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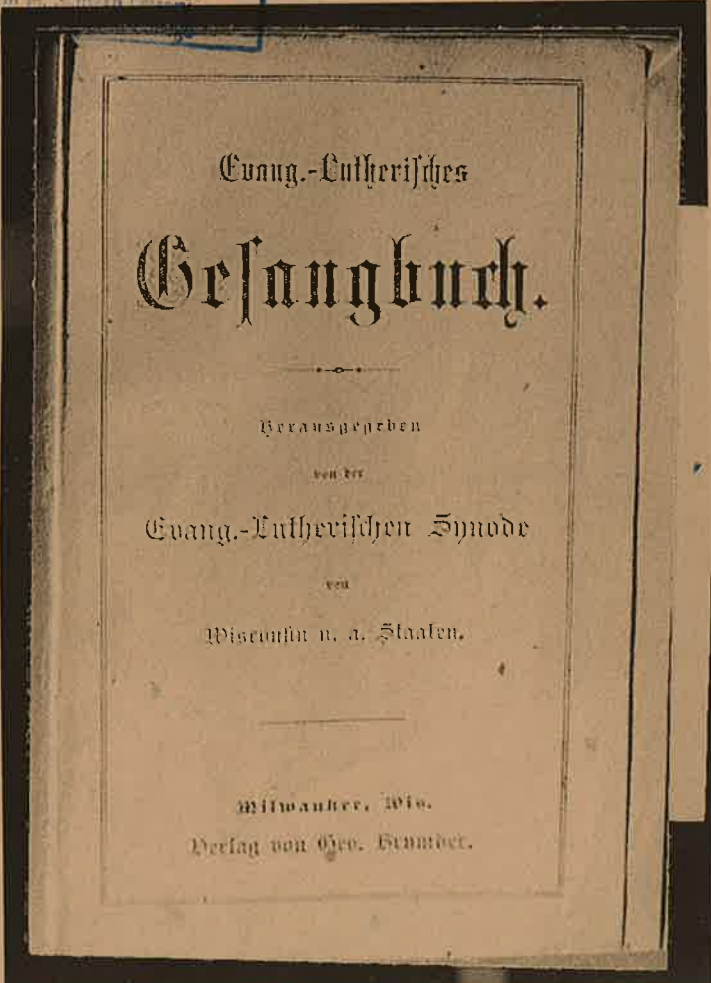


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Evang.-Lutherisches

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- 38 Proceedings of the Thirteenth Convention of the German Evangel.-Lutheran
Synod of Wisconsin and other States held in the Church of the Evangel.-Lutheran
Grace Congregation in Milwaukee, Wis. from May 29 to June 3, 1863.
Watertown. Printed in the *Weltbuerger* Office 1863.
Arnold O. Lehmann

Editor Arnold O. Lehmann

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The photograph on the cover is the title page of the 1870 German hymnal.

Wisconsin Synod Hymnals and Agendas

1850-1950

by Arnold O. Lehmann

Hymns and liturgical worship orders have been an integral part of Lutheran worship services since the early days of the Reformation. In 1524, only seven years after Luther nailed the 95 Theses on the Wittenberg Cathedral door, and five years prior to the publication of the Lutheran catechism, a hymnal of eight hymns and four tunes was compiled and published for the Wittenberg church. Several hymns had been published on broadsheets the previous year. This first hymnal, called *Achtliederbuch*, (Book of Eight Hymns) was soon followed by a hymnal of 25 hymns, the creed and 16 tunes, and is known as the *Erfurter Enchiridion*. Although such a direction is not indicated in the very early hymnals, it is thought that they were published for use by the choir and school children. Later in 1524 a hymnal consisting of 37 hymns or chorales was compiled by Dr. Luther and his musical cohort, Johann Walther. This hymnal was definitely designed for use by the choir, and not the congregation. Because the general public began to pick up and memorize the hymns, hymnals for congregational use soon appeared in large numbers in the 16th, 17th, and 18th centuries. How this affected German Lutheranism in America will soon be shown.

Although German Lutherans had emigrated to America in the early centuries, the number of immigrants sharply increased after 1817 when the Prussian emperor began his drive with edicts to combine the Lutherans and Reformed into a single church body which was called *Unirte* (United) or "Evangelical." As these early Lutheran settlers began to establish congregations they made use of the hymnals which they brought along from their respective areas in Germany. Each area, be it province, city, or other governmental or church district, published its own hymnal. Since the various hymnals did not always use the same text, tune or number for the hymns, the use of these hymnals in the early American worship services caused confusion. Not only did the hymn numbers not agree, but the number of stanzas often varied in the different hymnals. The same confusion, resulting from a variety of hymnals, occurred in the early years of the Wisconsin Synod, as is evidenced from letters and from various official church reports about which we will be concerned later.

The eastern United States synods were finally forced to produce new hymnals so that texts, tunes and numbering systems would be the same for the worshipers. Of the various hymnals produced,¹ the one that gained a very wide use especially in the middle United States was the hymnal published in 1849 for the Pennsylvania Synod by Wollenweber, the name frequently used in identifying this collection. A decade or so later the Ohio Lutheran Synod, and some of the pastors and teachers of the Wisconsin Synod did not consider the Wollenweber hymnal to be an orthodox Lutheran publication. They noted that some of the hymns were written by Rationalists, Pietists, and followers of the Reformed doctrine. A movement was generated within the Ohio Synod to produce its own hymnal consisting of hymns which contained only pure Biblical doctrines. Wisconsin Synod pastors tried to become a part of this movement, but with no success.

Before we go into the origin and development of Wisconsin Synod hymnody, we

must first recognize the work done by the Lutheran settlers in eastern Missouri in 1839. Unlike the founders of the Wisconsin Synod who came here virtually as individuals, families, or small groups, the Missouri Lutherans came in a large group of about 750 persons. They consisted of several congregations with their pastors, teachers, and theological students. Almost immediately these Lutherans established a theological educational institution and music was a part of the curriculum. In less than ten years after their arrival, Dr. C.F.W. Walther, who was a music major at a university in Germany before he changed his course of study to theology, compiled a hymnal of Lutheran hymns that were pure in doctrine. Also the synodical constitution drawn up at the organization of the synod in 1847 in Chicago contained a section on hymns and liturgy.² With such a beginning, and with other pastors besides Walther who were reported to be good musicians, the Missouri synod established a good hymn, liturgy and music foundation for its members.

The forerunners and early clergy of the Wisconsin Synod did not display interest in or concerns about hymns, liturgy or church music in general. There is no report that any of them even showed signs of musical abilities. They were simply satisfied with what they had, and what most had was a mixture of Lutheran and Reformed doctrines and practices in the same congregations.³

As can be gathered from several sources, among them the synodical proceedings, the hymnal most commonly in use in Wisconsin Synod churches in the early years was the Wollenweber or Pennsylvania hymnal.⁴ Many lay members, however, still used their hymnals from Germany, thus causing more than one set of hymn numbers to be posted or announced at the services. To further complicate matters, none of the churches on record had an instrument to lead the singing, with the result that the pastor or a congregational member had to assume the post of cantor (*Vorsaenger*) to introduce the hymn by singing its tune.⁵

A further problem confronted the early Wisconsin Synod pastors, in that they did not decide on a common Agenda or Service Book, nor on an order of service. In the mid-1850's several pastors expressed the wish that a service book, or Agenda, be produced and published by the synod so that synodical congregations would worship with a like order. This received no immediate action. The first official action concerning liturgical practices was taken at the 1857 convention when the following resolution was passed: "Resolved that the Ministerium⁶ support the resolution of the Ohio Synod, in which it requests the Hon. Synod of Pennsylvania to institute a basic revision of the next edition of its Agenda". No other official action is reported in the Wisconsin Synod's Proceedings about an Agenda until 1860 when the convention resolved to publish its own Agenda which was to contain a Sunday service order and orders for other official church functions. A follow-up motion asked that each of the then three conferences work out a prospectus, and that each send its proposed Agenda contents to an appointed committee. This committee was to compile a single Agenda by using the best from each prospectus, and then give the proposed Agenda to Pastor Fachtmann⁷ for a final review. Interestingly a remark in the Proceedings of the 1860 convention states that the opening service was conducted "according to the liturgical order of the Pennsylvania Agenda".

At the 1861 convention the Agenda matter was assigned to a floor committee which later reported that the cost of publishing an Agenda would exceed the financial

capabilities of the synod and its constituents. It was then resolved to postpone the publication of an Agenda.

Apparently there was less interest in producing a hymnal than an Agenda in the Wisconsin Synod. No hymnal reports, committees or resolutions can be found in any official document until 1865. It is interesting to note that Teacher Julius Friedrich of Chicago, in a letter dated January 7, 1858 withdrew the acceptance of a call to serve with Pres. J. Muehlhaeuser and his congregation because he had just learned that Muehlhaeuser's congregation was using the so-called "United Lutheran and Reformed Hymnal" which contained false and rationalistic fare, and very few good Lutheran hymns. Friedrech, released from his congregation duties, had already helped his successor become established, and thus would be without an income, but he would not come to Milwaukee under the named conditions. He concluded his letter in which he had condemned impure hymns with the statement, that if Muehlhaeuser, whom he respects, would change to a true Lutheran hymnal, he would not object to working with him. Apparently Muehlhaeuser was not moved to personal or synodical action because no further reference or letter is extant.

Beginning with the organizational convention of the Wisconsin Synod on December 8, 1849 in the church in Milwaukee, today Grace Ev. Lutheran Church, at each convention, according to the Proceedings, hymns opened the services and morning sessions. These hymn numbers and titles correspond with those in the Wollenweber or Pennsylvania Synod hymnal. It is thus safe to assume that the Pennsylvania hymnal was the hymnal most widely used by Wisconsin Synod pastors and congregations.⁸ Although the chief concern of the 1863 convention was the establishment of the synod's own institution to train pastors and teachers, the Agenda problem was again brought up for discussion. A floor committee, which was assigned to review the reports from the conferences, included in its report the following recommendation: "that a committee be appointed to produce a proposed Agenda, not longer than 50 pages, containing all necessary orders for ministerial acts, and to present this proposed Agenda at the next convention."

A lengthy discussion followed. Pastor E. Moldehnke⁹ urged the necessity for the synod to have its own Agenda so that uniformity in the worship services in synodical congregations could be achieved. Another pastor suggested that it was unwise for the synod to publish its own Agenda. It should rather select an official Agenda from the already good Agendas on hand. Pastor Muehlhaeuser said that the good Lutheran Agendas from Germany did not contain the services and rites needed in this country.¹⁰ He urged that a small Agenda be compiled. After much discussion it was resolved that one of the good, old, existing Agendas be adopted, and that the suggested selection be presented to the synod, together with a supplement of the ministerial acts not included in the selected Agenda.

Pastor J. Hoffmann from Racine inadvertently added some spice to the discussion when he reported that he owned two good Lutheran Agendas besides the Pennsylvania Agenda. But that he could not use either of the two good ones without causing offense in his congregation. This sparked further discussion in which the Pennsylvania Synod Agenda was accused of being unLutheran and even rationalistic in many items, and ought not to be used by any Wisconsin Synod congregation.¹¹ Again in this discussion on "pure" Lutheran Agendas, the congregations of the synod were urged to use "pure"

Lutheran agendas. In a separate special resolution Pastor Hoffmann and his congregation were given that directive. Before the 1863 convention closed a committee of six pastors was appointed to deal with the Agenda problem.

On August 31, 1863, at a meeting of the Southern Conference, Pastors W. Dammann, a member of the above named committee, and Pastor Schlattermund, a guest from Milwaukee but formerly from Pennsylvania, were asked to contact the Ohio Synod about their proposed Agenda. Prior to this date a student from Ohio told Dammann that the Ohio Synod was going to produce only an English Agenda, but Schlattermund brought along the information that there would be a German Agenda. Pastor Dammann wrote to Prof. Wm. Lehmann of the Ohio Synod Agenda committee for information but did not receive an answer until December, after Dammann had written a second letter. Lehmann wrote that he would send a proof copy when the Agenda was ready, and that, according to a letter from Dammann to Reim on March 1, 1864 it had just arrived, but two sections still had to be added. Dammann approved of the contents and would recommend its use. The appointed committee met on May 29, 1864 and agreed to accept it as the Agenda to be used by the Wisconsin Synod pastors. This action was adopted by resolution by the 1864 convention, thus solving a problem plaguing the synod's pastors for quite a few years. It might be noted here that at the 1864 convention in Manitowoc the pastors and delegates voted to make Watertown the permanent site for its educational institution. Also Pastor Adolf Hoenecke began to come to the fore in synod matters, having been elected the synod's secretary.

Later in 1864 Hoenecke, as secretary of the synod, received several resolutions passed by the Southern Conference of the Wisconsin Synod in reference to a German hymnal. This is the first recorded official action taken within the confines of the Wisconsin Synod in regards to a hymnal and its contents. One resolution called for the synod secretary to obtain information about the Ohio Synod's proposed revision of the Pennsylvania German hymnal (1849), and to inform the Ohio synod of Wisconsin's interest in such a project. Another resolution asked the synod secretary to present the above resolution to the other conferences of the synod along with the Southern Conference's reason namely, the need and desire to get a hymnal throughout the synod that conforms to the confessional position of the synod.

In his letter of August 24, 1864 to Pres. Reim, in which he reports the above, Hoenecke began to show some of his assertiveness which played a major part in the direction in which the synod proceeded in the next several decades. After stating the resolutions of the Southern Conference, Hoenecke indicated that he was not in favor of working with the Ohio Synod because its officials had ignored several of the Wisconsin Synod's overtures for a friendly relationship.¹² He also mentioned that the proposed Ohio synod hymnal was not generally accepted, and therefore cautioned about taking official steps in this matter.

Another example of a congregation using a hymnal from Germany is found in a letter of December 5, 1864 in which Pastor G. Bachmann of Kewaunee indicated to Pres. Reim that one of his small congregations in the parish loves and sings lustily from the Bollhagen hymnal.¹³ Bachmann added that he would prefer the Missouri Synod hymnal but he did not want to spoil their type of ambitious singing. He also complained about the poor singing in general in his congregation.

In 1865 the subject of a German hymnal was taken up in earnest. Just who was



Bollhagen Hymnal, 1864, frontispiece and title page

behind the movement is not clear, but it seems that Pastor Wm. Streissguth of Milwaukee, the elected vice president of the synod who was elevated to the presidency in June 1865 because of the resignation of G. Reim, was one of the promoters as can be seen from his activities in connection with the hymnal matter during the short period of his presidency (1865-67, when he asked to be relieved for health reasons).

The agenda for the 1865 synodical convention included three major items for discussion. Land for the educational institution in Watertown had been purchased and a building had been erected. From 1863 to 1865 the institution, consisting only of a seminary, had living quarters on N. Fourth Street and classes were held in the school building of St. Mark's congregation. Now the college department was able to be instituted under the recently called Prof. A. Martin. The second major item for discussion was the establishment of a synodical periodical. A resolution was presented, discussed and adopted to begin the publication of the *Gemeindeblatt* (parish periodical) in September. The third item was the matter of a German hymnal which received much attention. To handle this third matter more expeditiously, a floor committee presented the following report, published in the 1865 Proceedings, page 24.

The committee which was appointed to consider the pending hymnal matter, respectfully takes the liberty to make the following recommendations to the Hon.

Synod:

- 1) that the officers of our Hon. Synod negotiate with the Hon. Synods of Pennsylvania, New York and Ohio about an improved version of the Pennsylvania hymnal;
- 2) that, in case the negotiations fail, the synod's proposed improvements be taken up by its own committee;
- 3) that the improvements, additions, etc. be incorporated in such a manner that the old edition of the Pennsylvania hymnal can be used alongside [the revised edition];
- 4) that the committee submit its changes to the individual conferences for reaction and response;
- 5) that a report of the rejection, or acceptance of the hymns to be included in the revised hymnal, be sent to the committee by the individual conferences.

The report was received and immediately placed up for discussion.

