

GOD'S SPECIAL GIFT
TO THE
MICHIGAN SYNOD:
PASTOR CHRISTOPHER L. EBERHARDT
THE EDUCATOR

Historical Theology C.H. 373

Professor Edward C. Fredrich

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2. Ibid.
3. Continuing In His Word. (Milwaukee: Northwestern, 1951), p86.
4. K. F. Krauss. "The Michigan District." Michigan District History. (Ann Arbor: Litho Crafters, Inc., 1972), p2.
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9. Ibid., p185.
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18. Koehler. op. cit., p177.
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25. Krauss, op. cit., p11.

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27. Ibid., p2.

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In the study of church history, one meets many interesting and outstanding people, each playing their role in the scheme of history. Yet there is but a handful who seem specially gifted by God and well suited for very special tasks. These men God placed in circumstances which required the full use of their singular talents and granted them the privilege of serving His kingdom so that their work in His name still affects us today. In our admittedly somewhat small circle of the one hundred twenty-six year old Wisconsin Ev. Lutheran Synod, one such man is Pastor Christopher L. Eberhardt. Through the grace of God, Eberhardt left his mark on nearly every aspect of the Michigan Synod, now Michigan District, which he helped to found. The full impact of his influence is beyond the scope of this paper. This treatment of Eberhardt will deal with his role as an educator and the institution which was perhaps dearest to his heart, Michigan Lutheran Seminary.

-I-

Before we begin our study of Eberhardt as an educator however, some background material on the man himself may prove helpful. Christopher Ludwig Eberhardt was born on January 3, 1831, in Laufen on the Neckar, Wuerttemberg. He died on April 27, 1893, in Saginaw, Michigan. In his youth, he served as his father's apprentice in the weaver trade, yet he was filled with a strong desire to serve the Lord as a messenger of the Gospel.

-I-

He belonged to his hometown young men's Christian association and the leader of this group, Fr. Krueter, recommended Eberhardt to Basel as "an industrious, gifted young man."¹

At the age of twenty-five, he entered the Mission House at Basel to prepare for the preaching ministry and was graduated four years later in 1860.

His original destination was Africa, but because of the situation, he was sent to America, which made him feel as having been found wanting by the Lord for the greater sacrifices of the African service. ²

But as Eberhardt soon learned, there would be many opportunities for sacrifices and hard work in Michigan, where the Lord directed him. Eberhardt and his close friend and classmate, Stephan Klingmann "left Bremen September 1, 1860, and arrived in Ann Arbor, Michigan, at the home of Pfarrer Schmid, September 27."³

Pfarrer Fr. Schmid had organized the first Lutheran church in Michigan and had tried to establish a separate Lutheran synod in the spirit of his home church body in Wuerttemberg, but had met with failure. However, after Klingmann and Eberhardt had joined him, men of a like mind from his own alma mater, Schmid permanently established the Ev. Lutheran Synod of Michigan and other States. The new synod was not without its share of difficulties though, for of the eight pastors that founded it, only three, Schmid, Klingmann, and Eberhardt, remained in it until their deaths. The Michigan Synod was organized on December 10 and 11, 1860, in the Detroit parsonage of a Pastor Mueller. Eight pastors and three laymen attended the meeting.

The new synod correctly recognized as its chief purpose, home mission work, which was actually Sammelarbeit, consisting in gathering and serving scattered Lutherans and organizing them in congregations. ⁴

The new synod determined to carry out its work in a true Lutheran manner, teaching the Word of God in all its truth and purity.

Therefore the synod was founded on the Bible and the Lutheran Confessions. A very fine confessional statement was inserted into the regulations governing the synod at the time of its organization and read:

The Ev. Lutheran Synod of Michigan and Other States acknowledges and pledges itself to all the canonical books of the Holy Scriptures, Old and New Testaments; as the only rule and guide of its faith and life, and to all the symbolical books of the Ev. Lutheran Church as the correct conception of the Scriptures. 5

The inclusion of such a fine confessional, giving the Michigan Synod a firm scriptural stand, is credited to the influence of Klingmann and Eberhardt, since Schmid had previously been unwilling to take such a firm stand, and indeed, remained somewhat loose in his fellowship practices.

