Jaekel, Mayerhoff, Huber. Delegates Boorse and Guetlich.
- VII. Acceptance of new congregations. - Pastors Sprengling, Kilian and Braun. Delegates Rehbach and Theilig.
- VIII. Seminary and college. Pastors Stark, Bachmann, Quehl. Delegates Schmidt, Franz and Wilkner.

The report of Pastor H. Sieker as agent for our college was read, accepted and referred to the proper committee.

The list of congregations belonging to the synod, compiled previously by the secretary, was read and it was resolved to include the same with any possible corrections in the Proceedings of this convention.

List of the congregations belonging to the German Ev. Lutheran Synod of Wisconsin and Other States together with the date of their acceptance into the synod.

1850

- I. Synod assembled May 26, 1850 in Granville.
 1. Ev. Luth. Grace Congregation in Milwaukee.

1852

- II. Synod convention June 6, 1852 in Racine.
 2. First German Ev. Luth. congregation in Racine. Salem Cong. in Granville, Milwaukee Co. (Left synod 1858, pages 9, 10 also see 1860)

1853

- III. Syn. Con., May 22, 1853 Grace Cong, Town Herman, Dodge Co.
 3. St. John Cong. in Greenfield, Milwaukee Co.
 4. Gnaden [Grace] Cong. in Town Hermann, Dodge Co. 1854

- IV. Syn. Con., June 11 1854 in Granville, Milwaukee Co.
 5. Ev. Luth. Immanuel Cong., Town Herman, Dodge Co.
 6. Ev. Luth. St. John Cong., Newtonburg

1856

- V. Syn. Con., May 16, 1856, Manitowoc.
 - Ev. Luth. St. John Cong. in Town Addison, Washington Co. (No longer a member).
 7. First German Ev. Luth. Congregation in Manitowoc
 8. Ev. Luth. St. Paul Cong. in Town Wayne, Washington Co. Friedens [Peace] Cong. in Port Washington, Ozaukee Co. (Left, see 1864).

1857

- VI. Syn. Conv. June 5, 1857 on Kilbourn Road.

9. Ev. Luth. St. John Cong., Milwaukee
10. Ev. Luth. St. John Cong. on Kilbourn Road (Town Oak Creek, Milwaukee Co.)
11. Ev. Luth. Trinity Cong. in Caledonia (See 1864 page 15).

1858

VII. Synod. Conv. May 29, 1858 St. John, Milwaukee. (Minutes page 7).

12. Ev. Luth. Immanuel (now called St. Jacob) Cong. at Theresa, Dodge Co.

1859

VIII. Syn. Conv. June 18, 1859, Racine (Minutes page 12, 15).

13. Ev. Luth. St. Peter Cong. Fond du Lac.
14. St. John and St. Jacobi Cong. Maple Grove.
15. Ev. Luth. Friedens[Peace] Cong. in La Crosse
16. Ev. Luth. St. Paul Cong. in Lomira
17. Ev. Luth. Immanuel Cong. in Caledonia.
18. Ev. Luth. Cong. in Columbus
19. Ev. Luth. Cong. in Burr-Oak, La Crosse Co.
20. Ev. Luth. Friedens Cong. in Kenosha.
21. Ev. Luth. St. Peter Cong. in Town Addison, Washington Co.
22. Ev. Luth. Immanuel Cong. In Town Trenton, Washington Co.
23. Ev. Luth. St. John Cong. in West Bend, Washington Co.
24. Ev. Luth. St. John Cong. in Burlington (Minutes 1858 page 7).
25. Ev. Lutheran St. Peter Cong. In Helenville, Jefferson Co.
26. Ev. Lutheran Jacobi Cong. in southern Theresa, Dodge Co.
27. Ev. Luth. St. Matthew Cong. in Town Lebanon, Dodge Co.
Ev. Lutheran Michael Cong. in Watertown (dissolved 1860).

1860

IX. Syn. Conv. May 31-June 7, 1860 Fond du Lac. (Minutes page 13)

29. Ev. Luth. St. John Cong. in Newburg, Washingt. Co. (Minutes 1862 page 28)
30. Ev. Luth. St. Paul Cong., Muskego.
31. Ev. Luth. St. Peter Cong., Milwaukee.

1861

X. Syn. Conv. May 25-31, 1861, Watertown (Minutes page 13, 21).

32. Ev. Luth. Cong. in Watertown and Vicinity.
33. Ev. Luth. St. John Cong. in Centreville, Manitowoc Co.
34. Ev. Luth. Zion (and Jac.) Cong. in Town Wayne, Washingt. Co.
35. Ev. Luth. St Peter Cong. in Town Winchester.
Ev. Luth. Cong. in Naperville, Du Rape [Page] III. (Left 1865).

1862

XI. Syn. Conv. June 14-18 1862 Columbus. (Minutes pages 23-24)

36. Ev. Luth. St. Peter Cong. Town Mosel, Sheboygan Co.
37. Ev. Luth. Salem Cong. in Granville, Milwaukee Co. (See Minutes 1861, page 19, and 1852.)
38. Ev. Luth. Immanuel Cong. Town Winchester, Winnebago Co.
39. First Ev. Luth. Cong. in Beaver Dam.
40. Ev. Luth. Friedens[Peace] Cong. in Platteville.

1863

XII. Synod. Conv. May 29 - June 3, 1863. Grace Cong. Milwaukee. (See Minutes page 17.)

41. Ev. Luth. St. John Cong. in Ridgeville, Monroe Co.
42. Ev. Luth. St. John Cong. in Greenfield, La Crosse Co.
43. Ev. Luth. Michael Cong. in Fountain City, Buffalo Co.
44. Ev. Luth. Cong. in Buffalo City, Buffalo Co.
45. Ev. Luth. St. Paul Cong. in Forrest, Fond du Lac Co.
46. Ev. Luth. John Cong. in Town Oakland, Koshkonong, Jefferson Co.
47. Ev. Luth. St. John Cong. in Lomira, Dodge Co.
48. Ev. Luth. Congregation in Berlin, Marathon Co.
49. Ev. Luth. St. John Cong. in Caledonia, Waupaca Co.
50. Bethel Cong. in Ashford, Fond du Lac Co.

1864

XIII. Syn. Conv. May 27-31, 1864 Manitowoc. (Minutes pp. 14, 15, 22.)

51. Ev. Luth. Immanuel Cong. in Farmington, Jefferson Co.
52. Ev. Luth. St. Martin Cong. Town Farmington, Washington Co.
53. Ev. Luth. St. John Cong. in the Towns. Wheatland, Kenosha Co.
54. Ev. Luth. Cong. in Saukville, Ozaukee Co.
55. Ev. Luth. Friedens Cong. in Port Washington (See 1856.)
56. Ev. Luth. St. Paul's Cong. in Ahnapee, Kewaunee Co.
57. Ev. Luth. St. Paul Cong. in Town Eldorado, Fond du Lac Co.
58. Ev. Luth. St. Paul Cong. in Calumet, Fond du Lac Co.

1865

XIV. Syn. Cong. June 22-28 1865, Watertown. (Minutes pages 20, 23.)

59. Ev. Luth. Cong. in Green Bay.
60. Ev. Luth. Friedens Cong. in Oshkosh.
61. Trinity Cong. Town Herman, Dodge Co.

1866

XV. Syn. Conv. June 7-13 1866. Fond du Lac (Minutes pages 11, 12, 20, 25.)

62. Ev. Luth. Cong. in Neenah.
63. Ev. Luth. Cong. in Town Dole, Outagamie Co.
64. Ev. Luth. Bartholmew Cong. in Maple Grove.
65. Ev. Luth. St. Paul Cong. New London.
66. Ev. Luth. St. Matthew Cong. in Maple Creek.
67. Ev. Luth. St. Peter Cong. in Indian Creek, Monroe Co.
68. Ev. Luth. St. Matthew Cong. in Milwaukee.
69. German Luth. Church in Ripon.
70. Ev. Luth. St. Paul Cong. Town Franklin.
71. Ev. Luth. St. John Cong. in Two Rivers.
72. Ev. Luth. Zion Cong. in Morrison
73. Ev. Luth. St. John Cong. Sheboygan
74. Ev. Luth. Cong. "zum Kripplein Christi", Town Hermann, Dodge Co.

By resolution the synod adjourned till 9:00 a.m. on the following day. Closing prayer by Pastor J. Conrad.

Third Session, Friday, June 21, 9:00 a.m.

Hymn "O heil'ger Geist, kehr etc." Reading of Psalm 19. Opening prayer by Pastor Ph. Koehler.

The minutes of the second session were read and accepted.

Pastor W. Streissguth introduced the following members of the German Ev. Luth.

Synod of Iowa to the synod: Inspector Grossmann, Prof. S. Fritschel, Prof. G. Fritschel, Pastors List, Schueller, Schieferdecker, Wachtel, Kessler, Duerschner and Hauser.

After that the following members of the Ev. Luth. Buffalo Synod: Pastors Graetz, Grabau, Jr.