RESOLVED that Nos. 1 and 2 be adopted.

No. 3 Suggestions were made concerning the scope of the improvements; at least the old original texts should be used; weak hymns should be replaced with the good, old basic hymns (*Kernlieder*). In reference to appendices it was declared to be hoped that there would be at least two: one consisting of prayers, and one of the melodies. Therefore,

RESOLVED: that No. 3 be adopted.

No. 4 was accepted but with the remark that in place of "*unterwerfen*" the text of the paragraph read "*unterhalten*". [both words mean submit, but with a different shading in the German].

The minutes then indicate further discussion ended with the following Resolution:

RESOLVED: that a pamphlet be printed and sent out to each and every pastor in which a clear overview of all improvements and alterations is contained, and in which each new hymn is indicated, at least the beginning of each new hymn.

The discussion continued, including comments about the printing of the proposed hymnal as soon as all conference reports were in. After further discussion, it was considered best to wait till after the next year's convention because the cost of publication would be great, and congregations might not be interested because of the cost, and finally, there would hardly be time enough to print the hymnal before the next convention with all the preliminary work still to be done.

On July 21, 1865 Pres. Streissguth sent a letter to Prof. E. Schmid of Columbus, Ohio in which he wrote that he was authorized by the Wisconsin Synod in convention to contact the officials of the Ohio Synod concerning the proposed revision of the Pennsylvania hymnal. The Wisconsin Synod hoped that it could make this a joint venture. Appended to this letter was another letter which contained the same request, but which was addressed to the proper authorities whom Streissguth indicated he did not know.

In early August Streissguth received a letter from the Rev. S. K. Brobst¹⁴ of Allentown, Pa., to whom Streissguth had also presumably written after the Wisconsin Synod convention. Brobst wrote that he had already placed the matter of the revision of the Pennsylvania hymnal before several of his committee members and that he would

inform Streissguth of their action. Such a letter, if sent, is not in the Wisconsin Synod archives files.

A week later, August 11, 1865, Streissguth received a letter from Prof. Wm. Lehmann¹⁵ of the Ohio Synod, in which Lehmann indicated that the Ohio Synod had already proceeded with its revision of the German hymnal, and that Pastor G. Cronenwett¹⁶ was given the assignment of preparing an examination copy, a result of the work done by the Ohio Synod committee.¹⁷

In the following year, 1866, a new development interfered with the progress of the Wisconsin Synod hymnal program. A movement which had its beginning already a decade earlier was under foot in eleven Lutheran Synods to organize into a larger union to be known as the General Council. Although the proposed meeting of these eleven synods was not scheduled to be held until December of 1866, the prospects of such an organization together with one of the chief objectives—to produce a good hymnal for German American Lutheranism—affected the action taken by the synod at its 1866 convention in Fond du Lac in regard to its hymnal revision.

The standing hymnal committee of the Wisconsin Synod, consisting of Pastors Wm. Streissguth, Wm. Dammann and C. Gausewitz, published a pamphlet, dated April 25, 1866 entitled: "Index of Hymns which should be removed from the old Hymnal and a List of Hymns which should take their Places". This index indicated the hymn number in the Pennsylvania hymnal followed by the suggested replacement followed by the source(s) of the replacement.

The first paragraph of the preface reads:

The committee regrets very much that it was not in the position to complete its task in time so that, according to the synodical resolution, it could submit the list to the individual conferences for review. Instead, may it suffice that our work, so far as it has been completed, is being presented to the pastors of our synod early enough so that a thorough examination can be undertaken.

It was also stated in the preface that the committee was conscious of the length, and of the melodies of the replacement hymns, and that it for the most part sought the original texts of the hymns. In a final statement the committee urged the pastors to study the pamphlet seriously and to bring it to the [1866] synodical convention.

The index contained 270 suggested hymnal replacements. The committee erred in the case of two hymns, so that the actual number was 268. It is being noted here that when the final selection for the 1870 Wisconsin Synod hymnal was made, 79 of this index were not used.

In his President's Report at this convention Streissguth stated that he had, according to the mandates of the 1865 convention, contacted other synods about their hymnal plans and that he received the following responses. The Pennsylvania Synod committee would make no commitments, but would present the Wisconsin Synod proposals sent earlier by Streissguth to the Pennsylvania Synod at their convention which would be held on the same dates as the Wisconsin Synod convention. The Ohio Synod indicated that its work had progressed so far that the participation of the Wisconsin Synod would not be practical. And the New York Synod had resolved in the previous year that a revision was not necessary.

Although much of the discussion at the 1866 convention centered on the newly established college as well as the seminary, both located in Watertown, the hymnal floor

committee, appointed by Streissguth earlier during the convention, was finally able to give its very lengthy report on the fifth day. Reaction was mixed, and the resolution, one of the many offered, that was adopted was that the synod join with the other synods of the proposed union to produce a hymnal. Since the resolutions and discussion of these resolutions made at this convention affected the eventually produced German Hymnal (1870) of the Wisconsin Synod, it is well that the section of the 1866 Proceedings concerning the hymnal be included at this point.

The report of Committee No. 6 was read. It reads: the [floor] committee appointed to report on the hymnal question takes the liberty to present the following proposals to the Hon. Synod for acceptance:

- 1) that it would be better to publish a new hymnal with the proposed General Council (*Generalsynode*), but also to proceed under the present arrangement for the revision of the old Pennsylvania hymnal, and to retain the old committees;
- 2) that the stipulations under which both committees were appointed at last year's convention, namely, to retain the original texts as much as possible, and to revise as thoroughly, yet as sparingly as possible, be approved;
- 3) that, in regard to the replacement of unapproved hymns in the old hymnal, the following is recommended:
 - a) that some of Gellert's¹⁸ hymns which have become beloved by the people be retained;
 - b) that indeed special consideration be given to the old basic hymns of our church, but that the best of the hymns of more recent times not be ignored;
 - c) that the category pertaining to the "individual attributes" (*einzelnen Eigenschafte*) of God be discontinued, and in its place the general category "Hymns about God's Nature and Attributes" (*Lieder von Gottes Wesen und Eigenschafte*) be included, and that several hymns referring to this rubric be included; that this designation also be employed in a similar manner with the hymns about individual virtues (*Tugenden*);
 - d) that the number of mission and marriage hymns be increased, and that a rain and storm hymn be added;
 - e) that without even giving it a thought, 135 hymns should be removed from the old hymnal, and other hymns be substituted for them; also 40 basic hymns which are not in our hymnal should be added, and that the committee recognize, naturally, that these hymns be placed into an appendix;
 - f) that the best hymns of those suggested by an earlier committee be culled out and included,¹⁹
 - g) that a short appendix, consisting of about two dozen prayers be added.
- 4) that, as soon as possible, a satisfactory examination copy of the revised hymnal be made, and that this copy be presented at the coming convention of delegates of the various synods [i.e. the future General Council] as well as to the individual conferences of our synod for judgement (*Urtheil*).²⁰

The report was received and placed before the convention for discussion.

The president explained the situation to the delegates. The present hymnal would be altered into a new edition only to the extent that it could be used alongside the old edition, until the new edition's acceptance had been sufficiently widespread.

Indeed, no congregation is forced to introduce the new book, but has the complete freedom to act according to its own discretion. He then suggested that not only 135 hymns be removed from the present hymnal, but 270, that is, exactly 38% of the number of hymns. Among the 270 to be eliminated there could very well be several good and not undesirable hymns, but these would be weak when compared with the others which can be incorporated from our rich treasury of German hymns. If this occurs our new hymnal could be accepted also by such congregations which up till now have used other good hymnals, for example, hymnals imported from Germany. However it is still to be strongly advised that the new book be issued hand in hand with the future General Synod, and that an offer to this body of an already complete basic publication be made. If it comes to an appendix of hymns, he would have to declare himself decidedly in favor of that.

Several suggestions were offered in reply:

If it be a principle that the old hymnal be retained, this principle should then be followed in all sincerity and only so many hymns be removed as is absolutely necessary, and that it would be better to place additional hymns in an appendix. Some congregations would not want to introduce a heavily altered hymnal. The publication should not be delayed, since under the pending conditions new or additional copies of the hymnal used at present would not be purchased, resulting in inconveniences. Many congregations cannot postpone the selection of their own hymnal much longer, for example, one congregation reported that it wishes to import the new Bavarian hymnal if a good one is not published in this country.²¹ On the other hand it was asserted that in regard to this matter it would be better to work seriously on it for ten years rather than to produce something inferior.

The following motion was presented: The original hymnal committee had followed the correct principles, and it should continue to do so. Since we are only a poor synod, we should not carry out this work alone, but in conjunction with other synods. Therefore the synod ought to resolve:

- 1) the synod join with other synods which are at present occupied with the same type of project;
- 2) the proposals of our committee should be sent to those synods.

The motions were not brought up for a vote because of lack of time. In the afternoon session the individual points above were acted upon, with most being adopted. The inclusion of Gellert's hymns was not required, but was left up to the committee. Likewise the rejection of other hymns and selection of hymns in general was left up to the committee. And finally, the appendix was to include morning and evening prayers for a week, confession and communion prayers, prayers for the sick and dying, the Passion history and a melody index with a listing of parallel melodies. Mr. H.D.R. Siefert, first a teacher and choir director of Grace Congregation in Milwaukee and later the music supervisor for the Milwaukee public school system, apparently a visitor at this convention, asked about the music settings of the hymns. After a discussion the synod resolved the desire that the hymn or chorale melodies be set *rhythmisch*. By this the synod members meant that the German hymns be set in their original musical rhythm. During the period of rationalism and pietism the note values of the German chorale melodies were changed. Also the majority of the concert settings of chorales by J.S. Bach, and Felix Mendelssohn, were set in a similar manner. Virtually all notes of the

chorale were given the same length, and in addition were sung very slowly. Dr. J.F.W. Walther complained that each syllable and hence each note was sung equal to the movement of a grandfather's clock pendulum. The orthodox Lutherans were interested in restoring the original correct note values of the hymns, and they termed this procedure of performing the music as it was originally written *rhythmisch*.

About two months after the convention, August 6, Pastor J.H. Brockmann²² of Ahnepee (now Algoma, WI) sent a letter to Pres. Streissguth which contained suggestions and remarks about the proposed hymnal. He stated that no hymn containing unbiblical doctrines dare be included and that all hymns be checked for false doctrine, because a synod reveals its confessional position with its hymnal. Therefore the new hymnal should be thoroughly examined by competent theologians. Furthermore, he was disturbed by the lack of interest of hymn content by over half of the pastors at the recent convention. Finally, he offered his services for the task of reviewing all hymns which the committee proposed to retain from the old hymnal to determine if they contained any false doctrine. There is no record that this offer was accepted.

On September 19 of the same year Pastor S.K. Brobst sent a letter to Streissguth, in which he named the members of the Pennsylvania Synod hymnal committee, and in which he asked Streissguth to send them the list of hymns which he would like to have included in the revised hymnal. Brobst closed the letter by suggesting that the

Wisconsin and Missouri synods reconcile their differences.

At the organizational and introductory meeting of the General Council in Reading, PA, December 12-14, 1866 two resolutions concerning a German hymnal were passed. The English minutes read:

On motion, a committee of one from each synod²³ here represented, was appointed to aid the existing committee of the Pennsylvania Synod in the perfecting of their contemplated *Church Book* (English hymnal), that it may be presented to this body as soon as organized.

On motion, RESOLVED, That a committee of one from each synod here represented, be appointed to prepare a German Hymn Book, having references to the work already done by the Wisconsin and Ohio Synods, and, report their labors at the next meeting of this body.

The matters of the college-seminary in Watertown and of the newly organized General Synod took up much time at the 1867 Wisconsin Synod convention held in St. John Church, Milwaukee. However the German hymnal matter also received some consideration. In his final presidential report Streissguth²⁴ told the convention, as recorded in the 1867 Proceedings:

The delegates placed before the Church Conference their assigned obligation in respect to the production of a good German Lutheran hymnal; the same was also done on the part of other synods, not only for the production of a German, but also of an English hymn book. A general and warm interest for this important matter was shown and the necessary steps for proceeding were established in order that the plan be set in motion immediately.

When the hymnal matter came up for discussion the convention adopted as a final resolution, to wait for action by the General Council.²⁵

At the first convention of the General Council of the Evangelical Lutheran Church in America (the name adopted), held in Fort Wayne, Indiana, November 20-26, 1867, a considerable amount of time was spent on the entire hymnal question. In the fifth session the delegates who were to be members of the hymnal committee, were named.²⁶ The report of the German hymnal committee was the first to be considered. After the discussion eight resolutions were adopted with which the convention showed a desire to have only good Lutheran hymns published, and these in their original forms as much as possible. The task of compiling the book was assigned to a sub-committee of three of the committee members. Pastor J. Bading was one of the three.

The English *Church Book* discussion also took up two sessions. Since this was the first English hymnal for most of the synods present, the contents of the hymnal was given much consideration. The publishing of the *Church Book* was given to the Pennsylvania Ministerium.

A series of resolutions was passed in regard to both hymnals, and these had an effect on the publication of the Wisconsin Synod's hymnals at later dates.²⁷ For the constituency of the Wisconsin Synod a resumé of the action taken on the hymnal matter at the Fort Wayne convention was published in the December 15, 1867 edition of the Synod's official publication, the *Gemeindeblatt*.

At the 1867 convention of the Wisconsin Synod a floor committee was appointed to review and to report on the first music book for the Wisconsin Synod schools. The book "*Liederbuch fuer christliche Schulen*" (Songbook for Christian Schools) was compiled

Verzeichniß der Lieder,

welche aus dem alten Gesangbuche gestrichen werden sollen,
und
Bezeichnung der Lieder, welche an ihre Stelle
treten sollen.

Vorbemerkung.

Die Committée betauert sehr, daß sie nicht im Stande war, ihre Arbeit früh genug zu beenden, um sie nach Synodal-Beschluß den einzelnen Conferenzen zur Prüfung unterbreiten zu können. Möge Gott dessen nun genügen, daß unsere Arbeit, so weit sie bis jetzt getrieben ist, den einzelnen Conferenzen unserer Synode noch früh genug vorgelegt wird, um einer gründlichen Prüfung unterworfen werden zu können.

Die Committée schied nur solche Lieder des Gesangbuchs aus, die nach Inhalt und Form unpassend erschienen, und an deren Stelle Bessere und Verwäckertere gesetzt werden konnten.

Bei der Auswahl der neuen Lieder wurde möglichst Rücksicht genommen a) auf die Kürze der Lieder, damit das ohne ein sehr umfangreiches Buch nicht durch die Veränderung noch vergrößert würde; b) auf die gangbaren Melodien. Da insofern das alte Gesangbuch viele der alten und schönen Melodien nicht hat, so glaubte die Committée den Streik derselben erweitern zu müssen. Einige wenige Lieder mit veralteten und schwer einzuführenden Melodien wurden nur deshalb aufgenommen, weil dieselben in einem guten lutherischen Gesangbuche nie fehlen sollten.

Die Committée hält es für notwendig, sowohl bei den Bekanntheiten als bei den neuangenehmen Liedern auf den Original- und Text zurückzugeben, und nur die notwendigsten sprachlichen Veränderungen statthaben zu lassen. Als maßgebenden Text glaubt die Committée den „unverfälschten Vätertexten“ empfehlen zu dürfen, und wo derselbe nicht hinreicht, doch nach dem darin dreifachen Urtexten bei der Redaktion zu verfahren.