Before the founding meeting in December of 1860, when Klingmann and Eberhardt first reported to Schmid, there were two vacancies to be filled, one in the town of Adrian and the other a mission field in Allegan County. Two men, two vacancies; but who was to go whwre? Eberhardt made the decision easily when he simply told Klingmann, "I am strong and healthy and more able to withstand the rigors of itinerant mission work than you are; I will go to Allegan County, and you shall go to Adrian."⁶ So Eberhardt went to the village of Hopkins in Allegan County and began his work under the direction of Pastor Hildner, an older Basel graduate. His circuit extended over three hundred sixty miles and included sixteen preaching stations in Allegan, Muskegon, and Ottawa counties. At four of these stations he conducted confirmation classes and served over one hundred fifty families the means of grace every three weeks, an ambitious undertaking. At the founding session of the synod, he was officially chosen as itinerant missionary, a wise and fortunate decision. A short while after this meeting, Eberhardt moved his headquarters to

Owosso and established several congregations in Clinton County. Carrying out his duties as itinerant missionary, he made an exploratory trip to Michigan's Upper Peninsula, and went as far west as Superior, Wisconsin, at the western tip of Lake Superior. During this journey, he preached at such settlements as Ontonagan, Minnesota Mine, Cliff Mine, Portage Lake, and Marquette. The mining region was a vast and desolate area yet Eberhardt reported to the synod that there were many hungry souls there that needed to be fed. He made a strong appeal for the synod to begin work there immediately, for there was not even one Protestant pastor in the area, but no activity was begun because of the severe lack of manpower in the synod.

After his trip, Eberhardt was very ill for a time and had to curtail his itinerant work. He then accepted the Call to St. Paul Ev. Lutheran Church in Saginaw, being installed there December 31, 1861. Eberhardt faithfully served this congregation for thirty-one years until he died in 1893. However his missionary spirit remained very much alive as he founded congregations in the surrounding areas of Mittelfranken, Frankentrost, St. Charles, Chesaning, and West Bay City. In the three years he had spent in Michigan, Eberhardt made quite a reputation for himself. In his 1863 report back to Basel, he wrote that "...the Old Lutherans considered him 'a Rottenprediger and his congregation at Saginaw the cesspool of Christianity; but they can't question my confession as a Wuerttemberger.'" The Old Lutherans were also a confessional body but with definite pietistic tendencies. Yet Eberhardt's confessional stand was indicative of the growing confessionalism of the Michigan Synod and contributed greatly to the identity of the young synod.

While Schmid laid the foundation of the Michigan Synod, he was not a strong leader doctrinally in confessional matters. This hurt the synod in many ways; he was not cautious in the screening of pastors and in the first decade of its existence, the Michigan Synod lost about one-third of its pastors and congregations. But things began to clear up as Klingmann and Eberhardt took hold of the synod. The Wisconsin Synod was undergoing similar changes as men like Reim, Brenner, and Roeck (of the same Basel generation as Klingmann and Eberhardt) came to the fore in their synod. In an effort to relieve their extreme manpower shortage, the Michigan Synod had joined the General Council, a loosely federated organization which refused to take a firm confessional stand. After repeated efforts a cleaning up the General Council failed, the Michigan Synod was left with no alternative but to withdraw from membership. Eberhardt had been elected president of the synod in 1881, a position he held until 1890, and guided the synod into its third decade. After expending a great deal of personal energy and effort in a futile attempt to revise the General Council, he made this recommendation to the Michigan Synod in 1888: "We must publicly declare our position over against the General Council by severing our connections with that body. Until we take that step, we shall rightfully be regarded as un-Lutheran by positive Lutherans."⁸

Those positive Lutherans of which Eberhardt wrote were the synods of Minnesota and Wisconsin. After leaving the General Council, the Michigan Synod began negotiations to form a union with these two synods and the Synodical Conference. This was a huge step and definite improvement for the strife-worn synod and led to an eventual merger which resulted in the present Wisconsin Ev. Lutheran Synod. Again, Eberhardt was largely

responsible for this step.

The main difficulty with which Eberhardt was faced during his term as president was confessionalism. Yet the underlying cause of this trouble was the severe lack of manpower. The synod was very mission-minded, in fact it became known as the Mission Synod, but lasting results of its work were very small because the synod could not place good staunch pastors into its pulpits. It had to depend on men from Basel and volunteers from other synods; there was no guarantee of these men's aptness to teach or to faithfully lead their congregations in a biblical and confessional manner.

