

Senior Church History

submitted to

Prof. E. Frederich
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(late due to illness)

ST. PAUL'S CONTINUING STAND
FOR
CONFSSIONAL LUTHERANISM

by

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Dedication

This paper is dedicated to all, who like St. Paul's Congregation in Columbus Ohio are willing to continually stand for confessional Lutheranism.

Contents

- I. A Background to the History of St. Paul's
- II. The Ohio Synod
 - Formulation and Principals
 - Action of the Initial Convention
 - Ohio and the General Synod
 - Convention of 1828: A Great Move Toward Conservatism
 - Ohio Founds Its Own Seminary
 - Later History of the Ohio Synod
- III. A Brief History of St. Paul's Before 1846
- IV. The First Major Conflict
- V. St. Paul's Second Major Conflict
- VI. Conclusion

Preface

I admit that this paper is presented in a way which is favorable to the pastors and congregation of St. Paul's Evangelical Lutheran Church of Columbus, Ohio. On the basis of my personal convictions and conservative beliefs I present this congregation as an example of Christian patience and fortitude and of great devotion to the preservation of confessional Lutheranism.

Only parts I-III are footnote because the material used for subsequent parts of the paper was obtained from church council minutes, messengers, newsletters and personal correspondence, which are clearly credited within the body of the paper.

The bibliography is brief, because, although I had perused many more books in my reasearch, only these few directly contributed to the content of this paper.

I. A BACKGROUND TO THE HISTORY OF ST. PAUL'S

The story of St. Paul's stand for confessional Lutheranism goes back, to even before the formation of the Ohio Synod. The congregation is not directly involved at this time but the men involved play a direct part in the early history of St. Paul's.

The Religious Status of Ohio

At the turn of the century, moving into the 1800's, the United States was experiencing "the second Great Awakening." Church bodies throughout the country were reaching out to the people. The Lutherans in the frontier area were not excluded from this religious "Awakening," for there was, at the same time, a revival of confessional Lutheranism going on in Germany. Immigrants from the "old country" brought with them tracts and publications and a religious fervor instilled in them by the mission societies in Germany.

The most common religious event of the early 1800's was the revival meeting, or camp meeting. Revivalist interests in Ohio grew in the aftershock of the Logan County revival in Kentucky. The first known camp meeting in the Ohio territory was in 1801, at Eagle Creek in Adams County. Almost every protestant body in Ohio held revivals, but they were generally interdenominational. The church which grew the most in number as a result of the revivalist meetings was the Methodist Church. (One Methodist minister wrote to a friend of how many Lutheran and Reformed Christians he had converted, by revival meetings, to the Methodist religion.)

Most Lutherans were offended by revival meetings and the Lutherans never sponsored them. Yet, they were not untouched by the camp meeting system. In 1847 Pastor K. Mees and St Paul's

congregation included the following statement in their Constitution:

The introduction of the so-called mourners' bench and similar human devices which have no foundation in Holy Scripture, as well as applauding or clapping at the public services, shouting, jumping and the like (shall) be for all time expressly forbidden.

When Pastor Paul Henkel was commissioned by the Pennsylvania Ministerium, in 1811, they advised him, "Have no dealings with camp meetings if you should find such departure from our evangelical ways."¹

C.A.G. Storch, a Lutheran pastor in North Carolina, wrote to a friend in Germany that the revivals which he himself had witnessed, "are bordering on fanaticism." He described them for his friend, "There were thousands of people, maybe 6000 or 10,000. They spent their time singing, praying and listening to preachers. Meetings lasted from three to ten to fourteen days." He described the religious exercises which were common to camp meetings (rolling, shaking, dancing, shouting, etc.) and closed his description of revivals by saying, "This thing has occasioned me to no little uneasiness. In our German congregations nothing of this kind has yet been manifested."²

In 1813, Jacob Sherer, another Lutheran pastor from North Carolina, made a missionary tour of Ohio. He later reported:

The spiritual condition of Ohio is dark; the people of all denominations are intermixed, and although they may have many preachers among them, there appears to be a want of such who have sound doctrine and are of good repute.³

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1. Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States (Phila 1898) p. 428.
2. G.D. Bernheim, History of the German Settlements and of the Lutheran Church in North and South Carolina (Phila 1872) p.35lf.
3. Quoted in Bernheim, *ibid.* p.390.

The religious status of Ohio was unstable. Even the best organized churches in the East were loosely structured on the frontier, and the Lutheran Church was no exception. The Lutherans were not too anxious to affiliate themselves with other denominations, however we often read of Lutheran and Reformed congregations working together, using the same facilities and in some instances the same clergy.

The reason for this could possibly be their common language. German speaking people who came to Ohio usually found themselves in the Lutheran Church. Previous religious associations had little bearing on the German pioneers but their main concern was to settle in a German community, and the church in such a community was generally a Lutheran Church.

The German immigrants brought with them to Ohio both a common German heritage and also a set of traditional antagonism and divisions.⁴ Just how strong German antagonism and divisions can be and how these attributes can be used in a God pleasing way will be seen in the two episodes of St Paul's history which follow.

II. THE OHIO SYNOD

A. Formulation and Principals

The Ohio Synod was formed in 1818, basically because of the treacherous routes in the mountains through which members of the clergy had to pass in order to attend meetings of the Pennsylvania Ministerium. Friendly relations were maintained with the Ministerium for many years after the new synod was established.

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4. W.D. Allstrom, A Century of Lutherans in Ohio (Yellow Springs, Ohio 1966) p.10.

In the beginning, the Ohio Synod was not so concerned with sound doctrine or good theology, but merely with being Lutheran. John Stough (Stauch) was the first president of the synod and served the first six terms in that capacity. Stough's leadership was based on his Pietistic background. He was not at all strict in regards to confessional Lutheranism. For example, at the Synod Convention of 1826 a Methodist minister by the name of Plimpton was made an honorary member of the convention and was allowed to preach to the convention in English.

B. Action of the Initial Convention

On September 14, 1818 the first annual convention of the Ohio Synod opened at Somerset, Ohio. For the opening service there were two preachers, John Stough and Paul Henkel. Stough preached the first sermon in German and Henkel followed, preaching in English, though his personal preference was also German. It should be noted here also that from the very beginning the minutes of synodical meetings were recorded both in German and in English. The language dispute would become quite abrasive between members of the Ohio Synod, both among the clergy and the laity.

This being the inaugural convention there was a great amount of business to be regarded. Much of the meeting was devoted to the establishment of a clergy. There was much work to be done among the people of Ohio but the clergy was at a minimum. Among the first actions of the synod was to promote, for ordination, three licensed candidates, Jacob Leist, John Rinehart and Henry Huet. Two others were licensed as catechists, Michael Wachter and Charles Henkel.

Leist was given a special responsibility, The convention decided that for the continuation of an educated clergy, the

synod should establish an academy (high school) which laid special emphasis on Greek, Latin and other subjects relevant to the pastoral ministry. Jacob Leist, 30 years old and just ordained, was appointed to be the administrator of the school. He opened the school late in the fall of 1818 with one theological student, David Schuh, and three younger students, among whom was a young man, Samuel Kammerer.

There is no record of the synod's adopting any kind of a constitution at this convention but some concern was shown for a documented presentation of the synod's doctrinal stand. President John Stough appointed the secretary, Paul Henkel, to prepare the statement. Henkel's doctrinal statement was appended to the ^{minutes} of the convention and filled 22 pages. The Henkels (father Paul and sons, Andrew and Charles) are recognized as staunch men who strengthened Lutheran conscientiousness in the Ohio Synod, along with other men like Wm. Schmidt, W.F. Lehmann and M. Loy.