No.	Lieder-Verzeichniß.
15	Man preiset alle Welt's Herrlichkeit. 2 717. 3 1025.
16	Man schauet den Herren alle Welt. 2 237. 3 10.
24	Der Herr Jesus, will ich singen. 2 556. 3 206. 3 205.
33	O Welt, der du in Weid' ertrinkst. 2 567.
34	Wahr unter im Himmelreich. 2 572. 3 240. 3 185.
37	Wir glauben all' an einen Gott, Vater, Sohn, heiligen Geist. 2 577. 3 183.
41	Wunderbarer König. 2 787. 3 1034.
43	Heilig ist Gott der Herr. 2 225.
44	Heilig, der du heilig bist. 2 504.
45	Meine Seele, o Welt, was lobst du. 2 201. 3 164.
46	Mein Gott, mein Heil über alle. 2 30.
49	Es führt da doch recht selig, Herr! die Dänen. 2 438. 3 10.
50	Der Vater nicht's, Kind, laß es sein. 2 39.
51	Herr Gott, der du erschaffen hast. 2 686.
52	Herr Gott, der du in allen Dingen. 2 686.
53	Stimm von uns, Herr, zu unserm Heil. 2 579. 3 625.
59	Da sprach's nicht löse meine. 2 637.
63	Wahr und Recht. Der Herr ist nicht sein Heil geteilt. 2 637.
65	Hören, Hören, lauter Hören. 2 3.
69	Mein Schicksal, Drückelstein. 2 733.
71	O Welt, heil' Drückelstein. 2 733.
79	Wunderbar, wunderbar. 2 202. 3 1318. 3 166.
80	Warum betrübst du dich, mein Herr. 2 701. 3 73.
82	Herr Gott, dich loben alle wir. 2 204. 3 1322. 3 166.
83	Was Lieb' läßt Gott der Götterheut. 2 202. 3 1318. 3 166.
86	Schaffe in mir, Gott, ein reines Herz. 2 176. 3 209.
89	Ich verlor der Himmeln Königreich. 2 241. 3 402. 3 166.
99	Der Mechtensmann liegt noch. 2 409.
92	Erwachte mich, o Welt der Dämmer. 2 600.
93	O Sämannen Gottes, Jesu König. 2 158.
97	Ich bin im Himmel anwesend, und Heil's Kindern u.
103	Man kommt das neue Reichjahr. 2 145. 3 35.
106	Was ist dem menschlichen Geist. 2 112. 3 117. 3 29.
114	Warum willst du denken haben. 2 20. 3 148.
115	Gefanna, Dicht's Sohn. 2 9. 3 184.
116	Herr Gott, der du die Welt' erlöset. 2 37. 3 163. 3 24.
120	Erwachte dich, mein Schwager Gott. 2 23. 3 158.
129	Ich freue mich in dir. 2 38. 3 165. 3 27.
130	Man singt und lobt dich. 2 49. 3 174. 3 27.
138	O Himmelskind aus Zweits Stamm. 2 38.
139	O Heilig alle Väter. 2 70. 3 29.
140	Wahre Freude. 2 749. 3 106.
145	Wahre Freude. 2 850.
146	Wahr, eine Waise. 2 240. 3 76.
147	Wie Wundern geht und trägt die Erde. 2 95. 3 226. 3 166.

First and third pages of a pamphlet put out by a committee in April, 1866 suggesting hymn replacements in the Pennsylvania Synod Hymnal.

by Teacher H. Siefert, mentioned above, and published by Geo. Brumder, Milwaukee. The committee presented a favorable report and recommended that the book be introduced into school and home.

At the 1868 Wisconsin Synod convention the decision to produce the synod's own German hymnal was again delayed, chiefly because of the new General Council activity in this matter. The synod's president, Pastor John Bading, reported on the progress made during and after the General Council convention, stating that the entire committee approved by that convention would meet as soon as the sub-committee would have the examination copy ready.

The 1868 synodical floor committee on the subject of the General Council presented the following proposal:

Our synod instructs its delegates to urge a speedy publication of a German hymnal by the General Council. Should our resolved request not come to fruition, we ourselves would then be compelled to take up the publication of a German hymnal yet this year.

This proposal provoked a lengthy discussion, caused chiefly by misconceptions and misunderstandings on the part of some of the delegates, and although these concerns were repudiated and clarified, no final action was taken on this proposal. Later, when the floor committee on the president's report again brought up the matter of the hymnal, the discussion took on the same arguments for and against a synod sponsored publication of a German hymnal. Finally, it was resolved that the synod not wait with the publication of its own German hymnal until the next General Council convention if it would appear that the preparation for an early publication of a German hymnal by the General Council had not as yet been made.

A discussion on the manner of implementation of this resolution was delayed until the return of Pres. Bading, who was called home because of the serious illness of his child, and because he had not been present for the discussion of the German hymnal matter. Upon his return to the chair, the 1868 Minutes read:

After again discussing the hymnal question, RESOLVED: to modify the resolution adopted in the 7th session, that the publication of a German hymnal be postponed until the next convention of the General Council; if at this convention it should appear that an early publication of the German hymnal by the General Council is not to be expected, we should on our part proceed with the same, and the synod authorizes its president to turn the publication over to a book dealer as a last resort, and to obtain the most favorable conditions of publication possible.

After the Wisconsin Synod convention, but before the General Council convention, three pastors – W. Dammann, Wm. Streissguth and Theo. Jaekel – wrote a letter (August 17, 1868) to Pres. Bading in which they asked that the work be continued on the synod's German hymnal, and that the editing of the proposed hymns be moved along. They offered their services in helping to accelerate the work on this German hymnal. As a final suggestion, they thought that the publishing of the hymnal be done by the synod, for then the profits could be used to help finance the educational institutions. An early answer was requested, but if one was sent is not recorded.

The General Council convention of 1868 heard a report from the English *Church Book* committee but not from the German hymnal committee. The English *Church Book* was now available, having been published during the course of the year. It was

already in use by several congregations. The committee also indicated that further work was being done in connection with the *Church Book*.²⁸ The convention later resolved: that the Rev. Prof. T.N. Haselquist and Rev. A. Spaeth²⁹ with the English *Church Book* committee constitute a committee to select music for the English *Church Book*.

The convention also instructed the committee to hasten the work on a Hymn Book for Sunday Schools.

In the following year, 1869, more complications arose for the Wisconsin Synod. The synod voted at its convention to withdraw its membership in the General Council.³⁰ Also a movement which began with several pastors from Watertown and Milwaukee to join forces with the Missouri Synod gained momentum. And finally, the German hymnal matter was of great concern to many congregations because of their need for new or different hymnals.

In his report to the 1869 Wisconsin Synod convention (given before the vote to secede from the General Council) Pres. Bading stated that a meeting of the full German hymnal committee took place in Fort Wayne in January 1869 to prepare a final copy of the hymnal. He, however, was seriously ill and could not attend, but he had heard that the work was almost completed. Later in his report the president appointed a floor committee to present resolutions concerning the German hymnal. At the sixth session, three sessions before the synod formally withdrew from the General Council, the hymnal floor committee offered the following proposal:

- 1) to begin immediately with the publication of the improved German hymnal in accordance with the resolutions previously adopted by the synod;
- 2) that the present standing committee be authorized to complete the work already done;
- 3) to enter into negotiations with Mr. G. Brumder, our book dealer, and sign a contract with him;

The report was adopted with an amendment to No.3: "to sign as favorable a contract as possible." Prior to the synodical convention Pres. Bading received a letter, dated April 2, 1869, from Pastor August F.W. Ernst of Albany N.Y. in which he deplored the terrible German hymnal used in western New York³¹ and he indicates his preference for the Missouri Synod German hymnal over that of the Ohio Synod. He doubts that the General Council would soon publish a German hymnal. He closed the letter by stating his dislike of the liberal positions on all matters in the Pennsylvania Synod.

On October 6, 1869 a contract³² to publish the Wisconsin Synod German hymnal was signed with George Brumder. He would have all rights to the book and its publication for 30 years and he would pay the Wisconsin Synod \$.05 for each copy sold.

The Wisconsin Synod delegates still attended the third convention, 1869, of the General Council, held in Chicago. Reports for the German and English hymnals were given, and several resolutions were adopted by the convention.³³ Later in the convention the Wisconsin Synod presented the synod's resolution of separating from the General Council. It was accepted with regrets. 1870 was the big year—the Synodical Conference³⁴ was established and the German hymnal was printed with many copies sold before the annual convention was held.³⁵ These two headlines plus reports of the dire

financial condition of the educational institution in Watertown took up most of the time at the convention in Milwaukee at Grace Lutheran Church.

After the president reported briefly that the German hymnal standing committee³⁶ had completed its work on the German hymnal and had signed a contract with Mr. G. Brumder, a floor committee on hymnal matters, consisting of Pastors Ph. Koehler, Ph. Brenner, H. Hoffmann and Delegates G. Schultz (Watertown) and Ph. Meister (Helenville), was appointed. At their assigned time they presented a report not advantageous for the book which had already been distributed. The floor committee report from the Proceedings of the 1870 Convention reads:

1. The committee could not make a thorough review of the new hymnal in such a short time, but it has been convinced that certain hymns are found therein which contain false doctrine and should not be included in a Lutheran hymnal.
2. The committee therefore recommends to the Hon. Synod that it seek a way: to clear itself of the suspicion that it embraces false doctrines; to remove the offense already occasioned by the new hymnal in our Synod; to make sure that the publisher, Geo. Brumder, does not experience irreparable damage.
3. The committee proposes to the Hon. Synod:
 - a) that by means of a public declaration it cleanse itself from the charge that it wants to spread false doctrine through the publication of this hymnal;
 - b) that the objectionable hymns be replaced with good ones.
4. The committee has examined the contract made with Mr. Brumder and it recommends that the Hon. Synod ratify this contract.

The subsequent discussion is not recorded in the minutes, but the result is found there. It was first resolved to substitute the phrase "hymns by means of their mode of expression are false and apt to be misunderstood" for the phrase "hymns which contain false doctrine" as used in item 1 of the report.

In the discussion on the objectionable hymns, two were mentioned by title: *Eine Heerde und ein Hirt* (One Shepherd and One Fold to be) and *Ihr Kinder des Hoehsten, wie steht's um die Liebe* (You Children of the Highest! How do things stand with you in regards to love). The former was condemned as being "chiliastic" and "unionistic" and the latter as being "superficially rationalistic and containing nonsense." The following three resolutions were made in an effort to solve the problem:

RESOLVED, since several hymns have unfortunately remained which contain untruths or can be interpreted incorrectly, or which contradict the doctrines of the Lutheran Church, a committee should remove these and insert others in their places.

RESOLVED, that the committee be made up of Pres. Bading, Prof. Hoenecke, Pastor Koehler and Pastor Adelberg.

RESOLVED, that there be printed for the already printed hymnals leaflets which contain the newly accepted hymns together with an adequate explanation.

A final resolution certified the contract with Brumder (1869), that he have publishing rights for 30 years and that the synod receive 5 cents for each copy sold.

The July 15, 1870 issue of the *Gemeindeblatt* carried an article which explained the complaints of some pastors concerning some of the hymns contained in the new hymnal. In the same issue the numbers of the objectionable hymns were listed. Since no

copy of the original 1870 issue of the hymnal remains extant, the titles of these hymns have eluded all who tried to learn their identity. However a resolution adopted by the 1865 Wisconsin Synod convention which reads "that the improvements, additions, etc. be incorporated in such a manner that the old edition (1849) of the Pennsylvania hymnal can be used alongside [the revised edition]" caused this writer to assume that the titles of the numbers published in the *Gemeindeblatt* could be found in the old 1849 Pennsylvania hymnal. The Pennsylvania hymnal numbers of the two objectionable hymns named above are numbers that are found in the *Gemeindeblatt* article. Thus we may assume, but not with certainty, that the titles of the other six objectionable hymns can be found in the Pennsylvania hymnal. However we must remember that the 1866 convention resolved that 135 hymns of the Pennsylvania hymnal be replaced with other more orthodox hymns, and that 40 more basic hymns (*Kernlieder*) be added in an appendix. Thus it could be possible that one or more of the nine had already been a replacement, but that seems unlikely when one considers the hymns in the vicinity of those being objected to.

The nine hymns as listed in the *Gemeindeblatt* are: (the name after the title is that of the poet):

[hymn no.] 50. *Der Vater kennt dich. Kenn' auch ihn* Freudentheil (1771-1853). The Father knows Thee! Learn of Him. Translated by Mrs. Sarah Findlater in "Hymns from the Land of Luther" 1862.³⁷ Centers entirely on the Father and His omniscience. Further information on this hymn and the author may be found in John Julian: *Dictionary of Hymnology*, New York: Dover Publications 1957. (Original edition 1892) Vol. I. P. 395

In 1866 the then committee suggested *Der Vater sieht's, Kind, lass es sein* (The Father sees it, Child, stay away from it). Since this was only a suggested change, we can assume that it like many other 1866 suggestions was not accepted by the 1870 compiler(s). There is no known translation.

57. *Wie gross ist des almaechtigen Guete* Christian Fuerchtegott Gellert (1715-1769) How Great the Goodness of the Lord. Transl. by A.T. Russell. Several other translations were also made. The hymn is filled with pietistic phrases. Also see Julian, Vol. I p. 1279.

68. *Wenn ich, o Schoepfer, deine Macht* C. F. Gellert. If I, Creator, think about Your might, love and great wisdom. No known translation. Recognizes the might, love and wisdom of God the Creator and how this is evident in many material things of this world.

232. *Triumphire, Gottes Stadt* Johann Andreas Cramer (1721-1788) Rise triumphant, City of God, which was built by His dear Son. No known translation. The theme of the hymn is the church.

253. *Eine Heerde und ein Hirt* Friedrech Adolph Kummacher (1761-1845) One Shepherd and One Fold to be, translator not known.

This hymn was condemned by the convention as being chiliastic and rationalistic. It was apparently called "chiliastic" because of the strength of that doctrine with certain Lutheran synods of the mid-19th century. The hymn could have been placed in the category of the Last Judgment. Also see Julian, Vol. I pp. 633-634.

292. *Vor dir, Todesueberwinder*. Albert Knapp (1798-1864) Conqueror of death, before you Now stand your dear-redeem-ed children To bring their hymn of praise to

you. (Tune: Wake, awake!) No known translation.

Listed as a confirmation hymn in which the congregation sings stanza 1, the confirmands stanzas 2 and 3, and all for stanza 4. The hymn may have been rejected because of the opening lines of stanza 2: Prince of Peace, I was elected On that first day, the day of my birth, To be your blessed child of grace. See Julian, Vol. I p. 627.

479. *Ihr Kinder des Hoechsten* C.A. Bernstein (?-1699) You children of the Highest, how do things stand with you in regards to love. No known translation. Urges brotherly love and condemns hate, implying that this is God's will. The convention rejected the hymn, indicating that it was rationalistic and contained part nonsense.

489. *So Jemand spricht*. C. F. Gellert. If someone says: "I do love God" and hates indeed his brother. No known translation. Emphasizes love of one's neighbor.

490. *Wer dieser Erde Gueter hat* C. F. Gellert. No known translation. Theme: Whoever possesses earthly goods and does not help his brother does not have the love of God.

43. *Grosser Gott, wir loben dich* – Holy God we praise Thy name. This hymn was already a substitute hymn for No. 43 of the Pennsylvania hymnal. The convention objected to stanza 11, and asked that it be replaced.

The September 1, 1870 edition of the *Gemeindeblatt* contains the following announcement:

The hymnal (*Gesangbuch*), produced and approved by the Wisconsin Synod, is now ready and available from the undersigned as well as other book stores. In this edition the hymns designated as offensive by the committee have been removed and others put in their places.

The 1870 final edition, copyrighted by George Brumder in 1872, has remained virtually unchanged in regards to the hymns contained therein. Different editions may have different appendices, but the hymn verses remained with very little changes.

The German hymnal matter, however, was not settled within the synod. Prior to the 1870 convention the congregation in Columbus voted to consider the introduction of the Missouri Synod German hymnal because of errors in the new Wisconsin hymnal. The week after the 1870 convention the Columbus pastor wrote a letter to Pres. Bading, indicating that the hymnal errors were taken care of at the convention; and that he himself was loyal to the Wisconsin Synod, a loyalty which Bading apparently questioned in a letter, no longer extant. No further action is recorded in synodical correspondence.

