

The Northwestern LUTHERAN

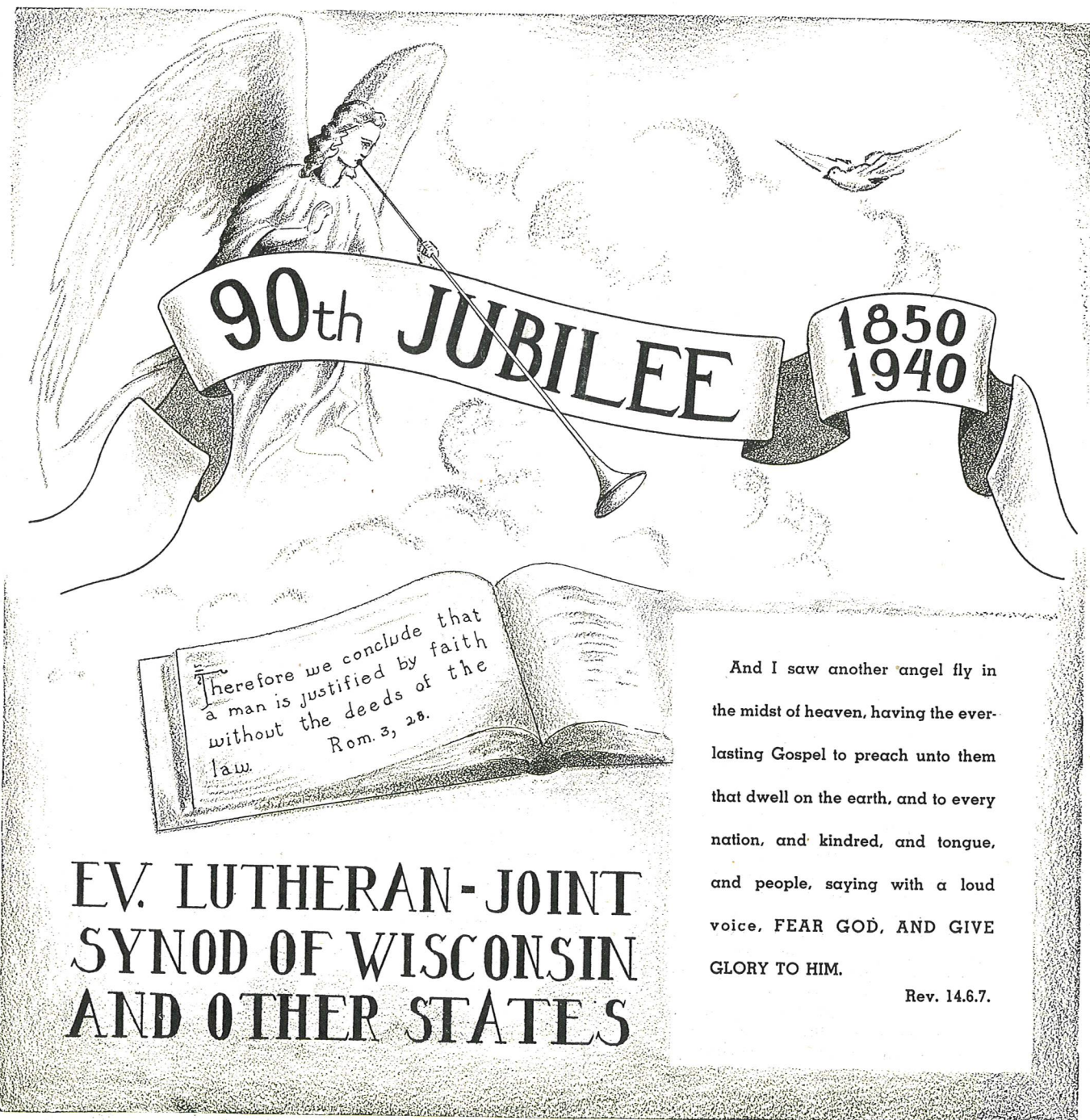
Rev. C. Buenger, Jan. 41
5026 19th Ave

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

Volume 27

Milwaukee, Wisconsin, May 5, 1940

Number 9



Therefore we conclude that
a man is justified by faith
without the deeds of the
law.
Rom. 3, 28.

EV. LUTHERAN-JOINT SYNOD OF WISCONSIN AND OTHER STATES

And I saw another angel fly in
the midst of heaven, having the ever-
lasting Gospel to preach unto them
that dwell on the earth, and to every
nation, and kindred, and tongue,
and people, saying with a loud
voice, FEAR GOD, AND GIVE
GLORY TO HIM.

Rev. 14.6.7.

Brief History of the Wisconsin Synod from its Founding to the Formation of Joint Synod

I. The Gradual Development from a Unionistic Background to a Positive Lutheran Confession. (1850-1875)

1. The Unionistic European Background

In order to gain the proper approach to a study of the early history of our synod it is necessary to know something not only of the previous history of the Lutheran church in Europe, but also of the peculiar background of the pioneers who founded our synod.*) As to the former it must suffice in a sketch of this kind to remind ourselves of the fact that by the middle of the 18th century rationalism was dominating most phases of human endeavor in the church and outside of it. Orthodoxy had either given way to unbelief or had degenerated into orthodoxism, an insistence on dogmas and forms that betrayed a lack of spiritual life. Pietism had arisen as a protest against this attitude, but because of its own inherent weakness, its leaning to sentimentalism and its lack of appreciation of the true significance of the Word of God it could not restore sound life. The controversy between orthodoxism and pietism ended in futility. The result was a general weariness that shrank from all controversy and a tendency towards unionism. Thus in Prussia there arose the United Church, a union of the Lutheran and Reformed confessions brought about by state decree in the early 19th century.

But long before this development in Prussia those who in simple faith clung to their Savior banded themselves together into private circles and societies, to encourage their faith and to carry on mission work among the unchurched. They did, however, not sever their connections with their state church, in which frequently unbelief was rampant. This was the case in England as well as in Germany. Pietism that neglected doctrine and dwelt upon the emotional side of religion emphasizing the love of Christ and of the brethren could not rise to the fortitude necessary for a break with the established church and the founding of a new confessional type of church.

By 1788 the society known later as "Deutsche Christentumsgesellschaft" was founded with headquarters in Basel. Its declaration of principles contained this characteristic statement: "Our purpose is that in days in which men seek to weaken the foundation of Christianity, the Christians of all confessions must be kept together." They emphasized the doctrine of the divinity of Christ and of his redemptive work, but did not penetrate to an objective Scriptural study of the doctrine of justification or of the means of grace, which would have paved the way to confessionalism. Due to the influence of Christian Fr. Spitteler there grew out of this society a new one called "Baseler Missionsgesellschaft," whose activity affected the history of our synod in its beginnings. Due to an urgent call from the Suabians in Michigan in the early thirties of the 19th century this society began to take an interest in the German Protestants of the Central

Western States including Wisconsin. Pastor F. Schmid had begun this work in and about Ann Arbor in 1833. Having gathered about twenty congregations he and his co-workers organized a synod in the early forties, but it soon disintegrated because it failed to take a definite confessional stand. It was not until 1860 at a meeting in Detroit that the Michigan Synod with a clear Lutheran confession was organized as a result of the influence of younger pastors like Eberhardt and Klingmann upon Schmid. In the same year the Minnesota Synod was founded at St. Paul under the leadership of the aged missionary Heyer. Into this field also there now came workers from the mission school St. Chrischona near Basel.

Meanwhile in Germany societies similar to the one in Basel had originated in Elberfeld and Barmen and other cities. Within this group a special interest was developed for missions in North America and this particular group later became known as the "Langenberger Verein." The minutes of this society of 1837 state that Candidate Oertel and Student John Muehlhaeuser were then ready to depart for America. In the board of control of this society men of the Reformed confession were in the majority. Their attitude to their emissaries was that the society would not interfere with the confessional position of any missionary and that it should be left to the decision of the congregations which they founded to which confession they wished to adhere.

2. The Beginnings in America

Our interest now centers upon John Muehlhaeuser. As a young man he had come into contact with the Basel Mission. He was a journeyman baker having come from Wuerttemberg into Switzerland. In 1835 he had entered the mission school at Barmen and in August, 1837, he sailed for New York landing there in October. After a brief activity in New York City Muehlhaeuser became pastor of a

Lutheran church in Rochester, N. Y., belonging to the General Synod, where he remained until his coming to Milwaukee ten years later.

Meanwhile two other men, who afterwards together with Muehlhaeuser formed the nucleus of the Wisconsin Synod, had applied to be sent to America by the Langenberg Society, one being John Weinmann, a Suabian like Muehlhaeuser, who had attended the school at Barmen from 1843-1845, the other being candidate Wrede from the neighborhood of Magdeburg. Both sailed for New York in July, 1846.

Having been informed of their coming Muehlhaeuser met them in New York. Wrede at first served a congregation in Calicoon, N. Y. Weinmann accompanied Muehlhaeuser to Rochester, from where he departed for Wisconsin to accept a pastorate in town Oakwood on the Kilbourn road near Milwaukee. Weinmann sent reports to Muehlhaeuser concerning conditions in Wisconsin. As a result the latter resigned his pastorate and came to Milwaukee in June, 1848, where he



Pastor J. Muehlhaeuser

*) My information for this period is based on the material in the archives of the Wisconsin Synod and for the period up to 1860 upon the "Geschichte der Allgemeinen Ev. Luth. Synode von Wisconsin und anderen Staaten" by Prof. J. P. Koehler. 1925. A. P. S.

at first sold Bibles and tracts, thus becoming well acquainted with Milwaukee and its surroundings.

Upon the advice of certain Protestant pastors Muehlhaeuser founded an evangelical church among the German Protestants of Milwaukee in October, 1848. He wanted, however, to be a Lutheran. Indeed he had a certain dislike for the so-called Old-Lutherans, whom he had learned to know in the East, considering their insistence upon Lutheran doctrine and practice as zealotry and priestcraft. Doctrinal controversy seemed to him to be a striving about words. This was due in part to his previous training and in part to his temperamental makeup. Nevertheless he made contact with Dr. C. W. Schaeffer, a pastor of Germantown, Pa., and Dr. C. F. Schaeffer, professor at Gettysburg Seminary, who later helped to found the General Council, which emphasized Lutheran confessionalism over against the lax attitude of the General Synod. As a result Muehlhaeuser reorganized his church under the name of "Deutsche Ev. Luth. Dreieinigkeitsgemeinde," which name, however, at the time of its legal incorporation had to be changed to Grace Church because there already existed a Trinity Lutheran Church in Milwaukee belonging to the Missouri Synod. In the same year Wrede was called from New York to be pastor of the United church at Granville, Wis., five miles northwest of Milwaukee.

Realizing the necessity of joining their forces these three emissaries of the Langenberg Society met in Grace Church in Milwaukee on December 8, 1849, in order to form "the First German Ev. Luth. Synod of Wisconsin." Muehlhaeuser was elected president, Weinmann secretary, Wrede treasurer. The first regular meeting was scheduled for the 27th of May at Granville, at which time the president was to present a constitution defining their confessional position.

