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THE RELATIONS OF THE MISSOURI SYNOD
WITH THE BUFFALO SYNOD UP TO 1866

A THESIS SUBMITTED TO THE FACULTY OF
CONCORDIA SEMINARY, DEPARTMENT OF
HISTORICAL THEOLOGY, IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF SACRED THEOLOGY

by

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January 1945

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SPECIAL NOTE TO THE READER

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After this thesis had been completed and submitted to the faculty and accepted, additional material was found in the archives of the Concordia Historical Institute, which shed additional light on a number of factors and phases treated in this paper. Inserting this material would have meant reworking the whole paper. We are therefore adding some of the more important of the recent finds in Concordia Historical Institute in the appendix of this paper, starting with APPENDIX TWO. Appendix one was in the original plan for this paper, and information contained in appendix **MY MOTHER** has been properly incorporated in the body of this paper. But it is important that the reader of this paper read not only the body of the thesis, but also read the material found in the appendix, especially appendix two, five, and six, which material is indispensable in an attempt to gain a true picture of these particular phases treated therein.

SPECIAL NOTE TO THE READER

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PREFACE

History should never be studied merely to learn the final outcome or the final results of some movement. But it must be investigated how a movement developed, step by step. Neither is it enough then to investigate each development just to learn what happened when, but with the study of history there should always go an inquiry into the "why" and the "wherefore" of the facts.

It seems that too often, when historians have voiced their opinion on the relations of the Missouri Synod with the Buffalo Synod, they have passed a blanket judgement over that whole field, without the proper dissection of the various developments, which is so necessary to give one an understanding of the whole field, and to permit one to see the thing as it developed down thru the years.

It will be, therefore, one of the main objects of this paper to study and record the different contacts which the Missouri Synod made with the Buffalo Synod, to enable others after us to read the facts step by step, and to form their own opinion of the matter if they wish to do so. Then it is also an object of this dissertation to investigate how the interaction between these two synods resulted in the growth of the Missouri Synod, but in the decline of Buffalo, what caused the Buffalo Synod to lag behind the Missouri Synod in growth to the extent to which it did, and what enabled the Missouri Synod to get into territory which had already been, at least partly, occupied by the Buffalo

Synod and to take over congregations of the Buffalo Synod in such territory.

From the standpoint of Missouri Synod history alone it should be a profitable study, for the beginnings of the Missouri Synod's congregations in Wisconsin, in and around Buffalo, New York, and in New York City have their roots in the Buffalo Synod. The Missouri Synod has sometimes been accused of setting up opposition congregations by to the Buffalo Synod congregations in territory that was occupied by the Buffalo Synod. But we will investigate the facts and weigh the evidence for these charges, attempting at all times to practice the proper Christian charity in passing judgment of guilty or not guilty. Likewise the Buffalo Synod is sometimes accused of being the worst kind of heretical organization. Here too we shall investigate the facts and weigh the evidence. But we shall not, as stated before, survey the field superficially and then pass judgment, but on the contrary we will investigate the writings of Grabau and the Buffalo Synod in their chronological order, taking into account the replies, answers, and criticism of such writings, and the pertinent circumstances which induced the men to put out such writings. Likewise we will also investigate the writings of the Missouri Synod. It is, however, regrettable that some of the pertinent writings are no longer extant, as for example the no doubt very interesting correspondence between Walther and Grabau before the time of the Hirtenbrief. Historical material from his personal library,

Because of the nature and purpose of this dissertation,

it will not be necessary to relate the complete histories of the two Synods, since some of it is irrelevant to the topic matter. However, enough of the histories will be given here to give a good picture of the conditions and the events of the period covered. Conditions which seem to have caused one Synod to lean either this way or that in its relations to the other Synod will be discussed, even tho perhaps others may differ in their opinion in respect to the importance or the effect of such conditions.

It is the intention of the writer to cover the period from the emigration of the two groups which later organized into the two Synods under discussion, up to 1866, since in that year the Buffalo Synod lost a great part of its pastors and congregations to the Missouri Synod. In certain cases biographies of the more important men involved will be treated rather extensively. This is not to be a show of learning, but is done for the purpose of expediting the labors of any researchers who may work in a field related to this, since some of this biographical information has been found only after painstaking search, some of it in very rare volumes, and some in little-known, early periodicals, which would hardly be available to the casual reader of history.

A special vote of thanks goes to Dr. W. G. Polack for his counsel and advice in the preparation of this paper; to Dr. Theo. Hoyer, one of the faculty readers; to Dr. L. Fuerbringer, president emeritus of Concordia Seminary, for the loan of much historical material from his personal library; to Dr. P. E. Kretzmann, also for loans from his personal

library and for special accommodations in Pritzlaff Memorial Library; to Dr. Karl Kretzmann, Curator of Concordia Historical Institute, for loans from his personal library and from the Institute Archives; and to the Pritzlaff librarians, Katherine Hoffmann, Mabel Breckenkamp, and Norma Bellmann, for courteous accommodations in Pritzlaff Memorial Library.

When these two groups first met in Missouri and a few years later, in 1847 in Chicago, to organize the Missouri Synod, they formed another group of emigrants to leave Germany, as to America, partly in the state of New York and in Wisconsin, and eventually organized the Buffalo Synod in Pritzlaff and Milwaukee, Wisconsin, in 1848.

On the subject of the purpose of these two groups, the aim was to obtain freedom from the Prussian Union. Until now we have shown from an interesting view of the German background of these two groups that in spite of the apparent similarity of purpose, there was nevertheless a considerable difference in their makeup, which will probably account for the fact that the two groups stayed distinctly separate from each other.

In Germany the religious conditions of the 18th and first part of the 19th century were not very healthy. As a result of the Thirty Years' War (1618-1648) practically all the congregations of northern Germany had been devastated.

1. The official name was then the Evangelical Lutheran Church of Missouri. This, and other names, but at the Convention in Chicago, Mich., 1848, a change was proposed to the Lutheran Church, Missouri Synod. This change was not an official, however, till it was accepted by the congregations. Therefore in this paper we shall refer to this body as "Missouri Synod".

2. The official name was "Die Synode der aus Preussen ausgewanderten lutherischen Kirche", but in 1855 the name was officially changed to "Buffalo Synod". It shall always be called by the latter name in this paper.

INTRODUCTION

Many were practically annihilated by the ravages of the war.

The men who tried to rebuild these torn congregations in

The background of the Missouri Synod¹ and that of the Buffalo Synod² have been somewhat similar. Both have their background in Germany. Some of the same conditions, in fact, which caused one group to emigrate from Germany and go to America and establish their new home in Missouri and a few years later, in 1847 in Chicago, to organize the Missouri Synod, also caused another group of emigrants to leave Germany, go to America, settle in the state of New York and in Wisconsin, and eventually organize the Buffalo Synod in Freistadt and Milwaukee, Wisconsin, in 1845.

On the surface their purpose seems largely the same: to obtain freedom from the Prussian Union. But it can be shown from an investigation of the German background of these two groups that in spite of the apparent similarity of purpose, there was nevertheless a considerable difference in their makeup, which will probably account for the fact that the two groups stayed distinctly separate from each other.

In Germany the religious conditions of the 18th and first part of the 19th century were not very healthy. As a result of the Thirty Years' War (1618-1648) practically all the congregations of northern Germany had been devastated.

1. The official name has been The Evangelical Lutheran Synod of Missouri, Ohio, and Other States, but at the Convention in Saginaw, Mich., 1944, a change was proposed to The Lutheran Church, Missouri Synod. This change will not be official, however, till it can be voted on by the congregations. Therefore in this paper we shall refer to this body as "Missouri Synod".

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Many were practically annihilated by the ravages of the war. The men who tried to rebuild these torn congregations in some cases became impatient with the slow process. Instead of rebuilding the Christian lives thru the Word, some of these men thought they could speed up the process by preaching a pious life, without the foundation of the power of the Word of God. The result largely was the pietism of Germany in the 16th century, which was revived again in the 18th century.

Pietism was therefore the tendency to put less stress ✓ on the Word of God and more on a pious life. But in time pietism fell into a disregard and even into contempt for the Lutheran Confessions. Skepticism replaced the revealed religion in the German universities, and the development of natural religion, natural science, and natural philosophy which reached its height in the 18th century, also exerted its influence in deflating the authority of the Confessions. This tendency had a bad effect on the theology of Germany, since it gradually gave way to rationalism.¹ Rationalism was the tendency to put human reason above the Word and authority of God. The transition from pietism to rationalism ✓ is quite logical, for after the importance of the Word had been slighted, there was much room for human reason, which soon took over the field of theology and doctrine. It has probably not been determined just how much the influence of Melancthon's separating of justification and sanctification thru stressing the forensic act of justification prepared the

1. Wachende Kirche, 54, no. 3

way for these trends in Germany.

efficiency fixation

With the stress taken from the Word of God and the slighting of divine revelation which came with rationalism and which was in turn intensified by rationalism, it can be understood that the leaders of the German nation would, with their constant striving for efficiency and for thorough organization, strive to make the Church in Germany also an efficient organization. It seemed impossible to the German leaders that the Protestant Church in Germany could be an efficient organization if it was divided between the Lutherans and the Reformed, as was the case. Therefore efforts were made to bring the two together. Having their sensitivity to the Word of God dulled, the leaders could not see that the orthodox churchmen could not join with the Reformed, because the statesmen could see no difference in the doctrine of the Lutherans and Reformed. *it would minimize the difference.*

But in the last quarter of the 18th century a reaction against rationalism had been begun in Germany. The pietism of Spener and Francke, smothered for a while by rationalism, was revived, especially by those small groups of devoted students at the universities, of which the Walthers, Fuerbringer, Buenger, and Brohm, all later "Missourians", had also been members.

In the Catholic Church the reaction against liberalism was also prominent. After the German bishop-princes had been deprived of their land holdings by the secularization of Church lands which Napoleon had carried on, many of these bishops became more active as churchmen. There was a cry

The Union was proclaimed without the consent of the churches. "back to the medieval church", not only among the Catholics, but also among the protestant denominations, which led quite a few protestants into the Catholic fold. Prof. E. Pusey, professor of Hebrew at Oxford at that time, was the leader of a group which had for its motto "back to the true, old apostolic church", which meant the Catholic Church. Others in England, notably Newman, were also active in this movement.

In the divided states of Germany, there were still some that were predominantly Catholic, and a union of throne and altar in such states was a reality.¹ In these states protestantism was condemned as being a child of revolution, and Catholicism presented a united front against Protestantism.

The protestant princes, therefore, also took action in an attempt to consolidate Protestantism, largely to safeguard it against the united Catholic front. Frederick William of Prussia attempted to consolidate the protestants by proclaiming the union of the Lutherans and Reformed in 1817, making it state law to unite. The King, being of the Reformed faith, thought the union would be most simple. He had been looking forward to it very much, because he did not like the fact that many of his people were not in the same church with him. He considered the communion strife, which was the main point of doctrinal difference between the Lutherans and Reformed, as being only a theological subtlety, and of small account in comparison with the benefits of a union.

1. Mauelshagen, Carl,: American Lutheranism Surrenders to Forces of Conservatism, University of Georgia, Division of Publications, Athens, Georgia, 1936, p. 33.

The Union was proclaimed without the consent of the churches. In 1822 a new agenda was put out by Bishop Eylert and the court theologians, and in 1830 the use of this was enforced. But there was much more of a reaction against this than had been expected, for many confessional Lutherans objected to the Union. The attempt to consolidate the German protestant forces against the Catholics, therefore, tended to emphasize the confessional difference between the Lutherans and Reformed.

In north Germany, where there were practically no Reformed and where many of the later members of the Buffalo Synod came from, the need for the union was even less felt by the people than elsewhere. Therefore the opposition was also strong here.

In Breslau Prof. Scheibel organized a congregation of those who would not submit to the enforced union, and left the country. In other centers too, opposition arose. In Dresden Rev. Stephan was the leader of the opposition. In Erfurt it was Grabau. In Magdeburg it was Heinrich von Rohr, under the influence of Grabau, who also served the congregation in Magdeburg as pastor for a while.¹ Von Rohr was only a layman, but influential nonetheless.

Separately from each other these two men, Stephan and Grabau, gathered a following of Lutherans, and decided to emigrate. Stephan seems to have had a more magnetic personality than Grabau did, and thus had less trouble getting adherents for his cause. The men in many cases came to him, whereas Grabau went out looking for his. But Stephan also

1. Wachende Kirche 54, 15

made preaching tours and soon got into his circle of adherents pastors Keyl of Frohna, Buerger of Rochlitz, Loeber of Eichenberg in Altenburg, Gruber of Paitzdorf in Altenburg, O. H. Walther of Langencursdorf, C. F. W. Walther of Braeunsdorf, and a number of candidates.¹ Grabau, on the other hand, had hardly any personal adherents among the clergy. His congregation in Erfurt was very closely attached to him, it is true, but for some reason Grabau failed to obtain clergy support, [except ^{only} just mere] sympathy. This situation must be taken into account, for later on, when the two groups had settled in America, the comparatively overwhelming number of pastors among the Saxons was one of the things that gave them the superiority over the Grabau group.

Johannes Andreas August Grabau was born on March 18, 1804, at Olvenstedt, a large village near Magdeburg. His father was Johann Andreas Grabau; his mother was Anna Dorathea, nee Jericho. On March 25 he was baptized in the Church of St. Laurentius at Olvenstedt, by the unionistic pastor H. L. S. Walther. The parents were pious people, who diligently read the Bible at home with their children, young Grabau and his sister, Lisette, who was four years younger.² At Easter, 1809, the young boy was sent to the boys' school at Olvenstedt. He records in his autobiography that what the "Fibel" offered on Christianity was very sparse, that there was only one little morning and evening prayer in it, but that he prayed this every day of the week.

1. Koesterling, J. F.: Auswanderung der saechsischen Lutheraner im Jahre 1838, A. Wiebusch & Son, St. Louis, Mo., 1866, p. 13

2. Most complete biography of Grabau is Joh. A. Grabau: Lebenslauf des Ehrwuerdigen J. An. A. Grabau, Buffalo, N. Y. 1879

On Palm Sunday, 1818, Grabau was confirmed. He wrote: "I received confirmation with great heartfelt feeling, and on the following Wednesday I had private confession. Then the pastor spoke to me of the grace of God, and gave me absolution in the sacristy. Later we never had private confession."¹

In 1817 Cantor Riesz had started to instruct him in Latin and in music, so that Grabau was able to enter "Ober-quinta" at the Dom-gymnasium at Magdeburg in 1818. In 1822, his father died at the age of 56, leaving the family in straitened financial circumstances. But young Grabau continued his studies at the preparatory school, finally getting a stipend of \$50 per year. In 1825 he matriculated at the University of Halle, having received a very good recommendation from his preparatory school both in respect to scholarship and deportment. On June 29, 1829 he passed his examination for the candidacy. The University preacher, Dr. Marcks, praised Grabau for his knowledge of Scripture, for his constructive thinking ability, and ~~for~~ his oratorical abilities.

After he passed his examination for teaching, in 1830, he became an instructor in the girls' school at Magdeburg in October 1831. In June 1832 he became Rector of the "Buerger-schule" at Sachsa. He had received very good recommendations from his superiors at Magdeburg. On Feb. 20, 1832, he passed his examination for the ministry, and in January 1834 he was summoned to deliver a trial sermon at St. Andreas.

1. Grabau, op. cit., p. 4. It was illegal to hold services in

1. Grabau, op. cit., p. 18

Church in Erfurt, with two other candidates. Grabau was appointed to the charge, and ordained June 17, 1834, and installed June 22. On July 15, 1834, Grabau married Christiane Sophie Burggraf.

In 1836 matters came to a head in respect to Grabau and his attitude toward the Prussian Union. On the 15th Sunday after Trinity Grabau preached a sermon against the principles of the Union, and after the service he discussed with his congregation the problem which they had to face. Most of the people seemed to be against the Union. Upon Grabau's refusal then to use the Union agenda, he was suspended from his office, and prohibited from entering his church. A unionistic preacher was assigned to occupy his pulpit. The police were present to enforce the order. A large part of the congregation still attended the first service held by the new pastor. But in the evening most of the congregation came to the home of Grabau and spent a great part of the night with him in "seeking advice and comfort for their troubled souls."¹

Thus thru such nocturnal meetings, which were then continued with increasing frequency, suspicion of political intrigue was cast upon Grabau and his followers, making the action of the authorities against them stronger and stronger.

Both Stephan and Grabau had these difficulties with the German authorities. In the first place, the refusal of a pastor to use the new Union agenda was punishable by fine or imprisonment. Secondly, it was illegal to hold services in

1. Grabau, op. cit., p. 18

a private home. But we must keep in mind that the German government was not just out looking for trouble when it forbade holding private meetings of a religious nature or otherwise. For this was the time of great political unrest in Germany, of plots and machinations against the authorities, which finally culminated in the revolt of 1848. The government was therefore only trying to prevent political plots when it forbade the holding of private meetings.

It will become apparent, therefore, how many sincere Christians got themselves into trouble with the authorities. For those who happened to be members of a congregation which had a doctrinally lax pastor, or whose orthodox pastor had been discharged by the authorities, would in many cases hold their own private devotions with their family and friends. But since private meetings of such a nature were frowned upon, trouble arose, and a persecutionist complex was in some cases strongly felt. Without trying to approve of the action of the government in all cases against such private meetings, we can nevertheless understand more fully how the circumstances developed which finally brought about the emigration of many Germans at this time.

Grahau, pastor in Erfurt, was imprisoned several times for his refusal to use the Union agenda and for holding private meetings. When he gained his freedom after the first imprisonment, he took advantage of it by going around to the various towns and cities to rally the loyal Lutherans. This, however, was not wholly a matter of his own volition, for he was compelled to move from place to place, so as to avoid the

authorities, who were out to capture him. It can be understood that the more Grabau conducted private meetings with Lutherans in the various towns, the more the authorities desired his apprehension. And the more he was being pursued, the more his meetings became secret, the very thing to which the government objected most strenuously. But it was undoubtedly during these travels that Grabau made the acquaintance of various Lutherans, some of whom later on affiliated themselves with him, thus providing growth to his emigration group and later for his synod.

One would think, however, that men who had the same difficulty to face, as Grabau and Stephan had, would combine and unite their efforts so as to be assured of more positive results. But this was not the case. Even tho on the surface it looked as if their troubles were about the same, yet upon a closer investigation, it becomes apparent that the troubles and difficulties which the authorities caused Stephan grew from different circumstances than did those of Grabau. This might, in a way, explain the fact that the two groups never got together, even tho attempts were made by Grabau to combine the emigration.

Martin Stephan was born at Strausberg, Moravia, August 13, 1777. He was, therefore, quite a bit older than Grabau. Stephan's parents, poor but pious, were originally Roman Catholic. The father, a weaver, became Lutheran in consequence of diligent reading of Scripture, but the mother with the children remained Catholic, and was threatened by her priest that "the devil incarnate would take her, if she would touch

the Bible or any Lutheran Book."¹ But in spite of this threat she later also became a Lutheran. Just when Stephan himself turned to Lutheranism has probably not been determined. His father wanted him to become a weaver also, but with his pietistic tendency he took particular care of his Christian education, so that young Stephan became quite familiar with the Bible. His mother implanted the seeds of godliness in his heart. Since both of his parents died quite early, Stephan spent his childhood and youth in sorrow and want. His education was therefore quite limited. When he was 21, he became a journeyman-weaver, fleeing to Breslau on account of the persecution of the Catholics. In Breslau he immediately joined the pietists and attended their devotional meetings, indulging at that time already in polemics with an inflexible mind.

Because of his desire to preach salvation to others, he entered the Elizabeth Gymnasium in Breslau in 1802, starting in Quarta. Since he was already 25 at this time, he had to encounter a great deal of ridicule on the part of his younger classmates "which contributed towards, more and more, confirming him in his natural bitterness, asperity and imperiousness, as also his strong self-reliance."² When he finally was advanced to Prima more on account of his age than on account of his maturity, he was appointed the "amanuensis" of the Rector, which gave him some legal authority over the other students, which

1. Evangelical Quarterly Review, M. L. Stoecker, editor, J. E. Wible, Gettysburg, Pa. vol. XXI, 1870, p. 260.

2. *ibid.* p. 261

"he not unfrequently, with arbitrary tyranny, extended beyond its proper bounds."¹. After he had learned only the most necessary Latin, and not much Greek, he entered the University of Halle in 1804, still being at least largely supported from outside sources. After an interruption in his studies from 1806 to 1809, he entered the University of Leipzig where he did not make much progress in the philosophical and theological studies, which he rejected as carnal sciences. He spent some time studying the pietists, Spener and Francke, and also had a very thorough knowledge of church history, which he also knew how to apply skillfully in instruction or conversation.

In 1809 he received a call as pastor to Haber, in Bohemia, and one year later got a call to the Bohemian congregation and as German preacher at St. John's Church in Dresden. Dr. Doering, the court chaplain, is said to have employed his influence to get Stephan to Dresden.

"In Dresden his sermons, in which the strict Lutheran biblical spirit prevailed, met immediately with great approval on the part of the small number of susceptible persons, and, before long, a large audience gathered around him at the German service, while the Bohemian congregation, at that time, numbered hardly more than three hundred members. Besides he continued, in the manner of Spener, the devotional exercises, which had been kept up for nearly half a century, by all (?) his predecessors, especially by Pastor M. Petermann. It seems that these were, at first, mainly frequented by the Moravians. Every fortnight Pastor Stephan instituted on Sunday evening, after singing and prayer, a 'recapitulation of the sermon' (Bedigterichderholung) (sic!); on the alternate Sundays he had a sermon read; Mondays and Fridays, from 8-10 p.m. there were devotional exercises; on the first Monday of every month there

1. Ibid., p. 261

was 'conversation' (sprechstunde) for men, to which, however, also boys were admitted; every third Monday 'general conversation', for both men and women: on the intermediate Mondays there was reading of sermons selected by Stephan, e. g., Arndt's sermons on the Catechism, sometimes also of missionary reports. Stephan himself was generally not present on these occasions. To keep up order, he appointed superintendents. During the 'conversations' which, however, were instituted only at a later time (about 1830?), to gratify the wants of the many in search of advice and instruction, every member was entitled to anonymously write down questions regarding matters of faith and conscience, as also domestic affairs, and deposit them into a box, or to orally propound them; and the pastor afterwards answered these questions, generally with precaution, pastoral wisdom and rare knowledge of human nature. On Friday evening there was a Bible-lesson for both sexes, when the Bible was read, chapter by chapter, together with the Tuebingen Summaries; these, too, were seldom attended by Stephan himself. When, during these devotional exercise, any prayers were said, they had always to be read by the laymen, as he did not allow any free, extemporaneous prayers on these occasions.¹

These Erbauungsstunden (hours of devotion), generally called conventicles, aroused the prejudice of both the educated and uneducated against Stephan, and at the same time they formed the means by which his disciples were more and more attached to him. Besides the attitude which the government took against such meetings, as already discussed, there was also another very important feature which we dare not overlook.

How Stephan was able to gain so devoted a following in so short a time remains somewhat of a question [yet.] He possessed nothing that could have attracted the world. He was no fiery or fluent orator, not a very skillful or artistic homiletician. His accent was Bohemian, his voice

1. Ibid. p. 263

hollow and monotonous, and his German defective. But he preached the "divine folly of the Gospel", and that no doubt was his forte.

The powerful impression produced by his sermons caused many to consider him as a dangerous individual. "For among the awakened ones, the inner fermentation manifested itself in different ways, sometimes in still seriousness and strict resignation of the world, sometimes in apparent melancholy, sometimes in a loud mania for converting others, sometimes even in a sort of insanity."¹ Even tho Stephan's work in Dresden was blessed in many respects, yet it also had this consequence that many suspicions fell on Stephan.

In Dresden there was at this time a man named Heinrich Gottlieb Eckhardt, born about 1786. He was married, had two children, an adopted son, and a daughter, and was considered an industrious and religious man. He had always shown faithfulness in church attendance and in Scripture reading. But gradually he became a religious fanatic, sometimes neglecting his work, claiming that the Lord would take care of him, if he would but pray properly. Sometimes he would force his wife to pray, saying that she would by proper prayer be able to support the whole family. Eckhardt was also a fanatic on persecution, claiming that one should suffer anybody under any condition to strike him on the other cheek also. After threatening to kill his wife and children, and

1. Ibid. p. 263

after making an armed attack on a citizen of the town, he was confined to an asylum, but escaped, was taken back, and threatened to escape again. He made life miserable for the other inhabitants and for the caretakers.

Already in 1816 his wife stated very decidedly that the condition of her husband was due to the fact that he had attended Stephan's "Betstunden". His wife claimed that there he had gotten the false idea that one could accomplish anything thru prayer, and that work therefore was totally unnecessary. Often he would refer to the passage in Matt. 10, 34, "I came not to send peace, but a sword", and to Luke 22, 36, "He that hath no sword, let him sell his garment, and buy one." After a while, however, he was released from the asylum and permitted to go home. He again attended Stephan's meetings.

In 1820 the news was suddenly spread abroad that Eckhardt had murdered his daughter. Upon investigation it was found that he not only admitted that, but also stated that he had tried to kill his son also, but that he had fled. Eckhardt was then taken into custody by the police, and showed even greater signs of extreme fanaticism. Naturally the authorities then carefully investigate Stephan and his conventicles. The committee in charge of the investigation stated that it was convinced that such false precepts were taught at these meetings, the kind which had misled Eckhardt.¹ As a result of this, public opinion also was definitely set

1. Zeitschrift fuer die historische Theologie, In Verbindung mit der historisch-theologischen Gesellschaft zu Leipzig herausgegeben von D. Christian Friedrich Illgen, Jahrgang 1842, p. 156.

against Stephan and his followers. But the more the opposition of the general public was aroused against Stephan, the more his close circle of followers clung to him. We will not even venture a guess as to how great an extent the public opinion against Stephan was justified.

Accusations against Stephan appeared in the press in Germany also. In August, 1821, a German paper called Stephan a "misguided mind, lying preacher and fanatic, with a misleading doctrine, apt to undermine the state, who endeavored to found a sect; while his congregation was called a misereable band of weak-minded, short-sighted and crazed fanatics."¹ Stephan countered this with an article in the National Gazette of the Germans,² saying, "I am neither a founder nor leader of sects; I hate all sectarianism and fanaticism. I am an Evangelical Lutheran preacher; - my religion is neither above nor below the Bible, but written in the Bible and leads to Christ; - the recapitulations of my sermons I hold in my parsonage with the doors open; in my congregation neither insanity nor murder has taken place."

But even from among his Bohemian parishioners Stephan received opposition and severe criticism. Gradually a German "congregation" had gathered around Stephan at St. John's, to which he soon felt a stronger attachment than towards his Bohemians, so that in consequence he neglected the latter more and more. He was accused of administering the Sacraments to his German followers, who really were not a part of his congregation, and of usurping other ministerial

1. Evangelical Quarterly Review, p. 265, quotes Correspondent from and for Germany, Aug. 25th, 1821.

2. No. 47, N^o. v. 21, 1821, quoted by Evangelical Quart. Rev., *ibid*.

acts. Some of the other clergy of the city, therefore, already in 1820 submitted to the church superintendents a well supported complaint against him. But in spite of the admonition which Stephan received from his superiors, everything remained as before.

To show that his teachings were ^{Completely} (totally) above board, Stephan in 1825 published some of his sermons. He dwelled largely on the doctrines of man's natural corruption and of the atonement of Christ. But he held and preached a doctrine of miracles, asserting that miracles were even then taking place and to be expected.¹ It can be seen how such a teaching enthusiastically taught to the simpleminded, would lead people to neglect their work and hope for a miracle to support them, as was the case in the instance cited. It seems therefore that the judgment passed on Stephan in respect to the Eckhardt case was not totally incorrect or unjustified. His "Fanatical belief in miracles . . . actually was to be found here and there among the Stephanites."² Stephan was also fond of arguing with those of different opinions from his, and he accused as heretics all those who were not his followers.³ Stephan's published sermons soon became the norm of all his followers. "He pronounced everything with such a wisdom and with such an assurance, that simple minds

1. Stephan: Der Christliche Glaube in einen^m vollstaendigen Jahrgange, Predigten des Kirchenjahres 1824 ueber gewoehnlichen Sonn- und Festags*Evangelien, Gehalten in der St. Johanniskirche zu Dresden von Martin Stephan. Zweiter Theil, Dresden, 1826. Gedruckt auf Kosten des Verfassers in der Koenigl. Hofbuchdruckerei. p. 331. respect. Dir. Koesterling:
2. Evangelical Quarterly Review, p. 267
3. Ibid.

especially necessarily considered his sayings and his advice as equivalent to God's Word."¹ But as a whole Stephan's sermons were quite orthodox, and even his later opponents say that by far the most of them could be used verbatim by any orthodox Lutheran pastor.² Therefore the accusations against Stephan, altho there seems to be something behind them, yet seem somewhat biased.

So as to supply the social needs of lower class Christians, Stephan organized clubs which he would invite at times. These clubs were organized for the purpose of recreation, and served their purpose "in an entirely lawful manner."³ On special days the members would bring their families to the meetings. But Stephan, who was very fond of studying by lamplight, would sometimes not come to these meetings till ten in the evening. The meetings would then be drawn out till the small hours of the morning. His way home led him thru one of the most ill-reputed streets of the city, and as a result naturally suspicion was aroused against Stephan for that also. Stephan was completely deaf to the friendly representations regarding the indecorum of these nightly meetings and regarding the offensive accusations with they aroused. The results of these meetings on the family life of the members was also bad, for there were sad consequences, like disturbance of domestic peace, and suits for divorce. Thus again popular opinion was aroused against

1. Evangelical Quarterly Review, p. 268

2. Ibid., p. 269 is radical in this respect. Dfr. Koesterling: *Leben und Wirken des Ehrw. Ernst Gerhard Wilh. Keyl*, Concordia Publishing House, St. Louis, Mo., 1882, p. 39.

3. Evangelical Quarterly Review, p. 269

Stephan.¹

Shortly after 1814 a part of the Bohemian congregation in Dresden had written up a complaint against Stephan, which was largely precipitated by Stephan's charging some of his members with heresy. This complaint was filed with the high-consistory. Complaint was made that Stephan had neglected the Bohemian service, that he neglected the sick and the poor, and that he acted very arbitrarily in many cases. Application was also made for his deposition on "account of previous illicit intercourse with his Bohemian maid-servant."² But the other part of the congregation defended Stephan, and called the last charge a "tissue of falsehood and malice."³ Henceforth the Bohemian congregation patiently acquiesced, and, after several complaints, without any results, finally remained silent. As to the officers of the congregation, Stephan "knew how to intimidate them by his imperious manner and by violent measures."⁴ But in April, 1838, the Bohemians again complained against Stephan: The charges against him were 1) "carnal and unchaste conduct (an accusation founded upon statements which most grievously shock every better sentiment); 2) the dishonest management of the pecuniary interests of the congregation, and 3) manifold neglect of his official duties, especially with regard to

1. Ibid., p. 269; Vehse, Carl Eduard, : Die Stephan'sche Auswanderung nach Amerika, Dresden, 1840. Verlagsexpedition des Dresdener Wochenblattes. p. 141

2. Evangelical Quarterly Review, p. 274

3. Ibid.

4. Ibid. p. 275

church, school, the sick and dying. (Among other things, they complained of his lying in bed until towards noon, in consequence of his lawdness, of his commencing the Bohemian service, out of laziness, one or two hours, after the appropriate time.)"¹

In the meantime Stephan's prayer and social meetings had been held in secret, since the police had been instructed to forestall them. On Nov. 8, 1837 the police discovered a number of Stephan's friends in the vineyard house at Hofloesswitz, where Stephan also was "with his usual suspicious companion",² Immediately after this Stephan was suspended from his office, and proceedings started against him. But in spite of the rather serious charges which had been brought against him for years [already], he still had some active support on his side. The Minister of religious matters, von Carlonitz, made the following declaration in the Diet of 1837, when the Stephanite affair was treated rather thoroughly:

"This subject, of which I have heard already several years ago, was too important as not to impose it as a matter of conscience upon me in my present position, to investigate it as accurately as possible. To this end I have perused all the documents in possession of the ministry relating to it. From these I have learned that such a suspicion has already, for a number of years, been the object of public attention, and of police investigations, and that a great number of specified cases, by inquiries made elsewhere, and by hearing many persons, has been thoroughly discussed; but I have not discovered one case, by which that reproach (of an injurious influence, leading even to the insanity of some individuals; perhaps also the reproach regarding the secret, scandalous proceedings) could have been in the least sustained."³

1. Evangelical Quarterly Review, p. 275

2. Ibid.

3. From the Communications regarding the proceedings of the second constitutional Diet of Saxony, no. 298, also 204, quoted in Evangelical Quarterly Review, p. 273

From this it becomes apparent that the charges against Stephan were not unanimously supported by all the authorities. It is therefore rather difficult to decide just how much of the charges were true and how much false. Concordia Cyclopedia says that the charges against Stephan had not been proven.¹ We shall therefore not attempt to pass judgment, for just ^{the knowledge} ~~knowing what~~ ^{of the nature of} (the charges against Stephan (consisted in which got him into such difficulties) is sufficient to understand the difference in his background from that of Grabau.

Stephan himself says that he had already in 1811 thought of emigrating. By 1830 he thought of it more seriously. In that year he wrote to Benjamin Kurtz of the General Synod in America, inquiring about conditions here.² It was no doubt largely thru this that he decided on America as his new home, after he saw that staying in Germany under those conditions was impossible.

But legal proceedings had been started against Stephan. When his wife appealed to the king, the proceedings against him were ordered suspended, thus giving him a free hand to plan his emigration.³

It seems that the Stephan group of emigrants was a back peculiar group, on account of the peculiar pietism which Stephan preached, and on account of the persecution complex which the people got from the numerous attacks, suspicions, and

1. Page 728

2. Koesterling, Auswanderung, p. 10

3. Neve-Allbeck, History of the Lutheran Church in America, Third Revised Edition, The Lutheran Literary Board, Burlington, Iowa, 1934, p. 179.

charges against Stephan, which never come up in Grabau's early life. Stephan's group was, as a result, a very ^{closely knit} (tight) organization in which Stephan guarded his supreme leadership with zealous attention.

Meanwhile other Lutherans, under the leadership of Grabau, but less fanatically organized, had also been planning on emigrating. But Grabau's group was a little slower in definitely deciding to emigrate, due, no doubt, at least in part, to the fact that Grabau was imprisoned again on September 21, 1838, during which prison term he became deathly sick. It was first during this prison term that Grabau decided to emigrate.¹

It will be seen therefore, that what Stephan and Grabau had in common was their opposition to the Prussian Union, which made them both more confessional minded. The back-to-the-old-church trend of that time, which had led some Protestants back into the Catholic fold, led Stephan and Grabau back to the Lutheran Church of the era of orthodoxy. Thus they opposed the influence of liberalism and rationalism which had leanings toward the Prussian Union. But this is as far as the similarity goes, for Grabau went all the way back to the old church, whereas Stephan's movement was more modified by the revival of Francke's and Spener's pietism. Furthermore, on account of Stephan's peculiar personal makeup, his following tended more and more to isolationism, which was at this time not nearly so much evident among the adherents of

1. Wachende Kirche, 54, 14; Grabau, op. cit., p. 31 ff.

CHAPTER I

Grabau. The peculiar accusations and charges and opposition against Stephan only tended to give his followers more of a persecutionistic complex, and therefore only increased their isolationism.

First time contact was established between the two groups was in October 25, 1833, at Hagelsburg. As a part of Stephan's emigration group was traveling down the Elbe, they stopped briefly at Hagelsburg, where there was a small congregation of German Catholics who were determined to emigrate with Stephan. This religious congregation was under the care of Father, who was a priest in Hailigensfeldt at the time Stephan came there, so personal conference would be held. Stephan was told, that the individual laymen of the German congregation had not yet decided whether to follow him, but they were anxious to see him at Hagelsburg. Stephan was told that he would find a number of the German congregation and lived there, it seems that he did not meet Stephan at Hagelsburg at this time. This was an early loss to the fact that Stephan did not tarry long there.

The book was at this time also in the custody of the police. He did not go to Berlin in the Spring of 1833 so as to keep the police off the trail of Grabau, but he himself was then arrested and taken to Hagelsburg to jail. However, he was allowed to leave, and could travel about almost at will, so long as he did not go to the west. During his travels, then, he was much traveling in Germany, Austria, and also collected a library of books. The German Magazine of History, Published Quarterly by the German Historical Society of Vienna, Vol. 18, p. 223

CHAPTER I

There seems to have been no connection or cooperation between Stephan and Grabau during the time of preparation for emigration. The first time that contact was established between the two groups was on October 25, 1838, at Magdeburg. As a part of Stephan's emigration group was traveling down the Elbe, they stopped briefly at Magdeburg, where there was a small congregation of staunch Lutherans who were determined to emigrate also. This Magdeburg congregation was under the care of Grabau. But because Grabau was in prison in Heiligenstadt at the time Stephan came thru, no personal conference could be held. Heinrich von Rohr, the influential layman of the Grabau emigration who was the leader during Grabau's absence, had been assigned to the task of establishing contact with the Saxons under Stephan. Although von Rohr was a member of the Magdeburg congregation and lived there, it seems that he did not meet Stephan in Magdeburg at this time. This was no doubt due to the fact that Stephan did not tarry long there.

Von Rohr was at this time also in the custody of the police. He had gone to Berlin¹ in the Spring of 1838 so as to draw the police off the trail of Grabau, but he himself was then arrested and taken to Magdeburg to jail. However, he was allowed much freedom, and could travel about almost at will, as long as he always promised to come back. During his 14-month custody, then, he did much traveling in organizing Grabau's emigration, and also collected a library

1. The Wisconsin Magazine of History, Published Quarterly by the State Historical Society of Wisconsin. Vol. 18, p.225

of theological books.¹

Von Rohr seems to have been in Magdeburg when one part of Stephan's emigration group passed thru the town on their way to Bremen. Furthermore, one member of the Magdeburg congregation came aboard one of the two river boats on which the emigrants were going down the river, and stayed aboard during the time that the boats went thru the locks at Magdeburg. Altho the visit was short, this man, whose name was Gram, showed Candidate Buenger a letter from Grabau and told him that about 40 people in Magdeburg were determined to emigrate also.²

Keyl had also been at Magdeburg, and had visited von Rohr here.³ Furthermore, it seems from Buenger's account that O. H. Walther and von Rohr traveled together from Magdeburg to Hamburg.⁴

In Bremen von Rohr made a determined effort to effect a union between the Stephan group and Grabau's group. "But the blind subjection of the Saxons under Stephan, their leader, prevented a union [of the two groups]. Von Rohr departed from them with words of warning: He considered them honest but deceived Christians and hoped that God would open their eyes, probably thru a serious fall of Stephan's."⁵

It was very likely largely due to Stephan's peculiar

1. Wachende Kirche, 54, 15

2. Buenger's Diary in Der Lutheraner, vol. 33, p. 73

3. Graebner, A. L., Geschichte der Lutherischen Kirche in America, vol. II, (unpublished manuscript) p. 38.

4. Der Lutheraner, vol. 38, p. 73

5. Wachende Kirche, 55, 4

makeup that he flatly refused to consider a union with Grabau. Stephan, as is well known, intended to establish an isolationistic colony in America. He probably feared that too much new blood in his group which was not attached to him in that personal way would spoil his plans. Then too, probably Stephan recognized in von Rohr too powerful a leader, for whom there was no room in Stephan's organization.

In the meantime there were still others who had been contemplating emigration. Rev. Leberecht Friedrich Ehregott Krause of Silesia had also had difficulties with the authorities on account of the Union. At this time he was with his congregation not attached to any larger emigration group. But he had very likely made contact with Stephan already in 1832,¹ and was also in correspondence with Grabau.

On Sept. 6, 1838 Krause's congregation passed the following resolution:

"In the name of the holy Triune God the Evangelical Lutheran congregation of Trebnitz, Oelsner, and Wartenberg circuit in Silesia, delegates the two brethren of the faith, namely the taylor Carl Benjamin Schulthes from Festenberg and the gardner Carl Gottlieb Faude from Breslau, and sends these delegates, together with our dear Pastor, Leberecht Friedrich Ehregott Krause, to North America, to go to the honorable presidency of the United States of North America and to transact the following business for us there: ①) to see whether we can there obtain financial assistance for our emigration, ②) to see whether we will be permitted to buy the necessary lands which we will need for our settlement on the installment plan, and ③) to see whether we may have and freely practice according to the confessions of our Church, as these are expressed in the symbolical books of the Evangelical Lutheran Church, because we are leaving our fatherland only on account of severe persecutions of faith and oppression of conscience.

1. Evangelical Quarterly Review, op. cit., p. 272

We promise to be faithful and obedient to the government in all outward matters, with the gracious help of God."¹

On Nov. 4, 1838 the three men left. When they arrived in Hamburg, Krause started negotiations with a certain Angas, the president of the Australian Company, to take the whole congregation to Australia. Krause also wrote to Stephan about this. But his two delegates, Faude and Schulthes, were not in favor of his negotiating any more about going to Australia, since the congregation had voted to go to America. Krause wrote to his congregation, but they still wanted to go to America. The congregation then asked Schulthes to remain in Hamburg as their agent to make arrangements for the ships as soon as they would arrive, and asked Krause and Faude to go ahead to America.

Krause had attempted to effect a union between his congregation and Stephan's group, but was evidently not successful.² Krause met O. H. Walther, who thought that Krause was quite a likeable man.³

Since Krause later on had a part in organizing the Buffalo Synod, this must also be considered as one of the contacts of Buffalo with Missouri.

Thus the efforts of bringing the two groups together in Germany were without success. It can hardly be imagined what the result would have been if two men like Stephan and Grabau would have gotten together in one organization, with Krause thrown in for good measure. But be that as it may, for

1. Buerger, P. Th., Chronik der Ersten Ev. Lutherischen Dreifaltigkeits-Gemeinde in Buffalo, N. Y., Burow and Miller, 269 Washington Street, Buffalo, N. Y., 1889, p. 3 f.

2. Wachende Kirche, 54, 18 & 20

3. Graebner, op. cit., p. 38

CHAPTER II

the way things turned out, Stephan and his group went to Missouri, a part remaining in St. Louis, but the majority going about 100 miles south into Perry County, to found the famous towns of Altenburg, Frohna, and Wittenberg. At the time the Saxons arrived in New Orleans to go northward, Grabau was still in prison in Germany, being released first on March 12, 1839.

It will be necessary to trace the cause and effect of these

one of the main points of friction in the Grabau group was the fact that it consisted largely of people from two different parts of Germany, Grabau's Pomeranians and the Saxons who were German. Grabau had planned an emigration before he came out, and had gone to America with one of the ships to look over the land. His congregation was in Berlin in the Spring of 1834. When Grabau and his group were to embark for the ship, they met Braune's congregation there, also about to leave.

Grabau had no doubt at first been thinking of taking his congregation to America. When he arrived in New York and went from there to Buffalo, he had nothing but the most glowing reports about conditions in America, about which he wrote to his church. In Buffalo he took care of a small group of immigrants who had previously immigrated. However, due to his health, and no doubt also due to his very unstable religious views, Braune soon became very disgusted with life in America and decided to stay with his congregation when they returned to Germany. Before he left he had

CHAPTER II

sent very disgusted letters to Grabau. Deserting his

people. The roots of much of the dissention which later arose in the Buffalo Synod and which gave repeated openings to the Missouri Synod are evident already at the time of the emigration of Grabau. Because it was largely due to dissention within the Buffalo Synod that the Missouri Synod got footholds in Buffalo, N. Y., and also in Wisconsin, it will be necessary to trace the cause and effect of these dissentions.

One of the main points of friction in the Grabau group was the fact that it consisted largely of people from two different parts of Germany, Grabau's Pomeranians and the Silesians under Krause. Krause had planned an emigration before Grabau did, and had gone to America with one of the elders to look over the lay of the land. His congregation was to follow in the Spring of 1839. When Grabau and his group were in Hamburg about to board ship, they met Krause's congregation there, also about to leave.

Krause had no doubt at first been thinking of taking his congregation to America. ^{himself} When he arrived in New York and went from there to Buffalo, he had nothing but the most glowing reports about conditions in America, about which he wrote to Grabau. In Buffalo he took care of a small group of Silesians who had previously immigrated. However, due to some hardships, and no doubt also due to his very unstable emotional state, Krause soon became very disgusted with life in America, and instead of staying with his congregation when it arrived, he returned to Germany. Before he left he had

sent very disgusted letters to Grabau. Deserting his people in Buffalo the way he did, no doubt left a bad taste in the mouths of these people for Krause, with the result that when he came back to America later on, the Silesians within the Buffalo Synod seem to have had a dislike for him from the very start.

But the trouble lay deeper than that. When Krause's original congregation in Germany heard of his disappointment in America, some of the members seem to have thought that under the circumstances Australia should be preferred as a place of settlement. Some also seem to have thought seriously of South America. Consequently a number of individuals wrote to the deputy of the congregation, Schulthes, who was making preparations for the emigration in Hamburg, to do anything, to make any kind of arrangements, to take them anyplace, as long as they could leave Germany. ^RFrom the congregation, however, Schulthes had officially been instructed to make arrangements to go to America.

In Hamburg Schulthes had met Angas as already related, who was willing to raise money for the congregation if they would go to Australia. Schulthes negotiated with Angas in this respect when Krause's and Grabau's congregations met in Hamburg. Krause's congregation, having officially declared their intention to go to America, wanted Schulthes to negotiate with Grabau to take them along to America. Grabau, on the other hand, considered Schulthes' negotiations with Angas about going to Australia as being official in the name of the congregation, because Schulthes was the deputy

of the congregation, altho the negotiations with Angas had only been carried on by Schulthes upon the suggestion of individual members of the congregation, and not upon an official congregational order.

Grabau considered the request of Krause's congregation to take them along to America, but said that first the congregation would have to get a release from Angas. ^{However} But the congregation refused to do this, saying that negotiations with Angas had been unofficially carried on by Schulthes. Thus the matter stood. It is said that Grabau refused to give communion to Krause's congregation while they were waiting in Hamburg, but Grabau claimed that nobody asked him for communion. At any rate, on account of this question as to whether to take Krause's congregation along to America, a quarrel arose which seemed to have been settled when Grabau finally decided to take the group along, but which took on major proportions later on in America.] This quarrel ^{afterwards} later was the main cause of the split in the group which settled in Buffalo, thus giving the Missouri Synod an opening. Also partly due to this quarrel in Hamburg is the aversion which the Silesians who went to Wisconsin later on had for Grabau. This same aversion was evidenced against Krause later, when he became pastor in Wisconsin, which was one of the causes of the split in Krause's congregations in Freistadt and Milwaukee, which gave the Missouri Synod an opening there also.

CHAPTER III

Stephan was endowed with a personality and personal magnetism which enabled him to draw men towards himself and hold them practically as slaves to his will. All the pastors and candidates who emigrated with him were bound to him by this invisible tie. In Germany already Stephan had advocated the episcopal form of church government, but he himself had given the impression that he wanted only to be advisor to the bishop when they would get to America.¹ But on the trip Stephan drew up his famous document, which he asked all the pastors and candidates to sign, which made him bishop of the combined group of immigrants with full powers in every respect.

Stephan's party, having transferred to river boats at New Orleans, arrived in St. Louis Feb. 14, 1839. In St. Louis Stephan acquired more of the materials to complete his episcopal accouterments. He bought many fine and expensive materials for his vestments, as also a bishop's cap, staff, and the bishop's cross.² During the first seven months of the emigration, of which three were spent at sea, Stephan spent 8000 Prussian Dollars in filling the ecclesiastical needs, and spent 4000 more for his own personal use.³

An interesting manuscript in the Archives of Concordia Historical Institute⁴ demonstrates the fawning attitude of

1. Koesterling: Answanderung, p. 16

2. Die Schicksale und Abenteuer der aus Sachsen Ausgewanderten Stephaner, Dresden, 1839

3. Vehse, op. cit., p. 16

4. Dated St. Louis, March 19, 1839, written and signed, as a witness, by G. H. Loeber, the manuscript reads as follows: "We the undersigned give herewith, by our signature, and by the witness of the co-signing Rev. Gotthold Heinrich Loeber,

the Saxons over against Stephan. They showed him every possible respect, called him "Lord Bishop", and promised obedience to him in all things.

the following declaration: For the establishment of our well-being we feel compelled by our conscience to become members of the Apostolic-Lutheran congregation, if at all possible (here a footnote by Loeber explains: the clause "if at all possible" is now relieved by the acceptance of the undersigned by His Excellency, the Lord Bishop) which congregation last Fall emigrated from Germany to the United States of North America, under the leadership of His Excellency, the Lord Bishop Martin Stephan, and which is now about to settle in the State of Missouri.

"The immigration rules, and the regulations concerning the treasury of the congregation, have been laid before us, as also the conditions under which we and our families have graciously been admitted to membership by His Excellency the Lord Bishop, after repeatedly and expressly requesting and pleading for acceptance.

"Since thru all this we were strengthened in our heartfelt longing beyond any doubt to become members of this congregation, and since at the same time we are fully aware of the necessity and the practicability of the old Christian episcopal Church government which has been introduced by this congregation, therefore we again witness herewith, of our own free will and without any coercion, that we shall remain in and abide by the above stated persuasion.

"Therefore, as accepted members of this Lutheran congregation, we promise that not only will we gladly and willingly contribute to the treasury according to our means, and not only will we also comply in all points with all the regulations and conditions as much as we are able, but especially will we subject ourselves in confidence and obedience to the episcopal regulations both in respect to secular and spiritual affairs, and we will gratefully follow the advice of our Pastor, and we will with the help of God, to our end, remain true to the most holy Christian faith in word and deed."

Translated from the original manuscript in the Archives of Concordia Historical Institute by the writer for The Seminarian, May 10, 1944.

Four men, who with their families, wanted to join the Saxon congregation, signed the manuscript.

1. "Lord" Bishop probably sounds harsher than it should. The German is "Herr", which really means as much as "mister", but the translation "Mr. Bishop" or even "Sir Bishop" does not sound usable.

The distinctive principle of Stephan's teaching was his hierarchical principle. He presented the office of the ministry as a means of grace, without which a person could not be saved. He considered ordination as a divine prerequisite. He taught that the pastors were the government of the church, and that the laymen had nothing to say about doctrine. He held that the visible Lutheran Church was the real church.¹

On April 26 Stephan and a part of the immigrants left for Perry County, 100 miles south of St. Louis. But already on May 5 charges were brought against Stephan which resulted in his deposition and expulsion from the colony. Several girls disclosed to Pastor Loeber that Stephan had made indecent intimations to them already on the sea voyage.² The clergy and the candidates got together, considered the charges against Stephan, and also took into consideration that he had spent a large part of the communal treasury for his own personal needs, and excommunicated Stephan on May 30, 1839.³ The next day Stephan was transported to the east bank of the Mississippi. At Horse Prairie he served a congregation for a short time, and died there on Feb. 22, 1846.⁴

1. Koesterling, Auswanderung, p. 8 f.; Vehse, op. cit., 131 ff.

2. Evangelical Quarterly Review, vol. XXI, p. 277; Vehse, op. cit., p. 143

3. Evangelical Quarterly Review, XXI, p. 278; Vehse, op. cit. p. 166.

4. Der Lutheraner, II, p. 60. Steffens: Dr. Carl F. W. Walther, Lutheran Publication Society, Philadelphia, Pa., 1917, p. 100, seems to err when he says it was in 1847.

The deposition of their bishop left the Saxons in a quandry, since practically everybody had looked upon him as the sine qua non. Some of the other clergymen among the Saxons had even stated that "the Church depends on two eyes, those of Bishop Stephan."¹ The uncertainty and suspense which existed can hardly be imagined. For many thought that without a bishop there could not be a true church. Others were of the I-told-you-so type, saying that they never should have emigrated from Germany, and that the Lord now was heaping vengeance upon them for their folly in following Stephan so blindly.

But the crumbling of Stephan's organization did not all come at once. Even tho the organization was still intact up to Stephan's deposition, it had started to show signs of falling apart already in New Orleans. Gustav Dresel, a traveler, wrote in his Texas Diary² that when he met Stephan in New Orleans he had learned that a certain doctor Sch.³ who had emigrated with Stephan, had often bemoaned and lamented the conduct of Stephan to the other passengers, for which Stephan had dealt with him in a very unchristian manner. This doctor therefore had decided to leave the immigration party and to sue Stephan for \$700 damages. When an officer of the law was summoned, Stephan made arrangements to settle

1. Vehse, op. cit., p. 13

2. Published in Deutsch-Amerikanische Geschichtsblaetter, Jahrbuch der Deutsch-Amerikanischen Historischen Gesellschaft von Illinois, herausgegeben von Dr. Julius Goebel, Professor an der Staatsuniversitaet Illinois, Jahrgang 1920-1921, University of Chicago Press, Chicago, Ill., 1922, p. 382 f.

3. Stephan "hatte unter Anderen auch einen Arzt Sch. in Dresden zur Mitreise gewonnen," W. Koepchen says this man's name was Schnabel, in a marginal note in the copy which was used by the writer. Schnabel was a doctor among the emigrants. Cfr. Schicksala, p. 16, and according to ibid., p. 26, it was

the case later on,

But after the deposition of Stephan the situation among the Saxons was a sad one. Some of the people decided to return to Germany. Among these were Dr. Marbach and Ernst Moritz Buerger, a candidate of theology, about whom we shall hear more, since he decided to return to Germany via Buffalo, New York, since ^{as} Marbach, who traveled with him, was to deliver a letter to one of the people who had emigrated with Grabau. In Buffalo Buerger then changed his mind about going to Germany, and instead became the pastor of the Silesians there.

C. F. W. Walther, who was also somewhat in doubt as to whether there was still a church among the Saxons and whether they had the Word of God and could dispense the Sacraments, did some intensive studying of Scripture and Luther's works, coming to the conclusion that "where two or three are gathered together in my name" still held true in their particular case also and that therefore a real church existed, and that the Sacraments could be dispensed. This doubtful situation was relieved in the Altenburg Debate, where Walther in April, 1841, successfully defended his views of the existence of a real church among the Saxons, over against the views of the other party under the leadership of the above mentioned lawyer Marbach, who claimed that they no longer had the church among them, and that a return to Germany and the State Church was Schnabel who claimed a damage suit against Stephan.

imperative.¹

But already in the Spring of 1840 the Saxons had contacted Grabau who had in the meantime arrived in Buffalo, New York, in an attempt for closer cooperation. Loeber wrote to von Rohr, who had taken some of the immigrants to Wisconsin, asking for forgiveness for having disregarded the latter's warning in Bremen, and expressing the desire to unite with the Grabau group.² Since von Rohr was still in Wisconsin, and since evidently the letter intended for him had been sent to Buffalo, Grabau answered the letter of Loeber. Grabau related the news of their progress in America, and started negotiations with the Saxons for sending some of their clergy to his vacancies. Keyl was to go to Eden, near Buffalo, and Gruber was to go to Humberstone, Canada, both places where some of Grabau's immigrants had settled. But nothing came of this. In 1842 Candidate Brohm was called to one of the congregations which is usually designated as being of the Grabau group, altho not many of its members had come over with Grabau. This was in New York City, where among others, Krause's former congregational delegate Schulthes had stayed. In the Fall of 1842 this congregation in New York City had asked Grabau whether he could not supply their need for a pastor. Since, as it is reported, Brohm, one of the candidates who had emigrated with Stephan, had written to Grabau asking

1. Guenther, C. F. W. Walther, Concordia Verlag, St. Louis, Mo., 1890, p. 44 ff.

2. Wachende Kirche, 55, 4

him for a call to a congregation, Grabau sent the New York congregation's call to Brohm. But for some reason the call was sent to St. Louis, France, instead of St. Louis, Mo., and it was consequently delayed for some time.¹ Brohm finally got it on March 12, 1843. June 2 Brohm arrived there, and held the first service two days later.

Here then was the first congregation which is usually classed as being in the Grabau group to be taken over by a Saxon pastor who later joined the Missouri Synod.

The Saxons also sent their constitution, which they had drawn up after Stephan left, to Grabau.² The contents ^{were} briefly as follows: Every Christian congregation has all the rights and privileges which the Christian church has. Where there is a congregation, there is also the Office of the Keys, and every member of the congregation as such may dispense the means of grace. But even the every member has a right to this, none may carelessly practice this lest he transgress the rights of the other members. For the sake of the orderly dispensing of the means of grace God has instituted the Office of the Ministry, so that one or more men, properly called, may dispense the means of grace. Without being properly called, therefore, nobody is to dispense the means of grace. But in emergencies a layman may do so. Members of a congregation should give due respect to their pastor as a servant of Christ, and are to obey him when he is teaching the Word of God and

1. Birkner, F., Geschichte der Evangelisch-Lutherischen Dreieinigkeits-Gemeinde in der Stadt New York, New York, 1893, p. 11.

2. Die Missouriischen Grundsätze und die Parochial Ordnung von 1839 und 1840 (pamphlet form). See also Wachende Kefche 55, 4

when he is admonishing them on the basis of it. But the pastor is not to have absolute control over the conscience of his members, nor is the pastor to demand obedience of any member simply by virtue of his office. The pastor has no right to change the order of service or the ceremonies of the congregation. The congregation is the highest court in the church, and the pastor is the servant of the congregation. Every member of a congregation has the right to examine the doctrine of the pastor. Since the pastor is in charge of the Office of the Keys, he has the right to exclude impenitent sinners and to receive the penitent sinners into the Church, but neither is to be done without the congregation. When a case of casuistry arises the congregation is to decide when the application of Scripture is not definite. A congregation has the right to dismiss a pastor, but only when it can be shown from the Word of God that it is necessary to dismiss the pastor. In all the above points the Saxons stated that they were sure as to the correctness of the teachings. In the second part of their "Kirchenordnung" which they sent to Grabau they treat the congregational elders, and state that in this matter they are not quite positive of their ground, and that they would like to submit their opinions of this matter to the judgment of others. The second part contained briefly the following; In the apostolic church there were two kinds of elders, teaching elders and the ruling elders, the latter of which were laymen, who took care of the business of the congregation. The office of ruling elder exists by divine institution, but it is not essential to the existence of the

Church. The elders are partly on the same level with the pastor. The whole congregation and the pastor owe obedience to the elders as long as the elders stay within the limits of God's Word. In matters which pertain to the pastor, the elders decided things without the pastor, but the opinion of the congregation may be asked. The elders are responsible to the congregation for their dealings. Elders are not to meddle in the affairs of the pastor. The duty of the elders is to take care of the matters which pertain to the doctrine, life, order, or business of the congregation; to see to it that they are properly ordained who are called as pastors after they have been examined to see that they are fit to be pastors; to see to it that the pastor carried out his duties; to see to it that there is growth of Christian life in the congregation, and that the children are reared in the nurture and admonition of the Lord; to see to it that the congregational meetings are held orderly, and to see to it that the pastor is provided for, and that the church and school are taken care of.

Thus it is evident that the Saxons made some changes after Stephan left. It is remarkable that men who had been under such an austere dictatorship could so quickly emerge so democratic-minded. The fact that the Saxons sent their Kirchenordnung to Grabau shows that they really were open-minded for a closer union between the two groups.

Apparently, as this Kirchenordnung of the Saxons got into the hands of Grabau, Grabau's Hirtenbrief, which we shall discuss next, arrived in Missouri. The two seem to

passed each other CHAPTER IV
have (met) in the mail.

But Grabau never did answer this writing of the Saxons. At first he must have been somewhat reluctant to attempt an answer, for it did not take an exceptionally gifted man to see that the spirit of the Saxon's writing and that of the Hirtenbrief differed considerably. Even as late as 1843 the Saxons requested an answer to their writing, but Grabau was busy with his new hymnal at that time, and therefore he did not get to answering the Saxons. And once the Saxons had answered the Hirtenbrief, their first writing seems to have been neglected, for Grabau then busied himself with their answer to the Hirtenbrief, instead of answering their first writing.

That the congregation was waiting official permission for the migration was evident from the words of the Grossrinder, the later Protestant Minister of the country. He said the Saxons in the country by settling their own rights after he could become king. But the congregation was interested in the matter. It must be kept in mind that all the arrangements were being made while the pastor of the congregation, Grabau, was confined in prison by the authorities, and was for a while so ill that he could not possibly have had much of a hand in these affairs. The able lay leader was taking care of making most of the decisions and planning the migration. According to the von Bohr plan, the pastor of Dr. H. Baur of Thoren, Wisconsin

CHAPTER IV

After futile attempts had been made in Germany by von Rohr and Krause, as has already been related, to achieve some form of cooperation with Stephan's emigration party, Grabau's group had to emigrate alone, when the Saxons would hear nothing of a union. Grabau's congregation had elected four men, namely Martin Krueger, David Helm, Heinrich von Rohr, and Wilhelm Barkfeld, as a committee to make arrangements for the emigration. Two deputies were to go on ahead to America before the congregation left, to prepare the way for the main body. Even the elders of the congregation were to submit to the rules and regulations made by the deputies, altho the elders were to be asked for their advice wherever possible.

When the congregation was seeking official permission for the emigration, an attempt was made by the Crownprince, the later Friedrich Wilhelm IV, to keep the Lutherans in the country by offering them more rights after he would become king. But the congregation was determined to leave.¹ It must be kept in mind that all the arrangements were being made while the pastor of the congregation, Grabau, was confined in prison by the authorities, and was for a while so ill that he could not possibly have had much of a hand in these affairs. The able von Rohr was taking care of making most of the decisions and planning the emigration. According to the von Rohr plan, the

1. Letter of Dr. E. Deneb of Theresa, Wisconsin, to the Lutheran Synod, which was illegal. The letter was published in the "Northwestern Publishing House, Milwaukee, Wis., 1871." Captain von Rohr had gone ahead with the emigration. Captain von Rohr had been a former Catholic.

Grabau settlements in America spread out from New York to Wisconsin. This will give us a good idea why Grabau tried to centralized the church government in these colonies, since ^{states} on account of the great distances which they were apart, there ^{was} a tendency towards decentralized government.

An attempt was made, whether thru the influence of Grabau or not we do not know, to get Rev. Karl and candidates Froehlig and Brandt to join the emigration, so as to augment the number of clergy, but all of them refused.¹

But the emigrants got under way. On June 16 the two deputies left for America. Von Rohr and Dr. Gustiniani² had been elected the deputies, the latter because he spoke English. They arrived in Baltimore in nine weeks, and came to New York on August 20. Between June 28 and July 27 the five ships of the emigration left, Grabau having been released from prison under the condition that he would leave the country.

It cannot be denied that both Grabau and Stephan had leanings to a strong centralized church government in their respective emigration groups. But Grabau had the decided disadvantage in this respect, for his group was already under way by the time that he was permitted to join them, whereas Stephan had been able to exert his influence on his people for a comparatively longer time immediately before the emigration. Therefore it must be stated that the Stephan group was the better organized. This also becomes evident

1. Brandt was the one who had baptized von Rohr's child in 1836 according to the old Lutheran agenda, which was illegal.
 2. Koehler, Joh. Ph., Geschichte der Allgemeinen Ev.-Luth. Synode von Wisconsin, Northwestern Publishing House, Milwaukee, Wis., 1925, says p. 160: "Captain von Rohr had gone ahead with Dr. Gustiniani." Gustiniani had been a former Catholic.

when we look at Grabau's group arriving in New York. Besides the threat to haphazard government which the addition of Krause's congregation in Hamburg exerted, there was also the tendency of the people to adhere to von Rohr as their leader, rather than to Grabau, for two reasons, first because von Rohr was a natural, very capable leader, and secondly because Grabau had been out of touch with his people so long during his prison terms.

As already stated, the emigrants left Hamburg in five ships of German registry.¹ The first four ships arrived in New York from the 4th to the 10th of September. Von Rohr met this group in New York and proposed several alternatives. Either the immigrants could stay in New York, or go to Pennsylvania, or go to Buffalo, or to Wisconsin. Von Rohr seems to have favored a combination of the last two, because he thought that those with limited resources could stay in Buffalo, and those who wanted to and had enough money, could go on to Wisconsin. It was thought that Krause

Some errors are found in this respect among historical writers. In Early Lutheran Immigration to Wisconsin in the Transactions of the Wisconsin Academy of Sciences, Arts, and Letters, VIII, p. 294, we read "passage was engaged for one thousand people in five American sail vessels. Rev. E. F. L. Krause (sic!), a pastor from Silesia with his society accompanied them." Krause was at this time in America, having gone on ahead of his congregation. Further, the ships in which the emigrants sailed were German, not American. They took German ships to Hull, England, from where they went to Liverpool, taking American ships from there. Another error occurs in the account of this emigration The Wisconsin Magazine of History, vol. 18, p. 257: "Amidst an outburst of good and evil wishes the German ship left Bremen with its company of stalwart Pilgrims." But there is good proof that instead of one ship leaving Bremen, there were five leaving Hamburg. Cfr. letter of E. Deneff; Grabau, op. cit.; and Krause's Chronicle.

Sept. 15 we find him in New York again, on his way to was at this time in Buffalo. Thus the people figured that there would then be two pastors, with Grabau and Krause, so that both the Buffalo and the Wisconsin groups would have their own pastor. But Krause had become disgusted with America and had started to go back to Germany. Lochner writes: "Krause was pastor of a small group of Silesian Lutherans, who, before the arrival of Grabau, had made a temporary home in Buffalo. After a short term of office, and just as Grabau and his immigrants were landing in New York, Krause forsook his congregation in the still of the night, and hurried back to Germany for nonexistent reason."¹

Krause left Buffalo just before his congregation got there. But in New York he met von Rohr, who had not immediately gone along with the congregation to Buffalo. Von Rohr persuaded Krause to return to Buffalo. He caught up with his congregation at Schenectady, where the canal boat, on which his people were traveling, was delayed by a fire on both sides of the Erie Canal. On Sept. 6, 1839 Krause and his congregation then arrived in Buffalo.² In Buffalo again, Krause held services in the same locale where he had previously held services for the small group of Lutherans there, which group consisted mostly of the Langner, Sieffert, and Krieg families. This was on the southwest corner of Main and Eagle Streets. But Krause seems to have become tired of staying there, for on

1. Lochner, Friedrich, Geschichte der Ev.-Luth. Dreieinigkeits Gemeinde zu Milwaukee, Wis., Milwaukee, Wis., 1897, p. 3

2. Buerger, op. cit., p. 9

Oct. 15 we find him in New York again, on his way to Germany. Krause related in a letter to one of his members in Buffalo, which he wrote only a few hours before he embarked, that he had met Grabau on the way. But Krause had left without letting his people know that he was leaving, and also without their permission, therefore. He arrived in Breslau, Germany, on Dec. 3, 1839.¹

But coming back to Grabau and von Rohr, it must be noted that all the planning for settling on the part of von Rohr was carried on before Grabau had arrived in New York on the last ship of the emigration. This set the stage for the Hirtenbrief of Grabau.

The larger part of the immigrants left New York before Grabau arrived. It is sometimes thought that they figured that his ship had been lost, but at the same time they planned to have two pastors yet, Krause and Grabau, so they could not have taken it for granted that Grabau would never arrive. A better explanation for their not waiting for Grabau is that von Rohr's leadership and influence was too strong, and also that a long wait in New York would have been rather expensive, and that the first people to arrive in Buffalo were Silesians, who were not in Grabau's congregation.

But after the people got to Buffalo, Krause left again. Von Rohr went thru with his original plan, taking a part of the people to Wisconsin. The transportation facilities of Wisconsin, with the Mississippi and the Great Lakes system, probably influenced von Rohr in his selection of Wisconsin

1. Buerger, op. cit, p. 10

as a place of settlement.¹ The fertile land which was available there also had something to do with the selection.²

It seems that the great distance which was put between the two settlements of Grabau's group of emigrants put a strain on the ties of the Buffalo Synod later on, and that it was a constant threat to the centralized government favored by Grabau. It was mainly to the distant Wisconsin congregation that Grabau later addressed his Hirtenbrief, which started off the doctrinal disputes with the Saxons.

Shortly after von Rohr had left for Wisconsin, Grabau arrived in Buffalo, where he took over all the people of his group who had remained there. The larger part by far had stayed, only about 40 families going to Wisconsin.³ But there was no pastor for the Wisconsin settlers. A small part of these had stayed in Milwaukee, but the major part went several miles north and founded Freistadt. Several times they asked Grabau to come out to serve them as their pastor, but Grabau felt that he could not do so.

It seems that these people at first were not as dependent on their leaders as were the Saxons. For the Wisconsin settlers

1. Cfr. Schafer, J., Four Wisconsin Counties, Madison, Wis., 1927, p. 41.

2. Cfr. ibid., p. 47; also Gregory, John G., Southeastern Wisconsin, A History of Old Milwaukee County, 1932, vol. 2, The S. J. Clarke Publishing Company,

3. The number going to Wisconsin is sometimes exaggerated. Buck, Pioneer History of Milwaukee, Milwaukee, 1876, vol. 2, p. 181 states that there were about 800 men, women and children. But Kate A. Everest, who quotes this, says that "The number is probably exaggerated." cfr. Transactions, op. cit., p. 294. And no doubt it is, too, for the whole combined group was only about 1000 people. A census taken about a year after the emigrants arrived in Wisconsin showed that there were only about 40 families with German names. And certainly at this time there were no Irish in this congregation.



immediately organized into a congregation, purchased land, and put up a building for public worship. But when Grabau turned down their call several times, they resolved to have a layman dispense the sacraments until they could obtain a pastor. Services were held already before they had a pastor.

The congregation decided that von Rohr was to get in touch with Grabau and ask him whether the action of the congregation was justifiable, and whether Grabau would subscribe to their action in electing Teacher Lueck to hold services. Grabau answered negatively and reprimanded the congregation, which caused the people to become restless. On Dec. 1, 1840, Grabau wrote his Hirtenbrief to instruct these people concerning the proper call into the ministry.

The Hirtenbrief was primarily written for the purpose of instructing the people in the Wisconsin settlements, and to convince them that they could not pick anybody at random to dispense the sacraments among them, but that there were a number of requirements which had to be met when calling a pastor and installing him. The Hirtenbrief was also sent to the congregations in New York City, Eden and Klein Hamburg, Albany, and Portage, Canada. In these places settlements had also been made by Lutherans of the Grabau group. They all had the same difficulties to face, namely the fact that they did not have pastors to provide for their spiritual needs. Restlessness was no doubt evident in the other colonies too, just as it was in Wisconsin. Grabau therefore sought to kill several birds with one stone. At the same time he still tried to negotiate with the Saxons, and therefore sent them a copy

of the Hirtenbrief for their perusal.

Steffens says that Grabau was at this time so possessed by the spirit of isolationism that it is a wonder that he sent the Saxons a copy of the Hirtenbrief.¹ But this radical attitude against Grabau is refuted by the facts, for Grabau desired a union with the Saxons and showed it by sending them a copy of the Hirtenbrief. Grabau certainly was no more of an isolationist than were the Saxons, at this time.

Grabau states in the introduction that the reason for writing the Hirtenbrief is because there were some from among his people who had become pastors in sectarian churches, a very good reason indeed to instruct his people in Christian doctrine; and that there were several who had started opposition congregations to organized Lutheran congregations; and that there were some even among the staunch Lutherans who did not understand the full application of the 14th Article of the Augsburg Confession. This article reads as follows: ". . . no one should publicly teach in the Church or administer the Sacraments unless he be regularly called."² Grabau stressed the word "regularly", the Latin for which is "rite".³ He states that "rite" means that a pastor must be called and installed according to the old Lutheran customs and practices. Since there is no dispute about the meaning of this term, we shall not go into a study of it. Even in the Missouri Synod today it is acknowledged that "rite" in this usage means "in accord

1. Steffens, D. H., Grabauism, Its Spirit and Aims, unpublished manuscript

2. Concordia Triglot, p. 49

3. *ibid.* p. 48

really, now

with good Lutheran custom."¹

Then Grabau quotes the Apology of the Augsburg Confession, saying: "Concerning this subject (ordination and the ministry) we have frequently testified in this assembly (the German Diet) that it is our greatest wish to maintain church-polity and the grades in the Church - old church regulations and the government of bishops."² It is to be noted here that Grabau, quoting the German, leaves out the "government of bishops", for his quotation reads: "Wir haben uns etliche Male auf dem Reichstage von der Sache hoeren lassen, dasz wir geneigt sind, alte Kirchenordnung zu erhalten."³ It therefore appears that Grabau's main purpose for writing the Hirtenbrief was not to make himself a bishop among his congregations. It is sometimes hinted in antagonistic circles that this was his main reason. But here he had the chance to advance an argument for episcopal government in the church with a direct quotation from the Apology, and he leaves the last part of the sentence out.

But quite on the contrary, it seems that Grabau's motives for putting out the Hirtenbrief were quite noble. He states "To prove this (namely that the 14th Article of the Augsburg Confession is "truly and deeply" founded in Scriptures) is my assignment here, and I beg you humbly and fraternally to examine my exposition, to see whether or not the voice of the old Apostolic Church is audible in it. Where you think that I

1. Students in the senior class in Pastoral Theology at Concordia Seminary, St. Louis, Dr. Theo. Laetsch, instructor, are given a marginal note to supplement the explanation of the correct and valid call into the ministry in Pastoral Theology, by Dr. J. H. C. Fritz, Concordia Publishing House, St. Louis, Mo., 1932, p. 1. It is odd that the word "rite", used in the Confessions, is not here used.

2. Concordia Triglot, p. 315

3. Hirtenbrief, p. 12

err, you may with fraternal words indicate this to me, so that we may come to an understanding. Therefore the point of discussion is the public administration of the holy sacraments, of which the Confession claims and instructs, that this is not to be done thru one who has not been called, or who has been improperly called. The Confession calls him 'not called' or 'improperly called' who is not called rite, i. e., called in accordance with the old church polity (Kirchenordnung, politia ecclesiastica)."¹ According to the present usage in the Missouri Synod, the use of 'rite' cannot be challenged here.

Then Grabau goes on to say what the term 'rite' includes. First of all the man to be called as a pastor⁽¹⁾ must be sincere about his Christianity, must understand how to defend and apply the doctrines of the sacraments, justification, the persons of Christ, and of Law and Gospel; and that he have studied the Word of God thoroughly. Secondly,⁽²⁾ the candidate for the ministry must have special gifts of the Holy Spirit to make him fit for the ministry. Thirdly,⁽³⁾ the candidate must be examined whether he has the qualifications stated in number 1 and 2. Fourthly,⁽⁴⁾ the ordination takes place after the candidate has had the opportunity to appear before the congregation or its delegates, where in some form of examination the congregation can be informed of his ability to perform the duties of the ministry. After that the ordination itself, that is, the laying on of hands according to the old agendas, takes place, and after that the new pastor, presented to the congregation, pledges his faithfulness to them in

1. Hirtenbrief, p. 12



doctrine and life, and the congregation promises obedience to the pastor in all things which are not against the Word of God. Grabau adds that it is not for the individual Christian to decide what is or what is not against the Word of God, but that the Church itself decides that in its symbols, constitutions and Synods.

According to the spirit of "Old Lutheranism" to which Grabau and also the Saxons had gone back in Germany, it is hard to prove that Grabau is wrong in his claims that these things are necessary for a man to be called 'rite' or in accord with the Lutheran custom.

In the second part of the Hirtenbrief Grabau speaks of the necessity and importance of the proper call into the ministry. He says that the apostles and even Christ Himself had proper calls, and that they emphasised this fact.

Grabau states that the Church has always held that for the dispensing of the sacraments not only the words of institution, but also the proper calling of a pastor are necessary. He says that even tho a wicked pastor might dispense the sacraments, they would still be valid, because Christ communicates with His Christians thru the Office of the Ministry, even tho a particular pastor might be a wicked person. Grabau states that a man who is indiscriminately picked by a congregation to dispense the sacraments, dispenses only the mere elements, and that the body and blood of Christ are not present in the Communion which such a man celebrates. But Grabau modifies this and says that any Christian, in an emergency, can and may distribute a valid and efficacious

Communion. But only cases of illness are to be considered emergencies. If a congregation has no pastor, Grabau says it is better to wait with Communion till they can get a pastor or that the people can attend Communion at the neighboring pastor's church.

In the third part of the Hirtenbrief Grabau deals with the proper understanding of the ministerial office on the basis of the Smalcald Articles. He says that the papacy had deprived the congregation of participating in the calling of a pastor, but that this is the right of the congregation.

Then Grabau gives instructions as to what a congregation should do when it does not have a pastor. In the first place they are to pray for a pastor. Children are not to be baptized until the pastor comes, unless they are in danger of death. Communion is not to be celebrated unless an ordained pastor can come to that congregation for a Communion service. Couples are not to marry, but if for any reason they feel that they can wait no longer, they may go ahead with the ceremony, provided they are willing to have the pastor, when he comes, declare their marriage one in accord with divine ordinance before the whole congregation. The elders or teachers who are capable should conduct the services and read printed sermons.

If a pastor teaches false doctrine, the congregation will naturally notice it. But, says Grabau, the congregation is not to pass a hasty judgment, but is to consult the neighboring pastors, who are then to investigate the case.

The fifth part of the Hirtenbrief deals with liturgical problems, and was intended for those who objected to singing of the collects and chanting of the psalms, to the use of candles on the altar and to the use of the sign of the cross. Grabau opposed the Reformed influence in the anti-liturgical movement.

In his Hirtenbrief Grabau set forth his views of church polity and government, which seemed too hierarchical to those who were democratic-minded. Furthermore, the statements that the individual Christian does not have the right to judge doctrine, or that the Sacrament is efficacious only thru the Office of the Ministry are not in accord with Scripture. But it is odd that the first of these points, which was one of the most unorthodox statements in the Hirtenbrief, is passed over with but a very brief reference in the answer of the Saxons to the Hirtenbrief.

But when one knows the background of these people in Germany, one can understand how it came about that such views as Grabau held were prevalent. It seems first of all that the spirit of State-Churchism prevalent in Germany had dulled the sensitivity of the people, so that they were not enthusiastic about their churches as if it had been a more voluntary organization. To the people in Germany at and before the time of Grabau, the church existed without their assistance, for it was supported by the state. Thus naturally many people lost interest and permitted errors to creep in which would have been more severely opposed in a more democratic church organization.

X As a result rationalism gained a good foothold among the people and clergy of Germany. The authority of the Word of God was disregarded in many places, and even opposed. Not all the people were asleep, however, for there were some who did oppose the advances of rationalism. Not much could be done against rationalism in an official way, however, because the state was in control, and only the state could appoint or depose a pastor. According to the German State-Church system the people were assigned to a definite parish or congregation, and the state appointed pastors for each parish.

When a Christian of sound spiritual understanding would be a member of a congregation whose pastor was a rationalist, and who would not preach the truth of the atonement of Christ and thus give the Christians the comfort of the forgiveness of their sins, such a Christian with a sound spiritual understanding could not do much to obtain an orthodox pastor.

Furthermore, rationalism, by undermining the foundation of the emphasis which Luther had always put on sound doctrine, caused the emphasis of religion to be turned to the outward life in contrast to doctrine, so that the question that was most often asked of a new pastor was not whether he was orthodox in doctrine, but whether he was pious in his life. The pastors who were seriously in opposition to this questionable development, like Grabau, would naturally then advise a congregation to examine a new pastor carefully in respect to doctrine, to see that he was soundly orthodox. Therefore we can understand that Grabau, as soon as he was no longer under the control of

the German State-Church, would advise his people that they should carefully examine a new pastor. But because these people who had just come from Germany where the deadening effect of the State-Church and of rationalism had had its influence on them for hundreds of years already, were not in all cases able to judge doctrine, Grabau set forth his tenets about ordination and the call into the ministry, according to the old Lutheran church customs which, due to rationalism, had been largely forgotten and neglected in Germany at Grabau's time.

But in Germany, then, people who were dissatisfied with their rationalistic pastors but could not put them out of office, would run to almost any other pastor of whom it was said that he was a believing pastor, and would receive communion from such a one, and have their children baptized by him.¹ Thus things were no longer done decently and in order, which called forth sharp criticism not only from the government, but also from men like Grabau. Quite naturally, and also quite correctly, these men when they came to America, opposed anything that smelled of such disorderliness in congregational life, so as to avoid the mistakes of the church in Germany. It is understandable, then, why Grabau was so severely opposed to anything that smacked of unorthodoxy or disorderliness in respect to a congregation's calling of a pastor. In America, too, there was a spirit of laxity in church life, largely due to the influence of the sects. The Missouri Synod,

1. Krause's Chronicle

too, was in serious opposition to this spirit of laxity.

But it is regrettable that some of these men leaned over backward in their attempt to correct these abuses. They became too radical in condemning anything that looked to them like a separatistic or sectarian group, condemning them as "Rotten" or mobs. Keeping this development of men like Grabau in mind, it is easy to understand why he would over-
emphasize ordination. For by making the average Christian realize that thru ordination his pastor was to be the only one to dispense the sacraments to him, in that way could people be kept from running to every and all pastors who would be found, for the purpose of receiving the Lord's Supper and for having their children baptized. ✓

Grabau was far from being alone in his views of the ministry, the church, and ordination. There were other theologians of this time, too, who supported Grabau. They saw that even in Germany with its centralized church government under the State-Church, rationalism and disorder could gain a foothold. Therefore they feared ^{that} (how much greater) the danger was ^{much greater} in America, where the church was in no way under the watchful eye of the state. Some of the German theologians of the 19th century, therefore, thought it was a matter of necessity to make the church government in America even more centralized than it had been in Germany, for the sake of the preservation of the church.

But we should take special note of what Grabau says in the introduction to the Hirtenbrief about anybody judging his teachings and statements. We have already quoted Grabau when ✓

he says: "To prove this (namely that the 14th Article of the Augsburg Confession is founded on Scriptures) is my assignment here, and I beg you humbly and fraternally to examine my exposition, to see whether or not the voice of the old Apostolic Church is audible in it. Where you think that I err, you may with fraternal words indicate this to me, so that we may come to an understanding."¹ On the surface it would seem that Grabau was here inviting all the congregations to which he sent the Hirtenbrief to pass judgment on his teachings. But there are more things to consider than just the face value of such a statement. It must be kept in mind that the copy of the Hirtenbrief which was available for our use, and from which this quotation is translated, was the printed form of that which was sent to the Saxons in Missouri. Since Grabau could hardly in any way have made duplicate copies of his Hirtenbrief, he had to write each one separately. Altho we have not had any extant manuscripts of the Hirtenbrief available, it is very much to be doubted whether the above quotation appears in those copies which Grabau sent to the congregations. We suspect that this quotation is a special interpolation found only in the copy sent to the Saxons, altho we admit that we have not had the opportunity to examine other copies, if any are extant.

The effect of the Hirtenbrief on the Wisconsin settlers was that they humbled themselves under the advice of Grabau. Whereas before there had been many there who had wanted to have a layman administer the sacraments to the people till they

1. Hirtenbrief, p. 12

could obtain a pastor of their own, after the Hirtenbrief arrived this feeling seems to have been very subdued. ^{It} is true that there were a few, mostly in the Milwaukee congregation, who rebelled, but for the most part the people were very obedient to Grabau.

As stated ^{before} already, the Hirtenbrief was also sent to the Saxons in Missouri for their opinion on it. But at this time the Saxon brethren were themselves not very clear on some doctrinal points, since they had been considerably shaken up by the deposition of Stephan. Whereas before, the clergy, especially the bishop, had complete control of the colony, the people had become so dissatisfied with the episcopal form of government and its abuses that now they swung to the other extreme.

The Saxons had been true to the type of "Old Lutheranism" in every respect before they freed themselves from Stephan. This fact is evident from their orthodoxy in the doctrines of justification etc., and by their unorthodoxy in the doctrine of the Church and the ministry. On account of their peculiar brand of pietism it was also quite true to type that they would accuse themselves of the sins which Stephan had committed, for the overemphasis of sorrow and remorse was one of the identifying features of their pietism, already in Germany. Also, according to the doctrine of the ministry in which they had been trained under Stephan, they were quite consistent in maintaining that after Stephan had been deposed they did no longer constitute a real church. Furthermore, when they were disillusioned, they quite naturally fostered a strong apathy for a centralized church government. Thus far everything had

followed in logical order, as one would expect it.

But Walther was the first one to break away from the logical flow of events. The post-Stephan confusion led him to study the Bible and Luther, which convinced Walther that the Saxons not only constituted a real church, but that, at least for the democratic American environment, it was much better that the church, too, be constructed along democratic lines, because that was after all the pattern of the church in Apostolic times. ✓

But for a while the Saxon pastors were not very sure of their dogmatical status. As a result, the Hirtenbrief of Grabau was not answered for a while. Keyls is said to have adhered to the old episcopal views a little longer than the rest of the Saxons, and therefore to have welcomed the Hirtenbrief.¹ But C. F. W. Walther immediately recognized the tenets of Grabau as being dangerously close to Stephanism. ✓
Walther wrote:

"As we read the Hirtenbrief, we became not a little afraid. For we found in it the same incorrect tenets whose destructive consequences we had but recently experienced, and from which only the overwhelming grace and patience of God has saved us. If this Hirtenbrief had come to us at that time when we still embraced the tenets of Stephan, we would no doubt have immediately subscribed to it, and on this basis have achieved a union with the author (Grabau) and his congregation. But now, after God had mightily opened our eyes, this was not possible. We read here what we had but recently recognized in ourselves as abominable errors, having prayed to God for forgiveness with tears of repentance, and having openly recanted before the whole Church. But we recognized in the request made to us to subscribe to the Hirtenbrief a test whether we would again permit ourselves to be

1. Wachende Kirche, 55, 4

overcome by this error, or whether we would guard that light which God has given us thru His grace. We were at that time so helpless and without counsel, and so despaired, that the temptation was great to be quiet to the errors of Grabau and to go in on the union Grabau has proposed. But previously we had embraced his errors, and they had led us to the rim of destruction, for which reason we could not now again agree to these errors intentionally. We came together (the Saxon pastors) in St. Louis for a discussion, compared Grabau's Hirtenbrief with the Word of God, with the Lutheran Confessions, and particularly with Luther's writings, and thereupon designated Rev. Loeber in Altenburg, Mo., to write a critique of the Hirtenbrief, which, we, the other Saxon pastors, then signed also." 1.

Altho the Hirtenbrief is dated December 1, 1840, yet, for reasons already stated, and also because the Saxons were waiting for Grabau to answer their Kirchen-Ordnung before they would answer the Hirtenbrief, the Saxons did not answer till July 3, 1843. A meeting was held in St. Louis, June 22, at which Walther, Gruber, Loeber, Fuerbringer and Schieferdecker were present. At this meeting Loeber was designated to write the answer to the Hirtenbrief. 2 Loeber was therefore the first of the Saxons to take up the pen against Grabau in a semi-official way. 3

Loeber was no doubt chosen for this task because he was the oldest of the Saxon pastors, for which reason his colleagues looked to him for leadership. Loeber was born in Cahla, a little town in Altenburg, Germany, on Jan. 5, 1797. 4 His father died early. His mother, nee Stopffel, died August 19, 1823. Loeber

1. Wachende Kirche, 55, 4

2. Guenther, op. cit., p. 57

3. We say semi-official because the two Synods had not yet been organized at this time, for which reason these exchanges of correspondence can hardly be considered as being official in the name of the respective Synods.

4. Condensed from Der Lutheraner, 1850, p. 145 ff.

was the second of three sons. He attended the school for boys in his home town, and then the gymnasium at Altenburg, where he was supported by relatives for his five year stay. At Easter, 1816, he entered the University of Jena, where he soon learned to avoid the rationalistic elements and to adhere to the more evangelical professors Schott and Koethe. In his first year at the University he met his lifelong friend Gruber. In 1819 he became a candidate for the ministry, then took up teaching for five years. In 1824 he was made the pastor of Eichenberg, near Cahla. Loeber met Stephan thru some of his younger friends, notably Fuerbringer, and thus Loeber too was in on the emigration. The first seven or eight years Loeber had spent in an unclear light confessionally, but thru the influence of Harms, a noted German theologian, and thru a study of Luther, Loeber had made progress on the path of orthodoxy. But again thru the influence of Stephan, Loeber had been led into error in respect to the doctrine of the Church.

Loeber had become the pastor of the congregation in Altenburg, in Perry County, but when Walther, Buerger, and Keyl left Perry County, Loeber also took care of the congregations in Dresden, Selitz, Frohna, and Wittenberg. After the three candidates left (Walther, Fuerbringer, and Brohm) who had started the Log Cabin Seminary, Loeber also took over most of the teaching there. For a while, till C. F. W. Walther came to the fore, the leadership among the Saxon pastors fell to Loeber.

Loeber, writing the answer to the Hirtenbrief, ✓
 stated in the beginning:

"If we are to give a general opinion of the Hirtenbrief, we will say that in one part, in view of the great emphasis on the old church polity, that the essential things are mixed up with the non-essential, and divine are mixed with the human. Thus Christian freedom is circumscribed. In the other part more is ascribed to the office of the ministry than is proper, so that the spiritual priesthood of the congregations is put last."1.

Loeber stated that it would be a matter of great joy for them, if they could unite with the Prussians, namely Grabau's people, but that such a union could not be achieved unless both parties would agree completely.

Loeber then goes into a more complete discussion of the Hirtenbrief, saying that a man is properly called into the ministry if his entry into the ministry is done in such a manner, that thereby neither the divine nor the existing human regulations are transgressed; that the divine regulations include that the called pastor confess the correct doctrine, have his life beyond reproach, that he have the necessary teaching abilities, that he be examined beforehand, that he be actually called by the congregation, and be installed according to the existing regulations (Ordnung) of the congregation. Loeber claimed that both ordination and installation (Ordination und erst recht die Einfuehrung) were not a part of the divine requirement, but that these were but human requirements, and therefore not absolutely necessary.

But the real difference between the two parties was more subtle, for Grabau's main argument was not that ordination or installation were divinely commanded, but his main point was this: if a pastor is to be called 'rite', as the Confessions say, then he has to be called according to old Lutheran custom. It is true that later on Grabau was more emphatic in his view that all this prescribed in the old church orders ~~were~~ commanded by Scripture. He tried to back up his arguments ~~for~~ and his adherence to the old church orders with Scripture proof. But to give the man an impartial and fair judgment, we must consider his writings, statements, and views in their chronological order, even as fair scholars today urge in respect to a study of Luther. If we quote Luther without citing when he wrote a certain statement, one can make Luther look like a heretic. But when his writings are studied in chronological order, many problems are cleared up.