A major problem arose in the Ev. Lutheran Church of Watertown and Surrounding Area (now St. Mark's). The pastor, R. Adelberg, who by the way was a member of the synod appointed committee that reviewed the new hymnal, had little faith in that book. At his advice the congregation voted 46 to 32 in the fall of 1870 to introduce the Missouri Synod German hymnal. Several dissatisfied congregation members sent a letter to Pres. Bading protesting this action, and saying that they feared there would be a split in the congregation. The letter writers gave some rather interesting reasons why the new Wisconsin Synod hymnal was rejected, implying that the pastor was in back of all of them. The reasons were:

1. The Wisconsin Synod was about to break up;
2. Two men had approached Adelberg in a threatening manner, demanding that the Wisconsin Synod hymnal be introduced, a type of technique which Adelberg

said he would not condone.

3. Brumder, the publisher, was a brother-in-law of Wisconsin Synod pastors, and thus the publication of the hymnal was given undue pressure.

4. Pastor Hoenecke said that another 100 hymns of the old hymnal should have been replaced.

They closed the letter by asking Bading to do what he could to convince Adelberg to change the hymnal selection. The congregation introduced the Missouri Synod hymnal and did³⁸ not adopt the Wisconsin Synod hymnal until the 1890's.

To follow up briefly on the hymnal activity in the General Council with which the Wisconsin Synod had previously planned to issue a hymnal, the 1870 General Council fall convention Proceedings indicate the acceptance and publication of the English *Church Book* with the copyright of 1868. At the 1870 convention suggestions for improvements in the *Church Book* were made, such as the addition of family prayers and the request for a hymnal with melodies. It was reported that the German Hymn Book was being published in provisional copy, so that each District Synod could examine it and offer opinions to the committee. It was resolved by the convention that a German liturgy be published which would conform to the one in the English *Church Book*. For several years no reports are contained in official documents about the Wisconsin Synod German hymnal except for the annual report by Brumder in which he listed the number of copies sold, the style of books sold and the amount of money forwarded to the synod. In 1879 the Minnesota Synod asked Brumder to add the catechism, the Augsburg Confession and an emergency baptism formula, but not to raise the price because of this.

The 1880 Wisconsin Synod convention agreed with this request and also asked Brumder to comply with the request which he finally did after the 1882 conventions of both synods repeated the request.

In 1873 Brumder offered to give the synod 10 cents per copy sold, which the synod gratefully accepted. Four years later this offer was discontinued when the amount reverted to 5 cents without any explanation in the synod's Proceedings. The income for the synod was always designated for the educational institutions.

The problem of a hymnal was now solved, but not so with the related book, the Agenda. As referred to previously, the synod was concerned about a book containing the orders for ministerial acts ever since the 1850's. Something always interfered with the publication. In 1873 the Northwestern Conference presented a memorial to the synod asking that it issue an Agenda so that services in synod congregations would be uniform. After a lengthy floor discussion at the 1873 convention it was resolved that the individual conferences each draw up a proposed Agenda and send it to the synod president, who in turn was to give the proposed material to an appointed committee, which in turn was to select the best material and present a suggested Agenda to the 1874 convention.

The individual conferences did not do their homework in time to have a suggested Agenda prepared for the convention. At the 1874 convention a floor committee was given the undesirable task of finding a solution. It offered a twofold proposal which was adopted by resolution by the convention:

- a) to accept the Missouri Agenda;

b) to set up a committee for developing a revised worship service order such as most of the Wisconsin Synod congregations were using, and for providing necessary formulas for ministerial acts which were not in the Missouri Synod Agenda.

The items under "b" were to be published in the *Gemeindeblatt* prior to the 1875 convention. In 1875 (-surprise!-) the committee reported to the convention that it did not carry out its assignment, with the result that the synod referred the matter back to the committee, and that it appointed Prof. A.F. Ernst as chairman. This committee³⁹ did do its work for the 1876 convention and presented its suggested order of worship for the main (German) service for discussion. The order of service read as follows:

1. Congregation hymn in place of the Introit.
2. "Our help is in the name of the Lord" or "Our beginning⁴⁰ is in the name of God the Father, the Son and the Holy Spirit" as an introduction to:
3. The lesser doxology: "Glory be to the Father, and to the Son and to the Holy Spirit, as it was in the beginning, is now, and evermore from eternity to eternity."
4. Confession of sins and Absolution.

A lengthy debate arose here concerning the Absolution. One group held to the committee's proposed forms in which the pastor assures the repentant sinners of their forgiveness. A second group insisted that the pastor, as an ordained servant, personally forgive the sins, saying that these words offer "forgiveness more strongly, more surely and more comfortingly." The first group agreed that the latter absolution was appropriate for a confessional service, but that the other absolution was adequate for a non-communion service. Again, needless to say, the matter was not resolved, and it was referred back to the committee for a reworking, which was to be presented to the 1877 convention.

No further synod convention action on an Agenda was taken until the 1886 convention. The 1886 Proceedings contain the following:

Since the proof copy of the new Agenda was placed before us, it was resolved by the synod that it be given to the theological faculty in Milwaukee and to a committee consisting of the president and Pastors Jaekel, Reinsch and Brockmann for review. After a completion of this, the publication of it should be begun.

Interesting to note is that Reinsch and Brockmann were to review the Agenda. They were members of the committee appointed 12 years earlier to solve the Agenda problem. Apparently that committee died a natural death and someone else picked up the cudgel.

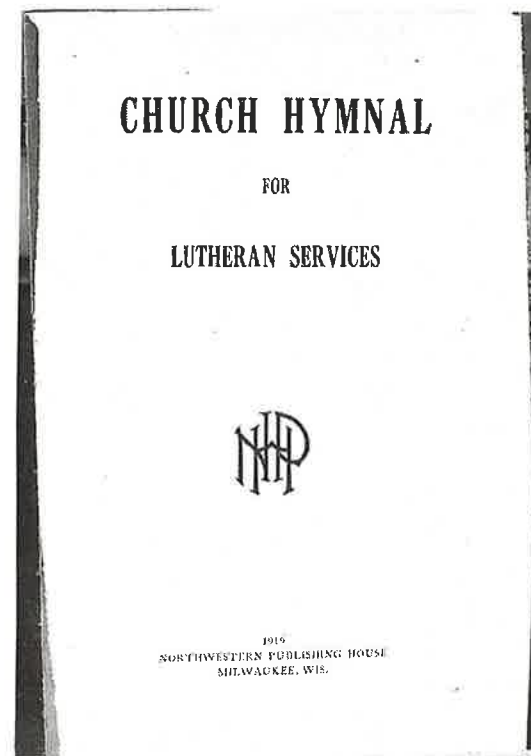
The following also appeared in the 1887 convention Proceedings: (p.83)

18. Order of Worship service.

The format prepared by the reviewer,⁴¹ Prof. Graebner, was carefully reviewed by the synod and then accepted, and will be incorporated entirely in the soon to be completed Agenda of the Synod.

In 1888 the convention was told that the Agenda would soon be ready for print, but in 1889 it was reported that the publication of the Agenda should take place the following year. Two years later the synod ordered "the book-store committee not to go ahead with the publication of an Agenda until the cost of the publication is covered by subscriptions." What happened after that is not recorded.

The next reference to any Agenda is found in the 1900 convention Proceedings



Title page of *Church Hymnal*.

when the Northwestern Publishing House listed in its publications report, 250 small Agendas, among other publications. Apparently from hereon in, the matter of the Agenda was given to Northwestern Publishing House and its committee because no further reports were given at conventions about a German Agenda.

An interesting article in more than one way appeared in the June 1, 1875 edition of the *Gemeindeblatt*. The author (Z.) responds to an article from another Lutheran journal in which that author suggested that Lutheran church hymn singing would improve if more families would purchase a house-organ or melodeon and practice at home. "Z" wrote that such a purchase might be easy for the rich farmers of Pennsylvania but not for the poor immigrants of Wisconsin. He then adds that he has heard

that Wisconsin people do not even own hymnals which they ought to buy, and that there are pastors who even have to line out the hymns. Lining out was a long standing practice, especially in early America, where a soloist (*Vorsaenger*) would sing a line and the congregation would repeat it. Thus an entire hymn would be sung line for line by soloist and congregation.

In 1883 Brumder offered to exchange without extra cost a Wisconsin Synod hymnal for a Missouri hymnal in good condition that was one year old or less. The only exception was Missouri Synod hymnals which had a special decorative binding. In a letter to the convention (see endnotes)⁴² Brumder indicates that the hymnal had been more widely adopted, but he desired still better support for the sake of the book.

A somewhat crudely written letter was sent to Pres. Bading by a member of the congregation in Town Center⁴³ in which he asks the synod convention to consider publishing the hymnal with musical notes, and he gives the following reasons:

1. Germans from various parts of Germany have come to America and have formed congregations, but each person still retains his former way of singing the melodies.
2. Every Hon. pastor is also laden with temporal weaknesses. For example, he has 3-4 congregations, preaches mornings to his home congregation, has a cold upon

his chest so that his voice is weak, and after he has become quite weak from preaching, he drives to his next congregation, should we say in storm and rain, and his condition becomes worse. He, already weak, begins to sing, but his voice fails him. Now, however, shepherd and flock, each one has his own melody. The dear pastor summons up whatever he can and must still go ahead to the third congregation (regardless of weather). Now, because of his illness he is no longer able to lead the singing. This is a weakness in our church over which many a scoffer has his mockery, and thus falls farther into sin instead of receiving comfort for his own soul.

The member then concluded that congregation members who own books with musical notation could aid the pastor with the correct melodies. He leaves the disposition of the matter "humbly to our Hon. Ev. Luth. Synod convention." Whether this matter was taken up at the synod convention is not indicated in the minutes. The pastor referred to in the letter was the Rev. Martin Eickmann.

The sale of the hymnals apparently was not satisfactory because Brumder again sent a letter this time to the 1885 convention in which he asked the pastors and delegates to urge congregations not using the Wisconsin Synod hymnal to introduce its use. With more congregation members purchasing the hymnal the synod's share of income could be increased. Also at the 1885 convention a committee was appointed to draw up a tune book (*Choralbuch*) for use by synod congregations. The requested book was to be reported on at the pastoral conference to be held in Columbus Wis. in late September. No minutes or reports exist in regard to this matter.

Brumder made an offer to the 1890 convention to transfer the printing and sale of the hymnal to the synod. No action was taken although a committee was appointed to look into the matter.

The contract with Brumder was scheduled to expire on October 6, 1899. Already at the 1898 convention the president indicated that something would have to be decided about the contract. The convention turned the matter over to the officers. In 1899 the synod in convention resolved to take over the further publication of the hymnal, and gave the task of regulating the publishing of the book to the four officers of the synod and the Publishing House committee. It was announced in 1900 that this committee had appointed a sub-committee to take care of the matter. It was also announced that a revision of the hymnal was in the process of being carried out.

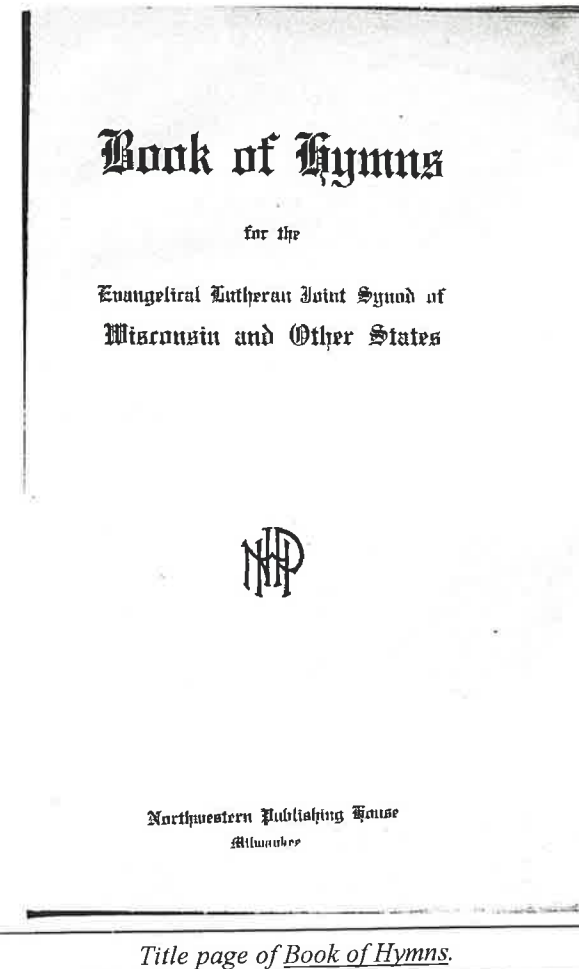
The publication committee, to whom the production of the hymnal was now entrusted, reported to the 1901 convention that the new edition would soon be available. No additional hymns or hymn changes were involved. The "revision" consisted of adding the 136 antiphons which were published in the Agenda, of adding an index of suggested hymns for the various Sundays and holidays of the church year, and of adding an index of hymns having the same metrical pattern, thus permitting melody changes. The convention also showed the first indication of a concern for English churches and their relationship to the synod. As usual, a committee was appointed to look into the matter.

Although an essay on some spiritual topic was occasionally presented at the early Wisconsin Synod conventions, it was not until 1872 that the synod in convention resolved to have an essay at each convention, and to devote the morning sessions to essays on matters of doctrine. Business matters were to be brought up and discussed in

afternoon sessions. The first assigned essay on music or liturgy of the church was given in 1905 when Prof. Dr. John Ph. Koehler gave a paper on church music. According to the resumé in the Proceedings, he dwelt entirely on the hymn. In one of the years of the early 1900's a word edition of an English hymnal entitled *Church Hymnal for Lutheran Services* was published by Northwestern Publishing House.⁴⁴ It contained 115 English hymns, an order for Morning Service, an order for Communion Service and an order for Evening Service, six antiphons, the *Gloria in Excelsis* (Glory be to God on High), the *Magnificat* (Song of Mary), the *Nunc Dimittis* (Song of Simeon) and an alphabetical index of first lines. Attempts to determine the compiler(s), the date and the sponsoring or authorizing group have produced no results. To this author circumstantial evidence could point to 1905.

The first official action by the Wisconsin Synod to publish anything in English took place at the 1910 convention. The floor committee on The Northwestern Publishing House proposed among other things the publication of an English Catechism and an English hymnal. In reference to the English hymnal it was resolved to publish such a book if the manager of the Publishing House could not reach a satisfactory agreement with the publisher of the English hymnal already in use. What this hymnal was is not mentioned anywhere. It could not have been the *Church Hymnal* because Northwestern Publishing House published it.

In 1911⁴⁵ a book called *Music for Church Hymnal* was published by Northwestern Publishing House. It contained 81 melodies in four-parts which were hand-written and then reproduced by print. No words were included and a few blank pages of staff paper were in the back of the book for additional hymns to be added. The cover was of black cloth on hard-paper. Interest in improving the music and its use in the Wisconsin Synod began to swell, thanks chiefly to Prof. Dr. John Ph. Koehler. He in-



stituted music courses and programs at the synod's seminary, organized a mixed chorus that rehearsed there and edited music for publication. His chief concern was to have everyone have a better appreciation of the fine heritage of Lutheran music, especially the chorales (German Lutheran hymns) in German and in translation.

English work within the synod began to expand in the second decade of the 20th century. As a result a hymnal that would take care of the needs of English services more efficiently was needed. No synodical action was taken in this matter however, but a committee, an individual or Northwestern Publishing House assumed responsibility. The Publishing House placed a short article in the November 21, 1915 issue of *The Northwestern Lutheran*, the English periodical of the Wisconsin Synod,⁴⁶ indicating that work on the hymnal was in progress and that suggestions were welcome for the hymnal which would contain at least 500 hymns together with service orders and other supplements. Contact person was Pastor O. Hagedorn.

In the December 21, 1915 issue of the same periodical Hagedorn acknowledged receipt of many suggestions. Of the more intriguing are the following as taken from the article:

Gloria in Excelsis has been suggested as a title for the book.

Do not use repeat marks for repeated strains, but print out all notes.