C. Ohio and the General Synod

The following year a strong attempt was made to form a general synod, uniting all the Lutheran synods for the purpose of encouragement, cooperation in producing common service books and liturgies, joint education of the clergy, authorization of new synods and districts, and general conformity of doctrine and practices.

John Stough seemed to favor such a general synod, but two powerful leaders of the Ohio Synod were opposed, Paul Henkel and John M. Steck. Under the influence of these two men several other members of the synod opposed membership in such a national synod. These things should be kept in mind:

- 1) The Ohio Synod, just one year earlier, had declared itself to be independant of the Pennsylvania Ministerium,
- 2) There was a strong feeling of individuality among the people of Ohio as compared to the inhabitants of other states who were stressing national identity,
- 3) Some were concerned for the future of the German language, since many Lutheran synods in the East supported the use of the English language in the church services.

Before his death, in 1825, Paul Henkel sent another letter of opposition regarding the Ohio Synod's acceptance of the "Proposed Plan". With this letter Paul Henkel introduce into the discussions on the General Synod an element of Lutheran doctrinal conservatism.⁵

Henkel's son, Charles, the first pastor of St. Paul's, is described as "most pronounced and bitter in his opposition" to the General Synod.⁶ In the future, this element of concern on the part of the Henkels would greatly strengthen the Ohio Synod's decision to remain independant.

D. Convention of 1828: A Great Move Toward Conservatism

During the years of 1825-1830 great changes began to take place in the Ohio Synod. Most importantly there was a change in leadership. John Stough and his associates (G.H. Weygandt, Rinehart and A. Weyer) gave way to the younger Henkels and Michael J. Steck-son of John M. Steck. This change in leadership brought about a change to a more conservative position of the synod.

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5. *ibid.* p. 67.

6. *ibid.* p. 67

The 1828 convention made it the duty of all pastors "to explain the Word of God according to the doctrine of the Symbolical Books of the Evangelical Lutheran Church." Also stemming from this convention was a resolution that all pastors, seeking to become members of the Ohio Synod, who had previous connections with other synods or denominations, be screened by an appointed committee so that the Ohio Synod could be assured these men were doctrinally in agreement with the synod and morally upright in their character. Up to this point of time, no other Lutheran synod had examined clergymen who came to them from other synods or bodies.

Although most of the Ohio Synod preferred to retain German services and instruction, there were those who appreciated the use of the English language. They were not disregarded. At this convention a committee was appointed to publish an English liturgy. The members of this committee were David Schuh, Samuel Kammerer and Charles Henkel. Once again, a year later, these men along with Jacob Leist were appointed to oversee a monthly newspaper, Die Evangelisch-Lutherische Stimme von Westen, but it was never published. However, one should note these names which are together. They all will be directly involved with St. Paul's Lutheran Church of Columbus.

E. Ohio Founds Its Own Seminary

It was suggested to the annual convention, in 1827, that the synod should start its own seminary. The convention resoundingly agreed but there was not sufficient money.

The following year, Rev. E.T. Hazelius, President of the Evangelical Lutheran Synod of New York, wrote to the Ohio Synod and suggested that their theological students prepare at Hartwick Seminary in New York. The reply of the Ohio Synod demonstrates

their growing concern for confessional Lutheranism.

It is the special desire of the Church in the West to have an institution for the education of our ministry within her own borders where her interest might generally concentrate and from whence, as from a fountain head, the doctrines of the Augsburg Confession of Faith might be promulgated literally, purely, and unadulteratedly, and the mild and tolerant spirit of our discipline shed abroad its benign influence; and where the characteristics of Lutheranism, which neither malice, nor art can destroy, nor time efface, might be preserved.⁷

At that convention of 1830, 26 year old Wilhelm Schmidt volunteered to serve gratuitously if no one else would. His offer was accepted the following morning. He served well as the only instructor, and administrator of the seminary for nine years, before he died suddenly.

The seminary was established at Canton, Ohio but in 1831 it was moved to Columbus. It became Capitol University Seminary in 1950.

The Ohio Synod's Seminary was established to be a conservative seminary. Its Constitution reads:

It is the object of this institution to teach in courses of theology, the doctrines of our church as they are contained in the Augsburg Confession and in the other symbolical books of our church, purely and without any adulterations.

The Board of Control of the Seminary consisted of A. Henkel, synod president, Jacob Leist, Schweitzerbart, John Wagenhals, Gustav Swan and Christian Heyl, Columbus' lawyer and judge respectively, John Leist and F.A. Schneider.

Professor Schmidt taught and examined his students only in German.

Upon his unexpected death the Board of Control called John

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7. Minutes of the 1830 convention p. 9.

Wagenhals to be his successor. Wagenhals did not accept the call but returned it with the suggestion that they call Pastor C.F. Schaeffer of Maryland. The Board accepted his suggestion, called Schaeffer and he arrived in Columbus in 1840.

This information regarding the seminary will suffice for now. The seminary was established, and running well, due to the efforts of Wilhelm Schmidt.

F. Later History of the Ohio Synod

In 1831 the Ohio Synod split into two District Synods, which comprised The Joint Synod of Ohio.

In 1882, the last constitution of The Joint Synod of Ohio was written and in it the synod recognized, "The Old Testament and the New Testament are the Word of God."

In 1920 the Iowa Synod instigated a plan for merger with the Buffalo and Ohio Synods. By 1926 a constitution and by-laws had been drawn up and accepted by the Iowa Synod. Ohio recognized a change in the doctrinal paragraph regarding Inspiration, and therefore delayed to accept the proposed constitution. Iowa explained itself, declaring the Word of God to be inspired and inerrant. All things, then, were agreeable with the Ohio Synod and the merger was accepted.

On August 10, 1930 the first communion fellowship service of the three synods was held at St. Paul's Lutheran Church in Toledo. This was the beginning of the American Lutheran Conference.

In 1960 the American Lutheran Conference evolved into the American Lutheran Church.

III. A BRIEF HISTORY OF ST. PAUL'S BEFORE 1846

In 1803 the territory of Ohio became a state and had a total population of about 42,000. But there came a great influx of people from the East as Zane's Trace, "the wilderness highway" became more ^ewell known. This was the highway to the West and along the trail cities were established and colonies begun. By the year 1810 the population of Ohio had grown to over 240,000.

In 1813 Columbus, Ohio was just a small village with less than 500 citizens. During that year the first known Lutheran settlers, the family of Lorenz Heyl, came to Columbus. His family included his wife, two sons, Conrad and Christian, his daughter Regina Pilgrim and her son Christian.

Within the next five years 12 more Lutheran families moved to Columbus and 12 more to farms in the surrounding area.

Pastor Michael J. Steck, the pastor at the neighboring town of Lancaster, began mission efforts among the Lutherans in Columbus in 1818. The first service was held at the Oliver Perry Inn, in the second story room of Christian Heyl. This is the beginning of St. Paul's congregation, although they did not organize themselves as a congregation until 1821.

Among those regularly attending services were three or four Reformed members who came with their wives or husbands. This was common at St. Paul's. In fact the original name of the congregation was, "The First High German Evangelical Lutheran and Reformed St. Paul's Church of Columbus, Ohio." The first constitution required that members speak or at least understand "High German." As it grew older the congregation was made up of German Lutherans and Reformed, Methodists and German "Free Thinkers" as well; but the pastors were always orthodox Lutherans.

