

WELS Historical Institute

Journal

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WELS Historical Institute
Journal

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Cover illustration: A page from the manuscript of Pastor Johannes Muehlhaeuser's history of the Wisconsin Synod in his own handwriting.

The President's Report

"GIVE THANKS to the Lord, for he is good." The year 1985 has been one to thank God for his goodness to the WELS Historical Institute.

On April 21 Salem Lutheran Landmark Church was dedicated for use as the WELS Museum. Rev. James P. Schaefer preached on Exodus 3:5: "The place where you are standing is holy ground." Rev. Winfred Nommensen served as liturgist. Because of the size of the crowd the service was held in the new Salem church, adjacent to the landmark church. For the dedication itself, the congregation moved to the lawn in front of the old building where the undersigned officially dedicated the building.

At the close of the service Mr. Robert Peregrine, a member of the Aid Association for Lutherans board of directors, brought greetings. The AAL had granted \$68,500 for the building's restoration. At the meeting which followed Rev. Mark Jeske gave a presentation on "Salem Lutheran Church and the Town of Granville." The essay is printed in this journal. As is the custom at all our meetings, refreshments and a social hour followed. Attendance for this special occasion was 275.

Since Salem's dedication there have been several tours of the site (see page 54). Tours include an introduction to early WELS history and a discussion of the historical building. Salem is still a church building and is available to WELS members as a chapel for weddings, funerals and special services.

The fall meeting was held on September 29 at Michigan Lutheran Seminary. This meeting followed a special service in which the school commemorated its 100th year as an institution and 75th as a preparatory school. Rev. Forrest Bivens' presentation to the institute, "Friedrich Schmid: Pioneer Builder in Michigan," is also in this journal. Although not directly related to Michigan Lutheran Seminary, the essay is a reminder that 1985 marks the 125th anniversary of the Michigan Synod, now the Michigan District of WELS. Attendance at this meeting was 94.

What lies ahead? Development of the museum and archives are high on the list. We are looking for more — many more — good museum display items. When as the new gymnasium/auditorium is completed at Wisconsin Lutheran Seminary, the old one will be developed into classrooms and the synod's archives. The completion of this project is over a year away. Meanwhile the archives are in temporary storage at Salem. Once on the seminary grounds, the archives should prove an excellent resource for historical research. Here again, more materials are needed. A key person in both these projects is Prof. Martin Westerhaus of the seminary, the synod's historian and archivist.

As the Wisconsin Synod continues to grow older and expand in size, the work of the historical institute becomes all the more vital lest we lose sight of our roots and God-given heritage. Let's continue to support and promote this important work.

Roland Cap Ehlke

A WELS Historical Profile

Chronological Sketches of Our Synod's Past: 1866-1870

Arnold J. Koelpin

THE BREAK WITH the German Mission Societies which founded the Wisconsin Synod came at a time of national upheavals in the Old World and the New. In the late 1860s Germany was driving toward political unity. In sharp contrast, America was in the process of reconstructing its battered Union after the Civil War. As Prussian soldiers marched into Bismarck's wars, men and women in the United States were nursing wounds and feelings from the bloodiest of its wars.

During this period the opening of the Northwest Territory to homesteading (1862) made fertile farmland available to those willing to work it. This new frontier lured fresh waves of German immigrants who were eager to start life anew in "the land of unlimited opportunities."

But acculturation to the New World also brought new problems. In Germany, most citizens had belonged to a state church (Catholic, Lutheran or Reformed), and the Prussian state was trying to mold Lutheran and Reformed confessions into one national Protestant church (United).

In the free atmosphere of America no such state pressure existed. The Constitution of the United States protected "the free exercise of religion." The evangelical Lutherans of the Wisconsin Synod, therefore, felt free to practice and preach according to the Lutheran confession "because it agreed with God's word." Such a stance put the synod at odds with the German mission societies "in the old country" which had fostered its work under a combined Reformed/Lutheran sponsorship. After almost two decades the societies and the synod drifted apart and finally came to "a parting of the ways" in 1868.

Statistics of the Wisconsin Synod 1861-1870

	<u>Parishes</u>	<u>Congregations</u>	<u>Preaching Stations</u>	<u>Day Schools</u>	<u>Sunday Schools</u>
1861	24	55	22	25	26
1862	29	59	31	29	31
1863	42	76	42	36	38
1864	43	74	29	45	36
1865	47	97	35	51	47
1866	50	100	29	61	46
1867	51	99	26	58	48
1868	53	88	27	52	49
1869	49	90	27	56	45
1870	50	92	12	50	34

1865-1870

- 1865 In its 15th annual meeting, the Wisconsin Synod clarified its confessional stance and set a fixed course for the future. It adopted The Confessional Pledge Resolution, drawn from an essay by Prof. Moldehnke. The resolution reads:
"Synod declares that, although it appreciates the contributions and achievements of modern theologians, it does not consider the teaching of our Lutheran church refuted. On the contrary, it adheres to the symbolical books of our Lutheran Church, because they are in agreement with the word of God." ("Because" in the final sentence refers to the whole doctrinal content.)
- 1865-66 The influx of pastors from Germany continues. Three university graduates sent by the Berlin Mission Society come to the Wisconsin Synod. Two leave because they disagree with the synod's doctrinal stand; the third is expelled for cause.
 Three missionaries also arrive: I. A. Hoyer from Hamburg, P. Lukas from Barmen/Langenberg, and Albert Liefeld from Hermannsburg. One year later, two missionaries who had served in Africa come to serve in the Wisconsin Synod: Bernhard Ungrodt from the Bremen Society and A. Wiese from Hermannsburg.
- 1866 Prussia's contrived war against Austria begins Bismarck's wars for the political unification of Germany into the Second Reich (1870). Conscriptio into the Prussian army helps some Germans to decide to join the new wave of German immigrants to midwestern United States.
- 1866 16th annual Wisconsin Synod convention meets at Fond du Lac on June 7-13.
 President Streissguth reports on the absence of official correspondence with the Berlin and Langenberg Societies, yet notes their continuing financial support: subsidies from Pomerania and Alsace and a prospective collection in the provinces of Hanover and Mecklenburg.
 Resolutions on a new hymnal for the Wisconsin Synod include the following:
 Restore the original text as much as possible; give special attention to old choice Lutheran hymns, but include the best offerings of modern times; increase the number of mission and marriage songs and add rain and storm hymns.
 Teacher Siefert of Grace, Milwaukee, asks that tunes in the synod's proposed hymnal be given rhythmical settings like those in the Missouri Synod.
- 1866 President Streissguth complains that the president is nothing but a figurehead who is seldom consulted when pastors change parishes or informed when churches are dedicated.
- 1866 The Minnesota Synod meets at Red Wing. It resolves to petition the Minnesota State Legislature to introduce German and Christian teaching in public schools. President Fachtmann more realis-

- atically suggests founding a German/English college in St. Paul. The Minnesota Synod abandons the German practice of licensing its pastors.
- 1866 The first Lutheran church of New Ulm, Minnesota, is dedicated on June 17.
- 1866 Close relations between the Wisconsin and Minnesota Synod are recommended by Moldehnke.
- 1866 The Michigan Synod loosens its ties with the Basel Mission Society.
- 1866 Prof. Moldehnke experiences discipline problems at the Watertown school. The Board feels it is necessary to call an inspector to remedy the situation. Adolph Hoenecke becomes inspector and is asked to teach theology.
- 1866 Moldehnke resigns as professor and as editor of the *Gemeindeblatt* and returns to Germany.
- 1866 In December, Lutherans adhering to the Lutheran Confessions meet in Reading, Pennsylvania. Thirteen synods, including the Michigan, Minnesota and Wisconsin Synods, attend.
- 1867 On March 21, the Wisconsin State Legislature approves the new charter of the Wisconsin Synod's "Northwestern University at Watertown."
- 1867 17th annual Wisconsin Synod convention meets in Milwaukee (St. John) on June 20-29.
 President Streissguth declines re-election. Bading is elected to his second term in the presidency.
 The synod meeting is pivotal. 1) The Dorpat Theological Faculty in Germany responds to a question raised by the Iowa Synod regarding the need for doctrinal consensus between churches. 2) The Wisconsin Synod takes a stand on secret societies (the Lodge) and the "Union" church in Germany.
 The following Anti-Union Declaration is passed:
 "Our Berlin friends have known for a long time *that we condemn all doctrinal unionism*, that we . . . are aligned with those Lutherans inside and outside of those state churches who would like to see the compulsory union with the Reformed, established by the Union, annulled because it prejudices the right of complete independence, to which the Lutheran church is well entitled, and hinders the full effect of the Lutheran confession in worship and constitution. . . .
 "As long, however, as there are still Lutherans in the respective Union State Churches who have the pure preaching of the gospel and the right administration of the sacraments, and as long as they protest against the Union foisted on them as a wrong committed and continued against the Lutheran church, we can no more than thankfully accept the loving offices of the united societies, as the agency through which workers come to us to serve the Lutheran church here, from those Lutherans who remain mem-

- bers of the the state church but keep their protest ever alive.”
- 1867 Pastor Stephan Klingmann succeeds Schmid as president of the Michigan Synod.
- 1867 Tensions between the Northern District of the Missouri Synod and the Wisconsin Synod over the latter’s continuing relationship with the unionistic German mission societies come out into the open.
- Missouri’s attack elicits a sharp response from Hoenecke: The bane of the American church of Luther consisted in the jealousy of the Lutheran synods. The Missouri Synod, too, was becoming more and more like a sect. It should not carry its talent buttoned up in the bundle of arrogant self-sufficiency.
- 1867 Correspondence from the German mission societies indicates they are alert to the Wisconsin Synod’s firm stand on the Lutheran Confessions and are disturbed by the direction. Both issue warnings.
- 1867 The father of the Wisconsin Synod, Pastor (Senior) Muehlhaeuser, dies on September 15.
- 1867 Dr. Meumann begins service on the faculty of Northwestern University in Watertown as professor of classical languages.
- 1867 In November, the Wisconsin Synod joins the General Council of the Ev. Lutheran Church of America, an association of confessional Lutherans. The synod is represented at the Ft. Wayne meeting by Bading, Hoenecke and Martin. Pastors Fachtmann and Heyer represent the Minnesota Synod.
- 1868 The Wisconsin Synod comes to the parting of the ways with the German mission societies.
- 1868 April 22. The Langenberg Society sends an official letter of severance to the Wisconsin Synod:
The “question we deem necessary to submit for your serious consideration [is] whether or not your Lutheran synod after such resolutions can still with a good conscience and in sincere truthfulness continue its association with our unionistic society. . . .
We do not think we can reconcile it with our conscience further to support your Lutheran synod by the assignment of preachers, as long as it adheres to the unjustified protest against the Union.”
- 1868 18th annual Wisconsin Synod convention meets in Racine on June 11-17.
The synod considers the contention that clarity on “Four Points” (millennium, secret societies, pulpit and altar fellowship) stands in the way of unity in the General Council.
In regard to the German mission societies, the resolution passed that “*in recognition of the fact that the break of the unionistic societies with the Synod of Wisconsin was quite justified in view of their own stand, synod should once more extend its hearty thanks for all the help rendered it up to the severing of their relations with it.*”

- 1868 Relationships with Germany continue through the Hermannsburg Mission Society (Harms) and through other confessional Lutherans in various state churches, including those of Bavaria and Saxony.
The Wisconsin Synod still hopes for a Lutheran pre-seminary to be founded in the province of Mecklenburg, Germany, and for obtaining young ministerial candidates from the Lutheran conference in Minden-Ravensburg.
- 1868 The Minnesota Synod elects J. H. Sieker as its president. The era of Pastors Fachtmann and “Father” Heyer passes. The synod numbers 22 pastors, 35 parishes, 53 congregations and 3000 communicants.
- 1868 The Missouri Synod’s theological journal *Lehre und Wehre* has words of commendation for the Wisconsin Synod. The Wisconsin Synod entertains a resolution to cement relations with the Missouri Synod, because the differences between them were not “church devisive,” but practical.
- 1868 On October 22, Wisconsin and Missouri representatives hold a colloquy in Milwaukee to frame an Accord which takes up both doctrine and practice. In the Accord both synods recognize each other as orthodox Lutheran church bodies.
- 1869 On March 27, 1869, the Prussian Supreme Church Council terminates relations with the Wisconsin Synod because of its stand “against the Union established in the Prussian State Church.” The Prussian government diverts interest monies from collections taken for the Wisconsin Synod to German “congregations in America devoted to the Union.” The severance comes with the wish “*that the synod’s return to a sounder and sober confessional stand might render possible the resumption of our former relations.*”
- 1869 A smallpox epidemic forces the early closing of Watertown’s Northwestern University at Easter.
- 1869 Prof. A. Martin, first president of Northwestern University, Watertown, is discharged from office. He was out of sympathy with the synod’s declaration against the Union and threatened to withdraw if the synod severed connections with the General Council.
- 1869 19th annual Wisconsin Synod convention meets at Helenville on May 27-June 1.
Membership in the General Council is terminated because of the council’s unclarity on the “Four Points.”
The Synod ratifies the Wisconsin-Missouri Accord, cementing intersynodical relations between the two with a Document of Agreement and Recognition.
It also ratifies a Concord between the two bodies to cooperate in educational work. The Concord includes a plan of reciprocity: the Missouri Synod would use Northwestern at Watertown for undergraduate training and appoint professors there; the Wisconsin

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Adolph Hoenecke

Synod would combine its theological seminary with the Missouri Synod's Concordia Seminary in St. Louis and have a professorship at that institution.

- 1869 President Bading moves from Watertown to Milwaukee as pastor of St. John Church.
- 1869 Inspector Hoenecke and President Bading attend the Minnesota Synod meeting. There is a proposal for a union of the two synods. The colloquy between representatives of the two synods at La Crosse on September 25 hits a snag because of the Minnesota Synod's continuing membership in the General Council.

- 1869 The Missouri Synod places Prof. E. W. Stellhorn at Northwestern, Watertown, according to the terms of the Concord. He serves for five years (switching later to Missouri's Ft. Wayne Seminary where he became embroiled in the election controversy in opposition to C. F. W. Walther).
Missouri Synod students begin attending the Watertown college.
- 1870 In September, Prof. A. F. Ernst, pastor at Albany, New York, and past professor of German at Gettysburg, Pennsylvania, joins the college faculty at Northwestern.
- 1870 The Wisconsin Synod has a chair of theology at Concordia Seminary in St. Louis, according to the terms of the Concord. Adolph Hoenecke is called. His acceptance is delayed by difficulties in financing the position, and, in the meantime, he accepts a call to St. Matthew Church in Milwaukee instead.
Wisconsin Synod seminarians enter Concordia Seminary, St. Louis, Missouri.
- 1870 20th annual Wisconsin Synod convention meets in Milwaukee (Grace Church) on June 16-22.
The convention notes a "gratifying conclusion" to the synod's second decade of existence.
A proposal to add the office of vice-president and a third man to help in the work of visitation in the synod is set aside in favor of a plan of dividing the synod into three visitation areas, each having two conferences.
- 1870 Contract for the publication of the new synodical hymnal is signed with the George Brumder Publishing Concern of Milwaukee.
- 1870 At the fall opening of Northwestern at Watertown, the Missouri Synod students total more than half of the 58-member student body.
- 1870 The Ohio Synod makes overtures to the Wisconsin Synod to draft a plan for a cooperative agency of confessionally sound Lutheran synods.

