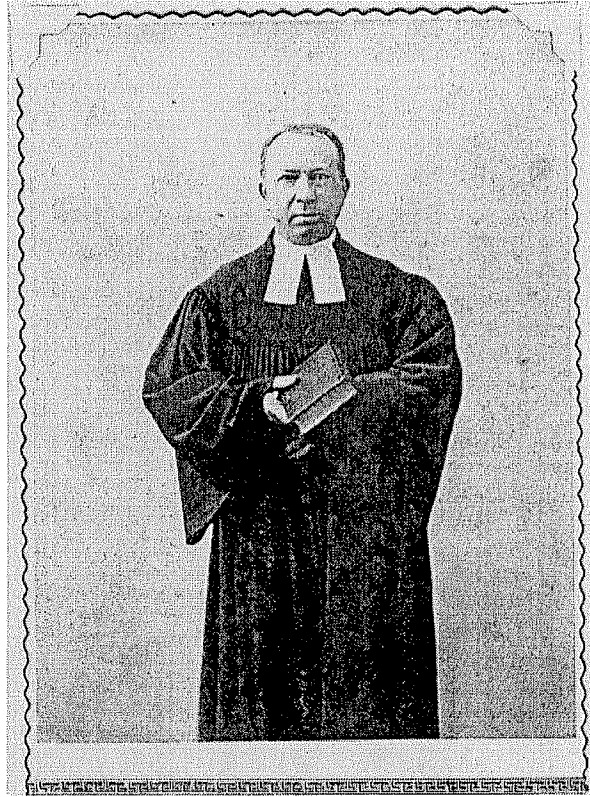


# A History of



*Stephan Klingmann*

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2<sup>nd</sup> President of the Michigan Synod  
1867-1881

Senior Church History Paper

CH 331 - American Lutheranism

Prof. James Korthals

May 1, 2001

Richard Miller

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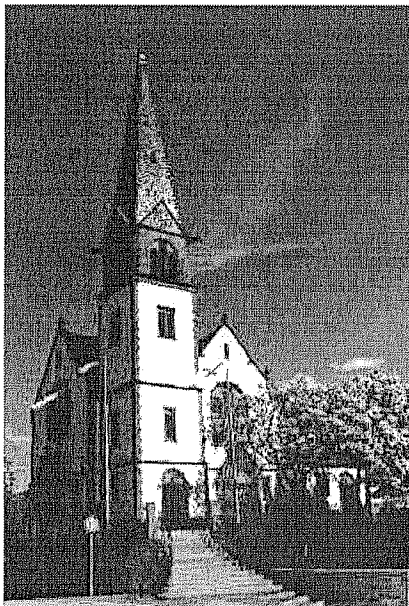
On Tuesday, April 21, 1891, in a small, rural township a few miles from Ann Arbor, Michigan, about 1200 people gathered together to say goodbye to someone. This was not an event that had long been planned. Rather, it had taken them by surprise. No one had had more than four days' notice. Yet 1200 people were able to be present for this farewell. They were saying goodbye to a hero. He was not the kind of hero about whom legends are written or told, not the kind of exciting, action character that children hear about and wish they could become. His heroic character was not defined from one critical, earth-shaking event. Rather, he was heroic in his daily, unassuming hard work that took place throughout his lifetime. He was a hero along the lines of a man named Paul, who said, "I have fought the good fight, I have finished the race, I have kept the faith. (2 Ti 4:7)" Among this same class of heroes are all those "who lead many to righteousness" and who will shine "like the stars for ever and ever. (Da 12:3)" These heroes are sinful human beings, washed forgiven by the Savior's blood and given the grace to serve God. This hero's name is Stephan Klingmann. He was a faithful shepherd and leader of other shepherds.

Stephan Klingmann was the second president of a Lutheran Synod formed in Michigan in 1860 under the name "Die evangelisch-lutherische Synode von Michigan und anderen Staaten." He served as a pastor in congregations in the state of Michigan for his entire career of over thirty years. For nearly half of his career he led this body of Lutherans, serving as their president.

In this paper I tell the history of this faithful shepherd. I will give, first of all, an overview of facts and dates of his life. Then I will dig deeper into his character and into his leadership role in the pure doctrine of the Word of God, especially during the time of the synod's affiliation with the General Council.

An important document for my research was a three-page article in the German newspaper "Deutscher Hausfreund" from 1891, giving a lengthy obituary of Stephan Klingmann. I felt that this article would be a valuable document for anyone wishing to know more about President Klingmann, so I have translated it in full and included it as an appendix (appendix 1).

## I. AN OVERVIEW HISTORY OF KLINGMANN'S LIFE



The church in Gauangelloch

Stephan Klingmann was born on September 3, 1833 in the small town of Gauangelloch in southwest Germany, in the region of Baden-Wuerttemberg. (See maps in appendices 2 and 3.) This was only about five miles from the birthplace of Friedrich Schmid, who in that same year was called to serve as pastor in Ann Arbor, Michigan. Schmid became the first Lutheran pastor in the state of Michigan and would later bring the Michigan Synod into existence, together with Klingmann and another Wuerttemberger, soon after the arrival of these two men in 1860. Stephan's parents were Stephan and Katharine Klingmann. Stephan, Jr. was the third of at least four children born to the Klingmanns. Stephan was baptized and confirmed in the church in Gauangelloch. As a young man he moved to the bigger town of Karlsruhe (today about an hour's drive from Gauangelloch), where he joined a youth society<sup>1</sup> and later entered a teacher seminary.

From Karlsruhe Stephan also applied to enter the Basel

Mission House and was accepted. This institution in Basel, Switzerland was founded by Christian Friedrich Spittler in 1815. It was one of a number of mission societies in Europe at the time, which served the purpose of sending missionaries out into the world to advance the Gospel. The Basel Mission House maintained a balance between focussing on theory and practice. Unfortunately, though, this mission society did not have a high regard for pure doctrine. Spittler, the founder, was very tolerant with theological questions.<sup>2</sup> There was much Reformed and unionistic influence at the mission house.



This is the 1860 graduating class of the Basel Mission House (or possibly the entire student body). Klingmann is second from left, with an X above his head. The man at the far left has to be Eberhardt.

Stephan Klingmann entered the Basel society to be trained as a missionary on August 15, 1856, at the same time as another young Wuerttemberg man, Christoph Ludwig Eberhardt from Lauffen on the Neckar River. The two men were classmates for four years and served together as brothers in the ministry all their lives in the same synod. Meanwhile, Friedrich Schmid in Michigan had been keeping in contact with the Basel Mission House. (It was through this mission house that he had received the call to Ann Arbor in 1833.) Schmid had organized about twenty congregations in the state and repeatedly asked the mission house to send more pastors out to him. In 1859 and 1860 Schmid once again made requests for help. He wished for good Wuerttembergers, men who

weren't stiff and strict in their forms and ceremonies (and in their doctrine?), and if possible, ones who were Lutheran.<sup>3</sup> The Lord granted Schmid his wish through the mission society, but gave him something even better than what he asked for. Klingmann and Eberhardt were selected to fulfill Schmid's request. They were two rugged individuals<sup>4</sup> from Wuerttemberg. They were not stiff at all in one sense: as far as I can gather, they were very patient and compassionate men. Yet they were very firm in another sense: they were rooted with solid conviction in the Lutheran doctrine.

On Sunday, August 5, 1860 in Mauer, Baden-Wuerttemberg both Stephan Klingmann and Christoph Eberhardt were ordained by Deacon Hamm. They then proceeded to travel to Michigan. It appears that Satan tried to get in the way, but the Lord would not let him stop these two men. On August 30, on the night before their steamship left the harbor in Bremen, Germany towards America, both men escaped death. There was a gas leak in the bedroom of the place where they both were sleeping. God protected them that night and also on the rather stormy three-week trip across the Atlantic Ocean. On September 20 they arrived in New York, and seven days later they met Friedrich Schmid in Ann Arbor.

In the next week the two men set off to go to their different fields. There was a need for one to be a "Reiseprediger" - a traveling missionary, and one to serve a group of Christians in Adrian, MI. Eberhardt, knowing that Klingmann already back at Basel often suffered from sickness, chose to be the travelling missionary, which would require him to travel by foot and by horse in all kinds of weather. And so Klingmann headed down to Adrian. There, on October 15, he organized the group into a congregation - St. Stephen (St. Stephanus) - with 11 communicants. In the church's constitution, under article I.1., *concerning the preacher*, it states,

“The duties of the preacher are chiefly the following: to proclaim the Gospel and to expound the Word of God according to the symbolical books of the Evangelical Lutheran Church; to preside at public worship; to minister the sacred sacraments...” Thus, as his very first order of business as a beginning pastor, he bound himself and his successors at St. Stephen's to the pure doctrine of the Bible, as it is correctly explained in the Book of Concord.

