

Forward In Christ: The Maturing Synod Beyond Itself

I. The Founding of the Synodical Conference II. The Federation with Michigan and Minnesota III. The Founding of the Apache Mission

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The first two decades of our synod's history were marked by a zeal to reach out to scattered immigrants with Word and sacraments and by a steady growth toward confessionalism. Many of the early pastors were indefatigable in their efforts to reach souls with the gospel. The synod, however, faced a severe shortage of pastors and many of the pastors available lacked solid Lutheran training. Some were simply unqualified. The founding of a seminary in Watertown in 1863 and a college and prep school two years later was a major step in addressing both problems.

The growth toward confessionalism was slow, but steady. Under the leadership of men like John Bading (1824-1913), Philip Koehler (1828-1895), and Adolph Hoenecke (1835-1908) the growing confessionalism ended relationships with some in Europe, but opened the door to far more fruitful relationships in America. At the same time the idea of heathen mission work was not forgotten, but finally found fruition in mission work among the Apaches of Arizona.

The widening confessional fellowship, the federation with neighboring synods, and the beginnings of the Wisconsin Synod's first foreign language or heathen mission are the three key events in our synod's history that we will consider in this essay.

The Founding of the Synodical Conference

Lutheranism in America in the Mid-nineteenth Century

The Lutheran scene in America in the mid-nineteenth century was confusing. The General Synod, founded in 1820, was the first federation of Lutheran synods in America. At best the members of the General Synod paid lip service to the Lutheran Confessions. The combination of rationalism and revivalism nearly destroyed confessional Lutheranism among synods in the eastern part of the United States. Some "American Lutherans" even issued a recension of the Augsburg Confession in a document called The Definite Synodical Platform in 1855. The recension removed from the Augustana the distinctive Lutheran doctrines that separated Lutherans from the generic sort of Protestantism that had developed in America.¹ Nearly every Lutheran synod in the United States rejected the Definite Synodical Platform. The young Wisconsin Synod to its credit also rejected the Definite Synodical Platform at its 1856 convention. The synod declared that "the adoption of the Platform was nothing else but a definite suicide of the Lutheran Church."

The Definite Synodical Platform caused many Lutherans in America to reexamine their Lutheran heritage and attitude toward the Lutheran Confessions. C.F.W. Walther (1811-1887) of the Missouri Synod provided confessional leadership through the periodicals *Der Lutheraner* (founded 1844) and *Lehre und Wehre* (1855). In the forward to *Lehre und Wehre*, January 1856, Walther issued an invitation to all who called themselves Lutheran and subscribed without reservation to the Unaltered Augsburg Confession to hold "Free Conferences."² Four conferences were held between 1856 and 1859. Members of the Ohio, Pennsylvania, New

¹ The "five errors" eliminated from the Augsburg Confession by the American Lutherans were (1) the approval of the ceremonies of the mass, (2) private confession and absolution, (3) denial of the divine obligation of the Sabbath, (4) baptismal regeneration, and (5) the real presence of the body and blood of our Savior in the Lord's Supper. For the complete text of the Definite Synodical Platform see Richard C. Wolf, *Documents of Lutheran Unity in America* (Philadelphia: Fortress Press, 1966) p. 100-104.

² In a free conference none of those who attended was to appear as an official delegate or representative of any synod. Discussions were intended to see if there was unity and to work toward such unity of understanding and doctrine.

York, Missouri, Tennessee, Pittsburgh, and Norwegian synods attended at least some of the conferences. Men from the Wisconsin Synod expressed interest, but were not able to attend. The Augsburg Confession was the subject under discussion and a fair degree of unanimity was demonstrated by the participants.