Sprung loose from its connection with the German mission societies, the Wisconsin Synod began a new era. It cultivated ever-widening associations with Lutherans in America who held to the Lutheran confession because it was faithful to the Holy Scriptures.

Professor Koelpin teaches religion and history at Dr. Martin Luther College, New Ulm, Minnesota.

The First History of the Wisconsin Synod

Arnold Lehmann

WHEN PROF. JOHN PH. KOEHLER took up the task of writing a history of the Wisconsin Synod in the late 1890s, he searched through the attics and other rooms of the parsonages of Grace and St. John congregations of Milwaukee, the congregations of Presidents Muehlhaeuser and Bading, and collected official correspondence, minutes of meetings and conventions and other documents. All this material plus material from other sources was tabulated by Koehler and filed chronologically in manila envelopes. Just how this collection of material was placed into the Northwestern College archives is obscure. Since most of this material is in the old German hand script, very little research was carried on in this collection.

This writer, in the process of gathering material for the history of Wisconsin Synod hymnody, learned of the Koehler collection and received permission to work with this often delicate material. A large ledger which was used by the founders of the synod, and which contains the original minutes of the first eight conventions of the synod, was used by Koehler to catalogue each collected item and indicate with a sentence or so, the content of each entry. Virtually "hidden" amongst the several thousand items is this history by Muehlhaeuser. A few prefatory remarks taken from the minutes of the early conventions sketch the background of this first history of the Wisconsin Synod. The first entry in the ledger reads as follows:

Organization of the Evang. Luth. Synod of Wisconsin

On December 8, 1849, Pastors Muehlhaeuser, Wrede, Weinmann and Meiss met in Milwaukee in the church building of the Evangelical Lutheran congregation to mutually deliberate upon and discuss the important subject of the establishment of a synod in Wisconsin. This meeting was opened with a hymn and prayer, and immediately the subject lying before them was presented for deliberation. After much discussion on all sides it was desired unanimously by the above named pastors and deemed necessary to establish a synod in Wisconsin now, and it was resolved:

1) that the established synod be named "The First German Ev. Luth. Synod of Wisconsin" and carry on as such, and under this particular name and appellation have a never-ending future.

2) that the officers of said synod be elected at this time for two years. At this election the following persons were elected as officers: Pastor Muehlhaeuser as president, Pastor Weinmann as secretary, Pastor Wrede as treasurer.

President Pastor Muehlhaeuser was then given the authority to write for the synod as soon as possible a constitution which

would incorporate the confession of the synod. Then it was finally resolved that the next year's synod convention be held on May 27, 1850 in Granville, Wisconsin, at which the members of the same should bring along their annual reports. The events took place thus on December 8, 1849 in Milwaukee.

John Weinmann

In the succeeding annual conventions many items of interest are recorded which obviously cannot be included here. The 1858 convention resolved to have Muehlhaeuser compile a history of the synod which was then to be added to by the secretary every year. The 1859 convention again resolved to ask Muehlhaeuser to kindly prepare a history of the synod for the next year's convention. The 1860 convention proceedings contain the following:

The synod listened with great interest to the history of the synod from its inception, its further development and growth up to the present time.

The secretary made a brief comment about God's help in this development. It was then moved:

that the synod receive this presentation of its historical development and thank the honorable Senior [the honorary title given to Muehlhaeuser] for his tireless effort and care in this presentation.

In the following translation of Muehlhaeuser's history the words are spelled as Muehlhaeuser spelled them in his own handwriting. Hence there are some errors in spelling, especially with English or other foreign words which Muehlhaeuser undoubtedly tried to spell from the sound of the word, for example, Needmann instead of the correct Nietmann (endnote 10).

In the Name of Jesus The Founding and History of the Ev. Lutheran Synod of Wisconsin and Neighboring States

Towards the end of the year 1846 Johannes Weinmann from Bernhagen in the kingdom of Wuerttemberg,¹ who studied at Barmen and who was sent out by the Langenberger Society, came to America, specifically for a congregation on Kilbourn Road, Milwaukee, Wisconsin. Brother Weinmann was ordained by Pastor F. Schmied [F. Schmid?] in Ann Arbor, Michigan, on his way to the west. Pastor Weinmann served the congregation on Kilbourn Rd. and preached to the German settlers in Caledonia Center, Greenfield and New Berlin.

On October 4, 1837, this writer, Johannes Muehlhaeuser, from Notzingen in the kingdom of Wuerttemberg, came to America. He studied at the Barmen Mission House and was the first one to be sent out to America by "the Langenberger Society for the Protestant Germans in America." He came together with the apostate Oertel² at that time a candidate of the Lutheran

church of Bavaria. Oertel had been ordained in Erlangen before his trip to America.

After a delay of 7 months in New York (where I did mission work among the Germans and where Oertel preached in the vicinity of Houston Street in the upper part of the city), I was [verb missing] by the Ev. Lutheran Ministerium of the New York Synod, received a license from Pres. Dr. Wackerhaegen,³ and was sent as missionary to Rochester where I arrived on May 12, 1838. The fall of that same year I was ordained at the synod convention.

I served the Ev. Lutheran congregation in Rochester for 10 years. Since the congregation was well organized and in a position to support a pastor properly, and since I still felt healthy and strong, indeed, especially encouraged by Pastor Weinmann, I decided to move with my family to Wisconsin in order to carry on mission work for a few more years.

On June 27, 1848, I arrived in Milwaukee where I soon began to found a new congregation. At this time there were in Milwaukee Pastor Keil of the Missouri Synod, Pastor Mueller of the Buffalo Synod and Pastor L. Dulitz who was also sent out by the Langenberger Society. Pastor Dulitz was serving a united congregation from which he resigned, and in the same year founded the Ev. Lutheran St. John congregation in Milwaukee.

In the year 1849 Pastor W. Wrede, a theologian from Saxony, who had already served as preacher in the state of New York for several years, came to Milwaukee and was called by the Ev. Lutheran and Reformed congregation in Granville as its preacher.

Pastor Weinmann and Wrede recognized with me the need of a joint effort to spread the kingdom of God for the Lutheran church in Wisconsin, and we met for this purpose on December 8, 1849 in Milwaukee, at which time the founding of an Ev. Lutheran synod was agreed upon and resolved.

Just as the kingdom of heaven is like a mustard seed, so also was the very small beginning of our synod.

Pastor Muehlhaeuser was elected president, Pastor Wrede treasurer, and Pastor Weinmann secretary. The first named was asked to draw up a synod constitution by the time of the next convention which was to take place in Granville on May 26.

During the time up to the first convention three candidates for the preaching ministry arrived on the scene.

F. Beckel was preparing himself for the preaching ministry under the guidance of Pastor Keil. Beckel separated himself from Pastor Keil under the pretext that Keil was too strict and narrow a Lutheran. After mature deliberation and examination we arrived at the resolution to accept Beckel into our small circle, because we were in dire need of workers. Beckel received a license and was sent to Schlesingerville [Slinger] as preacher. In the course of the first half year Beckel married a young girl who came from an old Lutheran family, with the result that Beckel, as he personally felt, returned to the old Lutheran church, but was not able to become a member of the Missouri or Buffalo Synods, and as a result he is up to this day an independent, preaching and administering the sacraments according to his own conscience. Beckel is still carrying on this ill-practice in Town Hermann on the basis of our license which was invalid on the day when he left us.

A young man by the name of Paulus Meiss, recommended by Pastor Schmidt of Albany, came to Milwaukee in 1848. For a while Meiss had been a student at a poorly endowed teachers' seminary in Germany. He had learned shoemaking earlier. Meiss was to study under Pastor Dulitz and at the same time earn his board, which he did for a while. All of a sudden Meiss disappeared and made himself a pastor in the congregation at Granville. Meiss had gifts for public speaking, and this brought about a revival in Granville. Quite a few older persons among the former residents of Pennsylvania were baptized. Finally the council of the congregation and Meiss himself came and confessed their error, and asked that we accept them, and that Meiss be authorized to administer the sacraments. Finally the following took place. Meiss was sent as Beckel's successor to Schlesingerville where he soon was married, and lived a very ill-fated married life. Through his life-style Meiss brought shame upon the preaching ministry, to the effect that we had to release him. Meiss joined the Reformed Church, which also had to release him at a later date. He had two wives, both still living, and separated from both, he for a while spent a life roving from place to place. Corrupted physically and spiritually he died in the south in 1859 from yellow fever.

The third candidate was Casper Pluess, a dismissed Basel student, whom we gave a license after a scheduled examination, and whom we sent to a congregation in Sheboygan. Pluess was in the synod for better than two years. After he was ordained, indeed he left us in a disgraceful manner without a word, and joined the Reformed Church.

These three miserable subjects made our beginning very difficult, and gave us much sorrow, shame, anxiety and distress.

First synod convention

On May 26, 1850, we met in Granville. Pastor Wrede was the preacher of the congregation.

The three officeholders were also the entire ministerium. The two candidates, Pluess and Meiss were present. The synodical constitution proposed by the president was presented, discussed and with necessary changes was adopted.

The first congregation was accepted into the synod. *Resolved*: that the Ev. Lutheran congregation in Milwaukee (now Grace congregation) served by Pastor Muehlhaeuser be accepted into synod membership.

Resolved that a synodical seal be procured.

Mr. Jacob Conrad of Rochester N.Y., working for the American Tract Association, presented himself as a candidate for the preaching ministry.

Resolved that J. Conrad should study privately with Pastor Wrede in Granville and prepare himself for the preaching ministry.

According to the parochial reports there were

Children baptized	90
Confirmed	55
Communicants ⁴	671
Buried	15

II Synod convention 1851

The second synod convention took place on June 21, 1851, in the church auditorium of the Ev. Lutheran congregation of Pastor Muehlhaeuser, corner of Chestnut and West Water Street.

On October 18, 1850, Brother Goldammer of Ursprung in the kingdom of Saxony, who studied at Barmen and was sent out by the Langenberger Society, came to Wisconsin and took charge of a field of labor in Manitowoc County, with Manitowoc Village as his preaching station.

Candidate C. Pluess and Goldammer were examined and ordained.

Candidate Conrad, who studied with Wrede, was examined and found qualified to be given a license; he took charge of a field in Town Hermann.

III Synod convention

On June 6, 1852, we met in the Ev. Lutheran congregation in Racine. Pastor Weinmann was preacher of the congregation.

Election of officers: Pastor Muehlhaeuser was elected president, Pastor Goldammer secretary and Pastor Wrede treasurer.

Candidate Koester was introduced by Pastor Weinmann. Candidate Koester came from Buchholz, District of Stolzenau in Hanover, and had been a student at Barmen.

The congregation in Racine and the congregation in Granville were accepted into synod membership.

Candidate Koester was ordained and became Pastor Weinmann's successor at Kilbourn Road, Greenfield and Caledonia Center.

Pastor Weinmann built the Lutheran church in Racine for which he had collected about \$3000 from Lutheran churches in the east.

Wilhelm Buehren, formerly a Methodist preacher, was introduced. He presented himself for acceptance into the synod. After lengthy discussion and examination he was given a license and assigned to a field in New Berlin.

Baptized	180 children
Total Confirmed	28 children
Communicants	649 persons
Buried	27
Parochial Schools	1
Heathen Missions	\$11.34
Synod Treasury	\$ 2

IV Synod Convention 1853

On May 22 the synod met in the united Grace congregation in Town Hermann. Pastor Conrad was preacher of the congregation.

St. John congregation of Greenfield and Grace congregation of Town Hermann were accepted into synod membership.

Candidate J. Conrad and W. Buehren were ordained.

V Synod convention in Granville, June 11, 1854

During the course of the past year Pastor Weinmann accepted a call from the Ev. Lutheran Trinity congregation in Baltimore, Maryland, which he served until 1858. In that year Pastor Weinmann made a trip to Europe where he visited with his elderly mother in Bernhausen. On his return trip his death came in the water with the burning of the steamship Austria. He leaves a mourning widow, born Strongmann,⁵ and a six-year-old daughter.

Brother J. Bading from Rixdorf near Berlin, who was a student in Pastor Harm's Hermansburg Mission school and who was sent out by the Langenberger Society, came to Milwaukee in July 1853. He took charge of a congregation in Calumet, where he was ordained and installed by the president.

Candidate J. E. Sauer presented himself to the president for acceptance into the synod. He had a license and was assigned Schlessingerville as his work place.

Pastor G. Weitbrecht, a theologian from Wuerttemberg, came from the Western Church Society⁶ and desired a place in our synod. The president assigned him a work place in Sheboygan. While there he unfortunately joined the Methodist Church. After a year he returned repentant, acknowledging his error, and asked for admittance into the synod. The synod forgave him for his error, and assigned him a place in Port Washington, from which he was called to a congregation in Bridgeport, Michigan. Weitbrecht was not the man for our American situation and therefore went back to his former fatherland.

Election of officers took place.

Pastor Muehlhaeuser was elected president, Pastor Goldammer secretary, and Pastor Buehren treasurer.

Pastor Wrede became Pastor Weinmann's successor in Racine, and Pastor Buehren became Wrede's successor in Granville.

Pastor W. Streissguth was introduced by Pastor Wrede, and was accepted as advisory delegate.

Pastor Conrad presented to synod Pastor D. Huber, a Catholic cleric from the Canton of St. Gall, who declared that according to his convictions he could no longer serve the Roman church, because he had, by the grace of God, recognized its errors. After considerable discussion and examination, Pastor D. Huber was recognized as a member and servant of the Lutheran Church.

Before his departure from the Roman Church Pastor Huber served a Catholic congregation in Kenosha, and according to his request, was sent to Kenosha as preacher of the Lutheran Church, in order to serve the Lutheran congregation there.

Candidate E. Sauer's license was renewed.

The Ev. Lutheran Immanuel congregation in Town Hermann served by Pastor Conrad, and the Ev. Lutheran St. John congregation in Newtonburg served by Pastor Goldammer were accepted into synod membership.

VI
Synod convention 1855

The synod met on June 3, 1855, in the Ev. Lutheran Grace church in Milwaukee, Pastor Muehlhaeuser is preacher of the congregation.

The church building of Grace congregation was built in 1851 with the help of Pastor Muehlhaeuser. For it he collected more than \$3000 in New England and in Lutheran churches in the east, and about \$500 from various English congregations in Milwaukee.

Pastor Streissguth, from Baden, came to the convention with the intention of giving up his congregation in New Glarus, and of accepting a place in our synod. Newtonburg was recommended for him which he visited, and they called him as preacher, to which place he moved in the fall of this past year. Pastor Goldammer moved to Manitowoc to serve the Lutheran congregation there as a main congregation, which had been a branch congregation up till then.

Candidate Philip Koehler, from Neuwied, Prussia, who had been a Barmen student and who was sent out from Langenberg, came during the past year in May and took over the congregations in Wayne and Barton and Addison.

Candidates Ph. Koehler and J. E. Sauer were ordained.

