

JOHN STAUCH, THE FRONTIER PASTOR, AND HIS INFLUENCE
IN THE SHAPING OF THE NEW OHIO SYNOD



PASTOR JOHANNES STAUCH

Final Church History

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The story of John Stauch is a page out of western history. It will make you think back to the old western movies with the cowboys and Indians and wonder how they could live like that. John Stauch was a somewhat uneducated pastor with a great deal of zeal to read, learn, and teach everything to everybody.

Stauch was born on January 25, 1762. Before deciding to become a pastor he was a wagon maker by trade. Shortly before his 30th birthday he began to do what he had once considered doing as a teenager--to preach.

"Let us remember that Father Stauch, as most people, was a child of his times. We do not wonder at his deflections, but we marvel at his faith amid the fanaticism and superstition of those days among the untutored and neglected people of the western wilderness. Naturally he was a very pious man, very zealous and energetic, with a great full heart of sympathy and love for everyone." (Standard p. 657)

John Stauch was a very important man to his day as he was the first pastor west of the Allegheny Mountains. He was also said by many to be the founder of the Ohio Synod. The facts are here, and you may conclude for yourself if he was indeed the founder of the synod, however, none can dispute his great influence over the frontier in that day and the tremendous debt of gratitude we owe today to the frontier pastors who have paved the way for congregational life as we know it.

Sometimes we may not realize just what a pioneer had to go through to get a house built and a farm plowed and ready to

support a family. They didn't have all the luxury we have today. To them luxury might be described as a floor in the cabin, or a feather bed, or an iron stove. These are items which most people did not have and were lucky if they could afford to obtain them.

WHAT TYPE OF PEOPLE WERE THEY?

The people were German for the most part, and many of them were also farmers. They were important people to the community "yet they did not affect the great body of Ohio's population." (Allbeck p. 17) This was probably due to the fact that they were farmers and stayed in the country, coupled with the fact that they did tend to socialize within their own German society.

The settlements usually had nicknames. They were called Little Germany, or they were called Germantown or German Township. It could possibly be that some of these were supposed to be derogatory nicknames from the other townsfolk.

The German settlements were scattered throughout the East. Paul Henkel noted on his way through the southern part of Ohio in 1806 that most of the people who came to listen to him were from Pennsylvania. This shows that many of the German people who lived out on the frontier were willing to travel great distances to get to a worship service from a seldom seen pastor and even more willing to see one who speaks their own language.

Henkel went through the area making lists of all the German speaking people. They were not necessarily Lutherans; some of them were Reformed. This is important because it seems to show some thing about the times. Henkel came through this area with two Reformed pastors more or less on a joint mission. In this one

*42nd probab
ment they had moved
to Ohio from Pennsylvania*

instance, at least, in Mont. Co in 1804 they seemed to be more interested in uniting in their language rather than in their own beliefs.

In regard to the affiliation between the two denominations of Lutheran and Reformed, Burgess states that it is just something that started and for nearly half a century when neither church body began to build without the help of another. Their pastors would intermingle. They would baptize the infants of the other in case of one not being able to be present. They intermingled in marriage so that "they scarcely knew where they belonged." (Burgess p.40)

This agreement is documented in the history of Jacobs church of Fayette Co. and is dated July 31, 1773.

"The condition of this agreement concerning the Reformed congregation is that the Lutheran congregation shall have as much right to the church and the land as the Reformed congregation. If the congregation should become too strong, and should dispute arise, then both congregations must build another church after this same plan, and our Reformed congregation binds itself for fifty pounds, Pennsylvania current money; and no minister shall come into the churches to preach unless he has good testimony that he is ordained by other ministers, which we acknowledge with our own hands.

Signed,

John Ertman,

Jacob Reich

Casper Bohner," (Burgess p. 41)

In all fairness to the Lutherans, this was not the case with other denominations. For example, the Tunkers, who are also called German Baptists, or the Methodists, and also the United Brethren, were all groups that the Lutherans had little to do with. (The Methodists really didn't get going until 1835, yet

with time they became the biggest denomination in the state. What is worse is the fact that they sought out the Germans Lutherans.) (Allbeck p. 19)

Chillicothe was the first Capital of Ohio. It had many Germans yet they became Americanized very fast. In that I mean they spoke English rather than their own native tongue of German. This did not sit well with Henkel as he went through. This type of action was unheard of this early in history, to disassociate oneself ^{from} with the mother tongue. As a result Henkel decided to pass them up and not start a church in this area. He thought, "the German inhabitants of the place are prejudiced against the German pastors. They were probably possessed with what many others are possessed, stupid pride and lightmindedness." (Martzloff p. 194) Ironically one might think the same thing of him for refusing to evangelize on the basis of a hunch that people do not want to hear because they have assumed the English language.

In Perry, Fairfield, and Pickaway Counties, there was a movement much the opposite. This was to keep the German language. The movement to join together with the Reformed and be cool toward the Baptist, Methodists, and United Brethren also showed up here.

A BRIEF LOOK AT STAUCH'S LIFE

In the beginning of the ministry of John Stauch he had no ministerial license, but he was a pious man. Being a pious man was one of the most important qualities to have, since they had so few ministers. They could not afford to be too picky. In fact, most of the first few preachers that began preaching on the

frontier did not even have a church affiliation. Until 1794 this was true of Stauch. Nevertheless his services were in great demand. Settlers in West Virginia near Morgantown had been asking for his services, also in the southwestern part of Pennsylvania. He was ^{about} from 160 miles west of Hagerstown.