All were welcomed as guests by a resolution of the synod.

Delegate Lievert from Helenville reported and was accepted.

Although the committee on the Dorpater statements was not able to hand in a report as yet, it was resolved anyway to enter into a discussion of these statements, since the Brothers of the Iowa Synod (who had sought the statements from the Dorpater theological faculty) could be present only on this day.

After Prof. Siegmund Fritschel read the particular sections of the statements, a discussion arose if so called "open questions" in the confession would be recognized and hereby make various opinions valid.

Along with Profs. Siegmund and Gottfried Fritschel a number of those in attendance presented their view points of the Dorpater statements. Never in the Lutheran church was full agreement in all matters of doctrine established as a necessary requirement of church fellowship and already by Nik. Hunnius, Gerhardt, Chemnitz the distinction between fundamental and nonfundamental articles in Lutheran dogmatics was brought up. Thus it appears pronounced on the doctrinal provisions of the Augsburg Confession concerning Sundays. Who, however, would deny the recognition of complete authorization in the Lutheran church to those who along with a Gerhardt would differ from those doctrinal positions of the Augsburg Confession? Furthermore there appears in the Smalcald Articles the expression: "Maria, *semper virgo*" [Mary, always a virgin]: how can the acceptance or denial of this expression cause fellowship problems, even for the one who fully agrees with the expression. Agitating questions of that kind are here today concerning the pastoral office, and chiliasm. Fundamental, however, are all doctrinal articles which are established by the church in its symbolic books and which are pertinaciously against the opponents who hold fast to the opposing doctrines, and which introduce with the words: "we believe, hold, confess" and which are presented with an avowed purpose and not only casually referred to.

Against this on the one hand it was pointed out by the other side that the difference between fundamental and nonfundamental articles of Lutheran dogmatics did not originally and especially at the time of the supematuralists bring about with this difference a final shattering of all fundamentals, on the other hand the admissibility of open questions would decidedly be called to question. In the latter a dangerous concession to modern theology could be perceived, to which thereby a gratefully accepted handle would be given finally to merge everything that is established by the church and to begin anew in opposition to the Symbolics of our church. Concerning the difference between fundamental and nonfundamental articles of faith, our old church teachers would have answered the question fully on the basis of this difference, how far may anyone depart from church doctrine in order to be tolerated and retained within the church; one may be an only "toleration" another "complete justification" to lay claim for such interpretation of doctrine which indeed may not undo the basis of faith, but indeed decidedly contradict Lutheran Symbolics. If it deals here specifically with chiliasm, it thus viewed is of absolutely no consequence in the building up of a congregation. But is it now the question, what the relationship is to those who hold fast to and defend chiliasm, then one cannot deny them as individuals brotherly fellowship as long as the basis of saving faith remains firm with them. If, however, it deals with their relationship to the Lutheran

church on the whole then the claim, that it is a justified position in the Lutheran church and for the church fellowship to present chiliasm as an open doctrine, must be rejected. From still another side there came the declaration about the agreement with the Dorpater statements, but at the same time it was referred to that whatever was in the confessional writings about the perceptibility of the fundamentals and in the discussion of what was stated here up till now does not suffice to give an answer to the question, what is fundamental, what is not. The doctrine referred to earlier about Sundays is for example, in the large catechism firmly stated, in the Augsburg Confession declared "not disputable", and still we would be in a position to see, in the Gerhardt-style modification of the manner of teaching the Augsburg Confession, in this article a basis for church separation, although it will prove to be a very difficult task to tell a strict Lutheran that the doctrine about Sundays is still open and has to be fought for victory. The result, whatever is fundamental is definitely churchly simply shifts the point of contention to the answers of a further question, which doctrines are to be looked at as definitely churchly and which are to be brought up for a decision.

To this Prof. Fritschel gave an answer: about this there is no question that we in our church have differences in certain doctrinal points. I do not minimize the difficulty of finding a correctly formulated answer to the question - what is fundamental, what is not; this, however, should not make us resolve, as Missouri does, to reject the admissibility of open questions. The Missourians love it to use the term *der Alte* [of the Old School] for themselves in opposition to us; but where we Iowans agree with the Old, as in the difference between fundamental and nonfundamental in confessional matters and in the handling of the doctrine of Sundays as open questions, there they are quiet, so that, whatever is said about us concerning this can be said also about the Old, and this is of importance in this discussion. Senior Muehlhaeuser agreed to what was said and on the Doctrine of End Times quoted a statement by Bengel: "You chiliasts can with a clear conscience underwrite the Confessions. The millennium is not found in the Augsburg Confession, but in the Bible."

Pastor Brockmann: Chiliasm is placed under the rubric of open questions. I ask: 1) can that stand up against what we confess in Article II: "from there he will come to judge the living and the dead" and 2) how does the church remain a Kingdom of the Cross [*Kreuzreich*] in the doctrine of millennialism?

At this point Pres. Bading broke in and indicated that he would like to discontinue the discussion on open questions so that Prof. Fritschel, who could not be here tomorrow, be given time to speak on Part II of the Dorpater statements, as well as on the position of his synod, and to answer any possible questions.

Prof. Fritschel: Concerning chiliasm our conflict with the Missourians has evidently come to a head. In principle we have the same position on the question of the call. We say: The church teaches only this, that the church as a whole holds authority over the call, but not that it holds this authority over the individual members. The Dorpater faculty holds the same position in this point that we do, but it will do as little as we to exclude the Missourians from the Lutheran Church community because of their different doctrine in this matter.

Likewise, as in the doctrine of the call, the Symbolics firmly place into the doctrine of End Time as the main items: personal antichrist, conversion of Israel, millennialism and all doctrinal bodies [*Lehrweisen*] which do not overstep the bounds established in the final version of this doctrine in Symbolics cannot also therefore be looked at as church separating. Luther and Melancthon place themselves within these bounds; yet

theological wise this does not agree with that of the Smalcald Articles, which have the pope as the Antichrist. The bounds have been drawn tighter in the treatment of the doctrine of the millennium, since already the Symbolics opposed specific parts of the doctrine. If however they repudiate, according to the wording, each chiliasm, then still only the so and so designated chiliasm of that particular time period is meant, and thereby the efforts of a future time are not repudiated. Everything that is spoken of in various places in Holy Scripture about End Time is there to bring about a complete dogmatic conception [*Gesamtanschauung*] which is contained within those bounds. And here open questions are presented to theology not for dogmatics only but also for exegesis. Should we Iowans contribute to the extent of our ability, something for the solution of all of this, we nevertheless will not teach chiliasm or preach it from the pulpit. After this the president named the following committees:

IX. Committee for the matter with the congregation in Beaver Dam: Pastors Hoenecke, Koehler. Delegate Spiegelberg.

X. Committee for the *Reisepredigt* program: Pastors Braun, Hass, Hoffmann. Delegate Scharmann.

XI. Committee on the revision of the synod's constitution: Pastors Muehlhaeuser, Goldammer, Brockmann, Opitz. Delegate Horner.

XII. Committee on the care of pastors' widows: Pastors Jaekel, Mayerhoff, Meumann, Stark.

Adjourned to 2:00 p.m.

Prayer by Pastor Sprengling.

Fourth Session, Friday, June 21, 2:00 p.m.

Opened with prayer by Pastor Streissguth.

The minutes of the morning session were read and accepted.

The following teachers of the local Grace Congregation were received as advisory members: Messrs. Siefert, Heinzarling, Graefe and Doenecke.

The annual report of the Board of Control of the theological and liberal arts institutions at Watertown was read, as follows:

Report of the Board of Control of the theological and liberal arts institutions in Watertown. The Apostle Paul gave the earnest and loving admonition to the Corinthians to increase in the work of the Lord, since they know that their work in the Lord is not in vain. What the Apostle especially had in mind with the expression - work in the Lord - is the establishment and expansion of the kingdom of God here on earth, for which our Lord Christ sacrificed his dear blood. For this blessed work of our Lord also to be carried out by our institutions, namely to gain capable workers for the church of Christ within our synod and to equip them with the necessary knowledge, the Board of Control continually felt it to be its duty to secure for our institutions qualified instructors, and a continued existence. How well it did its job in accomplishing this for the institutions it will not want to say, but will present what took place in the course of the synodical year.

It is known to the Hon. synod from last year's Proceedings that a change in the faculty was to be awaited. This change took place not too long after the proceedings were completed. Dr. Moldehnke, professor at the theological seminary handed in his resignation toward the end of July; he also resigned his position as editor of the *Gemeindeblatt* and announced his decision to return to his homeland at the earliest opportunity. After the Board of Control took care of the necessary final arrangements with him, it accepted his resignation and handed him his departure certificate for his further activity in the

kingdom of God and wished him God's blessings.