The subsequent meeting at Granville was attended by two more pastors, Meiss of Schlesingerville and Pluess of Sheboygan. A young man named Conrad selling tracts in Wisconsin at the time was also introduced to the meeting as desiring to enter the ministry. His previous training being found satisfactory he was turned over to Pastor Wrede for instruction in theology, a practice quite common in those early days. Such men were then at first licensed and served for two years under supervision of some older pastor. It is of interest to note that even at this first meeting the necessity of Christian schools was strongly urged. The constitution adopted at this time gave certain prerogatives to the pastors over against the delegates which no longer obtain. This appears in the very first paragraph dealing with the name of the synod. "We call this our gathering 'The German Evangelical Ministerium of Wisconsin' and our meeting a ministerial assembly and our gathering with the delegates of the congregations associated with us a synodical assembly." Ordination of candidates and their acceptance into the synod was a matter for the ministerial assembly to decide, likewise the exclusion of a pastor from the synod. The constitutions of the Lutheran synods of the East with which Muehlhaeuser had become acquainted were similar. This attitude which treats the delegates as if they had not as yet reached their majority goes back to European conditions of the xviii and xviii centuries. It is not the Scriptural ideal, which speaks of the Christians as kings and priests. And as we look back upon the past years of our history, this is one of the many things for which we must be grateful to the mercy of God which led our fathers so that they gradually developed a form of church administration that is more conformable to the Scriptural ideal. As to the confession the constitution declared that it was to

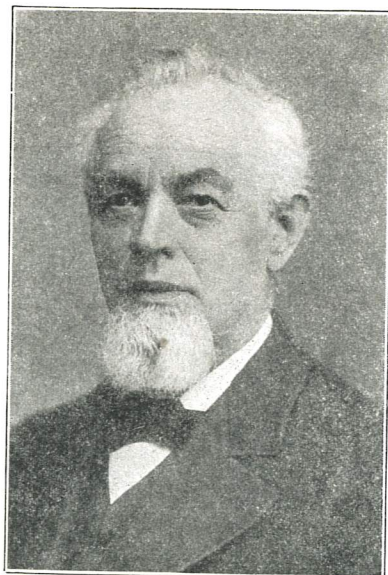
be based upon the Scriptures and the Unaltered Augsburg Confession and the other Lutheran confessions. At their ordination the candidates were to be obligated by this confession.

3. The Spreading of the Synod Along the Shores of Lake Michigan

The synod grew along the shores of Lake Michigan south from Milwaukee to Kenosha and north as far as Manitowoc, westward towards Watertown and northward towards Fond du Lac. By 1850 the church at West Bend was in touch with the synod through its pastor. Towards the end of 1850 Pastor Goldammer arrived from the Rhenish missionschool and was placed at Newton in Manitowoc county, from where he also served the Lutherans in Manitowoc. A group of active and earnest Christians of the Reformed confession attended these services in Manitowoc for a number of years, having as yet no pastor of their own, and helped to support the church but did not partake of the Lord's Supper.

During July, 1853, John Bading from Rixdorf near Berlin arrived in Milwaukee. He had studied under L. Harms in Hermannsburg preparing for mission work in Africa, but after a break with Harms he had finished his preparatory work in the school at Barmen and had been sent to Wisconsin by the Langenberg Society having come to an understanding with Harms. Through his contact with Harms Bading had acquired a more decided Lutheran attitude than any of the previously mentioned members of the synod. He declined to be licensed and was ordained to serve the congregation at Calumet but soon followed a call to St. Jacobi congregation near Theresa.

The minutes of the sessions of the year 1854 at Granville bring a striking illustration of the spirit of unionism still prevailing. Many of the congregations consisted of a membership partly Lutheran, partly Reformed in origin. In one such congregation a controversy had arisen, the Lutheran faction desiring the Lutheran liturgy, the Reformed faction protesting against it. There was argument also about the use of wafers or of bread in the distribution of the Sacrament. The pastor seemed inclined to follow the Lutheran practice, but he was taken to



Pastor J. Bading

task in the ministerial assembly, where it was pointed out that this congregation had joined the Synod with the understanding that it would be served by men of evangelical spirit, whereas the practice of the pastor seemed to indicate the opposite spirit. It was decided to send a committee to the congregation advising the use of bread in the distribution and the discontinuance of the other Lutheran ceremonies. If harmony could not be established in any other way, then the use of bread and of wafers also in the distribution was to be advised by the committee. Against this advice Pastor Goldammer protested vigorously as being contrary to the very intention of the Sacrament, which was to represent the most intimate communion between all those who partook of it. Nevertheless the minutes close with the remark: "But no further attention was paid to that."

4. Confessionalism Asserts Itself

The subsequent years brought a gradual turn to a more definite Lutheran practice. There is no doubt that the activity of a Lutheran theologian named Wallmann, a scholar of Tholuck, had much to do with this. Being inspector and instructor at the school in Barmen he inculcated Lutheran principles in the young men during his activity there from

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

1848 to 1857 and a number of them entered the service of our synod.

Towards the end of the year 1854 Philip Koehler arrived from the school in Barmen and was stationed in Town Addison near West Bend. In 1856 Streissguth and G. Reim joined the synod. The most important decision rendered by the session of that year was the definite rejection of the "Definite Platform," a declaration of theological principles concocted by certain theologians of the Lutherans in the East, in which fundamental truths were denied. For instance, regeneration by the Holy Spirit in Baptism was rejected. In its rejection the synod declared that the Unaltered Augsburg Confession was based upon the Word of God and that the adoption of the "Definite Platform" meant suicide for the Lutheran church. This was also one of the steps that led the synod to take a clearer confessional position.

During these years considerable financial support was being sent by members of the Pennsylvania synod to our missionaries, money and sometimes clothing gathered by their Home Mission Society. During 1856 Pastor Schaeffer sent \$300 and during the following years such gifts were continued and greatly appreciated by families who were usually underpaid and often in great need.

In regard to the aforementioned gradual turn to a more definite Lutheran practice there is a significant letter from the year 1857 addressed to President Muehlhaeuser by the members of the Northwest Conference of the Wisconsin Synod. A certain pastor of the synod had addressed a letter to the synod in which he declared: "I cannot as yet bid farewell to Unionism, because since I know Jesus, I dearly love it and feel happy in it." The members of the conference sent him a very sharp reprimand and now reported the contents to the President: "He who is addicted to Unionism should belong to a unionistic synod. . . . Are you of the opinion that one can be a member of a Lutheran synod with a heart bound to Unionism? We do not think so. The 'Kirchenverein' of the West is United and the Lutheran Synod of Wisconsin is Lutheran and desires to become more Lutheran. We desire to depart more and more from the unrighteousness of appearing to be something that we are not." Then the remark is added that this is the common opinion of the conference. (Signed) Reim, Bading, Koehler.

5. The First Travelling Missionary

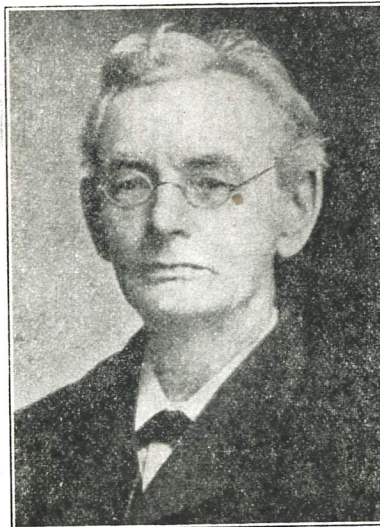
The need of a travelling missionary was now felt more and more. Bading and Koehler had made an exploration trip on foot northward from West Bend through Manitowoc, Two Rivers, Kewaunee as far north as Ahnapee (Algoma). As an immediate result Pastor Goldammer of Manitowoc extended his labors to Two Rivers. In 1857 Princeton and Montello asked to be served. In the person of Pastor Fachtmann the synod now found a capable man able to size up men and situations, who undertook the arduous task of travelling missionary. He was a theologian with university training, the first one of the university men in these earliest years of our synod's history who showed the ability to adjust himself to the new conditions. He had already explored the territory about Columbus and Beaver Dam and now (October, 1857), he was sent on a more extended tour through

the Fox and Wolf river valleys. He sent a detailed report to President Muehlhaeuser, in which he showed himself to be a man of good judgment. He had visited Fond du Lac, Neenah, Menasha, Hortonville, and New London. In August, 1858, he founded St. Peter's church of Fond du Lac becoming its first pastor soon after, but with the understanding that he might be allowed to continue his journeys in the interest of the synod's missions.

6. Growth of Confessionalism under Bading's First Presidency

For its tenth annual convention the synod assembled at Fond du Lac in 1860. The list of names showed 21 pastors. Because of advancing age Muehlhaeuser declined the presidency and Bading accepted it and the call of the church at Watertown and thus Watertown became the center of the synod for almost a decade.

At the sessions of the year 1861 two doctrinal papers were read, one by Pastor Reim on the confessional position of the synod, the other by Pastor Fachtmann on private confession. The confessional stand of the synod had in recent years been sharply and sometimes bitterly attacked by members of the Missouri and Iowa Synods. In defending the confessional attitude of the synod Reim referred to its declaration as expressed in its constitution and also to the regular practice of obligating all candidates by the Lutheran confessions. He admitted that the Wisconsin Synod had not taken part in the controversy concerning confessionalism now raging both here and abroad, but the reason had not been indifference but rather the peculiar position of the synod. In its own midst, he stated, confessionalism had not been questioned. To join in the confessional strife of others it had neither the time nor the power. A question the essayist did not take up was, whether the practice of the pastors throughout the synod was in agreement with this confession. And in regard to this point some criticism was indeed in order, a fact which the correspondence in the archives bears out. Only in fairness it must be said that much of the critical comment from without did not breathe a spirit that was conducive to an understanding and to the growth of a true confessional attitude. Objection



Dr. A. Hoenecke

against this stricter confessionalism had arisen from certain groups within the synod and from the German mission societies. In this very year President Muehlhaeuser had received a letter from the Langenberg society containing a remark about the violation of consciences. The essayist declared that this objection was invalid, because the Lutheran church demands of everyone desirous of entering the ministry that he become acquainted with these confessions. If he cannot agree to them, he is under no obligation to become a pastor, rather by demanding the obligation to the confession the synod desires to keep such men out of the ministry that they may not enter into a calling contrary to their convictions and that the congregational life be not harmed.

In his presidential address of the year 1862 Bading alluded to the fact that the confessional declaration of the synod at its last session had been contemptuously referred to by outside critics as fine phrases with nothing behind them. His advice to the synod was that as heretofore it should ignore such cavilling and devote itself to an intensive study of the Lutheran Fathers, which in turn would lead to

a deeper understanding of Scriptural truth and to a practice which would be the best refutation of all criticism. One notes the very strong emphasis on the study of the Fathers in his address and one misses the direct approach to the Scriptures, but this was not peculiar to Bading alone at that time.

7. Origin of Our First Theological Seminary

When in 1863 the synod assembled at Grace church in Milwaukee the civil war had already entered upon its third year and many hearts were troubled. While referring to the ravages of the war as a visitation before which we should humble ourselves President Bading could at the same time point out how the Lord had blessed the work of the synod in the past year. Fourteen new workers had entered the ministry of the synod bringing the total up to forty-five. Among the new names the one of greatest interest to us today is that of Adolf Hoenecke, a university theologian, who was stationed at Farmington near Watertown.

In spite of the dark war clouds the matter of the seminary was now taken up again. The committee on the seminary matter brought in a report stressing the necessity of such an institution and advocating for its location a smaller town more centrally located, indicating Watertown as a suitable place. After a longer debate in which the advantages of a larger city like Milwaukee were weighed against those of a smaller town, a vote was taken which decided the matter in favor of Watertown by a vote of 45 to 19. At the same session the synod sanctioned the intended journey of its president to Germany and Russia for the purpose of collecting funds for the seminary. It was to be opened immediately in the fall of the year in some building that was to be rented. The opening of the college would have to be deferred until buildings could be erected. Pastor Moldehnke who had been serving as travelling missionary was called to serve as theological professor and did begin his work in the fall with two students, one of whom, however, had to be discharged because of unworthy conduct.