The minutes of the Philadelphia convention of the Ministerium stated that a certain J. Stauch asked for admission. It stated that several places were without a preacher (150 miles away from one). The Ministerium said that Mr. Stauch be given a license as a catechist in Redstone, Morgantown, and West Salem. The stipulation they attached was that he be under the supervision of the pastor in Martinsburg. He was now the lowest rank of the ministers and made his headquarters in Fayette Co.--the Redstone area.

The next year (1794) he came to the Ministerium asking to be advanced one rank to that of a candidate. The Ministerium stated then that Catechist Stauch be given full license, but they restricted his area to that around the Redstone area and the frontier around it. He recalled that this didn't limit him all that much.

"I had ten preaching places in German Lutheran settlements, from one hundred miles to one hundred and sixty miles distant, to which I traveled every four weeks." (Standard page 674)

Stauch did a great deal of traveling throughout his ministry, and while he was in Pennsylvania the territory of Ohio seemed always to call him. Ohio was first discussed as a mission field

by the Ministerium of Pennsylvania in 1804, when a petition had come to the floor that a Mr. George Simon be given a license to perform ministerial acts. He was therefore the first to be given a license. The Ministerium stipulated however that he does receive further instruction.

Stauch had been visiting this community; therefore it is thought by some that this petition was brought to the floor by himself.

Due to all of his traveling he was absent from six of the ten conventions of the Ministerium from 1794-1804, yet finally in 1804 he was given the full status of ordained pastor, the same convention that Mr. Simon was given a license in Ohio. The Ministerium also ordered here that Mr. Simon be given further instruction. This must have been a reference to John Stauch since he was the only ordained pastor west of the mountains.

Stauch had the whole frontier as his parish. He traveled in parts of Ohio, Kentucky, Western Virginia, and Pennsylvania. (Sheatsley. p.24). He covered many miles and does make mention of the fact that he was reimbursed for travel expenses.

The travel expenses that the frontier pastors were paid were not premium wages when one would consider the many problems a horse traveling pastor would have to face in the wild frontier. This includes problems from outside the church or even inside.

Stauch moved to Columbiana County in Ohio due to dissension among his members in 1806. He settled in Center Township and bought 160 acres of land for only 480 dollars. He still went back

occasionally to his parish in Pennsylvania, after which he stayed mostly in his Ohio area.

Stauch himself speaks more in detail about this dissension and what the circumstances were that led Stauch to feel it necessary to move out of the state. The story is a rather long one but in essence it began with a joint service he had with a Reformed minister and another minister whose denomination he does not mention. However during this meeting which lasted for one whole week, he states that twenty people fell ^{off?} in their seats in all. Others, he said, experienced some strange phenomenon of falling or jerking. Samuel Stauch edits his father's article and adds the point that some seemed to be agitated like a child before a fever and others seemed to faint. Stauch claims that these things were going on in the Presbyterian church previously. Whatever the case Stauch now had on his hands a painful division among his congregation. A different pastor then [?] employed his church within eyesight of Stauch's church and services were even held at the same time. In addition, seven charges were sent to the Ministerium in Pennsylvania against him.

"1) That I refused to give the order of the Ministerium when it demanded. 2) That I made my father-in-law and brother-in-law deacons of the church so they could do nothing with me. 3) That I did not speak a word of German to my family. 4) That I broke up the German schools. 5) That I communed with Rev Fremmer, a German Reformed. 7) That I stated from the pulpit that no Lutheran should unite in singing at the time of holding the communion, who did not at the same time receive the sacrament.

The charges were examined into and considered by the Ministerium unworthy of any notice." (Standard p. 675)

Even though these things had been passed over by the Ministerium it was not going to be passed over by all of the people at this church. Stauch himself does not mention how he felt about the ordeal; however he did pack up his belongings and move out. This seems to indicate that in his eyes his ministry, as well as his personal feeling, was also affected.

The move turned out for the best, because it enabled him to bring the gospel further into the frontier. Upon entering Ohio his energy and enthusiasm did not slow down; he continued to cover vast Ohio territories, and in addition, would go back to his divided Pennsylvania congregation and preach to them once a month.

The extent of his parish cannot be fully determined because some of the areas that he visits ^{and were} are not established churches and therefore have no name. Stauch always kept records as to how many sermons he preached and how many miles he had gone. Yet we have no real concrete information on just where exactly these stops of his were. In almost all the instances the stops however were to see both Lutherans and Reformed.

The extent of Stauch's work and the spirit in which it was done can be seen to some degree in this quotation.

"The first year after my move into Ohio I organized twelve congregations in the counties of Columbiana, Jefferson, Warren, Stark, Beaver and Mercer (the last two named in Pennsylvania), and continued to preach in Washington County every four weeks the first year, and after every eight weeks, as it was seventy miles distant over bad roads. My heart sickens within me when I behold the wide waste in our beloved Zion. Children baptized within the pale of the church crying for spiritual food or instruction, and all for want of laborers in the harvest field. And many that are truly pious were spiritually starving and wandering in the wilderness of sin and lost to the church and heaven.