In 1819 St. Paul's called its first pastor, Charles Henkel of Shenandoah County, Virginia. Henkel served as the pastor for almost six years before he was ordained. This was the common practice among the churches in the Ohio Synod. The synod required a probation period of several years for pastoral candidates who were licensed by the synod ad interim. On June 22, 1825 Henkel was ordained.

During Henkel's ministry there were several changes. The congregation had grown and had moved its services and meetings to the home of Conrad Heyl. At first Mr. Henkel held services only in German but in 1820 he had instituted English services which he conducted in the afternoon.

The members of St. Paul's were very dedicated. They took great pains to get to services every week. Some of them traveled up to nine miles on horseback, sometimes two on a horse. If conditions were right the families would ride to church on their farm sleds or sleighs.

1820 was a landmark year for St. Paul's. They built their first church with donations received from Christian Heyl (\$43.00) and Gottlieb Lichtenecker (\$17.00). It was the third church building in Columbus. Although it was simple it compared with the Presbyterian and Methodist-Episcopal churches.

In 1827 Pastor Henkel accepted a call to Somerset, Ohio. His departure brought about a confusing sequence of events. When he left he permitted the church building to be used by the newly formed Episcopalian Church (which must have separated from the Methodists). The four year vacancy was filled by the Presbyterian minister, Rev. Dr. Hoge. At the weekly services Lorenz

Heyl. a devout layman, filled in by reading the liturgy and prepared sermons from a book he had purchased with the intention of using it for his family devotions.⁸

When Rev. Wm. Schmidt moved to Columbus, in 1831, along with the theological seminary, he also accepted a call to serve four parishes in the area, including St. Paul's.

Professor Schmidt was born in 1803 in Wurtemberg, Germany. He was trained at the University of Halle-Wittenberg. He and three of his brothers came to America and founded the town of Winesberg, Ohio. He applied to the synod for a license to serve congregations near Canton, Ohio. In 1828 he was licensed as a candidate for the ministry. He was the only member of the synod who had formal education. When he was 26 years old he accepted the responsibility of running the theological seminary, which was founded near his home, close to Canton and moved to Columbus in 1831. Concerning his efforts with the seminary Allstrom in a brief biography says, "To this task he devoted himself with such competence and with such complete devotion that in nine years he had burned out his life."⁹ But in a more personal biography one can read of Schmidt's devotion to the seminary and St. Paul's as well. He was very definite in his opinions and yet of a kindly nature. It is said that his humility could almost be regarded as a fault, but made him totally accessible to all members of the congregation at all times. The members of St. Paul's con-

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8. A. Lee, History of the City of Columbus (New York and Chicago 1892) p. 694

9. Allstrom, op. cit. p. 73.

sidered him a true friend and wise counsellor and did not hesitate to come to him for advice or seek him out for comfort. ¹⁰

In 1837 Schmidt returned to Germany to visit his parents for the last time. During his absence the seminary and St. Paul's were under the supervision of Rev. Christian Espich for about a year.

Prof. Schmidt died suddenly in the fall of 1839. His successor, C.F. Schaeffer, arrived at the seminary the following spring. He was also elected by the congregation to serve as their pastor. Schaeffer was a gifted speaker, capable both in German and English. He reintroduced English services and started an English Sunday School in addition to St. Paul's German Sunday School.

Schaeffer was born in 1807 in Philadelphia. He was an highly regarded scholar, educated at the University of Pennsylvania. He was instructed in theology by his father, F.D. Schaeffer, who helped him to develop a firm commitment to the doctrinal position of the Lutheran Confessions. After leaving the seminary at Columbus, Schaeffer became a parish pastor and eventually a professor of theology at the seminaries in Gettysburg and Philadelphia. Though he was gifted at and used to teaching in English, Schaeffer appreciated German classics and translated numerous works of German theological literature into English. He died in 1879.¹¹

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10. Lee, op. Cit. p. 694.

11. Allstrom, op. cit. p. 148

In 1842 the synod decided to give Schaeffer some assistance at the seminary and called Friedrich W. Winkler as a second professor. Winkler preferred the use of the German language and no little amount of tension grew between the two men. They disputed continually about Schaeffer's use of English at the seminary and at St. Paul's. The dissention caused great concern for both the school and the parish and in 1843 the seminary Board of Directors requested the resignation of both professors. Schaeffer willingly resigned but Winkler refused and remained at the seminary until 1847. Even after Schaeffer left the controversy continued at the seminary.

The resignation of Pastor Schaeffer again left St. Paul's without a pastor. In the spring of the year a new student arrived at the seminary and was requested to serve St. Paul's. His name was Konrad Mees.

Mees was born October 15, 1814 at Eckelsheim, Kries Bingen, Hesse Darmstadt. He was baptized, and confirmed Lutheran in Germany. On July 20, 1841 Mees left Germany with several friends. They arrived in America on August 25th. Two months later, October 13, 1841 he was married to Joanna Schaffer of Frankfurt-on-the-Main, at St. Matthew's Lutheran Church in New York. Just over a year later they were blessed with a son, but tragedy followed shortly after. On November 5, 1842 Joanna Mees died.

Mees' friends encouraged him to move to Columbus to study at the Lutheran Seminary there. Upon their advice he left and arrived in Columbus on Ascension Day, May 25, 1843. On June 6th he was asked to serve as pastor for St. Pauls, temporarily. Then on November 18th of the same year he was elected to be their pastor by a vote of 80-0. Mees never completed his seminary training.

He remarried in September of 1844. His second wife was Elise Adam, also of Frankfurt-on-the-Main. They were married for 41 and a half years before she died in 1886. By this marriage Mees had six children -one died- seven grandchildren and one great-grand-child.

Mees died in March on the 27th, 1902 at the age of 87 years. He wrote his own obituary in 1895 and the closing sentence read, "like an open book, his life is before St. Paul's Congregation and the citizens of Columbus."¹² How true this proved to be!

As Schaeffer's successor he stepped into the midst of the English/German controversy which continued at the Columbus Seminary. Mees wisely discontinued English services at St. Paul's for the time being.

Much happened at St. Paul's between 1845 and 1850. In 1845 the congregation was split over a decision of the Ohio Synod. In 1846 Pastor Mees was under investigation. In January of 1847 a portion of the congregation split from St. Paul's and formed Trinity Lutheran Church, a German Congregation. In 1848 St. Paul's withdrew from the Ohio Synod. By 1850 another group had separated from the congregation and formed First English Lutheran Church. Trinity and First Lutheran cooperated with one another. They even shared the same pastor, W.F. Lehmann. He resigned in September of 1872 and was succeeded by R. Herbst in June of 1873

IV. THE FIRST MAJOR CONFLICT

Pastor Mees brought St. Paul's Congregation through its first conflict with the synod and remained as their pastor for 47 years following the episode.

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12. Lutheran Standard, April⁵, 1902. pp. 212,213.

In reviewing the article of Der Westbote, which follows, one recognizes the names of Jacob Leist, Samuel Kammerer and Heyl. They have played important and impressive roles in the history of the synod and congregation, but in 1846 Pastor Konrad Mees finds himself in a frustrating conflict with them.