It happened at the same time that Mr. Saemann, an instructor in the college department, requested a release because he believed that he should accept the call he received from another similar institution. The board was able to fill both vacancies in short order. The theological professorship was filled by Inspector Hoenecke, who had been called by the synod and had assumed the position of inspector as well as that of theology professor, and in a worship-like assembly obligated himself to the Confessional Writings and to the [institution's] rules of the house, while in the person of Mr. L. Thompson an instructor was found for the college.

Concerning the number of students in our institutions, unfortunately it did not increase to the degree for demand for preachers and teachers in our synod. In regard to the seminary students, two young men were recommended to the board and accepted by them, one is W. Schimpf of Manitowoc, the other Dovidad, a teacher from Lithuania, sent to us by the Langenberg Society, while Aug. Schmidt, unfit for the preaching ministry, left the institution. Hence the present number of seminary students is four. On the other hand the number of students in the college who received instruction was 68. Among the latter, one is being educated to become a teacher and six to eight, it is hoped, for theological studies.

But what is that in the face of the great need of the church which through the great influx of our German immigrants seems to increase year by year. Each preacher of the synod should make it his duty to look for young, believing and gifted men in his congregation for the teaching and preaching ministry, to interest them to work in the vineyard of our God, and to be of help so that our seminary might become a storehouse [*Pflanzstaette*] from which many messengers of healing can move out to our scattered fellow believers.

Therefore the other part of our work for our seminary cannot be forgotten. Our present students are young men of little means that need support. Those still to be won, in accordance with our past experiences, will come from the same type of family situations and will need help. Up till now we have sought to give our students free instruction, free room and free board, in other words ask no charges, placing our trust in God's gracious help and in the sacrificial offerings of our congregations.

Our trust in the Lord has not gone to waste; he has opened up sources of help and allowed us to harvest gifts where we did not sow. Through Pastor Crestin of Buetzow a fine gift of \$141.77 in gold was sent us from the Mecklenburg Treasury-for-God, anonymous friends in Germany sent us \$57.10 through Pastor Nollau of St. Louis, and bookstore operator Bergemann of Neu Ruppin sent us books worth \$1,000.00 and charged only \$250.00, while the Messrs. Victors of Bremen were so kind as to give us free passage to New York for all of the book cases. Likewise, a contract made with Mr. Brumder of Milwaukee secured for us a gain of \$600.00 from the deductions on inland tax, freight, etc. Also from Petersburg came a gift of five rubles in silver.

Although we express our warmest thanks to all of these kind donors and participants for our cause, and ask God's blessings on them, yet the impression cannot be left, that, in reference to the support of our congregations, our financial report is in error. Some of our congregations have commendably accepted our institutions and have faithfully supported the seminary with money and food stuffs; we mention this with thankful recognition. On the other hand others gave very little and some nothing. It is easy to be seen that by such participation this work cannot prosper because to the debts already there, new ones had to be added, which will be shown in our financial report later.

At times we have lamented before the Lord over such lack of support, we feel compelled to let our complaints be heard loud and clear by the assembled synod, and to announce our urgent plea to the congregations and pastors to take God's matter more seriously to heart and offer more serious help for our seminary. Each one judge for himself; doesn't it have to be a painful feeling for the inspector and his wife to have to work with the knowledge that the hearts in the synod do not beat jointly and warmly for the seminary. Doesn't the treasurer have to lose all joy in his job if he is deprived of all means to pay the costs which the daily upkeep of about 19 persons requires? A special joint willingness by our pastors and their congregations to give in order to keep our institution in proper condition as well as to raise annually a sum for the theological professorship is a small item for them but a major one for us. If the pastors of our synod would make the effort to encourage the families of their congregations to give annually an average of 50 cents for the support of the institution, which in this richly blessed land is not a burden, then the Board of Control would have more means at their disposal for the defrayal of costs at the seminary than is needed. In regard to the college the board has a special report to make in that the college has entered into a new stage of stability and purpose. For the plan, adopted at last year's convention to sell so called scholarships for the continued existence of this important educational institution, to be put into practice the Board of Control sought and found an agent in Pastor Sieker. Since last fall, by the grace and blessings of the Lord, \$40,000.00 has been pledged for this fund. If the Lord gives further blessings to this tiring work, in a not too distant future the goal will be reached and our educational institution will be well established. This added funding for the institution has placed the Board of Control in the position to add an upper class for older students and eventually to call Pastor Meumann for classical languages and literature, a call which he indicates he will accept and begin his instruction next September.

Finally, the board still wants to inform the Hon. synod about the founding of a preparatory school in Germany. The earlier proposed plan could not be implemented since Pastor Lohmann of Pommerania had to abandon completely this project because of the previous year's war situation. However, more recently information came to us from Berlin that Dr. Wichern has determined to open a preparatory school, founded on the Augsburg Confession and the small Lutheran catechism, and is prepared to send us annually a number of young preparatory school students for a small fee. The board in its last meeting discussed this important opportunity, but in the face of the upcoming synodical convention it considered it more desirable to present the same to the Hon. synod for its opinion and final approval.

Then a report on the same question came up from Pastor Braun that in Westphalia the thought was expressed to form a committee for this purpose, which is also to recommend young men for the preparatory school from the world of German Christian youth, who would offer themselves for the American mission field and who would be found capable for this preparation after having been given a thorough examination by the school. The Brothers in Westphalia look forward with anticipation to the arrival of a representative in order to discuss the matter further and to bring it to fruition.

May the Lord, from whom all blessings flow, lead the discussion in this so important a matter to his satisfaction, may he look on us with favor and further the work of our hands, yes, may he further our work.

Respectfully, the Board of Control John Bading, President,
J. H. Sieker, Secretary

G. Vorberg, C. Gausewitz, Ph. Koehler, E. Mayerhoff, Karl Kiekhefer

The report just read was accepted.

The report of the agent for the funding of the college in Watertown.

The undersigned takes the liberty to report to the Hon. synod that he, in accordance with the resolution of the synod, was named its agent by the Board of Control at the beginning of the past synodical year and since October of last year has visited congregations of our synod in order to establish the funding of our college through the sale of scholarships, and money from freewill contributions.

With special thanks to God, it can be reported that this work was not in vain. Twenty-two areas were visited from which \$41,198.75 was pledged or paid with signatures or direct payments. Of this sum Prof. Martin and Pastor Bading have received \$6500. The traveling expenses and other costs connected with this work amounted to \$87.45.

Although this is not a small step to reach the large goal by God's grace, yet it cannot be overlooked that it is just the beginning of a continuing and earnest plan which the agent cannot take on alone. While the Board of Control is selling the scholarships, it is not its only and primary purpose to establish the necessary funding basis for a lasting existence of the college. It wants to persuade our German folk to let their children get a Christian education, a privilege in this land. It entertains the conviction that our Lutheran church should develop a salt for the local inhabitants, which, however, can only occur if its children are familiar with the language and customs of this land, and are with a basic, Christian, fundamental education made capable for influencing the daily life of the people. In the event that our church can carry this out, the terrible materialistic spirit which first asks: "How soon will my child be educated enough to make money?" will be overcome, and this the Brothers in office should make it their business to take interest in; our congregation members must give their children time and means to get a thorough education and for that they should be constantly held accountable until they begin to realize that also with the earthly goods there are those which endlessly are much more costly, such as the "unjust Mammon." Finally the agent requests that his duties be ended by the end of September, since he, after careful consideration of his obligations, feels compelled to leave his position by then.

Respectfully,

J. H. Sieker

The report of Committee 2 concerning the position of the synod toward secret societies in this land was read. It reads:

The committee which is to bring out a report on the position of the synod toward secret societies respectfully reports:

The question: Can members of Christian congregations, specifically: can Lutheran Christian members belong to any secret society? - has to be answered with a definite "No" for the following reasons:

1) The secret societies: Free Masons, Odd fellows, etc. want to reform the world without Christ; want to arrive at a betterment of morals through their own established ways and means, without Christ; want to effect a betterment and improvement of the individual without rebirth; they also state that redemption through Christ is not necessary and they regard the blood of Christ as impure.

2) The intentional emphasis and importance of their charitable deeds (which are no different from those performed by all insurance companies, and which are not even works of love but of contractually accepted obligations) are completely opposite the basic teachings of the Lutheran church in regard to faith and good works.

3) Their use of Holy Scripture and holy symbols, their use of select individual Bible passages for their so called lodge works, since these must take place in a non-Christian atmosphere (in that non-Christians are members of the society) are blasphemous deeds performed by Christians belonging to such a society.

4) Since the secret societies, based on their principles, forbid prayer in the name of Jesus in their meetings but allow it only on exceptional cases, it thus is a shameful denial of Christ for a Christian to participate in such prayers.

5) The oath of secrecy required before acceptance as a member is a misuse of an oath and a sinful act for a Christian.

6) The lodge presents itself in place of the church when it, just as the Apostle Paul commands: "do good to all people, especially to those who belong to the family of believers" sets up to their members: do good to all men, especially to your brothers of the lodge.

Thus, instead of a Christian brotherhood, this is a brotherhood not established on Christ.

7) Its historic traceable origin from Deism already stamps it as one of those spiritual powers in the world in which Antichristendom has its headquarters.

