

CHRISTOPH DOWIDAT: CONFESSOR AND FAITHFUL PASTOR

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I. The Significance of Dowidat's Ministry

It often happens that a man is remembered long after his death because of his personal involvement with some great issue or event. The same is true in church history. When we think of Johann Tetzel, immediately the sale of indulgences comes to mind. When we think of Johann Ph. Koehler, the Protéstant controversy is recalled. This is, of course, a natural reaction. But it also frequently places a very lopsided emphasis upon some one particular circumstance, as if the real historical significance of a man and his work can be boiled down to one special point of emphasis. Christoph Dowidat is a case in point. When his name is mentioned, those who have some knowledge of his existence spontaneously connect him with the Election Controversy. We cannot deny that Dowidat was deeply involved in this controversy, nor that the circumstances which surrounded his involvement were not pivotally important for the future of his congregation, our Wisconsin Synod, and the entire Synodical Conference as well. But to connect his name with the Election Controversy, and with little else, is a mistake. As we shall see, Dowidat was, at the time of his involvement in the issue, neither a strong and vocal proponent of the orthodox position which finally was to gain the victory within the Conference, nor, for that matter, a theological campaigner for the truth after the controversy became heated. He was indeed a faithful and diligent pastor who was certainly not willing to compromise the truth of God's Word. Despite his deep, though rather unwitting, embroilment in the controversy, he remained a servant of God's people. He was more an example of a God-fearing pastor than of a crusader against the synergistic error of

the opponents of orthodoxy. It would be a great mistake to evaluate Dowidat's significance primarily from his role in the Election Controversy. Therefore we intend to look at his ministry in broader terms. As we shall see, there is little evidence to suggest that this controversy was the overwhelmingly important issue in his own life and ministry. The real significance of his service to our Synod and his people lies in his balanced and dedicated ministry to the people of God, a ministry not so much dependent upon polemics as upon communicating the whole counsel of God.

II. Dowidat's Early Years

Christoph Dowidat was born on June 29, 1843 in the village of Pillkallen near the East Prussian town of Tilsit. He was the oldest son of Christian and Maria (Kories) Dowidat. From his own report, we know that his parents were intent upon bringing him up in a pious and serious atmosphere. His early schooling took place in Pillkallen and the nearby village of Enzuhnen.¹ Already at an early age he was interested in becoming a missionary, especially after he realized the importance of this work as it was portrayed in various mission tracts which he read as a youth.² In the years after his confirmation, he made this personal interest known to the local mission society chapter. This local society encouraged him to enroll in the Lehrerseminar at nearby Koenigsberg. Initially, he planned to go from Koenigsberg to the Missionshaus in Barmen to receive specific instruction for mission work; however, after having finished his work at Koenigsberg, he went instead to Barmen as a teacher in a local school. His stint of teaching in Barmen was to serve as his probationary period before being recommended for mission work.

During this period of time, the Wisconsin Synod was in great need of workers. The Langenberg-Barmen mission society received a special plea for help. The society asked Dowidat if he were willing to leave his position in Germany and go to Wisconsin in order to function as a pastor among the

German Lutheran pioneers there. He eagerly accepted this call to America. Early in January, 1867, he came to Watertown. Because he had not finished his formal pastoral training and since he had been working as a school-teacher, he was required to finish his theological training at Watertown. He was certified as being competent to serve as a pastor on July 21, 1868. Soon thereafter, he began his ministry in Centerville, Manitowoc County.³ (This congregation joined the Missouri Synod in the late 1950's as a result of controversy over the Scout issue.) He remained in Centerville for six years and four months. His second parish was Ft. Atkinson, where he served for six years and ten months. While in Ft. Atkinson, he accepted a call to the Friedensgemeinde in Oshkosh.⁴