The Michigan Synod in those early years may well be compared with a mass of driftwood which the winds and the waves have carried to some sheltered spot along the shore. There was some fine material in it, men like Christopher Eberhardt who is justly called the "Father of the Seminary," but most of it was simply driftwood...Among them were unfaithful and incapable men, who by their life and teaching brought disgrace and great harm to the synod, and thereby caused the synod to fall into disrepute. 9

President Eberhardt became painfully aware of the desperate situation as he watched many of the congregations in which he had worked defect to the United Evangelicals under the leadership of false men. How his heart must have bled for the unwary and unsuspecting parishoners! Education was the key. The synod was concerned with education; in 1869, there were thirteen schools and in 1887, there were thirty-five schools, staffed by thirty-one pastors and five regular teachers. But there was no seminary--no means for training future pastors. Eberhardt recognized the seriousness of the situation and set about, almost single-handedly, to remedy the problem.

-II-

President Eberhardt passionately urged the founding of a seminary by the Michigan Synod in 1884. In his report, he asked, "Is God about to show us a different way to come to our aid?"¹⁰ The delegates agreed that the situation was grave and demanded immediate attention to keep the synod from disintegrating. They realized that God had shown them, through painful experience, that they could not go on as they had and survive as a Bible based synod. Therefore in that same session of the convention, they resolved to begin the training of their own pastors as soon as possible. The resolution read: "That the importance of training pastors be considered, because we must rely on ourselves for such training instead of others; and that the time is at hand for practical realization of this desire."¹¹ A year later Michigan Lutheran Seminary opened.

In 1885, the seminary was founded in Manchester, a village then centrally located in the synod. What really prompted the establishment of the seminary there was a gift by a member of the local congregation, George Heimerdinger. He made a large two-story brick home available to the synod to be used as a seminary. However there was one provision: for reasons unknown, the synod could use the building for only two years. Yet it was a place to begin. The seminary was opened with six students and in October, two more joined. The next year two more men entered the seminary, bringing the second year enrollment to ten. Of these ten students, five eventually entered the preaching ministry. Among them were Fred Krauss of Lansing and John Westendorf of Saginaw, men who became prominent in the Joint Synod and whose names are still well known because of their descendants.

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The problem of acquiring a faculty was solved when Pastor Alex Lange of Remus volunteered to train young men for the ministry besides carrying out his pastoral duties. Lange accepted a Call to Manchester in 1885 just in time to begin the work of the seminary. In the spring of 1885 he reported to the synod that a few men had declared their intentions to enter the seminary and was then authorized to institute the work. Lange was a logical choice for such work, since besides his willingness to undertake the task, he was an excellent teacher and had a good deal of experience. Yet Lange's previous ministry was a precursor of the difficulties that lay ahead. "Lange had left the Wisconsin Synod in 1870 because of differences concerning the doctrine of the office of the ministry and had joined the Buffalo Synod, then soon was called to a professorship at the seminary in Buffalo."¹² The Michigan Synod had found an able teacher but not of their own confessional conviction.

The establishment of the seminary at Manchester was, as mentioned, only temporary and the search was immediately begun for a suitable permanent site. Several congregations, seeing definite advantages in the close proximity of the seminary, asked that the seminary be relocated in their community. Adrian, Saginaw, and Saline were the three favorites and they all made special promises in an effort to gain the seminary. In the 1886 conference of the synod, Adrian was chosen as the permanent site.

However, at a special meeting of the synod, held in Lansing, in January of 1887, this resolution was reconsidered, voted down, and Saginaw was chosen instead of Adrian by a vote of 25 to 9. The official minutes do not indicate why the change was made. Eberhardt, however, in a notebook which he kept, dwells on this matter in detail. At some length he compared the offer of Adrian with that of Saginaw and shows that the Synod would save \$3,487.00 by locating in Saginaw. This savings seems to have induced the synod to choose Saginaw, for it had previously resolved not to assume

an indebtedness of more than \$2,000.00. A saving of nearly \$3,500.00 represented a huge amount to the synod, considering the fact that in the years 1885 to 1888 the entire collections had never reached the sum of \$2,300.00. 13

Part of the reason so much money could be saved by choosing Saginaw must be attributed to Eberhardt's own efforts. Apparently, Eberhardt talked strongly in favor of Saginaw even after the decision to locate in Adrian. But he did much more than just talk in order to swing the vote. "He donated almost four acres of land, drew the plans for the building, and made liberal donations for construction and equipment. Even the old Seminary bell was his gift to the school."¹⁴ Of course the synod benefited not only in the financial area by the move to Saginaw but also in the nearness of Eberhardt. The seminary was Eberhardt's "baby" and he aided it not only through his teaching but also through his father's guiding hand, watching over the seminary with his mature, sound Lutheran eye.

