

WELS Historical Institute
Journal

Volume 13, Number 2
October 1995



WELS Historical Institute
Journal

Volume 13, Number 2
October 1995

- 3 Proceedings of the Eleventh Convention of the Evangelical Lutheran Synod of Wisconsin held in the church of Watertown and Vicinity, Wisconsin from May 25 to 31, 1861 A.D.
Arnold O. Lehmann
- 25 The Men from Michigan
Geoffrey A. Kieta
- 43 from the editor
Arnold O. Lehmann

Editor
Editorial Staff

Arnold O. Lehmann
Naomi Plocher
Armin W. Schuetze

The *WELS Historical Institute Journal* is the official publication of the WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222. Copyright 1993 by WELS Historical Institute.

The cover photograph is of the original building of the Evangelical Lutheran Church of Watertown and Vicinity where the 1861 convention was held.

Proceedings of the Eleventh Convention of the Evangelical Lutheran Synod of Wisconsin

held in the church of the Evangelical Lutheran Congregation
of Watertown and Vicinity, Wisconsin
from May 25 to 31, 1861 A.D.

Watertown
Printed in the *Weltbuerger* Office
1861

On Sunday, May 25, 1861 the members of the Hon. Ministerium of the Evangelical Lutheran Synod of Wisconsin, together with the delegates of member congregations of the synod met in Watertown in the congregation of the Hon. Pastor Bading, where they were cordially received by the pastor and congregation. On May 26, the Festival of the Holy Trinity, the assembled synod joined with the above named congregation in the celebration of this major festival and of Holy Communion. The festival sermon, based on I Peter 5:1-4 was preached by Pastor Gausewitz.

PROCEEDINGS AND BUSINESS OF THE SYNOD

First Session
Monday, May 27, 9:00 a.m.

The members of the Ministerium and the delegates of the congregations met at the scheduled time for the opening of the sessions in the church proper, which was graciously offered by the Evangelical Lutheran Congregation of Watertown and Vicinity for this purpose. The opening consisted of a liturgical service, a psalm and the hymn *A Mighty Fortress* under the leadership of the Hon. president of the synod, Pastor Bading. The names of the preacher-list were read with the following being present.

1. Pastor J. Muehlhaeuser, Milwaukee
2. Pastor C. Goldammer, Burlington
3. Pastor C. Koester, Caledonia
4. Pastor J. Conrad, Racine
5. Pastor J. Bading, Watertown
6. Pastor D. Huber, Prospect Hill [near Muskego]
7. Pastor Ph. Koehler, Manitowoc
8. Pastor W. Streissguth, Milwaukee
9. Pastor G. Reim, Helenville
10. Pastor Ph. Sprengling, Newtonberg

11. Pastor E. Sauer, Hermann [Sheboygan County]
12. Pastor G. Fachtmann, La Crosse
13. Pastor J.H. Roell, West Bend
14. Pastor C. Braun, Columbus
15. Pastor J. Hoffmann, Kenosha
16. Pastor F. Wald, Menasha
17. Pastor C.F. Boehner, Fond du Lac
18. Pastor C. Gausewitz, Poquette
19. Pastor L. Nietmann, Root Creek

The following pastors and candidates who wished to join the synod were likewise present:

1. Pastor Schmidt, Theresa
2. Pastor Meumann, Washington County
3. Pastor Dammann, Milwaukee
4. Pastor Hass, Hustisford
5. Pastor Quehl, Naperville
6. Candidate Wagner, Milwaukee
7. Candidate Evert, Cedar Creek
8. Candidate Rausch, Granville
9. Candidate Czygan, Watertown

The following pastors were absent:

1. Pastor C.F. Stark, Platteville
2. Pastor Strube, Buffalo

Delegates present:

a) Voting delegates

1. Mr. Schoof, Milwaukee
2. Mr. Fr. Sorge, Racine
3. Mr. Rausch, Herman, Dodge County
4. Mr. D. Schwecke, Milwaukee
5. Mr. J. Glaessel, Helenville
6. Mr. Fr. Rosch, Barthel
8. Mr. Chr. Mueller, Columbus
9. Mr. F.W. Menke, Beaver Dam
10. Mr. Th. Broecker, Fond du Lac
11. Mr. Chr. Krueger, Kenosha
12. Mr. H. Titjen, Greenfield
13. Mr. W. Roecker, Addison
14. Mr. Chr. Borngraeber, Theresa
15. Mr. J. Waehler, Lomira
16. Mr. D. Kusel, Watertown

b) Advisory delegates:

1. Mr. Theis, Waterford
2. Mr. Gauerke, Lebanon
3. Mr. Wetzel, Lebanon

The President's Annual Report

Grace be unto you and peace from God, our Father, and our Lord Jesus Christ. In the Lord, honored and beloved fellow pastors and believers.

Because of our God's fatherly goodness and faithfulness we are standing again at the end of our synodical year and at the beginning of a new year. Eagerly one looks back once more from such periods of time to days past and recalls in the mind the experiences of the Christian and pastoral life. How could we do otherwise today but gratefully with our voices offer thanks and praise from our hearts to our God and Savior, for we are able to meet today in the unity of faith and holy brotherly love, not having lost a single one of our workers in the Lord's vineyard through death. We are all aware of how he, the Lord, was always ready to open for us the kingdom of his grace, to increase in us the knowledge of his gracious will, to lift up our inactive hands, to strengthen our tired knees, to bless our difficult task of serving souls entrusted to us, to support us in our weaknesses, shortcomings, sins, and wrong doings with patience and forbearance, and especially to grant us richness in doctrine, gifts, blessings, and comfort, which, I think, we all know, and also feel that we are not worthy of all such mercy and goodness which the Lord has granted to us. What our experiences in the new synodical year will be we cannot as yet say. The time is evil, and for the natural eye the conditions are troubled. Satan is on the loose, and is determined to gather together the nations into conflict, chiefly against each other. Whether the days are near in which they will attack the beloved city of God and the camp of believers, we will have to wait and see. Whatever may happen, we rely with confidence on the promises of God as spoken by the psalmist: "Though its waters roar and foam and the mountains quake with their surging; though the earth give way and the mountains fall into the heart of the sea; there is a river whose streams make glad the city of God, the holy place where the most high dwells; God is within her, and she will not fall. God will help her at break of day. — The Almighty is with us, the God of Jacob is our Fortress. Selah." [NIV from Psalm 46] [Editor's note: The punctuation used is that of the original minutes. Also note that Bading dropped verse 2a and inverted 2b and verse 3.] The Lord will not forsake his own; may we carry out faithfully that which has been entrusted to us. And that which has been entrusted to us is known by us all.

God has made us preachers the stewards of his mysteries. He has entrusted us with the precious treasure of his word and we are able and can in humility say to the glory of his wonderful grace: We have in our Evangelical Lutheran Church his pure and unadulterated word. Therefore let us hold fast to it in life and death as did our fathers. If it becomes necessary we must sacrifice body, life and wealth, and rather suffer all than to tone down one iota of the recognized truth and of our precious confessions. Let us then indeed lay this on the hearts of our congregations, the children as well as the

adults. Especially, dear Brethren, let us make it our obligation to learn earnestly to share the law and gospel, and to direct our congregations to the crown jewel of the Christian doctrine of salvation, the justification of the poor sinner by faith.

To present this doctrine in its comforting and saving fullness is truly a very difficult task, as it seems to appear at first. This most dear and powerful truth of God is clothed by so many with "ifs and buts", restricted by so many conditions that the precious sweet gospel is almost turned into law, and the saving, dear comfort is presented to the poor and grieving sinner only in droplets. My Brethren, if we have truly learned and comprehended this task, we then have not only, as Dr. Martin Luther stated, earned a doctorate, no, we are only in a position to gain with effort victory after victory over the devil, hell, world and flesh in our congregations, and to bring the kingdom of peace of our Lord to the hearts of poor sinners. Yes — presenting properly the article of the justification of the sinner by faith actually means to preach the gospel. Isn't this doctrine the jewel, the heart, the sanctuary, and the foundation of all Christian doctrine? Isn't it the source of comfort for souls tempted and grieved? Isn't it the root of all godliness and sanctification in the life of a Christian? Comparing it to other doctrines of Holy Scripture, one can call it the sun, and all other doctrines the stars which receive light and brilliance from the sun. For this reason the fathers also wrote: "The article which teaches this, how man will be sinless and just before God, is the most important of all Christian doctrine, without which no poor conscience can have substantial comfort and can truly know the riches of Christ's grace. As long as this article remains pure and unchanged, all the others will remain correct and good; if, however, it goes astray, it is not possible to be able to avoid error. And Paul says: "A little yeast works through the whole batch of dough."

And yet it is just this doctrine which in the world arouses the greatest opposition. What Paul already in his time had to battle for and write about we can find recorded in his letters. How it itself at the time of the Reformation had the first impact is well known, and how it counters the proud entire self-righteous concept of natural mankind we experience daily with ourselves and others. But this can and dare not cause us to give up. On the contrary, it should spur us on to shout out so much more sincerely, urgently, joyously to the souls entrusted to our care that all of our righteousness is like a filthy rag, that we will become righteous and just only by God's grace without our own merits, and to him, who does not rely on good works but believes on him who makes the unbelievers righteous, his faith will be counted for righteousness. If we do not do this, if we do not awaken the sinful world out of its death-sleep and give it a warning about the false ways of righteousness, and seek to have it elevate, ennoble, endear and magnify the precious merit of Christ, from whom then can we expect this? Haven't we been called especially to carry out the charge of the New Testament? To tell everyone how much it cost God's Son to redeem us, and to announce to all for the sake of Christ: "Be reconciled with God?" Dear Brethren, let us see to it that we duly perform our pastoral calling to proclaim the name of our Lord Jesus Christ to the world and to bear results for everlasting life, so that when the great and terrible day of the Lord comes, we are not found to have been unproductive servants and come to grief, that our deeds are not destroyed like hay, straw and stubble by fire, and that we stand there as such against

whom accusations had to be raised, even if it were from only one soul. Whatever reward awaits such workers is already declared in The Holy Scriptures.

If it is our calling to bring the preaching of the gospel to all concerned souls and to those not yet concerned, it is, dear Brethren in the faith, delegates of our congregations, your calling and that of all hearers to accept with humility, faith and joy what God's immeasurable grace and mercy has prepared for us and all of you. Remember what Christ said: "Blessed rather are those who hear the word of God and obey it." Also, what John wrote in his letter: "Humbly accept the word planted in you, which can save you." Make our difficult and responsible calling easier by gladly hearing and learning God's word, that you in childlike faith appropriate for yourself what the Lamb of God accomplished on the cross, and that you become his living sacrifice, the reward of his suffering and the triumph of his victory over death, Satan and hell, and that you testify by means of a holy, God-pleasing life in faith and in love that our work in the congregations has not been in vain.

Since St. Peter exhorts the congregations: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light," [NIV] you should likewise bear witness through word and conduct in your area and occupation to the grace and truth that is in Christ Jesus. Pray and work with us as long as time and opportunity is being given, so that through all of us together the goodness and well-being of our congregations progresses and that Jesus Christ is worshipped and praised for all eternity. Amen.

Concerning last year's official acts which I wish to report to the Hon. synod, I give the following overview:

I. Pastoral Changes

Soon after last year's synodical convention I received a call from the Evangelical Lutheran Congregation of Watertown and Vicinity. I accepted the call, having received the consent of my former congregations, and was installed on the ninth Sunday after Trinity by Pastor Streissguth. On the day of my departure from Theresa the congregation there held a meeting in which they called Pastor Schmidt to be their preacher, and he was installed also on the ninth Sunday after Trinity.

Because Pastor Strube, having received a call in September from the two Evangelical Lutheran congregations in Buffalo and Fountain City believed that he should accept it, he left his congregation in Burr Oak Valley, and moved to Buffalo City. The vacant congregation has since then been served by Pastor Fachtmann, making it and La Crosse a dual parish.

In October Pastor Braun accepted the call to the two Evangelical Lutheran congregations in Columbus and Beaver Dam and moved there with his family after having received the approval for his departure from his congregations. The latter congregations in Washington County, after electing and calling Pastor Dammann in early October again had a pastor, but then in the spring another change took place here when Pastor Meumann arrived. [Note: this is clarified later.]

II. Ordinations and Installations

Candidates Schmidt and Hass were ordained in accordance with the directive issued to the Northwest Conference at last year's convention of the Hon. synod. Both also pledged their allegiance to the Confessions of the Evangelical Lutheran Church. Pastor Schmidt's took place in his congregation at Theresa in July; Pastor Hass's at the meeting of the conference in Watertown on October 16.