III. Peace, Oshkosh, and Dowidat's Call

Peace Congregation, although not yet twenty years old when Dowidat arrived, was already a large and prominent congregation. The actual number of baptized members is difficult to determine, but, shortly after Dowidat left Peace, the enrollment in the parish school was 380.⁵ The only year for which Peace has definite statistics is 1877, when there were 673 members (baptized). These statistics reflect the fact that Peace experienced very rapid growth in its early years, due primarily to the wave of German immigrants who were settling in Oshkosh. Nine men, under the leadership of the travelling missionary-pastor, F. Waldt, founded the church on November 11, 1861. Waldt was then issued the call to serve as pastor. In 1862, a church, parsonage and school were built. Due to poor health, Waldt resigned in 1865 and was succeeded by Christian Stark. Stark served until June of 1870, when Phillip Brenner took the call as pastor of Peace. By the time Brenner began his ministry at Peace, the congregation had

outgrown both church and school, and new buildings were erected. In May 1880, Phillip Brenner asked for a five-month leave of absence due to poor health. During this absence, Candidate W. Streisguth served the congregation. Although Brenner returned on schedule, he was unable to continue his work and resigned in August, 1881. From August until November of 1881, Candidate C. Gausewitz served Peace.⁶

The first meeting of the voters, held after the resignation of Brenner, took place on September 4, 1881 under the chairmanship of Pastor R. Adelberg. The following names had been suggested and discussed prior to issuing a call: Pankow, Reim, Hoffmann, and Thiele. On the basis of a voice-vote, it was clear that Pankow was the overwhelming favorite, and he was extended the call.

One other major topic was discussed at this meeting which may be closely tied to the events which were to follow. Teacher J. Gruber had been accused by the father of one of his students, Mr. Gottfried Menzel, of false teaching. According to Gruber's report, Menzel had accused him of false doctrine in connection with teaching the Second Article from the Catechism. In fact, Menzel had even said that Gruber did not believe the Second Article. Unfortunately, the minutes of the meeting do not state specifically if Menzel's accusations had anything to do with the election question. It is possible that there was some disagreement concerning this doctrine even before Dowidat arrived. Surely it would have been possible, since by late 1881, the doctrine was being discussed and also written about in Synodical Conference circles. Further indirect support for linking Menzel's accusations to the Election question is found in the fact that Gruber later opposed Dowidat and remained at Peace,

while the organizational meeting for Grace was held at the home of Gottfried Menzel, who was also elected as a trustee of the new church.⁷

Within two weeks, Pastor Pankow had returned the call because of poor health. A special meeting of the voter's assembly was then held on September 18. At this meeting, Candidate Gausewitz presided and there is no record of Adelberg's being present. Evidently, Pankow had suggested Dowidat as a possible choice for the call. And since there had been little support for the men on the original call list, with the exception of Pankow, it was decided to extend the call to Dowidat.⁸

IV. Basis of Controversy in the Synodical Conference

In the Seventy-fifth Anniversary Booklet for Grace Church, Pastor Sauer begins his discussion of the history of the congregation by summarizing the Election Controversy in its larger context. He writes:

In the years 1877 and 1879 Dr. F. Walther had read parts of an essay before the Western District of the Missouri Synod, which had the general purpose of showing how the "fact that only through the doctrines of the Lutheran Church all glory is given to God alone is an irrefutable proof that the doctrine of said church is the only correct one." The specific theme of those two conventions was, "Also with its doctrine concerning the election of grace the Evangelical Lutheran Church gives all glory to God alone."

The Ohio Synod, which together with the Wisconsin, Missouri, Illinois, Minnesota, and Norwegian Synods was a charter member of the Conference, held that together with the grace of God and the merits of Christ also man's faith should be mentioned, if not as meritorious, at least as an explanatory cause of God's gracious election.

A heated controversy followed, which shook the Synodical Conference to its very foundations. Dr. Walther showed from the Scriptures that there is nothing whatsoever in man which moved God to elect or choose him as His own. Rather, in predestination, God clearly took the matter of our eternal salvation out of our feeble hands to hold it in His own strong hands. He alone it is who without any merit or worthiness on our part, without our willing or running, called us unto faith, created faith in our dead hearts, and preserves us in faith unto the end.