Several sites were offered and considered in Saginaw, but finally the Board of Trustees of the synod chose the 2½ acres on Court Street, donated by Eberhardt. The ground-breaking, laying of the cornerstone, and dedication of the seminary took place on August 28, 1887, while the synod was in session at Saginaw. Pastor Eberhardt preached for the service, using Romans 10:13-17 as his text. His sermon ended with the prayer,

The Spirit of the Lord rest upon us, and unite us as true Lutheran Christians in faith and love toward Christ. May we love each other in deed and in truth for Christ's sake and cling to each other as one heart and one soul also in this work which is to be carried on in the edifice we are erecting to the glory of God and the temporal and eternal welfare of ourselves and our children. 15

The main building, erected at a cost of \$7,000, served as the classroom building, dormitory, and refectory, as well as the

residence of the director. The cost of equipment, the barn, and other out-buildings added another \$1,871.61 to the building cost. The people of the Michigan Synod showed their support for the seminary through their donations to the project. When the doors opened, only about \$1,000 remained to be paid of the almost \$9,000 total bill.

The opening service was held on September 20, 1887. The next day classes, recitations and lectures, began. Here a word concerning the curriculum is in order. The course of study encompassed a seven year schedule; four years were devoted to the studies necessary before the actual theological work was begun (our present Northwestern College material) and the other three years were a concentrated study of theology (corresponding to the current curriculum at Wisconsin Lutheran Seminary). However, because of the severe manpower shortage which prompted the founding of the seminary, very few students were able to remain at the seminary for the full seven years but were put on accelerated programs and sent into their fields early. The actual courses at the seminary differed very little from those still being taught in conservative seminaries today. Instruction in the ancient languages and exegetical theology was given by Director Lange. Pastor Eberhardt taught dogmatics, pastoral theology, homiletics, and mathematics. Pastor F. Huber taught English and Teacher E. Spierling conducted the music classes. As is obvious from this listing, Eberhardt was in charge of teaching the young men their doctrine, how to preach, and how to care for the souls of their flocks. Again the blessing of the Lord is evident in providing the Michigan Synod with a faithful servant of the Word to carry on this most important work. Another point well worth noting is the inclusion of an English course in the

curriculum. Again at the urging of Eberhardt, the seminary would teach its men to communicate the Word of God to the people in the language of the day and not stubbornly cling to the mother tongue, German, of most of the older pastors. Two report cards are included at the conclusion of this paper as an example of the curriculum. The report cards are of John Roekle and are a summary of his first and last years, respectively, at the seminary.

Dir. Lange brought eight students with him from Manchester and six other students enrolled for the first school year at Saginaw in 1887. "At the close of the first year, July 28, 1888, two candidates for the ministry, the first-fruits of the Seminary, were sent out to labor in the Vineyard of the Lord."¹⁶ J. F. Henning and H. Luetjen were these first two graduates. For the second year at Saginaw, sixteen students were enrolled. From 1888 to 1892, the seminary enjoyed the blessings of the Lord and underwent a period of peaceful development. In those four years, the seminary graduated twelve men who entered the ministry. The synod roster of pastors was also increased by a dozen more men, mainly from the European mission houses of Hermannsburg and Kropp, who joined the Michigan Synod.

At the 1888 convention of the synod, it was clearly evident that Dir. Lange would have to be removed from office because of his false doctrine concerning the ministerial call. It was not a pleasant task for Lange was well known for his knowledge and teaching ability. But under the leadership of President Eberhardt, the synod did not allow false teachers to remain within the Church. This again shows the ever increasing and growing confessionalism of the young synod. The Call to be director of the school was then issued to former synod president Klingmann, who declined, as did Pastor Lederer. Pastor F. Huber then

accepted the Call as director. Eberhardt continued to teach at the seminary until his death in 1893. Teacher Sperling continued to teach and Pastor B. Merz and Pastor William Bodamer assisted. Bodamer was pastor of St. John Ev. Lutheran Church in Saginaw and an early graduate of the seminary.