In the past synodical year there were

Baptized	417 children
Confirmed	121 children
Attending the Lord's Supper	1513 souls
Married	40 couples
Funerals	167
Synod Treasury	\$14
Entire Balance on Hand	\$32
For Heathen Missions	\$64

VII
Synod convention

On May 16, 1856, the synod met in the Ev. Lutheran congregation in Manitowoc. Pastor Goldammer is preacher of the congregation.

At this location the new church, which was built with Pastor Goldammer's help, was dedicated. He had collected several hundred (about \$400 or so) in the east.

Election of officers.

Pastor Muehlhaeuser was elected president, Pastor Bading secretary and Buehren treasurer.

During the course of the past year Pastor G. Reim, from Ober-Tuerkheim, kingdom of Wuerttemberg, arrived and served a Reformed congregation in Ashford, and assembled two other Lutheran congregations in the area. He had been a student at Basel, and was ordained in the established church of Wuerttemberg.

Pastor Streissguth and Pastor Reim were received into synod membership. Pastor Wrede had gone to Germany in the fall of 1855. Pastor Conrad was his successor in Racine, and Pastor Sauer was Conrad's successor in Town Hermann.

Candidate Christian Stark, from Erfurt, Saxony, who had spent some time at the Basel Mission Institute, came from Indiana and sought a place in our synod. The president pointed out a place in Port Washington. Candidate Ch. Stark was ordained.

Candidate Hennicke, recommended by Pastor Dumser, wished to be ordained. He was told to study further under Pastor Dumser's guidance.

Pastors Koehler, Bading, Reim and Sauer were appointed as a committee to draw up a plan for a church order⁷ for about-to-be founded congregations and to present it to the next synod convention.

The Ev. Lutheran St. John congregation in Town Addison and the Ev. Lutheran St. Paul congregation in Wayne, Pastor Koehler is preacher for both congregations, were accepted into synod membership, also the Friedens congregation in Port Washington whose preacher was Pastor Stark.

In this year children were baptized	371
Confirmed	140
Communicants	1583
Married Couples	122
Funerals	50
Inner Missions	\$10
Heathen Missions	\$50
Synod Treasury	\$13
Day Schools	5
Sunday Schools	5

VIII
Synod convention 1857

The synod met on June 5, 1857, on Kilbourn Road in the Ev. Lutheran congregation, Pastor Koester's.

During the course of the past year Pastor W. Streissguth was called to Milwaukee to the Ev. Lutheran St. John congregation in place of Pastor Dulitz, who was removed.

Candidate Philip Sprengling from Weinansheim, Hessen, who was a student at Barmen and who was sent out by the Langenberger Society, came to America and after an agreed-upon delay at Pastor Koehler's, was ordained by the Northwest Conference and was Pastor Streissguth's successor in the congregation at Newtonburg.

Candidate Hennicke was ordained.

The Ev. Lutheran St. John congregation of Milwaukee was accepted into synod membership.

The Ev. Lutheran church on Kilbourn Road was dedicated and the congregation was accepted into synod membership.

The Ev. Lutheran church in Caledonia was dedicated at the close of the convention, and the congregation was accepted into synod membership.

Pastor Diehlmann was accepted into synod membership. Diehlmann came from the Missouri Synod. He served several congregations in and around Princeton, Marquette County.

Candidate Hennicke served a congregation near Niles, Ill.

In this session the license system was done away with by a majority vote

of synod members as being not Lutheran.

A committee was appointed to revise the constitution of the synod.

Pastor Buehren left the synod and Pastor Streissguth became treasurer in his place.

Parochial report — three preachers did not hand in a report.

Baptized	1596 [sic!]
Confirmed	118
Communicants	1612
Buried	97
Heathen Missions	\$112
Church Building Collection	\$ 15
Synod Treasury	\$ 18.18
Education	\$ 7.60
Tract Society	\$ 1
Day Schools	5
Sunday Schools	5

IX 1858

The Ev. Lutheran Synod met on May 24, 1858, in the Ev. Lutheran St. John congregation in Milwaukee. Pastor Streissguth is preacher of the congregation.

Election of officers.

Pastor Muehlhaeuser president, Pastor Streissguth secretary, Pastor Conrad treasurer.

During the course of the past year Pastor Heinrich Roell came from New York state. The president referred him to several congregations in Washington County, West Bend and surrounding area. Pastor Roell came from Hasbergen, Prussia. Pastor H. Roell brought an honorable release from Dr. Pohlmann, the president of the New York Synod, and was accepted into synod membership.

Pastor G. Fachtmann from Hanover brought a recommendation to the president from Pastor Wall, the president of the Association of Churches in the West, and was accepted into synod membership.

Pastor Adalbert Rueter, a member of the Ohio Synod, sought a position in Wisconsin. The president in conjunction with Pastors Bading and Streissguth referred him to Columbus as a field of labor. Rueter was told to come to the synod convention and bring along an honorable release from the Ohio Synod. Hindered by circumstances, Rueter asked to be excused. Rueter came the following year to the synod convention in Racine, where it turned out that he could not get an honorable release.

Rueter affirmed his innocence, and he was accepted only conditionally. The president was to try to get such [a release] from Ohio. Because Rueter understood so well the art of deception, he thoroughly deceived us and we did not hesitate to give him a larger field of labor. He was recommended for the congregation in Maple Grove by the president, and Pastor Koehler proposed him to the congregation, where he was then selected.

Rueter moved with his family to Maple Grove in the month of July, where Pastor Koehler installed him.

Soon after his departure from Columbus, the congregation there desired an investigation into several matters lying before them. The president felt that under the circumstances their petition should be heard. Pastor Streissguth went to Columbus where a congregation meeting was held. Through this investigation it turned out that Rueter was a man unworthy of the office [of pastor].

Rueter let himself be used by a speculator, in that he caused 10 to 12 families in the congregation to buy from the speculator land that was some distance away. For his Judas-payment Rueter received 40 acres of land. Aside from this there were many other complaints against him in respect to money matters. The president urged Rueter to go to Columbus and defend himself against the accusations against him. Rueter refused to go, and so the president went to Maple Grove where together with Pastor Koehler he reiterated his request. Since Rueter in agreement with his wife steadfastly refused, the president was forced to suspend him from his preaching office.

In the course of the previous year Pastor Reim received a call from the Ev. Lutheran congregation in Helenville which he accepted.

The Ev. Lutheran St. Paul congregation of Lomira and the Ev. Lutheran Emmanuel congregation of Theresa served by Pastor Bading were accepted into synod membership.

Heinrich Sieker, from Newtonburg, a promising young man, was presented to the synod for the purpose of preparing him for the preaching ministry. The president was authorized to see if he could possibly study with Dr. Schaeffer in Gettysburg. For the intervening time Pastor Reim had the goodness of heart to take him along to Helenville in order to give him further necessary instruction. Goldammer himself had done this earlier.

According to the parochial reports

Children baptized	804
Confirmed	176
Communicants	2327
Buried	112
Heathen Missions	\$105
Inner Missions	\$ 59
Synod Treasury	\$ 21.13
Parochial Schools	16
Sunday Schools	7

Pastor Muehlhaeuser's congregation bought a new organ which cost \$900 of which \$700 has been paid.

X

The Ev. Lutheran Synod of Wisconsin met on June 18, 1859 in Racine, Pastor Conrad's congregation.

During the course of the past synodical year the Lord again sent us new workers for his vineyard.

Candidate C. Braun from Coadjuthen in Prussian Lithuania, a student from the Berlin Mission House, came to Wisconsin, recommended by Inspector Wallmann.

Since Brother Goldammer accepted the call from the congregation in

Burlington, and Brother Koehler became his successor in Manitowoc, Brother Braun was therefore ordained by the Northwest Conference and took over the former territory of Pastor Koehler.

Pastor Fachtmann was a traveling missionary for four months and founded a new Ev. Lutheran congregation in Fond du Lac.

About this time Candidate J. Hoffmann from Tomaskow Russian Posten,⁸ a student from the Berlin Mission House also recommended by Inspector Wallmann, arrived. Candidate Hoffmann was ordained by the Southern Conference and was Pastor Fachtmann's successor in his two congregations in Town of Polk and Richfield.

Brother Wald,⁹ who was a traveling missionary in Alsace, (prevailed upon by Pastor Streissguth who had this year made a trip to Germany) came to America and was ordained by the Northwest Conference in Fond du Lac. He was called to be the preacher by the congregation in Menasha and Neenah.

Candidate Duborg from Holstein was ordained and was called as preacher by the congregation in Columbus to succeed Rueter.

Heinrich Sieker was sent to Gettysburg by the president to study with Dr. Schaeffer. The synod promised to contribute \$50 a year for him.

Candidate L. Needmann¹⁰ from Hardeggen, Hanover, presented himself to be ordained. Needmann was referred to the Southern Conference and to the president for supervision and for further advancement.

L. Needmann in the meantime should teach school in the congregation in Greenfield, should read the sermons, and should further educate himself through study. His sermons, which he himself writes, should be given to the president for review.

The Pastors Braun, Hoffmann and Waldt were accepted as members of the synod. A. Rueter was conditionally accepted, if he receives an honorable testimony.

Congregations were accepted into the synod:

Friedens congregation in Kenosha	Pastor Stark
St. Peter congregation in Town Addison	} Pastor Roell
Emmanuel congregation in Town Trenton	
St. John congregation in West Bend	
St. John congregation in Burlington	Pastor Goldammer
The Ev. Lutheran congregation in Helenville	Pastor Reim
St. Jacobi congregation in Theresa	Pastor Bading
St. Matthew congregation in Town Lebanon	

A committee of 5 preachers was appointed to draw up a letter of request to the friendly societies in Germany, relating to

- I A synodical library
- II Ways and means to establish a traveling missionary
- III The further sending of workers for Wisconsin

Caused by the request of Dr. Reynolds that our synod possibly attach itself to the State University in Springfield, Ill., a committee of 5 preachers was appointed to pursue the matter further. The president was authorized to visit the Hon. Synod of Illinois, which holds its session in Chicago in order to gather better information, namely in respect to the confessional position

and also about the relationship under which conditions we could unite ourselves with the seminary.

More congregations were accepted into membership:

The Ev. Lutheran congregation in Fond du Lac
Pastor Fachtmann
St. John and St. James congregation in Maple Grove
without a preacher
The Ev. Lutheran congregation in La Crosse
without a preacher
Ev. Lutheran Emmanuel congregation in Caledonia
The Ev. Lutheran congregation in Burr Oak
without a preacher

Parochial reports:

Baptized	1179
Confirmed	287
Communicants	4709
All-day Schools	17
Sunday Schools	16
Inner Missions	\$ 85.82
Outer Missions	\$125.40
Synod Treasury	\$ 45.47

ENDNOTES

¹Wuerttemberg is usually spelled by Muehlhaeuser with an "n" instead of an "m".

²Oertel is called an "apostate" because he later turned Roman Catholic.

³Wackerhaegen is spelled Wackerhagen in Koehler's *History*. Muehlhaeuser however has the *umlaut* over the second "a."

⁴In the reports of the congregations, the word "communicants" should be understood as the number of persons attending the Lord's Supper and not the total communicant membership of the synod.

⁵The name could also be Strangmann — "a" instead of "o."

⁶Western Church Society's full correct name was *Evangelischer Kirchenverein des Westens*. Muehlhaeuser has shortened or corrupted the name whenever it is used in his history.

⁷Church order = church regulations. This translation of the word can only be determined when looking at the minutes of the next year's convention, at which time two paragraphs were added to the synod constitution concerning the matter.

⁸The meaning of "russisch Posten" is obscure.

⁹"Wald" was later spelled correctly "Waldt."

¹⁰"Needmann" is spelled incorrectly according to synod records. It should be "Nietmann."

Before his retirement Dr. Lehmann taught music at Northwestern College, Watertown, Wisconsin. He continues to reside in Watertown and serves the WELS Historical Institute on its board of directors and as an associate editor of the Journal.

Friedrich Schmid: Pioneer Builder in Michigan

Forrest L. Bivens

May the Spirit of the Lord rest upon me, for he alone can lead me in the truth; for I know what it means to found congregations upon the foundation that is laid by Jesus Christ, the Savior. . . . During my first sermon, last Sunday, my Savior was very near me. The gathering was at a schoolhouse in the center of this rather widely distributed group of Germans. . . . The schoolhouse could not contain all the listeners; many had to stay outside; but everyone was able to hear. This was a festive day for all of us, as was expressed by my many listeners. . . . It was with pleasure that I spoke and was permitted to experience how earnestly these people sought the word of God which they hadn't heard for a long time. My text was taken from First Corinthians, chapter three, from the eleventh verse on.¹

THESE WORDS ARE FROM the pen of Pastor Friedrich Schmid, pioneer Lutheran missionary to Michigan, and describe the worship service held on August 25, 1833, in the Ann Arbor area. Schmid had been sent to Michigan from the Basel Mission Society where he had been trained and ordained as a public minister of the gospel of Jesus Christ. The year before this a request had been sent to the Basel Mission House for a sturdy man who might serve as pastor among the increasing number of Swabian Lutherans in the Michigan Territory. Schmid had become the designated man, and he journeyed to his assigned post with obvious joy and determination to "found congregations upon the foundation that is laid by Jesus Christ." By his own testimony, the man knew what was meant by this and was confident in his ability to accomplish it under God.

The portion of Scripture chosen for his first sermon was probably selected with much thought. It is the kind of text that merits remembrance by anyone who is striving to establish congregations and build them on the foundation of Christ. The biblical words are these:

No one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

This essay has as its purpose to review the building activity of Pastor Friedrich Schmid as he sought to establish souls and congregations on the foundation of Jesus Christ. This review may permit the reader to attempt some appraisal of Schmid's building caliber, but is designed primarily to

lead him to a greater understanding and appreciation of the work accomplished by God through this servant of the gospel. Since we are assembling this day to celebrate an anniversary of a major milestone in the history of Lutheranism in Michigan, namely the founding of Michigan Lutheran Seminary, it seems perfectly in order to pause to recall people and events that preceded and contributed to the founding of our Michigan Lutheran Seminary. Pastor Schmid and his ministry qualify for such a study and hopefully will be shown as most worthy of recollection.