Pastor Sauer does a good job of briefly summarizing the doctrinal issues at stake in this controversy. But in order to understand Dowidat's eventual involvement at Peace, Oshkosh, we need to take a closer look at the part played by one of Walther's, and later Dowidat's antagonists, Professor F. A. Schmidt.

V. Schmidt

F. A. Schmidt was born in Germany, but educated in Missouri Synod schools. In 1857 he graduated from St. Louis Concordia. Already in 1861, he was called by the Norwegian Synod to serve as a seminary professor. In 1872, he went as the Norwegian Professor to St. Louis. In 1876 he moved to the newly-founded Norwegian Seminary in Madison.

His first attack⁸ against the orthodox view of Walther on election came as a result of Walther's Western District Papers of 1877 and 1879. The concrete expression of his opposition to Walther came in the form of a polemical magazine called Altes und Neues, which began appearing in 1880. Although some have contended that Schmidt opposed Walther because he had not been called as a full professor on the St. Louis faculty in 1878, there can be no doubt that Schmidt's magazine was published with the express intent of supporting the false doctrine of intuitu fidei in opposition to Walther's sola gratia.⁹

Although official discussions regarding the Biblical teaching of election had begun as early as 1872 within the Synodical Conference,¹⁰ and although Schmidt seems to have disagreed with Walther prior to Walther's reading of his theses in 1877 and 1879, Schmidt remained silent in public until 1880. His bitter opposition to Walther's position is apparent in an excerpt from the first edition of his magazine:

Der Grund, jedoch, wesshalb wir gerade jetzt unser "Altes und Neues" ausgehen lassen, ist ein sehr specieller. In den Publicationen der Missourisynode, welche ja nicht ohne Grund als die Bannertraegerin unserer Synodalconferenz angesehen wird, ist in den letzten Jahren eine Lehre von der Gnadenwahl ausfuehrlich dargelegt und vertheidigt worden, die wir nicht anders als fuer Schrift--und Bekenntnis unwuerdigen, calvinisirenden Irrthum erkennen koennen. Mehr und minder deutlich Ansaetze zu dieser falschen Lehre finden sich zwar theilweise schon fruher; in den beiden juengsten Berichten des westlichen Distrikts ist jedoch diese . . . irrige Lehre an ihrer vollen Reise gekommen. Der Bericht von 1879 hat zugleich alle diejenigen, welche bisher sich in engeren bruederlichen Kreise der neuen Lehre entgegensetzen, oeffentlich als Gegner der Missourisynode, als Vernunftleute, die Gott zum Luegner machen, als gefaehrliche Irrlehrer und ketzerische Menschen gebrandmarkt und sich obendrein mannifache Missdeutungen und Einstellungen ihres Standpunktes, sowie feindselige Ausfaelle gegen dieselbe erlaubt. Man wird es nun als einem dieser Gegner, daher nicht beruebeln koennen, wenn wir das ausgesprochene Verdammungsurteil fuer ein ungerechtes erklaren und noch Kraefte unserer lutherischen Haut uns wehren selbst abgesehen von dem direkten Anathema, das ueber uns bereit gefallen ist, wuerden wir uns in unserem guten Rechte glauben, gegen die oeffentlich vorgetragene und festgehaltene falsche Lehre nunmehr die Sturmgluecke zu lauten. Der Bericht von 1879 hat uns jedoch mit seiner officiellen Kreigeserklaerung unsere Aufgabe bedeutend erleichtert und mit Abbrechung der bisher gepflogenen Privatverhandlungen uns zu offenem Kampfe herausgefordert. Wohl an, so sei es denn in Gottes Namen Kampf, offener und entschiedener Kampf gegen diesen neuen Crypte-Calvinismus, welcher sich als alleinberechtigt ansieht und mit angestregten Kraefte den schon gewonnen Grund und Boden zu behaupten, sowie neuen zu gewinnen sucht. ll

Schmidt's promises to defend what he believed to be the true doctrine of election found their fulfillment beyond the pages of his magazine. In addition to his written attacks against Walther and his supporters, Schmidt himself began to agitate within individual congregations of the Synodical Conference. As we shall see in the next section, Peace in Oshkosh was to become a battleground in which Schmidt seemed to be the victor.