The beginning of the conflict seems to have been an article printed by a Zanesville editor named Schad accusing the Ohio Synod of liberalism. Pastor Mees seems to have not only authorized the article but also to have distributed it. In another edition of Der Westbote an article by "Mr. Becker and company" was published which accused Mees of insubordination. The accusation brought about a synod investigation of Pastor Mees which resulted in his decision to withdraw from the synod. His congregation supported him completely.

Mees announced his withdrawal on July 15, 1846. The church council met two days later, approved his withdrawal and asked him to stay as their pastor. Mees was encouraged by their response but agreed to stay only if it was the desire of the entire congregation.

On Monday, July 20, the congregation agreed with the council's decision. Not only did they agree to have Mees remain as their pastor, but they also resolved to withdraw, as a congregation, from the Ohio Synod.

The trial of Konrad Mees began on June 15, 1846, when the synod demanded that an investigation take place. Mees was willing to cooperate but the congregation disapproved of such investigation because it was contrary to the congregation's constitution. The following article describing the investigation is translated in full from Der Westbote issue #45, July 31, 1846.

Der Westbote
Columbus, Ohio, Friday, July 31, 1846 (Issue 45)

(Printed by request)

In the name of the German St. Paul's congregation of Columbus, the undersigned committee hands over the following to be publicized.

The declaration of independence of the venerable Pastor K. Mees to the investigation committee, in the presence of many witnesses:

"Since the committee declared that I have nothing to say in regard to the way and manner of the investigation so I declare that as of today the Synod and the committee have nothing to say to me." -K. Mees-

Witnesses: A. Seliger
Chr. Winkler

Columbus, July 15, 1846

In the congregational meeting on June 15, this year, it was "Resolved, that because the untrue accusers decided to follow a course contrary to our constitution (according to Art. 2 Chapter 1) they accused our preacher the venerable Pastor K. Mees, of the Ev. Lutheran Synod, and the synod now wishes to send, because of this unconstitutional behavior, an investigational committee to the congregation, we on the grounds of the constitution regard such a matter inadmissible and herewith point out to the venerable president of the synod, that we shall not receive the investigation committee.

Furthermore, after the adjournment of the meeting of the church council, it was resolved, to appoint the Messrs. D. Abbe and Chr. Winkler as a committee to inform the president of the synod of the will of the congregation, with respect to the investigation committee.

Although the congregation because of the untrue and unfitting accusation against Mr. Mees, declared that it wanted nothing to do with the investigation committee, Mr. Mees, as a synodical member, was therewith not free from the investigation, and he agreed after a consultation with the venerable Mr. Pope, on the fourth of July to subject himself to an investigation but as a private matter.

And so the honorable committee arrived on the fourteenth of July, consisting of the venerable Messrs. Pastor J. Leist, S. Kammerer and B. Pope, who only arrived on the following morning. The two mentioned first then made an agreement with Mr. Mees, that they would allow him to have a secretary next to his two witnesses and that the investigation would be conducted before the entire congregation, as well as before so many silent observers and listeners, as he wanted, since Mr. Mees declared that he must have the whole congregation present, because he didn't know, which or how many witnesses he would have to call on for the refutation of the accusation. After this took place the posters, which were printed by the Westbote, which announced the congregational meeting, were posted by the church council.

No sooner had this happened when Mr. Mees was informed by the two honorable committee members that in no way would they conduct the investigation publically before the congregation, and Mr. Mees agreed to have the same in his private room in the presence of a secretary and two witnesses, and with the possibility to call more witnesses from the congregation, if necessary. The congregation assembled together and Mr. Mees, next to the secretary and two witnesses, patiently awaited the things that were to come. They underwent a good test of patience until finally just before 9:00 the honorable Mr. Kammerer appeared, who announced that the honorable Mr. Pope still had not arrived, and although the two sirs who were present formed a quorum it would still be too late for that evening; and furthermore they had decided that early tomorrow, at 7:00 a.m. the investigation was to take place at the seminary, where Mr. Mees should appear.

After Mr. Mees said a few things to Mr. Kammerer, as a Christian brother, Mssrs. J. Knopf and Chr. Winkler accompanied him to the chairman with this written request:

We ask the chairman of the committee if he is prepared to conduct the meeting tomorrow evening at 7:00 p.m. here in the parsonage or in front of the congregation, the investigation concerning Pastor Mees with the committee.

In reply to this the above mentioned sirs gave the following written answer:

Tomorrow morning at 7:00 is the appointed time in the seminary which the committee has set and where you have to appear."

-J. Leist-

Pastor Mees then read the preempt edict (the unopposable command) to the congregational meeting, in response to which he declared that he could not be obedient to the commands and submit himself in such a way to the investigation. Thereupon he dismissed the meeting which rightly was somewhat upset about the test of patience.

On the next morning, the fifteenth, the chairman, the honorable J. Leist, in accompaniment of the candidate, the honorable C. Albrecht, whom they had selected as secretary, talked to Mr. Mees who again said he was willing to undergo the investigation, (something not many would have done) the only requirement was that now everything that was asked and discussed had to be done in writing. Before this took place the honorable Mssrs. Leist and Albrecht came into the Johannsen's schoolhouse, with the question whether he could furnish that same, as an investigational room by 2:00 in the afternoon. After their conversation with Mr. Mees the honorable Mr. Leist and Pope again came to Johannsen and said that Mr. Mees was prepared to appear at the appointed time. Over this Mr. Johannsen expressed his surprise, but believing the word of the two honorable gentlemen, he furnished his Musentemple (school?). Immediately after the school closed Johannsen went to Mr. Mees and found that the Christian patience and long suffering which had enabled him to be led around by the nose so far had been stretched too far. But Johannsen's surprise came to a climax as he learned that the announcement of the honorable gentlemen concerning Mr. Mees willingness to come to the schoolhouse at 2:00 was not true. The following document proves this, which was presented to Mr. Mees just as Johannsen came, a document presented by Mssrs. D. Abbe and F. Beck, in the name of the committee as reply to the letter dated: Columbus, July 15, 1846.

"Honorable sir. You are herewith informed that the committee which was appointed by the honorable Ministerium of our synod to investigate the accusation brought to this body, will meet in the schoolhouse at 2:00. You are to appear at the above mentioned place together with your two witnesses at the appointed time. In the name of the committee. E. Albrecht, sect. of the committee. To the honorable K. Mees
P.S. Brother Pope is here.
Last word."

A committee sent from the honorable synod, as it seems to me, to investigate a very important matter, since the same, according to the decisions of the Ministerium, it was told me, has the power to revoke my candidate's license in the case I am found guilty. But nevertheless in spite of their received power they show no more organization, punctuality, energy, impartiality and the love for righteousness in their dealings and investigations, as the representatives of the Ev. Lutheran Synod of Ohio. So I have my doubts whether I will submit myself to a secret meeting.

I am therefore only prepared to come to the investigation if you will conduct such an investigation publicly, free and open before every man's ears, and that according to my suggestion of last night, only tonight at 7:00 with the only exception being the place of hearing, namely, Rapp's hall, Johannsen's schoolhouse. Quick and definite answer alone will enable me to be prepared. -K. Mees-
Columbus, July 15, 1846

The answer to this remained outstanding. Therefore in an attempt to avoid all evil connotation, Mr. Mees decided to appear in the schoolhouse at two o'clock. When the time approached, Mr. Mees came, bringing with him his secretary and two witnesses. Apart from them there were present about 20 of Mr. Mees venerable friends as well as Mr. Mees' enemies, perhaps not all of them, for there are (the whole family consisting of the father and five sons next to two uncles) about 20, say 20. However the congregation consists of about 220 male members who undersigned the Constitution.