Stephan Klingmann arrived in Michigan in September 1860, but had to wait about another 9 months for his fiancée, Karoline Diehl from Karlsruhe, to join him. They were married on July 23, 1861. God blessed their marriage with 8 children. However, two of their children passed away before the death of their father. Their oldest son, Julius, followed in the footsteps of his father. He studied theology in Fort Wayne and in St. Louis for a total of nine years. At the time of Stephan's death, Julius was serving a parish near Kansas City, but within the same year he accepted a call to succeed his father as pastor at Salem in Scio Township, MI.

Stephan Klingman served St. Stephen's in Adrian from 1860 until 1865. In 1861 the congregation built a schoolhouse, which was also used for worship. Klingmann undoubtedly served as the teacher for the school, as was common in the early years of the synod.

In 1865 Klingmann accepted a call to serve three congregations in Monroe, MI, two of which were St. Paul and Zion. He was the fifth man to serve as pastor at St. Paul's, organized in 1838 and the fourth man to serve as pastor at Zion, organized in 1848.

Near the end of September 1867, Klingmann accepted a call and came to Salem in Scio Township, about seven miles west of Ann Arbor. Salem is the oldest Lutheran church in Michigan. A group of German Christians who gathered together regularly for reading services sent a request to the Basel Mission House in 1833. Thereupon, Friedrich Schmid accepted the call and came over to Scio near Ann Arbor to serve as their pastor. Salem, however, wasn't the only congregation that Schmid served during his 34-year ministry there. He organized nearly twenty congregations throughout Michigan. He regularly served three to four congregations at a time. Right before Klingmann accepted the call to Salem, Schmid was serving three congregations, and his place of residence was in the town of Ann Arbor, not near the congregation of Salem in Scio. So when Salem called Stephan Klingmann, they gained something somewhat new for themselves - their *own* pastor. Now Klingmann also served a dual parish for several of the years in Scio, but Salem became his home and it seems he was able to give Salem more of his attention than Schmid often could.

During Klingmann's time at Salem, the congregation enjoyed much development. Soon after his arrival, the congregation started a day school. Pastor Klingmann was the sole teacher of the school for 14 years, from 1867 until 1881, when their first teacher was called. In 1867 the congregation also purchased ten acres of land for itself, which included a house that became the parsonage and another building which was turned into the school. In 1870 Salem was blessed to undertake a building project. They built a new church. The church was dedicated on October 9, 1870. It was the congregation's third and largest church building, a project that cost \$14,000 at the time. This beautiful sanctuary is still being used today. The inside is still ordained with the original, beautiful walnut and butternut woodwork, which was supplied from local trees. Stephan Klingmann served here faithfully for 23 1/2 years.

Before Klingmann became the president of the Michigan Synod, he already played a role in the bigger picture of the Synod. He was one of the eight pastors (among whom were, of course, Schmid and Eberhardt), along with three laymen, who founded the Synod in December of 1860. It is probably correct that Eberhardt and Klingmann are to be chiefly credited with making sure the new synod's constitution included a solid Lutheran confession, as the 50<sup>th</sup>

anniversary history of the synod states.<sup>5</sup> It wasn't as though Schmid never made such confessions before this, though. At least some of the congregations he founded also included such statements in their constitutions. His main problem was that he didn't always practice what was put down on paper. In any case, with the arrival of Eberhardt and Klingmann the new synod did have its feet firmly planted upon a solid Lutheran foundation, which is the solid foundation of the true and only interpretation of the Bible.

In the synod minutes of 1862 it is stated that Klingmann was on the committee for examinations. This committee would examine candidates for the ministry and pastors who wished to join the Michigan Synod. I'm not sure when he first became a part of the committee, or how long he remained on it, but in 1866 he was still a part of it and he was connected with it in later years also. In 1866 Klingmann was the Vice President of the Synod. He might have already been so before, but I wasn't able to find any minutes from the years 1863-1865. After he stepped down for good as President in 1881, he served as V.P. again until 1888. With a few exceptions, he was a delegate for the synod to the conventions of the General Council from 1866 to 1888.

Finally, of course, Stephan Klingmann served as president of the Michigan Synod for 14 years. This was a longer time than either Schmid or Eberhardt served in this capacity. 1867 was a momentous and hopeful year for Klingmann and for the whole synod. It was the 350<sup>th</sup> anniversary of the Reformation. The synod convention that year in October was held in Salem in Scio, the "Antioch" of the Michigan Synod. Just about everyone in the synod had a connection to Salem, for from there Schmid had gone forth to found most of the congregations in the small synod. The minutes record that there was much joy, camaraderie and emotion shared by all at the convention. This was a hopeful time, because it looked like there might be a new solution to their old problem of acquiring and retaining good, solid pastors. The synod was involved in the start of a brand new body of synods that were trying to unite around the pure doctrine of the Word, as expressed in the Unaltered Augsburg Confession. Barely two weeks prior to the synod convention, Klingmann had been called to Salem to be their *own* pastor. And then at the convention, on Monday, October 7, 1867, Stephan Klingmann was elected as the new president of the Evangelical Lutheran Synod of Michigan and Other States.

Klingmann was a true leader for the synod. This is evidenced, for one, in his yearly presidential reports, which we will take a closer look at in the next section of this paper. Besides his addresses and reports at the conventions, he made several visitations throughout the entire year. Some were just regular visits; others were ones that were demanded because of problems in congregations. He made as many visits and helped preside at as many dedications as possible. Often, however, he was limited in this because of his duties to his own congregation. He didn't have a vicar<sup>6</sup> or an assistant pastor. Rather, he even served as the only school teacher, as was previously said. Because of such great demand on him, he requested at least three different times that he not be reelected as president. The synod delegates, however, persuaded him every time to



Salem in Scio Township. The tall portion is the original church building from 1870. The rest is a recent addition.

continue as their leader. Klingmann did make many visitations and also personally took a few turns as "Reiseprediger" by making some mission trips. He admonished and encouraged his brothers in the ministry and the congregations of the synod, as the occasion called for. He also set a good example as a faithful, hard-working, evangelical Christian and pastor.

In 1881, because of health problems he had been battling for a long time, Klingmann made a trip back to Germany in order to bring some healing to his body. Four months later he returned, somewhat better, but yet not fully relieved of the various ailments he suffered from. And so at the convention in 1881, he put his foot down for good and would not let himself be reelected. This time his wish was granted and Eberhardt became the 3<sup>rd</sup> president of the synod.

In 1867, according to the records of the General Council, the Michigan Synod numbered 15 pastors, 24 congregations and 3,035 communicants. During the time of Klingmann's presidency, the synod nearly doubled in size. In 1881 it numbered 25 pastors, 49 congregations and 5,464 communicants. Of course, this can't be credited to any man alone. I am not trying to imply that Klingmann was the hero that doubled the size of the synod. The credit, of course, is always only God's. In Michigan there were a lot of people continually pouring into the state, and the synod worked hard at finding and gathering Christians, as well as converts. There was also a very large birthrate. However, Klingmann did definitely influence the mission endeavors of the synod. He repeatedly encouraged, preached, pleaded and led by example to spur his fellow synod members on to support missions, which had considerable results in their actions.

In the winter of 1890-1891 it is reported that influenza ripped through the congregation at Salem to an epidemic degree. Klingmann, whose health had never been perfect, also contracted the flu. On April 9, 1891 he performed a wedding and on the next day a funeral. He hardly had enough strength left to make it through. A day later, he had a doctor visit him, who at once diagnosed his situation as being critical. On the following Friday, April 17, he died of a lung infection. Many people were taken by surprise. He was only 57 at the time of his death. And so, the synod mourned the death of their leader for many years. People streamed in from all over to attend the funeral. They had lost a dear brother and a faithful shepherd. And yet they knew that that they were not saying farewell forever, but rather saying, "We'll miss you. We'll see you at home."

## II. A CLOSER LOOK AT THE CHARACTER OF THE MAN, PASTOR AND PRESIDENT

I find it to be a testimony of well how Stephan Klingmann was respected and loved that 1200 people attended his funeral. That is a large number of people. He must have had some sort of influence on people's lives that so many came to honor him. What was he like as a man, as a pastor and as a president? I will now try to give as clear a picture as I can of the character of Stephan Klingmann.