VI. The Controversy in Oshkosh

After only a few months as Pastor of Peace, Dowidat was elected as a delegate to the Thirty-second Convention of the Wisconsin Synod, held jointly with Minnesota, in Lacrosse. The Synod meeting was held from

June 8-14, 1882. During his absence Schmidt and his pastoral mentor and travelling companion, Allwardt, began to agitate against the orthodox doctrine of election in the Oshkosh congregation. The circumstances of Schmidt's initial involvement are unclear. Exactly how he gained a hearing in the congregation is not recorded, but some sort of open meeting must have occurred, since by the time Dowidat returned, bitter factionalism was already evident.

The regular meeting of the voters' assembly on June 3, 1882 was devoid of reference to Schmidt or to Election. The meeting concentrated its concern on matters concerning the Lutheran Cemetery, the school, and the reception of new members. Strangely enough, the June 26 meeting's record also contains no mention of disruptions in the congregation. The election issue does not appear in any records until the semi-annual voter's assembly held on July 2, 1882. Evidently, it had been decided that a report of the Synodical convention would be presented at this more generally attended meeting of the church. From the record, it seems that the meeting proceeded in an orderly fashion until the ninth point of the agenda was discussed, "Bericht der Delegaten ueber der Synodal-Versammlung."¹²

The lay delegate from Peace, Below, offered his report first. Evidently he did not realize how clearly the convention had sided with Walther. His report seemed to indicate that a great amount of unclarity still remained in Wisconsin's position. Dowidat protested and general disorder resulted. After this outbreak quieted down, Dowidat gave his report. He was interrupted by the anti-Walther faction. Although Dowidat began by quoting sections of the Formula of Concord, the secretary of the meeting writes, "darauf wieder grosse Unordnung folgte."¹³ Some members sought

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clarification of the position of Wisconsin; others suggested contact with Ohio, to see if Ohio's position was more expressive of the position held by Peace. Although the minutes of this meeting do not contain this particular detail, this is the meeting during which the pro-Schmidt faction chanted, "Wir wollen keine Gnadenwahl!"¹⁴

Pastor Dowidat was instructed to contact Schmidt and Allwardt in order to determine Ohio's position. In a special meeting on the ninth of July, these men were officially invited to attend a special meeting to hash out the problem. Although Dowidat protested such a move, he agreed to contact Schmidt and Allwardt. He also admonished the assembly that any decisions on the part of the church must be based "allein auf Gottes Wort und auf die Bekenntnisschriften der e. luth. Kirche."¹⁵

Dowidat's correspondence with these men is recorded, in part, in the Synodical Conference proceedings of 1882:

dass derselbe (Schmidt) eine Einladung von einer Majoritaet erhalten werden, (ich) hoffe aber dass Prof. Schmidt so viel Respekt vor Gottes Wort haben werde, dass (er) nicht trotz (meines) Protestes in meine Gemeinde ergreifen werde.¹⁶

Obviously, Dowidat rejected the very idea that Schmidt and Allwardt had any business meddling in the internal affairs of Peace Church. Schmidt and Allwardt had endeavored to enkindle a controversy in a congregation in which they had no God-given authority to teach, i.e., without the authority of the divine call and without the knowledge of the divinely called pastor.

Allwardt responded in writing that he intended to attend the meeting, but Schmidt did not even respond.¹⁷ In the meantime, Dowidat asked Prof. Graebner and Synodical President Bading to attend the meeting also.¹⁸

The morning of this second meeting began with a service in which Pastor Dowidat addressed himself to the Biblical doctrine of election. The text

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of the sermon is not extant, but even the opposition party could find no fault with Dowidat's presentation.¹⁹

The record of the congregational meeting of July 22, 1882 does not record the presence of President Bading, although he was surely present. The minutes do record that Schmidt and Allwardt appeared, as well as Professor Graebner and Pastor Adelberg. Dowidat pointed out that the Formula of Concord rejects "die Wahl in Ansehung des Glaubens."²⁰ After a disturbance, Dowidat was allowed fifteen minutes to expound his position. Before he had finished, the presiding elder, Mr. Schimmel, was forced to ring the bell to call order. A protest was then voiced by elder Georg Weber. At this meeting Dowidat was publically accused of false doctrine.²¹