8. Indications of the Coming Break with the German Mission Societies

In regard to the gradual turn to a more definite Lutheran practice which we have been noting in our review of the synod's history the sessions of this year touched upon a matter which we cannot pass over because of the repercussions it caused in the German mission societies which had been supporting the synod's work. It was reported that two pastors were still using the United catechism. The synod resolved that these men were to be given six months time to correct the matter and if these congregations refused to introduce the Lutheran catechism they were to resign their pastorates.

Answering a letter from the society in Berlin the reply of Synod reiterated the position taken by the synod in the

case of the two pastors, adding in explanation that because of the aggressiveness of the Reformed churches in America it was necessary to define one's doctrinal position clearly. Moreover it was asserted that these pastors had not been prohibited from serving a United church but rather from teaching Lutheran doctrine in one congregation and United doctrine in another. Pastor Koehler refused to sign this document, because he felt that it was an attempt to strew sand into the eyes of the OKR* and that it dodged the real issue, in order not to lose the financial support of the German societies. In June, 1864, a letter of the society of Langenberg expressed its disapproval of the treatment of the two pastors mentioned above and deplored the fact that a discussion of the situation with Bading in Germany had not satisfied them. Moreover they also demanded that the travelling missionaries of the synod should be willing to serve Reformed churches, when the need arose.

* Oberkirchenrat.

9. The Opening of the College

During the schoolyear 1864-1865 there had been eleven students in the seminary. It was reported at the sessions of 1865 that the new college building would be ready in a few weeks. It had three stories above the basement being 56 feet high in the walls with a front of 60 feet and a depth of 56 feet and had cost \$16,900, whereas the European collection of Pastor Bading had netted \$10,215. Five acres of ground belonged to the property. At this meeting it was also decided to publish a church paper called "Gemeindeblatt," of which Prof. Moldehnke was to be the editor, the pastors Bading and Hoenecke to be associate editors. The differences with the German societies had again been patched up.

The instructions in the college began September 15, 1865, with 66 students, of whom probably only one remains alive today, Erdman Pankow, pastor, em. The faculty consisted of three teachers with Prof. Martin, formerly of Hartwick seminary, at the head. In 1866 Pastor Hoenecke was called to be professor of theology and inspector of the institution. The "Gemeindeblatt" was now appearing fortnightly with a subscription list of 2,850.

At this point we must not omit to mention that in this year 1866 a group of Lutheran families from Ixonia and Lebanon near Watertown under the leadership of Pastor Hoekendorf migrated to the neighborhood of Norfolk, Nebraska, who together with a group in the southern part of the state formed the nucleus of our later Nebraska district.

In 1867 there were four students in the seminary and 68 in the college. Prof. Moldehnke having returned to Germany, Prof. Hoenecke was now in charge of the seminary. The report complains of a deplorable lack of interest in the school on the part of many pastors and congregations both in regard to the sending of students and also in regard to material support.



Tower — Luth. Theological Seminary, Thiensville, Wis.

10. The Break with the German Mission Societies and with the General Council

At the sessions of 1867 the question of the attitude of the synod to the United Church was taken up. The majority of the committee on this matter headed by Prof. Hoenecke brought in a report which in no uncertain terms rejected the Union both in doctrine and in church administration because of the violence it was doing to the conscience of sincere Lutherans in Germany as well as to their property rights. A minority report, however, brought in by Prof. Meumann was adopted, which was more moderate in tone. The reason for adopting the milder resolutions seems to have been the desire to justify the synod's having accepted workers and material aid from these unionistic societies. The argument advanced was that the Berlin society was well aware that the Wisconsin Synod rejected every form of unionism, because it hindered the free exercise of Lutheran confession. But as long as there were Lutherans within these state churches of Germany which had purity of doctrine and the right administration of the Sacraments and as long as these Lutherans protested against the union forced upon them, synod felt justified in accepting the mediation of the United mission societies, who made it possible for it to receive workers from these Lutheran circles.

It seems that these resolutions did not reach the German mission societies until December 1867. Their reaction was immediate and very sharp. The representative of the Langenberg Society wrote and in February 1868 a letter condemning the anti-Union resolutions of the Wisconsin Synod was sent by the Berlin society accusing the synod of ingratitude over against old friends, whose deeds of kindness were admitted in the very resolutions, in order to gain new friends. (The last remark referred particularly to the Missouri Synod.) In his reply President Bading pointed out that the years 1864-1868 had been years of a strong urge towards definite confessionalism in the Lutheran Church of America and that the Wisconsin Synod could not remain behind. Even Pastor Muehlhaeuser, who was not aggressively confessional and who ten years before had urged adherence to the General Synod of the East, now shortly before his death had welcomed the fact that the Pennsylvania Synod had broken away from the General Synod. "Moreover," Bading added, "the ruthless procedure of the United Church in Prussia against Lutheranism is hardly of a nature to produce a sentiment favorable to Unionism among Lutherans in America." Articles in the "Gemeindeblatt" of this period bring numerous illustrations of this ruthless procedure in Germany.

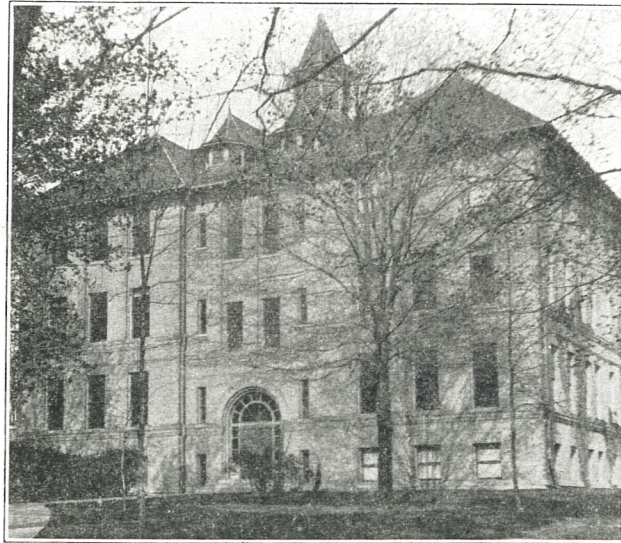
In his presidential address Bading conceded that in the past the synod had vacillated between its love for the Lutheran confessions on the one hand and the feeling of gratitude towards the unionistic mission societies on the other hand, which had given financial aid and sent workers. As a result the synod had appeared in a light that neither friend nor foe could understand. The time had now come, he declared, to make an end of this indecision. Moreover, the very business on the calendar of the sessions offered an occasion to prove the sincerity of the body in regard to the Lutheran confessions. The General Council, which had been formed in the preceding fall at Ft. Wayne and to which the synod had sent delegates, had failed to take a definite stand in regard to altar and pulpit fellowship with the hetero-

dox. This question was now taken up and after an extended debate a motion was adopted declaring such fellowship with those who are not agreed with us in doctrine to be contrary to the doctrine and practice of the Lutheran Church and therefore to be rejected by this synod. Three pastors and Prof. Martin voted against the motion. One of the pastors later changed his opinion, the other three left the synod. Connections with the General Council were to be severed, if at its next meeting it did not take a position agreeable to the position of the synod.

11. Cooperation with Missouri and Minnesota Synods

In October, 1868, there was a meeting of representatives of the Missouri and Wisconsin Synods at Milwaukee in which both bodies recognized each other as orthodox, established altar and pulpit fellowship, and agreed to recognize each other's church discipline. At a later meeting in May, 1869, they agreed on a plan of cooperation in the use of the synodical institutions of both synods. The Wisconsin Synod was to send its theological students to St. Louis and to elect and support one theological professor there; likewise students of the Missouri Synod were to use the college at Watertown and the Missouri Synod was to provide one professor there, in each case the appointment being subject to the approval of the other synod. This was adopted by the synod in 1869, which meant, of course, the closing of our seminary.

The board of the college reported that it had bought a 30 acre tract of land adjoining the institution for \$6,475. Due to the departure of Prof. Martin another professor was needed at the college. Since April, 1869, President Bading, who in the meantime had become pastor of St. John's church in Milwaukee, had been in correspondence with Pastor August Ernst of Albany, N. Y., a member of the Pennsylvania Synod. Pastor Ernst no longer felt at home in that body because of its un-Lutheran practice and desired to



Northwestern College, Watertown, Wis.

get into one of the synods of the Central West, where more conservative Lutheranism prevailed. Bading proposed him as inspector and he was called in the summer of 1869. He accepted the call arriving at Watertown in the beginning of September.

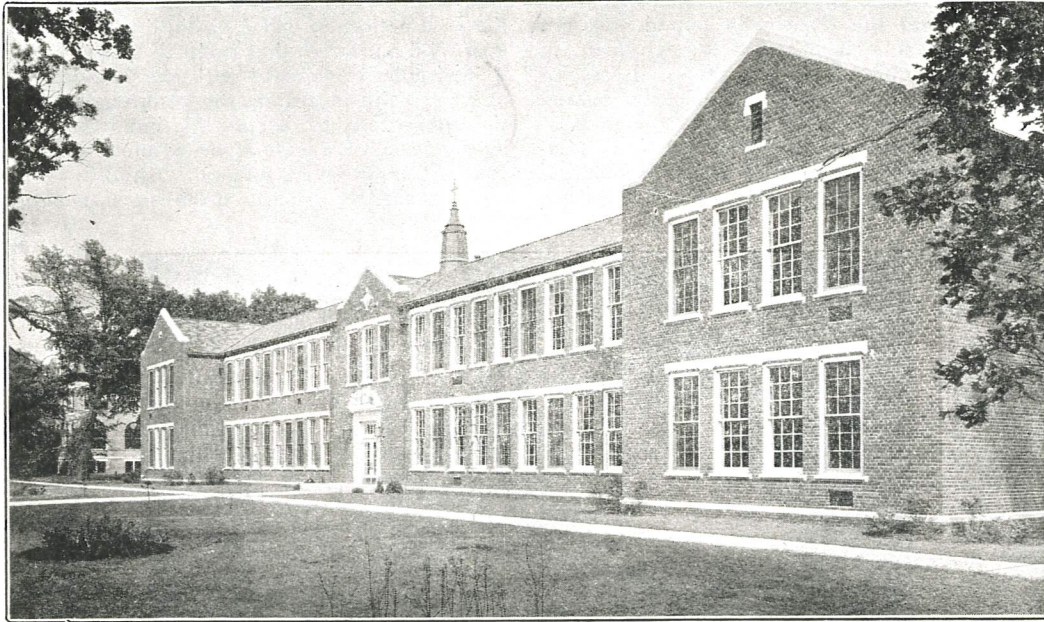
At the sessions of 1870 it was reported that the Missouri Synod had carried out its agreement by placing Prof. Stellhorn into the faculty at Watertown. The Wisconsin Synod had not as yet been able to send a man to St. Louis but six Wisconsin theological students were then at St. Louis. Professor Hoenecke was advised to accept a call into the ministry. The report for the school year 1870-1871 showed a decided improvement in the financial situation as far as the institution at Watertown was concerned. The attendance at the school had been good; 74 in the academy, 58 in the college. In regard to the filling of the professorship at St. Louis the synod now extended the call to Pastor Hoenecke. It was also resolved to approve of the forming of the Synodical Conference to consist of the Missouri, Ohio, Wisconsin, and Norwegian Lutheran Synods.

Pastor Hoenecke brought in a favorable report from the meeting of the Minnesota Synod, to which he had been sent as representative of the Wisconsin Synod. While still a member of the General Council the Minnesota Synod had made a definite declaration in the matter of pulpit and altar

fellowship and the application of those principles to its synodical connections was soon to be expected.