In November Candidate Dammann arrived from the Mission House in Barmen, having been sent here by the Langenberg Society. Since he was to fill the vacancy in Washington County caused by the departure of Pastor Braun, I authorized the Northern Conference to ordain him. The ordination took place on December 2 in Manitowoc. On the Day of Pentecost he was installed by Pastors Muehlhaeuser and Streissguth in a festive service.

Since Pastor Meumann decided with the Langenberg Society to come to us in order to be able to serve the Lord in our mission field, I in agreement with the committee that corresponds with the Langenberg and Berlin Society, and in agreement with the Southern Conference, instructed the synod's secretary to invite him to come. He arrived at the beginning of April and took over the congregations in Washington County made vacant by the departure of Pastor Dammann, who installed him into office on Rogate Sunday and on Ascension Day.

III. Candidates for the Preaching Ministry

Five candidates for the preaching ministry are in attendance at this convention. Messrs. Wagner, Rausch, Evert, Czygan, and Fack wish to be ordained.

Mr. Wagner has up till now been a teacher in Pastor Streissguth's congregation in Milwaukee, and has been well known to the Ministerium for quite a few years. Mr. Rausch is at present with the congregation in Granville. From time to time he has sent self-written sermons to me and has done additional studies under Pastors Muehlhaeuser and Streissguth. Several of his sermons will be presented to the synod under No. 34 under *Correspondence*. Mr. Czygan has been at my house for the past three weeks. Recommendations and his short biography are under *Correspondence* No. 39, which should be reported on by the examination committee at the scheduled time. Mr. Evert, who is at present with the Cedar Creek congregation is already well known in the synod for a number of years; likewise, Mr. Fack, who is at present with the congregation in Golden Lake.

IV. Departures from the Synod

In September Pastor Duborg requested an honorable release from the synod so that he could join the Norwegian Lutheran Synod. Since he is very fluent with the Norwegian language, he felt he should serve the Norwegian people of Wisconsin. I granted him his request.

Some time after that Pastor Henicke, because of the great distance involved, requested a release so that he could join the Michigan Synod. I granted him his request.

V. Correspondence

1. A letter from a portion of the Evangelical Lutheran St. Jakobi Congregation of Theresa with the request to investigate differences between them and their pastor.
2. The minutes of this investigation.
3. A letter from the Langenberg Society concerning the *Reisepredigt* [program for an itinerant preacher], synodical library, and Pastor Meumann.
4. A letter from Pastor Meumann from Germany.
5. A letter from Senior Muehlhaeuser concerning the Rat River matter.
6. A letter from Senior Muehlhaeuser with a notice about Pastor Meumann's settling in Washington County.
7. A letter from Pastor Streissguth with information about matters concerning Menasha, Rat River, Beaver Dam, and other congregations.
8. A request to send a preacher to the Lutheran congregation in Beaver Dam.
9. A request from the Evangelical Lutheran congregation in Centreville for acceptance into synod and a request for a preacher.
10. A letter from Pastor Streissguth concerning the itinerant preacher program, and the library.
11. A copy of the answer to the Langenberg Society.
12. A letter from the council of the Evangelical Lutheran St. Paul congregation in Wayne with the request for a review of several differences between them and their pastor.
13. A letter from Dr. Schaeffer of Gettysburg.
14. A letter from our student Siecker.
15. A request for a preacher from a group that separated itself from the Iowa congregation in Galena.
16. A letter from Pastor Stark about the matter in Galena.
17. Letters from Pastor Conrad about the Waukegan matter.
18. A letter from Pastor Strube about his pastorate change, and church construction.
19. Pastor Fachtmann's report of his journey.
20. Pastor Fachtmann's report concerning the congregational situation in Cedar Creek.
21. Various letters from Pastor Fachtmann.
22. A report from Pastor Wald concerning conditions in his congregation.
23. A report of Pastor Dammann's ordination from Pastor Koehler.
24. A letter from Pastor Klindworth, a member of the Iowa Synod, about the split in his congregation.
25. A letter from Pastor Braun in which he relates information about the church dedication of the Evangelical Lutheran St. Jakobi Congregation in the Town of Theresa.
26. A letter from Mr. Fack concerning ordination and acceptance into synod membership.
27. A request from Pastor Henicke for a release from the synod.
28. A request for a preacher from the Evangelical Lutheran congregation in Burr Oak Valley.
29. A letter from Pastor Boehner in which he announces the dedication of his church.

30. A journey-report from Pastor Koester.
31. A letter from Pastor Dammann concerning his pastorate change.
32. A bill from Pastor Reim for travel expenses due him from the previous administration.
33. A receipt from Mr. Lindeman for payment for printing costs.
34. Sermons from Candidate Rausch.
35. A request from St. Jakobi and Zion Congregation in Town of Wayne, Washington County, for membership in the synod.
36. A letter from Pastor Quehl in which he sends information that he is thinking of coming to the synod convention with a delegate.
37. A report from Pastor Meumann of his installation.
38. A biography, and recommendations from Candidate Czygan.
39. A request from St. Petri congregation in Town of Winchester for membership in the synod.
40. An essay on the confessional stand of our synod from Pastor Reim.
41. An essay on private and public confession from Pastor Fachtmann.
42. A letter from Candidate Fack that he will attend the synodical convention with two delegates.
43. A request for membership in the synod from the Evangelical Lutheran St. John Congregation in Golden Lake.
44. A complaint from several members of Pastor Sprengling's congregation.
45. A request for membership in the synod from the Evangelical Lutheran Congregation of Watertown and Vicinity.

Concerning the essays referred to in the above *Correspondence* report—on the one hand there have been repeated accusations by our enemies about our confessional position, and on the other hand, expressed opinions about private confession demands on the part of some of our friends, I therefore felt, for the glory of God and the welfare of the synod, duty bound to assign several brethren to work out the details of these topics. Friends and foes can and should know what we believe and confess and indeed we do not have to be ashamed of our confessions. Friends and foes must and should understand that we are far removed from speaking in favor of the so-called confession-attackers, and that we are just as far removed from forcing on the young people the requirement of private confession, which is a free [or not required] practice, and which is tearing apart congregations, and causing them to fall in ruin. I place my confidence in the Hon. Wisconsin Synod that it will not become involved in that type of deplorable situation which it has learned to know from the practice of others in the neighborhood; that the synod will on the contrary always be prepared not only to protect the Christian liberty of individual congregations, but also to regard the conscience of the individual. Finally, in the name of both essayists, recommending both essays to you for calm and thorough attention and discussion permit me to call to your attention the following matters, the Hon. synod should:

1) complete the revision of the synod's constitution as quickly as possible so that it can be printed;

- 2) seek to make its position clear whether it isn't the time now to take steps for establishing its own seminary;
- 3) obligate all of its pastors not to take on and serve congregations that have separated themselves from another synod before our synod has given its considered consent to the same, so that our synod as much as lies in its power, would keep peace with all persons and avoid entanglements with other synods;
- 4) take up discussion concerning the placement and instructions of the itinerant preacher who will arrive probably at the end of June;
- 5) finally, send a letter of thanks to the Hon. Langenberg and Berlin Societies for collecting and sending us the large library, and likewise to the Hon. Synod of Pennsylvania for the support it also in this past year granted to several of our brethren.

And now, dear fellow workers and believers, let us begin our task in God's name. May the Spirit of truth lead us into all truths, and grant us his blessing from start to finish so that everything accomplished is for the good and welfare of our congregations, and that through us Jesus Christ is greatly glorified, to whom be honor and power forever and ever. Amen.

Johannes Bading, President

Having heard this report the synod expressed its joy over the same, and it was resolved to accept the report with thanks, and that a committee be instructed to give a report on this report.

The following committees were appointed by the president:

- 1) **Examination for pastors applying for membership:** Pastors W. Streissguth, Goldammer, Koester, and Conrad;
- 2) **Acceptance of congregations applying for synod membership:** Pastors Hoffmann, Sauer, Wald and Delegate Roecker;
- 3) **Excuses of absent pastors:** Pastors Goldammer, Nietmann and Delegates J. Waehler and D. Kusel;
- 4) **Annual report of the president:** Pastors Muehlhaeuser, Koehler, Boehner and Sauer;
- 5) **Pastor Reim's essay:** Pastors Dr. Meumann, Fachtmann, Sprengling and Koehler;
- 6) **Education matters:** Pastors Muehlhaeuser, Goldammer, Streissguth and Delegate Schweke;
- 7) **The differences between St. Paul's Congregation and their previous pastor, Pastor Dammann:** Pastors Boehner and Koester and Delegates Schweke and Roecker;
- 8) **The Galena matter:** Pastors Boehner, Roell, Koester and Delegate Schoof;
- 9) **Pastor Fachtmann's essay:** Pastors Koester, Quehl and Sprengling;
- 10) **The placement of the *Reiseprediger* [itinerant preacher]:** Pastors Muehlhaeuser, Gausewitz and Koehler;
- 11) **Annual report of the treasurer:** Pastors Huber, Braun and Delegate Kusel,

12) **The Agenda [Liturgy Book] question:** Pastors Muehlhaeuser, Streissguth, Fachtmann and Koester.

The statistical reports were handed in, indicating the official acts of the pastors. They read as follows:

[Cong=congregations, PS=preaching stations, Bap=baptisms, Conf=confirmations, Com=communion partakers, Mar=marriages, Bur=burials, PS=parochial schools, SS=Sunday schools, FM=foreign (heathen) missions, HM=home missions, St=for students, Tr=synodical treasury}

	Cong	PS	Bap	Conf	Com	Mar	Bur	PS	SS	FM	HM	St	Tr
Muehlhaeuser	1	0	110	18	350	22	0	1	1	80.00	20.00	10.00	3.00
Goldammer	2	1	74	14	211	7	0	0	0	0	3.00	0	2.00
Koester	2	0	33	5	332	4	6	1	2	3.78	0	2.00	3.70
Conrad	2	0	52	0	300	5	11	1	2	24.00	11.46	5.00	1.50
Bading	2	0	65	19	0	10	11	1	1	2.42	0	12.83	7.72
Koehler	2	1	111	20	285	11	12	1	0	10.00	0	2.00	2.04
Sauer	3	0	23	9	253	3	5	2	1	24.83	0	3.00	3.00
Huber	1	1	49	13	290	6	3	1	2	0	0	0	2.00
Streissguth	1	0	133	23	340	31	14	2	1	73.47	13.80	8.86	4.44
Reim	2	0	25	7	225	2	7	1	1	5.00	0	5.00	0
Sprengling	2	2	55	9	250	2	6	1	0	0.75	0	1.00	5.00
Roell	5	1	117	37	487	13	7	2	2	0	0	3.00	2.00
Fachtmann	2	7	66	12	330	8	12	1	3	0	0	2.00	6.00
Braun	2	0	15	10	110	2	4	1	2	1.25	0	2.01	5.00
Boehner	3	0	26	12	160	9	7	0	2	1.00	0	0	3.65
Wald	3	6	61	18	328	6	3	0	1	0	0	1.00	2.00
Hoffmann	2	0	28	6	149	6	3	1	2	0	0	1.00	1.71
Gausewitz	1	3	26	12	160	9	7	0	2	0	0	1.27	2.03
Nietmann	2	1	57	26	244	5	8	2	1	2.62	0	2.33	2.33
Meumann	5	0	44	10	87	1	3	1	0	0	0	0	4.00
Quehl	2	0	15	0	123	4	3	0	1	15.00	18.00	0	2.00
Dammann	1	0	2	0	0	0	0	1	0	0	0	0	3.62
Hass	3	0	40	12	0	1	0	2	0	0	0	0	1.00
Schmidt	4	0	58	26	746	3	10	1	1	11.61	6.30	7.00	2.00

The following Evangelical Lutheran congregations have applied for membership in the synod:

- 1) the Evangelical Lutheran Congregation of Watertown and Vicinity;
- 2) the Evangelical Lutheran Congregation in Centreville;
- 3) the Evangelical Lutheran St. Jakobi and Zion Congregation in Town of Wayne.

Since nothing was presented to prevent their acceptance, the synod resolved to accept them into synod membership.

During the course of the year several pastors were asked by the president to prepare essays. Since two essays were ready, it was resolved that the first essay be read in the second session.

It was resolved that the session be adjourned till 2:00 p.m. Prayer by Pastor Streissguth.

Second Session Monday, 2:00 p.m.

Opened with prayer by Pastor Reim.

Delegate A. Jacobus from our synodical congregation in La Crosse arrived and was accepted as a voting member.