Men came as far as thirty miles and told me their deplorable condition, bade me to come and preach the gospel in their houses." (Burgess p. 37)

In one year Stauch reported to the Ministerium that he had baptized 323, confirmed 43, communed 356, and buried 11. This report was similar to the ones he submitted each year until 1812.

The number is impressive when it is considered that he had to travel great distances for the administration of his duties.

In 1809 Stauch reported 14 congregations without names in Columbiana, Jefferson and Trumbull counties, and 5 vacant congregations. He had baptized 351, confirmed 49, communed 505, and buried 9.

His regular parish was extended, yet he was still concerned about the settlers on the advancing frontier. He was constantly trying to reach out further. He submitted his travels journal to the Ministerium for example in 1807 and indicated to them that in the previous year he had spent 122 days on tour and covered 1300 miles. (Allbeck p. 25)

The Ministerium was very interested in this new area and instituted a traveling pastor in a designated area called New Pennsylvania (in the state of Ohio). Stauch visited some of these areas and collected names of settlers and sent them to this traveling pastor. Zion congregation in Thorn Township, Perry County, organized in 1805-6, was a fruit of this labor.

It was the convention on 1806 which appointed Paul Henkel as traveling pastor. His tours have already been talked about

earlier. He was 55 years old at the time he had started to go out as a traveling frontier pastor. At times Stauch would be collecting names from people he had seen so that he could relay them to Henkel. This was simply done for better organization.

Stauch seems to be a very organized individual. He is always handing in his journals of travel. It is noted that he kept a diary of every sermon that he preached. He knew how many people he had baptized as well as all the other statistics. He made list of the names of the people in areas where other ministers would be coming through and made them available to him. His organizational methods seem outstanding and only surpassed by his team effort. It is difficult to imagine how to use team work on a wide open plain. Nevertheless it was done, and it was apparently done quite effectively.

Also in this connection of team effort is the way his name seemed to always be on the minutes of the meetings of things that I have gone through. It was either because there were so few people actually there or the enthusiasm he had to be a part of it and to get things done. From what I can tell, it seems to be the latter. He wanted to be at these meetings and when he was not able to be there it was noted on the minutes that he had sent an excuse and his reports. This may only be a minor thing yet it looked tacky on the minutes to read that one person or another was absent from the meeting without excuse.

Team work is very important even on the frontier. This was ^{one} some of the problems the Ministerium had from several of their pastors. Two pastors in specific are mentioned in a few of the

*This was
reported by
the Pennsylvania
Ministerium*

minutes on page 34 of Allbeck. Their problem was a lack of team work. They were individuals preaching and baptizing and doing their own thing, more or less. The Ministerium had a hard time making sure that "their own thing" was going to coincide with the true teaching of scriptures and the Lutheran interpretation thereof.

One more thing that is mentioned by Allbeck which seems to be a good point is the fact that the Revivalism (movement) was going big along the frontier. The fellowship that Stauch and some of the other pastors had was very important for them to maintain their balance. This is something that the independent person has lost.

BEGINNINGS OF WHAT WAS TO BE THE OHIO SYNOD

Beside Stauch, the other men that were important to the organization of the Lutherans in Ohio are two men called John Steck and G. Henry Weygandt. (Allbeck p.34-5). There were at least 6 other pastors that crossed the Allegheny's by 1812, yet these names stick out.

These were the men who with Stauch performed the ministerial functions as Lutherans in Ohio before 1812 when the first conference was held. They saw the virgin forests breaking open with clearings for farms and villages. The census of 1800 ^{showed} ~~was~~ 45,365 people scattered all around the state. By 1810 that figure had leaped to 230,760. The days in which a few pastors could serve the wide area was about over. It was now that they had to start to organize themselves because in the next decade the population more than doubled again to 581,434. The first

conference held in 1812 had to set that organization down. It was ^{the} first Lutheran convention west of the Allegheny^s. It was designated a "Special Conference" of pastors of the Ministerium of Pennsylvania. (Allbeck p. 38)

The Ministerium had wanted to set up a Western District for some time (since around 1801), yet there had only been three real figures in the area. Those being Stauch, a man named Buttler from Fort Cumberland, Maryland., and J. Steck from Greensburg, Pennsylvania. These men had so many miles in between them that it would be next to impossible just to get together for a meeting, much less to get together to organize a district. However by 1810 the Ministerium had sent over two more men to assist, and in 1812 the conference decided on four more men to serve as pastors in the West. Now there was enough for a district to be started here and things were looking very good for a future structure of organization.

The four men that had been appointed were Anthony Weyer, John Reinhard, Henry Huet, and Jacob Leist.

The first three men listed are all men whom Stauch had come in contact with on his travels, and it might be assumed that he played a role in convincing these men ^{to enter} of the public ministry through his own personal influence. The ^{last-named} later, Leist is also important to the history of the Ohio synod. He was the president from 1825-27 and held several other important offices for the synod.

Weygandt came out of a congregation Stauch served in Washington County, Pennsylvania and his ministerial license was

given under the direction of Stauch who later recommended him for ministry. Weyer was first brought to the attention of the Ministerium by a letter of recommendation by Stauch who approved him in reference to his conduct. It seems as if Weyer was training^{ed} for the ministerial services by Stauch. Huet and Reinhard were also encouraged by Stauch to enter the ministry and also received instructions by him.

Abraham Schneider a man who appears on the record in 1815, was also recommended by Stauch and^{it} also seems apparant^e that he had been studying under his direction.