On the basis of these arguments the committee recommends that the synod adopt the following resolutions:

1. The synod recommends to the pastors for self-study the article by Dr. Hengstenberg: "The Evangelical Pastoral Office and Free Masonry" and also the book that appeared in America: "The Order of Odd Fellows or Strange Brothers" by Schlitt, Baltimore, 1862.

2. It obligates its pastors to give strong testimony to their congregations against participation in secret societies.

3. It can finally only make those members who still want to remain in the secret societies choose between the lodge or the church.

Respectfully

Delegates Eichelberger, Libert. Pastors Meumann, Koehler.

The report was accepted and after the discussion the following was brought up:

that it would have been more desirable to characterize more deeply each individual secret society.

that their inane and absurd ceremonies should have been mentioned,

that these societies with the sign board of their charitable deeds being a constant denunciation of their charitable obligations are not active Christian organizations,

that only by a congregation together with the pastor can a ban be pronounced, that a congregation which constantly does not do away with wrong, discontinues to be a Christian congregation.

Points 1 to 7 were accepted as opinions of the synod and resolutions 1 and 2 as resolutions of the synod, but resolution 3 was amended as follows:

3. The synod requests finally that the pastors and congregations proceed with detailed and careful instruction concerning the refusal of the Lord's Supper participation by members of secret societies and in case the congregations oppose such action by their pastors, the synod declares that it, as a final resort, will release such congregations from synod membership.

In addition, it was finally brought up that in many cases the joining of secret society finds its reason in the fact that congregations do not sufficiently take care of their needy

members. Thus the following resolution 4 was added:

4. Hence the synod recommends to all of its pastors and congregations, on the part of the congregation to give adequate support to the poor, sick, widows and orphans and thus take away for many an apparent excuse or concocted reason for joining a secret society.

Then the entire amended report was adopted and the president was requested to publish these resolutions, together with an explanatory commentary, in the *Gemeindeblatt*. Prof. L. Fritschel, in the name of the guests from the Iowa Synod, expressed their thanks for the warm and brotherly reception which was accorded them here, and Pres. Bading restated that hopefully the time will soon come, when we, after being at odds with and separated from one another and having misunderstood and embattled each other, will have a closer relationship.

Closing prayer by Prof. S. Fritschel.

The minutes of the remaining sessions will appear in the April 2002 edition of the JOURNAL.

John Philipp Koehler—Wauwatosa Titan

A Brief Account of His Influence on American Lutheranism

Joel L. Pless

Early Years

Every human being regardless of age or gender is a product of his or her environment and is a sum total of his or her yesterdays. John Ph. Koehler is no exception to this rule. What kind of environment and upbringing did Koehler have during his formative years? The subject of this treatise grew up in a Lutheran parsonage in southern Wisconsin during the latter half of the 19th century. His father, Pastor Christian Philipp Koehler, usually just known as Philipp Koehler was a first generation Wisconsin Synod pastor. The more one researches the life of John Ph. Koehler, the more one realizes that the life of his father is also worth telling. The elder Koehler was an immigrant from the Rhine River area of Germany, from the town of Neuwied. His mother, Margaretha, was a devout Christian but his father, Henry Koehler, was a rationalistic unbeliever for most of his life who was not converted to the Christian faith until shortly before Philipp Koehler left Germany for America.¹ Despite the wishes of his father to follow in his footsteps and become a linen weaver, Philipp Koehler applied to and eventually was accepted into the Barmen² mission school, thus fulfilling a desire to become a Lutheran pastor which he had had since his confirmation day. While he was at Barmen, Koehler received a thorough instruction in both Greek and Hebrew, which deepened his appreciation for the Scriptures and their original languages, an appreciation which was clearly transferred in time to his better-known son, John Philipp.³ Moreover, during Koehler's tenure at Barmen, he was significantly influenced by the director of the mission school, John Wallmann, who apparently instilled in him a much deeper appreciation for historical and confessional Lutheranism than that which was the norm for German mission schools at the time.⁴ This explains why by the time Koehler arrived in the Milwaukee area in December of 1854, a mere four years after the Wisconsin Synod's founding, he had already decided on being a confessional Lutheran.⁵ This despite the fact that he was soon holding membership in a synod which initially made it a practice to serve both Lutherans and the Reformed and also United or Evangelical.

John Philipp's father was assigned to serve Town Addison, near West Bend, northwest of Milwaukee, where soon he was serving seven congregations. Philipp Koehler's Lutheran consciousness was soon raised even higher after experiencing several encounters and entanglements with the *Albrechtsbrueder* (German Methodists) and several sham pastors who had preyed on the Saxon and Hessian immigrants who had settled in the area. Koehler soon became the spokesman for the Northwestern Conference, (today known as Dodge-Washington), a pastoral conference in the Wisconsin Synod which pioneered in its insistence upon confessional Lutheranism in the early Wisconsin Synod, long before it was popular to do so.⁶

Philipp Koehler's ministry in the West Bend area was fruitful. He developed a lasting friendship with his neighbor, John Bading, and together they constructed a parsonage at Koehler's Town of Addison parish.⁷ John Bading was a confessional Lutheran like Koehler and would soon become a leading voice for confessional Lutheranism in the Wisconsin Synod and would eventually become the synod's president and later the

president of the Synodical Conference for an entire generation.

After four years in the West Bend area, Philipp Koehler accepted a call to Manitowoc, where he began serving a congregation that was thoroughly unionistic. Several of the Reformed parish families were prominent merchants and business owners in the Manitowoc area. Through a mixture of patience and courage for his convictions, Koehler was able to win the majority of the membership over to the cause of confessional Lutheranism. It was here in Manitowoc that John Philipp Koehler was born in the parsonage at First German Ev. Lutheran Church on January 27, 1859. John Philipp lived in Manitowoc as a child for eight years and began his elementary school education at the congregation's parochial school. In 1867 his father accepted a call to Bethany Ev. Lutheran Church in Hustisford, where Koehler spent the rest of his childhood. He attended and graduated from Bethany Lutheran School in Hustisford and then, at the age of ten, enrolled in the fall of 1869 at what was then called North Western University, (later Northwestern College), Watertown, where his father was serving on the board of control.⁸ Northwestern had been founded in 1865 as the Wisconsin Synod's first college. In its early years it had three departments, a German-English college, primarily for pre-seminary students, a German-English preparatory department, and an English academy with normal and scientific courses. Later on the institution became solely a pre-seminary college.

College and Seminary Years

Koehler was an exceptionally gifted student and in his synod history records how three Northwestern professors were especially influential on him, August F. Ernst, Theodore Meumann, and Friedrich W. A. Notz.⁹ It seems that Professor Meumann especially contributed to Koehler's love and appreciation for music and it was from Professor Notz that Koehler learned to love drawing and doing artwork in general, a talent for which he later became especially known. John Philipp's eight years at Northwestern appear to be happy and memorable ones. It was at Watertown that he forged long-lasting relationships with several individuals who would eventually become notable leaders in the church bodies which constituted the Evangelical Lutheran Synodical Conference, men like the Pieper brothers, Reinhold, Franz, August and Anton and John Schaller, just to name a few.¹⁰ August Pieper and John Schaller eventually became Koehler's colleagues at the Wauwatosa seminary. Koehler devotes several pages describing the young Northwestern institution in his synod history, writing about such diverse topics as their after school recreation activities, such as archery, bowling and baseball, to the classical Greek and Biblical Hebrew instruction from Dr. Notz in his final year, which was done in Latin!¹¹

During the years 1869-1878 an agreement existed between the Missouri and Wisconsin Synods to share each other's educational institutions. Missouri Synod students for some years attended college at Northwestern and Wisconsin Synod seminary students received their seminary training at Concordia Seminary, St. Louis. There was also to be an exchange of one professor each between Watertown and St. Louis. The larger and better-financed Missouri Synod was able to live up to their end of the agreement while the financially strapped Wisconsin Synod never was able to send a theological professor to St. Louis. In time the agreement was mutually and amicably terminated by both synods for a variety of reasons, the most important one being that in the fall of 1878 Wisconsin was able to once again reestablish its seminary in rented quarters in Milwaukee.¹² Three Wisconsin Synod students studying at St. Louis transferred to the

newly resurrected seminary in Milwaukee, but several Wisconsin men opted to remain in St. Louis for the completion of their seminary training. One of those Wisconsin Synod students was John Philipp Koehler.