Mr. Werner moved that a committee be appointed to investigate the differences between St. Paul Congregation and their previous pastor, Pastor Dammann. Resolved that the president appoint such a committee. The committee which is to report on the acceptance of pastors who have applied for membership reports as follows:

"We, the undersigned committee, have carried out the examination of the pastors applying for membership into synod to this extent that we have received and examined the written testimonies and conference minutes presented to us, as well as the oral reports of several members of the Ministerium and we have found sufficient reasons to be able to recommend to the Hon. Synod that Pastors Meumann, Hass, Dammann and Quehl can be accepted into our Ministerium."

W. Streissguth, C.F. Goldammer, C. Koester, J. Conrad The Committee

After further discussion of the committee report it was resolved that Pastors Meumann, Dammann, Hass and Quehl be accepted into the Ministerium.

In accordance with the resolution of the first session, the essay concerning the confessional position of the synod was read, which is recorded here in compliance with the resolution adopted in a later session.

[NOTE: Because of the length of this essay, it will not be reprinted here but will be printed in the next issue of the *Journal*.]

A discussion of the essay then took place with the gratifying result that the individual members of the synod declared themselves to be in full agreement with this presentation of the confessional position of the synod, and therefore we could entertain the joyful conviction that we are standing and working in unity of doctrine. The essay was accepted and was given over to a committee which was to report back to the synod.

The congregation in Granville asked if it organizes as an Evangelical Lutheran congregation could it be accepted into synod membership and then be sent a pastor who could preach in both German and English. This congregation, one of the oldest in Wisconsin, had joined the synod back in 1853 under Pastor Wrede, pastor at that time. After he left, it elected Pastor Buehren, who, at least towards the end of his pastorate with this congregation, sought in a deceitful manner to estrange this congregation from its Lutheran confession. In 1857 he resigned as pastor of this congregation and left the synod under the pretext of becoming a missionary of the Presbyterian church. Before the synod could send the congregation another pastor, Buehren returned, forced his way back into the congregation and tore it away from the Wisconsin Synod. Indeed, all who

embraced Lutheranism in the congregation protested immediately, but it wasn't possible for them to force out the Presbyterian members who stayed with Pastor Buehren until last year. After these facts were considered, it was resolved:

That the synod has heard with joy the intention of the Granville congregation to rejoin this synod and that the synod gives the Granville congregation the assurance that, after its organization as an Evangelical Lutheran congregation, its entry into synodical membership lies open, and that a pastor who can preach both English and German will be sent, if at all possible.

A complaint against Pastor Schmidt of Theresa was raised, namely that he was teaching the views of Pastor Grabau of Buffalo in regard to the doctrine of the Church and the Call, and thereby deviating from the doctrine of the Evangelical Lutheran Synod of Wisconsin. This same complaint had been brought before the Northwest Conference during the course of the past year by some members of the congregation. At that time he, after lengthy discussion, recognized these views as being in error and he retracted his position, but soon after that he again adopted his earlier erroneous position. Pastor Schmidt was asked to speak. In his defense he stated that he had earlier recognized the Buffalo position of the Church and the Call as being in error and that he had recanted. However, after that, he had compared the Buffalo and Missouri doctrines, and was convinced from publications by the named synods that Pastor Grabau held the correct doctrine. If he does not now agree with the position of the Evangelical Lutheran Synod of Wisconsin, he would rather leave the synod than give up his point of view. From the discussion that followed it was learned that the Buffalo position was indeed foreign to the synod. The Wisconsin Synod categorically entertains no hierarchical bents, but wants to recognize the rights of Christian congregations. It was then attempted to convince Pastor Schmidt otherwise, but since it was fruitless, the following was moved and adopted:

- 1) that Pastor Schmidt be removed from the synod because of erroneous doctrine;
- 2) that a letter be sent to Pastor Schmidt's congregations containing the information that we with regrets have to remove Pastor Schmidt from synod because of the above mentioned reasons.

Because of the lateness of the hour it was resolved that the session be adjourned till 9:00 a.m. Tuesday. Prayer by Pastor Sauer. Evening, 7:00 p.m., Pastor Meumann preached on Acts 24:24-26.

Third Session Tuesday, 9:00 a.m.

Opened with II Timothy 4:1-8 and a prayer by Pastor Muehlhaeuser.

The minutes of the previous session were read and approved.

Committee report on the acceptance of congregations. The committee reports:

- 1) The German Evangelical Lutheran St. Peter Congregation in Town Winchester by congregational resolution has requested, by means of a letter from the church council,

to be received into the synod. The constitution, as assured by Pastor Wald, is unchanged from the one produced by the synod. The committee recommends the acceptance of the congregation.

2) The German Evangelical Lutheran Congregation of Naperville, Du Pape [Du-Page], Illinois has likewise requested reception into the synod by means of a letter from its church council. Since the congregation's constitution is valid, the committee recommends acceptance of the congregation.

3) The Evangelical Lutheran St. John Congregation of Golden Lake has applied for membership. The committee believes that it cannot recommend acceptance because the congregation is not as yet fully organized.

Pastors Hoffmann, Sauer, Wald and Delegate Ruecker Committee

Resolved: the Evangelical Lutheran St. Peter Congregation and the Evangelical Lutheran congregation in Naperville be accepted into the synod.

Further discussion took place concerning the Evangelical Lutheran St. John Congregation in Golden Lake. The synod regretted the fact that the congregation had not met the requirements for acceptance into the synod which are:

- 1) A congregation which desires to be accepted must be properly organized and have a valid constitution which agrees with the Lutheran confessions;
- 2) A congregation must include a copy of its constitution for examination, together with the request for acceptance.

Therefore it was resolved:

that the congregation in Golden Lake could not as yet be accepted into the synod for the named reasons, but that the synod would offer its most cordial help in whatever way the congregation so desires.

The committee on excuses reported on absent pastors. Excuses for the absent Pastors Stark and Strube were not received, therefore these pastors cannot be excused.

Pastors C.F. Goldammer, L. Nietmann, Delegates J. Waehler and D. Kusel Committee

Since Pastor Strube is at present on a trip to collect funds, it was considered a satisfactory excuse for his absence and he was therefore excused. About Pastor Stark it was resolved that he be severely reprimanded and especially so because he was absent also the previous year.

The committee on the president's report reports:

The committee takes the liberty to express its full agreement with the views, wishes and recommendations of the president as outlined in his annual report. The committee recommends that the synod adopt the following resolutions:

- 1) That the synod declare itself to be in agreement with the president in entrusting several pastors with preparing detailed papers and that papers be assigned in the future in not too lengthy versions since such papers are highly instructive for pastors as well as for congregations.
- 2) That we recommend a revision of the constitution as soon as possible so that it can be ready for the printer.

3) That the synod sincerely thank:

a) the Societies of Berlin and Langenberg for sending the synodical library, especially Licentiate [one who is licensed to preach] Hollenberg and Preacher Meyer- ingh for their love and efforts in getting this accomplished;

b) the Hon. Synod of Pennsylvania for support given to some of our pastors again this past year;

c) Dr. Schaeffer and other professors, as well as to the entire educational society, for their loyal and devoted participation shown in the educating of our student Sicker [Siecker].

4) That, desirable as it might be to have our own seminary, we cannot at present vision how such a goal can be reached. We recommend to the synod that a committee be named which in the course of the coming year should direct its attention to this problem.

Pastors Muehlhaeuser, Koehler, Boehner and Sauer Committee

The synod declared its approval of this report and resolved that it be accepted.

Pastor Fachtmann was asked to read his prepared essay on private and common [public] confession. After the synod heard the essay it expressed its joy over the thoroughness of the work and regretted the fact that it could not be included in the synodical Proceedings because of its length, a result of its detailed account. The essay was accepted and it was moved that it be given to a committee for a further report.

Resolved that the session be adjourned to 2:00 p.m. Prayer by Pastor Quehl.

Fourth Session Tuesday, 2:00 p.m.

Opened with prayer by Pastor Goldammer.

Mr. Roecker, delegate from St. Peter Congregation asked if the synod considers it a good thing to have frequent pastoral changes. The question was asked because his congregation repeatedly experienced pastoral changes. The president referred to §13 of the Synodical Constitution which reads: "The preacher can be released from his office by a congregation in a Christian manner but only because of the following reasons:

- 1) Proven wanton unfaithfulness in the performance of his office;
- 2) Persistent adherence to false doctrine;
- 3) Offensive conduct.

On the other hand the preacher pledges not to leave the congregation arbitrarily, but to serve the congregation as long as the revealed will of God does not require the pastor to leave the congregation. In such cases, however, when the congregation and the preacher cannot agree whose decision is God's will, the matter is to be presented to the synod for a decision, or in the course of the synodical year, to a commission consisting of pastors and laymen with the president as chairman, three being named by the congregation and three by the pastor."

Various men declared it as being desirable and advantageous for a pastor to remain with a congregation for a longer period of time. The longer and closer relationship a

pastor has with his congregation, the more blessed are the results of his pastoral call; he with a longer tenure in a congregation can substantially contribute to its being more firmly established. On the other hand the synod cannot give orders to the pastor and the congregation, but can only advise what should be done on the part of the congregation in its dealing with the pastor in accordance with God's word, which includes giving him a decent income so that he is not driven to move because of need; on the part of the pastor, that he not leave the congregation without a cause and if he has a cause that he act thoughtfully and carefully, and consider conditions from every angle so that the congregation does not suffer any damage.

The undersigned committee on Pastor Reim's essay acknowledges the correct presentation of the confessional position of the Evangelical Lutheran Synod of Wisconsin and accepts with joy the incentive to discuss thoroughly the practical application of its content. For open discussion the committee has compiled theses which could be presented if requested.

Meumann, G. Fachtmann, Ph. Sprengling, Ph. Koehler Committee

The committee report was accepted by resolution and Dr. Meumann was asked to read the theses.

[The theses will be published together with the essay in the next issue of the *Journal*.]

Fifth Session Wednesday, 9:00 a.m.

Opened with a hymn, Psalm 23 and a prayer by Pastor Muehlhaeuser.

The minutes were read and accepted.

Upon the request of Mr. Waehler, the delegate from Pastor Schmidt's congregation, Pastor Schmidt was again given the opportunity to speak. Pastor Schmidt read the following statement:

"I hereby retract publicly the recent hastily made expressions to the synod in which I declared the Grabau position to be the only correct one, because I have not come to a definite decision as yet. I promise to restudy conscientiously the respective position alongside God's word."

The synod believed that it must give Pastor Schmidt enough time for the study of his views, which vary from the views of the synod. It resolved, however, that the time for this should not exceed one year.

Pastor Schmidt asked for a co-worker because his territory was too large for him.

COMMITTEE ON EDUCATIONAL MATTERS

The undersigned committee respectfully reports that we urge the Hon. synod to consider seriously the training of young, upright men for the preaching ministry,

especially since our synod has taken upon itself to expand outside our territory as well as within it. Therefore we recommend:

1) that the synod make its pastors aware of the obligation not only to pray for more workers for the vineyard of the Lord, but also to make every effort to expand partly to encourage upright and gifted youngsters for the preaching ministry and partly to introduce them and give them a preparatory course in theological training.

2) that, with thanks to God and our congregations, the support rendered our students by our congregations up till now is to be acknowledged, nevertheless, since the openings of many new work areas demand new forces and gifts, we should make our congregations aware of the greater need for freewill offerings.

3) the founding of our own educational institution for pastors and teachers within our synod must indeed be the wish and goal for which fervently to strive, but under present conditions there seems to be little chance for that. For this reason it is recommended that the synod for the time being entrust its students to the trustworthy, loving care of the Pennsylvania Synod and especially to the fatherly guidance of the German Evangelical Lutheran professor at Gettysburg, Dr. Schaeffer.

C.F. Goldammer, J. Muehlhaeuser, W. Streissguth, D. Schweke Committee

On the basis of this report as well as that of the committee on the president's report a lengthy discussion took place concerning the important matter of educating young men for the preaching ministry, of whom we are in dire need. Even though we have not reached our desired goal in this matter, but have always been hoping and waiting, nevertheless the matter itself has been drawn closer to us as well as to our congregations, and our zeal has been increased so that we dare now hope that the goal is no longer far distant. The committee which was assigned to report on the differences between St. Paul Congregation and its former pastor, Pastor Dammann, reports as follows:

- 1) the committee recognized that both parties, pastor and congregation, have erred;
- 2) that both parties have acknowledged and admitted their guilt;
- 3) that both parties have offered the hand of reconciliation.

Respectfully,

Pastors C.F. Boehner, Koester, Delegates Schwecke, Roecker Committee

The synod expressed its joy about the reconciliation and accepted the report.