Therefore it becomes apparant^e also that there has^d arisen a "stauch circle." A nucleus of men who received either training, or recommendations etc. from Stauch. This group could easily be a majority in any votes that would come to the floor since they were all virtually from the same mind-set. And the loyalty of the men to Stauch not only strengthened his leadership, but also, because their parishes were in and near Ohio, made Ohio the center of the Conference's interest.

In 1813 the next conference was held in which officers^{were} are elected. With Pennsylvania^{not represented} absent from this meeting, once again the Stauch circle is clearly a majority. Stauch is picked to be president, and Henkel is elected secretary. At subsequent conferences Stauch would^s pre^side, and the secretary position would vary.

At most of the meetings the majority had been from Ohio, with a few exceptions. At the seventh and last meeting in 1817 the attendance reached a peak of 12 men being present. Steck and

Weygandt had come from Pennsylvania, and Paul Henkel had come from (West) Virginia. The other nine men were from Ohio. Therefore it could not be otherwise, when the conference became a synod, it should be an Ohio Synod. (Allbeck p. 48) This came about in 1818.

It happened in this way. The special conference of 1816 asked if they could establish a ministerium of their own in Ohio. Stauch was elected to take this request to the Ministerium. They answered that they were not in favor but that they would work to remove any difficulties.

The fact was that it began to function as a Synod. It asked for permission to grant and renew licenses and to ordain. The Ministerium had granted the first but not the second. The special Conference had however just assumed the right to do both. It decided to make Weygandt who had been a deacon, an ordained pastor. In addition it referred to itself as a synod at the next convention. Some of the pastors of the day speak of the Ohio Synod as beginning in 1817. Moreover, none of the pastors attended the Ministerium of Pennsylvania the next year or sent a report. This was indeed a marked break ^{for} from them. (Allbeck p. 52)

Friendliness, which does not seem to be in evidence, is still being shown to the Ministerium of Pennsylvania in 1819 when Stauch and Henkel both write letters to the Synod. Also a report of the Ohio Synod convention was sent to the Synod of Pennsylvania. Moreover, there was friendly correspondence in 1820.

An evaluation of the incident cannot be completely clear. However since the reaction of the Ohio Synod was apparently not one of rebellion one can possibly assume that they were simply

acting in a way which they felt was best for the Ohio Synod. With the distance that was involved, and the frontier arrangement that the Ohio conference was dealing with they may have felt it was in their best interest to have the controls close to themselves instead of in someone else's hands.

Another interpretation might be that there was a rebellion, but Henkel and Stauch, being the "elder statesmen," may have been able to make the equally desired break a smooth one. After all, they had been so close to the Ministerium for many years prior.

This view would be backed up by the article written by Andrew Henkel, the son of Paul Henkel, who said,

"The brethren having met in conference at New Philadelphia passed a resolution relative to forming themselves into an independent body. This measure was strongly urged by several of the younger brethren, but equally opposed by the elder. There being but three ordained ministers present (one of whom was my father), and their consent being indispensable to carry out the design, strong efforts were made to overcome their objections; and they finally did yield, and the desired object was accomplished." (Allbeck p. 53)

E. Clifford Nelson mentions a few of the specifics that made the transition into a separate synod somewhat smooth.

"Separation from the Ministerium of Pennsylvania was not considered a criticism of the parent body since the new synod adopted the Ministerium's constitution almost without change. It did abolish the grade of deacon in its clergy list so that a licensed candidate would be ordained directly into the pastorate instead of into a diaconate. In other respects, the Ohio Synod proved to be a cooperative child. The synod continued the use of German in its sessions, sent regular correspondence to the Ministerium, and was treated with respect by its parent body." (Nelson p. 114)

THE OHIO SYNOD FORMED

The name for the new Synod was not yet realized at the time of the first convention in 1818. The title page of the minutes reads "The General Conference of the Evangelical Lutheran Preachers in Ohio and Neighboring States." Yet within the minutes of the first convention three times they refer to themselves as a Synod and three more times they are called a Conference. (Allbeck p.58)

They did not set up for themselves a new constitution apart from the Ministerium of Pennsylvania. Instead they simply assumed the usage of the "Mother Synod."

The new synod also realized that in order to grow as a body they needed to start to train the next generation of pastors to carry on the teachings. They then passed a resolution to train up young preachers to qualify them for the public office. The result was shaky at first. It was very energetic of them however, considering that the Ministerium of Pennsylvania, being 70 years old, had still not accomplished this goal. They met with some difficulties and had to close after one year. However, they never forgot that this was ^(for) a priority, and the idea was more successful later.

Another action that they thought necessary was to put into writing their beliefs over and against the belief of others. Henkel was given this task. His effort took up 22 pages of the minutes.

In 1818, one year after the formation of the Ohio Synod, the Lutherans toward the East were discussing the problem of unity. They proposed a plan for nation-wide organization of all the Lutheran Synods into one General Synod. Lutherans in Ohio had the choice as to whether they were going to join.

The Ohio Synod was hesitant. It could have been because it had just formed itself and was just beginning to organize. It could also be the fact that the General Synod had not yet figured out what type of authority it would give to itself. The Lutherans in Ohio were not about to rescind its authority over its own area. So why would it need a General Synod?