The Saxons did not argue about what these old Lutheran customs were. It was probably painfully fresh in their memories what grief the old customs had caused them. But the point is that the Saxons had broken with the old customs, whereas Grabau had not. The trend in Germany, and also in the German emigrant groups, was to stress the ministerial office and position over against the position of the laity. The Saxons too were at first still under this influence of their German background, but at the deposition of Stephan and in their recovery after the shakeup which they received on account of it, the Saxons broke with many of the old traditions.

Grabau and his people never went thru such a period of radical change. In 1843 the Saxons expressed themselves to the effect that they hoped that Grabau and his people would also soon make the change away from the German influence in this respect, and that all the congregations in this country would become more and more free from the "old ministerial guardianship" over the laity, which was detrimental to the church in this that, ~~since~~ under the old system the people were not used to judging doctrine, but always were dependent on the guidance of a few men, they were thus often blown with the wind in doctrinal errors.¹ The Saxons stated that for the most part they could subscribe to the Hirtenbrief, but that they reacted more emphatically against it because of their reaction against Stephan.²

But Grabau did sustain a few serious attacks on some of his points, nevertheless. For Loeber, in his answer to the Hirtenbrief, corrects Grabau when the latter claimed that the congregation had to be obedient to their pastor in anything which was not against the Word of God. Loeber stated quite correctly that in case the pastor of a congregation desired a new school or church building, the congregation was not absolutely bound to abide by the wish of the pastor, because such things are in the field of Christian liberty.

Furthermore, Loeber refutes Grabau in respect to the right of the pastors alone to judge doctrine. Loeber states in answer that every member of the Church has the right and the duty to judge matters of doctrine, and adduces 1 Cor. 10, 15

1. Hirtenbrief, p. 32

2. Der Lutheraner, III, p. 35

as proof for his position. But it is noteworthy that in both these last-mentioned points Loeber spends very little space in presenting the correct position. Comparatively speaking, Grabau's real errors, these last two points, are almost ignored.

In respect to the spirit in which both the Hirtenbrief and the answer to it were written, credit must be given to both sides for having produced both writings in a spirit of brotherly love and meekness. But the fact that the beginning of the doctrinal discussions between these two groups was made in such an amicable manner casts no reflection on the manner in which they were ended. For gradually a bitterness developed, which was hardly becoming for two parties which called themselves good Lutheran Christians.

Already at this point in Missouri-Buffalo relations it can be seen what an important step in Missouri Synod History the deposition of Stephan was, together with the resulting shake-up in doctrine and church government. Had it not been for this, it is quite possible that the Saxons would readily have united with the Prussians, as Walther also said. But because they had gone thru this ordeal, they came out of it quite differently as the opponents of Grabau.

Even before this official answer to the Hirtenbrief was written by Loeber, signed by Gruber and Walther, and sent off to Buffalo, Loeber had been corresponding with Kruuse, pastor in Freistadt and Milwaukee, about some exegetical and dogmatical points.¹

1. Hirtenbrief, p. 35

A little later than a year after Loeber's answer to the Hirtenbrief was written, Grabau wrote his reply to Loeber's answer, namely on July 12, 1844. Grabau admitted that some of his expressions in the Hirtenbrief might have been faulty, and that he appreciated the criticism of the Saxons. He says that the congregation has the right to call a pastor.¹ This right, says Grabau, is connected with the priesthood of the believers. But, says Grabau, the call from the congregation is not enough to make a man a pastor validly called, because ordination by a servant of the church (a pastor) is a divine command. Grabau admits that there is no definite form of ordination, that it is optional whether a man is ordained by a bishop or just by an ordinary minister of the Gospel, or whether one hand, both hands, or no hand at all is laid upon him at the ordination. But nevertheless, according to Grabau, ordination is not an adiaphoron, as the Saxons claimed, because it is commanded in Scripture. ✓

In his answer to Loeber, Grabau does not go into this question of the Scriptural demand of ordination to as great an extent as he does in his letter to Brohm, who was by this time in New York City, and who had his doubts about the Hirtenbrief also. June 20, 1844 Grabau wrote to Brohm, adducing many Scripture passages to prove his point that ordination is not an adiaphoron, but that it is divinely commanded.²

Grabau mentions that in time of some special emergency, as was the case in the devastation of war in Germany in 1806

1. Hirtenbrief, p. 38

2. Hirtenbrief, p. 57 ff.

and 1812, it is not wrong that both the call and ordination be lacking, and that without these a man could take care of the most urgent spiritual needs of a congregation. Grabau, however, states, that he himself does not approve of the Lord's Supper being administered in cases like this, altho he admits that it is not wrong. But under regular and ordinary circumstances, says Grabau, the proper call into the ministry and ordination are necessary, according to Scripture. In fact, says Grabau, the ordination always seems to have the preeminence in Scripture, as for example in Acts 14, 23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed";¹ and 1 Tim. 4, 14: "Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery"; and especially Titus 1, 5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."²

Grabau also accused the Saxons of a long list of errors, which peevd the Saxons not a little. A bit of a frantic note is evident in Grabau here, for he feared that the

1. But in this passage it should be noted that the Greek for "ordained" is *xeirotonein*, which means to elect by a show of hands. A better translation than the Authorized King James therefore would be "when they had caused them to elect elders". Luther's translation could also be misunderstood, for it reads: "Und sie ordeneten ihnen hin und her Aelteste in den Gemeinden", which is undoubtedly what Grabau used.
2. This passage is about the strongest proof which Grabau adduced to prove that ordination is divinely commanded. But even this passage does not prove it, for the Greek *kathistemi* says nothing of the rite of ordination.

Saxons had become a bit too intimate with the Evangelicals.

The Evangelicals from the Barmen Society had done some work in and around St. Louis. A few of their men were Wall and Nollau, the former preaching at the funeral of O. H. Walther in 1841.¹ O. H. Walther had once visited one of their men, and had again in turn been visited by Nollau. Grabau knew Nollau from Germany, and also knew that Nollau's adherence to the Confessions was somewhat lax. Grabau reprimanded Nollau for calling himself a preacher of the Gospel without having subscribed to a definite confession.² But when Grabau heard that the Saxons and especially O. H. Walther had made contact with Nollau and the other Evangelicals, it was like rubbing salt into an open wound. After that the Saxons, in the eyes of Grabau, were guilty of unionism with the Evangelicals.

Under date of Jan. 15, 1845, the Saxons answered Grabau's answer to their answer of the Hirtenbrief. By this time the Saxons were quite disgusted, because Grabau had accused them of these 17 errors, the first one of which was that the Saxons made Luther a source of doctrine. But the Saxons defended themselves very determinately on this point. Most of the Saxon reply is composed of corrections of Grabau's exegesis on Scripture he had quoted, and of refutations of the interpretations which Grabau had put on quotations from Luther, the

1. Schneider, Carl E., The German Church on the American Frontier, Eden Publishing House, St. Louis, Mo., 1939, p.105

2. Koehler, op. cit., p. 132

Confessions, and the Fathers. The Saxons state that the main point to be refuted is Grabau's letter to Brohm, in which especially Grabau had attempted to show that ordination was a divine command.

The Saxons stated that Grabau would some day have to answer to the Lord whether or not he had accepted this constructive criticism of his tenets. If Grabau would not accept this criticism, the Saxons stated, then they would no longer correspond with him.

The letter was signed by Loeber, Gruber, Keyl, and Walther.

CHAPTER V

But the differences between the Saxons and Grabau were not limited merely to a discussion of doctrine and practice. Even before the Saxons had sent their answer to the Hirtenbrief, other developments took place in some of the congregations which had emigrated with Grabau, which caused much more hard feeling than the doctrinal discussions had so far, for at first the doctrinal discussions were begun in a brotherly and amicable manner, both sides being duly courteous. It was only later on that great bitterness was displayed.


This bitterness which later developed between Grabau and his Buffalo Synod on the one hand and the Saxons and their Missouri Synod on the other hand can largely be traced to the activities of certain individuals who, altho they even collectively and much less individually cannot be made to bear the burden of guilt in this warfare of Buffalo with Missouri, yet the ministry of each one plays such an important role in this whole question of the relations of Buffalo with Missouri, that we must treat them at length. Some of these men and their activities are probably beyond reproach, and it is not for the sake of attempting to pin some blame on them that they and their work are brought into the picture here.



The man who comes into the picture first chronologically is L. F. F. Krause, who has already been mentioned before. It will be recalled that altho Krause did not have any connection officially with Grabau at the time of emigration, yet the two were acquaintances. Krause had also made at least one attempt


to combine the emigration of his congregation from Silesia with the emigration of Stephan, but without success.

As already partly related on previous pages, Krause went to America ahead of his congregation, with the purpose of picking out suitable land for his people, and to prepare their new location for their coming. He also wanted to see whether there was really freedom of worship in America.

On Nov. 4, 1838 Krause left for America with Faude. Jan. 7, 1839 he arrived in New York. We have already related how Krause's congregation came into contact with Grabau's congregation in Hamburg, and how finally, after much bickering, Krause's congregation went along with Grabau to America. We have also related how Krause in America had taken charge of a small group of Silesians who had settled in Buffalo, and how he had left to return to Germany again, just after his congregation and that of Grabau had arrived in this country. After the people from the first four ships had landed, von Rohr, thinking that Krause was still in Buffalo, advocated his plan of having those with sufficient means and with the desire to do so go on to Wisconsin, and to have the rest settle in Buffalo. That way, even tho there would be two groups, yet they could be provided for spiritually, with Grabau pastor in one place and Krause in the other. But unbeknown to von Rohr, Krause had left Buffalo, but had ^{then} met von Rohr in New York, who induced him to return to his congregation which was now well on the way to Buffalo. But after a short stay in Buffalo, Krause left nevertheless, leaving a serious shortage of pastors, which in turn resulted in much trouble and difficulties.

In fact, had Krause stayed there to take over one of the *
 congregations, probably the Hirtenbrief would have remained
 unwritten. 

After several tries at having laymen dispense the
 sacraments and conduct services, the Wisconsin settlers no
 doubt became somewhat exasperated with Grabau, for he did not
 approve of having a layman dispense the sacraments, altho he
 did put his approval on having a lay-conducted service.  But
 when Grabau refused to come to serve the Wisconsin settlements,
 the people decided to extend their call to someone else. 
 Incidentally, Grabau cannot be blamed in any way for not
 coming personally to serve these people, because he had his
 own charge in Buffalo, and also had quite a few pastoral
 problems to solve, which made it impossible for him to come to
 Wisconsin. 12, 1840, because there is no other reference any-

Krause relates that he was called as pastor on December 13,
 1840. A certain Rev. Fritsche in Germany had also been pro-
 posed as a candidate for the call, but since he had left for
 Australia, Krause was really the only possibility on the list.
 Krause at this time was residing in Hamburg, Germany. On May
 23, 1841, Krause received this call. He accepted the call and
 left Germany with a company of 61 Lutherans, arriving in New
 York July 11. 

In Buffalo Synod records it is generally stated that Krause
 received his call from the Buffalo congregation, but we are
 led to doubt this. It will be seen later on that some arguments
 hinge on this point, whether Krause was called by the Buffalo
 congregation or by the Wisconsin congregation. In his Chronicle

Krause relates that the heretics and the "Rottengeister" or leftists for the main part went to Wisconsin because they thought they could win more people to their side there because there was no pastor there, but that in spite of their efforts, many people remained loyal, and that these who remained loyal were the "Stammgemeinde" or original congregation. From this passage in Krause it seems that he referred to the loyal Wisconsin congregation as the "Stammgemeinde", which, he says later on, sent him the call. Furthermore, after Krause had arrived in Buffalo, where he remained for a short while as we shall see later, the Wisconsin congregation wrote to him "again", as he says, "again" urging him to come to be their pastor. This ^{presumes} precludes that they had done so before already, which can easily be construed to mean the call which Krause says was dated Dec. 13, 1840, because there is no other reference anyplace else to any call Krause might have received, except the one dated Dec. 13, and then the repeated request from Wisconsin. Therefore, from the records as far as we have them, it seems that ^Krause was called by the Wisconsin congregation, and not by the Buffalo congregation. The evidence which Krause himself gives in his Chronicle seems to bear this out. But as stated, the Buffalo Synod material contradicts this, stating that Krause was called by the Buffalo congregation. But it seems that this must be taken with a grain of salt, because Buffalo has tried to make a case against Missouri, and the case is much stronger if they can establish that Krause was called by the Buffalo congregation. The Missouri historians, also contemporaneous, flatly contradict the Buffalo historians in

in their claim that Krause was called by the Buffalo congregation. If we therefore use the algebraic equation method in weighing the two sides, it seems that the statements of the Missouri historians cancel the statements of the Buffalo historians, and Krause's own statements stand without having a counterpart in the other side of the equation. Krause, therefore, stands on the side of Missouri in this case, altho we have to treat his statements in this respect exegetically to get the meaning out of them. But it seems that, if Krause really had been called by the Buffalo congregation, he would have stated so very clearly in his record, because, as will be seen later, much hinged on this point. It seems improbably that Krause would have omitted this, if it had been the case that the Buffalo congregation called him.

Of course, we are not accusing the Buffalo Synod of a direct lie in this respect. If one is familiar with their confusion on the differentiation between the local congregation and the invisible Church, then it becomes easier to understand how an apparent contradiction in historical fact could occur. According to Buffalo conception, a pastor of one congregation really had authority over all Christians because of his office, and also because there never was such a clear understanding of the principles on which the local congregation is organized. This also becomes evident when we see that at first the Buffalo Synod local churches never were incorporated for the sake of holding property. They simply did not have the conception of the local congregation. This is also evident from the fact that in the Buffalo Synod a whole congregation could

be excommunicated. Thus the concept of the local church was practically nil in Buffalo. For that reason it could easily be construed that a man who was called by one local congregation was called by all the congregations in that group. Therefore it was not difficult to say that Krause was called by the Buffalo congregation.

At any rate, on August 23 Krause wrote from Buffalo that if the "separatists in Milwaukee" (those who were in favor of having laymen dispense the sacraments till they could obtain a pastor, which was contrary to the advice of Grabau and therefore separatistic) would promise to adhere to the Word of God and to the Lutheran Confessions, then he would come to serve them as their pastor. On Sept. 5 the people answered that with the help of God they would adhere to the Lutheran Confessions and to the two Old Lutheran Church orders, namely the Pomeranian and the Wittenberger, which were the two "pets" of Grabau, and that they would have no fellowship with heretics and separatists. On Sept. 15 Krause got this letter, and three days later he left with his family from Buffalo on the ship Great Western.¹

But before we follow Krause to Wisconsin, we have to take notice of the conditions in Buffalo, for it was here at Buffalo that the first insurrection was made against Grabau, and that just at this time when Krause was coming thru Buffalo.

The congregation of which Krause had been the pastor in Germany had come to America together with Grabau's congregation and part of the Magdeburg congregation, of which Grabau was

1. Information from Krause's Chronicle

also the duly called pastor. When von Rohr's plan to take part of the immigrants to Wisconsin was effected, Krause's former Silesian members found that for the most part they did not have the funds to take the additional journey to Wisconsin, and therefore did not have much of an alternative except to stay in and around Buffalo.

As mentioned before, there had been a small group of Silesians in Buffalo before the arrival of von Rohr and Grabau, which small group had obtained a location for holding services. When Grabau came to Buffalo, he held his services in the same place. It was therefore quite natural that the Silesians, both those who had been there before Grabau and those who came with him, would attend his services, since Grabau was the only pastor.

But it was not long till there was dissention. A certain Johann Roggenbuck, evidently a Pomeranian, opposed Grabau on the grounds that the Dresden Catechism which was in use there was not orthodox, claiming that the catechism propounded false teaching in respect to the person of Christ. The two teachers in Grabau's congregation, Zion and Dreyer, sided with Roggenbuck. It is said that they criticized the catechism ^{before} in front of their pupils.¹ This was more than Grabau was willing to take. He accused Roggenbuck, therefore, of denying the union of the natures of Christ if he rejected the teaching as set forth in the Dresden Catechism. Eventually Roggenbuck and his party made a clean break, and sometime later Roggenbuck went to Milwaukee.

²⁹ Wachende Kirche, 55, 8 Silesians with Roggenbuck against the

But this would be irrelevant had it not been for the fact that already before this the Silesians had gotten into trouble with Grabau, and that when Roggenbuck also separated from Grabau, the two parties, Roggenbuck and the Silesians, formed a bloc against Grabau for a while, for which the Silesians were accused of holding the errors of Roggenbuck. This only tended to increase the tension in the relations between the Silesians and Grabau.

These relations were already bad enough, for when most of the immigrants had settled in Buffalo, Grabau renewed the old argument about the Silesian negotiations thru their deputy Schulthes with Angas. In Buffalo Grabau once more insisted that the Silesians write Angas and straighten matters out with him. But the Silesians insisted that there was nothing to straighten out with Angas, and for that reason, and no doubt also because Grabau was quite arbitrary in his demands on them, they flatly refused even to write to Angas to inform him of the reason why they had not accepted his offer to take them to Australia. Of course when we look at this matter now, we say that they ^{might} should have written Angas and told him why they did not take his offer to go to Australia, for that would have been only a good business step. But we can also understand why they flatly refused to do this when Grabau made his demands, if for no other reason than just to prove their independence from Grabau. Because of this trouble Grabau refused to receive the Silesians for Communion, altho they had formerly been attending his services as visitors. Therefore an alliance between the Silesians with Roggenbuck against the

strong leadership of Grabau was quite natural. But this alliance was not permanent nor long-lived, for it soon broke up. The Silesians cannot be accused of going into permanent fellowship with Roggenbuck. But it is here not the point to prove whether or not Roggenbuck was a heretic. Let it suffice to state that Grabau considered him as such. Roggenbuck, however, had nothing to do with Missouri, nor did the latter approve of him or his teachings nor did they reject them.

Now, in respect to the Silesian congregation, the Buffalo Synod admits that it had not been a part of Grabau's congregation.¹ And down thru the years the Missouri Synod frequently stressed this fact that the Silesians really had not been a part of Grabau's congregation. This is also evident from the fact that after the Silesians had arrived in Buffalo, Krause served them as their pastor for a few weeks before he returned to Germany. Therefore it was acknowledged by Krause and by Grabau that the Silesians were separate from Grabau's congregation. The Silesians had maintained their status as a separate congregation thruout the emigration. Yet, when they did not comply with Grabau's wishes in the Angas affair, Grabau considered it his right to excommunicate them as a group. But how, we ask, can any individual be excommunicated from a congregation if he is not a member of that congregation at all, and how, much more, can one congregation be excommunicated by another congregation? The thing sounds just a bit absurd, but it was due to the fact that Grabau did not have a clear

1. Wachende Kirche, 55, 8. Had been their pastor, it would have

been absurd to excommunicate the whole congregation. But Krause

conception of the relation of the local congregation to the invisible Church.

But the thing that interests us especially is the fact that Krause, coming thru Buffalo just as this excommunication case of his former congregation was a matter of heated debate, took the side of Grabau. The Buffalo Synod in its official publication, Die Wachende Kirche, attempts to make a case for itself in this manner. It is claimed that ^AKrause was still the pastor of this Silesian congregation, and since he sided with Grabau against the Silesians when he came thru Buffalo on his way to Wisconsin, that therefore the Silesians were really excommunicated, and that therefore the Saxon pastor, Ernst Moritz Buerger, who later took over the Silesian congregation, about which we shall hear more shortly, really did become a "Rottenprediger" and sectarian as was claimed by Buffalo.

But the facts of the matter are the following. Krause had forsaken his congregation in Buffalo. There is no doubt about this. It was malicious and it was wilfull and intentional. Whereas the arrangement had been made that he should wait for his people, he went back to Germany, altho he had been temporarily delayed by von Rohr. This point has hardly ever been touched on by previous writers in this field, but it is very significant, because Krause was no longer the pastor of these Silesians in Buffalo, at that time when Krause came thru Buffalo to go to Wisconsin, altho in Germany he had passed himself off as their pastor. And even if he had been their pastor, it would have been absurd to excommunicate the whole congregation. But Krause

held no official position over against or in this congregation for two reasons. First, he had deserted it, and secondly, he had already taken another call, as explained previously. (Even if Krause had been called by the congregation in Buffalo, which we tried to discredit, he still had nothing to do with the Silesians, because they were separate from Grabau's congregation.)

The facts, then, as they are brought out in a careful investigation, are that the congregation of Silesians in Buffalo was not a part of Grabau's congregation, as the Buffalo Synod admits, neither was Krause the pastor of this congregation, for which reasons neither Grabau nor Krause had any right to excommunicate the people, which in turn very well clears Buerger's action in taking over this congregation.

On Sept. 14, 1841 the Silesian congregation in Buffalo was excommunicated by Grabau and by Krause, which gentlemen committed the further theological impropriety of excommunicating the congregation by mail. After all this, can one blame the congregation for taking the letter of excommunication and burning it, as Luther had once burned the papal bull? Can one blame the congregation for having been aroused to indignation against Krause and Grabau?

One Buffalo newspaper reported the burning of this bull of excommunication, and remarked that it had been better if both Grabau and Krause had been burned also. It is claimed that the Silesians also burned a Dresden Catechism along with the letter of excommunication. But they persistently denied

this.

While the feelings in Buffalo were very strained, Buerger came thru Buffalo, accompanied by Dr. Marbach, who had a letter to deliver from one of the Saxons in Missouri to one of the Silesians in Buffalo. While the proper party was being located by Marbach, Buerger got news of the excommunication of the Silesians. He investigated the matter after the Silesians expressed themselves that they would like to keep him as their pastor. After having talked to some of the Silesians, Buerger went to Grabau to talk to him about the matter, so as to hear the story from both sides. Buerger also asked Grabau for permission to investigate the written records and minutes of the procedures which led to the excommunication of the Silesians, but Grabau refused this permission on the grounds that Buerger was handling the matter incorrectly because he had spoken to some of the Silesians before he had come to talk to him, Grabau.

But again, when we examine the facts, things look good for Buerger. We must keep in mind that he and Marbach had a letter to deliver to one of the Silesians, and not to Grabau. It was therefore quite natural that their first contact should have been made with the Silesians. After Buerger had then been approached in respect to this call which the Silesians were desiring to extend him, it was also quite natural that he should talk the matter over with the Silesians first, because they and not Grabau, had approached him. And we have to give Buerger credit for going to Grabau and for asking to investigate the written records of the case. We can see, therefore, that

segregation lived. Grabau made a few concessions, however.

Buerger did not want to step in unless all things were in order. It does not speak very well for Grabau that he refused Buerger access to the records, for one would think that if Grabau had been absolutely fair and honest, he would not have objected to a thorough investigation of the case. Even if there were some irregularities, Buerger cannot be blamed, because access to the records was refused him. At the time when Buerger went to Grabau to investigate the records, Buerger had already received the call of the Silesians, but it has been impossible to ascertain whether or not he had already accepted it at that time. But Grabau said that he refused Buerger access to the records because he was the pastor of an excommunicated mob. At the same time Buerger had a communication from the Silesians in which they wanted to point out to Grabau that Grabau's congregation adhered to false doctrine. But Grabau refused to listen. This sealed the breach between the two congregations, and the two went on side by side, in stiff competition, up to 1866, when the peace treaty was signed.

Here again a misconception, or lack of conception, of doctrine and church practice on the part of Grabau was the basic cause of hostilities, or at least the cause which gave such hostilities added impetus once they had started. According to Grabau, an excommunication was to exclude the excommunicated completely from Christian society. According to Grabau, an excommunication was not only an excommunicating from the body of believers and from the local congregation, but also from the society in which the individual members of the local congregation lived. Grabau made a few concessions, however,

when he stated that in special cases complete segregation of the excommunicated wasq not to be demanded, as in the case of an excommunicated father of a family, where the fourth commandment made it necessary for the children to hold their father in respect. But generally speaking, Grabau demanded complete segregation of the excommunicated. Anyone who would not treat the excommunicated as complete outcasts would thereby make himself guilty of a serious offence also, in the eyes of Grabau. Therefore it becomes evident that Buerger was immediately put on Grabau's black list when he had associations with the excommunicated Silesians. If Grabau had not been so extremely radical in this respect, probably a good understanding could have been reached.

Immediately after the excommunication of the Silesian congregation by Grabau and Krause, Krause went to Wisconsin according to the call which he had already some time before accepted. On September 24 Krause arrived in Milwaukee, and on Sunday, the 26th, the 16th Sunday after Trinity, Krause preached his first sermon in Milwaukee, where the Grabau settlers who had remained in the city had already provided a place for worship. On October 3 Krause preached in Freistadt. After each of these first services, he had the people sign the following resolutions: the acceptance of the symbolical writings of the Lutheran Church and of the old church orders, namely the Saxon or the Wittenberger and the Pomeranian; acceptance of the Dresden Catechism and the Hirtenbrief as being correct in doctrine; that Grabau's congregation in

of freedom and democracy. In this period, and especially a

Buffalo was orthodox Lutheran, and that Grabau was an orthodox pastor; the congregation resolved that they were very sorry that they had strayed from the church order, and that they had differed with the Buffalo congregation and their pastor; the congregation resolved that the dispensing of the sacraments be limited to the Office of the Ministry - emergency cases like sickness excepted - and that they had erred in this, namely that cases where the Lord merely wanted them to wait till they could obtain a pastor were taken as emergency cases; the congregation recognized the heretics and separatists and their supporters as enemies of the Lutheran Church; the congregation declared itself in complete unity with the congregation in Buffalo.

On October 10 Krause again conducted services in Milwaukee. After the service he announced that on the following Monday, Tuesday, and Wednesday he would be willing to meet with anybody to discuss the differences and difficulties which existed. He does not say what these were, but it becomes apparent in his further narrative that the trouble, evidently, which he refers to was the fact that a number of people, especially in the Milwaukee settlement, were not willing to accept him as their pastor or at least were not willing to subject themselves to as centralized a system of church government as Grabau was inaugurating.

No doubt some of these people were hard to handle, considering their change of environment from German to America. In Germany many of these emigrants had chafed under the lack of freedom and democracy. In this period, and especially a

little later, many emigrated for the sole purpose of gaining political freedom. Even the religious freedom from the Prussian Union was the avowed reason for this particular emigration in question, yet it seems that the freedom in other respects which they could obtain in America was also attractive. Some probably did not even realize what kind of democracy they could enjoy here. But once they tasted of it, they did not want to give it up, not even in respect to their ecclesiastical government. This spirit of democracy was very evident later on too, at the organization of the Missouri Synod especially, when congregations feared the loss of their congregational rights, which were embodied in the rights of each individual member of a congregation.

Krause further relates that separatists in the Milwaukee group were invited to come and express their reason for separation. They had, however, declared themselves free from Krause's congregation. A notice was then sent to the separatists that they should appear on Jan. 9, 1842, and to declare: whether they would want to remain in communion with the heretics in Milwaukee and in Buffalo or not; whether they would recognize Krause and his congregation as orthodox; whether they would admit their mistake which they had made, retract the slander against Grabau and Krause and their congregations, and the slander against the Dresden Catechism and against the Hirtenbrief, and ask for forgiveness and seek reinstatement; whether they would promise to adhere to the Wittenberg order of 1536 and to the Pomeranian order of 1690. If they would not appear on Jan. 9 at nine in the morning, they were to be considered as those who strive against the Word of God

according to Matthew 18, 17. of this. The people who wanted

There was, therefore, considerable opposition to Krause already at the very beginning. It is possible that much of this was due to an aversion to the centralized government of Grabau, to which Krause also subscribed. And besides that probably some of the opposition was the result of unpleasant memories of Krause among those who had known him in Germany.

But there were other men who figure prominently in the field of Missouri-Buffalo relations in Wisconsin. The first of these is a man whose life history and whose orthodoxy still hide in the shadows, a man who must have had a miserable existence at best, who was repudiated and disowned by Missouri and who was savagely attacked by Buffalo, namely Candidate Gottlieb Kluegel. Kluegel was one of the candidates who had come over with Stephan and the Saxons. He was apparently a very loyal adherent to Stephan, for he was assigned to spy on C. F. W. Walther, being quartered with him, so that Walther would not step out of bounds.¹ When Stephan was deposed, Kluegel separated himself from the Saxons. On July 17, 1843, he professed to the St. Louis congregation that he was on the same confessional basis with them.² "Sometime afterward Kluegel became minister in Wisconsin."³ Some people in Wisconsin must have considered him as a candidate for a call as pastor earlier already, for Buerger, writing from Buffalo

1. Hochstetter: Die Geschichte der Ev.-luth. Missouri-Synode in Nord-Amerika, Dresden, 1885, p. 21; Koesterling, Anwanderung p. 22; Concordia Historical Institute Quarterly, XII, 9
2. Minutes of Trinity congregation, St. Louis, in Concordia Historical Institute Quarterly, XII, 9
3. Concordia Historical Institute Quarterly XII, 9

Nov. 3, 1842, gives evidence of this. The people who wanted to call Kluegel no doubt were the separatists whom Krause had been unable to hold. Buerger writes that he could not with a good conscience recommend Kluegel as a pastor, because Kluegel had not conducted himself very honorably after Stephan had been deposed, and because Kluegel had been suspected of false doctrine.¹

1. Buerger writes: "Dear Bretheren in our Lord Jesus Christ: Your letter, which you sent thru Mrs. Krause, I received. But since Krause does not want to return to Wisconsin till next Spring, because his family will not arrive here from Germany before that, I am compelled to send these lines by mail. Your questions about Candidate K. have caused me considerable embarrassment, for, if I wanted to give this man a good testimony, I would have to speak against my better knowledge and against my conscience, and if I were to give him a poor testimony, the suspicion might easily be aroused against me that I was only adding my own opinion, that I was trying to do him an injustice, and prevent a good thing. But I will gladly suffer such suspicion, and will speak according to my best knowledge and judgement, since so much depends on it, and since the honor of God and the welfare of so many souls is concerned. You may yourself judge and keep the best. I have to say the following: I have not in Missouri been in Christian brotherly unity with Candidate K., neither did I want to be. Neither did he seek unity with me. Altho K., immediately after the deposition of Stephan, withdrew from the Stephanites, he has always conducted himself with ambiguity in my sight, not humbly or without mistakes. He could never quite be figured out. For he sided neither with the ministers, nor with Dr. Marbach, nor with me, neither with those who were with us in fellowship, but played his own role, always setting himself up not as one who repented of anything, but as one who was a teacher, and that with the indication as if he knew everything better than others. One could never grasp him, but like an eel he was always on guard to slip out of any one of a 1000 holes. He had a clear concept of the Lutheran doctrine, and talked much about it, but his manner of talking about it did not give any indication of humility. He has given strong proof that in his heart he considered Dr. Marbach as his enemy, because Marbach had no doubt told him some biting truths at times. Dr. Marbach had also in my presence warned his father, the old K., with whom we stood in hearty good fellowship, against this influence of his son. This was shortly before our leaving Missouri. Thus according to this K. wanted to be an enthusiastic Lutheran at this time already. Often Dr. Marbach pronounced a very harsh judgment to me against K., saying to me once, that K. seemed to be calvinistic in some doctrine or other, which, I do not recall exactly, but I think it was predestination. I fear very much that he has, with his

Sometime after this, in spite of Buerger's warning, Kluegel became a pastor in Wisconsin, arriving there in 1843.

versatility, cheated those poor souls out of gifts and knowledge of the Lutheran doctrine, souls which had at first praised him. In brief, if he still is the same way he was when I was in Mo., then I cannot recommend him. Has he changed? - and that is possible, then I will be very happy, not only for his sake, but also for yours and mine, because I yearn very much for a colaborer. I was once a rabid Stephanist, and I dare not whitewash myself nor elevate myself among my brethren. I have received mercy, and K. may also have. But since you ask me, I have to answer according to my best knowledge and judgment. Here you could not hush up or cover up K. I beg you to investigate carefully. The danger is great. If he is not true then you open yourselves to new attacks, for he is able enough to gain adherents, even tho many would consider him too weak. He is slippery, and when one thinks that he has him, he will find a hole where he can escape. But, as I have already stated, I talk only from past experience as I knew K. more than a year ago. Much may have changed in that time. Maybe I deceived myself at that time, and maybe Mr. Kluegel (this is the only time in the letter where the name is spelled out) was better at that time that I recognized. I would gladly be mistaken and would gladly be talking a falsehood. K. himself would not construe it in an evil sense that I am talking about him like this. And if it has been differently with him than I have judged, then he is a true Christian, and he would suffer my bad judgment of him as an injustice, and at least admit that he had given me occasion to judge of him like that thru the false impression he has given. Or if he was really as I think he was, and has now changed, then K. must now say: Buerger cannot speak differently, for at that time I was like that. Because you have asked me, I have to speak, for by remaining silent now I could be advancing the cause of evil. If K. is true, and if it is God's will that he enter the ministry, then may the will of God be carried out in spite of my judgment, and may I be made ashamed.

After Mr. Krause has praised Wisconsin so highly in our congregation, the larger part of the congregation decided to go to Wisconsin next Spring, if it be the will of God, and if we have the means. This has not yet been discussed in an open meeting of the congregation, but has been discussed much in private. But no doubt it will soon be discussed by the congregation, because the continuation here of my office depends on whether the larger part of the congregation will remain or whether it will go. I deem it wise to tell you about this, even tho I have not been asked to do so by the congregation. I leave it in the hands of God, and will only be led by His hand. Altho from these circumstances and from the possibility that I might have to go to Wisconsin one could easily get the idea that I am speaking like this against K. so that he will not be in my way. But I will suffer this suspicion. I still cannot be quiet. I want to move you thru

It seems that Buerger's estimate of him was about correct, and that Marbach had correctly feared calvinistic tendencies, as Buerger said. For soon Kluegel became heretical in respect to the doctrine of predestination. Ottomar Fuerbringer, one of the keenest theologians among the Saxons, wrote a series of articles against the false views which Kluegel had propounded.¹

Because of Kluegel's false doctrine he was naturally under attack by the Buffalo pastors. But because Kluegel had picked up the elements which were dissatisfied with Krause and preached to them, he aroused the antagonism of the Buffalo Synod all the more. This antagonism was also transferred against the Missouri Synod as such, because Kluegel originally came from the Saxons in Missouri. But the Saxons had repudiated and disowned Kluegel, and had in fact advised him not to start work in Wisconsin. It is known, altho not documented, that Kluegel for a while was preaching in Public School, District 9, town of Germantown, which was about two miles from Krause's Freistadt church. Some of Krause's members who lived closer to this school preaching station than to their own church, naturally preferred to travel the shorter distance to the school than the greater distance to the church for their Sunday services, since methods of travel at that time were still far from modern, and some families had to go to church on foot over rough roads. It will be understood, then, how it came about that Kluegel's activities, not

1. Lehre und Wahre, II, III, cfr. Der Lutheraner, vol. 50, p.28

in this case ^{not} considering his false doctrine at all, aroused the animosity of Krause. Thus a problem of church practice, which Kluegel and also some of Krause's members precipitated for the sake of greater convenience in their church going, and which problem Krause failed to solve with the establishment of a filial congregation and with the transfer of more distant members to such a congregation, also helped to strain the Missouri-Buffalo relations still more.

Little is known about Kluegel, sad to say. But the Saxons had already in Nov. 1843 written to Grabau to explain that they had nothing to do with Kluegel's activity in Wisconsin.¹ Kluegel seems to have given up the ministry and turned to farming later on. He died about 1892.²

1. Nothwehrblatt, p. 11

2. Der Lutheraner, vol. 49, p. 197

these remarks to be careful and be alert, and if I accomplish this thru this letter, I will be satisfied, no matter where I will go. . . . My congregation greets you, as I do also, with cordial brotherly love, yours, in sincere brotherly submission, Buerger." - Ms. in the Archives of Concordia Historical Institute, St. Louis, Mo.

CHAPTER VI

But besides the men so far mentioned, there were also others in the picture in the Wisconsin "battlefield".

In 1843 Rev. Kindermann had come from Germany. King Friedrich Wilhelm III, the chief exponent of the Prussian Union, had died in 1840, and his son Friedrich Wilhelm IV became King. The young ruler had already given his promise to von Rohr that there would be greater toleration for the Lutherans as soon as he would become king. He had the honest intention of carrying out his promise, for he *rescinded* the law which had been enforcing the Union between Lutherans and Reformed. At first the Kindermann congregation was resigned to stay in Germany, and the desire to emigrate died down. But the congregation decided that in spite of Friedrich Wilhelm's benevolence, the existence of the Lutheran Church was not sufficiently safeguarded, so they decided to emigrate nonetheless.

This desire to emigrate after all was intensified by trouble between Kindermann and Ehrenstroem on one side and the Breslau Synod on the other side. The trouble was a result, at least in part, of Kindermann's insistence at a session of the Breslau Synod that foreign missionaries have a definite call from the congregation which they were to serve, even if it would only number three souls, or at least have a call from the government of the country into which they were going. Secondly, these two pastors claimed that the Lutheran Church was the only church in

which there was salvation. Furthermore, the Synod passed some resolutions concerning the permit which the Lutheran Church now had to exist. Both Kindermann and Ehrenstroem accepted these resolutions, but their congregations objected to them, whereupon both pastors said that they would retract their votes. The Synod then said that they could not do that, and threatened to expell them. All this resulted in their resolve to emigrate to America. In February 1843 the emigration was begun, with 436 persons. They arrived in Buffalo in September. Ehrenstroem however, could not go along because he was detained by the police because of a reputedly caustic sermon which he had preached against the government. Later he was released, came to America, and took charge of a congregation near Buffalo.¹

On Oct. 5, 1843 Kindermann and 100 Lutherans arrived in Milwaukee. On the tenth Sunday after Trinity 130 more arrived, and on Oct. 22 of the same year about 90 or so more.² When Kindermann and his congregation arrived in Milwaukee, the group broke up into smaller sections, one going west to settle in what is now Lebanon, Wisconsin, another going to Cedarburg, and still another to Kirchayn, about 7 miles northwest of Freistadt.

Kindermann for some reason stayed in Milwaukee the first winter, serving Krause's Milwaukee parish, Krause in turn serving Kindermann's Kirchayn group.³ In the Spring of

1. Wachende Kirche, 54, 14-22

2. Krause's Chronicle

3. Brief History of the Ev. Luth. Church of the David's Star, Kirchayn, Washington Co., Wis., p. 42

1844 Kindermann came out to Kirchayn to serve his people there, and Krause again took over his small charge in Milwaukee.¹ (now Uniontown) by the pastor, G. F. Gruber.

At first Kindermann did not subscribe to the Grabau tenets. Since it was extremely difficult for him to serve his people who had settled at Lebanon, 40 miles distant, since there was no railroad at that time, and since the highways were very poor, Kindermann suggested to these people that they call their own pastor. Consequently the congregation in Lebanon made an application for a pastor to the Saxons in Missouri.² Walther, Loeber, Keyl, and Gruber then chose Candidate Carl Ludwig Geyer for this position.

But in the meantime Kindermann had changed sides, for he openly accepted Grabau and his doctrines now, and went thru a ceremony, conducted by Krause, in which he promised to adhere to the Symbolical Books of the Lutheran Church, a la Grabau.³ Kindermann, therefore, subscribing to Grabau's opposition to the Saxons, and having learned that the Lebanon congregation was calling one of the Saxons as their pastor, notified that congregation that he forbade them to call such a man, and that they should feel obligated to call him, Kindermann, as their pastor again. But the congregation was unmoved by this admonition, and went ahead

1. Wachende Kirche, 55, 17

2. Concordia Historical Institute Quarterly, XII, 8

3. Krause's Chronicle

with their plans for a Saxon pastor.

On Oct. 23, 1844 Geyer was ordained in the church at Paitzdorf (now Uniontown) by the pastor, C. F. Gruber, assisted by Loeber and Keyl.¹ Geyer was therefore not an un-ordained "Rottengeist", as the Buffalo Synod accused him of being.

Geyer was born March 16, 1812, in Zwickau, Saxony. His mother, Christine Henriette, nee Zschenderlein, was a sister to the mother of the Walther brothers, Otto Hermann and C. F. W. Geyer was therefore ^a ~~the~~ cousin ~~to~~ ^{of} the Walthers. Geyer had only one sister, who was older than he was, and who later married Ferdinand Boehlau, the second Synodical Treasurer.²

When Geyer was only one year old, his father died of typhoid. In order to make a living for herself and her two children, the mother started a girls' school. Ludwig attended the public school till he was twelve, and the local gymnasium for nine years, graduating in 1833. The reports of his scholarships were excellent. His graduation certificate characterized his deportment as having been "never reprimanded". The ministry was the object of the young man, which was also his mother's wish from the beginning. But there was little money, and in spite of her wish, the mother had to induce Ludwig to become a merchant.

1. Der Lutheraner, 49, p. 35; Concordia Historical Institute Quarterly, XII, 8

2. See Der Lutheraner 19, 71 for a memorial to Boehlau on the occasion of his death.

But the relatives objected, especially his uncle Gottlob Heinrich Wilhelm Walther, the father of Otto Hermann and Carl Ferdinand Wilhelm, who not only insisted that Geyer continue his studies but pledged material assistance.

Cousin C. F. W. also arranged for free board for Geyer.

Therefore Ludwig entered the University of Leipzig in March, 1833. At the University Geyer soon joined the famous circle of students, to which the Walthers, Brohm, Buenger, and Fuerbringer belonged. He had not yet finished his studies at the University, when he was weighed down with more sorrow at the death of his mother. After he passed his theological examinations in 1836, he became a private teacher.

In 1838 Geyer and his sister sold their home and joined the Saxon emigration party. They embarked on the Johann Georg, with C. F. W. Walther and Keyl.

That part of the Saxon group which remained in St. Louis, when the rest went down to Perry County, called O. H. Walther as their pastor and Geyer as their teacher, in the beginning of June, 1839. Geyer taught the school till the summer of 1840, when he received a formal call to the Berliner congregation, in Cape Girardeau County, Mo., in March, where C. F. W. Walther was pastor at this time.¹

When Geyer got the call to the Lebanon, Wisconsin, congregation in 1844, he hastened to get there before

1. Der Lutheraner, 38, p. 83. This is said to have been the first written call among the Saxons.

Geyer also preached in other places than his own winter set in. On Nov. 24 Geyer held his first service there. But the people were poor, and the pastor at first served without a salary. He boarded 'round with his members.

In October 1845 he became engaged to a young lady of his congregation, Johanna Maria Schwefel, who thru her mother was a descendant of the Salzburger who had been exiled in 1732 and granted a haven by the King of Prussia. The young lady was born in Beauregard, probably in Louisiana, May 5, 1826.¹ The wedding was to take place on Epiphany, 1845. Since the only Lutheran pastors in Wisconsin were Krause, Kindermann, and Kluegel, none of whom was "kosher", Geyer, having heard of a reputedly orthodox Norwegian pastor 50 miles away (this was probably Clausen) undertook the trip in the cold of winter, to be married by this man, but only to find that he too, did not meet the standard. The fact that Geyer did not have Kluegel perform the ceremony for him proves that the Saxon brethren had severed connections with Kluegel, an important point to be noted for keeping straight the Missouri-Buffalo relations in Wisconsin. Geyer, not wanting an unorthodox man to perform his marriage ceremony for him, preached his own sermon, had an elder read the Lutheran rite, and had a justice of the peace perform the civil marriage.

is another indication of the fact

1. See Concordia Historical Institute Quarterly XII, 8

Geyer also preached in other places than his own congregation, for he made preaching trips to Milwaukee, Freistadt, Kirchayn, and Mequon, a few miles southeast of Freistadt, near Milwaukee. This fact did not tend to improve the relations between Missouri and Buffalo. In fact, Geyer's ministry in Lebanon was one of the thorns in the flesh of the Buffalo Synod, for after they refused to keep up negotiations with the Missouri Synod, they demanded as one of the provisions for a renewal of those negotiations that Geyer be removed from his congregation, that his Saxon brethren recall him. But Missouri never complied with this wish of the Buffalo Synod.

Geyer and his congregation, however, did not join the Missouri Synod at its organization in Chicago in 1847. Geyer stated that the reason he and his congregation did not join was because there was no divine command for the organization of a synod, and that the example in Acts 15, which the constitution of the new Synod cited as an apostolic example for the organization of a synod, really was no such example. Thus there is evident the fear that the congregation would lose its rights, if it were to join Synod. But in 1850 Geyer became an advisory member of Synod, and his congregation joined in 1854. Geyer put out the first German "Fibel" in Synod, or German Primer, which was used as a standard work for Missouri Synod parochial schools.

But in 1860 Geyer received and accepted a call to Carlinville, Illinois. Altho the General Synod had occupied the central Illinois field, Geyer was able to introduce the old Lutheran liturgy here. ~~further with the~~

In 1876 he accepted a call to Segbin, Texas, where a large congregation of Wends had settled under Pastor J. ~~Spel~~, Kilian in 1855. Members from this congregation and also from elsewhere organized a German congregation also, and it was to this that Geyer was called. He served here till his death on March 6, 1892.¹

Strictly speaking, Geyer was really the first bona fide Saxon pastor in Wisconsin, but sometimes he is not considered the first Missouri Synod pastor there, because he did not join Synod till 1850 and his congregation did not join till 1854.

The importance of the coming of Geyer can hardly be overestimated, because it played such an important part in the Missouri-Buffalo relations. It is true that the account of his coming and his taking over the congregation in Lebanon is very brief, but nevertheless important. Geyer did not ~~go~~ ^{suffer} thru the opposition that Buerger did in Buffalo. It is true that later on there was dissention in Geyer's congregation, which no doubt caused him many a headache, and which resulted in several splits in the congregation.

1. For the material on Geyer we have drawn freely on his biography in Der Lutheraner, 49, no. 5; as also on Concordia Historical Institute Quarterly, XII, p. 3ff., which is also very largely based on the article in Der Lutheraner.

But this material is irrelevant to our present topic, so we shall pass over it with this brief reference. But the one important thing in Geyer's ministry is the fact that Grabau and his Synod refused to negotiate further with the Saxons unless they would call back Geyer. But because Geyer was a duly called and ordained minister of the Gospel, Missouri flatly refused this demand.

CHAPTER VII

But there was more trouble. Krause had had some difficulties when he took over his ministry in Wisconsin, and these difficulties certainly were not lessened by the continuation of his ministry there. Krause was a man "of a keen mind", but "of a sensitive, morose temperament",¹ possessed of an "unfortunate character", as Denef calls it. But in spite of this, matters went along quite well (up till) 1844. But in that year disturbances broke out, which eventually led a part of the congregation in Freistadt to break away from Krause and join the Missouri Synod. A part of the congregation in Milwaukee did likewise.

Krause had the habit of bringing things into the pulpit which did not belong there. When he became excited, he would scold and rant, and would use (such) expressions which cannot be excused, much less justified.² Toward the end of the year 1844 Krause excommunicated two members, namely Johann Suelflow and Joachim Goetsch, who had recently come from Germany and expressed their astonishment at such ranting and raving on Krause's part, to which they had not been accustomed in Germany. Since they expressed their surprise at the immoderate, disagreeable invectives and unholy accusations of heresy which they heard from the pulpit,

1. Concordia Historical Institute Quarterly, II, 81

2. Wachende Kirche, 55, 17

they were placed under the ban by their pastor for being agitators.¹

Shortly before this Pastor Ehrenstroem had emigrated from Germany, come to New York, and had taken over one of the smaller congregations near Buffalo which was composed of people of the Grabau group. Soon Ehrenstroem became heretical, claiming among other errors that a converted person had to be able to perform miracles as a proof of his conversion. In 1845 Grabau sent a letter to Krause about the apostasy of Ehrenstroem. Martin Krueger, one of Krause's elders in Freistadt who had known Ehrenstroem in Germany and who was, in fact, quite a good friend of his, expressed himself that he "could not accord the report full credence . . . for which reason he was placed under ban by Pastor Krause."² Krause had made the announcement about Ehrenstroem's heresy in church one Sunday, and after the service in front of the church, Krueger said that he could not believe this about his former friend. Krueger also expressed himself in like manner in the home of the teacher. When Krause heard about this, he sent Krueger a note, summoning him to appear before the pastor to be instructed properly in this respect. Krueger did not comply.

1. Wachende Kirche, 55, 17; also Hattstaedt, Otto F., Geschichte des Sued-Wisconsin-Distrikts der Ev.-Luth.-Synode von Missouri, Ohio, und andern Staaten, Concordia Publishing House, St. Louis, Mo., translated by the Wisconsin Historical Records Survey of the State Historical Society of Wisconsin; History of the Southern Wisconsin District of the Evangelical Lutheran Synod of Missouri, Ohio, and other States, Madison, Wisconsin, 1941, p. 15.

2. Ibid.

Another note was sent, and also a public summons. Krueger refused to be called on the carpet for his skepticism about the Ehrenstroem report unless he would have the right to defend himself before Krause. But this right Krause refused him. Therefore Krause put Krueger ^{under} into the ban, claiming that Krueger had made himself guilty of the Ehrenstroem heresies and had become a sectarian.¹ Certainly Krause was not justified in ^{declaring} making an excommunication like this without even consulting the congregation about it and without having a just cause to ban a man like Krueger from the Lord's Table. And because of a few cases like this the relations between the Buffalo Synod and the Missouri Synod were strained beyond that point where an amicable settlement of their difficulties was possible. For frequently in these cases of an unjust excommunication by Krause, the excommunicated joined a congregation of the Missouri Synod, which only served to increase the hard feelings between the two Synods.

Krueger, after he was excommunicated by Krause, joined Geyer's congregation in Lebanon.

By 1845 Grabau had gained a few more pastors for his wide-spread congregations. Even among his fellow pastors Krause did not receive support for his harsh and unwise dealings with his members, and frequently his fellow pastors reprimanded him very sharply for those unjust dealings.

Because of the radical and hierarchical actions of

1. Wachende Kirche, 55, 17

Krause, a major portion of the blame for the increase in strained relations between Buffalo and Missouri must be placed on Krause.

The congregations in Freistadt and Milwaukee had evidently hoped for a settlement of their troubles at the first meeting of the Buffalo Synod in June, 1845, in Freistadt and Milwaukee. This was the meeting at which the Buffalo Synod was organized. Grabau, Krause, von Rohr, and Kindermann were the pastors present, and besides there were three lay delegates from the New York (state) and Humberstone, Canada, congregations, eight lay delegates from the Freistadt congregation, one from Milwaukee, and six from Kirchayn. But this Synod gave the people little hope. Evidently the people had expected that some of the Saxons would be present too,¹ but the Buffalo Synod stated that they could not have any negotiations anymore with the Saxons because the latter had sanctioned the work of the "sectarian" preachers in Wisconsin and Buffalo, namely Kluegel, Geyer, and Buerger.²

At this meeting of the Buffalo Synod some strong language was used against these pastors. We read in the record of this meeting: "You mob-preachers! You lie round about us like ambushing wolves, and side with our poor recalcitrant church members. You have not been called by God; you are blind leaders of the blind, candidates who seek

1. Second Synodical Report of Buffalo, p. 20

2. Ibid.

after an office, or preachers who had formerly been in office, but who did not know how to support themselves. Turn about, and repent, and do not bring anymore blood and damnation of souls over your head!"¹

Furthermore, the Buffalo Synod said:

"The Lutheran preachers in the state of Missouri who emigrated in 1838 under the hypocrit and tyrant Stephan, have been estranged from us ever since they sent mob preachers into a few of our congregations, and with these mob preachers have strenghtened the separatistic and bold sinners and the robbers of freedom (Freiheits-Schwindler) in their falling away from our congregations, especially under the pretext that we did not rate the spiritual priesthood and the freedom of the local congregations high enough in our doctrinal statements." ²

At this Synod, too, it was formulated as official Buffalo doctrine that ordination was divinely commanded.³

But as far as straightening out the difficulties which had arisen in its congregations, the Buffalo Synod accomplished nothing. From the synodical report it seems that not even an attempt was made to effect peace, except for admonishing the Saxon pastors and their own members.

The Synod of 1845 also drew up a writing which they sent to the Saxons. Dated June 25, 1845, and mailed July 1, it contained the following:

The Buffalo Synod admonished the Saxons:

1) to retract their congregational constitution

1. First Synodical Report of Buffalo, p. 4

2. Ibid., p. 5

3. Ibid. p. 3

(Kirchen-Ordnung or Gemeinde-Ordnung) of 1839 and 1840;

2) to help them in maintaining the high level of the office of the ministry, over which office the Saxons had given their congregations a papistical right of judgment and investigation, according to their congregational constitution;

3) that they had not sent a brotherly critique of the Hirtenbrief, but had made it so hypercritical that they had made themselves guilty of the sin of rumor mongering, in as much as they did not prove actual false doctrine, but set forth only their own opinions;

4) to desist from their loose doctrine of the call into the ministry, because they teach that in the 14th Article of the Augsburg Confession only the call of the congregation, but not the ordination of the church is necessary, and that only the first is of divine ordinance, but the second of human institution;

5) that they acknowledge and confess that the examination of a candidate's ability to hold office, the call of the congregation, and the ordination according to 2 Tim. 2, 2 and Tit. 1, 5, to be performed by one of the pastors in office, are all divinely commanded, and that whosoever intentionally avoids these is to be considered a sectarian;

6) that they admit openly that Geyer and Kluegel are in a position of sectarian separation from the true church and the existing office of the ministry, and that therefore they

have been incorrectly called;

7) to exclude Kluegel from their church fellowship if he would insist to remain in his sin, and to call Geyer out of Wisconsin;

8) not to use Luther's writing to the Bohemians as an argument for the substantiation of their teachings on the call into the ministry and on the office of the ministry;

9) to admit that they had sinned in permitting Fuerbringer to officiate without ordination;

10) to state whether they made common cause with the sectarians in Watertown, Wisconsin, in their opposition to the Dresden Catechism;

11) that it is wrong to let Kluegel appear before a congregation;

12) that it is a great offence which the Saxons had perpetrated when they sent Geyer to Wisconsin, which was the reason why the Saxons were not invited to this Synod. ("... dasz Sie den Geyer nach Watertown in ein fremdes Amt sandten, ist Ursache gewesen, dasz wir Sie zu dieser Synode nicht einladen konnten.")¹ This was also given for the reason for breaking off their correspondence at the time when they owed the Saxons a letter.

A short time after this trouble also arose in Krause's Milwaukee congregation. When he was called by the Wisconsin

1. Fifth Synodical Report of Buffalo, p. 55

2. Wisconsin Academy of Sciences, etc., VIII, p. 297

3. Wachende Kirche, 35, 17

settlers, it was decided to build the parsonage in Freistadt rather than in Milwaukee, since the majority of the members lived in Freistadt, and since the cost of living was much lower in Freistadt than in Milwaukee.¹ Krause had been preaching in Milwaukee once every six weeks. Whenever he would go to Milwaukee, one of his members would have to call for him. Krause therefore asked for a horse and buggy, saying that he had to have a more reliable means of transportation to Milwaukee, especially since he had intentions of preaching there more often. "The demand was doubtless somewhat arbitrarily imposed, Rev. Krause being a man of the extreme type of clerical dignity."² In November 1844 a meeting was held in Milwaukee to see what could be done for Krause's transportation, but since only a few members were present, nothing was accomplished nor decided. In 1845 then Krause appeared before the congregation and asked them to buy him a horse and buggy, stating that if every member would contribute 3¢ a week for 20 weeks, the necessary amount could be collected. But the congregation could come to no agreement in the matter. It is true that the Milwaukee congregation was paying 8 dollars per trip for Krause at this time, which amounted to \$64 a year.³ Therefore it is somewhat hard to understand that they claimed they could

1. Krause's Chronicle

2. Wisconsin Academy of Sciences, etc., VIII, p. 297

3. Wachende Kirche, 55, 17

not bring up the \$90 which ^Krause estimated a horse and buggy would cost. The congregation, therefore, gave evidence of refusal to abide by the demands of their pastor. But this refusal must be understood correctly.

Under Grabau's interpretation of the office of the ministry, the congregation was to obey any wish or will of their pastor, even if such were not definitely commanded in Scripture, with the stipulation, of course, that such be not contrary to Scripture. Therefore, when ^Krause asked his congregation for a horse, he considered this as a definite obligation on his people, and not as a matter under discussion which could be debated as to its practicability. Therefore when the congregation met, in ^Krause's mind there was no other possibility than that the congregation decide that they buy him the horse as he had asked them to do, and then to decide when and where this could be done. But when some of the members balked at ^Krause's wish, the tug of war began. ^Krause lost his temper and resigned his pastorate in Milwaukee, but the resignation was not accepted. No doubt the people wanted to see this thing thru to the end. Instead of taking everything from ^Krause, the congregation asked him to come to a meeting where the difficulties could be discussed. But instead of trying to smooth out the difficulties by talking them over in a meeting, ^Krause came for a service and rained forth fire and brimstone on the

congregation. After the service Krause announced that all those who had voted against buying him the horse would be suspended from communion.

The matter caused quite a stir, not only in Milwaukee, but also in Freistadt, in the whole Buffalo Synod, and also somewhat in the Missouri Synod. Some of the details of the case have not been determined definitely, since von Rohr¹ and Grabau, after investigating the case, claimed that the congregation was mostly at fault, because a resolution had been passed, as Grabau and von Rohr claimed, to buy the pastor the necessary horse, which resolution was later rescinded without Krause's consent, as Grabau and von Rohr claimed. But Kindermann, who also investigated the case, claimed that the congregation never in the first place passed a resolution of the kind which von Rohr and Grabau claimed to have been passed. It would be futile to attempt to pin any definite amount of guilt in this case on either the congregation or on Krause. No doubt Krause was too harsh in his demands and in his denunciation of his people, and no doubt the people were somewhat stubborn.

The Freistadt congregation reprimanded Krause for his harsh dealings with their Milwaukee brethren.² No doubt they did not do this just out of pure sympathy, but also

1. Von Rohr, having led the settlers to Wisconsin, was then recalled to Buffalo by Grabau, who insisted that von Rohr prepare himself for the ministry. After some training in Grabau's ministerial training school, which was at first a private project of Grabau and his congregation, von Rohr became pastor of the congregation in Humberstone, Canada, just across the border from Buffalo, where some of the Grabau immigrants had settled.

2. Minutes of Trinity congregation, Milwaukee, Nov. 27, 1850

because by this time the ire of the Freistadt people had been thoroughly aroused by Krause's harsh dealings and autocratic actions. All the Milwaukee members

This question of whether or not to buy Krause a horse, later called the "horse-affair" and the "horse-lie", was the cause that brought matters to a head in Milwaukee and in Freistadt. Because the matter could not be settled peaceably, Grabau came to Wisconsin in 1846, shortly after Amcension, to attempt to restore peace once more. First a meeting was held in Freistadt to establish peace between Krause and the Freistadt congregation. After the congregation promised to forgive and forget, they asked Grabau to have Krause removed and to be supplied with another pastor. Grabau told them that after they had made up, such a request was totally unChristian, but he thought he might be able to call Krause to his ministerial college in Buffalo, but stated that first he would have to consult with his congregation about this. A part of the

While Grabau was in Wisconsin, Kindermann, who had often opposed the autocracy of Krause, and had also admonished him to ^{deal with} (treat) his people ⁱⁿ (with) a more charitable and Christian spirit, again took the opportunity to try to make Krause see his mistakes, but to no avail. Grabau also went to Milwaukee to settle matters there. Krause admitted no mistakes, except that his manner of condemning the Milwaukee congregation for not buying him a horse might have been a

little caustic, (an understatement, to be sure) but as to the content of his sermons which he had preached against his people he retracted nothing. All the Milwaukee members but one were then willing to close the matter by forgiving Krause. When the Freistadt congregation then reiterated its desire to have Krause transferred, Grabau replied that such a request was unChristian, and that it was entirely out of place to bring that up again when all things had ~~already~~ been settled in Freistadt.

Largely on account of this answer of Grabau, the whole matter was blown wide open again, and it only became worse instead of better.

Finally about half of the Freistadt congregation would no longer attend Krause's services. They declared themselves free from Krause's leadership and from the Buffalo Synod, and started to conduct their own services. The first separate service was held, according to Krause, on Nov. 8, 1846, the 22nd Sunday after Trinity.¹ A part of the Milwaukee congregation likewise refused to attend Krause's services and started their own.

1. Krause's Chronicle

Before the committee by those who had separated from Krause's congregation and had called another pastor. On Nov. 8, 1846, the 22nd Sunday after Trinity, the session that the

CHAPTER VIII

But these people who had broken with Krause were really serious, for in 1847 we find them at the organization meeting of the Missouri Synod in Chicago, placing their case before the new Synod for an opinion on their action. The two parties who had separated from Krause in Freistadt and Milwaukee sent two men, J. D. Bewersdorff and C. Kauffung, as delegates to present their cause to Missouri. On Wednesday, April 28, the matter was brought up before the session, and a committee was assigned to investigate.

Krause had been invited to attend this Missouri Synod convention, but he refused for several reasons: 1) because the other pastors of the Buffalo Synod had not been properly invited; 2) because the Missouri Synod had invited Grabau to the preparatory meeting in Ft. Wayne in 1846, and Buffalo claimed that this was singling out one man so as to attack him separately, and that therefore, 3) there would be no witnesses, and 4) because the Buffalo Synod had already in 1845 declared that there could be no more negotiations until the "mob-preachers" had been recalled by the Saxons.¹

The question was placed before the committee by these two delegates whether those who had separated from Krause could with a good conscience call another pastor.

On May 3, the committee reported before the session that the

1. Second Synodical Report of Buffalo, p. 19

two delegates had presented documents which explained in detail the dealings with Krause, and that they had orally explained other details which were necessary for understanding the whole affair. The committee reported, that, since they had no reason to disbelieve any of the statements of the two delegates, its decision, arrived at on the basis of the facts and information presented to it, was as follows:

That Krause had taught false doctrine in respect to the following:

1) of the Church he teaches that the pastor and the elders of a congregation are the Church, and whatever the pastor would order, even if it was without the consent of the congregation, was the law of the Church; the Lutheran Church, furthermore, is a visible church outside of which nobody can be saved;

2) Krause teaches that he who breaks a church regulation is not only not a member of the parish any longer, but is also not a Lutheran; likewise Krause teaches that he severs his connection with Lutheranism who does not give credence to the reports of the clergy;¹

3) in respect to the doctrine of the ministry, he held false doctrine when he refused to give his congregation an audience when they took him to task for several sermons

1. "den sogenannten Acten der Kirche, d. h. den Pfarramtlichen Berichten, nicht Glauben beimesse".

which he had preached. He also claimed that the physical blessings of his congregation were dependent on his intercession, for he said, if he would not pray for his congregation, they would receive worms and empty straw instead of wheat, scorpions instead of calves, snakes instead of pigs. He also claimed that all those who had not condoned his teaching and who had separated from him were damned;

4) in respect to excommunication he gave evidence of false doctrine, for he excommunicated a man by the name of "M. Kruecher" (sic!) because he had not immediately given credence to a report of Rev. Grabau, which reports are called "Kirchenacten"; furthermore he refused to give communion to those who had not agreed to give him \$90 which he had demanded, without listening to any other possibilities, for buying a horse. Furthermore he would always excommunicate someone without ^{consulting} (the opinion of) the congregation. He declared excommunications ^{upon} (over) people who were not even members of his congregation. And he refused to perform the marriage ceremony for a member of Geyer's congregation unless this member would declare that congregation ~~is~~ a sectarian body. As soon as a large part of the Freistadt congregation protested against Krause's dealing with the Milwaukee congregation, he declared this Freistadt group unworthy of the Sacrament, unless they ^{made} (would make) public confession. Finally, he has turned away from

the baptismal font at least four persons on account of this horse affair.¹

Krause was charged with many more misdemeanors and false doctrines by this committee on the basis of the evidence presented by these two delegates. There was, however, some misunderstanding between the two parties (Krause and the opposition) which was brought out in later investigations, and it seems that some of the accusations brought up by the two delegates against Krause were not checked for authenticity by the Missouri Synod committee. Without condoning any of the false doctrines or practices of Krause, it must be admitted that a little maliciousness was evident in the accusations made to the Synod. But one can hardly blame people for becoming somewhat bitter after they had been under Krause's thumb for a few years.

Even tho there was great animosity against Krause, and even tho the Missouri Synod did not have all the information available about all the charges against Krause, so that later investigations show that they too made a few mistakes in their decisions, nevertheless Krause's ^{opponents were} (opposition was) correct in the basic principle of their opposition, and ^{nothing} not more than sins of weakness can be charged against them, whereas Krause had been driving souls to hell with his free use of excommunication, even as Luther accused the papacy of doing.²

1. Translated freely from the First Synodical Report of Missouri.

2. Luther's Works, St. Louis edition, 19, 902 ff.

The Missouri Synod committee then issued the following opinion on the case: "That Mr. Bewersdorff and Mr. Kauffung and their brethren who have delegated them, have not only the right, but also the holy duty to avoid Rev. Krause as a dangerous heretic and an obstinate sinner, and that they be concerned about getting a faithful shepherd as soon as possible."¹

It seems that the Missouri Synod did not have any special ax to grind in deciding this case, for they made no recommendations to the congregations as to whom they should call as their pastor, but that they merely considered the reports, weighed the evidence, and passed their judgment. Missouri talked only after it had been asked to do so by the delegates from the two congregations, so they cannot be accused of talking out of turn. *(Nor can they be accused of meddling in the affairs of others)* of butting into someone else's business when they dealt with this case), because Kindermann, who was also thoroughly *(fed up)* with the way Krause carried on, had advised these people to seek an opinion from some source outside the Buffalo Synod, so as to be assured of an impartial judgment. But it must be kept in mind that at that time the synodical organizations were much looser than they are now, because of the fact that they had just been organized. Under present conditions one synod would hardly attempt to try

1. First Synodical Report of Missouri, (1847)

1. Second Synodical Report of Buffalo, p. 24

2. Ibid., p. 25

The whole rebuttal of the ^Buffalo Synod, drawn up in their session at ^Buffalo, N. Y., in 1848, against the opinion of the Missouri Synod in the ^Krause case, passed at Chicago in 1847, consists of 9 pages, but it is so worthless from the historical standpoint that there is nothing gained by going thru the material in detail here. Buffalo merely contradicts the Missouri judgments without offering historical proof for their contradicting opinions. It is to be noted that whenever Buffalo wanted a rebuttal against Missouri from one of their members of the Milwaukee or the Freistadt congregation, they always asked those who were very loyal to ^Krause. This is brought out in their later records, when Krause was a persona non grata in ^Buffalo, at which time the Buffalo Synod could dig up enough evidence from men who had not adhered fanatically to Krause at the time this case had appeared before the Missouri Synod in 1847 and was refuted in Buffalo in 1848, - enough evidence and statements to put Krause into a very bad light, to vindicate Missouri's judgment on most of these points, and to make their own rebuttal of 1848 appear as biased and unhistorical.¹ Krause was later condemned by Buffalo for practically the same reasons for which Missouri attacked him in 1847 (already).

1. See Third and Fourth Synodical Reports of Buffalo

The two congregations in Freistadt and Milwaukee, having declared themselves free of Krause's tyranny, resolved that if at any time one or the other of the congregations should independently call a pastor, then the other congregation would pay half the expenses in obtaining the pastor, no matter who he might be.¹

In the meantime Krause went on as the pastor of the small group of followers who remained faithful to him in Freistadt and Milwaukee. Krause's congregation in Freistadt must have dwindled down to a very small number, since for some services the collection could be figured only in pennies, and a collection of several dollars was rare. In both cases that part of the congregation which broke with Krause kept the church building, but the Freistadt group kept only half the church land. Krause stayed for a while after the break, but in May 1848 he received a call to Martinsville, N. Y., which he accepted on July 16. On September 3 he held his farewell sermon.² He was no doubt glad to leave Wisconsin, since the work there had become distasteful to him.

Krause's successor in Freistadt in the Buffalo Synod congregation was Rev. Friedrich Jacob Mueller, often referred to as "Pfeiffer" Mueller or Oboist Mueller, since he had

1. Trinity Minutes, Milwaukee, April, 10, 1848

2. Krause's Chronicle

been an oboe player in a military band in Germany before he emigrated with Grabau. His connection with Grabau and von Rohr is as follows: When von Rohr was the Captain of the Kaiser Alexander regiment of the German army, Mueller was an oboe player in the regimental band. After von Rohr was discharged from the army by General von Thiele on Feb. 10, 1837, for his opposition to the Prussian Union, Mueller followed him out of the army because of sympathy with von Rohr's convictions. Mueller assisted von Rohr in freeing Grabau from prison in Germany, emigrated with them, took his theological training under Grabau in the college in Buffalo, and became a pastor in the Buffalo Synod.¹ Mueller carried on in the traditions of Krause in Freisstadt, altho probably not quite as severely as Krause had done.

In Martinsville Krause labored for a few months, when he got into difficulties with the congregation there, and also with Grabau. It seems that a feeling of frustration took hold of him so completely that he lost all interest in his work, for he had any number of complaints to make. He complained that his congregation was not paying him enough, that he should have a new parsonage, and that he was sick and his congregation refused to do something about it, and finally he said that he wanted to leave and go back to Wisconsin. In May 1850 he left Martinsville after he

1. Wisconsin Magazine of History, March, 1935, p. 251 ff.

1. Krause's Chronicle; Minutes of Trinity congregation, Milwaukee, Nov. 27, 1850

he had aroused the ill feeling of Grabau. He then made application to join the Missouri Synod. In November he was back in Wisconsin to straighten out all the difficulties with his former charges in Freistadt and Milwaukee.¹

Krause appeared in a meeting of the Milwaukee congregation, in which the points which the Missouri Synod had charged against Krause in 1847 were discussed. Altho we have to keep in mind that in this meeting it was Krause's intention to make it possible for him to get into the Missouri Synod, and therefore all the charges against him would have to be straightened out, yet the record of this meeting sheds some light on the Krause complications, and therefore we shall here give the gist of the minutes.

Krause had been accused of teaching that the pastor and the elders are the Church. This, Krause explained, was to mean only that the pastor and the elders represented the local congregation. The explanation was accepted.

2) Krause had been accused of teaching that the church is a visible church outside of which no one can be saved. Krause said that he had meant the visible body of people who had organized and who congregated to hear the Word of God and to receive the sacraments, but that in respect to the faith of the individual it was really an invisible church. Krause admitted that he had gone too far in this point.

1. Krause's Chronicle; Minutes of Trinity congregation, Milwaukee, Nov. 27, 1850

3) Krause had been accused of teaching that whoever broke a regulation of the church, was no real Lutheran. Krause explained that this had been a privately made statement on his part.

4) Krause had been accused of not being willing to listen to his congregation, when the matter of buying him a horse had caused a rupture in Milwaukee. Krause admitted that he should have consented to holding a meeting of the congregation to discuss the matter of buying the horse and of his caustic sermon which he preached because the congregation had refused to buy him the horse.

5) Krause had been accused of teaching that the physical blessings of his congregation depended on his intercession. Krause admitted that he had gone too far in this, but emphasized that he had no intention of teaching that the blessings of his congregation were dependent alone on his intercession.

6) Krause had been accused of teaching that all those who did not agree with his teachings were heretics. Krause explained that when he spoke of his teachings he meant only the correct teachings and doctrines, but he admitted that he should have omitted such expressions and permitted the Word to work alone.

7) In respect to the excommunication of Martin Krueger, Krause admitted that he had sinned and dealt unjustly.

8) In respect to the "horse lie", Krause admitted that he had himself been the cause for the separation in his Milwaukee congregation, and also in Freistadt, since in both cases it was due to this "horse affair", and that he had sinned in this that he made the announcement to the Milwaukee members that nobody who had voted against buying him the horse would be admitted to the Lord's table, and that he had kept two persons from baptism because he had insisted that first they retract their vote against buying him the horse.

9) Krause had been accused of not asking the congregation for their opinion in excommunication cases. Krause explained that the congregation had been asked, but probably in insufficient a way, so that most of the members could only consent to the excommunication by remaining silent.

10) About his excommunication of Walther and the Silesians in Buffalo, Krause explained that Walther had not been excommunicated formally, and that he was sorry about the Silesian excommunication.

11) Krause had been accused of refusing to perform the marriage ceremony for a member of Geyer's congregation unless this member would first declare Geyer's congregation to be a sectarian, heretical congregation. Krause explained that the reason he had refused to perform this ceremony was because neither one of the couple was a member of his church.

Krause had sued the congregation for his salary. The congregation admitted that they had been uncharitable in connection with the lawsuit.

12) Krause's Freistadt congregation had protested against Krause's treatment of the Milwaukee congregation in respect to the horse affair. The Freistadt congregation apologized for this.

13) Krause had been accused of teaching that a marriage performed by a civil official was no marriage (was a "Sau-ehe") Krause denied having said this. The congregation admitted that this could not be sufficiently proved.

14) A charge had been brought against Krause in respect to the doctrine of election. Krause said he did not recall having made the statement which was charged against him, but if he had, he was sorry.

15) Missouri had charged Krause with making his new members subscribe to the Hirtenbrief. Krause admitted that he had done this up to 1845. About the accusation that the Buffalo Synod condemned all those as heretical sectarians who didnot subscribe to the Hirtenbrief, Krause explained that this was deduced from the fact that the Buffalo Synod had once made a statement like that which had never been retracted.

16) Krause admitted that his ranting and scolding from the pulpit was sinful.

17) Krause admitted that he had sinfully burdened the consciences of his people with his demand that they buy him a horse.

18) Krause had sued the congregation for his salary. The congregation admitted that they had been uncharitable in connection with the lawsuit.

19) Krause admitted that he had heeded rumor mongers ("auf Ohrenblaeser gehoert")

20) Krause had been accused of delivering false testimony before court. A part of the congregation had locked the church door, which was discussed in court. Krause had been asked whether he knew who had the key to the church, whereupon Krause said he did not know. When he was asked again, he said one of the elders had the key. Krause admitted that in the excitement of the cross-examination by the lawyers, his statements may have sounded somewhat contradictory.

21) A certain teacher Neitzel had accused Krause of the above. Neitzel's accusation was thrown out as being insufficient.

22) Krause had been accused of spitting on a certain individual when this person came for private confession. The congregation acknowledged that this charge was being made alone by Bewersdorff, who was challenged to submit proof if he could.

23) Before the split in Milwaukee, certain elders had conducted reading services when Krause was not able to come. When Krause found that these elders were too radically opposed to him, he did not let them conduct services anymore. In this connection he had been charged with deposing elders without the consent of the congregation.

Krause admitted that he should at least have spoken to the men involved before he deposed them.

24) Krause had been accused of being fatalistic in respect to the threatening split in his congregations. He had been accused of preaching "a split must come". Krause admitted this and apologized.

25) Krause admitted that he had sinned when he forsook his Silesian congregation.

26) Krause admitted that he had sinned when he excommunicated his former Silesian congregation in Buffalo.

27) Krause volunteered to pay back to his former congregation the money for passage which they had given him, since he had forsaken them.

Krause also published a confession, in which he declared his separation from the Buffalo Synod in the following words:

"Thru the grace of God I have now come to the realization that the German-Lutheran Buffalo Synod, of which I was a member up to September of this year, takes an incorrect stand in respect to the doctrines of the ministry, the call, the spiritual priesthood, and also in respect to Christian liberty. The Synod errs also in practice, namely in respect to church government, the ban, church regulations, and the relation of the pastor to his congregation; which all was set forth at first by Rev. Grabau in his wellknown Hirtenbrief, and later on was defended by him, by myself, and by the other pastors of that Synod, against the interesting refutations issued by the pastors Loeber, Walther, and Keyl. This we can see especially from Rev. Loeber's writing: The Hirtenbrief of Rev. Grabau etc.¹ and from the Second Synodical letter of the Buffalo Synod from the year

1. This is the collection of correspondence exchanged between Missouri and Buffalo, starting with the Hirtenbrief, caused to be printed in book form by Loeber, and used as a source in various parts of this paper.

1848, pages 99 to 147.

In contrast to this the honorable German Lutheran Synod of Missouri, Ohio, and other States has given evidence of its orthodox position in both doctrine and practice, but its statements, which were based on the Word of God and which agreed with the Confessional books, were inimically turned back by the Buffalo Synod and also by me, as the Second Synodical letter of 1848, printed in 1850, sufficiently shows.

Since the Word of God commands to avoid unrighteousness (2 Tim. 2, 19) and to seek the way of truth (Ps. 119, 30), I have declared myself separate from the Buffalo Synod, after I had recognized thru the grace of God the errors in doctrine and practice to which the ministerium of this Synod, to which I belonged till September of this year, held, I have declared myself free from the errors and the animosity in which I had stood over against the honorable Synod of Missouri, after I had acknowledged such errors and animosity, and apologized for them. I hereby openly apologize before God and the church, confess honestly that I adhere to the doctrine, confession, and faith of the Ev. Luth. Synod of Missouri, Ohio, etc. and wish that many more might recognize the truth to be freed by it from human regulations in all things, which pertain to faith and salvation.

God be thanks for His inexpressible grace, which He has shown to me. May He preserve me unto the end, out of pure grace and mercy. Amen. Detroit, Dec. 5, 1850. (Signed) Leberecht Friederich Ehregott Krause.¹

For a while then Krause served a charge near Detroit. But things did not go well here either, so he left. In this case his congregation seems to have been at fault, however. In 1853 then he went back to Germany and the Prussian Union, returned to America (again), and took up membership with the Buffalo Synod again.²

Krause retracted everything he had said and written

1. Der Lutheraner, Dec. 24, 1850

2. Wachende Kirche, 55, 24

in favor of Missouri and against Buffalo. In an article in the Informatorium¹ Krause wrote:

"In the year 1850 the undersigned put out two writings entitled "Priesterherrschaft und Seelenknechtschaft" and "Das entdeckte Geheimnis der Bosheit". Therein the Lutheran pastors J. A. A. Grabau, J. G. von Rohr, and Fr. Winkler are set up as those who stand contrary to the Word of God in doctrine, practice, and life, and who burdened their congregations, and the two first ones as those who had established themselves as ministerium and had persecuted me and forced me out of office. Thru the mercy of God, however, I have come out of my blindness which in those writings had taken the place of the truth and of a humble knowledge of myself, to a knowledge of the truth and to repentance, and I herewith recant publicly those writings, and admit them to be sarcastic, and I admit that the judgment which the honorable Buffalo Synod passed in this connection in 1851 is correct.

I take back as incorrect the apology which I made to the Milwaukee mob, thru which my dismissal by the mobs in Freistadt and Milwaukee was justified and the evil action of the Missouri Synod of 1847 was substantiated, and thru which those injustices were justified.

In respect to the open confession I made to the Missouri Synod and the praise of that Synod, - this was but the result of my being blinded by the enemy, as also the unjust manner in which I accepted the installation into a mob-office by the Missourians, for the purpose of working against the Buffalo Synod. Since now thru my acknowledgment of my excommunication thru public penance I have been reconciled with my Synod and with my church ministerium, I want to confess that I am sincerely sorry, to have cast suspicion on these aforementioned servants of Christ and to have offended them, and I beseech them as also the orthodox Lutheran Church to forgive me for the sorrow and offence I have caused.

May God the Lord help me that I may wake and pray, that I may become and remain faithful and humble, and serve Him according to His will to my end.

Neck Wallmow, April 14, 1856;
L. F. E. Krause."

1. May 15, 1856

2. Krause's Chronicle
3. See vol. 1, Religious Societies, p. 26, Office of the Register of Deeds, Milwaukee County, Wisconsin (department of

In 1856 Krause went to Minnesota as one of the pioneer pastors there, organizing St. Martin's congregation in Winona. After a year he left, to join the Illinois Synod, then returned to Winona from 1861 to 1864.¹ In 1862 he in cooperation with Wier, who in 1852 was pastor in Martinsville, N. Y., another pioneer in Minnesota, founded the Concordia Synod of the West.² Later he joined the Ohio Synod, and finally went to Australia, where he died, in charge of a unionistic congregation.³

In Freistadt the Buffalo Synod congregation continued side by side with the Missouri Synod congregation at least almost up to the turn of the century,⁴ and in Milwaukee the Buffalo Synod congregation continued as St. Paul's, now on 28th and Wisconsin, and the Missouri Synod congregation, keeping the original name of Trinity,⁵ is located today at 9th and Highland.

Statements made to the effect that the name of the original congregation in Milwaukee was St. Paul's are contradicted by Krause, who, as the first pastor, should be in a position to tell us what the name was. It is true that when St. Paul's was incorporated it bore that name, but it was not incorporated till 1852.⁶

1. Concordia Historical Institute Quarterly, II, 81

2. Faith-Life, issued by the Protestant Conference, Mosinee, Wisconsin, XIII, no. 7, p. 8; see also the Synodical reports of this Synod, which are quite rare. One was found in the library of Dr. L. Fuerbringer, St. Louis, Mo.

3. Faith-Life, op. cit.; C.H.I. Quarterly, op. cit. supra.

4. Wisconsin Academy of Sciences, etc., VIII, 298

5. Krause's Chronicle

6. See vol. 1, Religious Societies, p. 26, Office of the Register of Deeds, Milwaukee County, Wisconsin (department of

CHAPTER IX

After the original congregations in Freistadt and Milwaukee had split, the Missouri part in both places got together to call their own pastor, namely Ernst Gerhard Wilhelm Keyl, who was at that time pastor in Frohna, Missouri. It was decided that the pastor himself decide, when he would arrive, where he would live, in Freistadt or in Milwaukee.¹

Missouri grew in importance and prestige. But Buffalo had lost not only a solid beachhead to Missouri in this important Wisconsin territory, but had lost face also, which was probably a much more serious loss than is often suspected, for it was much more painful to Buffalo than the amputation of a part of its territory and than the split of two of its best congregations. After this the battle was resumed with renewed vigor and also with redoubled bitterness on the part of Buffalo. Practically every year at the Buffalo Synod conventions it was considered one of the most important tasks to refute what the Missouri Synod had said,

and 1. Minutes of Trinity congregation, Milwaukee, Sept. 13, 1848

actions. Sometimes the Buffalo Synod would even wait with the printing of their synodical reports for several months, so that they could get a rebuttal of the next Missouri synodical report in on the same printing.

But more of the Saxons were now becoming involved in the Missouri-Buffalo dispute. These men were Keyl and Guerberinger, Saxons; and Lochner, a Lothian man. The greatest of these no doubt was Guerberinger, but Keyl was the

Keyl

CHAPTER IX

But with the split of these two important congregations the Missouri-Buffalo dispute was far from being settled. Instead of the matter being settled thereby, conditions only grew worse. Missouri had gained another important foothold in an all-important field, and with it Missouri grew in importance and prestige. But Buffalo had lost not only a solid beachhead to Missouri in this important Wisconsin territory, but had lost face also, which was probably a much more serious loss than is often suspected, for it was much more painful to Buffalo than the amputation of a part of its territory and than the split of two of its best congregations. After this the battle was resumed with renewed vigor and also with redoubled bitterness on the part of Buffalo. Practically every year at the Buffalo Synod conventions it was considered one of the most important tasks to refute what the Missouri Synod had said, and to attack the Missouri brethren on their most recent actions. Sometimes the Buffalo Synod would even wait with the printing of their synodical reports for several months, so that they could get a rebuttal of the next Missouri synodical report in on the same printing.

But more of the Saxons were now becoming involved in the Missouri-Buffalo dispute. These men were Keyl and Fuerbringer, Saxons; and Lochner, a Loche man. The greatest of these no doubt was Fuerbringer, but Keyl was the

first in the
arena.

Ernst Gerhard Wilhelm Keyl was born May 22, 1804, in Leipzig, the second son in the family.¹ His father was supervisor of tax collectors in Leipzig. His mother passed away very early. Already as a youth Keyl was a good musician. He received some of his academic training at the Nicolai gymnasium in Leipzig. He was still quite young when he entered the University of Leipzig to study theology.

After his graduation from the University, Keyl rather unexpectedly received an invitation to preach a trial sermon in Niederfrohna. Soon after that, and still more unexpectedly on account of the great oversupply of theological candidates in Germany at that time, Keyl received the call to that congregation. The 14th Sunday after Trinity, 1829, he preached his introductory sermon.

One of Keyl's parishioners later remarked that Keyl was the tool in the hand of God to bring the spark of faith and pure doctrine into their midst.² Undoubtedly it was something rather unusual in the rationalistic Germany of that time to hear an orthodox preacher like Keyl. Consequently there were many people who flocked to hear Keyl from far and near. But thru the influence of Stephan, Keyl became legalistic and hierarchical, especially in his private cure of souls.³

Keyl had met Stephan in Leipzig in 1828, but for a few

1. Koesterling, J. F.: Leben und Wirken des Ehrw. Ernst Gerhard Wilh. Keyl, Concordia Publishing House, St. Louis, Mo. 1882; Der Lutheraner, vol. 28, p. 189 ff.

2. Koesterling, Keyl, p. 23

3. Ibid., p. 30; Lutheraner, 28, p. 189

years their connection was not very close. But thru the influence of Stephan's adherents, Keyl was gradually also drawn into that close circle surrounding Stephan. Keyl relates that Stephan urged him to read Luther and the Confessions, but that his interpretation of much of this reading was warped thru Stephan's influence.

In 1838 Keyl emigrated with Stephan. When the emigrants arrived in St. Louis, Keyl was the one who usually preached to them, but he would submit all his sermons to Stephan first for approval.¹ When the immigrants went to Perry County in April, 1838, Keyl went along and became the pastor in the Frohna settlement. But Keyl was far from making a clean break with the Stephanistic tenets when Stephan was deposed. Keyl himself writes: "Stephanism had not left us with the removal of Stephan from our midst. I too held the Stephanistic ideas"² for quite a while. Keyl labored in his Frohna congregation till 1847, when he received the call to the newly organized congregations in Freistadt and Milwaukee, Wis. Koesterling says that Keyl received the call in June, 1847,³ but there seems to be a discrepancy here, since the minutes of Trinity congregation in Milwaukee record that the call was dated in August, 1847 (August 3, to be exact). The first date seems too early when we consider that the congregations met for the purpose of calling a pastor only after the delegates

1. Koesterling, Keyl, p. 55

2. Ibid., p. 57

Ibid. p. 63

to the Missouri Synod convention in 1847 returned, and the latter date seems too late in view of the fact that Keyl relates that he arrived in Milwaukee on Oct. 7, 1847.¹

Keyl held his farewell service in Frohna on the 16th Sunday after Trinity.² In his call it was stated that the reason for the separation from Krause was because Krause was guilty of false doctrine and of an offensive life, and would not respect the admonitions of the congregation nor of the ministerium.³ Keyl's successor in Frohna was Christoph Heinrich Loeber.⁴

After a journey of 14 days, Keyl arrived in Milwaukee on October 7, 1847. He traveled from Chicago on the steamboat Saratoga.⁵ On the 19th Sunday after Trinity he held his first sermon in Milwaukee.

Keyl had married Amalie Walther, the sister of C. F. W. and O. H. Walther, in 1836, who bore him four children, of whom only Stephanus Keyl, the later immigration missionary lived for any length of time.⁶ After his first wife passed away, Keyl married Catharina Popp in 1843, who bore him two children, one of whom died early. After his second wife had passed away, Keyl married Sophie Amalie Vogel in 1846, who

1. Keyl's Tagebuch, Martin Bruhs (or Bruns), and that

2. Lutheraner, 4, no. 3; Koesterling, Keyl, p. 65

3. Koesterling, Keyl, p. 67

4. Lutheraner, 55, p. 3

5. Keyl's Tagebuch

6. Lutheraner, 28, 190

Grabau demanded be straightened out before the two Synods bore him 12 children, three sons and seven daughters from this marriage surviving their father.

But Keyl's work in Wisconsin was not all a bed of roses. Besides the difficulties he naturally encountered from Krause and the Buffalo Synod because that body classed Keyl as a sheepstealer, there were a comparatively large number of other men in and around Milwaukee who were more or less Lutheran, who also caused some difficulty for Keyl. There was Kluegel's group, Muehlhaeuser (later founder of the Wisconsin Synod), Dulitz, Romanowski, Roggenbuck, who had come from Buffalo and against whom Grabau had already taken up the battle, and several smaller groups which called themselves Lutheran.

After Keyl had come to Wisconsin, Grabau had still more to object to in his fight against Missouri. Besides Kluegel, who had ^{been} repudiated by the Saxons, but ^{for} whose activity Grabau blamed the Saxons, there was also Geyer, whom Grabau demanded the Saxons call back out of Wisconsin, but who had been rightly called and ordained, and now also Keyl, which only embittered Grabau all the more. Grabau insisted that Keyl had been ordained by a deposed school teacher, August Lemke,¹ and by a ship carpenter, Martin Bruhs (or Bruss), and that therefore Keyl's ministry was not Scriptural nor valid. Therefore this was another charge against Missouri, which

1. Minutes of Trinity congregation, Milwaukee, Nov. 11, 1847

no regularly ordained Minister of our denomination does reside in this Territory, and whereas it is a part of our creed, that in such cases the Congregation has full power to ordain a Minister, therefore

Grabau demanded be straightened out before the two Synods could get together peacefully.

But the facts of the case are these. Keyl was already ordained when he came to America, but his ordination certificate was in Latin. His call to Wisconsin was in German. But the laws of Wisconsin demanded that a pastor file a certificate of ordination written in English with the clerk of the circuit court to be permitted to perform marriage ceremonies. Consequently when Keyl arrived in Milwaukee, the congregation made out such a certificate in English, which was then signed by the president (the ship carpenter of Grabau's accusation) and by the secretary (the school teacher who had been deposed by Grabau) of the congregation, which document stated that Keyl was a duly called and ordained minister. Therefore everything everything was in order in respect to Keyl's ordination, and the attacks which Grabau launched for years afterwards cannot be substantiated.

Keyl's certificate which the congregation made out for him for the purpose of filing with the clerk of the circuit court reads as follows:

"At a meeting of the Lutheran Congregation, held at their meetinghouse the 11th of November A. D. 1847. The meeting was organized by choosing Martin Bruss Moderator and A. Lemke Secretary. The Moderator therefore opened the meeting with prayer and an appropriated speech.

On motion the following preamble and resolution, were unanimously adopted by the meeting:

Whereas the Lutheran Congregation of this and Washington County numbers over 400 members, and whereas no regularly ordained Minister of our denomination does reside in this Territory, and whereas it is a part of our creed, that in such cases the Congregation has full power to ordain a Minister, therefore

Resolved, That Brother W. Keyl of this Town be and the same is hereby ordained a Minister of the Lutheran Congregation, conferring upon him all the power and privileges, which our creed allows to a Minister of the Gospel.

Resolved, That the proceedings of this meeting be signed by the Moderator and Clerk, and the same be given to the Rev. W. Keyl as his Credentials as a regularly ordained of the Lutheran Congregation.