He was a very dedicated, hard-working person. His obituary describes him repeatedly as being very self-sacrificing. As was already stated above, he didn't have an "iron-man" health. He was often sick or suffered from some kind of discomforts. This was true even before he left the mission society. And yet this did not stop him. The obituary states,

"this condition didn't get any better in the course of his long time of service, all the more so due to the fact that he here at this congregation would, in a self-sacrificing way, take it upon himself to meet the requests of suffering congregation members at any hour of the day or night in all kinds of weather."

Pastor Klingmann took care of his flock, often looking first to their needs before his own. The obituary also mentions that he went out of his way to help young theology students.

For about fourteen years he was just loaded with responsibilities. He was the pastor at Salem, but for many of those years he had an additional parish to tend. One must remember travel conditions were like at this time in history. A seven-mile road into town took longer than just ten minutes. From the quote above, it seems as though Klingmann had a lot of visits to



make. Doctors, for one, weren't as available then as now, at least not on the frontier. When someone was sick, the pastor was often the first one called. Klingmann was also the schoolteacher for the children of Salem for fourteen years. From the very beginning, these Lutherans put a big emphasis on Christian day schools. However, called teachers were not very common in the early times of the Michigan Synod. They had a hard enough time filling churches with pastors. Klingmann was the only teacher at Salem for the entire length of his presidency.<sup>7</sup> And so, not only was he a full time pastor and teacher, he was also the president of the synod. This gave him many additional responsibilities. He had many visitations to make every year. One year he reports that he tried to visit every congregation in the synod, as he thought it would be good to do, but he fell short of this because of the pressing duties in his own congregation.

Klingmann struggled to serve in each capacity as well as he could, but he found it hard to be a pastor and president at the same time. First in 1870 it is reported in the minutes that he didn't want his name up for reelection. He was elected anyway. So he continued to serve faithfully. Again in 1872 he declared that he would only accept reelection if the other pastors would help out with some of his congregational responsibilities when he had to make visitations. Once more in 1875 he told the synod delegates that being president was too much for him. If he continued, it would harm his ministry to the congregation. So he refused to be reelected. What happened? They pleaded with him to remain, and so he did - for another six years. They also made a deal with him, whereby the presidents of the districts would preside at various church dedications instead of the synod president.

This was not a man who was shirking his responsibilities. Rather, this pastor was giving as much as he could, trying to honestly handle a job that was too big for him. In some of his addresses to the synod, he makes it clear that a shepherd is called to faithfulness, not laziness. It also says something about the pastors' and lay delegates' attitude toward Klingmann that they wanted him to remain their president for so long. It sounds as if they might gladly have seen him continue in 1881 as well.

Klingmann was also a very kind-hearted, compassionate and patient pastor. His visits to the sick show his compassion for them. The obituary also mentions that his great amount of kindness and generosity were shown in another way as well: "His great kindness, full of self-denial, showed itself, though, also through frequent, richly-practiced showings of hospitality and taking people into his house for longer periods of time." It goes on to say that his kindness was abused by some wicked people, which left his family with large financial losses. Klingmann gave until it hurt.



In his dealings with pastors, congregations and the General Council, Klingmann showed himself as being very firm, yet patient and understanding. From other testimonies, which we will soon look into, it is clear that Klingmann was very firm on the church's confession. Yet he understood that change wouldn't always happen overnight. After being discouraged by the General Council's vague stance on the 'Four Points' in 1868, he says, "Let us not at this time give up hope that the 'Four Points' may still find clear and definite expression."<sup>8</sup> Klingmann had patience here because the shift to pure practice of doctrinal issues in his own synod had taken time. His own synod had needed to clean up its practice in some congregations, yet the change did come. There was hope in the General Council, because he was not alone in struggling for pure doctrine. But we will come to that later.

Pastor and President Klingmann showed strong zeal for mission work. I would here like to include some lengthy quotations from some of his presidential reports to offer a first hand view of Klingmann's mission zeal. In his report from 1871, Klingmann says this about missions:

"We cannot and may not close our ears and heart to this cry for help, which has now become loud. Let's think of Paul, how he without hesitating followed up on the pleading call of the Macedonian man, 'Come over and help us!' Are the spiritually homeless and neglected children of God in our churches any less needy or worthy, that we rush to help them, than those heathen? We embrace those who are physically poor; should those who are spiritually starving be taken into less consideration? The building up of God's kingdom must always be in our hearts, both at home as well as in the heathen world."<sup>9</sup>

A year later, after making an extensive "Reiseprediger" trip himself, he renews his call to support missions:

"Through my experiences in the various fields of work I have become convinced anew of the necessity to gain some capable, self-denying pastors. The only question is how to attain the necessary means to maintain these missions. I repeat here what I already earnestly expressed in my report last year, 'Dear brothers, do not close your heart and ears to the cry of distress of your spiritually starving brothers!' 'Let us do good to all people, especially to those who belong to the family of believers. (RM)'"

Klingmann's pleas and encouragement with the Word of God had a big result that year. The synod then resolved to place a missionary in Reed City, where the president had found a good mission field, as soon as possible and to immediately set aside a large sum of money to support this missionary. They also planned to do all they could to continue to find other good candidates for this work and to pull together to support them. The synod delegates then took a pledge survey of how much each congregation could donate to this cause. "The result of this survey was most highly joyous and surprising." And then the committee in charge of missions reports to the synod:

"The yearly report of the honorable president on the whole gives us the overwhelming impression that he, in the fullest consciousness of his important office and relying solely on the Lord's help, serves him with complete sacrifice of his energy and with great self-denial. He has also served and worked for our synod in a way that we at the moment cannot fathom. We therefore feel compelled to recommend to the convention that the honorable president be

sincerely thanked and that we should pray and wish for him God's grace, power and wisdom for his new synodical year. (RM)"

Klingmann apparently led his synod by example.

Pastor Klingmann was an eloquent, faithful and Christ-centered preacher of law and gospel. I offer two more quotations from his obituary. "The congregation knows what an earnest, eloquent pastor, an unselfish, fatherly helping friend, especially in cases of sickness, it has lost in its beloved Pastor Klingmann." "We also, his brothers in the ministry who survive him, would like to call to memory many of his powerful sermons and speeches, which he held in our hearing, and to also hold in high esteem and lovingly remember his brotherly admonitions and encouragements in his letters."

I will also let President Klingmann speak for himself. At the beginning of his presidential report each year at the synod convention, he started off with something like a sermon. Here is an excerpt from his address to the synod in 1870, which took place in the brand new church building at Salem, Klingmann's church, the day after it was dedicated:

"It is an inestimable grace that we may come together today for the eleventh annual convention of our synod here in this new house of God, and we have great reason to lay a thank-filled heart warm with love upon his altar. As has already often occurred, so were we again able to experience the grace-rich presence of the Lord and his powerful help in this now closing synodical year. He was our light when we were wandering in darkness, our strength when we sighed in weakness, our counsel in difficulties, our help in distress, the one who stood beside us in danger, our rod and staff on our weary pilgrim-path. He didn't let any of us fall from his grace; neither was death allowed to disrupt and impair our pastoral circle of brethren. We are all still in his holy service, although we have often and in many ways failed to fulfill our duties as we should have, and we have let ourselves become guilty of various kinds of unfaithfulness in the carrying out of our holy calling. As a father has compassion on his child that has done wrong, so also has the Lord had compassion on us every day and has not repaid us according to our unfaithfulness and the neglecting of our duties, but according to his boundless mercy. For this may his most holy name be praised by us all this hour. (RM)"

This is the voice of a shepherd of shepherds, a pastor's pastor. He touches them with law specific to themselves, always including himself, and then reaches out to them with the overwhelming grace of God.

I would like it if I could quote Klingmann's last address to the Michigan Synod as their president in full. His final gift to his synod as their leader is an address that is entirely Christ-centered and Christ-filled. Instead, however, I will take a few excerpts from it, which will still be a good amount. This final address (and he knew it was his final one - he was finally stepping down from the presidency) to the synod as president in 1881 was based on Psalm 118:8 - *It is better to take refuge in the LORD than to trust in man.*

"Indeed, how comforting and refreshing it is to know that we have a faithful God and Lord. Even when all people, and even brothers, are unfaithful to one another, still he remains faithful to us forever . . .