Koehler and future seminary colleagues August Pieper and John Schaller received their seminary training at the Concordia Seminary campus on the south side of St. Louis under Dr. C. F. W. Walther. Walther by the late 1870's had been teaching at Concordia Seminary for nearly forty years and was now in the sunset years of his life. In addition to Walther, Koehler also studied under Franz Pieper, who had become a Missouri Synod seminary professor at the age of 26 as Walther's understudy and who eventually became his successor at St. Louis after Walther's death in 1887.¹³ Also on the theological faculty during Koehler's St. Louis years were Professors Martin Guenther, C. H. Rudolph Lange, Johann Gottlieb Schaller, and beginning on a part-time basis in 1878, Professor George Stoeckhardt, who was destined to exert the greatest amount of influence on Koehler during his seminary years.¹⁴ During the summer and fall of 1878, he served as a vicar at St. Matthew Ev. Lutheran Church, Milwaukee, under the tutelage of Dr. Adolph Hoenecke, who served both as professor at the reestablished seminary and pastor of this congregation. After his graduation from Concordia, St. Louis in 1880, Koehler served for a year and a half as an assistant pastor to his father at Bethany Lutheran, Hustisford. The elder Koehler died in 1896.

Parish Pastor and Synod Professor

Koehler hardly speaks at all of his St. Louis seminary days in his synod history. He probably regarded his St. Louis years as more of his personal history and not Wisconsin Synod history. Besides an outstanding seminary education, Koehler also met his future wife during his years at Concordia, St. Louis. He was united in marriage to a young St. Louis woman, Amalia Rohlfing, on January 4, 1882. Later that same year, John Ph. Koehler was called to serve a congregation near where he was born, St. John's Ev. Lutheran Church, Two Rivers, Wisconsin, just north of Manitowoc. After serving this congregation from 1882-1888, Koehler left the parish ministry and accepted a call to be the new inspector (dean of students) at his alma mater, Northwestern College, in addition to teaching religion, history, Latin and German. Almost immediately Koehler began tightening up the discipline of the students at the institution. He eventually learned the wisdom of consulting with the upper classmen concerning how to maintain discipline in the dormitories. Koehler describes some of his experiences as dean at Northwestern in his synod history.¹⁵ Although Koehler eventually had to give up the inspector duties at Northwestern on the advice of his physician, he continued his full teaching load at the college until 1900, when he received a call to be the professor of New Testament exegesis, church history and liturgics at the Evangelical Lutheran Theological Seminary in Wauwatosa.

It was at the Wauwatosa seminary that Koehler fully developed his theological talents, so that today he is remembered as the foremost historian that the WELS has ever produced, and one of its most gifted and original thinkers. This evaluation is shared by several scholars outside of WELS circles. Koehler taught at the Wauwatosa seminary for thirty years and served as the director of the institution from 1920-1929. After a year's leave of absence, during which time he and his wife lived in the director's quarters of the newly constructed Thiensville seminary, and during which time he worked on his famed synod history, Professor Koehler was permanently suspended from his seminary position as a result of disagreements with two other seminary faculty mem-

bers, Professors August Pieper and John Meyer, and with synod officials as a result of the Protes'tant Controversy, which was an anti-establishment movement that was troubling the Wisconsin Synod at that time.¹⁶ This event has gone down in history as one of the saddest and most tragic occurrences in the history of the Wisconsin Synod. After his dismissal, Koehler and his wife moved to Neillsville, Wisconsin, to live with their son Karl who served a small group of Protes'tants who had broken away from the Wisconsin Synod congregation in the town.¹⁷ Years earlier Karl Koehler himself had been suspended from membership in the synod during a controversy at Northwestern College, Watertown, where he had served as a faculty member.¹⁸

His Final Years in Neillsville

Professor John Ph. Koehler lived for twenty-one additional years after he was removed from his seminary post which he had held for a generation. Shortly after his arrival in Neillsville, he served another group of Protes'tants in Marshfield, Wisconsin who had broken away from Immanuel congregation in that city. Eventually he and Karl designed and then built a European style house on East First Street in Neillsville, where he lived for the rest of his life. Koehler's final years were spent finishing his monumental *History of the Wisconsin Synod*, researching and writing articles and Bible studies for *Faith-Life*, the publication of the Protes'tant Conference, and conducting a house ministry from his home in Neillsville. Even in his late eighties he still continued and enjoyed taking daily walks in his Neillsville neighborhood and doing artwork.¹⁹ Eventually the Koehlers' daughter, Ada, moved from Milwaukee to live with the Koehlers' in Neillsville. Amalia Koehler died in 1938 and son Karl died in 1948. The professor and his wife had been blessed with ten children, with four of the children dying in infancy. Prof. John Ph. Koehler died on September 30, 1951, in the Neillsville hospital, at the advanced age of 92. Funeral services and visitation were conducted at his home in Neillsville.²⁰ Today Prof. Koehler's mortal body lies buried under a simple granite marker in the local Neillsville cemetery, in central Wisconsin, next to his wife, son Karl and daughter Ada.

"He (Koehler) remains the Wisconsin Synod's foremost historian." These words were spoken by the recently sainted Prof. Edward C. Fredrich, the most distinguished WELS historian of the present generation, at the end of a paper he presented in the chapel at Wisconsin Lutheran Seminary in Mequon on April 20, 1983. The audience was a meeting of the WELS Historical Institute, and the title and content of Professor Fredrich's paper was an interesting one: "The Parting of Professor J. P. Koehler and the Wisconsin Lutheran Seminary." This writer was an attendee of that meeting, being a first year seminary student at the time. Professor Fredrich's paper on J. P. Koehler only served to heighten and increase an already deep fascination for Professor Koehler and his contributions and legacy to the Wisconsin Synod. Despite the efforts of the Protes'tant Conferences over the past 75 years to convince anyone and everyone who cared to listen to them that the Wisconsin Synod renounced and repudiated J. P. Koehler and the theological approach which he stood for, nothing could be farther from the truth from a synodical point of view. While the present generation of the Wisconsin Synod may not specifically agree with the position that Koehler took in the Protes'tant Controversy, this hardly constitutes a complete renunciation of his life, contributions and legacy. As the WELS celebrates its sesquicentennial, it continues to acknowledge its tremendous debt to Professor John Philipp Koehler for his manifold contributions.

The Contributions of John Philipp Koehler

While the majority of the readers of the *WELS Historical Institute Journal* are WELS members, there are also *Journal* readers who are non-WELS and non-Lutheran. This writer believes that it would be most beneficial for the readership to hear about the significant contributions of Professor John Ph. Koehler from individuals from outside of the Wisconsin Synod, most notably three men who have more than their share of experience holding membership in a number of different church bodies, Jaroslav Pelikan, Leigh Jordahl and Ralph Gehrke.

Four months after Professor Koehler died, and a decade before his teaching career at Yale University began, Dr. Pelikan wrote a fitting tribute to Koehler in the Theological Observer section of the *Concordia Theological Monthly* in which he noted that Koehler had served the Wisconsin Synod for forty-two years between his years at Wauertown and at Wauwatosa. Pelikan pointed out that Koehler was a Renaissance man in every sense of the word:

Professor Koehler's interests and accomplishments spanned many fields of human endeavor as well as theology. In the latter area he was particularly given to historical theology and to exegesis, which he regarded as an historical discipline. Viewing the history of Church within the context of the history of culture, he brought to church history a rare combination of scrupulous scholarship and evangelical insight, which enabled him to evaluate the phenomena of the Church's past in a light that was true to the best in the Lutheran tradition. The corruptions that have infected the Church, past and present, he saw as the narrowing of the spirit of the Gospel, and he pointed them out wherever they occurred.²¹

Pelikan correctly observed nearly a half century ago that what Koehler must be most remembered for is this: J. P. Koehler understood probably better than anyone else in American Lutheranism what the spirit of the Gospel is and for all of his adult life he fought to preserve that Gospel from various influences that would narrow it and thus corrupt it.

Perhaps it would be most interesting to see how Jaroslav Pelikan regarded Koehler's textbook of church history, *Lehrbuch der Kirchengeschichte*, which was published in German in 1917 and which regrettably has never been completely translated into English in a book format. Pelikan, well versed in German, regarded Koehler's textbook as "perhaps the outstanding work of its kind to come out of American Lutheranism, regardless of synod."²² In view of the fact that Pelikan had earned his doctorate in church history from of none other places than the University of Chicago, that is a compliment for Koehler that just will not go away and cannot be ignored. Pelikan in his article went on to praise Koehler for understanding how the Church must be ecumenical in the truest sense, never sacrificing confessional loyalty while at the same time never permitting itself to delve into legalistic denominationalism. He closed with this exhortation to the readership of the *Concordia Theological Monthly*: "John Philipp Koehler's critique of legalism and his testimony to evangelical ecumenicity will not soon be forgotten by those who have learned so much from him."²³ It does seem ironic that a Missouri Synod seminary professor nearly a decade before the break in fellowship between the Missouri and the Wisconsin Synods would point to a Wisconsin Synod seminary professor as the classic example to follow in terms of being truly ecumenical!

Church historian Leigh Jordahl in writing an article about Koehler in *The Encyclopedia of the Lutheran Church* describes him as "one of the few original church historians produced by American Lutheranism."²⁴ In addition to his originality in the area of church history and history, another major contribution of John Philipp Koehler was in the area of Biblical interpretation. He was the originator in the Wisconsin Synod of what has been called the Wauwatosa Theology, an original and fresh approach to theology which was a reaction to the "recitation" or "fathers" theology that Koehler and the other Wisconsin men were taught while they were students at Concordia Seminary, St. Louis during the 1870's.