No Foundation Other Than Christ

As a builder in the kingdom of God, Friedrich Schmid is shown to have been in full agreement with the biblical declaration that no one can lay any other legitimate foundation aside from Jesus Christ. The pioneer missionary, by his own admission and by the testimony of all who have studied the man and his work, was utterly Christ-centered and gospel-centered. The stated goal and primary purpose of Schmid's alma mater in Basel, to prepare and propel zealous spokesmen for Christ into the world, were well realized in this graduate. Preliminary evidence of this may be viewed from Schmid's account of an event that took place soon after his ordination. While still in Europe and aboard a coach taking him toward the seaport for embarkation to America, he sat next to "an old man whose appearance was that of a Jew." Schmid tells what then happened:

I cannot explain how it came about, but the man spoke to me immediately and appeared to be very friendly. He is not a follower of Christ but a genuinely friendly man. . . . He himself asked me whether I believe that people who believe in God, but not in the Son of God, and thus not in a Savior, would be damned. . . . I could answer him upon this with a quotation from the Lord himself: "He who believes and is baptized will be saved and he who does not believe will be condemned." Exactly, the unbeliever who does not want to believe is damned and for this I gave more biblical references about which he made no comment but apparently thought about them and after we had spoken about this and that, he became more and more trusting.²

This willingness to testify regarding the centrality of the Savior would mark the man's labors throughout his life. After his arrival in America, the young missionary quickly observed how people in Michigan were prone to laud their allegiance to religious organizations and relish denominational labels above and beyond allegiance to or delight in Jesus Christ. At least this is what Schmid perceived and often lamented in his correspondence with the Basel Mission House. Fairly typical of his comments on this subject is this one, from a letter dated March 12, 1840:

Here among the native-born there is much talk about Christianity, but it is sad to see how one denomination envies the other, how external conversion to the church, and not to the Lord Jesus, is so strongly pursued.³

As we shall observe later, it is a bit of an understatement to say that Schmid thoroughly despised anything that smacked of a "party spirit" and

could not tolerate any denominational emphasis that appeared to him to overshadow the Christ-centeredness of Christianity or exalt visible distinctions above the spiritual unity established by Christ among his people. The sectarian spirit displayed by neighboring pastors frequently came under his censure:

I have not yet joined with the preachers who are serving here and in other places nearby, because I have not found any who go along in the lowliness of the repentance of Christ and who seek a foundation in the love of Jesus and his blood. The numerous denominations and variety of churches for the most part are a great hindrance to go deeply into the pure truth of the gospel and to explain the Holy Writ, word by word. Each church has its own human practices, and it is exactly this peculiarity and human trait that is the bone of contention of each one and so the real biblical truth suffers, in that each one attempts to maintain the human side and to explain the word of God superficially. This always results in self-love and contempt towards dissenters. So, instead of the principal thing, to build with indestructible building material, they build with straw and similar things. . . . Each one seeks to secure members from the other church to join his, with the result that a person can be a Methodist today and a Presbyterian or Universalist tomorrow. . . . I do not wish to misrepresent the good which is here, nor forget the many Christians who are genuine; but the shady side should and must be told. . . . Where Christ is not predominant, there is no paradise. . . . One cannot imagine, before he comes here, what a spirit of sectarianism rules here, and how one is attacked from this or that side to acknowledge this or that which is only human. Oh, how happy I am to possess the Bible and to be able to support myself upon the word of God. And neither shall I deviate from this, not a hair's breadth, Lord help me to do so!⁴

While Schmid's convictions concerning denominational boundaries merit closer examination and shall receive it later in this essay, let the reader note the one refrain to be found in the man's writings and labors: "Where Christ is not predominant, there is no paradise!" The scripturally revealed foundation remained intact under Schmid's building projects in Michigan.

Suitable Building Materials Employed

The Apostle Paul, in the biblical text employed by Schmid for his initial sermon at Ann Arbor, was giving a distinct directive for workers in Christ's kingdom: "Each one should be careful how he builds" (1 Corinthians 3:10b). Friedrich Schmid knew this and recognized the importance of striving to build "using gold, silver, costly stones" — the finest materials provided by God. And a look at how the missionary went about his tasks reveals much quality workmanship.

Any mention of the finest building materials to be placed upon the foundation of Jesus Christ must include that of biblical doctrine, God's truth. In spite of Schmid's aversion to stressing denominational labels and building

ecclesiastical fences between people beyond scriptural warrant, he did come to see clearly the need and value of taking a clear confessional stand in America. Ten years after his arrival in Michigan and with reference to the original Michigan Synod (the "Mission Synod," so named because Schmid and the two other pastors who helped found it hoped it would serve as a springboard to evangelize the Indians in Michigan), Pastor Schmid wrote:

With the many denominations here it is necessary, even though it hasn't been my request, to maintain a certain position with regard to one's church. For even the Lutheran church itself is being split up here so that one speaks of a new Lutheran and of an old one. . . . It is in fact sad how the new legalists (*Massregel-leute*), whose institution is in Gettysburg, attack the principal truths of the spiritually genuine Lutheran creeds, for example, Baptism and the Holy Communion.

We, our small synod, do not seek anything new; we merely wish to be genuine disciples of Jesus, true Bible people, and thus genuine Lutherans who permit each to retain his own, but also maintain ourselves firmly in the acknowledgment of our church.⁵

To build on the foundation of Christ with a solidly scriptural and genuinely Lutheran doctrinal stance was not new to this pioneer builder. When the first congregation was formally organized in the Ann Arbor area and named "The First German Society in Scio," already in October of 1834, this statement was prepared and used:

The undersigned members of this congregation acknowledge the teachings of the Holy Scripture, Old and New Testaments, as they are found in the Unaltered Augsburg Confession and the collective symbolic books of the Lutheran church, and dedicate themselves festively to hold the word of God as the proper order, which in every case is to be observed by every member as the only true rule of conduct.⁶

Declarations of their doctrinal stance in the pluralistic society of America did vary somewhat in the congregations founded by Schmid, and several lacked the clear ring of orthodox Lutheranism; but the generally consistent strong doctrinal superstructure placed on the foundation of Christ remains noticeable to the observer. Since this is a debated issue, however, we shall return to it later.

Other fitting and often fascinating evidences of Schmid's faithful building procedures pertain to his personal conduct and zeal in erecting and strengthening congregations in the Michigan area. His physical stamina and tireless searching for scattered Germans as well as his undying love for the souls of the American Indians in the territory were somewhat legendary during his own lifetime, and are more so now. He was exceedingly faithful in the use of the time and abilities granted to him by his Lord. But above and beyond his energetic and phenomenal record of gathering and establishing congregations, his personal manner of preaching and teaching deserve our notice. A German traveler in America visited the Ann Arbor area in 1834 and was able to observe a worship service conducted by Schmid. He reported what impressed him:

Mr. Schmid . . . rose and delivered a very sound and moving sermon which was not only listened to in absolute silence but also was understood and appreciated, I am sure. As far as possible, he spoke in the Swabian dialect. The rituals were those of the homeland. The German hymns, the profound calm of the nearby forests, the simple log house and the good-natured faces of the country people who, far from their fatherland, were thanking the Lord for leading them safely across ocean and land to the farthest frontier of Christianity — all of this was for me a most moving scene.

"Indeed," ended Mr. Schmid's impressive sermon, "the Lord has guided you to a country where milk and honey flow, and you shall harvest the fruits of your labor, and the sweat on your brow will not be in vain. . . ."

After the service, all the settlers crowded around us and shook hands. On the way back, walking with Mr. Schmid and Mr. Mann, the latter made some pertinent remarks about the congregation.

"You see," he said, "you have here the true Christian church as it used to be in its original form. Here bishops and elders live right in the community among their peers. There is no trace of sectarian schism, at least not as long as the Michigan consistory does not attempt to govern our ecclesiastical affairs."

Turning toward Mr. Schmid, he said with a smile: "We have nothing to fear from our present pastor; he thinks, feels and talks like his congregation, and it will be a long time before he travels in a coach drawn by four horses."⁷

Evidences of Schmid's distaste for sectarianism and party spirit are again easy to note, but in particular we seem to observe a genuine man of the people, a pastor who spoke and applied the word of God to his people in a most understandable and practical manner. His aversion to pomp and stiff, imperious behavior was surely appreciated by his flock. In fact, his ability and willingness to communicate God's truth in the simplest of words was of crucial importance in his appointed field of labor. In a November 1833 letter to Basel, he wrote of the condition discovered regarding youths he had been asked to instruct and prepare for confirmation:

I found, to my amazement, how illiterate they were, and into what ignorance most of them had sunk; one would hardly believe how children who had attended school in Germany up to their thirteenth or fourteenth year, after being here two or three years, where they hadn't received any instruction and hadn't heard any word of God, how they could sink into illiteracy and forgetfulness.⁸

References to the spiritual immaturity of the German immigrants repeatedly occur in the correspondence of the pastor to his old school in Basel. Patient and often elementary instruction was in order, as it usually is in mission fields. Also predictable in such a setting was the need to identify heretical aberrations from Scripture and to warn the people of the dangers

involved. Missionary Schmid appears to have been capable of this task and generally faithful in sounding the alarm as he saw fit. When confronted by the still popular American penchant for external revivalism, he responded:

I would say it [Christian life in America] consists more of an outward form than of a true inner life of Christianity. I spoke to a number of religious persons who saw and heard it and they told me the real truth about this awakening which was supposed to have been brought about by a four-day religious gathering.

Not a genuine change in heart but rather a passing feeling; a straw fire which bursts into flame for a short time, constitutes their conversion. As long as they are in church they admit being sinners and the pastor declares them to be pure and God's children as soon as they speak of their sins with feeling. Out of this superficial sort of belief and Christian feeling, there arise, of course, the many sects. Each of the pardoned ones would like to do something even though he has no knowledge of the Bible and thus he concerns himself with things that deal with outward forms which are spiritless and burdensome.⁹

On the same subject of genuine versus spurious conversions, with particular reference to sectarian legalism, Schmid wrote already in November of 1833:

It is disheartening how often true Christianity is displaced by outward things instead of acquiring the true life from within. Most of them search from the outside to make themselves Christians. They make laws which no one is in a position to obey. . . . How different it would be if they really adhered to the Biblical teachings through which the heart is changed and the kingdom of God is founded from within.¹⁰

In summary, Friedrich Schmid perceived his call as one of building upon the foundation of Christ while keeping that foundation central and foremost. Using the imagery provided by Scripture, we may say the pioneer builder employed much "gold, silver and costly stones" in his life and labors as missionary in Michigan.

Unsuitable Building Materials Employed?

The apostolic urging regarding careful and quality building in God's kingdom, of course, anticipates the possibility of inadequate or inaccurate procedures in the edifying of his people. Again, to use the words supplied by God through the apostle, one might end up utilizing "wood, hay or straw," and the quality of work will be revealed as less than expert.

More thorough studies of the life and labors of Friedrich Schmid have led many to conclude that he, in spite of his genuine strengths, exhibited certain weaknesses in his ministry of building. And in our circles, among those who acknowledge a real debt to this pioneer Lutheran missionary, the predominant weakness is seen in his confessional position within the boundaries of Lutheranism. To put it another way, the question of how "strict" a Lutheranism should be advocated and adhered to was not only hotly debated during Schmid's lifetime, but continued to confront his successors in the

Michigan Synod. Our purpose at this time is to seek an understanding of Schmid's personal position regarding confessional Lutheranism and his reasons for adopting such a stance.

When possible, it is best to permit a person to speak for himself on a given subject. Regarding Pastor Schmid's brand of Lutheranism, this is possible and will now be done. Writing to Basel on December 21, 1844, he gives this information:

I received as co-worker a brother from the Dresden Mission Institution this fall, who took over for me my distant congregation in Monroe. Actually, he was sent there from Columbus. Inwardly he is stiffly Lutheran, which is not desirable for effective work in a community of Lutheran and Reformed Germans, most of whom do not know the meaning of Lutheran or Reformed. For the precious gospel embraces all, and there is but one Savior for all, and we preachers will not find it necessary to concern ourselves with questions, judgments, etc.; we need only to stand firm and teach in the conviction of the Lutheran Symbolical Scriptures [*sic*], without asking whether this person is Lutheran or Reformed.¹¹

Further information on Schmid's theological position and practice is contained in an April 1851 report to Basel on the separation that had occurred between his small "mission synod" and the Bavarian Lutherans who had established themselves in the Frankenmuth area of Michigan. The Bavarians, who had been sent to America by Johannes Loehe, originally intended to work together with and under the supervision of Schmid. This relationship ended abruptly when these "Old-Lutherans" determined that they simply could not tolerate the more tolerant "Wuerttemberg Lutheranism" of Schmid and his co-workers. Schmid himself acknowledged that this division, which signaled the demise of the original Michigan Synod, was the result of conflicting views within Lutheranism regarding church fellowship and unionism:

We, too, had a synod among us here, but it lacked firm foundation and therefore collapsed. Some wanted an organization strictly Lutheran, others not so strict, and as a result a lengthy paper was drawn up, but when one wanted to follow its path, the wind blew it away.¹²

While reporting this sad separation Schmid then adds comments that serve us well as we seek to understand his feelings and position:

For nearly eighteen years I have served numerous congregations here with the holy word and sacrament, in which there are Lutheran and Reformed from the homeland, yet I have never had to experience the slightest criticism on the part of the Reformed because of teachings and creed. As far as church practice is concerned, I maintain everything according to our Wuerttemberger church, except that we from early times did not have Communion wafers. If the godly truth is proclaimed in a godly and powerful manner and the pastor lives in the strength of the



Friedrich Schmid, in his early and later years.

gospel, then the truth-loving and the truth-seeking people of both confessions can get together through the strength of the word; and this will occur too without any attempt to force a union. For that reason there are, I think, many in the congregation here whose parents were Reformed, but I am not certain. I do not inquire about it, for they are united and happy with and through the proclaimed word of the cross and the holy sacraments. Firmness in the teachings in the creed is required here, and if this exists, then the Spirit of the Lord will be with his word; yes, he will see to it that the sectaries, of which there are many here, can do no harm. The word has slain them. As far as the rigid Old Lutherans are concerned, with whom I have come in contact without learning to know them, I respect their sound teachings, but these people are mostly lacking in living faith, and for that reason there is so little love and so much harshness toward others. Their rigid ceremony and their strong condemnation of others are terrible things to me. I find no good fruit here, and despite the fact that a great deal is said about church, church life and church activity suffer.¹³

The priorities and procedures mentioned by Schmid in these citations tell us a great deal about his attitudes as well as his heritage. He was permeated with an exuberant confidence in the word of God to bring a person to an appreciation of the truth (which, to Schmid, was genuinely Lutheran) without the preacher attacking false doctrine frontally. His antipathy toward the stricter Old Lutherans was real, but did not stem from sharp disagreement with their doctrinal position. In fact, Schmid had expressly assured the representatives of Loehe that "no missionary should be sent to the heathen, who did not stand by the Concordia of the Ev. Lutheran Church," and promised that he and all other members of his small synod would "adhere steadfastly to the symbols of our dear church and pledge their missionaries to do likewise."¹⁴

Rather, it was in the manner of presenting or defending the truth on the

part of these Bavarian brothers with which Schmid often took issue. In fact, there is evidence that Schmid often saw the terms "Lutheran" and "Old Lutheran" largely contradictory. For example, while requesting a Basel graduate to pastor a congregation in Saginaw, he wrote:

There is, it is true, an Old Lutheran pastor in the place, but the most of them cannot submit to the severe yoke, and for that reason he has only three families, whereas there are thirty families who want a true Evangelical pastor. . . . Will you, therefore, please send in the near, yes, in the very near future, a competent man who has a gift of preaching and, if possible, one who was reared in a Lutheran vicinity and who follows the Lutheran practices. You know what I mean, one who can confront the Old Lutherans with the truth.¹⁵

When seeking a capsule of Friedrich Schmid's practice in the arena of church fellowship, this one given by one of his granddaughters serves well:

He didn't represent strict Lutheranism, but rather wished to establish a mild type of Lutheranism in this part of the country, such as that to which he was accustomed. In establishing congregations, he didn't insist on the name "Lutheran," but was satisfied with the name "Evangelical."¹⁶

In doing this he was true to his spiritual alma mater in Basel, which, like many other mission societies in Europe during the nineteenth century, sought to preserve and proclaim pure doctrine in the sense of the fundamentals of the gospel. And also like his training institution, Schmid worked hard at avoiding doctrinal controversies whenever and wherever possible. Furthermore, in being content with the label of "Evangelical" rather than insisting on the name "Lutheran" when establishing congregations, the church builder was behaving as a typical son of the Evangelical Church of Wuerttemberg, which adhered to the Augsburg Confession and was therefore generally acknowledged to be a Lutheran church body though it bore the more generic title.