The matter of the proposed synodical conference prospered so well that the first meeting took place in July, 1872. As to the relations to the Minnesota Synod the Wisconsin Synod decided that it be given the right to send its students to the school at Watertown and that in turn it was to send one professor to Watertown contributing \$500 to his support, the Wisconsin Synod supplying a residence and additional salary.

The new man was Prof. Easterday. The professorship at St. Louis had not been filled, Pastor Hoenecke having definitely declined the call. At the end of that school-year, 1871-1872, the first class graduating from college was ready to enter the seminary at St. Louis: J. Bading, O. Hoyer, E. Pankow, F. Pieper.



Dr. Martin Luther College, New Ulm, Minn.

In order to fulfill its obligation towards the Missouri Synod by placing a professor into the seminary at St. Louis the board which was authorized to call had invited Dr. Wm. Notz of Allentown, Pa., for a conference during the meeting of the Synodical Conference at Milwaukee in the summer of 1872, intending to call him to St. Louis. Several pastors of the Missouri Synod had, however, expressed the opinion that it was more necessary to strengthen the faculty at Watertown in view of the growing number of students (154). Thereupon the board asked Dr. Walther to attend its meeting and, when he expressed the same view, it was decided to call Dr. Notz to Watertown, where he began his work in September, 1872.

For its twenty-fifth anniversary the synod met at St. Peter's church in Milwaukee. The membership list now showed 68 pastors and 22 teachers. The original 3 congregations had increased to 130. The agreement with the Mis-

souri Synod in regard to the institutions was now abrogated. Professor Stellhorn was recalled from Watertown and with him 40 students of the Missouri Synod departed, nevertheless the institution showed an enrollment of 174, an increase of two over the previous year. Of these 174 there were 80 in the college department divided as follows: Wisconsin 56, Missouri 22, Minnesota 2.

At the end of December, 1874, a fire breaking out in the smaller of the two institutional buildings had completely

destroyed it. It was now to be replaced by a larger building to cost about \$12,000.

At this session as at a number of previous ones Pastor Hoenecke led the doctrinal discussion with a paper on the church. These thorough dissertations contributed to the growing clearness in the synod at large in regard to cor-

rect Lutheran doctrine and practice.

And thus at the end of the first twenty-five years of its history the synod could lift up its eyes in humble gratitude to Him without Whom we can do nothing, Who had guided it by His word into the knowledge of His will. And as we today look back upon those early days and note many of the shortcomings in doctrine and in practice prevailing in the beginning, let us not forget two things: the one, that many of those early pioneers, to whom the Lord had not given what he has given to us, do put us to shame by the zeal, the earnestness, the self-sacrifice which they showed in the service of the Lord Jesus, enduring hardships with which we are not acquainted; the other, that unto whom much is given, of him much shall be required. In view of these facts we can only say: Lord, have mercy upon us and abide with us as thou didst abide with our Fathers.

A. P. SITZ.

II. From the Rejection of the Proposed State-Synods to the Amalgamation and Formation of The Joint Synod of Wisconsin and Other States

I. To the Union of the Synods of Wisconsin, Minnesota and Michigan (1877-1892)

The Synodical Conference in its sessions of 1876 had considered the question whether the time had not arrived that a provision of the constitution of the Synodical Conference, "Redistricting of the synods according to territorial boundaries, provided the language form no barrier," be carried out. The resolution pertaining to this matter read, "Resolved that we advise all of our synods to take steps immediately in order that state-synods might be established, if not everywhere immediately, at least in such states where this may be done without serious difficulties." Concerning the educational institutions existing within the Synodical

Conference the following resolution had been adopted, "The Synodical Conference advises its several synods to dissolve all of the existing theological seminaries and to found a general or union seminary and place it under the control of the Synodical Conference."

The Wisconsin Synod in its sessions of 1877 took up the discussion of these resolutions for which its delegates to the Synodical Conference also had cast their votes, and finally adopted the following resolutions, "The Synod declares,

1. That we heartily endorse and support the original plan concerning the union of all orthodox Lutherans within the Synodical Conference into free and independent state-synods."

2. "That it is ready for such a union and formation of the State-Synod of Wisconsin, provided, the possibility is eliminated that this state-synod again join one of the existing joint synods as a district-synod, and thus lose its freedom and independence."

3. "That it cannot recognize that such union with one of the existing joint synods is enjoined by God's Word, or essential and necessary for true union, or beneficial for our congregations and synod."

These resolutions and the lengthy discussion which they evoked clearly showed that the Wisconsin Synod was not yet ready for this important step, but that the sentiment in general was very strongly opposed to this proposed dissolution and reorganization. This opposition clearly sprang from the fear that the newly founded State-Synod of Wisconsin would no doubt eventually join the Synod of Missouri and thus lose its freedom and independence. A member of the synod expressed his fear very clearly thus, "Does not this resolution, "Leave it to the respective state-synod if, and which of the existing general synods, it wishes to join," induce in us the fear that union with the Synod of Missouri is a necessary consequence of the proposed formation of state-synods?" That this fear was not without foundation became quite evident from the remarks made by a member of the Missouri Synod who happened to be present at this session. He claimed, "If two church bodies are truly one in spirit it of necessity follows that they then must also desire to unite and be one in body." To this remark Rev. A. Hoenecke made a lengthy reply closing with the words, "Two bodies may very well be in perfect agreement as to doctrine and practice and yet have no desire for bodily union. This is indeed as little a

consequence as that two Christian people who love each other as Christians must marry." Through the adoption of the resolutions stated above the proposed formation of state-synods was rejected by the synod, and primarily, it seems, because there was no adequate guarantee given that it would retain the freedom and independence it desired.

Educational Institutions

a) The Theological Seminary

The synod had rejected the proposal of the Synodical Conference pertaining to the formation of state-synods. It next took up the discussion of the resolution pertaining to the founding of a general or union seminary. This it finally also rejected by passing the resolution, — "That it cannot recognize the advisability and advantages of the establishment of a general German seminary and therefore finds that it cannot participate in the same." Having turned down the proposed general theological seminary the synod next had to determine just how and where it intended to train its pastors in the future. Two ways were open, either to con-

tinue, as heretofore, to send its students to the theological seminary of the Missouri Synod at St. Louis, Mo., and have them trained there; or to fall back to an older arrangement and reestablish its own theological seminary. After some discussion the following resolution was introduced, "The Synod resolves to open its own seminary next fall in Milwaukee, Wisconsin." But since the lengthy debate which ensued clearly revealed the fact that to many members of the synod the plan of founding a seminary was still too new, and came too unexpectedly, the synod resolved to postpone the final action, to call a pastoral conference, possibly in August, and authorize that body to make the final decision, and if favorable, to proceed with the founding of the new seminary. In the meantime the congregations were to be given the opportunity to discuss this important matter and express in the form of a vote their opinion for or against it. The pastoral conference met in Oshkosh, Wisconsin, on August 14 and resolved to establish a theological seminary in the fall of the next year, 1878, in Milwaukee, Wisconsin. Of the congregations that had taken a vote on the seminary matter 37 were for and 16 against its establishment. In the next regular meeting of the synod in June, 1878, the whole seminary matter was disposed of. It was decided that the new seminary was to be a so-called "theoretical" one, to which, however, for the time being so-called "practical" students also would be admitted. Its regular course was to extend over a period of three years, and the Pastors A. Hoenecke and E. Notz were appointed as professors of theology.

On September 4, 1878 the new seminary was officially opened with three professors and six students. During the summer Pastor Hoenecke had been taken seriously ill. And since it seemed unlikely that he would be able to take up his work at the seminary in September the board added a third man to the faculty, Prof. A. Graebner of the college at Watertown. Thus it came about that the new seminary was opened on the appointed day with a faculty of three professors instead of two. In a solemn service held in St. John's Church, Milwaukee, all three professors were installed at the same time. The seminary was opened in two adjoining private residences, into which the students moved together with Prof. Notz, who served as inspector, or dean of men. But since it soon became evident that the two houses were inadequate for seminary purposes the synod the very next year purchased a special seminary property, a piece of real estate located on 13th Street, Milwaukee, known as Vliet's Bush or Eimermann's Park (now Lutheran High). Purchasing price was \$7,000.00. The property included a rather spacious hall which, with a few changes, could serve fairly well for quite a number of years as the seminary building. After these changes, which required the expenditure of another \$2,500.00, had been made the new seminary was dedicated the beginning of September 1879 and occupied by the



Michigan Luth. Seminary, Saginaw, Mich.

student body and the Inspector, Prof. E. Notz. This building served its purpose from September 1879 till June 1893. When after more than 20 years of uninterrupted use extensive and expensive repairs became necessary, the synod in 1892 decided to erect a new seminary building together with the necessary residences for the professors. On a property located at the corner of Pabst Ave. and Spring St., Wauwatosa, Wisconsin, donated by Captain Pabst, the new building together with three residences was erected at a cost of \$57,734.00. On October 13, 1892 the corner stone was laid, and on September 17, 1893 the seminary was appropriately dedicated and the following day the new school-year was officially opened in the new building with a faculty of three and a student body of 31.

To what has been presented we now must add a few remarks concerning the inner developments and changes taking place in the theological seminary during the period we are covering here. The new seminary was opened September, 1878, with three professors and 6 students. The following school-year the number of students rose to 18. At the close of this, the second school-year, the first students were graduated as the first fruits of this institution, three in number, the candidates G. Gensicke, A. Hoyer, and Chr. Sauer. The next, the third school-year, the enrollment again stood at 18, of which three again were graduated, A. Bendler, A. Baebenroth, and O. Griebing. In the following year the number of graduates rose to 10, of which 8 had been called into the active ministry, and left the seminary a number of months before the regular close of the school-year because of the great shortage of preachers. This, indeed, is for quite some time the ever-recurring complaint of the board and faculty that the congregations all too often call candidates from the seminary before they have completed their prescribed course. There was no change in the faculty until 1887 when Prof. Graebner received and accepted a call to the theological seminary at St. Louis, Mo. Prof. Graebner was succeeded by Rev. G. Thiele. Two years later Prof. Hoenecke, who up to this time was still serving as pastor of St. Matthew's Congregation in Milwaukee, was asked to resign from his pastoral duties and devote his whole time to the professorial work at the theological seminary. This he did with the beginning of the school-year 1890-1891. During the second regular meeting of the Joint Synod of Wisconsin etc. in 1893 the Wisconsin Synod offered to the Joint Synod the use of its theological seminary. This offer was accepted with the provision that the old seminary board of the Wisconsin Synod continue to manage the affairs of the seminary until the next regular meeting of the Joint Synod.

b) The College at Watertown

When the Wisconsin Synod in 1877 rejected the plan of the Synodical Conference pertaining to the founding of a union seminary and resolved to establish its own seminary instead, the body next had to determine what it wished to do with its college at Watertown. Proceeding from the fact that the new seminary according to a synodical resolution was to be a "theoretical" one, and that the students who wished to enter there needed a thorough "theoretical"

preparation, or college education, the synod resolved to continue this school in the same manner that it had been conducted heretofore. For reasons of economy, however, the faculty was to be reduced to six professors. Accordingly Prof. A. Graebner who had served at this institution since 1875 was called to the newly opened theological seminary at Milwaukee, September, 1878. According to the catalogue of 1881 Northwestern University was composed of three departments. First, the gymnasium or college, which was to prepare young men for the "scientific" study of Theology. Second, the academy, which aimed to instruct young people on a Christian basis in such branches, as are necessary for business and professional careers. Third, a normal department or normal school, in which Christian young men are to be trained and made fit to take over the parochial schools of the Christian congregations. The complete gymnasium or college course extended over a period of seven years, from Sexta to Oberprima. The full course in the normal school at first was four, later on five years. One difficulty with which the school during these years constantly had to contend, and which no doubt did very much harm, was the constant change in the personnel of its teaching staff. We have already referred to the shifting of Prof. Graebner from



Northwestern Luth. Academy, Mobridge, S. Dak.