These were good years for the seminary and the synod as well. A closeness and comradeship was developing that would prove a distinguishing characteristic of the synod, and later the district, that remains to this day. This healthy attitude was also fostered by Eberhardt, as is evidenced by a personal glimpse at his character. His concern for the Lord's work, the Michigan Synod and the seminary was a living concern that ruled his life. He was richly blessed by the Lord and generously gave of his talents and earthly gifts.

The students at the Seminary were always glad to visit Pastor Eberhardt on his birthdate to congratulate him, for then he would dip into his pocket and hand them a silver dollar. The Eberhardts had some means through the family of Mrs. Eberhardt and used them liberally for the church. 17

The peaceful years of 1888-1892 came to an end when certain men in the Michigan Synod refused to follow the Lord's guidance when He opened another door to them to carry on His work. "When the Michigan Synod consolidated with Wisconsin and Minnesota in 1892, it numbered 57 congregations, 26 pastors, and 5 teachers."¹⁸ However the marriage of the synods did not take place without much difficulty. Since the Michigan Synod had withdrawn from the General Council, it was obvious the synod should find another association with which to ally itself in order to more effectively carry out various aspects of church work. The Synodical Conference was such a group but was not organized in a way to greatly benefit the Michigan Synod; a closer working relationship

was needed. The opportunity to join the Minnesota and Wisconsin Synods presented itself and seemed a fitting, if not ideal, solution to the situation. The three synods agreed to support combined activities and one such joint venture was the education of pastors and teachers. The Michigan Synod, under the leadership of experienced men like Eberhardt and Lederer, acquiesced to the decision to abolish the theological department at the seminary and to turn the institution into a preparatory school or academy.

We can well imagine how difficult it must have been for Eberhardt to support such a proposal which would turn "his seminary" into a much less prestigious academy. He must also have wondered if Michigan men sent to be trained in Wisconsin would return to Michigan; would they again lose their source of manpower? Yet Eberhardt did not allow personal feelings to blind him to the facts. It was a fact that the three synods even when combined did not need two seminaries. Two seminaries was a luxury that could not be afforded by such a small group. However facts can be cold and hard and sometimes ignore the emotions which often run deep and hot. The Michigan Synod had suffered for years because they had failed to establish a seminary. They had been burned badly by unfaithful and treacherous men who led flock after flock astray. They had finally started their own school, built a fine building, and were just beginning to feel the results of their labors. It was not easy to give up their seminary under such conditions. "The older Michigan men and the Saginaw graduates naturally were attached to their school, and did not have the training to appreciate the need and nature of reorganization."¹⁹ However, even though he did not favor it, Eberhardt insisted on carrying out the agreement and

in 1892, the theological department at Michigan Lutheran Seminary was discontinued, though after his death in 1893, it was started up again.

A small group of men, led by the members of the seminary faculty (not Eberhardt), bitterly opposed the discontinuance of the theological department but did not dare gainsay Eberhardt while he was alive. After his death, they succeeded in persuading the majority of Michigan Synod pastors to publicly oppose the arrangement.

They desired a temporary continuation of the theological department at Saginaw. It would have been better if Michigan had simply rejected the petition and demanded fulfillment of the agreement. But the Joint Synod was moved by the hope of gaining the dissenters to make the following concession: "It will be extremely difficult to achieve a desirable theological training in the institution at Saginaw. However due to the existing circumstances, we must leave the adjustment of the matter to the honorable Synod of Michigan." 20

However this arrangement led to a worsening of conditions; a small group remained with the Joint Synod and became known as the Michigan District, while the larger group operated the theological seminary. Due to mismanagement and the harsh treatment of students by Dir, Beer, the seminary was forced to close in 1906. This brought the Michigan Synod to its senses and the synod again became a member of the Joint Synod in 1909, agreeing to reopen the school as an academy. "It was Dr. Ernst (of Watertown) who proposed the name Michigan Lutheran Seminary, for historical and sentimental reasons."²¹ This is indeed a fitting name, for the Latin word seminarium means seed-plot, and that is what Michigan Lutheran Seminary remains for our other synod schools. It is also interesting to note that even after 1909, Michigan Lutheran Seminary remained very much Michigan's school. Even though the Joint Synod conducted the school, the Michigan

Synod was responsible for all additions, repairs, and improvements, and even after the extensive reorganization of the Joint Synod in 1917, the property remained deed to the Michigan Synod until 1941.