The meeting was closed with prayer by the Moderator.

The meeting adjourned sine die.

Martin Bruss, Moderator
A. Lemke, Clerk

I do hereby certify that the foregoing is a true Copy of my Credentials of ordination.

In witness whereof I have hereunto set my name this 11th day of November 1847.

E. G. W. Keyl¹.

It is now acknowledged by everyone that Keyl really had been ordained long before this, and that this certificate was only drawn up for the purpose of filing a copy with the clerk of the court, and that Keyl was not thereby ordained, even tho the language almost seems to indicate that. But an allowance has to be made for these pioneers who knew very little English at this time, as can be seen from the certificate.

Some of the greatest difficulties which Keyl encountered in his ministry in Wisconsin came from the afore-mentioned Kluegel, who opposed Keyl at every turn and who made life as miserable for him as he could. But they still had a sense of humor. Once when the two met on the street, Kluegel

1. Informatorium, vol. II, p. 37

started to dispute about the doctrine of election, on which he held false views. Keyl then told him "Sie wollen eben alles auskluegeln", to which Kluegel replied "Und Sie wollen alles auskeilen."¹

Keyl evidently desired to have some help in his field, for he asked Selle, at that time pastor in Chicago, whether he would consider a call to the Freistadt congregation. But Selle thought his work in Chicago was too important for the preservation of true Lutheranism there.²

During Keyl's three year ministry his charge did not grow very much in numbers, but grew very much in Christian knowledge and pure doctrine. Keyl was not gifted as an evangelist, but he did have the ability to indoctrinate his people. Consequently Friedrich Lochner, who was Keyl's successor in Milwaukee, says that in spite of the fact that Keyl could not show any great numerical gain in his congregation, yet his work there was very blessed because of the solid foundation which he laid.

The Keyl lived in Milwaukee, he also served the Freistadt congregation once every six weeks on Sunday, and oftener during *the* week whenever he could. Another congregation in Mequon also desired the services of Keyl, whereupon the Milwaukee congregation permitted the pastor to preach there also once every six weeks. Besides that there was a new congregation in

1. Koesterling, Keyl, p. 76

2. Lutheraner, 54, p. 139

Kirchayn which had separated from Kindermann's original congregation mostly because of the fact that the Buffalo Ministerium did not give the Wisconsin congregations a proper hearing in the previous cases which had come up, *chiefly* mostly in connection with Krause. On October 17, 1848 a petition was made by the separated Kirchayn congregation that Keyl continue to serve them with Word and Sacrament.¹ But because this new Kirchayn congregation did not affiliate itself with the Missouri Synod, the detailed history of it need not be given here.

Probably some of Keyl's success in Wisconsin was due to the fact that he had not made radical changes after the Stephan affair as some of the other Saxons had made. Keyl, of all the Saxons, probably leaned most to the Buffalo Synod in respect to their rigid church discipline.² Keyl did not therefore, try to change his people radically in respect to church practice, thus affording them a smoother transition than would have been possible under some of the other Saxon pastors.

But on Dec. 7, 1849 Keyl received a call to St. Paul's congregation in Baltimore. Wyneken had been there before, and when he went to St. Louis, he strongly recommended Keyl as his successor.³ The Baltimore congregation was therefore

1. Minutes of Trinity congregation, Milwaukee, Oct. 17, 1848

2. Trinity minutes, Sept. 13, 1848 lay down rigid rules in respect to public offences by members of the congregation.

3. Koesterling, Keyl, 78, 80.

quite insistent that Keyl accept their call, and the Wisconsin congregations were almost equally insistent that Keyl remain with them.

After both Walther, who had been asked for advice, and Keyl were convinced that it was the will of the Lord that Keyl go to Baltimore, his people relented and gave him a peaceful dismissal.¹ Only four days later the Milwaukee congregation drew up a list of candidates whom they might call. The following were the men on the list and the votes they received; Lochner 40, Selle 25, Franke 25, Wege 13, Frick 6, Buerger 3, Brohm 6, Kraemer (Craemer) 4, Lohmann 3, and Johannis 1.² On Feb. 17 another meeting was held at which the three highest candidates were voted on. Lochner received 43 votes, Franke 5, and Selle 3. Lochner was then called, but by May 14 the congregation had been notified that he had turned the call down. Thereupon the congregation asked St. Paul's in Baltimore whether Keyl could stay another four weeks, and at the same time they renewed the call to Lochner. On June 9 the congregation was presented with a letter from Lochner stating that he had accepted the call and that he would come without delay. On June 27 Keyl left Milwaukee.³ The congregations in Freistadt and ^{Kirchhain} Milwaukee again petitioned the Milwaukee congregation for

1. Minutes of Trinity congregation, Milwaukee, Feb. 10, 1850

2. Ibid., Feb. 14, 1850

1812 3. Koesterling, Keyl, p. 78

the services of the new pastor. It was left up to the two country congregations to decide between themselves on what days suitable to Lochner he would preach in Kirchayn and on what days in Freistadt.

Johan Friedrich Karl Lochner was born Sept. 23, 1822,¹ in Nuernberg, Germany, the oldest son in the family. He attended the three-graded boys' school of St. Sebald in Nuernberg, and was confirmed in 1836. Because there was not much money in the family, Friedrich was not to be granted his wish to study for the ministry, but was to take up the profession of making copper plates for printing. Consequently he was put into an apprenticeship under one Joh. Poppel, a good Christian, who took him along to the services conducted by G. Thomasius, an orthodox theologian. After a while Poppel moved to Muenchen, and Lochner went along. Lochner had already made the acquaintance of Loehe, who was instrumental in sending a number of missionaries over to America. But Lochner's eyesight grew too poor for his delicate and artistic work, and therefore he had to take up something else. His thoughts again dwelled on the work of a missionary, and he probably would have entered training under Loehe immediately if his parents had not advised him to prepare himself for teaching first, so that, in case he would not like it in America, he could always come back to Germany and have a profession open to him. Consequently he entered

1. Condensed from his biography in Der Lutheraner, 1912, no. 3 ff.

Pleasant Ridge and Collinsville, where he served from the preparatory school at Nuernberg, and then the seminary at Schwabach. Since he had no means at all wherewith to pay his expenses, he was supported by several small stipends, by free meals from friends, and also by private tutoring.

But Lochner was constantly dreaming of service in America. In this desire he was strengthened by Wyneken, who paid a visit to Nuernberg in 1842. In 1844 Lochner left the seminary and with the consent of his parents he entered training under Loehe. Here he met Trautmann, Detzer, Romanowsky, Streckfusz, and Nuetzel, who later entered the service of Missouri. Since he had already received some good training before, and since the need in America for pastors was pressing, he was already examined in Feb. 1845, and dismissed in ^mMarch. He was ordained by Kliefoth at Schwerin, and on April 20 he left for America. Monroe, Mich., was his goal, where Hattstaedt, another Loehe man, was already active. Lochner then took a call to Toledo, Ohio. Conditions here were not good, and Lochner seems to have had some trouble on account of a unionistic spirit in his congregation. In 1846 the congregation decided that Lochner was to administer the Sacrament to Lutherans and Reformed alike, or that he would have to leave the congregation. In October 1846 Lochner left, going to St. Louis to see Walther, who had asked Lochner to take over some of the country congregations in Illinois founded by the missionary activities of J. F. Buenger. These congregations were in

Pleasant Ridge and Collinsville, where he served from January 1847 till June 1850.¹

While Lochner had been in St. Louis in May, 1846, ^{with letter + sent to confer about organizing a Synod} he had met Liddy Buenger, whom he later married. But his wife died in March, 1848, at Collinsville, where also his first child, a daughter, died a few months later. In Feb. 1849 he married the friend of his late wife, Maria Amalia Christianse Boehme.

In February 1850 Lochner received the call to Trinity in Milwaukee. Because he did not feel capable of the task there, he declined the call. But when it was renewed, as already stated, he accepted it. He went to Milwaukee in June, taking along his eight year old brother Ludwig, who was living with him. Lochner had a long and blessed ministry in Milwaukee, serving there till 1876. Because of his position as pastor of Trinity in Milwaukee, and because of the length of his service there, he was one of the most important men in the Missouri-Buffalo relations. It is true that he did not come into the picture in the beginning, when Geyer, Buerger, and Kluegel were of chief interest, but later on Lochner was one of those who was at the theological battle-front, defending his Synod and his convictions with his pen. He, together with Buerbringer and Walther were later on the chief representatives against Buffalo. Walther naturally was involved, as leader of the Saxons and as president of the Synod for many years, altho he never held pastorates in territory that was disputed between Missouri

1. See Die Abendschule, vol. 24, for an account of some of his experiences there.

and Buffalo, as Geyer, Buerger, ^Keyl, or Lochner.

Fuerbringer comes into the picture for two reasons, first of all because he was called to the Freistadt congregation, thus taking charge in disputed territory, and secondly because of his sharp theological acumen.

Ottomar Fuerbringer was born at Gera, Germany on June 30, 1810. His father was Wilhelm Fuerbringer, a consistory lawyer, and his mother was Christiana Ernestine, nee Graef.¹ There were ten children in the family. But the father died already in 1815. The family finances were therefore depleted when three of the boys had studied at the university. But Ottomar had made such good progress under his family tutor that his brother-in-law, Reichardt, and his older brother Ludwig saw to it that he could attend the preparatory school at Gera. When he was not yet 18, he entered the University of Leipzig. Thru a shoemaker named Goetsching, who was well acquainted in Luther's writings, Fuerbringer and other serious students were introduced to sound theology. This man also introduced them to Stephan. At Eastertime, 1831, Fuerbringer left the University, and took a teaching position at the private school for boys which Loeber had founded. For seven years he remained here. During the first year here he passed his examination for the candidacy. dated August, 1840.

When the Mission Society in Dresden was looking for a director for their Seminary, Fuerbringer was offered the position. But Lochner says that Stephan, when asked for

1. See Lutheraner, 49, p. 155 ff.; also Fuerbringer, L.; 80 Eventful Years, Concordia Publishing House, St. Louis, Mo. 1844, p. 222-225.

advice about this by Fuerbringer, prevented Fuerbringer from getting the position, since Stephan wanted to keep the candidates who belonged to his personal followers out of important positions so that they would be more willing to emigrate with him.

After Fuerbringer had worked under Loeber two years, he met Stephan personally. He had written Candidate Welzel (who was also in the emigration, but who perished on the Amalia) of his spiritual troubles, who then gave the letter to Stephan. Stephan invited Fuerbringer to come to see him, and soon dispelled all his troubles. As a result of Fuerbringer's association with Stephan, Loeber was also admitted to the inner circle.

After the emigrants had arrived in St. Louis, Fuerbringer stayed in that city till after the deposition of Stephan, then went to Perry County where together with Buenger and Brohm he erected the Log Cabin College of the Saxons.

In Elkhorn Prairie, Ill., some Hannoveranian Lutherans had settled two years before the Saxons came to Missouri. When O. H. Walther took his charge in St. Louis, these people applied to him for a pastor. Walther recommended Fuerbringer, who went out to Venedy in May, 1840, preached there, and was called as pastor the same day. His call is dated August, 1840, and on the 10th Sunday after Trinity, the 23rd of August, he took office.

On October 28, 1842, Fuerbringer married Mrs. O. H. Walther, nee Buenger.

Fuerbringer had his difficulties in his congregations in his fight against the use of rationalistic catechisms and hymnals. His congregation split, but he was successful in holding the faithful together. Meanwhile Buerger's congregation in Buffalo, having lost its pastor, sent a call to Fuerbringer. But the call was persistently declined, in spite of repeated urging from the other Saxon pastors to accept it. But thru these negotiations the congregations in Wisconsin which had separated from Buffalo took notice of Fuerbringer and decided he was their man. Trinity in Milwaukee of course had its pastor, but there was still Trinity in Freistadt, the separated congregation in Kirchayn, and the preaching station in Mequon, which Keyl had already supplied, which were without their own pastor. Lochner was serving these stations, but under the traveling conditions which existed there at that time, even a trip of 40 miles was a tedious journey.

Therefore the congregations at Freistadt sent Fuerbringer a call, which he accepted. But when Fuerbringer came to St. Louis to travel by river and canal to Chicago, he found he had to wait till Spring, 1851, on account of ice on the river. But when Spring came, he went to Wisconsin. He was installed by Lochner on April 6, 1851.

But Fuerbringer walked into a storm in Wisconsin. Not only was there the difficult situation with the Buffalo Synod which had existed for several years already, and on account of which the feelings of many people were still very touchy,

but Fuerbringer had difficulties in his own congregation. The trouble arose about the use of the old Pommeranian Catechism. Keyl, when he had served Freistadt, did not want to use this catechism. But the people applied to Synod (convention of 1848) for an opinion on the doctrine of the catechism. Synod said that the statements used for expressing the doctrines of Confession and Office of the Keys were ambiguous, and that they might be construed to teach Buffalo error. The people resented this judgment, and a split threatened, but Fuerbringer straightened things out and saved the congregation.

As one of the keenest minds among the Saxons, Fuerbringer soon came into the lime light in the Missouri-Buffalo relations. His election to the presidency of the Northern District, when the Synod was divided into four districts in 1854, only tended to push Fuerbringer farther out in front in the inter-synodical affairs. Even after Fuerbringer was called to the congregation at Frankenmuth, Mich., on Feb. 21, 1858, he was still one of the important men who contended against Buffalo, much of which contention, it must be said for the sake of honesty, was nothing but pure selfdefense against Buffalo attack.

CHAPTER X

We must keep in mind that the first exchange of correspondence between Missouri and Buffalo was not public. All the correspondence which had been carried on between the various individuals was, of course, private, even tho some of it was later printed. The Hirtenbrief, too, had been sent as a letter, and was also considered a private matter. Buffalo later on frequently rebuked Missouri for having publicized the Hirtenbrief, stating that it was to have remained a private affair between Grabau and the Saxons. It is true that it started off as a private affair, but when the Buffalo Synod at its organization meeting in 1845 and in its later conventions officially accepted the teachings of the Hirtenbrief, and also other teachings which were only hinted at in the Hirtenbrief, what could the Saxons do but make public the whole affair for the sake of their own defence, so that the public could see for itself what had gone before.

But right here is another point of argument which further strained the intersynodical relations, for Buffalo accused the Missouri Synod of having been the first to make their differences a public matter, whereas the Missouri Synod, altho not quite so hurtfully, considered the Buffalo Synod as having been the first to throw their differences to the public.

It must be admitted that something can be said for both sides. As an official body, it is true, the Buffalo Synod was the first to speak against Missouri, for the Buffalo Synod was organized two years earlier than Missouri. And it cannot be denied that Buffalo already at its first convention in 1845 spoke against the Saxons in their Synodical report. For the sake of historical honesty, it should be said that the writing which the first Buffalo Synod convention sent to the Saxons was not included in the Buffalo Synod report, but it was a separate set of resolutions which were only later put into printed form. This much must be said for Buffalo.

But neither is Missouri without defence⁵ in this case. When the Saxons and others, notably the Loehe men, were holding their meetings preliminary to the organization of the Missouri Synod, one of these meetings was held in Fort Wayne, Indiana, in 1846. Grabau had been invited to attend this meeting also.¹ But Grabau sent his regrets for not being able to attend this meeting, since he had at that time just been on an extended journey and did not feel that he could immediately undertake another trip as far as Ft. Wayne.² Grabau, therefore, writing to the Saxons June 6, 1846, told them that he would be willing to meet with them in the Spring of 1847. But before the Saxons had received this letter, they had deemed it necessary to give

1. Lutheraner, III, p. 35 f.

2. Ibid.

some explanation about the Grabau-Saxon relations. It must be kept in mind that Grabau had refused to answer the last Saxon letter, which had been the Saxon's answer to Grabau's answer to the Saxon's answer to the Hirtenbrief. Thus the correspondence was stalled at this point. We have already mentioned that the reasons Grabau had for this was the fact of Buerger's, Geyer's, and Kluegel's ministerial activities. And as also mentioned before, the congregations which were involved, especially in Wisconsin, were not sure which side was right. For that reason they had desired the presence of some of the Saxons at the Buffalo Synod convention in 1845. But this had also been blocked by Grabau on account of the activities of Geyer and Kluegel. This desire of the Wisconsin congregations to become more certain as to the Grabau-Saxon disputes and differences was also evident from the fact that two of the congregations sent delegates to the Missouri Synod convention of 1847.

But before this already the Saxons felt that they had to make some kind of statement about the differences so as not to leave anybody in doubt about their stand. Up ^{to} (till) the first part of 1846 they did, however, not want to come out with a statement against Grabau, since they were anticipating a meeting with him in Ft. Wayne. When, however, they were notified that Grabau would not come, the Saxons drew up a document signed by Loeber, Keyl, Gruber, and Walther, stating that they felt conscience bound to put this

out. The document stated that after the undersigned had not long after their arrival in America entered into correspondence with Grabau in Buffalo and with Krause in Wisconsin, they happily anticipated that they would be able to enter into a brotherly unity and fellowship of faith and confession. But this hope had gradually diminished. The cause of this was the Hirtenbrief, which Grabau had sent them. As much as they had to condone the purpose of the Hirtenbrief as also most of its contents, so much (also) they were also estranged by the development of certain points in the Hirtenbrief and also by the tenets expressed in it, which had reference to the mutual relationship between pastors and congregations, and also to ordination, congregational constitutions, etc. They expressed their doubts only briefly at first, but then when this did not lead to any understanding, also more in detailed explanation, since from within and without, as also from Grabau himself, they had been urged to do so. But to their great astonishment all their lines of argument were thrown back at them as being improper and unjust, and furthermore they were accused of a long list of errors of which they had made themselves guilty, according to Grabau.

The Saxons state that it was not difficult to justify themselves in respect to these errors. But since Grabau, in his lengthy and detailed antithesis in which he sought to prove the errors against them, and in which he not only

thruout defends his Hirtenbrief but also much more and decidedly sets forth those tenets against which they had warned him, and misinterpreted their statements and became very bitter in his expressions against them, - for this reason hope of ever achieving an understanding and of achieving fellowship waned more and more. But they took the responsibility for this answer to the Hirtenbrief by replying to the antithesis to their answer, giving arguments from Scripture, from the Symbols, and from the history of the Lutheran Church, and challenged Grabau to recant the errors and unjust accusations which he had uttered against them. But when all this was futile, and when the Synod, held in Wisconsin, sent an answer as of June 25, 1845, in which there was no rebuttal of their points, but only a demand that they recant, and only new accusations and threats against them, then they declared again that they would adhere to their well founded explanation, guard the freedom of their consciences, and only justify themselves in respect to the manner in which the former Candidate Geyer had accepted the call as pastor to Watertown, - only then if their opponents acknowledged their error and resanted their accusations against them and thereby show that they were still concerned about achieving fellowship with them.

The document continues, stating that the statements of the Buffalo Synod convention of 1845 were biased and unjust, and that thereby the Saxons had been attacked by Buffalo

before the whole ^uLutheran Church of North America, and that therefore the Saxons would immediately have defended themselves openly, had there not been the anticipation that things might be straightened out at the forthcoming meeting in Ft. Wayne, to which Grabau was invited. But, the Saxons state, when they were informed that Grabau could not come to that meeting, they therefore were putting out this statement so that the Wisconsin brethren would not take offence at their silence. / A postscript states that after the document had been written but before it had gone to print, they had heard from Grabau, who said that he would like to meet with the Saxons the following Spring sometime. But since the congregations in Freistadt had asked the Saxons what they had to say about the attacks on them by Grabau, the Saxons state that they nevertheless felt that the document had to be printed, even though Grabau had stated that he would like to meet with them the following year. Brohm added a footnote to his signature, stating that as far as the Hirtenbrief was concerned, he also was willing to go on record as opposing Grabau.¹

This, then, was the article about which the Buffalo Synod became very excited, accusing the Saxons of having thrown their private arguments into the line of vision of the general public.

Before this their differences had been largely confined to private and semi-private correspondence. Buffalo had been

1. The article was printed in Lutheraner, III, p. 35 ff.

embittered enough by this already. Buerger, Kluegel, and Geyer had only tended to make the relations more strained and to embitter Grabau still more, especially since Buerger was suspected of and charged with writing all kinds of bad things about Grabau to the Saxons, from a one-sided viewpoint, which Grabau claimed spoiled his first attempts at union with the Saxons. But after this article in Der Lutheraner the bitterness of Buffalo knew no bounds. After this any hope of a reconciliation that might have been harbored by any individuals was dispelled. After this, too, the old differences were continuously^{ally} being put into print and dragged before the public eye by both sides. This, then, is the real beginning of the battle of the pens between the two Synods.

Even tho it had at first seemed that Grabau would meet with the Saxons early in 1847, yet when the time came, nothing happened. Grabau was asked to come to the Chicago meeting in 1847, but for several reasons he refused. The main reason for his refusal was still the fact that Geyer and Kluegel had not been recalled by the Saxons. Another reason was that Grabau wanted his whole ministerium to meet with the Saxons at the same time.¹

Because the two parties did not get together to talk over their differences face to face, the literary battle took on ever greater proportions and ferocity.

1. Nothwehrblatt, p. 25

Of course there were a few new things that came into the articles which one Synod wrote against the other, but it was mainly a rehashing of the old arguments. The beginnings of the arguments have been detailed from the sources, both the arguments as to doctrine and those as to practice, which gives one a good idea of what the fundamental differences were which were intensified and magnified, and how they caused, thru the Geyer, Buerger, and Kluegel cases, and later also thru the Keyl, Lochner, and Fuerbringer cases, the further separation between the Synods. A few other men also came into the picture eventually, about whom then also much was written by both Synods, but these remaining cases will be treated in the following chapter, since they fit into that section better. These last are only of secondary importance, since no real arguments were developed from their activity, as was the case with Geyer or Kluegel, and since these men were not so prominent in the intersynodical relations as were Lochner or Fuerbringer.

For their battle of the pens against Missouri, the Buffalo men used first of all their synodical reports, which are full of polemical articles against the Saxons. Then under date of July 15, 1851, Grabau began the publication of a periodical called: Kirchliches Informatorium, Ein geistliches Lehrblatt fuer alle Christen. This was then the chief weapon against Missouri.

Walther at first had been using his Lutheraner against

Grabau. Walther had, with the aid of his congregation in St. Louis, started to publish this periodical in 1844. In 1847 it was made the official organ of the Missouri Synod. And besides that, some attacks on Grabau were made in the synodical reports, but they were, generally speaking, not as vitriolic as were those of Buffalo.

Buffalo was much more polemical than were the Saxons. In the second synodical convention, Buffalo once more discussed the Hirtenbrief, and voted that the tenets therein were "according to the Word of God."¹ The Saxon Kirchenordnung of 1840 was condemned as being "unlutheran and harmful in the Church of God."²

After a discussion of 4½ pages of the negotiations from 1840 to 1848, the convention voted that the critique of the Hirtenbrief was unjust because it stated that the freedom of the Christian was impaired and limited in the Hirtenbrief, since the right use of the Christian freedom was taught therein; that the critique was unjust when it stated that the spiritual priesthood of the believer was pushed into the background and suppressed in the Hirtenbrief, for the Hirtenbrief only differentiated properly between the office of the ministry and the spiritual priesthood of the believers; that the critique was unjust when it says that the Hirtenbrief adhered too strictly to the old church orders and made them an ironclad rule for the congregations, for

1. Second Synodical Report of Buffalo, p. 5

2. Ibid.

the Hirtenbrief did not admonish adherence to these old church orders as if they were necessary to salvation, but only for the sake of preventing disorder and splits in the church.¹

The convention also stated that it was convinced that the old Apostolic ordination was still commanded, and not just an adiapheron, and that Christ was only with His true Church and with the proper office of the ministry, and not with sectarians or "Rottenpriester".²

Missouri was also accused of the following errors:

1) Missouri errs when it says that ordination is only an adiapheron and of human origin;

2) That they lightheartedly demote the old honorable Lutheran Church orders;

3) That they open the road for anabaptist errors when they say that a congregation can call anyone from their midst as its pastor, without giving such a one the proper preparation and the proper examination;

4) That they err when they say that Christ did not ordain His apostles when He sent them out;

5) That they err when they say that a congregation need not in all cases give absolute obedience to their pastor, in matters that are not directly demanded by the Word of God, for this is contrary to the 28 Article of the Augsburg Confession. (This reads: " . . . it is lawful for

1. Second Synodical Report of Buffalo, p. 9

2. Ibid., p. 11

bishops or pastors to make ordinances that things be done orderly in the Church. . . it is proper that the churches should keep such ordinances for the sake of love and tranquility,"¹

6) That they confuse the judgment of the Church on the basis of Scripture and the Confessions about doctrines, with the judging by the individual member of the congregation;

7) That they err in respect to the 5th and 28th Articles of the Augsburg Confession when they say that God does not deal with the sinner thru the office of the ministry, but thru the Word,, (Article 5: "That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted."² Article 28: "This power (the office of the keys) is exercised only by teaching or preaching the Gospel and administering the Sacraments according to their calling, either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These cannot come but by the ministry of the Word and the Sacraments, as Paul says Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth."³

8) That they err when they say that the Word of God in the Sacrament has the power to make it a sacrament also without the office of the ministry. The Saxons were accused of misquoting Luther here, when Luther says: "So sage ich:

1. Concordia Triglot, p. 91

2. Ibid., p. 45

3. Ibid., p. 85

Wenn gleich der Teufel selbst kaeme (wenn er so fromm waere, dasz er's thun wollte oder koennte), aber ich setze, dasz ich's hernach erfuehre, dasz der Teufel so herein in das Amt geschlichen waere, oder haette sich gleich lassen als in Manns Gestalt berufen zum Pfarramt, und oeffentlich in der Kirche das Evangelium gepredigt, getauft, Messe gehalten, absolviert, und solch Amt und Sacrament als ein Pfarrherr geuebt und gereicht, nach dem Befehl und Ordnung Christi, so Mueszten wir dennoch bekennen, dasz die Sacramente recht waeren," etc.¹ Buffalo accused the Saxons of leaving out "ins Amt" in the first part of the quotation, and saying only "eingeschlichen".

9) That they err when they claim that the old church orders are suppressing and a ministerial guardianship;

10) They teach that the church orders should be developed from the needs of the congregation, but, says Buffalo, out of the life of a congregation comes only confusion, as history shows, so that the church orders should be formulated out of the Word of God;

11) They err when they teach that in particular cases, when the application of the Word of God is in doubt, that then the congregation decides this. Buffalo stated that such a thing was unheard of in the Lutheran Church, and that in case some pastor would be confronted with such a situation in which he did not know how to apply the Word, then he was to study the Word more carefully, since the Word is 1000

¹ L. Luther's Works, Walch 19, 1551; St. Louis 19, 1271 f.

times brighter than the sun, and that he was to ask his colleagues in office who might have had experiences in similar cases, and study in the old histories (church orders, records of councils, etc.) how the Word is to be applied or interpreted; ^{ization in 1846 (sic) Duerger was accepted in 1812)} That they err when they claim that the congregation with its pastor has the right to establish public confessions (oeffentliche Glaubensbekenntnisse zu stellen), since the congregation has ^{not} only the right, ^{but} and the duty too, to subscribe to and to defend the old Confessions; ^{Office of the Keys,} 13) They err too when they say that in controversial cases the congregation has the power to decided about the use of the binding and ^olossing key, for that is contrary to the sound interpretation of all Scripture passages which deal with the Office of the Ministry and the Office of the Keys. Buffalo closes this list with "But enough of this anabaptist and democratic foolishness."¹ ^{invited Grabau to meet} After this list, the Buffalo convention ^{gave} gives a list of cases where the Missouri errors were ^{said to have been} put into practice, namely in: ^{Grabau could not accept that invitation} 1) letting Geyer and Kluegel come to Wisconsin, and even ordaining Geyer for this purpose; ^{in an unauthorized manner,} 2) their refusal to recall Geyer and their refusal to excommunicate Kluegel; ^{in Der Lutheraner; because under the} 3) their "Ahab-Synod" in Chicago, 1847, which gave an

1. Second Synodical Report of Buffalo, p. 16. 22

2. See Second Synodical Report of Buffalo, p. 17

"unjust and frivolous" judgment against Krause;

4) their sending of Keyl to Wisconsin into the Krause and Kindermann congregations;

5) their acceptance of Buerger and his "mob" into their synodical organization in 1846 (sic! Buerger was accepted in 1847, the first Missouri convention, after being colloquized)¹

"Therefore this Synod unanimously judges that the Pastors Walther, Loeber, and their colleagues live in false doctrine in respect to the doctrine of the ministry and the call, also in respect to the doctrine of the Church and Office of the Keys, Church government, and the spiritual priesthood, and that from these false doctrines and errors there come forth open sins and lighthearted actions."²

After this follow 30 pages of historical presentations about their difficulties with Missouri. The Saxons were rebuked for publishing their anti-Grabau article in the Lutheraner in 1846, and that they then invited Grabau to meet with them after the Synodical meeting in 1847, whereas Krause was told that he could meet with them in the convention. Buffalo then stated that Grabau could not accept that invitation to meet with Missouri because Grabau's fellow pastors had not been invited, or invited in an unchristian manner, like Krause; because the Saxons had already published an article against Buffalo in Der Lutheraner; because under the circumstances, Grabau would have been without witnesses

1. See First Synodical Report of Missouri, p. 22

2. See Second Synodical Report of Buffalo, p. 17

at such a meeting; because the Buffalo Synod had declared in 1845 already that before any negotiations could be made, Missouri had to recall Geyer and Kluegel.¹

Another sore spot for Buffalo was the fact that Fricke, a candidate of theology, had been sent out into Wisconsin and Illinois as an evangelist ("Besucher") to find where Lutheran immigrants had settled, so that Synod could do something about supplying their spiritual needs.² Even after Fricke had become pastor in White Creek, Bartholomew County, Indiana,³ in 1847 or 1848, he was still the Wisconsin and Illinois "Besucher" of the Missouri Synod, even tho there was at first quite a discussion whether a synod had the right to send out an evangelist or missionary like that, without a call from a definite congregation.⁴ The Buffalo Synod claimed that it was improper to send out men like that, since it tended for disorderliness in the church.⁵ For this reason Buffalo objected as a matter of policy. But because Fricke was covering some of the territory (eastern Wisconsin) which was already savagely disputed between the two Synods, it was all the more a very sore spot for Buffalo.

Much space was also spent in rebuking Missouri for their judgment which they had passed against Krause in 1847.⁶ Keyl

1. Second Synodical Report of Buffalo, p. 19

2. Second Synodical Report of Missouri, p. 28; also 51 f.; First Report, p. 24.

3. Second Synodical Report of Missouri, p. 28

4. Ibid., p. 52

5. Informatorium, II, p. 3

6. Second Synodical Report of Buffalo, p. 32 ff.

was attacked as a "Rottenprediger" in a good sized writeup. Buerger was classified likewise, and a ten page refutation of Buerger's book was published. (It is regrettable that we have not been able to locate any extant copies of this book.) Buerger is quoted as saying: "The church in Buffalo (Grabau's) is shockingly and completely anti-Christian, Stephanistic, idolatrous, and a temple of the devil".¹ Buffalo said:

"About Buerger's book . . . we can rightly say what a great theologian of the Lutheran Church once said about Gottfried Arnolds "unpartheilischer Kirchen- und Ketzler-Historie": "The whole book is practically composed of nothing but lies, and where the man is able to find anything against the able, honest, and sober defenders of the evangelical truth, or where he can find anything in defense of the most wicked rascals, of the most damnable heretics, of the most poisonous enemies of the Church, he puts that down in his blasphemy-book as irrefutable truth."²

Having waited long enough with the printing of their second synodical report, the Buffalo Synod could, in the report of their convention of July, 1848 (the second convention) also attack the Missouri Synod synodical report of the Missouri Synod convention of June 21 to July 1, 1848, also the second convention for Missouri. In the appendix to their second report, Buffalo attacks especially the Missouri stand on private confession, but let us see what the facts are. Buffalo said that, since private confession was not strictly adhered to in the Missouri Synod, therefore that

1. Second Synodical Report of Buffalo, p. 48

2. Ibid.

3. Trigtet, p. 47

4. Second Synodical Report of Buffalo, p. 80

body was violating the 11th article of the Augsburg Confession. Missouri favored private confession, but was not as radical on this point as Buffalo was. The Saxons had stated in their first draft of the Synodical constitution, drawn up in May, 1846: "Where private confession is in use, it is to be kept according to Article 11 of the Augsburg Confession. Where it is not in use, the pastor is to strive towards introducing it."¹ But the final draft of the constitution was a bit more liberal, for it stated; "Where private confession is in use, it is to be kept according to Article 11 of the Augsburg Confession. Where it is not in use, the pastor is to strive through teaching and instruction to introduce it. Yet in congregations where the total abolishing of general confession and absolution is hindered by unsurmountable obstacles, general confession may be kept along with private confession."²

The Augsburg Confession merely states: "Of Confession they teach that Private Absolution ought to be retained in the churches."³ But evidently the Missouri Synod stand was not strict enough to suit Buffalo.⁴

Buffalo also attacked the Saxons for having published the Hirtenbrief of Grabau in 1849, in a pamphlet called "Der Hirtenbrief des Herrn Pastors Grabau zu Buffalo vom Jahre 1840. Nebst den zwischen ihm und mehreren lutherischen

1. Concordia Historical Institute Quarterly, XVI, 12

2. Ibid.

3. Triglot, p. 47

4. Second Synodical Report of Buffalo, p. 80

(lutherischen) Pastoren von Missouri gewechselten Schriften. Der Oeffentlichkeit uebergeben als eine Protestation gegen Geltendmachung hierarchischer Grundsätze innerhalb der lutherischen Kirche." Buffalo criticized the Saxons for the spirit with which they carried on their correspondence and with which they tried to refute Grabau's answer to their critique of the Hirtenbrief.¹ Buffalo also reprimanded the Saxons for having left out some letters which would have shed further light on the situation, when they printed the Hirtenbrief in 1849.

Missouri in the meantime was not so much concerned with attacks against Buffalo, and spent much more of its synodical conventions in discussions of a more constructive nature, such as missions among the heathen, which was made a vital matter in Missouri thru the influence of men like Craemer, who had come from Germany with the one intention of doing mission work among the Indians in Michigan.

But Missouri did not sit idly by while Buffalo was attacking them. In the 1850 convention Missouri asked Lochner, Buerger, and Keyl, and anybody else who might be concerned in the Grabau disputes, to write up a detailed report of their controversies with Grabau. Missouri also decided to have a book written in which should be presented the defense against Grabau's attacks. This book was published as "Die Stimme unserer Kirche in der Frage aus den

1. Second Synodical Report of Buffalo, p. 127 f.

von der Kirche und Amt. Eine Sammlung von Zeugnissen ueber diese Frage aus den Bekenntnisschriften der Evangelisch-lutherischen Kirche und aus den Privatschriften rechtglaebiger Lehrer derselben. Von der deutschen evan.-luth. Synode von Missouri, Ohio und anderen Staaten als ein Zeugnis ihres Glaubens, zur Abwehr der Angriffe des Herrn P. Grabau in Buffalo, New-York, vorgelegt durch C. F. W. Walther.¹

After Synod had decided that such a book was necessary, in 1850, Walther was designated to write it. By 1851, at the next Synodical convention, Walther had prepared an outline for the book, and presented that to the Synod in the form of a number of theses which he intended to work out.² But Buffalo was not slow in attacking Missouri on their new project.³

In his book Walther set forth the following propositions in part one:

- 1) The Church in the real sense of the word is the communion of saints, that is, the totality of all those who have been called by the Spirit thru the Gospel out of their lost condition, who truly believe in Christ and who are sanctified thru this faith and are made one with Christ.
- 2) No Godless person, no simulator, no unregenerated

1. Published in Erlangen, 1852. Fourth synodical report of Missouri, p. 144 f.

2. See Fifth synodical report of Missouri, 169 ff.

3. See Third synodical report of Buffalo, p. 17 ff.

person, and no heretic belongs to the Church in the real sense of the word;

3) The Church in the real sense of the word is invisible;

4) This true Church of believers and saints it is to which Christ has given the keys of heaven;

5) Even tho the true Church in the real sense of the word is invisible, yet its presence is recognizable, and this thru the identifying marks of the pure preaching of God's Word and by the dispensing of the sacraments in accord with their institution by Christ;

6) In a special use of the word, Scripture also calls the visible body of believers the Church because in such a visible body the invisible Church exists;

- 7) As the visible organizations in which the Word and sacraments are present bear the name "Church" according to God's Word because of the invisible Church which is present there, so the visible organization, because of the invisible Church present there, also has the power which Christ has given to the whole Church;

8) Even tho God gathers a Church of elect there also where the Word is not taught in its complete purity and where the sacraments are not dispensed in complete accord with their institution by Christ, as long as the Word is not completely denied; yet everyone is obligated for the sake of his salvation to avoid false teachers and all sects and to affiliate himself with orthodox teachers and is only an open doorway for the purpose of maintaining the call;

congregations where he can find such;

9) For obtaining salvation the only thing that is absolutely necessary is membership in the invisible Church, to which alone originally the beautiful prophecies concerning the Church were given.

In the second part of the book, in which Walther treat^{ed} the Office of the Ministry, he set forth the following:

- 1) The office of the ministry is to be distinguished from the priesthood of believers;
- 2) The office of the ministry is no human institution, but is instituted by God Himself;
- 3) The office of the Ministry is no casual office, but one whose establishment is commanded to the Church and to which the Church is bound till the end of days;
- 4) The office of the ministry is not a special office which establishes a class in contrast to the layity, as the Levitical priesthood had been, but it is an office of service;
- 5) The office of the ministry has the power to preach the Gospel, to dispense the sacraments, and to pass spiritual judgment;
- 6) The office of the ministry is conferred by God thru the congregation and its call. Ordination of him who is called and the laying on of hands is not divinely instituted, but is an apostolic church institution, and is only an open ceremony for the purpose of substantiating the call;

7) The office of the ministry is the power of the congregation, given to it by God, to practice the rights of the priesthood of believers in public office;

8) The office of the ministry is the highest office in the church, from which all the other church offices are derived;

9) Respect and absolute obedience are due to the office of the ministry when the pastor is dealing with God's Word, yet the pastor has no rule in the church; he has therefore no right to make new laws, to arrange the adiaphora and ceremonies in the church according to his liking, nor to conclude an excommunication without the previous knowledge of the congregation;

10) To the office of the ministry, according to divine right, belongs also the duty to judge doctrine, yet the laity also has this right; for which reason the laity also sits in church courts and councils and has a voice with the pastors.

Walther had at first been using Der Lutheraner for publicity whenever he felt it was necessary to make a public statement against Grabau. But it appeared to Walther that his lay readers were quite well filled up with those old theological arguments between Missouri and Buffalo, and therefore it was decided to keep the Lutheraner strictly a magazine for the layman, but to put out another

CHAPTER XI

periodical for the purpose of refuting Grabau. Walther thought that Fuerbringer should not be the editor of this paper against Grabau, because it would be too great an honor for Grabau if Walther would have to use his biggest gun against Grabau.¹ Therefore Lochner was made the editor, probably surpassed by Fuerbringer in keenness of intellect, but by no means a second-rate theologian. The paper was called "Nothwehrblatt. Herausgegeben gegen Angriffe und Bestrebungen hierarchischen Geistes innerhalb der lutherischen Kirche. Redigiert von Friederich Lochner. Milwaukee, Wisconsin."

Lehre und Wehre, another Missouri Synod publication, had been started in 1855, also at least in part for the purpose of refuting the attacks of Grabau. This was a purely theological magazine. But it was very important in the Missouri-Buffalo controversy. In fact, all the publications put out by the Missouri Synod at this time played an important part in its relations with Buffalo. While Grabau was constantly worrying about the financial end of the Informatorium because of a lack of a sufficient number of subscribers, Missouri put out its powerful publications with ever increasing subscription lists.

The publicity end of the arguments, then, definitely favored the Missouri Synod.

1. Walther's Briefe, (edited by L. Fuerbringer) vol. 1, page 105.

CHAPTER XI

The fact that Missouri was able to carry on better propaganda than Buffalo did not come by accident, but was largely due to the general virility of Missouri. It is true that in the beginning Grabau had more laymen to back him (about 1000) than the Saxons (about 600), but the Saxons had the advantage of having more pastors and candidates of theology among them than Grabau had. Thus men like Brohm, Geyer, and Buerger were able to take over key positions immediately.

But Missouri's growth depended even more on another factor than on the preponderance of the number of their original pastors. This other factor was William Loehe of Bavaria and Wyneken and their influence. Wyneken had come over to America as a missionary, had seen the great need of pastors to supply the spiritual needs of the German immigrants in this country, and had thus awakened Loehe to this need. Besides this activity of Wyneken, he himself later joined the Saxons in the Missouri Synod, and became one of the most capable leaders of that body.

But thru Loehe, who then established a training school for men who were willing to go to America as "Nothelfer" or emergency missionaries, many capable pastors and students were sent over to America, who very largely joined with the Saxons, thus lending considerable growth to the Missouri Synod.

The first men to be sent over by Loehe were Ernst and Burger, soon followed by Craemer and Lochner, Trautmann, Detzer, and Romanowsky. Among these Lochner is of special interest here, for he is the one who became directly involved in the Missouri-Buffalo relations on account of his pastorate in Wisconsin. Ernst also became involved on account of his pastorate in New York State. But Craemer, too, is important on account of his outstanding work in Synod.

These last five Loehe men left Germany in April, 1845. They were on their way to Monroe, Michigan, where Hattstaedt, another of their number, had already begun to work. On their way thru Buffalo they had intended to meet Grabau,¹ but he happened to be at the synodical convention at Freistadt just at that time. Later Lochner ^{wrote} "Thanks God that at the outset no union with Grabau took place!"² The only Buffalo man, therefore, whom they met at this time was Mueller, later pastor in Freistadt. The Loehe men had gotten a bad taste of Grabau and his men in their first synodical report, because of the attacks against the chiliastic tendencies which Grabau accused the Loehe men of harboring.

From such an attack it might seem that the Loehe men were lax doctrinally, but such is not the case. Lochner says that chiliasm was "a heresy of which we already then

1. Concordia Historical Institute Quarterly, VII, 77

2. Ibid.

heartily disapproved."¹ Furthermore, Loehe was also quite insistent on the "reine Lehre", just as the Saxons. When a number of his emigrants were saying farewell to him just before leaving for America, Loehe said to one of them "If you should ever hear that I have fallen from the correct doctrine, pay no attention to me, but stay unmoved with your Book of Concord."² At one time, during the training period of Lochner under Loehe, the latter remarked that he wanted to make staunch anti-chiliasts out of his missionaries. Of course, the intention to do this does not say that he was successful, but there are no historians who accuse the Loehe men of this time of chiliasm. Therefore the accusation of Synod looked like a misdeed by comparison. This had two effects on Buffalo. For one thing it made Grabau and his men still more bitter, and in the second place, it tended driving the Loehe men into the arms of the Saxons than he realized.

The Loehe men had received instructions to join with some orthodox churchmen. Some had at first belonged to the Ohio Synod, others to the Michigan Synod, but these did not satisfy them. After some looking around, the Loehe men decided to quit these Synods. They considered the Saxons in Missouri as quite orthodox, having read the Lutheran, and therefore efforts were made to get together with them. Sihler, probably the most outstanding Loehe man, had in the

1. Concordia Historical Institute Quarterly, VII, 77

2. Der Lutheraner, 1891, p. 156

meantime come also, and went to St. Louis in 1846 with Ernst and Lochner to confer with the Saxons.¹ Another meeting was held in Ft. Wayne the same year, to which Grabau had also been invited. And in 1847 the Loehe men together with the Saxons organized the Missouri Synod, the Loehe men outnumbering the Saxons two to one. Thus it will be seen that not even half of the Missouri Synod clergy in the first years came from the Saxons, but from other sources.

This is an important fact to remember in the Missouri-Buffalo relations, because from this time on the Buffalo Synod ^{seemed rather insignificant} looked like a midget by comparison. This had two effects on Buffalo, for one thing it made Grabau and his men still more bitter, and in the second place, it tended ^{worked} for a more healthy condition in the Missouri Synod, for these Loehe men were filled with the mission spirit. Missouri therefore did not loaf in respect to occupying new territory and adding new names, both of individuals and of congregations, to its membership list.

Having thus had a comparatively fast growth in respect to the clergy in the very beginning, Missouri also became interested in increasing the number of its lay membership, especially by getting the new German emigrants who were constantly coming into the country. In New York Brohm and

1. Concordia Historical Institute Quarterly, VII, 78

3. Annals, p. 155

4. Lutheran, VII, 37, 38, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

his congregation were active among the immigrants. This 1846 congregation financed this activity itself until Synod took over in 1853.¹ When Synod, in a newspaper dispatch from New Orleans, saw that many German Lutherans had settled in that city, Rev. Volk was sent to the new field in 1852. His activity there gained several new congregations for Synod.² Still another important coastal position was gained in 1863 when Zion Church of Boston joined Missouri.³ But even in Germany the friends of Missouri were directing the new emigrants to the Missouri fold, instead of to that of Buffalo, which further tended to increase the size of Missouri much faster than that of Buffalo. As early as 1848 a candidate of theology, stationed at Bremen, acted as an agent for the Old Lutherans of Germany and for the Missouri Synod.⁴ Thus in the first seven years the Missouri Synod increased the number of its congregations and the number of its pastors more than tenfold, while Buffalo stayed a very second-rate Synod. This resulted in two things. First, it only embittered Grabau all the more, and secondly, it gave the pastors in the Buffalo Synod the suspicion that probably Missouri's system was working better than Buffalo's after all. This finally resulted in their demanding a

1. Eighth synodical report of Missouri, 39

2. Ebenezer, Concordia Publishing House, St. Louis, 1922, edited by W. H. T. Dau, p. 365, 367; Lutheraner, Oct. 14, 1850

3. Ebenezer, p. 188

4. Lutheraner, VII, 97, 99, 100, 101, 132, 138, 145; Second synodical report of Missouri, 15

colloquy of themselves and Grabau with Missouri, in 1866.

But even tho most of the Loehe men joined the Missouri Synod, Loehe himself was skeptical about the Missouri Synod form of church government. When Loehe had been informed of the proposed organization of the Missouri Synod, he expressed himself that he thought (that) the tendency in the constitution was too much towards Americanization and towards a too democratic form of church government. Loehe was looking for the episcopal ^{system} element in Missouri, and was disappointed because he did not find it. But nevertheless, in October 1846 Loehe wrote to Sihler that he would sooner give up anything else than to miss union with the Saxons. Therefore Loehe gave his consent to any of his missionaries to join Missouri, and said that his missionaries were not to feel bound by his own disappointment in Missouri not to join that body. He said that if he himself were in America, he would join Missouri himself, altho he did not like its form of government.

But in 1849 Loehe put out a book in which he gave evidence of leanings toward the episcopal system of church government.¹ Loehe summarized the Missouri-Buffalo dispute as far as it had gone at that time on the basis of the Hirtenbrief which Missouri had published. Loehe says:

"May I now be the first one to dare to express myself in respect to the tone which is evident in the writings of both sides, and which becomes constantly louder. I confess that I fail to see in either side that love, consideration, and patience which can

1. "Unsere kirchliche Lage im protestantischen Bayern und die Bestrebungen einiger bayerisch-lutherischen Pfarrer in den Jahren 1848 u. 1849, mit einer Zugabe ueber einige kirchliche Streitpunkte innerhalb der nordamerikanischen-

accomplish so much in honest debate. The question as to where the first offence lies can easily be answered by any reader (of the Hirtenbrief and other writings). It (the first offence) may lie either here or there, yet the love should not have been turned into bitterness, and the truth could have peacefully found the way to the solution.¹

Loeche says that when he read Grabau's anticritique of the Saxon-Grabau-Hirtenbrief exchange of correspondence,² he felt very hurt, especially because the Saxons were not guilty of the 17 errors of which Grabau accused them. Loeche says that consciences would not be bound too much if it were possible to introduce one good church order for all churches, for it is thru the similarity of church practice and customs that the unity of the faith is most emphasized.

But thruout the book, Loeche seems to take a very conciliatory stand between the Saxons and Grabau. The Saxons, at least, thought that there was great danger that Loeche would attack them on the same grounds on which they were disputing with Grabau. They thought that Loeche was leaning too much toward the "festes Kirchenregiment" idea of Stephan and Grabau. Walther especially was filled with trepidation. On the eve of the fourth convention of Synod, he wrote to Lochner: "I look forward to our approaching Synodical proceedings with trembling heart".³ In his synodical address, Walther said: "Our Synod . . . is

lutherischen Kirche. Noerdlingen 1850, Druck und Verlag der C. H. Beck'schen Buchhandlung.

2. Ibid., p. 91

2. Hirtenbrief, p. 51, 55

3. Walther's Briefe, I, p. 72

approaching the severest trial which the Church can ever experience, a trial in comparison with which those of bloody persecution are to be accounted small, . . . it is this, temptation to false doctrine."¹

Missouri feared that there would be a definite split with Loehe, altho most of the missionaries which Loehe had sent over were quite in accord with the Missouri Synod. So as to arrive at unity in respect to church government, the Missouri Synod had several times already invited Loehe to come to America to confer with them, but somehow Loehe was always unable to come. Therefore he suggested to Missouri that they send two men to Germany to confer with him on the other side of the ocean.² Therefore the Missouri Synod voted to send Walther and Wyneken to Germany in 1851 to take care of this matter.³

It speaks well for Missouri that they undertook such a task, which was quite an expensive project. But Missouri thereby showed that it was concerned about maintaining peaceful relations with others, especially with Lutherans, and that it would be willing to go much more than half way to discuss controversial points. But it should also be mentioned that most of the Missouri Synod pastors who had come from the original Saxon stock were not too much concerned

1. Fourth synodical report of Missouri, p. 117

2. Fifth synodical report of Missouri, p. 167

3. Ibid., p. 168

about a meeting with Loehe. We venture to say that if it had not been for Sihler, Wyneken, and Walther, no move would have been made toward an understanding with Loehe. And of these three only Walther was of the Saxons. Of course it is true that Wyneken and Sihler had more interest in Loehe's direction, since Wyneken had been the one who first aroused Loehe's consciousness to the mission needs in America, and since Sihler was one of the men Loehe sent over. But in spite of this, the Loehe men showed a wider vision than did the average of the Saxons.

This delagation was probably precipitated by the fact that Schaller had come into the picture. He had been trained and educated under Loehe, and was to take over the Pilgerhaus which Loehe intended to establish. Schaller had come over to America in 1848, and was present at the synodical convention of 1850, where he debated with Walther for some time about the difference in Missouri and Loehe views on church government. He was, however, convinced that the Missouri Synod was correct. No doubt Missouri had thus far not worried too much even if Loehe did hold some views which were not quite in accord with them. But when a Loehe man came into their synodical session and debated with them on the very points which Grabau was so ferociously defending against Missouri, then it was time to do something about it.

Walther had a true desire for union, not only with Buffalo, but even with the other Lutheran bodies in America, especially with the General Council when that was organized, -

a union, of course, which was based on the common ground of unconditional acceptance of Scripture and the Confessions. So far things had been working out quite well with the Loehe men, altho not so good with Grabau. But when Walther saw that Loehe and Grabau were drifting together in their basic tenets, he saw that it was time to act.

Loehe had really never had any connections or affiliations with Grabau, except for the exchange of a few letters. Loehe says that one of Grabau's letters, which was said to have been rather important and which would probably have produced some kind of reaction in Loehe, was lost ^(+ never) (before it) reached Loehe.¹ But of course, when several of Loehe's men went over to the Buffalo Synod, more of a connection was established than had previously existed. These men were Georg Tuerk, who later came to be pastor of St. Paul's Church in Milwaukee, and J. G. Boehm, who was pastor in the Buffalo Synod congregation in Grafton and Cedarburg, Wisconsin.² But since both of these men took over their Buffalo Synod charges in 1852,³ after Walther and Wyneken had gone to Germany to confer with Loehe, the connections which Grabau had made with Loehe before 1851 did not bring about a better understanding between Grabau and Loehe.

There was up to this time no relation between Grabau

1. Kirchliche Mittheilungen aus und ueber Nord-Amerika, 1853, no. 10, col. 73

2. Ibid., no. 9, col. 70

3. Fourth synodical report of Buffalo, p. 5

and Loehe which would have drawn the two closer together. In fact, those contacts which the Loehe men had thus far made with Grabau, and about which they no doubt informed Loehe, had had just the opposite effect, namely to strain the relations between Grabau and Loehe.

It is true that Rev. Winkler had by this time affiliated himself with Buffalo, but he was really only an adopted Loehe man. He had come to America in 1836, and had joined the Ohio Synod, in which organization he met those Loehe men who had joined Ohio also. When the Loehe men left the Ohio Synod, Winkler gave up his professorship at Columbus and left also. He received a call to the supposedly first Lutheran congregation in Detroit, a congregation composed partly of some of Grabau's former members and partly by people from the Prussian Union in Germany, a combination which does not look very compatible.

Winkler came to Detroit in 1845, but did not affiliate with any synod. But he had leanings toward Grabau, probably due to the fact that the former Grabau members in Winkler's congregation influenced him in that direction. But Winkler encountered some difficulties when a part of his congregation accused him of being too radical in respect to private confession and excommunication.¹ Winkler's opposition had applied for help to a Missouri pastor in Michigan (probably

1. Fourth synodical report of Missouri, 145

Hattstaedt) who advised them to seek some kind of committee to try their case against Winkler. Winkler and the opposition then got together and agreed that they would submit their case to a committee of three, two of these to be appointed by either side, and the third to be elected by the first two members of the committee. The opposition asked Walther to appoint somebody for them. Walther then named Craemer. Winkler picked Grabau. But Grabau refused to function on a committee with Craemer. Therefore attempts at conciliation were blocked by Grabau. Before any other conciliatory effort could be made, the opposition declared itself free from Winkler, and Winkler's part of the congregation, said to be by far the smaller of the two, voted to join the Buffalo Synod. The opposition then called Schaller as their pastor, who had alligned himself with Missouri. Schaller was then put on the "Rottenprediger" list of Buffalo. This only tended to strain the Missouri-Buffalo relations still more and it gave the two sides more to argue about. Winkler was later called to the Buffalo Synod Seminary in Buffalo as professor.

But Winkler had had another congregation near Detroit, namely in Hamtrank Township, Wayne County. This congregation had been organized by some rationalist. Apparently there had been frequent storms in the congregation before Winkler came. After Winkler arrived, the lack of peace in the congregation seems to have continued, especially when

Winkler preached the law to the people, and when he sought to institute private confession. For a while it seemed as if peace had been restored, but that was only the lull before the storm, for soon trouble broke out again and the congregation split. The opposition called Krause as their pastor, who had at this time just joined the Missouri Synod. As a result Krause was now also condemned by Buffalo as a "Rottenprediger". Thus Krause played a second role in Missouri-Buffalo relations, this time on the side of Missouri. Krause was installed by Schaller May 18, 1851.¹ But Krause did not stay long. In 1853 he left for Germany again. Therefore the opposition congregation called Graebner as their pastor, who wrote to Winkler to try to investigate the split in Winkler's congregation before he would accept the pastorate there. But Winkler flatly refused to discuss things with Graebner, and bluntly told Graebner to read the serial articles which Winkler had written in the *Informatorium* about the Detroit affair if he desired to know anything about that.² Because Winkler refused to discuss the difficulties, Graebner deemed it alright to enter upon his ministry there. He was installed by Schaller on the 22nd Sunday after Trinity, 1853.

Another Loehe man who was drawn into the picture was Ernst, who was called to that part of the Eden, New York

1. Wachende Kirche, 56, 8. See also nos. 5 & 7 for other information on this and foregoing material.

2. See Wachende Kirche, 56, 8, for Graebner-Winkler correspondence. See *Informatorium*, II, for Winkler's articles: "Das Wuechten des Satans wider die Kirche Gottes".

(near Buffalo) congregation which separated from Grabau. The Lutherans who had settled in Eden had asked Grabau to serve them, which he did. After a while the congregation discussed in what manner to raise the necessary finances. Grabau is said to have advised them to keep the system of Sunday collections.¹ But the receipts that way did not cover the expenses of the congregation. Therefore the congregation voted to make a stipulated donation obligatory on all members. But later on it seemed to the poorer members that this system was unfair to them in comparison to the richer members. The congregation then wanted to change their system, but Grabau objected, saying that a congregation was obligated to do all things decently and in order. The trouble which resulted from this argument was of no small import and resulted in the excommunication of 15 members, who then asked Buerger to supply their spiritual needs. The fight for possession of the church property continued till May 1848, when Grabau's opposition legally obtained possession of the property.

Eventually that part of the Eden congregation which was faithful to Grabau called Rev. Lange as their pastor, who was a son-in-law of Krause and a graduate of the Buffalo Seminary. The other part of the congregation called Ernst as their pastor.² Ernst was also put on the black-list of

1. Wachende Kirche, 55, 20

2. Wachende Kirche, 55, 20 & 22

the Buffalo Synod, needless to say.

Thus these Loehe men were drawn into the controversy on the side of Missouri, which did not help any in putting Grabau in Loehe's good graces. Winkler, it is true, was on the side of Buffalo, but he was technically not a Loehe man, and his antagonism against Missouri does not seem to have influenced Loehe in the least. But on the contrary, Loehe was led to dislike Buffalo because of its severe attacks upon Schaller especially, who was Loehe's favorite.

We would have liked to have investigated the Detroit and Eden cases more carefully and treated them in greater detail, but very few primary sources were available in these fields. Therefore we have to ~~set~~ ^{make} this brief reference suffice.

Such were the conditions which prevailed between Grabau and the Loehe men at the time when Walther and Wyneken left for Germany. They left New York on August 27, 1851.¹ Loehe must have been happy to see them, for he dedicated one complete number of his paper to his two visitors.² Loehe stated that his readers had no doubt already heard that there had existed some differences between him and the Missouri Synod in respect to the doctrine of the ministry, because the Missourians had considered it a matter of conscience to teach that the ministry went forth from the

1. See account of their visit in Germany in Lutheraner VIII, p. 32 f, 54 f.

2. Kirchliche Mittheilungen, 1851, no. 10

spiritual priesthood of the believers, and he on the other hand had felt it necessary to emphasize the distinction between the congregation and the position of the pastor, and that he felt that especially in a country where there is such complete separation of Church and State this was necessary for the sake of order and peace in the congregations.

Loeche says further that he and Walther and Wyneken at first seemed to be talking about different things, but that after they had conversed for a while, they were getting to the same point of view. But, says Loeche, he hopes that in the Lutheran Church in America there will soon come a better understanding of: the relation of the visible church to the invisible and the necessity of the invisible church's forming the life of the visible world; the connection of the visible individual congregation with the whole Church; of the dividing between Law and apostolic decree, the latter of which should be observed in the Church; the recognition of the progress of the Lutheran Church in the pietism and other related difficulties of the former century. It does not take much of an eye to see that these "suggestions" were directed against Grabau and his theology, for Loeche knew that Grabau did not differentiate between the visible and the invisible Church, and that Grabau was radically opposed to pietism, and had many times reprimanded the Saxons for being pietists, and Loeche also saw what was wrong not at all.

with Grabau's theology because he made apostolic example a rigid law. And in the paragraph after the one in which Loehe states the above, he says further that he regrets that Grabau is not showing any effort in getting together with Missouri on friendly terms, the way he is treating Missouri in his synodical reports and in his Informatorium.

Loehe says that Walther and Wyneken had not uttered one single syllable of request that he, Loehe, should in any way pass judgment against Grabau, but that he felt it essential to express himself on Grabau so as to give a clearer understanding of his status in respect to Missouri. Loehe states that he ~~has~~ ~~the~~ respect for the learning and wisdom of Grabau, but that he nevertheless stands on the side of Missouri, and that he finds nothing wrong with their practice, as far as he could investigate, even tho in the cases where the Missourians were accused by Grabau of taking over people that were excommunicated by him (as Geyer, Keyl, etc., are said to have done) that in such cases of "Rottenprediger", Missouri might have made some mistakes here or there. Loehe states that he has not shown Walther nor Wyneken what he was going to print in this number of his paper.

Loehe showed the results of Walther's visit, for in the next number of his paper he discussed the latest numbers of Grabau's Informatorium, and passed a judgment which was not at all favorable for Grabau. Loehe said that he could

not condone Grabau's church discipline, that he did not see that Walther and Wyneken held such a lax view of the ~~of~~ office of the ministry that they robbed that office of anything that belonged to it; that Grabau confused the visible with the invisible Church; but that Grabau and Walther were really much closer together than one would suspect when one heard the strong language which they, especially Grabau, used. But Loehe expressed himself that he was confident that men like Walther and Wyneken would do everything in their power to achieve peace with Grabau. Loehe said that he would like to be in closer unity with Grabau, but that this was impossible as long Grabau insisted on attacking so ferociously men of commonly acknowledged good character as Schaller, Ernst, and Lochner. ^{And} But Loehe did not like Grabau's attitude toward missions. As stated before already, Grabau was very narrow on this point, not only in respect to sending out evangelists in territories where some congregations existed already (as Fricke in the Missouri Synod had been sent to Wisconsin, to which Grabau had objected), but also in respect to foreign missions. Loehe had been for years already devoting much of his time and effort to providing and preparing missionaries for America, and therefore Grabau's attitude in the Informatorium did not sit well with him. Loehe said that he wished the Informatorium

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sensible and unbiased readers who would be able to discard the bad things in the paper, but accept that which was good.¹

Therefore the attitude of Doehle toward Grabau was at this time none too favorable for Grabau. As were to go to Germany also because the Buffalo Synod had been *maligned* during the past years. It was to be the duty of the delegates to repair the relations between the Lutherans in Germany and the Buffalo Synod. Grabau and von Kehn were elected to compose the delegation.

In accord with the Word of the Lord "Take it to the Church" (Matt. 18), the Buffalo Synod then decided to present their troubles to the church in Germany thru their delegates. A pamphlet was therefore printed,

called Agende der Kirche! oder Offene Anzeige der evangelisch-lutherischen Synode von Buffalo, N. Y., an alle lutherischen Kirchen, und ehrenbetriete Bitte an alle ihre glaubwuerdigen Consistorien, Synoden und Presbyterien

Paul 1. Kirchliche Mittheilungen, 1851, no. 11 von Kieckhefer mit uns ermahnen wollen, von ihren befehligenen Presbyterien gegen uns abzustehen.² This pamphlet contained a review of the historical material according to the development thus far, and was an admonition to all Lutheran bodies to reprimand the Missouri Synod for having gravely offended Buffalo.

1. Fifth synodical report of Buffalo, p. 42

2. Gedruckt mit G. Doehle's Schriften, Nr. 5, Ost-Sensee Str. Buffalo, P. 1., 1851

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But the Buffalo Synod also decided to send delegates to Germany. Their primary purpose was avowedly to raise a collection for their new Seminary project in Buffalo.¹

But Buffalo ^{furthermore} also stated that these delegates were to go to Germany also because the Buffalo Synod had been ^{maligned} blasphemed during the past years. It was to be the duty of the delegates to repair the relations between the Lutherans in Germany and the Buffalo Synod. Grabau and von Rohr were elected to compose the delegation.

In accord with the Word of the Lord "Tell it to the Church" (Matt. 18), the Buffalo Synod then decided to present their troubles to the church in Germany thru their delegates. A pamphlet was therefore printed, called "Sag's der Kirche! oder Offene Anzeige der evangelisch lutherischen Synode von Buffalo, N. Y., an alle lutherische Kirchen, und ehrerbietige Bitte an alle ihre glaeubigen Consistorien, Synoden und theologischen Facultaeten, dass Sie die evan. luth. Synode von Missouri mit uns ermahnen wollen, von ihren oeffentlichen Versuendigungen gegen uns abzustehen."² This pamphlet contained a review of the historical material according to the development thus far, and was an admonition to all Lutheran bodies to reprimand the Missouri Synod for having gravely offended Buffalo.

1. Fifth synodical report of Buffalo, p. 42

2. Gedruckt mit C. Baer's Schriften, Nr. 5, Ost-Seneca Str. Buffalo, N. Y., 1853

It is doubtful whether Grabau knew what to expect in Germany. Loehe had gone on record many times already expressing himself ^{to the effect} that he thought the utterances of Grabau were much too severe and harsh. Other German theologians had long before this already expressed the same opinion about the terrifying invectives of Grabau. Several German theologians had already expressed themselves about the first Buffalo Synod synodical report as follows:

"The one is surprised at the small number of the pastors and congregations, then much more the contents of the synodical report will give one a very great and painful surprise. They (Grabau and the other three original Buffalo Synod pastors) have hardly finished giving thanks for being snatched out of the Prussian church suppression in 1839, when they already start talking about the Pharasaical sects and mobs."¹

What must those men not have said when they read the other Buffalo Synod reports and the Informatorium, in comparison to which the first report was very mild indeed!

But Grabau and von Rohr went to Germany and stopped off to see Loehe.² Loehe was surprised to see them. He stated that his close connection with Walther and Wyneken did not prevent him from welcoming their opponents, von Rohr and Grabau.

1. Zeitschrift fuer Protestantismus und Kirche, Erlangen, Verlag von Theodor Blaesing, 1847, vol. 13, p. 225. Edited by Harlesz.

2. Kirchliche Mittheilungen, 1853, nos. 10 & 11.

Needless to say, the Missouri-Buffalo disputes were aired in Germany, principally before two conferences, that of Leipzig and that of Fuerth. Loehe related that Grabau and von Rohr made a good impression when they presented their doctrine of the church and the ministry, but that they were in plenty of hot water when it came to talking about the Buffalo attacks on Missouri.

The Leipzig conference met August 30, 31, and September 1, 1853. Grabau and von Rohr were present at these sessions, and presented their case against Missouri.¹ The conference stated that they did not want to pass any kind of judgment on Missouri, since it was not possible that testimony could be heard from both sides. But Grabau presented three questions to the conference, and stated that if the conference would answer them, it might help the Missouri-Buffalo situation. The first question was whether one mistake in doctrine or practice in a church body made that whole body an heretical or false church body. The conference voted that this was not the case, if such a body would desist from whatever injustice might have been incurred. This question was very obviously directed against Missouri's action in taking in people who had, according to the judgment of Missouri, been unjustly excommunicated by Buffalo. Buffalo then

1. See Der Lutheraner, X, no. 12, for a report on this conference, quoted from the Saechsische Kirchen-und Schulblatt, edited by Dr. Kohnis in Leipzig.

had been complaining that Missouri did not consider Buffalo as a real Church anymore on account of the mistakes in excommunication which Missouri had charged against Buffalo. Therefore this question about whether a church body which has made some mistakes can still be considered a real church body. ~~had a large majority vote~~

The second question was whether in a protracted doctrinal dispute between two Lutheran Synods, as was the case between Buffalo and Missouri, either synod should be permitted to receive the excommunicated from the other synod till the dispute had been settled. The conference voted that the answer was no, that even if some sect were to excommunicate a person, who would then apply for membership in a Lutheran synod, that church body would first have to investigate that excommunication case, and inquire of that sect why that person was excommunicated. But this question of Grabau was misleading, because it insinuated that the Missouri Synod was in the habit of accepting those excommunicated by the Buffalo Synod without any kind of an investigation, whereas ^{the} ~~Missouri~~ ^{lasted} ~~was~~ usually very careful to investigate such cases before they stepped in.

The third question was whether one synod had the right, during such a doctrinal controversy, to build churches and congregations in opposition to those of the synod with which it was in controversy. The conference voted no on this question also.

The conference stated that it had not done its duty

towards alleviating the controversy by just saying no to these three questions, but felt that it should cordially admonish the two Synods to admit their faults and to desist from them, so that this shameful scandal would be ended.

The conference had always had a large majority vote on all of the questions, and it seemed as if there was but very little opposition to Grabau. But later Dr. Marbach, who had emigrated with the Saxons, but returned to Germany after the Stephan upset and the resulting confusion in the doctrine of the church, and who had in Germany forgotten his animosity towards the Walther element among the Saxons,¹ objected to the action of the conference, stating that the conference had passed judgment on a controversial question without hearing both sides. But the conference, altho it incorporated the objection in the minutes, stated that it had not tried to pass judgment, but that it had answered the questions only in abstracto.

The action of the conference cannot be taken but as a support for Grabau, and Missouri also considered it as such. Grabau's attitude, however, was not reputable in this respect, for he made concessions against his conscience, so as to gain the support of the conference. The general attitude in Germany at this time was in favor of the

1. Walther's Briefe, I, p. 76

"open questions", and the conference had definitely stated that its position was in accord with the general opinion of the German theologians of that time. This view holds that some of the doctrines of Christendom, in this case the doctrines of the Church and the Ministry, have not been definitely determined in the Confessions because there was room for exegetical variations. Both Missouri and Buffalo were very definite on this point that there was absolutely no room for open questions, but that all the doctrine of the Church was definitely determined in the Confessions. In this point both Missouri and Buffalo were absolutely on common ground, but Grabau made a concession here and gave up his view on this temporarily for the sake of gaining the support of the German theologians. Therefore the attitude of the German theologians over against Missouri was this: they felt that Missouri had the right to hold its view of the doctrine of the Church and Ministry because those doctrines had not been definitely determined in the Confessions, but they advised against holding such views because they thought that in America, where the state had no control whatsoever over the church, it would tend for a more efficient church if it had a stronger central government. But Grabau was silent on this point of open questions when he was in Germany.

Another point which is noteworthy in this respect here is the attitude which Grabau, Missouri, and the German

theologians had in respect to the ^{Roman} Catholic Church, and whether that body could be classed as belonging to the Christian Church or not. Grabau had often attacked Missouri for stating that the Catholic Church was also to be considered a part of the invisible communion of believers, for it still had valid baptism and some of the truth of the Gospel. Most of the German theologians also held this view. But Grabau was ~~always~~ very definite in condemning the Catholics as being outside the pale of Christianity. In this point, then, too, he was in variance with the majority of the German theologians, but it must be said for Grabau's credit that he went on record as objecting to their view on this point.

It will be seen then, that doctrinally the German theologians had no bone to pick with Missouri, because the German theologians were laxer, altho Missouri did have a bone to pick with the German theologians, because Missouri did not admit the possibility of open questions in doctrine. Grabau, too, was not in doctrinal accord with the Germans, but was more than glad to get their support.

Grabau and von Rohr also presented their case to the conference at Fuerth, in Bavaria, which was held November 26, 1853.¹ But this conference was not as favorable to Grabau as that of Leipzig had been. At Fuerth the influence

1. See Lutheraner X, no. 12, for the report of this conference.

of Loehe was more evident. Loehe reported that Grabau and von Rohr actually stood in hot fire in the conference at Fuerth on account of the severity and ferocity of their polemics against the brethren in Missouri.¹ Loehe further says that he himself attacked the delegates on account of their medieval polemics against their opponents.

The Fuerth Conference stated that it well knew that the difference between Missouri and Buffalo hinged on the doctrines of the Church and Ministry, and that therefore Grabau was at first asked to give a summary of his teachings on those points. But the conference found nothing wrong with this. Grabau then read the exchange of correspondence between Missouri and Buffalo found in Informatorium,² from which the conference gathered that the intersynodical relations were indeed very strained. It is then stated that "it cannot be denied that the affair would never have become so bad if the Buffalo excommunications had, not necessarily been accepted unconditionally, but been more respected by Missouri". The delegates admitted that at times Buffalo had ^{erred} sinned when it excommunicated, but, the conference stated, that would not have permitted the Missouri Synod to accept such people unconditionally, without at least first having brought such cases before their highest church

1. Kirchliche Mittheilungen, 1853, no. 10, col. 75 f.

2. Vol. II, no. 16.

council for consideration. The conference suggested to Buffalo that they forget about all the arguments which had arisen on account of congregation^{al} secession from the Synod. The conference further stated that the question of the Office of the Ministry was an open question, and that they wished that it were considered as such also in America. Grabau and von Rohr went on record as subscribing to the above suggestions of the Fuerth conference. The Missouri Synod, in the convention of June 21 to July 1, 1854, in Immanuel Church in St. Louis, answered the Leipzig and Fuerth Conferences.¹ Missouri stated that in the first place it was unfair for the conferences to pass judgment because both sides of the question had not been heard. Missouri stated that even the Baerlein had been present at Leipzig, he had failed to defend Missouri because he was at that time somewhat at variance with his former Synod.

Missouri stated first of all that many of the excommunications of Grabau were not in accord with the will of the Lord, since Grabau was very unevangelical in his practice. It was repeated that the Scriptural way of excommunicating was to present the matter to the congregation, and not, as Grabau was wont, to have the individual pastor or the ministerium excommunicate. Furthermore,

1. Eight synodical report of Missouri, p. 285. See Der Lutheraner X, nos. 24, 25 for Missouri's official reply.

Grabau held that the laity owes the pastor absolute obedience in adiaphora also, and as a result of this view, many among the laity were accused of and excommunicated for sins which really were not sins at all, but which were only classified as such because the Grabau clergy was so hierarchical. Therefore there were often cases where innocent people who were sincere Christians were condemned ~~to hell~~ by Grabau. Missouri stated that they could not in any way have eased their conscience if they, the Missouri pastors, had refused to serve such people with the Word and sacraments.

Missouri then stated that, since the differences with Grabau were primarily matters of doctrine, since Grabau considered some of his excommunications valid on the basis of his doctrine, and Missouri considered them invalid on the basis of their doctrine, therefore the differences between the two could not possibly be straightened out until they had discussed the doctrine of the Church and Ministry. Then follows^{ed} a lengthy recital of the history involved between the two Synods, and it is pointed out how Grabau had consistently avoided a meeting with the Missouri Synod.

After that Missouri stated its stand in respect to the right of a congregation to call a pastor and to excommunicate, and stated that its stand was in accord

with Scripture and the Confessions. Naturally then the question had to be discussed too, how it was possible that two Synods like Missouri and Buffalo, who adhered strictly to the Confessions, could find support in them for opposing views. Missouri explained this when it stated that such an apparent discrepancy occurred in the Confessions since they were written for the dual purpose of contradicting Roman hierarchy and the laxity of the "enthusiasm" trend ("Schwaermerei").

Missouri also attacked the view of the German theologians in respect to the open questions, and stated that much confusion resulted because of the fact that too many theologians accepted the Confessions quatenus, and not quia, and thus they were in a position to discover new exegesis on certain points, which would be flavored by their own preconceived notions. Missouri stated that Scripture is to be judged and interpreted on the basis of the Confessions, and not the Confessions on the basis of Scripture.¹ (We feel that this is not the right attitude, altho Grabau held the same views.)

But Missouri stated that if anybody, even a layman, could prove any doctrinal error against them on the basis of the Confessions, they would gladly admit their error. Missouri stated that there was no confusion in their circles on account of its doctrine of the Church and

1. "Lutheraner aber, als solche, haben nicht ihre Symbole nach der Schrift, sondern die Schrift nach ihren Symbolen auszulegen". Lutheraner, X, no. 24, p. 193,

Ministry, as was claimed by Grabau, who accused Missouri of harboring disorder in its midst. Missouri stated that excommunication was in use in its congregations, and that heretics, drunkards, whoremongers, adulterers, and persons who charged interest on loans ("Wucherer") were not tolerated in their midst, but that in certain cases, especially in younger congregations, special patience had to be shown to people who were not well indoctrinated. Missouri stated that it was necessary that in an excommunication the excommunicated understand and realize his guilt. If this were not the case, then the purpose of excommunication would be negated, for the purpose was only to make the sinner realize the terribleness of sin, and thus, with his consignment to hell, he would realize his need of the Savior. (This was indeed a good point which Missouri brought up, and it showed a better understanding than Grabau had ever shown.)

A copy of Missouri's answer to the Leipzig Conference, discussed above, was also sent to the Fuerth Conference, plus an additional letter in which Missouri stated that Grabau, in spite of his admission at Fuerth, still attacked Missouri in the same terms after he had come back. Missouri reiterated its stand on the Confessions, and stated that in spite of the Fuerth admonition, they would not change that stand.

Grabau and von Rohr had also asked the Breslau Synod for an opinion on the Missouri-Buffalo relations, under

date of October 29, 1853, Copenhagen.¹ Breslau stated that it was wrong for one church body to accept those excommunicated by another church body without an investigation, but that there were so many exceptions possible that it could not judge between Missouri and Buffalo. But Breslau stated that it would undertake to give a little advice. It was stated that for the sake of the love of Christ, Buffalo should consent to a colloquy with Missouri, without demanding that the opposition pastors (the "Rottenprediger") be first removed from their charges by Missouri. Breslau stated that they gathered from Grabau's writings that he refused to hold a colloquy with those whom he considered heretics or who were excommunicated. (And in this point Breslau was absolutely correct, for Grabau had often warned his members that they were not to have any associations with those whom he had excommunicated, not even to deal with them in business. Exceptions were made in cases where family ties made a closer association necessary, for instance, if the father was excommunicated, the fourth commandment was to take preference over the excommunication, which was quite an concession on Grabau's part, since the thing had gone so far that in Freistadt the Buffalo members were not allowed to greet the Missouri members when on their

1. See Der Lutheraner, XI, p. 53 ff. for the answer of the Breslau Synod to Grabau's request.

way to church. ~~because of their view in respect to~~

open But Breslau stated that such a view on the part of Grabau was entirely unScriptural, and that it was essential that Grabau hold a colloquy with Missouri for the sake of discussing doctrine, without making any demands about the removal of men like Geyer. Breslau stated that if such a demand were made and met, many souls would be lost if any attempt would then be made to force them to accept some pastor from the Buffalo Synod again. The Breslau men also suggested that some theologians from Germany be asked to act as mediators in such a colloquy between Missouri and Buffalo. The Breslau Synod acknowledged both Missouri and Buffalo as being brethren with them in the faith. ~~cribed to~~

~~the~~ The German theologians, therefore, showed evidence of ~~some~~ much more common sense and understanding, in spite of the fact that they did not agree with Missouri in the interpretation of the Confessions, and in spite of the fact that they considered Grabau's invectives much too strong. ~~which~~

~~gave~~ But all this had an effect which was probably quite unexpected. Missouri was, first of all, turned against the German theologians, generally speaking, altho there were some whom they did not disown. This was quite natural, since Missouri was set on maintaining "reine Lehre", and since Missouri considered the German theologians as not

~~Missouri wanted this to be located at St. Wayne, but for~~

pure in doctrine because of their view in respect to open questions. Grabau, equally set on maintaining "reine Lehre", was, however, out for the support of the German theologians, and therefore did not deem it wise to attack them on their laxity in respect to open questions. Grabau did not care to fight on two fronts, Missouri and Germany, at the same time, because he had already been fighting a losing battle with Missouri. He kept up his struggle against Missouri after these conferences in Germany. The Germans, however, were also affected by this Missouri-Buffalo case, for they were poisoned against Missouri. Loehe had gotten along quite well with Missouri in spite of the fact that he had never quite subscribed to the Missouri views on the Confessions and did not favor their form of church government. But even the best men which Loehe had sent over, like Sihler, had entirely lost sympathy with him now, and were very loyal to Missouri by this time. It can be understood, that, favoring centralized church government like he did, Loehe would have some objections to losing control over his men the way he was. He therefore tried to keep what little control he still had in the Michigan colonies which had been started by his men. Loehe had for a while already planned on erecting a seminary for the purpose of training teachers for the Lutheran Church. Missouri wanted this to be located at Ft. Wayne, but for

the sake of keeping his hold, Loehe put it up in Saginaw. The few pastors who were still loyal to him, Loehe asked not to accept a call out of Michigan unless with his permission.¹ Thus Missouri, feeling that a subversive influence was attempting infiltration, objected. Missouri got quite bitter against Loehe, and even Sihler wrote a very bitter article against Loehe.² On account of this split with Loehe, the two pastors who were still loyal to him and to his views on the Confessions, namely Deindoerfer and Grossmann, left Michigan to go to Iowa. Shortly thereafter they organized the Iowa Synod. There was some dispute about how honorably these men left their charges in Michigan, but that need not concern us here, for the main point here is the fact that after the Grabau contact with Loehe, the latter started to become estranged from Missouri. Grabau seems to have been more instrumental in the founding of the Iowa Synod than is usually recognized, for he more than any other individual was the one who precipitated the split between Loehe and Missouri.

demands in respect to the removal of the Synodical Convention with greater expense, and also removed the Synodical Convention from Missouri with greater force, consequently in the second

1. Der Lutheraner, XI, p. 89 ff.

2. Ibid.

thought it was time to present their own views against those of Grabau. Consequently the book Die Lutheraner was published. A copy of it was sent to Loehe in an attempt to get the two Synods to agree in doctrine.

CHAPTER XIII

Before the dispute about the Hirtenbrief started, Grabau would have been perfectly willing to meet with the Saxons, but at that time there was no need for such a meeting. Later on when Grabau began accusing the Saxons of heresy, he had still been willing to confer with them at first, before the Saxons put out their article about the Missouri-Buffalo relations in Der Lutheraner in 1846. Before that Grabau had stated that he would be willing to meet with the Saxons in 1847, but because of this article in Der Lutheraner Grabau changed his mind. In 1845 already Grabau had stated that all the "Rottenprediger" would have to be removed first before the Buffalo Synod would have any further negotiations with the Missouri Synod.

P Apparently Grabau had been willing to overlook this stipulation when he promised to meet the Saxons in 1847. But because antagonism against Missouri was renewed by the article in Der Lutheraner in 1846, Grabau renewed his demands in respect to the removal of the Rottenprediger with greater emphasis, and also renewed his attacks on Missouri with greater force, especially in the second synodical report of Buffalo.

When Missouri received and read this report, the Synod thought it was time to present their own views against those of Grabau. Consequently the book Kirche und Amt was published. A copy of it was sent to Grabau in an attempt to get the two Synods to agree in doctrine.

Missouri stated that in case Grabau were not convinced by Kirche und Amt that the Missouri doctrine in respect to the Church and Ministry was the historic position of the Lutheran Church, then Missouri would be willing to meet with Grabau and other Buffalo Synod delegates in a public or private meeting to discuss their differences orally. Buffalo would have the right to designate the time and the place of such a meeting.¹ In the 1852 convention of the Missouri Synod, Pastors Brohm, Gruber, and Habel went on record as requesting the Missouri Synod to negotiate a peace with Buffalo.

Habel, secretary of the Missouri Synod, had sent Walther's book to Grabau, accompanied by a letter which stated the purpose which Missouri had in mind. But Grabau answered that it was futile to attempt to negotiate with him individually, for negotiations should be made with the whole Buffalo ministerium.

While the two Synods were assembled in 1853, the Buffalo Synod in Buffalo, and the Missouri Synod in Cleveland, quite an exchange of correspondence was carried on in an attempt to negotiate for a meeting.² Buffalo wrote that they were glad to see that the Missouri Synod was willing to settle their differences, but stated that Buffalo could in no wise consider entering into a meeting of any kind with Missouri unless Missouri would first ^{correct} straighten

1. Sixth synodical report of Missouri, p. 212

2. Seventh synodical report of Missouri, 247-261

~~out~~ the offences which the "Rottenprediger" had caused. Buffalo, therefore, kept on demanding that these "Rottenprediger" be removed from their respective charges before Buffalo would ~~consider~~ entering a colloquy with Missouri.

Missouri answered that they were sorry that Buffalo still maintained its position, and stated that Missouri refused to fulfill the demands of Buffalo for the simple reason that first of all Missouri would have to be convinced that their pastors had really done wrong when they took over these "Rottengemeinden", since these men were only trying to rectify offences which Buffalo had caused in these congregations by the Buffalo pastors' abuse of excommunication.

Missouri stated further that Buffalo's refusal to hold a colloquy with Missouri was totally unscriptural, since Christ Himself had never refused to defend the truth when out and out agnostics had challenged Him to do so. Therefore Buffalo, even if it was convinced that Missouri was an heretical organization, should for that reason all the more be willing to hold a colloquy with them, Missouri stated, so as to afford Buffalo a chance to defend the truth against the errors which Missouri was accused of Harboring.

Missouri then stated that in the face of Buffalo's position, Missouri could do nothing but renew its offer for a colloquy, and that they hoped that Buffalo would relent a little, for the sake of the love of Christ and

the peace of the Church. Missouri stated that if the Buffalo Synod would again refuse to enter into a colloquy, then Missouri would keep on uncovering the false doctrine and practice of Buffalo.

Buffalo answered immediately, stating that for a doctrinal discussion it was first necessary that Missouri *make* amend for the offences which it had caused by taking in the "Rottengemeinden", and that the first and essential step for a colloquy was that Missouri dismiss those congregations from their Synodical membership. Then, said Buffalo, the offence between Missouri and Buffalo having been straightened out, the two Synods could meet to discuss doctrine. Buffalo stated that its doctrine of the Ministry could really not be the whole crux of the matter, because Loehe shared this position with them.

Missouri replied immediately that it still was sorry that Buffalo was so stubborn, but that Missouri again renewed its offer for an open colloquy with Buffalo for the purpose of discussing their differences.

In a public statement then Buffalo answered Missouri. Buffalo stated that Missouri had claimed that they, Missouri,

"had Scriptural, but we unscriptural doctrine; we (Buffalo) have conscience-depressing practice, but that they did not have that; we have to prove first that we have not done any injustices, without which they would not be convinced that they had done any injustices to our Synod. (Missouri claims that) without agreement in doctrine, judgment about certain particular cases of practice could not be agreed upon. Furthermore they did not make it a prerequisite for a colloquy that we agree with Missouri doctrine or that we admit hierarchical practice, or that we receive back into

membership those whom they (Missouri) considered unjustly excommunicated by us, but on the contrary, they (Missouri) desired only a meeting, in which first of all the disagreement in doctrine would be removed, which is claimed to be the cause of the schism. For this reason the Synod of Buffalo cannot, without harm to its conscience, hold a colloquy with the honorable Synod of Missouri, because they demand only something that is permissible (Zulaessiges) - a mere discussion of doctrine - while Buffalo demands something which would harm consciences - the dismissal of those who had been excommunicated and had then been received into membership (by Missouri)" 1.

Buffalo then stated that since the Missouri Synod had not proved against Buffalo either anti-Scriptural doctrine nor any practice that would be conscience-burdening, therefore Missouri could not maintain that it was against its conscience to discharge those who had been excommunicated by Buffalo and taken into membership by Missouri.

Because Buffalo was so adamant, any hope that anybody might have harbored of achieving a meeting between the two Synods for the purpose of discussing their difficulties was ^{futile} (forced to flee.)

But the influence of the new blood in the Buffalo Synod was beginning to tell already. In 1855 an article appeared in the Informatorium in which a possible meeting with Missouri was discussed. Wyneken, the president of the Missouri Synod at that time, thought that the tone of Buffalo had changed a bit, and therefore he wrote to von Rohr, asking whether Buffalo had intended the article

1. Seventh synodical report of Missouri, p. 259

in the Informatorium to be understood the way Wyneken had taken it, namely that Buffalo ~~now~~ did no longer demand a recalling of the "Rottenprediger" nor an admission on the part of Missouri that it had wronged Buffalo, as a prerequisite to a colloquy with Missouri.¹

Buffalo answered that it ~~was~~ impossible for them to meet with Missouri unless Missouri would first admit its guilt in letting the "Rottenprediger" go out into the field. Buffalo explained that Missouri, because it had permitted these men to go out, had thereby treated the Buffalo Synod not as a Lutheran Church body, but as a sect, and that this would have to be cleared up before the Buffalo Synod would consent to a meeting with Missouri. Buffalo, therefore, was beginning to relax a bit in its strict former demands on Missouri for a Missouri-Buffalo colloquy, since Buffalo no longer required the removal of these "Rottenprediger", but only required Missouri to admit that it had been wrong to send them out.

The Buffalo Synod, then, in respect to the von Rohr-Wyneken correspondence, stated officially that Buffalo was agreed with the statements which von Rohr had made, namely that Buffalo did no longer require of Missouri the removal of the "Rottenprediger". Buffalo dropped this demand because, as Buffalo stated, the German theologians had advised them to do so. But then Buffalo stated that nevertheless the Missouri Synod would have to admit first that they had done

1. Fifth synodical report of Buffalo, p. 57

wrong in permitting the Rottenprediger to take over their charges. Buffalo stated that a copy of these resolutions were to be sent to the Missouri Synod in an attempt to arrange a colloquy between Buffalo and Missouri.¹ But the Missouri Synod had repeatedly stated that it was not convinced that it had done wrong in permitting the Rottenprediger to take over their charges. Therefore Buffalo, in the same convention, stated that for the purpose of convincing Missouri of its guilt, the two Synods should establish some kind of court or jury, composed of some theologians who were not involved in the Missouri-Buffalo disputes. After Missouri had then been convinced of its wrong, Buffalo stated, the two Synods would be able to hold a colloquy to discuss doctrine.

But Missouri evidently did not like the proposal of Buffalo, which was considered in the Missouri convention of 1857. Fuerbringer first delivered a report on the Missouri-Buffalo relations, in which he stated that the kind of jury which Buffalo proposed to convince Missouri of its guilt was out of the question, because the jury was not to deal with doctrines of any kind, but was only to sit in judgment over the Missouri-Buffalo disputes to judge which of the two Synods was correct in practice and which was wrong in practice. Buffalo was evidently willing to take a chance that such a jury would not condemn them. Fuerbringer stated that it would be impossible for Missouri to submit

1. Fifth synodical report of Buffalo, p. 35 f.

to such a court, because Missouri was convinced that its practices had all been in accord with its doctrine, and it was convinced that its doctrine was absolutely correct. Therefore, Fuerbringer added, a colloquy with Buffalo would first of all have to be held in an attempt to see eye to eye on doctrine, and then after that the matter of wrongs and offences could be discussed.¹ The Missouri Synod therefore resolved that it would have to abide by its former opinion in respect to the necessity of having a colloquy with Buffalo first of all for the purpose of discussing doctrine, before any other matters would be taken up. Missouri also resolved that, since Buffalo was constantly accusing quite a number of Missouri Synod pastors of having done wrong, Buffalo should make formal accusation to the Missouri Synod against individual pastors for specific injustices which they had committed against Buffalo.²

But the Buffalo Synod did not receive these resolutions very well, for in the 1859 convention of Buffalo, it was voted to sever all connections with Missouri. Missouri was condemned as refusing to heed admonitions from anybody. Buffalo stated that it would from ^{then} ~~now~~ on have to consider Missouri as a Synod which persists in a heathenish and hostile spirit ^{towards} ~~ever~~ against other Lutheran bodies, and therefore Buffalo would, according to the command of Christ,

1. Ninth synodical report of Missouri, 390-396

2. Ibid., 351

have to sever connections with Missouri.