The General Synod then took on the approach that it would only be given a suggestive power with the unifying ability through liturgies and communication. Once again however the Lutherans in Ohio would object because most of the other areas had been preaching in the English while they were still predominantly in the German. (Allbeck p. 65)

Stauch himself was in favor of the General Synod but others were against it. Some had said, "We are completely convinced that from church history that the papacy had quickly established itself in a similar way." (Allbeck p. 63)

Stauch pushed for a constitution to be discussed at the 1821 convention. It was stripped of all of its "federalist" (This is what it had been called since they thought it had given too much power to itself) power and should have laid to rest any fear from the Ohio Synod. Stauch could only get them to wait and see. A

yes or a no vote was not given by Ohio. By the others present at the meeting the constitution was approved 76 to 6.

At this time Ohio might have begun to think about joining until the Ministerium of Pennsylvania pulled out of the General Synod. Ohio felt at this time that the majority of Lutherans in America would never be ^{brought together} achieved by this body. In addition they wanted very much to remain an independent body. This was the way it would be for some time.

CHANGE IN LEADERSHIP

By 1830 the Ohio Synod had seen Stauch elected 6 times as its president. And those of his "circle," namely Weyer, Reinhard, Weygandt, etc, had all held offices at one time or another. But now it seemed like things were changing. Steck Sr., Weyer, and Paul Henkel were all dead by this time. Stauch had concluded his active ministry and proceeded to buy a house next to his son's farm. This is where he lived out his retirement. Reinhard also went into retirement at this time.

This meant that there would have to be a complete change in leadership in the Ohio Synod. To replace these men were the sons of Paul Henkel and Steck Sr. This also meant that the Stauch influence over theology would be minimal if not entirely lost.

The question that could be raised at this time was if that was a good thing or a bad one. The answer lies in the way Stauch presented Lutheranism to the frontier. His type of Lutheranism was mild, mixed in with some of his early pietistic training. He was concerned with bringing the gospel to the poor lost souls on the frontier. He had a particular weakness toward the German

Reformed. He, as others, would welcome their ministerial help. Speaking in his memoirs about prayer meetings he said, " We are always strengthened and encouraged by brethren in sister churches." (Sheatsley p. 31)

The books that Stauch used in his ministry were hardly ones which we would recommend. Stauch says, "My principal books for fifty years have been Stark's Commentary, Spener's Explanation of Luther's Five Principals, my catechism, hymnbook, and my Holy Bible." (Burgess p.39) With this quotation in mind it seems logical to conclude that this was probably the type of pietistic Lutheranism he preached.

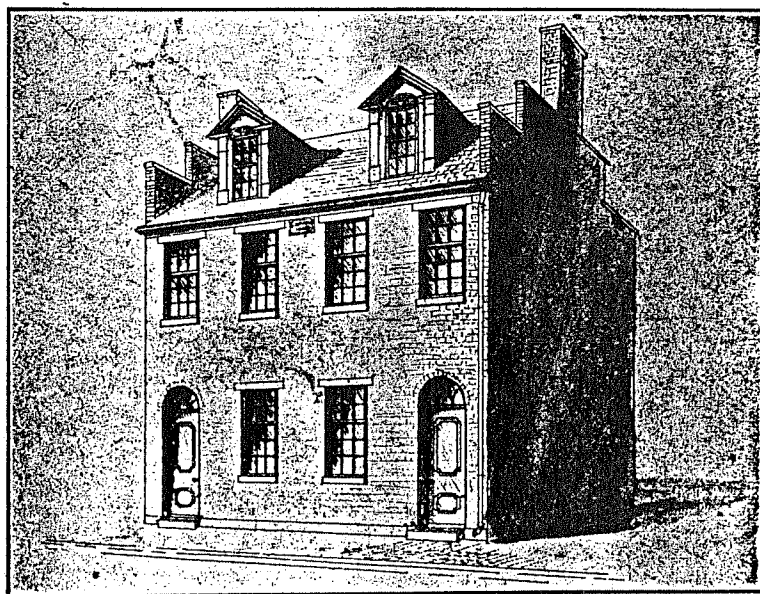
Two negative things then seem to earmark Stauch and his style. These two things being, eccumenism and pietistic flavored Lutheranism. A doctrinal Lutheranism which had its foundation in the Augsburg Confession was never really sought after by those in the circles of Stauch. Although it is my opinion that it was not indifference to the Confessions that kept Stauch from making reference to them and enforcing them in his ministry. It was an ignorance and lack of education in the matter, which we had mentioned in the outset of this paper. His lack of confessional education becomes apparant when we hear statements like he made in reference to the books that he used.

PURE DOCTRINE: STANDARD OF OHIO SYNOD

There were indications of interest in pure doctrine from the Ohio Synod that appears in the minutes. However the actions were from those outside the Stauch group. For example, in 1817 it was voted to publish the Augsburg Confession with the minutes of the

Convention. The preface that was to accompany the Confession was to be written by Pastor Steck. In 1827 when the Synod wanted to prepare an English Translation this was to be done by Andrew Henkel and Pastor Steck. One other example was mentioned earlier that a 22 page effort was put forth by Paul Henkel to portray their beliefs. It seems to be that the Henkel family and circle were going to take over to replace the Stauch circle, and it also seems like this change ^{would} (will) be for the good of the Synod.