Watertown to Milwaukee in 1878. The year prior to this Prof. A. Preller, who had severed his connections with the Iowa Synod because of doctrinal differences, had joined the faculty of N. W. U. Being an excellent musician, Prof. Preller instructed the students of the normal department in music and organized the first student's band. To Prof. Preller then belongs the honor of being the "father" of our N. W. C. Band. Prof. Preller resigned in 1881. The years preceding, Prof. V. Brohm had left Northwestern because of a call to the teachers seminary at Addison, Illinois. Prof.

Preller was succeeded by Prof. Gebhardi, September 1881, who, however, is lost to the institution through death little more than a month later. At the close of the school-year 1882-1883 three more professors left Northwestern, the brothers Amos and O. Easterday and Thomas Snyder. All three resigned. The two Easterdays were succeeded by Prof. Hantz, instructor of mathematics, and Prof. Sadtler, teacher of English. Prof. Sadtler remained two years only, Prof. Hantz until 1889. The examples cited should suffice to show that the persistent change in the faculty was indeed a serious problem at N. W. U.

As successor to Prof. Gebhardi the board called the student of theology G. Keller, at first "provisional," later on, "because he had proven himself to be capable and efficient in his work," permanently. Prof. Keller has the distinction of being the first alumnus of Northwestern to be called back to his alma mater as professor. In 1882 Prof. Kammeyer is called to Northwestern and serves with interruptions until 1891. In the year 1885 two young men, both alumni of Northwestern, are added to its faculty one of which after 55 years is still serving his alma mater faithfully. These two men were, Wm. Weimar and J. H. Ott. The former was called as professor of German, the latter as professor of English, a position held until his resignation by Prof. Sadtler. While Prof. Weimar was soon shifted to the teaching of mathematics, in which he continued until his resigna-

tion in 1903, Prof. Ott took over, and continued in, the position for which he had been called, the teaching of English. For some time prior to his appointment numerous complaints had been made over the inefficiency of the English department at Northwestern. These complaints soon ceased after Prof. Ott had taken over this department. Later on Dr. Ott — he had received his Ph. D. at the University of Halle in the summer of 1892 — also took over the department of natural sciences, for which for some years, 1894-1897, a special instructor had been engaged, K. Ernst, son of President A. Ernst. And finally, last but not least, Dr. Ott also took hold of the college library. Diligently he — at first assisted by Prof. K. Ernst — sorted and cataloged the material at hand, added to it, completed it through purchases which he made, and donations which he succeeded in obtaining, himself bringing along a number of scientific works on his return from Germany in 1892. But most of this work had been in vain, for in the fire of 1894 practically the whole library was destroyed. Starting with the little that had been saved from the fire as a nucleus Dr. Ott set to work undismayed and built up the college library a second time. His success it testified to by the fact that it now numbers well over 20,000 volumes. Unfortunately there is still lacking an adequate housing for this excellent library, so as to make it accessible and available at all times both to faculty and student body. In the year 1888 Pastor J. Koehler was called to the college as Professor and Inspector. As inspector he became the successor of Dr. W. Notz who had served the college faithfully in that capacity for 16 years. With the coming of Prof. Koehler the faculty again consisted of seven men, the same number it had had before 1878. This meant that the classes could now be taken care of more adequately again. — In this connection a few remarks concerning the size of the student body are certainly in place. This fluctuated constantly, due to a variety of causes. Starting with a low of 134 students in the school-year 1870-1871 it rose steadily to a high of 216 in 1875-1876; again declining from here until it reached its lowest level, 124 students, in 1885-1886. From this low point the attendance rose again and stood at 185 in 1891-1892. When after the union of 1892 the Joint Synod founded a teachers' seminary, or normal school, at New Ulm, Minn., the normal department naturally was dropped at Watertown and the students of that department transferred to New Ulm. This naturally reduced the attendance somewhat, but also proved to be of some benefit to Watertown. A number of courses could now be dropped from the curriculum and the professors that had given them were now available for other disciplines. Thus classes that had been combined before could now be separated and instructed separately, certainly a decided improvement over the former arrangement.

In the external or physical equipment the college also experienced some important changes during this period. Thus in 1888 a new refectory was erected at a cost of \$8,000.00. On the second floor of this building a number of sick rooms were arranged for. This building still serves its original purposes, after it has been enlarged by an addition to the dining room in 1903 and after other necessary changes and improvements had been made. In the night of July 30 to 31, 1894, the college suffered a serious loss, for lightning struck the main building setting it afire. It was gutted completely, and on the morning of July 31 only the blackened walls of the old "Kaffeemuehle" remained standing. Practically the whole library, which according to the last entry made by Dr. Ott on July 7 contained 3,125 volumes, was destroyed. Indeed, it was a severe blow for the college as well as for the synod. But the brethren did not despair. Preparations were made immediately for the erection of a new building to replace the one that had just been destroyed. Already on March 29, 1895 this new building was finished and ready for use. Its formal dedication, however, did not take place until the close of the school-year on June 18. This building which was erected at the nominal cost of but \$18,000.00 is standing today and still serving its purpose as the recitation hall of Northwestern College.

c) Doctor Martin Luther College, New Ulm, Minn.

The advantages of training their pastors in their own institutions and the need of a theological seminary and the necessary preparatory school were recognized quite early by the members of the Minnesota Synod. Though the question was much discussed in conferences and at private gatherings nothing was done in the matter until Rev. C. J. Albrecht, Pastor at New Ulm, Minnesota, became president of the Minnesota Synod. Under his energetic leadership sentiment was finally changed into action. The synod resolved in 1883 to found a theological seminary and the necessary preparatory school. And since the congregation at New Ulm and the city of New Ulm itself made the best offer, the necessary grounds and \$4,000.00 in cash, New Ulm was chosen as the home of the new institution. Here on June 25, 1884, the corner stone of Doctor Martin Luther College was laid, and on November 10 of the same year the building was dedicated and officially opened. The reader will note that the school bears the name of the great reformer, Luther, and that it was dedicated on the day of his birth. The college at first had two departments, an academy and a so-called practical seminary. Later on a classical department was added. From November 1884 until January 1885 two professors served as instructors at the institution, G. Burk and A. Reim. Rev. Albrecht temporarily served as Director. In January 1885 Rev. O. Hoyer of St. Paul was called as Professor and Director. Rev. Albrecht for some time took over the instruction in some of the branches of the "practical" seminary. When a third instructor became necessary the board called Rev. A. Reim as Professor of the academy. In this same year, 1886, the institution already had an enrollment of 80, of which 12 were students of the seminary. But since the synod had resolved to develop the school into a full gymnasium or college it became necessary to call an additional professor every year. In the year 1889 Rev. J. Schaller, member of the Synod of Missouri, was called to the seminary, 1890 candidate J. Hoeness. Since the expenses of managing the school increased from year to year and the synodical contributions and other incomes (tuition, etc.) did not keep pace with the growing expenses, every year closed with a deficit. The debts finally rose to serious proportions. Determined efforts were made to reduce them. When the Joint Synod during its second regular meeting, June 1893, resolved to found a teacher's seminary or normal school the Minnesota Synod offered to the Joint Synod the use of its building at New Ulm for that purpose with the provision that the building remain the property of the Minnesota Synod. This offer was accepted. The synod then passed the resolution that the new teacher's seminary was to be opened with a faculty of five Professors in the fall of that year at New Ulm, Minnesota. Thus Doctor Martin Luther College became a teacher's seminary or normal school.

On the 6th day of September 1893 the new normal school was officially opened with three Professors, J. Schaller, A. Reim, and G. Burk, and an enrollment of 52. In November of that year Prof. Schaller, who had first been called as Professor and Inspector, was appointed Director or President of the institution.

d) The Theological Seminary at Saginaw, Michigan

This institution of higher learning was founded by the Michigan Synod in the spring of 1885. It was opened officially in August 1885 at Manchester, Michigan, with one Professor and an enrollment of 6 students. A private dwelling, offered free of charge to the synod by its owner, served as the first seminary building. Since this offer was good for only two years, the synod the very next year resolved to erect a building of its own at Adrian, Michigan. But in an extra-meeting held in the same year, the resolution was changed as to the locality and Saginaw was substituted for Adrian. On May 31, 1887, the corner stone was laid and already on August 28 the building was dedicated. By September 20 the building was ready for use. So on that day

the second school-year of the seminary was opened in the new building with an enrollment of 14. Prof. Lange who served both as director and inspector was assisted in his class work by the Pastors Eberhardt and Huber and Teacher Sperling. When in the following year it was discovered that Prof. Lange was not in doctrinal agreement with the synod he was dismissed and Rev. Huber was appointed as his successor. When in the year 1892 the Michigan Synod united with the synods of Wisconsin and Minnesota to form the Joint Synod of Wisconsin etc., and this body resolved to change the theological seminary at Saginaw into a pro-seminary or academy a certain group of pastors and teachers opposed this change and attempted to restore the theological department, at least temporarily. When a minority group protested against this, as also against the manner in which the newly elected president, Rev. Boehner, was managing the affairs of the synod, a fight ensued resulting finally in a schism or split when the majority group suspended, and a little later excluded, the protesting minority from the synod (Synod of Michigan). When both the Joint Synod and the Synodical Conference tried to deal with this "rump" synod it severed its connection with both and for some time continued as an independent synodical body. The school at Saginaw was continued for some years by this synod as a theological seminary.

Missionary Activities of the Synod

a) Home Missions (Reisepredigt)

The synod was active at first in that particular kind of mission which is known as home missions, *Reisepredigt*, and under the peculiar conditions obtaining at that time this was almost self-evident. The missionary zeal found a perfectly natural outlet, could be fully satisfied, in that the church sent its missionaries to the Lutheran brethren, to the Lutheran emigrants scattered far and wide, who preached to them the gospel of Christ and gradually through this gospel gathered them together into organized congregations. Now if we here attempt to present what the Wisconsin Synod did and accomplished in the field of home missions since about 1875, it is quite self-evident that we cannot go into detail, lack of space will not permit this, but we must confine ourselves to the drawing of a rather general picture.

At the beginning of our period the synod had come to the conclusion that in order to work in the field of home missions successfully a missionary-at-large (*allgemeiner Reiseprediger*) would have to be called and engaged. That is, a pastor with real missionary zeal, a man that would put his whole heart into this work, a man that at the same time was endowed with a rugged physique (because of the many physical hardships encountered) would have to be found and sent out to do the exploratory work. The officials soon discovered that it was very difficult to find such men. Therefore the synod resolved in 1878, "that each conference commission one of its pastors to go out and journey through such sections of our country where there are brethren of our faith that must be served with the gospel of Christ." The very next year, however, an event occurred that was to affect the whole problem of home missions very favorably, and that was the election of Rev. E. Mayerhoff of West Bend, Wisconsin, as superintendent of home missions. Pastor Mayerhoff served in this capacity faithfully and zealously for many years, often himself travelling through the all-to-often vacant mission fields preaching the word of life to those scattered groups of Christians that were without a shepherd. This he did without complaint, joyously, until the many physical hardships which he, who was but small by stature and frail, had had to endure on his many journeys had so undermined his health that he was forced to resign, 1894.