It seemed as if the test of patience was to begin anew. At 2:30 Mr. Mees sent a man to the committee to tell them that all were waiting. The honorable sirs met the messenger who in turn quickly returned with the good news that the sirs were approaching. Everything was now waiting in high suspense and the secretary of Mr. Mees had, next to the excellent steel fountain pen, another six carved goose feathers which were prepared, that he might not be disturbed by anything in this business, since he wanted to copy down word for word everything that was said. That the saying "Man proposes and God disposes" came to mind of the writer as every expectation against expectation fell through with the only exception that here not God was leading but somebody completely different - or another. Because as the honorable committee came they did not immediately enter the room to fight with enthusiasm for truth and righteousness but they stopped outside and conversed most probably with Mr. Mees' enemies who had gathered around them. Soon the honorable chairman called Mr. Mees outside. The outcome of this discussion was, to cut it short, that the honorable Messrs. now also denied Mr. Mees his two witnesses and he was to submit himself with his own words as a playball into the hands of the honorable gentlemen.

Concerning this demand following everything that had preceded no normal human being will look down on Mr. Mees that he had submitted the above mentioned declaration of independence, which the honorable committee took along in the original.

After this had taken place the honorable chairman read to those present the declaration of faith of the committee of the synod and said some nice things to them and with sincerity expressed his sorrow concerning the step which Mees had taken.

Also it should be added that none of the accusers of Mr. Mees dared to defend their accusations especially should be noted that the local big advocate, L. Heyl, was there, who obviously without any sensible Christian ground was Mr. Mees' bitterest enemy. It would have been difficult also for him to turn the lie into truth but Mr. Mees declined disputation, which without doubt would have

ended only in meanness especially from the one side since the honorable gentlemen had denied Mr. Mees his witnesses. They did however say that Mr. Mees would be able to choose for himself a manager as was done by each party in a matter of the court of law. But he said that he does not need such a man and that the gentleman, namely, the advocate, should use tricks of the trade (Heyl's kin were judges) when they would set up the court as an example and make the matter public, when the matter is made known to every eye and ear. Nevertheless, it again was said, as was so often said before, quite definitely, "We are the committee. We are the ones who will decide. You are to obey. etc."

In which light the venerable committee put itself through all its dealing it cannot escape the mind of a healthy houseman. They were, no doubt, the instrument of the enemies of Mr. Mees and their kind. For their honor has through such a dealing that was neither in agreement with law nor in agreement with any holy inquisition, brought only dishonor to themselves and indeed would have had no one to follow them. To cut it short, Mr. Mees, whose patience and long suffering indeed was known to all, should in secret be tried by the honorable gentlemen and he should be cured of the lack of love for truth and honesty. Since the advocate, L. Heyl, had in a letter from the chairman, received instructions to notify the congregation through their pastor that the committee was coming.

Although Mr. Mees regarded it beneath his dignity to reply even with one word to the scribble in #41 of the Westbote, undersigned by M. Becker and company, nevertheless the undersigned committee regards it as necessary to say a few words about this in defense of their congregation and also their preacher. The same is, without refuting in the least what Mr. Mees had said, nothing but an article of scandal of the meanest degree which represents him or the people who drew up the article as the most wicked and unbelieving idiots. But they don't want to hear preaching against superstition or against unbelief, but only, to talk with words in the Bible, to hear things with their itching ears, and they agree themselves that, when black spots were revealed in their hearts, they were revealed through the preaching of Mr. Mees which apparently presented to them the mirror of the truth in such a way that they did not find any white spots in themselves. In the words of Mr. Mees, "superstition to the right and unbelief to the left." They refer in their wickedness to the Method(ists) and the Ev. Church, that if it were possible, to also embitter such congregations against Mr. Mees, but we hope that Mr. Mees will not be, through such an exposition, held back to preach against superstition and unbelief, but to preach the word of God in all its purity and truth.

All such accusations in the least, the less abhorrent, are not first brought up and written down, in the important and well visited meeting under J. U. Shotts, praesidium, and Morris Becker secretariat, but are already in their essence and according to their content old and refuted, even partially by themselves, through the signing of their names in the church book.

How Mr. Mees, oh ye lovers of the truth, tried to nullify the investigation is shown above!

Should Mr. Mees be able to love such neighbors? All that a Christian can do is feel sorry for them, that they have sunken so low. At your convenience read a little further in Isaiah, and he will tell you some completely different things than Mr. Mees had done.

Mr. Mees should just a while ago have so greatly praised one of them? Have you gentlemen never heard of tyrrany? Must one also stand up before grey haired sinners?

As a theologian Mr. Mees could indeed match without fear everyone in the synod and the so called A.B.C. Schutz is nothing else than a thought exercise on the one side of the Quarterly, in which, since a half year, he no longer prints out his sermons fully to leave more room for the theologian and the other scientists. Do you gentlemen know that the study of exegesis of the Bible is alone true theology and that all other sciences and other helps are only side helps for the theologian?

Each lover of the truth will look at that article in the true light as well as with regards to any other written material which Mr. Mees or hardly anyone else will see fit to spend any time on.

Church council meeting, July 17, 1846.

"After Mr. Mees had submitted his declaration of independence to the church council, it was suggested by the elder, Mr. A. Seliger, and decided unanimously that we have nothing to criticize about the procedure of our preacher and that we cannot disagree with the step he has taken and we wish that he will also now, in this position, stay on as our preacher.

It was also decided that a congregational meeting should be called as quickly as possible namely by Monday evening, the 20th of July, to inform the congregation about the step our preacher has taken and the decision of the church council."

Congregational meeting, July 20th in the St. Paul's Church.

Resolved: It was decided that we are fully satisfied with the decision of the church council with reference to the steps taken by our preacher and that this decision of the church council is now to be elevated and become the decision of the congregation.

Resolved: It was decided that the matter of procedure of the western district synod of Ohio and that of the committee sent by her deserves to be denounced by every right thinking human being as we herewith do and that therefore the

German United Evangelical Lutheran and Reformed Congregation of Columbus publicly declares, "that it no longer wants to be regarded as belonging to the synodical district of the Evangelical Lutheran Synod of Ohio and Neighboring States or that it has anything to do with it in any way."

Resolved: It was decided that Messrs. Dr. P. Johannsen, A. Seliger, F. Beck and Ph. Becker are to be a committee of the congregation to represent and record the findings and publicize the above mentioned decision of the congregation and to print them in the Westbote.

Signed the committee of the congregation.

P. Johannsen
Philipp Bekcer
Adam Seliger
Fredrich Beck

Columbus, July 21, 1946

No verdict or formal pronouncement ever came of the investigation because Mees resigned before the investigation ever really got underway. Pastor Mees never formally joined a synod after that, however he maintained friendly relations with the Missouri Synod.

St. Paul's Lutheran Church of Columbus remained independent for 67 years until they rejoined the Ohio Synod in 1913 under the leadership of Pastor Jacob H. Schneider.

V. St. Paul's Second Major Conflict, 1962-1964

St. Paul's second major conflict really showed their concern for the preservation of conservative Lutheran confessionalism. Pastor John Lang led his congregation through a crisis which demanded much cooperation, courage, understanding, and desire for the truth.

Pastor Lang kept himself well aware of the status of church bodies in America and Europe, recognizing the trend toward liberalism.