There is little doubt that Schmid considered himself a genuine Lutheran throughout his life and labors. And there is no doubt that any suggestion to the contrary was apt to rankle his family. One son, Friedrich Schmid, Jr., in concluding a 1908 treatise on the life and labors of his father, wrote:

I have heard directly, and often indirectly, that my father was not Lutheran. Now this, of course, can easily be said of a person who has passed away, particularly if the speaker disregards the Eighth Commandment.¹⁷

While few among us would seriously question Schmid's personal appreciation for the Lutheran Confessions or his genuine love for Lutheranism (as he had come to know it in his native Wuerttemberg and later in the Basel Mission House), more among us might lament what seems to have been a compromise of Lutheran principles in his work. His practice of serving mixed congregations and of not demanding a repudiation of Reformed doctrine from those with a Reformed background who sought to be served by him smacks of sheer unionism. And it has given people more than enough

reason to charge the pioneer missionary with building on the foundation of Christ with less than suitable material. To later Lutherans, particularly those who understand and appreciate our present confessional stance, he employed "wood, hay or straw" more than was warranted.

Testing the Quality of the Man's Work

To declare Friedrich Schmid less than fully orthodox in his practices is, on the one hand, fairly easy when using the standards of confessionalism granted to those in our fellowship now. On the other hand, various factors should always be considered when seeking to appraise another man's ministry, particularly when that other person worked and served in situations noticeably different from our own. Such considerations will not change the facts of the matter, but will render more reasoned judgment possible. The call to cautious testing of another's work is implied in the biblical reminder that "his work will be shown for what it is, because the Day will bring it to light." The Lord's authoritative judgment on that Day will express an accuracy we are normally incapable of achieving. This fact does not hinder or prohibit us from seeking fair appraisals or drawing balanced conclusions when viewing history, but leads us to express caution mixed with compassionate humility.

One important factor to be recalled in the present matter is the spiritual level of the souls Schmid was serving on the American frontier. As he himself testified, most of them did not understand the differences, especially in rituals, between Lutheran and Reformed. It is also reasonable to assume that many of them didn't really care all that much even if they knew. In one of his earliest letters to Basel after arriving in Michigan, Pastor Schmid provides his opinion of the spiritual level of the people he wished to serve:

There is an immense unworked mission field here in which many souls can be led to the Lord in the power of his grace. Just so that souls are saved and led to the Lamb, be they white, black, or red pagans, it is all the same. . . . What a calamity to see Germans, who were baptized and confirmed Christians, become heathen in America, which is the case here and there where the people do not hear the word of God for years and who grow up in lust and sinfulness. . . . I once believed that our missionary institution extended only, or should extend only, to the heathen world, but I would now like to [announce] to all missionary friends over there: Can you see your German brothers sink into heathenism while heathen become Christian? We must, therefore, do this and not let up on spreading God's word concerning the cross to both Christian and heathen souls. . . .¹⁸

Since the missionary saw himself as a feeder and nourisher of spiritual babes, it is easy to understand why he would stress the fundamentals of Scripture and be less concerned about denominational labels or rituals that would mean little to his people. One may rightly say that such feeding of the immature in Christ is to include the training in doctrinal discernment and the ability to spot and avoid poisonous errors, and many would say that Pastor Schmid should have begun this work sooner in his congregations, but criticism should be tempered with the realization that he was serving

many weak, ignorant and immature souls whose appetite for such training had to be cultivated.

As mentioned previously, the heritage and schooling of Schmid also had a predictably powerful impact on his character and behavior. In the decades preceding Schmid's departure from Europe, that continent experienced tremendous changes in the theological realm. Genuine orthodoxy had given way to "orthodoxism," an insistence on dogma and external forms that no longer expressed spiritual life through the words of the Lord. A period of rationalism introduced itself and involved the wholesale rejection of biblical truth and spiritual wisdom. Then came the revolt commonly known as "pietism" which recognized the bankruptcy of orthodoxism as well as the menace of rationalism and set out to remedy the whole situation. Various mission societies, including that at Basel, were more or less the fruit of the pietistic movement. Seeking a united front against the recognized foes of Christianity and judging that the stress on biblical fundamentals was the order of the day, they resolved not to interfere with the confessional stand of any missionary — and left it to the newly founded congregations to choose their preferred denominational label. The attitude and practice of Schmid reflects this policy well, even though he could say concerning himself, with accuracy and conviction, "I am a Lutheran and have remained pure and true in doctrine and the administration of the sacrament, adhering to God's holy word."¹⁹

Those who have already studied material relating to the founding of the Wisconsin Synod will immediately recognize striking parallels between the attitudes and outlook of this "Father of the Michigan Synod" and those of Johannes Muehlhaeuser, "Father of the Wisconsin Synod." Their shared heritage and deep love for practical mission work coupled with antipathy for theological contention and controversy made them theological twins in so many respects. This fact may serve the reader as he seeks historical perspective.

Also to be remembered, especially when recalling how distasteful the more confessional "Old Lutherans" were to the pioneer builder, is that these doctrinally respected men often invited misunderstanding of their position by their behavior. Koehler has written on this:

We know from the testimony of the Old Lutherans themselves that there was undue zealotry among them, and again, there are still those among the living who know that the introduction of the so-called Lutheran forms often was prompted by a false externalism that did not have a gospel effect on the people who, after all, were not conversant with the inherent principles.²⁰

Besides, the severity of the Old Lutherans, whose firm and faithful stand for the confessions will always remain to their credit, was not always of the Spirit and made it hard for untrained and often unclear minds to see it in its proper perspective and cover it with the cloak of charity.²¹

With this in mind it is easy to imagine how Schmid saw in many of the more confessional Lutherans a specter of the orthodoxism which he had come to recognize as an enemy of genuine spiritual life and love. It might be added that the antagonism or antipathy within Michigan over against the

Old Lutherans did not end with Friedrich Schmid. His successors as leaders in the Michigan Synod, who are rightly remembered as champions of a growing confessional consciousness in the latter half of the nineteenth century, did not always get along with the Old Lutherans much better than their predecessors had. Stephan Klingmann, who succeeded Schmid as president of the Michigan Synod, would later complain about "a neighboring hyper-Lutheran" who sought to hinder his work in Adrian. Christoph Eberhardt, in an 1863 report to Basel, mentioned that the Old Lutherans considered him a "*Rottenprediger*" [renegade preacher to renegades] and his congregation at Saginaw a "cesspool of Christianity." Yet, declared Eberhardt in a tone worthy of Schmid, "they can't question my confession as Wuerttemberger."²²

Other factors in this matter may be listed and are worthy of closer examination, but hopefully the point has been made. The unionistic practices of Schmid need not be denied — and should not be decried mercilessly. In spite of the presence of what may be judged to have been "wood, hay or straw" in Schmid's building materials, the foundation of Christ remained intact to be further built upon by later Michigan builders. And this is precisely what happened.

The Builders That Followed

In December 1860, with Klingmann, Eberhardt and a handful of others, Schmid participated in the founding of the Michigan Synod and was chosen as its first president. He served in that capacity until 1867. Decades later Michigan Synod historians made a big to-do regarding this latter year:

A new segment of the history of our synod begins with the year 1867. For one thing, the presidency was in this year transferred from Pastor Schmid to Pastor Klingmann. . . . With the exit of Pastor Schmid as president, a cycle of Lutheranism begins which was marked by a greater awareness of and a greater fidelity to the confessions.²³

It cannot be denied that a more firm stand against unionism was observable in the Michigan Synod from this point on. In 1868 and again in 1870 the synod sent out the message that "we reject any and all altar fellowship with those of a different faith and will permit no exceptions." In many respects the newer Lutheran leaders remained so much like Schmid and sought to preserve a synod "in the spirit of Wuerttemberg" with genuine Biblicism and piety (and perhaps a tincture of pietism). But things had changed since Schmid's arrival in America; Lutheranism in America had changed. And the newer generation had to change at the same time. We remain grateful to God that it did.

Though it may seem elementary to us who live in Michigan more than a century later, a definitive doctrinal stand simply had to be made. What Schmid acknowledged already in 1843, that "with the many church denominations here it is necessary to maintain a decisive position with regard to one's church," became increasingly mandatory for the strength and vitality of the Michigan Synod. Too many ill-equipped and non-confessional pastors tore down congregations Schmid had built up. Good fences still make good

neighbors, and fitting fences of confessionalism safeguarded the flocks within as well as clarified issues for those outside. Klingmann, Eberhardt and those who followed them came more and more to grasp this truth and put it into practice. Their growth was more than in theological scholarship, for knowledge alone tends to sterility in spiritual life. But like Pastor Schmid, these men were granted character which flowed from faith in the central message of the gospel. In short, they received the finest qualities Schmid had possessed and saw them supplemented with gifts the pioneer missionary often lacked.

Another change worth noting (and preserving) within the Michigan Synod is seen in this declaration from the 1860s:

At the very establishment of this association of churches (i.e. the synod), it is necessary that the congregations be represented not only by a pastor but also by a member of those who hear the word, for congregations also are required to judge concerning doctrine and to give approval of procedure in the church. . . .²⁴

Such a principle fosters quality growth among the laity in addition to keeping pastors from growing so separate from the laity that they become the imperious, papistic-mannered leaders so hated by Schmid.

While several reasons may be advanced and verified as causes for the growing confessional stance of Schmid's successors, the one mentioned by Koehler should not be overlooked:

They tackled their work here with their simple and sincere Wuerttemberg piety but free of the historical European inhibitions and cut their teeth on the church controversies here and thus grew in Lutheran knowledge.²⁵

History, under God's hand, still makes the man. Men like Klingmann and Eberhardt were more squarely confronted with controversy than Schmid had been, and grew by being forced to deal with it. Such schooling remains a gift of God just as anything and everything of value remains purely the work of God's grace. The building in God's kingdom accomplished through those who followed Pastor Schmid bears witness to the mercy of God. Our heritage is his gift.

"Each one should be careful how he builds." The words remain for application and action in our lives. Friedrich Schmid, pioneer builder in Michigan, recognized and rejoiced in the only foundation that can be laid, which is Jesus Christ. So may we. Friedrich Schmid, father of the Michigan Synod, influenced many spiritual children. So may we. Friedrich Schmid is a significant part of our heritage, a generous gift from God. Today we acknowledge this gift with gratitude.

ENDNOTES

¹Friedrich Schmid, "Selected Letters of Friedrich Schmid," *Michigan Memories* (Published by the Michigan District of the Wisconsin Evangelical Lutheran Synod, 1985), p. 20.

²*Ibid.*, pp. 3-4.

³*Ibid.*, p. 108.

⁴*Ibid.*, pp. 65 and 67.

⁵*Ibid.*, p. 118.

⁶Friedrich Schmid, Jr., *Leben und Wirken meines sel. Vaters Friedrich Schmid* (Detroit: Heck Printing Co., 1908), p. 3.

⁷Karl Neidhard, "Reise Nach Michigan im Sommer 1834," *Michigan History Magazine*, Vol. 35 (1951), pp. 65-66.

⁸Friedrich Schmid, *op. cit.*, p. 39.

⁹*Ibid.*, p. 22.

¹⁰*Ibid.*, p. 47.

¹¹*Ibid.*, p. 124.

¹²*Ibid.*, p. 134.

¹³*Ibid.*, p. 133-134.

¹⁴*Continuing In His Word*, (Milwaukee: Northwestern Publishing House, 1951), p. 84.

¹⁵Friedrich Schmid, *op. cit.*, p. 135.

¹⁶Julia Kirchhofer, "Pastor Friedrich Schmid" (unpublished material, n.d.)

¹⁷Friedrich Schmid, Jr., *op. cit.*, p. 12.

¹⁸*Ibid.*, pp. 33-34.

¹⁹Adapted from statements in Friedrich Schmid, *op. cit.*, p. 127.

²⁰J. P. Koehler, *The History of the Wisconsin Synod* (Sauk Rapids, Minn.: Sentinel Printing Company, 1981), p. 72.

²¹*Ibid.*, p. 65.

²²*Ibid.*, p. 176.

²³"A Brief History of the Evangelical Lutheran Synod of Michigan and Other States," *Michigan Memories*, p. 169.

²⁴*Ibid.*, p. 171.

²⁵J. P. Koehler, *op. cit.*, p. 176.

Pastor Bivens serves at St. Paul Lutheran Church, Saginaw, Michigan. This essay was delivered at the meeting of the WELS Historical Institute, September 29, held at Michigan Lutheran Seminary, Saginaw, Michigan.

Michigan Memories — Things Our Fathers Have Told Us

The Michigan District anniversary book, *Michigan Memories — Things Our Fathers Have Told Us*, is available for \$5.00 (includes postage). The 320-page book contains five essays on the history of the Michigan Synod (now the Michigan District of WELS) and Michigan Lutheran Seminary. There is also an extensive selection of Friedrich Schmid's letters.

Make checks payable to Michigan District — WELS and send to St. Paul Lutheran Church office, 2745 W. Genesee, Saginaw MI 48602.

Early Contact with Waupun State Prison

Armin Engel

ALL OVER THE UNITED STATES there is great concern about the crowded conditions in the state and federal prison system. Let me tell you how the Wisconsin Synod, soon after its organization, established contact with the Wisconsin State Prison, already at that time in Waupun.

At the 1851 synod convention at Grace Church, Milwaukee, five pastors were present (also listed as present were two advisory pastors and three candidates) and two lay delegates. They represented congregations at Milwaukee, Sheboygan, and Manitowoc. On the agenda was a proposal by President Muehlhaeuser for a missionary-at-large for Wisconsin. After considerable debate there was complete agreement among the delegates that such a person was necessary.

For the present the money was not available to support such a missionary. As a temporary alternative it was agreed that each pastor be duty bound to expand his ministry as far as possible. The president was also authorized to send an urgent request to the mission society at Barmen to send preachers to the Wisconsin Synod as soon as possible.

It was six years before the Wisconsin Synod's first itinerant missionary, Gottlieb Fachtmann, arrived on the scene (cf. WELS Historical Institute *Journal*, Fall 1983). He was a native of Hanover and came to America in 1857. In October of that year he made an exploratory journey to Sheboygan, along the Lake Michigan shoreline. He submitted a detailed report of this journey to President Muehlhaeuser. By 1858 he was officially called as missionary-at-large and made an exploratory sweep through Horicon, Beaver Dam and Columbus. His next venture was to preach in German to the Waupun congregation and to the prisoners in Waupun prison.

In the fall of 1861 Eduard E. Moldehnke, sent by the German mission societies to be a traveling missionary, reached Wisconsin with his wife and child. Since he had already been ordained in Germany, he could immediately begin his work with the Wisconsin Synod. As headquarters for his mission journeys he first chose Watertown and later a community near Fort Atkinson called Germany.

Reports from the first two traveling missionaries follow.

In a letter dated September 1, 1858, Fachtmann reports: "Sunday, the 14th Sunday after Trinity, I again preached at Fond du Lac, and then I intend to preach at Waupun to the local congregation and also to the evangelical prisoners of the German tongue in the penitentiary." There is no further confirmation of his intention, but we can be sure that he followed through on his intentions.