"God chose us to be his people and his possession, according to Ephesians 1:4, before the creation of the world - from eternity - in accord with his limitless love and boundless mercy, for the sake of his son, Jesus Christ. In the fullness of

time Christ Jesus became human for us, in order to suffer for us and with us and to feel in the deepest possible way the curse of sin and the misery which flows out of it. He became human also to then give an answer for us as our true high priest, mediator and substitute, to reconcile us to God through his bloody sacrificial death, to completely satisfy God's righteousness and through his precious, atoning blood to open for us a free entrance to God our Father's loving heart and to the eternal throne of grace...

"Since we have joyfulness and entryway in all confidence, according to Ephesians 3:12, only in and through faith in Jesus, the eternal high priest, it is thus a truly comforting exhortation and sincere encouragement to hear: ' Let us then approach the throne of grace with confidence, etc.' Our sins and weaknesses shouldn't frighten us away; they are know to him - our merciful high priest. And we shouldn't approach with silly bashfulness, but with all confidence, which certainly does not rest on our own innocence, righteousness and strength, but rather solely on the sacrifice and intercession of our sympathetic high priest Jesus. (RM)"

### III. A CLOSER LOOK AT KLINGMANN'S LEADERSHIP IN DOCTRINAL PURITY, ESPECIALLY DURING MICHIGAN'S INVOLVEMENT WITH THE GENERAL COUNCIL

There have already been papers and books (or at least chapters of books) written about the history of the General Council, and more specifically, of the Michigan Synod's involvement with the General Council. My intent here is not to cover every detail of this part of Michigan Synod history, but rather to show Klingmann's part in this history. He was this little synod's president in this time of development and establishment of a firm foundation in the pure doctrine of the Word. Klingmann was a leader who influenced this development until the synod was firmly rooted.

To begin, it would be good to back up and take a look at some of the background of the Michigan Synod and the background of the founders of the Synod. Friedrich Schmid was from the town of Walldorf in Baden-Wuerttemberg (see appendices 2 and 3). He studied and received his call to Michigan through the Basel Mission House, from which many Wuerttembergers came. I have already noted the lax Lutheranism and the unionistic element in Basel. This was also true in Wuerttemberg. In fact, Spittler, the founder of the Basel Mission House, also came from Baden-Wuerttemberg. I mention Wuerttemberg often, because in many of Schmid's letters he makes several references to a "Wuerttemberg manner" that he wishes his churches to maintain and new pastors sent out to him to have. I was able to corresponded with the current archivist of the library of the Basel Mission and I inquired about this "Wuerttember manner". There are several factors to this concept, he felt. One factor was the Wuerttemberg hymnal and liturgy, which both Schmid and Klingmann make brief reference to. Another element, however, was this mild, unionistic Lutheranism:

"The protestant Landeskirche in Wuerttemberg was, indeed, Lutheran, but in a very pragmatic and flexible way. It didn't, as far as I can tell, go in for aggressive attempts to change people of Reformed piety and theology to the True Gospel of Martin Luther. It will also have been heavily influenced by Pietism. My

explanation for the way the Basel Mission (a majority of whose missionaries were from Wuerttemberg) could be, in the 19th century, both Lutheran and Reformed, is that the Pietists dominated, that they came from both Lutheran and Reformed backgrounds, but "structured" their faith and form of community on pietist lines. And this will have been characteristic of many Lutheran theologians from Wuerttemberg who came to the States."<sup>10</sup>

This kind of "pragmatic Lutheranism", not making aggressive attempts to change Reformed people, sounds very much like Schmid. These are his words from a letter to the Basel Mission House on April 29, 1851:

"I, for my part, aim to adhere faithfully and firmly to the sound doctrine of our fathers, the sound confession of our Evangelical Lutheran Church, wherein I find rest and the blessing of the Lord. Going on eighteen years, I am supplying here with the Holy Word and Sacrament several congregations, which number such who by upbringing are Lutheran and Reformed, but never yet have I been attacked in the least by the Reformed on account of doctrine and confession... If but the divine truth is proclaimed with divine power the lovers and seekers of truth of both confessions can congregate by the power of the Word, and this takes place without any urging of union."<sup>11</sup>

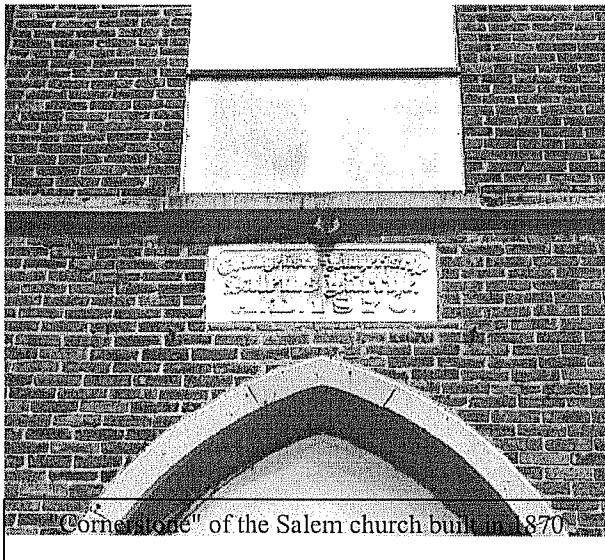
So Schmid and his churches in Michigan were for the most part Lutheran. And as noted before, Schmid did, at the very least *at times*, show some interest in the Lutheran Confessions. This wasn't, however, a firm standing in the Confessions.

We might wonder what kind of background both Klingmann and Eberhardt had. Did they also grow up with this mild Lutheranism, or did they come from churches in which the pastor taught and held on to pure doctrine in confession and in practice? Did Eberhardt perhaps have a strong confessional influence on his classmate Klingmann while they were in Basel, or vice versa? I have not been able to find answers to any of these questions. What we do have are their later testimonies, which reveal quite clearly where they stand.

It is notable that Stephan Klingmann bound himself to the Lutheran Confessions right away in Adrian. This took place prior to the formation of the synod, which happened about two months later. So at the table, drawing up a constitution for a new synod, we know that no one had to struggle to convince Klingmann to make subscribe to the Confessions.

At Michigan's synod convention in 1867, the synod delegates were discussing the possibility of joining this new "General Council". It sounded very hopeful to them.

They were looking forward to belonging to a bigger body, by which they could take part in world missions and, especially, train pastors and teachers. The beginnings sounded wonderful. Krauth's "Fundamental Principles" urged that true unity is only unity in doctrine; that doctrine is found in the Word of God and is correctly explained in the Unaltered Augsburg Confession, along with



the rest of the Book of Concord. In reviewing the confessional statements of the proposed General Council, to see if they were the same as their own, this is recorded in the minutes:

"Relative to the confessional statement, it was said that it could be found in every constitution of our congregations. However, reference was made in regard to this: there is a vast difference between the confession on paper and what goes on in practice. This applies to both pastors and congregations. The Confessions of our Evangelical Lutheran Church, which we have accepted, are to be evidenced by word and deed, meaning in the sermon, in the sacraments, in administration, in the care of souls, as well as in the deportment of the congregation not only at home but in an extended area. That is why our pastors ought to make it their serious concern to study with all diligence above all our Symbols, but then also the writings of Luther and his loyal adherents. In conformity with this pure doctrine, they are to proclaim the Word of God to the congregations, not only concerning the chief articles of our Christian faith, but also in regard to the Adiaphora. If that would not be done, we might justly be stigmatized as hypocrites and liars, even though the Confessions of the Evangelical Lutheran Church are part of the constitution of our Synod, as well as of its congregations."<sup>12</sup>

If only I knew who said these beautiful and wise words! Was it Eberhardt? Was it Klingmann? We don't know. It could just as well have come from Pastor Lutz, Haas or Reuther, who show themselves as being strong Lutheran pastors. It could have been from a lay delegate. Unmistakable recorded testimony and influence on the synod comes from Klingmann a year later. Meanwhile, he, again as the M.S. delegate, attends the first General Council convention and reports back to his brothers that "Four Points" are in question and are to be given an answer by each synod: 1)Chiliasm; 2)Altar Fellowship; 3)Pulpit Fellowship; and 4) Secret Societies. Klingmann, therefore assigned Eberhardt and one other pastor to do papers on these issues.

The following M.S. convention was the first time the synod in convention was addressed by their new president, Stephan Klingmann. This was still a critical time. The synod is confronting doctrinal issues in theory and in practice, in which it is still not rock solid. Things look very good, but they still need to move forward in solidifying themselves through and through, especially in practice. The synod needs a leader. It has chosen one. How does he begin? How well does he meet the challenges?