From Rev. Mayerhoff's report of the year of 1880 we gather that at Medford and Marshfield new congregations have been founded, and that Rev. H. Hillemann has been

doing missionary work in southern Dakota and has founded two mission stations there, one at Watertown, the other at Tindal, So. Dak. Here possibly, are the beginnings of our missionary activities in the Dakotas. Just how Rev. Hillemann got to Dakota, of this the report gives no hint. The mission at Watertown the very next year was turned over to the Minnesota Synod because of the great distance from Wisconsin. Tindal, So. Dak., so the report proposes, is to be served by Rev. M. Pankow from Norfolk, Nebraska. In the year 1881 the synod resolves to call a "permanent" pastor to Medford and Marshfield, who was also to serve the mission congregations lying in the very promising mission field about Marshfield. In the fall of 1882 the synod finally found and called a missionary-at-large, Rev. G. Thiele. Rev. Thiele succeeded in founding in a relatively short period of time 12 mission stations in the mining districts on the northern boundaries of the state and on the Michigan Peninsula. At the same time he served the missions about Marshfield, and from there helped Rev. Bergholz found new mission stations in Marathon Co. As early as 1881 the synod had resolved to send a "permanent" missionary into the region extending from Peshtigo, Wisconsin, northward to Lake Superior in order to cover this whole field more thoroughly. But again the proper man could not be found immediately as the dearth of pastors was very great indeed at this time. This fact we can also gather from a synodical resolution of the year 1883 which determines that the 12 mission stations that have been founded on the Michigan Peninsula are to be united to form one parish and to be served by one pastor. Rev. Thiele resigned as field-missionary in 1883. He was succeeded by Rev. H. Monhardt who began his work at Escanaba, Michigan, in November, 1883. He served altogether 17 mission stations. The names of some of these places, no doubt, sound quite familiar to most of us: Escanaba, Florence, Dagget, Wilson, Powers, Iron Mountain, Iron River, and Stambaugh. In his first report Rev. Monhardt gives us a bit of rather interesting information on his work. He states that in the first seven months of his activity he had covered on his missionary journeys altogether 3,902 miles; 3,012 by railroad, 508 by horse and buggy, 102 by boat, and 175 by foot. This certainly, for that time and age, was quite a feat. Rev. Monhardt resigned in 1885 and was succeeded by Rev. J. Zibell. At this time mission work was done on six fields. The main field was on the Northern Peninsula of Michigan. The second was in the northern part of the state extending from Green Bay northward to the Michigan boundary. A third field was found in and around Naugart. The fourth was Chilton. Wonewoc and vicinity was the fifth. The sixth field was situated in the western part of the state, along the Mississippi, where the Pastors B. Nommensen, Freund, and Baebenroth had been active and founded a number of mission stations. In 1887 a new field was opened in the northern part of the state, in the towns of Eagle River, Three Lakes, Rhinelander, Monico, and Pelican. At Waukesha a new congregation was founded through the work of Pastors Koch, Hartwig, and Brockmann, and Prof. Ernst. Elroy was to get a pastor as soon as possible who from that place was to serve the whole parish, Elroy, Mauston, Summit, and Germantown. At North La Crosse Rev. Stromer founded a new congregation in the year 1888. Pastor Vogt was sent to Duluth, Minnesota, the student of theology Palechek to Elgin, Illinois. — Because of the lack of space we shall have to pass over the next few years. After having served over a period of 15 years as Superintendent of home missions Rev. E. Mayerhoff resigned in 1894. Rev. A. Bendler became his successor. On his proposal the synod the next year introduced a new system in the management of home missions. In the place of the one superintendent a commission of five members was appointed, one for each of the five districts, into which the synod was divided for this purpose. And in order to give the commission a better insight into the work of the missionaries, each one was to fill out a report and mail this to the chairman of the commission shortly before the synod convened for its annual meeting. This new plan worked out very successfully.

Foreign or Heathen Missions

1. Mission Work Among the Negroes

The Synod confined its first missionary efforts to its Lutheran brethren, seeking to gather them into congregations; nevertheless, our Lord's command: "Go ye into all the world, and preach the gospel to every creature," was not lost sight of; the Synod recognized that it had missionary obligations toward non-Lutherans as well, to the heathen at home and abroad. In keeping with this view, the Synodical Conference, at its sessions of 1877, had resolved to begin a Lutheran mission among the negroes of the South. Since the Missouri Synod had already begun this work among the negroes in that same year, the Wisconsin Synod resolved in 1878 to recognize the Negro Mission as a mission of the Synodical Conference and to support this work in heathen missions according to need. At the same time it was reported that the sum of one hundred dollars had already been collected for this purpose. Thus the negro mission was, from its inception, the concern of the Synodical Conference as a whole. Since the split in the Synodical Conference the Missouri and the Wisconsin Synods have continued the work of Negro Missions jointly. In the anniversary year of the Wisconsin Synod (1900) the Negro Mission consisted of 21 stations, served by 11 pastors and 8 teachers, three of them being negroes. The stations were spread over 4 states: 4 in Louisiana, 14 in North Carolina, 3 in Virginia, and 1 in Illinois. Figures for the mission were as follows: 1,397 baptized souls, 657 communicants, 158 voting members, 899 Sunday-school pupils, 820 day-school pupils, and 17 organized congregations.

2. The Indian Mission

Collections for heathen missions had been received by the Treasurer of the Synod almost from the beginning. Even when the Synod in 1878 had resolved to take part in the work of Negro Missions, it continued to maintain a separate fund for heathen missions. Thus we read in the Treasurer's Report for Missions for the year 1879: "For Negro Missions: \$100.47; for Heathen Missions \$113.89." This separate entry for Heathen Missions was continued in succeeding years; the fund gradually grew until in 1885 it amounted to \$938.

As early as 1883 the Synod had resolved that "in order to keep the interest in this important work of God's Kingdom alive, the President appoint a committee of 5 pastors to seek out among the existing Mission Societies an orthodox society whose work is being blessed and to give such Mission Society . . . our support." This committee reported in the following year that it had been unable to find such a Mission Society. The committee for its own part proposed that Synod seek out apt young men who were willing to devote themselves to Mission work among the heathen; that these men be trained for the service at the institutions of the Synod, the cost of their training to be defrayed by the monies already collected for missions. The Synod agreed to this proposal and issued a call for men. Soon two young men responded to the call: J. Plocher and, in the next year, G. Adascheck. Both men proved satisfactory to the committee and were sent to Northwestern College at Watertown for their training. Later a third man joined these two, Student P. Mayerhoff. In 1891 the committee reported to the Synod that, inasmuch as the three students would conclude their studies at the Seminary within the next two years, the committee had been looking for a suitable mission field and had come to the conviction that Japan was the most promising mission field of the time. After the Union of 1892, however, the committee reported to the Joint Synod, which had assumed the direction of all missions, that they, the committee, had given up the plan of establishing a mission in Japan; that in its stead they had in view a mission among the Apache and Navajo Indians, and intended to send the three candidates for heathen missions into that field. The Synod passed a resolution approving of this plan and immediately elected a Commission for Indian Missions. In

the fall of 1892 this Commission sent two of its members, Pastors O. Koch and Hartwig, to Arizona and New Mexico to explore the possibilities of establishing a mission among the Apaches and the Navajos. Their report proving favorable, the commission applied to the Government for the land necessary for the establishment of a Mission Station. The Government promised the land; at the next session of Synod (1893) the recommendations of the Commission were accepted; and so began our Indian Mission.

Controversy and Struggle

a) The Controversy Concerning Election

Dr. Walther had, in 1878, proclaimed the doctrine of Election by Grace as he had learned it of Luther. In so doing he had rejected as erroneous the conception of Election as taught by later Lutheran dogmaticians; these had expressed their conception of Election in the phrase *intuitu fidei*, that is, God has elected in view of, or in consideration of, a man's faith. Walther, on the other hand, maintained the position that faith has its origin in God's election; the Apostle Paul, he maintained, obviously wished to comfort Christians who were uncertain concerning their faith and their salvation by pointing out to them just this fact: that their whole Christianity, including their faith, was the result of the eternal election of God; that the salvation of the individual was therefore entirely the work of God in Christ Jesus. That had been Luther's teaching also. But under the influence of Melancthon the dogmaticians after Luther had fallen into the error of the *intuitu fidei*. Dr. Walther, who subjected the whole of Lutheran dogmatics to a fresh appraisal on the basis of Scripture and of Luther's writings, returned to the position of St. Paul and of Luther and rejected the *intuitu fidei*. For this reason he was attacked as a Cryptocalvanist, that is, a disguised or secret Calvinist, by his former pupil and colleague, Professor F. A. Schmidt of the Norwegian Seminary at Madison, Wisconsin. For Calvin had taught an Absolute Election: some men are elected to salvation, others to damnation. Professor F. Stelhorn of Fort Wayne and others came to the support of Professor Schmidt. These men taught that the decision in the matter of a man's salvation "depended, at least in part, on the man's attitude," although they at the same time decidedly rejected the idea of synergism — the cooperation of man in his own salvation. In Wisconsin Synod circles it was especially Professor A. Hoenecke of the Theological Seminary at Milwaukee who came energetically to the support of Walther. A violent controversy broke out, beginning in 1879. As a result of the controversy, the Ohio Synod left the Synodical Conference and called Professor Stelhorn to its theological seminary at Columbus, Ohio; the Norwegian Synod was split: some of the pastors and congregations followed Professor Schmidt, while others remained in the Synodical Conference; the Iowa Synod joined the opponents of Walther; the Wisconsin Synod, under the resolute leadership of Professor Hoenecke, took Walther's side. Even the Wisconsin Synod, however, did not escape without some losses: in the ensuing years Pastors G. Wuebben, Buehring, M. Proehl, and A. Kleinlein left the Synod; and in the congregations at Oshkosh, Green Bay, and Nikime the issue caused a split. However, considerable portions of these congregations remained faithful to the Synod and its confession and reorganized as new congregations.

b) The Fight Against the Bennett Law

The Synod had, moreover, to do battle with forces that endangered the existence of the Synod from without. In 1889 the Wisconsin Legislature had passed a school law, called after its author the Bennett Law. The leaders of the Synod maintained that the intention of this law was inimical to the parochial school and that its effect, should the law be enforced, would be to destroy the parochial school. Since the parochial school is of the highest importance for the sound growth and continued existence of the church itself, the Bennett Law was viewed as constituting a blow aimed by the state at the church itself. There was consequently no

alternative but to oppose the law by every permissible means. A committee was appointed to deal with this matter and to make proposals to Synod regarding it. Under the chairmanship of Professor A. Ernst this committee drew up a sharp protest against the Bennett Law, joined forces with a similar committee appointed by the Missouri Synod, and invited all opponents of the law to meet in Milwaukee for the purpose of closer organization. This meeting took place on December 28, 1889, in the school of St. John's Church. A platform and a plan of campaign were drawn up. The campaign, waged by means of public speeches, lectures, debates, use of the ballot in the Milwaukee city elections, etc., was successful. Pressure of public opinion deterred the Legislature from putting the law into effect, and the succeeding Legislature rescinded it.

Union of the Synods of Wisconsin, Minnesota, and Michigan to Form the Joint Synod

Efforts at union were made early in the history of the Wisconsin and Minnesota Synods; the reasons for these efforts we have touched upon in the first part of this history. As early as 1879 the Minnesota Synod presented to the Wisconsin Synod, assembled at Winona, Minnesota, a plan and a proposal for union which the Minnesota Synod had already accepted. The proposed union was not to result in a new church body but was to be a free association of the two existing bodies for practical purposes, each of the constituent synods preserving complete independence and retaining the administration of its own affairs. The Wisconsin Synod accepted the proposal. Three years later the two synods assembled for joint sessions at La Crosse, Wisconsin. During the ensuing years contacts between the two synods became increasingly frequent, and the relationship between them continued to improve. Meanwhile the Michigan Synod had come into closer contact with both Wisconsin and Minnesota. Increasingly closer mutual acquaintance quickened the desire for union. Finally, on April 21, 1892, representatives of the three bodies met in Milwaukee, Wisconsin, to deliberate on the union of the three synods to form one joint synodical body. A memorial prepared by the Minnesota and Wisconsin Synods at Watertown in August, 1891, was presented to the representatives and served as the basis upon which eight Articles of Union were worked out, discussed, and accepted. It was resolved, moreover, that the three Presidents should, if possible, convoke an assembly of the Joint Synod by the following autumn.