Throughout this troubled time, the synod was without the wise counsel, prestige, and influence of Eberhardt, who had died in 1893. As was demonstrated, he was sorely missed. His death was a great loss to the Joint Synod, the Michigan Synod, and especially the seminary. Yet even in his death, the seminary benefitted. In his will, Eberhardt left another acre of land (making a total of $3\frac{1}{2}$ acres donated), his library, and \$5,000, which was the bulk of his estate, to the seminary. He also willed \$800 to St. Paul's Church of Saginaw. His friendship and concern for his fellow workers shows itself in his donation of a cemetery plot in Oakwood Cemetery, where he is buried. He donated the large plot with the stipulation that it would always be available to pastors of St. Paul's Church and professors of Michigan Lutheran Seminary and their families. Several pastors of St. Paul's are buried there, the most recent being Pastor Richard Gensmer, and several Michigan Lutheran Seminary professors' children, including two Hoenecke infants. One of Eberhardt's trademarks was the donation of bells. He gave two bells to St. Paul's Church, one to St. Paul's School, and one to Michigan Lutheran Seminary, bearing the inscription, ORA ET LABORA (pray and work) which was his motto. It was a motto by which he lived and worked.

Elder members (of St. Paul's, Saginaw) relate how Pastor Eberhardt, mortally ill, watched the funeral procession of his wife, who died unexpectedly of malaria, from the window of the Ames Street parsonage saying: "Mary, I'll follow you soon!" Six days later, on April 27, 1893, he did follow. 22

An evaluation of Eberhardt as a pastor and educator remains. From the outset, Eberhardt exhibited "an upright and sincere, true and faithful character, wholehearted in his attachment to his Lutheran Church, always ready to contend for the true confession without fear or favor."²³ He brought these ~~trials~~ and firm convictions to the Michigan Synod, which he helped to found, and later served as secretary, president, vice-president, and trustee. He also served as the synod's first itinerant missionary and as such, his character and influence was felt throughout the synod. He was tireless in his mission work and continued to be a true missionary throughout his life, but what were the results of his efforts? Unfortunately, the fruits of his labors in the vast mission fields of Michigan were very few. "Of all the stations he served in Western Michigan, only the congregations in Allegan County remained with the synod. His trip to the Upper Peninsula was without any results."²⁴ It wasn't that the men of the Michigan Synod didn't care about the work of Eberhardt; they were mission-minded people, members of the "Mission Synod," but there were not enough men to fill even the established pulpits, much less open new ones. Also, many of the men that joined the synod were untrustworthy in their doctrine and were slowly but surely tearing apart the synod. It was Eberhardt who seemingly first realized that a change in procedure was mandatory if the synod was to survive. A school to train pastors was indicated as the only solution. He was directly responsible for the synod's decision to start such a seminary at Manchester in 1885. And talk about influence! Eberhardt persuaded the synod to reverse a decision, to choose Saginaw as the permanent site of the seminary, donated the land, designed the building, taught many classes, and

helped in management, not to mention the generous gifts of his estate. He remained the seminary's "...guiding spirit to his death in 1893, and his influence was felt for years after that."²⁵ What lasting effect has that influence had? It has been "... demonstrated that Michigan Lutheran Seminary, and the district, has produced a higher percentage of church workers than the other schools and districts of the Synod."²⁶ That is quite a testimonial to Eberhardt and his school, as well as the spirit of the district, engendered by Eberhardt. This is usually referred to as the "Michigan Spirit" and indeed must be experienced rather than explained.

Therefore, Eberhardt had the privilege of being God's special gift to the Michigan Synod. His influence was and is felt in the educational institution he fought for and cherished so dearly as God's answer to the prayers of His people. So in conclusion, we can affirm that Eberhardt is rightfully called "...the 'father of the Seminary,' having not only been instrumental in its founding, but to a large extent responsible for its continued existence and physical well-being, even after his death."²⁷

ORA ET LABORA

Richard D. Stone

Evangelisch-Lutherisches Seminar

Bayreuth, Michigan.