The committee for the Galena matter reports:

1) Since the correspondence on hand concerning this matter is not sufficient to get a proper insight into the matter there, and since Pastor Stark is absent and cannot present more specific information, we could not come to a definite conclusion without having gone there to investigate the matter locally.

2) Should such an investigation be desired by those who separated from the Iowa Synod, we declare that we are prepared to go there if the separated group promises to pay the travel expenses of the respective committee.

C.F. Boehner, J.H. Roell, C. Koester, R. Schoof Committee

After indepth discussion of the matter, the synod could not but express its astonishment that Pastor Klindworth still called the group that separated itself his own since according to his own letter to the synod's secretary he had released them.

In regard to Pastor Klindworth's specific accusations against the separated group, we cannot vindicate the separated group if the matter stands as Pastor Klindworth has presented it. But on the other hand we recognize that Pastor Klindworth did not practice the necessary patience and forbearance in his use of church discipline.

Concerning Pastor Stark's experience in this matter, it is not possible to make a judgment since the report from Pastor Stark and Pastor Klindworth's letter contain widely different presentations, so that without a complete investigation of the facts at that location, it is absolutely impossible to make a judgment of the matter.

It was then resolved to accept part two of the committee report.

With prayer by Pastor Streissguth the session was adjourned till 2:00 p.m.

Sixth Session Wednesday, 2:00 p.m.

Opened with prayer by Pastor Muehlhaeuser.

The minutes were read and accepted.

Pastor Sauer requested permission to go home because of illness in his family. This was granted. Also Pastor Dammann was given permission to go home because he did not feel well. Also Pastor Quehl, but for other reasons. Candidate Rausch and Delegate Moeller also sought permission to go home. It was likewise granted.

The committee assigned to essay No. 2, "Private and Public Confession," respectfully reports:

- 1) that the essay is highly recommended for the attention of the synod;
- 2) that because of the essay's great detailed account, it was not possible to single out items for discussion;
- 3) that the committee recognizes it to be desirable and necessary that the most important points of the essay be published in the synodical Proceedings, and it therefore was moved that Pastor Fachtmann be instructed to prepare a brief summary of his essay;
- 4) that this summary be published in the Proceedings.

C. Koester, Ph. Sprengling, H. Quehl Committee

The report was accepted and it was resolved that Pastor Fachtmann be requested to select specific points out of the essay with their practical application in regard to the synod and present these at the next session. The committee on the placement of the itinerant preacher reports and offers the following resolutions:

1) The itinerant preacher is under the jurisdiction of the synod's president, to whom the itinerant preacher must report at least every two months about his traveling experiences, his prospects, and expectations.

2) The president is to send the itinerant preacher's reports to the various conferences, first to the Southern Conference, which conference then sends them to the Northwest Conference, and they in turn to the Northern Conference. Each conference is to hold them no longer than four weeks.

3) The conferences pledge to make the president aware of such territories which should be given preference.

J. Muehlhaeuser, Ph. Koehler, C. Gausewitz Committee

No. 2 of the report was amended as follows: that it be at the president's discretion which conference should get the report first. The report was then adopted.

The report of the finance committee, together with the annual financial report was read.

The committee places before the Hon. synod the following statements concerning this year's financial report of the treasurer:

- 1) The financial records are found to be in good order.
- 2) The treasurer is advised, according to last year's suggestion, to buy a finance-book into which all financial matters are to be recorded, and for which the treasurer will be held accountable.
- 3) The synod ought to resolve that the support committee for pastors in need of help annually give an exact accounting of the treasurer's receipts and current expenditures of the funds sent to the synod by the Pennsylvania Synod, and by the Mission Societies, and that this be recorded in the synod's finance-book under the specific heading "Ministerial Finances."
- 4) The current librarian of the synod is instructed to complete an inventory of the library, and add to it the yearly accessions, and annually hand in to the treasurer's office an itemized accounting of his expenditures.

J. Huber, C. Braun, D. Kusel Committee

The audited report of the treasurer is as follows:

In the treasury, June 1860	\$92.73
Receipts from the synodical offering at the last synod's convention	\$46.69
For the synodical reports	<u>\$3.70</u>
	\$143.12
Expenditures during the year	<u>\$101.04</u>
Current balance	\$42.08

Nos. 1 and 2 of the committee report were adopted. No. 3 was rejected, and it was resolved that the mission money should remain a private matter. No. 4 was adopted.

Delegates Schwecke and Seidmann were given permission to go home.

This session of the convention was adjourned to 9:00 a.m. Thursday, prayer by Pastor Roell.

In the evening Pastor Fachtmann gave the sermon, and the festive ordination of Candidate Wagner took place with the president officiating.

Seventh Session
Thursday, 9:00 a.m.

Opened with a prayer by Pastor Reim, a hymn and the reading of a psalm. The minutes were read and accepted.

Pastor Braun was given permission to go home for a funeral in his congregation.

The committee on regulations for the library presented the improved and augmented regulations which were adopted with a few changes. Pastor Muehlhaeuser was named librarian, and Pastor Dammann his assistant. If Pastor Dammann is unable to assist, the librarian, Pastor Muehlhaeuser, is authorized to hire extra help.

Pastor Wagner, by resolution, was accepted into synod membership.

Since the northern area of Wisconsin is poorly served by us, a motion from the Northern Conference was adopted, that the area be given preference when future placements of workers are made.

Pastor Fachtmann presented a digest of his essay on private and public confession with a series of statements, which, by resolution, are to be included here.

- 1) Neither private or public confession as a church institution is commanded in Holy Scripture.
- 2) Therefore confession cannot be a sacrament, but is an important aid for spiritual life, and is a function of the church, instituted by the Holy Spirit, because of its need for mankind's daily way of living.
- 3) Originally confession was not connected with the celebration of Holy Communion, but by and by it became a part of the service as a result of the special repentance of sins at the re-acceptance of those into the Christian congregation who had been excommunicated by the church.

4) The Lutheran church justifiably rejected auricular confession, which was elevated to a universal law of the church by Pope Innocent III at the Lateran Council of 1215.

5) Luther recognized both confessions, the private and the public, as being of equal value, just as we do today.

6) Nevertheless private confession is acknowledged in the confessional writings of the Lutheran Church as preferable, and at the time of the Reformation it was also the most widely practiced.

7) Private confession requires neither a complete enumeration of every sin which oppresses the conscience, nor is only the priest entitled to hear it, but it passes over into the sphere of the universal priesthood.

8) Because of its great advantage, the restoration of the Lutheran church practice of private confession, which has been forgotten, is worth wishing for in the circles of the Lutheran church.

9) The introduction of private confession should occur only with full agreement of the pastor and the congregation (the penitent of the congregation), otherwise the Catholic pressure of conscience is to be feared.

10) It is recommended that the practice of private confession be introduced after a thorough instruction of contrition and repentance of sins before God and man has been completed.

11) The use of this aid for spiritual living: "Confess your sins one to another" within the family circle, or in the daily activities of the Christian will prepare, support and bring about the restoration of private confession as a church practice.

These statements were discussed one by one and finally accepted by resolution.

The following resolutions were made and adopted:

- 1) that these statements be included in the Proceedings of the convention;
- 2) that Pastors Rein and Fachtmann be thanked by the synod for their efforts.

The session was adjourned to 2:00 p.m., prayer by Pastor Huber.

Eighth Session Thursday, 2:00 p.m.

Opened with prayer by Pastor Gausewitz.

The minutes were read and accepted.

The committee on the *Agenda* question reports that the publication of an *Agenda* would entail an expense which exceeds our capabilities.

The report was adopted and it was resolved:

that the publication of an *Agenda* be postponed.

Because of a lack of time the revision of the constitution could not be brought up; hence it was resolved:

that Pastors Muehlhaeuser, Streissguth, Bading, Koehler and Meumann constitute a committee which during the course of the next year completes a revision and presents it at the next synodical convention. The delegates were invited to express any wishes or needs pertaining to the synod. Delegate Kusel of Watertown took the opportunity to say that he was overjoyed at being permitted to attend the proceedings. The excellent order, as well as the open and Christian spirit which held sway in all the proceedings surpassed his expectation. He only wishes that the synod might very soon again assemble in Watertown. Another delegate expressed the wish that during the convention of the synod a mission service be held. The wish was well received with joy by all present, and it was resolved:

that in the future two evening mission services, one for home missions and one for foreign missions, be held during the synodical conventions.

Because the Evangelical Lutheran Congregation of Watertown and Vicinity so cordially received the synod and willingly offered the use of its church, it was resolved:

that the synod thank the local congregation for its friendly reception and manifold expressions of love, and that the synod implore God's richest blessings upon the congregation.

Also the synod cordially thanks the Singing Society and its director, Mr. Gaebler, and expresses the wish that the society be blessed with a long existence.

The minutes were read and accepted. Resolved: That the synod adjourn till the Trinity festival of 1862 with sincerest thanks to God who permitted everything to proceed well, letting his blessings and peace rest upon our deliberations for his glory and our good.

MINISTERIAL SESSIONS

As is the custom, so also this year time before and after the sessions of the synod were used for Ministerium sessions, in which ministerial situations, acceptance of

applicant pastors, examination and ordination of candidates, etc. were discussed. The matters dealt with in the session are:

First Session Monday, 2:00 p.m.

Opened with prayer by Pastor Goldammer.

Upon the request of Candidate Wagner to be ordained, it was discussed and then resolved:

since Candidate Wagner has already been examined twice, that in place of another examination a colloquy with him be held.

Pastor Schmidt requested synod membership. It was resolved:

that his acceptance be decided upon in the synodical session.

The session was adjourned to 5:00 p.m. Prayer by Pastor Nietmann.

Second Session Monday, 5:00 p.m.

Opened with prayer by Pastor Bading.

It was discussed whether Candidate Evert should be recommended for ordination. Candidate Evert was asked to speak to the Ministerium. It was then resolved that the Ministerium could not yet recommend him for ordination, and that Candidate Evert be referred for the time being to the Northwest Conference, which should ordain him as soon as it considers him ready. Candidate Fack's request was discussed and it was resolved that it be referred to a committee for further action.

The session was adjourned to Tuesday, 11:00 a.m. Prayer.

Third Session Tuesday, 11:00 a.m.

Opened with prayer. Candidate Fack's request, as a result of the committee report, was laid open for discussion and after lengthy discussion the session was adjourned to 5:00 p.m.

Fourth Session Tuesday, 5:00 p.m.

Opened with prayer. Candidate Fack requested a peaceful and friendly leave from the assembly with the hope of an early resumption of the discussion and acceptance into the synod. Resolved that his request be granted.

Adjourned with prayer till Wednesday 11:00 a.m.

Fifth Session Wednesday, 11:00 a.m.

Opened with prayer. Candidate Wagner's ordination was discussed, and it was resolved that Candidate Wagner be ordained Wednesday evening.

The session was adjourned with prayer to 5:00 pm.

Sixth Session
Wednesday, 5:00 p.m.

Opened with prayer. A discussion about Candidate Rausch took place, and it was resolved that he not be accepted. A discussion then took place about Candidate Czygan, and the session was adjourned till Thursday, 11:00 a.m.

Seventh Session
Thursday, 11:00 a.m.

Opened with prayer. Since Pastor Sprengling had problems in his congregation at Newtonburg, an indepth discussion of the situation took place in this and the next session. Since no delegate from the congregation was present and since the congregation had not sent a letter describing the matter and asking for an investigation, the neighboring pastors, Koehler and Gausewitz, both of whom were quite familiar with the case, were asked to make a report. After thorough deliberation the Ministerium adopted the following resolution:

that a letter be sent by the president to the congregation with the proposal that if the congregation so desired, the Senior, Pastor Muehlhaeuser, would pay them a visit, would investigate, and if at all possible, put everything back in good order.

The session was adjourned with prayer at 5:00 p.m.

Eighth Session
Thursday, 5:00 p.m.

Opened with prayer by Pastor Goldammer.

The experiences up to the present time in connection with the examination of candidates makes it desirable that a permanent examination committee be appointed, it was then resolved:

that the president appoint such a committee.

The minutes were read and accepted; resolved:

that the minutes be published with the annual report.

The Ministerium session was adjourned with prayer by Pastor Conrad until the next convention in 1862. May our Lord Jesus Christ, the Lord and Head of his congregation, permit the deliberations and resolutions to redound to his glory, to the well-being of his congregations and to the furtherance of his kingdom; to him alone be honor and praise and adoration in the congregation in eternity. Amen.

It is certified that the above was transacted as recorded in the sessions of the synodical and ministerial convention, held May 25 to 31 in Watertown.