Members of the three Districts assembled in St. John's Church for the first assembly of the Joint Synod of Wisconsin, Minnesota, and Other States on October 11-13, 1892. There were present: 152 pastors and professors, 24 teachers, and 53 lay delegates, a total of 229 members of Synod. Professor O. Hoyer, of New Ulm, Minnesota, preached the opening sermon on I Corinthians 10, 31. After mature deliberation, a constitution of eleven chapters was adopted. Unfortunately, lack of space prohibits us from reproducing that constitution here. The result of the election of officials was as follows: President, Professor A. Ernst, Watertown, Wisconsin; Vice-President, Pastor C. Gausewitz, Jr., St. Paul, Minnesota; Secretary, Director Huber, Saginaw, Michigan; Treasurer, Ferd. Kiekhefer, Milwaukee, Wisconsin.

Thus the confederation and union of these three Synods, so long desired, became a fact. God had blessed beyond measure the efforts of the leaders in this matter. And the Union itself proved a blessing: the three Districts grew and flourished, both internally and externally, under the new order. Moreover, a fourth District was soon added to the original three:

The Evangelical Lutheran District Synod of Nebraska. At the meeting of the Wisconsin District in 1900 a representative of the "Nebraska Conference" (a division of the Wisconsin District) appeared with the request that the Nebraska Conference be permitted to constitute itself a separate District. This request was granted with the proviso that a special commission consider whether Nebraska was to be a District of the Wisconsin Synod or of the Joint

Synod. At a meeting held near Firth, Nebraska, on August 29, 1901, Nebraska accordingly constituted itself the fourth District of Joint Synod, namely the Evangelical Lutheran District Synod of Nebraska.

2. To the Time of the Amalgamation of the Four Synods to Form the Joint Synod of Wisconsin and Other States (1893-1915)

The twenty years that lie between the union of the synodical bodies of 1892 and the amalgamation or the complete unification of the four Districts in the Joint Synod of 1915 were not only years of steady economic and political progress for our country; they were also years of earnest and blessed activity for our Synod. No untoward influence from without hindered the free course of the gospel, and from within but few disturbances arose to halt the upbuilding of the walls of Zion. The Synod grew and flourished both internally and externally. The seed of God's Word, sown by faithful, albeit weak, hands brought forth plentiful fruit during these years. In the following we shall sketch briefly this process of growth and development.

Institutions of the Synod

a) The Theological Seminary

The question of instructing in English at the Seminary had for some time been agitated in certain circles of the Synod; it was felt that the time was ripe for instructing future pastors in the English language as well as in the German, since pastors were being increasingly called upon to use English in the exercise of their pastoral duties. At the fourth session of the Joint Synod in 1897 a resolution was passed to introduce the requisite English instruction. In the following year Pastor R. Adelberg was called to fill, "temporarily," the English professorship. At Easter, 1900, Professor Thiele retired from his position at the Seminary. Professor J. Koehler, of Watertown, had been called as his successor and entered upon the duties of his office in the autumn of 1900. Since Professor Koehler's new activity included the instruction in English, Pastor Adelberg was released. Unfortunately, Professor Koehler was forced to take leave of absence for the school year 1901-1902; a severe throat ailment compelling him to seek alleviation or cure in a more favorable climate. He was able to resume work in the fall of 1902. However, Professor E. Notz, who for many years had served as Inspector at the Seminary, had in the summer of 1902 been so severely injured in a fall that a resumption of work on his part was not to be thought of. Professor Notz was, therefore, granted a leave of absence, and Pastor A. Pieper, of Milwaukee, was called to succeed him as professor. Director Hoenecke himself, however, assumed the Inspectorate. Professor Notz died of his injuries on February 5, 1903, thus ending a twenty-four year period of service at the Seminary.

At the beginning of the school year 1902-1903 three professors were again active at the Seminary: A. Hoenecke, Director and Inspector; J. Ph. Koehler; and A. Pieper. The year 1908 brought with it serious losses for the Synod in general and for the Seminary especially. Not only did Pastor Ph. von Rohr, for many years President of the Wisconsin Synod, die in that year, but the Lord also called home to eternal bliss on January 3, His faithful servant, Dr. A. Hoenecke, for many years Director of our Seminary in Milwaukee. Since the re-establishment of the Theological Seminary in Milwaukee in 1878 Dr. Hoenecke had labored, as Director and Professor, uninterruptedly at this institution. "Dr. Hoenecke not only was part of the history of the Lutheran Church of his time; he also helped to make that history. The latter half of his life is at the same time the history of his own Wisconsin Synod and of our Joint Synod." With these words of valediction President F. Soll honored the memory of the deceased. Professor J. Schaller, of New Ulm, Minnesota, was called to succeed Dr. Hoenecke. He

began his work at the Seminary at the beginning of the school year 1908-1909.

At the amalgamation of the several synods to form the Joint Synod, 1913-1915, the Theological Seminary at Wauwatosa, Wisconsin, became the property of the Joint Synod, in accordance with Point Three of the Articles of Union: "All institutions, as well as all other property, of the individual synods shall be transferred to the Joint Synod."

b) Northwestern College at Watertown, Wisconsin

When Professor J. Koehler was forced by considerations of health to give up the Inspectorate, he was succeeded in 1895 in this office by Professor O. Hoyer, who in turn was followed in 1902 by Professor J. Meyer. When the burden of this office, which makes heavy demands, both physically and spiritually, upon its holder, proved too great for him also, Prof. M. Eickmann took his place in 1903. He served as inspector with great fidelity and devotion until his sudden departure in 1915. Professor J. Koehler continued to serve as instructor in History until called to the Theological Seminary in 1900. Similarly Professor Hoyer continued to serve as instructor in German and Latin until his death in 1905. Besides the men mentioned, the following professors served the institution during this period: A. Schroedel, 1889-1893; H. Plum, 1891-1894; P. Biedenweg, 1893-1895; Julius Gamm, 1894-1902; A. Kuhn, 1897-1912; as assistant instructor: G. Ernst, 1890-1892; 1893-1894; K. Ernst, 1894-1897; Dr. K. Pfeiffer, 1900-1903; Dr. W. Notz, 1904-1913; H. Frank, 1903-1918; Dr. A. Hoermann, 1903-1916; H. Moussa, 1908-1910; M. Sprengling, 1910-1912; Dr. Wenthe, 1906-1910; Th. Schlueter, 1908-1927; W. Huth, 1910-1936; W. Henkel, 1912-1920; O. Kuhlow, 1913-1917.

As far as the physical aspect of the college is concerned, there is not much to report during this period of its history. When the dormitory which had been constructed in 1875 proved inadequate for the ever-increasing number of students, the Synod in 1904 resolved to construct a new dormitory and voted \$50,000 for this purpose. In October 1905, this building, which is connected with the old dormitory by a short passage, was formally dedicated. In October 1912, the new spacious gymnasium was dedicated. This building is doubtless the most beautiful one of the whole college group. Its erection was made possible by the gifts of former students, friends, and patrons of the institution. The gifts were collected under the vigorous leadership of the Northwestern Club of Milwaukee.

c) The Teachers' Seminary and Preparatory School at New Ulm, Minnesota

In the autumn of 1894 two new men were called to serve this institution, which had opened its doors in the preceding year. They were: Candidate A. Ackermann, later Inspector, who was called as professor, and Teacher J. Mohr, who was called as Inspector and professor. At the close of the first

school year two students were graduated as prospective teachers; at the close of the second school year the number of graduates had risen to five. In 1895 the Joint Synod voted to allow the admission of girl students. Professor O. Montgomery was called as special teacher for the Commercial Department in 1899. In 1903 the Joint Synod permitted the expansion of the curriculum to include instruction in Latin and Greek for the Quarta and Tertia years respectively. Professor Sperling was called in November, 1901. Professor J. Meyer, of Watertown, Wisconsin, was called to take over the instruction in Latin and Greek in 1903. It was found possible to send one student from Tertia to Watertown in the very next year. The number of such students had by 1905 increased to five. It had long been recognized that a thorough knowledge of, and skill in, music was of the utmost importance for the parochial school teacher, but it was not until 1907 that a special teacher for instruction in music

was called. The choice fell upon Mr. Fritz Reuter, who was at that time teacher in Chicago, Illinois. In him the institution had found an uncommonly capable teacher of music, a man who knew how to inspire in his students an enthusiasm for the noble music of the church and at the same time was a masterly instructor in the technical side of music. When, in 1908, Director Schaller was called to the Theological Seminary at Wauwatosa, Professor A. Ackermann was chosen to succeed him as Director and Inspector. Pastor E. Bliefernicht was called to fill Professor Ackermann's place; he was elected Inspector in 1911. At the close of the school year 1913, we find the following professors active at the institution: A. Ackermann, G. Burk, A. Reim, E. Bliefernicht, J. Meyer, O. Montgomery, J. Sperling, and F. Reuter.

d) Preparatory School at Saginaw, Michigan

When, after prolonged dealings, the controversy within the Michigan Synod had been settled, the schism had been healed, and the two factions had, in May 1910, again united to form the Michigan Synod, Joint Synod resolved to reopen the institution at Saginaw, Mich., which had been closed since 1907. In keeping with the agreement of 1892, the institution was to be reopened as a preparatory school, if possible in the year 1910. It was actually opened as a preparatory school on September 13 of that year, with an enrollment of five pupils and O. Hoenecke as Director and sole professor. In the following year Pastor A. Sauer was called as second professor, and in September, 1912, Pastor O. Hensel entered upon his duties as third teacher. In the school year 1912-1913 the enrollment had arisen to twenty-four. In the same year a new dormitory affording accommodations for about one hundred students was erected.

a) Home Missions

In 1895 Pastor Bendler, Superintendent for Home Missions, reported to the Synod: "The arrival of Pastor Wolff from Tacoma, Washington, calls our attention to the far



Dormitory
Luth. Theological Seminary, Thiensville, Wis.