Prof. JOHN SCHALLER,
Director.



Prof. AUG. PIEPER.



Prof. JOHN PH. KOEHLER.

Defining the Wauwatosa Theology can be quite a controversial undertaking. Jordahl, a Protes'tant sympathizer, states emphatically in his introduction to Koehler's synod history that the Wauwatosa Theology "has been decisively repudiated by the Wisconsin Synod."²⁵ Those loyal to the Wisconsin Synod beg to differ. There are numerous references in Wisconsin Synod source material to the indebtedness that the WELS feels toward Koehler and to his fresh and original approach to theology. The WELS continues to be grateful to Koehler and seminary cohorts August Pieper and John Schaller for originating the Wauwatosa Theology, which is the approach to Scripture that is still used at Wisconsin Lutheran Seminary today. Just four years ago an extensive three-volume set of their theological writings was compiled and then published by Northwestern Publishing House under the familiar title, *The Wauwatosa Theology*.

Perhaps the most helpful description of Koehler's approach to Biblical interpretation and theology can be found in the preface to Koehler's Galatians commentary written by Ralph Gehrke, who has served as a college professor in the Wisconsin, Missouri and ELCA synods:

Professor Koehler believed that the study of the Holy Scriptures was the very heart of all theological studies. Exegesis was for him the regina (the Queen) of all the theological disciplines. The text of the Scriptures he maintained, must be understood by the theologian in its grammatical and historical context without allowing other considerations to weaken its import. For this reason Professor Koehler always strove to understand the author from his position at the time of the writing (the times in which he and his readers lived, their backgrounds, mental make-up, etc.) and to observe how the Holy Spirit used all of this to express the Gospel! For to him the Scriptures were the Word of God, in which God, through human language, speaks His Law and His Gospel in a message which can be rightly understood only by faith in Him who is the very center of the Scriptures, our Lord Jesus Christ. The true Bible student will, therefore, approach the Scriptures without preconceived ideas as to what God ought to say in them.²⁶

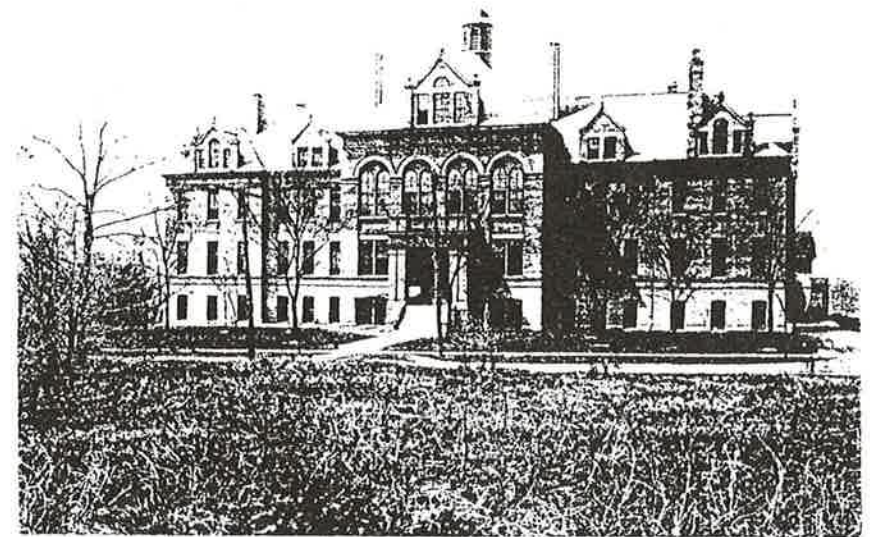
Koehler gave his particular approach to Scripture the nomenclature, translated from the German, "*Zusammenhangendes Schriftstudium*," which Westerhaus has referred to as the "direct, coherent study of Scripture in their original languages." Koehler and the other Wauwatosa seminary theologians were not only dissatisfied with the instructional methods they had experienced at St. Louis, they also expressed dissatisfaction with the way the doctrinal discussions and debates of the Election Controversy in the late 19th and early 20th century were being carried on, particularly between the Missouri and the Ohio Synods. Koehler and his cohorts forcibly argued the Election Controversy was aggravated by the fact that while the participants all gave lip service to the Reformation principle of *sola Scriptura*, more and more they appeared to be bound by the authority of the fathers, especially since some of the Latin Lutheran fathers had used the troublesome expression, *intuitu fidei* (in view of faith).²⁷

Perhaps it is fitting for the essayist to close out his point, that John Philipp Koehler is the father of the approach to Scripture that the Wisconsin Synod employs today, which has been given the name "Wauwatosa Theology," by reading a short excerpt from a sermon Koehler preached to a meeting of the Synodical Conference in Bay City, Michigan, in 1900, the same year he began teaching at the seminary level, more than

one hundred years ago. In this sermon Koehler outlines his approach to Scripture and how important it is to return to the Scriptures if the Synodical Conference was to recover from becoming spiritually stunted and being bone-dry in orthodoxy, devoid of true spiritual life:

It is not so, that we must inject our wisdom into the Word of God and make it fit into our circumstances or that we are to make it digestible for the human stomach. Scripture is clear and simple; a child can understand it. This, therefore, is not an ideal theologian who tries to illuminate Scripture, but those are the great masters of Holy Writ who wean us away from high-sounding wisdom in which the entire world has been taught to think and to speak, and which the so-called scientific approach still teaches its adherents to speak, and teaches us the simplicity of children, which in spite of all intense Scripture study will say, 'Speak, Lord, thy servant heareth.'²⁸

Koehler's work as a church historian and his pioneering approach to the interpretation of Scripture, the Wauwatosa Theology, are his two greatest contributions to American Lutheranism. He was a prolific writer and several of his publications have already been alluded to, his synod history entitled, *The History of the Wisconsin Synod*, which covers the history of the WELS from before its founding to 1930, a comprehensive church history textbook, his excellent New Testament commentaries on Galatians, Ephesians and John and dozens and dozens of theological journal articles. The very best ones have all been published in the 1997 three-volume set, *The Wauwatosa Theology*. Many others and especially his Bible studies have been translated and are published serially in the Protes'tant Conference publication, *Faith-Life*.



The Wauwatosa Seminary

Even though he was eventually dismissed from membership in the WELS after serving the synod for fifty years, nothing and no one can take away from Koehler his eight years of parish ministry nor his forty-two years of teaching in the college and seminary classroom. In addition to his regular called duties, Koehler's service to the Wisconsin Synod at large was wide and far reaching. He served as editor of the *Ge-meinde-Blatt*, the forerunner to the WELS church magazine, *Forward: The Northwestern Lutheran*, for two years and editor of the *Theologische Quartalschrift*, the seminary's theological journal for twenty-five years.²⁹ Koehler served as president of the Wauwatosa seminary for nine years, he directed the seminary's choir for several years and he served on the first faculty of the joint Missouri-Wisconsin high school which opened in Milwaukee in 1903, while still faithfully performing all of his duties at the Wauwatosa seminary. Koehler's love and devotion to the study of Lutheran chorales and his musical ability in directing both the seminary male chorus and a mixed chorus of seminary students and young women from the recently founded Lutheran high school in Milwaukee have become the substance of synodical legends. Several of his practices and traditions are still in existence in the Wisconsin Synod. His concept of bringing together Milwaukee area Synodical Conference lay people with gifted voices to form a mass choir has borne sweet sounding fruit. Today there are two highly respected area Lutheran choirs in the Milwaukee area, the Missouri Synod's *A Capella* choir and the Wisconsin Synod's Lutheran Chorale. Truly Koehler was a titan in terms of all of his activity done out of his love for the kingdom of God. Koehler further served the church at large by serving on the Intersynodical Committee, which attempted to draw up a joint doctrinal statement acceptable to all of the Midwestern German Lutheran synods, an effort that did not prove to be successful.

Prof. John Ph. Koehler's pride in and devotion to his college alma mater, Northwestern College in Watertown also has become the substance of synodical folklore and legend. He was a charter member of the college's Alumni Society and was its first president. The society's *Centennial Memoir* tells an interesting story of its first president, during his teaching years in Watertown, how he 'dressed and acted like a German cavalry officer and rode a horse to faculty meetings.'³⁰ Kiessling also relates this anecdote. In the 1890's, the Alumni Society solicited suggestions for a major project that its members might undertake in behalf of the college, Prof. Koehler's suggestion was to publish a culture magazine. The end result was the legendary *Black and Red*, first published in 1897, the student publication of Northwestern College.³¹ As a final testimony to his devotion to his alma mater, at the time of his death in 1951, John Ph. Koehler bequeathed to Northwestern a plot of land adjacent to the college. This was property which he had owned for over sixty years, "thus again showing the high regard in which he had always held the school where had studied and where he had begun his eminent teaching career."³²

Finally even a short discussion of the contributions of Professor John Ph. Koehler must include the fact that he received some significant training in painting works of church art from professional artists in Milwaukee. Koehler used his painting and drawing talents to create some of the most outstanding examples of ecclesiastical art ever produced in the Lutheran church in America, certainly in Wisconsin Synod. Several of his paintings are on display in the library of Wisconsin Lutheran Seminary, Mequon. One of the most dearly loved stories in the WELS is how on a trip to Germany in 1924, Koehler visited the Wartburg Castle, where Luther translated the New Testament from Greek to German. There he made careful drawings of the Wartburg. On the basis of

these drawings done by Koehler came eventually the architectural blueprints of the present day Wisconsin Lutheran Seminary in Mequon, which has been the location of the WELS theological seminary for nearly seventy-five years. For his beautiful seminary design, his contributions in the classroom and in the field of theological literature and leadership, Professor John Ph. Koehler has been rightly designated the "Wauwatosa Titan."