By 1833 the Ohio Synod had become the second largest Lutheran body. The only larger body was that of the Ministerium of Pennsylvania. It had not only become larger but had become more pure in its doctrine as was exemplified earlier. Things were going well. They were now able to open a Seminary which they had been discussing for some time now. This was built in Canton, Ohio.



THE CRADLE OF THE EV. LUTH. THEOLOGICAL SEMINARY, CANTON, O.

The courses were divided into three sections. These sections were to be distributed in one year intervals. It has little bearing on J. Stauch; nevertheless it bears some interest.

First Course:

- 1) Instruction in the German Language.
- 2) Instruction in the Latin Language.
- 3) Instruction in the Greek Language.
- 4) Logic.
- 5) Theological Encyclopedia.

Note: One will notice that there is no Hebrew available. This was available only to the four year student. Those who attended for three years received no Hebrew.

Second Course:

- 1) Continuation in the instruction of languages in general.
- 2) Introduction into the Old and New Testaments.
- 3) Archeology.
- 4) Explanation of New Testament in Greek.
- 5) Explanation of the Old Testament in the German language, with constant reference to the Hebrew original text and the Septuagint.

Third Course:

- 1) Continuation of the explanation of the Bible in the Greek and German languages.
- 2) Dogmatics, connected with the history of Dogmas and Symbolics.
- 3) Christian Ethics.
- 4) Practical explanation of the Holy Scriptures calculated for religious instruction.
- 5) Homiletics or Pulpit Eloquence.
- 6) Catechetics, or the art of imparting religious instruction by questions and answers.
- 7) Pastoral Theology and Liturgics.

Note: Considering the limited teaching force and also the limited study that students had received prior to coming to the seminary, this course proved to be a very difficult one. (Sheatsley p.85-6)

With all of these positive actions on the part of the Ohio Synod there was now only one more weakness to clear up from the earlier Stauch influence. That weakness was the eccumenical spirit that they had been showing to the Reformed.

The decisions made here in 1833 set a precedent for years to come. They stated that their attitude toward the Reformed was friendly but formal, courteous yet cautious. There was a willingness to talk but not to surrender loyalty to those portions of doctrine which contrasted with those of the Reformed. Their

students would be allowed to attend the schools of the Ohio Synod; nevertheless they would be taught to later, "preach and teach according to the doctrines of the Symbolical Books of the Lutheran Church." This is the way it is stated in the minutes of the convention and it clearly shows the observer that there would be no union of the Lutheran and Reformed synods in Ohio. (Allbeck p.77)

Unfortunately these things were not adopted by all of the Lutherans in the territory. It had become an earmark of the General Synod to tolerate the old Stauch traditions. And it had also become an earmark of the Ohio Synod that their loyalty lies in the Augsburg Confession.

To follow these two ideas through and note how they were resolved and what the outcome meant to Lutheranism would be a whole paper in itself. Therefore, let it be sufficient to simply say that these two ideas remain and will cause future problems and schisms in American Lutheranism.

A CLOSE-UP LOOK AT A FEW INDIVIDUAL CHURCHES OF STAUCH

According to the records kept by the Pittsburg Synod, Johannes Stauch was the second Lutheran pastor in western Pennsylvania. He is preceded only by a man named Anton Ulrich Luetge, who began his ministry in western Pennsylvania in 1782.

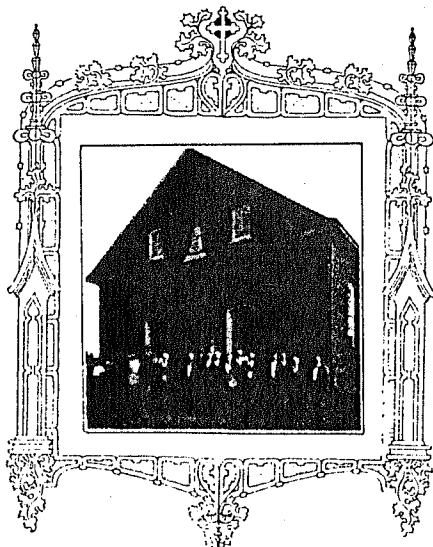
Three of the first Lutheran congregations of Ohio organized by Stauch were, Good hope of Osage, Good hope of North Lima, and Zion of Germano, are still in fellowship with the Pittsburg Synod (as of 1926).

NORTH ZION EVAN. LUTHERAN BROUGHTON PA. (Burgess p. 228)

This is the oldest Church in Allegheny County. For many years it did not have weekly services. Regular organized church services were ordinarily not the rule in the old frontier. This was because of distance the pastor usually had to come. Stauch often could not make it weekly. When he was able to come it may be at different times of the day. Therefore we wonder whether or not Stauch had really organized this church or simply ministered to the people in the area when he would pass through.

Stauch mentions in his diary that he had ten preaching places in Western Pennsylvania (see quotation on p. 5). This was probably one of them.

JACOB'S EVAN LUTHERAN GERMAN TOWNSHIP, FAYETTE COUNTY, PENN



This is to be one of the most venerable churches of the Pittsburg Synod. Some believe it to be the oldest Church west of the mountains.

If this is not the oldest church it is second only to the congregation above. Either case cannot be completely proven. This church was earlier mentioned for the statement they made concerning the Reformed. This was dated 1773.

Stauch served at this church from 1791- Aug 31, 1806 at that time he moved to Ohio. During his pastorate here he baptized 489 and confirmed 73.