G. Reim, secretary of the synod

The Men from Michigan

by Geoffrey A. Kieta

Part I

The early history of the Michigan Synod is a history of a church body struggling to survive. It is the story of a dedicated group of pastors and laymen who were full of mission zeal and had a burning desire to preach the gospel. But it is also a story of frustration and disappointment. The evaluation which appears in the fiftieth anniversary history of the synod has been repeated again and again:

Woher kam dies traurige Resultat so fleissiger und hingebender Arbeit? Das bringt uns gleich auf das groesste Versaeumnis und die folgenschwersten Fehler, den die Synode beging. Sie suchte wohl die zerstreuten Glaubensgenossen zu sammeln, aber sie hatte keine Pastoren, welche die gesammelt Haeuflein alsdann mit den Gnadenmitteln versorgen konnten.¹

Where did this sad result of such industrious and self-sacrificing work come from? This brings us to the greatest neglect and gravest error which the synod committed. It fervently sought to gather its scattered fellow believers, but it had no pastors who could then provide the gathered little flock with the means of grace.

This evaluation has appeared, almost verbatim, in every attempt to trace the history of the Michigan Synod. The unanimous verdict of history is that Michigan's problems stemmed directly from a lack of a reliable source of pastors. This lack affected nearly the entire history of the Michigan Synod. A quick glance at the proceedings of the Michigan District of the Missouri Synod from 1860 - 1889 will demonstrate that there were other confessional Lutherans in Michigan at this time. Nor were they the only Lutherans present in the state of Michigan. But the Michigan Synod was never able to become a large, established church body even in the state of Michigan, let alone the dominant Lutheran synod in that state.

The argument could be advanced that all of the subsequent history of the Michigan Synod was dominated, or at least strongly influenced, by the struggles of the synod during its early years. As we shall see, the search for a reliable source of confessional Lutheran pastors was the reason for joining the General Synod of the Lutheran Church in North America. The solution that they finally reached, establishing their own seminary, ultimately resulted in the schism of 1896. Even their limited representation in the federation of 1892 was a result of their relative size—again, attributable to the shortage of workers they experienced.

This paper will explore the attempts of the Michigan Synod to secure workers from 1866 through 1889. We will examine the sources of pastors available to the synod and how she utilized them. We will evaluate the synod's attempts to maintain confessionalism in the men that came to her. We will attempt to draw conclusions from the information available.

The limitation of the years considered is largely due to the limitations of the primary sources available. Much of the information in this paper is the result of pouring over the proceedings of the conventions of the synod from 1866 through 1889. There are no existing copies of any proceedings from 1860 through 1865. One can assume that the 1866 proceedings were printed that year because the synod constitution was appended to the proceedings. This set of proceedings ends in 1889 because that was the year that the first graduates of what eventually became known as Michigan Lutheran Seminary began their ministry.

I. THE SOURCES OF PASTORS

The Michigan Synod made use of nearly every resource available to them to obtain pastors. The sources can be divided into three broad categories. The first category is the Wuerttemberg men. This would include men trained at the mission schools in Basel and St. Chrischona, Switzerland. The second category is the men supplied by the General Council. Included in this group are men recruited by the German Home Mission Committee directly from Germany, men trained at the seminary in Philadelphia, and also men who entered the ministerium of the Michigan Synod from fields of labor in the other constituent synods, or district-synods as they are consistently referred to in the Proceedings of the General Council. The third broad category could be called "the American Lutherans" because they entered the Michigan Synod through a colloquy process from other American Lutheran church bodies which were not members of the General Council.

From 1866 until 1889, a total of 75 men served in the pastoral ministry of the Michigan Synod. Of the group, at least 19 were drawn from the Wuerttemberg mission houses—and as many as 12 more may have been trained there. Even discounting all of those who are questionable, Wuerttemberg was the largest source of pastoral candidates during this period. Also worthy of note is the length of service that these men had. Of the 75 men in question, 21 served more than 20 years in the Michigan Synod. Fourteen of those definitely were trained in Wuerttemberg, and two more may have been.

A. THE WUERTTEMBERG MEN

Since the work of the Michigan Synod is so closely connected to the work of the Wuerttemberg mission houses, a summary of the history of the institutions at Basel and at St. Chrischona is necessary. The purpose is to attempt to understand the background that so many of the Michigan pastors came from. In connection with each institution, we will note the men supplied by that institution, and we will examine the reasons for including some of the questionable men under these institutions. We will also look at the influence of the graduates of each institution in some detail. Since both institutions share a common history, we will look at the contributions of Christian Friedrich Spittler and the spirit of the Wuerttemberg church first of all.

Christian Friedrich Spittler (1782-1867) was the son of a pastor in Wuerttemberg. The church in Wuerttemberg had come under a strong pietistic influence through the work of Johannes Albrecht Bengel (1687-1752). The St. Chrischona anniversary

Festschrift comments, *Nirgends wurde eine Kirche so tief und bleibend vom Pietismus gepraegt wie dort.* [Nowhere was Pietism so deeply and lastingly fixed in a church as there.] Bengel's influence spread into Basel as well. In Basel, Dr. Johann August Urlsperger founded (1780) the *Christentumsgesellschaft* to which Spittler eventually belonged.

Although Spittler was not theologically trained himself, he became the secretary of the organization in 1801. He was a man of boundless energy and mission zeal. During his life, he founded more than 50 *christliche Werke*—Christian societies of one type or another.

One of Spittler's greatest concerns eventually had a direct tie-in to the type of work that both the *Chrischonabrueder* and the men from Basel would eventually be doing in America. Spittler was deeply concerned with the spirituality of the people living in nominally Christian Europe. He felt that a mission was necessary to reach out to the "de-christianized Europeans." He wrote:

Wenn es des Herrn gnaediger Wille ist, dass die Heiden durch das Evangelium Christen werden, so muss es ebenso, ja noch mehr sein Wille sein, dass Christen, die das Evangelium haben, keine Heiden werden. Deswegen ist die Mission unter der Christenheit, besonders angesichts des Zeitgeistes, eine so wichtige.²

If it is the Lord's gracious will that the heathen become Christians through the gospel, then it must even so, indeed even more be his will that Christians who have the gospel, not become heathen. For this reason, the mission to Christianity, especially in view of the spirit of the times, is so important.

BASEL

The first mission house that must be considered when discussing the Michigan Synod has to be the *Baseler Missionsgesellschaft*. This organization, which was founded in 1815, was also known as the Baseler Mission. It was founded privately by Spittler, because the *Christentumsgesellschaft* considered it a risky undertaking. Behrens calls it a *klassischen Mission*, because it was intended to provide a relatively high quality education. Koehler elaborates on the specifics in his *History of the Wisconsin Synod*.

Basel had a tremendous impact on the infant Michigan Synod. The work of Friedrich Schmidt is well documented.³ He arrived in Michigan in 1833 as the first Lutheran pastor in the state of Michigan. His mission zeal and his desire to form a viable Lutheran church in Michigan are among the primary reasons the Michigan Synod came into being. It is ironic that his lack of confessionalism ended his association with the Franconian colonies and the first Michigan Synod. The repercussions of the break with Loehe⁴ continued during the time of the second Michigan Synod as well. The Franconians wound up in the Missouri Synod and the Michigan Synod struggled for the remainder of its existence. Nevertheless, the Michigan Synod owes a debt to Schmid. Not only did he found and organize the Synod, but he served as its president until 1867. He also endeavored to supply the infant synod with trained pastors. His letters record

repeated appeals to the director of the Basel Mission House for more workers in the field, beginning already in 1843 and extending until at least 1862. The *Kurzgefasste Geschichte* notes that he also trained men himself, wherever that was possible.

Despite Schmid's close connections to the Basel *Missionsgesellschaft*, the relationship became progressively less beneficial to the Michigan Synod. Schmid's president's report in 1866 lists four workers who left the synod for *einer unirten Synode* [a united synod] during the previous year: Werner, Worth, Furrer, and Hildner.

Schmid's letters mentioned Hildner as coming from Basel in 1859. The other three were Basel men who apparently came between the founding of the synod in 1860 and 1866, as the *Kurzgefasste Geschichte* seems to indicate.

Fredrich Schmid continued in office for another year after the loss of these men. It would be easy to condemn him for his lukewarm confessionalism, but his contemporaries of the second Michigan Synod held him in high regard. He is consistently referred to after his retirement from the presidency and later from the active ministry in the most respectful of terms: *Pfarrer* Schmidt when everyone else was called *Pastor*, *Vater* Schmid, and *der Ehrw. Senior der Synode*. Indeed, after his formal retirement, Schmidt made a special visit to the synod convention of 1872 in Ann Arbor. The men there actually shortened an afternoon session so that he could attend. After the evening session that day, they gathered in the garden of the house and sang for him. The proceedings record that this visit was conducted *zur herzlichsten Freude und Erquickung fuer den schwergeprueften Bruder, der jedoch zur Freude aller Synodalen immer einige Stunden unsern Sitzungen beiwohnen konnte* (to the heartfelt joy and refreshing for the hard-pressed brother, who nevertheless could be present for a few more hours at our sessions to the joy of all the members of the synod). Clearly, his contemporaries held him in great esteem. These men were struggling to be confessional as we shall see. It is a testimony to the evangelical spirit of the man that he did not interfere with the confessionalism of the new leaders of the Michigan Synod, even though there is ample evidence that he did not agree with their point of view.

Before we look at that new leadership, it is worthwhile to take note of the eight men who founded the second Michigan Synod in Detroit in 1860. They were Schmidt, Stephan Klingmann, Christoph Eberhardt, H. Steinneke, F.I. Hennicke, P. Mueller, C. Mutschel, and C. Volz. In the 1866 proceedings the list reads: Schmid, Volz, Hennicke, Steinicke, Klingmann, Eberhardt, Markscheffel, Haas, and Deininger. Schmid tells us that Deininger was a teacher who was trained in Wuerttemberg whom they pressed into service as a pastor. Volz' background is unclear, perhaps he came out of the Ohio Synod. Markscheffel's training is also unknown, but he was apparently a rationalist who was later excommunicated by the synod. In 1871, Steinicke returned to Germany and the wording of the announcement makes it possible that he came from Neuendettelsau. The rest of the men, except for Hennicke, definitely came from Basel. The evidence that is available indicates that the synod depended primarily on one specific source during different periods in their early history—that is before 1866 Basel was primary. After 1866, St. Chrischona became primary, etc. It would therefore seem likely to assume that Hennicke, who left in 1872 was also a Basel man.

Klingman, Eberhardt, and Haas were three of Basel's best contributions to the ministry of the Lutheran Church in the United States. Klingmann and Eberhardt were two of the three Basel men who served as president of the Synod. The third was C.F. Boehner. They arrived together from Basel in 1860 and Schmid immediately put them to work. Klingmann was assigned to a new congregation in Allegan while Eberhardt became a tireless *Reiseprediger* [itinerant preacher]. Because of the tremendous impact these two men had on the synod, it is worthwhile to briefly sketch their lives.

Klingman (1833-1891) was, in his youth, a member of the *Juenglingsverein* in Karlsruhe. Presumably, this was related to the *Juenglingsverein* that Spittler started in Basel. He studied at the teacher's seminary in Karlsruhe before he went to the Baseler Mission, where he became friends with Eberhardt. In 1860, he was commissioned to go to Michigan in answer to a plea from Schmid. He and Eberhardt were both ordained before they left Wuerttemberg. Klingmann spent most of his ministry of 23 1/2 years in Scio at the congregation founded there by Schmid. From there he administered the affairs of the synod for 14 years, from 1867 until 1881. He served as vice-president under both Schmid and Eberhardt.

Klingmann had a deep and abiding love for the work of the church. His efforts were complicated by poor health that began already while he was a student. His commitment to the ministry can, however, be seen from his efforts to supply the synod with qualified candidates. In addition to his son Julius, Klingmann actually paid the theological training of two young men from Scio. Although their names are not given to us, we do know that F. Huber belonged to his congregation and that M. Schaible was from Ann Arbor. These would be the most likely candidates.

The life of Eberhardt is closely intertwined with that of Klingmann. In fact, Eberhardt's biographer in *Synodal-Freund* stated that the strong confessional paragraph contained in the synod's first constitution was chiefly the result of Klingmann and Eberhardt's efforts. Eberhardt (1831-1893) always wanted to serve in the ministry. He went to the Baseler Mission in 1856 and came with Klingmann to Michigan in 1860, where he served as a *Reiseprediger* operating from a base in Hopkins. Throughout most of Klingmann's presidency, the proceedings list Eberhardt as vice-president. He took over as acting president mid-way through 1881 and was elected in 1882. He remained in office until 1890. Besides the duties that Klingmann performed, Eberhardt is best remembered as the father of Michigan Lutheran Seminary. *Synodal-Freund* attributes the planning and the financial support to him. Like Klingmann, he appears to have served in the ministry right up until his death.