President Klingmann rises to the occasion and addresses his synod in a way that gets to the point, puts it into proper perspective, makes a clear testimony to the only right way, motivates with the power of the Gospel, reaches out to the emotions and communicates in a clear way. I think Klingmann shows himself here as an eloquent preacher, a faithful child of God and a leader. I will let you, however, decide for yourself. I will quote a section of this address quite extensively. His report every year concerns the past synodical year. In the year that had just gone by, Lutherans were blessed to celebrate the 350<sup>th</sup> anniversary of the Reformation. Stephan Klingmann focuses on Psalm 126:3 - *The LORD has done great things for us, and we are filled with joy*. He talks about the wonderful and joyful grace God has given them by allowing them to celebrate the 350<sup>th</sup> anniversary of the Lutheran Reformation. Then he goes on:

"May this exultant spirit not leave us, even when this festive year says goodbye to us like a treasured friend. May the renewal of the remembrance of God's wonders, which he made known through the Reformation, encourage us to make our hearts

more secure in grace, our faith more alive, and thanks and praise more fervent towards the Lord, the God of our salvation, who has delivered us from the dominion of darkness and placed us into the kingdom of the son he loves, through the great act of his love, as it has been transmitted to us through the work of the Reformation. May the blessing of this celebrated anniversary further blessedly and powerfully express itself in this, that we as members and children of **the church of the Reformation** place ourselves ever more resolutely in doctrine and in practice - in which we have made a wonderful beginning - upon the indestructible faith- and confessional foundation of God's Word, as it expounded and firmly set down in the symbols of our Evangelical Lutheran Church. The church of the Reformation possesses in purity the precious fruit of the Reformation - the heavenly treasure - the precious Word of God and the holy sacraments; it preserves them, defends them, protects them and has always found its highest task in this: to let the light of the Gospel penetrate the darkness of the world unclouded, bright and clearly through word and deed, and to not let itself be misled through hostility and opposition. Then we will truly be obedient and thankful children of the dear mother church. Taking such a firm position, standing in rows with all stout contenders in a tight column, we will use our weapons against the hostile power of unbelief. If this enemy raises its bold and unashamed head and its envoys, gathering from all walks of people, storm against us with great power and deceit - or it emerges in special united leagues, or makes its appearance in rationalistic syncretism, still we will not have to fall back before its stormy rush or engage ourselves with possible concessions and compromises; we will be victorious. The Lord is then with us, and about him it states, "The LORD's right hand has done mighty things!" (RM)"

After about another paragraph, his general address is done and he moves on to report on specific things from the past year. The first on his list is about the General Council. He says that if the body remains, not only in theory, but also in practical applications, with the foundation it laid in the constitution, it must make the correct confession regarding the "Four Points". He prays that God help them let this become a reality and not let it be ruined by foolish fear of man.

Through Eberhardt's solid paper on the "Four Points" the M.S. puts itself on the sure footing of the correct position to all four points from the very beginning. The General Council (G.C.) convention of 1868 is disappointing. What is drafted and accepted as the majority view of the G.C. is very vague and leaves a door open to differing interpretations. Three men write up and sign a short declaration that states their dissatisfaction with the majority view and puts into very short, simple and clear terms what the truth is. These three men are Bading, Adelberg of the New York Ministerium, and Klingmann.

At the next M.S. convention, President Klingmann states his disappointment and dissatisfaction, but he urges his synod to not yet give up. There was yet hope. More hope came in 1872. After C.P. Krauth, who had just been elected president of the G.C., had verbally given an excellent confession of the truth two years prior, he was urged to make his statements official by putting them into writing. This became know as the "Akron Rule". It stated the rule - Lutheran pulpits and altars for Lutherans only, but also gave provisions for exceptions. We are not satisfied with the "Akron Rule" because of the exceptions, but I think we can make a couple of assumptions in trying to understand why Klingmann stated that he was very happy about the this

statement: 1) The one who made the declaration was C.P. Krauth. Coming from him, Klingmann probably took it in the best possible light. Krauth's verbal statement prior to this seems to have been very positive. Krauth was one of the more upright leaders, who truly desire an eventual pure practice. 2) Klingmann probably realized that other synods, as his own shortly before his, didn't have their act completely together everywhere in practice. He assumed they were striving to clean themselves up, just as the M.S. did. Finally, Klingmann noted that this was a **step** in the right direction. Even though I think he was more referring to the fact that the other two points, chiliasm and secret societies, still needed more defining, the M.S. later states that it would like to see the two lines concerning exceptions removed.

That brings us to the Galesburg Rules. When in 1875, Krauth added the phrase, "which is in accord with the Word of God and the Symbols of our Church," much confusion arose among the various synods. They wanted to know whether this annulled the exceptions or not. When the confusion continued, Krauth was assigned to write theses on the matter, settling it for good. We don't have all the details of these theses nor of the discussions, which went on for a few years. However, Krauth must have done a very good job. When Klingmann returns from the General Council to report to his synod in convention, he is entirely thrilled. He almost shrieks with joy over the tremendous progress made in arriving at doctrinal unity. This shows how important the Confessions and pure doctrine, in every point, were to Stephan Klingmann. This joy expressed before his synod must have also been a wonderful influence. His own



Julius Klingmann, Stephan's son, who succeeded him at Salem

synod was already looking very good in its theory and practice, but when a leader shows evangelical joy over something God-pleasing like this, it can be a powerful reinforcer. The synod rejoiced with him. They expressed this in the minutes of 1877.

In Klingmann's same report, he starts off his address with a history lesson. He looks back over the past 15-20 years, not just for Michigan's history, but for all of American Lutheranism. He points out how far they have come, alone by God's grace. 15-20 years before the pure, unadulterated confession of the Lutheran church was a "grauenhaftes Schreckbild" -a gruesome and horrible picture among the majority of the children of God. "Rationalistic-unionistic-pietistic leaven penetrated the true evangelical teaching of salvation and faith in writing and in word, in the church and in the school. Because of that, the bright light of the Gospel was enveloped with a dark veil." However, the Lord had mercy on these people and let the Holy Spirit gradually blow through the land, so that "the often unrecognized and badly mishandled confession came back to his full place of honor."

In 1879 President Klingmann rejoices again. He feels that the General Council has come a long way.

"The General Council at this time takes a position decisively different in nature from the one it held ten years ago, not only in reference to principles, but in reference to their practical application as well. The confessionally loyal minority party has become the highly influential majority. The representatives of the Anti-

Galesburg-Rules party are only too well aware that every foundation and every basis of their previous position is disappearing beneath their feet."<sup>13</sup>

Klingmann again gives a beautiful, Christ-centered talk. "This is the evangelical ministry's deepest and most blessed content, the riches of Christ... for only in Christ do we have the forgiveness of sins." And then he makes the beautiful and true connection to the pure confession of the church.

"From century to century the riches of Christ have enfolded, and the Confessions are the noble treasure chests in which the won and defended riches are preserved. And since the church of the German Reformation has most fully recognized and most faithfully preserved these riches, that is the reason we hold on so tightly to the pure Word and Sacrament and we hold our swords pulled out around the wells of Israel. (RM)"

Unfortunately, the General Council didn't continue to move in the direction that Michigan had hoped. Its confession might have developed well, but its practice repeatedly revealed the true colors of churches who didn't hold on to these treasure chests of the riches of Christ very tightly. After three different instances of G.C. members sharing pulpits with non-Lutheran bodies (One of those times was tantamount to the abomination that causes desolation for Michigan, when two Lutheran pastors preached in a Reformed church in Monroe.) and the G.C. refusing to discipline, The M.S. realized that it needed to leave. Otherwise they would rightly be considered non-Lutherans by true Lutherans.

The good news was that the Evangelical Lutheran Synod of Michigan, its new name (in German, of course) since it became incorporated in 1878, was, by contrast, very solid by this time in the unadulterated truth of God. And since 1885 they had their own Seminary, their own seedbed, to ensure the continued life and health of their synod. That is, however, another chapter in the history of the Michigan Synod.