If the Buffalo Synod had maintained the same attitude ^{towards} ~~over-against~~ Missouri, then ^{that} ~~this~~ probably would have been the final separation, but such was not the case. The matter was pronounced with an air of finality by Buffalo, and on the surface it looked final and decisive. But inside the fold of Buffalo factors were at work which soon changed this outward appearance.

Grabau, always anti-democratic, disapproving of the American Declaration of Independence and of the philosophy of government set forth therein, sustained some serious attacks during the Civil War. Grabau had the I-told-you-so attitude during the War, claiming that the War was an indication that the American system was not working out so well. Northerners took this as being support for the South and ~~as being un-American.~~¹

Then there was ~~(also)~~ another factor ~~at~~ work in Buffalo, which can be ascribed to the influence of the Missouri Synod. This was mostly on account of the fast growth of the Missouri Synod. The Buffalo congregations could not help but notice this growth, and in consequence they suspected that somewhere there was something wrong in Buffalo. During the course of the years the Buffalo Synod had lost a considerable number of congregations to the Missouri Synod, because these congregations were not satisfied with the Buffalo system.

1. Wachende Kirche, 60, 6

The tenets of Missouri, which fostered the right of the congregation much more than did those of Buffalo, had appealed to these congregations. (It is very doubtful whether in the majority of such cases the congregations were really convinced that the Missouri tenets were more Scriptural than were those of Buffalo. It seems that at the time these congregations were attracted to Missouri, it was mostly the democracy of Missouri which was the main drawing card. Often too, such congregations were driven to the safety which the democracy of Missouri afforded them, - driven to that safety by the suppression and abuses in the undemocratic Buffalo Synod. But at first this pro-Missouri trend in Buffalo was evident only among the laymen of the Buffalo Synod.)

But the Buffalo Synod had not been keeping its clergy *sober* pure in respect to maintaining its dictatorial policies. Some of the pastors of the Buffalo Synod had come over from the Missouri Synod, because these pastors were convinced that Missouri had not done right in all the cases where a Missouri man took over people or congregations which had either been excommunicated by the Buffalo Synod or which had declared themselves free from that Synod. Former Missouri Synod secretary Habel, already mentioned before, is an example of this. Another man whose presence in the Buffalo Synod worked against the old traditional dictatorial policy of that Synod was Hochstetter, who had

been called to the congregation in Toledo which had for a time been served by Lochner and who later went to Buffalo, where he became the assistant pastor to Grabau. Much of the dissention in the Buffalo Synod arose on account of the Grabau-Hochstetter combination.¹ Maschhop was another pastor in the Buffalo Synod who represented the newer trend of thought. And there were others likethis.

It was among these newer Buffalo clergymen that the new pro-Missouri trend also became evident, after this trend had gotten a foothold among the laity. In the Buffalo Synod convention of 1861 some of this new blood in the Synod proposed some resolutions which were decidedly not in accord with Buffalo's former tenets in respect to church government. But the convention discussed the matter at some length, and the Synod apparently came out of it without having to make too many concessions. But Habel was not satisfied.

Habel wrote to Walther in November 1861, telling him that he had had a falling out with Grabau. Habel asked Walther for the addresses of several German theologians, whom Habel wanted to ask for an opinion on his case with Grabau. Habel stated that he had no intentions of returning to the Missouri Synod, since he was still of the opinion that that Synod had wronged the Buffalo Synod. But Habel nevertheless asked Walther for some weapons and ammunition

1. See Wachende Kirche, vol. 1

out of the arsenal of the Fathers so he would be able to offer Grabau some opposition.¹

Thus the change in the Buffalo Synod began to take place. By 1866 it had developed so far that Maschhop was elected senior ministerii in Grabau's place. Maschhop wrote to Walther August 31, 1866, stating that the Buffalo Synod in its last convention in Detroit, August 1866, had voted to accept the Missouri Synod proposal of 1857 for a colloquy between the two Synods.² Maschhop said that he wished there would be an equal number of pastors and laymen in such a meeting, but that Walther should express his ideas on the matter.

It was then arranged to have a pre-colloquy meeting of a few pastors from ^{each} either Synod. Von Rohr and Hochstetter represented Buffalo, and Walther and Sihler represented Missouri. This meeting was held in Ft. Wayne, just previous to the Missouri Synod convention in October 1866.

The Missouri Synod was very enthusiastic about the opportunity to hold a colloquy with Buffalo. Missouri was willing to abide by the wishes of Buffalo in respect to electing three clergymen and three laymen from each Synod as delegates. Missouri was also very careful not to offend Buffalo in any way in the preparation for and during the colloquy. Buffalo had expressed itself that three laymen

1. Walther's Briefe, vol. 1, p. 171

2. Thirteenth synodical report of Missouri, p. 23

should be elected as delegates for the purpose of being witnesses at the colloquy. When Missouri was electing its lay delegates, great care was exercised so as not to offend the Buffalo Synod, since it had to be determined what status the lay delegates would have in the colloquy. Missouri was going to give the lay delegates a vote and a voice in the colloquy, but then somebody reminded the Synod that probably the Buffalo Synod, because of its doctrine that laymen had no right to judge doctrine, would object to giving the lay delegates a voice or a vote in the colloquy. Therefore Missouri resolved that the lay delegates were to have the right to discuss matters with the pastors in the colloquy, and that they were also to have a vote, but if Buffalo objected to this, the Missouri delegates were instructed to acquiesce tactfully.

Walther, Sihler, and Schwan were the Missouri Synod clergy delegates; J. C. D. Roemer, Johannes Keiql, and J. C. Theisz were the lay delegates. Von Rohr, Hochstetter, and Brandt were the Buffalo Synod clergy delegates, and Ernst, Schoor, Hans A. Christiansen, and Christian Krull were the lay delegates. It is noteworthy that Hochstetter and Brand were of the new blood in the Buffalo Synod, and that von Rohr had by this time also become dissatisfied with Grabau.

The colloquy took place in Buffalo, November 20 to December 5, 1866. Walther's Kirche und Amt and various articles in Der Lutheraner were the bases for most of the

discussions.

The delegates agreed that the Church, as the term is used in the Apostles' Creed, includes only real believers, but that among these real believers there are mixed in, in this life, also hypocrites. Also agreed on was the point that outside the visible church there is no salvation, taking the term visible church not as any particular church, but as the congregation of the elect. Much of the discussion about the doctrine of the Church especially was highly technical. Missouri made a few technical concessions in respect to Kirche und Amt. For example, the delegates agreed that no sect or unorthodox church could really be classed as belonging to the visible church, in as far as such a sect falsified the Word and the Sacraments, but that in as far as these sects kept the purity of the Word and the Sacraments, they could be classes as belonging to the Church. Von Rohr gave evidence of clinging to the old Buffalo position more than Hochstetter did. At various times von Rohr went on record as disagreeing with the rest of the delegates. [But it seems that it was mostly a matter of definition, which lack of proper definition seems to have been caused by von Rohr's adherence to the old Buffalo Synod sternness in condemning Christians who erred in points of doctrine, and that von Rohr was too Lutheran-minded and not enough Christian-minded.] (foot note on page 229)

The doctrine of the Ministry was discussed next. The Missouri delegates presented several points from Missouri literature, and the Buffalo delegates stated their agreement

with the Missouri position, except von Rohr, who agreed with everything except the statement that the Sacraments are efficacious thru the Word even if spoken by a layman. Von Rohr went on record as stating that he held the old Buffalo view that the Sacraments are only efficacious if dispensed by an ordained clergyman, ~~but by the~~ because Christ had not given the Sacraments to be dispensed by any layman, but by the ministry. But Hochstetter and Brand stated that if one wants to adhere strictly to a pure application of the doctrine of justification by grace alone, then von Rohr's view on the Sacraments could not be held, because von Rohr's view put a condition on the efficacy of the Word in the Sacraments. The Buffalo Delegates stated that they did not intend to defend the Hirtenbrief, and von Rohr did not voice any dissent in this respect, only referring to the second synodical report of Buffalo when he identified himself with the old Buffalo views.

At ^{that} this point von Rohr had to leave the colloquy for two days, during which time the topic under discussion was excommunication. The Buffalo Synod delegates admitted that it was wrong not to permit a congregation to voice its opinion in a pending excommunication case. In this respect too, the Buffalo delegates accepted the view of Missouri. The Buffalo delegates also expressed themselves as opposing the old traditional Buffalo position in respect to the rights of the clergy alone to have a voice in church councils and synods. But the Buffalo delegates said that from their

second synodical report, people had probably judged them more harshly than they really should have, and more than they would have, had they known what the Buffalo Synod practiced in spite of its official position.

The Buffalo delegates apologized for their Synod's stand on and interpretation of the 28th Article of the Augsburg Confession, which Buffalo, and especially Grabau, had been in the habit of quoting for support of their view that the ~~lay~~ity had to obey the clergy also in things which were not definitely commanded in God's Word. The Buffalo delegates stated that they regretted that their Synod had made so many radical statements in this respect, and that therefore they, the delegates, wanted to go on record as opposing such statements and such ^{questionable} ~~false~~ practice in the Buffalo Synod. But Hochstetter later on rescinded his ^{position} ~~subscribing~~ to this discussion of the delegates.

In respect to the doctrine of Ordination, the Buffalo delegates, von Rohr excepted, stated that they considered ordination something that was not divinely instituted, as something which did not of itself make the proper call into the ministry, but as something that was a good apostolic custom, which was not, under normal circumstances, to be omitted since it was the public declaration that the man who was called and ordained was really the regularly called pastor of a certain congregation.

At this point von Rohr interpolated some objections. He stated that he adhered to the doctrine of the Buffalo Synod

in respect to the Office of the Keys and excommunication, and that he condemned the doctrine of Missouri in this respect. Von Rohr also stated that Buffalo taught the correct doctrine in respect to adiaphora and in respect to ordination. Von Rohr then stated that since many laymen were being confused by the Missouri-Buffalo theological arguments, he proposed that their further discussions be carried on in Latin instead of in German, so that the laity would not know what was going on.

The Missouri delegates then objected to von Rohr's statements about adhering to Buffalo doctrine.

Walther was then asked about the action of Missouri in taking over people who had been excommunicated by Buffalo. Walther stated officially:

"Pastors of the Missouri Synod have accepted those who seceded from the Buffalo Synod, because they (Missouri pastors) were completely persuaded from the Word of God and from the Confessions, that the Buffalo Synod taught falsely in several basic articles of the Christian faith. Since the Lord says about His sheep that they hear only His voice, but flee from the voice of a stranger (John 10, 4 & 5), therefore they (Missouri pastors) considered it a great sin not to accept those who had separated themselves from teachers who err in doctrine or to urge such people in any way to return to the false teachers. In addition to this the Buffalo Synod would not permit our pastors to investigate the church discipline cases which had been carried on against the particular person in question, for which reason our pastors had to satisfy themselves to hear whatever witnesses they could get, and to accept those who were innocent without further ado, and only to demand from those who were not innocent that they repent of their misdemeanors and to apologize for them, without urging them to return to their former unorthodox pastor."¹

1. Das Buffaloer Colloquium, abgehalten vom 20. November bis 5. December 1866, das ist, die schliesslichen Erklärungen der die Synode von Buffalo und die von Missouri, Ohio u. a. Staaten vertretenden Colloquenten ueber die bisher

After the Missouri delegates explained that the former Buffalo Synod congregations which had come over to Missouri could really not be called "mobs" or sects (as Buffalo and especially Grabau had been wont to call them) since these congregations did not hold any errors in fundamental doctrines, the Buffalo delegates except von Rohr went on record as being in agreement with the Missouri Synod doctrinally.

At this colloquy it was evident which way von Rohr and Hochstetter were inclined. On account of the dissention in the Buffalo Synod, which dissention had made possible this colloquy with Missouri, the Buffalo Synod split into three parts. Von Rohr was dissatisfied with Grabau, but did not want to accept the doctrine of Missouri, and Hochstetter and eleven other Buffalo pastors, equally ^{dissatisfied} ~~fed-up~~ with Grabau, were willing to accept the ^{position} ~~tenets~~ of Missouri. Therefore this latter group disbanded and joined the Missouri Synod. (It was therefore a victory for Missouri, altho the victory was not complete, since Grabau and von Rohr still remained at enmity with Missouri. In Buffalo the Missouri Synod congregation made peace with the Buffalo Synod congregation, and the two amalgamated into one congregation.

This point in the history of the relations of the Missouri Synod with the Buffalo Synod is a natural stopping place, since it marked an achievement for which both Synods, and especially Missouri, had been striving for about 20

zwischen beiden Synoden streitigen und besprochenen Lehren. St. Louis, Mo., 1866, p. 29 f.

years (already), namely a colloquy in which to discuss their differences. This is not, of course, the end of the history of the relations of the Missouri Synod with the Buffalo Synod, since especially Grabau continued his struggle against Missouri. But this is the climax of the relations of the Missouri Synod with Buffalo. Everything that came after this is anti-climax.

This phrase should not, however, be misunderstood. We do not mean to say that some of the things that are Lutheran are not Christian. All things that are orthodox Lutheran are also Christian. But what we mean to say is that von Rohr was too radical in this point, that he condemned everybody who was not a member of the Lutheran Church as not being a Christian. Von Rohr denied the possibility of the existence of Christians in church bodies that were not Lutheran.

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APPENDIX

One source which was very helpful in the research necessary in the preparation of this paper was the Chronicle which Rev. Krause kept while he was pastor in Freistadt and in Milwaukee. In this handwritten account of 61 pages, Krause supplies much information which is of vital interest not only in respect to this topic, namely in the study of the relations of the Missouri Synod with the Buffalo Synod, but which is also of very great interest in other fields of historical study, particularly in the study of the history of Trinity Congregation of Freistadt, Wisconsin.

Because to our knowledge Krause's Chronicle has never been made available to the researcher in any form of reproduction, we will here attempt to draw up a parallel of it, with the original German account on one side, and an English translation by the writer on the other side. Generally speaking Krause's German script is very legible, but if cases should occur where we cannot make out some word, we will admit it and suggest a possibility to the best of our judgment.

Besides that part of Krause's Chronicle here reproduced, the book in which this account is found also contains some other notes, one part where Krause started to write a very short biographical account of his members, and the other where he gives some financial accounts of his Freistadt congregation after the split had occurred.

CHRONICA

der

evangelisch lutherischen Kirche in Town Nine Washington
County, Territory of Wisconsin, Nord Amerika,

deutscher Zunge

zur FREYSTATT

Die evangelisch lutherische Kirche in Town Nine, Washington County, Territory of Wisconsin, Nord-Amerika, deutscher Zunge, ist ein lebendiges Zeugnis von der Wahrhaftigkeit der Verheissungen des DreiEinigen Gottes an Seine Kirche, sonderlich, da Er spricht durch den Propheten Hesekiel 34 v. 11: "So spricht der Herr Herr: siehe, ich will mich meiner Heerde selbst annehmen und sie suchen." Item, da die zweite Person der Heiligen DreiEinigkeit, der eingeborne Sohn Gottes spricht: "Die Pforten der Hoellen sollen meine Gemeinde nicht ueberwaeltigen" (Matth. 16, v. 18). Als die Leute der lutherischen Kirche in Preussen schliefen, kam der Teufel, und saete Unkraut zwischen den Weizen. Er hatte naemlich seit wohl funfzig Jahren der Erbfeind der Kirche Gottes, auf den Hohen Schulen und Kanzeln, den Lutheranern durch die geheimen Calvinisten vergegaukelt, es waere wider die Liebe gethan, wenn man so streng auf der lutherischen Lehre und Bekenntnisz haelte, und die Reformirten, die ja auch an den Herrn Jesum glaubten, nicht als Brueder und Schwestern in Christo anerkennen wollte; es sei nur ein kleiner Unterschied zwischen beiden Kirchen, und es sei nur ein Wort-Streit, den Luther und Zwingli gehabt; Luther sei nur zu starrkoepfig gewesen, sonst haette er gewisz von Zwingels Traenen Anno 1529 zu Marburg muessen erweicht werden, und haette unmoeglich dem Zwingli die Bruderhand zurueckweisen koennen, die dieser ihm dargeboten. Luther sei an der ganzen Trennung schuld; Luther sei schuld, dasz die lutherische und reformirte Kirche nicht vereinigt sei. Nun aber sei man klar worden, dasz das ganze ein Wortstreit sei, und die Zeit sei gekommen, da Christi Wort in Erfuellung gehe: "Es (Randglosse: "Joh. 10") wird Eine Gnade und Ein Hirte werden." Man solle die feindseligen Parthei-Namen Lutherisch und Reformirt fallen lassen, und sich blos Evangelisch nennen. Man solle sich mit den Reformirten uniren (vereinigen), und mit ihnen Eine Kirche bilden, und sich die Bruderhand reichen. Das sei christlich, das sei liebevoll.

CHRONICLE

of

the Evangelical Lutheran Church in Town Nine, Washington County, Territory of Wisconsin, North America, of the German tongue, at Freystatt.

The Evangelical Lutheran Church in Town Nine, Washington County, Territory of Wisconsin, North America, of the German tongue, is a living witness of the truthfulness of the prophecies of the Triune God to His Church, especially where He says thru the Prophet Ezekiel, 34, vl 11: "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out." Likewise, where the second person of the Holy Trinity, the only begotten Son of God, says: "The gates of hell shall not prevail against it (the Church)". (Matt. 16, 18). When the people of the Lutheran Church in Prussia were sleeping, Satan came and sowed tares among the wheat. For since almost fifty years the arch-enemy of the Church of God had, thru the crypto-Calvinists, tried to make the Lutherans believe that it was contrary to the law of love if one held so decidedly to the Lutheran doctrine and Confessions, and if one did not want to recognize the Reformed, who also believed in the Lord Jesus, as brothers and sisters in Christ. (It was said) that there was only a small difference between the two churches and that Luther and Zwingli had only engaged in logomachy, that Luther was only too stubborn, for otherwise he certainly would have been softened by the tears of Zwingli's tears in 1529 at Marburg and would have been unable to reject the hand of fellowship which Zwingli offered him. (It was said) that Luther was the fault of the whole separation, that Luther was at fault that the Lutheran and the Reformed Churches were not united. But now (it was said) it had become clear that the whole affair was only a battle of words, and that the time had come that the Word of Christ should be fulfilled: "And there shall be one fold, and one shepherd." (John 10, 16). (It was said) that the inimical party names Lutheran and Reformed should be dropped and only the term Evangelical used. (It was said that) a union should be effected with the Reformed, and one church should be built with them, and that the hand of fellowship should be extended to them. That (it was said) would be Christian, and an act of love.

Die sogenannten Unterscheidungslehren zwischen Lutheranern und Reformirten sei ein veralteter Kram, und wenn Luther heut lebete, so wuerde er gewisz anders lehren, und die Vereinigung mit den Reformirten nicht ausschlagen.

page two

Auf den Hohen Schulen wurde Dr. Luther, der theure Prophet Gottes, verhaszt gemacht den Studenten, dagegen der wetterwendische Melanchthon mit seiner 1540 von ihm verfaelschten Augspurgischen Konfession erhoben und zum Exempel der NachEiferung in der Liebe dargestellt; die reine wahrhaftige Lutherische Lehre wurde als dem Fortschreiten des Geistes zuwider und als etwas Abgeschmacktes verhoehnt; die Konkordien-Formel, diese aechte Wehr, Mauer und Wache wider die offenbaren und geheimen Angriffe der Calvinisten, wurde eine Zwietrachts-Formel gescholten, und deren Verfasser und Acht Tausend Zeugen, die sich unterschrieben hatten, als Feinde des Kirchen-Friedens und Stoerer der Ruhe, noch im Grabe beschimpft. Dagegen ward die Calvinische Irrlehre als mit der Vernunft stimmend und der Liebe gemaesz, ^{prisen} angegriffen, und ueberhaupt alles, was goettliche Wahrheit ist, ward geleugnet. Daher war es eine Seltenheit, dasz man einen Candidaten des Predigtamts fand, der einmal die Bekenntnisz-Schriften (Symbola) der lutherischen Kirche kannte. Denn beim Examen wurden sie nicht darnach gefragt. Die zuegelloseste Eigenmaechtigkeit in der Lehre war gaeng und gebe; jeder Prediger und Schullehrer konnte und durfte predigen, Sakramente verwalten und lehren, wie es ihm recht daechte. In den Schulen war der lutherische Catechismus nur zum Schein, und zum Auswendiglernen; der Unterricht fuer die Jugend in der Schule und fuer die Confirmation dagegen war zwinglich oder calvinisch, nach Belieben des Predigers oder Schullehrers. Was Busze, Glaube, Heiligung, sei, was die Lehre von der Person Christi, von Taufe, Abendmal, Kirche, Himmel und Hoelle, sei? ward die Kinder nicht gelehret; denn die, so sie haetten lehren sollen, wuszten selbst nicht um den rechten Weg. Die scheinheiligen Sekten, Methodisten, Wiedertaeufer, Herrnhuter, Reformirten und die schlaunen Pietisten in Samuels Mantel gehuellt, laermten ueberall: es kommt nicht auf die Lehre, sondern aufs Leben an; redeten den Leuten eine neue Moenchs-Werkheiligkeit durch Halten von Betstunden ein, ueberredeten sie, in jeder Kirchengemeinschaft, moege auch die Lehre derselben noch so

(It was said) that the so-called distinctive doctrines between the Lutherans and the Reformed was outdated trash, and that if Luther lived today, he would certainly teach differently than he had, and that he would not refuse a union with the Reformed.

In the higher schools Dr. Luther, that precious Prophet of God, was made an object of hate for the students, and the irresolute Melancthon with his adulterated Augsburg Confession of 1540 was elevated as an example to be followed in the pursuit of (Christian) love; the pure and true Lutheran doctrine was despised as something opposed to progress and as having served its purpose; the Formula of Concord, this genuine protection, wall, and guard against both the open and the secret attacks of the Calvinists, was derided as a Formula of schisms, and the authors thereof as also the eight thousand tongues who subscribed to it were even in their graves derided as enemies of the peace of the Church and as disturbers of the peace. / In contrast to that the Calvinistic false doctrine was advocated as being in accord with reason and with the law of love, and especially everything which was divine truth was denied. For this reason it was seldom that a candidate for the ministry could be found who knew the Confessional writings (Symbols) of the Lutheran Church. For in their examinations they were not asked about this. The most unrestrained subjectivity was rampant in doctrine; each pastor and teacher could and was permitted to preach, dispense the sacraments, and teach, as he saw fit. / In the schools the Lutheran Catechism was only for show, and was only memorized; the instruction of the youth in the schools and of the confirmands was either Zwinglian or Calvinistic, according to the preference of the pastor or teacher. The children were not taught what repentance, faith, sanctification was, nor (were they taught) about the doctrine of the persons of Christ, baptism, the Lord's Supper, the Church, heaven and hell; for those who were to have taught them did themselves not know the right way. The outwardly pious sects, Methodists, Anabaptists, Herrnhuter, Reformed, and the clever pietists, cloaked with the mantle of Samuel, noised abroad everywhere that it did not depend on the doctrine, but on life, and they talked the people (into holding) a new monkish workrighteousness thru the observance of hours of prayer, and convinced the people that in every church group, even if its doctrine was ever so corrupt, there were children of God.

schlecht seyn, waeren Kinder Gottes. Daher plauderten sie immer von Glaebigen Reformirten, Methodisten, Wiedertaeufern, Herrnhutern u. s. w. Auf diese Weise kam endlich ein allgemeiner Indifferentismus (Gleichgiltigkeit gegen die rechte Lehre) und eine erbaermliche Syncretisterei (Religions-Mengerei) in die Herzen, auch derer, welche in der lutherischen Kirche geboren, getauft und confirmirt waren.

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So verblendete der Teufel in der Gestalt des Engels des Lichts, die einfaeltigen Christen, welche gern wollten selig werden, dasz sie nichts mehr darnach fragten, was der Prediger fuer eine Lehre, fuer ein Bekenntnisz habe? hoerten sie: der und der Prediger ist glaebig, flugs hingelaufen, und das Abendmal dort genommen und die Kinder von ihm lassen taufen. Das ist manchem von uns also gegangen, ehe ihm aus Gottes Wort die Augen geoeffnet wurden und er erkannte, dasz bei falscher Lehre kein wahrer Glaube seyn koenne, und aus falscher Lehre kein rechter Glaube kommen koenne, sondern dasz aus der rechten Lehre nur der wahrhaftige Glaube und das rechte Christenleben erwachse. Wenn man aber blind ist, siehet man nicht. So liefen die um ihr Seelenheil bekueemmerten Christen hin und her auf die Markte der sogenannten glaebigen Prediger, der verschmitzten Calvinisten-Prediger naemlich, und erhielten von diesen geistlichen Quarksalbern sueszes Gift statt herzstaerkender Arznei. Der Teufel aber wuszte das Gift so zu mischen, dasz die Seelen nach und nach in Mattigkeit verdarben, damit sein Betrug nicht gemerkt wurde.

Nachdem nun auf solche Weise der Teufel durch seine calvinistischen Marktschreier in Preussen, die sogenannten glaebigen Prediger, und durch die frechen Schriftgelehrten auf Universitaeten, sowohl ernste Christen als leichtfertige Christen zu Haufe vor seine Troedelbuden gebracht, und aus seinem Gauckelsack einem jeden die Waare, die er verlangte, wohlfeil anbot, da gings zu beiden Seiten ans Kaufen mit reissender Macht. Die Weltkinder kriegten in Wahrheit, was sie suchten, die Kinder Gottes aber wurden jaemmerlich betrogen; doch auch die klugen Jungfrauen merktens nicht so bald, - denn sie schliefen. Da nun der Teufel sein Blendwerk im Gange sahe, da that er endlich seinen Haupt-Schritt, und machte die UNION, - am 25 Juni des Jahres des Herrn 1830. Hierzu bediente er sich der

For this reason they always gaped about believing Reformed, Methodists, Anabaptists, Herrnhuter, etc. In this manner eventually there came a general indifference (indifference in respect to the correct doctrine) and also a pitiful syncretism (confusion of religions) into the hearts of the people, also into the hearts of those who had been born, baptised and confirmed in the Lutheran Church.

So the devil, in the form of the angel of light, blinded the simple Christians, who very much wanted to be saved, so that they did no longer care what kind of doctrine or what kind of confession a preacher had. But if they heard that this or that preacher is believing, they ran to him immediately and received Communion there and had their children baptised by him. This happened to many of us before our eyes were opened by the Word of God and before we realized that with false doctrine there can be no true faith, and that out of false doctrine no real faith can come, but that only out of orthodox doctrine ~~can~~ the correct faith and a true Christian life could grow. Thus the Christians who were concerned about the welfare of their souls ran hither and yon on the market places of the so-called believing preachers, namely the clever Calvinistic preachers, and obtained from these spiritual quacks sweet poison instead of heart-strengthening medicine. But the devil knew how to mix the poison so that the souls gradually rotted away in weakness, so that his deception was not discerned.

After the devil had in this manner, thru his Calvinistic towncriers in Prussia - the so-called believing pastors -, and thru the shameless Scribes at the universities, collected in a pile before his junk shop not only lighthearted Christians but also serious Christians, and after the devil had with a sham of sincerity offered his wares out of his cheating-bag to everyone according to his wants, then on both sides they turned to buying with rending power. The children of the world really got what they were looking for, but the children of God were cheated pitifully; and even the wise virgins did not notice it very soon because they were sleeping. When the devil saw that his work of confusion was started, then he took his main step and brought about the Union, on June 25, in the year of the Lord 1830. For this purpose he made use of the

weltlichen Macht des Koenigs von Preussen Friedrich Wilhelm III. Dieser reformirte Potentat ward von seinen beiden Hofpredigern Eylert und Neander, die eine solche Lugen Union zwischen Reformirten und Lutheranern lange schon besprochen, dahin gebracht, dass er unter seinen Namen 1830 ein Mandat erliess: jeder Prediger solle unweigerlich das Kirchenbuch der Unirten - sogenannten evangelischen Staats-Kirche bei Vermeidung des Verlustes seines Amtes annehmen.

page four

Dieses Kirchenbuch der neuen Staatskirche (unirten Sekte) ist ein ordnungsloser Mischmasch. Die Liturgie ist aus dem Prayer Book der Englisch reformirten Episkopal Kirche, die Formulare und Gebete bei Tauf und Abendmal sind aus mancherlei deutsch reformirten Agenden, eben so die Collecten, dann ist die Crone dieses Monstrums das *Aegyptische* Todten-Fest. Hie und da ist auch noch der Name des Dreieinigen Gottes eingeschoben, um diejenigen zu locken, die noch dran glauben; denn die meisten Prediger waren Socinianer. Die Reformirten, deren Lehre durch und durch Socinianisch ist, grob und fein, waren zur Annahme dieser Agende sehr willig. Und warum sollten sie nicht? Es war ja ihre Lehre, so in dieser Agende stehet. Die verdorbenen lutherischen Prediger griffen auch zu; denn das hatten sie ja laengst gewünscht, aufhoeren zu duerfen lutherische Prediger zu heissen. Gegen Acht Tausend solcher lutherischer Prediger *Name* luken entsagten der lutherischen Kirche und nahmen diesz Mahlzeichen des Antichrists an. Die Gemeinen wurden von ihnen beschwichtigt, mit der gewoehnlichen Gauckelei: wir muessen doch Liebe beweisen; und die Reformirten werden dadurch gewonnen werden. Ja, hinter sich. Die ernstern Gemeinglieder, die noch aus fleissigem Lesen der Postillen der GottesMaenner Dr. Luther, Johann Arndt, Scriyer, Lassenius, Heinrich Mueller, wussten, dass die Lehre der lutherischen Kirche mit Gottes Wort stimmt und die Seelen zur Seligkeit fuehret, die Irrlehre der Reformirten aber dem Wort Gottes widerstreitet, gotteslaesterlich ist, und die Seelen im Abgrund der Hoellen stuerzet, wurden verstuerzt ueber die Neue Zeitung, dass die Reformirte Lehre der lutherischen gleich seyn solle, und mit der lutherischen Lehre fuer gleich gehalten werden solle. Denn das ist der Zweck dieser Antichristischen Union. Diese rechtschaffenen Lutheraner wollten nun gern Raths sich erholen bei den sogenannten glaeubigen Predigern, die sie fuer Knechte Christi

secular power of the King of Prussia, Fredrich Wilhelm III./ This Reformed potentate was brought to that point by his two court preachers Eylert and Neander, who had for a long time already been discussing such a false union between Reformed and Lutherans, that he gave out a mandate under his name in 1830 that every pastor should without hesitation accept the Church book of the United - the so-called Evangelical State-Church - under threat of removal from office (if anybody refused).

/ This Church book of the new State-Church (united sect) is a disorderly mess. The liturgy is taken from the Prayer Book of the English Reformed Episcopal Church, the formulas and prayers for baptism and the Lord's Supper are taken from several German Reformed Agendas, as also the collects, and the crown of this monstrosity is the Egyptian funeral ceremony. Here and there the name of the Triune God is interpolated, to attract those who still believe that; for most of the pastors were Socinians./ The Reformed, whose doctrine is Socinian thru and thru, whether coarse or fine, were very willing to accept this Agenda. And why should they not? For it was their doctrine which was in this Agenda. The corrupt Lutheran pastors reached out (for this Agenda) also, for they had for a long time already desired that they would cease to be called Lutheran pastors. About 8000 of these clerical Mamelukes denied the Lutheran Church and accepted this admitted mark of the Antichrist. The congregations were quieted by them with the usual foolishness, namely that love had to be shown, thru which the Reformed would be won over. Away with this. The more serious congregation members, who still knew, from a diligent reading of the postils of the men of God Dr. Luther, Johann Arndt, Scriver, Lassenius, Heinrich Mueller, that the doctrine of the Lutheran Church is in accord with the Word of God and that it leads the souls to salvation, but that the false doctrine of the Reformed is contrary to the Word of God, that it is a blasphemy of God, and that it sends souls into the abyss of hell, - these shattered at the news that the Reformed doctrine was equal to the Lutheran doctrine and that it was to be considered as equal to the Lutheran doctrine. For that was the purpose of this anti-Christian union. These genuine Lutherans wanted very much to get advice from these so-called believing preachers, whom they had considered as servants of Christ;

gehalten hatten; aber da war kein Rath, sondern eitel Truegerei, indem sie sagten: es sei durch die Union die Geltung des lutherischen Bekenntnisses nicht aufgehoben, die Union bezwecke nur Maessigung und Milde, und dasz man den Reformirten die Kirchengemeinschaft nicht versagen solle um des Reformirten Bekenntnisses willen. Da erkannten alle rechtschaffene Lutheraner diese Betruegerei, und dasz jene sogenannten glaeubigen Prediger Fuechse seyen, die unter dem Schein der Gottseligkeit den Weinberg des Herrn, die Lutherische Kirche verderbeten.

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Doeh, was sollten sie nun anfangen? Sie ergriffen das sicherste Mittel in dieser Noth, - das Gebat, und lagen dem HErrn Seiner Kirche an, ihnen lutherische Hirten zu geben. Der treue Herr hatte schon erhoeret, ehe sie ruften, und einigen Predigern lutherischen Bekenntnisses einen freudigen Glaubensmuth gegeben, das Mahlzeichen des Thierchens nicht anzunehmen, sondern am Haufe Gottes zu beharren. Ausserdem erweckte Gott der Heilige Geist auch einige Prediger, die, fast unwissend ueber den Teufels-Zweck der Union, zu ihr mit uebergetreten waren, dasz sie den Hoellen-Abgrund erkannten und aus Babel weichen. Ferner brachte der Herr des Weinberges auch einige Candidaten des Predigt-Amtes ueber die Antichristische Union zur Erkenntnisz, und ordnete sie durch die lutherische Kirche zu deren Dienst. So erhielt die gar klein gewordene lutherische Kirchen-Heerde dennoch durch Gottes Gnade Hirten, die mit dem Dienst des Amtes ihrer warteten. Sie muszten aber im Verborgenen thun, meist des Nachts; denn der Teufel konnte es nicht leiden, dasz seine Hure nicht sollte die Seelen verfuehren. Er setzte daher durch seine Gesellen den Koenig Friedrich Wilhelm III an, dasz er an alle Obrigkeit seines Landes den Befehl gab: "man solle scharfz zusehen, dasz man die lutherischen Prediger absetze, und, wenn sie dennoch das Amt verwaltete, dasz man sie ins Gefaengnisz lege." Es gefiel auch dem Herrn, mehrere lutherische Pastores in die Haende der Feinde kommen zu lassen, auf dasz wir allein unser Vertrauen auf Ihn stelleten, und Er Ihre einlegte vor den Feinden. Und das geschahe auch. Der Koenig von Preussen aber ward verstockt, und warf Kinder, Weiber, Greise, die am Goetzendienste

but there was no counsel, but only deception, when they said that the Union did not nullify the validity of the Lutheran Confession, but that the Union would only bring about mediation and mildness, and that one should not refuse Church fellowship to the Reformed on account of the Reformed Confession. Then all the genuine Lutherans recognized this deception, and (saw) that these so-called believing pastors were foxes who, under a show of sanctity, despoiled the vineyard of the Lord, namely the Lutheran Church.

But what should they do now? They took to the surest help in this need, namely prayer, and put it up to the Lord of The Church to give them Lutheran shepherds. The faithful Lord had already heard before they called, and had given several pastors of the Lutheran Confession a cheerful faith, not to accept this identifying mark *sign of the beast* but to adhere to the people of God. Besides that God the Holy Spirit awakened several pastors, who, almost totally unaware of the satanic purpose of the Union, had entered into the Union, *and* awakened them so that they recognized the abyss of hell and that they fled from *Bab*~~le~~. Further, the Lord of the vineyard also, in spite of the anti-Christian Union, brought several candidates for the ministerial office to a sure knowledge, and, thru the Lutheran Church, established them in its service. In this manner the rather small Lutheran Church group received shepherds thru the grace of God who served the Church in the office of the ministry. But they had to function in secrecy, mostly at night, for satan could not bear that his whore should not deceive the souls. He therefore induced King Friedrich Wilhelm III, thru his colleagues, to give the order to all magistrated in his land to exercise strict care to depose the Lutheran pastors, and, if they yet remained active in their office, to put them into prison. It pleased the Lord to permit several Lutheran pastors to fall into the hands of the enemy, so that we all put our confidence in Him, and He decorated them before the enemy. And that happened. But the King of Prussia was hardened and threw children, women, and old men into prison and robbed them of their possessions because they did not want to take part in idolatry.

nicht Theil nehmen wollten, ins Gefaengnisz und beraubte sie ihrer Habe. Doch der Herr sahe drein, nahm sich Seines geplagten Israëls an, und sagte ihnen, ziehet aus dem eisernen Ofen Aegypti, ich habe fuer euch noch Raum auf der Erde gelassen; denn in meinem Wort habe ich euch gerathen: "wenn sie euch in einer Stadt (Randglosse: "Matth. 10) verfolgen, so fliehet in eine andere."

Diesen Rath des Herrn Jesu nach, zogen im September 1838, Fuenfthalb Hundert Lutheraner aus der Gegend von Fuellichau und Schwiebus in der Mark Brandenburg mit ihrem Pastor Kavel, ueber England nach Sued-Australien, wo sie die unbedingte Kirchenfreiheit haben, und

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von Gott mit allem Segen im Geistlichen und Leiblichen geschmueckt sind. Den 4 November 1838 reiste ich Pastor Krause mit einem Deputirten nach Nord America, von einem groszen Theil Lutheraner aus Schlesien abgesendet, zu erfahren, ob in den Nord-Amerikanischen Frei-Staaten die Lutherische Kirche Freiheit habe? Dem ist also, in aller Weise. Den 7 Januar landete ich mit dem Deputirten in New York, Anno 1839. Im Sommer des Jahres 1839 folgte dem Rath des Herrn Jesu: "wenn sie euch in einer Stadt verfolgen, so fliehet in eine andere", eine grosze Menge Lutheraner aus dem Koenigreich Preussen, als, aus Pommern, aus der Mark Brandenburg, aus Magdeburg, aus Erfurt, aus Schlesien, an der Zahl gegen Ein Tausend, und fuhren von Hamburg aus auf mehrern Segelschiffen nach Nord-Amerika. Unter ihnen war ihr Seelsorger Pastor Andreas Grabau. Damit auch die Armen mitkommen konnten, hatten die Bemittelten eine Reise-Kasse errichtet. Daren hat mancher mehr als Tausend Thaler gelegt. Ob sie gleich dafuer von so manchen, der dadurch mitgekommen ist, schaendlichen Undank erfahren haben, so hat doch der Herr Seinen Segen ihnen gegeben. Der Hauptmann Heinrich von Rohr war vorausgesendet, einen Platz zur Niederlassung fuer

But the Lord considered the matter, took care of His persecuted Israel, and said to them, depart from the iron oven of Egypt, I have left room for you on the earth, for in my Word I have advised you "But when they persecute you in this city, flee ye into another." (Matt. 10, 23).

According to this advice of the Lord Jesus, 550 Lutherans, from the region of Fuedlichau and Schwiebus in the Margraviate of Brandenburg, emigrated in September 1838 with their pastor, Kavel, and went to South Australia via England, where they have unconditional religious freedom,

and where they are blessed by God with all spiritual and physical blessings. November 4, 1838 I, Rev. Krause, left for North America with a deputy, sent by a large group of Lutherans in Silesia, to learn whether in the North American Free States the Lutheran Church really enjoyed freedom. That is the case, in all respects. January 7, 1839 I and the deputy landed in New York. In the summer of the year 1839 a large group of Lutherans from the Kingdom of Prussia, also from Pommerania, the Margraviate of Brandenburg, from Magdeburg, from Erfurt, from Silesia, - about 1000 - followed the advice of the Lord: "when they persecute you in this city, flee ye into another", and left Hamburg in several sailing ships for North America. Among them was their pastor, Rev. Andreas Grabau. So that also the poor could go along, the richer ones had established a treasury for the trip. Many had paid more than \$1000 into this. Even tho they have received a shameful ingratitude from many of those who thereby (by means of the common treasury) ~~were~~ enabled to go along, yet the Lord has given them His blessing. Captain Heinrich von Rohr had been sent on ahead, to select a location for the settlement of the congregation.

die Gemeinde zu suchen. Da er aber in der Wahl hiezu nicht klar war, verzog sichs, bis die Gemeinde groesztentheils im September 1839 nach Buffalo kam. Alle Schiffe kamen durch Gottes Gnade wohlbehalten an, dem Teufel zum Verdriesz, der sie gern in den Meeresgrund versenkt haette, damit die Kirche Christi nicht in Amerika des Teufels Bueberei aufdeckte.

Da durch die Auslagen auf der Landreise fuer die Armen Glieder und durch andere nicht vorhergesehene Ereignisse das Geld/ sehr verringert war, so ward beschlossen, dass diejenigen, welche noch Mittel haetten, weiter zu reisen, ins Territory of Wisconsin ziehen moechten, um eine Niederlassung zu gruenden, die aber, welche ohne Mittel zu dieser Reise waeren, wollten in Buffalo bleiben. So zog denn ein bedeutender Haufe hieher nach Territory of Wisconsin, und landete Anfang Octobris 1839 zu Stadt Milwaukee. Diese sind der Stamm unserer evangelisch lutherischen Kirchgemeinde in Town Nine, meistens aus Pommern; und ihre Wurzel ist Christus Jesus, der uns zu Seiner Kirche gemacht hat.
(Randglosse: " Psalm 100, v. 3")

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Nachdem unsere Gemeinde fuer Dach und Fach in Milwaukee das Nothduerftige veranstaltet hatte, denn das Wetter war schon rauh, hielten sie im Namen Gottes Berathung, wie der Platz zur Niederlassung auszusuchen waere, und wer aus der Gemeinde zu diesem Werk ausgesendet werden sollte? Die Wahl traf den Hauptmann Heinrich von Rohr, August Radue und Martin Friedrich Schoessow. Gleich hart an Milwaukee lag dazumal der Wald, wie er seit der Suendfluth gewachsen und wieder gewachsen, ohne Weg und Stegg und mehrere hundert Meilen nach allen Vier Oertern der Erde. Ausser den Ur-Einwohnern, den Heiden-Indianern, die ihrer Lebensweise, dem Jagd und dem Fischfange zufolge ein wandernd Leben fuehren, ein Paar Wochen hie, ein Paar Wochen da ihre Binsen-Huetten aufschlugen, hatten in Meilen weiter Entfernung nur einzelne Englaender feste Wohnungen (Faermen) in dem grossen Walde, in welchem die sich

But since he was not able to decide in the selection of the place, the selection was postponed till the congregation for the most part had come to Buffalo in September 1839. Thru the grace of God all the ships arrived in good condition, to the disgust of satan, who would gladly have sunk them into the depths of the sea, so that the Church of Christ would not uncover satan's tomfoolery in America.

Since, thru the expenditures on the land journey for the poor members, and also thru other unforeseen developments, the amount of money had been greatly reduced, it was decided that those who still had the means to travel on into the Territory of Wisconsin to establish a settlement (could do so), but that those who were without means for such a journey should stay in Buffalo. A considerable group then moved to the Territory of Wisconsin, and landed in the City of Milwaukee in the beginning of October 1839. This is the trunk of our Evangelical Lutheran congregation in Town Nine, consisting mostly of Pommeranians; and its root is Christ Jesus, who has made us into His Church. (Psalm 100, v. 3)

After our congregation had made the most necessary preparations for shelter in Milwaukee, for the weather was already chilly, they held a consultation in the name of God, how to select a place for their settlement, and who from the congregation should be sent out on this assignment. Captain Heinrich von Rohr, August Radue and Martin Friedrich Schoessow were elected. The forest was at that time really close to Milwaukee, as it had grown and grown again since the Flood, without path or trail, and it extended several hundred miles in all four directions. Outside of the original inhabitants, the heathen Indians, who, according to their manner of life in the pursuit of the hunt and of fishing lived a nomadic life and pitched their tepees here for a few weeks and there for a few weeks, only a few Englishmen had established permanent dwellings - farms - in the huge forest, and these were miles apart - in which they found their way by means of the compass,

durch den Compas zurechtfinden, und die Richtungen nach den Punkten, dahin sie gehen muszten dadurch bezeichnet hatten, dasz sie ~~die~~ Baeume anhiengen. Ohne ~~Art~~ konnte Niemand zu Rosz oder Wagen den Wald bereisen.

Die zur Kundschaft fuer den Platz der Niederlassung ausgesendeten oben genannten Drei Brueder begaben sich mit einem, des Waldes und der Gegend kundigen Wegweiser auf die Reise, die, da der Regen das Fortkommen sehr schwer machte, ueber mehrere Tage auf dem Wege von hier nach Milwaukee, den wir jetzt in einen halben Tage mit Leichtigkeit zuruecklegen, zubrachten. Ihr Kinder und Nachkommen habt jetzt keine Muehe mehr, ihr seid im Brodkorbe und im Gemach, da wir hingegen mit Fasten und saurem Schweisz den Wald urbar gemacht und auch das Bett gemacht haben. Wir haben Gottes Wunderhilfe gar stark erfahren! Moeget ihr ~~xxx~~ recht dankbar die Schaetze fuer Seel und Leib, die ihr jetzt zu Haus und Hofe habet, mit treuer Anwendung fuer eure Seele brauchen und sonderlich diese kostbaren Freiheit der Kirche Euch dazu dienen lassen, dasz ihr erbauet werdet im Heiligen Geist, und fleissig in Gottes Wort mit Wachen und Beten forschet, auf dasz ihr wachet in der Gnade und Erkenntniss unsers HERRN und Heilandes Jesu Christi, und bestehet in der Freiheit von Suenden, und in der reinen Lehre unserer evangelisch lutherischen Kirche und im rechten Heiligen Christenwandel. Denn nur

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durch die reine Lehre Gottes Worts wird das rechte Christenthum, die Frucht des ungefaelschten Glaubens erzeugt. Falsche Lehre aber macht auch falsches Leben, naemlich eine heuchlerische eigengerechte Werkheiligkeit. Das ist an allen Rotten, Sekten und Ketzern offenbar; die haben einen Schein des gottseligen Wesens, aber seine Kraft verleugnen sie. Darum meidet sie; wie Gottes Wort befiehlt. (Randglosse: "Tit. 3, v. 10") Die drei Abgeordneten der Gemeinde hatten ihre erste Herberge bei Leinen, dann bei Peter Tuerk, und bei Obitz, hatten auf ihrer Kundschaftsreise manch Ungemach zu bestehen, darin aber der getreu Gott ihnen beistand. Nach Sieben Tagen kamen sie wieder in Milwaukee an, und berichteten

and they marked the directions to those places to which they had to go in this manner, that they blazed the trees. Without an axe nobody could travel thru the forest by horse or wagon.

The three brethren, named above, who were sent out for selecting the place of settlement, started on their journey with a guide, who knew the forest and this particular region. Since their departure had been made difficult on account of the rain, they spent several days on their trip from here (Freistadt) to Milwaukee, a trip that we can now easily make in half a day. You children and descendants have no cares now anymore, you are in the breadbasket and in comfort, whereas we on the contrary had to fast, and make the forest tillable and make our beds with bitter sweat. We have strongly experienced God's wonderful help! May you gratefully use the treasures for the body and soul, which you now have at home, with diligent application for your soul, and (may you) especially permit this precious freedom of the church to serve you, so that you will grow in the Holy Spirit and diligently search in God's Word with prayer so that you may be vigilant in the grace and knowledge of our Lord and Savior Jesus Christ, and that you may avoid sin and remain in the pure doctrine of our Evangelical Lutheran Church and in the correct sanctified Christian life. For only

from the pure doctrine of the Word of God does real Christianity, the fruit of unadulterated faith, follow. False doctrine makes for an incorrect life, namely a blasphemous selfrighteous workrighteousness. This is evident in all mobs, sects, and heretics. They have the appearance of a sanctified nature, but they deny the power thereof. For that reason avoid them. (Titus 3, 10). The three deputies of the congregation found their first lodging with Leinen, then with Peter Tuerk, and also with Obitz, and they had to endure many hardships on their exploratory journey, thru which, however, the faithful God helped them. After seven days they came back to Milwaukee again, and reported

ueber ihre Kundschaft. Bald drauf ward noch eine Reise gemacht, dabei der Ort fuer die Niederlassung bestimmt werden sollte.

Es gefiel die Gegend in Town Nine Washington County der Gemeine, der Boden ist blach, mit zween Baechen, Zucker-Achorn, Eichen, Linden, Buchen, Wallnuszbaeume, auch wilde Apfelbaeume, Pflaumen- und Kirschbaeume, wilder Wein und Strauch-Beeren finden sich reichlich. Der Wald sehr dick. Die Stumpfe der abgehauenen Baeume bezeugen es genung. Das Erdreich ist fruchtbar. Da beschloz denn die Gemeine, hier ihre Huetten im Namen Gottes aufzuschlagen. Bis diese zur Nothdurft errichtet waren, muszten die Familien unter Zelten liegen. Das war bei der eingetretenen Kaelte sehr uebel. Doch Gott half durch, dasz alle gesund blieben. Die erste Huette oder Haeuslein, so errichtet wurde, war die des Hauptmann von Rohr; nach und nach konnten sie alle ihre Block-Haeuse r aufbauen, denn der Herr wartete bis gegen Weihnachten, ehe er Schnee fallen liesz, und fuehrete es so, dasz Sein Haeuflein, geborgen vor Sturm und Kaelte den Winter hausen konnte. Ach, wie wohl that es, in der Freiheit bei trockenem Brod in der engen Huette Gott dienen zu koennen, tausendmal wohler, als in Aegypten (in Preussen) bei der vollen Schuessel, im weiten Hause des Gottesdienstes entbehren muessen. Liebe Kinder und Nachkommen! nehmet zu Herzen und haltet an der Kirche des HErrn, durch die Er Euch hier in die Freiheit gesetzt hat, zum ewigen Leben darin unterwiesen zu werden. So haben Eure Aeltern hier es gemacht, und gleich bei der Berathung ueber die Niederlassung der Gemeine, auch dafuer Sorge getragen, dasz die Kirche fuer ihre Nachkommen einen gewissen Stand erhielt. Sie thaeten also.

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Es beschloz naemlich die Gemeine, dasz, so viel Acres Laendereien Jemand, der zum Kirchspiel der Lutherischen Kirche in Town Nine sich bekannte, er auch eben so viele Schillinge, das ist, so viel Acres er kaufte,

about their exploration. Soon after that another journey was made, on which the location for the settlement was to be selected.

The region in Town Nine, Washington County, suited the congregation, since the ground is flat, with two brooks, and sugar maples, oaks, basswood trees, beeches, walnut trees, as also wild apple trees, plum trees, cherry trees, wild grapes and raspberries are found abundantly. The stumps of the trees which have been chopped down give sufficient witness of this. The soil is fruitful. The congregation decided then to ~~pitch~~ ^{build} their ~~huts~~ ^{houses} here, in the name of God. Till these had been erected for the necessities of life, the families had to live in tents. This was very bad, since a cold spell had set in. But God helped so that everybody remained healthy. The first hut or small house which was built, was that of Captain von Rohr. Eventually they could all build their log houses, for the Lord waited till almost Christmas, before He permitted the snow to fall, and guided things so that His small group could endure the winter, protected against the cold and storms. / Oh, how good it was, in freedom, even if it was only with dry bread and in narrow huts, to be able to serve God, a thousand times better than in Egypt - in Prussia - with its full pots, to have to give up divine worship in the spacious houses. / Dear children and descendants! take this to heart and cling to the Church of the Lord, thru which He has established you in freedom here, to be instructed in it for eternal life. Your parents did it that way here, and at the same time, when they were discussing the settling of the congregation, also worried about establishing the church on a firm basis for their descendants. This they did.

For the congregation resolved, that, as many acres of land anybody who was a member of the Lutheran parish in Town Nine had, so many shilling, that is, as many acres as he bought ,

eben so viel Schillinge gebe, damit davon ein Grundstueck zur Kirche und Schule angekauft, Kirchen- Schul- und Pfarr-Gebaeude errichtet, in Summa, alles beschafft werden koennte, um ein Kirchen und Schulwesen aufzurichten. Diesem Beschlusz nach kaufte dann die Gemeinde inmitten der Niederlassung Vierzig Acres gut Land zu diesem Zweck. Diese Vierzig Acres Kirchen- und schul-Land liegen in Town Nine Section XIX. Range ~~XX~~ XXI East, und gehen von der ehemaligen Farm des Hauptmann von Rohr, jetzt besessen von M. Stock, bis an das Land von M. Schoessow und C. Knuth, des Schmidts, an welchen beiden Grenzen der Kirchhof die letzte hohe Spitze des Kirchen-Akkers inne hat. Auch ward festgesetzt, dass diese Bestimmung als eine Grund-Akte gelten solle: dass Jeder, der spaeterhin ankaeme und zur lutherischen Kirche in Town Nine sich gliedlich hielte, gleichfalls je einen Schilling von gekauften Laendereien zahle, damit das auf solche Weise gegruendete Kirchen-Wesen erhalten werden koenne. Es hat sich in der Folge gezeiget, wie heilsam dieser Beschlusz gewesen ist, ohne den die Kirche kein Eigenthum erhalten haben wuerde. Denn das noch uebrige wenige Geld schwand bei den theuren Preisen der Lebensmittel, welche ein ganzes Jahr lang die Angesiedelten kaufen mussten, bevor sie aus den kleinen Stuecken Feld, die sie durch Umhauen der Baeume urbar gemacht, ein geringes Getreide bauen und ernten konnten. Den ersten Winter 1839 bis zum Fruehling 1840 ward der Gottesdienst in den engen Block-Haeusern kuemmerlich gehalten, eben so die Schule. Im Fruehjahr aber errichtete die Gemeinde ein besonderes Gebaeude zur Versammlung fuer Gottesdienst und Schule, Dreissig Fusz lang, Zwanzig Fusz breit. Die dabei geschehenen Auslagen betrugen Fuenf und Vierzig und Einen Halben Dollar, denn die eigentliche Arbeiten thaten die Gemeinglieder umsonst. Dies geschahe im Fruehjahr Ein Tausend Acht Hundert und Vierzig. Im Sommer desselben Jahres wurde der Kirchhof noethuerftig angelegt und umzaemet. Die Ausgaben hiebei beliefen sich auf Fulf Dollar, und Fuenf-und Zwanzig Cents. So hatte doch die Kirche des Herrn eine Huette im Frieden. Die ersten beiden Jahre 1839 und 1840 kamen die

so many shilling he should give, so that with this money a piece of land for the church and school could be bought, and that the church, school, and parsonage could be built, to sum it up, that everything could be taken care of so as to establish the church and school. As a result of this resolution the congregation bought 40 acres of good land for this purpose in the center of the settlement. These 40 acres of church and school land are located in Town Nine, section XIX, range XXI east, and extend from the former farm of Captain von Rohr, now occupied by M. Stock, to the land of M. Schoessow and C. Knuth the smith, on which two borders the cemetery occupies the last high point of the church land. It was also established that this resolution be considered a basic regulation, namely that everyone who would come in the future and would become a member of the Lutheran Church in Town Nine, likewise would pay one shilling and one acre of land he would buy, so that the church, having been established in that manner, could also thereby be maintained. It has become evident how beneficial this resolution has been, without which the Church would not have been able to keep up any property. For the little money which was still left over, soon disappeared because of the high prices of the necessities of life, which for a whole year the settlers had to buy, before they could raise and harvest a little grain on the little pieces of ground, which they had made tillable by chopping down the trees. The first winter of 1839 till the spring of 1840 the divine services were held in the narrow log houses under difficult conditions, as also the school. But in spring the congregation erected a special building for congregating for divine services and for the school, thirty feet long, and twenty feet wide. The expenses incurred thereby came to \$45.50, for the members of the congregation did most of the work themselves, gratis. This took place in the spring of 1840. In the summer of the same year the cemetery was laid out and enclosed as far as necessary. The expenses incurred in this amounted to \$11.25. So the Church of the Lord had a hut in peace. The first two years, 1839 and 1840, the Indians came diligently for visits without causing any sorrow.

Indianer noch fleiszig zum Besuch, aber ohne ein Leid zuzuguegen. Als die Gemeinde mehr und mehr Acker ueber machte, stellten die Indianer ihre Besuche ein, weil hier kein Wild in Menge mehr war, wie vor dem. Der Herr hat auch da Seine Gnadenhand maechtig ueber die Gemeinde gehalten.

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So hatte nun wohl diese unsere Gemeinde durch Gottes Gnade Ruhe von aussen, auch fing sie an, das eigene Brod zu essen, aber da war Satan, der umher gehet, wie ein bruellender Loewe und sucht, welchen er verschlinge, mit aller seiner Sechstausendjaehrigen List und Schaalkheit auf, den innern Wohlstand der Gemeinde, naemlich den lautern, auf Gottes Wort gegruendeten und in reiner wahrhaeftiger Lehre bekannten Christen-Glauben zu zerstoeren. Es fing Satan naemlich an, durch seine Rottengeister allerlei Schwaermereien vom sogenannten geistlichen Priesterthum der Christen in die Herzen zu bringen, und ueberredete Viele, dasz das besondere Predigt-Amt jetzt nicht mehr noth waere; denn die Wiedergeborenen Christen haetten das Recht, zu predigen und Sacramente zu reichen. Das sei Apostolisch. Dahin habe es Dr. Lutherus nicht bringen koennen; sondern diesz mueszten sie jetzt nachholen, und die Kirche Apostolisch machen, schwaetzten die Rottengeister. Die Symbolischen Buecher der lutherischen Kirche verworfen sie, das Apostolische Symbolum erklarten sie fuer Papistisch, weil darin nur von Einer Heiligen Christlichen Kirche gesagt werde; Dr. Lutheri Buecher, das gleichen Johann Arndtii, Heinrich Muellers, Johannis Lassenii, Christiani Seriveri und unserer evangelisch lutherischen Kirche treuen Gottesknechte reine Lehre machten sie verdaechtig; dagegen priesen sie die Schwarm-Buecher an. Die Heilige Confirmation der Kinder ward von ihnen als eine Papisterei gescholten, das Crucifix nannten sie ein Goetzenbild, die Feier der Gedaechnisz-Tage der Heiligen Apostel, gleichermaszen die Busztage, verachteten sie - Summa, diese Rottengeister, die aus der Mitte der Gemeinde ausgingen

As the congregation converted more and more land, the Indians ceased with their visits, since there was no longer any game in large numbers here, as there had been heretofore. In this respect the Lord also held His hand of grace powerfully over the congregation.

Thus our congregation had, thru the grace of God, peace from the outside, and it (the congregation) also started to eat its own bread, but there was satan, who always goes about as a roaring lion seeking whom he may devour, with all of his cleverness of 6000 years and with his versatility, who sought to disturb the inner wellbeing of the congregation, namely the pure Christian faith, based on the Word of God and confessed in pure and orthodox doctrine. For satan started to put into the hearts of the Christians all kinds of enthusiastic ideas about the so-called spiritual priesthood of the Christian, thru his mob spirits, and convinced many that the office of the ministry was not necessary anymore because the regenerated Christians had the right to preach and to dispense the sacraments. That, it was said, was apostolic. Dr. Luther, it was said, had not been able to bring it thus far, therefore they had to make up for this now and make the Church apostolic, said the Mob/spirits. They rejected the Symbolical Books of the Lutheran Church and declared that the Apostolic Creed was papistical because therein only one Holy Christian Church was mentioned; they cast suspicion on the books of Dr. Luther, of Johann Arndt, Heinrich Mueller, Johannes Lassenius, Christian Scriver, and on the pure doctrine of the faithful servants of God of our Evangelical Lutheran Church. In contrast to this they praised the books of the enthusiasts. The holy confirmation of the children they decried as being papistical, they called the crucifix an idol, and they despised the days of commemoration of the holy apostles as also the days of repentance. To sum it up, these mob spirits which went out from the congregation,

waren ein Haufe neuer Donatisten, Wiedertaeufer, Muentzer, und anderer Ketzereien neu aufgestuetzte Gesellen. Dabei betheuertten sie, sie waeren Lutheraner, und zwar die rechten Geistigen Lutheraner. Wer es nicht mit ihnen hielt, ward von ihnen ein Unbekehrter genannt. Dabei spielten sie die Rolle groszer Heiligkeit: seufzten, hingen die Koepfe, sahen sauer, und redeten viel von Bekehrung. Durch solche Gaukelei, und da man sie daheim in Preussen als treue Bekenner der Lutherischen Kirche gehalten, brachten sie einen groszen Theil der Gemeinde auf ihre Seite. Da erwaelhten hier sich auch diese Rottengeister zu Verstehern, und einen machten sie zum Meszpfaffen, der es auch mit erheuchelter Demuth annahm, und sagte: wenn ein Pastor kommt, so lege ich das alles nieder, und reiche nicht mehr die Sakramente.

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Da die Liebe Alles hoffet, so hoffete auch Jeder Lutherische Christ, diese Geister wuerden sich zur Besinnung bringen lassen, und diesz hoffen wir noch jetzt; deswegen wollen wir auch ihre Namen so lange verschweigen, bis sie selber erklaeren, dasz sie von der Kirche Christi nichts mehr wissen wollen. Diesz werden sie aber nicht thun mit Worten, sondern durch Beharrung in ihrer Ketzerei. Und wirds nicht mehr lange waehren mit ihnen, denn alle ihre Schelmen-Streiche haben sie durchgemacht, und treibens jetzt all zu grob, so dasz ihnen auch bange wird, und moechten sie gern, sie haetten ruhig gesessen, so haetten sie doch der Schande nicht, die ihnen jetzt begegnet, da selbst die Kinder erkennen, dasz diese elenden Leute in Teufels Stricken gehen. Gott erbarme Sich!

Ob zwar diese Rottengeister einen ziemlichen Anfang sich gemacht, so hatte doch der Herr die Einfaeltigen behuetet, dasz sie durch die praechtigen Worte dieser Freigeister sich nicht verfuehren lieszen. Und diese an des Herrn Haufe treu gebliebenen sind die Stamm-Gemeine.

were a group of new Donatists, Anabaptists, Muentzer, and other defenders, newly arisen, of other heresies. Besides this they maintained that they were Lutherans, and that they were the real Lutherans according to the spirit of it. Those who did not agree with them were called unconverted. And they put on a sham of great piety, moaned, hung their heads, looked sour, and talked much of conversion. Thru such deception, and since they had been considered as true Confessors of the Lutheran Church in Prussia, they won a large part of the congregation over to their side. Then these mob spirits elected themselves elders, and one of their number they also made a mass-priest, who also accepted it, with put-on humility, and who said that when a pastor would come, he would lay down his office and cease to dispense the sacraments.

Since love hopes for everything, every Lutheran Christian was hoping that these spirits could be made to reconsider, and we still hope for this. For this reason we want to keep their names quiet till they themselves declare that they no longer want to have anything to do with the Church of Christ. But they will not do this with words, but by remaining in their heresy. They will not last long anymore, because they have completed all their tomfoolery, and now they carry on in such a rough manner that they themselves are becoming frightened and wish that they had remained sitting still, for then they would not have experienced the scandal which they do now, for even the children realized that these unfortunate people were in the bonds of the devil. May God have mercy!

Even tho these mob spirits had made a considerable beginning, yet the Lord protected the simple-minded so that they did not permit themselves to be deceived by the attractive words of these liberal spirits. And these who remained faithful to the congregation of the Lord is the original congregation.

Bevor diese Rottengeister mit ihren Anfänge dazu wurden, also, da sie noch zur Lutherischen Kirche sich bekannten, hatten sie, im Verein mit der Stamm-Gemeine, den evangelischen lutherischen Pastor Lebrecht Friedrich Ehregott Krause der sich damals in Hamburg aufhält, am 13ten December 1840 zum Pastor berufen, der auch diese Vocation annahm, und den 25 Mai im Jahr des Herrn 1841 zu Schiff begab mit Ein und Sechszig Lutheranern, jung und alt gerechnet. Am 11 Julii landete das Schiff (Franklin genannt) in New York. Während der Zeit, dasz Pastor Krause beufen war, hatte diese Rotterei sich begeben. Als der Pastor in New York ankam, fand er bereits von dem lutherischen Pastor Andreas Grabau zu Buffalo Bericht ueber diesz Rotten-Wesen hier in Wisconsin. Denn in Buffalo hatten diese Schwaermer zuerst das Haupt erhoben, da sie dort ihre Absicht nicht errichteten, (denn Pastor Grabau widerstand ihnen mit Gottes Wort) sich nach Milwaukee begeben, wo sie, weil kein Predigt-Amt hier war, mehr auszurichten hofften. Och, wie gesagt, sie vermochten nur die leichtfertigen Seelen an sich zu ziehen. Als Pastor Krause in Buffalo angekommen, ueberzeugte er sich aus den dortigen Akten und eigenen Briefen der Rottengeister von ihrem verderblichen Treiben, und eroeffnete in einem Briefe vom 23. August 1841: "dasz, wenn diejenigen Lutheraner in und um Milwaukee, welche von den Rottengeistern sich gesondert, unter der Zusage, sich nach Gottes Wort und den saemtlichen Symbolen der lutherischen Kirche sich zu halten, ihn vocirten, er ihrer Berufung nachkommen wolle." Diese Treuen antworteten unterm unterm 5 September 1841: "dasz sie sich mit Gottes Hilfe treu nach Gottes Wort, den Symbolischen Buechern der lutherischen Kirche, und den zween Alten lutherischen Kirchen-rdnungen, naemlich der Pommerischen und der Wittenberger, halten wollten, und keine geistliche Gemeinschaft mit den Rottengeistern und Kettern halten wuerden, und dasz sie den Pastor Krause hiermit nochmals zu ihrem Pastor vocirten, zugleich dringendst bittend, dasz er sobald als moeglich zu ihnen kommen wolle." Diese entschiedene Antwort brachte in die Herzen aller treuen Lutheraner grosse Freude. Den 15 Septbr empfang Pastor Krause diesen Brief in Buffalo, und den 18 Septber, drei Tage darauf, begab er sich auch

Before the mob spirits in their beginning had become thus, that is, as they still confessed membership in the Lutheran Church, they had, together with the original congregation, called the Evangelical Lutheran pastor Lebrecht Friedrich Ehregott Krause, who at that time resided in Hamburg, on the 13th December, 1840, as their pastor, who accepted this call and who boarded ship on May 25 in the year of our Lord 1841, together with 61 Lutherans, counting young and old. On July 11 the ship - called The Franklin - landed in New York. After the time that Rev. Krause had been called, this sectarianism had begun allayed. After the pastor arrived in New York, he received a report about this sectarianism here in Wisconsin from the Lutheran pastor Andreas Grabau in Buffalo. For these enthusiasts had at first raised their head in Buffalo, and because they could not bring about what they intended to do - for Pastor Grabau resisted them with God's Word - they went to Milwaukee where they hoped to accomplish more because there was no pastor here. But, as already stated, they could only win over the frivolous souls. When Rev. Krause arrived in Buffalo, he convinced himself from the sources there and from the letters of the sectarians themselves of their corruptive activity, and declared in a letter of August 23, 1841, that if those Lutherans in and around Milwaukee who had kept aloof from the sectarians would call him with the promise that they would adhere to the collective Symbols of the Lutheran Church and to the Word of God, then he would accept their call. These faithful ones answered under date of September 5, 1841, stating that with the help of God they would hold fast to the Word of God, the Symbolical Books of the Lutheran Church, and the two old Lutheran Church Orders, namely the Pommeranian and the Wittenbergian, and that they would not have any spiritual fellowship with the sectarians and with heretics, and that hereby they again were calling Rev. Krause as their pastor, and at the same time begged him most urgently that he would come to them as soon as possible. This decisive answer brought great joy to the hearts of all true Lutherans. On September 15 Rev. Krause received this letter in Buffalo, and on the 18th of September, three days later,

im Namen Gottes, mit Weib und Kindern (Sonntagabend) auf das Dampfschiff Great-Western, von einer grossen Zahl Gemeinglieder dahin begleitet, und kam den 24 September (Freitag) in Milwaukee an, wo er von den dort wohnhaften treu gebliebenen Lutheranern mit grosser Freude aufgenommen wurde. So hatte denn der treue Koenig Seines Zions das Verlangen Seiner Kinder in Gnaden erhoeert, und ihnen das Heilige Predigt-Amt wieder gegeben. Er helfe auch dasselbe erhalten!

Sonntag, Dom: XVI post Trinitatis, welches war der 26. September des Jahres des Herrn 1841 hielt Pastor Krause seine Antritts-Predigt. Es war eine grosse Menge versammelt; denn auch die Rottischen hatten sich eingefunden, ob sie etwa koennten laut werden mit ihrem Dinge. Nach dem Nachmittags-Gottesdienst blieb die Gemeinde beisammen, um nun, im Verein mit dem Predigt-Amt die zwietraechtige Sache zu Besehen, und durch Gottes Gnade beizulegen. Die Widerwaertigen konnten endlich nichts mehr vorbringen, und gingen, mit dem Vorgeben, sie wollten sich bedenken, hinweg. Die eigentliche KirchGemeine aber blieb versammelt, und setzte ihre Erklaerung, folgend, schriftlich auf.

Milwaukee Dom. XVI, p. Trin. 26 September 1841

Die Unterzeichneten sind heut nach beendigten Nachmittages-Gottesdienst, im Local, wo der Gottesdienst abgehalten, versammelt geblieben, und haben, nach Anrufung des Gnadenbeistandes des DreiEinigen Gottes, erkannt: zum Ersten, dass der Satan, als ein Erbfeind der Kirche des HERRN, darauf ausgegangen ist, zu Kindern, dass hier die Gemeinde mit der ganzen evangelisch lutherischen Kirche, und namentlich mit der lutherischen Gemeinde zu Buffalo, Ein Herz und Eine Seele sei und bleibe, - und dass sie von nun an mit ganzem Ernst, und mit Unterwerfung ihrer Vernunft unter den Gehorsam Christi, nach Gottes Wort, den Symbolischen Buechern unserer evangelisch Lutherischen Kirche, und deren Alten Kirchen-Ordnungen, namentlich der Saechsichen (d. i. der Wittenberger) und Pommerschen, sich mit Gottes Hilfe halten wollen. Zum andern,

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- on Saturday - he together with his wife and children, boarded the steamship Great-Western, in the name of God, accompanied by a great number of congregation members. He arrived in Milwaukee on September 24 - Friday - where he was welcomed by the faithful Lutherans who lived there, with great joy. Thus the faithful King of His Zion had heard the request of His children graciously, and had given the holy office of the ministry to them again. May He help to maintain it too!

Sunday, the 16th Sunday after Trinity, which was the 26th September, 1841 A. D., Rev. Krause delivered his introductory sermon. A large number of people had congregated, for also the sectarians had come to see whether they could voice their matter. After the service in the afternoon the congregation remained assembled for the purpose of considering the controversial matter together with the pastor, and, thru the grace of God, to eliminate it. The opponents could finally not bring up any more, and they left with the indication that they wanted to consider the matter. But the congregation proper remained and made the following declaration in writing.

Milwaukee, the 16th Sunday after Trinity, Sept. 26, 1841
The undersigned have today remained assembled after the end of the afternoon service in the locale where the service was held, and have, after asking for the gracious presence of the Triune God, recognized first of all that satan as the arch-enemy of the Church of the Lord had been intent on hindering the congregation here from being and remaining one heart and one soul with the whole Evangelical Lutheran Church, namely with the Lutheran Congregation in Buffalo. The undersigned declared that from now on, with the help of God, in all seriousness, and with their reason subject to the obedience of Christ, they wanted to adhere to the Word of God, to the Symbolical Books of our Evangelical Lutheran Church and its old Church orders, namely the Saxon - that is, the Wittenbergian - and the Pommeranian. Secondly,

demgemaesz erkenne sie den Dresdener Catechismus, so wie den Seelsorger-Brief (Hirtenbrief) des Herrn Pastor Grabau, ueber welche beiden Gegenstaende der Teufel viel Arges ausgebreitet hat, - fuer richtig, dem Worte Gottes und den Symbolischen Buechern gemaesz, - auch die evangelisch lutherische Gemeinde zu Buffalo, und deren Pastor Grabau, fuer eine rechte lutherische Gemeinde, und ihn fuer einen rechten lutherischen Pastor. Zum Dritten, worin die Unterzeichneten gefehlet, auch in Unwissenheit, gegen die Ordnung der Kirche und die Brueder in Buffalo und deren Pastor, ist ihnen herzlich leid und begehren deren bruederliche Verzeihung. Zum Vierten, sie erkennen dasz die Verwaltung der Heiligen Sakramente, Tauf und Abendmal, nur dem Predigt-Amt zustehet, - Nothfaelle in Krankheit und Sterbens-Laeuftzen ausgenommen, - und dasz unter ihnen hierin gefehlet worden, dasz Nothfaelle angenommen wurden, wo der Herr nur aufs Warten sie gesetzt hatte. Es soll unter Gottes Beistand von ihnen gewachtet werden, dasz diese heilige Gottes-Ordnung, die der Herr dem Prädigt-Amt uebertragen hat, aufrecht erhalten werde. Zum Fuenften, die Seckirer und Ketz^{er}, und alle, die es mit ihnen halten, erkennen sie fuer Feinde der lutherischen Kirche, weil sie wider Gottes Wort, die Symbolischen Buecher, und den rechtglaugigen Dresdener Catechismus stehen, und wollen sie in kirchlicher Hinsicht, laut Gottes Wort Tit. 3 v. 10, meiden. Gott erbarme Sich ihrer! Zum Sechsten, die Unterzeichneten erkennen sich mit der Gemeinde in Buffalo, da sie auf Ein und demselben Glaubensgrunde stehen, fuer Eine Kirche, und wollen unter einander bleiben in der Einigkeit des Geistes, durch das Band der Friedens, und hiezu den Dreieinigen Gott um Gnade bitten. - Mit Dank zum HERRN, der Seine Gnade uns so reichlich wiederfahren lassen, und den Frieden unter uns eingerichtet, wurde die Versammlung geschlossen und gegenwaertige Verhandlung unterschrieben." LEE Krause, ev. luth. Pastor, Carl Kauffung. Heinrich Koerner. L. Will. F. D. Biewersdorf. Friedrich Hintz. Johann Krueger. Martin Brusz. M. F. Baesemann. Wilhelm Vogenitz. Christian Wilk. Wilhelm Trautwein. Sam. Pfennig. Michael Winter. Friedrich Akkermann. Carl Parlow. W. Bartelt." Diesz sind die Namen derer, welche Dom XVI. p. Tr. das ist, den 26 September diese Verhandlung unterschrieben haben.

in accord with this they recognize the Dresden Catechism, as also the Hittenbrief of Rev. Grabau, against which two things the devil has noised many evil things abroad, - as correct and in accord with the Word of God and the Symbolical Books; they also recognized the Evangelical Lutheran congregation in Buffalo and its pastor, Grabau, as an orthodox Lutheran congregation, and him for an orthodox Lutheran pastor. Thirdly, the undersigned are heartily sorry for those things wherein they had, even unknowingly, offended against the order of the Church and against the brethren in Buffalo and their pastor, and they beg for be forgiven fraternally. Fourthly, they recognize that the dispensing of the sacraments, baptism and the Lord's Supper, belong only to the ministerial office - emergency cases in sickness or if death threatens excepted - and that they had erred in this, namely that they had taken cases as emergency cases, where the Lord only wanted to let them wait. With the help of God they want to be careful that this holy divine order which the Lord has conferred on the ministerial office be maintained among them. In the fifth place, they recognize the sectarians and the heretics, and all those who side with them, as enemies of the Lutheran Church because they oppose the Word of God, the Symbolical books and the orthodox Dresden Catechism, and they want to avoid them ecclesiastically, according to the Word of God, Titus 3, 10. May God have mercy on them. In the sixth place, the undersigned declare themselves to be one church together with the congregation in Buffalo, since they stand on the same basis of faith, and they want to remain mutually in the oneness of the spirit thru the bond of peace, and for this they want to pray the Triune God for grace. The meeting was closed with thanks to the Lord who has permitted us to experience His grace so richly and who has established peace among us. The record here given was signed (by): L. F. W. Krause, Ev. Luth. pastor, Carl Kauffung, Heinrich Koerner, L. Will, F. D. Biewersdorf, Friedrich Hintz, Johann Krueger, Martin Brusz, M. F. Baesemann, Wilhelm Vogenitz, Christian Wilk, Wilhelm Trautwein, Sam Pfennig, Michael Winter, Friedrich Akkermann, Carl Parlow, W. Bartelt. These are the names of those who signed these resolutions the 16th Sunday after Trinity, that is, September 26.

Dom. XVII p. Tr. das ist den 3 October, unterschrieben in Town Nine die Folgenden: Johann Brueggemann. Gottfried Guettner. Martin Taute. Michael Helm. F. Wilde. August Radue. Klug. Carl Will. Johann Baumgardt. Ludwig Knuth. Gottfried Knuth. Goetsch. Michael Bellin. Wilhelm Klug. Johann Klug. Carl Wilk. Henriette Ramthun. Friedrich Prahl. Fr. Hilgendorf. Karl F. Hilgendorf. Christian Knuth. Michael Heuer. Friedrich Bartelt. Joachim Pipkorn. Benjamin Schoen. Joachim Wendt.

Nachtraeglich haben unterzeichnet: C. Krause. Wittwe Maria But. Christiana Schuehler.

Die Rottengeister, obwohl sie Gelegenheit genug hatten, sich auszusprechen und Belehrungen zu empfangen, mummelten aber doch ueberall herum: man wolle sie nicht hoeren, man stosze sie weg, sie wollten gerne in die Ordnung der Kirche treten. Darum verkuendigte der Pastor Sonntag Dom. XVIII p. Trin. 10 Octobris, nach der Predigt und Heiligem Vater Unser, Folgendes: "Der christlichen Gemeinde ist auch zu verkuendigen, dass alle diejenigen, welche eine naechere Besprechung und Ausprache ueber unsere Lutherische Kirchen-Angelegenheit, wuenschen, diesz bis Kommen den Mittwoch, als den 13. d. m. thun moegen; und lade ich alle, welche eine Verstaendigung, nicht aber ein nutzloses Streiten und Durchfechten eigener, unlutherischen, also unkirchlicher Einfaele, begehren, freundschaftlich ein, zu mir zu kommen. Ich bin die Tage Montag, Dienstag, Mittwoch, sowol des Tages als auch des Abends hiezu gern bereit, - Donnerstag aber reise ich, so Gott will, zu unsern lieben GlaubensGeschwistern ins Settlement, von wo ich vor Dienstag nicht zurueckkehren kann. Wer bis Mittwoch den 13. d. M. in die Ordnung der Kirche sich begiebt, so, wie es Gottes Wort, unsere Symbolischen Buecher, und unsere alte, reine Kirchen-Ordnungen, verschreiben, wird als Glied der Gemeinde betrachtet, und werden wir dann Mittwoch ueber Acht Tage, als den 20ten dieses Monats unter Gottes Beistand zur Wahl der Kirchen-Vorsteher schreiten. Wem es wirklich ernste Herzenssache ist, ein Glied der lutherischen Kirche zu seyn, und fuer sich und seinen Kinder Theil zu haben an den Guetern der Kirche, ist

The 17th Sunday after Trinity, that is, the 3rd of October, the following in Town Nine signed: Johann Brueggemann, Gottfried Guettner, Martin Taute, Michael Helm, F. Wilde, August Radue, Klug, Carl Will, Johann Baumgardt, Ludwig Knuth, Gottfried Knuth, Goetsch, Michael Bellin, Wilhelm Klug, Johann Klug, Carl Wilk, Henriette Ramthun, Friedrich Prah, Fr. Hilgendorf, Karl F. Hilgendorf, Christian Knuth, Michael Heuer, Friedrich Bartelt, Joachim Pipkorn, Benjamin Schoen, Joachim Wendt.

Later C. Krause, widow Maria But, and Christiana Schuehler also signed.

The sectarians, altho they had opportunity enough to express themselves and to be instructed, mumbled everywhere: that they were refused an audience, that they were rejected, for they would gladly enter the order of the church. For this reason the pastor announced on Sunday, the 18th after Trinity, after the sermon and the Lord's Prayer, the following: The Christian congregation is to be informed that all those who desire a further discussion of or expression on the situation in our Lutheran Church, should do this by this coming Wednesday, the 13th of this month. I invite all those who desire an agreement, but not a useless arguing or disputing of their own unLutheran, and therefore unecclesiastical notions, to come to me. I will be prepared for this Monday, Tuesday, and Wednesday, during the day as also at night. But Thursday I will depart, God willing, to go to our brethren in the faith in the settlement, from which I will not return before Tuesday. Whoever will enter into the order of the church by Wednesday the 13th of this month, in such a manner as the Word of God, our Symbolical Books and our old, pure Church Orders prescribe it, he will be considered as a member of the congregation. Eight days from Wednesday then, with the help of God, the 20th of this month, we will go on to the election of elders. With whomsoever it is really a serious concern to be a member of the Lutheran Church and to take part of the benefits of the Church for themselves and for their children, they have been offered enough time to join,

zum Zutritt Zeit genung gegeben, wobei zugleich bemerkt wird, dass zwar fort und fort die An- und Aufnahme in die lutherische Kirche Jedermann offen steht, dass aber diejenigen, welche bereits am XVI Sonntage nach Trinitatis, also heut vor ~~zwei~~ vierzehn Tagen, als Glieder der lutherischen Kirche sich erklaret, und diejenigen, welche bis Mittwoch als den 13. A. M. hiezu noch sich erklaren, als Kirchgemeinde, und als Eine Kirchgemeinde mit der im Settlement betrachtet werden. Gott helfe aus Gnaden zum Besten. Amen."

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Ausser dieser oeffentlichen Einladung wurden die Sectirer aber auch noch sonderlich eingeladen, ueber ihre Trennungs-Gruende sich auszusprechen. Allein es kamen ihrer nur drei, und auch diese nur, um ihr Rottenwesen zu schenken und zu rechtfertigen. Belehrung nahmen sie nicht an. So blieb denn die Kirche des Herrn fuer sich, und Rotten-Capelle blieb auch fuer sich, und erklarte sich auch fuer los von der Lutherischen Kirche, und ueberhob dadurch die Kirche der Muehe, den Unrath auszuwerfen, denn er that sich selbst hinaus. Auch selbst von denen, welche am Anfang noch aeusserlich sich zur Kirche gehalten hatten, lieszen sich etliche von den verfuehrerischen Geistern beruecken, und entliefen der muetterlichen Seelen Pflege der Kirche; doch wurden auch wieder welche muechtern aus des Teufels Stricken und fanden sich in den Schoosz der Kirche. Um nichts zu versaeumen, und nichts unversucht zu lassen, ob nicht etwa der eine oder der Andere Verfuehrte wider zurechtgebracht werden koennte, wurden die Rottengeister, welche unter sich ein Offen-Priesterwesen errichtet hatten, und dadurch den Sakraments-Raub ungescheuet trieben, nochmals von der Kirche zur Darlegung der Gruende ihres beharrlichen Losreissens von der Kirche, aufgefordert in folgendem, ihnen zugesendeten Briefe:

"An Zuengler; Martin Crueger; Bellin; Johann Crueger; Pritzlaf; Koepsel; dessen Schwiegersohn Crueger; Martin Friedrich Bruhs; Ham; Steffen; Tesch; Bistrin; Gruenhagen; Just und seinen Sohn; Fink beide Brueder; Schallock; Dews; Jahn; Heppner; Schlosser; Friedrich Crueger; Lange; Wittwe Stange.

whereunto we add at the same time that membership in the Lutheran Church will always be open to everybody, but that those who on the 16th Sunday after Trinity, two weeks ago today, therefore, declared themselves as members of the Lutheran Church, and those who will declare themselves as members before Wednesday, that is, the 13th of this month, they will be considered a congregation, and will be considered as one congregation with that in the settlement. May God out of grace work for the best. Amen.

Besides this public invitation the sectarians were also especially invited to express themselves in respect to their grounds for separation. But only three of them came, and only for the purpose of presenting their sectarianism in a different light and to justify it. They did not accept instruction. Therefore the Church of the Lord remained for itself, and the sectarian chapel remained for itself, and they also declared themselves separated from the Lutheran Church, and thereby they relieved the church of the trouble of casting out the trash, since it removed itself. Also from among those who at first had adhered to the Church outwardly, there were several who permitted themselves to be moved by the deceiving spirits, and they deserted the motherly care of souls of the Church; but some also were sobered, and found their way out of the constrictions of the devil back into the lap of the Church. So as not to neglect any duty, and to leave nothing untried in an attempt to bring back one or the other of those who had been misled, the sectarians, who had established a public ministry among themselves and who thereby carried on shamelessly their sacrament-robbery, were ~~dismissed~~ by the Church to present their reasons for their separation from the Church, in which they had persisted, by means of the following letter sent to them:

"To Zuengler, Martin Crueger, Bellin, Johann Crueger, Fritzlaff, Koepsel, his son-in-law Crueger, Martin Friedrich Bruhs, Ham, Steffen, Tesch, Bistrin, Gruenhagen, Just and his son, the two brothers Fink, Schallock, Dews, Jahn, Heppner, Schlosser, Friedrich Crueger, Lange, and the widow Stange.

Die evangelisch lutherische Kirche hieselbst, fordert, aus Liebe fuer Heil Ihrer Seelen, durch den Pastor und Kirchen-Vorstand Sie hierdurch auf, den Zweiten Sonntag nach dem Neuen Jahr, das ist, den 9. Januar 1842, vor der Kirchgemeinde zu erscheinen, und Ihre bestimmte Erklaerung abzugeben: 1, ob Sie mit den Ketzern Roggenbuck, Dreyer, Zion, Hildemann, Schmidt, Maahs, Lemke, und deren Anhange, und mit den Ketzern und Sectirern zu Buffalo, ferner mit dem Sectirer Luck hieselbst, noch ferner kirchliche Gemeinschaft halten wollen oder nicht? 2, Ob Sie die hiesige lutherische Kirche mit ihrem Pastor und Seelsorger Krause fuer rechte lutherische Kirche und rechten lutherischen Pastor anerkennen oder nicht? 3, Ob Sie die lutherische Kirche zu Buffalo und ihrem Pastor und Seelsorger ~~Wylke~~ fuer rechte /Grabau/ lutherische Kirche und rechtem lutherischen Pastor anerkennen oder nicht? 4, Ob Sie Ihre langgehegten Irrthuemer, Verleumdungen und Laesterungen, ueber die hiesige und die Buffaloer lutherische Kirchen, Pastoren, ueber den Hirtenbrief des Pastor Grabau, und ueber den Dresdener acht lutherischen Catechismus, erkennen, oeffentlich bekennen, die Vergebung von Gott ueber diese Suenden, die Absolution der Kirche und

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die Wieder-Aufnahme in die Kirche erbiten wollen? 5, Ob Sie oeffentlich versprechen und geloben wollen, durch Gottes Beistand treu nach Gottes Wort, den Saemtlichen Bekenntnisz-Schriften ~~der~~ unserer Lutherischen Kirche, und deren Alten achten Kirchen-Ordnungen, namentlich der Wittenberger von Anno 1536, und der Pommerschen von Anno 1690, sich zu halten und darnach allein sich zu richten?

Sollten Sie an genannten Tage, des Vormittags Neun Uhr, naemlich den Zweiten Sonntag nach dem Neuen Jahr, ~~Wylke~~ das ist, den 9 Januar 1842, wozu Sie sich Tags zuvor, als Sonnabend den 8. Januar, bei den KirchenVorstehern Bruhs, Kauffung, Winter, oder bei dem Pastor der Gemeine, zu melden haben, nicht erscheinen, auch im Fall Sie nicht erscheinen koennten, Ihre Erklaerung ueber diese Fuenf Punkte der Kirche nicht kund geben: so wird die Kirche Sie dann fuer Solche halten

The Evangelical Lutheran Church here located ^{invites you} demands, out of love for the safety of your souls, thru the pastor and the board of elders, to appear before the congregation on the second Sunday after New Year's, that is, January 9, 1842, and to give them a definite explanation about:

- 1) whether or not you want to remain in church fellowship with the heretics Roggenbuck, Dreyer, Zion, Hildemann, Schmidt, Maahs, Lemke, and with their following, and with the local sectarian Luck;
- 2) whether you recognize the local Lutheran Church with its pastor, Krause, as an orthodox Lutheran Church and as an orthodox Lutheran pastor;
- 3) whether you recognize the Lutheran Church in Buffalo and its pastor, Grabau, as an orthodox Lutheran Church and as an orthodox Lutheran pastor or not;
- 4) whether you will admit and publicly confess your errors, which you have for a long time already harbored, your denials of and blasphemies against the local Lutheran Church and the one in Buffalo, the pastors, against the Hirtenbrief of Pastor Grabau, and against the genuinely Lutheran Dresden Catechism, and whether you will seek the forgiveness of God for these sins, will seek absolution of the Church and reinstatement into the Church;
- 5) whether you want to promise publicly, thru the help of God, to adhere to and be governed alone by the Word of God, the collective confessional writings of our Lutheran Church, and its old genuine Church orders, namely the Wittenbergian of 1536, and the Pommeranian of 1690.

If you will not appear on the designated day at 9 in the morning, namely the second Sunday after New Year's, Jan. 9, 1842, for which you are to announce one day before, namely Saturday the 8th of January, to the elders Bruhs, Kauffung, or Winter, or to the pastor of the congregation, also in case that you cannot come, - if you will not appear to make your declaration on these five points to the Church, then the Church must consider you as such,

muessen, die dem Wort des HERRN Matth. 18. v. 17 widerstreben, und fuer Widerwaertige wollen gehalten seyn. Gott gebe Ihnen Gnade zur Busze! Zu christlicher Aussprache und Verstaendigung ueber die Gruende Ihrer bis jetzt beharrlichen Losreissung von der Lutherischen Kirche, moegen Sie sich den 22 und 23 dieses Monats December, also Mittwoch und Donnerstag in dieser Woche, aber an keinen andern Tagen, bei dem Pastor in seiner Wohnung, for ihm und dem KirchenVorstand, Abends 7 Uhr einfinden.

Milwaukee am 20 December 1841, Montag vor dem Heiligen Christtage. Die evangelisch lutherische Kirche hieselbst. Im Namen und Auftrag derselben. Lebrecht Friedrich Ehregott Krause, ev. luth. Pastor der lutherischen Kirche hieselbst. M. Bruhs. Michael Winter. C. Kauffung - Vorsteher."