The General Council

When the Pennsylvania Ministerium withdrew from the General Synod in 1866 because of the General Synod's lack of confessionalism, the stage was set for the founding of a new federation of more confessionally-minded Lutheran Synods. Pennsylvania issued an invitation to all Lutheran synods in the United States and Canada which accepted the Augsburg Confession to meet to discuss the possibility of forming a truly Lutheran organization. Thirteen synods responded favorably, including the Wisconsin, Michigan, and Minnesota synods. At the preliminary meeting in Reading, Pennsylvania, December 12-14, 1866, the eminent confessional theologian Charles Porterfield Krauth (1823-1883) delivered an essay in which he emphasized subscription not only to the Unaltered Augsburg Confession, but also to all of the Lutheran Confessions contained in the Book of Concord. The delegates established a committee to prepare a constitution and elected officers. Wilhelm Streissguth (1827-1915), the president of the Wisconsin Synod, was elected German secretary. Three synods, Ohio, Iowa, and Missouri, were unwilling to join because they believed that complete theological agreement had not yet been established among all of the participants.

The General Council held its first regular convention in Fort Wayne, Indiana, November 20-26, 1867. The Ohio Synod sent delegates who were granted the right to debate even though they did not have the right to vote. They had no right to vote because they had not joined the Council. Ohio's delegates asked for clarification of the Council's theological position on four points: altar fellowship, pulpit fellowship, chiliasm, and secret societies. No doubt, Ohio was concerned about chiliasm because a prominent member of the delegation of the Pennsylvania Ministerium, Joseph Seiss (1823-1904), was a well-known millennialist. Lodge membership was an issue in many conservative church bodies of the day. Fellowship, whether altar or pulpit, was a key doctrine for all who wanted to be known as confessional Lutherans.

The answers of the General Council to the "Four Points" at the Pittsburgh convention in 1868 were less than satisfactory to some of the synods. President John Bading of Wisconsin, President Stephen Klingmann (1833-1891) of Michigan, and President Reinhold Adelberg (1835-1911)³ of the New York Ministerium attempted to strengthen the statement adopted by the majority of the delegates. Prior to the General Council convention in 1868 the Wisconsin Synod had resolved to break with the Council if suitable answers to the "Four Points" were not forthcoming. When Bading reported to the 1869 Wisconsin Synod convention the answers given to the "Four Points" by the General Council in 1868, Wisconsin withdrew from the Council.

The Break with the Mission Societies and Fellowship with Missouri

Walther and the Missouri Synod had been critical of the Wisconsin Synod's ties to the unionistic European mission societies and the synod's lax practice on the congregational level. In addition there were problems between Wisconsin Synod and Missouri Synod congregations, particularly in the Watertown area. Missouri's periodicals, *Der Lutheraner* and *Lehre und Wehre*, did not hesitate to point out and criticize Wisconsin's failings. As time went on there was less and less justification for these criticisms.

In 1867 the synod adopted resolutions stating that they condemned all doctrinal unionism and declaring that they aligned themselves with those in Europe who wanted to see the forced union between Lutherans and the Reformed annulled.⁴ The resolutions, however, attempted to justify receiving money and men from the

³ In 1869 Adelberg accepted a call to Northwestern College in Watertown and later served as an English professor at the Wauwatosa seminary.

⁴ Frederick William III of Prussia announced in 1817 the union of Lutherans and Reformed into one evangelical congregation at the court and in the military. He appealed for voluntary union of the Lutherans and Reformed in Prussia. Soon the union became

unionistic mission societies. It was noted that there were still confessional Lutherans within the state churches who protested against the union that the government had imposed on them. So long as these groups remained confessional and protested against the union, it was possible to accept their aid with thanks. The mission societies were the agencies through which such help from these confessional Lutherans came to the synod.

The mission societies reacted sharply to Wisconsin's resolutions. For some time they had been concerned about the theological direction of the synod. They saw the new resolutions as a slap in their face. They accused the Wisconsin Synod of ingratitude and casting aside former friends for the sake of new friends (a veiled reference to the Missouri Synod).