#### IV. CONCLUSIONS

Stephan Klingmann was a faithful shepherd. He had the heart of a shepherd who loved and cared for his flock. This is seen in the self-sacrificing kindness he showed in visiting his sheep in need. This is seen in the way he opened up his house to people and made himself vulnerable to wicked people in this way. He burned with zeal for the spiritually deprived. He wanted to reach out with the Gospel to find and nurture the lost and the straying. He was dedicated to the Lord and served with much hard work up until the time that he died. He juggled many different responsibilities at one time and took them all very seriously. He worked until it hurt. He was faithful to the Word of God, loving pure doctrine with a passion. Klingmann was a leader. He spoke the power of God's Word in an eloquent way and set a big example with his own life of what he encouraged others to do. He was a leader that his people did not want to let go of.



In all these things, I find it a little bit strange that Eberhardt gets all the credit as the father of the "Michigan Spirit". Let me make myself clear, I am **not** trying to play one of these heroes off against the other. They were both very valuable men in Michigan's history. Both men were on the same team and served together all their lives. We can thank God for both of these men. I believe they complimented one another. However, I see a lot of the "Michigan Spirit" in Stephan Klingmann, as well.

There is one statement that I would disagree with in Marcus Manthey's paper "Pastor Christoph Eberhardt and the Birth of the Michigan Spirit". In talking about Eberhardt's contribution to the M.S.'s growth and preservation in sound doctrine, he states, "Their principle leader was Christoph Eberhardt." Again, I do not want to discount Eberhardt at all. He was very influential in the synod. Yet to call him **the principle leader**, in the face of the leadership that Klingmann also provided for many years, I believe, is an overstatement.

Again, let us thank the Lord for all these men. These are gifts to the church. Stephan Klingmann was a faithful shepherd, whom the Lord used to bless his church. That makes him a hero for us.

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<sup>1</sup> Perhaps similar to a Young Men's Christian Association; I'm not exactly sure.

<sup>2</sup> Koehler, p. 21

<sup>3</sup> Schmid's letters to Basel from July, 1859; Nov. 14, 1859; and May 30, 1860. Translated by Emerson Hutzell – *Michigan Memories*, pp. 143-146 (all letters from Schmid quoted or alluded to in this paper are found in *Michigan Memories*.)

<sup>4</sup> Even if Klingmann wasn't physically rugged, battling sickness for much of his life, he was very rugged in mentality. He was very self-sacrificing and hard-working, as Eberhardt was, and as we shall soon see.

<sup>5</sup> *A Brief History of the Evangelical Lutheran Synod of Michigan and Other States* as found in *Michigan Memories*, p. 162

<sup>6</sup> At least for the majority of the time. There were a few occasions in which a colloquy student vicared under him.

<sup>7</sup> Although, and this is purely conjecture, maybe someone else was able to fill in at times when the pastor was gone on long trips. However, Klingmann was still the only regular teacher.

<sup>8</sup> Michigan Synod (M.S.) minutes of 1869. I have quoted the English translation by Gerhard Struck in *Michigan Memories*, p. 175

<sup>9</sup> Translation mine; from here on in I will mark what is my own translation with (RM) in the body of the text.

<sup>10</sup> Paul Jenkins, archivist of the Library of the Basel Mission, in an email correspondence

<sup>11</sup> I have quoted this from Koehler. I have the English translation of all of Schmid's letters, translated by Emerson Hutzell, as they are in *Michigan Memories*. However, the letter, as it is found in *Michigan Memories*, does not contain the first sentence of my quotation. That is interesting. Which is the correct reading? Even if this sentence was not written by Schmid, I would not doubt that he could write something like that. In other places he shows that he is a Lutheran in doctrine, but in the Wuerttemberg way.

<sup>12</sup> M.S. minutes from 1867, quoted in English from *Michigan Memories*, p. 170

<sup>13</sup> M.S. minutes from 1879, *Ibid.* p. 177

- Cover photo taken by John Haarer in Ann Arbor, MI. The photograph is currently at Salem Luth. Church in Scio Township, MI.
- Klingmann's signature is taken from a confirmation certificate from 1877.
- The photos of Salem church and of Klingmann's gravestone were taken on the 110<sup>th</sup> anniversary of his death.
- The picture of the church in Gauangelloch is taken from the website.
- The headshot pictures of Stephan and Julius Klingmann are taken from the Centennial Program of Salem.

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## A page for the commemoration of the death of

**Pastor St. Klingmann**

**of Salem Church in Scio, Washtenaw Co. Mich.**

**which took place on April 17, 1891.**

dedicated by P. G. Suekey, editor of the "Deutscher Hausfreund" in Ann Arbor, Mich.<sup>1</sup>

After being sick barely a week long, this past Friday, in the afternoon around 4 o'clock, Mr. **Stephan Klingmann**, the long standing "seelsorger"<sup>2</sup> of the Thomas and Salem congregations, acquired an inflammation of the lungs. In dedicating the following lines to the commemoration of our dear one now fallen asleep, who is most creditably known in city and in country, indeed in all of Michigan and still far beyond the borders of our state, we follow to a great degree the information which his former classmate, friend and brother in the ministry for many years, Pastor Chr. Ludw. Ederhardt of Saginaw, at the funeral service for his now orphaned family and congregation, which took place on Tuesday (April 21), shared with the mourning ministry brothers of the one now gone home as well as with all those who streamed in from nearby and from afar to pay their last respects to the body at the alter of the Salem congregation:

"Pastor **Stephan Klingmann** is the son and third child of Mr. Stephan Klingmann and Mrs. Katharine, born Geissler, who both died in February of 1864 in Gauangelloch in Baden. It was also there that he first saw the light of the world on September 3, 1833, and he was there baptized and confirmed. As a young man he went to Karlsruhe in Baden, joined the youth society there and also entered the teacher's seminary there, where Director Stern operated at that time. From there he applied at the

mission house in Basel, Switzerland and was accepted. In June of 1860 there came a call through Pastor Friedrich Schmid of Ann Arbor for 2 pastors, for which he and his classmate Eberhardt were chosen. As a result of that both were ordained in Mauer, Baden on Sunday, August 5, 1860 by Deacon Hamm, whereupon they began their trip to America on September 1 onboard the Steamship "Bremen", after they had both fortunately survived the danger of suffocating from a gas leak in the bedroom on the previous night. After a rather stormy trip, they arrived in New York on September 20, and on the 27<sup>th</sup> of that month at 10 P.M. they arrived at Pastor Schmid's house in Ann Arbor. - In the following week Mr. Klingmann traveled to Adrian, where he gathered a new congregation with about 40 families, which he organized soon after his arrival. For just about 5 years he served in the church and school with blessing. After that he accepted a call in 1865 to Monroe, Mich., and at the end of September 1867 he accepted a call to this Evang. Luth. Salem congregation and the Thomas congregation in Freedom, which was up till then served by Pastor Fr. Schmid alongside Salem. He thus served in this congregation for over 23 1/2 years through God's grace.

"On July 23, 1861 he entered into the state of marriage with Miss Karoline Diehl, who had arrived from Karlsruhe in Baden, the now deeply revered widow. The Lord blessed this

marriage with eight children, three sons and 5 daughters, of which the youngest became 14 years old on February 14<sup>th</sup> and is to be confirmed with seven other children on the Sunday after next. Two children entered into heaven before their dear father, namely his 10 month old son **Immanuel**, who was one of a pair of his twins, in the year 1870. On September 28, 1884 his oldest daughter, **Johanna**, died. She had been married to Pastor Wilh. Asal in Tawas City for about 1 year and 8 months. A granddaughter remained for his comfort from the one fallen asleep. His oldest son, **Julius**, who studied for 9 years in Fort Wayne, Ind. and in St. Louis, Mo. is pastor in Argentine in Kansas, a suburb of Kansas City, and has been married for about 1 year and 8 months, from which a second granddaughter was given to the dear parents. A second son, **Theophil**, is studying medicine in Ann Arbor, and his daughter **Friederike** is preparing herself in Bay City for a call to the profession of teacher. The other three daughters, **Elisa**, **Martha**, and **Karoline** are living in their parents' house. And so, besides the mourning mother, the beloved father is survived by two sons, four daughters, a widowed son-in-law, a daughter-in-law and two grandchildren, as well as a sister here and one in Karlsruhe together with a brother in Germany.

"Our dear one fallen asleep was, already during his time of studies,

subject to various ailments. He didn't enjoy a so-called "iron" health, and this condition didn't get any better in the course of his long time of service, all the more so due to the fact that he here at this congregation would, in a self-sacrificing way, take it upon himself to meet the requests of suffering congregation members at any hour of the day or night in all kinds of weather. And he certainly wasn't in a position to improve his condition of health in the various official travels and ministrations of his 11-year presidency of our synod. For that reason he sought to improve his health by way of a recuperation trip to Germany in the summer of 1881. This recovery he also attained by God's grace. It wasn't, however, a complete healing of his various discomforts, which have since increased, especially in the last few months, when the vexatious plague of influenza or flu emerged in this congregation to an epidemic degree. He himself was struck by this plague and by its so frequent result, the inflammation of the lungs.