The third meeting of the voters' assembly was chaired by the anti-Missourian Stellhorn. Dowidat was not present. This meeting took place on August 4, 1882.²² Actually, this meeting only finalized the opinions of the Schmidt party at Peace since Dowidat had already begun on July 30 to hold services for the dissenting minority faction of the congregation in the Third Ward School of Oshkosh. At this meeting Peace severed its relations with the Wisconsin Synod, officially expelled Dowidat, and asked Professor Stellhorn to arrange for preachers for their services.²³ The resolve of the group to join the Ohio Synod was also expressed. At the next assembly in August 1882, presided over by Professor Lene, Candidate Karl Hemminghaus from the Ohio Synod was called and the breach with Wisconsin was finalized.²⁴

VII. Ramifications in Oshkosh

On July 26, 1882, a group of men numbering approximately 25 met at the house of Gottfried Menzel to make arrangements to form a new congregation.

Alfred Nisle, the former Secretary of Peace who had recorded the minutes of the fiery meetings at Peace, was elected President Pro-tem. Services began on July 30 and those present were asked to sign the paper which severed relationship to Peace. On August 13, the congregation was formally organized at a constitutional meeting with the name, "German Evangelical Lutheran Grace Congregation." August Schimmel, who had tried to call the earlier meeting at Peace to order, was elected president. On August 20, Dowidat was called as pastor, and the one teacher who had supported Dowidat, Gruel, was called as teacher.²⁵ It is probable that more members of Peace soon joined Grace, since the exodus from Peace was described as "a sizable minority."²⁶

VIII. The Oshkosh Case and the Synod Conference of 1882.

The Synodical Conference of 1882 spent most of its time in discussions related to the Oshkosh incident. Dowidat did not attend, but Schmidt had been chosen as a delegate of the Norwegian Synod. Much of the discussion at this conference centered on the question of whether Schmidt could be seated as a delegate. The question came up when the seating of the delegates began on the first day of the Conference, October 4, 1882. The delegates from Minnesota and Missouri were recognized, but when the Norwegian delegation was presented, the arguments began. Missouri entered an extensive protest which included a recitation of Walther's position on election together with references to the devisive activities of Schmidt.²⁷

Missouri's specific objections to Schmidt's seating as a delegate read as follows:

1. dass Herr Prof. Schmidt unsere aus Gottes Wort erwiesene Lehre als grundstuerzenden Irrthum fort und fort verlaestert, uns sogleich oeffentlich des Calvinismus beschuldigt, und somit sogleich oeffentlich verdammlicher Ketzerei bezichtigt, die aus unserer Lehre von ihm gezogenen Vernunftschluesse uns als unsere Lehre imputiert, ja, nun schon jahrelang gegen uns als gegen Feinde

der Wahrheit und verstockte ^{Kelzer} ~~Resser~~ gekaempft, uns als solche in der ganzen Christenheit ausgeschrien, auch den Vorschlag, dass er unter Einstellung seiner feindseligen Polemik mit uns serner kolloquiere, abgewiesen, und so jedes glaebensbruederliche Verhaeltnis mit uns thatsaechlich laengst selbst aufgehoben hat, und

2. dass Herr Prof. Schmidt mit allen ihn zu Gebote stehenden Mitteln sich einen Anhang zu verschaffen, die Synodalkonferenz zu sprengen, in unsere Gemeinden einzudringen und darin Trennung und Aergernis anzurichten versucht und dieses sein feindseliges Vornehmen, unsere Kirche zu zerreißen, auch an mehr als an einem Orte durchgesehen hat.²⁸

At the second meeting of the conference on October 5, in the afternoon, Minnesota registered its protest against the seating of Schmidt. After Tirmenstein of the Minnesota Synod finished his remarks, Adelberg immediately entered the protest of Wisconsin. Wisconsin's protest emphasized the fact that Schmidt had caused dissention in a Synodical Conference church, ignoring the authority of the called pastor. These three protests were summarized for the convention in the following way:

1. dass Herr Prof. Schmidt die Lehre der drei Synoden, der Missouri-, Minnesota-, und Wisconsin-synode, in betreff des Artikels von der Gnadenwahl als Calvinismus verlaestert und gebrandmarkt hat, und

2. darauf, dass Herr Prof. Schmidt als ein Rottierer in unsere Gemeinden eingebrochen ist.²⁹

Following these protests a very complicated set of discussions ensued. Many, including Muus of the Norwegian Synod, felt that the Conference was negating its stated purpose by refusing to recognize Schmidt. He contended that, even if Schmidt were definitely wrong, it was the business of the Conference to deal with him in a brotherly fashion and, thereby, clarify the situation. Others demanded the public acknowledgement of error on Schmidt's part before any discussions could be conducted. This group demanded a very specific admission of guilt from Schmidt before discussions could be resumed.³⁰ These debates lasted several days and in the

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"Schluss-Erklärung" of the conference, Schmidt complained because he had never been allowed to actually state his case. So intent was Schmidt to state his case, despite the refusal of the conference to recognize him, that the chairman of the conference finally had to tell him, "Herr Prof. Schmidt! Sie haben jetzt nicht das Wort!"³¹ Thereafter, the conference endeavored to allow the participating synods an opportunity to state their positions concerning election more fully. The Missouri Synod made a point of emphasizing the fact that, despite Schmidt's assertions, the orthodox teaching of Walther was in no way a "new" doctrine, but was adequately supported also by the orthodox theologians of earlier Lutheranism.³² Eventually, after over eleven separate meetings which dealt with the seating of Schmidt either directly or indirectly, the conference was able to pursue its other business.³³

IX. Dowidat and Grace

The founding of Grace has already been recounted. The church chose the name "Grace" to emphasize their position over against the opponents of the true doctrine of election. A certain amount of bitterness is evident to this day between members of Grace and Peace. But there is no indication that Pastor Dowidat let the bitterness of the election controversy color his ministry at Grace. At the very outset of its founding, the congregation showed its great concern for parochial Christian education by founding its school. In the years following its founding, Grace, under the leadership of Dowidat, grew quickly. Within twenty years Dowidat had over 800 souls in his care.³⁴ The great love and respect which the congregation felt toward their pastor was especially evident when a surprise commemoration of his fiftieth anniversary in the ministry was held, on December 28, 1918. Over forty conference members and their families attended. A special service of

thanksgiving was held in the evening. In the name of the congregation, G. E. Bergamann, president of the N. W. District presented Dowidat with "a large solid gold cross on a gold chain which (was) to be worn by the pastor in all the services thereafter."³⁵ The newspaper records,

When Mr. Dowidat was called upon to speak, he was so overcome with emotion at the kindness and thoughtfulness of his congregation and friends that he was unable to talk for a few minutes, but he finally recovered his usual poise and in a speech which came from his heart he thanked everyone for the surprise.³⁶

The presentation of this pectoral cross was followed by no less than eleven testimonial speeches by his colleagues and a special program presented by the school children. Even standing room was not to be found at this assembly.³⁷

Pastor Dowidat continued as the Seelsorger at Grace for over 39 years. In January, 1920, the congregation decided to have one English service a month. Pastor Dowidat, although not opposed to this idea, was not really competent to preach in English. For a short time, English services were conducted by Martin Nommenson of Martin Luther Congregation. But on May 15, 1921, Dowidat asked to be released from his call at Grace due to age and inability in the increasingly popular English.³⁸

X. Appraisal of Dowidat

Dowidat himself was reluctant to write a short history of his life.³⁹ When it was necessary for him to stand up for the Biblical doctrine of election by grace alone, he, by personal conviction, willingly did so. He also took the consequences of his stand. But he did more than that. He pastored the small group which held the true doctrine and worked to enlarge God's Kingdom in their midst.