Jedennoch trotz der Sorge der Kirche um diese zerrueteteten Menschen, wurde von ihnen die Kirche verspottet; keiner fand sich ein weder vor dem Pastor und dem KirchenVorstand, noch vor gesamer Gemeinde, sondern sie hattens ihren Spott und laesterten fort des Herrn Haus. Solche Laesterer sind sie geblieben, und haben zween Gaukler, die mit Ketzer Taufe und Ketzer-Abendmal die leichtfertigen Seelen aeffen, zu diesem Teufels-Possen ausstaffiret, naemlich in der Stadt Milwaukee den Gaukler Luck, und in Town Nine den Gaukler Arnt. Die Lutherische Kirche aber erfahret fort und fort, dasz Satan ein zu ohnmaechtiger Geselle ist mit samt seinem Gesinde, sondern dasz der HERR in Zion Sein Heerd und Feuer hat, dasz Er bei ihr drinnen ist und ihr hilfet. (Randglosse: "Jes. 31; Psal. 46") Gelobet sei der Herr!z

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Da zwei Drittheile der Gemeinde in Town Nine wohnen, auch in der Stadt der Aufenthalt fuer den Pastor zu theuer war, so ward die Gemeinde in Town Nine im Namen Gottes Raths, auf dem Kirchenlande fuer den Pastor die Pfarrei zu bauen. Ei, wie hat der Teufel sich dahinter gesetzt, Anfang, Mittel und Ende des Baues zu hindern. Aber der allmaechtige Gott machet den ohnmaechtigen Satan zu Schanden, und das Haus ward dennoch gebauet. Die ersten Baume dazu wurden gefaellet den 21 Octobris A. D. 1841 unter dem Zimmermann Heinrich Christian. Den 26. Novembris A. D. 1841 ist das Haus aufgerichtet worden auf den ersten

strive against
 who according to the Word of the Lord in Matt 18, 17, and as such who want to be considered rebels. May God give you grace for repentance. For a Christian discussion and agreement about the reasons for the separation from the Lutheran Church, in which you have persisted till now, you may come to the dwelling of the pastor to appear before him and the elders on the 22nd and the 23rd of this month of December, *at 7 P.M.* namely on Wednesday and Thursday of this week, but on no other days.

Milwaukee, December 20, 1841, Monday before Christmas. The local Evangelical Lutheran Church. In the name of and by order of the same. Lebrecht Friedrich Ehregott Krause, Evangelical Lutheran pastor of the local Lutheran Congregation. M. Bruhs, Michael Winter, C. Kauffung, elders.

But in spite of the concern of the Church for these confused people, they poked fun at the Church; nobody appeared either before the pastor or the elders, nor before the whole congregation, but they kept on in their derision and in their blasphemy against the house of the Lord. They continued to be such blasphemers, and commissioned two sorcerers, who with their heretical baptism and their heretical Lord's Supper aped frivolous souls, - commissioned for this devil's comedy, namely in the City of Milwaukee the sorcerer Luck, and in Town Nine the sorcerer Arnt. But the Lutheran Church experiences continually that satan together with his cohorts is a very powerless chap, but that the Lord has His hearth and fire in Zion, that He is with them and helps them. (Is. 31; Ps. 46) Praise be the Lord!

Since two thirds of the congregation lived in Town Nine, and since living in the city was too expensive for the pastor, therefore the congregation in Town Nine decided, in the name of God, to build the parsonage for the pastor on the church land. Oh, how satan had set out to hinder the beginning, the middle, and the end of the building project! But the Almighty God made the powerless satan ashamed, and the house was built anyway. The first trees for this purpose were felled on October 21, 1841, A. D. under the direction of carpenter Heinrich Christian. On November 26, 1841, A. D. the house was erected on the first

Huegel des Kirchenackers, nach der Himmelsgegend von Morgen nach Abend. Der naechste Nachbar ist Michael Stock, der von Hauptmann von Rohr die Farm erkaufte hat. Die Laenge des Hauses ist 28 Fusz; die Breite 18 Fusz; die Hoehe 13 Fusz, von der Schwelle bis unters Dach. Es sind im Hause Vier Stuben, zwei zu ebener Erde, zwei oben, jede so gross, wie die Haelfte des Hauses. Das Haus bestehet durchweg aus behauenen Balken. Der Anbau, so den Hausflur bildet, ist gemacht im August Monat 1842 vom Schullehrer August Lemke unentgeltlich waehrend der tag Ferien. Auch hat Zimmermann Ernst Milbrath am Pfarrhaus gearbeitet. Die Fischer-Arbeit daran hat gefertigt Salisbury. Den Schornstein hat gemacht Hilger der Maurer. Alle Manne der Gemeinde haben daran gearbeitet mit Holz-Faellen, Holz-Beschlagen, Schindel-Spalten, Latten-Spalten, Aufrichten, Dachdecken, und haben geleistet Drei Hundert und Zwanzig Arbeitstage. Am baarem Gelde haben sie haezu aufgebracht: dem Zimmermann Christian Arbeitslohn 21 Dollar; dem Zimmermann Milbrath 12 \$; dem Schreiner Salisbury 25 Dollar; dem Maurer Hilger 12\$. Dem Brettschneider Peter Tuerk fuer Bretter 23 Dollar, dem Kaufmann T. R. Austin fuer Fenster, Kitt, Thuer-Beschlaege 11/2 Doll. 48 C.; Fuer Naegel, Kalk, Kitt und Ziegel 12 Dollar; dem Georg Garbisch fuer Holzbeschlagen und Plankenschneiden zum Vorbau und Keller 5 Dollar. Summa der Unkosten. Den 20 Junii 1842/Donnerstag vor Johanne Baptist ist mit Gottes Hilfe das Haus fertig worden zum Einzug, und habens die Frauen gescheuert. (Randglosse: "20 Junii 1842") Den 23 Junii 1842 Donnerstag vor Johanne Baptista bin ich, Lebrecht Friedrich Ehregott Krause, Pastor der Gemeinde, mit meiner ehelichen Hausfrau, Catharine Elisabeth, und unsern beiden Kindern Caroline und Wilhelmine, bei schoenem Wetter hergezogen mit Sechs Wagen Gepaeck, und Einem fuer unsre Fahrt, und sind, als eben die Sonne zu Raeste ging im Namen Gottes ins neue Pfarrhaus gezogen, darin unser viele warteten. Vom 24 bis 27 Juni ist das Land zum Garten urbar gemacht worden; den 30 Juni habe ich den ersten Saamen im Garten gesaet; den 30 Juni ist der Brunnen fertig worden.

knoll of the church land which arose heavenward when one looks from east to west. My next door neighbor is Michael Stock, who has bought the farm from Captain von Rohr. The length of the house is 28 feet, the width 18 feet, the height 13 feet from the sill to under the roof. There are four rooms in the house, two level with the ground, two upstairs, each as large as half of the house. The house thruout is made of trimmed logs. The addition to the house which constitutes the hall was built in the month of August 1842 by the teacher August Lemke, gratis, during the vacation. The carpenter Ernst Milbrath also worked on the parsonage. The wood working was done by Salisbury. Hilger the mason made the chimney. All the men of the congregation worked on this project by helping with the felling of trees, trimming them, making shingles, making laths, in the construction, and in shingling the roof, and they have served 320 working days. In cold cash they have furnished: \$21 for salary for the carpenter Zimmermann; \$12 for the carpenter Milbrath; \$25 for the carpenter Salisbury; \$12 for the mason Hilger. \$23 for the saw-mill operator Peter Tuerk for boards; \$11.48 for the merchant T. R. Austin for windows, putty, and hardware for the doors; for nails, line, putty and bricks \$12; \$5 for Georg Garbisch for trimming logs and cutting planks for the hall and basement. This is the sum of the expenses. On June 20 with the help of God the house was ready for moving in, and the women scrubbed it. (June 20, 1842). June 23, 1842, Thursday before the day of John the Baptist, I, Lebrecht Friedrich Ehregott Krause, pastor of the congregation, with my wedded wife Catharine Elisabeth and our two children, Caroline and Wilhelmina, moved here in good weather with six wagons full of luggage, and one for ourselves, and, as the sun was just setting, in the name of God we moved into the new parsonage wherein many people welcomed us. From the 24th to the 27 of June the land for the garden was made tillable. June 30 I sowed the first seed in the garden. June 30 the well was finished.

Das Wasser im Brunnen aber war sehr unschmackhaft; da weisete der HERR eine gute Quelle, 70 Schritt vom Hause, daraus ein erquicklich Wasser flieszet. Dafuer sei Gott der HERR gelobet! Er wolle bei dem reinen Wasser Seines Heiligen Worts und Seiner Heiligen Sakramenten auch dieses noethige irdische Wasser uns erhalten! Die Aufsicht ueber den Bau hat gefuehret vom 21 October 1841 bis 21 October 1842, Johann Brueggemann der Schulmeister. Im Juli hat die Gemeinde mir eine Kuh u. Kalb gekauft. Anfang Septembris 1842 sind die ersten Fruechte im Garten gewesen - die Gurken. Auch andere Frucht-pflanzen waren im lustigen Wachsthum, da wir aber erst Ende Junii hatten saeen koennen, auch der Sommer kalt war, so blieb das Meiste zurueck. In demselben Monat habe ich lassen den Keller graben am Vorbau, 14 Fusz ins Gevierte und 6 Fusz in die Tiefe; es ward schoener Sandgrund gefunden, doch kam ich nicht bis dahin, dasz ich ihn haette koennen ausmauern lassen. Das soll so Gott will, Anno 1843 geschehen. Peter Wehe aus Milwaukee hat ihn gegraben, auch das Haus mit Steinen unterkeilet und die Steine mit Lehm verdichtet. An dem allen hat er 12 Tage gearbeitet, dafuer ich ihm 6 Dollar Geld und die Kost gegeben habe.

Den 21 October ist der Kuh- und Holz-Stall aufgerichtet, aber noch nicht dicht an den Waenden gemacht, negligentiae causa der Kirchkinder.

In demselben Monat habe ich gepflanzt 4 Pfirsich-Baeume; 4 Birnbaeume; 6 Apfel-faeume, 4 Pflaumen-Baeume. Gott gebe sein Gedeihen und Segen dazu.

Den 10. und 11 Novembris hat die Gemeinde in der Kirche die Decke gedichtet, und in demselben Monat einen eisernen Ofen besorget. Kostet 8 Dollar der Ofen. Nun sitzen wir im Winter warm. Gott sei gedanket, der immer ein Stueck nach dem andern giebet. Er wird auch zur rechten Zeit eine geraeumige Kirche bescheeren.

But the water in the well was not very tasteful. Then the Lord showed us a good source of water, 70 paces from the house, from which good water flowed. God the Lord be praised for this. Alongside of the pure water of His holy Word and His holy Sacraments may He also supply us with this necessary temporal water. Johann Brueggemann the school teacher supervised the ~~digging of the well~~ building of the house, from October 21, 1841 to October 21, 1842. In July the congregation bought me a cow and a calf. The beginning of September 1842 we had the first fruits of the garden, the cucumbers. Also other plants were growing lustily, but since we had only put in the seeds at the end of June, and since the summer was cold, most of the plants were retarded. In the same month I had a cellar made near the hall, 14 feet long and 6 feet deep; good sandy bottom was found, but I did not get to having any mason work done on it. This, God willing, is to be done in 1843. Peter Wehe from Milwaukee dug the cellar, and he also put a stone foundation under the house, sealed with mortar. On all of this he worked 12 days, for which I gave him \$6 and board.

On October 21 the cow- and wood-shed was finished, but the walls had not been sealed due to the negligence of the children of the church.

In that same month I planted four peach trees, four pear trees, six apple trees, four plum trees. May God give His blessing and let them flourish.

November 10 and 11 the congregation fixed up the ceiling in the church, and in the same month bought an iron stove. The stove cost \$8. Now we can sit in warmth during the winter. God be praised, who always gives one piece after the other. He will at the right time also provide a roomy church.

Anno 1840 war viel Schnee, ein sehr heisser, gewittriger aber sehr fruchtbarer Sommer, sonderlich Weizen und Mais gedieh wohl. Anno 1841 war maesziger Schnee, warmer Sommer, eine ziemliche Ernte; es fand sich viel Brand im Weizen.

Anno 1842 der Sommer kalt und trocken, Kartoffeln und Mais erfroren zweimal, Weizen gerieth nicht; der Mais mittelmaeszig; Roggen, Gersten und Hafer trugen gut. Gott gab aber im Ohio sonderlich reiche Ernten, so dass der Buschel Weizen 50 Cent, und die Tonne ganz fein Weizenmehl 3 Dollar 25 Cent nur kostete. So wohlfeil war es nie gewesen. d. 11 Novbr am Tage St. Martini begann der Winter mit sehr vielem Schnee; er lag an 3 Fusz hoch; fast haetten sich etliche mit dem Saen verspaetet, da es am 10 Novbr noch far warm Wetter war.

d. 24 Decbr haben wir die Heilige ChristNacht zum erstenmal gehalten, weil das Jahr vorher die Kirche noch keine Decke hatte. Diesmal hatten wirs so warm, wie daheim in der Stube. Das thut uns wohl!

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GRUND-AKTE

Town Nine, Washington County. Verhandelt, Settlement den 17. Mai 1842

Die evangelisch lutherische KircheGemeine in Town Nine, Settlement, ist heut ueber Folgendes einstimmig geworden. Erstens, zu Hand-Arbeiten sind alle Mannspersonen vom 20ten bis 60ten Jahr verpflichtet zum Prarrbau. Zweitens, Jedes Glied der Gemeinde vom 16ten bis 60ten Jahr, ist zu dem Jaehrlichen Beitrage von Einem Dollar zur Unterhaltung des Seelsorgers verpflichtet. Sollte Jemand durch notorisch bekannte Armuth verhindert werden, diesen jaehrlichen Beitrag zu entrichten, so wird er mit seinem Seelsorger hierueber bruederliche Ruecksprache nehmen, und sich christbruederlich verstaendigen. Drittens, Auf Vierzig

In the year 1840 there was much snow, and a very hot, stormy, but fruitful summer, and especially corn and wheat grew well. In the year 1841 there was a medium amount of snow, a warm summer, and a considerable harvest; there was much rust in the wheat.

In the year 1842 the summer was very cold and dry, corn and potatoes were frost-bitten twice, and the wheat did not flourish; corn was medium, rye, barley and oats were good. But God gave a good crop in Ohio, so that a bushel of wheat cost only 50¢, and a ton of fine wheat flour only \$3.25. Commercially speaking it has never been this good. November 11, on St. Martini, winter set in with very much snow; it lay three feet deep; some were almost late with their sowing, since on November 10 the weather was still warm. On December 24 we observed Christmas for the first time, since the year before the church had no roof on it yet. This time it was as warm as at home. That is good for us!

Town Nine, Washington County, transactions in the Settlement, May 17, 1842

The Evangelical Lutheran Congregation in Town Nine, Settlement, voted unanimously in respect to the following today. First, all men from 20 to 60 are obligated to supply some manual labor in the construction of the parsonage. Secondly, every member of the congregation from the 16th to the 60th year is obligated to contribute \$1 annually for the support of the pastor. If anyone is, thru well known poverty, unable to make this annual contribution, he is to discuss the matter with his pastor fraternally, and to come to an understanding in a Christian, brotherly manner. Thirdly, on every forty

Acres Land durchweg, verpflichtet sich die Gemeinde, jaehrlich Einen Buschel Weizen, von der Guete, wie er ausgesaet werden kann, zu geben, an ihren Seelsorger. Fuer dieses Jahr Einen Buschel Kartoffeln und einen Halben Buschel Welschkorn (Mais) auf 40 Acres; vom kommenden Jahr 1843 an wird die Gemeinde dem Seelsorger zu Kartoffeln und Welschkorn den noethigen Akker auf dem Kirchenlande bearbeiten, bebauen und einernten. Viertens, Vier Hundert Pfund fettes Schweinefleisch erhaelt der Pastor alle Jahr. Fuenftens, eine milchende Kuh ein fuer allemal, und jaehrlich so viel Futter, als fuer die Kuh noethig ist. Sechstens, fuer jede Trauung und Aufgebote zusammen Einen und Einen Halben Dollar. Siebentens, fuer das Taufen einen Halben Dollar. Achtens, fuer die Danksagung Zwei Schilling. Neuntens, fuer den Kirchgang Zwei Schilling. Zehntens, fuer die LeichenPredigt Einen Dollar. Eiftens, fuer den Gang des Predigers, ohne LeichenPredigt, einen Halben Dollar. Zwoelftens, Fuer die Danksagung des Verstorbenen, Zwei Schilling.

Dem Kuester oder Schullehrer soll gewaehret werden:

erstens, bei der Trauung Zwei Schilling.
Zweitens, bei der Leichenpredigt Zwei Schilling.
Drittens, bei der Taufe Ein Schilling.

"Endlich ist die Gemeinde darin einig, dasz, auf der Gruendung der Niederlassung und Gruendung der Kirche im Settlement, jedes Glied der Gemeinde, das sich zur Kirchgemeinde bekennt, wenn es sich Akker kauft auch ausser Town Nine, verpflichtet ist, von jedem Akker Einen Schilling, zur Erhaltung der Kirche zu zahlen, und Niemand, er moege, was Gott verhueten wolle, von der Kirche abfallen, oder aus der Gemeinde ziehen, von diesen eingezahlten Schillings-Geldern etwas zurueckfordern, oder Ansprueche auf den Kirchen-Akker, der von diesen Schillingsgeldern gekauft ist, machen koenne. Auch bestimmt die Gemeinde, dasz der Kirchen-Akker fuer immer bei der Kirche als KirchenEigenthum bleiben, und niemals verkauft

orland, the congregation pledges itself to give the pastor annually one bushel of wheat, ~~according to~~ ^{of} the quality which can be used for seed. For this year also one bushel of potatoes and half a bushel of corn for every 40 acres, but from the coming year 1843 the congregation will till the necessary church land, cultivate the corn and potatoes, and harvest them (for the pastor). Fourthly, the pastor is to receive four hundred pounds of fat pork annually. Fifthly, (the pastor is to receive) a milch cow for all times and always as much feed as is necessary for the cow. In the sixth place, for every wedding and marriage ban together \$1.50. In the seventh place, for a baptism 50¢. In the eighth place, for a prayer of thanksgiving (after the birth of a child) 25¢. In the ninth place, for the churching of a mother, 25¢. In the tenth place, for a funeral sermon, \$1. In the eleventh place, for the call of the pastor, without the funeral sermon, 50¢. In the twelfth place, for the prayer for a deceased person, 25¢.

The janitor or teacher should receive:

- 1) 25¢ for a wedding. 2) 25¢ for a funeral sermon.
- 3) 25¢ for a baptism.

Finally, the congregation is unanimous in this, that, for the establishment of the settlement and for the establishment of the Church in the settlement, each member of the congregation, who confessed membership in the church, even if he buys land outside of Town Nine, is obligated to pay one shilling on an acre for the maintainance of the church, and nobody may, in case he would fall away from the church, which God may prevent, ask to be paid back anything of this shilling-money, nor may he make any claims on the church land which was bought from this money. The congregation also resolved that the church land is for always to remain church property, and that it should never be sold.

werden soll. Die Gemeinde bestimmt zugleich, dass Alles, was fuer Seelsorger, und Kuester festgesetzt ist, von 1 April dieses Jahres 1842 an, in Kraft -----t, (manuscript unclear here, but it is very likely "tritt") und dass alle Vierteljahr fuer den Prediger das auf jede Person fallende Geld gezahlt werden soll.

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"Die Gemeinde erklæret zugleich, und der Prædiger der Gemeinde, Lebrecht Friedrich Ehregott Krause ist damit von Herzen einverstanden, dass, so lange der Pastor bei der reinen Lehre der evangelisch lutherischen Kirche, das ist, streng und gewissenhaft den saemtlichen Bekenntnisschriften und den Kirchen-Ordnungen der Lutherischen Kirche in Lehre und Anwendung treu bleibt, die Verpflichtung der Gemeinde gegen ihren Pastor bestehen soll; dass aber, wenn derselbe, da Gott fuer sein, von dem Bekenntniss der Lutherischen Kirche abgehet, und irgendwie in falsche Lehre sich verstrickte, - die Gemeinde alle ihre Verpflichtungen gegen ihn aufhebt.

"Die Gemeinde erklært zugleich, dass sie der Frau des Pastors, wenn derselbe stirbt, ihr als der nachgelassenen Wittwe, wenn dieselbe als ein treues Kirchglied sich bezeuget, Ein Jahr lang das Gehalt ihres Mannes verabreichen will, und dass der Nachfolger verpflichtet ist, wenn sie sich als eine christliche Wittwe beweiset, den Sechsten Theil des Gehaltes ihr zu verreichen. Sollte sie sich verhehelichen, so faellt der Wittwen-Gehalt weg. Weiter war nichts zu verhandeln, und die Gemeinde bezeuget durch ihre Namens-Unterschrift nach vorhergegangener nochmaliger Vorlesung des Ganzen, ihre vollkommene Uebereinstimmung mit der Verhandlung." Carl Will. August Radue. Michael Bellin. Michael Helm. Carl Hilgendorf. Wilhelm Klug. Johann Goetsch. Joh. Baumgardt. H. Koerner. Friedrich Hilgendorf. Carl Klug. Wendt. Johann Klug. Joachim Wilde. Gottlieb Klug. Cardel Klug. Carl Kauffung. Michael Baesemann. George Garbisch. M. Schoessow. Friedrich Schoessow. Johann Knuth. Pipkorn. Prahl. Friedrich Bartelt. Joh. Ramthun. Joh. Brueggemann. Michael Heuer. Benjamin Schoen. LFE Kræse, evangelisch luthetischer Pastor der Gemeinde.

The congregation resolved at the same time that all the fees which were established for the pastor and for the janitor are to go into effect on April 1, of this year 1842, and that every person is to pay his support money for the pastor once every quarter.

The congregation declares at the same time, and the pastor of the congregation, Lebrecht Friedrich Ehregott Krause agrees wholeheartedly, that, as long as the pastor remains adheres to the pure doctrine of the Evangelical Lutheran Church, that is, as long as he strictly and conscientiously remains faithful to the collective Confessional writings and to the Church orders of the Lutheran Church in doctrine and application, that so long the pledges of the congregation over against their pastor will stand; but when the same (the pastor) diverges from the Confessions of the Lutheran Church and becomes entangled in false doctrine in any way, which God may prevent, then the congregation is released from its responsibilities over against him.

The congregation declares at the same time that, if the pastor should die, they will give the wife of the pastor, the widow, if she is a faithful member of the church, the salary of her husband for one year; and that the successor in office is obligated, if the widow gives evidence of being a Christian widow, to give her a sixth of his salary. If she should marry again, this widow stipend is cancelled. There was nothing further to transact, and the congregation, after hearing all the foregoing transactions read again, thru the subscribing of the names (of the members), its complete agreement with the transactions.

stated
 Carl Will, August Radue, Michale Bellin, Michael Helm, Carl Hilgendorf, Wilhelm Klug, Johann Goetsch, Joh. Baumgardt, H. Koerner, Friedrich Hilgendorf, Carl Klug, Wendt, Johann Klug, Joachim Wilde, Gottlieb Klug, Cardel Klug, Carl Kauffang, Michael Baesemann, George Garbisch, M. Schoessow, Friedrich Schowssow, Johann Knuth, Pipkorn, Frahl, Friedrich Bartelt, Joh. Ramthun, Joh. Brueggemann, Michael Heuer, Benjamin Schoen, E. F. W. Krause, Evangelical Lutheran pastor of the congregation.

Vom 24 September Freitag vor Dom. XVI p. Trin. A. D. 1841, da ich, Lebrecht Friedrich Ehregott Krause als der Erste Pastor der Gemeinde in ihr das Heilige Goettliche Predigt-Amt angetreten, bis Dom. XXVI p. Trin. den 20 Novembris 1842 als am Ende des Kirchen-Jahres 1842, sind 37 Kinder zum Bade der Wiedergeburt in der Heiligen Taufe gekommen; 27 Kinder haben die Heilige Confirmation empfangen; 6 Brautpaare sind getrauet, und 9 EhePaare, welche waerend der Ermanglung des Predigtamts die Noth-Trauungen empfangen, sind in ihrem Bunde durch den Segen der Kirche, vermittelst des Predigtamts als Eheleute bestaettigt worden; 602 sind zu Gottes Tisch gegangen; 6 sind in die Ewigkeit abgerufen worden. Ein Hundert, Zehn Predigten sind in genannter Zeit von mir in der Gemeinde, hier im Settlement, und in der Stadt Milwaukee, gehalten worden. Agricola exspectat pretiosum fructum terrae, patiente animo eum exspectans, dum accipiat pluviam matutinam et serotinam. Ep. St. Jac. c. V. v. 7

Auch hat der Herr noch sonst in Seinen Strafgerichten sich offenbaret, indem Er in Jahresfrist dieses abgelaufenen Jahres 1842, Zwei von den Rottengeistern durch ploetzlichen Tod von Seinen Richterstuhl gestellt hat. Der eine ertrank binnen ein Paar Augenblicken im Lac bei Milwaukee, der andere wurde von einem Baum, den er faellte augenblicklich erschlagen. Aber sie verachten Gottes Gerichte und nehmens nicht zu Herzen.

Die Einrichtung des Gottesdiensts in unserer Gemeinde ist folgende. Alle Sonntage, wo moeglich, Vormittag Predigt ueber das Evangelium Ein Jahr, das andere Jahr ueber die Episteln. Nachmittag einen Sonntag Catechismus-Predigt, den andern Sonntag Nachmittag Examen ueber den Catechismus Dr. Lutheri mit den Kindern. (Randglosse: "Wie der Gottesdienst in der Gemeinde gehalten wird") Bis zum vollendeten 18 Jahr kommt Jeder zum Examen. Der Gottesdienst beginnt mit dem Introitu, Antiphonia Pastoris et Responso ecclesiae. Dann folgt

From September 24, 1841, A. D., Friday before the 16th Sunday after Trinity, when I, Lebrecht Friedrich Ehregott Krause as the first pastor of the congregation took over the holy divine ministerial office in it, till the 26th Sunday after Trinity, November 20, 1842, the end of the church year of 1842, 37 children were brought to the bath of regeneration in Holy Baptism; 27 children received holy confirmation; six couples were married; and nine married couples who had during the absence of the ministerial office received the emergency marriage, were confirmed as being married, thru the blessing of the Church by means of the ministerial office; 602 people attended the Lord's Table; six were called away into eternity. 110 sermons were delivered by me in that period, here in the settlement and in the City of Milwaukee. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The Epistle of St. James, chapter V, verase 7.

The Lord also gave evidence of His judgment in another way, when ^{He} during the period of this past year, 1842, suddenly thru death placed two of the sectarians before His judgment throne. One of them drowned in a few seconds in the Lake near Milwaukee, and other one ^{the} was suddenly struck dead by a tree which he was felling. But they (the other sectarians) dispise God's judgment and did not take it to heart.

The arrangement of the services in our congregation is the following. Every Sunday, if possible, there is a sermon on the Gospel, for one year, and the other year on the Epistles. In the afternoon there is a catechism sermon one Sunday and an examination of the children in Dr. Luther's Catechism the next Sunday. (marginal note: How the services are conducted in the congregation) Till he has completed his 18th year, everybody attends the examinations. The service starts with the Introit, the Antiphon of the pastor and the response of the congregation. Then follows

ein kurz Lied: Herr Jesu Christ, dich zu uns wend, oder Liebster Jesu! wir sind hier. Hierauf: Kyrie, Gott Vater in Ewigkeit, stehend von der Gemeinde gesungen. Nun singt der Pastor: Ehre sei Gott in der Hoeh. Darauf singt die Gemeinde: Allein Gott in der Hoeh sei Ehr. Nachher die Collecte und: Der Herr sei mit Euch! Gemeinde: Und mit deinem Geiste. Hierauf verlieset Pastor Epistolam. Dann folgt das Hauptlied. Darauf: Pastor: Der Herr sei mit Euch! Gemeinde antwortet ut roram. Hierauf verlieset Pastor Evangelium. Postea singet Pastor: Ich glaube an ~~Einem~~ Einen Gott. Die Gemeinde singet: Wir glauben all an Einen Gott! Dann Predigt; die Kirchenbeichte, dann absolutio et retentio. Tunc sequitur das Kirchengebet, Fuerbitten, Danksagungen, Aufgebote. Dann oratio Dominica. Hierauf die Verkuendigungen, dann der Friede Gottes. Hierauf die Praefatio Agendae Witebergensis vor dem H. Abendmal, wenn Communicanten vorhanden. Dann Verba orationis Dominicae et Testamenti. Tunc sequitur Communio. Waehrend derselben wird gesungen Agnus Dei. Dann die Danksagung, der Segen, und Schlus: Gott sei gelobet und gebenediet. In der Woche ist Nachmittags, Mittwochs, Predigt ueber ein ganz Buch der H. Schrift; auch werden die Tage der H. Apostel, so wie H. Michaelis gefeiert, und an den Hohen Festen Drei Feiertage. Auch Himmelfahrt, Gruendonnerstag u. Charfreitag. Sonnabend 2 Uhr Vesper Nachmittag, ueber Ein ganz Buch der H. Schrift, kurze Auslegung; dann Beicht, wenn Confitentes vorhanden. Alles nach der Wittenberger Agenda von Anno 1536.

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Die Heilige Christ-Nacht wird den Heiligen Abend, (Randglosse: "Christnacht") als den 24 Decembris, mit Abends Anfang gehalten. (Randglosse: "Letzte J. Tag") Der letzte Tag des Jahres wird mit einem DankGottesdienst gehalten des Nachmittages. (Randglosse: "Busz. Tage") Vier Busz-Tage werden des Jahres gefeiert, alle Quatember einer, und zwar, wenn es die Witterung und die Tages-Laenge, so wie auch die Kraefte des Pastoris zulassen, mit Vor- und Nachmittags-

a short hymn: "Herr Jesu Christ, dich zu uns wend", or "Liebster Jesu! wir sind hier." Hereafter the "Kyrie, Gott Vater in Ewigkeit," sung by the standing congregation. Then the pastor chants "Ehre sei Gott in der Hoeh". Whereupon the congregation sings "Allein Gott in der Hoeh sei Ehr." After this the collect and the "Der Herr sei mit Euch!" The congregation: "Und mit deinem Geiste." Hereupon the pastor reads the Epistle. Then follows the main hymn. Thereupon the pastor: "Der Herr sei mit Euch!" The congregation answers "ut roram". Hereupon the pastor reads the Gospel. After this the pastor chants "Ich glaube an Einen Gott." Then the congregation sings "Wir glauben all an Einen Gott!" Then the sermon, the church confession, and then the absolution and retention. Then follows the general prayer, intercessions, thanksgivings, and announcements. Then the Lord's Prayer. Then the announcements, then the Peace of God. Hereupon follows the preparatory service of the Wittenberg Agenda for the Lord's Supper, if there are communicants present. Then the words of the Prayer of the Lord and of Institution. Then follows the Communion. During this is sung the Agnus Dei. Then comes the Thanksgiving, the Blessing, and the close: "Gott sei gelobet und gebenedeiet". During the week we have a service on Wednesday afternoon with a sermon on a whole book of Holy Scriptures; the days of the Holy Apostles as also the ^{feast of St. Michael} *feast of St. Michael* are observed, and high ~~feasts~~ *feasts* are observed with *feast* three ~~feast~~ *feast* days. Also Ascension, Maundy Thursday and Good Friday. Saturday at 2 P.M. there is an afternoon vesper with a sermon on a whole book of Holy Scripture, namely a short exposition. Then the confessional, if there are any present for the confessional. Everything is conducted according to the Wittenberg Agenda of 1536.

Christmas Eve. The holy Christmas Eve is observed that holy night, the 24th of December, with the break of ~~night~~. The last day of the year. The last day of the year is observed with a service of thanksgiving in the afternoon. Days of repentance. Four days of repentance are observed annually, one every three months, and, if the weather and the length of the days permit it, and the strenght of the pastor, - are observed with morning and afternoon sermons.

Predigt. Die Gedächtnis-Tage der Heiligen Apostel (Randglosse: "Apostl Tage.") werden mit Gottesdienst des Nachmittags gehalten. Ferner wird Predigt gehalten den 25 Junii, (Randglosse: "25 Junii") Gott zu Lob und Preis, der den 25 Junii Anno 1530 zu Augspurg Seine Kirche ein gut Bekenntnis vor Kaiser und Reich thun lassen. Der 31 October wird als das Festum Reformationis den ganzen Tag gefeiert. (Randglosse: "Fest. Reformationis") Gott gebe, auch Ihm zu aufrichtigem Dank, dasz Er Seinen Knecht Dr. Martinum Lutherum mit Eliae Eifer ausgeruestet hat, den Basls-Dienst zu zerstören. Ach dasz wir wahrhaftige Lutheraner waeren im Geist und in der Wahrheit! Und dasz wir diese schoene Freiheit der Kirche hier recht nuetzten, wie einst die Gemeinde zu Jerusalem. Act. 9. v. 31.

Seit dem Monat Julii 1842 habe ich in den Wochengottesdiensten die Apostelgeschichte ausgelegt, und in der Vesper das Buch Hiob. Daraus habe ich fuer mich viel Nutz gespueret. (Randglosse: "Woechnerin Einzusegnen") Die Einsegnung der Woechnerinnen geschieht, wenn sie das Erstemal nach vollendeten Wochen wieder in die Kirche kommt, vor dem Altar.

(Randglosse: "Unterricht der Confirmanden") Der Unterricht der Confirmanden nimmt mit Anfang des Neuen Kirchenjahres seinen Anfang. Es wird dabei die Preussische materialistisch-zwinglich-calvinische Poste verworfen, da man vor 14 Jahren kein Kind zur Confirmation zuliesz. Wir bleiben bei Gottes Wort, dasz, wer vor dem Herrn sich pruefen und Seinen Tod verkündigen kann, das ist, wer die Erkenntnis des Herzens und den Weg zum ewigen Leben inne hat und bekennet, den Herrn Abendmal empfangen darf. Die Kinder, welche bei uns zum Heiligen Abendmal angenommen werden, duerfen hiezu erst dann kommen, wenn sie alle Hauptstuecke des Heiligen Catechismi Dr. M. Lutheri, die Haus-Tafel und die in Acht Abtheilungen gefasste Ordnung des Heils im Gedächtnis fehlerfrei inne haben. Wir trachten mit Gottes Hilfe auch

Days of the Apostles. The days in commemoration of the Holy Apostles are observed with an afternoon service. Further, a sermon will be delivered June 25 (marginal note: June 25) for the honor and praise of God, who permitted His Church on June 25, 1530, to make a good confession at Augsburg before the Kaiser and kingdom. The festival of the Reformation. October 31 the festival of the Reformation will be observed all day. May God, who has bestowed the ambition of Elias on His servant Dr. Martin Luther, grant, for His sincere praise, that the service of Baal will be destroyed. Oh, would that we were true Lutherans in spirit and in the truth! and that we would make the right use of this blessed freedom of the Church, as at one time the congregation at Jerusalem did. Acts 9, v.31.

Since the month of July, 1842, I have been giving expositions on Acts during the services during the week, and in the vespers on the Book of Job. I have also received much personal benefit from this. The blessing of the churching mother. The blessing of the churching mother takes place when she comes to church for the first time after completing her weeks, before the altar.

Instruction of the confirmands. The instruction of the confirmands starts with the beginning of the new church year. In the instruction the Prussian materialistic-Zwinglian-Calvinistic position is rejected, under which no child under 14 years of age was admitted to confirmation. We adhere to God's Word, namely that he who can examine himself before the Lord and bear witness of His death, that is, he who has the knowledge of the way of eternal life in his heart and who confesses this, he may receive the Supper of the Lord. Those children who are received by us for Communion, may come to Communion only if they know without mistake the chief parts of the holy Catechism of Dr. M. Luther, as also the Table of Duties and the Order of Salvation which is contained therein in eight parts. With the help of God we also strive for it,

dahin, dasz sie es im Herzen haben; doch verwerfen wir alle Schwaermer-Tortur, und halten uns an ihr Bekenntnisz, Gott gebe, sie glaubens oder glaubens nicht. Auch lernen sie Lieder aus unsern aechten lutherischen Gesang-Buechern, die wir haben: als das alte Gesangbuch von Bollenhagen; das Breslauer; das Magdeburger. Johann Huebneri reine Biblische Historien, so wie die Evangelia und Episteln werden auch genau mit ihnen getrieben.

(Randglosse: "Symbolische Buecher")
Seit dem Neuen Jahr 1843 habe ich, damit der Inhalt der Symbolischen Buecher unserer ev. Luth. Kirche der Gemeinde bekannt werde, angefangen, die Symbolischen Buecher in meinem Hause zu lesen. Gott helfe mit Seinem Segen

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(Randglosse: "Schule") Die Schule soll also gehalten werden, dasz die erste Stunde der Schule mit dem Gebet und Gesange begonnen, dann der Heilige Catechismus geuebet werde, ferner soll fleissig die Heilige Schrift und Johannis Hubneri Biblische Historia gelesen und eingepraegt werden. Es sollen die Evangelia und Episteln und die Reimsprueschlein Johannis Heermani von Koeben, so wie auch Drei Sprueche der Heiligen Schrift allwoechentlich gelernt, und des Sonntages Nachmittags der Catechismus in der Kirche aufgesaget werden. Gott gebe aber das Gedeihen in den Herzen der Kinder. Lesen, Schreiben, Rechnen, auch Englische Sprache, soll soviel nur moeglich gelehret werden, und in Summa dahin getrachtet werden, dasz Gottes Ehre, der Kinder Seligkeit, und auch der gemeine Nutz fuer alle drei Staende der Christenheit geschaffet werde. Hilfs der grosze Gott. Da Johann Brueggemann der zeitherige interimistische Schulmeister, um die Englische Sprache zu erlernen, seit Neujahr 1843 nach Milwaukee sich begeben, so habe ich, der Pastor, unterdesz die Schule uebernommen. Schulfaeheige Kinder sind etwa Sechszig.

Die Vorsteher der Gemeinde sind gegenwaertig Folgende: Michael Bellin. Michael Helm. August Radue. Carl Will. Die Gemeinde ist in Vier Theil

that they have this in their heart. We reject all enthusiastic contortions, and accept their (the confirmands') confession, and may God grant whether or not they believe it. They also learn hymns out of the genuine Lutheran hymnals which we have, as the old hymnal from by Bolleghagen, the Breslau Hymnal, the Magdeburger Hymnal. They are practiced in the orthodox Bible History of Johann Huebner and in the Epistle and Gospel selections.

The Symbolical Books. So that the content of the Symbolical Books of our Evangelical Lutheran Church should become more familiar to the congregation, I have started, at the beginning of 1843, to read the Symbolical Books in my home. May God help with His blessing.

The School. The school should be conducted in this manner, that the first hour of instruction is begun with prayer and hymns, then the holy Catechism should be drilled, and further Holy Scripture and the Bible History of Johannis Hubner should be read diligently and drilled. Every week (the children) should learn the Gospel and Epistle selections and memorize the little poetical selections of Johannis Heermanius von Koeben, as also three other passages of Holy Scripture, and on Sunday afternoons the Catechism should be recited in the church. May God grant that this may flourish in the hearts of the children. As much as at all possible, reading writing, arithmetic, and English should also be taught, and the final goal should be the Glory of God, the salvation of the children, and the fostering of the general benefit for all three stations of the Christian life. May the great God bring this about. Since Johann Brueggemann, the interim school teachers for this time, went to Milwaukee New Year's 1843 to learn English, I, the pastor, took over the school during this time. Children of school age there are 20.

The elders of the congregation are at the present the following: Michael Belling, Michael Helm, August Radue, and Carl Will. The congregation is divided into four parts,

getheilt, so dasz ein jeder Vorsteher seinen gewissen Bezirk hat, wodurch Ordnung erwachset. Die Vorsteher haben nach Ordnung der Kirchen-Ordnung die Einnahme und Ausgabe der Gemein-Gelder. Die Kirchen-Rechnung wird alljaehrig in Gegenwart des Pastors, der KirchenVorsteher und etlichen von den Vier Bezirken erwahlten Gemein-Gliedern, abgelegt, und stehet jedem Gemein-Gliede frei, von der Richtigkeit der Kirchen-Rechnung sich zu ueberzeugen. Dieses mal ist die Kirchen-Rechnung abgelegt worden den 2 Januarii 1843, und waren zugegen die Vier Vorsteher M. Bellin. M. Helm. A. Radue. C. Will. LFE Krause, Pastor. Von der Gemeinde beordnet noch: Hilgendorff. Pipkorn. Joh. Klug. Michael Matter. Joachim Wilde. Franz Lemke. M. Schoessow (sen.) Diesz war die Erste Kirchen Rechnung. (Randglosse: "Kirchen Rechnung") In Einnahme war gewesen 310 Dollar 38 $\frac{1}{2}$ Cent. Ausgabe betrug 309 Dollar 62 $\frac{1}{2}$ Cent. Und ist die Kirchen-Rechnung fuer richtig befunden. Gott walte ferner mit Seinem Frieden.

Alia. Anno Domini 1843
(Randglosse: "Alia") Im Monat Januario ging binnen 3 Tagen fast der ganze Schnee weg, unter Regen und warmem ThauWetter. Da dachte man, hiemem vale dixisse. Allein den 4 Februarii kam viel Schnee von neuem, und war 6 Tage kaelter als den Winter daher. den 13 Februarii zu Nacht fiel abermal Schnee noch vielmehr, so dasz er wider 3 Fusz beinahe lieget. Gott ~~fuer~~ sei fuer diese Gabe gelobet. Denn Schnee duenget das Land, und was Gott selbst duenget, Er, der rechte, allweise Haus-Vater, das ist allemal und allzeit das Beste. d. 16 Februarii Donnerstag war es so kalt, dasz kein Vogel herumflog. Der Herr erbarme Sich der Creatur! d. 1 Martii war noch viel kaelter. Herr! erbarme Dich! d. 10 Martii fiel Schnee, Einen Fusz hoch. Das Wetter aber war vom 4 Martii an gelind. Herr! Thue nach deinem Wohlgefallen!

so that each elder has his definite territory, thru which system order is established. The elders, according to the stipulation of the constitution of the congregation, take care of the income and ~~and~~ expenditures of the church moneys. The church audit takes place annually in the presence of the pastor, the church elders and several members of the congregation elected from the four congregational territories for this purpose, and every member of the congregation has the opportunity to convince himself of the correctness of the church accounts. This time the church audit was made on January 2, 1843, and there were present the four elders, M. Bellin, M. Helm, A. Radue, C. Will, and L. F. E. Krause, pastor. Elected by the congregation were also: Hilgendorf, Pipkorn, Joh. Klug, Michael Matter, Joachim Wilde, Franz Lemke, and M. Schoessow, Sr. This was the first church audit. The church accounts: Receipts were \$310.38 $\frac{1}{2}$, and expenditures were \$309.62 $\frac{1}{2}$. The church accounts were found to balance. May God rule further with His peace.

Other things. 1843 A. D. In the month of January practically all the snow disappeared within three days during a rain and warm weather. Then we almost said farewell to the winter. But on Feb. 4 much snow fell again, and for six days it was colder than it had been the previous winter. The night of Feb. 13 much more snow fell, so that it was again almost three feet deep. God be praised for this gift. For snow fertilizes the land, and what God, the real, all-wise steward, fertilizes Himself, that is for always and all time the best. Feb. 16, Thursday, it was so cold that no birds flew about. May the Lord have mercy on creation. March 1 it was much colder still. Lord! have mercy! March 10 much more snow, namely 1 foot. Lord! Thy will be done!

Am 13. und 14 Martii hat uns Gott mit sehr kaltem Wetter heimgesuchet. Nur wenige Wirthe haben noch Futter fuers Vieh. Der Herr erbarme Sich der Creatur und schenke uns den Fruehling. Unsere Suenden haben diese Strafe genugsam verdient! (Randglosse: "Zeichen am Himmel") Am 18 Martii, Sonnabend vor Dom. Oculi, Abends 7 Uhr laesz uns der treue Gott eine grosze Ruthe sehen, die Er vom Westen nach Osten am Himmel ausgestreckt hatte, bei einer Stunde lang. Das ist auch ein Zeichen vor dem juengsten Tage! Ach, dasz wirs zu Herzen nahmen, und uns erinnern liessen, dasz Sein Zorn bald anbrennen wird, und dasz wir wacker waeren allzeit und beteten, dasz wir wuerdig wuerden zu entfliehen diesem allen, das geschehen/ soll, und zu stehen vor des Menschen Sohn! Hilfs! Herr HERR! Amen. Mache Dich, mein Geist, bereit, wache, fleh und bete!

22. Martii, Mittwoch, Fruehlings-Aequinoctum, hat Gott uns mit groszer Kaelte heimgesuchet. 23 Martii Donnerstag, war die Kaelte so stark, wie in den kaeltesten Februar-Tagen. Wegen unserer Suenden haben wir freilich solche Strafe wohl verdient, aber, Du gnadenreicher Gott! Hilf uns doch um Deiner Barmherzigkeit willen. Das Zeichen am Himmel streckt Gott noch alle Abend aus. Herr! strafe uns nicht in Deinem Zorn, und zuechtige uns nicht in Deinem Grimm!

24 und 25 Martii sehr starker Frost. Gott erbarme sich in Gnaden! 28 Martii Montag nach Dom Laetare liesz der Herr noch sehr viel Schnee fallen. Der Herr helfe uns in Gnaden hindurch. Viel Vieh ist schon Hungers gestorben. Doch das Mehl ist noch wohlfeil. Dafuer sei Gott gelobet.

Mit dem Ersten Tage des Monden Aprilis gab der gnaedige Gott warmes Wetter, da begann der Schnee zu schmelzen ganz maechtig, und ging so fort, bis denn mit dem letzten OsterTage, d. i. Oster-Dienstag, den 18 Aprilis, der Schnee ganz hinweg war. Dafuer sei Gott gelobet. Es war sehr grosze Noth wegen Mangel des Futters fuer das arme Vieh; denn vom 11 Novembris 1842 bis 17 Aprilis 1843 lag der Schnee.

March 13 and 14 God sent us the misfortune of very cold weather. Only a few merchants still have food for the cattle. May the Lord have mercy on creation and send us spring. Our sins have well merited these punishment. - Signs in the heavens. - On March 18, Saturday before Oculi, in the evening at 7, the faithful God permitted us to see a long tail which He stretched out in the heavens from the west to the east. This is a sign of the last day! Oh, that we would take this to heart, and would allow ourselves to be reminded that His anger will soon be inflamed, and that we would be alert at all times and would pray, so that we would be worthy to escape all this which is to happen and to stand before the Son of Man. Help! Lord! Lord! Amen. Prepare yourself, my spirit, wake, pray!

March 22, Wednesday, the equinox of spring, God sent us the misfortune of a great cold spell. March 23, Thursday, it was as cold as it was during the coldest days in February. On account of our sins we have of course merited such a punishment, but Thou gracious God, help us for the sake of Thy mercy. The sign in the heavens God stretches out every night. Lord! Do not punish us in Thine anger, and do not chastise us in Thy wrath!

March 24 and 25 there was a heavy frost. May God have mercy in His grace! March 28, Monday after Laetare the Lord permitted much more snow to fall. May the Lord help us graciously thru this. Much cattle had already died from hunger. But flour is still to be had. God be praised for this.

During the first days of the month of April the gracious Lord gave us warm weather, and the snow began to melt fast, and it continued like this till the last Easter Day, that is, Easter Tuesday, April 18, by which time the snow had disappeared. God be praised for this. There was a very serious scarcity of fodder for the poor cattle; for from November 11, 1842 till April 17, 1843 the snow was on the ground.

(Randglosse: "Harter Winter") Es ist viel Vieh erhungert. Doch der Herr bewies Seine alte Treue an uns, Seinen schwachen Kindern; denn, als die Noth am groeszesten war, stand Er mit der Huelfe vor der Thuer. Er schenke uns ein recht dankbar Herz, in Seinem Dienst mit willigem Gehorsam zu stehen.

Der Heilige Gruendonnerstag war den 13 Aprilis, mit Eintritt des Vollmondes.

Der Heilige Charfreitag war den 14. Aprilis.

Das Heilige Ostern war den 16. 17. 18.

Aprilis. Der siegreiche Oster-Koenig schenke uns eine wahrhaft geistliche Auferstehung, und nach dieser Marter-Woche in Seiner streitenden Kirche, dann das ewige Ostern in der triumphirenden Kirche in der seligen Ewigkeit. Amen.

4. und 5 Maji Donnerstag und Freitag vor Dom.

Jubilate, suchte uns der wunderbare Gott ploetzlich mit heftiger Kaelte, Frost und Schnee heim. Noch ist wenig oder gar nichts gepflanzt. Herr! handle nicht mit uns nach unsern Suenden und vergilt uns nicht nach unserer Missethat! Herr! sei uns gnaedig um Deiner Guete willen. Amen.

Im Monat Maji hat die Gemeinde etwa drei Acres auf dem Kirchenlande fuer den Pfarrherrn abgeholzet, eingefenzet, und mit Hafern besaet als dann im Monat Junii. Im Julii-Monat hat die Gemeinde, nahe bei der Kirche, ein Wohnhaus fuer den Schul-Meister erbauet, und ist das Haus im Monat Augusti fertig worden. Alles in sehr kuemmerlicher Zeit, aber doch gluecklich unter dem Schutz des reichen Gottes. Gelobt sei ER! (Randglosse: "Trockener Sommer und dennoch gute Ernte") Der Sommer ist sehr trocken gewesen; doch half der Herr vorher durch einen zweitaegigen Regen vom III Pfingsttage bis folgendes Tages, dasz nichts verdorrete, erquickte auch am Dom. VII und IX p. Trin. durch sanften Regen.

Im Fruehjahr stunden die Saaten ganz traurig, auch schien es an manchen Stellen mit ihr gar aus zu seyn; aber der wunderbare Gott machte aus Nichts Etwas; man sahe, dasz aus manchem Saamenkorn eine Staude mit 50 und 60 Aehren gewachsen. Und die Getreide-Ernte ward gar gut. Herr! lasz uns auf Dich Trauen! (Randglosse: "25. Augusti milder Regen.") 25 Augusti, da

Much cattle starved. But God gave evidence of His former faithfulness to us, His weak children; for, when the need was most pressing, He stood before the door with help. May He grant us a thankful heart, to remain in His service with cheerful obedience. Holy Maundy Thursday was April 13, with the beginning of full moon.

Holy Good Friday was April 14.

The Holy Easter festival was on the 16th, 17th, and 18th, of April. May the victorious Easter King grant us a true spiritual resurrection, and after this week of suffering in His Church militant, then the eternal Easter in the Church triumphant in blessed eternity. Amen. May 4 and 5, Thursday and Friday before Jubilate, the wonderful God visited us suddenly with a severe cold spell, frost and snow. But very little or nothing had been planted. Lord! deal with us not according to our sins, and do not destroy us on account of our misdeeds. Lord! be gracious unto us for the sake of Thy goodness. Amen.

In the month of May the congregation cleared three acres of the church land for the pastor, fenced it in, and then in June seeded it with oats. In the month of July the congregation built a residence for the teacher, close to the church. The house was finished in the month of August. It took pitifully long, but was done with good luck under the protection of the rich God. Praise be to Him! - A dry summer but in spite of that a good crop. O The summer was very dry, but the Lord saw to it beforehand, with a two-day rain from the Third Pentecost Day to the day following, that nothing dried up, and He sent a refreshing, soft rain on the 7th and 9th Sundays after Trinity. In spring the crops were in pitiful condition, and it seemed as if they were done for, but the wonderful God made something out of nothing; one could see that out of one-seedling many a seed a stem had grown with 50 or 60 grains. The grain crop was very good.

Lord! make us trust in Thee! - August 25, a mild rain. August 25,

schier alles Wintergetreide zur Scheuer war, sendete Gott einen Gnaedigen Regen zum Gedeihen der Erd-Gewaechse und fuer die Saat. Lieber, treuer Herre Gott! Hilf auch unserm trockenen Herz-Erdrück, dasz es von Deiner Gnade sich erweichen lasse. Amen.

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Ecclesiastica

(Randglosse: "Aufnahme der Frau Hanna Berndt, alias confer. Calvinistae dedita, in die evangelisch lutherische Kirche.")

Actum Town Nine; Dom. Misericordias Domini,
30 Aprilis 1843.

Nach der Predigt oeffentlich von der Gemeinde
geschehen, wie folget:

Sonderlich schlieszen wir in unser Gebet und Fuerbitte mit ein die Frau Hanna Berndt, welche durch den Gnadenbeistand Gottes des Heiligen Geistes aus Seinem Heiligen Wort erkannt hat, dasz das Bekenntnisz der Reformirten Kirche, darin sie geboren ist, in den Haupt-Artikeln des christlichen Glaubens, abg von der Heiligen Taufe, vom Heiligen Abendmal, von der Person unsers Herrn Jesu Christi, und von der Gnadenwahl, dem lautern Wort Gottes zuwider ist, und dasz sie in der ~~ir~~ irrigen Lehre der Reformirten Kirche nicht selig werden kann. Begehret deshabb, da sie durch Gottes Gnade erkannt hat, dasz die Lutherische Kirche in ihrem Bekenntnisz mit Gottes Wort uebereinstimmt, als ein Glied der lutherischen Kirche aufgenommen zu werden. Dieses ihr Begehren und Ueberzeugung, hat sie gestern gegen mich, den Pastor rause, dargethan, und im Beichtstuhl die Heilige Absolution empfangen. Und da wir uns an das Bekenntnisz unsers Naechsten zu halten haben, dem Allwissenden Gott aber, als dem, der Herzen und Nieren pruefet, das Urtheil ueber die innere Gesinnung des Naechsten ueberlassen; wir aber nach der Liebe, die das Beste hoffet, von Herzen hoffen, dasz das ausgesprochene Verlangen der Frau Berndt rechtschaffen sei: so frage ich auch, Frau Hanna Berndt, vor dem Angesicht der allwissenden Dreieinigen Gottes,

when practically all the winter grains had been brought into the barns, God sent a gracious rain for the flourishing of the plants and for the seeding. Gracious, precious Lord God! Help also the dry ground of our hearts, that it will be softened by Thy grace. Amen.

Church affairs

Acceptance of Mrs. Hanna Berndt, at another time having been a member of the Calvinists, into the Evangelical Lutheran Church.

Proceedings, Town Nine, Sunday Misericordia Domini, April 30, 1843.

Transacted publicly before the congregation after the sermon, as follows:

Especially do we include in our prayer and intercession Mrs. Hanna Berndt, who, thru the gracious assistance of God the Holy Spirit has come to realize from His Holy Word, that the confession of the Reformed Church, in which she had been born, is contrary to the Word of God in the chief points of the Christian faith, namely in respect to baptism, the Lord's Supper, the person of our Lord Jesus Christ, and the election of Grace, - and has come to realize that she cannot be saved in the false doctrine of the Reformed Church. She desires, therefore, to be accepted as a member of the Lutheran Church, since she has come to realize thru the grace of God that the Lutheran Church in its confession agrees with the Word of God. This her desire and conviction she has told me, Pastor Krause, yesterday, and she has received the holy absolution in the confessional. And since we should accept the confession of a person, and leave to the Omniscient God, as to Him, who searches out the hearts and kidneys, the judgment of the inner disposition of a person, and since we according to the law of love hope for the best that the expressed desire of Mrs. Berndt is sincere, therefore I ask you, Mrs. Hanna Berndt, ~~before-the-face-of-~~ in the presence of the Triune, Omniscient God,

und vordieser christlichen KircheGemeine:
ob ihr durch Gottes Gnade aus Vergleichung der
Lehre der Reformirten Kirche, mit der Lehre der
Lutherischen Kirche, auf Gottes Wort, ueberzeuget
seid, dasz die Lehre der Reformirten Kirche dem
Wort Gottes zuwiderlaufen, und ihr, nachdem ihr
diese Irrthuemer erkannt habet, ueberzeuget seid,
dasz, wenn ihr nun nach darinnen wolltet bleiben,
ihr nicht selig werden koennet?

Darauf antwortete die Frau Berndt vor der
Gemeine laut: Ja!

Ob ihr durch Gottes Gnade auch versichert
seid, dasz ihr Gottes Wort und die Heiligen
Sacramente, und also den Weg zur Seligkeit,
richtig in der Lutherischen Kirche habet, und
so ihr nach dieser reinen Lehre wandelt, auch
zuversichtlich hoffet, durch Gottes Gnade
dann selig zu werden?

Darauf antwortete die Frau Berndt vor
der Gemeinde laut: Ja!

Und nun frage ich die gegenwaertige liebe
Gemeine, ob sie nach diesem Bekenntnisz der
Frau Hanna Berndt diesalb zu einem Glied der
lutherischen Kirche auf- und annehmen will?

Darauf antwortete die ganze Gemeinde laut: Ja!

Sodann frage ich Euch, Frau Hanna Berndt:
ob ihr auch wolltet fleissig anhalten am Gebet,
Betrachtung Gottes Words, und so oft, bei der
weiten Entfernung Euch moeglich ist, zum
Gebrauch der heiligen Absolution und des
Hochwuerdigen Sacraments des Abendmales, des
wahren Leibes und Blutes unsers Herrn Jesu
Christi einzufinden, auf dasz euer Glaube
gestaerket, und ihr darin erhalten werdet zum
ewigen Leben?

Darauf antwortete die Frau Berndt vor der
Gemeine laut: Ja!

So gebt mir, zum Zeugnisz, dasz ihr es
rechtschaffen meinet, die rechte Hand.

Dextera manus porrecta est.

Und so nehme ich euch denn, im Namen und
anstatt der Heiligen christlichen Kirche, Kraft
meines Amts, als ein berufener und verordneter
Diener des Worts Gottes und Seiner heiligen
christlichen Kirche, hiermit auf, zum Glied und
zur Schwester der apostolisch evangelisch
lutherischen Kirche, im Namen des DreiEinigen

and before this Christian congregation, whether you, thru the grace of God and by a comparison of the doctrine of the Reformed Church with the doctrine of the Lutheran Church, are convinced on the basis of God's Word that the doctrine of the Reformed Church is contrary to the Word of God, and whether you, after you have recognized these errors, are convinced that, if you now would want to remain in them, you could not be saved?

Thereupon Mrs. Berndt answered "Yes" before the congregation.

Whether thru the grace of God you are also assured that you correctly have the Word of God and the Holy Sacraments, and therefore also the way of salvation, in the Lutheran Church, , and that, if you live according to this pure doctrine, also confidently hope to be saved thru the grace of God?

Thereupon Mrs. Berndt answered "Yes" before the congregation.

And now I ask the congregation here assembled, whether it wants to accept Mrs. Hanna Berndt as a member of the Lutheran Church, after it has heard this confession?

Thereupon the whole congregation answered "Yes".

Then I ask you, Mrs. Hanna Berndt, whether you want to continue diligently in prayer, studying the Word of God, and as often as it is possible for you, since you live so far away, to be present to make use of Holy absolution and of the reverential Sacrament of the Lord's Supper, of the true body and blood of our Lord Jesus Christ, so that your faith may be strengthened and that you may be maintained therein to eternal life?

Thereupon Mrs. Berndt answered "Yes" before the congregation.

Therefore give me your right hand, as a witness that you sincerely mean it.

The right hand was stretched out.

And so I, in the name and in the place of the holy Christian Church, by the power of my office, as a called and ordained servant of the Word of God and of His holy Christian Church, as-a-memb accept you herewith as a member and sister of the Apostolic Evangelical Lutheran Church, in the name of the Triune

Gottes, Gottes des Vaters, Gottes des Sohnes, und Gottes des Heiligen Geistes. Amen. Der Herr segne Dich und behaete Dich u.s.w. manus illi sunt impositae.

Die Gemeine sang: Lob, Ehr und Preis sei Gott. u.s.w.

Darauf empfing die neue Glaubensschwester mit den andern Communicanten des Herrn Jesu Christi wahren Leib und Blut. Er helfe, dasz sie wachse in Seiner Gnade und Erkenntnisz, und geharre bis ans Ende. Amen.

In fidem testor LFM Krause, ev. lutherischer Pastor. manu propria subscripsi.

Actum Milwaukee, Dom. Jubilate, 7 Maji 1843. Unterm Heutigen Dato beschlosz in oeffentlicher Gemeinerversammlung die ev. lutherische Kirchgemeine zu Milwaukee: dasz August Lemke, bis daher gewesener Schullehrer der Gemeine, dieweil wider die geleistete Amtspflicht sein, von der Kirche ihm gegebenes Amt ferner zu verwalten, trotzig sich weigert, er desselben hiemit fuer verlustig erklaret werde.

Hodem die ward in derselben Gemeinerversammlung zum KirchenVorsteher gewaehlet Bruder David Bewersdorf an die Stelle des wegen Anstiftung von Rotterei und Beharren in derselben abgesetzte KirchenVorsteher August Becker. Die Wahl geschah mit Gesang und ernstlichem Gebet.

Item: Winter sen. blieb auf seinem Rottenwege und schied, nebst seinem Mitgenossen Hartwig aus der lutherischen Kirchen-Gemeinschaft, verwerfend alle von der Gemeine ihm gegebene Ermahnungen. Die Rottengeister Below und Wilk sen. schieden auch aus der Gemeine. Die Gemeine ist aber nun gesaeubert und in der Einigkeit des Geistes durch das Band des Friedens. Helf Gott, dasz jene Verduesterten sich erneuern lassen zur Busze!

In fidem subscripsi manu propria
LFM Krause, ev. lutherischer Pastor.

God, God the Father, God the Son, and God the Holy Spirit. Amen. The Lord bless you and keep you etc. The hands were placed on her. The congregation sang: "Lob, Ehr, und Preis sei Gott." etc. Thereupon the new sister of the faith received with the other communicants the true body and blood of the Lord Jesus Christ. May He help that she may grow in His grace and knowledge of Him, and that she may remain faithful to the end. Amen.

In witness hereof I, L. F. E. Krause, Evangelical Lutheran Pastor, sign my hand personally.

Transactions in Milwaukee, Sunday Jubilate, May 7, 1843. Under today's date the Evangelical Lutheran Congregation in Milwaukee resolved, in an open congregational meeting, that August Lemke, formerly teacher of the congregation, be relieved of his duties herewith, because he stubbornly refuses to take care of his office which he received from the congregation, contrary to the responsibility which was bestowed upon him.

On the same day in the same congregational meeting Brother David Bewersdorf was elected church elder in the place of August Becker, who was deposed for sectarianism and for remaining in it. The election took place with the singing of hymns and with serious prayer.

Likewise: Winter, Sr., remained in his sectarian way and departed, together with his colleague Hartwig, out of the Lutheran congregation, rejecting all the admonitions given him by the congregation. The sectarians Below and Wilk, Sr., also departed out of the congregation. But the congregation is now cleansed and is in the unity of the spirit thru the bond of peace. May God help, that those benighted ones may permit themselves to be brought back to repentance!

In truthfulness hereof I personally sign with my hand L. F. E. Krause, Evangelical Lutheran pastor.

Aufnahme der Frau Johanna Christiana
Charlotte Perlewitz, alias Religionis Papistae
dedita, in die evangelische lutherische Kirche.
Ecclesiastica

Actum Milwaukee Zweiter heiliger Pfingst-Tag,
5 Junii 1843. Nach der Predigt oeffentlich
vor der Gemeine geschehen, wie folgt.
Im Namen des Dreieinigen Gottes! Ihr habet,
liebe Frau Johanna Christiana Charlotte Perlewitz,
mir, als dem berufenen und verordneten Pastor
der hiesigen evangelisch lutherischen Kirche,
am gestrigen Tage, als am Ersten heiligen
Pfingstage, vorgetragen, dasz ihr durch Gottes
Gnadenbeistand und Seinem Wort und den
Schriften reiner Lehrer der evangelisch
lutherischen Kirche, schon seit Jahren darueber
zur Erkenntniss gekommen seid, dasz die
Roemisch-Katholische Kirche, in der ihr
geboren und erzogen, nicht meist voll Menschen-
satzungen, und darum nicht die Heilige christ-
liche Kirche sei, und ihr ein Verlangen traget,
der rechtglaubigen apostolisch lutherischen
Kirche einverleibet zu werden, weil die
evangelisch lutherische Kirche erbauet ist auf
den Grund der Propheten und Apostel, da
Jesus Christus der Eckstein ist, und in
dieser unserer evangelisch lutherischen
Kirche keine Menschenansatzungen, kein sicht-
bares Oberhaupt, sondern allein Gottes lauterer
Wort und die ungefaelschten und unzerrissenen
Sacramente, wie sie der Herr Jesus eingesetzt
und uebergeben hat, gelten, und nur Christus der
Herr, wahrer Gott und wahrer Mensch in Einer
unzertrenten und unvermischten Person, als das
Haupt der Kirche angebetet wird. Dasz wir
allein Ihn zu unserm Mittler, Seligmacher und
Fuersprecher bei Gott dem Vater beduerfen, und
alle Anrufung, der auch bei uns gebenedeiten
Jungfrau Maria und der Heiligen Martyrer, ver-
worfen wird, als dem Hohenpriester-Amt des Herrn
Jesu zuwider und dem Wort Gottes widersprechend.
Dasz wir durch des Herrn Jesu theure Erloesung
und Genuethuung von allen Suenden, Erb- und
wirklicher Suende, erloeset sind, dasz wir
kein Verdienst der Heiligen, oder einiges
Menschen, oder Engels, noch auch unser Ver-
dienst und unsere gute Werke vor Gott bringen
koennen, Gnade dadurch je erlangen; sondern,
dasz dazu einzig und allein nur das Verdienst

Acceptance of Mrs. Johanna Christiana Charlotte Perlewitz, formerly of the religion of the pope, into the Evangelical Lutheran Church.

Affairs of the church

Transactions in Milwaukee, second Holy Pentecost Day, June 5, 1843. After the sermon openly before the congregation the following was transacted. In the name of the Triune God. You have, dear Mrs. Johanna Christiana Charlotte Perlewitz, informed me, as a called and ordained pastor of the local Evangelical Church, yesterday, on the first day of Holy Pentecost, that you, thru the gracious help of God and His Word and thru the writings of orthodox teachers of the Evangelical Lutheran Church, already years ago have come to the knowledge that the Roman Catholic Church, in which you were born and reared, is for the most part full of human regulations, and that therefore it is not the Holy Christian Church, and that you have a desire to become a member of the orthodox Apostolic Lutheran Church, because the Evangelical Lutheran Church is built on the foundation of the prophets and apostles, in which Jesus Christ is the corner stone, and because in this our Evangelical Lutheran Church there are no human regulations, no visible head, but alone God's pure Word and the unadulterated and the unutilated Sacraments, as the Lord Jesus has instituted and entrusted them, count, and where only Christ the Lord, true God and true man in one Person, not separated and not mixed, isq worshiped as the head of the Church. That we need Him alone for our mediator, Savior, and intercessor before God the Father, and all other praying to the Virgin Mary, who is called blessed among us also, and of the holy martyrs, is rejected as contrary to the priestly office of the Lord Jesus and as contradicting the Word of God. That we are redeemed from all sins, both original and actual sins, by the precious redemption and satisfaction of the Lord Jesus, that we cannot bring any merit of the saints, of of one person, of of angels, nor our own merit or good works before God to receive grace thereby; but that for that only the merit

des Herrn Jesu uns hilft, dessen Blut uns rein macht von aller Suende (1 Joh. 1); dasz die Irrlehre vom Fegfeuer das Verdienst des Herrn Jesu laestert, dessen Blut uns rein macht von aller Suende, und wer an Ihn glaubet, gerecht ist, und keines Fegfeuers bedarf, und dasz, wer an Ihn nicht glaubet, verdammet wird, und ihm kein Fegfeuer nuetzt; dasz die Lehre von den Sieben Sacramenten der Roemisch-katholischen Kirche, des Herrn Jesu Worten widerspricht, der nur Zwei Sacramente, Taufe und Abendmal, eingesetzt hat; dasz es eine Verfaelschung des Heiligen Abendmals ist, dasz die Roemisch-Katholische Kirche den Kirchkindern das Blut des Herrn Jesu entziehet, dadurch doch der Herr Christus befiehlt: "trinket alle daraus!" und St. Paulus lehret: "so oft ihr von diesem Brod isset, oder von dem Kelch des Herrn trinket, (Randglosse: "1 Cor. 11") sollte ihr des Herrn Tod verkuendigen, bis dasz Er kommt." Dasz die Seelmessen fuer die Verstorbenen das Sacrament des Herrn Christi verkehren, da Er Seinen Leib und Blut nicht fuer Todte, sondern fuer Lebendige eingesetzt hat, die Seinen Tod dabei verkuendigen. Dasz die Still-Messen, da der Priester sich selbst das H. Abendmal reicht, der Einsetzung des Herrn Jesu zuwiderlaufen, der zum Gebrauch des Heiligen Abendmals zwei Theile verordnet hat, den, der es austheilet, und den, der es empfaehet, auch in der Stillmesse der Priester nichts bekennt, und diesz der Einsetzung des Herrn Jesu zuwider ist. cf. 1 Corinth. 11.

Erkennt ihr diese Irrthuemer der Roemisch-katholischen Kirche fuer Irrlehren, und ist euer Verlangen, zur wahren Kirche Gottes zu treten, euer redlicher Vorsatz, so bekennt diesz vor dem allgegenwaertigen, allwissenden Gott und dieser christlichen Gemeinde, mit deutlichem: Ja.

Die Frau Perlewitz antwortete laut und deutlich: Ja!

Erkennt ihr auch rechtschaffen die evangelisch lutherische Kirche nach ihrer Lehre fuer die rechte heilige christliche Kirche, und ists euer redliches Verlangen, ein Glied derselben zu werden, und hoffet ihr auch

of the Lord Jesus helps us, whose blood cleanses us from all sins (1 John 1); that the false doctrine of purgatory blasphemes the merit of the Lord Jesus, whose blood cleanses us from all sin, and whosoever believes on Him is justified, and does not have need of any purgatory, and whosoever does not believe on Him, is damned, and purgatory would not benefit him; that the doctrine of the seven sacraments of the Roman Catholic Church is contrary to the words of the Lord Jesus, who instituted only two sacraments, Baptism and the Lord's Supper; that it is an adulteration of the Lord's Supper when the Roman Catholic Church keeps the blood of Christ from the communicants, since the Lord Christ commands "drink ye all of it", and St. Paul teaches "as often as ye eat of this bread and drink this cup ye do show the Lord's death till He come," (1 Cor. 11); that the mass for the dead is an adulteration of the sacrament of the Lord Christ, since He has not instituted His body and blood for the dead, but for the living, who thereby give witness of His death. That the mass in which the priest dispenses the Lord's Supper to himself is contrary to the institution of the Lord Jesus, who has ordered two parts in the use of the Holy Communion, that part which dispenses it, and that part which receives it, - and since also in this still-mass the priest does not confess anything, which is also contrary to the institution of the Lord Jesus. cf. 1 Cor. 11.

Do you acknowledge these errors in the Roman Catholic Church as false doctrines, and is your desire to join the true Church of God your outspoken intention, then confess this before ~~all-these-present~~ the omnipresent, omniscient God and before this Christian congregation with a clear "Yes".

Mrs. Perlewitz answered "Yes" loud and clear.

Do you sincerely confess the Evangelical Lutheran Church according to its doctrine to be the true Holy Christian Church, and is it your sincere desire to become a member of it, and do you also hope

zuversichtlich, dasz, weil in ihr der Weg zum ewigen Leben rein und lauter gelehret, und die Sacramente laut der Einsetzung des Herrn Jesu Christi lauter verwaltet werden, in derselben selig zu werden, wenn ihr durch Gottes Gnade in dieser reinen Lehre wandelt: so bekennet diesz vor dem allgegenwaertigen allwissenden Gott und dieser christlichen Gemeinde, mit deutlichem: Ja!

Die Frau Perlewitz antwortete laut und deutlich: Ja!

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Ecclesiastica

Nun frage ich die hier versammelte christliche Gemeinde, ob sie nach diesem Bekenntnisz der Frau Johanna Christiana Charlotte Perlewitz, welches wir nach der Liebe, welch das Beste vom Naechsten hoffet (1 Cor. 13) und an das Bekenntnisz des Naechsten uns zu halten haben, fuer rechtschaffen halten, dem Allwissenden Gott aber, der Herzen und Nieren pruefet, das Urtheil ueber die innere Gesinnung des Naechsten ueberlassen: ob die christliche Gemeinde nach diesem Bekenntnisz der Frau Perlewitz und ihrem hier oeffentlich vor Gott und der Gemeinde Christi dargelegten Verlangen, zu einem Gliede der evangelisch lutherischen Kirche aufgenommen zu werden, - dieselbe zu einem Gliede unserer apostolisch lutherischen Kirche auf- und annehmen will?

Die ganze Gemeinde antwortete laut: Ja!

Da nun die christliche Gemeinde auch, liebe Frau Perlewitz, zu einem Gliede der evangelisch-lutherischen Kirche auf- und anzunehmen, sich hierdurch bereit erkluert hat, so frage ich Euch, Frau Perlewitz, hier vor dem Angesicht Gottes und dieser christlichen Gemeinde, ob ihr auch durch Gottes des Heiligen Geistes Gnadenbeistand, in True im Gebet, ernstlicher Betrachtung Gottes Worts, fleissiger Beiwohnung des Gottesdienstes, und Brauch des Hochwuerdigen Abendmals wollet fuhren und bewahren lassen, und bis an euer, Gott gebe auch, seliges Ende, in dieser erkannten und bekannten lautern goettlichen Wahrheit als ein lebendiges Glied der Heiligen christlichen Kirche auch wollet erhalten und vor

confidently, that, since in this Church the way of eternal life is taught purely and clearly and since the Sacraments are dispensed according to the institution of the Lord Jesus Christ, you will be saved in this Church if by the grace of God you live in this pure doctrine: then confess this before the omnipresent and omniscient God and before this Christian congregation with a clear "Yes".

Mrs. Perlewitz answered "Yes" loudly and clearly.

Affairs of the church

Now I ask this congregation here assembled, whether, after this confession of Mrs. Johanna Christiana Charlotte Perlewitz, which confession we consider as sincere, according to the law of love which hopes the best from ones neighbor and which (1 Cor. 13) demands that we accept the confession of a person, but which leaves the judgment of the inner conviction of a person to the omniscient God, who examines the heart and kidneys, - whether the Christian congregation after this confession of Mrs. Perlewitz and after she has made public before God and this congregation of Christ her desire to be accepted as a member of the Evangelical Lutheran Church, - whether (the congregation) wants to accept her as a member of our Apostolic Lutheran Church?

The whole congregation answered "Yes".

Dear Mrs. Perlewitz, since the Christian congregation has here declared itself willing to accept you as a member of the Evangelical Lutheran Church, therefore I ask you, Mrs. Perlewitz, here in the presence of God and of this Christian congregation, whether thru the gracious assistance of God the Holy Spirit whether you will permit yourself to be led and guarded as faithful in prayer, serious meditation on God's Word, and use of the Lord's Supper, and whether you will permit yourself to be maintained until your end, God grant that it may be a blessed end, in this confessed and admitted clear divine truth as a living member of the Holy Christian Church, and whether you will permit yourself to be guarded against all apostasy?

allem Abfall behueten lassen? Ist dieses der durch Gottes Gnade in euch gewirkter recht-schaffener Fuersatz, so bekennet diesz vor dem allgegenwaertigen allwissenden Gott und dieser versammelten christlichen Gemeinde mit deutlichem: **Ja!**

Frau Perlewitz antwortete laut und deutlich: **Ja!**

So gebet mir eure rechte Hand, zum Zeugnisz, dasz ihrs redlich meinet.

Manu dextera porrecta est.

Und so nehme ich, Kraft meines Amts, als berufener und verordneter Diener des Worts Gottes und der Heiligen christlichen Kirche, Euch, Frau Johanna Christiana Charlotte Perlewitz, im Namen und anstatt der Heiligen christlichen Kirche, hiermit vor Gott und Seiner christlichen Gemeinde oeffentlich auf zu einem Glied und Mitschwester der apostolisch lutherischen Kirche, und zum Gebrauch aller Heilsgueter desselben, im Namen des Dreieinigen Gottes, Gottes des Vaters, Gottes des Sohnes und Gottes des Heiligen Geistes, Amen.

Manus illi sunt impositae a Pastore L. F. E.

Krause.

Der Herr segne Dich und behuete Dich u.s.w.

Gesungen wurde: Sei Lob und Ehrz mit

Hohem Preis um dieser Wohlthat willen.

Dem dritten Heiligen Pfingsttag ist die neue Glaubensschwester, zur Beicht und Absolution und Tags drauf, am Busz-Tage mit der Gemeinde zu Gottes Tisch gekommen.

Jesu! nimm Dein Schaefflein an! Herr sei gelobet, dasz Du Deine Kirche mehrest! Erhalte Deinen Weinberg im Bau! Amen.

In fidem manu propria subscripti LFE

Krause, ev. lutherischer Pastor.

Actum Town Nine, Dom. I. p. Trin. 18 Junii 1843
Am heutigen Sonntage Dom. I. p. Trin. sind and die Stellen der beiden KirchenVorsteher August Radue und Michael Helm, welche bereits ueber dssz Jahre diesz Amt treulich verwaltet habben, und gebeten, sie nun wieder auf einige Jahr davon zu befreien, damit auch andere darinnen geuebet werden, - nach geschehenem Gesang und Gebet, die beiden Brueder Johann Knuth und Michael Heuer zu Kirchen-Vorstehern erwahlet worden. Gottes Gnade sei mit ihnen.

Is this your sincere intention, worked in you thru the grace of God, then confess this before the omnipresent and omniscient God and before this congregation with a clear "Yes".

Mrs. Perlewitz answered "yes" loudly and clearly.

Then give me your right hand, as a witness of your sincerity.

Her right hand was stretched out.

And thus, in the name of the Triune God, God the Father God the Son, God the Holy Spirit, I, as a called and ordained servant of the Word of God and of the Holy Christian Church, in the name of and in the stead of the Holy Christian Church, accept you, Mrs. Johanna Christiana Charlotte Perlewitz before God and His Christian congregation publicly as a member and sister of the Apostolic Lutheran Church, (bestowing on you) the (right to) use all the means of grace of that Church.

Hands were placed on her by L. F. E. Krause, Pastor.

The Lord bless thee and keep thee, etc.

Then was sung: "Sei Lob und Ehr mit Hohem Preis um dieser Wohlthat willen."

~~XXXXXXXXXXXX~~ On the third day of Pentecost the new sister of the faith went to confession and received absolution, and the following day, on the day of repentance, attended the Lord's Table with the congregation.

Jesus! take care of Thy sheep! Lord, be praised, that Thou hast increased Thy Church! Maintain Thy vineyard in its growth! Amen.

In witness hereof I personally sign my hand, L. F. E. Krause, evangelical Lutheran Pastor.

Transactions in Town Nine, the first Sunday after Trinity, June 18, 1843. On this Sunday, the 1st after Trinity, after the singing of hymns and after prayer, the two brethren Johann Knuth and Michael Heuer were elected as church elders to fill the vacancies left by the elders August Radue and Michael Helm, who had filled this position faithfully for three years, and who had requested that they would be relieved of the office for a few years, so that also others would get experience therein. May God's grace be with them.

Den 30 Maji 1843 ist der Praeparandus Friedrich Stock aus Buffalo hier in Town Nine angekommen und Acht Tage darauf als interimistischer Schullehrer angenommen worden. Gott der Heilige Geist helfe ihm zum rechten Schulmeisterwesen.

(Randglosse: "d. 20 Aug 1843 Lutheraner 130 angekommen. d. 5 October 1843 100 Luth. d. 13 Oct. 100 Luth. angekom.") Dom. X. p. Trin. 1843 sind 130 Lutheraner, alt und jung, aus Preussen wegen der Verfolgung der lutherischen Kirche ausgewandert, in Milwaukee angekommen. Gott helfe, dass sie auch sich lassen erbauen im allerheiligsten Glauben und vor allen Rotten bewahret bleiben. Amen.

Donnerstag d. 5. October ist der evangelisch lutherische Pastor Kindermann aus Pommern mit 100 Gliedern in Milwaukee angekommen.

Freitag d. 13 October sind 100 Personen lutherischer Bekenntnisses, abermals aus Pommern, in Milwaukee angekommen. Gottes Gnade sei mit ihnen. Dom XIX, p. Tr. den 22. Octobris sind etliche und Neunzig Personen lutherischen Bekenntnisses, aus Preussen, in Milwaukee angekommen. Herr erhalte sie in Deiner Kirche und Gnade!

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Ecclesiastica

Examen pro Ministerio et Ordinatio ac investitura in sanctum Ministerium, Domini Reverendi Clausii Laurijii Clausenii, Town Nine die Veneris, d. 13 mens. Octobris, et Racine County die Mercurii d. 18. mens. Octobris A. D. 1843.

Seit Fuenf Jahren sind aus Norwegen und Daenemark fast Zwei Tausend Luthoraner, durch die in beiden Laendern obwaltende Nahrungslosigkeit gedraengt, nach Wisconsin ausgewandert, und haben in Racine County und Milwaukee County zwei bedeutende Niederlassungen gegrundet, sind aber bis zum October dieses Jahres 1843 ohne Predigamt gewesen, da kein Prediger oder Candidat in Norwegen und Daenemark Lust hatte,

On May 30, 1843, Praeparandus Friedrich Stock from Buffalo arrived here in Town Nine. Eight days later he was accepted as interim school teacher. May God the Holy Spirit make him a good school teacher.

(August 20, 1843, 130 Lutherans arrived. October 5, 1843, 100 Lutherans, and October 13, 100 Lutherans.) The 10th Sunday after Trinity 130 Lutherans, young and old, arrived in Milwaukee, having emigrated out of Prussia because of the persecution of the Lutheran Church. May God help that they will not resist growth in the most holy faith, and may He protect them against all sects. Amen.

Thursday, October 5, the Evangelical Lutheran Pastor Kindermann of Pommerania arrived in Milwaukee with 100 members.

Friday, October 13, another 100 people of the Lutheran faith arrived in Milwaukee, also from Pommerania. May the grace of God be with them. The 19th Sunday after Trinity, October 22, a few more than 90 people of the Lutheran faith out of Prussia arrived in Milwaukee. Lord, keep them in Thy Church and grace!

Affairs of the church

The examination for the ministry and ordination and investiture into the holy ministry of the Rev. Mr. Claus Lauritz Clausen took place October 13, in Town Nine, and October 18, Racine County, 1843, respectively.

In the last five years almost 2000 Lutherans emigrated from Norway and Denmark on account of famines in those two countries, and went to Wisconsin. In Racine and Milwaukee Counties they have founded two considerable settlements. But up to October of this year, 1843, they have been without the office of the ministry, since no pastor or candidate in Norway and Denmark ~~had-the-~~ was willing

um Gottes willen unter ihnen das Heilige Predigt-Amt zu uebernehmen. Indessen hielten sie bei rechtglaubigen Pastoren der lutherischen Kirche in Daememark mit Bitten, und sonderlich bei dem Dreieinigem Gott, um einen treuen Arbeiter in ~~der~~ geistliche Ernte an, und der Herr erhoeerte ihr Gebet, indem Er den rechtglaubigen Lehrer Claus Lauritzen Clausen, bebuertig auf der Daenischen Insel Aerroe, im Dorf Bregninge bei Arroeskjoebing, im Herzogthum Schleswig, erweckte, dem Nothruf der einsamen Glaubensgenossen zu Hilfe zu eilen. Wir deutsche lutherische Kirche, der Daenischen Sprache unkundig, wussten nichts um die geistliche Noth unserer Daenisch-Norwegischen Glaubensgenossen, sonst haetten wir mit Gottes Hilfe wohl dahin getrachtet, ihnen beizuspringen. Herr Claus Lauritzen Clausen kam im August in Racine County an, und, obschon von da bis in Town Nine 48 Englische Meilen sind, fand er sich bald bei mir, dem lutherischen Pastor Krause hieselbst ein, und besprach sich mit mir ueber das Bekenntnis unserer Kirche, und auf welche Weise er der Heiligen Ordination theilhaftig werden koenne? Da ich aus seinem Bekenntnisse und vorgelegten glaubhaften Zeugnissen mich ueberzeugt hatten konnte, dass er einhellig mit der Kirche sei, sagte ich ihm die Ordination zu, verweiset ihn aber aufs Harren, bis Gott den Terminum hiezu durch die Umstaende bestimme. Er war damit wohl zufrieden. Gegen Ende September erhielt ich durch ihn von seiner Gemeinde die Bitte, um Examen und Ordination, weil die geistliche Noth unter ihnen besonders durch viele Krankheitsfaelle, Geburten, und durch das greuliche Unwesen der Schwaermer, welche die unter der Gemeinde noch obwaltende Entbehrung des PredigtAmts benutzten, die Seelen zu verfuehren, immer groeszer werde. So musste ich nun den sichern Terminum ad quem et a quo, und veraumte den 13 October, Freitag vor Dom. XVIII p. Trin. zum Examen; die Gemeinde antwortete mir und erbot sich, im Fall Herr Clausen das Examen gestehe, die Ordination et Investitura desselben, auf Mittwoch vor Dom. XIX, p. Trin. d. 18 October.

Am 12 October Donnerstag vor Dom. XVIII. p. Trin. traf Herr Clausen mit zwei Deputirten jener Gemeinde, A. Hansen; Even Hansen; C. Bake, in Town Nine bei mir ein, wiederholten zugleich jenes Gesuch, und ueberreichten mir, ein von den

for God's sake to take over the ministerial office among them. In the meantime they asked the orthodox pastors of the Lutheran Church of Denmark, and also prayed to God for this, - for a faithful laborer in the spiritual harvest. The Lord heard their prayer, and sent the orthodox teacher Claus Lauritz Clausen, who had been born on the Danish island Aerroe, in the village of Bregninge near Arfoeskjoebing, in the kingdom of Schleswig. (The Lord) aroused him to rush to help his lonely brethren in the faith. We, the German Lutheran Church, not knowing the Danish language, were not aware of the spiritual poverty of our Danish-Norwegian brethren in the faith, otherwise we would have, with the help of God, seen to it that we would have come to their assistance. Mr. Claus Lauritz Clausen arrived in Racine County in August, and, altho the distance from there to Town Nine is 48 English miles, he soon came to see me, the Lutheran Pastor Krause, and discussed the confession of our Church with me, and in what manner he could be ordained. Since I was convinced by his confession and by the trustworthy testimony which he presented, that he was in agreement with the Church, I stated that I was willing to ordain him, but advised him to wait till God would indicate the time for it. He was well satisfied with this. About the end of September I obtained a request from his congregation thru him, for his examination and ordination, since the spiritual need among them was constantly growing, especially on account of the many cases of sickness, births, and thru the horrible activity of the enthusiasts, who took advantage of the existing lack of the office of the ministry to deceive the souls. Therefore I now knew that the time had come, and set October 13, Friday before the 18th Sunday after Trinity for the examination. The congregation answered, asking me that in case Mr. Clausen would pass the examination, to set Wednesday before the 19th Sunday after Trinity, October 18, for the investiture and ordination.

On October 12, Thursday before the 18th Sunday after Trinity, Mr. Clausen with three delegates of the congregation: A. Hansen; Even Hansen; C. Bake, arrived at my place in Town Nine and repeated his petition, and handed me a petition signed by heads of the families,

Hausvaetern unterzeichnetes Gesuch zum Examen und Ordination des Herrn Clausen, - in Daenischer Sprache geschrieben. Dieses Gesuch ist zu finden in unsern Kirchen-Acten Tom. I.

Folgendes Tages, Donnerstag den 13 October fanden sich auch die hiesigen KirchenVorsteher Carl Will; Michael Heuer; Michael Bellin; Johann Knuth, als Zeugen bestellt, in der hiesigen Pfarr-Wohnung ein. Das Examen ward unter Anrufung des Gnadenbeistandes des DreiEinigen Gottes fuer den Examinatorem und den Examinandum, um 11 Uhr Vormittags begonnen, und genau nach der in dem *Dorpore Iuris Ecclesiastici Saxonici, ac Anno 1580 vorgeschriebenen Ordnung: "Vom Examine aller Kirchendiener so entweder ordinirt, oder zu andern Pfarren gefoerdert werden sollen"; - abgehalten! Das Examen hat gedauert fast 5 Stunden, bis gegen Vier Uhr des Nachmittags. In diesem Examine hat Herr Clausen seine conforma Rechtglaubigkeit mit den auf Gottes Wort gegruendeten Bekenntnisz der Symbolischen Buecher der Lutherischen Kirche, auch Kenntnisse in der KirchenGeschichte, ausfuehrlich dargeleget, also, dasz wir in dieser Ueberzeugen, dasz er in der Lehre rein, - und wie wir zu Gott hoffen, dieser reinen Lehre von Herzensgrund ergeben sei, ihn zum Predigt-Amt tuechtig erkennen und mit gutem Gemissen ihm ein oeffentliches Zeugnisz hierueber ausstellen konnten, wie nachher folget.*

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Testimonium Examinis pro Ministerio D. Clausii Lauritii Clausenii.

Im Namen des DreiEinigen Gottes!
Dem WohlEhrwuerdigen Herrn Claus Lauritzen Clausen, berufen von der evangelisch lutherischen Norweger Gemeine in Racine County et Milwaukee County zum evangelisch lutherischen Pastor, wird hiermit oeffentlich bezeuget: dasz derselbe nach der in der evangelisch lutherischen Kirche festgesetzten Ordnung des Examinis Ordinandorum, theologisch geprueft worden ist, und in allen Artikeln der christlichen Lehre der evangelisch lutherischen Kirche seine Rechtglaubigkeit auf Gottes Wort dargethan hat.

- a petition for the examination and ordination of Mr. Clausen, written in the Danish tongue. This petition can be found in our Church Records, vol. 1.

The following day, Thursday, October 13, the local church elders, who had been asked to come as witnesses, came to the local parsonage. The examination was begun at 11 A. M., with invoking the gracious presence of the Triune God both for the examined and for the examiners. The examination was conducted strictly according to the order as set forth in the Corpore Iuris Ecclesiastici Saxonici, "Vom Examine aller Kirchenglieder so entweder ordinirt, oder zu andern Pfarren gefoerdert werden sollen", of the year 1580. The examination lasted almost five hours, till almost 4 p.m. In this examination Mr. Clausen gave detailed evidence of his orthodox agreement with the Confessions, namely the Symbolical books of the Lutheran Church based on the Word of God, with the result that we acknowledge him fit for the ~~minis~~ ministry, in the conviction that he is pure in doctrine, and, as we hope to God, that he will be subject to this pure doctrine with all his heart. We could, with a good conscience, give him a public testimony of this, as follows.