The Lasting Legacy of John Philipp Koehler

Do the contributions and achievements of Prof. J. P. Koehler live on in the Wisconsin Synod or were all of his contributions snuffed out and repudiated when he was removed from the directorship of the seminary to which he had dedicated thirty years of his life? While there are those who continue to say that the Wisconsin Synod now rejects everything Koehler taught and stood for, the writer takes the opposite position. He wishes to affirm the fact that John Philipp Koehler's high view of Scripture and particular approach to interpreting Scripture, the historical-grammatical-exegetical method, is the basic theological operating system in the Wisconsin Synod and his numerous other contributions to the WELS continue to bear abundant and sweet fruit today.

The doctrinal position of the Wisconsin Synod, generally considered to be the most conservative of the three major Lutheran synods, is often misunderstood and is frequently unfairly caricatured. Please consider this humble suggestion. In order to have an honest and fair view of the Wisconsin Synod, the inside approach for doing so lies in understanding the life and work of John Philipp Koehler. His approach to Scripture and his deep understanding and widespread view of history has permeated into the theological body, soul and spirit of the Wisconsin Synod. Truly his love of music and appreciation for ecclesiastical art also continues to positively benefit the synod to this very day. The theological and doctrinal operating system of the Wisconsin Synod are Biblical truths that we believe are drawn correctly from the Holy Scriptures and then faithfully applied to the life of a Christian. Each time one searches for the real originator and father of this approach to the Bible, one consistently beats a path back to J. P. Koehler, who taught that in every aspect of a Christian's life, the Gospel, in the widest sense and in the narrow sense, must reign supreme.

The Wisconsin Synod has sometimes taken doctrinal stands for which it has paid a price, and for which it has been often misunderstood. What compels the WELS? A WELS synodical would answer that question by simply stating that the Word of God compels us to take such a stand, so that in the spirit and teaching of the great apostle Paul, "we take captive every thought and make it obedient to Christ" (2 Cor. 10:5). Or to say it like Professor Koehler would have said it, we have gone to the Holy Scriptures and have allowed the Lord of the church to say to us, "Listen to me and my truth, for I am speaking to you." Koehler's approach to Scripture now has become the WELS approach to Scripture. Koehler's deep sense of history has been now imparted to his spiritual descendants. These two contributions in a nutshell are John Ph. Koehler's lasting legacy to a church body which he served faithfully for half a century.

What other legacies does the Wisconsin Synod enjoy today as a result of being blessed with the personage of Prof. John Ph. Koehler? The worker-training system of the WELS is thoroughly admired both inside and outside the synod. Prof. Koehler deserves as much credit as anyone in the history of the synod for his foundational work in promoting the cause of Northwestern College and Wisconsin Lutheran Seminary. Between these two institutions, Koehler spent a total of nearly a half century in the class-

room. In addition to synod operated worker training institutions, Koehler along with many other dedicated Synodical Conference Lutherans, (August Pieper being one of them), saw the need for Christian secondary education in the city of Milwaukee and worked to implement the idea of an area Lutheran high school. Koehler's dedication to the cause of Christian secondary education is seen in the fact that he became a member of the first faculty when the first Lutheran high school was established in Milwaukee in 1903. This was the first area Lutheran high school in the United States. After nearly a century of Christian secondary education, Missouri Synod Lutherans in 2001 support over eighty area Lutheran high schools while Wisconsin Synod Lutherans in 2001 support over twenty area Lutheran high schools across the country.

WELS people, both clergy and laity, realize how humbly and modestly their church body began. As many of you know, there is a deep commitment to its history and an even greater commitment to preserving what has been achieved, a church body which has a consistently high view of Scripture and the truths contained in those Scriptures, but also a solid commitment to sharing those Scriptures with the world. In the humble opinion of this writer, this is the Wauwatosa Titan's truly lasting legacy to both the WELS and American Lutheranism.

If John Philipp Koehler were alive today, he would look with great favor upon the work of the WELS Historical Institute and the publishing of a semiannual journal devoted to Lutheran and specifically WELS church history. His father championed true Lutheranism and he himself championed it as well while at the same time making some unique and lasting contributions to the Lutheran faith here in America. As America now stands on the verge of waging another war in far off lands in response to horrific terrorist attacks against its citizens in our own country, we would do well to remember to find our greatest strength and security through a deep love and intensive study of God's promises revealed in the Holy Scriptures. This would be a lasting legacy that would truly make John Philipp Koehler humble and thankful to a gracious God and Lord.

Endnotes

1. Philipp C. Koehler, "The Autobiography of Philipp Christian Koehler," Marcus Koch, trans., *Faith-Life*, vol. XLV, no. 3 (May/June 1972): 10-11.
2. The Barmen mission school was established by the Langenberg Society for training pastors to serve German immigrants in North America. Charitably speaking, these German mission schools could be called "practical seminaries," for they did provide a rudimentary theological education for missionaries who desired to serve as pastors in America. Perhaps a more accurate description for their course of study would be that of a Bible institute. It was the Langenberg Society and its mission school in Barmen that contributed the most money and the most men to the cause of the nascent Wisconsin Synod in the first two decades of the synod's history.
3. John Ph. Koehler, *The History of the Wisconsin Synod*, 2nd ed., edited and with an introduction by Leigh G. Jordahl, published by the Protes'tant Conference, (Sauk Rapids, MN: Sentinel Printing, 1981), 48.
4. John Ph. Koehler, *History of the Wisconsin Synod*, 61, abbreviated in succeeding endnotes as *HWS*. The norm at that time for the German mission societies was that its pastoral candidates were expected to serve both Lutheran and Reformed immigrants once they began their ministry in America.

5. Koehler, *HWS*, 48: "The fact that the students of Wallmann in the Wisconsin Synod like one man stood for confessional Lutheranism bears out the account of Endeman, from whose biography of Wallmann the above is taken, and who if anything would be biased the other way. Wallmann's students in the Wisconsin Synod have always cherished his memory as that of an able teacher and unselfish pastor. Not only historical interest prompts this monument to his memory here."
6. Koehler, *HWS*, 50: "In the Northwestern Conference, a new life had begun to assert itself before this, a life of discipline in doctrine and practice."
7. Koehler, *HWS*, 67. Philipp Koehler's friendship with Bading had been cemented by the missionary journey they went on, when they hiked on foot along the shore of Lake Michigan from West Bend to Ahnapee (Algoma). Cf. Koehler, *HWS*, 51.
8. Arthur Hoermann, *Unser Northwestern College*, Hans K. Moussa, trans., (Milwaukee: Northwestern Publishing House, 1915), 25. This page contains a rare picture of Philipp Koehler, along with the other members of the board of control at that time.
9. Koehler, *HWS*, 136.
10. The remarkable Pieper family, immigrants from Carwitz, Pomerania, produced no less than three Lutheran seminary presidents. Reinhold, (1850-1920), was president of Concordia Seminary, Springfield, Illinois, Franz, (1852-1931), was president of Concordia Seminary, St. Louis, and August, (1857-1946), was president of the Wisconsin Synod seminary in Thiensville (now Mequon). Anton Pieper served as a pastor in the Wisconsin Synod for his entire ministry, serving for many years near Manitowoc. John Schaller, (1859-1920), served as president both of Dr. Martin Luther College in New Ulm and the Wisconsin Synod's Wauwatosa Seminary.
11. Koehler, *HWS*. 136-142.
12. Edward C. Fredrich, *The Wisconsin Synod Lutherans: A History of the Single Synod, Federation, and Merger*, (Milwaukee: Northwestern Publishing House, 1992), 52, 58.
13. Ludwig E. Fuerbringer, *Eighty Eventful Years*, (St. Louis: Concordia Publishing House, 1944), 96.
14. Carl S. Meyer, *From Log Cabin to Luther Tower*, (St. Louis: Concordia Publishing House, 1965), 297; Martin O. Westerhaus, "The Wauwatosa Theology: The Men and Their Message," *The Wauwatosa Theology*, vol. 1., Curtis A. Jahn, compiling ed., (Milwaukee: Northwestern Publishing House, 1997), 29. It was from George Stoeckhardt that Koehler learned his hermeneutical principles which proved to be the genesis of the "Wauwatosa Theology," the particular approach to interpreting Scripture, which is still practiced today in the WELS.
15. Koehler, *HWS*. 182-183.
16. Edward C. Fredrich, "The Parting of Professor J. P. Koehler and the Wisconsin Lutheran Seminary," *WELS Historical Institute Journal*, vol. 1., no. 2 (Fall 1983), 46. Details concerning this controversy are too lengthy to include in this article. An article on this subject by the same author was published in the *WELS Historical Institute Journal*, vol. 2., no. 2 (Fall 1984): 19-32.
17. Leigh Jordahl, "Introduction: John Philipp Koehler, The Wauwatosa Theology and the Wisconsin Synod," *HWS*, xxix.
18. For additional information about the Northwestern College chapter of the Protes'tant Controversy and Karl Koehler's involvement, see chapter XXV, "Stormy Weather," in Erwin E. Kowalke's *Centennial Story: Northwestern College, 1865-*