Zeugnis

für *Johannes Rockle*, *Fögling der sexta des Gymnasiums,*
für das Schuljahr ~~1899~~ - ~~1900~~ 1900-1901

Bedeutung der Zahlen: 1 - Sehr gut; 2 - Gut; 3 - Mittelmäßig; 4 - Mangelhaft; 5 - Ungenügend.

Zeugnis für

Fleiß *gut* Betragen *gut*

Zeugnis in den Unterrichtsgegenständen

I. Des Seminars

Regeln	sonstiges
Logik	Arithmetik
Logik	Arithmetik
Religionsgeschichte	Deutsch
Logik	Englisch
Arithmetik	Abstrakt
Arithmetik	

Bemerkungen:

M. J. J. J.

II. Des Gymnasiums

Religion:	Arithmetik	2
Bibelkunde	1	
Arithmetik	1	
Deutsch:	Mathematik	
Lesen	Geographie	1
Grammatik	Weltgeschichte	2
Recht	Mathematik	
Declamation	Rechnen	1
Englisch:	Algebra	
Lesen	Lehren	
Grammatik	Geometrie	2
Recht	Physik	2
Declamation	Chemie	2

L. J. J. J.

Unterschrift der Lehrer:

M. J. J. J.
L. J. J. J.

Evangelisch-Lutherisches Seminar

Saginaw, Michigan.

Zeugnis

für *Johannes Röckle*, Zögling der *2. Klasse* des Seminars,
für das Schuljahr *1906 - 1907*.

Zeugnis für

Fleiß *Gut* Betragen *sehr lob.*

Zeugnis in den Unterrichtsgegenständen

I. Des Seminars.

Exegese <i>sehr gut</i>	Arithmetik <i>gut</i>
Dogmatik <i>sehr gut</i>	Griechisch <i>genügend</i>
Pastorale	Lateinisch <i>sehr gut</i>
Archangelgeschichte <i>Gut</i>	Deutsch <i>sehr gut</i>
Hiagogik <i>Gut</i>	Englisch <i>Gut</i>
Symbolik <i>sehr gut</i>	Metrik <i>Gut</i>
Sonett <i>gut</i>	Praktische Vorbereitung <i>Gut</i>
Lehrergik <i>gut</i>	

II. Das Gymnasiums.

Religion	Latinität
Bibelkunde	Griechisch
Katechismus	Naturlehre
Deutsch:	Geographie
Lesen	Weltgeschichte
Grammatik	Mathematik:
Aussag	Rechnen
Deklamation	Algebra
Englisch:	Schreiben
Lesen	Gefang
Grammatik	Musik
Aussag	
Deklamation	

Bemerkungen:

Johannes Röckle fort. sein
Abg. *sehr gut*
sehr lob.

Unterschrift der Lehrer:

F. Beer, Direktor
H. Bode, Prof.
J. H. Westendorp, P.

ENDNOTES

1. J. P. Koehler. The History of the Wisconsin Synod. (St. Cloud, MN: Sentinel Publishing Co., 1970), p175.
2. Ibid.
3. Continuing In His Word. (Milwaukee: Northwestern, 1951), p86.
4. K. F. Krauss. "The Michigan District." Michigan District History. (Ann Arbor: Litho Crafters, Inc., 1972), p2.
5. Continuing In His Word., p85.
6. Ibid., p86.
7. Koehler. op. cit., p176.
8. Continuing In His Word., p87.
9. Ibid., p185.
10. Ibid.
11. Ibid., p91.
12. Koehler. op. cit., p177.
13. Krauss. op. cit., p4.
14. E. E. Kowalke. You and Your Synod. (Milwaukee: Northwestern, 1961), p157.
15. Continuing In His Word., p187.
16. Krauss. op. cit., p4.
17. O. J. Eckert. Centennial History of St. Paul's Evangelical Lutheran Church. (Saginaw: The Centennial Committee, 1951), p28.
18. Koehler. op. cit., p177.
19. Ibid., p180.
20. Krauss. op. cit., p6.
21. Ibid.
22. Eckert. op. cit., p30.
23. Continuing In His Word., p86.
24. Ibid., p87.
25. Krauss, op. cit., p11.

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26. Krauss. op. cit., p12

27. Ibid., p2.

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