In the monthly Messenger of St. Paul's congregation, in March of 1962 Pastor Lang wrote an editorial on church union, mergers and union services among various religious groups. He admonished the congregation, "Let us not be carried away by these movements." Reminding the Church of Jesus' words.

If ye continue in My Word, then are ye My disciples indeed and ye shall know the truth and the truth shall make you free. Jn 8:31,32

He remarked, "Let divisions even within the Lutheran Church fall as they will, we have a mandate to be true to the Word of God, and this we cannot compromise."

An article which appeared in the Lutheran Standard, the American Lutheran Church's official paper, on July 31, 1962 greatly disturbed Pastor Lang's conscience. In the article the ALC admitted to holding a meeting of district presidents and theological professors, to discuss some of the factors of "tensions and misgivings in the church at this time." Particularly, they were referring to the doctrine of the inspiration of the Scriptures, which was characteristically being regarded by the interns and recent graduates of the seminary, according to the "new approach" to the Scriptures. (Luth St. July 31, 1962)

In November of 1962 Pastor Lang asked the church council whether he would be permitted to draw up a letter of protest to the American Lutheran Church on behalf of the congregation. During the previous months he had filed his own protests and now felt that action should be initiated on the part of the congregation. He was given permission to write such a letter of protest and seek signatures from the members of St. Paul's. The protest seems to have been posted in the church building and by the 19th of November it was signed by 270 members.

Lang kept the congregation well informed of what the protest action was all about. In the November Messenger he reported to them that at the ALC convention in Milwaukee, they voted to remain in fellowship with the World Council of Churches. He stated his personal objections to the action clearly so that they would understand why true, confessional Lutherans should be concerned with such actions.

The WCC is an organization which harbors many American liberals and modernists, which numbers in its ranks many European churchmen who are far from Bible believers, and the Eastern Orthodox Churches which accept tradition in addition to the Bible and which pray to Mary and to the saints and for the dead, and many of whom are in Iron Curtain countries and under the control of Communist governments.

In the same newsletter Lang informed St. Paul's congregation that:

"Some of our theological professors are now asserting that it might be permissible to believe that the first eleven chapters of Genesis are mythical poems, that Adam, Noah, Jonah, and Job were mere mythical characters."

Thus in November, 1962, Pastor Lang put up the flag and the action began. Did they know what they were getting into?

"How long can we tolerate these things? Your pastor has been protesting. Perhaps it is time for our congregation to take official protest action."

The month of December brought more disturbing news about the liberal tendencies of the ALC. Another article appeared in the Lutheran Standard about a convention of ALC educators who met for a conference at Green Lake, Wisconsin. Dr. Stanley Beck, professor at the University of Wisconsin, an ALC member, told the conference:

The principle of evolution is now as well established as atomic theory; it is as well documented and verified as any scientific principle known. And to announce that you do not believe in evolution is as irrational as to announce that you do not believe in electricity.

(Lutheran Standard, Dec. 4, 1962, p. 8)

At the same conference guest lecturer, Dr. Robert Marshall, professor of Old and New Testament theology at the Chicago Lutheran Theological Seminary, announced that the intention of his lecture was "to write off any conflict between the early chapters of Genesis and evolution." (Lutheran Standard, Dec. 4, 1962, p. 8)

Things were getting into high gear at St. Paul's. On December 4 the congregation filed official protest to the ALC officials in a letter to synod president, Dr. Fredrik Schiotz, and copies were sent to district President Dr. Kenneth Priebe, and Dr. William Schmidt, chairman of the Board of Theological Education of TALC.

The letter of protest included five questions regarding basic Lutheran doctrine, which the congregation asked the synod president to answer for them, simply and directly.

1. Is Genesis 1-11 history or myth or is this merely a matter of opinion?
2. Was there a real individual named Adam or does Adam in Genesis 2 mean "mankind," or is this just a matter of opinion?
3. Was man a special creation of God or the product of evolution or is this just a matter of opinion?
4. Does TALC accept the doctrine of verbal inspiration of the Bible or is this doctrine just a matter of opinion?
5. Does TALC still accept the rules of fellowship outlined in the Minneapolis Theses or has this now become a matter of indifference?

Dr. Schiotz wrote to Lang that he would not file parts I or II of their protest, which objected to the synod's participation in the National Council of Churches, the World Council of Churches; and protest against professors who assert that Genesis 1-11 are mythical poems, etc, since protest against synodical actions of this kind could be undertaken at the district convention the following year. He also requested to have a conference with Pastor Lang.

Pastor Lang replied three days later that he deemed a personal conference was not necessary since there was no hope of changing the position of either side. He asked again if Schiotz would simply answer the five questions in the previous letter.

Lang also received a letter from Dr. Wm. Schmidt who had received a copy of the protest letter. In his reply Schmidt told Lang that the July 31st article which concerned him so, was insufficient evidence against the theological professors and that it was incorrect. To this Lang replied, "Why then, wasn't the editor of the Lutheran Standard rebuked? And why was there no correction made in the following issue? And where can I get official information about the ALC if not from its official paper, The Lutheran Standard?"

The congregation knew that it was getting into a bitter battle with the synod officials but they were encouraged frequently by letters from other pastors and concerned laymen who supported their stand for confessional Lutheranism. At the council meeting of January, 1963, Lang read a letter of congratulations for St. Paul's stand against the WCC, NCC and liberal seminary professors. The letter was from Dr. Schillinger, past president of the Ohio

District of the ALC. In the January Messenger Lang mentioned having received a letter from a crosstown pastor of the Evangelical United Brethren congregation, William Snider. Rev. Snider ran across a bulletin of St. Paul's Church and wrote that he was surprised that Lutheran seminaries taught such doctrine as was reported. He said that Capitol University was not so liberal when he attended, 1955-1958.

Also in that January Messenger Lang informs St. Paul's of the December meeting at Green Lake, in which he quotes Dr. Beck. He ends his editorial with the announcement, "Things are getting very serious in the ALC. Liberalism has struck."

On January 8, 1963, Schiotz wrote again to Pastor Lang acknowledging that he would treat St. Paul's complete letter of protest and that he would register it as the sincere concern of John Lang and his congregation. But in the letter there was still no response to the five questions.

The congregational meeting of St. Paul's was held on January 16th and at that meeting it was resolved to continue the protest. It was further resolved to write to Dr. Schiotz once more and ask for direct answers to the "questions previously asked. The answers to which will determine whether or not we withdraw from synod." This letter produced violent reaction from the Synod office

There is no recorded answer from President Schiotz but the next correspondence which is recorded in the church's records is another letter from the pastor to Schiotz. In the missing letter the synod president obviously asked again for a conference with Lang. Lang replied, "There is no need for a conference... Simply answer our five questions."

When Lang reported this correspondence to his congregation he told them that in his letter to the president he answered all of the questions for him so that all Schiotz would have to do is reply that he agreed. Lang also told the president ,

If this is no longer the stand of the ALC or if these are matters of indifference, then the ALC must have changed and I am out of harmony with its teachings and practices. Many in my congregation are of the same opinion. If Synod does not believe as we do, we do not belong in Synod.

Once again Schiotz wrote to Lang and this time chided him for his lack of Scriptural procedure in his letter of February 18. He reminded Lang that in January he refused to see Schiotz and District President Priebe about the petition. Then he finished his letter "In the light of your congregation's resolution the by-laws make a meeting mandatory. Dr. Priebe and I ask you to call a meeting for 8:00 p.m. Wednesday April 3rd. We will both be there." Once again it was clear that Schiotz purposely avoided answering the five questions because he mentioned them only in a passing reference.