1965, (Watertown, WI: Northwestern College, 1965, printed by Northwestern Publishing House) : 180-187. Another informative source is Mark A. Jeske's "A Half Century of Faith-Life: Analysis of the Circumstances Surrounding the Formation of the Protes'tant Conference." Published by the author, 1978.

19. Jordahl, "Introduction," *HWS*, xxx.
20. Obituary of John P. Koehler, *Clark County Press*, October 4, 1951.
21. Jaroslav Pelikan, "John Philipp Koehler," *Concordia Theological Monthly*, vol. XXIII., no. 1 (January 1952), 50-51.
22. Pelikan, "John Philipp Koehler," 50.
23. Pelikan, 51.
24. Leigh Jordahl, "John Philipp Koehler," *The Encyclopedia of the Lutheran Church*, vol. II., Julius Bodensieck, ed., (Philadelphia: Fortress Press, 1965), 1223.
25. Jordahl, "Introduction," *HWS*, vi.
26. Ralph Gerhke, "Preface," John Ph. Koehler, *The Epistle of Paul to the Galatians*, E. E. Sauer, trans., (Milwaukee: Northwestern Publishing House, 1957). Koehler's Galatians commentary along with his commentary on Ephesians was published in 2000 in a combined work by Northwestern Publishing House, under the title *A Commentary on Galatians and Paul's Rhapsody in Christ: A Commentary on Ephesians*.
27. See the article in Erwin L. Lueker, ed., *Lutheran Cyclopedia*, St. Louis: Concordia Publishing House, 1954), 518.
28. John Ph. Koehler, "Let Us Hold Fast to Scripture: A Sermon 2 Peter 1:16-21," Paul Hensel, trans., *Faith-Life*, vol. XLVI., no. 4 (July/August 1973), 1.
29. Westerhaus, 36.
30. Elmer C. Kiessling, *Centennial Memoir: Northwestern College Alumni Society 1879-1979*, (Watertown, WI: Northwestern College Alumni Society, printed by Northwestern Publishing House, 1979). 124.
31. Kiessling, 21.
32. Erwin E. Kowalke, *Centennial Story: Northwestern College, 1865-1965*, (Watertown, WI: Northwestern College, printed by Northwestern Publishing House, 1965), 253.

Bibliography

- Bodensieck, Julius, ed. *The Encyclopedia of the Lutheran Church*. 3 vols. Philadelphia: Fortress Press, 1965.
- Clark Country Press*. "Obituary of Prof. John P. Koehler." October 4, 1951.
- Fredrich, Edwin C. "The Parting of Professor J. P. Koehler and the Wisconsin Lutheran Seminary." *WELS Historical Institute Journal*. vol. 1. no. 2. Fall 1983.
- Fredrich, Edwin C. "The Protes'tant Controversy." *WELS Historical Institute Journal*. vol. 2. no. 2. Fall 1984.
- Fredrich, Edwin C. *The Wisconsin Synod Lutherans*. Milwaukee: Northwestern Publishing House, 1992.
- Fuerbringer, Ludwig E. *Eighty Eventful Years*. St. Louis: Concordia Publishing House, 1944.
- Hoermann, Arthur. *Unser Northwestern College*. Translated by Hans K. Moussa. Milwaukee: Northwestern Publishing House, 1915.

Kiessling, Elmer C. *Centennial Memoir: Northwestern College Alumni, 1879-1979*. Watertown, WI: Northwestern Alumni Society, printed by Northwestern Publishing House, 1979.

- Koehler, John Ph. "Let Us Hold Fast to Scripture: A Sermon on 2 Peter 1:16-21." Translated by Paul Hensel. *Faith-Life*. vol. XLVI. no. 4. July/August 1973.
- Koehler, Philipp C. "The Autobiography of Philipp Christian Koehler." Translated by Marcus Koch. *Faith-Life*. vol. XLV. no. 3.
- Koehler, John Ph. *The Epistle of Paul to the Galatians*. Translated by E. E. Sauer. Milwaukee: Northwestern Publishing House, 1957.
- Koehler, John Ph. *The History of the Wisconsin Synod*. Edited by Leigh D. Jordahl. 2nd ed. Published by the Protes'tant Conference. Sauk Rapids, MN: Sentinel Printing, 1981.
- Kowalke, Erwin E. *Centennial History: Northwestern College, 1865-1965*. Watertown, WI: Northwestern College, printed by Northwestern Publishing House, 1965.
- Lueker, Erwin L., ed. *Lutheran Cyclopedia*. St. Louis: Concordia Publishing House, 1954.
- Meyer, Carl S. *Log Cabin to Luther Tower*. St. Louis: Concordia Publishing House, 1965.
- Pelikan, Jaroslav. "John Philipp Koehler." *Concordia Theological Monthly*. vol. XXIII. no. 1. January 1952.
- Westerhaus, Martin O. "The Wauwatosa Theology: The Men and Their Message." *The Wauwatosa Theology*. vol. 1. Curtis A. Jahn, compiling ed. Milwaukee: Northwestern Publishing House, 1997.

This paper was presented to the Lutheran Historical Conference meeting at Wisconsin Lutheran College, Milwaukee on October 20, 2000.

from the editor . . .

by Arnold O. Lehmann

Congratulations! Congratulations with the Lord's blessings are in order for the Rev. Edgar Hoenecke and his wife Meta who celebrated their 75th wedding anniversary on July 10 of this year. A week later, on July 18, Pastor Hoenecke observed the 75th anniversary of his ordination, and installation into the ministry in Marathon WI. Pastor Hoenecke frequently contributed articles for the *Journal*, and the issue of Volume III, No. 1, Spring 1985 was an account written by him of his and Pastor Arthur Wacker's exploratory expedition to Africa in 1949 to determine the possibilities of starting mission work there. Pastor Hoenecke is 98, and he with his wife are enjoying a pleasant retirement in San Diego. The editor had a telephone conversation with him and he sounds very alert and spoke very clearly and distinctly.

A special thank you to Prof. Joel Pless for his article on Prof. Dr. J.Ph. Koehler. Prof. Pless has done much research on Dr. Koehler, having written an earlier piece published in the April 1997 *Journal*. As he states in his article, some Lutheran historians recognize Dr. Koehler as one of the great intellects to appear on the Lutheran scene in America.

Clarification of a sentence in the Board of Control's report is here offered. On page 22 of this issue the statement reads - doesn't it have to be a painful feeling for the inspector and his wife to have to work with the knowledge that the hearts in the synod do not beat jointly and warmly for the seminary. When Pastor Hoenecke was called to be the inspector at the seminary, his wife was to be the housemother in the dormitory and kitchen. In a future issue we will hear the inspector requesting that his wife be relieved of the position because it was detrimental to her health.

In the interest of the *Journal* and especially the WELS Archive, more well researched articles about congregations and personalities of the Wisconsin Synod ought to be written. We urge such work by members of the synod.

Dr. Arnold O. Lehmann, editor
410 Yosemite Drive
Nixa, MO 65714-9005
telephone: (417) 725 1264
email: alehmann@atlascomm.net

The WELS Historical Institute was given formal approval by the Wisconsin Evangelical Lutheran Synod (WELS) in convention in 1981 to organize for the purpose of collecting and preserving historical data and artifacts that are related to the various periods of Lutheranism in America, especially of the WELS. In recent years the synod took over the responsibility of maintaining the archives. The Institute maintains a museum and publishes a *JOURNAL* and *NEWSLETTER*. Membership is open. Fees are as follows, which include the subscription fees: Single: \$15.00; Family: \$20.00 (2 votes but only one publication issue); Congregation, Library, Organization: \$30.00; and Student: \$10.00. Fees may be sent to the WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222.

The board members are: Dr. James Kiecker, president; Prof. Alan Siggelkow, vice president; Dr. Mark Braun, Pastor Curt Jahn, Pastor Mark Jeske, Clarence Miller, Naomi Plocher, and Duane Kuehl.