"On Thursday a week ago (April 9) he performed a wedding, and on the next day a funeral, for which he hardly had enough strength left. A week ago Saturday he had the doctor called in, who immediately considered his condition to be very critical. Even the dear sick one himself realized his condition and spoke of the certainty of his end close at hand. Still, on Tuesday, when his pains started to be alleviated, his loved ones hoped for his recovery. Nevertheless, on Thursday morning his oldest son was given news by telegram of his critical illness; however, despite his great haste with his spouse and child, he wasn't able to arrive in Ann Arbor until 6:30 P.M., while his dear father had passed away at 4 P.M. Only one of the pastors happened to learn in Ann Arbor of his sickness and visited him yet shortly before his end, whereupon he sent word to President Lederer, who, despite his immediate haste, wasn't able to arrive until several hours after the departure of the beloved sick one. He fell asleep gently and calmly on Friday, April 17, in the afternoon around 4 o'clock, and, as we hope by God's grace, in living faith in

his beloved Savior and Redeemer Jesus Christ, whom he belonged to and served. He knew that he was a poor sinner, yet also that he was acceptable before the holy God and God's dear child in Christ and his rich and blessed heir only through the blood and righteousness of Christ. For that reason he often longed to soon exit this sinful world, full of distress and misery, struggle and conflict and to be at home with the Lord. This longing has now been preciously satisfied forever. How his redeemed soul will now thank the Lord with the Redeemed in the heavenly Zion!

The length of his earthly pilgrimage was only 57 years, 7 months and 14 days. He was in the holy office of the ministry a full 30 1/2 years. Since the Lord has called him to this congregation, he has performed the following official acts: 670 baptisms, 348 confirmations, 156 weddings, 271 funerals. - The number of communicants couldn't be determined. - His marriage lasted 29 years and over 8 months.

"The news of his death was an unexpected, woeful surprise for his brothers in the ministry and for many of his friends, indeed even for the majority of his congregation. The congregation knows what an earnest, eloquent pastor, an unselfish, fatherly helping friend, especially in cases of sickness, it has lost in its beloved Pastor Klingmann. His memory will also become a great blessing within the congregation; for God himself promises this to the righteous, who in living faith have been made righteous through Christ."

"As in the congregation, so also has he proved himself to his brothers in the ministry and even many a congregation in distress. He has made great sacrifices, especially for youths who dedicated themselves to the study of theology, for which they will remember him with thanksgiving all their lives. His great kindness, full of self-denial, showed itself, though, also through frequent, richly-practiced showings of hospitality and taking people into his house for longer periods of time. Unfortunately, however, his kindness was misused by some people who sought his help and received it, but who

were unscrupulous. This brought him great pecuniary losses. Mostly as a result of all this, our cherished one who has fallen asleep was only able to leave a small amount behind for his family. These concerns of his he brought to a trusted friend this past winter, yet he was consoled by trusting in the Lord. The rich and merciful hand of the Lord has surely never deserted a righteous one, nor let his descendants go without bread. He has also promised to this orphaned family, "I will never leave you nor forsake you."

"The All-knowing is not lacking  
In means and ways to do you right;  
His doings are pure blessing,  
His pathway is pure light."

"The Father of orphans and Caretaker of widows and the promised Comforter will certainly and most faithfully take these dear ones left behind into his care, physically and spiritually, in accordance with his promise; for heaven and earth must first pass away before the true God would not keep what he has promised to his own in his Word. May he refresh, comfort, strengthen and powerfully establish all who have been left behind and are sorrowing; may he comfort all sorrowful congregation members in their deep loss through the early death of their dear "seelsorger", and may he give them another faithful shepherd who is after the Lord's own heart, which he, however, wants them to earnestly ask him for in prayer. May he let the seed of his divine Word, which seemed to have been scattered among some in vain, grow and bear abundant fruit unto eternal life above the grave of this precious, God-appointed sower.

"We also, his brothers in the ministry who survive him, would like to call to memory many of his powerful sermons and speeches, which he held in our hearing, and to also hold in high esteem and lovingly remember his brotherly admonitions and encouragements in his letters. We would also like to, together with his congregation, remain attached in love to the orphaned family, and when their needs require it, to also prove with actions that we still maintain thankful

love to our dear one fallen asleep through his precious ones left behind.

"Since we shall now see his face for the last time here below, before his earthly shell as Christ's seed of wheat is given over to the dark nest of the earth in the comforting hope of his glorious resurrection, let us yet call after him,

"Then rest softly in your little chamber,<sup>3</sup>  
Which the Savior once consecrated even for you!  
Oh how it will be so good for your soul  
That it is freed from worry, need and struggle!  
How it will triumph forever there above,  
And our God will adorn himself by him  
In a robe of light."

"You have completed the race too soon for us;  
Yet not according to God's wise counsel;  
For everything he does is well planned out  
To give us true salvation on our path.  
While it hurts us deeply to now miss you:  
Yet God will graciously know how to heal  
The pain of our separation."

"Soon we too, ere we accomplish it ourselves,  
Will be summoned to the Lord.  
Then we will be united with you forever  
If we abide and suffer in the true faith,  
And our heart, like yours, in holy fire of love  
Burns for the lamb of God  
Through his Spirit."

"And since his Spirit has long reigned in you  
Until the soul separated from the shell:  
So will your new body be adorned  
With sunshine on the day of resurrection.  
Then you, in the host of the triumphant,  
Will take part in the lot of God's children  
With praise and thanks."

"There we will one day all stand joyfully;  
Therefore we now go your way in faith,  
And so also we humbly and earnestly plead:  
'Lord, make us in our faith strong and active  
And faithful, until we from this earth

Are led above by your hand  
Into our Father's house!' - Amen.

\* \* \*

At the funeral this past Tuesday (April 21) there were approximately 1200 people in attendance, among them 17 clergymen. Pastors Lederer, Eberhardt and Huber led the funeral ceremony with their speeches. - These relatives of the one fallen asleep were in attendance: Pastor Julius Klingmann from Argentine, Ks., with spouse and child, Mr. Theophil Klingmann, student from Ann Arbor, Miss Friedericke Klingmann from Bay City, Pastor Wilh. Asal from Tawas City, son-in-law, and Mr. Eduard Kehnke from Bay City, the brother-in-law of the heavenly one.

To the aforesaid the "Hausfreund" adds that we too have personally lost a trusted friend and well-opinioned and experienced counsel-giver for our paper in the departed one. We will be feeling this loss for quite some time yet. We assure his revered brothers in the ministry, his so suddenly orphaned congregation, but most of all his now fatherless children, his mournful sister and his so tender-feeling widow our innermost sympathies.

**Oration<sup>4</sup>,**

Spoken by Director Ferd. Huber of  
Saginaw at the grave of the departed  
Pastor St. Klingmann.

"And is it true?<sup>5</sup>

The news came out of the south,  
The painful news, that you had departed,  
You faithfully loved father, you!  
Oh, our minds can hardly believe it,  
That you had to leave us so soon  
And enter into eternal peace."

"A few days ago there came a note,  
A letter written by your own faithful hand.  
You wrote it to show your love,  
The love, which is known by us all,  
Which, until your last hours  
Had always dwelt in your heart,  
And which so many had felt

In the circle of its band of brothers."

"How only too true is that news;  
Your last hour closed in so suddenly.  
Nothing healed your fatal wound;  
Death intruded without retreat,  
And among the crying of your loved ones,  
Your faithful heart broke, o father."

"Your own are standing around the coffin,  
And their breast is pierced through with pain;  
And many other eyes are crying,  
For the flock is now without a shepherd;  
Mourning is your host of brethren,  
Whom you had lead for so many years."

"Yet you have overcome forevermore,  
No suffering or pain can touch you now;  
You have now found the city of rest  
At the throne of God, high and exalted.  
Your path went out from Golgotha,  
From the cross to the crown in heaven."

"One day, on that resurrection morning,  
We will then see you again;  
There, free from all earthly worries,  
Only the air of heaven will blow around us.  
O beautiful spring, o golden time,  
We wait for you full of delight and joy."

<sup>1</sup> The entire translation is my own.