Testimony of the examination for the ministry of Mr. Claus Lauritz Clausen. - In the name of the Triune God. Herewith public testimony is given of the Honorable Mr. Claus Lauritz Clausen, who has been called by the Evangelical Lutheran Norwegian congregation in Racine County and in Milwaukee County, that the same has been theologically examined according to the order for the examination for ordination, as that is established in the Evangelical Lutheran Church, and that the same has stated his orthodoxy on God's Word in all Articles of the Christian doctrine of the Evangelical Lutheran Church.

Indem solches hiermit genanntem Herrn Clausen oeffentlich bezeuget wird, wuenschen wir demselben Gottes Gnade zu treuer Arbeit im Weinberge des HERREN, Treue bis ans Ende, und seiner Gemeinde recht willige Herzen, dass Gottes Wort bei ihr recht viel Frucht schaffe. Obgenannte Pruefung hatt statt gefunden den Dreizehenten Octobris im Jahr unsers Herrn und Heilandes Jesu Christ, Ein Tausend Acht-Hundert, Drei und Vierzig. Eodem die gegeben Town Nine Washington County.

Lebrecht Friedrich Ehregott Krause, Evangelisch lutherischer Pastor in Town Nine als Examiner.

mp.

Zeugen waren zugegen:

Die KirchenVorsteher in Town Nine.
Carl Will. Michael Heuer (Jrg.)
Michael Bellin. Johann Knuth.

Die Deputirten der Norwegisch lutherisch. Gemeinde in Racine et Milwaukee County.
A. Hansen. Even Hansen. C. Bake.

Sonnabend den 15 Octobris ist Herr Clausen zur Beichte gegangen und Tags drauf, - Dom. XVIII. p. Trin. zum Hochwuerdigen Sacrament des wahren Leibes und Blutes unsers Hochgelebten Herrn und Heilandes Jesu Christi.

Mittwoch den 18 Octobris habe ich, Pastor Krause, den Herrn Clausen vor seiner Gemeinde oeffentlich ordäniret, denselben auf die Heilige Schrift Altes und Neues Testaments und die Symbolischen Buecher der lutherischen Kirche Norwegens und Daenemarks vereidet, welches sind die Drei Haupt-Symbola der christlichen Kirche; die ungeaenderte (Confessio Augustana invariata) Augspurgische Confession und den kleine Catechismus Dr. Martini Lutheri, - dieselben rein und lauter zu lehren, und die Hochwuerdigen Sacramente also zu verwalten, wie sie unser Herr Jesus Christus eingesetzt hat. Herr Clausen hat zugleich die Conformitaet der Sieben Symbolorum der deutsch lutherischen Kirche mit den Symbolischen Buechern der Daenisch lutherischen Kirche anerkannt.

Inasmuch as witness thereto is herewith being given of Mr. Clausen, we wish him God's grace for faithful work in the vineyard of the Lord, faithfulness till the end, and willing hearts for his congregation, so that the Word of God may bear good fruit among them. The above mentioned examination has taken place October 13, 1843, A. D. This is drawn up the same day, Town Nine, Washington County.

Lebrecht Friedrich Ehregott Krause, Evangelical Lutheran Pastor in Town Nine, the examiner.

Witnesses present were: The church elders in Town Nine: Carl Will, Michael Heuer, Jr., Michael Bellin, and Johann Knuth.

The delegates of the Norwegian Lutheran congregation in Racine and Milwaukee County: A. Hansen, Even Hansehn, C. Bake.

Saturday, October 15, Mr. Clausen attended confession, and the following day, Sunday, the 18th after Trinity, he attended the honorable sacrament of the true body and blood of our blessed Lord and Savior Jesus Christ.

Wednesday, October 18, I, Pastor Krause, publicly ordained Mr. Clausen before his congregation, and took his oath (to adhere to) the Holy Scripture, Old and New Testament, and the Symbolical Books of the Lutheran Church of Norway and Denmark, which are the three main symbols of the Christian Church, namely the Unaltered (Confessio Augustana invariata) Augsburg Confession and the Small Catechism of Dr. Martin Luther, - (took his oath) to teach these in all purity, and to dispense the honorable sacraments as the Lord Jesus Christ has instituted them. At the same time Mr. Clausen recognized the conformity of the seven Symbols of the German Lutheran Church with the Symbols of the Danish Lutheran Church.

Die Ordination ist ertheilt worden, so wie das "Kirken Ritual" der Daenisch-Norwegischen Lutherischen Kirche sie verschreibt. Dieses Kirken Ritual ist ganz conform mit der Wittenberger Agenda von Anno 1536 und der Pommerischen Agenda von 1535 und 1690. Nach geschener Ordination hat Herr Clausen ueber den ihm von mir, dem Examinator aufgegeben Text: Roem. 10, v. 8 bis 17 sehr erbaulich und belehrend gepredigt. Darauf ist er von mir, der ich zugleich Ordinator war, ins Heilige Predigt-Amt in seiner Gemeinde investiret worden. Der Dreieinige Gott gebe zu treuer Amtsfuehrung ihm alle Gaben und Seinen Segen. Amen.

Testimonium Ordinationis D. Clausii Lauritzii Clausenii.

In Namen des Dreieinigen Gottes.
Ich Leberecht Freiderich Mregott Kause,
evangelisch lutherischer Pastor der evangelisch lutherischen Kirche in Town Nine Washington County und in Stadt Milwaukie, bezeuge hiermit von Amtswegen oeffentlich: dasz der WohlEhrwuerdige Herr Claus Lauritzen Clausen, befuehener Pastor der evangelisch lutherischen Gemeine in Racine County und Milwaukie County, naemlich berufen zu der evangelisch lutherischen Kirch-Gemeine (Norwegisch lutherischen KirchGemeine) dort, an dem heutigen Tage, den Achtzehnten Octobris im Jahre des HErrn Ein Tausend Acht Hundert Drei und Vierzig, im Auftrage der genannten Norwegischen evangelisch lutherischen Kirch-Gemeine in Racine County et Milwaukee County,

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nach der Ordnung der evangelisch lutherischen Kirche ordiniret, und auf Gottes Wort und die Norwegisch-und Daenischen Symbolischen Buecher der Lutherischen Kirche in Eid genommen ist.

Des Dreieinigen Gottes Gnade und Segen foerdern und helfe in der Verwaltung Gottes Worts und der Hochwuerdigen Sacramenta, und in der ganzen Seelsorge, wozu der WohlEhrwuerdige Herr Claus Lauritzen Clausen hiermit fuer berechtigt und ermaechtigt erklaret wird, im Namen der Apostolische Lutherischen

The ordination was performed as the "Kirken Ritual" of the Danish-Norwegian Lutheran Church prescribes it. This Kirken Ritual is in complete conformity with the Wittenberg Agenda of 1536 and with the Pommeranian Agenda of 1535 and 1690. After the ordination, Mr. Clausen preached on Rom. 10, 8-17, a text which I as examiner had assigned him, - (preached) very constructively and instructively. Thereupon he was invested with the office of the ministry in his congregation, by me, at the same time Ordinator. May the Triune God grant him His grace and all gifts necessary for a faithful carrying out of his duties.

Testimony of the ordination of Mr. Claus Lauritz Clausen. In the name of the Triune God. I, Leberecht Friederich Ehre-gott Krause, Evangelical Lutheran Pastor of the Evangelical Lutheran Church in Town Nine Washington County and in the City of Milwaukee, herewith publicly testify, that the Honorable Mr. Claus Lauritz Clausen, called pastor of the Evangelical Lutheran congregation in Racine County and in Milwaukee County (the Norwegian Lutheran congregation), called by the Evangelical Lutheran congregation there, has been ordained today, October 18, 1843, A. D., by request of the aforementioned Norwegian Evangelical Lutheran congregation in Racine County and in Milwaukee County, according to the order of the Evangelical Lutheran Church, and that he has taken the oath on God's Word and on the Norwegian and Danish Symbolical Books of the Lutheran Church.

Kirche, in deren Namen und Macht ich, obgenannter Leberecht Friederich Ehregott Krause diese Heilige Ordination vollzogen habe.

Zum Beweise der Wahrheit habe ich dieses Zeugnis mit eigener Hand unterschrieben und mein Sigel beigedruckt.

Gegeben Racine County den Achtzehnten Octobris, im Jahr des HERRN Ein Tausend Acht Hundert Drei und Vierzig.

(L. S.) Lebrecht Friederich Ehregott Krause, evangelisch lutherischer Pastor der evangelisch lutherischen Kirche in Town Nine Washington County und in Stadt Milwaukie als verordneter Ordinator.

mpp.

Siehe da, die rechte Einigkeit im Geist; - Ein Herr, Ein Glaube, Eine Taufe; Eine Kirche, Ein Bekenntnis, ~~ob~~ obgleich die Sprachen unterschieden sind. Darum singet die Heilige Apostolische Christliche Kirche: Die ganze Christenheit auf Erden haelt in Einem Sinn gar eben." Item: "Der Du durch Mannigfaltigkeit der Zeugen die Voelker der ganzen Welt versammelt hast in Einigkeit des Glaubens! Hallelujah! Hilf Deinem Volk, Herr Jesu Christ, und segne, was Dein Erbtheil ist!

Alia

Den 14 Octobris, Sonnabend vor Dom. XVIII. p. Trin. fiel fast eine Viertel Elle Schnee in der Nacht zum Sonntag; der Herr aber erhoeerte unser Gebet, und nahm ihn bis Sonntag 10 Uhr Vormittags, hinweg, schenkte uns sodann noch vierzehn Tage mildes Wetter, damit die Erdfruechte ausgesammelt werden konnten; denn die waren meistentheils noch in der Erde. Haette Gott den Schnee lassen liegen, waere grosze Noth worden. So ist der traue Gott uns elenden Leuten ueberaus gnaedig gewesen! Gelobt sei Er! Er schenke uns recht dankbare Herzen. den 21 Octobris, Sonnabend vor Dom. XIX p. Trin. und die folgende Woche, sind von denen, in diesem Herbst aus Preussen angekommenen Glaubensgenossen, gegen 200 zu uns in die WinterHerberge gezogen, haben in Town X, N.W. von uns - Vier Englische Meilen von hier, sich Land angekauft, und legen nun ein Kirchspiel an. So fuehret der Herr Seine Gemeinen zu einander.

in whose name and power I, abovementioned Leberecht Friedrich Ehregott Krause, have performed this holy ordination.

For a witness of the veracity hereof I have signed this with my own hand and set my seal thereto.

Racine County, October 18, 1843, A. D.

Lebrecht Friederich Ehregott Krause, Evangelical Lutheran Pastor of the Evangelical Lutheran Church in Town Nine Washington County and in the City of Milwaukee, the commissioned ordainer.

Behold, the true unity of the spirit, one Lord, one faith, one Baptism, one Church, one confession, even tho the languages are different. Therefore the Holy Apostolic Christian Church sings: "All Christianity is united in one spirit". Likewise: "You who have united thru many different witnesses all the peoples of the world in the oneness of faith. Hallelujah. Help Thy people, Lord Jesus Christ, and bless Thine inheritance.

Other things

October 14, Saturday before the 28 Sunday before Trinity, almost a quarter of an ell of snow fell during the night from Saturday to Sunday. But the Lord heard our prayer, and removed the snow by 10 A.M. Sunday, and gave us 14 days of mild weather, so that the fruits of the earth could be gathered, since most of them were still in the ground. If God had let the snow remain, there would have been great need. Thus the faithful God has been constantly gracious to us poor people. Blessed be He. May He give us really thankful hearts. October 21, Saturday before the 19th Sunday after Trinity, and the following week, about 200 brethren of the faith who had this fall emigrated from Prussia, took up their winter quarters among us, and bought some land in Town X, northwest of us, four English miles from here, and are establishing a parish there. Thus the Lord leads His congregations one to another.

Den 28 October, Sonnabend vor XX ist der Winter schon sehr hart eingetreten, und fiel Schnee d. 1. November, kalt und wieder Schnee und bliebe liegen.

d. 4 November ist viel Schnee gefallen. Der Herrn gehet sehr wunderbar und doch! d. 18 December, es ist sehr gelinde seit fast 3 Wochen, so dass die neu angekommenen Glaubens Genossen schon viel Hauser haben bauen koennen. Der Herr helfe weiter.

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Verhandelt Town Nine den 7 November 1843.

In Namens des Dreieinigen Gottes!

Folgende Glieder der hiesigen evangelisch lutherischen Kirchgemeinde haben in der heutigen Gemeinversammlung folgendes erklart:

- 1) Johann Knuth stimmt fuer den Bau einer Stein Kirche und erklart sich zur Zahlung der von ihm noch *restirenden* 10 Dollar Schillings-Gelder.
- 2) Carl Will desgleichen und zu Zahlung 3 Dollar Schillingsgelder.
- 3) Michael Heuer desgleichen; restirt nichts mehr.
- 4) Friedrich Schoessow desgleichen; restirt nichts mehr.
- 5) Michael Helm desgleichen; restirt nichts mehr.
- 6) Joachim Pipkorn desgleichen; will seine 1\$ 50 Ct. Schillingsgelder zahlen.
- 7) Carl Hilgendorf desgleichen; restirt nichts mehr.
- 8) Michael Bellin desgleichen; restirt nichts mehr.
- 9) Carl Wilck desgleichen; restirt nichts mehr.
- 10) Klug, Wilhelm desgleichen; will seine noch restirenden Schillingsgelder zahlen.
- 11) Klug, Carl Friedrich, desgleichen; will seine noch restirenden Schillingsgelder zahlen.
- 12) Goetsch, Johann, desgleichen; will seine noch restirenden 10\$ 5 Ct. Schillingsgelder zahlen.
- 13) Ramthun, Johann desgleichen; restirt nichts mehr.
- 14) Radue, August, desgleichen; hat alles schon entrichtet.
- 15) Wendt, Joachim desgleichen; restirt nichts mehr.
- 16) Lemke, Franz desgleichen; will seine restirenden 2\$ 50 Cent Schillingsgelder zahlen.

October 28, Saturday before the 20th(Sunday before Trinity) the hard winter set in already, and on November 1 snow fell, and we had more snow which remained and cold.

November 4 much snow fell. The Lord deals with us in a wonderful manner. December 18 it was very mild for the last three weeks, so that the newly arrived brethren of the faith have been able to build many houses already. May the Lord help further.

Transactions Town Nine, November 7, 1847

In the name of the Triune God. The following members of the local Evangelical Lutheran Church have declared the following in today's congregational meeting.

- 1) Johann Knuth votes for the building of a stone church and declares that he will pay the remainder of his "shilling" tax, namely \$10.00.
- 2) Carl Will likewise and will pay \$3 shilling tax.
- 3) Michael Heuer likewise, does not owe anything anymore.
- 4) Friedrich Schoessow likewise, owes nothing.
- 5) Michael Helm, likewise, owes nothing.
- 6) Joachim Pipkorn likewise, will pay his \$1.50 shilling tax.
- 7) Carl Hilgendorf likewise, owes nothing.
- 8) Michael Bellin likewise, owes nothing.
- 9) Carl Wilck likewise, owes nothing.
- 10) Klug, Carl Friedrich, likewise, will pay the remainder of his shilling tax.
- 11) Klug, Wilhelm, likewise, will pay the remainder of his shilling tax.
- 12) Johann Goetsch likewise, will pay the remaining \$10.05 of his shilling tax.
- 13) Johann Ramthun likewise, owes nothing.
- 14) August Radue, likewise, has paid everything.
- 15) Joachim Wendt, owes nothing.
- 16) Franz Lemke likewise, will pay the remaining \$2.50 of his shilling tax.

- 17) Bartel, Friedrich, desgleichen; restirt nichts mehr.
- 18) Moll, Joachim desgleichen; will seine 2\$ 50 Ct. Schillingsgelder zahlen.
- 19) Hilgendorf, Friedrich, sen. desgleichen; will seine 6\$ Schillingsgelder-Rest zahlen.
- 20) Kauffung, Carl, desgleichen; will seine 5\$ restirende Schillingsgelder zahlen.
- 21) Schoen, Benjamin, desgleichen; restirt 10\$ Schillingsgelder, will 5\$ zahlen.
- 22) Kruase, Friedrich, Pastor, will, sobald der Bau anfaengt 5\$ zahlen, und in der Mitte des Baues noch 5\$.
- 23) Knuth, Christian, auch fuer den Bau der Steinkirche; restirt nichts.

~~LEH~~ Krause Pastor, Carl Will. Johann Knuth. Carl Hilgendorf. Friederich Hilgendorf. August Radue. Friederich Bartel. X X X Handzeichen Johan Moll. Ramthun. Michael Heuer. Helm. Benjamin Schoen. Carl Kauffung. F. Pipkorn.

Nota

Dom. XXIII p. Trin. den 19 November AD 1843 hat die Kirchen-Collecte ihren Anfang genommen, damit der Kirchen-Bau befoerdert werde.

Wenn aber der Herr nicht das Haus bauet, so bauen und arbeiten umsonst, die daran bauen. Psalm 127.

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Ecclesiastica

Actum Stadt Milwaukee

Dom. XXIV. p. Trin. den 26 Novembris AD. 1843

Am heutigen Tage ist Herr Carl Christian Wilhelm Mueller, bis daher gewesener treuer evangelisch lutherischer Schulmeister zu Eden und Klein Hamburg, Filial der lutherischen Parochie Buffalo, State of New York, als vocister Schulmeister und Custos bei der lutherischen Kirche und Schule in Milwaukee, Territory of Wisconsin, von mir Lebrecht Friedrich Ehregott Krause,

- 17) Friedrich Bartel likewise, owes nothing.
- 18) Joachim Moll, likewise, will pay the remaining \$2.50 of his shilling tax.
- 19) Friedrich Hilgendorf, Sr., likewise, will pay the remaining \$6 of his shilling tax.
- 20) Carl Kauffung likewise, will pay the remaining \$5 of his shilling tax.
- 21) Benjamin Schoen, likewise, owes \$10 shilling tax, will pay \$5.
- 22) Friedrich Krause, pastor, will pay \$5 as/ soon as the building will start, and when it is half finished will pay another \$5.
- 23) Christian Knuth also voted for building a stone church, but owes nothing.

E. F. E. Krause, pastor, Carl Will, Johann Knuth, Carl Hilgendorf, Friederich Hilgendorf, August Radue, Friederich Bartel, X X X marks of Johan Moll. Ramthun, Michael Heuer, Helm, Benjamin Schoen, Carl Kauffung, F. Pipkorn.

Note

On the 23 Sunday after Trinity, November 19, 1843 A.D. the church collection was begun, so that the church building project would be advanced.

But if the Lord does not build the house, they labor in vain that build it. Ps. 127.

Affairs of the Church Transaction in Milwaukee

The 24th Sunday after Trinity, November 26, 1843, A. D.

Today Mr. Carl Christian Wilhelm Mueller, heretofore faithful Evangelical Lutheran school teacher in Eden and Klein Hamburg, filiall congregation of the Lutheran parish in Buffalo, State of New York, was installed as school teacher and custodian in the Lutheran Church and School in Milwaukee, Territory of Wisconsin, by me, Lebrecht Friedrich Ehregott Krause,

Pastor der lutherischen Kirche in Milwaukee und Town Nine, oeffentlich in das Schul- und Kuester-Amt introduciert worden, coram patribus familias, nach der Ordnung der Wittenberger Agenda, de Anno MDXXXVI. HERR der HERR, der Grundherr und Fundator et Conservator der Heiligen Christlichen Kirche und Schule, gebe Gnade, dasz zu Seines Namens Ehre und Erbauung der ganzen Gemeinde, Alten und Jungen, obgenannter Herr Mueller das Heilige Schul-Amt fuehre. Amen.

Nota:

Herr Carl Christian Wilhelm Mueller ist geboren A. D. 1804, d. 6. Octobris in Neumuehlen, Amt Verden, Koenigreich Hanover. Sein Vater ist gewesen Christian Wilhelm Mueller, gleichfalls in Neumuehlen geboren. Seine Mutter ist gewesen Metta geb. Osmer, geboren im Gericht Achim, unweit Bremen.

G. D. B. V.

LFE Krause, ev. luth. Pastor mpp.

Dom II Advent, den 10 Decembris AD 1843 ist den Sectirern in Milwaukee die letzte Aufforderung, zur Heiligen Christlichen Kirche wiederzukehren, zugesendet worden. Gott erbarme Sich, dasz, wer noch zu retten ist, gerettet werde. Amen.
cf. die Kirchen-Acten Tom. I.

Kirchenjahres Schlusz. DEO SOLI GLORIA!

In diesem durch Gottes Gnade dahingelegten KirchenJahr 1843 ist folgendes in der luth. Kirche in Town Nine Washington County et Stadt Milwaukee, geschehen.

Ein Hundert und Vierzehn Predigten sind in diesem Kirchenjahr gehalten; das Buch Hiob, der Prediger Salamonis und die ersten Neunzehn Capitel der Apostelgeschichte sind ausgeleget worden. Getauft sind Fueng und Zwanzig Kinder; Zwei confirmiret; Acht Braut-Paare sind getrauet; Vier Glieder der Gemeinde sind durch den Tod in die Ewigkeit gegangen, naemlich Ein Erwachsenes und Drei Kinder.

pastor of the Lutheran Church in Milwaukee and Town Nine,
 - installed publicly into the teaching and custodian office
 in the presence of the heads of the families, according to the
 order of the Wittenberg Agenda of the year 1536. God the
 Lord, ~~the Lord~~, founder, and conservator of the Holy Christian
 Church and school, be gracious that the abovementioned Mr.
 Mueller conduct his office to the praise of the name of God,
 and to the building of the whole congregation, young and old.

Note

Mr. Carl Christian Wilhelm Mueller was born A. D. 1804,
 October 6, in Neumuehlen, Verden, in the Kingdom of Hanover.
 His father was Christian Wilhelm Mueller, also born in
 Neumuehlen. His mother was Metta, nee Osmer, born in Achim,
 near Bremen.

L. F. E. Krause, Ev. Luth. Pastor

The second Sunday of Advent, December 10, 1843, A. D.
 the last invitation was sent to the sectarians in Milwaukee to
 return to the Holy Christian Church. May God have mercy,
 that, whosoever ~~is-~~te~~~~ can still be saved, will be saved.
 Amen. cfr. Church Records, vol. I.

Close of the Church year. Glory to God alone.

In this church year, ended ~~the~~ by the grace of God,
 1843, the following happened in the Lutheran Church in Town
 Nine Washington County and City of Milwaukee.

114 sermons were delivered in this church year; the Book
 of Job, Proverbs, and the first 19 chapters of Acts were
 explained; 25 children were baptised; 2 confirmed; 8
 couples were married; 4 members of the congregation passed
 thru death into eternity, one adult and three children.

Sieben Hundert und Drei sind zum Hochwuerdigen Sacrament des wahren Leibes und Blutes des Herrn Jesu Christi gekommen; also Ein Hundert und Eins mehr, als voriges Jahr! Der Herr helfe, dasz alle zum Segen und Leben. Darunter sind einige sehr fleissig zu Gottes Tisch gekommen. Der Herr Jesus foerdere ihren Glauben. Andere haben sich sehr sparsam eingefunden. Ach, dasz sie ihre Kaelte erkennen und sich von des Herrn Jesu erhitzen lassen moechten! Drei haben sich seit Jahr und Tag gar nicht an Gottes Tisch sehen lassen und leider dadurch gezeigt, dasz sie keine Christen sind! Der Herr gebe, dasz sie erschrecken und zu heilsamer Busze kommen moegen!

Neunf sind zur Kirch-Gemeine getreten. Der Herr Jesus mache sie zu bleibenden lebendigen Reben. Die Jugend ist des Sonntags Nachmittag im Heiligen Catechismo verhoeret und unterrichtet worden. Herr Jesu hilf! dasz alles wohl *verbleibe* bei alt und Jung!

Nun, HERR Jesu, Du Herr Deiner Kirche, Dir befehle ich diese Gemeinde in Deine fernerer Obhut, Du wollest Dein Wort und Sacramenta in ihr erhalten bis ans Ende in aller Lauterkeit; auch Gnade geben, dasz dadurch alle Seelen dieser Gemeinde zum ewigem Leben sich zubereiten lassen! Und, so lange Du mich als Deinen Diener im goettlichen Predigt-Amt willst lassen, so lange treibe Du selbst Dein Gnadenwerk durch mich Deinem elenden Knecht; Lieb, dasz ich ein treuer Haushalter sei allerwege; und nimm mich endlich in die triumphierende Kirche. Herr! erhoere Deinen armen Knecht Krause, um Deiner Guete willen. Amen.

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Anno Domini 1844

I. N. I. C.

Den Achten Januarii dieses Jahres des HERRN Ein Tausend Acht Hundert Vier und Vierzig, zur Vesper Zeit hat die hiesige lutherische Kirchen-Gemeine im Namen des DreiEinigen Gottes beschlossen: auf dem Huegel des Kirchenlandes, der gegen Nord-Ost liegt vom Pfarrhause, die neue Kirche zu bauen.

703 attended the Sacrament of the true body and blood of our Lord Jesus Christ; therefore 101 more than in the previous year. May the Lord help them all to blessings and Life. Several among them came to the Lord's table very diligently. May the Lord Jesus cause their faith to grow. Others came very seldom. Oh, that they may realize their coldness and that they may be warmed up by the Lord Jesus. Three have not come to the Lord's table for a long time, and have shown thereby that they are not Christians. May the Lord shock them into a healthy repentance.

Five joined the congregation. May the Lord Jesus make permanent living vines of them. Sunday afternoons the youth was instructed ~~by~~ and examined in the holy Catechism. Lord Jesus help, that *everything continue well* — with young and old.

Now, Lord Jesus, Thou Lord of Thy Church, to Thee do I commend this congregation, into Thy protection, Mayest Thou maintain Thy Word and Sacraments in it to the end, in all their purity, and give grace, that thereby all the souls of this congregation will permit themselves to be prepared for eternal life. And, as long as Thou wouldst let me remain as Thy servant in the ministerial office, so long exercise Thy work of grace thru me, Thy poor servant; grant, that I may be a faithful steward in all respects; and finally take me into the Church triumphant. Lord, hear Thy poor servant Krause, on account of Thy goodness. Amen.

A. D. 1844

In the name of Jesus Christ

January 8, 1844, during the Vespers, the local Lutheran congregation resolved in the name of the Triune God, to build the new church on the knoll of the churchland which is north-east of the parsonage.

Sie soll Sechszig Fusz lang Vierzig Fusz breit und Achtzehn Fusz hoch werden. Nachdem der Huel besichtigt, gingen die Anwesenden: Lob Ehr und Preis sei Gott. und der Pastor Lebrecht Friedrich Ehregott Krause hielt mit den Anwesenden dem Herrn Seine GnadenVerheissung vor: "Ich will Dich nicht verlassen noch veraseumen, und fleheten Ihn um Seinen GnadenBeistand zum Bau des Bethel. Er wirds thun, der treue, gnaedige, wahrhaftige Gott! Ja, Amen.

Anwesende waren: Matter. Hilgendorf sen. et jun. Schoessow sen. et jun. C. Knuth. Krueger. Wendt. Bublitz sen. et jun. C. Bartel. F. Wilde. F. Bartel. Lemke der Zimmermann. Radue. C. Klug. Baumgardt. F. Krause. G. Guettner. C. Schmidt. Die Vorsteher Michael Bellin. Carl Will. Michael Heuer. Johann Knuth. und der Pastor Lebrecht Friedrich Ehregott Krause.

Den Siebenzehnten Janarii dieses Jahres 1844, ist der WohlEhrwuerdige, Wohlgelahrte (sic!) Herr Adolph Kindermann, evangelisch lutherischer Pastor in Town Ten, Washington County, von mir Lebrecht Friedrich Ehregott Krause, evangelisch lutherischer Pastor in Town Nine Washington County, oeffentlich auf die saemtlichen Symbolischen Buecher der evangelisch lutherischen Kirche ~~er~~vereidet worden und hat darueber von mir ein Zeugnisz empfangen. Der barmherziger Gott halte Seinen Weinberg im Bau! Amen.

Die Sectizer in Milwaukee und Town Nine haben die Einladung zur Rueckkehr in den Schoosz der Kirche verachtet, und ihre Verstockung durch ihre, der Kirche uebersendeten Schmaehbriefe bezeugt. Siehe Kirchen-Acten Tom. I. So moegen sie dahin fahren, wir koennen sie nicht erretten. Da Herr aber wird Sein Zion erhalten. Amen.

Mondtag nach Dom. III. p. Epiphan, den 22 Janarii fiel starker warmer Regen, des Abends um Acht Uhr kam ein stark Gewitter, zog aber durch Gottes Gnade bald forueber. Die Nacht trat maesziger Frost ein, und war solche Glaette, dass kein Fuhrwerk fahren konnte. Der Herr ist wunderbar in Seinem Werken, und machets, wie Er will.

The church is to be 60 by 40 feet, and 18 feet high. After the knoll was looked over, these present sang: "Lob Ehr und Preis sei Gott," and the pastor, Lebrecht Friedrich Ehregott Krause, reminded those present of the gracious promise of God: "I will neither leave thee nor forsake thee", and they prayed God for His gracious assistance in building the house of God. He will do it, the faithful, gracious, true God. Amen.

Those present were: Matter, Hilgendorf, Sr., and Jr., Schoessow Sr., and Jr., C. Knuth, Krugger, Wendt, Publitz Sr., and Jr., C. Bartel, F. Wilde, F. Bartel, Lemke the carpenter, Radue, C. Klug, Baumgardt, F. Krause, G. Guettner, C. Schmidt, the elders Michael Bellin, Carl Will, Michael Heuer, Johann Knuth, and the pastor, Lebrecht Friedrich Ehregott Krause.

January 17, 1844, the Honorable educated Mr. Adolph Kindermann, Evangelical Lutheran Pastor in Town Ten, Washington County, was sworn in on the collective Symbolical Books of the Evangelical Lutheran Church by me, Lebrecht Friedrich Ehregott Krause, Evangelical Lutheran Pastor in Town Nine Washington County. I have given him a certificate of this. May the merciful God maintain His Church vineyard in its growth. Amen.

The sectarians in Milwaukee and Town Nine have despised the invitation to return to the ~~lap~~ of the Church, and have given evidence of their hardening by the sarcastic letters which they sent to the Church. See Church Records vol. 1. May they go their way, we cannot save them. But the Lord will maintain His Zion. Amen.

Monday, the 3rd Sunday after Epiphany, January 22, we had a heavy warm rain, and at 8 p.m. we had a heavy thunder storm, but it soon passed over us by the grace of God. During the night there was medium frost, and it got so slippery that no vehicles could travel. The Lord is wonderful in His works, and may He do, as He desires.

Seit dem 28 December 1843, das ist, dem Dritten Heiligen Weihnachtsfeiertage, ist in unserer evangelisch lutherischen KircheGemeine Town Nine, die alte loebliche Gewohnheit der oeffentlichen Verlobungen, vo~~r~~ den Aeltern, Zeugen und den Pastor, wieder erneuert worden, und sind diejenigen Brautleute, welche solch kirchliche Verlobung wieder ernuert haben, gewesen I. Johann Friedrich Wilhelm Ramthun, Junggesell, Farmer in Town Nine, aeltester Sohn des *Altstzter* Johann Gottfried Ramthun und seiner Ehefrau Friederike Henriette geb. Lemke; und dessen Braut, Jungfr. Albertine Henriette Brockmann, aelteste Tochter des in Town Ten wohnhaften Farmer Joachim Breeck Broitzmann und seiner Ehefrau Charlotte Sophia, geb. Watchow.

II. Braeutigam, Junggesell Franz Conrad Wangerin, Boettcher in Stadt Milwaukie, zweiter Sohn, des zu Greifenberg a/R in K. Pommern verstorbenen Boettcher Johann David Wangerin; und dessen Braut, Jungfr. Charlotte Friederike Caroline Wilhelmine Ramthun, zweite Tochter, der vorher genannter Aeltere Ramthun. Der liebe Herr und Gott helfe in Gnaden, dass in unsern lieben Gemeinen diese loebliche Gewohnheit statt, fast und in Ehren bleibe und gebraucht werde, auf dass alles ehrlich und ordentlich zugehe.
1. Rointh. 14, v. 40.

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Kirchen-Bau Vorbereitung

Mondtag nach Dom. IV. post Epiph., das ist, den Neun und Zwansigsten Januar 1844, ist zwischen den ZimmerMeister Johann Friedrich Hinz, der ein lutherischer Glaubensbruder ist und den KirchenVorstande: Friedrich Krause, Pastor, Michael Heuer, Carl Will, Johann Knuth, Michael Bellin, der Gountract geschlossen worden, dass der Zimmermeister Hinz verspricht, fuer die Summa von Acht und Siebenzig Dollar, die Kirche mit Thurm so zu bauen, dass er sie bis zum Decken fertig macht, und gedenkt er mit der Hilfe Gottes zu Stl Jacobi damit fertig zu seyn. Der liebe Gott gebe Seinen Segen. Amen.

Since December 28, 1843, that is, the third Christmas Day, the old praise-worthy custom of public engagements, before the parents, witnessed, and the pastor, was again renewed introduced, and those marriage candidates who introduced this ecclesiastical engagement are: 1) Johann Friedrich Wilhelm Ramthun, a single youth, a farmer in Town Nine, the oldest son of *the retired* — Johann Gottfried Ramthun and his wife Friederike Henriette, nee Lemke, and his betrothed, Miss Albertine Henriette Broitzmann, oldest daughter of farmer Joachim Broitzmann in Town Ten, and his wife Charlotte Sophia, nee Watchow. 2) Bridegroom Franz Conrad Wangerin, barrelmaker in Milwaukee, second son of barrelmaker Johann David Wangerin who died at Greifenberg in the Kingdom of Pomerania, and his betrothed, Miss Charlotte Friederike Caroline Wilhelmie Ramthun, second daughter of the previously mentioned elder Ramthun. May the dear Lord and God graciously help that in our congregation this praise-worthy custom may remain and be honorably used, so that all things may be done honorably and in order. 1 Cor. 14, 40.

Preparation for building the church

Monday after the 4th Sunday after Epiphany, that is, the 29th of January, 1844, a contract was made between carpenter Johann Friedrich Hinz, a Lutheran brother of the faith, and the elders of the church: Friedrich Krause, pastor, Michael Heuer, Carl Will, Johann Knuth, Michael Bellin, - in which carpenter Hinz promises to build the church, with a steeple, to that point that it will be ready for putting on the roof, for \$78, and he thinks that he can, with the help of God, finish it by St. Jacobi. May the dear God give His blessing. Amen.

Item: Heut ist zugleich das Holz, so zum Bau noethig ist, gezeichnet. Fuenf Tausend Dreihundert Zwei und zwanzig Fusz Balken-Stiel und Riegel-Holz ist dazu berechnet, als von Noethen.

Die Kirche soll werden 60 Fusz lang; 40 Fusz breit; 18 Fusz hoch bis zum Dach; der Giebel 10 Fusz hoch, das Thuermchen am Abend-Giebel 9 Fusz uebers Dach, das Thurm-Dach 3 Fusz hoch; waere dennoch die ganze Hoehe von der Kirchschwelle bis zur Thurm-Spiytze 40 Fusz hoch. Lieber Herr Gott! gib Du, als der reiche Bauherr, Deinen Segen; denn wir haben dazu nicht, was noth ist. Amen. Du wirst thun. Amen.

Kirchenbaues Anfang

Donnerstag vor Dom. Quinquagesimae, war der Fuenfzehente Februarii, des Jahres des Herrn Ein Tausend Acht Hundert Vier und Vierzig, hat die evangelisch lutherische Kirch-Gemeine in Town Nine Washington County, das zum Kirchenbau noethige Bauholz auf dem Kirchen-Pfarr-Akker gehauen und auf Haufen gefahren. Es waren Vierzig starke Mann dabei. Der Herr unser Gott hat in Gnaden vor allem Unfall die Brueder dabei behuetet. Gelobet seyn Seine Gnade! Vierzehnen Joch Ochsen sind bei dem Zusammenschleppen des Holzes gebraucht worden, auch ohn alle Gefaehrde.

Die Bloecke, daraus die Bretter geschnitten werden sollen, sind zu Bruder Bublitz, dem Brettschneide-Mueller gefahren worden. Die Aufsicht und Ordnung beim Holzhauen haben gefuehret die beiden KirchenVorsteher Michael Bellin und Michael Heuer.

Deo Soli Gloria, qui omnia bene vertat!

Wissē auf der Pfarr-Wiedmuts angelegt

Montag nach Dom. Estomihi, daz ist, den Neunzehnten Februarii, dieses Jahres Ein Tausend Acht Hundert Vier und Vierzig, hat die Gemeine von dem, westlich ans Pfarrthum stossenden Marshlande, Drei Acres ausgeholzet. Ungefuehr Fuenfzig starker Mann habens in Einem Tage abgehauen, und hat der liebe Gott vor allem Ungefaell bewahret.

Likewise: Today also the wood, which is necessary for building the church, was designated. 5322 feet of beams and lumber, it was estimated, would be necessary.

The church is to be 60 by 40 feet, and 18 feet high, figuring up to the roof. The roof is to be 10 feet high, the tower on the west end of the church is to be 9 feet above the roof, and the tower roof 3 feet high. Thus the overall height of the church from the joists to the tip of the tower would still be 40 feet. Dear Lord God, grant, Thou rich architect, Thy blessing, for we do not possess the necessities thereto. Amen. Thou wilt do it. Amen.

Beginning the building of the church
Thursday before Quinquagesimae, February 15, A. D. 1844, the Evangelical Lutheran congregation in Town Nine Washington County cut the ~~necewswood~~ necessary for the building of the church, on the church land, and hauled it into piles. Forty strong men worked. The Lord our God graciously protected the brethren from all accidents. Blessed be His grace. Fourteen yokes of oxen were used in dragging the wood together, also without mishap.

The logs from which boards are to be cut have been taken to brother Bublitz who has a lumber mill. The supervision of the lumber-cutting project was up to the two church elders, Michael Bellin and Michael Heuer.

Glory to God alone, who led all things well.

A meadow laid out on the parish ground
Monday after Sunday Estomihi, that is, the 19th of February, this year 1844, the congregation cut all the wood on three acres of marsh land on the western boundary of the parish land. About 50 strong men finished it in one day, and the dear God prevented all accidents.

Die Vorsteher Johann Knuth, Michael Bellin, Carl Will haben dabei die Aufsicht und Anordnung gefuehret. Der Pastor Krause und seine Hausfrau haben die arbeitenden Brueder mit einem Trunk Wein erquickt maesziglich. Gott der Herr gab leibliche Eintracht. Ps. 133. So fuehret Gott Seine Gemeinde im geistlichen und leiblichen immer weiter, da hingegen die Abtruennigen bleiben in der Duerre.

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Freystatt

Dom. Oculi, das ist den Zehenten Maerz dieses Jahres des Herrn Ein Tausend (Randglosse: "Freystatt heisset nun das Settlement") Acht Hundert Vier und Vierzig ist vor oeffentlicher Kirch-Gemeine von dem Pastor der Gemeinde Lebrecht Friedrich Ehregott Krause also gesprochen worden.

"Geliebte in dem Herrn. Wir haben durch Gottes Gnade nun bereits fast Fuenf Jahr in unserm Settlement gewohnet, und noch hat dasselbe keinen Namen. Wir finden aber in der Heiligen Schrift, dass alle Orte einen Namen, ihren sonderlichen Namen haben, weil es noethig ist, damit alles ordentlich zugehe, und jeder wisse, wo er ist und wohin er gehoeret. Die Heiligen Gottes im Alten und Neuen Testament haben den Orten, die sie angeleget haben denjenigen Namen gegeben, der entweder auf die Lage oder die Ursach und Umstaende der Gruendung des Ortes sich beziehet. Zum Beispiel Bethel 1 Mos. 28; Eben-Ezer 1 Sam. 4; 5; 7; Bethlehem (Brodhaus, weil viel Getreide da wuchs) 1 Mos. 35; 48. Constanti-nopel (sonst Byzanz genannt) erhielt ihren Namen von dem frommen Kaiser Constantino Magno, der diese Stadt zu seiner Residenz erhob. Auch Altaere erhielten Namen: z. b. Nissi ("mein Panier", als Gott den Israliten wider die Amalekiter Sieg gegeben) Exod. 17, 15. Die Kirchen im Neuen Testament erhielten bei der Einweihung Namen, wie dies Euagrius (lebt anno 380) lib. 2, cap. 5 bezeugt. So haben wir denn aus den Alten und Neuen Testament Beweise, dass, und wie, den Orten, Altaeren und Kirchen sind Namen gegeben worden; und haben wir auch also guten Grund, unserm Settlement, das wir seit fast Fuenf Jahren angelegt unter Gottes Beistand, - einen Namen geben zu duerfen.

The elders Johann Knuth, Michael Bellin, Carl Will, had the supervision and command. Pastor Krause and his wife refreshed the laboring brethren with a moderate drink of wine. God the Lord granted physical unity. Ps. 133. Thus ~~the~~ God ~~lead~~ His congregation on, physically and spiritually, in contrast to which the sectarians remain in the desert.

Freystatt

Sunday Oculi, that is, the 10th of March of this year A. D. 1844, the pastor, Lebrecht Friedrich Ehregott Krause spoke publicly before the congregation as follows:

"Beloved in the Lord. For almost five years we have thru the grace of God lived in our Settlement, and it still had no name. But we find in Holy Scripture, that all places have names, and places have their particular names because it is necessary that all things are done in order and that everybody know where he is and where he came from. The Saints of God in the Old and New Testament gave names to the places which they founded, names which had reference either to the situation, cause or conditions of the founding of a place. For example Bethel 1; Genesis 28; Eben-Ezer in 1 Sam. 4; 5; 7; Bethlehem (House of bread, since much grain grew there) Genesis 35; 48. Constantinople (otherwise called Byzantium) got its name from the pious Emperor Constantine the Great, who established his residence in this city. Also altars received names: for example "Nissi" (my armor) as God gave the Israelites the victory against the Amalekites, Exodus 17, 15. The churches in the New Testament received names when they were dedicated, as Evagrius (c.380) testifies in his second book chapter 5. Thus we have proof from the Old and New Testament that places, altars and churches received names, and how this was done, and therefore we also have a good reason to permit us to give our Settlement, which we have founded almost five years ago, a name.

"Ihr werdet mir, liebe Kirchkinder, als Eurem KirchVater, auch vergoennen, dasz ich Euch einen Namen fuer unsere Niederlassung vorschlaege, und Euch darueber meine Gedanken eroeffne. Als Gott der Herr das Volk Ismael trockenes Fusztes durch denⁿ Jordan gefuehret, befahl Josua, dasz Zwölf Steine aus den Jordan genommen und zu Gilgal aufgerichtet wuerden Josua 4. Und gab dem Volk Ismael Grund an, wozu? Naemlich dasz, wenn ihre Kinder sie fragen wuerden: "was thun diese Steine hier?" dasz die Aeltern den Kindern koennten dabei den wunderbaren durchzuch durch den Jordan und Auszug aus Aegypten erzahlen und Gottes Gnade ihnen verhalten, die Er an ihnen kund gethan. Nun hat Gott der Herr Seine evangelisch lutherische Kirche aus der Verfolgung und dem Diensthaue in Preussen ausgefuehrt, wo sie keine Freiheit haben durfte und hat Seiner Kirche in Nord-America, und uns hier in Wisconsin, an diesem Ort eine Zuflucht und Freye-Statt oder Staette gegeben da Seine Kirche frei oeffentlich stehen darf und Gottes Wort lehren. Darum erscheint mir es richtig, dasz wir unserm Settlement den Namen Freystatt geben, auf dasz allezeit uns und unseren Kindern und Nachkommen dieser Name eine Predigt halte: Gott hat euch aus der geistlichen Knechtschaft in die Kirchenfreiheit gefuehret, danket Ihn dafuer durch treues Erkennntnisz der reinen Lehre und durch gottseliges Leben.

Dies ist meine unvorgreifliche Meinung. Solltet Ihr, liebe Kirchkinder, aber einen andern Namen geben wollen, so steht es Euch ja frei."

Die KirchGemeine ist mit diesem Namen Freystatt wohl zufrieden gewesen, und sei hiermit allen unsern Nachkommen kund und zu wissen, dasz von diesem Sonntag dom. Oculi, das ist, den Zehenten Maerz, des Jahres des Herrn Ein Tausend Acht Hundert Vier und Vierzig unser Settlement und Kirch-Gemeine den Namen Freystatt fuehret. Unser Hochgelobeter Dreiminiger Gott gebe Gnade, dasz unsern KirchGemeine und jedes Glied eine Freystatt sei, darin Er allein wohne mit Seinem Wort und Sacrament, und des Teufels Reich taeglich ausgemustert und ausgetrieben werde! Amen.

"You, my dear children, will no doubt permit me, your ecclesiastical father, to suggest a name for our colony, and ~~that I~~ express my thoughts to you in this respect. As God the Lord had led Israel thru the Jordan without wetting their feet, Joshua ordered that twelve stones be taken out of the Jordan and be set up at Gilgal. Joshua 4. And he gave Israel cause that, when their children would ask: "Why these stones here?" then the parents could tell the children about the wonderful passage thru the Jordan and the emigration from Egypt, and to remind them of God's grace which He had shown to them. Now God the Lord has led His Evangelical Lutheran Church out of the persecution and slavery in Prussia, where there was no freedom, and has given His Church a free state and haven here in North America, in Wisconsin, where His Church may stand freely and in the open and teach the Word of God. Therefore it would appear proper to me, that we give the name "Freystatt" to our Settlement, so that this name constantly be a sermon for us and for our children and descendants: "God has led you out of the spiritual slavery into the ecclesiastical freedom, thank Him therefore thru a true confession of the pure doctrine and thru a godly life."

"This is my unmistakable opinion. But if you, my dear children, want to give it some other name, that is your privilege.

The congregation was well satisfied with this name "Freystatt", and be it hereby known to all our descendants that from this Sunday Oculi, that is, the 10th of March, A. D. 1844 our Settlement and congregation has the name "Freystatt". Our blessed Triune God give grace that our congregation and every member be a free state in which He alone lives with His Word and sacraments, and that the kingdom of the devil is exiled every day. Amen.

Herr! Hilf Deinem Volk, und segne Dein Erbe, und weide sie und erhoehere sie einiglich (Psalm 34). Gott Zebaoth, wende Dich doch, schaue vom Himmel, und siehe an und suche heim diesen Weinstock, und halt ihn im Bau, den Deine Rechte gepflanzt hat und den Du dir festiglich erwahlet hast" (Psalm 80). Amen. Amen.

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Anno Domini 1844

Dieses Jahr gab der gnaedige Gott einen sehr zeitigen und warmen Fruehling, der schon mit Monat Martii anging; und so eine ueberaus reiche Ernte an Zucker aus dem Saft des Zucker-Ahorn, dasz vom Ersten Martii bis Anfang Aprilis die Zucker-Ahorn Baeume so ueberreichlich Saft gaben, dasz zuletzt keine Gefaesse mehr da waren, wie bei dem Oelkruglein der Wittwe 1 Koenig. 17. Gelobet sei der Herr fuer alle Sueszigkeiten fuer Seele und Leib. Amen! Den 12 Aprilis sind die Baeume schon ausgeschlagen.

Dom. Quasimodogeniti d. 14 Aprilis haben 14 Kinder in der Heiligen Confirmation ihren Taufbund erneuert. Der gnaedenreiche Gott erhalt sie im Glauben bis an das Ende. Amen.

Kirchenbaues Fortgang

Das walte Gott Vater! Gott Sohn! und Gott Heiliger Geist! Amen. Heut den Sechs und Zwanzigsten Aprilis, Freitag vor Dom. Jubilate im Jahr des Herrn Ein Tausend Acht Hundert Vier und Vierzig ist der Anfang mit der Ausarbeitung des Holzes zu unserer Kirche gemacht worden. Es haben den Anfang unter dem Zimmermeister Hinz gemacht: Klug senex; Schoessow sen.; Goedke sen.; Hilgendorf, Friedrich und Lemke, Franz. Herr! hilf Deinem Volke, und segne Dein Erbe, und segne das Werk unserer Haende bei uns, denn es ist Dein Werk. Amen.

Lord! Help Thy people, and bless Thine inheritance, and elevate them singularly. (Ps. 34) Lord Zebaoth, turn, and look from heaven, and consider this vineyard, and sustain it in its growth, which Thy right hand hath planted, and which Thou hast ceremoniously elected. (Ps. 80). Amen.

A. D. 1844

This year the gracious Lord gave a very early and warm spring, beginning already in the month of March; and such a rich harvest of sugar from the sap of the sugar maples, that from the 1st of March to the beginning of April the sugar maples yielded sap so abundantly, that finally there were no more vessels, as was the case with the widow's cruse of oil in 1 Kings 17. Praised be the Lord for all sweetness for both soul and body. Amen. April 12 the trees already started to ~~sprout~~.

Sunday quasimodogeniti, April 14, 14 children renewed their baptismal covenant in the holy confirmation. May the gracious God sustain them in faith until their end. Amen.

Continuation of the church-building project

May God rule over it, God the Father, God the Son, and God the Holy Ghost. Amen. Today, April 26, Friday before Sunday Jubilate A. D. 1844, the beginning was made in finishing off the church with woodwork. The beginning was made, under the supervision of the carpenter Hinz, by Klug, Sr., Schoessow, Sr., Goedke, Sr., Hilgendorf, Friedrich, and Lemke, Franz. Lord! Help Thy people, bless Thine inheritance, and bless the work of our hands, for it is your work. Amen.

Hohe Lied Salomonis zu Ende gebracht

Sonnabend vor Dom. Cantate, den Vierten Maji bin ich Lebrecht Friedrich Ehregott Krause ev. luth. Pastor zur Freystatt, in der Vesper mit der Auslegung des Hohenliedes Salomonis unter Gottes Beistand zu Ende gekommen. Iuva Domine ecclesiam Tuam et Ministerium sanctum. Tibi Soli Gloria et Potentia in aeternam. Amen.

Die Psalmen auszulegen angefangen

Sonnabend vor Dom. I. p. Trinitatis 8 Junii habe ich L. F. E. Krause angefangen in Gottes Namen, in der Vesper, die Psalmen auszulegen und habe den Ersten Psalm ausgelegt. Unter Gottes Beistand soll der ganze liebe Psalter ausgelegt werden. Hilf lieber Herr! dasz ich mein Herz und meinem Mund von Dir regieren lasse, damit Alles zu Deinem Ehren und der Seelen Seligkeit! Und gieb meinen lieben Kirchkindern recht offene Ohren und Herzen, dasz Dein Heilig Wort in ihnen viel Frucht bringe. Amen.

Kirchenbaues Fortgang

Mondtag nach Dom. I post Trin. war der Zehnte Juni, hat Gottlieb Garbisch; Georg Garbisch, Wilhelm Rahn und Eduard Rahn, das zur Kirche noethige Kubic Holz zu schneiden angefangen. Gott der Herr gebe guten Fortgang und gut Ende. An Gottes Segen ist alles gelegen. Amen. (Randglosse: "Holzschnelden") Auch hat Georg Garbisch der Vater der beiden oben genannten Garbische mitgeschnitten. Sie haben geschnitten alle Fuenf von 10ten bis 14 Juni; und haben in den fuenf Tagen geschnitten Ein Tausend Acht Hundert fuenf und neunzig Fusz im Quadrat, oder Zwei Tausend fuenf Hundert Dreissig Fusz Lang-Holz; 9 Zoll breit, 8 Zoll dick. Fuer das Schneiden haben sie sich fuer den Fusz II *bedungen* Zwei Cent; und ist ihnen bewilligt worden. Doch war es eigentlich ja viel Geld, denn sie haben in den Fuenf Tagen verdient Neun und Dreissig Dollar und Zwoelf Einen Halben Cent. Anderthalb Cent waere auch genueg gewesen.

Song of Solomon finished

Saturday before Sunday Cantate, May 4, I, Lebrecht Friedrich Ehregott Krause, Evangelical Lutheran pastor at Freystatt, finished the exposition of the Song of Solomon with the assistance of God. Lord, help Thy Church and Holy Ministry. To Thee alone by glory and power forever. Amen.

Beginning the exposition of the Psalms

Saturday before Sunday the 1st Sunday after Trinity, June 8, I, L. F. E. Krause, started in the name of God to give expositions on the Psalms, and explained the first Psalm. With the help of God, the whole precious psalter is to be explained. Help, dear Lord, that I permit you to rule my heart and my mouth, so that all things may serve for Thine honor and for the salvation of souls. And grant to my dear children of the church open ears and hearts, so that Thy Holy Word may bear much fruit in them. Amen.

Continuing the building of the church

Monday after the 1st Sunday after Trinity, the 10th of June, Gottlieb Garbisch, Georg Garbisch, Wilhelm Rahn and Eduard Rahn began to cut the beams necessary for the church. May God the Lord grant good progress and a successful end. Everything depends on God's blessing. Amen. (Cutting the wood). Georg Garbisch, the father of the two Garbisches mentioned above, also helped in the cutting of the wood. All five cut from the 10th till the 14th of June, and have cut in those five days 1895 feet of lumber in quadrature, or 2530 feet in length, 9 inches wide and 8 thick. For cutting the wood they ~~got~~ asked 24 per foot — , and it was agreed to give them that. But it was really quite a bit of money, for they earned in those five days \$39.12½. 1½¢ would really have been enough too.

Das moegen sich unsre Nachkommen merken, und nicht zu wenig, aber auch nicht zu viel Lohn geben. Suum cuique, alles was recht und billig ist, damit keine Parth Schaden leidet. Am Sonnabend vor Dom. II p. Trin. den 15 Juni haben sie das Geld empfangen und quittiert. (Randglosse: "Fuenf Tage mit fuenf Mann")

Der Zimmermann Hinz hat Zwanzig Tage mit dem Holz beschlagen zugebracht, in der Zeit vom 26 April bis 15 Juni, da mehrere Tage ausfielen, wegen Acker-Arbeit. (Randglosse: "Holz-beschlagen zwanzig Tage 43 Mann") Ein Hundert und Dreizehn Mann aus der Gemeine haben am Holzbeschlagen mit gearbeitet, in folgender Ordnung.:

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Am Holzbeschlagen zum Kirchenbau haben gearbeitet folgende Maenner aus der KircheGemeine. Anfang des Holz Beschlages den 26 April; Ende den 17 Juni; von folgenden Maennern der Gemeine

d. 26. April.

Klug senex Gottlieb
Schoessow sen. Friedrich
Goedke sen. Joach.
Hilgendorf Friedrich
Lemke Franz.

d. 29 April

Radue August
Knuth Christian
Klug August
Wilde Michael
Wilk Carl
Bartelt Friedrich

d. 30 April

Klug Wilhelm
zwei Mann
Klug Gottlieb
zwei Mann
Klug Wilhelm
Wilk

d. 1. Mai

Lemke Franz
Goedke Joachm.
Helm Michael

d. 2. Mai

Moll Friedrich Joach.
Koerner Heinrich
Taute Martin
Schmidt Carl
Groth Johann
Jaeger Heinrich

d. 3 Mai

Jaeger Heinrich
Groth Johan
Hilgendorf Friedrich
Schmidt Carl
Kauffung Carl
Schubert Carl

Our descendants may take note of this, and not pay too little, but also not too much salary. May he have what is his, everything that is just and right, so that neither side suffers loss. On Saturday before the 2nd Sunday after Trinity they received the money and gave a receipt for it. (Marginal note: "Five days with five men")

The carpenter ~~Zimmermann~~ Hinz spent 20 days on cutting wood, from the 26th of April to June 15, during which time he skipped several days on account of farm work. (Cutting - trimming- the wood, 20 days, 43 men) 113 men of the congregation have assisted with the trimming of the wood, in the following order.

A. D. 1844

The following men assisted in trimming the wood for the building of the church. The work was begun on April 26, and it was finished on June 17, by the following men from the congregation:

(list of names on opposite page)

d. 4. Mai.: Hilgendorf Friedrich, Hilgendorf Ludwig, Lemke Johann, Schoen Benjamin, Bartelt Friedrich, Wilde Joachim; d. 6 Mai.: Ramthun Johan, Bartelt Wilhelm, Krause Wilhelm, Wendt Joachim, Baumgardt Johann, Pipkorn Joachim; d. 7 Mai: Krueger Wilhelm, Goetsch Johann, Dohnke Samuel, Groth Christian Joh., Klug Carl, Klug Johann. d. 8 Mai: Groth Christian, Frenz Wilhelm, Pipkorn Gottlieb, Suelflow Friedrich, Matter Michael, Schoessow Friedrich. d. 9 Mai: Gierach Christian, Garbisch Georg, Bruss August, Buth Johann, Schneider Ernst, Rieger Christian. d. 10 Mai: Dumstrey Wilhelm, zwei Mann, Hilgendorf Carl, Goehdke, Schneider. d. 11 Mai: Lemke Franz, Wilk, Knuth Christian, Klug August, Wilde Michael, Gierach Christian. d. 14 Mai: Klug August, Helm Michael, Bartelt Friedrich, Prahl Friedrich, Klug Gottlieb, Klug Wilhelm. d. 15 Mai: Radue August, Schmidt Carl, Lemke Franz, Jaeger Heinrich, Goehdke Joch. d. 11 Juni: Wilde Michael, Prahl Friedrich, Radue August, Lemke August, Goehdke, Knuth Christian, Klug Johann. d. 12 Juni: Koerner Heinrich, Bartelt Friedrich, Kauffung Carl, Hilgendorf Friedrich, Hilgendorf Ludwig, Wilde Joachi. d. 13 Juni: Krause Wilhelm, Taute Martin, Bartelt Wlhm., Moll Joach., Lemke Johann, Hilgendorf Friedrich. d. 14 Juni: Krueger Martin, Krueger Wlhm. Groth Friedrich, Dohnke Samuel, Baumgardt Johann, Stroede Friedrich, d. 15 Juni: Wendt Joachim, Pipkorn Joachim, Ramthun Johan, Klug Carl.

Demnach haben Ein Hundert und Dreizehen Mann am Holz-Beschlag gearbeitet, und zwar Zwanzig Tage lang. Zum Holz-Beschlagen sind gewesen (vorgb. Seite 34) Vierzig Starke Mann. Das sind in Summa 153 Manns-Tage. Das Holz weggeschleppt worden mit Vierzehn Joch Ochsen. Den Kirch-Berg zu räumen und das Holz heranzuschleppen, sind bis 15 Juni gebraucht worden Zehn Joch Ochsen. Das sind also bis 15 Juni 24 Joch Ochsen. (Randglosse: "153 Manns Tage - 24 Joch Ochsen")

Verkuendiget Dom II. p. Trin. nach dem Heiligen Vater Unser. Da unter Gottes Beistand morgen die Schwellen zur Kirche gelegt werden, also diesz der Tag ist, an welchem der Grund desselben gelegt werden soll, und ein ueberaus wichtiger Tag ist, da uns Gott Seine Wunderhand zeigt, wie Er Seinem aus Preussens Aegypten wunderbar ausge-

(names on opposite page)

Accordingly 113 men worked on the wood trimming project, for 20 days. For felling the wood (page 34) there were 40 strong men. That is a total of 153 man-days. 14 yokes of oxen dragged the wood away. To clear the knoll for the church and to drag the wood to the building site took 10 yokes of oxen, till June 15. That is a total of 24 yokes of oxen used till June 15. (153 man-days - 24 yokes of oxen).

Announced on the second Sunday after Trinity, after the Lord's Prayer. "Since with the help of God the joists of the church will be laid tomorrow, therefore this is the day on which the foundation of the church will be laid, and a very important day it is, since God has shown us His wonderful hand, how He has helped His Lutherans whom He wondrously led out of the Prussian Egypt,

fuehrten Lutherischen Israel geholfen, dasz es nach noch nicht verlaufenen Fuenf Jahren, in der neuen Freystatt Seinem Namen eine Staette bauet, darin Seine Ehre frei oeffentlich verkuendet, das freudenreiche Evangelium von Seiner Gnade gepredigt, die troestliche Absolution und Hochwuerdigen Sacramenta zur Seelen Heil und Seligkeit gereicht werden: so lade ich, als Buer vom Herrn Euch gegebener Seelsorger und KirchenVater, Euch voll Freuden fuer morgen auf unsers lieben Freystatts Kirchenberg mit Euren Kindern ein, dasz diese es koennen kuenftiger Zeit ihren Kindern erzahlen, was der Herr Groszes an uns gethan hat. Und wollen wir mit Lob und Preis, in Gebet und Gesang zum Herrn, dasz Er Sein Werk ferner foerdern wolle, und an dieser Staette stehts ein Bethel, d. i. ein Gotteshaus erhalte bis an den lieben juengsten Tag, - den Grund zu des Hrrrn Bethhaus legen. Darum, wer nur kommen kann, finde sich mit seinen Kindern ein, und bringe auch das liebe Gesangbuch mit. Die Schuljugend mag sich um Sieben Uhr im Schulhaus versammeln. Die Lieder fuer morgen zu singen, werden sich die lieben Chor-Saenger heut nach dem Nachmittags-Gottesdienst fein einueben, damit alles lieblich gehe. Denn dem Herrn zu Ehren koennen wir nicht zu viel thun. Gottes Gnade sei ueber uns, wie wir auf Ihn hoffen. Amen.

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Anno Domini 1844

Die Kirch-Schwellen gelegt

Bis hieher hat uns der HERR geholfen.

1. Sam. VII. v. 12

Heut, Montag nach Dom. II. p. Trin. den Siebenzehnten Tag des Monats Junii, sind wir durch Gottes Gnade so weit gekommen, dasz wir die Schwellen zur Kirche gelegt haben bei fruchtbarem Regen und folgendem warmem Sonnenschein. Und ist uns diesz ein troestliches Zeichen, Gott der Herr wird uns mit Seinem lieben Wort und hochwuerdigen Sakramenten viel geistlichen Segen in Seiner Kirche Huette schenken, darum wir Ihn heut sonderlich gebeten haben. Es ist mit dem Legen der Kirch-Schwellen also gethan worden.

so that they can build a building in His name after not even five years in the new free state, in which His honor is freely and publicly preached, in which the joyous Gospel of His grace is preached, and in which the comforting absolution and the honorable sacraments are dispensed for the salvation of souls: therefore I, as your God-given Church-father and as the shepherd of your souls, joyously invite you to come to our church hill in our dear Freystatt tomorrow with your children, so that these can in the future tell their children what great things the Lord has done for us. And we want to lay the foundation for the prayer house of the Lord, with praise and thanks, with prayer and hymns that He would further sponsor His work and maintain at this place a Bethel, that is, a house of God, till the Day of Judgment. Therefore, whosoever can possibly come, will present himself with his children, and bring also the beloved hymnal. The school children will gather in the school at seven o'clock. The choir singers will practice their hymns for tomorrow this afternoon after the service, so that all things will go smoothly. For we cannot do too much for the honor of the Lord. May the grace of God be over us, as we trust in Him. Amen.

A. D. 1844

The joists of the church laid
Thus far/ the Lord has helped us.

1. Sam. 7, 12

Today, Monday after the second Sunday after Trinity, June 17, we progressed so far thru the grace of God, that we laid the joists of the church, during a fruitful rain followed by warm sunshine. And this is a comforting sign that God the Lord will give us many blessings spiritually in His Church thru His Word and Sacraments, for which we have prayed especially today. This was done at the laying of the joists for the church.

Die liebe Gemeinde hat bis Hilf Uhr gegen Mittag sich versammelt; die Erwachsenen auf dem Kirchgerge; die Schul- und andere Jugend und die Chorsaenger im Schulhaus.

Um Hilf Uhr bin ich, Lebrecht Friedrich Ehregott Krause, Pastor der Gemeinde, mit der Schule und den Chorsaengern, auf den Kirchberg gegangen, wo die liebe Gemeinde versammelt war. In Namen des Dreieinigen Gottes haben wir angefangen, mit dem Responsio: "Danket dem Herren, denn Er ist freundlich, und seine Guete waehret ewiglich"; - und sangen: "Wo Gott zum Haus nicht giebt Sein Gunst, arbeitet Jedermann umsonst", folgte: "der Herr sei mit Euch". Gemeinde: "Und mit deinem Geiste!" Ward weiter gesungen: "Sei Lob und Ehr' dem hoechsten Gut!" und eine Dank-Collecta und Gebet um Gottes Segen zum Werk". Hierauf verlas ich 1 Samuelis Cap. VII, ganz, und beteten wir. Waehrend dessen gab der Herr uns einen warmen Regen, als ein freundlich Zeichen, dasz Er den Himmels-Regen Seines Heiligen Worts und Seiner Hochwuerdigen Sakramenta uns schenken werde in der neuen Kirchenhueette. Hierauf beteten wir das Heilige VaterUnser und ich ertheilte der Gemeinde den Frieden Gottes. Nun sangen wir: "Ach bleib mit Deiner Gnade bei uns Herr Jesu Christ." und hielt ich eine Vermahnung zum Lob und Preis des Herrn, der uns aus dem Diensthaue des Preussischen Aegypti, wo uns der Heilige Glaube gewehret ward, mit maechtige Hand und ausgerecktem Arm in diesz freie Land gefuehret; ermahnte zu herzlicher Betrachtung Gottes Worts, Wachen und Beten und Treue in der reinen Lehre und gottseligem Leben, warnete auch vor aller Sicherheit, darin der Teufel und das boese Herz zur Zeit der Ruhe leicht verfuehret, und zeigte ihnen diesz aus Gottes Wort und Geschichte der christlichen Kirche, dasz durch Sicherheit die Leute das Wort Gottes verloren haben und an den Glauben und die Seligkeit. Sonderlich legte ich diesz der lieben Jugend ans Herz, auf dasz sie, wenn wir Alten durch Gottes Gnade in die triumphierende Kirche eingegangen, sie den Glauben bewahren moechten, damit hier ein Bethel bleibe bis an den juengsten Tag. Nun folgte der Segen des Herrn, und sangen wir nochmals: "Ach bleib mit Deiner Gnade." und beteten das Heilige Vater Unser.

By eleven o'clock before noon the dear congregation had gathered, the adults on the church hill, and the school children and other youths and the choir singers in the school.

At eleven o'clock I, Lebrecht Friedrich Ehregott Krause, pastor of the congregation, with the school children and the choir, went to the church hill, where the dear congregation was assembled. In the name of the Triune God we began with the response "Danket dem Herren, denn Er ist freundlich, und seine Güte währet ewiglich", and we sang "Wo Gott zum Haus nicht giebt Sein Gunst, arbeitet Jedermann umsonst". Then followed "der Herr sei mit Euch". The congregation: "Und mit deinem Geiste." Further was sung: "Sei Lob und Ehr dem höchsten Gut". Then a thanksgiving collect and a prayer invoking God's blessing on the undertaking. Hereupon I read 1 Samuel 7, all of it, and then we prayed. During this time the Lord gave us a warm rain, as a friendly sign that He will in the new church building give us the heavenly rain of His holy Word and His precious sacraments. Thereupon we prayed the Lord's Prayer and I pronounced the peace of God over the congregation. Then we sang: "Ach bleib mit Deiner Gnade bei uns Herr Jesu Christ," and I delivered an admonition for the praise and thanks of God who has led us out of the slavery of the Prussian Egypt, where the holy faith was denied us, - led us with a mighty hand and with outstretched arm into this free land; I admonished (the people) to a sincere searching of God's Word, to watching and praying and faithfulness in the pure doctrine and a god-sanctified life, and warned also against all security in which the devil and the evil heart easily seduce one in a weak moment, and I showed them this out of God's Word and out of the history of the Christian Church, that thru security the people have lost the Word of God, faith, and their salvation. I especially presented this to the youth so that they, when we adults thru the grace of God have gone on to the church triumphant, that they may preserve the faith, that a Bethel may remain here till the Judgment Day. The blessing of the Lord followed now, and we sang again: "Ach bleib mit Deiner Gnade", and prayed the Lord's Prayer.

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Darauf ermanete ich die beiden gegenwaertigen aeltesten Maenner der Gemeine, Christian Gottfried Knuth und Johann Gottfried Ramthun an die Guete Gottes, die Er ihnen in ihrem Alter noch sonderlich Heut erwiesen, dasz Er sie vor ihren Ende noch sehen lassen, wie maechtig Er Seine Gemeine behuete. Das ging den zween Greisen sehr zu Herzen. Dem ZimmerMeister Johann Friedrich Hinz wuenschte ich zum Bau von Gott Segen, Weisheit, Geduld und Freudigkeit, und dasz Er alle Arbeiten vor Unfall behueten, allem Zwist wehren, und herzliche Eintracht schenken wolle. Hinz befahl sich mir in die Fuerbitte, was ich auch in Schwachheit, aber gern thue. Der Herr wird erhoeren.

Nun zogen wir allesamt, mit dem Liede: "Nun danket alle Gott!" in das Schulhaus, wo wir noch den Gottesdienst halten. Dort sangen wir wieder die Antiphonia mit Responsio: "Danket dem Herrn, denn Er ist freundlich!" Drauf fielen wir alle auf die Knie, dankten Gott fuer Seine vielfaeltige Gnade und befahlen uns mit Seel und Leib in Seine Obhut und den Bau in Seine Haende. Hierauf folgte das heilige Vater Unser und Segen, und schliefoszen wir mit dem Liede: "Hallelujah, Lob Preis und Ehr!" beteten noch still und jeder ging froehlich im Herrn heim, und die arbeitenden Bruder auf den Kirchberg, um weiter am Schwellen-Legen zu arbeiten.

Die Aeltesten Gemeinglieder, die heut zugegan waren, sind Christian Gottfried Knuth, geboren zu Schwessow bei Cammin in Hinterpommern in Preussen, 1769 den 1 Novemb^{ris}; Johann Gottfried Ramthun, geboren zu Hoff beim Cammin, 1772 den 30 Aprilis. die juengsten waren 1. Johann Carl Friedrich Hilgendorf, geboren zu Freystatt Town Nine, den 9 Novbr 1843, getauft den 10 Novbr. Sohnlein des Farmer Carl Ludwig Ferdinand Hilgendorf und seiner Ehefrau Maria Wilhelmine Albertine geb. Schoessow. 2. Auguste Friederike Christiana Kauffung, Tochterlein geb. 21 November 1842 zu Freystatt, getauft den 6 December, Tochterlein des Schumacher Carl Heinrich Christian Kauffung, und seiner Ehefrau Charlotte Dorothea Catharina, geb. Berker. 3.

Thereupon I admonished the two oldest men of the congregation who were present, Christian Gottfried Knuth and Johann Gottfried Ramthun (to be mindful of) the grace of God of which He had given them evidence even in their great age, especially today, that He has permitted them to see yet, before their end, how powerfully He protects His congregation. The two old men took this to heart. The carpenter Johann Friedrich Hinz I wished God's blessings for the building project, wisdom, patience, and joy, and that He would protect all the workers from accidents and prevent all dissention and grant a cordial unity. Hinz also commended himself into my prayer, which I, tho in weakness, did gladly. The Lord will hear us.

Now all of us together, singing the hymn "Nun danket alle Gott", entered the school, where we were still wont to hold our services. There we again sang the Antiphons with response: "Danket dem Herrn, denn Er ist freundlich". Thereupon we all fell on our knees, thanked God for His multiplied grace and commended ourselves with body and soul into His protection and the building project into His hands. Hereupon followed the Lord's Prayer and the benediction, and we closed with the hymn: Hallelujah, Lob Preis und Ehr, had a silent prayer, and everybody went home happy in the Lord, and the workers went to the church hill to continue the laying of the joists.

The oldest members of the congregation, who were present today, are Christian Gottfried Knuth, born at Schwessow near Cammin in Lower Pomerania in Prussia, November 1, 1769; Johann Gottfried Ramthun, born at Hoff near Cammin, April 30, 1772. The youngest members were Johann Carl Friedrich Hilgendorf, born at Freystatt Town Nine, Nov. 9, 1843, baptized Nov. 10, the son of the farmer Carl Ludwig Ferdinand Hilgendorf and his wife Maria Wilhelmine Albertine nee Schowssow; and Auguste Friederika Christiana Kauffung, daughter of shoemaker Carl Heinrich Christian Kauffung and his wife Charlotte Dorothea Catharina, nee Berker, born Nov. 21, 1842 at Freystatt and baptized on December 6; and

August Friedrich Taute, geb. d. 6 Novbr. 1842, getauft d. 7 Novbr, zu Freystatt, Soehnlein des Farmer Christoph Taute und seiner Ehefrau Wilhelmine Friederike Sophia, geb. Bruss.

Die Chor-Saenger waren: Stock Friedrich, Schulmeister und Custos. Lemke August. Wendt Carl. Schoessow Carl Friedrich. Hilgendorf Franz Gottfried. Hilgendorf Ludwig. Hilgendorf Friedrich. Hilgendorf Ernst. Knuth Johann Gottfried. Helm Johann. Pipkorn Friedrich. Klug August Carl. Garbisch Georg. Krause Wilhelm. Goetsch Johann. Schneider Ernst. Schneider Carl Gottfrlieb. Schneider Carl August. Garbisch David. Heuer August.

NB. Die Chor-Saenger haben fein gesungen Vierstimmig, was gar lieblich anzuhören war, nach Gottes Wort Psalm 81 und Psalm 150. Unser Herr Gott und die Heiligen Engel haben sich gewisz auch gefreuet, denn es war Gott zu Ehren.

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Anno Domini 1844

Schul- und andere Jugend war gegenwaertig, wie folget: Knaben: Bartelt, Wilhelm, Stock August, Frahl Gotthilf, Hilgendorf August, Heuer Ferdinand, Klug Gottlieb. Klug Wilhelm Friedrich, Schmidt Wilhelm, Schmidt Carl Gottlieb, Schmidt Ernst, Schoen Wilhelm, Schoen Ernst, Garbisch Gottfried, Garbisch Johann, Garbisch David, Ole Even (ein Norweger), Heuer Ernst Friedrich, Helm Joh. Friedrich, Baumgardt Julius, Matter Franz Gottlieb, Helm August, Radue August, Stock Friedrich, Knuth Friedrich, Kauffung Carl Heinrich.

Maedchen: Schmidt Maria Elisabeth, Schmidt Johanne Dorothea, Helm Wilhelmina, Pipkorn Charlotte, Schoen Christiana, Schoen Paulina, Radue Bertha, Radue Augusta, Kauffung Carolina, Ramthun Albertina, Schubert Bertha, Dohnke Anna Dorothea.

Bereits confirmirte Maedchen: Heuer Friederika, Suelflow Friederika, Howe Carolina,

August Friedrich Taute, born Nov. 6, 1842 and baptized on Nov. 7 at Freystatt, son of the farmer Christoph Taute and his wife Wilhelmine Friederike Sophia, nee Bruss.

The choir singers were: Friedrich Stock, school teacher and janitor, August Lemke, Carl Wendt, Carl Friedrich Schoessow, Franz Gottfried Hilgendorf, Ludwig Hilgendorf, Friedrich Hilgendorf, Ernst Hilgendorff, Johann Gottfried Knuth, Johann Helm, Friedrich Pipkorn, August Carl Klug, Georg Garbisch, Wilhelm Krause, Johann Goetsch, Ernst Schneider, Carl Gottlieb Schneider, Carl August Schneider, David Garbisch, and August Heuer.

Note: The choir singers sang beautifully in four parts, - which was indeed pleasing to the ear, - Psalm 81 and 150 from God's Word. Our Lord God and the Holy Angels were not doubt also pleased, for it was to the honor of God.

A. D. 1844

The school children and other young people were present as follows: boys: Wilhelm Bartelt, August Stock, Gotthilf Prahl, August Hilgendorf, Ferdinand Heuer, Gottlieb Klug, Wilhelm Friedrich Klug, Wilhelm Schmidt, Carl Gottlieb Schmidt, Ernst Schmidt, Wilhelm Schoen, Ernst Schoen, Gottfried Garbisch, Johann Garbisch, David Garbisch, Ole Even, a Norwegian, Friedrich Ernst Heuer, Joh. Friedrich Helm, Julius Baumgardt, Franz Matter, August Helm, August Radue, Friedrich Stock, Friedrich Knuth, Carl Heinrich Kauffung.

Girls: Elisabeth Maria Schmidt, Johanne Dorothea Schmidt, Wilhelmina Helm, Charlotte Pipkorn, Christiana Schoen, Paulina Schoen, Bertha Radue, Augusta Radue, Corolina Kauffung, Albertina Ramthun, Bertha Schubert, Anna Dorothea Dohnke.

Already confirmed girls: Friederika Heuer, Friederika Suelflow, Carolina Howe,

Howe Wilhelmina, Knuth Wilhelmina, Pipkorn
Wilhelmina, Goetsch Carolina.

Die Schwellen hat geschleppt Johann Goetsch
juv. mit Einem Joch Ochsen. Die Schwellen hat
geschleppt Carl Will der Vorsteher, mit Einem
Joch Ochsen. Die Schwellen haben zu legen
angefangen Garbisch sen. Gierach sen.
Suelflow Friedrich, Frenz Wilhelm., Schoessow
(jung.) Friedrich, Groth Christian.

Nachmittags Vier Uhr habe ich Krause,
Pastor, nebst meiner lieben ehelichen Hausfrau
Kaethe, und unsern Kindern Caroline und Wilhelmine,
und unserm Hausmann Guettner und unserm Pflegling
Ole Even mit den Arbeitenden Bruedern einer
Vesper-Mahlzeit gehalten auf dem Kirchberge, die
wir ihnen hingebracht. Das war uns ein suez Mahl.

Nun lieber Herr und Gott! Gott Vater, Gott
Sohn, und Gott Heiliger Geist! so sei Dir dieser
Bau in Deine Haende befohlen! Gebe recht auf
Deinen Weinstock und Weinberg, den Du Dir
festgiglich erwahlet hast und den Deine Hand
gepflanzt hat! Halte ihn im Bau! Verschneide
alle Herlinge, erhalte den Zaum des rechten
Erkenntnisses, treib ab den Saten mit allen Rotten
und Aergernissen, lasz nur fruchtbare Reben
drauf wachsen; mache ihn weit und grosz und
fruchtbar durch Deine Gnade im Wort und
Sakrament; gieb stets treue Weingaertner und
segne ihre Arbeit in Dir! Bis an den lieben
juengsten Tag erhalte Deine lutherisches
Freystatt-Zion und bringe uns in die ewige Frey-
statt in den Himmel! Amen. In Deinem Namen
Gott Vater! Gott Sohn! Gott Heiliger Geist!
Amen.

Am Tage St. Jacobi majoris, das ist den
25 Julii dieses laufenden Jahres, ist unter
Gottes Beistand der Zimmermeister Hinz mit dem
Abbinden des Kirchengebäudes fertig worden.
Gott sei gedanket. Es ist waerend der Arbeit
niemand zu Schaden kommen, auch hat bruederliche
Eintracht unter den Gemeingliedern statt gefunden.
Gott sei gelobet auch fuer solche Gnade. Amen.

Wilhelmina Howe, Wilhelmina Knuth, Wilhelmina Pipkorn, and Carolina Goetsch.

Johann Goetsch, Jr., dragged the joists with one yoke of oxen. Carl Will the elder dragged the joists with one yoke oxen. Garbisch, Sr., Gierach Sr., Friedrich Suelflow, Wilhelm Frenz, Friedrich Schoessow (Jr.), and Christian Groth started to lay the joists.

In the afternoon at 4 o'clock I, pastor Kraume, together with my dear wife Kaethe and our children Caroline and Wilhelmine and our servant Guettner, and Ole Even, of whom we were taking care, ate a vesper meal with the laboring brethren on the church hill, which meal we brought to them. That was an enjoyable meal for us.

But now, dear Lord and God, God the Father, God the Son, and God the Holy Ghost, this building project be commended into Thy hands. Be gracious to Thine vineyard, which Thou hast ceremoniously elected and which Thy hand hath planted. Sustain it in growth. Prune all immature, late grapes, sustain the fence of the true confession, drive away satan and all sects and offences, and let only fruitful vines grow in it; cause it to be large and great and fruitful thru Thy grace in the Word and sacraments; continuously provide faithful workers and bless their work in Thyself. Maintain Thy Lutheran Zion in Freistatt till the blessed Day of Judgment, and bring us into the eternal free city in heaven. Amen. In Thy name, God the Father, God the Son, God the Holy Ghost. Amen.

On the day of St. James the Greater, that is, July 25, of this current year, the carpenter Hinz finished building the church, with the help of God, the joining of the timber work of the church. God be praised. During the course of the work nobody was injured, and there was also a fraternal unity among the brethren. God be praised also for this blessing. Amen.

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Die Kirche wird aufgebaut. Freitag den 26 Julii
Tags nach St. Jacobi m^j.

Im Namen des Dreieinigen GOTTES!

Freitag nach St. Jacobi majr., war der Sechs und
Zwanzigste des Monates Julii jetzt laufenden
Jahres 1844, sind durch Gottes Gnade wir allhier
zur Freystatt so weit im Kirchenbau gekommen,
daz wir Heut frueh eben, um Sechs Uhr den Anfang
mit dem Aufrichten des Kirchenhauses gemacht haben
wie folget. Um Sechs Uhr frueh bin ich L. F. E.
Krause, Pastor mit dem Schulmeister Friedrich
Stonk aus der Schule mit der SchulJugend auf den
Kirchberg zu der dort versammelten Gemeinde gegangen,
und habe mit ihnen in Gebet und Gesang den
Dreieinigen Gott um Seinen Gnadenbeistand fuer
Seel und Leib, fuer Abwendung des Satans, fuer
bruederliche Einigkeit, und um gesegneten Anfang,
Fortgang und Ende dieses heiligen Baus angerufen,
also, daz wir zuerst eine Antiphon gesungen
haben: "Gott gieb Fried in deinem Lande,
Glueck und Heil zu allem Stande", und dazu die
Collectam. Dann sunen wir: "Wo Gott zum
Haus nicht giebt Sein Gunst"; darauf habe
ich vorgelesen: 1 Chronica Cap. 30, 9-20,
darnach wir gesungen haben: "Hilf uns Herr in
allen Dingen." Darauf hielt ich ein Gebet, wie
gemeldet, mit der Antiphon: Befiehl dem Herrn
deinen Wege, und mit der Collecta, und segnete
die liebe Gemeinde mit dem Kirchensegen. Dann
sunen wir noch: Gott sei uns gnaedig und
barmherzig," befohlen uns in Gottes Schutz, und
begannen das Aufrichten der Kirche. Und ist
das Erste Stueck gewesen der Staende gegen Osten,
der die Ecke von der Sued-Ost Ekke der Kirche
macht und grad ueber stehet der Nord-Ost-Ekke,
welche die Nord-Ost-Ecke und den zwischen-
Staenden der Sacristei macht. Welches ist
gerichtet _____ (ms. not legible here)
halb Acht Uhr morgens. Es ward mit sonderliche
Freude gearbeitet, die der gnadenreiche Gott
durch _____ (ms. not legible here)
kuehles Wetter foerderte, demmassen, daz schon
um halb Ein Uhr mittags die Waende stunden. Da
ward auf dem Kirch-Berge unter den Gruenen Baeumen

The Church erected. Friday, July 26, the day after St. James the Greater.

In the name of the Triune God!

Friday after St. James the Greater, it was the 26th of the month of July of the current year 1844, we~~x~~ here at Freistadt progressed so far in the building of the church, that early today, at 6 o'clock, we started the erecti~~on~~ of the church building as follows. At 6 o'clock I, L. F. E. Krause, pastor, and the schoolteacher Friedrich Stock, went out of the school with the school children to the church-hill where the congregation was assembled, and there I together with the congregation, in prayer and hymns, petitioned God for His gracious support for both body and soul, for protection against Satan, for fraternal unity, for a blessed beginning, continuation, and completion of this holy construction project. We sang first of all an Antiphon: "Gott gieb Fried in deinem Lande, Glueck und Heil zu allem Stande", and then we sang the appropriate collect. Then we sang: "Wo Gott zum Haus nicht giebt Sein Gunst". Thereupon I read 1 Chronicles 30, 9-20, and after that we sang: "Hilf uns Herr in allen Dingen". After that I prayed, as stated, with the antiphon: "Befiehl dem Herrn deiner Wege", and with the collect, and pronounced the blessing over the beloved congregation. Then we sang: "Gott sei uns gnaedig und barmherzig", and we commenced the erection of the church then, after commending ourselves into the protection of God. The first part to be erected was the east wall on the southeast corner, just opposite the northeast corner, which was~~x~~ the partition of the sacristi. This was erected _____ (ms. not legible here) at 7:30 in the morning. The men worked with special joy, which the gracious God furthered thru cool waather _____ (ms. not legible here), to such an extent that already by 12:30 the walls had been erected. Then under the green trees on the church-hill,

von den 62 Mann, die da arbeiteten, und ihren Hausfrauen und Kindern, die ihnen das Mittag-Essen brachten, die Mahlzeit gehalten, dazu ich L. F. E. Krause Pastor, nebst meiner Hausfrau Kaetha und unsern beiden Kindern mit unsern MitagsEssen uns auch geselleten, denn auf diese Mahlzeit hatten wir uns seit Drei Jahren gefreut und Gott darum gebeten. Wir schlossen das Mittags Essen mit dem Liede: "Nun lasst uns Gott dem Herrn", welches von allen mit Freuden gesungen ward. Drauf eilte jeder frisch und froehlich wieder an die Arbeit, deren Last unter dem Schweren Eichenholz durch die grosze Freude leicht ward.

abends-
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Abends halb Acht Uhr waren die Saeulen in der Kirche, nebst den 8er-Kirchen gerichtet und verbunden, welches eine schwierige, muehvolle Arbeit war, die unter Gottes Beistand aber doch von Statten ging. Es ward Feierabend gemacht mit den beiden letzten Versen: Sei Lob und Ehr mit hohem Preis, aus dem Liede: "Es ist das Heil uns kommen her", und mit Gebet und dem Kirchen-Segen gingen die Brueder und Schulkinder, die sich wieder eingefunden, froehlich heim. Sonnabend den 27 Julii frueh Sechs Uhr ging ich mit der Schule auf den Kirchberg zu den dort sich gesammelten einigen und Sechszig Bruedern, wir sangen das Lied: "Hallelujah, Lob Preis und Ehre," riefen den DreiEinigen Gott an um Seinen Gnadenbeistand, Schutz und Einigkeit zur weitem Arbeit an, gaben uns in Seinen Segen und das Aufrichten begann weiter im Namen Gottes. Zu Mittage Ein Uhr waren mit Gotteshilfe, unter Abwendung groszer augenscheinlicher Gefahren, die Thurmwaende aufgerichtet, und nun ward, wie gestern, das MittagsEssen unter den Baeumen mit stiller Freude im Herrn gehalten, dabei ich mit den Meinigen auch war. Auch der Evangelisch lutherischer Pastor Adolph Kindermann zu Kirchaeyn Town Ten Washington County, der ~~g~~ gestern angekommen, nahm Theil an diesem Freuden-Mahl. Zur Vesper-Zeit stand die Kirche aufgerichtet, dabei keinem ein Schade geschehen ist. Dafuer

the 62 men who were working there, ate their lunch together with their wives and children, who had brought the meal to them, and I, L. F. E. Krause, pastor, together with my wife Kaetha and with our two children, joined them with our lunch, for we had for a long time been looking forward to this meal, and had prayed God for it. We closed the meal with the hymn: "Nun lasst uns Gott dem Herrn", which everybody sang joyously. After that everybody went back to work, refreshed and happy. The labor of the work, on account of the heavy oak lumber, was lightened by the great joy.

By 7:30 in the evening the beams in the church and *balcony* had been erected and joined, which was a difficult, concerting task, but which under the assistance of God was progressed. We left off from the day's work by singing the last two stanzas ("Sei Lob und Ehr mit hohem Preis") from the hymn "Es ist das Heil uns kommen her", and with the completion of prayer and the blessing, the brethren and the school children, who had come again, went happily home. Early Saturday, July 27, at 6 o'clock, I and the school children went to the 61 brethren who had congregated on the church-hill, and we sang the hymn: "Hallelujah, Lob Preis und Ehre", petitioned the Triune God for His gracious assistance, protection and for unity in our efforts, commended ourselves into His grace, and the erection of the building was continued in the name of God. At 1 o'clock, thru the help of God, who averted great apparently impending dangers, the walls of the tower had been erected, and now, as yesterday, the noon meal was eaten under the trees in quiet joy, which meal I and my family also joined. The Evangelical Lutheran pastor, Adolph Kindermann of Kirch-hayn in Town Ten, Washington County, who had come yesterday, also joined in this joyous banquet. By vesper-time the church had been erected, and nobody had been injured.

sei Gott gelobet, der unser Gebet erhoeret, auch alles in Fried und Einigkeit hat verrichten lassen. Nun trugen die Jungfrauen eine schoen verzierte Kron, dran ein fein seiden Tuch befestigt war, nebst einer Flasche Wein, azum Kirchengebäude; das Tuch sollte des Zimmermanns allein seyn, der Wein fuer ihn und die ruestig oben mit ihm gearbeiteten jungen Maenner, die sich kaum Zeit zum Essen gelassen, zur Staerkung. Die Krone haben getragen die zween Ung Jungfrn Goetsch Caroline Johanna Friederika und Belling Dorothea Sophia Wilhelmina, durch Loos von den andern dazu bestimmt, allen Neid zu vermeiden. Alles ward innerhalb der Kirche an die Thuer gestellt. Unterdesz hatte der ev. lutherische Pastor der Norwegischen lutherischen Kirche in Racine et Milwaukee County Claus Lauritzen Clausen, sich auch eingefunden, und nun gingen wir drei lutherische Pastores mit der Gemeinde in das aufgerichtete Kirchengebäude. Gesungen ward: "Sollt ich meinem Gott nicht singen?" Pastor Kindermann sang die Antiphon und Collecta: "Gott gieb Fried in Deinem Lande", darauf hielt ich die Dankpredigt ueber Haggai Cap. I. v. 13. 14. Propositio: "Gott selbst bauet Sein Haus!" Das beweiset Er: I, an Seinem Israel des Alten Bundes, nach dessen Auszug aus der Babylonischen Gefaengnisz. II. Er beweiset auch an Seinem Israel des Neuen Bundes, namentlich an Seiner Gemeinde hie zur Freystatt, nach dem Auszug aus der Gefaengnisz in Preussen." Nach der Predigt ward das Lied weiter gesungen. Pastor Clausen sang die Collectam und ~~ich~~ sprach den Segen. So hatte der Herr auch die Freude erhoeht,

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dadurch, dasz durch die Geganwart der beiden Pastoren Kindermann und Clausen, die liebe Gemeinde ein Zeugnis der Einigkeit im Geist mit der heiligen christlichen Kirche hatte, dasz, wenn auch die Sprachen mannigfaltig sind, doch Ein Herr, Ein Glaube, Eine Taufe ist.