The synod convention in Racine in 1868 marked an important turning point in the history of the synod. In his president's report Bading stated that the time for a break with the unionistic mission societies had come. The synod's prior vacillation between its love for confessional Lutheranism and its gratitude toward the societies for all of the help they had given made it difficult for anyone to understand the position of the synod. Following Bading's lead the synod broke with the societies while expressing thanks for all the help given by them to the synod up until that time. At the Racine convention Wisconsin also took a stand on the "Four Points" under discussion in the General Council. The convention resolved to break with the Council if satisfactory answers on the "Four Points" were not given. When suitable answers were not forthcoming, the 1869 convention broke with the General Council according to the provisions of the 1868 resolution, as previously noted. Finally, the Racine convention directed Pres. Biding to initiate discussions with the Missouri Synod not only to address problems between the parishes of the two synods, but also in the hope of establishing brotherly relations. Wisconsin saw no "church divisive differences" between the two synods.

Discussions with Missouri proceeded rapidly and with great success. After the convention's close Bading traveled to Milwaukee to present the resolutions to Missouri's Northern District which was then meeting in convention. Walther was present and suggested that the committee to be appointed by the Northern District should represent the whole Missouri Synod. The meeting between Wisconsin and Missouri took place on October 21-22, 1868, in Milwaukee. The two sides discussed all of the doctrinal questions at issue among Lutherans of that day. To the joy of all the participants the discussion demonstrated complete doctrinal unity. Walther, who had been a sharp critic of Wisconsin, showed himself to be a man of Christian humility and integrity by writing in the November 1 edition of *Der Lutheraner*, "All of our reservations about...Wisconsin... have been put to shame."

In May 1869 the two synods worked out a reciprocal worker training agreement. Wisconsin was to close her seminary and transfer her students to Concordia Seminary, St. Louis, and supply a professor. Missouri's students in Wisconsin would attend Northwestern College in Watertown and Missouri would supply a professor to that institution. Later that year both synods in convention ratified the agreement and the mutual recognition of orthodoxy. For various reasons the Wisconsin Synod was not able to supply a professor for St. Louis. The Missouri Synod's Frederick Stellhorn (1841-1919) served at Northwestern from 1869 to 1874.

The Widening Confessional Fellowship

Wisconsin's fellowship with Missouri was part of a growing confessional movement among Midwestern Lutherans. The Norwegian Synod, founded in 1853, had been in fellowship with the Missouri Synod and had a working arrangement for the training of Norwegian Synod students at Missouri's St. Louis Seminary since 1857. The Ohio Synod, founded in 1818, had grown more confessional through the immigration of German Lutherans who were pouring into the region. Ohio and Missouri met in colloquy in 1869 and found that they were in complete doctrinal agreement. The Illinois Synod sought closer ties with the Missouri Synod between 1868 and 1870. Fellowship was declared in 1872. Minnesota's withdrawal from the General Council in 1871 led to fellowship with Wisconsin. Missouri representatives recognized unity of faith at a meeting with Minnesota representatives in January 1872, which led to a declaration of fellowship that same year.

compulsory. Candidates for the pastoral ministry were required to pledge loyalty to the union and to use the union agenda or service book. Several smaller German states followed the pattern of the Prussian Union.

The stage was set for the founding of a new organization of confessional Lutherans. In June 1870 the Eastern District of the Ohio Synod in convention urged the Ohio Synod to take steps toward establishing cooperative activities with the Missouri Synod, particularly in educational institutions. That October Ohio's President Matthias Loy (1828-1915) recommended to his synod "that steps be taken towards effecting a proper understanding between the Synods of Missouri, of Wisconsin, of Illinois, and our own Synod, which all occupy substantially the same position, and arranging a plan of cooperation in the work of the Lord." The convention appointed a committee to approach the officers of the other synods and the Norwegian Synod to ask whether such joint work might be undertaken.