On March 7th, Lang answered Schiotz' charge of "unscriptural procedure." He quoted Luther's Large Catechism, part of the official confession of the Lutheran Church, which states that Matthew 18 applies only to secret sins, not when a matter is public. Since the action taken by the church at the convention was made known to all and ALC views expressed in the Lutheran Standard it was definitely a matter of public knowledge.

Pastor Lang received a vote of confidence when his church council took it upon themselves to write to President Schiotz.

We stand firmly behind Pastor Lang. We thought the matter was one of misunderstanding, to be easily cleared up with simple answers to basic questions. Your letters, President Schiotz, as well as those of Dr. Priebe and Dr. Schmidt have been shamefully evasive. You do not have the right to call an assembly of our congregation, ac-

ording to our constitution. Written answers will still suffice. However, if you continue to insist, we will meet with you, but no action will be taken at such a meeting. The sole purpose of the meeting will be to hear answers to the five questions. May 1st or 8th will be available for a congregational gathering.

R.P. Bohlmann, Secretary
Church Council of St. Paul's

Schiotz returned a letter to the council. He was very cordial with them and confirmed the meeting date as May 1st. However, in his letter he made a comment that "much of the material which was sent in by Pastor Lang is questionable." This sparked a whole new series of events.

At the April 2nd meeting of the council, Lang asked the council to request that President Schiotz put in writing those things which were "questionable" about his materials. He feared that the officials would spring surprises on him before the congregation, making him to appear ridiculous before his parishoners. Lang himself wrote a letter asking what Schiotz considered to be "questionable." In that letter he again stated that he still saw no need for a meeting, written answers to the five questions would be sufficient for him and his congregation and the protest would be withdrawn. With passing sarcasm Lang told Schiotz to save the cost of his trip to Columbus and give it to world missions.

The council's letter requesting Schiotz to identify the "questionable material" in writing arrived two days later than Lang's letter. The council assured Schiotz that their request was "in the interest of reaching complete truth and understanding."

On April 16th Lang received a telegram from Schiotz' secretary stating that Lang's letter was received just as Schiotz was leaving for the Southern District, "Since he will have to be gone almost continuously from now on, the request for a written statement will

probably have to be faced when he gets to Columbus." Lang was disturbed by this. It would allow Schiotz to avoid putting anything down on black and white.

A special council meeting was called on April 21st. The pastor explained the situation and the impossibility of Schiotz' written reply to their request. It was resolved to telegram President Schiotz.

Meeting May 1, cancelled unless we have written reply before April 28 identifying questionable material referred to in letter to congregation March 17.

At the April congregational meeting Pastor Lang presented a three page paper explaining the grievances against the ALC. He cites several examples of incongruous statements by ALC educators; the statement of a Dr. John Milton, who admitted that his position had changed over the years, while he was teaching; and Lang cites references that Jesus believed and spoke of Adam, Jonah and Job as real people and referred to the creation of the world according to the way it is described in Genesis.

Throughout the whole ordeal Lang kept his congregation informed on new occurrences within the synod. In his April Messenger he reported that neither Schiotz, Priebe or Schmidt had yet answered the five questions posed six months earlier.

When May 1st came there was much excitement about the meeting with President Schiotz. Many felt that perhaps this would be the end of the situation because they would finally get the answers to their questions. Schiotz answered for his own personal beliefs concerning the Genesis account, Adam and creation, but he said, "We cannot hold everyone in the Synod to these views and as long as a man believes in God as Creator, the "how" of creation is not important." He would not bind himself to the term "verbal Inspir-

ation" and emphasized that the Bible is the inspired Word in matters of life and faith, leaving room for parts which man may consider not to be matters of life and faith and those portions of the Bible may not be inspired or true. He was not specific on fellowship or involvement with the WCC but did say that he thought St. Paul's ought to join in with other denominations at the World Day of Prayer services.

This meeting brought about general dissatisfaction with the answers. Only three people expressed full satisfaction and one resigned from the congregation.

In his June Messenger the pastor sought to get more response to the congregation's meeting with President Schiotz. In the final draft of the withdrawal from synod, mention was made that the congregation did not consider the answers which Schiotz gave to be acceptable.

At the meeting with Schiotz the term "open question" was used quite often and Pastor Lang explained that term to the members of St. Paul's in the Messenger the next month.

An open question is something which is not decreed in the Lutheran Confessions. But if a matter is settled in Scripture then it is not an "open question!" The doctrine of Inspiration was not an issue at the time the Confessions were published, neither was evolution, but Scripture is clear. These are not "open questions."

At the July congregation meeting it was decided that within 90 days the congregation should decide whether to withdraw from synod and become an independent congregation. There must have been some who questioned the suggestion of withdrawal because in the August Messenger the pastor explained:

It is not a matter of acting like the Pharisee and claiming a superior brand of holiness, but of fidelity to the Word of God as we have always believed it and taught it.

We are not contending for our own goodness.

The purpose for withdrawal, the pastor explained was not to be a display of self-inflicted martyrdom but it would hopefully be an "effective protest" since the congregation's letter of protest was not acted upon. Lang further explained that at this time he did not care to withdraw from synod but was considering remaining as a "protesting member."

At the August council meeting the council asked the pastor to draw up a letter for approval or modification at the next council meeting, explaining withdrawal from synod, to be sent to all the members of St. Paul's.

The pastor complied and the letter was sent to the congregation. A copy of it reached the editor of the Lutheran News who published it on the front page of his paper in October, 1963.

In that letter Pastor Lang presented some of the arguments he had probably heard from some of his members.

Some would like to say there is no real controversy in TALC and that all are united in a common faith and in a beautiful fellowship and that your pastor is becoming fussed up over nothing, fighting a "bogy man" or a "straw man" who does not exist...
Some ask: "Why should we bother about the synod? We have the true Word here at St. Paul's." Your pastor is concerned about your future.
Amos 3:3 says: Can two walk together except they be agreed? If we remain in the synod we support colleges and seminaries with which we are not in agreement, we support the WCC and missions which are staffed by liberals.

In the letter he pointed out that St. Paul's was not fighting the battle alone. All across the country there were congregations, groups of pastors, concerned laymen fighting to restore confessional Lutheranism to the ALC.

He explained what kind of motions would be in place at a meeting in which they were considering withdrawal.

- 1) No motion is necessary to remain in the ALC, 2) A motion to remain permanently in TALC would be unconstitutional. According to our constitution, "St. Paul's remains as long as the ALC remains true to Lutheran doctrine and practice, 3) A motion to "forget the whole matter" would be out of order. It is a pastor's called duty to warn his congregation against false doctrines and teach them according to God's Word and the Lutheran Confessions. 4) Only a motion to withdraw from the synod would be in order.

In September the council recommended that the motion of the July congregational meeting to vote in October be tabled for six months, "to enable the members of the congregation to discuss among ourselves and ask God's guidance in this matter, and to further, through informal meetings to be held, enlighten ourselves.

In a newsletter in September of 1963 Pastor Lang informed the congregation of the previous independent status of St. Paul's from 1848 to 1913, almost half the life of the congregation. He informed them that there were other independent congregations in the Lutheran Church. He also told them that there are pastors who remain independent of synodical ties. However supply pastors for a congregation in case of illness or death come from the synod with which the pastor has established fellowship. In the event of a vacancy he pointed out that it is common for a responsible, appointed layman to carry on the work of the pastor until a replacement can be found. He referred to another local congregation who did this. It's surprising that he did not mention St. Paul's own history, when their services were conducted by a layman before they received their first pastor and during the vacancy which lasted for four years after Pastor Schaeffer left. He also advised the congregation not to join another synod yet because "Missouri has a liberal element as well and Wisconsin Synod is not established in the area."