Darauf hielt der Zimmermeister Hinz eine Rede, nach Handwerksbrauch, vom Thurm herab. Es ^{war} aber eine liebe Rede. Die Sonne war zu Raeste gegangen

God be praised for that, who has heard our prayer, and who has permitted everything to be completed in peace and unity. Now the young ladies carried a beautifully decorated crown, with a fine silk cloth attached, to the church, as also a bottle of wine. The cloth was alone for the carpenter, but the wine was for him and for the young men who had willingly worked up there with him, and had hardly taken time off to eat. The crown was worn by the Misses Caroline Johanna Friederika Goetsch and Dorothea Sophia Wilhelmina Bellin, who had been chosen for this by lots, so as to avoid all jealousy. All this was set inside the church, at the door. In the meantime the Evangelical Lutheran pastor of the Norwegian Lutheran church in Racine and Milwaukee County, Claus Landtitz Clausen, had also come, and now we three Lutheran pastors entered the church building with the congregation. We sang: "Sollte ich meinem Gott nicht singen?". Pastor Kindermann chanted the antiphon and the collect: "Gott gieb Fried in Deinem Lande", and after that I delivered the sermon of thanksgiving on the text Haggai 1, 13 and 14. The theme was: God Himself builds His House. This He proves 1) to His Israel of the old covenant, after their release from the Babylonian captivity; 2) He also proves this to His Israel of the new covenant, namely to His congregation here at Freystatt, after its release from the captivity in Prussia. After the sermon we continued singing the hymn. Pastor Clausen chanted the collect and I pronounced the blessing. Thus the Lord increased our joy in this, that the presence of the two pastors Kindermann and Clausen was a witness for the congregation of the unity of the spirit of the Christian Church, that, even if the languages are many, yet there is but one Lord, one Faith, one Baptism. Thereupon the carpenter Hinz delivered a speech, after the custom of his trade, standing on the tower. It was a delightful talk. The sun had gone rest

und unter Gottes Beistand alles wohl zu
 Statten gegangen da ging ein Jedes, wie ich
 hoffte mit dankbarer Freude gegen dem Herrn heim.
 Herr! Du allmächtiger Bauherr! halte alles
 in Bau, Gedeihen und Schutz, sintemal Satan und
 seine Gesellen sehr schnauben; Du aber wirst uns
 behuten. Amen.

Erster Gottesdienst in der Neuen Kirche

Sonntag Dom VIII post Trinitatis, da es lieblich
 Wetter war, konnte die Gemeinde es nicht lassen,
 obschon erst das Gerippe der Kirche dastand, den
 Gottesdienst zu halten, was uns allen eine zu
 grossen Freuden ward. Der treue Herr behuete
 Sein Haus vor aller falschen Propheten, dafür
 der Herr Jesus in dem Evangelio dieses Sonntages
 so treulich warnet. Die, welche in der neuen
 Kirche, _____ (ms. not legible here) diesem
 Ersten Gottesdienst auch das Heilige Abendmal
 gehalten wurde, zum Heiligen Sacrament des
 wahren Leibes und Blutes des Herrn Jesu gingen,
 waren: Kindermann ev. lutherischer Pastor zu
 Kirchhayn Town Ten. Clausen, evang. lutherischer
 Pastor der Norweger lutherischen Kirche in
 Racine & Milwaukee County. Brueggemann aus
 Milwaukee, _____ ich (ms. not legible)
 Groth und dessen Ehefrau. Krause Carl juvenis.
 Stock Friedrich und dessen Ehefrau; Joh.
 Stock's Ehefrau; Will _____; Will Frau des
 Buchbinder Will; Garbisch Georg juvenis;
 _____ isch (ms. not legible, should probably be
 "Garbisch") Gottlieb juvenis, saemtlich aus
 Freystatt. Gottes Gnade sei mit allen.
 _____ nstag den 29 Julii ging die reiche
 Getreide-Ernte an, und hatte es Gott so
 gnaedig gefuehret, _____ Niemand
 an der Ernte verhindert ward durch den Bau,
 und nun jeder mit Freude in die reiche Ernte
 ziehen konnte, da der Herr ihn vorher zur
 geistlichen Ernte gebraucht.' O. ein
 gnadenreicher Herr!

Vom 17 Junii bis 27 Julii 1844, das ist vom
 Legen der Schwellen zur Kirche, bis zum vollendeten
 Aufrichten derselben, haben an Namen und Zahl die
 Maenner und Juenglinge der evangelisch lutherischen
 Kirche zur Freystatt gearbeitet, wie folget:

and by the help of God everything had progressed; and then everybody went home, and I hope with thankful joy to the Lord. Lord! Thou Almighty Builder! maintain everything in growth, progress and protection, since satan and his cohorts are snorting much; But Thou wilt protect us. Amen.

The first service in the new church

The 8th Sunday after Trinity, since it was pleasant weather, the congregation simply had to hold the service (in the new church), altho only the skeleton had been erected. May the faithful Lord protect His house against all false prophets, against which the Lord Jesus so earnestly warns in the Gospel lesson for this Sunday. Those who came to the holy sacrament of the true body and blood of the Lord Jesus Christ in the first service in the new church, _____ (ms. not legible here, but it probably is "Since in") this first service also holy communion was celebrated, were: Kindermann, Ev. Luth. pastor in Kirchhain, Town Ten; Clausen, Ev. Luth. pastor of the Norwegian Lutheran Church in Racine and Milwaukee County; Brueggemann from Milwaukee, _____ ich (ms. not legible) Groth and his wife; Carl Krause Jr., Friedrich Stock and his wife; Mrs. Joh. Stock; _____ Will (ms. not legible); Mrs. Will, wife of the book binder Will; Georg Garbisch Jr.; Gottlieb _____ isch (ms. not legible, should probably be Garbisch) Jr.; all from Freistadt. May the grace of God be with them all. _____ nday July 29 the rich grain harvest began, and the Lord guided things so graciously, that _____ (ms. not legible) nobody was kept from the harvest on account of the construction (of the church), and now everybody could happily start the harvest, whereas before the Lord had used them in the spiritual harvest. Oh! A richly gracious God!

From June 17 till July 27, 1844, that is, from the time of the laying of the joists of the church, till the completion of the erection of the church, the men and youths of the Ev. Luth. church at Freystadt who worked, are the following:

d. 18 Junii: Gierach Christian, Pipkorn
 Gottlieb, Matter Michael, Rieger Christian.
 d. 19. Junii: Lemke August, Buth Johann, Bruss
 August, Schneider Ernst, Hilgendorf Carl,
 Gaehdke Joachim. d. 20 Junii: Schmidt Carl,
 Dumstrey Wilhelm, Bartelt Friedrich, Jaeger
 Heinrich, Groth Johann, Klug Carl Friedrich.
 d. 21 Junii: Schmidt Carl, Dumstrey Wilhelm,
 Jaeger Heinrich, Groth Johann. Summa y
 20 Mann

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(Randglosse: "Transp. 20 Mann") d. 22 Junii:
 Prah! Friedrich, Klug Gottlieb, Klug Wilhelm,
 Wilde Michael. d. 24 Junii, Klug Heinrich,
 Klug August, Klug Wilhelm, Wilk Carl. d.
 25 Junii, Klug Heinrich, Taute Martin, Gaehdke
 Joachim, Lemke August. d. 26. Junii: Klug
 Heinrich, Schoen Benjamin, Schubert Carl,
 Kauffung Carl. d. 27 Junii: Koerner Heinrich,
 Wilde Joachim, Klug August, Moll Joachim.
 d. 28 Junii: Lemke Johann, Klug August,
 Hilgendorf Friedrich, Hilgendorf Ludwig.
 d. 29 Junii: Klug August, Baumgardt, Joh.,
 Goetsch Joh., Donke _____. d. 2. Julii:
 Hilgendorf Carl, Schoessow Carl. d. 3. Julii
 Groth Friedrich, Krueger Wilh., Krueger Martin,
 Stroede Fried. d. 4. Julii: Matter Michael,
 Frenz Wilhelm, Sueflow Friedrich, Pipkorn
 Gottlieb. d. 5. Julii: Schneider Ernst,
 Garbisch Gottlieb, Gierach Christian, Schoessow
 Friedrich. d. 6. Julii: Gierach Christian,
 Schneider Ernst, Rieger, Xian, Buth Joh.
 d. 8. Julii: Schoen Beng., Kauffung Carl,
 Schubert Carl, Wilk Carl., d. 8. Julii: Klug
 Aug., Klug Wilh., Klug Gottlieb, Bruss Aug.,
 Prah! Gottfrd., Groth Xian. d. 9. Julii:
 Klug Aug., Hilgendorf Carl, Schoessow Martin,
 Wilk Carl. d. 9. Julii: Klug Carl, Bartelt
 Friedrich, Knuth Xian, Wilde Michael. d. 10.
 Julii: Lemke Franz, Wilk Carl, Helm Michael,
 Gaehdke Joach., Hilgendorf Friedrich, Moll Joach.,
 Sueflow Gottlieb. d. 11. Julii: Sueflow Gottlieb,
 Baumgardt Driedrich, Dohnke Samuel, Wendt Joach.,
 Klug Carl, Klug Joh., Goetsch Joh. d. 12. Julii:
 Taute Mart., Kauffung Carl, Koerner Heinr.,
 Schubert Carl, Schoen Benj., Wilde Joach.

June 18: Christian Gierach, Gottlieb Pipkorn, Michael ^Matte, Christian Rieger. June 19: August Lemke, Johann Buth, August Bruss, Ernst Schneider, Carl Hilgendorf, Joachim Gaehdke. June 20: Carl Schmidt, Wilhelm Dumstrey, Friedrich Bartelt, Heinrich Jaeger, Johann Groth, Carl Friedrich Klug. June 21: Carl Schmidt, Wilhelm Dumstrey, Heinrich Jaeger, Johann Groth. A total of 20 men.

(Marginal note: Transpose 20 men) June 22: Friedrich Prah, Gottlieb Klug, Wilhelm Klug, Michael Wilde. June 24: Heinrich Klug, August Klug, Wilhelm Klug, Carl Wilk. June 25: Heinrich Klug, Martin Taute, Joachim Gaehdke, August Lemke. June 26: Heinrich Klug, Benjamin Schoen, Carl Schubert, Carl Kauffung. June 27: Heinrich Koerner, Joachim Wilde, August Klug, Joachim Moll, June 28: Johann Lemke, August Klug, Friedrich Hilgendorf, Ludwig Hilgendorf. June 29: August Klug, Joh. Baumgaardt, Joh. Goetsch, Donke. July 2: Carl Hilgendorf, Carl Schoessow. July 3: Friedrich Groth, Wilh. Krueger, Martin Krueger, Fried. Stroede. July 4: Michael Matter, Wilhelm Frenz, Friedrich Suelflow, Gottlieb Pipkorn. July 5: Ernst Schneider, Gottlieb Harbisch, Christian Gierach, Friedrich Schoessow. July 6: Christian Gierach, Ernst Schneider, Christian Rieger, Joh. Buth. July 7: Benj. Schoen, Carl Kauffung, Carl Schubert, Carl Wilk. July 8: August Klug, Wilhelm Klug, Gottlieb Klug, August Bruss, Gottfried Prah, Christian Groth. July 9: August Klug, Carl Hilgendorf, Martin Schoessow, Carl Wilk. July 9: Carl Klug, Friedrich Bartelt, Christian Knuth, Michael Wilde. July 10: Franz Lemke, Carl Wilk, Michael Helm, Joach. Gaehdke, Friedrich Hilgendorf, Joach. Moll, Gottlieb Suelflow. July 11: Gottlieb Suelflow, Friedrich Baumgaardt, Samuel Dohnke, Joach. Wendt, Carl Klug, Joh. Klug, Joh. Goetsch. July 12: Martin Taute, Carl Kauffung, Heinrich Koerner, Carl Schubert, Benj. Schoen, Joach. Wilde.

d. 13. Julii: Hilgendorf Friedrich, Hilgendorf
Lugwg., Krause Wilh., Ramthun Johl, Pipkorn Joach.,
d. 15. Julii: Krueger Mart., Groth Friedch.,
Krueger Wilh., Stroede Friedch., Pipkorn Gottlieb,
Suelflow Gottlieb, d. 16. Julii: Matter Michl.,
Bartelt Friech., Schoessow Friech., Suefflow Friech.,
Frenz Wilhlm., Suelflow Gottlieb. d. 17. Julii:
Buth Joh., Rieger Xian, Bruss Aug. Suelflow
Gottlieb, Schneider Ernsts, Groth Xian, Gierach
Xian. d. 18. Julii: Helm Mich., Wilk Carl,
Gaehdke Joachl, Klug Aug., Knuth Xian., Hilgendorf
Carl, Gierach Friedch., Bartelt Joach., Schneider
Ernst. 19. Julii: Lemke Aug., Guettner Gttfrd.,
Garbisch Gtlb., Schoessow Mart., Klug Carl.,
Wilk Carl, ~~Wilk Carl~~ Gaehdke Joach., Helm Michl.
d. 20. Julii: Wilde Michl. Prahl Frdch., Ramthun
Joh., Klug Carl., Klug Joh., Klug Aug. d. 22.

Julii: Schmidt Carl, Dumstrey Wilh., Klug
Gottlieb, Klug Wilhlm., Groth Joh., d. 23. Julii:
Lemke Joh., Schoen Benj., Hilgendorf Frdch.,
Hilgendorf Luedw., Moll Joach., Groth Joh.,
Jaeger Heinr., Dumstrey Wihl., Schmidt Carl.
d. 24. Julii: Krueger Mart., Krueger Wilh.,
Taute Mart., Koerner Heinr., Schubert Carl.,
Klug Joh., Jaeger Heinr., Krause Wilh., Groth Frdch.
d. 25. Julii: Haben den Raum innerhalb der
Kirche planiret 37 Mann. d. 26. Julii: Haben
gearbeitet beim Aufrichten der Kirche 61 Mann.
d. 27. Julii: Haben gearbeitet beim Aufrichten
der Kirche 61 Mann. NB Auch haben vom 18 Junii
bis 27 Julii Hilf Joch Ochsen Holz und Steine
geschleppt. (Randglosse: "Summa - 159 ---
Summa totalis 333 Mann" - "Arbeits-Summa am
Kirchbau v. 15 Februar bis 27 Julii 1844 52
MannTage")

Demnach ist am Abbinden der Kirche und
Aufrichten derselben gearbeitet worden 31 Tage;
und haben in diesen 31 Tagen gearbeitet 333 Mann;
Am Holz beschlagen ist gearbeitet (cf. pag 37) worden
20 Tag.; und haben in diesen 20 Tagen gearbeitet
113 Mann; (Randglosse: "486 Mann haben gearbeitet"
- "36 Joch Ochsen sind gebraucht worden.")
Am 15 Februar (cf. pag. 34) ist das Holz gehauen
worden von 40 Mann.

July 13: Friedrich Hilgendorf, Ludwig Hilgendorf, Wilhelm Krause, Joh. Ramthun, Joach. Pipkorn. July 15: Martin Krueger Friedrich Groth, Wilhelm Krueger, Friedrich Stroede, Gottlieb Pipkorn, Gottlieb Suelflow. July 16: Michael Matter, Friedrich Bartelt, Friedrich Schoessow, Friedrich Suelflow, Wilhelm Frenz, Gottlieb Suelflow. July 17: Joh. Buth, Christian Rieger, August Bruss, Gottlieb Suelflow, Ernst Schneider, Christian Groth, Christian Gierach. July 18: Michael Helm, Carl Wilk, Joachim Gaehdke, August Klug, Christian Knuth, Carl Hilgendorf, Friedrich Gierach, Joachim Bartelt, Ernst Schneider. July 19: August Lemke, Gottfried Guettner, Gottlieb Garbisch, Martin Schoessow, Carl Klug, Carl Wilk, Joachim Gaehdke, Michael Helm. July 20: Michael Wilde, Friedrich Prah, Joh. Ramthun, Carl Klug, Joh. Klug, August Klug. July 22: Carl Schmidt, Wilhelm Dumstrey, Gottlieb Klug, Wilhelm Klug, Joh. Groth. July 23: Joh. Lemke, Benj. Schoen, Friedrich Hilgendorf, Ludwig Hilgendorf, Joachim Moll, Joh. Groth, Heinrich Jaeger, Wilhelm Dumstrey, Carl Schmidt. July 24: Martin Krueger, Wilhelm Krueger, Martin Taute, Heinrich Koerner, Carl Schubert, Joh. Klug, Heinrich Jaeger, Wilhelm Krause, Friedrich Groth. July 25 37 men planed the interior of the church. July 26 61 men worked on the construction of the church. July 27 61 men worked on the construction of the church. Note well: Also eleven yoke of oxen were used from June 18 to July 27 for hauling wood and stone. (Marginal note: "Total is 159, grand total 333 men, the total working man-days used in the construction of the church from Feb. 15 to July 27, 1844, 52")

According to that in the erection and binding of the timbers of the church men worked 31 days, and in this period of 31 days 333 men worked. In cutting the lumber (cfr. page 37) 20 days were needed. During these 20 days 113 men worked. (Marginal note: "486 men worked, 36 yoke of oxen were used.") On Feb. 15 (cfr. page 34) the wood was cut by 40 men.

Haben also vom 15 Februar bis 27 Julii gearbeitet in 52 Tagen 486 Mann. Der Zimmermann hat gearbeitet vom 26 April bis 27 Julii 51 Tage mit 446 Mann. Vom 15 Februar bis 15 Junii sind dazu gebraucht worden 24 Joch Ochsen. Vom 17 Junii bis 27 Julii sind dazu gebraucht worden 12 Joch Ochsen. Summa 36 Joch Ochsen.

Auf den Thurm ist ein uebergueldeter Knopf gebrach, und ein uebergueldeter Hahn darauf, zum Gemark, dasz die H. christliche Kirche soll wachen, dasz keine falsche Lehre und kein gottlos Wesen sich einschleichen. Und dasz es uebergueldet ist, soll anzeigen, dasz alles im lautern Glauben gehen soll. Die Rottengeister und Mameluken aergern sich am Kirchenschmuck, immerhin. Wir frögen uns Gott zu Ehre! Amen. Hoc est scandalum acceptum, nec datum.

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Der Knopf auf den Thurm, nebst Hahn, alles von Kupfer und ueberguldet, hat gekostet Zehn Dollar, und ist angeschafft worden von den Chor-Saengern und von der Schul-Jugend. Folgen deren Namen: Die Chor-Saenger: Stock Friedrich, der Schulmeister et custos (ad interim), Klug Gottlieb, Schoessow Carl, Knuth Johann, Hilgendorf Christian Friedrich, Hilgendorf (Ludwig) Franz, Hilgendorf Heinrich, Pipkorn Friedrich, Bublitz Carl, Klug August, Klug Heinrich, Krause Wilhelm, Bellin Franz, Heuer August, Guettner Gottfried, Schneider Ernst, Schneider Carl August, Schneider Gottlieb, Friede, Jaeger, Jaeger Heinrich, Helm Johann, Friede, Helm Johann, Jaeger August, Jaeger Heinrich, Wendt Carl.

Die Schul-Jugend: Ramthun August, Ramthun Albertina, Ole Even (Darius), Schmidt Ernst, Schmidt Wilhelm, Schmidt Dorothea, Radue August, Radue Carl, Radue Augusta, Pipkorn Charlotte Dorothea, Helm Joh. Friedrich, Helm Wilhelmina Dorothea, Schoen Kianan Ernestina, Schoen Ernst Heinrich, Schoen Wilhelm Herrmann, Baumgardt Julius Friedrich, Jaeger Augusta Louisa, Klug August, Klug Gottlieb, Garbisch Daniel, Garbisch David, Garbisch Gottfried, Garbisch Johann, Heuer Wilhelm, Dohnke Anna Dorothea, Schubert Bertha, Wendt/ Johanna, Groth Ferdinand, Krueger Johann.

Therefore from Feb. 15 till July 27 486 men worked in 52 days. The carpenter worked from April 26 till July 27, 51 days, with 446 men. From Feb. 15 till June 15 24 yoke of oxen were used. From June 17 till July 27 12 yoke of oxen were used. The total is 36 yoke of oxen.

A gilded knob was placed on the tower, and thereon was set a gilded cock, as an indication, that the holy Christian Church should be on guard that no false doctrine and no ungodly life may infiltrate. And the fact that it is gilded should indicate that everything should be done in pure faith. The mob spirits and the mamelukes are still being grieved by the decorativeness of the church. We rejoice, to the honor of God! Amen! This is taking offence, not giving it.

The knob on the tower, as also the cock, is completely of copper and gilded, and cost \$10, and was bought by the choir and the school children. Their names follow. The members of the choir: Friedrich Stock, the teacher and custodian for the interim, Gottlieb Klug, Carl Schoessow, Johann Knuth, Christian Friedrich Hilgendorf, Franz (Ludwig) Hilgendorf, Heinrich Hilgendorf, Friedrich Pipkorn, Carl Bublitz, August Klug, Heinrich Klug, Wilhelm Krause, Franz Bellin, August Heuer, Gottfried Guettner, Ernst Schneider, Carl August Schneider, Gottlieb Schneider, Friede, Jaeger, Heinrich Jaeger, Johann Helm, Friede, Johann Helm, August Jaeger, Heinrich Jaeger, Carl Wendt.

The school children: August Ramthun, Albertina Ramthun, Ole Even the Dane, Ernst Schmidt, Wilhelm Schmidt, Dorothea Schmidt, August Radue, Carl Radue, Augusta Radue, Charlotte Dorothea Pipkorn, Joh. Friedrich Helm, Wilhelmina Dorothea Helm, Christiana Ernestine Schoen, Ernst Heinrich Schoen, Wilhelm Herrmann Schoen, Julius Friedrich Baumgardt, Augusta Louisa Jaeger, August Klug, Gottlieb Klug, Daniel Garbisch, David Garbisch, Gottfried Garbisch, Johann Garbisch, Wilhelm Heuer, Anna Dorothea Dohnke, Bertha Schubert, Johanna Wendt, Ferdinand Groth, Johann Krueger.

Dreisigfaeltige Ernte

Dieses Jahr 1844 gab der gnaedige Gott ein ueberaus fruchtbares Jahr mit viel Gewitter. Der Roggen war bis 9 Fusz hoch; Ein Buschel Aussaat gab Dreissig; auch alles Gartengewaechs war ueberaus fruchttragend. Anfangs schiens als wuerden die Raupen alles verzehren; der Herr aber trieb sie fort und segnete Sein Freystatt. Gelobet sei der Herr immer und ewiglich! Amen.

Ziegel-Brennerei zum Kirch-Bau

Den Fuenften Augusti hat die evangelisch lutherische KirchGemeine zur Freystatt mit Samuel Priedemann und Georg Friedrich Garbisch contrahiret Vierzig Tausend Ziegelsteine fertig und gut gebrannt, zu fertigen, fuer den Preis von Drei Dollar fuer das Tausend. Die ZiegelErde ward gefunden am Schulhause, und ward den Vierzehenden Augusti angefangen, die Ziegel zu streichen, die gut wurden. Gott gebe auch guten Brand dazu, dasz wir Sein Haus weiter ausbauen koennen.

Sie haben Ziegel gestrichen bis zum Vierzehenten September; bis zum 20 September haben sie den Ziegel-Ofen zusammengesetzt, und am selben Tage mit dem Ziegel-Brennen angefangen; beendiget das Brennen der Ziegel den 28 September. Die Ziegelsteine sind aber zu mager gerathen, weil die Ziegelstreicher, um sich die Arbeit zu erleichtern, zu viel Sand darunter gemischt haben. Dadurch sind uns die Unkosten des Uebertragens der ganzen Kirche von aussen, noethig worden, weil die mageren Ziegel sonst bald ausgemergelt worden; daher haben die Ziegelstreicher nur erhalten 2 Dollar 75 Cent fuer das Tausend Ziegelsteine, nach ihrer freiwilligen Erklaerung hiezu.

Lieblieh Wetter fuer Ernte und Aussaat
Vom 1. bis 20 September gab der gnaedige Gott unausgesetzt lieblieh trockenes Wetter so dasz alles Getreide, auch das spaet gesaete trocken in die Scheunen gefuehrt werden konnte. Mit dem 21 September gab Gott der Herr Regenwetter und die Aequinoctial-Winde weheten. Diese Witterung war wiederum segensreich zur Aussaat-Bestellung. Herr! wie sind Deine Werke so grosz und viel!

A thirty-fold harvest

This year, 1844, the gracious God gave us a very fruitful year, with many thunder storms. The rye was up to 9 feet high. One bushel of seed bore 30. Also all garden produce was very fruitful. At first it seemed as if the worms would eat everything, but the Lord scattered them and blessed his Freystatt. Blessed be the Lord for ever and ever. Amen.

Baking Burning the bricks for the church

On August 15 the Ev. Luth. congregation at Freistadt made a contract with Samuel Friedemann and Georg Friedrich Garbisch, that they would prepare 40,000 bricks, completely finished and well baked, for the prize of \$3 per thousand. Brick-clay was found near the school building, and the making of the bricks was begun on August 14, which (first ones) turned out well. May God grant us good fire, that we can further complete His house.

They made bricks till September 14, and ~~en~~ by September 20 they had finished building the brick oven, and on that same day they started baking the bricks. The baking of the bricks was completed on September 28. But the bricks turned out too lean, because the brick-makers, so as to lighten their work, had put in too much sand. Thus this the expense of reworking the whole outside of the church was necessitated, because otherwise the lean bricks would soon have fallen apart. And therefore the brick-makers received only \$2.75 per thousand, they stating their agreement to this.

Pleasant weather for harvest and sowing
From the 1st to the 20th of September the gracious God gave us lovely dry weather without interruption so that all the grain, even that which was sowed late, could be hauled into the barn without getting wet. On September 21 the Lord our God gave us rainy weather and the equinox winds blew. This weather was in turn a blessing for ~~pp~~ in preparation for the seed-time. Lord! How great and numerous are Thy works!

Du hast sie alle weislich geordnet, und die Erde ist voll Deiner Güte! Das trockene Herbstwetter hat unausgesetzt gewähret bis 18 Octobris. Am 18 Octobris fiel ploetzlich 1/4 Fusz hoher Schnee, (Randglosse: "18 Octobris fiel Schnee) und kalter Nort-Ost wehete. Den 19 u. 20 October war Frost, wie im Januar. Gott aber erhörte in Gnaden unser Gebet, gab d. 21 Octobr. warm Wetter, der Schnee war weg, und war eine fruchtbare Fruchtung der Saat. Unser Herr ist gross, und von grosser Kraft und ist unbegreiflich, wie Er regiert! Amen.

Kirche zu Milwaukee eingeweiht.

Die liebe Filial-Gemeine zu Milwaukee hat unter Gottes Beistand auch ein Kirchlein erbaut, 40 Fusz lang, 26 Fusz breit, und 10 Fusz hoch; das kostet mit dem Bauplatz Vier hundert Dollar. Es ist von Holz. Am Do. XVII p. Trin. dieses Jahres 1844 haben wir es eingeweiht; war eben Festum St. Michaelis Archangelis, da wir denn in der Dankpredigt haben, nach dem Fest Evangelia betrachtet: "Gott schirmt durch Sein Engel Wacht Seine Kirch fuer Satans Macht." Der Herr gebe Seinen Schutz auch diesem Seinem Haufe und erhalte in Ihm und in Seiner Gemeine die rechte Lehre und das wahre Christenthum.

Die am Einweihungs-Tage darin zuerst

Das am 27 Septbr. darin getraute Erste Braut-Paar war: Junggeselle Wilhelm Wolff, und Jungfr. Wilhelmine But.

Die am Einweihungs-Tage darin zuerst zum H. Abendmal gewesenen Communicanten, sind, Berendt senex, Bruss Frau, Bruss (surdus) Brueggemann Joh., Dietz Johann., Fuhrmann juv., Garbisch Johann, Gierach Susanna, Horn Frau, Hinz () und dessen ausfrau. Krueger Wilhelm, Knuth Johann, Lemke Caroline, Luebke u. dessen ausfrau, Melzner nebst Frau u. Tochter. Mieler Christian, Mueller Christian (custos), Mauer juv., Otte u. sein Sohn, Pfennig u. dess. ausfrau, Stroedi pater, Schmidt Johanna, Uttick u. dess. Hausfrau, Wolff Wilhelm u. dess. Hausfrau (bei Antritt des Ehestandes), Frau Wergin und Sohn. Gebaut haben die Kirche: David Bewersdorf, Friedrich Backow, Martin Bruss. Die Kirche ist genannt: Heilige Dreifaltigkeits-Kirche. (Wehe Ferdinand juv.)

Thou hast established them all in wisdom, and the earth is full of Thy goodness! The dry fall weather lasted uninterruptedly till October 18. On October 18 we suddenly had a snow-fall of a quarter of a foot, (Marginal note: "Much snow on Oct. 18") and a cold north-east wind was blowing. On Oct. 19th and 20th there was frost, just like in January. But God in His grace answered our prayer, and on Oct. 21 gave us warm weather, the snow disappeared, and there was a fruitful moisture for the seed. Our Lord is great, and of great power, and it is not understandable how He reigns. Amen.

The church at Milwaukee dedicated

The beloved filial congregation in Milwaukee has, with the help of God, also built a little church, 40 feet long, 26 feet wide and 10 feet high. The expense, including the lot, was \$400. It is built of wood. On the 17th Sunday after Trinity of this year 1844 we dedicated it. It was just the festival of St. Michael the Archangel, and therefore we considered in the thanksgiving sermon, on the basis of the Gospel lesson for the festival: God protects thru His angel's Right, His Church against the Satan's might. May the Lord grant His protection also to this His small group of people and maintain therein and in His congregation the pure doctrine and true Christianity.

The first couple to be married therein (in the new church in Milwaukee) was Wilhelm Wolff and Miss Wilhelmine But, (married) on Sept. 27.

The communicants to attend the first communion service in (the new church) on the day of dedication were: the elder Berendt, Mrs. Bruss, the deaf Bruss, Joh. Brueggemann, Johann Dietz, the younger Fuhrmann, Johann Garbisch, Susanna Gierach, Mrs. Horn, Hinz and his wife, Wilhelm Krueger, Johann Knuth, Caroline Lemke, Luebke and his wife, Melzner and his wife and daughter, Christian Mieler, Christian Mueller the custodian, the younger Mauer, Otte and his son, Pfennig and his wife, Father Stroedi, Johanna Schmidt, Uttick and his wife, Wilhelm Wolff and his wife (recently married), Mrs. Wergin and her son. The following built the church: David Bewersdorff, Friedrich Backow, Martin Bruss. ↑ The church is called Church of the Holy Trinity. (Ferdinand Wehe, Jr.)

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Anfang des Ausmauerns der Kirche

Mittwoch nach Dom. XVIII. p. Trin, war der Neunte Octobris hat der Maurer Johann Link angefangen, die Kirche auszumauern, und erhält nach dem mit ihm geschlossenen Contract, Acht Cent fuer jedes Fach. Am selben Tage ist der Anfang des Deckens des KirchDachs geschehen, durch Ernst Hilgendorf, juven.; Joachim Pipkorn; Johann Ramthun und Joachim Wilde. Gott der Herr bewahre durch Seine Heilige Engel vor allem Unglueck. Amen. Johann Stock hat den Moertel zu bereiten uebernommen. Die Kirche wird von den Gemeingliedern gedeckt, auch haben sie die Schindeln gemacht; Jede Familia Drei-Hundert Stueck, gut geschnitten.

Zum Durchfuehren des Baues hat sich die Gemeinde verpflichtet freiwillig, dasz jeder Communicant Fuenf und Siebenzig Cent beisteuert; was dann weiter fehlet, wird wieder collectiret. Herr! mache fernerhin Dein Volk freiwillig! Amen.

Erntfest. Erntefests-Offertorium

Dom. XX p. Trin haben wir das Erntefest gefeiert mit Lob und Preis dem Herrn fuer den und von Ihm geschenkten groszen Wunder-Ernte-Segen. Deo Soli Gloria! An demselben Tage ist auch nach der Alten Kirchen-Ordnung das Erntfest-Offertorium fuer den Pastor wieder eingefuehrt worden, von der lieben Gemeinde; naemlich die eine Haelfte dem Pastor, die andere Haelfte der Kirche. cf. Kirchen-Acten Michaelis 1845.

Schul-Pruefung

Montag nach Dom. XX p. Trin. den 21 Octobris hat die Schulpruefung statt gefunden; die Kinder hatten gute Fortschritte gemacht. Herr, foerdere den Pflanz-Garten Deiner Heiligen christlichen Kirche unter uns. Amen. Schulkinder waren gegenwaertig Fuenf und Vierzig.

Knopf auf den Thurm gesetzt

Mittwoch vor Dom. XXII p. Tr., war der Dreissigste Monats Octobris, um Zehn Uhr Morgens haben der Zimmermeister Hinz Friedrich und Schmid Knuth Christian, den Knopf und Hahn auf den Thurm gesetzt,

Beginning the masonry work of the church

Wednesday after the 18th Sunday after Trinity, namely October 9, the mason John Link began the mason work on the church, and according to the contract made with him, he received 8¢ for every partition. On the same day the beginning was made in putting the roof on the church by Ernst Hilgendorf Jr., Joachim Pipkorn, Johann Ramthun, and Joachim Wilde. May God the Lord thru His holy Angels guard against any accident. Amen. Johann Stock took over the preparation of the mortar. The roof of the church is being put on by members of the congregation, and they also made the shingles, each family three hundred, well cut.

So as to be able to complete the building project, the congregation has pledged that every communicant member chip in 75¢, and whatever will be lacking then yet, will be collected in the future. Lord! Continue to make Thy people liberal! Amen.

Harvest festival. Harvest festival offering.

On the 20th Sunday after Trinity we observed the harvest festival with praise and thanks to God for the huge wonderful harvest blessing He has given us. To God alone be glory! On the same day also the harvest festival offering for the pastor, prescribed by the old church orders, was again inaugurated by the beloved congregation, namely half to the pastor and half to the Church. cfr. the church records, Festival of St. Michael, 1845.

School examination

Monday after the 20th Sunday after Trinity, October 22, the school inspection took place. The children had made good progress. Lord, prosper the garden of Thy holy Christian Church among us. Amen. School children present were 45.

The knob put on the tower

Wednesday before the 22nd Sunday after Trinity, the 30th of the month of October, at ten in the morning, the carpenter Friedrich Hinz and the smith Christian Knuth fixed the knob and the cock on the tower,

und ist selbiges Tages das Thurmdach mit weisser Oel-Farbe angestrichen worden. Alles, Gott zu Ehren, Seinen Kindern zur Freude, und dem Teufel und dessen Rotten zum Aerger. Amen.

Sacristei gebauet

Freitag vor Dom. XXII. p. Trin, war der Erste Monats Novembris, hat der Zimmermeister Friedrich Hinz die Sacristei, Vierzehn Fusz ins Quadrat angefangen zu bauen, von starkem Eichenholz. Es helfen mit Klug Adam senex und Klug August juvenis, der Chor-Tenor ist. Die Sacristei ist aufgerichtet den 9 Novembris Sonnabend vor Dom. XXIII. p. Trin.

Die Zimmerarbeit an der Kirche vollendet

Die saemtliche Zimmer-Arbeit ist fertig worden den 14 Novembris Donnerstag vor Dom. XXIV p. Trin. und hat der Zimmermeister Hinz die Summay von Vier und Achtzig Dollars und Fuenfzig Cents fuer die gesammte Zimmer-Arbeit am Kirchengebäude, baar und richtig empfangen und darueber quitiret.

Wir wissen nicht nach der Vernunft, wie das Geld stets zusammenkommt; aber wir wissens doch im Glauben aus Gottes Wort: "ich will Dich nicht verlassen, ich will Dich nicht versaeumen (Ebr. 13) Item: "die Ihn ansehen und anlaufen, derer Angesicht wird nicht zu Schanden." Ps. 34. Item: "rufe mich an in der Noth". Ps. 50. Und so viel, viel Verheissungen des Gebetes. Auch sind starke Beter in der Gemeine, die haben die Kirche mit ihrem Gebet gebauet, und bringen mit ihrem Gebet das stets noethige Geld zusammen. Was wir beduerfen, haben wir dann jedesmal, wenn die Arbeiter den Lohn erhalten sollen, wenn wir auch den Tag vorher nicht sehen, woher nehmen? Sit Nomen Domini benedictum! Amen.

Die Auslegung der Heil. ApostelGeschichte beendigt

Den 20 Novembris, Mittwoch vor Dom. XXV p. Tri habe ich in dem Mittwoch-Gottesdienst die Auslegung der H. Appstelgeschichte zu Ende

and on the same day the roof of the tower was painted with white oil paint. Everything for the honor of God and for the joy of His children and for the grief of the devil and his mobs. Amen.

The Sacristi built

Friday before the 22nd Sunday after Trinity, Nov. 1, the carpenter Friedrich Hinz began to build the sacristi, 14 feet square, built of strong oak wood. Assisting are Adam Klug the elder, and August Klug the younger, who is a tenor in the choir. The sacristi was erected on Nov. 9, Saturday before the 23rd Sunday after Trinity.

The carpenter work on the church finished

All of the carpenter work was finished on November 14, Thursday before the 24th Sunday after Trinity, and the carpenter Hinz has received the sum of \$84.50 for all the carpenter work on the church building, in cash, all things being in order, and has given a receipt for it.

According to our reason we cannot see how the money is continually collected, but we know it in faith from the Word of God: "I will neither leave thee nor forsake thee. Likewise: "They that seek the Lord shall not want any good thing." (Ps. 34) Likewise: "Call upon me in the day of trouble", (Ps. 50). And so many, many promises in respect to prayer. There are also those in the congregation who pray powerfully who have built the church with their prayer, and who with their prayer bring together the monies which are always needed. We always have that which we need, for example when the laborers were to receive their pay, even tho the day before we did not see, from whence we should take it. The name of the Lord be praised! Amen.

Completing the exposition of Acts

November 20, Wednesday before the 25th Sunday after Trinity, I completed the exposition of Acts in the mid-week services,

gebracht, durch Gottes Gnade, und ist ueber der Auslegung die Zeit Zweier Jahren zugebracht. Mein treuer Gott gebe Gnade, dasz Sein Wort unter meinen lieben Kirch-Kindern moege viel Frucht geschafft haben. Amen. Deo Soli Gloria.

LFE Krause mpp.

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Die Kirche ist ausgemauert

Den 22 Novembris, Freitag vor Dom. XXV. post Trinitatis ist der Maurer Johann Link mit dem Ausmauern der Kirche fertig worden. Er hat fuer seine Maurer-Arbeit erhalten Fuenf und Zwanzig Dollar und Zwanzig Cent, hat vermauert Dreissig Tausend Stueck Ziegelsteine und 150 Buschel Kalk. Und doch ist noch Geld in der Casse durch Gottes Wunderguetxe. Darum bleibets dabei.

Sit Nomen Domini benedictum, der uns wunderbar auch in dieser spaeten Winter-Zeit so gelinde Wetter gegeben, dasz hat gemauert werden koennen. Amen.

Investitura Pastoris Kindermanni

Dom. XXV p. Trin. d. 24 Novembris habe ich meinen im Herrn vielgeliebten Amtsbruder, den evangelisch lutherischen Pastoren Herrn Adolph Kindermann zu Kirchhayn, Town Ten Washington County, vor seiner Gemeinde daselbst, oeffentlich in das Heilige Predigt-Amt investiret laut der alten reinen lutherischen Kirchen-Ordnung. Gott erhalte ihn und seine Gemeinde und mich und meine liebe Gemeinde in wahren Glauben bis ans Ende. Amen.

Mondfinsternisz

Desselben Sonntags war eine totale Mondfinsternisz, die von 5 Uhr Abends bis 8 Uhr Abends sichtbar war, und 3 Stunden und 50 Minuten dauerte. Es sind alles Zeichen vor dem juengsten Tage. Dasz wir es doch moechten zu Herzen nehmen, damit wir bereit seyen, wenn der Herr Jesus kommt. Amen.

~~thru~~ by the grace of God, and in the exposition thereof two years passed by. May the faithful God grant grace, that His word may bear many fruits among the dear children of the church. Amen. To God Alone be glory.

(signed) L. F. E. Krause

Finishing the mason work on the church

November 22, Friday before the 25th Sunday after Trinity the mason Johann Link finished the mason work on the church. For his mason work he received \$25.20, and he has used 30,000 bricks and 150 bushels of lime. And yet there is money left in the treasury, a wonderful gift of God, for which reason the status quo remains unchanged.

The name of the Lord be blessed, who has also given us mild weather in this late winter season, so that the mason work could be carried on. Amen.

Investing Pastor Kindermann

On the 25th Sunday after Trinity, November 24, I have publicly before his congregation invested the Ev. Luth. pastor Adolph Kindermann of Kirchhain, with my brother in office whom I love dearly in the Lord, with the holy office of the ministry, according to the old pure Lutheran church order. May God preserve both him and his congregation and me and my dear congregation in the true faith till the end. Amen.

Eclipse of the moon

On the same Sunday there was a complete eclipse of the moon, visible from 5 in the afternoon till 8 at night, and lasting 3 hours and 50 minutes. These are all indications of the Judgment Day. Would that we take this to heart, so that we may be preped when the Lord Jesus will come. Amen.

Kirchen-Jahres Schlus

Kirchenjahres 1844 Schlus Dom.XXV.p.Trin.
24 Novembris

In Ecclesiastica dieses durch Gottes Gnade beendigten Kirchenjahres 1844, in der evangelisch lutherischen Kirche sind diese: Es sind in diesem Kirchenjahr Ein hundert und fuenfzehn Predigten gehalten worden; die Heilige Apostelgeschichte und das Hohelied Salomonis ist diesz Jahr ganz ausgeleget worden; Der Heilige Catechismus unserer ev. luth. Kirche ist mit der lieben Jugend ganz erklaeret worden; Zwei Schulpruefungen haben statt gefunden; Getauft sind Zwei und Zwanzig Kinder, naemlich 8 Knaben und 14 Maedchen; Confirmirt sind 34 Kinder und sind Gottes Tisch-Gaeste worden; Getrauet sind worden 10 BrautPaare. Auch ist in diesem Kirchenjahr die in Gottes Wort Gegrueendete und in der H. Christlichen Kirche festgesetzte Ordnung der oeffentlichen Verloebnisse wiederum bestaettiget, wovon wir Gottes Segen bereits erfahren haben. Die Gemeinde hat ihre Liebe zum H. Predigtamt auch sonderlich hoch dadurch bezeuget, dass sie als ein sonderliches Zeugnis Ihrer Kirchgliedlicher Liebe das in der luth. Kirche eingefuehrte Erntefest-Opfer wiederum erneuert hat. Zum Hochwuerdig Sacrament des wahren Leibes und Blutes unsers Herrn Jesu Christi, sind in diesem Kirchenjahr 1290 gekommen; darunter waren 42 Gaeste aus unseren lieben Nachbar-Kirche zu Kirchhain, waehrend ihre Herbergszeit unter uns. Demnach sind in unserer lieben Gemeinde zu Freystatt und Milwaukee 1248 Abendmals-Gaeste gewesen, und also 545 mehr, als vorigen Jahres 1843. Helfe Gott der Herr, dass sie alle zum Segen moegen an Seinen Tisch gewesen seyn.

Zwei unbuszfertige Suender sind, da sie alle Vermahnung der H. christlichen Kirche und deren Fuerbitte verachtet haben, nach dem Befehl des Herrn Jesu Mtth 18: "so halte ihn als einen Heiden und Zeellner", in den christlichen Kirchenbann gethan worden, ob sie sich noch wollten zur Busze lassen leiten; was Gott in Gnaden verhelfen wolle.

Gestorben sind 6 Gemeiniglieder hier u. in Milwaukee, naemlich 4 Erwachsene und 2 Kinder, und wie wir zu Gott hoffen, im Herrn entschlafen.

Gottes sonderbare Gnade haben wir auch am lieben Kirchenbau erfahren, den wir, ohne

The Close of the Church Year of 1844,
on Nov. 24, the 25th Sunday p. Trinity

In the affairs of the church during this church year of 1844, now ended thru the grace of God, the following things occurred in the Ev. Luth church: 115 sermons were delivered; The Acts of the Apostles and the Song of Solomon were completely explained; the holy catechism of the Ev. Luth Church was completely taken thru with the dear youth; two school inspections took place; 22 children were baptized, 8 boys and 14 girls; 34 children were confirmed and have become guests at the table of the God; 10 couples were married. In this church year also the order of public engagement, based on God's Word and established in the holy Christian Church, was again instituted, in which we have already experienced the grace of God. The congregation has shown its love for the holy office of the ministry especially in this that as a special witness of the love of the members it again established the harvest festival offering, which has been instituted in the Lutheran Church. Twelve hundred and ninety attended the venerable sacrament of the true body and blood of our Lord Jesus Christ this year, among them were 42 guests from our beloved neighbor congregation at Kirchhayn who were among us during the time of their settling. Therefore there were in our beloved congregation at Freystatt and Milwaukee 1248 who attended Communion, 545 more than in 1843. May God the Lord grant that their attendance at His table may have been blessing to them.

According to the command of the Lord Jesus Mt. 18: "let him be unto thee as an heathen man and a publican", two unrepentant sinners were excommunicated, since they despised all the admonitions of the Holy Christian Church, as also intercessions of the Church. This was done in an attempt to lead them finally to repentance, and would that God in His grace would bring this about.

Here and in Milwaukee 4 members died, namely 4 adults and 2 children, and we hope to God that they died in the Lord.

The special grace of God we have also experienced in our Church building project, which we began in faith in His

äusserliche Mittel im Glauben auf Seine Treue begonnen haben, und dazu Er, der treue Gott stets wunderbar die Mittel dargereicht hat, und unsern Glauben gestaerkt hat. Er erhalte uns denselben gnaediglich, mehre denselben, staerke u. behuete die Einigkeit im Geist durch das Band des Friedens in unser lieben Gemeine, und lasse auch in diesem neuen Kirchenjahr uns Seine Gnade und erhalte uns darin zum ewigen Leben. Amen.
Soli Deo Gloria. Amen.

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I. N. O. J.

Kirchenjahr 1845

Dom. I. Adventus, die 1. mens. Decembris A. D. 1844, ego Leberecht Friedericus Ehregott Krause Pastor Freystattensis, a collega, Pastore Adolpho Kindermanno pastore Kirchayniense, in S. S. Ministerium, coram ecclesia Freystattensium introductus atque investitus. Nomen Domini sit benedictum. Amen.

Den Vierten Decembris A. D. 1844 hat die hiesige evangelisch lutherische Kirche zur Freystatt, fuer die Kirche noch ein Grundstueck von Vier und Vierzig, Drei Viertel Acres, fuer den Preis von Zwei und Siebenzig, Einen halben Dollar, gekauft, so dass die Kirche nun Acht und Achtzig und Drei Viertel Acres Eigenthum besitzte. (Randglosse: "Neues Kirchengut gekauft 84 3/4 Acres - Summa des Kirchen-Akker 84 3/4 Acres"). Gott sei gelobet, der Seinem Zion immer weiter hilft. Amen. Bruder Philipp Will hat das Geld dazu ohne Zinsen dargeliehen, als ein treues KirchKind.

NB. Wie es sich mit dem Ankauf dieses neuen Grundstueckes wunderbar begeben. Das werde geschrieben fuer die Nachkommen. Es war den 3 Decembris dieses Jahres 1844 Dienstag nach Dom. I. Adventus, als alle Mann der Gemeine sich versammelten, ihrem Pastor Krause die neuangelegte Wiese in Stand zu setzen. Hash beendigter Arbeit traten sie zu Hauf und beredeten sich weiter

fidelity, without outward means, for which He, the faithful God, constantly and wonderfully supplied the means, and thus strengthened our faith. May He maintain our faith in His grace, and increase it, and may He strengthen and protect the unity of the spirit thru the bond of peace in our beloved congregation, and may He grant us His grace also in this new church year and maintain us in His grace to eternal life. Amen. To God alone be glory. Amen.

The Church year of 1845

The first Sunday in Advent, the first day of the month of December, 1844 A. D., I, Leberscht Friederich Ehregott Krause, was installed and invested with the holy office of the ministry by my colleague, Pastor Adolph Kindermann, pastor at Kirchhain, before the church at Freistadt. May the name of the Lord be blessed. Amen.

On December 4, 1844, the local Ev. Luth. congregation at Freistadt bought a plot of ground for the church, for the price of \$72.50, consisting of 44 and 3/4 acres, so that the church now has 88 and 3/4 acres of real estate. (Marginal note: "New church property bought, 44 and 3/4 acres. Total church land now 84 and 3/4 acres") God, who always continues to help His Zion, be praised. Amen. Brother Philipp Will, as a faithful member of the church, has advanced the money for this without interest.

Note: The wonderful coincidence at the buying of this new plot of ground. This is being written for the benefit of our descendants. It was on December 3 of this year 1844, Tuesday after the first Sunday of Advent, as all the men of the congregation had assembled to prepare the new meadow for their Pastor Krause. After the work was finished they assembled and discussed further

ueber den Kirchenbau. Da brachten einige Brüder im Vorschlag, noch ein Stuekk Land zum Kirchenland zu kaufen, damit in Zukunft Holz zu Bautung und Feurung bei der Pfaren waere. Alles waren damit einstimmig in Namen Gottes. Abends schon ließ Bruder Philipp Will das Geld, ohne Zinsen und des folgenden Tages war es gekauft, wie oben bemerkt. Gott sei fuer alle Seine Gnade gepreiset. Amen. Er mache uns Ihm von Herzen dankbar. Amen.

Die Predigten ueber die Augspurgische Confession

Mittwoch vor Septuagesimae, den 15 Januarii A. D. 1845 habe ich, L. F. W. Krause, ev. luth. Pastor zur Freystadt, die Predigten ueber die Augspurgische Confession begonnen, und die Prolegomena dazu gemacht in dieser ersten Predigt, de textu Ps. 119 un. 105 cf. Ebr. 12, 1.2. Gott der Herr gebe Gnade und Segen dazu mir und meinen lieben KirchKindern. Amen.

Kirchenrechnung gelegt

Donnerstag vor Dom. Septuagesimae d. 16 Januarii ist in bruederliche Einigkeit vor den KirchenVorstehern und 10 Zeugen die Kirchenrechnung gelegt worden mit Gebet und Gesang. Auch haben wir die groszen Gnaden-Segnungen Gottes gesehen, die Er Seine Gemeinde gegeben. Nachher sind wir noch bei mir im Pfarrhause, wo die Kirchenrechnung gelegt worden, im Herrn in Eintracht und Betrachtung Seiner Liebe beisammen geblieben bis neun Uhr Abends. Nomen Domini sit benedictum. Amen.

Zur Bezahlung des neuangekauften Grundstueckes gibt jeder Communicant 34 Cent, dadurch die Kaufsumma gedeckt ist. Communicant naemlich jeder der zu Gottes Tisch zugelassen ist, von der Confirmation an gerechnet. Aus der Kirchenrechnung ergab sich, dass 13 Dollars 37 Cents aus den von der lieben Gemeinde gelieferten Zucker zusammengekommen war.

the building of the church. Then several brethren made the suggestion that more land be bought, so that in the future there would be wood for building and for fuel for the parish. All of them were in favor of this, in the name of God. That very evening already brother Philipp Will advanced the money without interest, and the following day the purchase was made, as related above. God be praised for all His grace. Amen. May He make us heartily grateful. Amen.

Sermons on the Augsburg Confession

Wednesday before Septuagesimae, January 15, A. D. 1845, I, L. F. H. Krause, Ev. Luth. pastor at Freistadt, began the sermons on the Augsburg Confession, and I made the introductory remarks about this in the first sermon, on the text Ps. 119 and 105, compare also Heb. 12, 1 & 2. May God the Lord give His grace and blessing both to me and to the beloved children of the church. Amen.

Church Audit

Thursday before Sunday Septuagesimae, January 15, the church books were audited by the elders and ten witnesses, in fraternal unity, with prayer and hymns. We saw the great gracious blessings which God has granted His congregation. Afterwards we remained assembled yet in the parsonage, where the audit had taken place, to contemplate the love of the Lord in divine harmony, till 9 o'clock. The name of the Lord be blessed. Amen.

So as to pay for the newly bought plot of ground, every communicant is contributing 34¢, which will cover the price. A communicant is everyone who is admitted to the Lord's table, from confirmation on. From the auditing of the church books we learned that \$13.37 had been collected as proceeds from the sugar furnished by the congregation.

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Der Winter war dieses Jahr durch Gottes Gnade sehr gelinde: schon Ende Martii kam liebliches Fruehlingwetter; auch gab der gnaddige Gott solche reiche Zukker-Ernte, dass in drei Wochen meine liebe Hausfrau Kaethe, 250 Pfund seinen weissen Zukker kochen konnte; und so war es bei allen lieben KirchKindern gar reichlich. Gelobet sei die Guete des Herrn. Auch hatten wir schon am 29 Martii Gewitter und fruchtbaren Regen. Schnee war den Winter wenig. Ende Maerz waren die Saaten schon hoch gruen. Herr! Mein Gott! mach uns recht dankbar! Amen.

Im Monat Aprilis, der trokken und warm war, kamen grosze Mengen Raupen, die einen groszen Theil der Weizen- und Roggen-Saat abfraszen. Gott der Herr wolle uns gnaddig seyn und diesz Ungeziefer von uns nehmen; uns auch aufrichteige Busse~~n~~ schenken, damit wir nicht Seinen Zorn zur Strafe auf uns laden. Amen. (Randglossen "Witterung - Viel Raupen")

Kirche abgeputzt

Am 20 Aprilis ist mit dem Maurer Johann Link contrahiret worden. Derselbe putzt ab und uebertraegt gut und dauerhaft die Kirche und Sacristei, inwendig und auswendig, mit Kalk und Sand, mauert den Altar, 5 Fusz hoch, 7 Fusz breit, 3 Fusz tief, und mauert in die Sacristei einen Schornstein von Grund aus, einen Fusz im Lichten; - alles in allem fuer die Summa von Dreissig Dollars. Der Contract ist ad acta deponiret. Zu dieser Mauer-Arbeit sind Ein Hundert und Zehn Buschel Kalk gekauft von Mr. Tuerk. Gelobet sei der Herr, der uns fort und fort hilft! Herr! Hilf uns Gnaden weiter. Amen. Diese Mauer-Arbeit beginnt d. 24 Aprilis. Die Gemeinde leistet die HandLanger-Dienste. Lemke Franz, sen., ist zum Kalkbereiten bestimmt worden und erhaelt 55 Cent pro Tag. Den 24 April hat der Maurer Link mit einem Gesellen den Abputz der Kirche gegonnen, und ist damit den 10 Maji, Sonnabend (Pfingst-Sonnabend) vor dem H. Pfingsten damit fertig geworden. Kein Unglueck ist vorgefallen. Dafuer sei der gnaedige Gott gelobet. Amen.

Thru the grace of God the winter was very mild this year: already by the end of March we had lovely spring weather; the gracious God also gave us such a bountiful sugar harvest that in three weeks my dear wife Kaethe was able to boil down 250 pounds of pure white sugar; and thus all the children of the church had abundantly. The goodness of the Lord be praised. Also, on March 29 we already had a thunder storm and a fruitful rain. There was little snow this winter. By the end of March the (winter)-grain was very green already. Lord! My God! Make us truly thankful! Amen.

In the month of April, which was dry and warm, there came large droves of worms, which devoured a large part of the wheat and rye. May God the Lord be gracious and take these pests from us. And may He also give us true repentance, so that we do not heap His anger and punishment upon us. Amen. (Marginal note: The weather - A great number of worms.)

The church walls smoothed

On April 20 a contract was made with the mason Johann Link. He is to smooth off ~~and~~ the walls of the church and of the sacristi, and do a good job of covering them with lime and sand, on the inside and on the outside, and he is also to do the mason work on the altar, 5 feet high, 7 feet wide, and three feet deep, and is also to build a chimney in the sacristi starting from the ground, one foot square in the inside, - all this for the sum of \$30. The contract was deposited in the church records. For this mason work we bought 110 bushel of lime from Mr. Tuerk. Praised be the Lord, who helps us again and again. Lord! Help us furthermore out of Thy grace. Amen. This mason work will begin April 24. The congregation will furnish the handy men. Franz Lemke, Sr., has been designated for the work of preparing the lime, for which he will get 55¢ per day. On April 24 the mason Link with one helper has begun the work of smoothing the church walls, and he finished this on May 10, Saturday (Pentecost Saturday) before Pentecost. No accident occurred, for which the gracious God be praised. Amen.

Es wollten sich wieder Rotten in der Gemeinde erheben, sind aber durch Gottes Gnade gedaempfet. Denn Er ist bei uns wohl auf dem Plan mit Seinem Geist und Gaben. Herr! erhalte Deinen Weinstock im Bau, den Du ~~Die~~ festlich erwahlet hast! Amen.

Synodal Deputirten Wahl

Dom. Festo St. Trin. war der 18 mens Maji, sind unter Anruefung des Gnadenbeistandes des Dreieinigen Gottes die Deputirten zur Synode, und die Stellvertreter der Deputierten, hier zur Freystatt von der versammelten stimmfaehigen Gemeingliedern gewaehlt worden. A. Deputirte: Helm, Michael, Radue August, Block Pater, Lemke August. B. Stellvertreter: Schoessow Martin sen., Schoessow Friedrich jun., Schoen Benjamin, Baumgardt Friedrich, Will Philipp. Der barmherzige Gott richte alles zu Seiner Ehre, Seiner Kirche Heil und zu unser allen Seligkeit. Amen.

Confirmation der Kinder

Dom. I. post Trin. war der 25 Mai hat die Heilige Confirmation hier zur Freystatt statt gefunden mit Acht Kindern: Garbisch Daniel; Schmidt Carl Ernst; Schoen Christiana Charlotte Ernestine; Goetsch Friedrike Sophia Louisa; Schmidt Johanna Dorothea; Jaeger Louisa Augusta; Helm Wilhelmina Dorothea; Schmeling Wilhelmina Ernestine Dorothea. Der Herr unser Gott lasse, diese Kinder treue Zeugen Seiner Gnade werden und bleiben. Amen.

Kalter Mai

Diesen Monat Maji hat der wunderbare und doch gnaedige Gott uns vielen Nacht-Froesten heimgesucht; doch Seine Hand ist nicht ^{verkuerzet} ~~verkuerzet~~ dasz ER uns nicht helfen koennte; noch Seine Gnade aus, dasz ER uns nicht helfen wollte. Er wird Sich wieder grosz und herrlich anweisen, und uns auch das taegliche Brod beschieren. Er hat uns aber geboten: Rufe mich an in der Noth, so will ich Dich eretten, so sollst Du mich preisen. Ps. 50. Darum bitten wir Dich, lieber treuer Herr Gott, sei uns gnaedig! verschone unser, und hilf uns, lieber Herr Gott. Amen.

Again sects were about to arise in the congregation, but they were suppressed thru the grace of God. For He's by our side upon the plain with His good gifts and Spirit. Lord! Maintain Thy vineyard in its growth, which Thou hast elected for Thyself. Amen.

Election of synodical delegates

On Trinity Sunday, May 18, the voting members of the congregation, who had assembled here at Freistadt, elected the synodical delegates and the substitutes of the delegates, after they had prayed the Triune God for gracious presence. The delegates are: Michael Helm, August Radue, Father Block, August Lemke. the substitutes are: Martin Schoessow, Sr., Friedrich Schoessow Jr., Benjamin Schoen, Friedrich Baumgardt, Philipp Will. May the merciful God direct everything for His glory, the benefit of the Church, and for the salvation of each of us. Amen.

Confirmation of the children

On the first Sunday after Trinity, May 25, holy confirmation took place here at Freistadt, with eight children: Daniel Garbisch, Carl Ernst Schmidt, Christiana Charlotte Ernestine Schoen, Friedrika Sophia Louisa Goetsch, Johanna Dorothea Schmidt, Louisa Augusta Jaeger, Wilhelmina Dorothea Helm, Wilhelmina Ernestine Dorothea Schmeling. May the Lord our God make these children faithful witnesses of His grace, and keep them as such. Amen.

A cold May

This month of May the wonderful and gracious God has afflicted us with many nocturnal frosts, yet His hand is not *shortened* — so that He could not help us, neither was His grace lacking, that He did not want to help us. He will again prove Himself mighty and glorious, and will provide our daily bread. But He has commanded us: Call upon me in the day of trouble, and I will deliver thee, and Thou shalt glorify me. Ps. 50. Therefore we pray Thee, dear faithful Lord God, be gracious to us! Spare us, and help us, dear Lord God. Amen.

Einweihung des neuen Gotteshauses

Nachdem die evangelisch lutherische Gemeinde zur Freystatt vom Winter des Jahres 1839 an, als dem Jahr ihrer Begründung, und Anfang ihres Huetten-Bauens hierselbst bis Dom. I. post Trin. dieses jetzt laufenden Jahres 1845, was der 25ste Tag Monats Maju, den Gottesdienst in dem 30 Fusz langen und 18 Fusz breiten, 7 Fusz hohen Block-Hauslein, welches die Wochentage ueber zum Schulstube bestimmt und gebraucht ward, gehalten hatte, welches, da die Gemeinde durch Gottes Gnade sich mehrte, im Sommer und Winter sehr beschwerlich war, da der kleine Raum die Menge nicht fassete: so war endlich unter Gottes Gnadenbeistand es dahin gekommen, dass wir nun in einem grossen Gottes-Hause alle beisammen ohne Beschwerde den herrlichen schoenen Gottesdienst halten konnten. Und so ward im Namen Gottes beschlossen: Dom. II. p. Trin, den Ersten Junii dieses Jahres 1845, das Neue Gottes-Haus zu weihen. Welches unter Gottes Schutz auch geschah, dermassen, wie folgt.

Acht Uhr Morgens Zogen wir erst in die alte Kirche. Sangen das Lied: "Meine Seele erhebt den Herrn." Hierauf dankte ich L. F. E. Kruse, Pastor, mit der Gemeinde den Dreieinigen Gott fuer all den grossen Segen, den Er in dem kleinen Bethel uns geschenkt, und bat Ihn um fernere Gnade im Neuen Gottes-Hause. Nachdem das Heilige Vater Unser gebet, und der Segen ausge-theilet war, zogen wir mit Absingung des Liedes: Nun danket alle Gott" ins neue Gotteshaus. Es war ein _____ Freudenzug! Pastor Kindermann aus Kirchayne, nebst dem groeszten Theil seiner Gemeinde, war auch zugegen, diese Gottes Freude auch mit uns zu geniessen. Mit dem letzten Vers kamen wir an die geschlossene Kirchthuer unterm Thurm. Als der letzte Vers ausgesungen war, rief ich: nun so walte es der Dreieinige Gott! Gott Vater, Gott Sohn und Gott Heiliger Geist! Amen. Und uebergab dem aeltesten KirchenVorsteher Michael Bellin den Kirchen-Schluessel, der im Namen Gottes das Gottes-Haus aufschloez.

Dedication of the new church

After the Ev. Luth. congregation at Freistadt had held its services in the 30 by 18 by 7 foot log hut - which also was used as the school during the week - from the winter of 1839, the year of the founding of the congregation, and from the time that the congregation (members) started building their homes till the first Sunday after Trinity of this current year 1845, May 25, - which was very difficult since the congregation had increased in number thru the grace of God, and since therefore the small room was not large enough for the large numbers, neither in winter nor in summer, - therefore it finally came to this, under the assistance of God, that we can now hold our gloriously beautiful services in one large house of God, all of us together, without any difficulty. And thus it was resolved ~~on the second Sunday after~~ to dedicate our new house of God on the second Sunday after Trinity, the first of June, 1845. This was then also done, under the protection of God, in the following manner.

At 8 o'clock in the morning we first met in the old church. We sang the hymn: "Meine Seele erhebt den Herrn." Hereupon I, L. F. E. Krause, the pastor, together with the congregation, gave thanks to the Triune God for all His great blessings, which He has bestowed upon us in this small Bethel, and we prayed for further grace in the new house of God. After we had prayed the Lord's Prayer, and after the ~~blessing had~~ benediction had been pronounced and we had sung the hymn: "Nun danket alle Gott", we went entered the new church. It was a joyous entrance! Pastor Kindermann from Kirchhayn, as also a majority of his members, was present to partake in with us in this divine joy. As we were singing the last stanza, we came to the locked church door below the tower. When the last stanza had been sung, I called out: "May the Triune God grant it, God the Father, God the Son, and God the Holy Ghost! Amen." Then I gave the key for the church to the oldest elder, Michael Bellin, who then unlocked the church in the name of God.

Nachdem wir still zu Gott gebetet, ward aus Ps. 100 vor dem Altar von mir die Antiphon gesungen: "Gehet zu Seinem Thoren ein mit Danken, zu Seinem Vorhöfen mit Loben! Chorus: Danket Ihm. lobet Seinen Namen! Die weitere Ordnung des Einweihungs-Gottesdienstes war diese: Lied: "Jesus, Jesus, nichts als Jesus! Pastor Kindermann inton: "Wohl dem, die in Deinem Hause wohnen!" Chorus: "Die loben Dich immerdar! Sela!" Folgte die Collect fuers Reich Gottes.

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Ant.: "Der Herr sei mit Euch! Chorus: "Und mit Deinem Geiste! Vorlesen des Psalm 84. Folgte das Lied: "Ach bleib mit Deiner Gnade," Darnach inton: "Ehre sei Gott in der Hoehe!" Drauf das Lied: "Allein Gott in der Hoeh sei Ehre". Vor-gelesen: 2 Chronica Cap. 6 v. 19 bis Ende. Folgte das Lied: "Ein feste Burg ist unser Gott!" Inton: "Der Herr sei mit Euch! Chorus: "Und mit Deinem Geiste! Vorgelesen die SonntagsEpistel Dom. II. p. Tr. 1 Joh. 3 v. 13-18. Inton: Ich glaube an Einen Gott." Folgte das Lied: "Wir glauben all an Einen Gott." Darauf hielt ich die Predigt ueber das Sonntags-Evangelium Luc 14 v. 16 bis 24. Dispositio: Exordium. Ps. 118, 24, 25. Propositio: Vom Groszen Abendmal. Fuenf Stuecke dabei wohl zu bedenken: 1) Das grosze Abendmal; 2) Die Einladung dazu; 3) Die abschlaegige Antwort vieler Geladenen; 4) Die Gaeste, so gekommen sind; 5) Des Abendmals-Herrn Conclusio. Ps. 84, 5-9.

Die Gemeine beknaeftigte mit lautem Ja, die an sie Eingang gerichtete Frage: ob sie mit mir Eins sei, das Gottes-Haus dem Dreifaltigen Gott zu weihen, und es zu nennen: "Die Heilige Dreifaltigkeits-Kirche"? So heisset sie nun also. Er erhalte sie in reiner Lehre, ungefaelschter Sacramenten und goettlichem Leben bis an den juengsten Tag! Amen. Nach der Predigt folgte das Hochwuerdige Sacrament des wahren Leibes und Blutes unsres Herrn Jesu Christi. Drei und Sechsz Communicanten waren zugegen; darunter diejenigen jungen Christen, die des Sonntags vorher Dom. I. p. Tr. die H. Confirmation empfangen hatten. Diese jungen Christen hieszen mit Namen:

After a silent prayer to God, I read the antiphon: "Gehet zu Seinem Thoren ein mit Danken, zu Seinem Vorhofen mit Loben!" before the altar. The congregation responded: "Danket Ihm, lobet Seinen Namen!" The rest of the order of service for the dedication was this: The hymn: "Jesus, Jesus, nichts als Jesus!" Pastor Kindermann chanted: "Wohl dem, die in Deinem Hause wohnen!" The congregation responded: "Die loben Dich immerdar! Sela!" Then followed the collect for the Church.

Antiphon: "Der Herr sei mit Euch!" The congregation responded: "Und mit Deinem Geiste!" Then Psalm 84 was read. Then followed the hymn: "Ach bleib mit Deiner Gnade", after which the hymn: "Ehre sei Gott in der Hoeh!" was chanted. After that the hymn: "Allein Gott in der Hoeh sei Ehre." Then 2 Chronicles 6, 19 to the end was read. Then followed the hymn: "Ein feste Burg ist unser Gott!" "Der Herr sei mit euch" was chanted. The congregation responded: "Und mit Deinem Geiste!" The Sunday epistle for the second Sunday after Trinity was read, John 3, 13-18. Then was chanted: "Ich glaube an Einen Gott." Then followed the hymn: "Wir glauben all an Einen Gott." Thereupon I delivered the sermon on the Gospel for the Sunday, Luke 14, 16-24. The outline: introduction on the basis of Ps. 118, 24 and 25. The theme: Concerning the great Supper of the Lord, five points to be considered: 1) the great Supper; 2) The invitation; 3) The refusal of many who are invited; 4) The guests who came; 5) The Lord of the Supper. Conclusion: Ps. 84, 5-9.

The congregation answered with a powerful "yes" when I asked them whether they agreed with me to dedicate the church to the Triune God and to call the church "The Church of the Holy Trinity". Thus it is now called. May He preserve it in pure doctrine, in the unadulterated sacraments, and in godly life till the Day of Judgment. Amen. After the sermon the celebration of the venerable sacrament of the body and blood of our Lord Jesus Christ took place. 63 communicants were present, among whom were those young Christians who had been confirmed the Sunday before, the first Sunday after Trinity. These young Christians were the following:

Garbisch, Daniel; Schmidt, Carl Ernst; Schoen, Xiana Charlotte Ernestine; Schmidt, Johanna Dorothea; Goetsch, Friederike Sophia Louisa; Jaeger Louisa Augusta; Helm, Wilhelmina Dorothea; Schmeeling, Wilhelmina Ernestine Dorothea. Gott mach sie zu treuen Jaenger-Seiner Zeugen Seiner Gnade und Wahrheit bis ans Ende. Amen. Nach der Communion ward die Litanie gesungen. Darauf erhielten die Confirmierten ihren Confirmations-Schein, mit Seelsorgerischen Ermahnungen, und beteten oeffentlich das Symbolum Apostolicum et Symbolum Athanasii, im Namen der Gemeinde zum Zeugnis, dasz wir die Apostolische Kirche sind, und dieselbe unter Gottes Gnade bleiben wollen! Drauf erhielt des Johann But Kindlein die Heilige Taufe u. den Namen: Johann Gottlieb Friedrich. Drauf folget der Segen ueber die Gemeinde. Schluess: Lass mich Dein seyn und bleiben! Die ganze Liturgia hat Herr Pastor Kindermann verwaltet; und das H. Abendmal consecrirt und mit mir ausgespendet. Ein herrlicher Gottesdienst; der von Acht Uhr Morgens, bis halb Drei Uhr Nachmittags dauerte, und uns doch noch zu kurz war. Lieber treuer Gott Herr Gott! erhalte dies Freystatt in Deiner Herrlichen Freiheit, wider Teufel, Hoelle, Suende und Welt, und *lassi* unsere Nachkommen Deine Zeugen bis an der Welt Ende - bis an zum juengsten Tag! Amen. Wohl zu merken: Montag nach Dom. II. p. Trin. 17 Junii 1844 legten wir in Gottes Namen die Schwellen zu diesem Neuen Gottes Hause; 26 u. 27 Julii ward es aufgerichtet; und Dom. II. p. Tr. Junii 1845 schon - da erst Zehn Monat vergangen, zogen wir schon ein! O! ein treuer Gott! ach, dasz wir es nimmer vergessen moegen, was Er groszes an uns gethan hat! Amen. Amen. Noch hat die Gemeinde geschlossen, dasz der Erste Junius alle Jahr als das Kirche weih-Fest gefeiert werden soll. Gott gebe, mit Herzlicher Dankbarkeit. (Randglosse: "Kirche weih-Fest zur Freystatt d. I. Junii")

Daniel Garbisch, Carl Ernst Schmidt, Christiana Charlotte Ernestine Schoen, Johanna Dorothea Schmidt, Friederike Sophia Louisa Goetsch, Louisa Augusta Jaeger, Wilhelmina Dorothea Helm, Wilhelmina Ernestine Dorothea Schmeeling, May God make them faithful witnesses of His grace and truth till their end. Amen. After the communion the litany was sung. After that the confirmands received their certificate of confirmation, with a pastoral admonition, and they publicly prayed the Apostolic confession and also the Athanasian Creed in the name of the congregation, as a witness that we are the Apostolic Church, and that under the grace of God we want to remain as such. Thereupon Johann But's baby was baptized and received the name Johann Gottlieb Friedrich. Then followed the benediction. The close: "Lass mich Dein seyn und bleiben". Pastor Kindermann had the liturgical part (of the service). He also consecrated the Lord's Supper, and helped me dispense it. It was a glorious service, which lasted from 8 in the morning till 2:30 in the afternoon, and was nevertheless too short. Dear faithful Lord God! Maintain this free city in Thy glorious freedom, against the devil, hell, sin, and the world, and *make* — our descendants his witnesses till the end of the world, till the Day of Judgment. Amen. It is to be noted: Monday after the second Sunday after Trinity, June 17, 1844, we laid the joists ~~for~~ in the name of God for this new church; it was erected on July 26th and 27th, and already on the second Sunday after Trinity, in June 1845, we moved in, when only ten months had ~~transpired~~. Oh! A faithful God! Oh, that we may never forget what great things ~~e~~ he has done for us. Amen. Amen. The congregation also resolved, that on the first of June of every year we celebrate the dedication of the church. May God grant sincere gratefulness. (Marginal note: Festival of the dedication of the church at Freystatt, June 1.)

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Erste Synode der evang. lutherischen Kirche

deutscher Zunge, die sich zum *geoffenbarten* Bibel-Buch alten und neuen Testaments, welches ist das *geoffenbarten* Wort Gottes, der Alleinige Grund des Glaubens, und zu den saemtlichen Symbolischen Buechern der evangelisch-lutherischen Kirche, als da sind, 1) die drei Haupt-Symbola; 2) die ungeaenderte Augspurgische Confession (Confessio Augustana invariata) wie sie A. D. 1530 d. 25 Junii Kaiser Caröli V uebergeben worden; 3) Der kleine Katechismus Dr. Lutheri; 4) der Grosze Katechismus Dr. Lutheri; 5) die Apologia Confesionis Aug.; 6) Articuli Schmalcaldii; 7) Formula concordiae, oeffentlich bekannet, und ~~zum~~ dieser Bekenntnisses willen A. D. 1839, aus dem Koenigreich Preussen, wo man dasselbe nicht mehr litt, nach Amerika ausgewandert, ist, naemlich nach den Vereinigten Staaten, und ein Theil nach Canada, weil hier Gott der Herr Seiner Kirche oeffentliche Freiheit geschenkt hat. Damit nun die in Canada, Staat New York und in Wisconsin zerstreut wohnenden lutherischen Kirchgemeinen einen Gesamt-KirchenVerband knuepften, in Festhaltung der reinen Lehre, und vereinten Zeugnisz wider alle Rotten und Secten, Ein Corpus sub capite Christo Jesu ausmachten, und was sonst der streitenden Kirche Noth waere, im Namen Gottes, auf Grund Seines Heiligen Wortes erwoegen: vereinigten durch Ausschreiben die nachbenannten Pastoren und Gemeinen sich zu einem christlichen Synodo, initio mensis Junii 1845, loco Freystatt et Milwaukee; wie denn unter Gottes Beistand ~~gesehen-ist~~ ~~ist~~ geschehen ist. Der Synodus wurde gehalten vom 3. bis 19 Junii hier zur Freystatt, und den 23. und 25 Junii zu Milwaukee, in lauterer Einigkeit des Geistes durch das Band des Friedens. Dafuer Gott gelobet sei. Synodus wurde oeffentlich gehalten, und zur Anhoerung jedes stimmfaehige Gemeinglied berechtigt. Dom. IV. p. Tr. gingen saemtliche Synodales, zum Heiligen Abendmal, und waren an genannten Sonntage ueberhaupt 67 Communicantes. Alles auf der Synode Verhandelte ist zu finden in der Original-Acten dieses Synodi, die bei der hiesigen Kirchen-Acten deponirt sind. Groszer Segen ist aus der Synodo gekommen: die

First Synod of the Ev. Luth. Church

of the German tongue, which publicly confesses adherence to ~~the revealed~~ ^{revealed} ~~the Bible~~ - the Bible, both Old and New Testament, which is the Word of God and the only basis of faith, and also confesses adherence to ~~the~~ all the confessional books of the Ev. Luth. Church, which are: 1) the three main confessions; 2) the unaltered Augsburg Confession (Confessio Augustana invariata) as it was handed over to the Emperor Charles V on June 25, 1530; 3) The small Catechism of Dr. Luther; 4) The large Catechism of Dr. Luther; 5) The Apology of the Augsburg Confession; 6) The Smalcald Articles; 7) The Formula of Concord; (and this Synod) for the sake of this confession immigrated from Prussia, where it was no longer tolerated, to America in 1839, namely to the United States, and one part went to Canada, because here God the Lord has given His church freedom of worship. So that those congregations of Luth. confession, spread out thru Canada, New York State and Wisconsin, might be united into one united church group, in adherence to the pure doctrine, and be united in their testimony against all mobs and sects, one body under Christ Jesus the head, and be united in everything else which might be necessary for the church militant, in the name of God and on the basis of His holy Word - therefore the pastors mentioned later on, and their congregations united in a Christian Synod in the beginning of June 1845 at Freistatt and Milwaukee; which was ~~done~~ accomplished with the help of God. The Synod was held at Freistadt from June 3 to the 19th, and from June 23 to the 25th in Milwaukee, in absolute unity of the spirit thru the bond of peace. God be praised for that. The Synod was held openly, and every voting member (of the congregations) was entitled to express his opinions. On the fourth Sunday after Trinity all the synodical delegates attended communion, and on that Sunday there were 57 communicants in all. All the transactions of this Synod may be found in the original records of this Synod, which have been deposited in the local church records. A great blessing has been derived from the Synod: the

Gemeinen sind im Glauben befestiget, die Rottengeister offenbar in ihrem Schande, und in ihrem Treiben ohnmaechtig worden. Das Ergebnisz der Synode ist gedruckt u. d. Synod. Acta beige stellt worden. Die Synodal-Glieder waren folgende: Aus Buffalo Staat New York: Pastor Andreas Grabau; und Deputirter Friederik Luetke fuer Buffalo un Eden. Aus Humberston (ober-Canada): Pastor Heinrich von Rohr; u. Deputirter Georg Schmidt. Aus New Bergholz, Wallmow und Martinsville bei Buffalo: Friedrich Haseley Deputirter. Aus Kirchayn, Town Ten Wash. Cty. Wisconsin Territory: Pastor Adolph Kindermann; und dessen Deputirte: Friedrich Hackbarth von Ceder Creek; Friedrich Heidtke; Johann Kressin; Gottfried Kressin; Carl Retzlaf und Friedrich Wolt. Zur Freystatt, Town Nine Wash. Cty. Wisconsin Territory: Pastor Leberecht Friedrich Ehregott Krause, und dessen Deputirte: a) aus Freystatt, Michael Bellin; Michael Heuer; Johann Knuth; Carl Will; Michael Helm; Peter Block; August Lemke; August Radue. b) aus Milwaukee: Martin Bruss. Auch ward die alte lutherische Ministerial-Verfassung mit Zustimmung aller Gemeinen erneuert, und Pastor Grabau von der Synode zum Seniori erwahlet.

Herr! erhalte Deinen Weinstock im Bau, den Du Dir festiglich erwahlet hast. Amen. Nomen Domini sit benedictum. Amen.

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Dom. VI. p. Tr. Ja 29 Junii 1845, Die St. Petri et Pauli ist das Erstemal auf der neuen Kanzel geprediget, und dieselbe also durch die Predigt Gottes Worts als Sein Predigtstuhl eingeweiht worden, und zwar von mir L. F. E. Krause, ev. luth. Pastor, hier zur Freystatt. Der barmherziger Gott helfe doch ja in Gnaden, dasz von mir und allen, die bis an den juengsten Tag im Heiligen Predigtamt dieser lieben Gemeinde vorstehen, Sein Heiliges Gottes Wort lauter und rein gelehret, und dadurch, Gott gebe, alle, die es hoeren, zum ewigen Leben erhalten werden. Amen. Das hilf, Du truer Gott! Amen. (Randglosse: "Einweihung der neuen Kanzel)

congregations are confirmed in their faith, "the sectarian spirits were revealed in their shame and were made powerless in their activities." The results of the Synod were printed, and the proceedings of the Synod were added. The members of the Synod are the following: From Buffalo in the State of New York: Pastor Andreas Grabau and delegate Friderik Luetke from Buffalo and Eden^y from Humberstone in upper Canada: Pastor Heinrich von Rohr, and delegate Georg Schmidt; from New Bergholz, Wallmow and Martinsville, near Buffalo: delegate Friedrich Haseley; from Kirchhayn, Town Ten, Washington County, Territory of Wisconsin: Pastor Adolph Kindermann and his delegates: Friedrich Hackbarth from Cedar Creek, Friedrich Heidtke, Johann Kressin, Gottfried Kressin, Carl Retzlaf and Friedrich Wolt; from Freistadt, Town Nine, Washington County, Territory of Wisconsin: Pastor Leberecht Friedrich Ehregott Krause and his delegates: a) from Freistadt: Michael Bellin, Michael Heuer, Johann Knuth, Carl Will, Michael Helm, Peter Block, August Lemke, August Radue, b) from Milwaukee: Martin Bruss. The old Lutheran ministerial constitution was also renewed by the agreement of all the congregations, and Pastor Grabau was elected by the Synod to the office of President.

Lord! Maintain Thy vineyard in its growth, which Thou hast ceremoniously selected for Thyself. Amen. The name of the Lord be praised. Amen.

A sermon was delivered from the new pulpit for the first time on the ~~Sixth~~ Sunday after Trinity, June 29, the Day of St. Peter and Paul, and thus thru the preaching of the Word of God the pulpit was dedicated as His preaching platform, and that by me, L. F. E. Krause, Ev. Luth. pastor here at Freistadt. And may the merciful God grant in grace, that I and all the rest who from now till Judgment Day will occupy the holy office of the ministry in this congregation, - that we may teach His holy divine Word in its truth and purity, and that thereby - may God grant it - all who hear it may be led to eternal life. Amen. May the faithful God bring that about. Amen. (Marginal note: Dedication of the new pulpit.)

Festum ecclesiae liberatae die 4. Julii

Der Vierte Julii, als der Tag der Staats-Freiheit unserer Vereinigten Staaten von Nord America, ist von uns als ein Dankfest fuer die durch Gottes Gnade erlangte Kirchenfreiheit, mit Vormittags-Gottesdienst zu feyern, und zugleich der Gemeinde die in Preussen erlittenen Verfolgung um der Kirche Christi willen, und die wunderbare Errettung aus der Verfolgung, und hier erlangte unbegrenzte Kirchenfreiheit, aus dieser Kirch-Chronik vorzulesen, bestimmt worden. Auf dasz wir und unsere Nachkommen lerneten Gott dankbar seyn. Amen. Diesz Fest soll alle Jahre den Vierten Julii gefeyert werden.

Nomen Domini sit benedictum!

Der treue Gnadenreiche Gott hat an unserm Freystatt in diesem Sommer grosze Dinge gethan! Zum ersten, so hat der treue Gott den Frieden in Kirche und Schule und im Regiment erhalten. Zum andern, so hat der treue Herr und Gott vor Pestilenz und Seuchen unter Menschen und Vieh bewahret. Zwar, es fanden sich mehrere schwere Krankheitsfaelle in der Gemeinde, auch wurden mehrere Gemeinglieder bei ihre Berufs-Arbeit gefaehrlich, ja toedtlich, am Leibe verletzt; aber Gott der Herr erhoeerte das Gebet der Kirche und machte gesund und heilte wunderbar, ohne aerztliche Hilfe die erkrankten und verwundeten Hausvaeter und Hausmuetter. Denn Er ist der Herr unser Arzt.

Zum Dritten, so beschenkte uns der barmherzige Gott mit gesundem Wetter; denn ob-schon die Monate Julius und Augustus sehr heisz und mitunter 90^o Fahrenheit Hitze war, doch vertrocneten die Gewaesser nicht; Gott der Herr gab dabei erfrischenden Regen, Thau und abkuehlende Nord-Winde. Er hat Lust zum Lobe. Zum Vierten, so verschaffete der reiche Gott uns eine Wunder-Ernte. Das Fruehjahr war kalt, dann kamen Raupen in Menge, Nacht-Froeste, und die Saat-Felder waren grau und leer. Aber der Herr bekannte Sich zum

Festival of the Church, Day of Liberation, July 4

July Fourth, as the day (commemorating) the political freedom of our United States of North America, has been designated by us as a day of Thanksgiving for the ecclesiastical freedom which we obtained thru the grace of God, and this day is to be observed with a morning ~~and~~ service, and the account of the persecution of the congregation in Prussia for the sake of the Church of Christ, as also the account of the wonderful salvation from this persecution, as also the account of the ecclesiastical freedom here obtained, - this account, found in this Church Chronicle, is to be read to the congregation, so that we and our descendents may learn to be thankful to God. Amen. This festival is to be observed every year on the Fourth of July.

The name of the Lord be praised!

The faithful gracious God has this summer done great things for our Freistadt. In the first place, the faithful God has maintained peace in our church and school and in the government. In the second place, the faithful Lord and God has prevented pestilence and disease among men and beasts. It is true that several severe cases of sickness occurred in the congregation, and a number of congregation members were severely, yes fatally injured in their bodies while at their work; but God the Lord heard the prayer of the church and healed wonderfully the stricken house fathers and house mothers, without medical help, and restored their health. For He is the Lord our Healer.

In the third place, the merciful God gave us healthful weather; for even tho the months of July and August were very hot and the temperature was sometimes 90° Fahrenheit, yet the water supply did not dry up. God gave us refreshing rain, dew, and cooling north winds. He should be praised. In the fourth place, the bountiful God provided a wonderful harvest for us. In the spring it was cold, and then came many worms, nocturnal frosts, and the fields were grey and barren. But the Lord acknowledged the prayer

Gebet Seiner Kinder, und liesz die abgefressene und abgefrorene Saat schnell wachsen und bescherrete eine sehr reiche Getreide- Ernte. Er besaet die Ernte treulich und jaehrlich. Zum Fuenften, so gab der weise Himmals-Haus-Vater ein Fuenfwochentliches bestaendiges Ernte-Wetter; vom Ende Julii, und dem ganzen Augustus hindurch, bis zum letzten Tage Augusti, so dasz auch das spaete Sommer-Getreide trocken eingebracht wurde. Bei dieser Trockenheit der Ernte besaetete Er in Gnaden die Erdruechte mit zweimaligem gedeihlichem Regen. Und nun, da die Weizen-Saat beginnt, giebt heut der freundliche Dreieinige Gott (Heut Ersten Septembris) einen durchdringenden herrlichen Landregen! Darum, lobe den Herrn, meine Seele, und was in mir ist Seinen heiligen Namen, und vergisz nicht, was Er Dir Gutes gethan hat, und Dein Gebet erhoeret hat. Amen. (Randglosse: "Gottes Gnade auch durch Verleihung von Gesundheit, reichlicher Ernte und fruchtbarem Saat-Wetter")

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Beschluss wegen des Ernte-Fest, offertorii

Die St. Michalis 1845, 29 Septbr (Cf. Kirchen-Acten eodem die) ist von der hiesigen Kirch-Gemeine zur Freystatt in oeffentlicher Gemein-Versammlung beschlossen und bestimmt worden: dasz das jaehrliche Erntefest - offertorium - von dem Pastor mit der Kirche zu zwei gleichen Theilen soll empfangen werden.

Mond-Finsternisz

Donnerstag vor Dom. XXVI p. Tr., (13 Novembris 1845) an welchem Sonntage das Evangelium vom Juengsten Gericht *jaellet* war von Sieben bis Neun Uhr Abends eine fast gaenzliche Mondfinsternisz. Das ist ein Zeichen ~~wende~~ vor dem juengsten Tage. Luc 21. Mtt. 24. Gott gebe uns Herzen, die darauf richtig merken, und solche Vorboten vom Juengsten Tage gut aufnehmen! Amen.

of His children, and made the crops, which had been eaten and frozen off, grow fast, and provided a very rich grain harvest. He protects the crops faithfully every year. In the fifth place, the wise heavenly house father provided harvest weather for five weeks straight, from the end of July throughout August, till the last day of August, so that even the late summer grain could be hauled in dry. In this period of dry harvest weather, He twice refreshed the vegetable crop with graciously fruitful rain. And now, as the seed time for wheat begins (today is the first of Sept.) the friendly Triune God today is giving us a penetrating wonderful rain. Therefore, ~~praise-the-Lord-my-Soul,~~
~~and-what-is-in-Thee,-praise-His-Holy-Name,-and-forget-not,~~
 bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who answered your prayer. Amen. (Marginal note: God's grace, evident thru the gift of health, a bountiful harvest, and fruitful seed weather.)

Resolution in respect to the harvest festival and offering

The Day of St. Michael, 1845, September 29, (cfr. the Church Records of the same day) has been designated by the local congregation at Freystadt in a congregational meeting as the day on which the annual harvest festival offering is to be presented to the pastor and to the church, an equal part to either one.

Eclipse of the moon.

Thursday before the 26th Sunday after Trinity (Nov. 13, 1845), the Sunday on which falls the Gospel lesson of the Judgement Day, there was almost a total eclipse of the moon from 7 to 9 in the evening. That is a sign of the Last Day. Luke 21, Matt. 24. May God give us hearts which truly take note of this, and which accept such heralds of the Judgment Day well. Amen.