GOOD HOPE EVAN LUTHERAN INDIAN HEAD, PENN

This church is related closely to the churches of Westmoreland. It is located in the extreme northeast section of Fayette County. The church's organizer is not really known, however the fact that 9 children were baptized on October 5, 1788, has been recorded. This baptism was performed by a visiting pastor, either Reformed or Lutheran.

Starting in 1791 Stauch and Steck split services to this church. They each had large parishes, so services were held whenever they could. The first church was built of logs and was probably dedicated on August 23, 1795 by Stauch, Steck, and Weber. The two Lutheran pastors communed 40 communicants and the Reformed pastor 20. (Burgess p. 520)

Stauch is found on their records from 1791-1796.

BETHLEHEM EVAN LUTHERAN WEST BETHLEHEM TOWNSHIP WASHINGTON COUNTY, PENNSYLVANIA (Burgess p. 610)

This is also one of the old established churches of the Pittsburg Synod. They have a continuous record here since 1791. It was at this time that Stauch first appeared on the scene. His first day he baptized five children of one family and seven of another. The reason seemed to be that the families wanted their

children baptized by a Lutheran pastor and waited until that was possible.

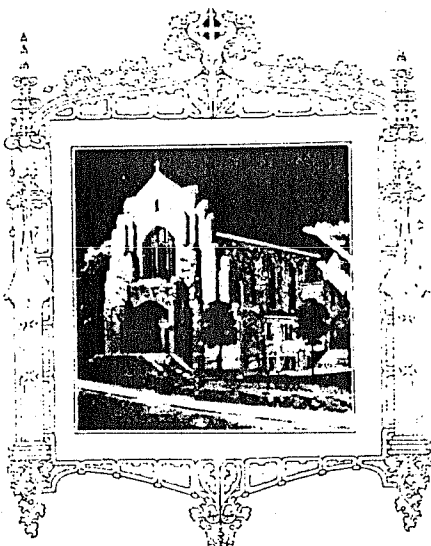
The first service was held in a schoolhouse on Oct 30, 1791. Stauch at this time communed 32. Six years later they built a log building for their services. This building was a result of the combined effort of the Lutherans and the Reformed.

Members of Bethlehem were moving west to Ohio starting in 1804-5. When it was decided that he also was going to move to Ohio in 1806 he made plans to locate near some of these old members.

As was mentioned earlier, Pastor Stauch did not just up and leave the area without a pastor. There was another pastor which some of the members had been going to see anyway, and in addition to this he made it a practice to come back to Bethlehem every four weeks at first then every eight weeks. Stauch is said to have very strong ties to this Bethlehem Church.

Stauch is on their church records from 1791-1808. (After 1806 was from Ohio).

FIRST EVAN LUTHERAN WASHINGTON PENN (Burgess p.615)



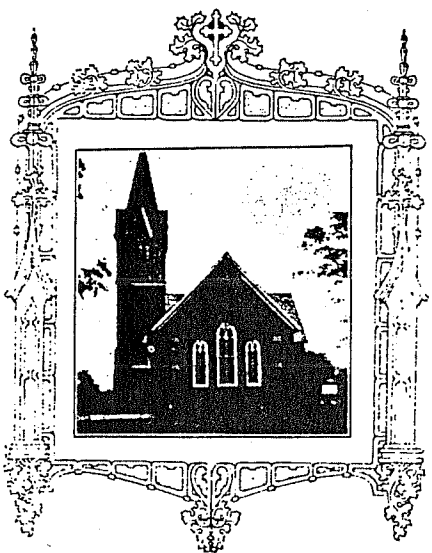
While Stauch was serving the Bethlehem Congregation he made trips over to Washington to serve these German Lutherans. This church is probably one of the ten churches Stauch made reference to in his diary when he spoke of the distances he was

traveling. Services were held here as early as 1798. According to tradition these services were being held out the house of one of the parishoners. His name was Jacob Weuler.

Apparently after Stauch moved to Ohio in 1806 this congregation used the services of the Reformed pastors. Stauch did not also come back to this congregation (at least not on a regular basis).

Stauch is recorded as their pastor from 1798 through 1806.

MT. ZION EVAN LUTHERAN DONEGAL PENN (Burgess p. 662)



Two churches were located in this valley along the mountain ranges of Westmoreland Co. Good Hope Church was located on the lower end of the valley which was called Indian Creek Valley, and Mt. Zion which was in the central part which was Donegal Valley.

The deep woods and the ranges in this area made this one of the most dangerous territories around. The danger came from the Indians who would make frequent raids into the settlements and slip away using the nature as their cover. Burgess mentions that no other section of the country suffered more at the hands of savages.

This church was one which Stauch and Steck served together, taking turns filling in the vacancy. This was done from 1792 through 1797.

HOPE MEMORIAL EVAN LUTHERAN SMITHTON PENN (Burgess p.664)

The time of the organization of this church cannot be easily determined. It was started by a group of Lutherans before the Revolutionary War, but they did not build a church for several years. Instead they continued to worship out of people's houses.

As early as 1794 they held their first worship services in a log house. The services were conducted by Stauch and Steck.

In 1802 a man named Henry Hoffman died after expressing in his will that his 49 acres of land be sold and the proceeds be put toward the building of a church. This was done and the result was that this was the first brick church of western Pennsylvania.