He also included the dismal prophecy that TALC would probably not ever rid itself of the liberals.

In the October Messenger, Pastor Lang announced the sermon for "Layman's Sunday" and with his announcement he commented, "These days of liberalism in the church call for courageous faith on the part of faithful laymen and pastors."

At the October congregational meeting it was resolved to accept the council's recommendation and table the vote for "at least six months." In the meantime they planned to have informal meetings for discussion to reach a decision.

At the District Convention Dr. Paul Moeller was elected to succeed Kenneth Priebe.

In the first of the informal meetings the congregation heard Dr. Klotz of Ft. Wayne speak on the theory of evolution and Pastor Lang's paper.

In the December Messenger he made the strong statement which should have encouraged those members who were not yet convinced that withdrawal was necessary. "If St. Paul's leaves synod it will not be a case of your leaving synod, but of the synod leaving us." He went on with more information about the ecumenical movement, evolution, fellowship toleration, and the lack of action taken by ALC officials against false teachers.

In the January Messenger Pastor Lang wrote another paragraph for those who still did not understand and were continuing to say, "Let's hear the other side." Patiently Pastor Lang explained that the Lutheran Standard presents the "other side," and that the ALC is not being faithful to Lutheran doctrine. He concludes this brief editorial by stating, "In St. Paul's Church the inerrancy of the Bible is not a debatable question; it is settled by the

Word itself."

In that same Messenger he announced that liberalism was "growing worse in the ALC every year." And he reminded his members that membership includes responsibility for the synod's actions, "how much longer can we stand (for) it?"

As the vote drew closer his messages grew bolder. In February he entitled his editorial, "We are in the midst of a Revolution." The article was about those ALC clergymen who were questioning inerrancy and verbal inspiration and were advocating joining the ecumenical movement.

As long as he could find information, Pastor Lang kept printing it in his bulletins, Messengers, and newsletters. In March of 1964 he published statistics which showed how much of the money given to synod had gone to the WCC and the Lutheran World Federation and different boards of the NCC.

Lang did not want to leave his members without conservative reading material and in his March Messenger suggested that they subscribe to the Wisconsin Synod's periodical, The Northwestern Lutheran, if they were interested in conservative Lutheran publication.

On March 17 an informal meeting was held for the sake of the congregation at which Pastor Lang presented "black and white evidence" that the ALC was not holding to confessional Lutheranism any longer.

The following day Dr. David Owens called Pastor Lang because he had heard that Pastor Lang had used him and several colleagues as examples of "unreliable teachers." Lang did not wish to meet with the gentleman and held to the same reasons he had given to

Schiotz when he was demanding private conferences; 1) his health, 2) there was no good purpose for or result to come of such a meeting, 3) Matt. 18 does not refer to public matters, and 4) he was busy.

Owens had written a letter to Paul Moeller, the district president. Moeller contacted Lang "seeking a peaceful solution" to the problem. Moeller requested a meeting with Lang in his office on April 3.

There was a series of letters between Moeller and Lang from March 20 to April 1. Lang replied to Moeller that the stand of St. Paul's Congregation and himself was well known to the district president's office, but that he was willing to meet with him if he could bring with him some of the church elders. Moeller wrote back insisting that Lang come alone. Lang's reply was negative, refusing to meet with Moeller without his elders present.

On April 1, 1964, at a special council meeting, Lang informed the council of the correspondence that was going between himself and the district president's office, and of Moeller's insistence on a meeting. The council unanimously decided that Lang should attend no meeting until after May 5. A letter was drafted to Dr. P. Moeller informing him of the council's decision. Also included in the letter was a request that all questions and opinions of the district president's office be forwarded to Pastor Lang in writing.

This action is similar to the request which Konrad Mees made of the investigation committee in 1846. The council explained their reasoning.

A man can put arguments in writing and get a satisfactory

reply from the person in question. The written word could not later be denied or misconstrued. In a letter, the writer has time to think, check references, and consider well before he writes.

Moeller responded to the council. His letter was a mixture of evangelical concern and sarcasm. He paid compliments to the council for their high regard of their pastor. But he took their insistence of having elders present with Lang as an affront on his methods of operation. He proposed a meeting of the four professors who had written to him, Lang and any number of elders from the congregation. He became rather sarcastic in regards to Pastor Lang's health and the May 5th date which the council had established, "Is this some kind of magic date that assures that thereafter his health will be better?" He concluded his letter by saying, "Hopefully, the relationship between the district president's office and the council and the pastor of St. Paul's Lutheran Church may look forward to better days."

At the April 15th congregational meeting the minutes of the intervening council meetings were read along with the previous congregational minutes. Dr. Moeller was present, as is required by the constitution's both of the ALC and St. Paul's when taking a vote of withdrawal. He requested to speak to the congregation and a vote was taken as to whether he should be permitted to address the congregation. A stand up vote was taken and the motion was resoundingly defeated. Pastor Lang permitted Dr. Moeller to speak anyhow.

The vote was taken on secret ballots. The outcome of the

vote was 158 for withdrawal from the synod, 39 against. This was an 80% majority of those voting members who were present and voting.

In the May Messenger of 1964 the charge against the ALC was spelled out:

We charge that strange and erroneous doctrines concerning inspiration of the Bible, the first eleven chapters of Genesis, Adam, Jonah, Job, and the immortality of the soul are being taught and those responsible are not censured and corrected but rather defended.

The official statement of withdrawal included all five of Lang's original questions, reference to the letter of protest in 1962, the congregation's request for official synod stand on controverted issues in January of 1963 and dissatisfaction with Schiotz's answers, which were regarded as representative of the synod's stand, when he met with the congregation in May of 1963. "Therefore, be it resolved, that the Evangelical Lutheran St. Paul's Congregation of Columbus, Ohio withdraw from the ALC in protest and for the present time be an independent Lutheran congregation."

VI. CONCLUSION

Over 180 years ago a group of Lutheran Christians, headed by Lorenz Heyl, founded St. Paul's Congregation. Throughout the years the congregation has grown to be more and more dedicated to the preservation of God's Word in its truth and purity.

In this paper attention was focused on two major events of the congregation's history. This is not to imply that other pastors and other members have not also greatly contributed to St. Paul's continual stand for confessional Lutheranism. Since its inception St. Paul's has had 11 faithful pastors: Charles Henkel

(1819-1827). Wilhelm Schmidt (1831-1839), C.F. Schaeffer (1840-1842), Konrad Mees (1843-1893), Theo. Mees (1875-1888), J.H. Schneider (1893-1921), E.J. Klamforth (1921-1935), A.W. Zell (1935-1946), E.J. Katterhenrich (1946-1949), John Lang (1949-1974), and W. Keith Roehl (1975-).

The fortitude of St. Paul's congregation throughout the years was exemplified in the conflict with the ALC in 1964. An article in the Northwestern Lutheran in August of 1964 summarizes the responsive thoughts of Bible believing Christians who consider the history of St. Paul's.

We admire the concern for the truth of the Bible that these believers have shown. We join in the disavowal of false fellowship. We praise the courage and patience that was and will be required.

(NWL, August 1964, p.264)

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