In a report dated January 31, 1862, Moldehnke, the Wisconsin Synod's second traveling missionary, writes:

On Sunday, May 18 (Moldehnke writes), I confirmed seven boys in Germany (near Fort Atkinson). In the afternoon I held a

service and Sunday school in Fort Atkinson. In the evening I started out on an extended mission journey. The weather was rainy and cold and I drove the 23 miles to Watertown arriving stiff from the cold.

On Monday I drove 32 miles further to Waupun where I found everything as before. On Tuesday until late in the afternoon I visited all the Germans, inviting them to a service and talking about the founding of a congregation and holding Sunday school and reading services. I succeeded in getting the nice church of the "close communion Baptists" for the evening. Several families from the country were also invited. In the evening the church was full. First I conducted school, then the service. Afterwards I called for the founding of a congregation and was satisfied when seven families (among them a Catholic family) declared themselves willing. Three elders were chosen and were responsible for the Sunday school and the reading services.

I also went to the state prison and asked for permission to preach in the afternoon to the German-speaking prisoners. Although the officers were willing, the godless commissioner rudely turned me down. But I boldly declared one should be glad that a German preacher is willing to preach in the prison. On Sundays there are English services of which the Germans understand little. Furthermore they are hardly moved by a sermon in a foreign language, especially when, as is the case of the Baptist preachers, they speak constantly of convicts who must repent and then tell stories of their own conversion.

A pious German guard led me around. I found 130 prisoners confined and among them a dozen evangelical Germans. The cell block had four rows of cells. The cells are meant only for sleeping, very small, very high, and about seven feet long and four feet wide. Inside there was a cot with an arrangement to raise and lower the bed, a chair and a mirror. The walls were covered with patriotic pictures put there by the inmates. A heavy iron door closes each cell and in the evening a thick iron bar is put before the entire length of each row over all the doors.

During the day the prisoners work either out in the open or in different workrooms and I saw much beautiful furniture made by artistic inmates of the institution. This arrangement of individual prisoner together with common labor is general, I was told by a guard, almost all over America. The commissioner has employed numerous relatives and friends as overseers in the prison, as is also customary in this country. I also saw a murderer being brought into the prison, sentenced to seven years. But he had spent \$700 in his defense and will probably sit no longer than two or three years. I was told that the rich never get into prison. Prison is only for the poor.

Pastor Engel was a life-long student of Wisconsin Synod history. On June 18, 1985, he entered the church triumphant.

Salem Lutheran Church and the Town of Granville, 1830-1870

Mark A. Jeske

THE BLUFFS SURROUNDING the joining of the three rivers — the Milwaukee, Menomonee, and Kinnickinnic — were long a gathering place for Indian tribes. At one time or another the Potawatomi, Ottawa, Menomonee, and Chippewa all had villages on the site. No one can say with certainty what the name “Milwaukee” means. The name is certainly old; Father Hennepin wrote already in 1679 of the place he heard Indians call “Millecki.” A popular guess is that the name means “Gathering of the Water.”

I. Early Milwaukee County

Permanent settlements in what is now Milwaukee County were nonexistent before 1830. An 1833 map shows only a small Indian village and three white settlers' homes: one belonging to a French fur trader named Jacques Vieau and the other two belonging to his son-in-law, Laurent Solomon Juneau.

In February of 1831 the Menomonee chiefs traveled to Washington to yield all territory between the Milwaukee River and Lake Michigan. The brutal and bloody Black Hawk War in the summer of 1832 ended effective resistance to white settlement, and the following year representatives of the Chippewa, Ottawa, and Potawatomi signed treaties in Chicago ceding large tracts of land in Southeastern Wisconsin to the federal government.

In September of 1834 Milwaukee County was established as part of the Michigan Territory; its boundaries extended from Lake Michigan all the way to Madison and from Lake Winnebago to the Illinois border. In 1835 Juneau surveyed and platted “Juneautown” on the east side of the Milwaukee River. Byron Kilbourn did the same for the south side of the Menomonee River. Three competing settlements arose whose streets neither intersected in straight lines nor had the same names. In July and August of 1835 sale of Milwaukee land began at the U.S. land office in Green Bay (Fort Howard), leading to feverish speculation. Land prices were bid well beyond their worth. In 1836 Wisconsin became a territory.

In 1837 there was a nationwide financial panic, and the crisis was felt most keenly in the Midwest. Land prices collapsed overnight; wildcat banks and their worthless currency worked havoc. People traded acres of land for a barrel of flour just to stay alive. In 1837 Juneautown and Kilbourntown incorporated; land-title controversy held Walker's Point back. Tension mounted between the two North Side settlements, culminating in the famous “Bridge War” of 1845. Juneautown residents, suspecting Kilbourntown residents of sabotaging a bridge, actually wheeled a cannon to the

river bank and trained it on Kilbourn's house. The mob dispersed before any major damage was done; cooler heads saw the need for unity. On January 31, 1846, Milwaukee was chartered as a city with five wards and 9,500 residents. In 1848 Wisconsin became a state.

In 1834 Milwaukee County had been established. The land was neatly carved up into 36-square-mile townships and each section neatly divided into four tracts. By 1844 the county had been reduced in size to what is now Milwaukee and Waukesha Counties. In 1846, in order to receive a charter for the city, the county agreed to partition off the far western townships. By 1855 the present boundaries for Waukesha and Milwaukee Counties were fixed. Milwaukee County was divided into eight townships: Town of Milwaukee, City of Milwaukee, Lake, Oak Creek, Franklin, Greenfield, Wauwatosa and Granville. (See maps 1 and 3.)

II. The Town of Granville

Salem Lutheran Church's location was referred to for its first century of existence as “Granville” or “West Granville.” It is curious that that name has practically disappeared today. The name survives, as far as I can tell, in only four places: the Granville Lumber and Fuel Co., Granville Park, the Granville Road, and the West Granville Presbyterian Church. A few notes on the vanished township might help to provide the context for Salem's early years.

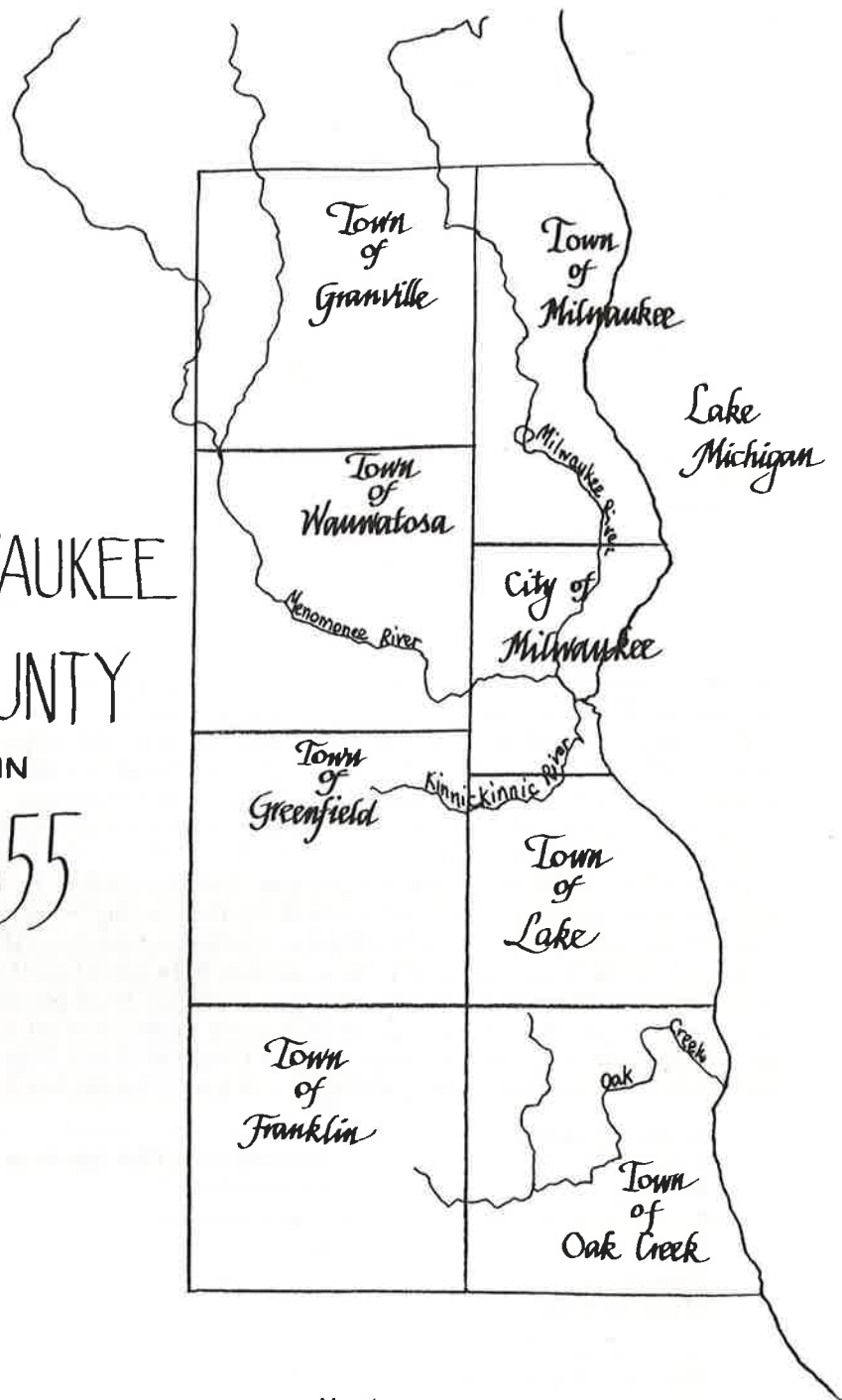
Township #8 in the northwest corner of Milwaukee County was designated the Town of Granville. It was named by T. C. Everts, an early settler from Granville, New York, which in turn was named for John Carteret, Earl of Granville, a British politician. The first three tracts of land, sold in 1838, went to William Worth, Jesse Scholl, and *Jonas Brandt* (remember that name). There were perhaps 20 men in the whole town at that time.

Land sales in Granville ground to a halt in 1838 when the federal government granted huge tracts of land to the Milwaukee Railroad and Rock River Canal Co. for canal construction. The company folded in 1844-45. Four years later the state once again began selling land. On the first day, September 28, 1849, thousands of acres were sold; 50 tracts were sold by the end of the year.

After the canal fiasco, authority was granted to Milwaukee County supervisors to levy taxes for roads and bridges. Still, the most popular and successful means of roadbuilding were the plank roads financed by stock companies, who would then collect tolls from freight shippers. Soon diagonal roads radiated from the city, and each was named for its destination:

<i>Originally called</i>	<i>Today is</i>
Chicago Trail	Kinnickinnic & Chicago Aves.
Muskego Road	Muskego Ave.
Janesville Plank Road	Forest Home Ave.
Mequanico Road	National Ave.
Watertown Plank Road	State St. & Watertown Plank
Madison Road	Vliet St.
Lisbon Plank Road	Lisbon Ave.
North Fond du Lac Road	Fond du Lac Ave.
South Fond du Lac Road	Appleton Ave.

MILWAUKEE COUNTY IN 1855



Map 1

New Fond du Lac Road
Green Bay Trail
Port Washington Road

Teutonia Ave.
Green Bay Ave.
Port Washington Road

In the 1850s the plank roads began to lose their profitability and were gradually surpassed by the steam locomotive. In mid-century, railroad building became a fever. Byron Kilbourn had a line built to Madison by 1854 and to La Crosse by 1857. Unfortunately the city grossly overextended itself in the bond market, and in the financial panic of 1857 every railroad went bankrupt. Alexander Mitchell was the first to recover and begin building again. He reopened the La Crosse line in 1863 as the Chicago, Milwaukee, and St. Paul R.R.

Granville's first town meeting was on April 10, 1842. Leonard Brown, Solomon C. Enos, and Lyman Wheeler were elected supervisors and *Jonas Brandt* treasurer. The town remained decentralized and rural for a century; after all the tracts were sold, the population did not grow much.

Census information: 1840: 225
1850: 1713
1860: 2663
1870: 2401
1875: 2431

Land use in 1875: 3,200 acres wheat
1,525 acres oats
1,290 acres corn
1,296 acres barley
154 acres rye

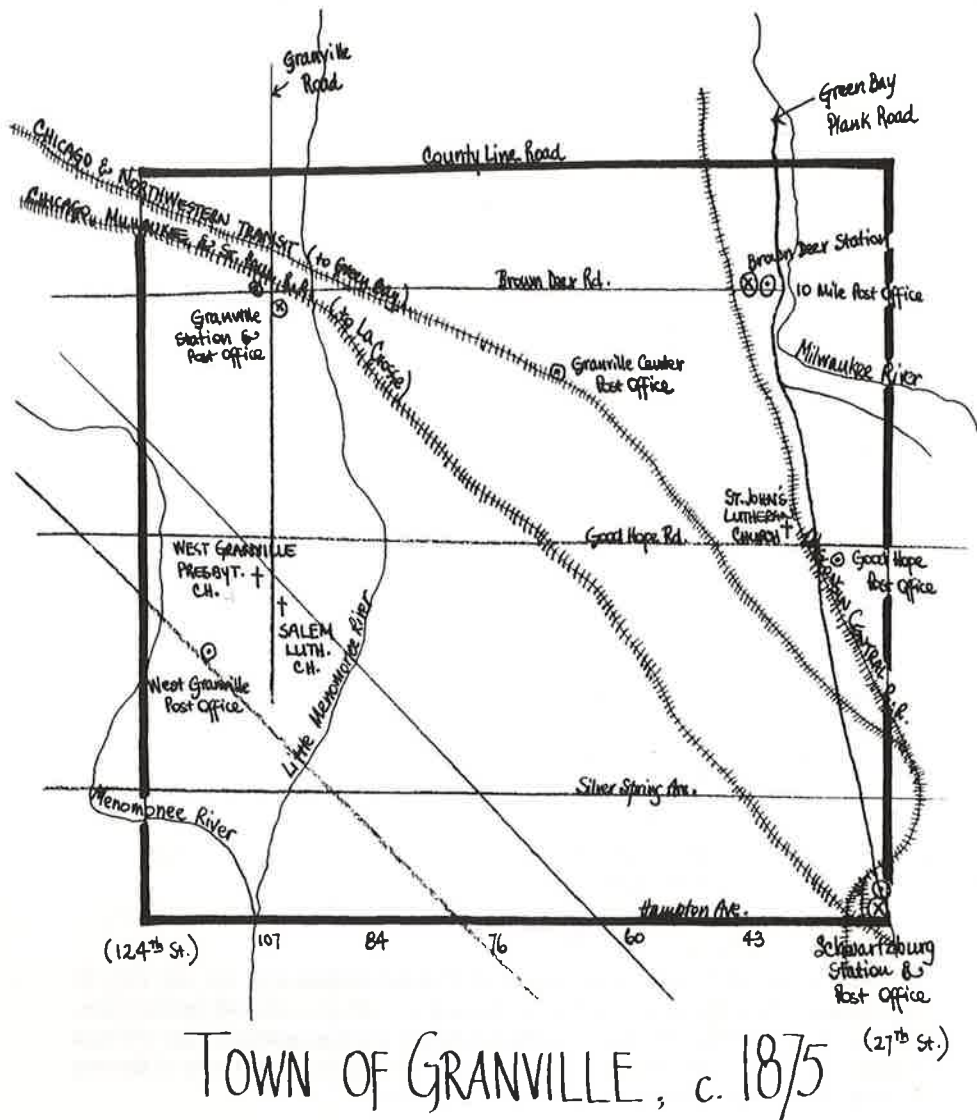
1875 Livestock census: 1,867 horses
1,894 cattle
1,643 sheep
1,374 hogs

In the 1950s the town was annexed almost completely by the city of Milwaukee. Only the northeastern section successfully resisted annexation. The sliver around the bend in the Milwaukee River was added to the Village of River Hills, and the rest of the N.E. corner became the Village of Brown Deer in 1956. (see map 2.)