One organist would like to have the repeated strains printed twice instead of using repetition marks. This would be hardly feasible because it would increase the size of the book very considerably. It is true that organists sometimes forget to repeat, or play the repeats too often, but there would have to be a very general demand to authorize an innovation of this kind.

Two other suggestions were that hymn indices show the hymn number and not the page, and the other asked that some of the higher pitched chorales be set in a lower pitch.

Nothing is recorded anywhere – in the synod's archives, in the official periodicals nor in the archives of Northwestern Publishing House – about the progress of the proposed hymnal until 1917 when the Proceedings of the 1917 synodical convention held in July record the report of the Publishing House committee, which reported a list of works published during the previous year (which in Proceedings and reports always meant from one convention to the next), among them “the long awaited *Hymn Book* by Pastor O. Hagedorn.

The floor committee report on the Publishing House report proposed several resolutions with No. 3 being:

Since now the new English *Church Hymnal* has been prepared, our congregations which find a use for it should introduce this English hymnal in the interest of unity.

To this resolution was added the following:

That we also recommend the printing of an edition of this *Church Hymnal* without notes.

The edition put out by Hagedorn had the four-part musical notation for each hymn, similar to the Lutheran hymnals of today, with one exception that only the first stanza was placed between the treble and bass clefs.

In an article in the September 21, 1917 *Northwestern Lutheran*, the author J(ohn)

B(renner) started the article as follows:

Book of Hymns for the Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan, and other States – is the title of a book in which all members of our synod will be, or ought to be, interested.

J.B. then makes a reference to the *Church Hymnal* which he called “our little Mission Hymnal” and how it served its purpose but now with English becoming more prevalent, a larger book is necessary. He also writes “The Rev. O. Hagedorn is the compiler.”⁴⁷

In a follow-up article in the May 5, 1918 edition of the *Northwestern Lutheran* the compiler recognized two corrections that must be made. The word “Hymn” was omitted before the sermon in the order of service of Form II, and the Offertory *Create in Me* was omitted at the start of the communion service order. These corrections were to be made immediately.

The remaining portion of the article is worth recalling for it shows the attitude in the Wisconsin Synod toward liturgical portions and their content at that time. For the complete article see endnote ⁴⁸. Statements were made which would not be made today by a majority of Wisconsin Synod members. One line, however, is given here which would shock many of us today – “We believe that the average church-goer will thank us for not putting in more than one Scripture Lesson.” The word edition of the *Book of Hymns* (pocket size) appeared in late 1918, and was announced in the December 15, 1918 issue of the *Northwestern Lutheran*. Earlier in the year (February 10, 1918) the same periodical contained an article “Lutheran Tunes for Lutheran Congregational Singing.” The author (F. W. H.) showed the value of substantial hymns and their tunes, emphasizing the power of the Lutheran chorales.

Apparently the 1918 word edition of the *Book of Hymns* also had omissions similar to those of the larger 1917 edition. A notice in the May 1, 1921 *Northwestern Lutheran* states that future editions of the small book would be published with the corrections, and that gummed inserts with the corrected texts would be available for the asking.

The report to the 1918 convention by the Publishing House shows that 14,200 German hymnals were published, 5000 *Church Hymnals*, 7000 small *Book of Hymns* and 1500 large *Book of Hymns* (with music).

By 1925 concerns about the inadequacies of the *Book of Hymns* and about the publication of the large Agenda arose. The result was a memorial from two conferences to the synod convention of that year. As to the hymnal, several options were suggested:

In an appendix add good English hymns which are now lacking.

Start planning for a new hymnal and appoint a committee to start gathering material.

Seek to have a hymnal produced by the Synodical Conference.

Have the Synod committee contact like committees of the other synods of the Synodical Conference.

The convention accepted the report and asked the president to appoint the committee.

The Wisconsin Synod standing Committee on Publications in two announcements in the *Northwestern Lutheran* (August 18 and September 5, 1926) sought suggestions for “such additions to the present edition of the *Book of Hymns* as seem to be needed.”

And in November of the same year an enlarged and revised edition of the small or pocket edition of the Agenda for the Wisconsin Synod was announced as being available.

In 1927 the synod's president, G.E. Bergemann, read a letter to the convention which was addressed to him. In it the Norwegian Synod of the American Evangelical Lutheran Church asked the Synodical Conference to join forces and compile a new English hymnal. It was suggested that each of the four synods elect or appoint a central joint committee to take the necessary preliminary steps for such an undertaking. The Wisconsin Synod convention passed a resolution to join in this venture, and it delegated the standing Book Committee to do whatever was necessary.

The synod's standing Publishing Committee proceeded with the gathering of materials for an appendix to the *Book of Hymns*. Pastor H.K. Mousa, Fond du Lac, who had also been a professor at Northwestern College, Watertown, WI was assigned the task of gathering and sorting the material. Early in 1929, however, he died unexpectedly, and Prof. August Pieper of the Wisconsin Lutheran Seminary continued the work up to the time of the convention.

At the 1929 convention the Publishing House committee reported that it had prepared about 30 new hymns for a hymnal appendix, as well as a new index in which the hymns are listed according to the church year. The committee further reported that the Missouri Synod had appointed a committee which should occupy itself with the publication of a new hymnal which should be ready for use in nine years. This Missouri Synod committee was instructed to contact the other synods of the Synodical Conference for the purpose of informing them about such a publication. Upon hearing this the convention resolved to wait with the revision of the *Book of Hymns* until the question of a hymnal for the Synodical Conference congregations was resolved. It also instructed the Publishing House Committee to appoint some men who should make a selection of hymns for the proposed new hymnal.

Progress on the new hymnal by the Synodical Conference began in earnest in early January, 1930 when a committee consisting of representatives of the four larger bodies of the Conference met in Milwaukee. Representing the Wisconsin Synod were Prof. J. Meyer of the Wisconsin Synod Seminary faculty and Pastor O. Hagedorn. A target date of 1939 was set for the completion of the new hymnal. The chairman of the joint committee was Prof. W.G. Polack of Concordia Seminary, St. Louis, MO.

A report of this meeting was published in the February 16, 1930 edition of the *Northwestern Lutheran*, together with a request that congregations not cease purchasing copies of the *Book of Hymns*, but continue the purchase until the new hymnal would be a reality. Prof. J. Meyer resigned his position on the committee and was replaced by Prof. Aug. F. Zich, also of the Wisconsin Lutheran Seminary faculty.

The Synodical Conference committee began to work immediately on the project so that by October 1933 it began to publish in the periodicals the titles of selected hymns that would be retained with little or only minor changes together with their respective numbers in the *Book of Hymns* and in the *Evangelical Lutheran Hymn-Book*, the Missouri Synod English Hymnal. Hymns with major changes that were selected for the new hymnal were published in the periodicals in their entirety, text only, together with comments concerning the changes. For members of the Wisconsin Synod reports such as these were published at intervals in the *Northwestern Lutheran* until March 27, 1938

when it was decided that all future reports would be sent to the pastors. In the January 7, 1934 issue of the *Northwestern Lutheran* the following brief article appeared:

The following general guiding principles were adopted by the Committee on Hymnology and Liturgics:

1. Hymns:

- a) Must be distinctly Christian in character.
- b) Must be of intrinsic value as to form and content.

2. Translations:

- a) Must be faithful rendering of the original.
- b) Must be in fluent, idiomatic English

3. Tunes

- a) Must be suited to text.
- b) Must be good church music. (Exceptions may be made in such cases as have text and tune associated so intimately as to be almost inseparable.)

In the April 1 and 15, 1934 issues of the *Northwestern Lutheran* a list of the tunes to be incorporated in the new hymnal was published. All but twelve, with their number and title, were taken from the *Evangelical Lutheran Hymn-Book*. Eleven with their number and title were from the Norwegian *Hymnary* and one from the *Common Service Book*.

The first rather complete report on the progress of the new hymnal to the Wisconsin Synod was presented to the 1937 convention by Pastor Arthur P. Voss. A floor committee was appointed to act upon this report. It later offered four proposals to the convention.⁴⁹ In essence these proposals contained a request that a complete draft of all material to be found in the new hymnal be presented to a synod appointed committee for approval, and that the Northwestern Publishing House publish this hymnal for the Wisconsin Synod.

The final report on the new hymnal was given to the 1939 convention. The first draft of this hymnal was completed in April 1937. A provisional copy of the new hymnal was to be sent to each pastor and teacher for comments and criticism. The deadline for turning in suggestions was August 1, 1939. The joint committee would then prepare the master copy and have the hymnal ready for distribution on Palm Sunday, 1940.

The final representatives on the joint hymnal committee from the Wisconsin Synod were pastors Arthur Voss and Wm. J. Schaefer.

The Lutheran Hymnal was finally copyrighted in 1941, and was published only by Concordia Publishing House of St. Louis.

The hymnal matter now lay at rest until 1957 when the Lutheran Church-Missouri Synod again decided to embark upon a revision of *The Lutheran Hymnal*. The Wisconsin Synod was asked to send representatives to the Missouri Synod's hymnal revision committee meeting which the 1957 convention resolved to do. Prof. Martin Albrecht of Wisconsin Lutheran Seminary and the Rev. Kurt Eggert of Milwaukee were appointed by Pres. Oscar Naumann to be the representatives. They gave a report to the 1959 Wisconsin Synod convention on the action taken in five sessions of revision

committee meetings as well as on the contemplation of changes in the Agenda. In 1961 further reports on the progress of the work on the Agenda and on the hymnal were given. Progress on the hymnal was at a standstill until Prof. Paul Bunjes of Concordia College, River Forest, IL would be given a leave of absence to make suitable arrangements for the organ accompaniments of the hymns.

Again a report on the progress was given to the 1963 Wisconsin Synod convention, but no action was taken. A memorial, however, was presented to the synod to establish a standing committee for liturgy, hymnology and worship. After the proper procedures were attended to, the convention resolved to establish a "Commission of Liturgy, Hymnody, and Worship" and to terminate the services of the special hymnal committee. The praesidium appointed a committee of three pastors or professors, two teachers and one layman. This committee was very active and gave lengthy reports to the conventions, which showed that the committee was interested in updating the various phases of worship, and in making the worship service a more meaningful experience for the worshipper. Various publications, including a periodical – *Focus on Worship* – appeared under the auspices of this commission. The commission also sent observers to some of the committee meetings at which the *Lutheran Book of Worship* and new sets of lessons for the church year were discussed and produced, and later to some of the meetings of the compilers of the Lutheran Church-Missouri Synod's *Lutheran Worship*.

In 1983 the Wisconsin Evangelical Lutheran Synod in convention resolved to compile and produce its own hymnal. The resolution read in part: "that the synod now begin work on a new/revised hymnal of its own." A hymnal project director was to be called, and a special hymnal committee was to be appointed. The entire project was to be under the supervision of the Commission on Worship. The target date for the new hymnal was set for 1990. The preparation and publication of the new Wisconsin Evangelical Lutheran Synod hymnal – *Christian Worship* – will no doubt be the subject matter of an article for a future WELS Historical Institute *Journal*.

Endnotes

1. For a brief account of Lutheran hymnals in the United States see Carl F. Schalk, *God's Song in a New Land* (St. Louis: Concordia Publishing House, 1995).
2. Chap. I. Reasons for the establishment of a synod. §4. The use only of unadulterated church and school books (Agendas, hymnals, catechisms, readers, etc.). If it is not feasible in a congregation to exchange without delay the currently used heterodox hymnals and the like for orthodox ones, the preacher of such a congregation can become a member of the synod only if he promised to protest publicly the use of the heterodox hymnal, etc., and promises most earnestly to desire to work towards the introduction of orthodox items.
3. When Pastor Wrede was called to the present Salem Ev. Lutheran Church of Milwaukee, he was called to the Ev. Lutheran and Reformed Church in Granville. Also, one of the early parishes near Manitowoc consisted of two Lutheran and one Reformed congregations. At the 1854 synodical convention, Pastor Sauer of Schleisingerville [today Slinger] brought before the convention a conflict within

his congregation. The Reformed were objecting to the Lutheran practice of chanting and also demanded bread instead of wafers in Holy Communion. No final solution of either was made by the convention delegates.

4. Pastor Bading's German hymnal, compiled by Porst, has come down to us and has this note on the inside cover "used in the Evang. Lutheran Church at Theresa, Wis. until the year 1860." Pastor August Pieper was given a Bollhagen German hymnal in 1880 when he was in Kewaunee. Both hymnals are in the synodical archives.
5. The first instrument on record in a Wisconsin Synod church is the organ at Milwaukee's Grace Lutheran Church, mentioned in the 1858 synodical financial report of Grace congregation. The cost was \$700.00. The present St. Mark's congregation in Watertown installed an organ in its church in late 1857, but that was before it was a member of the Wisconsin Synod.
6. In the 19th century in America, most synods were organized into two groups: the Ministerium or organization of pastors, and the synod, or organization of pastors and congregations. All pastors were always to attend the synodical conventions while congregations could send one delegate with voting privileges. Parochial school teachers were admitted to each convention but were not recognized as attendees until 1868, when they were given the status of advisory delegates, a recognition given to visitors from other synods. In 1872 they were admitted into synod membership as teachers and were accorded the same rights as professors and pastors without congregations, namely no voting privileges.
7. The erudite Fachtmann arrived on the scene in 1858 and became a traveling preacher (*Reiseprediger*) while serving the congregation in the Town of Polk until the congregation in Fond du Lac (today's St. Peter) which he founded called him to be their first pastor. After serving the congregation in La Crosse he accepted a call to St. Paul, MN.
8. This should not appear to be strange since the Pennsylvania Synod not only sent words of encouragement to the Wisconsin Synod but also sent an annual contribution especially for poorly paid pastors.
9. Moldehnke arrived in the early 1860's to be the synod's second *Reiseprediger*. In 1863 he was called to become the first professor at the newly founded educational institution in Watertown, which opened in the fall of 1863 as a seminary only with two students of whom one was almost immediately dismissed for lack of ability.
10. Among the rites lacking in the German Agendas were cornerstone laying, dedication, ordination, etc.
11. In a July 8, 1863 letter to Pastor Muehlhaeuser from Pastor S.K. Brobst of the Pennsylvania Synod, Brobst wrote in essence that they had received information about the younger pastors objecting to the Pennsylvania Agenda. Brobst added that the Pennsylvania Synod would not send the \$300.00 stipend for the Wisconsin Synod missionary until there is a clarification. There is no record of or what Muehlhaeuser responded.
12. No references about overtures to the Ohio Synod aside from the request by the Wisconsin Synod's appointed Agenda committee in 1857 concerning the Ohio Synod Agenda action are recorded. Overtures may have been made by individuals or officials in non-official capacity.