West, and it is possible that there we may find a fruitful field for our activities.' At his request support to the amount of fifty dollars was voted for Pastor Wolff. Two years later Pastor Jaeckel turned over to the Commission a letter he had received from a former member now living in Pasadena, California; it contained a request that Synod send a pastor to serve a congregation of ten members in Pasadena. But since the Synod was unable to arrive at a clear conception either of this affair or of Pastor Wolff's activities in Tacoma, it was resolved to send the Superintendent of Home Missions to Tacoma and Pasadena to make a personal survey of the conditions there. In case the conditions proved not particularly favorable, he was to turn these fields over to others, possibly to the Minnesota or to the Missouri Synod. Such are the beginnings of our mission activity in the Pacific Northwest. Pastor Bendler undertook the journey and reported to the Synod that in his opinion it would perhaps be best to leave this field to the Missouri Synod. Pastor Wolff's congregation in Tacoma, however, was to receive all possible support, especially as they had begun the building of a church. Support to the extent of two hundred dollars was accordingly granted to St. Paul's congregation of Tacoma. The beginnings of our Pacific Northwest District are thus closely linked with the history of St. Paul's congregation in Tacoma. Pastor Wolff had been called to Tacoma by seven Lutherans in 1884 and became the first Lutheran pastor of that city. With the aid of monies that Pastor Wolff had himself collected in the East this congregation in 1886 built a church and soon thereafter a school. In the following years Pastor Wolff established several daughter congregations in and near Tacoma. After he had resigned his office at the first congregation in 1890, he in 1893 took over two missions, one in New Addition and one in P Street; these missions later merged to form St. Paul's. This congregation built a church on Tacoma Avenue and, in order to avoid further conflicts with synodical officials, joined the Wisconsin Synod in 1895. Tacoma served as a base for the establishment of the following missions: North Yakima, 1905; Leavenworth, 1907; Mansfield, 1910; Ellensburg, 1912; Omak, 1914; Clarkston, 1912; Portland, Oregon, 1912; and others.

b) Indian Missions

On October 4, 1893, at St. Mark's Church at Watertown a celebration unique in the annals of the Synod took place. At a solemn service the two candidates, J. Plocher and G. Adascheck, were commissioned and sent to the Apaches in Arizona. On October 5 they began their journey to the San Carlos agency. Nine miles from the agency, on the San Carlos River, they found a spot suitable for a mission station. Missionary Plocher began his work in the government school at San Carlos among the Apache children. Before a full year had elapsed Missionary Adascheck informed the Mission Committee that he was unable to master the language of the Apaches and that English, too, was causing him great difficulties. He was thereupon released from his pledges and called back. Missionary Plocher was now left solitary; he nevertheless expressed to the Committee his conviction that he was able to carry on the work alone. On a nine-acre plot of ground, which the Government promised the mission, a school building and a residence for the missionary were erected. In this building the missionary began his school with an enrollment of fourteen children. On Sunday afternoons the missionary also conducted a children's service which soon attracted a considerable number of adult worshippers also. At the direction of the Committee, Missionary Plocher made a journey to Camp Apache and found that it, too, was suited for a mission station. In the government school at San Carlos, Missionary Plocher was soon instructing about 110 Indian children in Bible History and in the Catechism. Gradually the Missionary undertook work with the adults also. He at first worked through an interpreter; later he preached in the Apache language. In the fall of 1895, Pastor P. Mayerhoff was called to the Indian missions. In May 1896 he was at Fort Apache, some ninety miles distant from San Carlos.

Missionary Mayerhoff, too, took an interest in the children of the government school and exerted himself to learn the Apache language; he even attempted a translation of Luther's Small Catechism into Apache. In the following spring he visited the Indian tribes living in his district and found twenty different tribes, numbering about 630 souls. Fort Apache in 1897 received its own Government Agent. This agent finally surveyed the land promised to the Mission by the Government. On this land the residence which had been granted the missionary was built. The old twelve-by-twelve foot hut which Missionary Mayerhoff had built himself now served as a schoolhouse. In it the missionary soon opened a day school, for a considerable number of Indian parents had promised to send children as soon as the school were opened. The report delivered by the chairman of the Mission Committee to the Synod of 1899 indicates that the work of the missionaries had not been in vain, and that the gospel had shown itself as a power of God in its working among the Indians also; for he brought the good news that the Indian mission had finally produced its first visible fruits: that four Indian girls of the government school at San Carlos had been instructed and baptized in the name of the Triune God, and that, too, at their own request. At the same time the report informs us that the condition of Missionary Plocher's wife was critical, and that according to a doctor's report it was imperative that she leave Arizona. The Synod then resolved that Missionary Plocher be called from his field and that a successor be provided as soon as possible, and that the committee be empowered to appoint a third missionary whenever necessary. Candidate Carl Guenther was called to succeed Missionary Plocher. On January 31, 1900, at Oconomowoc, Wisconsin, he was examined, ordained, and commissioned by the President of the Joint Synod, Professor A. Ernst. Soon thereafter, in May 1900, Gustav Haase of Ixonia, Wisconsin, a student of theology, was called as third missionary. He at first worked with Missionary Guenther at San Carlos. With San Carlos as a base, the two missionaries travelled through and canvassed the district along the Gila River. This district had over 900 Indian inhabitants and consequently promised to become a productive mission field.

"Two of the four girls that Missionary Plocher baptized in 1899 Missionary Guenther is preparing for confirmation" the Committee reported in 1901. In January, 1901, a sixteen year old boy, having been previously instructed, was baptized by him. Later, he baptized five girls. Soon after, five other girls joined this number, so that there were now fifteen baptized souls at the San Carlos station. In October 1900 Rudolph Jens was called and commissioned as the first teacher for Indian missions. He took over the day school at San Carlos and there instructed from 20 to 30 Indian children. The missionary thereby gained more time for work among the adults; these naturally had to be visited in their camps. This arrangement proved so excellent that Synod resolved to provide a co-worker for Missionary Mayerhoff at Fort Apache also, either a teacher or a preacher. And since 50 to 60 Indian families lived in a group on the upper Gila, it was further resolved to station a missionary there. — Unfortunately, we cannot here portray the further development of our Indian mission. It must suffice to point out that in the following fifteen years the mission grew steadily, though slowly, so that by 1915 it had increased to four stations: Globe, Peridot (the former San Carlos), East Fork, and Cibecue. Four missionaries and one teacher were active at these four stations. Each station had a mission school, three of them conducted by the missionary himself, the fourth by a teacher. For, as the future of our congregations rests upon proper Christian education and training of the young, so the future of the Indian mission depends upon the education of the Indian children. It was but right, therefore, that the chief emphasis was soon placed upon the mission schools.

We, however, should thank God with all our hearts for the grace which He has shown our Wisconsin Synod in deeming it worthy to bring the glad tidings of salvation in Christ to the original inhabitants of this land, who yet sat

in darkness and in the shadow of death. We should thank Him for so blessing the work of our hands that the small mustard seed planted hardly fifty years ago has now become a mighty tree in whose branches surely many an Indian soul has found salvation and peace.

Amalgamation of the Four District Synods to Form the Joint Synod

During the twenty years that lie between the union of 1829-1893 and the amalgamation of 1913-1915 the districts had enjoyed a decided external growth. This occasioned many difficulties; for instance, there was the difficulty of quartering the ever-increasing number of members of the Wisconsin Synod at its synodical meetings, the great distance which separated many of the members from the place of meeting, etc. In short, the necessity of a reorganization of the synodical set up became more and more apparent, and the wish for a closer union of the four synodical bodies was voiced with increasing frequency. The first proposal for the amalgamation of the four districts was made at the convention of the Joint Synod in 1903 at La Crosse, Wisconsin. It was signed by nineteen pastors. The next convention of Joint Synod, in 1905, at Milwaukee temporarily rejected this proposal by tabling the recommendation of the respective committee. The Joint Synod of 1911, assembled at Mankato, Minnesota, again rejected a memorial signed by four lay delegates which urged amalgamation. At the same time, however, the Joint Synod encouraged the individual synods and conferences: a) to discuss this matter during the next two years; b) to appoint committees, to deliberate on this matter and to make proposals to the Joint Synod at its next convention. At the next convention of Joint Synod at Green Bay, Wisconsin, the amalgamation was realized by the acceptance of the following resolutions: 1. "The now existing Synods unite to form one synod by transferring all their rights to Joint Synod, which shall then divide itself into districts. 2. We recommend that this Joint Synod be divided into geographical districts and that the now existing synodical boundaries need not be considered in the new division. 3. All institutions, as well as all other property, of the individual synods, shall be transferred to Joint Synod. 4. We hold that each synod is responsible for its present indebtedness and should liquidate same." At the assembly of Joint Synod in Saginaw on August 24, 1915, the new constitution was unanimously adopted. This constitution became binding upon its ratification by the several Districts. According to chapter I of this constitution this new synodical body bore the following name: "Evangelical Lutheran Joint Synod of Wisconsin; Minnesota, Michigan, and Other States." In 1917 this constitution of 1915 was subjected to one more revision, and this revised form was finally accepted at New Ulm, Minnesota, in 1919. Thereupon the Joint Synod bore the name which it still bears, "Evangelical Lutheran Joint Synod of Wisconsin and Other States." The Synod embraces six districts: North Wisconsin, Southeastern Wisconsin, West Wisconsin, Minnesota, Michigan, Nebraska — to these two further districts were added somewhat later — the Dakota-Montana District, in 1920; and the Pacific Northwest, in 1918.

Institutions of Charity

The Home for the Aged at Belle Plaine, Minnesota

In 1895 Mrs. Sophia Boessling, of Belle Plaine, Minnesota, offered to the Synod a gift of money and real estate on the condition that the gift be used for the establishment of an orphanage and a home for the aged. The Synod accepted the gift and appointed a committee to take charge of the matter (1897). Under the prudent direction of this committee the Synod was able to dedicate and devote to its purpose the Home for the Aged at Belle Plaine by November 6, 1898. A substantial, two-story brick building, the Home afforded accommodations for thirty old people and a number of orphans. The gracious donor died two days after the dedication, at the age of eighty-three.

Members of the Wisconsin Synod also help, together with members of the Missouri Synod, to support the Bethesda Home for the Feeble-minded and Epileptics at Watertown, Wisconsin, and the Children's Home at Wauwatosa, Wisconsin.

The Synodical Publishing House

Professor A. Ernst had attempted, as early as 1879, to establish a print shop and had purchased type and employed a typesetter in a Milwaukee shop toward that end. This printer took care of the Synod's printing from March, 1879, on. The Synod took over this project; but as to its later history the reports are silent. Eleven years later, in 1890, the Synod appointed a committee to take steps toward the establishment of a synodical publishing house. Pastor B. Nommensen served as chairman of this committee; it seems that it was he who especially instigated the project. On August 28, 1891, the publishing house was opened at 310 Third Street, Milwaukee, Wisconsin, with a Mr. Leo Benson as manager. On October 18, the business was incorporated as the "Northwestern Publishing House." All printing for the Synod was hereafter done by the Northwestern Publishing House. A. Schaller succeeded Leo Benson as manager; when he resigned in 1898, Mr. J. Luening, who had for some years been in the employ of the G. Kaufmann book business in Chicago, was employed as manager. In the same year the Publishing House removed to a new location, a three-story building at 329 Third Street. At the amalgamation of 1915 the Northwestern Publishing House became the property of the Joint Synod. — For the biennium 1913-1915 the House's books showed a net profit of \$26,681.81.

Statistics

According to the report of the year 1893 the figures for the Joint Synod were as follows: Pastors and Professors: 266; Teachers, 137; Congregations, 437; Preaching stations, 97; Communicants, 109,919. The figures for 1915, in comparison, are: Pastors and Professors: 467; Teachers, 130; Women Teachers, 93; Congregations, 583; Preaching stations, 133; Communicants, 130,803. By "Communicants" are meant communicant members.

Since the amalgamation of 1915 another twenty-five years have passed. These twenty-five years have witnessed within the circles of our Synod many events that were of no little significance and importance for the Kingdom of God, events well worth recording. But a number of reasons combine to prevent us from carrying our record further. A later generation may write the history of these twenty-five years. It is our hope, however, that the brief record we have here given might serve to illuminate the one great fact, that it is purely the grace of God and not our merit, that it is His grace and not the fruit of our wisdom and our zeal that we, as a synod, are what we are. To Him alone be glory!

G. A. Westerhaus.

The Northwestern Lutheran is published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of, and maintained by, the Ev. Lutheran Joint Synod of Wisconsin and Other States. The subscription price is \$1.25 per year. In Milwaukee the subscription price by mail is \$1.50 per year.

All subscriptions are to be paid in advance.

Editorial Committee: W. J. Schaefer, Managing Editor.
Arthur Voss, Church News.

Associate Editors: Professor K. Schewpe.
Im. P. Frey.

Please send your subscription to your pastor or directly to the Northwestern Publishing House, 935-937 North 4th Street, Milwaukee, Wisconsin.