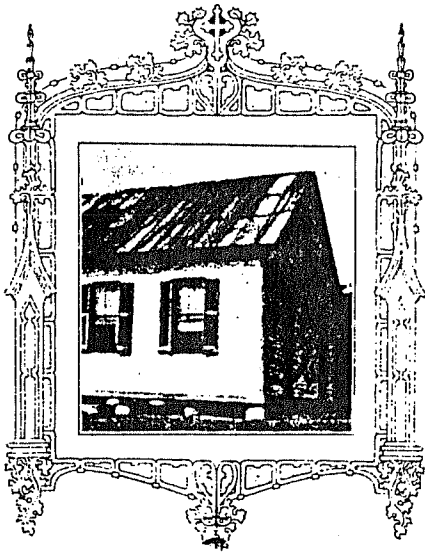
Interestingly enough the church was often called Hoffman's Church instead of Hope Church.

Stauch is on the records together with Steck at this church from 1794-1820. No doubt after Stauch had moved to Ohio, Steck continued on with the services here alone. This would make the dates for Stauch here at Hope from 1794-1806.

That completes the records that the Pittsburg Synod had on Stauch for his ministry in Pennsylvania. In 1806 Stauch moved to the newly formed territory of Ohio. It was part of the North Western Territory which began in 1802.

The first settlements made by Lutherans were in Jefferson, Harrison, Columbia, Stark, Montgomery, Pickaway, and Fairfield Co.'s. The oldest Church was in Osage, named Good Hope.

GOOD HOPE EVAN LUTHERAN OSAGE, JEFFERSON COUNTY, OHIO Burgess
p.727)



Many of the old church records of this time were either not kept or have been lost except for the records of Good Hope Church in Jefferson County. This church has since been disbanded. Its records are kept in the archives of the Pitt. Syn. (Allbeck p. 22)

This was the first born among the churches in Ohio. The name John Reinhard, who has been introduced earlier, plays a big role in helping to get this church going. Reinhard moved from Pennsylvania in 1804. He started finding German Lutherans in the area and somehow got in contact with Stauch to tell him about it. Stauch then began coming and serving them every two months and organized them into a church.

While Stauch could not be in Ohio he asked John Reinhard to teach Sunday School and he urged him to think about the public ministry. Reinhard refused at first but later felt that this was what the Lord had wanted, and he decided to be a minister.

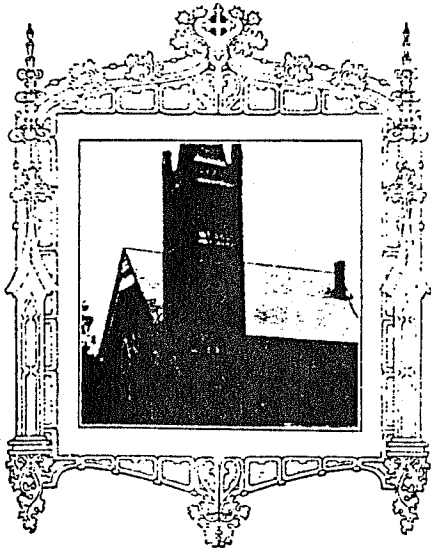
Stauch took Reinhard to the convention and asked that he receive a license. It was granted. Therefore the ministry of Reinhard began at this church. From here it spread out with his great zeal to preach the gospel.

Reinhard accurately points out in his article in the Lutheran Standard (Jan 31, 1851), that the evangelical Lutheran Church was founded in the Ohio area at that convention held in 1812 by the Ministerium of Pennsylvania. It was at this

convention where Reinhard and others were commissioned to go to spread the gospel to Ohio.

Stauch is recorded to have served this church from 1804-1812

ZION'S EVAN LUTHERAN GERMANO, HARRISON COUNTY, OH (Burgess p. 730)



This was another group of Germans that Stauch had visited prior to his move to Ohio in 1806. Stauch came to them in 1805, probably at the same time he came up to serve Good Hope in Osage. Stauch organized them into a union of Lutherans and Reformed.

When Stauch returned to Ohio to stay in 1806 this church was made one of his regular stops. Stauch had eleven places which he conducted services after his move. Among these eleven were likely a few from the Pennsylvania area (Bethlehem Church for example).

In the same way as Hope church was called Hoffman's, so also this church was often called Schaber's. Christophel Schaber built this church on his own.

Reinhard took over this church also following his license approval in 1812.

Stauch therefore served this congregation during the time of 1805-1812.

GOOD HOPE EV LUTHERAN NORTH LIME OH

This is one more church that Stauch conducted worship services at prior to his move to Ohio. They began in 1805 and were organized into a church in 1806.

It may be evident at this point that the names that were chosen in the churches that were started by Stauch seem to be very similar. Nothing is mentioned by Stauch nor by anyone else that I have found, therefore no conclusions can be made. Nevertheless it is interesting to see how the names seem to reflect the same thing.

There is not a great deal of information on this church in reference to Stauch. His dates are simply recorded as 1805-1813.

CONCLUSION

As you can clearly see, the enthusiasm of Stauch must have been tremendous to be able to serve so many locations. Many of the locations he served were not even mentioned because they were not organized into church bodies.

In spite of his use of tactics that may not be used today, John Stauch can be admired for his pioneer efforts in making our modern day congregational worship a dignified endeavor.

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