13. Sometime prior to 1750 Dr. Laurent David Bollhagen compiled a hymnal of 1024 hymns to which by the year 1864 another 300 hymns were added. The hymnal was compiled for the congregations in Pommerania, and was published in Alt Stettin.
14. The Rev. Samuel Kistler Brobst (1822-1876), an ordained pastor in the Pennsylvania Synod, was active in the American Sunday School Union; was editor of several Lutheran periodicals; was a co-founder of the Lutheran seminary in Philadelphia as well as of Muhlenberg College; and was the spokesman, at least to the Wisconsin Synod, for the Pennsylvania Synod hymnal and liturgy committee.
15. Prof. William F. Lehmann (1820-1880) was president of Capitol University, Columbus, Ohio. He succeeded C. F. W. Walther as president of the Synodical Conference; was vice-president of the Ohio Synod; was editor of two Lutheran periodicals; and was a member of the Ohio Synod hymnal committee as well as a member of the General Council committee for the new German hymnal.
16. The Rev Emanuel Cronenwett (1841-1931) was a pastor for many years in the Ohio Synod.
17. The Ohio Synod committee established the following criteria for Cronenwett. (from Lehmann's letter to Streissguth): 1) choose from old, unaltered Lutheran hymns, especially those having more modern language phraseology; 2) chose Sunday and holiday hymns which relate to the pericopes and to the Agenda collects; 3) Formulate good indexes; 4) Meet in March 1866; and 5) Put into print the suggested hymns. The committee was also authorized to co-operate with other synods.
18. Chr. F. Gellert (1715-1769) studied for the Lutheran ministry; but because of inability to memorize sermons, had to abandon the profession and became a lecturer in philosophy. A writer and poet of the Rationalistic period, he wrote 54 hymns which were published in a book in 1757. His hymns were very popular in his day, also among the Roman Catholics, and they maintained their great acceptance for more than 100 years. Julian, in his *Dictionary of Hymnology* writes that his hymns "are utterances of a Christian morality, not very elevated or enthusiastic but genuine expressions of his own feelings and experiences." His hymns were considered rationalistic and impure by the American orthodox Lutherans.
19. Just what this earlier committee had compiled is not known.
20. The floor committee members were: Pastors E. Moldehnke, J. Muehlhaeuser, Th. Meumann, and C. Stark, and Delegates J. Haberkorn (Theresa) and D. Kusel (Watertown).
21. This may have been St. John Congregation in Jefferson, WI which did just that in the early 1870's by producing its own German hymnal, an exact copy of the new 1867 Bavarian German hymnal. Both were published by a printer in Bavaria.
22. The Rev. J. H. Brockmann (1833-1904) served congregations in Algoma, Mosel (near Sheboygan). Fort Atkinson and Watertown. While in Watertown he compiled a song-book "*Kleiner Liederschatz*" in 1881 with an amended version in 1882. It contains 130 sacred and secular songs arranged for two parts.
23. The synods involved in this first meeting were: Pennsylvania Synod; English District Synod of Ohio; English Synod of Ohio; Wisconsin Synod; Joint Synod of Ohio; Michigan Synod; Pittsburgh Synod; Minnesota Synod; Iowa Synod; Canada Synod; and New York Ministerium. Wisconsin Synod representatives were Prof. A. Martin for the English *Church Book* and Pastor Wm. Streissguth for the Ger-

- man hymn book.
24. Streissguth asked to be relieved of the presidency because of health reasons. This is mentioned because this action also virtually removed him from direct active participation in the hymnal and General Council matters.
 25. The convention actually adopted three resolutions with the first and third resolutions being tied to the second resolution. The three resolutions were: 1) Should the Hon. Synod of Ohio proceed with the printing of its newly produced hymnal before the next General Council convention, our hymnal committee should also move towards the publication of its prepared German hymnal; 2) otherwise our hymnal committee might first await the next meeting of the General Council and then act according to the resolutions adopted there; 3) the committee be authorized to have its German hymnal printed and placed on sale, and if necessary, to hire paid workers in order to make the written copy ready for print. (1867 Wisconsin Synod Proceedings p. 33)
 26. From the Wisconsin Synod Pastor R. Adelberg (St. Mark's, Watertown) was appointed to the English *Church Book* committee, and Pastor J. Bading to the German hymnal committee.
 27. From the English minutes of the 1867 convention of the General Council. The report of the German Hymn Book Committee being in order, it was considered, amended and adopted as below:
RESOLVED: 1) That in the Hymn Book to be published by the General Council, all those hymns should be first collected which we find contained in the best Lutheran Hymn Books. 2) That the hymns to be received should be adopted in their original form, but that this should not be interpreted as allowing no exception. 3) That only such changes should be made as are embodied in good Lutheran Hymn Books. 4) That hymns, in which considerable changes are necessary, should be embodied in the Hymn book [sic]. 5) That a sub-committee should be appointed, which, on the basis of the Canons given above, and making use of the books now under course of preparation by the Synods of Ohio and Wisconsin, should prepare a provisional Hymn Book. 6) That the Council authorize the sub-Committee to have the proposed book printed with the necessary changes, adopted by the Committee. 7) That Rev. Prof. John Bading, Rev. G.A. Wenzel [Pittsburgh Synod] and Rev. Prof. G. Grossmann [Iowa Synod], form the sub-Committee. 8) That the sub-Committee should, so much as possible, follow the rubrics found in the *Hymn Book* of the Synod of Pennsylvania, and that the liturgical service in the German Hymn Book be made to conform to that of the English Church Book. - - - The Committee appointed by the Convention at Reading to cooperate with the Committee of the Ministerium of Pennsylvania in the revision of the English Church Book, prepared under the direction of the aforesaid Ministerium, would respectfully report—That they have endeavored to discharge the duty assigned them, and propose to the General Council the following action: 1) That the General Council heartily concur in the propriety and necessity of the publication of the English Church Book prepared by the Ministerium of Pennsylvania. 2) That the title be *Church-Book for the use of Evangelical Lutheran Congregations*; and that it shall contain: 1) So much of the liturgy as is needed for the services of public worship. b) The text of Luther's Small Catechism. c) The Confession of Augsburg.

d) An order of family worship, containing prayers for the days of the week and times of need. e) A selection of unmetrical hymns and psalms, and a collection of metrical hymns. 3) That the following alterations be made in the Order of Divine Service as published by the Ministerium of Pennsylvania: a) That the *Introit* be placed after the Absolution and be followed by the Kyrie, and that the arrangements for opening the service before the Confession, be left for decision to the Committee of the Ministerium of Pennsylvania. b) Confession of Sins. That in the exhortation to confession, the Scripture statement be placed at the beginning. That the first form of confession be conformed to the original German. That the Second form be omitted. That, in the order of evening service, the second form of Loehe's *Agenda* be introduced, with the second form of the Kyrie. c) Collect. That the series of Collects for each Sunday be omitted, and that a collection from the old Collects, arranged for festival days and seasons, with general and special Collects from which the minister may select for ordinary Sundays, be furnished. That a selection of versicles, to precede the Collects, be introduced. d) Sentence after the Epistle. That after the Epistle, the Hallelujah shall always be sung or said, and that for festival days and reasons [sic], special sentences in addition be provided. That where desired, a gradual may be sung. e) Creed. The Creed may be sung or said. f) Sermon. The sermon be closed with the apostolic votum. g) General Prayer. That it shall be placed after the sermon. That the general prayer in the Pennsylvania Liturgy be inserted in the morning service. That the Litany be inserted in the morning service, for use especially when there is no communion. That the precise form and structure of Luther's Litany be followed, with the insertion of the additional phrases from Luther's Latin Litany. That the general prayer be at the altar. That the sermon be followed by a hymn, some suitable [sic] for the purpose being inserted or indicated. h) Exhortation to Communion. That the parts of the original text of the exhortation as found in Hoefling's *Urkundenbuch* p. 82, except the words of institution, be introduced. i) Distribution. That where the communicants approach the altar in numbers and are dismissed to be succeeded by others, the following words be used at the dismissal of each successive number, "The peace of God be with you all. Amen."

Four additional points of instruction to the committee conclude the report.

28. The English minutes of the 1868 convention read: The committee was persuaded of the desirableness of the introduction of a Second Order of morning service more conformed in its arrangement to the English Liturgy previously used. This change, it was believed, would greatly facilitate the use of the Church Book in Congregations attached to the old Liturgy. The Selection of Prayers for Family Worship could not be completed in time for the first edition, but will be inserted hereafter. The Committee proposes to continue the preparation of the Orders for Ministerial Acts, as instructed by the General Council at its last meeting.
29. Tuve Nilsson Hasselquist [sic] (1816-91) was one of the organizers of the Augustana Synod in 1860, was its president from 1860-70, and was president of Augustana College and Seminary from 1865-91. Adolph Spaeth (1839-1910) was professor of New Testament at the Lutheran Seminary in Philadelphia from 1863-1910, and was a student of liturgics and hymnology. He later was president of the General Council from 1880-88.

30. Among the grievances were the lack of proper handling of pulpit and altar fellowship, of Chiasm, and of the lodge problem.
31. Today Albany would hardly be considered western N.Y. Ernst later sought a place in the Wisconsin Synod, and was called to be a professor at the recently established college. He was elected its president in 1871 and held that office until 1919.
32. Articles of agreement made and concluded this sixth day of October A.D. 1869, by and between Rev. John Bading, Rev. W. Streissguth, Rev. W. Dammann, Rev. C. Gausewitz and Th. Jaekel a committee appointed by the Ev. Luth. Synod of Wisconsin and other States to compile and edit; and cause to be published a certain Hymn book called *Evangelisch Lutherisches Gesangbuch herausgeb. v. der Ev. Luth. Synod v. Wis. parties of the first part and George Brumder of the City of Milwaukee of the second part.*

First. The said parties of the first part hereby declare that they are duly authorized by said Synod to make contracts and agreements for the publication of said book and by virtue of said appointment and for the consideration hereinafter mentioned, hath agreed and doth hereby covenant and agree that the party of the second part, his heirs, executors [sic] and assigns shall have the only and exclusive right to publish said Hymn book for the next thirty years, the parties of the first part also agree with the party of the second part that they will deliver the manuscript after completion, containing the compilation of said Hymn Book to the party of the second part free of charge, and that the Ev. Luth. Synod of Wisconsin and other States will not within the next thirty years compile, compose, edit and publish or cause to be composed, compiled, edited and published another book of a similar nature by which the said Brumder his heirs, executors and assigns would receive any loss or damage.

Second. And the party of the second part for himself, his heirs, executors and assigns in consideration there, hath agreed and doth hereby agree that he will publish or cause to be published said Hymn Book within one year after the manuscript is completed and has been to him delivered as aforesaid; and the party of the second part for himself his heirs, executors and assigns agrees that there shall be paid to the said Ev. Luth. Synod of Wisconsin and other states five cents for each copy of said published book annually sold by the party of the second part, his heirs, executors or hereafter. And the party of the second part also agrees for himself, his heirs, executors or assigns that in case the said Brumder shall at any time sell, assign or transfer his interest in and to this Indenture, that the assignee or buyer shall on demand make and deliver to the said Synod an affidavit setting therein forth the number of said books published by every Edition and the number of books of each Edition on hand.

In testimony whereof the said parties hereunto interchangeable set their hands and seals, the day and year first above written.

In presence of John Bading President of the Synod (seal)

W. Dammann (seal)

C. Gausewitz (seal)

Th. Jaekel (seal)

Geo. Brumder (seal)

(The above was written in cursive and spellings, etc. are as found in the original.)

33. The General Council's reports and actions did not affect the Wisconsin Synod's hymnal project, but it is of interest to see what took place. The German hymnal committee reported that its book was almost ready for the printer. The convention resolved to have 500 copies of the proposed German hymnal printed and that an order of morning and evening service with such alterations as the committee may propose be printed in the German hymnal. The English *Church Book* committee reported that 14,000 copies of its hymnal had been printed and that the Sunday School Hymn and Service Book was well on its way.
34. Although organized as a federation of several synods, it ultimately consisted of the Missouri Synod, the Wisconsin Synod, the Slovak Synod and a Norwegian Synod.
35. In the February 1, 1870 issue of the synod's official periodical, *Gemeindeblatt*, there appeared an article "Our New Hymnal" by Pastor Th. Jaekel. The article's opening paragraph reads: "Already for a few years our dear congregations have been made ready for the appearance of a new hymnal. Since the compilation of a good hymnal is a very difficult task, and in addition, in compiling the specific hymnal for our synod, special consideration was to be given to the Pennsylvania hymnal in use up to the present time, the publication of the new hymnal was delayed a long time; now, however, it is at the printers and will be ready by the beginning of March at the latest, so that it can be delivered for use to our congregations. It is being published by Buchhaendler [book dealer] G. Brumder in Milwaukee." The author then showed the weaknesses of the Pennsylvania Synod's German hymnal and stated that such a hymnal does not help congregations grow in the knowledge of salvation nor does it strengthen the faith of the members. On the other hand, none of the hymns of the Pennsylvania hymnal contradict Scripture nor the doctrine of justification by faith. The weakness lay in the fact that the good old Lutheran hymns contained therein had been watered down, thus losing their full effectiveness. Rationalism prevailed in the Pennsylvania hymnal, but the new Wisconsin Synod hymnal agrees fully with Scripture. It offers in its 695 hymns "a rich selection of hymns for the seasons of the church year, for the chief parts of Christian doctrine, and for the various aspects of Christian living."
36. The committee which compiled the hymnal was appointed by Pres. Streissguth in 1865. The names of standing committees were not published in early synodical reports. However, from the 1869 convention Proceedings we know two members—W. Streissguth who wanted to resign from the committee but was persuaded remain on it, and Theo. Jaekel, who replaced Pastor Vorberg who resigned from the Wisconsin Synod because he opposed the synod's withdrawal from the General Council.
37. See John Julian *Dictionary of Hymnology*, New York: Dover Publications 1957 p. 395 under Freudentheil.
38. Koehler in his *History of the Wisconsin Synod* states that the reason for the choice of the Missouri Synod hymnal was due to the fact that the Ev. Lutheran Church of Watertown and the Missouri Synod church, St. John's, held joint week-day services. It might also be mentioned that Adelberg came from New York state and was one of those conservative pastors like Prof. A.F. Ernst who disliked the liberal eastern hymnals. Adelberg may also have been influenced by Hoenecke, who likewise served on the review committee, where he made the statement about deleting

- 100 more hymns.
39. Prof. A.F. Ernst and Theo. Brohm, and Pastors C. Mayerhoff, Ad. Hoenecke and Bernhardt Ungrodt. Hoenecke resigned and Pastors J. Brockmann and Reinsch were added.
40. An unfortunate opening three words, still used by some, because a hymn has already been sung as an opening.
41. The German word used is "Referent."
42. On this occasion permit me to inform the Hon. Synod that I have acceded to the wish of the Synod in regard to the expansion of the appendix to the hymnal. The appendix now includes: 1. Prayers; 2. The Sunday and festival readings for the entire year; 3. the history of the suffering and death of our Lord Jesus Christ; 4. the Small Catechism of Dr. Martin Luther; 5. Order for emergency baptism; 6. The Augsburg Confession; 7. the story of the destruction of the city of Jerusalem. So now the hymnal has been increased by 150 pages from what it was originally, while the price of all styles will remain the same. The hymnal of the Hon. synod with its 695 hymns and its new appendix is thereby the most complete and most encompassing as well as the least expensive hymnal, proportionally, that has appeared in America.
- Since now the publisher of the book has not shunned any suggestions to improve the book within or outside his establishment, and has endeavored to answer every reasonable request of the Hon. synod, therefore he believes he also has the right to make this request before the assembled synod, that all pastors and delegates whose congregations still use other hymnals would work to have the synod hymnal adopted, especially since in this way it is easier for me to handle this situation.
43. Today it is St. John Congregation, rural Appleton.
44. English Lutheran hymnals were published in eastern United States in the early 19th century. The first such books by synods in fellowship with the Wisconsin Synod were: *Hymnbook for Use of Evangelical Lutheran Schools and Congregations* Decorah, Iowa. Lutheran Publishing House. 1879; and *Evangelical Lutheran Hymnbook* publ by order of the General English Lutheran Conference of Missouri. Baltimore: H. Lange. 1889.
45. It is interesting to note that the 1911 convention proposed that vocal and instrumental instruction be required of all pastoral students. For lack of time for action on this proposal, it was deferred to the next convention, and forgotten.
46. A NEW HYMNAL IN PREPARATION. The attention of all who are engaged or interested in our English work is invited to the new Church Hymnal now in preparation by the Northwestern Publishing House. There is a growing demand for a hymn-book embodying the best products of Lutheran hymnology as well as those of English origin. While a great amount of good work has already been done in this field and we are rapidly passing the pioneer stage, the publication board feels it is a duty owing to all concerned in English work to take an active part in the task of laying up a stock of standard hymns for many years to come. The new book is to contain 500 or more hymns with music, also orders of service and other supplements for church use.
- The co-operation of all friends of the cause is invited and earnestly requested. If you have any opinion to offer on doctrinal, literary, musical, technical, commer-

cial, or any other considerations that may enter into the task before us – any preferences, objections, criticisms concerning publications already in the field – let us hear from you while the work is in progress. Address all communications to Rev. O. Hagedorn, 404 Thomas Ave. Milwaukee, Wis. Inquiries in regard to this matter, if they are of sufficient public interest, will be answered in this paper.