Another early contribution to the Michigan Synod from Basel was J. Haas. He came to Michigan in 1861 after serving for five years in Africa on the Gold Coast. He left that field when his health would no longer stand the climate. He held a variety of offices within the synod, also filling in on numerous occasions. He served a number of congregations until he left the ministry in 1881. There are repeated references in the proceedings from these years to difficulties that he experienced in his ministry. When he left the ministry, he joined a Missouri Synod congregation. He also wrote a number of confessional essays. It is possible that his problems were due to a greater level of confessionalism than his people were prepared to stomach. He may also have lacked

the interpersonal skills necessary to tactfully steer a congregation in a scriptural direction.

Three other men were sent to the synod from Basel. W. Reuther served from 1867 until 1890. C. Gebauer also entered the synod in 1867. He left in 1873.

The third Basel man, C.F. Boehner, deserves some comment. He had originally served the Wisconsin Synod in Beaver Dam. After he left there under questionable circumstances, he served as an Episcopalian missionary to China. He came to the Michigan Synod in 1873. During the Eberhardt years, he seems to have been quite prominent, presenting papers and holding offices. He left the synod in 1902.

As far as can be determined, after 1867 no more men came from Basel to the Michigan Synod, except Boehner, who came in 1873. But, as was noted above, Boehner did not come directly from Basel, but had served in the Wisconsin Synod as well as serving overseas. While it is possible that some of the men whose training cannot be determined may have come from Basel, it seems more likely that no more men came directly from Basel to the Michigan Synod after 1867. The *Kurzgefasste Geschichte* states, "von Basel hatte sie sich 1866 abgewendt." No doubt the authors have in mind a resolution in the 1866 proceedings that reads:

. . . Da wir und auf Predigern von Basel nicht verlassen koennen, und ueberdiess in der letzten Zeit an mehreren von dort ausgegangenen Predigern betruerende Erfahrung erleben mussten, erachtet die Committee fuer zweckmaessig und nothwendig:

1. Dass sich unsere Synode an die neue projektirte ev. luth. General-Synode [actually, the General Council is meant] anschliesse;
2. Dass sich an das ev. luth. Prediger-Seminar in Philadelphia, Pa., um Prediger wende . . .

Since we cannot depend on Basel for pastors, and more than this, since in recent times we have had to pass through a troubling experience with the majority of the preachers sent out from there, the committee considers it practical and necessary:

1. That our synod join the projected, new General Synod {see note above}
2. That it turn to the Ev. Luth. pastors seminary in Philadelphia for preachers.

This resolution came in the same convention that reported the loss of the four Basel men referred to above. In view of this resolution and the loss of these men, the "Kurzgefasste Geschichte" makes the following evaluation of the ministry of the Basel men:

Mit den sich darbietenden [i.e. Basel] Pastoren machte die Synode grossenteils boese Erfahrung: Es waren untreue und untuechtige Menschen darunter, die durch Leben und Lehre der Synode Schande und grosse Schanden bereiteten, da durch dass sie den Namen der Synode in Verruf brachten, ihr Wachstum aufhielten oder ihr Gemeinden und Felder abwenden machten.

With the pastors who did their work there {i.e. Basel}, the synod had, for the most part, evil experience. The men there were unfaithful and incapable, who through life and teaching brought shame and greater shame upon the synod, since through this they brought the name of the synod into disrepute, they abandoned their watch or they alienated their congregations and fields.

While it may be true that many of the unknown Basel men were unfaithful to either their call or the confessions, as Hildner and company certainly were, the conclusion of the *Kurzgefasste Geschichte* is perhaps overstated. It doesn't take into account the long and faithful service of Klingmann and Eberhardt, whose confessionalism the *Geschichte* certainly recognizes. It also fails to recognize the years of service that Haas and Reuther provided. Perhaps also the problems that Boehner caused were still very fresh in the minds of the men who wrote the history in 1910. It seems that the authors placed a heavy emphasis on the resolution that was passed in 1866, which did clearly indicate serious frustration and disappointment with the *Baseler Mission* as well as the real problems with many of the candidates that were supplied. The context of the resolution provides a statement that may help us to better understand the frustration the synod felt in 1866.

[Floor committee number three] wurden die folgende Briefe uebergeben: . . .
II. Ein Brief von Hrn. Inspektor Josenhans aus Basel, welcher eine ungewisse Zusage enthaelt in Betreff der Sendung eines Predigers aus dem Missions-hause daselbst . . .

[Floor committee number three] would like to pass on the following letters...
II. A letter from Inspector Josenhans from Basel, which contains a dubious promise in regard to the sending of a pastor from the mission house itself . . .

Clearly the committee was frustrated with its efforts and hence they recommended the synod break with Basel.

Thus the break with Basel was accomplished. It is also notable that this occurred during the final year of Schmid's presidency, and not during the presidency of Klingmann as is often reported. However the synod had a major problem—where to turn for pastors. The resolution of 1866 included an appeal to the Philadelphia Seminary for pastors and a recommendation to join what would soon be known as the General Council of the Lutheran Church in North America, but that was not the only avenue pursued. Fredrich reports that the *Pilgermission* in St. Chrischona "replaced Basel as the chief source of new pastors after Klingmann succeeded Schmid in the presidency . . ."

ST. CHRISCHONA

One of the first references to St. Chrischona in the existing records of the Michigan Synod is found in a letter from Fredrich Schmid to Inspector Josenhans in Basel, dated October 14th, 1862. He asks for permission to "apply to Mr. Spittler" for workers in Michigan. "Perhaps we could get help from Chrischona," he wrote. In his president's

report in 1866, Schmid indicates that the synod was already dealing directly with St. Chrischona, and had requested workers from them.

The *Pilgermission St. Chrischona* was founded by Spittler in 1840. His purpose in founding the *Pilgermission* was to provide an alternative to the so-called *klassischen Mission* in Basel. He wished to give theological training to common laborers who lacked a university caliber education. In 1827 the *Pilgermission* had its first beginning. Spittler sent young men from the *Baseler Juenglingsverein* out on mission journeys to Austria, France, and Belgium. They founded a number of local organizations, but many of them suffered time in prison. Among these men was Johann Muehlhaeuser, who later became the first president of the Wisconsin Synod.

The St. Chrischona *Missionsanstalt* came into being as a recognition of the reality that the men of the *Pilgermission* needed theological training if their undertaking was to have any success. Already in 1834, Spittler was considering trying to acquire the *Chrischonagut* near Bettingen. The building there had been erected in 1504, but had been abandoned since the Reformation came to Basel in 1529. On the eighth of March, 1840, twenty years before the second Michigan Synod came into existence, Spittler founded the *Chrischona Pilgeranstalt*.

Behrens notes that Spittler began to send men to America already in 1850, and that the last *Chrischonabrueder* left for the United States in 1905. During that time, around 250 graduates of St. Chrischona came to the United States. The largest group went to work in the state of Texas. However, the Wisconsin Synod received a few graduates, and the Minnesota Synod received as many as sixteen graduates, including synod president and founder of her seminary, C.J. Albrecht.

Initially, Spittler envisioned a sort of *Freikorps* in which the graduates would find whatever work was available and do their church work in addition to that. That, however, was not the experience in America, nor does it appear to have been the experience in many of the other areas in which they worked. In 1867, the year that the first two Chrischona men arrived in the Michigan Synod, Spittler died. In 1868, Pastor Immanuel Voelter, the Inspector of the institution, left his post there for another position. He was replaced by Carl Heinrich Rappard, who improved the education offered at the *Anstalt* and also gave the school a strong emphasis on missions, which its graduates took with them into the mission field. Rappard himself was an alumnus of St. Chrischona and had served in her mission in Northern Africa.

The mission endeavors of the Chrischona *Pilgermission* reached five continents. One of their most important endeavors was the *Apostelstrasse* in Africa. The *Pilgermission* had mission stations in Ethiopia, dealing primarily with the Copts, and in Jerusalem, primarily targeting a Jewish group known as the *Falaschas*. They attempted to link these two fields with a series of 12 outposts, each named for an apostle in 1860. Only four stations were actually established, because the men were plagued by disease. One of the stations, Cairo, supplied the Michigan Synod with J. Raible.

The arrangement between St. Chrischona and the Michigan Synod was cemented in 1867. In that year, the following report was made to the synod convention:

*Ihre Committee hat ueber Folgendes zu berichten: . . . V. Ein Brief von. Hrn. Inspektor Voelter von St. Chrischona mit der Anzeige, dass die Pilgermission jetzt und in Zukunft uns Predigtamt-Candidaten zusende wolle, jedoch mit dem Wunsche, auch von der Synode Unterstuetzung fuer ihr Seminar zu erhalten. Vorschlag: 1) Der Pilgermission unsern Dank fuer ihr Anerbieten auszusenden und 2) Ihr das Versprechen zu geben, sie nach Kraeften zu unterstuetzen.*⁵

Your committee has to report concerning the following . . . V. A letter from Inspector Voelter from St. Chrischona with the notice that the *Pilgermission* now and in the future will supply us with pastoral candidates, however with the wish also to receive from the synod financial support for their seminary. Recommendation: 1) To send to the *Pilgermission* our thanks for their proposal and 2) to give them our promise to support them financially according to our ability.

The report of the committee was accepted in its entirety. The Michigan Synod honored its part of the relationship. For years it sent funds to St. Chrischona to support the work there. Likewise, Chrischona supplied workers to fill many vacant Michigan pulpits.

Although the list of Chrischona men who served the Michigan Synod does not contain prominent names like Klingmann and Eberhardt, its contribution during the first decades of the Michigan Synod cannot be overlooked. Numerically, this was the single largest source of men supplied to the synod.

No less than twelve men were trained by Chrischona: Gangnuss, Kramer, Baumann, Wilhelm, Raible, Wuerthner, Eipperle, Stamm, Metzger, Lederer, Moussa and Motzkus. Another, Schlenker, received his initial training there and completed it at the Philadelphia Seminary. Aside from this, the *Kurzgefasste Geschichte* states that *in der 70er Jahren erheilt sie eine ganze Reihe Arbeiter von der Pilgermission in Chrischona* ["in the 70's a large group of workers came from the *Pilgermission* in Chrischona."] It is unclear to whom this comment refers. A *Reihe* of Chrischona men came from 1867 - 1869: Lutz? Gangnuss, Kramer, Baumann, Wilhelm, and Raible. Another smaller *Reihe* could be the men who begin in 1869 with Wuerthner and go through Metzger in 1873, including possible H. Ruether and Schoenberg, and definitely including Eipperle, and Stamm. A third possibility is that the series of men who include Schmolz, Mueller, Stein, Fontaine, Deckinger, Rein, Mayer, and Wuest, all of whose origins are unknown to us, are Chrischona men. They came between 1873 and 1878. If they are added to the previous list, and to them Lederer and Moussa, who definitely were Chrischona men, are added at the end, we have a long *Reihe* indeed. There are some indications that a number of these men do belong to the Chrischona contingent. H. Reuther came *aus Brasilien* to serve in the Michigan Synod. At this time, St. Chrischona was operating a mission in Brazil. Additionally, at least two men, Fr. Mueller and F.L.A. Stein are specifically called "candidates." This would make it more likely that they were sent by St. Chrischona in accord with the agreement of 1867. During those years, we have examples of other men, like Metzger, who are indicated in the same way in the

proceedings, but whose obituaries state they were trained at St. Chrischona. Finally, Schmolz is called a *Feld und Lazareth Prediger* [field and hospital preacher].

The list of men who made up the Chrischona contribution to the synod is too long to treat in detail. However, a number of them were experienced missionaries, like Raible, Lederer, and Moussa. Just to get a feel for the kind of experience those men brought to the synod, we will take a moment to look at the life of Albert Moussa.

According to his obituary, Albert Moussa was born in Jerusalem. His father was a Greek Orthodox priest, but his parents died while he was still quite young. His older brother sent him to the protestant school run by a bishop named Gobert. His grandfather made him attend a Greek Orthodox high school, run by monks, intending that he follow in his father's footsteps. At the age of 16, he experienced a real crisis of conscience. He delved into the scriptures and became convinced that he could not enter the priesthood of the Greek Orthodox church, so he ran away to Haifa. He spent several years traveling alone in the Orient. He eventually served in a Turkish regiment and visited Constantinople.