Gewitter im Winter

Sonnabend vor Dom. XXVII p. Trin.
 (d. 22 Novembris 1845) an welchem Sonntage
 die Epistel und das Evangelium von der rechten
 Vorbereitung zum lieben Juengsten Tage handeln,
 liesz Gott der HErr, nachdem Er bis Tages
 vorher lieblich Wetter und einen schoenen
 milden Herbst gegeben, Nord-Wind mit Schnee
 kommen und sendete Nachmittags Ein Uhr ein
starkes Gewitter. Ist solch ein Gewitter im
 Winter, nich ein Wunder? eine Vermahnung zur
 rechtschaffenen Vorbereitung auf den Juengsten
 Tag? Das ist, was der Herr Jesus saget,
 dasz vor dem Juengsten Tage sich der Himmel
 Kraefte bewegen werden. Ueberhaupt hat Gott der
 Herr diesz Jahr Zwei Sonnenfinsternisse und
 Zwei Mondfinsternisse geschehen lassen.
 Ach Herr! mein Gott, hilf mir und meinen lieben
 KirchKindern aus Gnaden, diesz zu einem guten
 Kirchen-Jahres Schlus und guten Kirchen-
 Jahres Anfang, wohl zu Herzen zu nehmen. Amen.

Acta ecclesiastica Anno eccl. 1845

D E O S O L I G L O R I A

In diesem durch Gottes Gnade hinterlegten
 Kirchen-Jahr 1845 sind folgende Acta ecclesias-
 tica geschehen: Kinder sind geboren, und durch
 die Heilige Taufe wiedergeboren: Siebenzehn
 zur Freystatt; Zwoelf in der Gemeine Milwaukee;
 Summa Neun und zwanzig. Confirmiret und Tisch-
 gaeste zum H. Abendmal worden, sind Acht Kinder.
 Getrauet sind Fuenf Brautpaare; Zwei zur
 Freystatt; Drei zu Milwaukee. Gestorben sind
 zur Freystatt Vier; zu Milwaukee Drei, Summa
 Sieben.

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Allesamt kleine Kindlein; sind also Sieben in
 die triumphirende Kirche eingezogen. Zum
 Hochwuerdigen Sacrament des wahren Leibes und
 Blutes unsers HErrn Jesu Christi sind gegangen
 zur Freystatt: Ein Tausend Ein Hundert und
 Ein und Viertzig; zu Milwaukee: Vier Hundert
 und Acht und Siebenzig; Summa: Ein Tausend
 Sechs Hundert und Neunzehn. Wohl allen, die
 heilsbegierig zum H. Sacrament gekommen sind!

Thunder storm in winter

On Saturday before the 27th Sunday after Trinity (Nov. 22, 1845), on which Sunday the Epistle and the Gospel lessons deal with the proper preparation for the Day of Judgment, God the Lord, after He had given us lovely weather and pleasant mild fall up to within a few days before this, permitted a north wind and snow to come, and in the afternoon He sent a heavy thunderstorm. Is not such a thunderstorm in winter a miracle? And is it not an admonition for the proper preparation for the Day of Judgment? That it is, as the Lord Jesus says, that the forces of heaven will be in turmoil before the Day of Judgment. And besides that God the Lord has permitted two eclipses of the sun and two exlipses of the moon to occur this year. Oh, Lord! My God, help me and my dear church members graciously, that we may take this to heart, so that we may make a good conclusion to this church year, and that we may begin the next year well. Amen.

Church Transactions of the churchyear 1845

To God alone be glory

In this church year of 1845, which we have passed thru by the grace of God, the following church transactions took place: 17 children at Freistadt and 12 in the congregation in Milwaukee were born and regenerated thru baptism, a total of 29. 8 children were confirmed, and thus became guests at the Holy Supper. 5 couples were married, two at Freistadt and three in Milwaukee. Four died in Freistadt and three in Milwaukee, a total of seven.

All of them were small children;; thus seven entered the Chhrrch triumphant. 1141 attended the venerabl e sacrament of the true body and blood of our Lord Jesus Christ, in Freistadt, and in Milwaukee 478, making a total of 1619. May it be a blessing to all those who attended with a real desire longing for the Sacrament.

Predigten sind gehalten worden Ein Hundert Vier und Zwanzig. Gott gebe Seinen Segen! Der H. Catechismus ist im Catechismus-Examen ganz durchgelesen worden: Gott gebe, dasz Alt und Jung ihn zu Herzen genommen haben!

Die Augspurgische Confession ist bis Articulus XX gepredigt worden. Gott segne es! Die Psalmen sind in den Vesper-Gottesdiensten des Sonnabends bis Psalm 52 ausgeleget worden. Hilf Herre Gott, dasz wir rechte Psalmisten geworden seyen! Die Schul-Pruefungen sind gehalten worden. Herr! lasz die Schule und Jugend recht gedeihen! Die Einweihung das durch Gottes Gnade erbaute Gotteshauses ist geschehen. Herr unser Gott! lasz unsere Herzen Deine geweihten Wohnungen seyn! Die Erste Synode der aus Preussen um des reinen Bekenntnisses ausgewanderten Lutheraner, ist zur Freystatt gehalten worden. Herr! hilf dasz wir Dich treu bekennen bis ans Ende! Vier Familien sind in die Gemeinschaft der Heiligen christlichen Kirche aufgenommen worden; Gott der Herr wolle sie auch treu erhalten. Zwei Halsstarrige Suender, welche sogar die Vermahnung der ganzen christlichen Gemeine verachtet haben, sind, nach des Herrn Jesu Befehl Matth. 18 v. 17 in den christlichen Kirchenbann gethan worden. Hilf Gott, dasz sie sich noch lassen zur Busze leiten! Deo Soli Glória nunc et semper! Amen.

I N I

Kirchenjahr 1846

Gott ist unsere Zuversicht und Staerke! auch im Neuen Jahr. Amen. Mit dieses Neuen Jahres Anfang versuchte Satan wider unsere liebe Kirche zur Freystatt allerlei Raueke, sie zu zerruetten, es ist ihm aber nicht gelungen; denn Gott der Herr hat uns beige-standen. Hallelujah.

Mittwoch nach Sexagesimae den 18 Februarii dieses Jahres 1846 war es/ 300 Jahr, dasz der Knecht Gottes Dr. Martinus Lutherus ist aus dem Kampf in den ewigen Frieden heimgegangen. Gott der Herr gebe Gnade, dasz wir Ihm auch also treu werden und bleiben, und aus Gnaden selig werden! Amen.

124 sermons were delivered. May God give His blessing. The catechism was read thru completely in the Catechism examinations. May God grant, that both old and young really took it to heart.

(I) preached on the Augsburg Confession up to Article XX. May God bless it. Expositions on the Psalms, up to Psalm 52, were given in the Saturday vesper services. Lord God, grant that we may have become true psalmists. School inspections were held. Lord, prosper the school and the youth. The dedication of the house of God, built thru the grace of God, took place. Lord our God, make our hearts Thy sanctified dwelling. The first Synod of those Lutherans who emigrated from Prussia for the sake of the pure confession was held in Freistadt. Lord, let us confess Thee faithfully till the end. Four families were received into the communion of the Holy Christian Church. May God the Lord also faithfully maintain them. Two stubborn sinners who despised the admonitions of the whole christian congregation were excommunicated according to the command of Jesus in Matt. 18, 17. May God grant that they may still be led to repentance. To God alone be glory, now and forever. Amen.

Church year of 1846

God is our refuge and our strenght, also in the new year. Amen. With the beginning of this new year satan again tried all kinds of tricks against our church in Freistadt, so as to destroy it, but he was not successful, for God the Lord was at our side. Hallelujah.

Wednesday after Sexagesime, Feb. 18 of this year 1846, it was 300 years ago that the servant of God, Dr. Martin Luther, went from the battle into eternal peace. May God the Lord grant us grace, that we may be and remain faithful to Him likewise, and that we maybe saved by grace. Amen.

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Dom. Quinquagesimae vel Esto mihi, war der 22 Februarii A. D. 1846, ist allhier zur Freystatt der alte loebliche Kirchen-Gebrauch des Chor-Knaben-Dienstes: dasz ein ausrichtiger Knabe zu Kirchen-Handdiensten, dem Pastor im Gottesdients aufzuwarten, durch Anmeldung des letzten Verses jedes Liedes, durch Holung des Tauf-Wasser, Schlieszung der Kirche nach der Vesper und Beicht, Aufwarten bei den H. Sacramente und Begraebnissen und Kranken-Communions, angeleitet, seinen Sitz unter der Kanzel hat, damit durch die Jugend in die Gemeine eine genaue Kenntniss des Gottes-Diensts und Ordnung dabei auch in den H. Sacramenten, gebildet werde, - wieder eingefuehrt, und der Gemeine Grund und Ursach darueber oeffentlich am Heutigen Sonntag von der Kanzel verkuendiget worden. Dieser Kirchen-Dienst soll vierteljaehrig und auch oeffter, unter den Knaben wechseln. Sie tragen einen schwarzen Chor-Rock, und begleiten darin auch christliche Begraebnisse, sagen auch im Chor-Rock den Catechismum. Der erste Chor-Knabe ist worden August Ramthun hierselbst; seine Mutter Henriette Ramthung hat aus eigenen Mitteln ihm den Chor-Rock beschaffet. Gott der Herr sei gelobet fuer Seine Heilige Kirchen-Ordnung! ER gebe Gnade, dasz wir Ihm in der Ordnung wahrer Busze dafuer recht dankbar werden und bleiben! Amen. (Randglosse: "Chorknaben Dienst")

Dom. III post Epiphanias, 25. Januarii AD 1846 ist Friedrich Michael Stock als evangelisch lutherischer Schulmeister und custos der hiesiger Kirche oeffentlich, nach Ordnung der Kirche eingefuehret worden vor dem Altar, und ihm seine Vocation nebst Kirch-Schluesseln uebergeben worden. Die Vocation ist in den Kirchen-Actis Tom. I in copia vidimata deponiret. Er ist von mir, L. F. E. Krause, Pastor der hiesigen Kirche ad Sanctam

On Sunday Quinquagesime, Feb. 22, 1846, the old praiseworthy ecclesiastical usage of the service of the altar boys was again instituted here at Freistadt; and the congregation was informed of the reason for this by a public announcement from the pulpit. A respectable boy is the ecclesiastical valet to attend to the pastor during the services by announcing the last stanzas of each hymn, by getting the water for baptism, by locking the church after the vespers and after the confessional services, and by attending the pastor during the celebration of the Sacrament and at funerals. He has his seat under the pulpit, ~~so that the~~ This (innovation) is for the purpose of giving the youth of the congregation a thorough knowledge of the order of service and also of the sacraments. This ~~church~~ ecclesiastical service is to alternate among the boys four times a year or oftener. They wear a black gown, which they also wear for funerals and for reciting the catechism. The first of the altar boys here was August Ramthun, and his mother Henriette Ramthun made his gown by her own means. God the Lord be praised for His holy church order. May He give grace, so that with true repentance we may be properly thankful to Him in this order. Amen. (Marginal note: Altar boy service)

On the third Sunday after Epiphany, Jan. 25, A. D. 1846, Friedrich Michael Stock was publicly installed before the altar by the local congregation as Ev. Luth. school teacher and custodian, according to the order of the church. His call as also the keys to the church were handed over to him. ~~The call~~ A copy of the call has been deposited in the Records of the Church, vol. 1. He was installed by me, L. F. E. Krause, pastor of the local congregation, ~~en in~~ (the name of) the holy

Trinitatem, eingefuehret worden. Gott der Herr gebe Seinen reichen Segen zu rechter treuer Amtsfuehrung! Amen. (Randglosse: "Amts-Einfuehrung des custodis F. M. Stock")

Anno Domini 1846

Predigten ueber die Augspurgische Confess. vollendet. - Die XV mensis Maji, Sermones de Confessione Augustana in finem redege. Nomen Domini sit benedictum. Amen.

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I N I

Mittwoch nach Festo S. S. Trinitatis, war der 10te Junii AD. 1846 habe ich L. F. E. Krause Pastor hieselgst zur Freystatt, im Namen des Herrn Jesu Christi Seine Heilige Offenbarung von St. Johannem, angefangen in den Wochen-Mittwochs-Gottesdiensten auszulegen, und an diesem heutigen Tage die Erste Predigt darueber gethan. Mein treuer Heiland segne diesz Sein Heilig Wort an mir, meine lieben Gemeinde und den Meinen, in dieser letzten boesen betruetzten arglistigen Abfalls-Zeit, dasz wir bewahret werden vor der Versuchung. Amen. (Die Offenbarung St. Johannis angefangen auszulegen.)

Suspensio Custodis Stockii

Den 27 Septembris ist Michael Friedrich Stock, zeitheriger Custos und Schulmeister bei hiesiger Parochial-Schule seines Amtes suspendiret worden, weil er sich zu den Rottzuehern und Abtruennigen begeben, alle ihm gegebenen Vermahnungen verachtet, und am heutigen Tage coram me Pastore, Presbyteris et Scholae antistibus erklart hat: er trete auf die Seite derer, von der Kirche Abgegangenen, und wolle dabei bleiben. Die ihm noch nun aus gegebenen Vermahnungen nahm er abermals nicht an. Status rei ist ad Ministerium berichtet.

Trinity. May God the Lord grant His rich blessings, so that he may faithfully carry out his office. Amen.
(Marginal note: Installation into office of the custodian F. M. Stockⁿ)

In the year 1846

The sermons on the Augsburg Confession were terminated. On the 15th day of the month of May, I brought to a close the sermons on the Augsburg Confession. The name of the Lord be praised. Amen.

In the name of Jesus

On Wednesday after the festival of the holy Trinity, it was June 10, A. D. 1846, I, F. F. E. Krause, pastor here at Freistadt, in the name of the Lord Jesus Christ, began to give expositions of His Holy Revelation of St. John in the midweek Wednesday services, and on this day I delivered the first sermon on the basis of it. May the faithful Savior bless His Holy Word, both for my sake and for the sake of my dear congregation, in these last evil depressing and devilish times, so that we will be preserved from temptation. Amen. (Marginal note: Beginning the exposition of the Revelation of St. John)

Custodian Stock suspended

September 27 Michael Stock, up to this time custodian and teacher of the local parochial school, was suspended from his office because he sided with the sectarians and separatists and despised all the admonitions, and because today he declared before me, the pastor, before the elders and before the school, that he was going over to the side of those who had separated from the church, and that he was going to remain with them. Those admonitions directed to him now yet he likewise despised. The status of the matter was reported to the ministerium.

Den 13 Octobris ist von dem Abtruennigen Heinrich Koerner das Schul-Haus, das von unsern KirchenVorstehern verschlossen war, frueh Morgens erbrochen worden, und hat der suspendirte Custos Stock sofort mit den Kindern der Rottirer Schule drin gehalten, sich auch immer frecher, oeffentlich als Feind Gottes bewiesen. Den Haus-Erbrecher Koerner hat Gott bald nach vollbrachter Schand-That zweimal gezeuechtigt; er ist aber verstockt geblieben! (Randglosse: "Frevel-hafte That: Erbrechen des Schulhauses durch den Apostaten Koerner")

Dom. XXII post Trinitatis, den 8. des Monates Novembris, als die hiesige Kirchengemeine nach beendigtem Vormittags-Gottesdienst aus der Kirche ging, draengten die Abtruennigen, an ihrer Spitze der abgefallene ehemalige Schulmeister Stock, Kauffung und Koerner in das Kirchengebaeude. Auf die von mir Pastor L. F. E. Krause ihnen gemachte Erklaerung, dasz sie hier nichts zu thun haetten, denn der Gottesdienst waere aus, und wuerde die Kirche zugeschlossen werden, antwortete im Namen der Rottengeister, der Kauffung: "wir werden jetzt anfangen." Sie blieben sitzen, u. wir lieszen sie sitzen. Darauf haben sie ihren Goetzendienst gehalten bei Zwo Stunden, ihre Weiber kamen ihnen nach. Du langmuethiger Gott! Dein Tempel ist entweiht worden; Du aber giebst den Frevlern Raum zur Busze! ach, dasz sie in sich schluegen! Erhalte Dir Dein Haeflein in treuem demuethigem Glauben bis ans Ende. Amen. (Randglosse: "Entweihung und Entheilung der Kirche durch die Abtruennigen")

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Des Satans Poltern, Brummen und Grunzen in der Kirche zur Freystatt

Dom. XXII post Trinitatis hat der Teufel, waehrend ich Pastor L. F. E. Krause die Vormittagspredigt hier zu Freystatt hielt, in waehrender Predigt heftig an die innere Sacristie Thuer geschlagen, demmassen, dasz die dabei Sitzenden erschrocken sich nach der Thuer

On October 13 the sectarian Heinrich Koerner broke into the school building, which had been locked by our elders. He broke in early in the morning, and immediately the suspended custodian Stock held classes with the children of the sectarians, and ever more insolently he proved himself an enemy of God. The "house-invader" Koerner was disciplined by God twice, but he remained obstinate. (Marginal note: Frivolous deed: The apostate Koerner breaks into the school")

On the 22nd Sunday after Trinity, the 8th of the month of November, as the local congregation was leaving the church at the end of the morning service, the separatists with the apostate Stock, the former school teacher, at their head, as also Kauffung and Koerner, forced their way into the church. When I, pastor L. F. E. Krause, explained to them that they had no business here, since the service was over and the church would be locked, Kauffung answered in the name of the sectarians: "We will start now". They remained seated, and we left them sit. Thereupon they held their idolatrous service for two hours, - their wives had followed them. Thou long-suffering God! Thy temple has been desecrated, but Thou givest the blasphemers time for repentance. Oh, that they might reconsider! Maintain Thy small group in loyal humble faith till the end. Amen. (Marginal note: "Desecration and division of the church by the separatists)."

Satan's rumbling, grunting, and groaning in the Church at Freistadt

On the 22nd Sunday after Trinity, while as yet I, pastor L. F. E. Krause was delivering the morning sermon here at Freistadt, the devil pounded mightily on the inner sacristi door during the sermon, so that those who sat close by turned to the door in terror.

hingewendet haben. Dieses Anschlagen ist geschehen, eben da ich das Heilwaertige Reformati^onswerk, dadurch Gott der Herr des Satans Stuhl zerbrochen hat, der Gemeine ans Herz legte. Solches hat den Satan verdrossen, und musz den stolzen Geist auch verdrieszen, dasz er durch das thoerichte Ewangeli^um zu Schanden worden ist. Darum macht er ein Gepolter. Ei du dummer Pölter und Rumpel Teufel.

Nachmittags, als wir durch Gesang, Gebet und Predigt, das rechte geistlich-Kirch-Hauptwerk, das Gotteshaus wieder weiheten, welches die Rottengeister (wie auf vorstehender Seite beschrieben) durch ihren Baals-Dienst verstaenkert und entweihet hatten, und ich solches in der Predigt ueber den Psalm 45 darlegte, da grunzte und brummte der Teufel bald in dieser bald in jener Ecke der Kirche, bald wieder unter der Treppe; das haben alle KirchKinder gehoeret. Das gefiel dem schoenge-lockten Teufel sehr uebel, dasz sein Gestank geruehrt wurde und eroffenbar gemacht wurde durch Gottes Wort. Darum brummte und grunzte er. Ei du toelpischer Grunz-Brumm- und Murr-Teufel, grunze und brumme immerhin, durch Gottes Gnade lachen die Kinder Gottes, unter der Allmachtsheit Gottes, deiner Ohnmacht. Ich habe von dem Poltern und Brummen und Grunzen Satans nichts gehoert mit meinem Ohren; der treue Gott hat mir schwachen Werkzeug es verdeckt, auf dasz ich nicht etwa verstuert oder gestoert wuerde in der Predigt, was Satan even auch wollte. Doch habe ich so etwas Sonderliches im Innern gespueret, nicht etwa Angst, sondern einen freudigen Muth. Das war die Decke, die Gott mir vor die Ohren gehangen, dasz ich Satans Possenspiel nicht vernehmen durfte, sondern gestoert gegen ihn zeugen. Du truer Gott! stehe mir ferner, und meiner Gemeine bei, dasz wir Dir treu bleiben, und vor Satan und seinen Rotten uns nicht fuerchten. Amen.

Abfall vom Glauben

Dieses Kirchen-Jahr 1846 ist ein trueg-seliges, lauterndes, und Glauben bewaehrendes

This pounding occurred just as I was making known to the congregation the salutatory work of the Reformation, thru which God the Lord had broken the seat of satan. This irked Satan, and it should, too, ~~irk~~ that proud spirit that he has been put to shame by the foolishness of the Gospel. For that reason he is paunding. Oh, you ignorant paunding and rumbling devil!

In the afternoon, as we were rededicating the church by means of hymns, prayer, and the sermon, which is the main part of the service, since the separatist, as related on the previous page, had caused the church to stink and had desecrated it by their service to baal, and as I was explaining these things in the sermon on the basis of Ps. 45, then satan grunted and roared now in this corner, now in that corner, now underneath the stairway. All those present heard it. That did not suit the devil very well, having been tempted with good bait, because that his filth was being stirred up and revealed by the Word of God. For that reason he roared and grunted. Oh, you doltish grunting, roaring, and growling devil, grunt and roar on, for by the grace of God ~~the-ek~~ His children are laughing at your impotence, because they are protected by the omnipotence of God. I myself did not hear any of the pounding or roaring or grunting of satan, for I, but a weak implement of God, was prevented by the faithful God from hearing it, so that I would not be interrupted or disturbed in the sermon, which was just what satan wanted. But nevertheless I felt something very peculiar inwardly, not fear, but rather a joyous courage. That was the cover which God had hung in front of my ears, so that I should not notice satan's buffonish trickery, but that I could confidently testify against him. Oh, Thou faithful God! Be at our side in the future, that we may remain faithful to Thee, and that we will not be afraid of satan and his sects. Amen.

Apostasy from the faith

This church year of 1846 has been a miserable but purifying and faith-strengthening year;

Jahr gewesen; denn in diesem Kirchen-Jahr ist die Haelfte der Freystaetter Kirch-Gemeine abgefallen von der christlichen Kirche; des gleichen ist abgefallen von der christlichen Kirche die Haelfte der Milwaukeeeschen Kirch-Gemeine. Sie sind nicht durch falsche Lehre zum Abfall gebracht worden, sondern durch ihre mehrjaehrige Heuchelei, in der sie unter dem Deckmantel "Lutheraner", mit boesem Tueck im Herzen wider die Ordnung Gottes in Seiner H. christlichen Kirche,

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zum Tisch des Herrn gegangen sind, und d. des Herrn Jesu wahren Leib und Blut sich zum Gericht gegessen und getrunken haben, dabei aber immer das Ansehen und den Schein sich gegeben haben, als waeren sie rechtschaffene Kirchengenossen. Diese geheime Bosheit brachte der Heilige Gott, der einen Grouel hat an den Falschen, an den Tag, indem Er sie in ihrem boesen Wesen ausbrechen liesz. Diese verhaerteten Seelen sagten sich von ihren Seelsorger los, weil sie das in Gottes Wort gebotene Straf-Amt ueber die Suende, und die Kirchenzucht gegen offenbare Suenden, nicht leiden mochten. Alsobald arteten sie zu einer Schwarm-Sekte aus, indem sie selbst die H. Sacramente verwalteten. Die von ihrem Seelsorger und dem gesamten Ministerio ihnen gegebenen Belehrungen und Vermahnungen haben sie verachtet, und verfolgen ihren Seelsorger, den sie wider alles goettliche Recht verstossen haben. So betruendend dieser Abfall gleich ist, so ist er doch auch staerkend, denn er ist nach Gottes Wort ein Zeichen von der Naeh des Juengsten Tages, darnach sich die Christen sehnen. Auch ist noch ein Trost dabei, dasz der Herr Seine *Linne* gefeget und Sein Haueflein sich in Gnaden erhalten und aus der Spreu ausgesondert hat. Er gebe Gnade, dasz die Abtruennigen sich lassen doch noch endlich zur Busze leiten, da Er durch mancherlei Gerichte schon unter ihnen seine Ruth gehen laesset. Seine Kinder aber wolle Er Sich erhalten in der Treue bis ans Ende, und uns beistehen, dasz wir Seine getrosten Kreuztraeger werden und bleiben. Amen.

for in this year half of the Freistadt congregation fell away from the Christian Church; in like manner half of the Milwaukee congregation fell away from the Christian Church. Falsed doctrine did not cause their apostasy, but their hypocrisy which they had harbored for several years already in which they came to the table of the Lord in God's holy Christian Church, but with evil trickery in their hearts against the statutes of God. They have received the true body and blood of the Lord Jesus for their damnation, but during all this they always gave the appearance of being sincere members of the church. The Holy God, who has an apathy for deceivers, brought this secret enmity to light when He permitted them to break out in their evil activities. These stubborn souls declared their independence from their pastor because they did not like the duty, commanded in God's Word, to denounce sins, nor the procedure of church discipline against open sinners. ~~Immediately~~ Immediately they developed into a heretical sect, since they themselves dispensed the Holy Sacraments. The instructions and admonitions directed to them by their pastor and from the whole ministerium they despised, and they persecute their pastor, whom they have deposed, contrary to all divine right. Even tho this apostasy is depressing, yet it is also comforting, for according to, the Word of God it is a sign of the Judgment Day, for which the Christians are yearning. There is also another comfort, namely this, that the Lord has cleaned off His platform, and has preserved His small group in grace and separated them from the chaff. May He give grace that the separatists will permit themselves to be led to repentance, since He has already extended His chastising rod among them in the form of various judgments. May He preserve His own children in loyalty to Him to the end, and may He be at our side, so that we may patiently continue to bear the cross. Amen.

Im Heiligen Amt und sonst in der Kirche hat der gnadenreiche Dreieinige Gott und barmherzige Kirchen-Koenig also in der Gemeinde gewaltet: 1) Es sind diesz Kirchenjahr 120 Predigten gehalten u. die Augspurg. Confess. bis Ende erklart worden. 2) Ein und Zwanzig Kinder sind getauft; 3) Zehn Kinder sind confirmirt worden. 4) Zum H. Abendmal sind gegangen Ein Tausend und Siebenzig; Vier Hundert weniger als voriges Jahr, wegen des dieszjaehrigen Abfalles; 5) Drei Brautpaare sind in den H. Stand der Ehe eingesegnet worden; 6) Sieben Personen sind durch den Tod in die Ewigkeit abgerufen worden, naemlich Zwei Erwachsene und Fuenf kleine Kindlein.

Im Leiblichen hat uns Gott der Herr mit ueberschwerlich reicher Ernte, mit Ruhe in der *Polizei* — und mit Gesundheit beschenkt, da an andern Orten und in andern Welttheilen, besonders in Europa, Erdbeben, Miszwachs, Hungersnoth u. Aufruhr ist. Ach, wie gnaedig haelt der treue Gott mit uns unwuerdigen Leuten zur Freystatt Haus! Er gebe Gnade, dasz wir uns Seine Guete lassen zur Busze leiten. Amen.

Nun, lieber trauer Herr Gott, so gehen wir aus den alten, ins Neue Kirchenjahr, und bitten Dich, ~~so~~ abhülfe Neuen unser Beistand! Hilf, dasz wir Dir in demselben in einem neuen Leben wandeln und bringen uns endlich aus Gnaden ins ewige Neue Kirchenjahr Deiner triumphirenden Kirche aus leuter Gnade! Amen. Amen.

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Kirchen - Jahr 1847

Im Namen des Dreieinigen Gottes in viel Truebsal durchgebracht. Es ist aber Gottes Trost an uns erfuellet worden: Gott ist unsere Zuversicht und Staerke, eine Hilfe in den groszen Noethen, die uns getroffen haben! (Randglosse: "Ps. 46 - Mtth. 16") Die Pforten der Hoellen haben Seine Gemeinde nicht ueberwaeltigen koennen! Gelobt sei Gott! Am 6 Septembris dieses Jahres haben die Abtruenigen Carl Hilgendorf, Wilhelm Dumstoey, Joh. Groth, Georg Garbisch (sen.), Wilhelm Bogislav Jaeger, Friedrich Groth; Xian Froth, Ernst Schneider,

The richly gracious Triune God and merciful King of the Church has reigned in the congregation, in respect to the Holy Office and the Church, as follows: This year 120 sermons were delivered, and the exposition of the Augsburg Confession was completed. Twentyone children were baptised. Ten children were confirmed. 1070 attended Holy Communion, 400 less than last year, on account of the apostasy this year. Three couples were married. Seven persons were called into eternity by death, namely two adults and five small babes.

Physically ~~the~~ God our Lord blessed us with a superabundant rich harvest, with peace in the civil administration, and with health, whereas in other places and in other parts of the earth, especially in Europe, earthquakes, crop failures, famines, and uprisings occurred. Oh, how graciously does not the faithful God deal with us unworthy people in Freistadt! May He give us grace, that His goodness will lead us to repentance. Amen.

Now, dear Faithful Lord God, as we go from the old into the new church year, we pray Thee, that Thou wouldst be our stay also in the new year. Help us, that in this new year we will walk before Thee in a new life, and finally, out of grace, bring us into the new Church Year of Thy Church Triumphant, out of pure grace. Amen. Amen.

Church Year of 1847

Much affliction is caused in the name of the Triune God. But God's comfort was fulfilled in us, for God is our Confidence and our Strength, a Help in the greatest needs which have come our way. (Marginal note: Ps. 46, Matt. 16) The gates of hell could not overcome His congregation. God be praised! On September 6 of this year the separatists Carl Hilgendorf, Wilhelm Dumstoe, Joh. Groth, Georg Garbisch Sr., Wilhelm Bogislav Jaeger, Friedrich Groth, Christian Groth, Ernst Schneider,

Carl Fridrich Schmidt, Wilhelm Krueger, Johann Schmeling, Friedr. Stredi, Heinr. Koerner, Samuel Dohnke, Joh. Goetsch, Martin Koph. Taute, Friedrich Groth, Martin Friedr. Hafemeister, Martin Schoessow, Joh. Goeldke, Wilhelm Friede, Karl Kaffung, Xian Schneider, Joachim Wilde, August Klug, Michael Helm, Carl Schubert, August Lemke, Franz Lemke, Joachim Suelflow, Martin Stock, der hiesigen ev. luth. Kirchgemeinde das halbe Kirchenland, nebst den Kirch- und Schul-Gebaeude abgedrungen, welches die Gemeinde hat fahren lassen, um groszes Unheil zu verhueten, da die Abtruennigen an uns Hand anlegten, und mit der Faust uns anfielen. Lasz fahren dahin, sie habens Kein Gewinn, das Reich Gottes musz uns bleiben. Wir haben den Raub unser Gueter mit Freuden erduldet. Die Gemeinde hat behalten: die Haelfte des Kirchenlands nebst der Pfarrei, u. bein dem Kirchhofe, der ihr auch geblieben ist, im Herbst dieses Jahres in ein Kirchenhaus ~~weil~~ errichtet darin wir Dom. XXV p. Trin. d. 21. Novembris mit am Kirchenjahres-Schluss durch den Ersten Gottesdienst darin, es zum Gotteshause eingeweiht, nachdem wir Ein Jahr lang bald im Pfarrhause, bald in einem andern Hause hatten den Gottesdienst halten muessen. Herr unser Gott, lasz Dir diesz Haeuslein und Kirchlein in Deinen Schutz befohlen seyn, u. bewahre Deine Gemeinde vor dem Teufel u. bringe zurecht die Verfuehrten und verirrtten Leute. Amen. (Randglosse: "Das Noethige mehre steht in den Kirchen-Acten! - Auch hat der Herr mit ueberreiche Getreide-Ernte die Gemeinde gesegnet u. ihr den erlittenen Kirchenraub ersetzt! Nomen Domini sit benedictum!")

In diesem Kirchenjahr sind 119 Predigten gehalten; 19 Kinder getauft; 12 Kinder confirmiert, 5 Brautpaare getraut worden; 875 sind zum H. Abendmal gegangen, Zehn Mitchristen sind von Gott in die Ewigkeit abgerufen worden, u. Zwoelf Personen sind zum Kirchengemeinschaft getreten, und etliche, die oeffentlich sind in Suenden gefallen, haben oeffentlich ihre Suenden bekennt u. die H. Absolution u. Wiederaufnahme empfangen. Gelobt sei Gott fier Seine unaussprechliche Gnade! Amen. Er hilft in allen Truebsal!

Carl Fridrich Schmidt, Wilhelm Krueger, Johann Schmeling, Friedrich Stredi, Heinrich Koerner, Samuel Dohnke, Joh. Goetsch, Martin Christoph Taute, Friedrich Groth, Martin Friedrich Hafemeister, Martin Schoessow, Joh. Goehdke, Wilhelm Friede, Karl Kauffung, Christian Schneider, Joachim Wilden, August Klug, Michael Helm, Carl Schubert, August Lemke, Franz Lemke, Joachim Suelflow, Martin Stock, wrung from the local Ev. Luth. congregation half of the church land as also the church and school buildings, which the congregation let go so as to avoid a great calamity, since the separatists laid hand on us, and fell upon us with their fists. Let all these be gone, they yet have nothing won, the kingdom of God ours remaineth. We endured the robbery of our goods with joy. The congregation kept half of the church land as also the parsonage and the cemetery, next to which they erected a church in the fall of this year, which was dedicated on the 25th Sunday after Trinity, November 21, at the end of the church year, - (dedicated) to the service of God by holding the first service in it, after we had been compelled to hold the services now in the parsonage, now in some other house, for a whole year. Lord our God, let this small church be commended into Thy protection, protect Thy congregation from the devil, and straighten out the deceived and mistaken people. Amen. (Marginal note: The rest of the details are recorded in the church records. The Lord has blessed the congregation with a superabundant grain harvest, and thus made good the loss of their church. The name of the Lord be praised.)

In this church year 119 sermons were delivered; 19 children were baptised; 12 children were confirmed; 5 couples were married; 875 attended communion; ten fellow Christians were called into eternity by God, and twelve persons joined the congregation; and several persons who had publicly sinned openly made public confession of their sins and received absolution and were reinstated. God be praised for His inexpressible grace. Amen. He helps in every affliction.

Kirchenjahr 1848. In Nomine S. S.
Trinitatis!

Am 27 Decbris Dom. die *festi* — Natio
Jesu Christi Domini *nostris* 1847 sind die
eben genannten Abtruennigen vom Hochwuedigen
Ministerii, nach dem sie die tres gradus
admonit. schaendlich machtet, in den christlichen
Kirchenbann erkannt, und auch oeffentlich
excommunicirt worden. Gott helfe, dasz sie es
zu Herzen nehmen, busze thun und wieder Gottes
Kinder werden! Amen.

Im Mai 1848 bin ich Lebrecht Friedrich
Ehregott Krause, Pastor hieselbst, von der ev.
luth. Kirche zu Martinsville bei Buffalo Stadt
New York zum Pastor dahin vociert worden, u.
habe unter Gottes Beistand in *Erwägung*
aller Umstaende, diese Vocatio als einen
goettlichen Befehl erkannt, u. mit
unsers Hochwuerdigen Ministerii den 16. Julii
Dom. IV. p. Tr. 1848 angenommen. Fiat
voluntas Tua! Amen. (Randglosse: "NB Die
Gemeine in Martinsville hat mich persoenlich
nicht gekannt.")

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Dom. XI. p. Trin. den 3 Septembris A. D.
1848 habe ich Leberecht Friedrich Ehregott
Krause, nachdem ich unter Gottes Gnadenhilfe
Sieben Jahr hier im Weinberge Gottes gearbeitet,
die Abschiedspredigt ueber Ap. Gesch.
20. v. 32, in Gegenwart meines geliebten Amts-
bruder Herrn Pastoris Kindermann zu Kirchhayn,
gehalten. Gott der Herr hat mich naemlich
durch Vocation der ev. luth. Kirchengemeine zu
Martinsville Staat New York dorthin zur
Kirchenweinbergs-Arbeit beufen. Domine Deus!
fiat voluntas tua! Amen. Herr Jesu!
erhalte die in Freystatt reine rechtglaubige
Gemeine! Amen. Sei mit ihr, nun und immer-
dar, u. erhalte sie in Deiner Gnade! Amen.

LFE Krause, evangelisch lutherischer
Pastor

The church year of 1848. In the name of the
holy Trinity

On December 27, the third day after the birth of Christ ~~the~~ Lord, 1847, the separatist mentioned above were excommunicated by the ministerium after they had disgraced the third step of admonitions, - they were excommunicated publicly. May God grant that they will take it to heart, repent, and again become God's children. Amen.

In May 1848 I, Lebrecht Friedrich Ehregott Krause, local pastor, was called as pastor by the Ev. Luth. congregation at Martinsville, near Buffalo, in the State of New York. After I weighed all the circumstances, I acknowledged this call as a divine call, with the help of God, and with the of the venerable ministerium I accepted the call on July 16, the 4th Sunday after Trinity, 1848. Thy will be done. Amen. (Marginal note: Note: The congregation in Martinsville did not know me personally.)

On the 11th Sunday after Trinity, September 3, 1848, I, Leberecht Friedrich Ehregott Krause, delivered my farewell sermon on Acts 20, 32, with my beloved brother in office, pastor Kindermann from Kirchhayn present. I had with the gracious help of God labored for seven years in the vineyard here. God the Lord, thru the vocation of the Ev. Luth. congregation at Martinsville, in the State of new York, had called me to work in the vineyard of the Church there. Lord God! Thy will be done! Amen. Lord Jesus! Preserve the congregation in Freistadt, pure in doctrine! Amen. Be with them, now and always, and preserve it in Thy grace. Amen!

(signed) L. F. E. Krause, Ev. Luth. pastor

APPENDIX TWO

Letter of Rev. L. F. B. Krause to: "Mr. Revd. Carl Ferd. Wilhelm Walther, Deutscher evangelisch-lutherischer Pastor, St. Louis (Mo.)"

"Town Nine, Washington County, Wisconsin Territory, 17 Aug. 1843.

"Gnade und Friede in Christo!

"Ehrwuerdiger, geliebter Herr Pastor und Amtsbruder!

"Auf Ihr letztes geehrtes Schreiben, vom 16. Mai, habe ich zwei Antworten an Sie gesendet, und Ihrer amtsbruederlichen Entgegnung von Woche zu Woche entgegengesehen; doch, ungeachtet und beinahe ein Vierteljahr verflossen, ist meine Hoffnung vergeblich geblieben. Den Wunsch, ueber den Grund Ihres so langen Schweigens in unserer amtlichen Correspondenz von Ihnen Gewissheit zu haben, und die um uns gefallenen neusten Kirchlichen Ereignisse aber, bestimmen mich, wiederum mit einem Briefe Sie zu beschicken.

Heut vor acht Tagen, den 10. August, kam Candidat Kluegel zu mir. Da Ihr Schreiben vom 16. Mai, diesen Mann mir als einen solchen geschildert "der allein auf Grund der reinen lautern Wahrheit stehen wolle", so nahm ich ihn in dieser Erraegung auch auf. Um aber darueber klar zu werden, ob er auch aufrichtig allem Separatisten-Wesen nun abgeneigt sei, und hiefuer den Beweis dort geliefert habe, wo er Schisma zwischen dem Predigt-Amt und den KirchKindern, entweder mit angerichtet oder doch dasselbe mit unterhalten habe, wie Ihr Bericht ueber Kluegel (d. d. 14 Maerz d. J.) sich ausspricht: so richtete ich an ihn die Frage, ob er mit der lutherischen Kirche in Missouri nun sich wieder vertragen, hierrueber ein Zeugnis, und amtlich mit mir zu verhandeln, ein Commissorium sich verschafft habe? Seine Antwort drehete sich nun zuerst in der schwaermerischen Confusion ueber Kirche, die bei ihm nicht etwa eine blosze Idea platonica, sondern ein solche Haufe Leute ist, unter denen der Prediger auf keinen Fall Mitglied ist, sondern ein Mann, mit dem die Gemeinglieder einen Contract schlieszen, wie in andern Dienstbeuerfnissen, den sie dann auch, wenn es ihnen beliebt, wieder seines Weges schicken. Als ich ihm aus Dr. Lutheri Schriften ueber den Beruf zum Predigt-Amt ein anders bewies, nahm er es nicht an. Er ging dann in seiner Confusion weiter, und verwarf die biblische Ordnung der Mitpruefung von Seiten des Predigt-Amtes in

APPENDIX TWO

Letter of Rev. L. F. E. Krause to The Rev. Mr.
Cal Ferdinand Wilhelm Walther, German Ev. Luth. pastor,
St. Louis, Mo.

Town Nine, Washington County, Territory of Wisconsin,
August 17, 1843.

Grace and peace in Christ.

Venerable, dear pastor and brother in office:

Your last respected letter of May 16 I have answered twice, and from week to week I have been expecting your fraternal reply; yet since almost one fourth of a year has elapsed and since (my anticipation) was unnoticed (by you), my hope remained in vain. But the desire to have some definite expression from you on why you have ~~se~~ so long ceased from our official correspondence, ~~this~~ moves me to write you another letter.

Eight days ago today, namely August 10, Candidate Kluegel came to me. Since your letter of May 16 had portrayed this man to me as one who wants to stand only on the basis of the pure truth, therefore I also received him ~~in-this~~ as such a one. But to become certain that he was sincerely disinclined toward all separatism, - for he had given proof of his schismatic tendencies when he caused schisms between the ministry and the members of the church, either he himself helping to cause the schism or at least giving his moral support, as your report about Kluegel (dated March 14 of this year) also expressed it - (but to become certain that he was disinclined to separatism) I asked him whether he was again in accord with the Lutheran Church in Missouri, and whether he had obtained testimony (of his being in accord with the Church in Missouri) and whether he had received a commission ~~for~~ to deal with me officially. His answer was first directed along the enthusiastic confusion in respect to the church, which was with him not only a platonic concept, but (he considered it also) a group of people of which the pastor under no circumstances was a member (but considered the pastor) a man with whom the congregation made a contract, as in other cases where help has to be hired, whom (the pastor) they (the congregation) if it suited them, could again dismiss. He did not accept the proof to the contrary which I gave him out of Dr. Luther's writings concerning the call into the ministry. He then continued in his confusion, and rejected the Scriptural principle concerning the right of judgment in cases concerning matters of doctrine, which right also pastors have. When I advanced Acts 15 as proof, he

Sachen, die Lehre betreffend. Als ich ihm Actos. Cap. 15 vorhält, antwortete er spoettlich: "wo steht denn geschrieben, dasz wir uns darnach richten sollen?" Da der Mann so unchristlich sich zeigte, wollte ich ganz abbrechen, dachte aber, weil er nur fort und fort Vernunftschluesse, aber auch diese stets wieder verkehrend, beibrachte, ihn durch Luthers Rath zur Besinnung zu bringen, und las ihm aus Dr. Lutheri Schriften eine Stelle h erueber vor. Das wuszte er auch wieder, habe Luther so und so verstanden, und nahms nicht an. Endlich platzte er damit heraus: "Was jene Leute aussagten, sei wahr, was wir hier und ich sagten, sei nicht wahr; er naehme keinen Augenblick Anstand, sich mit diesen Leuten zu verbinden, mit denen er eins sei ganz und gar. Auch unsern Kirchen-Acten, die in dieser Sache von uns gek ohrt worden waeren, gingen ihn nichts an." Darauf erkl arte ich ihm nun, da er die Kirche hieselbst der Luege zeihete, ohne Beweise fuehren zu koennen, so wuerde ich ihm nichts mehr erwiedern, und kein Wort mehr ueber diese Sache mit ihm sprechen. Er hielt sich noch eine halbe Stunde dann bei mir auf, nahm meine wiederholte Einladung, bei mir zu uebernachten, nicht an, sondern ging, mit der Erkl aerung: "ich habe den Hegner und Arndt (zwei ganz besondere Separatisten-Foerderer, letzteres ein Haupt derer) versprochen, bei ihnen zu bleiben, weg.

Hier musz ich noch folgendes einschalten, um etwaigen Luegen des Kluegel, deren er sich, seit seiner Ueberredung mit mir, hat zu schulden kommen lassen, um bei den Separatisten sich fer festzusetzen, zu begegnen. Er erwidert auf mein ihm gemachtes Bedenken, wie miszlich es fuer ihn durch ihn selbst sei, dasz, weil er amtlich mit mir verhandeln wolle, er doch weder testimonium seines jetzigen kirchlichen Standpunktes, den er zwar behauptet, aber demselben entgegenhandelt, noch commissorium zu solch kircliche Unterhandlung sich verschafft habe: "Pastor Walther habe hiezu die Feder zu fuehren, nicht Zeit gehabt, und, dasz ich mich auf die Pastoren in Missouri befufe, so mueszte er mir sagen, dieselben mueszten selbst noch nichty wie sie mit Pastor Grabau und mir daran waeren. Sie haetten in diesem Betracht einen sehr weitlaeuftigen Brief abgefasst, den sie mir schicken wuerden." Ich entgegnete ihm: "Wenn die Amtsbrueder in Missouri

answered sarcastically: "Where is it written that we are to be guided by this?" Since this man proved himself to be so un-Christian, I wanted to cease completely, but I thought that probably I could bring him to his senses by means of Luther's advice, since he (Kluegel) was all the time making deductions according to reason, and therefore I read him a passage concerning this out of Luther's writings. He was acquainted with all this, and said he had understood Luther so and so, and rejected (the proof). He finally burst forth with: "what those people were saying is true, and what we here are saying is not true", that he did not for a second make an attempt to unite himself with these people, with whom he was in complete harmony. He also said that our church records, which we would have consulted in this affair, did not concern him. Thereupon I told him that since he was accusing the local church of a lie without being able to prove it, therefore I would no longer oppose him with a single word and would say no more in this matter. Then he remained with me for another half hour, and did not accept my invitation to stay overnight with us, but left, saying that he had promised to stay with Hegner and Arndt, two of the most extreme separatists, the latter of whom is one of their leaders.

Here I have to add a few things ~~as-to-~~ so as to oppose the lies of which Kluegel, since he talked to me, has made himself guilty in his attempt to establish himself among the separatists. I expressed myself that it was very difficult for him, which was his own fault, - that he wanted to deal with me officially, yet did not have any proof for the status which he claimed to have in the church ~~in~~ at present, but that his dealings themselves actually argued against such a claimed status, and that he had failed to obtain a commission for such ecclesiastical dealings. But he countered this with: "Pastor Walther did not have time to write these things, and, speaking about the (other) pastors in Missouri, he replied that he felt he should tell me that they themselves did not know how they stood toward Rev. Grabau and myself. {He replied that they had composed a very extensive letter, which they would send me. I countered: "If the brothers in office from Missouri

wirklich im Zweifel stehen, wofuer sie den P. Grabau und mich zu halten haben, so erfordert es das Kirchliche Wohl ihrerseits, dasz sie Jemandem, mit amtlichem Auftrage versehen, nach Buffalo und hieher sendeten, um die Sachen zu besehen, damit, weil sie mit uns im Briefwechsel stehen, nicht getauscht werde, da die Kirche hier und in Buffalo so, die Sectirer aber anders berichten." Dann wandte er wieder ein: "Da P. Walther mir am 16 Mai ueber ihn ein ander Urtheil als im ersten Briefe geschrieben, so sei diesz genug." Ich erwiderte ihm: "Sie haben mit P. Walther, aber nicht mit der gesamten luth. K. im Missouri, davon Sie sich separirt, ausgesprochen. So sehr ich das Urtheil meines Amtsbruders Walther ehre, so darf ich doch dessen Privat-Gutachten nicht zur Verhaltensregel fuer die oeffentliche Kirchensache annehmen. Was haben Sie fuer Grund, sich mit der Gesamtkirche nicht verstaendigt zu haben, von der Sie sich doch, u. nicht bloss von P. Walther, getrennt hatten? Darueber wuszte er nichts anzugeben, sondern suchte sich mit seinem suadoniren zu schmuecken. Ich ~~sagte~~ sagte ihm, ob er, ohne dasz er sich graviert fuehle, eine Stelle aus P. Grabaus Brief d. d. 29 Juni anhoeren wolle? Er antwortete Ja. Diese Stelle las ich ihn for, die woertlich also lautet: "Pastor Brohm hat bei seiner durchreise nach New York bei mir logiert, und mich versichert, dasz die Amtsbrueder im Missouri den Herrn Kluegel fuer einen Irrgeist erkennen, der trotz aller empfangenen Ermahnungen deren Wichtigkeit er zugestehen muesse, wider sein Gewissen suendiget." Das ist nicht wahr, war seine Antwort. Ich erwiderte ihm, dasz ich diesz Zeugnisz der Amtsbrueder so lange fuer wahr annehmen muesse, als er nicht das Gegentheil beweise. Das konnte er nicht. Tags drauf, d. 11 August, kam Kluegel mit der Anfrage zu mir, ob ich zufrieden sey, wenn er an P. Walther schriebe, und von diesem ein Commissorium fordern und beibringen? Meine Antwort war: Hiezu haben Sie den Beschluess der Gesamtkirche im Missouri noethig, da Sie bis jetzt keinen Ausweis darlegen koennen, dasz Sie mit der ganzen dortigen Kirche, welche von uns als lutherisch anerkannt wird, ein Zeugnisz fuehren, ein Bekenntnisz, also, dasz Sie mit der dortigen luth. Kirche eintraechtig sind. Wir

really do stand in doubt as to how to consider me and Rev. Grabau, yet the well being of the church would require them officially to send someone to Buffalo and here (Freistadt) to investigate this affair so that they will not be deceived in their correspondence with us, since the church here and in Buffalo reports this, but the sectarians report that. Then he (Kluegel) said: "Since Pastor Walther has passed a different judgment about me in his letter of May 16 than in his first letter, this should be sufficient." I countered with: "You have discussed the matter with Pastor Walther, but not with the whole Lutheran Church in Missouri, from which you had separated yourself. As much as I respect the judgment of my brother in office, Walther, yet I cannot accept his private judgment as a guide in this public ecclesiastical affair. What reason do you have for not having reached some kind of an agreement with the collective church from which, and not merely from Pastor Walther, you had separated yourself?" He did not know what to say to this, but tried to cover up with his loquaciousness. I then asked him whether he, without feeling too bored, would listen to a few lines from Pastor Grabau's letter, dated June 29. He answered yes. I read him the passage, which reads word for word as follows: "Pastor Brohm, on his journey thru Buffalo to New York, stopped over night here, and assured me that the brethren in office in Missouri acknowledge Mr. Kluegel as an erring spirit, who, in spite of all the admonitions which he had received, the gravity of which he had to acknowledge, nevertheless sinned against his conscience." That is not true, was his answer. I countered that I would have to accept as true this testimony of the brethren in office as long as he could not prove the contrary. That he could not. Several days later, on August 11, Kluegel came to see me with the question whether I would be satisfied if he would write to pastor Walther to obtain a commission from him. My answer was: "For this it is necessary that the whole church in Missouri pass a resolution, because up till now you have not been able to produce any evidence that you are in unity with the Lutheran Church there (in Missouri). We ourselves

finden uns zu einer Untersuchung dieser Sache zwischen der Kirche und den Sectirern - die von der Kirche vorgeladen sind wiederholt, sich zu verstaendigen, aber die Einladung verachtet haben - nicht gedraengt, denn wir leben in Frieden, Gemeinglieder und Pastor. Wir erwarten zu dem in diesen Tagen den luth. P. Kindermann und dessen Gemeinde aus Deutschland; die sind dann an Ort und Stelle, und koennen die Separatisten bei dieser Gemeinde eine Untersuchung beantragen. Uns draengt nichts hiezu. Kluegel: "Aber werden diese Leute (er meinte die Separatisten) sich hiezu gedraengt fuehlen. Ich: Das bezweifle ich, denn seit laenger als drei Jahren haben sie solch Gefuehl nicht gehabt; sie haben vielmehr das Predigtamt verachtet. Als P. Grabau vor laenger als 3 Jahren ihnen von Buffalo schrieb, er wolle zu ihnen eine Zeitlang kommen und das Amt unter ihnen verwalten, wenn sie ihm, da er zu arm sei um aus eignen Mitteln die Reise zu machen, das Reisegeld sendeten, haben sie beschlossen: Nein, das macht zu viel Kosten. Treue Glieder in Town Nine und Milwaukee haben zugeredet und bewiesen, dasz die Mittel aufgebracht werden koennten, und ihre Beitraege angeboten; die Sectirer aber haben ihr Nein durchgesetzt, trotz dem aber - dasz sie behauptet, sie koennten die Kosten nicht aufbringen - Haeuser gebauet, eines \$1000 am Werth, sich 80; (difficult to decipher this in the manuscript, but "sich 80" is all we can make of it) 140 Acres Land gekauft, Hauslotten in der Stadt gekauft und Haeuser drauf gebauet, und noch wollen diese Leute sagen, sie haetten nach dem Predigtamt Verlangen gehabt? Kluegel: Wenn das der Fall waere, so haetten diese Leute allerdings Unrecht gehab gethan. Ich: Sie haben nicht noethig, mir zu glauben, dort wohnt Helm zunaechst, den fragen Sie. Kluegel: Das will ich thun. Aber, koennten wir nicht, bis die Antwort aus Missouri auf meinen (Kluegels) Brief, den ich dorthin schreiben werde, und bis P. Kindermann ankommt, - koennten nicht wir beide unterdesz privatim die Sache bereden? Ich: Keinesweges. Wir beide haben keine Privatangelegenheiten zu besprechen; es ist Sache der Kirche. Sie glauben nicht mir, nicht den Acten, nicht den Kirchkindern, sondern den

do not feel a very great urge to start an investigation of this affair between the Church and the sectarians - who have been invited repeatedly by the church to come and reach an understanding, but who have despised the invitation, - because we live peaceably, both pastor and congregation. Besides that we are now awaiting the arrival of Rev. Kindermann and his congregation from Germany. They will then be fight here, so that the separatists can ask this congregation to make an investigation. We do not feel urged (to cause an investigation to be made). Kluegel answered: But will these people - he meant the separatists, - feel an urge to do this (namely to get Kindermann's congregation to make an investigation)? I answered: "I doubt whether they will, since for more than 3 years they have not had such a desire, but have despised the office of the ministry. When Pastor Grabau wrote to them from Buffalo more than 3 years ago, that he would come to them for a while to exercise the office of the ministry among them, if they would send him the money to cover traveling expenses, since he was too poor and could not make the trip on his own means, then they answered that that would be too expensive. Faithful members in Town Nine and in Milwaukee gave encouragement and proved that the necessary sum could be raised, and offered their own contributions, but the sectarians railroaded their "No" thru. But in spite of this that they claimed they could not raise the amount yet they built themselves 80 houses, one of them valued at \$1000 (it is difficult to decipher this part of the manuscript. The only reading we can make out is "Haeuser gebaut, eines \$1000 an Werth, sich 80". Krause uses some other odd constructions in this letter, sometimes writing a sentence and then adding a few after-thoughts or even interpolations. Therefore adding the "sich 80" would be in keeping with his style in this letter. Then, if our reading of the manuscript is correct, the only possible meaning of the reflexive with the number 80 would be that they built 80 houses for themselves. This figure seems rather high, since it almost presupposes that the same number of families among the separatists were to be found. But when we keep in mind that there were quite a few Silesians coming from Buffalo to Milwaukee at this time as soon as they had saved enough money to make the trip, then the figure will not seem so impossible) and they bought 140 acres of land, bought lots in the city and built houses on them, and yet these people say that they were desirous of establishing the office of the ministry (among themselves)? Kluegel replied: "If that were the case, then these people no doubt dealt unjustly". I replied: "But you do not have to take my word for it, there close by lives Helm, go and ask him." Kluegel: "That I will do. But could we not meanwhile discuss this affair privately, until we get the answer from Missouri to my letter which I sent there and until Pastor Kindermann will come?" I said: "By no means. We two have no private matters to discuss, for it is an affair of the church. You do not believe me, nor the church records, nor the members of the congregation, but the

Separatisten, mit denen, wie Sie bereits mir gestern gesagt, eins sind, und sich auch also zeigen; daher alle Unterredung zwischen Ihnen und mir nutzlos und mir nicht erlaubt sind, da ich ueber die Kirchgemeine nicht zu befehlen habe. P. Kindermann wird ankommen, nebst seiner Gemeinde. Da moegen diese Leute ihre Antraege machen, denn das ist Gottes Ordnung. Sind sie mit der Entscheidung dieser nicht zufrieden, koennen sie weiter gehen, an die Kirche in Missouri und da Untersuchung fordern. Das ist nach 1 Cor. 14, 40, und auf Grund Acto. 15 apostolisch gehandelt. Kluegel: Nun ich werde zu Helm gehen und fragen. Ich: Das thun Sie ja. Er ging zu Helm, ist aber nicht mehr zu mir gekommen; denn Helm hat ihm die Sache gleichfalls der Wahrheit gemass auseinander gesetzt. Trotz dem, dasz er nun die Wahrheit erfahren, handelt er dagegen. In Milwaukee hatte er, ehe er zu mir kam, schon bei den Sectirern gepredigt, gesagt, die P. P. in Missouri haetten P. Grabaus Hirtenbrief fuer falsch erklaert. Die Sectirer haetten Recht. Er wolle zu mir, und mir einmal recht die Wahrheit sagen. Ferner hat er gegen ein Glied unserer Gemeinde drohend sich ausgelassen: "denjenigen, der da wird predigen, dasz ich Kluegel, falsch stehe, werde ich sofort bei der Regierung klagen." Der wunderliche Schwaermer! Haette ich gewusst, dasz er schon als Rottenpriester sich geriert, ich haette mit ihm keine Unterredung gehalten. Denn in seinem Briefe vom 16 Mai schreibt er: "er wolle keine Parthei machen;" und kaum setzt er den Fuß nach Milwaukee, so predigt er der Secte. Solche That-Luegen haelt er fuer nichts. Am vorigen Sonntag hat er der Rotte in Town Nine gepredigt, ist dann schnell in meine Predigt gelaufen, als aber die Beichte kam, aus der Kirche geeilt. Nachmittages hat er zwischen Town Nine u. Milwaukee der Secte gepredigt, und Tags drauf in Milwaukee unter den dortigen Sectirern ein Kind getauft. Sie sind hier u. in der Stadt entzueckt ueber ihren Anfuehrer; doch hat eine alte verfuehrte Frau gesagt: "Der Kluegel kommt mir zu leicht for." An Maurer Bichle hat er einen sehr eifrigen Agenten. Gegen Helm und Schmidt (Kirchglieder) hat er gesagt: (Kluegel):

separatists, with whom, as you yourself told me yesterday, you are in agreement, and you also give other evidence of this. For that reason all discussion between you and me is useless, and furthermore (discussion with you) is not permitted me, since I do not have the right to give orders to the congregation. Pastor Kindermann and his congregation will arrive. There these people may make their propositions, because that is God's regulation. If you are not satisfied with the decision of these people, you can go further, to the church in Missouri, and ask them to make an investigation. That would be dealing in a apostolic manner, according to 1 Cor. 14, 40 and Acts 15. Kluegel replied: "Alright, I will go to Helm and ask him." I said: "Alright, do that." He went to Helm, but did not come back to me, for Helm explained the situation to him likewise in accord with the truth. But in spite of that that he had now learned the truth, he still acts contrary to it. In Milwaukee he had already preached to the sectarians before he had come to me, telling them that the pastors in Missouri had declared Pastor Grabau's Hirtenbrief as heretical; that the sectarians were in the right; and that he (Kluegel) wanted to come to see me and really tell me off. Furthermore, he had made some threatening remarks to one member of our congregation: "whoever will proclaim that I, Kluegel, am preaching and holding an incorrect position, him I will immediately sue before the government". That crabby enthusiast! If I had only known that he had already then set himself up as a mob-preacher, I would not have had any discussion with him. For in his letter of May 16 he writes: "he does not want to establish any party". But hardly has he set out for Milwaukee, when he already preached to the sect. Such actual lies do'nt bother him at all. On the previous Sunday he preached to the mob in Town Nine, and then quickly came to my service, but when the confessional service began, he ran out of church. In the afternoon he preached to the sect between Town Nine and Milwaukee, and a few days later he baptised a child among the sectarians in Milwaukee. Here and in the city they are overjoyed with the one who is arousing them, but yet an old deceived woman stated: "Kluegel seems too frivolous to me." The mason Bichle is a very ambitious agent for him. To Helm and Schmidt - members of the church - he, Kluegel, said

er beduerfe gar keine Ordination vom Predigtamt, das sei eine leere Ceremonie die jeder, der es gelernt, verrichten koenne. Predigt-Amt gaebe es nicht; ein jeder koenne das practiriren, sobald er es gelernt. Da ihm Artic. 14 der Augsp. Conf. und Schmaclik. Artic. von der Bischoefe Gewalt und Jurisdiction nebst Artic. 28 Conf. Aug. vorgehalten worden von Helm, und dieser ihn gesagt: er solle doch bei Gottes Wort bleiben, und sich in Missouri ordinieren lasse, wenn er zu diesen P. P. mehr Vertrauen habe, - hat er gesagt zuletzt: Ordination vom Predigtamt haben nicht noethig. Schmidt, der die Symb. bb. nicht gegenwaertig gehabt, hat ihn auf Tit. 1 gewiesen u. auf die Apostel Ord; das ist Herrn Kluegel aber laecherlich gewesen. So rennt er nun consequent seine Schwaermer-Strasze. Unsere Gemeinglieder sagen ganz richtig: "Der kans nicht lange so treiben." Buerger hielt den Leuten doch noch einige Ordnung vor, der Kluegel aber stoeszt alle goettliche Ordnung um, damit graebt er sich bei den Leuten selbst die Grube. Jetzt erheben sie ihn freilich Himmelhoch, weil er sie in ihrer Suende bestaerkt." Ich habe solch einen plumpen theologisch Schwarmgeist noch nie gesehen, wie Herr Kluegel ist.

Nun, geliebter Amtsbruder, musz ich Ihnen aber auch mein zweifaches Bedauern, Sie betreffend, aussprechen. 1) Dasz Kluegel Sie durch sein freches Maul ueberschrieen hat, 2) dasz er auf Ihr Urtheil sich beruft u. sagt, Sie seien mit ihm eins, dadurch die Rotte jetzt so uebermuetig geworden, dasz an Umkehr bei ihr nicht mehr zu denken ist. So richtig Sie, bis in die kleinsten Nuancen, in Ihrem Brief d. d. 14 Maerz den Irrgeist geschildert, denn so hat er sich beweist u. beweiset sich auch, wie Sie ihn damals gezeichnet, so ganz contrair ist Ihr Bericht d. d. 16 Mai ueber ihn. Nun, hat Dr. Lutherus sich von Agricola, den er an 10 Jahr beobachtet in taeglichem Umgange, endlich betrogen gesehen, so ist nicht zu verwundern, dasz uns, threue Propheten. Lutheri Schuelern auch das beget. Und moegen Sie sich troesten. Freilich, es waere uns lieb gewesen, Sie haetten meinen letzten beiden Briefen auf den letzten Ihrer d. d. 16 Mai, eine amtsbruederliche Erwaegung geschenkt u. das Responsum theol. Ihrer dortigen Amtsbrueder ueber Kluegel eingesandt, staedt sich von ihm uebertaeuben

that it was not necessary for him to be ordained by a pastor, for that was an empty ceremony which anybody could perform who had learned it. (He said) that there was no such thing as office of the ministry, but that anybody could practice as soon as he had learned how. But Helm brought up Article 14 of the Augsburg Confession and also the Smalcald Articles about the power of bishops and their jurisdiction, as also Article 28 of the Augsburg Confession, and Helm said to him that he should adhere to God's Word, and that he should be ordained in Missouri, if he had more confidence in those pastors, but Kluegel replied that ordination at the hands of a pastor was not necessary. Schmidt, who did not have the Symbolical books at hand, reminded Kluegel of Titus 1, the apostolic regulation, but that was a laughing matter for Kluegel. Therefore he consequently runs on the street of the enthusiasts now. Our members say very properly: "He cannot carry on that way very long." Buerger at least adhered to some order, but Kluegel throws overboard all divine regulation, by which he is digging his own grave. Now of course the people are praising him sky-high, because he is confirming them in their sins. I have never seen such a plump theological enthusiastic spirit as Kluegel.

Now, beloved brother in office, I must also express my two-fold regrets concerning yourself. 1) That Kluegel has outtalked you, with his impudent mouth. 2) That he takes refuge in your opinion and says that you are in unity with him, which has made the sect so over-confident that it is useless to think that they would now return. As correct to the finest shade as your letter of March 14 was in describing this false spirit, - for thus he has proven himself to be and still proves it now, as you had described him then, - so completely incorrect is your report of him of May 16. Now, if Dr. Luther finally saw that he had been deceived by Agricola, whom he was able to observe in his every day affairs for ten years, then it is not to be wondered that the same things should happen to us, true prophets and Luther's students. And you may comfort yourself. Naturally, it would have been better if you had given my last two letters, which I wrote in answer to your last letter of May 16, due consideration, and if you had sent the theological opinion of your brethren in office concerning Kluegel, instead of permitting yourself to be silenced by him (Kluegel),

zu lassen, und dem Fuchs zu rathen, den Rottene Beruf zu folgen, den er durch Ihren consensum zu-rechtfertigen sucht. Und Sie werden mir meine offene B^uderantwort nicht uebel deuten, wenn ich Ihnen sage, dasz Sie dadurch mit Unf Ursach werden, dasz durch Kluegel die verblendeten Seelen nun noch stockblind gemacht u. in solche gestuerzt werden, dasz die Kirche nun von ihnen nun, nachdem sie eine Heerde mit einem Hauptmann sind, nun Anlaufe wird erleiden muessen. Machen Sie nun insofern, das durch Ihre Urtheilung, die recht gut gemeint, aber uebel gerathen ist, der Kirche zugefuegte Leidenwesen, dadurch gut, dasz Sie nichts mehr thun, ohne Rath, und durch wahrhaft aufrichtige Amtsbruederlichkeit bezeugen, dasz des Rottenpriesters Gruenhagen Prahlen: "P. Walther hat bekannt, er habe in seine Briefe an P. Krause auf Kluegel gelogen, u. werde nun mit P. Krause keinen Briefwechsel mehr fuehren", - sich nicht bestaettigt. Ich versichere Sie aufrichtig dasz ich ihren uebereilten Schritt bruederlich entschuldige obwohl er mich und die traue Kirchgemeinde hier und in Milwaukee tief betruet hat. Der Teufel hat durch Ihre Uebereilung die Kirche entzweien wollen, aber ich denke er soll dies zu groeszere Einigung zwischen Ihnen und uns fuehren, indem uns Gottes Wort hierzu ermuntert 1 Mos. 50 v. 20.

Beifolgender Brief an die uebrigen Amtsbrueder in Missouri unter Adresse des P. Loeber und Ihrem care, bitte ich sofort ihnen zu senden. Er inhaelt nur den Bericht ueber Kluegel; und habe ich mich, um nicht Ursach zu geben, dasz durch Ihr, von Kluegel bei Ihnen erschlichesenes gutgemeintes Vortheilhaftes Votum ueber ihm, zwischen Ihnen und den Amtsbrueder eine Spannung eintrat, durchaus nichts von Ihnen in dieger Hinsicht erwaeht. (Das gehoert in Ihre selbsteigene Ausprache mit den dortigen Amtsbruedern) sondern nur den Bericht ueber Kluegels Schwaermer-Praxis in Wisconsin abgestattet, und Ihre Erklaerung in dieser Sachen wie Kluegel bei Ihnen sich Berufung erbeten.

Wir versehen uns bald einer bruederlichen Antwort im Herrn. Ihr Sie herzlich liebender Amtsbruder, L. F. E. Krause.

(Marginal note: "Wer Kluegel sieht und hoert, weisz nun was ein Schwankfelder-Irrgeist ist.")

APPENDIX THREE

(and instead of) advising that for to accept that sectarian call which he seeks to justify thru your agreement. And (I hope) that you will not consider my fraternal answer to you in a bad light, if I am to tell you that thereby you are becoming guilty of making those deceived souls completely blind thru Kluegel and making them stumble so badly that, whereas the church had been one herd with one captain, now it has to suffer attacks. Now, since thru your opinion, which was well meant, but which did not have such good results, you have caused the church to suffer (at the hands of Kluegel) will you not make good by not doing anything more unless you have advice, and by a trustworthy testimony of the pastors, stating that it is not true what the sectarian preacher is bragging about like a greenhorn, (when he says) "Pastor Walther has admitted that he had been lying about Kluegel in his letters to Krause, and that he, Walther, will now no longer correspond with Krause." I can assure you that I sincerely pardon your hasty step, altho it has deeply grieved me and the faithful congregation here and in Milwaukee deeply. The devil wanted to divide the church by means of your haste, but I think that this will lead to a better understanding between you and us, since God's Word encourages us to this, Genesis 50, 20.

The enclosed letter to the rest of the brethren in office in Missouri is addressed to Loeber and is in your care, and I beg you to mail it immediately. It contains only the report about Kluegel. And I have said nothing about you in this respect, so as not to cause a rift between you and the other brethren in office on account of your hasty but well meant judgment about Kluegel, which he has literally sneaked (out of your hands). For that belongs into a discussion of yourself with the other brethren in office there. . . But I have only included the reports of Kluegel's enthusiasm practice in Wisconsin and your explanation of this matter, how Kluegel had sought an appointment from you.

We are looking forward to receive a fraternal answer in the Lord soon. Your brother in office, who holds you very dear,

(signed) L. F. E. Krause

Marginal note: Whoever sees and hears Kluegel, knows now what a misguided Schwenkfeldian mind is.

Pastor Ernst Stewig, Milwaukee, Wis.
Da jenen vorigen Sonntag, so habe ich
nach, dass Amtsbücher Ernst Stewig
soll) ihn auch ohne die erwünschte
so möchte ich es in Gottes Namen
Telegraph meine Bitte um Nachsicht
Verzugs der auf meine Petition von A. B. E.

APPENDIX THREE

Letter of L. F. E. Krause to Walther and Wyneken, dated Buffalo, Oct. 29, 1850.

"Gnade und Friede in Christo Jesu unserm HERRN!
In Ihm geliebte Amtsbrueder Walther und Wyneken!

"Am 5 October uebersendete ich der Ehrwuerdigen Synode zu St. Louis meine Bitte um Vergebung und um Aufnahme in die Synod, so wie um deren bruederlichen Rath, indem ich zugleich in Kuerze darlegte, wie ich durch Gottes Beistand zur Einsicht ueber die Hierarchie und das dadurch erwachsene Seelenverderbnisz in der Buffaloer Synode, gekommen sei, und daher laut Gottes Wort Galat. 5, 1 gewissenshalber gedrungen worden sei, aus derselben auszutreten.

Mit sehnlichem Verlangen sahe ich der von mir erbetenen Antwort entgegen, die mir in meiner von den Feinden bereiteten druekkenden Lage und in meiner Einsamkeit ein Balsam fuer meine Seele - nebst Gottes allertheuerstem Worte gewesen waere, und wurde ich zu solche Hoffnung noch bestaerket durch des lieben Amtsbruders Schaller (sic! should evidently be Schaller's) Versaehnung, die ich von ihm vorigen Mittwoch, als ich ihn auf seiner Rueckreise nach Baltimore, hieselbst ein halb Stueendchen sprechen konnte, erhielt, dasz mein Gesuch in Ihrer Conferenz vorgelesen und mir nicht abgeschlagen werden sei. Auch theilte er mir mit, dasz sein Weg eigentlich ueber Pittsburg haette gehen sollen, es ihm aber nicht moeglich gewesen waere dahin zu reisen, und er vielmehr ueber Detroit und Buffalo nach Baltimore zu reisen sich genoethigt gesehen habe; und, wenn diese seine Reiseroute in St. Louis ihm gewisz gewesen waere, Sie noch durch ihn mir einen woertlichen Bericht wuerden haben zukommen lassen.

Unterdesz hoffte ich, dasz ich durch Herrn Pastor Ernst etwaige Mittheilungen erhalten wuerde. Da jedoch vorigen Sonnabend, (meiner Vermuthung nach, dasz Amtsbruder Ernst bereits heimgekehret sei) ich auch ohne die erwuenschte Nachricht blieb, so machte ich es in Gottes Namen, Ihnen per Telegraph meine Bitte um Nachricht wegen Verzugs der auf meine Petition vom 5. d. Mts

gehofften Antwort zuzusenden, indem ich zugleich dabei bemerkte, dass es dem Amtsbruder Scharler nicht moeglich gewesen waere, ueber Pitsburg zu reisen. Diese Meldung machte ich/ darum, um Ihnen, geliebten Amtsbruder, anzuzeigen, dass ich die Freude gehabt, den lieben Amtsbruder Scharler kennen zu lernen und Hoffnung auf eine gewaehrende Antwort meines Gesuches vom 5. d. Mts haette, die ich aber durch die bei Ihnen von mir erbetene Nachricht bestaettiget sehen moechte. Daher hoffte ich, dass Sie diese meine Bitte und Meldung per Telegraph mir nicht anders, als mit bruederliche Nachricht, deuten werden. Sie wissen, wie gedengstet das bedraengte Herz ist, wenn es schmachten musz! - Ach, koennte ich weertlich muendlich Ihnen meine Leiden mittheilen! und waere ich auch schon jetzt, seit Brueder Scharler hier durchgereiset ist, unangesehen des weiten Weges zu Ihnen gereiset, um aus ihrem Mund Rath und Vorschlag fuer mich zu hoeren! Beten Sie, nebst die andern lieben Brueder, fuer mich, und erfuellen Sie doch bald meine Bitte um Antwort und Bestimmung.

Es wird mir, - ich darf es Ihnen im vollen Vertrauen sagen, - sehr schwer, dass ich auf meine per Telegraph Ihnen vorgelegte Bitte um Nachricht wegen ausbleibende Antwort, bis heut ohne Erwiederung habe bleiben muessen, und habe ich aber, trotz der vielen Anfechtungen und Anlaeufer Satans, zu dem allmaechtigen Dreieinigen Gott und Herrn, das kindliche Vertrauen, Er wird auch nicht lassen zu Schanden werden, dass sich meine Feinde nicht frohlockend erheben, und schreien werden koennen: sehet, Niemand will sich seiner annehmen, denn er ist ein Abtruenniger Priester (wie P. Grabau allsonntaeglich von der Kanzel mich schilt)! Brief schreibe, wollen Sie mit

Rathen Sie mir, persoenlich nach St. Louis zu kommen, so theilen Sie es mir doch bald mit; oder wohin Sie mich rufen; ich werde ohne weiteres unter Gottes Beistand mich aufmachen. Meine liebe Mitkreuztraegerin, mein liebes Weib, ist auch bereit, wie auch unsere Kinder, mit mir zu

wandern, wohin es sei. Sie koennen leicht erraten, wie hart unsere Lage ist, da ich hier ohne Arbeit und dabei allen Machinationen der Hierarchie blos gestellt bin; doch wuerde diesz letztere noch nichts anfechten, wenn ich nur Arbi^t haette im Weinberge des Herrn.

Meine Bitte ist nun noch an Sie, theurer Amtsbruder, und an den theuren Amtsbruder Wynken als Praesidenten der Synode mir bruederlich, nach Ankunft dieses meines geringen Briefes (per) Telegraph zu melden, ob ich sofort nach St. Louis kommen, oder auf Antwort dieses meines Briefes warten soll, damit ich mit den Meinen mich schicken kann, wie es noth ist.

Sehen Sie doch ja, geliebter Amtsbruder! mit herzlicher bruederliche Nachsicht diese meine aus bekuemmerten, bedraengtem Herzen kommende vertrauensvoller Aussprache an, und theilen Sie mir, ich bitte herzlich, erst per Telegraph dasz Sie meinen Brief empfangen und denselben *genehmigt* haben, und dann durch ein bruederliches Antwortschreiben die weitere Bestimmung ueber mich mit. Der treue Gott wolle Sie und alle Seine *Knechte* und Kinder vor gleicher Truebsal, darin ich bin, *gehueten* und bewahren! Beten Sie ja fuer mich, dasz ich in der Kraft Gottes in diesem boesen Stuendlein Widerstand thue, und alles wohl ausrichten und das Feld behalten moege! Amen.

Meine Adresse ist: Frederik ^Arause, Luth. Pastor, Buffalo (N. Y.)

Dasz ich an Sie beide, theure Amtsbrueder, in meinem Brief schreibe, wollen Sie mit Nachsicht aufnehmen, zumal Sie doch beide die Angelegenheiten der Synode fuehren, wie Bruder Scharler mich versicherte, und also beide ueber mich berathen werden! In der Liebe unseres

APPENDIX FOUR

Letter of Krause to C. F. Walther in St. Louis
 Hochgelobten Herrn und Heilandes Jesu Christi
 Ihr Sie aufrichtig liebender schwacher und
 verfolgter geringster Mitbruder, 1851

Quade und Fr. L. F. E. Krause

Buffalo, den 29. Octobr. 1850 an Herr Antbruder!

N.S. Haben Sie erhalten das Schriftchen: Jesus
 "Priester-Herrschaft u. Seelenknechtschaft"?
 ich habe es Ihnen gesendet.

So Gott will, wird spaeterhin, eine da der
 ausfuhrlichere Darstellung der "Priesterherrschaft
 etc." folgen. Bis jetzt hat P. Grabau erklart
 von dem Kanzel, er werde dieses Synode
 Schriftlich nichts weiter drucken lassen, da die
 Gemeine ohnehin viele Ausgaben habe. - Er heide
 mit dem Buch sehr wahrlich sein und ihm ergoet.
 Das Blockkirchlein war gedrungen voll, und ich
 hoffe, zu Gottes Erhaltung, dass die laetere,
 kraeftige, und liebliche Predigt Seines Wortes,
 von theuren Bruder Schaller verkundigt, Sagen
 gebracht hat. Die Localverhaeltnisse liessen die von
 mir lang ersehnte Einfuehrung nicht eher zu,
 und musste ich die Localverhaeltnisse nicht daher
 in eine kleine Geduld schicken.

Zu meiner Freude nehme ich wahr, dass die
 Kirchkinder das Wort Gottes annehmen. Ach, wie
 waren im hoechsten Grade geistlich verwaeriet.
 Seit Februar hatte ich zugleich Schule, und
 und ob freilich das Schulanst unter einer Jugend
 die seit Jahr und Tage ohne Unterricht gewesen war,
 - (selbst Kinder von 12 Jahren erst mussten im
 Buchstabieren unterrichtet werden) - neben dem
 Predigtamt zu fuhren, fuer mich selber eben nicht
 leicht ist, so freue ich mich doch, dass der
 gnaedige Koenig Seines Koenigs sich den geringsten
 und unwuerdigen Seiner Knechte so hoch
 begnadet hat, mich von neuem in Seine Weinbergs-
 Arbeit anzustellen, und meiner vielfachen Ver-
 irrungen und Verkehrtheiten ungeachtet, mich nicht
 von Seinem Angesicht verstoessen hat! Er wolle mir

APPENDIX FOURA

Letter of Krause to C. F. Walther in St. Louis

Macomb County den 19 Maerz 1851

"Gnade und Friede in Christo!

"In Ihm herzlich geliebter Herr Amtsbruder!

"Unser auferstandener Friedenfuersst Jesus Christus erquicke und staerke, erfreue und troeste Sie mit Seiner Gnade.

"Gestern war ein groszer Freudentag, da der theure Amtsbruder und Beichtvater Pastor Schaller mich hier in das Heilige Amt, das die Versoehnung predigt, im Auftrage unserer Ehrwuerdigen Synode und namentlich unsers Ehrwuerdigen Herrn Prassidenten Wyneken, introduciert hat. Auch wurden mir beide mit des Herrn Jesu wahren Leig und Blut erquickt. Das Blockkirchlein war gedraengt voll, und ich hoffe/ zu Gottes Erbarmung, dasz die lautere, kraeftige, und liebeliche Predigt Seines Wortes, vom theuren Bruder Schaller verkuendiget, Saegen gebracht hat. Die Localverhaeltnisse liessen die von mir lang ersehnte Einfuehrung nicht eher zu, und muszte ich die-Localverhaeltnisse mich daher in eine kleine Geduld schicken.

Zu meiner Freude nehme ich wahr, dasz die Kirchkinder das Wort Gottes annehmen. Ach, sie waren im hoechsten Grade geistlich verwahrloset. Seit Februar hatte ich zugleich Schule, und und ob freilich das Schulamt unter einer Jugend die seit Jahr und Tage ohne Unterricht gewesen war, - (selbst Kinder von 12 Jahren erst muszten im Buchstabiren unterrichtet werden) - neben dem Predigtamt zu fuehren, fuer mich 48ger eben nicht leicht ist, so freue ich mich doch, dasz der gnaedige Koenig Seines Zions mich den geringsten und unwuerdigsten Seiner Knechte so hoch begnadet hat, mich von neuem in Seine Weinbergs-Arbeit anzustellen, und meiner vielfachen Verirrungen und Verkehrtheiten ungeachtet, mich nicht von Seinem Angesicht verstoszen hat! Er wolle mir

Letter of Krause, probably to Stephan or one

in Gnaden helfen, treu bis ans Ende
erfunden zu werden, und alle Kraefte des
Geistes und Leibes, die Er mir darreichet, zu
verwenden zu Seiner Ehre und fuer das Heil der
von Ihm theuer erloeseten Seelen. Schlieszen Sie
mich auch hiefuer in Ihr Gebet; und gruessen
Sie den theuern Bruder Wyneken, so wie alle
Brueder im H. Amt bei Ihnen von mir herzlich;
deren Fuerbitte ich mich gleichfalls befehle.
Auf unser persoenliches Wiedersehen naechsten
Monat, so Gott Gesundheit laesset, freue ich
mich innig.

In unserm Synodal Brief von 1851, Seite
28. 29 lese ich, dass Sie, geliebter Herr
Amtsbruder ersucht worden sind: ueber das
Verhaeltnisz der Taufe Johannis zu Christi
Taufe einen Aufsatz im Lutheraner zu
veroeffentlichen.

So viel ich sehe, haben wir darauf noch
zu hoffen, und wuensche ich von Herzen, dass
Ihnen Gott der Heilige Geist Seine Gaben hiezu
reichlich darreichen moege.

Es ist freilich an dem, dass ueber die Stelle
Actorum 19 v. 1 bis 5 unter unsern rechtglaebigen
lutherischen alten K. Lehrern eine zweife zwie-
fache Exegese gefuehrt worden ist.

* * * * *

Here Krause goes into the question of the
relation of the baptism of John to that of Christ,
giving exegesis, and finally quoting Spangenberg.

Amerika geschehenen Anlaufes ungegnaendet sei,
ein solcher Anlauf aber von Seiten der Gemeinde
entweder schon geschehen sei oder in Kurzem
geschehen werde; doch will er nicht, in
welchem Staete Amerikas; oder durch hiesige
liche Verhaeltnisse

persoenlich Ihnen zu schreiben, und seine Unterstuetzung, und seine Unterstuetzung
Mitgliedern Ihrer Gemeinde

In der Liebe Gottes,

Ihr

geringster Mitknecht in Christo
Jesu.

L. F. E. Krause

APPENDIX FIVE

Letter of Krause, probably to Stephan or one
of the other Saxon clergymen

"Hamburg den 2. October 1838

"In Christo Jesu geehrter und geliebter
Amtsbruder.

"Die Union, wodurch Sie mit Ihrer Gemeinde
aus Sachsen gedraengt und zur Auswanderung genoet-
higt werden, um Gottes Wort, die heiligen
Sacramente und das Haus des Herrn, Seine
evangelische lutherische Kirche, zu gehalten,
treibt auch die Lutheraner Preussens, denen es um
diesz alles zu thun ist, aus deren irdischen
Vaterlande. Seit dem 18. v. M. bin ich mit zwei
Deputirten meiner Gemeinde, im Bezirk der Regierung
von Breslau, in den Kreisen Trebnitz, Wartenberg
und Oels (?) belegen, hier in Hamburg angelangt,
um unter Gottes Gnadenbeistand eine Staette
aufzufinden, wo dem in Preussen gebundenen
Heiligen Predigtamt Freiheit gestattet wird.
Bald nach meiner Ankunft hier wurde uns die
Nachricht, Herr Baron von Akkermann habe im Staat
Missouri einen bedeutenden Strich Landes gekauft.
An ihn wandte ich mich mit der Bitte, meiner,
im Aeussern armen Gemeinde (an Zahl ueber Vier-
hundert Seelen) die fuer sie benoethigten
Laendereien in der Weise zu ueberlassen, dasz
die Kauf-Summa in Terminen abzutragen ihr
gestattet, vielleicht auch ein Geldvorschuss
bewilliget werden koennte, zu dessen gewissen-
haften Rueckzahlung sie mit Freuden sich
verpflichte. Herr Baron von Akkermann er-
wiederte freundlichst unter dem 27 v. M. mir,
dasz die Nachricht eines von seiner Seite in
Amerika geschehenen Ankaufes ungegruendet sei,
ein solcher Ankauf aber von Ihrer Gemeinde
entweder schon geschehen sei oder in Kurzem
geschehen werde; doch wisse er nicht, in
welchem Staate Amerikas; p er durch haeus-
liche Verhaeltnisse aber gehindert werde, jetzt
persoenlich Ihnen zur Auswanderung sich anzuschlieszen,
und seine Unterstuetzungen den beduerftigen
Mitgliedern Ihrer Gemeinde angehoerten. Dagegen

APPENDIX SIX

rathe er mir, diesz Anliegen Ihnen vorzutragen und/ $\frac{1}{2}$ Ihre Entscheidung zu erwarten.

Da ich das feste Vertrauen habe, Sie, Hochgeehrter Amtsbruder, werden Ihren mitleidenden GlaubensGenossen gewisz mit Rath und That, so viel der barmherziger Gott Ihnen Gelegenheit giebt, beistehen: so lege Ihnen im Namen meiner bedrueckten Gemeinde, welche sehnlichst Gewiszheit erwartet, da, wie die hier beifolgende abschriftliche neuere Ministerial-Verfuegung bestaettigt, wohl auf Auswanderung, keines weges aber auf Anerkennung der Lutherischen Kirche in Preussen, zu nehmen ist, auch die Verfolgung fortbestehet, die bruederlich^e Frage Ihrer guetigen Entscheidung ich vor: ob Sie meiner Gemeinde von den in Amerika angekauften Laendereien einen Theil, auf Termin-Abzahlung, ueberlassen und etwa auch ein Darlehn gewahren Koennen?

Mit Dank wird meine Gemeinde die Rueckzahlung erstatten, und der Herr, in Dessen ^Hand aller Segen lieget und ruhet, wird ihr dazu auch ihrer Haende Arbeit segnen, zurueckzuerstatten, was die christliche Brueder-Liebe geliehen. Da meiner Gemeinde (die, einige Handwerker ausgenommen, aber auch diese zugleich, Ackerbauer sind) wohl in vierzehn Tagen ihre Paesse erwarten duerk darf, und ich, mit den Deputirten fuer ihr Unterkommen Sorge zu tragen, abgeschickt bin, fuege ich zugleich die bruederlich Bitte hiezu, Ihre geneigte Erwiederung mit umgehender Post empfangen zu duerfen, unter Adresse: "Herrn Weinhaendler Heyn, Erste Vorsaezte No. 9 zu Hamburg."

Der Hueter Ismaels und Hirte Seiner Schaafe, der nicht schlaefet noch schlummert, fuehre Sie recht bald an den Ort, wo Sie Ihm ein Bethel bauen wollen, und lasse Ihrer Fuerbitte meiner Bedraengten Gemeinde und mich theilhaftig werden, welche in Schwachheit auf fuer Sie thut,

Ihr
in Christo Jesu Ihnen verbundener
Amtsbruder
Krause

APPENDIX SIX

Letter of Geyer to Walther

"Milwaukee, d. 12, Aug.
1845

"Theuerster Walther:

"Es sind nun 3 Wochen, dasz ich hier bin, um die darselbst befindliche Gemeine in und bei der Stadt zu bedienen, und die Kinder vorzubereiten und zu confirmiren. Wahrscheinlich werde ich in wenig Stunden zurueck nach Watertown, und da ich ersucht worden bin ein Exemplar "des Lutheraners" bei dir zu bestellen, so will ich es noch vor meine Abreise thun u. Dich hiermit bitten, die bisher erschienenen Nummern des Blattes u. die folgenden an M. Zuehelsdorf in Milwaukee (Gilbert Town) zu schicken. Das schon in meinen Haenden befindliche Geld fuer den ganzen Jahrgang werde ich jetzt mitschicken oder selbst mitbringen. In aller Eile diene Dir folgendes zur Nachricht.

1) Die Synode ist vorueber, und nur Grabau nebst Rohr u. den Paar befindlichen Geistlichen haben sie gehalten. Viele, die zovor schwankend waren, sind aufs neue bestaerkt, 2 aus Kluegels Gemeinde wieder zurueckgetreten. Auch einige von meiner Gemeinde waren vorgeladen, da aber ~~das~~ Pastoren mit ihren Gemeinden erst als die rechte Kirche anerkennt seyn wollte, so ist es zu der Aussprache gekommen. In 2 Punkten soll der Hirtenbrief geaendert worden seyn.

2) Pastor Ehrenstroem ist hier, habe ihn aber nicht sprechen koennen, er ist den andern Tag nach seiner Ankunft ins Land gereist, um es sich zu besehen und vielleicht Land zu kaufen. Er hat sein Amt niedergelegt, fordert von allen, die den rechten Glauben haben, Wunder, und erkennt deszhalb keinen, der solches nicht kann, auch sich selbst nicht als Christ an; er hat sich alles, was im Gesichte Bartwuchs ist, stehen lassen.

Da er auch nach Watertown kommen will, werde ich Dir einen Bericht bald etwas bestimmtes schreiben koennen. Es mag eine besondere Anfechtung u. gewisz auch eine Verruekkung seiner Sinne seyn, ohgleich er ganz verstaendlich u. ordentlich sich haelt u. spricht. Gott erbarme sich seiner. Wenns moeglich ist werde ich ihm auffordern nach Missouri zu reisen, weil er gutes Zutrauen zu euch haben soll, vielleicht hilft ihm Gott durch dich zurecht.

3) Kluegel faehrt in seiner Schwaermerei fort. Es ist wieder eine starke Bewegung in seiner Gemeinde, wenn die Sache beendet ist, will ich dir mehr schreiben. So viel ist gewisz; ein groszer ja wohl der groeszere Theil seiner Gemeinde in d. Stadt steht wider ihn, und am vergangenen Sonntag hat er nur Nachmittags predigen duerfen, Vormittag haben sich der ihm entgegenstehender Theil vorgeslesen lassen vom Vorsteher. Wie wir gehoert, wollen sie ihn auf eine Zeit, bis er erkennt u. widerruft, suspendiren. Heute Abends wird es wohl mehr entschieden werden. Der Anlass zu der Spaltung war ein Schreiben zum Aufbau eines Praeffhauses, jetzt aber ist es auch in die Lehre gekommen. Gott oeffene der Gemeinde und Kluegeln selbst die Augen.

* * *

Herzliche Gruesze an Alle. Daus Nobiscum

Dein Geyer