47. The date of publication of the *Book of Hymns* has sometimes been suggested as 1916. Others have placed it in 1918. This author places it in 1917, and probably just shortly before the convention. If this hymnal had already been in circulation, why did the reporting committee at the 1917 convention refer to it as *Hymn Book*, when the title was *Book of Hymns* on publication, and why did the committee and convention urge those congregations that had a need for a book to make use of it now (1917)? Secondly, if the hymnal had been published in 1916 or even very early 1917, why was the announcement of its availability delayed until the September 21, 1917 issue of the synod's periodical? Attempts to find records of the date of publication or first sales in the archives of Northwestern Publishing House again proved fruitless. Hence all indications point to the issuance of the *Book of Hymns* taking place in the second quarter of 1917.
48. It may not be amiss to anticipate a few criticisms that may come in again, though they have, we believe, been sufficiently disproved.

The words "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," as an introduction to the altar service have been intentionally omitted, because the thought conveyed therein is sufficiently expressed in the words "Our help is in the name of the Lord who made heaven and earth," and in the subsequent confession of the Creed. The words "Beloved in the Lord! Let us draw near with a true heart, etc." introducing the Confession of Sins, have been omitted, because we prefer the more liturgical way of saying and singing, "I said, I will confess . . . And Thou forgavest . . ." and there certainly is no necessity for a double introduction.

The *Introit* has been omitted, because there is no good reason for it is a service which is opened with a hymn by the congregation, serving the same purpose of expressing the character of the respective Sunday.

The *Gloria Patri* is omitted in the morning service because the subsequent *Gloria in Excelsis*, which conveys the same sentiment in amplified form. We have put the *Gloria Patri* into the Evening Service, in which the *Gloria in Excelsis* is not used. There is a very good reason for singing the *Kyrie* or "O Christ, Thou Lamb of God" immediately after the Confession of sins; hence we put it there, but omitted it later, where it is often found.

We believe the average church-goer will thank us for not putting in more than one Scripture Lesson.

Other deviations from forms found in other books were made from the same considerations: to avoid unnecessary duplications and reiterations. Let the pastor and choir director put all the variety into the service that their liturgical conscience will demand or permit; but for the standard forms let us confine ourselves to that which is truly essential and liturgical. O. Hagedorn.

49. I. That upon completion of its work the Joint Synodical Conference Hymn Book Committee place at the disposal of the Joint Synod of Wisconsin a complete draft

of all the material gathered for the new hymn book.

- II. A. That the Synod appoint a committee consisting of a member of the faculty of our Theological Seminary, a member of the faculty of Dr. Martin Luther College, a member of the faculty of Northwestern College, a member of the School Board, the members of the Northwestern Publishing House Board, and the members representing the synod on the Joint Hymn Book Committee;
B. And that this committee be empowered to approve the work of the Joint Hymn Book Committee;
C. And that this committee be empowered to authorize the Northwestern Publishing House to publish the hymnal immediately upon their approval thereof.
- III. That the Synod encourage all congregations to introduce the new hymnal as soon as possible, with the understanding that our congregations purchase the edition published by our Northwestern Publishing House.
- IV. And that the Synod thank the Hymn Book Committee for their faithful work, and wish them God speed toward compiling a hymnal that will best serve the glorification of God's name among us.

Source Material

Wisconsin Synod Convention Proceedings 1850 to 1933 (German)

Wisconsin Synod Convention Proceedings 1934 to 1941 (English)

Gemeindeblatt (Official English periodical of the Wisconsin Synod) Sept. 1, 1865 to 1880

Northwestern Lutheran (Official English periodical of the Wisconsin Synod) 1915 to 1950

General Council Proceedings 1867 to 1870

Select letters from the Koehler file of original letters. 1850 to 1872. This file is stored in the Synod's Archives, at Wisconsin Lutheran Seminary, Mequon, WI.

Erwin L. Lueker. *Lutheran Cyclopedia*. St. Louis: Concordia Publishing House, 1954

Evang.-Lutherisches Gesangbuch. Philadelphia; Wollenweber, publisher. 1849

Evang.-Lutherisches Gesangbuch. Milwaukee: G. Brumder, publisher. 1870 (copyright 1872)

Book of Hymns, large edition. Milwaukee: Northwestern Publishing House, publisher. (1917?)

Church Hymnal for Lutheran Services. Milwaukee: Northwestern Publishing House, publisher n.d. (1905?)

**Proceedings of the Thirteenth Convention
of the German Evangel.-Lutheran Synod of
Wisconsin and other States
held in the Church of the Evangel.-Lutheran
Grace Congregation
in Milwaukie, Wis. from May 29 to June 3, 1863
Watertown. Printed in the *Weltbuerger* Office
1863**

Pursuant to the resolution of last year's synodical convention, the preachers and congregation delegates of the German Evangelical Lutheran Synod of Wisconsin and Other States gathered on May 28, 1863 A.D. in Milwaukie, Wis., where they were cordially received by the Hon. Senior, Pastor Joh. Muehlhaeuser, and given a hospitable welcome by his congregation as well as those of Pastors W. Streissguth and W. Dammann.

The business sessions of the synodical convention were begun with a devotion in Grace Church, which was gladly offered us for our meetings. On Sunday, May 31, the Festival of Holy Trinity, the members of the convention joined Pastor Joh. Muehlhaeuser's Evangelical Lutheran Grace Congregation in a festival service and celebration of Holy Communion. The preceding evening a confessional service was held in which Pastor Th. Meumann preached a confessional sermon on Jer. 31:31-34. The Sunday festival liturgical altar service was conducted by the local pastor, Senior Joh. Muehlhaeuser. The festival and synodical sermon was given by the synod's secretary, Pastor Phil. Koehler, and was based on II Cor. 2:14-17. After this the distribution of the elements took place. At 2:00 p.m. a children's service was held, conducted by Pastors C. F. Heyer of Red Wing, Minn., a former missionary to India, and E. Moldehnke, our synod's traveling preacher [*Reiseprediger*], in which both young and old were captivated by the interesting information about foreign and home mission work. At 3:00 p.m. the afternoon service began which was led by Pastor A. Lange, who preached on the festival Gospel lesson, John 3:1-15.

On the three following days evening services were held: Monday evening Pastor G. Fachtmann based his sermon on the education of children on the baptismal Gospel lesson: Mark 10:13-16; Tuesday evening Pastor C.F. Heyer preached a mission sermon based on words from Genesis 9:18, 19 and 25-27; Wednesday evening Pastor E. Moldehnke preached on Matt. 18:11-13.

Proceedings and Business of the Synod

First Session

Friday, May 29, 9:00 a.m.

The session was opened with the singing of hymn No. 247 [Pennsylvania Synod Hymnal] *A Mighty Fortress Is Our God*, after which the Hon. president of the synod,

Pastor John Bading led the liturgical devotion, read Psalm 46 and spoke a prayer. The list of pastors was read. Because of a misunderstanding about the day on which the synodical convention was to begin, some pastors and congregation delegates were not present, but arrived on the following day. The following persons took part in the matters placed before the convention:

Pastors:

1. F. [should be "J"] Muehlhaeuser, Milwaukie
2. C.F. Goldammer, Jefferson
3. C. Koester, Caledonia Center
4. J. Conrad, Theresa
5. J. Bading, Watertown
6. D. Huber, New Berlin
7. Phil. Koehler, Manitowoc
8. E. Sauer, Hermann
9. W. Streissguth, Milwaukie
10. G. Reim, Helenville
11. Ph. Sprengling, Mosel
12. Ch. Stark, La Crosse
13. G. Fachtmann, St. Paul, Minn.
14. H. Roell, West-Bend
15. C. Braun, Columbus
16. J. Hoffmann, Racine
17. F. Waldt, Oshkosh
18. F. Boehner, Beaver Dam
19. C. Gausewitz, Reedsville
20. E. Strube, Fountain City
21. Th. Meumann, Platteville
22. F. Hass, Mormons Cooly
23. C. Wagner, Winchester
24. H. Quehl, Centreville
25. W. Dammann, Milwaukie
26. E. Moldehnke, Germany
27. J. Kylian, Greenfield
28. H. Sieker, West-Granville
29. M. Ewert, Burroak-Valley
30. J. Ritter, Hollowayville, Ill.
31. H. Warnke, Newton

The following persons, who during the course of the synodical year presented themselves to the synod for placement, and who received positions from the synod president, were present in order to be accepted into synod membership, and were for the time being accepted as advisory members:

1. A. Denninger, Addison
2. C.G. Reim, Green Bay
3. H. Bartelt, Two Rivers
4. A. Lange, Lebanon

5. Waldmann, Wausau
6. A. Hoenecke, Farmington
7. Fr. Meyer, Portage City
8. P.A. Leupp, Almond
9. L. Ebert, Brownsville, Minn.
10. Ph. Brenner, Kenosha
11. H. Hilpert, Germany
12. Titze, Burlington
13. Kern, Fond du Lac

To this list also belongs

14. J. Brockmann, Ahnepee
- sent in an excuse indicating that he could not be present because of illness. The following pastors were present as guests: C.F. Heyer from Red Wing, Minn., J. Schladermundt from Germantown, Pa., and L.W. Habel from Kirchayer [Kirchhayn], Wis; they were accepted as advisory members.

Pastor Hegemann from Monroe, Wis., a member of the Church of the West [*Kirchenverein des Westens*] was allowed to sit in the sessions.

The following congregation delegates handed in their credentials and were accepted as voting members:

1. Nic. Schoof, Milwaukee
2. Heinrich Steinmann, Milwaukee
3. Ferd. Neuendorf, Milwaukee
4. Gerh. Meyer, Manitowoc
5. M. Schumacher, West-Granville
6. P. Martin, Centreville
7. C. Kitzerow, Columbus
8. A. Theilig, Mosel
9. Elias Seibold, Beaver Dam
10. Ludw. Zeidler, Theresa
11. C. Reichmann, Fond du Lac
12. D. Kusel, Watertown
13. Chr. Koepsel, Lebanon
14. Joh. Hubler, Germany
15. Wilhelm Wagener, Ridgeville
16. Friedrich Betz, La Crosse
17. Christoph Gloessel, Helenville
18. Joh. Kayser, Burlington
19. F. Sorge, Racine
20. P. Johann, Wayne
21. D. Schleh, New-Berlin
22. H. Krueder, Kenosha
23. H. Raasch, Hermann
24. D. Twerstrat, Fountain City
25. Fr. Zetse, Kilbourn-Road

The following congregation delegates were accepted as advisory members:

Friedrich Baum, Sheboygan
 Reinhold Helfritz, Town Leeds
 Teacher Drech, Milwaukee
 Teacher H. Sievert, Milwaukee
 Teacher P. Binner, Milwaukee

After the synod had organized itself, the president, Pastor Joh. Bading, gave the following annual report.

General Report of the President

Grace be unto you and peace from God our Father and from our Lord Jesus Christ. Honorable and beloved brothers and delegates of our congregations!

At the beginning of our this year's synodical convention may I recall the words of the Psalmist: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." What has moved me to refer to these words of Holy Scripture is twofold, first, the place where we are assembled in such a large number, and secondly, the beloved experiences of the past synodical year.

Fourteen years have already passed since three persons met in this congregation in God's name to lay the foundation for the present Ev. Luth. Synod of Wisconsin. One of these three pastors and founders of the synod is still in our midst, one has returned to his old fatherland and serves a congregation in the vicinity of Stendau, and the third was a victim four years ago on the open seas in the burning of the Austria, and he is now earning the fruits of his labors in blessed heaven. The question, whether it was right in the face of so many synods of this land to still found a Wisconsin Synod, has been answered by the results. Mustardseedlike—as once the Christian church in Jerusalem, or even as the kingdom of God in this world—the Synod of Wisconsin sowed its first seeds and started its roots, but the Lord looked down with favor upon the small deed, which was begun in his name and for his glory, and bestowed prosperity and growth. But the young synod did not lack adversities; phony characters [*unlautere Geister*], who hid behind the mask of hypocrisy, and piety in order to slip into the preaching ministry, sought to gain entrance for themselves. Other Lutheran zealots, whom other synods drew the sword against in order to oppress their work before it got started; all of this simply helped to serve the purpose of strengthening the synod outwardly and innerly, recalling the words of St. Paul: "All things work together for good to those that love God." The synod from its beginning showed itself to be of peaceable character. It made it its purpose to guard against the polemics against other Lutheran church bodies. To the so frequent, usually unloving, merciless and unjust attacks by the Missourians and other Lutherans it has answered generally with silence and through this passive resistance has without a doubt received more blessings than by endless bickering and quarreling, by which their enemies already for a long time and in God's name ripped each other apart in the face of unbelievers, scoffers, slanderers and the sects, and have surrendered one another to the Devil. I can only advise the synod to continue on its path. The mark which is set for us as Christians, the task which the Lord placed before us when we assumed the holy pastoral office, is not to participate in confessional arguments which are started, continued and entertained outside our synod, or in spirited rejoinders to unjust, unkind accusations on the part of those who wish us

evil, for whom we have been a thorn in the eye since our origin and growth, but rather to build the kingdom of God, to establish congregations in the knowledge of the doctrines of salvation, each of which calls the souls entrusted to us to repentance, to lead them to the Savior and to place upon their hearts the entire fullness of the wonderful grace in Christ Jesus, so that in all cases Jesus Christ is glorified, his name praised and if indeed the great and terrible day of the Lord arrives, we all might be found before God and man as those who have built silver, gold, and gems on the only pure basis of salvation, Jesus Christ. Our pastoral office, dear brothers, is holy, our mission is great and pressing, let us not lose sight of that. The Apostle Paul wrote to Timothy: "Devote yourself to the public reading of Scripture, to preaching, to teaching, pursue righteousness, godliness, faith, love, endurance, do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. Preach the Word, be prepared in season and out of season, correct, rebuke, encourage with great patience and careful instruction, do the work of an evangelist, discharge all the duties of your ministry, but turn away from godless chatter and opposing ideas of what is falsely called knowledge, which some have professed and in so doing have wandered from the truth."

Along the same line, I recently received from a well-known, honored and beloved Lutheran preacher in the mission field, who is from Luenneburg, a letter with these words: "Most assuredly I bear the American spiritual positions in my heart and will also do for them what I am most able. I assure you, that at the sending out of preachers from this Mission House I will keep you in mind as long as you and your synod will continue in pure Lutheran doctrine and not take to strife and quarreling from which nothing good ever comes. Continue in pure doctrine and in godly pursuit and build up your congregations on Christ, crucified and arisen, who is the only basis of our salvation. But for God's and your congregations' sake don't let you or the members of your synod be drawn into disputes, for then the further building upon Christ comes as usual to an end." Who, honorable and beloved brothers, would in the face of sad discord and splintering of our Lutheran Church of this country not say yes and Amen to him, who would not from his heart wish for the time when the swords, which rage in great numbers in the inner parts of our own church, would be placed into the scabbards, when all synods of our new fatherland would recognize and confess the Lutheran confession as the pure and true declaration of Holy Scripture and as the true expression of faith, and live side by side as brothers in love and peace, or better still unite into a large General Synod, in order to cast out the net of the Gospel in these last terrible times in the unity of faith, mutual and supporting love, and as a closed Christian and ecclesiastical power resist the kingdom of the Devil and the world, until finally the kingdoms of this world become those of our God and of our Christ, and we enter into the triumphant synod and receive by grace the victory crown and the palms of peace from our Lord's hand, and with the saints sing: The Lord has done great things for us, for which we rejoice.