Moussa attended the *Pilgeranstalt* from 1874-1877. When the Russo-Turkish War began, he served the Russian side as a translator. After the war, he returned to Basel. He got involved with a London missionary society which sent him to the Sorbonne to further his linguistic studies. Finally, he accepted a call to the United States. In 1878, he reported to Pastor Wischan of the Pennsylvania Ministerium in New Jersey who directed him to Klingmann. Moussa served in the Michigan district until 1904, when he accepted a call to Burlington, Wisconsin.

Moussa was a man of education and ability. He served his Lord faithfully. There are similar accounts of the work of other Chrischona men. The influence of the Chrischona men can be measured chiefly in two ways, numerically and by the synodical offices they held.

There was a steady rise in the number of Chrischona men serving in the Michigan Synod beginning in 1867 and continuing, even if we discount the questionable men, through 1884, when it peaked at eleven. In 1866, when no Chrischona men were present, the synod had eleven pastors in the field. In 1884, when the Chrischona contingent was at its greatest, the synod had 27 pastors serving in the field. The difference, numerically speaking, was the Chrischona contingent. Clearly, many other men came and left during this time, and equally clearly some Chrischona men left during this period, but undeniably much of the growth of the Michigan Synod experienced at this time, both in congregations and pastors, was due to the influx of suitable candidates from the St. Chrischona *Pilgermission*.

The men definitely trained at St. Chrischona showed a great propensity to remain at their posts in the Michigan Synod. Of the few who did not remain were one who went to the Wisconsin Synod and one who joined the Missouri Synod. Their stay with the Michigan Synod could possibly be explained in a variety of ways, but the simplest explanation seems to be a real commitment to the work of the ministry to which they had been called. The percentage of pastors definitely trained by St. Chrischona ranged from 13% to 45% in 1873. In a church body whose numbers ranged from 16 to 27, an influx of this many men from a common background and training must have influenced

the ministerium as a whole. Twelve men, who definitely came from Chrischona served for more than ten years in the Michigan Synod. Seven, and quite possible nine, served for over twenty.

The second means available to us of measuring the influence of the Chrischona men on the Michigan Synod is to refer to the offices they held. In contrast to the three presidents supplied by Basel, Chrischona produced only one president, Lederer. However, a number of other influential positions were held by Chrischona men. Raible served as mission treasurer (not to be confused with synod treasurer, which was held by a layman) from 1871 until 1884. Stamm and Moussa both served stints as secretary and vice secretary. Lederer also served many years in both of those capacities before he became synod president.

Motzkus was the last Chrischona man to enter the ministry of the Michigan Synod. He arrived in 1884 and left 15 years later to serve for 14 years in the Wisconsin Synod. The proceedings give no clear indication why the flow suddenly stopped. A large number of Chrischona men continued to serve in the synod for many years to come. But at least three possible explanations do present themselves. The first is the unabashed pietism of the Wuerttemberg mission houses. If we allow that the men indicated as probably coming from St. Chrischona did come from there, then there definitely were problems in doctrine and practice to be dealt with. In a synod that was struggling with its membership in the General Council and indeed which left the Council only four years after Motzkus arrived, it is very conceivable that the synod felt that the difficulties in screening and retaining the Chrischona men simply outweighed the benefits of continued reliance on St. Chrischona. The second fact is the ongoing efforts of the German Home Mission Committee of the General Council. A third possibility also presents itself. St. Chrischona may have simply felt that the field in Texas was a more fruitful field on which to expend its energies. Texas is the only field in the United States mentioned by name in St. Chrischona's anniversary *Festschrift*.

Chrischona was replaced at the end of the 1870's as the primary source of pastors for the synod. Throughout the early 1880's the German Home Mission Committee of the General Council and other American Lutheran synods came to the fore.

B. THE GENERAL COUNCIL

As was noted above, in 1866 the Michigan Synod in convention resolved to enter the *neu projektirte ev. luth. General-Synode*. This organization took the rather unwieldy title of the General Council of the Evangelical Lutheran Church in North America. It was initially known in the German proceedings as the *Allgemeine Kirchenversammlung*. We know it better as the General Council. The synod was represented at the 1866 organizational meeting by Klingmann and a layman, Casimir Walldorf. In 1866, Michigan resolved to send a delegation to the 1867 constituting convention of that organization. Klingmann and Walldorf were chosen as the Michigan delegates. It is clear from the resolution, with its accompanying appeal to the Philadelphia Seminary, that the main purpose in joining the General Council was to obtain pastors to fill the synod's chronically vacant pulpits.

The Michigan Synod remained a member of the General Council from 1867 until 1888. During that 21 years, the synod received pastors from the Council by three means. One group of men came directly from the Philadelphia Seminary. This was numerically the smallest group, only three men. Another group of seven men were already serving parishes in the other member synods. The third group consisted of ten men, recruited primarily from Germany by the German Home Mission Committee of the General Council.

The Philadelphia Seminary did not supply a large contingent of pastors to the synod. This must have been a serious disappointment to Klingmann and the rest of the leadership of the Michigan Synod, especially in view of their appeal to that organization. In fact, the immediate response of the seminary was to send Caspar Nussbaum in 1867. Nussbaum is called a *Studiosus* in the 1867 Michigan proceedings. He is not listed among the alumni of the seminary in the "Philadelphia Seminary Biographical Record." He only served for four years before leaving the synod for a union church. Aside from him, Philadelphia supplied only two other men. One was C. Schlenker, who had actually studied at St. Chrischona before attending the seminary at Philadelphia. The third was M. Schaible. Schlenker, who was ordained by the Pennsylvania Ministerium in 1866, served for seven years, from 1867 until 1873. His membership in the Michigan Synod appears to have never been more than tentative, especially in Wilkes-Barre. In fact, the "Philadelphia Seminary Biographical Record" lists him as a German home missionary for the Pennsylvania Synod throughout this period. He left the Michigan Synod in 1874 and served the Pennsylvania Ministerium until his death in 1883.

The Michigan Synod had looked to the Philadelphia Seminary to provide a steady supply of confessional pastors. It failed, providing only three men. The reason appears to be that they simply didn't have the men to send. In 1867, the year after the Michigan appeal was sent, the seminary graduated its first eight men who had completed the prescribed three year course. In 1891 the seminary graduated 27 men. But it took nearly 25 years to reach that level. Since the New York Ministerium and the Pennsylvania Ministerium were much larger bodies, with a serious need for pastors themselves, it is not surprising that they had few men to send to Michigan during that period.

The "Biographical Record" notes that the original charter specified that "instruction should be in English and in German." This was in 1864. A study conducted in 1897 indicated that 51% of the graduates preached exclusively in English, 46% preached partly in German and 10% preached exclusively in German. This may give us an indication why the German Home Mission Committee found it necessary to recruit directly from Germany. The larger district-synods were becoming increasingly Americanized. It was becoming more and more difficult to find men who were native German speakers.

The member synods of the General Council did provide the Michigan Synod with a number of workers, however, during their mutual association. In addition to Schlenker, the Pennsylvania Ministerium provided L. Zuber in 1873. He had left the synod by 1877, however. In 1880 J. Fritz came from the Pittsburgh Synod and served the Michigan Synod until 1893. He left because Michigan's vacancy problem had been finally solved

and there was no "fitting position" for him to fill. In 1880, G.H. Schoemperlein came from the Canada Synod to serve in Michigan. He left in 1886.

The New York Ministerium supplied four pastors to the Michigan Synod. The first was G. Voss in 1870. He left in 1872 apparently for the Pennsylvania Ministerium. C.F. Haussman entered the ministry of the Michigan Synod in 1875. He remained until 1893, when he was suspended from the synod. R. Hoeck, who was trained in Heidelberg, entered the service of the synod in 1878, but was not formally accepted until 1880. He died in 1890. The last pastor from the New York Ministerium to enter the synod was G. Stern. He began serving in 1888 and remained until he took a call to the Wisconsin Synod in 1897.

The district synods of the General Council provided Michigan with eight workers. One of these, the only one not coming from the New York Ministerium, J. Fritz, served for more than six years in the synod. Of the remaining seven who came from New York, two could be said to have given extended faithful service. Their influence was minimal. Clearly, the General Council failed to supply Michigan's needs in this manner as well.

It is possible that some of the men whose origins are unknown may have come from the other church bodies within the General Council. However, it seems more likely that they came from the Wuerttemberg mission houses, since a number of them were listed as candidates when they came and were then examined by a committee of pastors before being ordained.

The third group supplied by the General Council is the most significant. These are the men supplied through the efforts of the German Home Mission Committee. In order to understand the training and background of these men, it is necessary to trace the history of the committee and its work on behalf of the German-speaking synods of the General Council.

One of the reasons for the formation of the General Council in 1867 was to coordinate efforts with home missions. For that reason, an Executive Committee on Home Missions was formed in 1867.

In 1880, the General Council in convention undertook a revision of its approach to Home Missions. The reasons cited were the lack of money from the district-synods, an increase in local mission work and a lack of manpower. The study committee recognized that this last problem, the lack of manpower, had created what we today might call a "vicious circle." There were no men to serve the congregations, so there was no money, so there was no way to recruit new men. The solution that was eventually adopted placed responsibility for home missions back with the individual district-synods. Fields where the General Council had no one working were assigned to the larger bodies. Significantly, Texas was assigned to the Pennsylvania Ministerium.

This plan proved to be a disaster, as the Home Missions committee reported in 1881, "In the German Synods of Michigan, Canada and Texas, the mission work is not only at a standstill, but one congregation after another is being lost for want of ministers to supply them . . ." The committee recommended a completely new approach to home missions within the General Council. They suggested replacing the Home Mission Committee with three independent committees: the English Home Mission Committee, the German Home Mission Committee and the Swedish Home Mission Committee. The

Swedish Committee was to be the Home Missions Committee of the Augustana Synod, while the German and the English Committees were to be elected by the Council. The German Committee was to be headquartered in Philadelphia and specifically given "the authority to establish a preparatory school to prepare candidates for the Theological Seminary." This plan was adopted by the Council, with one additional point:

Resolved, that this committee [the German committee] be instructed to consider whether any connection with educational institutions in Europe, or the establishment of any additional institutions or department in an existing institution in this country is necessary to meet the specific wants of the church.

This step specifically addressed the long standing needs of the Michigan Synod—indeed Michigan was specifically mentioned as one of the district synods sorely in need of this assistance. Eberhardt reported this step with no little enthusiasm:

*Zur grossen Fruede . . . gereichte die neue Einrichtung, dass eine deutsche Committee fuer das Werk der Einheimischen-Mission unter der deutschen Glaubensgenossen erwählt . . . wuerde . . .*⁶

The new direction, that a German committee for the work of home missions among our fellow believers is chosen . . . , will bring great joy. . . .

At last it seemed as if the Michigan Synod's longstanding quest for a reliable source of pastors was at its end.

The 1881 General Council convention appointed a nominating committee to present candidates for the German Home Missions Committee. Eberhardt served on that nominating committee. The first German Home Mission Committee consisted of the following men: Rev. F. Wischen, Pennsylvania Ministerium; Rev. J.H. Baden, New York Ministerium; Dr. E.F. Moldehnke, New York Ministerium; Rev. J.J. Kundig, Pennsylvania Ministerium; Rev. F.W. Weiskotten, Pennsylvania Ministerium; Mr. J. Born, Pennsylvania Ministerium; Mr. J.C. File, Unknown; Mr. T.H. Diehl, Pennsylvania Ministerium; Mr. H. Benden, Pennsylvania Ministerium; F.A. Stohlman, Unknown. Immediately noticeable is that the committee is dominated by men from New York and Pennsylvania. In defense of this action, it would have been very difficult for Eberhardt or another pastor from Michigan to attend meetings in Philadelphia on a regular basis in the 1880's. However, it would not have been impossible. Representatives of the various district synods managed to meet annually for the General Council convention.

The 1881 convention also authorized the German Home Mission Committee to start a periodical, which they called *Siloah*, to call attention to home mission work among the German speaking synods. The first issue appeared in January 1882.

Eberhardt encouraged his members to subscribe to *Siloah*. It was a rousing success. The profits from the periodical were used to pay workers called by the committee itself and to defray the travel expenses of men coming from Europe.

The committee went to work immediately and with great enthusiasm. The committee report to the 1882 convention of the General Council reported that they had organized

before the delegates had even left Rochester, the site of the 1881 convention. They saw their work as "naturally divided . . . into two parts. First of all relief was demanded for the want existing within the bounds of the Synods connected with the General Council; and secondly, the pioneer work in the Great West had to be undertaken without unnecessary delay."

Their first course of action was to issue an "Appeal to our Brethren in the Faith in the Dear Old Fatherland." The committee reported that the "Appeal" was widely circulated in Germany, especially through the efforts of Inspector Groening of the Brecklam mission house in Holstein and Inspector Voelter of the mission house in Gross Ingersheim, Wuerttemberg. The committee reported that the "Appeal" was published in nearly every church paper in Germany.