<sup>2</sup> "Curator of souls" but neither this nor any other English translation really does justice to this well-known and beautiful designation of a pastor.

<sup>3</sup> This has to be a hymn

<sup>4</sup> *Nachruf* which is the German word for obituary. It literally just means 'something called out after' someone or something. Neither "obituary" or "eulogy" really fits.

<sup>5</sup> I don't know whether this was a newly written or well-known poem or if it was a hymn.

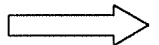
Map of modern-day Germany, highlighting the area where Schmid, Klingmann and Eberhardt came from.



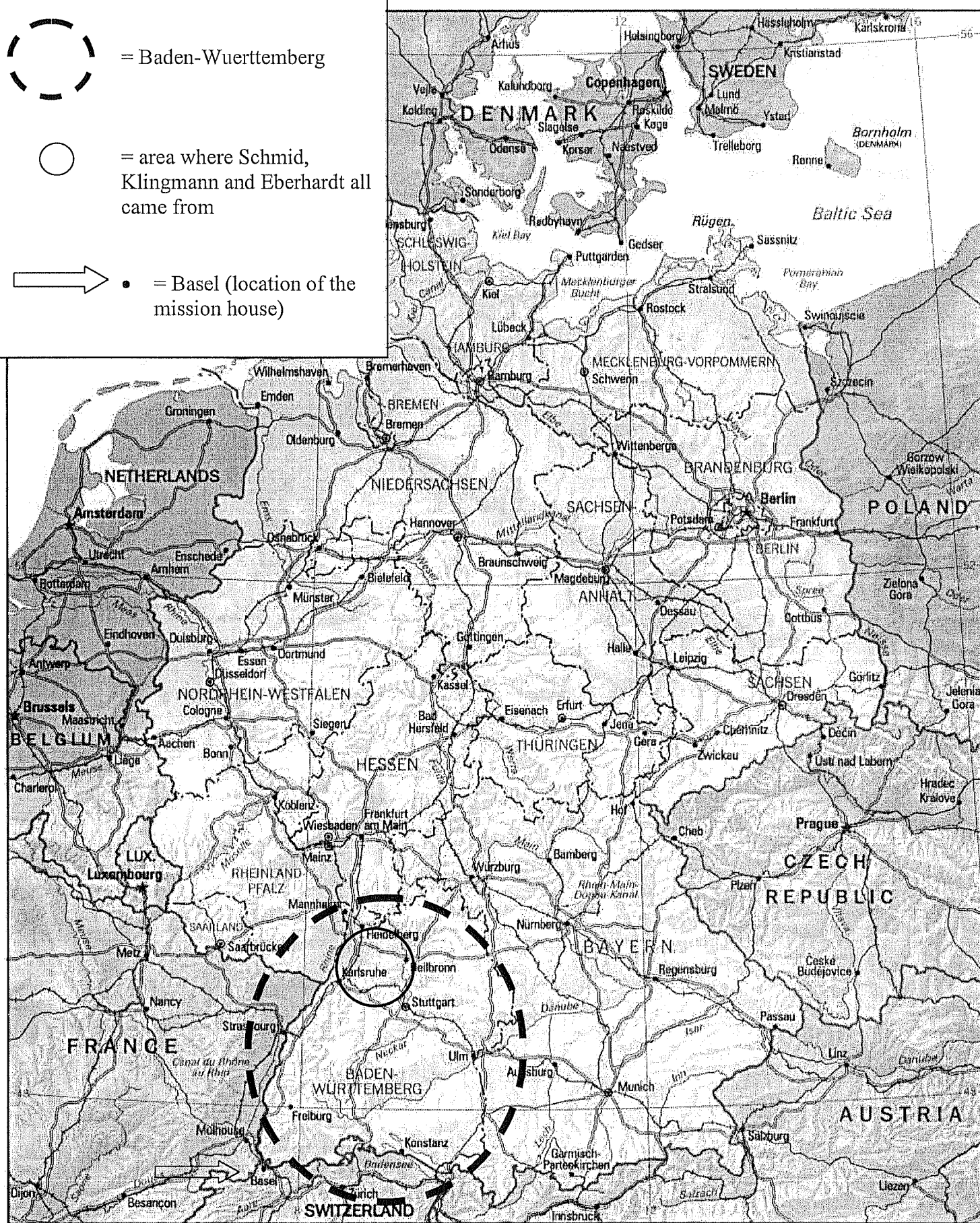
= Baden-Wuerttemberg



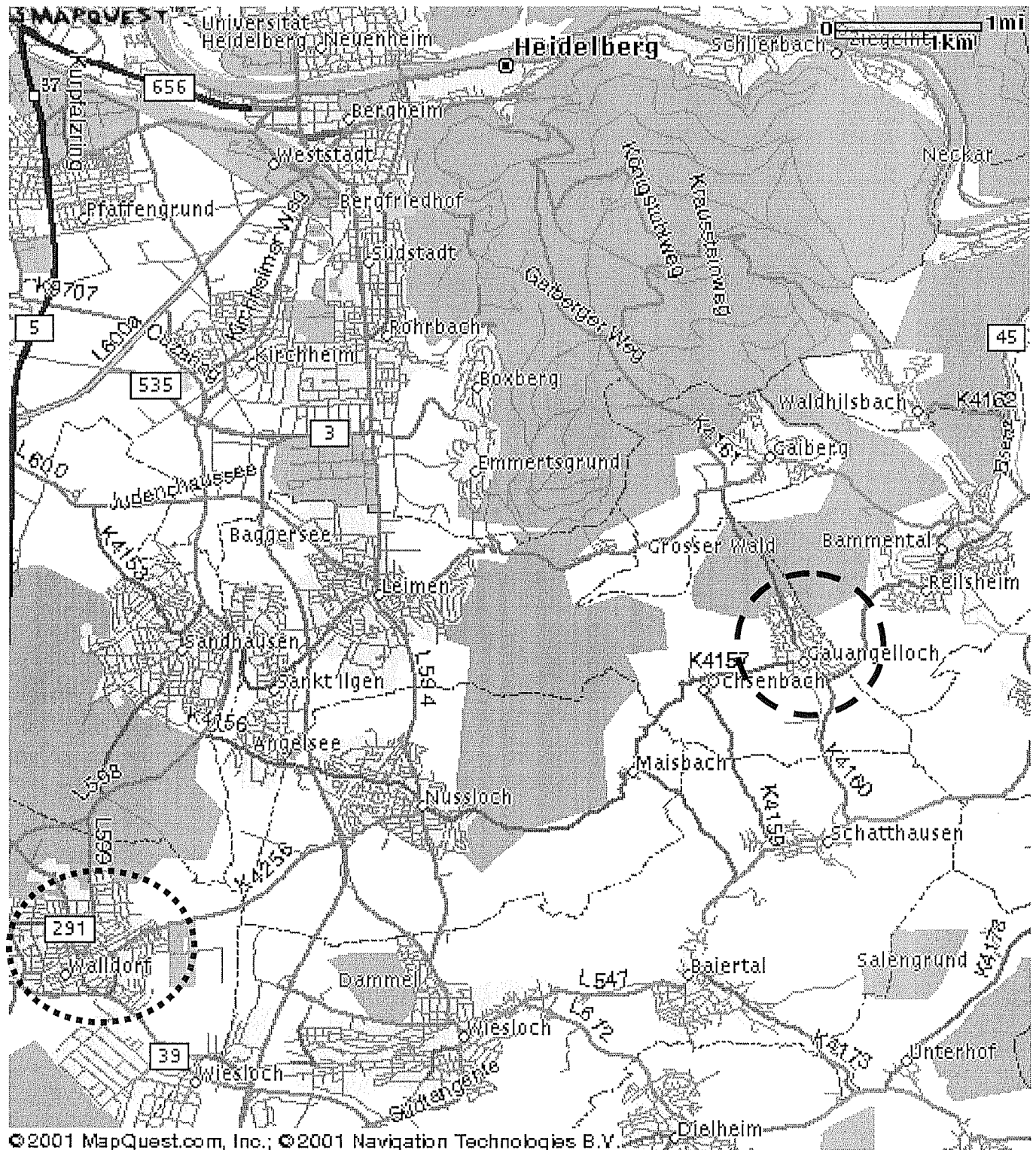
= area where Schmid, Klingmann and Eberhardt all came from



• = Basel (location of the mission house)



Map of Klingmann's and Schmid's hometowns in Baden-Wuerttemberg, Germany



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