It is not possible to evaluate all the factors involved in Dowidat's involvement in the election controversy. Besides the factors which have

already been mentioned, personal concerns were also involved. During the controversy at Peace, for example, Pastor Dowidat's wife was suffering from a terminal illness which killed her a few months after the founding of Grace.⁴⁰ From the very beginning of Grace congregation, Dowidat's most prominent activities centered around the day-to-day responsibilities of a faithful parish pastor. From the fact that he eventually held various synodical positions, such as Secretary of the Board of Regents of Northwestern College, Treasurer of the Synod, member of the Board for Indian Missions, visitor of the Winnebago Conference, and Collector of Funds for the Synodical debt,⁴¹ it is obvious that Dowidat was recognized among his fellows as a competent worker for the Synod.

Returning to the introductory remarks made in this paper, we must conclude that Dowidat was not an instigator of controversy in Peace Church, nor was he inordinately concerned with a continuation of the controversy. He was dedicated to the clear truth of God's Word. This truth he taught and defended. For his position he was wrongly expelled from his congregation. But he did not allow this controversy to stop his promulgation of the Gospel message. Even after his expulsion from the pastorate at Peace, he continued to use all his strength to proclaim God's Word. His significance as an early pastor in our Synod is not diminished by the fact that he was not a really active and aggressive combatant in the Election Controversy. Even though his name is so intimately associated with this controversy, the real thrust of his life was his unswerving adherence to the revealed Gospel of Christ. His gravestone carries the simple epitaph:

"Ich weiss, dass mein Erloeser lebet
und er wird mich hernach aus der Erde
auferwecken."

Pastor von 1868-1921.⁴²

ENDNOTES

- ¹The Daily Northwestern. Oshkosh: Dec. 17, 1926.
- ²"Evangelisch-Lutherisches Gemeindeblatt". Milwaukee: NPH., Sept. 27, 1925, P.312.
- ³Gemeindeblatt, p. 313.
- ⁴Paul Alliet. "Grace and Peace". WLS Church History Paper, 1976, p. 4.
- ⁵I. Harold Kuester, ed. "One Hundred Years of Peace", Oshkosh:1961. p. 3.
- ⁶Peace Congregational Record , p.2.
- ⁷Peace Records, p.2.
- ⁸Peace Records, p. 237-9.
- ⁹Alliet, p. 7.
- ¹⁰L.P. Koehler. The History of the Wisc. Synod., ed. L. Jordahl. St. Cloud, Minnesota: Sentinel Publ. Co., 1970, p. 157.
- ¹¹Alliet, p. 8.
- ¹²Peace Records, p.276.
- ¹³Peace Records, p.276.
- ¹⁴Peace Records, p.278.
- ¹⁵Peace Records, p.278.
- ¹⁶Synodical Conference Proceedings, 1882. St. Louis:CPH, 1882, p.32.
- ¹⁷Alliet, p.10.
- ¹⁸Alliet, p.11.
- ¹⁹Alliet, p.10.
- ²⁰Peace Records, p.279.
- ²¹Peace Records, p.280.
- ²²Peace Records, p.283.
- ²³Peace Records, p.283.
- ²⁴Peace Records, p.283.
- ²⁵"Grace Congregation--75 Years", p.3.
- ²⁶Synodical Conference Proceedings, p.34.

- 27 Synodical Conference Proceedings, p.26.
- 28 Synodical Conference Proceedings, p.26.
- 29 Syn. Conf., p.50.
- 30 Syn. Conf., p.57.
- 31 Syn. Conf., p.69.
- 32 Syn. Conf., p.82.
- 33 Syn. Conf., p.82.
- 34 "Grace Congregation", p.33.
- 35 Northwestern, Dec.28, 1918, p.n.p.
- 36 Northwestern, n.p.
- 37 Northwestern, n.p..
- 38 "Grace", p.33.
- 39 Northwestern, Dec. 28, 1918, n.p.
- 40 Dowidat's grave at Peace Cemetery in Oshkosh.
- 41 Gemeindeclatt, p.313.
- 42 Dowidat's grave.

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