The committee's purpose in sending out the "Appeal" was "to secure men already fully educated in Germany, who upon their arrival here could at once enter the holy ministry and our field of labor." The committee reported that "a universal interest in the Germans of this country . . . was awakened by our appeal . . . It is surprising to note what a commotion has been produced in every nook and corner of the dear land of our Fathers, and how ready and willing all are to render assistance."

The committee drew men from a variety of sources. In the course of its work, the mission houses at Hermannsburg, Brecklam, Gross Ingersheim and even Neuendettelsau all provided men to serve in the German mission fields in North America. But the most long lasting and effective source of pastors for the North American fields came from the *Missionalstalt* established at Kropp.

In 1882, the committee reported, "At Kropp, in Schleswig, an institution was at once opened for the scientific and theological training of young men willing to labor in the Lutheran Church in America. Over a hundred anxious to devote themselves to the cause, applied for admission to this one institution alone. Of those but fourteen could be received."⁷

The Kropp *Missionanstalt*, which was to become known as *Eben'ezer*, was the direct result of the "Appeal" of the German Home Mission Committee. This institution was distinguished by its commitment from the very beginning to "the scientific and theological training" of its candidates. This was no *Pilgermission* [similar to a Bible college]. It was a seminary caliber training center with a commitment to producing qualified candidates to serve the German speaking Lutherans in North America. Koehler noted the "superior caliber of the Kropp contingent."

Eben'ezer was founded and operated by Rev. Paulsen. Before the 1882 convention, he visited the United States "for the purpose of becoming acquainted with our wants and necessities. . . ." The first graduates of the Kropp institution were not available until 1885. Nevertheless, in 1883, the German Home Mission Committee "entered into a union with Pastor Paulsen." By that time there were already 31 students studying at the seminary there. In 1884, there were 43. In 1885, a total of seven men entered the ministry of the Lutheran Church in North America. That year there were 50 students enrolled in the seminary. None of those first seven graduates ever saw service in the Michigan Synod.

The status of the General Council's relationship to the Kropp seminary raised a number of questions on the floor of the General Council Convention in 1887. In response, the German Home Mission Committee clarified their relationship with Kropp. Although the Committee often referred to the Kropp Seminary as "our" seminary, in fact it had no legal right or obligation to the institution. However, Rev. Paulsen had founded the institution in response to the "Appeal" from the committee, and thus from Michigan as well, and he not only raised the funds and recruited the men and faculty for the institution, but he also provided all of his services at his own expense.

The Kropp Seminary did eventually provide a number of candidates for service in the Michigan Synod. Four of them entered her service in the late 80's.

Three others, Soll, Bast and Riemers, were serving at the time of the Boehner presidency. They were M. Kionka, P. Kionka, M. Bode and Fr. Kock. M. Kionka joined the synod in 1888, the others in 1889.

Men who arrived after this would not have come through the offices of the German Home Mission Committee of the General Council, because the Michigan Synod withdrew from the Council in 1888. It appears, in fact, that P. Kionka came on his own to serve with his brother. Ironically, M. Kionka left for Minnesota in 1893, while his brother remained in the synod until 1902, when he took a call to the Wisconsin Synod. Bode served at least until 1907. Kock was ordained and installed in a Michigan Synod congregation in Minnesota in 1889.

The German Home Mission Committee drew candidates from several other sources as well, especially between 1882 and 1885, when the first Kropp graduates arrived in North America. In 1882, the committee made a significant contribution to the Michigan Synod by providing either four or five pastoral candidates. Two, Abelmann and Menke, were from Hermannsburg and spent their entire ministries in the service of the Michigan Synod. A third man, Merz, came from Gross Ingersheim and served into the 1890's. A fourth man, J.G. Bleibrau came from Brecklam, but he left to avoid discipline in 1884. The fifth candidate, G. Wenning (or Wening) came from Neuendettelsau and served as a vicar initially. In 1885 he was ordained, but he left the synod the next year.

Interestingly, the Michigan Synod proceedings in both 1882 and 1883 claim that the German Home Mission Committee had nothing to do with Merz' coming to Michigan—they insist that he came from Gross Ingersheim as a result of their private dealings with Inspector Voelter. If this is the same Voelter who was serving as inspector of St. Chrischona 15 years earlier, then there may be some validity to their claim. The German Home Mission Committee may have felt that their "Appeal" was the cause of his coming, even if they had not specifically recruited him. However, an indication of the validity of the Michigan position is the fact that Voelter also supplied Michigan with four students for her seminary in 1887. They were K.A. Hauer, K.J.A. Binhammer, W.G. Bodamer and C.G. Wagner.

After 1883, no new workers were supplied until K. Mueller arrived. He had actually come to the United States in 1882 with a group of 16 students who had done their pre-seminary work in Germany and sent to the United States to complete their studies. Mueller had been privately instructed by a pastor in New Brunswick, New Jersey along

with six others. He came to Michigan in 1885 but left to serve the New York Ministerium in 1887, possibly because of Michigan's withdrawal from the General Council.

In 1886, the Committee supplied a new candidate to the Michigan Synod. H. Lemster's training is unknown, but he remained in the synod until 1891, when he left for doctrinal reasons. In 1887, the Committee supplied R. Praetorius from Hermannsburg, who began his ministry in 1888 but was suspended from the ministry in 1893.

In all, the German Committee for Home Missions supplied eight men, ten if we count those who came in 1888-1889. Some of these men provided valuable and faithful service to the synod. Several did not. But clearly, this was the General Council's most enduring contribution to the Michigan Synod, especially if we consider the men supplied by Voelter, including the seminary students, as at least a by-product of the synod's connection with the General Council.

This was a most auspicious beginning for the Committee. The Michigan Synod had greatly benefitted from their work. But once again, the General Council would disappoint the Synod. Between 1882 and 1888, 72 candidates arrived from Germany to serve in the Lutheran Church in North America, but only ten were ever assigned to work in the Michigan Synod. It seems more than coincidental that the work in Texas received the largest contingent, 17, since the Pennsylvania Ministerium had had a direct involvement in the development of that field. Nor was the situation in Michigan unknown to the Committee. The General Council proceedings reported in 1882 that the work in Michigan had almost stopped and in 1884 that the synod had lost four congregations because it could not supply them with pastors—significantly—that one or two men should be sent there at once. Additionally, the synod urgently requested workers in 1883 and 1884. These requests went unanswered, however.

When you combine the 17 men sent to Texas with the seven who served directly in the Pennsylvania Ministerium, the result is nearly one third of the men recruited by the General Council German Home Mission Committee served the needs of the district-synod with the largest representation on the committee. The second largest group went directly to serve the New York Ministerium, the only other district-synod definitely represented on the committee. The Michigan Synod received consideration only after the Canada Synod, which received eleven men. More telling is the distribution. Michigan received an immediate influx in 1882, but after that only sporadic help. Canada, New York, Texas and Pennsylvania all received more or less consistent help. The reason is unclear.

Measuring the influence of the General Council men who served in the Michigan Synod is really quite difficult. However, it seems safe to say that they had a strong tendency to serve for short periods and then to leave. Not surprisingly, the few men who did stay in the Michigan Synod did not hold any significant office or present many papers.

(Continued in the next issue.)

The translation from German to English is by the author.

END NOTES

1. *Kurzgefasste Geschichte der Evangelisch-Lutherischen Synode von Michigan u. a. St.*, "zusammengestellt von einem Komitee" Saginaw: F. and C. Reitter Co., 1910. pp. 11-12.
2. Liedholz, Martin. "Von Gottes Spuren" in *Wenn Gottes Lieb Kreise zieht: 150 Jahre Pilgermission St. Chrischona (1840-1990)*, Giessen/Basel: Brunnen Verlag, 1990. p. 9.
3. Koehler, John Ph., *The History of the Wisconsin Synod*. Sauk Rapids, MN: Protes'tant Conference. 1981. pp. 26-27, 35, 39, 43, 175; *Michigan District History: 1833-1970*. Michigan District, WELS, Ann Arbor: Lithocrafters Inc. 1970?. pp. 1-2; Fredrich, E.C. *The Wisconsin Synod Lutherans*, Milwaukee: Northwestern Publishing House, 1992. pp. 3-4, 18-19, 271.
4. Johannes K.W. Loehe. A pastor and Lutheran leader of Neuendettelsau, Germany whose advice and influence affected much of early Midwest USA Lutheranism.
5. Michigan Synod Proceedings, 1867. pp. 14-15.
6. Michigan Synod Proceedings, 1882. p. 17.
7. General Council Proceedings, 1882. p. 34.

from the editor . . .

The 1861 synodical *Proceedings* as well as the feature article show us the problems that two small Lutheran synods experienced in their early years. The growth of each was hampered by a lack of pastors, by frequent pastoral changes or departures, by pastors lacking a seminary training and by financial woes as the chart on page 12 indicates. We, who today are members of a synod that has been blessed by our Lord, tend to forget the early struggles and difficulties which the founders and early members of our synod had to endure.

The two papers referred to in the *Proceedings* were answers to important problems facing the young synod. Wisconsin Synod pastors were accused of preaching a weakened theology by pastors of the "Old Lutheran" groups. Therefore Pastor Reim, who for a short time was president of the synod, was asked to respond to these attacks.

Pastor Fachtmann's long essay on private and corporate or public confession was requested because of situations that arose in two area congregations. Both congregations received young pastors who had just been graduated by the Missouri Synod Seminary. Both pastors required—not requested—private confession of sins before the person could go to Holy Communion. Without going into detail, some members in each congregation opposed that required practice. In both cases the matter became so serious that the respective members of each congregation separated themselves from their congregation. In Lebanon a group separated itself from Immanuel Congregation and organized itself as St. Matthew Congregation, building a church near Immanuel Congregation. The congregation continued into the 20th century when it disbanded with most members joining St. Paul, Ixonia.

The Watertown group separated itself from St. John's Congregation and formed Michael Congregation. They first called Pastor Reim who declined the call. They then called Pastor Bading, who likewise declined. Sometime after 1860 when Pastor Bading accepted the call to the Ev. Lutheran Congregation of Watertown and Vicinity (now St. Mark's), Michael Congregation disbanded and joined Bading's congregation. Because both groups had applied for membership into the Wisconsin Synod (note the advisory delegates), President Bading apparently felt it necessary to have an essay on confession presented at the 1861 convention.

Members are urged to take care of their renewals by at least the end of January 1996. Late renewals cause the Institute much added expense in the mailing of individual publications, funds which could be better used for improvements to the museum or archives. A report on the archives and museum will appear in the January 1996 *NEWSLETTER*.

Finally, we wish to thank Mrs. Bonnie Kuerth and Mr. Jim Wendt of Luther Preparatory School's printing department for their help in the publication of the *Journal*. Mrs. Kuerth does an excellent job in the typing and setting up of the *Journal*. Her willingness to aid the editor is greatly appreciated.

The WELS Historical Institute was given formal approval by the synod in convention some eleven years ago to organize for the purpose of collecting and preserving historical data and artifacts that were related to the various periods of the existence of the Wisconsin Synod. For this purpose the Institute took over the former synodical archives which are now to be found in our Seminary's library building. These are available for researchers and students of history. A museum was also established when Salem Ev. Lutheran Church made its old church building available for that purpose. It is now known as Salem Landmark Church. The Institute itself receives no funds from the synod, although some funds are given to the archivist for part of the cost of preserving synodical data. Funds, especially for the museum, have been received from outside sources. The majority of the costs to maintain the work of the Institute comes from membership fees, and for this reason it is hoped that our membership can be increased in size. Membership fees are: \$10.00 for individuals; \$15.00 for a husband and wife; \$5.00 for a student; and \$25.00 for a congregation, school, library or corporation.

Board members are: Dr. James Kiecker, president; Prof. Alan Siggelkow, vice president; Dr. Erhard Opsahl, secretary; Pastor Curtis Jahn; Pastor Mark Jeske; Mr. Clarence Miller; Miss Charlotte Sampe; Dr. Thomas Ziebell. *Ex officio* — Professor Martin Westerhaus and Mr. Barry Washburn, treasurer

Journal and *NEWSLETTER* editorial staff are: Dr. Arnold O. Lehmann, editor; Mrs. Naomi Plocher, Prof. em. Armin W. Schuetze — staff.

Historical Institute correspondence may be sent to:

2929 N. Mayfair Road
Milwaukee, WI 53222

Publication correspondence may be sent to:

Dr. Arnold O. Lehmann, editor
N7353 County Road Y
Watertown, WI 53094
(414) 699-2118