III. Salem Lutheran Church

Though the "Yankees" (English-speaking Easterners) were more numerous in Granville at first, the Germans, chiefly Pomeranians and Brandenburgers, were not far behind. A farmer named Samuel Wambold had gathered 20 or so families in West Granville for worship; they were said to be mostly Pennsylvanians. On December 25, 1847, "Die Deutsch-English Ev. Lutherische und Reformiert Gemeinde von Granville, Milwaukee County, Wisconsin" was organized. It was the custom in those days for lay people, in the absence of a pastor, to read sermons from Luther's *Hauspostille*. Samuel Wambold, Friederick Brandt, and Aaron Leister were elected elders, and Peter Herzwurm and Christopher Wagner were elected trustees.

Exactly when the church adopted the name "Salem" is not clear. One guess is in 1862 when the congregation reorganized and reentered the syn-



Map 2

od. The centennial history calls the congregation "Salem" from its founding, but that is most likely an error, since the synod proceedings and President Muehlhaeuser's history of the synod's first decade simply refer to it as the "Granville congregation."

H. L. Dulitz, 1848-1849

In May of 1847 Pastor H. L. Dulitz, though university trained, had been commissioned for service in America by the Langenberg Mission Society, a "union" (Lutheran-Reformed) society connected with the mission school at Barmen, Westphalia. Landing in New York, he was sent on to Milwaukee.

During the summer of 1847 he preached at a gathering of Lutheran families in Milwaukee at the "Gruenhagen" church between 3rd and 4th Sts. In the spring of 1848 he accepted a call to the originally "union" "Schmitz" church on 5th St.

Salem's centennial history reports that from July, 1848, to January, 1849, Dulitz also served the Granville Lutheran/Reformed church, though the location of these meetings is not known and no other records mention Dulitz's work in Granville. When the work in the Schmitz church soured, Dulitz moved to Chicago. He seemed to have been influenced by the "Old Lutherans" of the Missouri Synod, especially Pastor Keyl at Trinity in Milwaukee. When later that year, 1848, the Gruenhagen people formally organized as the Ev. Lutherische St. Johanniskirche, Dulitz accepted their call and returned to Milwaukee. In the fall of 1849 they rented and later purchased a former Episcopal church on 4th and Prairie Sts. (now Highland Ave).

Dulitz grew more Lutheran. Though he attended the Wisconsin Synod convention in 1851 and even gave the closing prayer, he did not apply for membership, choosing instead to join the Missouri Synod a week later at their convention. St. John's was minded to join Missouri, too, but since Missouri had a strict rule about parochial boundaries, it would have meant disbanding to join Trinity, only a few blocks away. When merger plans fell through, Dulitz in 1856 resigned from St. John under considerable pressure and the church split. The minority joined Trinity, and Dulitz accepted a call to Buffalo, New York. St. John called William Streissguth from Town Newton and joined the Wisconsin Synod in 1857.

Paul Meiss, 1849

Meanwhile, in Germany a cobbler named Paul Meiss took a teacher's course, but was rejected by the Langenberg Society in 1846. He came to America on his own, though, seeking placement among the Reformed in New York. A certain Schmidt in Albany referred him to Dulitz in Milwaukee for personal training, a common practice of the day. Dulitz agreed, but before Meiss had finished the course he left abruptly for Granville. The Granville church was willing to accept his services in January of 1849 even though he was not yet ordained.

Unfortunately Meiss was too Reformed even for a union congregation. He led a revival, rebaptizing 25 adult members. Reluctantly the church council withdrew its call in December. President Muehlhaeuser assigned Meiss to a new charge — to replace a certain Pastor Beckel in Schlesingerville (Slinger). There he had seven (!) congregations to develop. He got into trouble again, though, and after roving around for a while he died in the South in 1859 of yellow fever.

Wilhelm Wrede, 1849-1853

Wilhelm Wrede was a candidate from Kreis Magdeburg, recommended to the Langenberg Society in 1845. Though he passed his examination, he was ordained in Germany and spent the winter serving in Pomerania. In April, 1846, he set sail from Bremen with two other Langenbergers: Rauschenbusch and Johann Weinmann. They were met in New York by a Langen-

berger who had been in America since 1837 and was now stationed in Rochester — Johannes Muehlhaeuser. Rauschenbusch eventually became a Baptist; Wrede accepted a pastorate in Callicoon, N. Y.

Weinmann was sent on to Wisconsin, where he served a lay-organized congregation on the Kilbourn Road (S. 27th St.) in Oakwood (now Oak Creek). His letters to New York induced Muehlhaeuser to leave his Rochester parish and come to Milwaukee as a missionary. He soon set about organizing an East Side German "Evangelical" congregation in October, 1848. A year later it reorganized as a Lutheran church, first as "Trinity" and then as "Grace."

That year Wrede left his parish in New York and came to Milwaukee, doubtless at the instance of his Langenberg friends. Immediately after it had released Meiss in December, 1849, the Granville church called Wrede, and he accepted. That same month the three Langenbergs felt the need to consolidate their efforts. On December 8 they met at Muehlhaeuser's church in Milwaukee and organized "die erste deutsch ev. lutherische Synode von Wisconsin." Meiss was present as well. Muehlhaeuser was elected president, Weinmann secretary, and Wrede the treasurer.

That winter Muehlhaeuser prepared a draft of a constitution, and the three met on May 26, 1850, at the Granville church. Also present were a lay delegate from Grace and three candidates: Meiss, Kaspar Pluess, and Jacob Conrad, a tract distributor. Conrad was given to Wrede to train. After a few amendments the constitution was adopted, forming the "German Ev. Lutheran Ministerium of Wisconsin," whose meetings were called "ministerial" meetings and whose meetings with the delegates were called "synodical" meetings. Thus does Salem call itself the "Birthplace of the Wisconsin Synod." The big inscribed rock does not mark the precise spot, though, since the original church was on the other side of the street.

In 1853 Weinmann left for Baltimore. He died about five years after that when an ocean liner burned. Muehlhaeuser recommended Wrede for the pastorate of the Racine congregation that Weinmann had started, and though the Racine congregation almost bolted the synod because its Lutheranism was so mild, in April or May of 1853 they called Wrede and he accepted. He returned to Germany in 1855.

William Buehren, 1853-1860

The synod was expanding to the south and west, and groups were meeting in Caledonia, Greenfield (Root Creek), and New Berlin. In 1851 Candidate William Buehren, a former Methodist preacher in Indiana, was assigned the work in New Berlin. At the 1852 convention in Racine he was formally examined and given a license to preach under the condition that he continue diligently to study theology. The minutes make some pointed comments about Methodists' pressured conversion and true Lutheran repentance. In July of 1853 the Granville church extended Buehren its call and he accepted. At the 1853 Synod convention Buehren was formally colloquized under Muehlhaeuser's and Goldammer's supervision and then ordained.

An unresolved problem at Granville was the congregation's dual nature, Lutheran and Reformed. It is said that already since 1850 the Reformed faction was holding services at a different time. Buehren favored the Re-

formed group and induced the congregation to leave the synod. At the 1857 convention in Oakwood Buehren was dismissed ("entlassen") from the synod. The congregation split in 1860.

The Reformed element was organized on April 9, 1860, as the "First Presbyterian Church of Granville, Milwaukee County, Wisconsin," with the assistance of the Presbytery of Milwaukee (Old School). Their earliest minutes report that 30 members from the Lutheran-Reformed church were received by John Bantley, minister, and William Buehren, clerk. Their first pastor was Ernst Kudobe; what happened to Buehren is not known. On August 9, 1861, they received another 32 members from Salem. In April of 1868 the German Presbyterian Church of Germantown resolved to merge with the Granville Presbyterian Church.

In July of 1861 they dedicated a Cream City brick church just north of the West Granville cemetery, a few hundred feet from the competition. The church is in the Greek Revival style; it is still standing on the Southwest corner of 107th and Fond du Lac Ave., though with a small Gothic tower added and major building additions in 1956 and 1968. These additions should be models for any church which is considering adding on to old buildings, for they use the same style and materials of the original building, which was declared a Milwaukee landmark in 1977. The congregation today numbers about 200 adult members.

Rausch, 1860-1861

Salem's centennial history speaks of a "Pastor Rausch" who served the Lutheran remnant after the split, from November, 1860, to September, 1861. Other records show that this was actually *Candidate Rausch*. The synod's new president, Johannes Bading, reported to the 1861 convention in Watertown, "Mr. Rausch is at present with the congregation in Granville; he, from time to time, sends his sermons to me." In the *ministerial* meeting at the convention Candidate Rausch was discussed and it was resolved that he be released. Granville was again vacant.

The Lutheran remnant from the split (still just called the "Granville congregation") petitioned the 1861 synod convention for readmission and for a pastor who could preach both English and German. The synod assured them of readmission if they would reorganize as a Lutheran congregation.

Johann Heinrich Sieker, 1861-1867

The young synod's greatest burden was in trying to respond to the enormous need for manpower without having a seminary. Advertising in church papers for manpower was producing only unacceptable candidates. The practice of assigning young men to study with a pastor just wasn't working out and it came to be viewed as a quick and easy way to get into the ministry. The pastors were already overworked, and their meager training did not fit them for theological training. Missouri's brand of "Old Lutheranism" was thought to be too strict, so their schools were judged unacceptable. A new approach for obtaining pastors was tried in the case of J. H. Sieker, Salem's (sixth?) pastor.

Johann Heinrich Sieker was born in Schweinfurth, Bavaria, in 1838. He came to America in 1847 with his parents, who chose to settle in Newton-

burg, near Manitowoc. Trinity Lutheran Church was founded in 1851. In 1856 Pastor William Streissguth accepted Trinity's call. He persuaded the young Sieker (who was to marry Streissguth's sister) to study for the ministry. Sieker agreed, and he was presented to the 1858 synod convention at St. John, Milwaukee. He was judged a good candidate. Muehlhaeuser was instructed to get in touch with his friends back East at the Gettysburg Seminary, and Pastor Gottlieb Reim, Mrs. Streissguth's brother-in-law, took Sieker under his wing in Helenville for a few months to get him started in his studies.

Two leaders of the Pennsylvania Synod graciously and generously offered not only free training for the destitute Sieker but financial aid as well. One of those was Dr. William Passavant, who had a fondness for Milwaukee (he founded Passavant Hospital in Milwaukee, the city's second hospital after St. Mary's; it is now called Good Samaritan). The other was Dr. C. F. Schaeffer of the Gettysburg Seminary. Sieker was to be their first and last Wisconsin Synod student. At Gettysburg the other students thought of him as an arrogant Wisconsin rube, a reputation which he did not particularly attempt to disprove.

Sieker returned to Wisconsin in September of 1861 and was examined at a meeting of the Southern Conference. He was assigned to the vacant Granville congregation and installed by Muehlhaeuser. The young pastor not only had to heal the wounds of the split but lead a major building project as well. The log church was too small by now. A plot of land across the street was donated by Jonas Brandt (there he is again) from one of the Brandt farms. A Cream City brick church in the Italianate style was constructed; it was dedicated on October 28, 1863. Prof. Eduard Moldehnke delivered the first sermon. Also present were Muehlhaeuser, Streissguth, and Dr. Passavant.

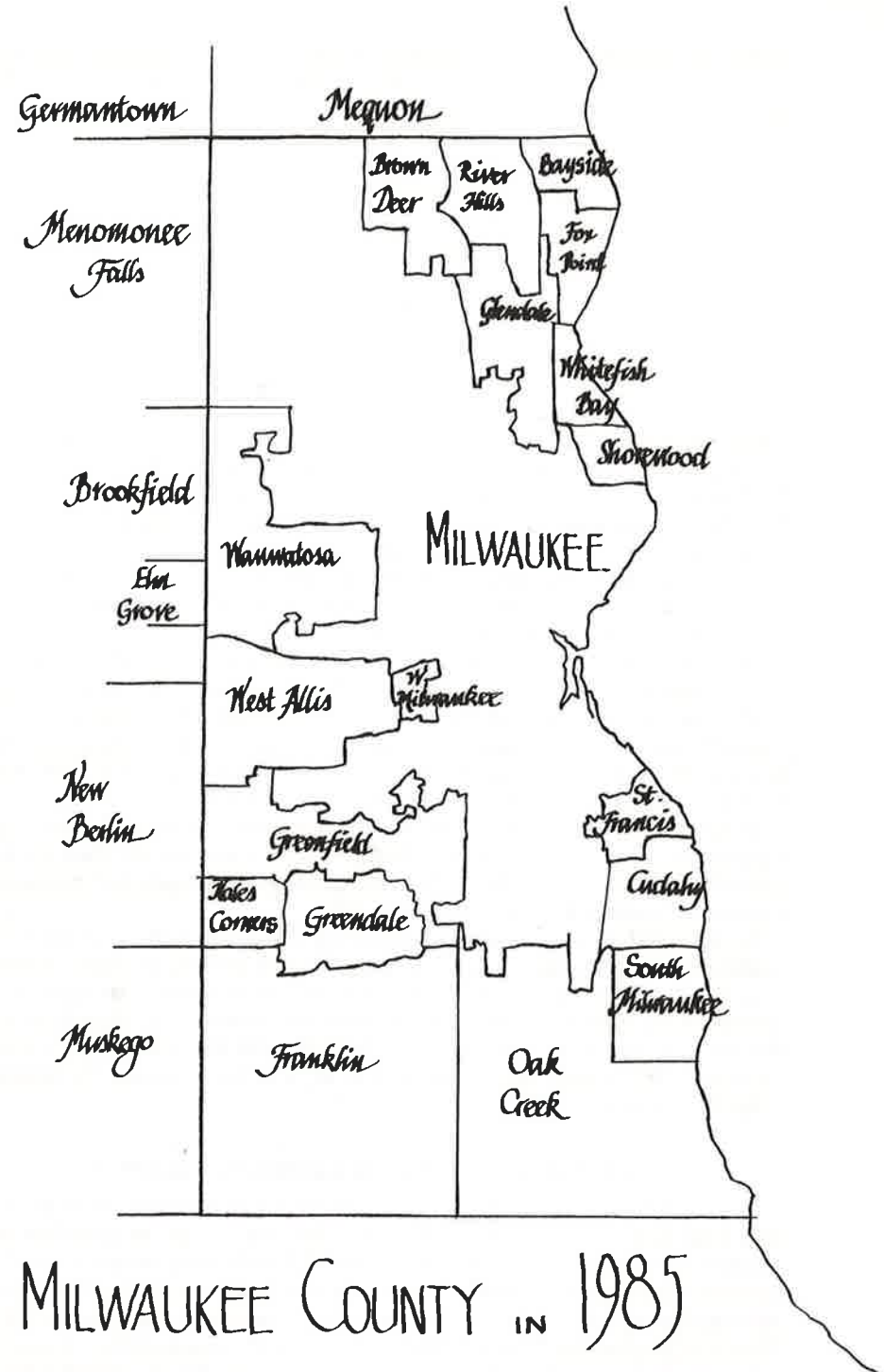
The congregation did reorganize and was accepted back into synod membership at the 1862 Columbus convention. It is perhaps at this time that the name "Salem" was adopted. Statistics for Sieker's last year, 1867:

Communicants:	386	Contributions:	Heathen missions, \$19.50
Baptisms:	39		Inner missions, 51.40
Marriages:	3		Working Training, 125.71
Burials:	3		Synod, 18.05

(These offerings were in the days when a working man got \$2 for a ten-hour day.)