But also the pleasant experiences, the true and merciful help of the Lord in this past synodical year arouse us to praise and glorify our Lord. The experiences in our political civil life must freely make us bow down and grieve. In the matters of our torn, heavily afflicted country things have become more troubled and more gloomy. The noble efforts of our people were not in a position to suppress the disruptive rebellion which is

destroying all social relations of this land. The answer to the pleading question: "Watchman, is the night almost over?" always reads this way in our land: "If the morning does come, it will again be night and if you come and ask, you will again come and ask." For the hand of the Lord is still stretched over us, the peace according to worldly standards extended far and wide. How can it be otherwise? How can our people expect anything but severe affliction? Did it not for a long time already practice idolatry with the land's might, freedom and wealth? Does not unbelief and mockery of holy matters, lies and deceits, perjury and contempt of God's and man's ordinances in all areas of the country provoke the ire and vengeance of the holy and just? Now the Lord has come with a terrible judgment against our people to make them pay fully for their sinful conduct. The bloody civil war has raged already for two years. The past year has again cast thousands of men and youth into the arms of death and led these immortal souls into eternity. There is hardly a congregation in our synod that does not have some of its members on the field of battle. It is true of our people what the prophet foretold of Israel: "By the wrath of the Lord Almighty the land will be scorched and the people will be fuel for the fire; no one will spare his brother. On the right they will devour, but still be hungry; on the left they will eat but not be satisfied. Each will feed on the flesh of his own offspring; Manasseh will feed on Ephraim, and Ephraim on Manasseh. Together they will turn against Judah. Yet for all this, his anger is not turned away, his hand is still upraised." O, that the call by which the king of Nineveh summoned his people to repent would permeate our people: "All men and beasts, refrain from food, call urgently on God, let them give up their evil ways and their violence? Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish." O may we and all Christians of this country enter into this rift as Abraham once did for Sodom and David for Judah in the pestilence; may the Lord be gracious toward us and let his face shine cordially as he promised Abraham he would do for Sodom if he could find only ten righteous men therein.

While we must reflect with sorrow on the conditions of our country and people and while we were afflicted the entire year with the horrors of war, the Lord has bestowed on us his grace in our church matters far beyond our requests and understanding. As we left last year's synodical convention, a bird's-eye view of our working areas and of our workers recalled to our remembrance the words of the Lord: "The harvest is great but the laborers are few." No less than thirteen vacant congregations have sent us urgent pleas for preacher and minister. Several have already been without spiritual care for a long time and were heavily proselyted by Methodists, Albrechtsleute [a type of German Methodism], and other fanatic-preachers, and we still did not know where the proper forces should come from to peacefully satisfy the necessities. But the Lord was gracious to us. He was aware of means and ways; he crowned the trip of our Hon. Senior to Germany with such a result that a group of evangelists crossed the sea to labor in conjunction with us in the work of the Lord. We would then meet these necessities with relief, and give our traveling preacher with his restless, eager spirit the opportunity to open new fields and prepare them for receiving a pastor. This indeed demands new personnel. For should the thousands of countrymen in the woods and on the prairies not become victims of the spirit of the sects, or fall into unbelief, should the thousands who annually settle in Wisconsin and neighboring states, remain with the Ev. Lutheran Church, then we for our significant growth each year need additional workers. For this

we must still always turn to our old fatherland and rely on the fact that the German brothers, who are concerned about the spiritual wellbeing of their fellow countrymen in America, send us capable workers. Although thankful for such help which the German societies and associations send us, we nevertheless in the face of our synod and congregations must always return to the matter of erecting our own theological seminary. The desire for it has long been expressed, the plan of founding it was pretty well thoroughly discussed at the last synod convention, now the time has come that it be vigorously implemented. One must indeed thoroughly discuss the costs ahead of time if one wants to build a tower, but, with costs alone nothing is done, that discourages more in going ahead with the founding of a seminary. We have to place our trust for the costs in the almighty Savior, who desires to strengthen the weak and bless that of small value, indeed approach him above, and then confidently with meager means and strength which are at our command begin small and humbly. If we begin something for the glorification of our Savior and for the welfare of immortal souls, we must not fear by trusting in the almighty strength and grace of our Lord that our work will come to ruin. Therefore being confident that this year's synod convention will move ahead with the founding of an educational institution, let us remember that the Lord will provide and will lead the work already begun to a magnificent goal. Another important matter which lies before the synod and next to the seminary matters, lays claim to full time and energy is the matter of the completion of the synod's constitution. The draft is in my hands and will be presented to the synod at the scheduled time. Further important matters I do not have to mention by title at this time because they will be brought up by the various committees of the synod for discussion and resolution. I will therefore now give the synod a brief overview of the official duties carried out by me during the past synodical year.

I. Place Changes

At the time of last year's synodical convention the Ev. Luth. Congregation in Mormons Cooly near La Crosse called Pastor Hass to be its preacher and minister. Since his congregation at the time did not wish to become a member of the synod and since he believed to recognize the will of the Lord in the call from this congregation mentioned above, he accepted the call and moved to his new field in July. At the same time he took care of the nearby congregation in La Crosse until it would receive another pastor. Pastor Chr. Stark received a call from the Ev. Luth. Congregation in La Crosse and moved there in September.

On September 18 I received notice from Pastor Quehl of Napersville, Ill. that he received a call from the Ev. Luth. Congregation in Centreville, Manitowoc, Co., Wis. and that he had accepted it. I authorized Pastor Sprengling to install him in his new place on the 20th Sunday after Trinity.

About the same time Pastor Warnke of Niles, Ill. took a call issued by the Ev. Luth. Congregation in Newton, Manitowoc Co., Wis. He was installed also on the 20th Sunday after Trinity by Pastor C. Gausewitz.

The vacant congregations in Theresa and Lomira received a pastor and minister in the person of Pastor J. Conrad. He moved there from Racine in October and was installed with my authorization by Pastor Sauer on the 19th Sunday after Trinity.

Towards the end of last year Pastor Boehner of Fond du Lac received a call from the Ev. Luth. Congregation in Beaver Dam. He accepted it and at the beginning of

January moved to his new congregation. He was installed by me on the Festival of Epiphany.

In January Pastor Goldammer of Burlington informed me that he was elected and called by the Ev. Luth. Congregation in Jefferson and would be moving there at the end of February. Likewise a letter came from Pastor Hoffmann with the announcement that he had received a call from the Ev. Luth. Congregation in Racine and had accepted it. Both Brothers were installed by me, the former on Sunday *Oculi*, the latter on Sunday *Laetare*.

At the beginning of this month I received an announcement from Pastor Sauer that he had received a call from his neighboring congregation, the Ev. Luth. Congregation Zum Kripplein Christi, and had accepted it. I authorized Pastor Conrad to install him.

II. Ordination and Installation

In September Candidate Denninger, sent here by the Ev. Society of Berlin, arrived to receive a position in our synod. After he was called by the congregations in Addison, Barton and Wayne, Washington Co., Wis. he was examined by Pastor W. Streissguth, assisted by Pastor W. Dammann, in Milwaukee as authorized by me, and was ordained, having obligated himself to the Confessions of the Ev. Lutheran Church. On Wednesday, October 22, he was installed by Pastor Sauer.

In November Pastor A.L. Lange, a former member of the Missouri Synod, came with his family to Watertown. After he received a call from the St. Matthew Congregation in Lebanon, he was installed there by me on the I Sunday of Advent.

At the recommendation of Pastor Harms of Hermannsburg, and with the aid of our Senior, Pastor Muehlhaeuser, Missionary Brockmann arrived here at the end of November from Germany. On December 10 he received a call from the Ev. Luth. St. Paul Congregation in Ahnepee [today Algoma], Kewaunee, Co., Wis. and has been active in said congregation since then.

A second candidate from the Berlin Society, Candidate Titze, arrived in late autumn from Germany. After he assisted Pastors Moldehnke and Goldammer for a while, he passed his examinations and was ordained by the Central Conference for the congregation in Burlington and installed there by Pastor Goldammer.

At the end of November our Hon. Senior, Pastor Muehlhaeuser, by the gracious protection of the Lord, arrived home and brought along four candidates from the Langenberg Society, who desired to enter into service within our synod. Pastor C.G. Reim, who was ordained, received a call from the Ev. Luth. Congregation in Green Bay and has worked there since then with the blessings of the Lord. Candidates Waldmann, Kunz and Brenner completed their prescribed examinations and were ordained, having obligated themselves to the Confessions of the Ev. Luth. Church.

Pastor Brenner was installed in Kenosha by Senior Muehlhaeuser. Pastor Waldmann took on ministerial duties in the Ev. Luth. Congregation in Wausau and Pastor Kunz was to be installed by Pastor Boehner in Fond du Lac. Before this could take place, a cold which Pastor Kunz caught on the trip developed into pneumonia. During his illness he stayed with Pastor Boehner, from where the Lord called him home on March 22. His mortal remains rest in the cemetery in Beaver Dam, awaiting a holy resurrection. A modest tombstone indicates the place of his rest. May the Lord comfort the survivors abroad and may they find him some day at the right hand of the Lord.

In December Candidates Meyer, Leupp, Ebert and Hilpert arrived in Watertown from Chrischona near Basel in order to enter the preaching ministry in the Wisconsin Synod. After they passed their examinations before the Central Conference, and were ordained in Watertown, obligating themselves to the Confessions of the Lutheran Church, Candidate Meyer went to the Ev. Luth. Congregation in Portage, Candidate Leupp to the congregation in Almond and Candidate Ebert to the congregation in Brownsville, Minn. Candidate Hilpert was ordained April 14 at a conference in Germany and since that time has substituted at that place for the traveling preacher Moldehnke.

On February 4 Candidate Bartelt at my authorization was examined by the Northern Conference, and obligating himself to the Lutheran Confessions was ordained. He was called by the Ev. Luth. Congregation in Two Rivers and has been working there since then with good results.

At the end of February Pastor Hoenecke, a candidate from the Berlin Society, arrived in Watertown. At the beginning of this month he received a call from the Ev. Luth. Congregation in Farmington and has been working there since then.

In Easter week Pastor Kern, formerly a professor in Springfield, Ill. came to Wisconsin. He preached on the festival days in Fond du Lac whereupon the congregation there called him as their preacher and minister.

III. Suspension from the Preaching Ministry

It is necessary to make this sad announcement to the Hon. synod that Pastor L. Nietmann of Newton, Manitowoc Co. had to be suspended from the office of the preaching ministry. He is guilty of various criminal infractions not only here but also in Germany. He was forced to make a confession only after persistent interrogation in Newton because he could no longer hide his misdeeds with lies. As a result his congregation in Newton let him go and he himself signed a declaration in which he declared himself unworthy for the Christian preaching ministry and made a promise never to seek work in any of our congregations. In spite of this he worked his way into the congregation in Golden Lake, which just last year took up membership in our synod. I delegated first Pastor Moldehnke, then Pastor Lange to go to this congregation to make them aware of the situation about Mr. Nietmann, and to ask it to release him by following Christian ordinance. Unfortunately the congregation did not only not do this but it also dropped its membership in the synod in order to keep Mr. Nietmann as its pastor. Because of these circumstances the officials of synod felt compelled to warn synods and congregations about Mr. Nietmann in Lutheran periodicals in this country. The Hon. synod may decide what else to do in this sad situation.

IV. Implementation of Last Year's Synodical Resolutions

In the matter of Pastor Sauer and his Grace Congregation in Hermann the president carried out the charge of the synod. He is happy to inform the synod that both sides accepted the synod's resolution and have laid aside their differences in the manner indicated in the resolution. In the matter of Bethel Congregation in Ashford and St. Jacob Congregation in Wayne the results were not quite that good. The latter congregation let the notorious Fleischer [this could be a man's name, or it could mean "butcher"]

go and turned to our Pastor Denninger for his services who, upon my advice, accepted. But the Bethel congregation made a clear statement that it desired to keep the Reformed pastor, and it then left our synod.

The officers of the synod have implemented the synodical resolution to incorporate the synod to the point that they have taken all necessary steps to achieve this goal. The Watertown member of the legislature, Mr. Emil Rothe, took care of all of the preparatory work and handed that in to the Assembly. Action on it, however, had to be postponed as in the case of many other matters because of lack of time. Mr. Rothe made it a point that he would use all of his influence to bring this matter up for a decision at the fall meeting of the legislature.

V. *Reisepredigt* [Traveling Preacher Program]

The *Reisepredigt* program of the past synodical year has proven itself effective and filled with blessings. The following stations were served by the *Reiseprediger*: Germany, Fort Atkinson, Whitewater, Waupun (city and prison), Almond, Stevens Point, Wausau, Town of Stettin, Town of Berlin, Green Bay, Kewaunee, Town of Carlton, Forestville, Sandy Bay, Ahnepee, Portage City, Lewiston, Caledonia and the vacant synod congregations in Theresa, Lomira, Fond du Lac, Forest and Eldorado. We were able to place men in most of these congregations during the course of the year; the others are still awaiting preachers, but are from time to time served by the *Reiseprediger*.

During the course of spring, trips were also taken into Minnesota and four stations were visited. Furthermore 14 new stations were established in western Wisconsin, so that altogether 22 stations in Wisconsin and Minnesota are being served by the *Reiseprediger*. Reading services and Sunday Schools were inaugurated by him wherever possible. Since most of the stations are so situated that several of them could be served by one preacher, and since it has been indicated that additional preachers will be sent to us, we certainly hope that most of these positions can be definitely filled during the course of the summer.

VI. Correspondence

In this past synodical year there was more correspondence than in all the previous synodical years combined. Since many of the letters will be given to various committees for incorporation in their reports, I find it superfluous to bring them up at this time. I only want to point out that our relationship with the already frequently mentioned German societies, as well as with the Pennsylvania Synod, has been cordial in the past year. The German societies have sent us more workers during the course of the year than in previous years, and the Pennsylvania Synod has not failed to grant us strong support. Pastor Harms of Hermannsburg has promised to keep especially our needs in mind when he sends preachers to America. Even though the officers sent a letter of thanks to Pastor Harms, I recommend the Hon. synod in a special resolution also express the heartfelt thanks to the mentioned societies and synod.

May the Lord during this convention graciously guide us in all truth. May he bless our actions and doings and give grace so that all which occurs here redounds to his glory and to the welfare of the synod. May he permit our convention to be an example of that

wonderful Psalm verse: "How good and pleasant it is when brothers live together in unity." Then each of us can go home, praising God in heart and mind with: "The Lord has done great things for us, and we are filled with joy." To that end may God help us. Amen.

Johannes Bading, president

After the convention heard the Hon. president's report it was resolved that it be received with thanks and given to a committee for a later report.

The president appointed the various committees-to give reports on the following matters:

1. The annual report of the president: Pastors Fachtmann, Goldammer, Sieker, Gausewitz;
2. Acceptance of pastors applying for membership in the synod: Pastors G. Reim, Koester, Conrad, Gausewitz, Quehl;
3. Excuses from pastors: Pastors Sprengling, Braun, Roell and Delegates Koepsel, Seibold, Zeidler;
4. Acceptance of congregations applying for membership in the synod: Pastors Warnke, Ebert, Hass and Delegates Schuhmacher, Reichmann, Steinmann;
5. Reports from the various conferences of the synod: Pastors Meumann, Moldehnke, Dammann and Delegates Kitzerow and Theilig;
6. The seminary matter: Pastors Muehlhaeuser, Sieker, Quehl, Goldammer and Delegates Schoof, Kusel, Meyer;
7. Implementation of last year's synodical convention resolutions: Pastors Stark, Boehner, Warnke and Delegates Koepsel and Martin;
8. The suspension of Pastor Nietmann: Pastors Streissguth, Kilian, Sprengling and Delegate Meyer;
9. Annual treasurer's report: Pastors C.G. Reim, Strube, Waldt and Delegates Reichmann and Schumacher;
10. Librarian's report: Pastors Sauer, Quehl, Hoffmann.
11. *Reisepredigt*: Pastors Streissguth, Fachtmann, Waldt, Meumann and Delegate Betz.

At this time the revision of the synodical constitution was taken up. The committee appointed at the convention in Watertown to come up with a draught of a synodical constitution, presented its draught. It was read by Pastor Meumann. After §1 and 2 were revised, a motion was made to adjourn to 2:00 p.m. The session ended with a prayer by Pastor Streissguth.

(The concluding portion will appear in the next issue of the *Journal*.)