During his Salem years Sieker was a strong proponent of the planned seminary and college. In 1863 he was a member of the planning committee which successfully argued for the school's being placed in Watertown. Sieker was of the opinion that a small town environment was preferable because the seminarians would not be corrupted by the easy living of a large city. (Milwaukee by then was a veritable Gotham with 50,000 inhabitants.)

When Northwestern was launched and built its first buildings, there were some dreadful cost overruns. Sieker was one of the synod leaders who traveled around the state (and back east) to raise money to keep the school going. His particular assignment was to speak to the congregations in the Theresa-Town Herman area. Later the Northwestern board hit on the idea



MILWAUKEE COUNTY IN 1985

Map 3

of selling perpetual scholarships to raise money. Sieker was commissioned by the synod, with the promise of salary, to travel around as a sort of director of development and sell scholarships. That idea never worked very well either, and long after Sieker left Milwaukee he was still trying to collect the \$500 that the synod owed him.

In October of 1867 Sieker accepted a call to succeed Gottlieb Fachtmann as pastor of Trinity, St. Paul, Minnesota. Two years later he was elected president of the young Minnesota Synod, serving until 1876. His confessional influence and friendship with the Wisconsin Synod were of enormous importance in two critical decisions for the Minnesota Synod: 1) getting the Minnesota Synod out of the moderately Lutheran General Council and into the Synodical Conference, and 2) developing close ties with the Wisconsin Synod, which would result in the 1892 federation.

In 1876 Sieker accepted a call to the wealthy St. Matthew Lutheran Church in New York City, the oldest Lutheran church in the United States. In 1881 Sieker joined the Missouri Synod, and the congregation followed his lead four years later. He was a vigorous advocate of Christian education in New York and was a founder of the Concordia Institute in Bronxville, developed from the academy of St. Matthew's.

He did not forget his old synod, though. He sent his own sons to finish their college work at Northwestern. Adolphus and Otto graduated in 1891 and Henry in 1896. Sieker died in 1904.

In many ways the early history of Salem Lutheran Church mirrors the early history of the Wisconsin Synod. The only response that a confessional Lutheran can have is "How amazing is God's grace!" Both Salem and the Synod had extremely rough beginning years. How God planted congregations with such small resources, such poorly trained pastors, and such heartbreaking setbacks can only be ascribed to his gracious power.

In retrospect, God's grace can be seen also in his wisdom in planting a church in an area of Milwaukee destined to be one of its greatest growth areas in the latter part of the 20th century. Today Salem has 1,110 communicants and a day school enrollment of 266.

Finally, Salem is an example of God's gracious growth in confessional understanding. Though the church began with a wobbly doctrinal foundation, the Lord enabled it to survive its mistakes and grow stronger in the truths of the Scripture and the Lutheran confessions. In that way, too, Salem is a microcosm of a synod which had its beginnings as a revolt against "Old Lutheranism," but which in time grew to adopt a strongly confessional stance.

IV. Notes on the Salem Landmark Church

Bricks of Milwaukee County clay were first commercially fired in 1835. The first house so built is dated 1836. The clay's high magnesium and calcium content gives the bricks a splendid, soft ivory-cream color. The pressed brick from Milwaukee brickyards was the dominant building material until about 1900 and gave Milwaukee the nickname "The Cream City." The chief producer of these bricks was George Burnham and Co., employing 500 men and producing about 15,000,000 bricks a year. The brick's disadvantage is its porosity, which means that it weathers quickly. As buildings

age they acquire a coat of grime and soot which rain will not wash off. Buildings near industrial areas soon turn black.

The landmark church is built in the Italianate style. The roof is not as shallow as Greek Revival which preceded, nor as steep as the Gothic Revival which followed. The overhanging eaves are supported by heavy, carved brackets. Windows are round-arched. Evenly spaced pilasters decorate the outside walls. There were quite a few alterations:

1922: 75th anniversary

1. The original pointed steeple was replaced by a square, crenellated tower in the English Gothic style;
2. The small-pane windows were replaced by leaded art glass;
3. The low, simple altar with its painting of the Last Supper was replaced by a carved, white wooded altar in the German Gothic (Gothic Revival) style, with matching baptismal font and pulpit;
4. Curved pews were installed.

1950:

1. The pews were replaced again with blond straight pews;
2. The corner screens were replaced with blond English Gothic screens;
3. The chandeliers were replaced.

1977: The building became a City of Milwaukee landmark, part of the West Granville Historic District.

1985: The building, no longer used for regular worship services, is dedicated as the synod museum, to be in the care of the WELS Historical Institute and the Salem Lutheran Landmark Church, Inc.

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Pastor Jeske serves at St. Marcus Lutheran Church, Milwaukee, Wisconsin and is on the board of directors of the WELS Historical Institute and an associate editor of the Journal. This essay was delivered at the dedication of the old Salem church as the WELS Museum on April 21, 1985.

Donations to the WELS Historical Institute

January — October 1985

Congregational dedication and anniversary booklets and bulletins sent by the individual congregations:

- St. John, Oak Creek (New Coeln) WI: 125th 1975.
 St. Paul, Marquette WI: 100th 1977.
 St. Jacob, Norwalk WI: 100th 1982.
 Zion, R R Kiel WI: 100th 1983.
 Wisconsin Lutheran College, Milwaukee WI: 10th 1983.
 Peace, Otsego MI: 30th 1985.
 Immanuel, Tn Greenwood, R R Appleton WI: 125th 1985.
 St. Paul, Tn Forest R R Fond du Lac WI: 100th 1985.
 St. Paul, Gresham NE: 100th 1985.
 St. Matthew, Iron Ridge WI: 100th 1985.
 Sts. Peter and Paul, Lueneburg, Natal, South Africa: 100th of church dedication 1985.
 St. Mark, Green Bay WI: 25th 1985.
 Prince of Peace, Yucaipa CA: 20th 1985.
 WELS Foreign Missionary Furlough House, Milwaukee WI: Dedication 1985.
 Beautiful Savior, Portland ME: church dedication 1985.
 St. John, Juneau WI: church mortgage burning 1985.

Gifts from individuals (The individual listed before each item is the donor.):

- January Mr. Carlton Sitz, Wauwatosa WI: Book of congregational minutes and membership rolls 1845-48, St. Paul Ev. Luth. Church, Lebanon WI, Rev. Erdmann Pankow, pastor; scrapbook of newspaper clippings (by Rev. Erdmann Pankow?); 8 volumes of class lecture notes, Prof. Alexander Sitz, NWC: typescript of Latin oration by Alexander Sitz, NWC graduation, 1909.
 Rev. Henry Paustian: 7 bound volumes of the *Abendschule*.
 Prof. Delmar Brick, New Ulm MN: 7 snapshots of Wis. Luth. Seminary, Thiensville WI, ca. 1929-30.
 LCA Archives, Chicago IL: 10 color photos of various WELS churches; 5 black and white photos of various WELS churches.
- February Prof. Wilbert Gawrisch, Mequon WI: 4 photos: NWC Male Chorus, ca. 1915-16; NWC Band ca. 1915-16; DMLC Male Chorus ca. 1910; DMLC Graduating Class of 1912.
- March Mrs. John Metzger, Grafton WI: 69 issues of the Apache Scout; 18 congregational anniversary and dedication booklets; newspaper clipping of article about demolition of St. Jacobi Church, Milwaukee WI.
 Mr. Gerald Eckert, Otsego MI: 1 picture (ca. 1878): dedication of St. John Church, Allegan MI; brief history of St. John, Allegan MI.
- April Rev. Winfred Nommensen, Milwaukee WI: 3 Wis. Luth. Sem. Graduation Pictures: 1915, 1916, 1917; 50th ann. booklet, Grace Ev. Luth. Church, Pickett WI; 1943 program, Wis. State Teachers' Conference; programs from Fox Valley *Saenger Bund*: 1916, 1920, June 1923, Nov. 1923, June, 1924; program: *Achtes Saengerfest des Ost-Wisconsin Verbandes Luth. Maennerchoere* July 30, 1922; 29 printed German sermons by various

WELS and LCMS pastors; 16 annual financial reports from various WELS congregations 1922-33; 1971 commencement program, Wis. Luth. H.S., Milwaukee, WI; 1971 commencement program, Luther H. S., Onalaska WI.

Mr. Armand Behm, Lomira WI: 10 issues of *Der Sankt Pauli Bote*.

Mrs. Ruth Kirst, Milwaukee WI: 2 pictures: exterior & interior, old refectory, NWC, ca. 1920; booklet: *Die Macht des Gebets* by W. Bodamer; 5 books: German New Testament; *Geschichte der Minnesota Synode* 1910, *Geschichte der Michigan Synode* 1910, *Passionspredigten* by A. Hoenecke, *Pastorale Praxis* by J. Schaller.

Mrs. Leonard Punke, Milwaukee WI: 4 snapshots: St. Paul Ev. Luth. Church, Algoma WI.

Prof. Erwin Scharf, Watertown WI: Text: "Luther, the Reformer in the Making" 1983 Wis. Luth. Sem. Pastors' Institute lectures.

Mrs. Eleanore Arnison, Plymouth MI: 8 snapshots: Prof. A. Pieper in the classroom; 1 picture post card: Pieper professorage, Wauwatosa WI.

St. Mark Luth. School, Watertown WI: 14 pictures of DMLC and NLA.

Rev. Kurt J. Eggert, Milwaukee WI: 2 charts drawn by Mr. A. B. Rowoldt, Milwaukee WI: "The Building of a Great Church" showing organizational relationships of early Lutheran churches in Milwaukee.

Mr. Adolf Fehlauer, Milwaukee WI: *History of the Lutheran High School in Milwaukee* by E. H. Buerger; centennial booklet, Wis. State Teachers' Conf. (WELS) 1971; diamond jubilee booklet, Wis. State Teachers' Conf. (WELS) 1946; 1925 Yearbook: "Aurora," Lutheran High School, Milwaukee WI.

Miss Olgo H. Bira, Milwaukee WI: 1 issue of *Arizona Highways* May, 1963; Apache song book *My Life, How Should it Proceed?*; "A few forget-me-nots from the Ministry of Rev. F. J. Uplegger" 1965.

- June Anonymous: 14 old Northwestern Sunday school lesson books.
 Mrs. Olivia Schoenwetter Peschke, Oak Grove WI: 2 photos: Rev. T. Kliefoth and Rev. W. K. Pifer.
 Rev. Robert Pasbrig, Crete IL: 11 anniversary and dedication booklets, Zion, Crete IL.
- July Rev. James Ruppel, Fairfax MN: 1 Audio cassette recording of last sermon preached by Pres. Oscar J. Naumann at Emmanuel Ev. Luth. Church, Fairfax MN.
 The Uplegger family, Apache Jct. AZ: 3 peridots (gems) 1 rough, 1 tumbled, 1 cut from Peridot, AZ; 9 photos of missionaries F. Uplegger, A. Uplegger, H. Rosin and their families; 1 booklet: "Red Man — White Man in Harmony: Songs in Apache & English"; 12 composites of life and work on the Apache field.
 Mrs. Eleanore Arnison, Plymouth MI: 10 picture post cards, scenes of various churches; 1 snapshot: NWC Class of 1908 50th ann. reunion, 1958; 1 snapshot: Messiah Luth. Church, Milwaukee WI.
 Prof. E. Scharf and Rev. M. Bartling: minutes and correspondence of the WELS Luther Quincentenary Planning Committee.
- August Rev. Alfred Walther, Milwaukee WI: 87 devotional tracts and service folders published by the WELS Spiritual Welfare Commission.
 Rev. Edward Zell, Detroit MI: 6 worship service folders issued by the WELS Spiritual Welfare Commission; 1 sermon preached by Pres. John Brenner at opening of 1941 WELS convention.
- September Mrs. Erwin Waack, Valdres WI: 3 graduation pictures: Wis. Luth. Sem. classes of 1925, 26, 27.
 Rev. Kenneth Kappel, Milwaukee: 1 *Vergiss-mein-nicht* book.
 Rev. Harold Hoepfner, West Salem WI: 1 WELS centennial plaque.

Anonymous: 3 convention pictures: 1914 WELS, 1929 WELS, 1952 Synodical Conference.

October The Uplegger Family, Apache Jct. AZ: Luther's *Saemmtliche Schriften* vols. 1,2,3,4,5,6,13a; 5 issues of the Apache Lutheran; summer 1961 *AAL Correspondent* featuring F. Uplegger.

If we have inadvertently neglected to list some donation you are aware of, please let us know.

Prof. Martin O. Westerhaus
WELS Archivist and Historian

Monetary Donations to the WELS Historical Institute

November 1984 — November 1985

Memorials are indicated by names in parentheses.

November	1984	Rev. and Mrs. Reinhart J. Pope	\$100.00
		Gordon C. Brandenburg	\$5.00
December	1984	Clifford B. Buelow	\$25.00
January	1985	Rev. and Mrs. Henry G. Meyer	\$5.00
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		Prof. Carl J. Lawrenz	\$10.00
		Carl E. Natter	\$50.00
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May	1985	Marian Leverentz	\$15.00
		Marian Leverentz	\$15.00
June	1985	Mr. and Mrs. E. C. Reimer	\$10.00
		Peace Lutheran School, Hartford WI	\$358.51
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November	1985	Venita Schrupp	\$3.00
		St. John Ladies Aid, Maribel WI (Rev. Armin Engel)	\$25.00
		Joint Reformation Service, Saginaw MI area	\$351.77

If we have neglected to list any donations, please let us know.

Rev. Roland Cap Ehlke, President
WELS Historical Institute

WELS Historical Institute New Memberships

November 1984 through November 1985

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Ladies' Mission Society
Milwaukee, Wisconsin
Grace Ev. Lutheran Church
and School
St. Joseph, Michigan
Wartburg Theological Seminary
Library of Schools of Theology
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WELS Historical Institute memberships follow the calendar year, January 1 to December 31.

Tours of Salem Lutheran Landmark Church

June 13, 1985 St. Paul Ladies Aid, Brownsville WI
August 8, 1985 Vacation Bible School, Slinger WI
August 13, 1985 Ladies group from Allenton WI, St. Peter/Zion Churches

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