A preliminary meeting was held January 11-13, 1871, at a Missouri Synod church in Chicago. Representatives from the Missouri, Ohio, Wisconsin, and Norwegian Synods attended. The president of the Illinois Synod⁵ was present but did not actively participate because his synod was still a member of the General Council. Meeting in six three-hour sessions the representatives drafted a constitution for consideration and adoption by their respective synods. They also considered a proposal to provide a single seminary for the various synods by moving Ohio's Columbus seminary to St. Louis as the Wisconsin Synod had recently done with its seminary program. Ohio was to move its college to Pittsburgh with Missouri's support and participation. The delegates scheduled a second preliminary meeting for November 14-16 and extended invitations to all pastors and teachers of the participating synods to attend.

When the November meeting convened at Pastor Wilhelm Sihler's (1801-1885) St. Paul's Church in Fort Wayne, representatives of the Minnesota and Illinois Synods were also present. Both of these synods had recently left the General Council for confessional reasons. The proposed constitution with a few minor changes was to be presented to the constituent synods for approval as the basis for the formation of the Synodical Conference.

Prof. Friedrich Schmidt (1837-1928) of the Norwegian Synod presented a paper entitled, "Memorandum Containing a Detailed Explanation of the Reasons Why the Synods that are Uniting into the Synodical Conference of the Ev. Lutheran Church Are Unable to Join One of the Already Existing So-called Associations of Synods in Our Country." The paper stated that "the General Synod holds tenaciously to the Lutheran name but in reality is completely devoid of the essence and character that corresponds to that name." Schmidt noted that the United Synod, South (founded in 1863 by six southern synods which left the General Synod during the Civil War) made an attempt to be more confessional than the General Synod, but had no interest whatsoever in the "exclusive Lutheranism of the Formula of Concord" or of the so-called "Old Lutherans."⁶ The General Council had a staunch, confessional leader in the person of Charles Porterfield Krauth and the Council's constitution committed itself without reservation to all of the Lutheran Confessions. Nevertheless, the Council had failed to take a decisive stand on the "Four Points." Schmidt demonstrated rather convincingly that there was a need for a new Lutheran organization, one that would be decidedly confessional in theory and in practice.

The First Convention of the Synodical Conference

The First Convention of the Synodical Conference was held at Bading's church, St. John's in Milwaukee, July 10-16, 1872. One hundred thirty-six pastors, professors, teachers, and laymen assembled. Of these sixty were voting delegates chosen by the individual synods according to the provisions of the proposed constitution. Walther delivered the sermon at the opening service. He preached on 1 Timothy 4:16 using the theme, "How

⁵ The Illinois Synod was formed in 1846 when the Synod of the West divided. In 1848 Illinois joined the General Synod. In 1867 Illinois left the General Synod to join the General Council. In May 1880 the Illinois Synod merged with the Illinois District of the Missouri Synod.

⁶ The name "Old Lutheran" was originally applied to Lutherans who refused to join the Prussian Union. In America the name was given to confessional Lutherans who had migrated to this country from Prussia and Saxony. The name eventually referred to those who took the Confessions seriously and who had an understanding of the scriptural principles of church fellowship.

Important It Is That We Above All Make the Saving Of Souls the Purpose Of Our Joint Work in the Kingdom of Christ." Walther was also elected the first president.⁷

The delegates heard two essays. Matthias Loy of the Ohio Synod presented, "What is our Task toward the English-speaking People of Our Country?" Loy reminded his hearers of their mission responsibilities as confessional Lutherans. Friedrich Schmidt presented his "Theses on Justification." Schmidt's essay involved a lengthy exposition of the cardinal teaching of Scripture.

The constitution, which had been approved by all six synods, committed the members of the Synodical Conference to "the canonical writings of the Old and New Testaments, and the confessions of the Evangelical Lutheran Church of 1580, called the Concordia." The purpose of the conference was to express outwardly the unity of the respective synods, to strengthen one another in faith and confession, to promote unity in doctrine and practice, and eliminate any actual or threatening disturbances of the same. Two other aims were never accomplished: 1) to strive toward fixing territorial boundaries of the synods, providing that language does not separate them; 2) to unite all Lutheran Synods of America into one orthodox American Lutheran Church.

The "Negro Mission"

Loy's essay in the opening convention of the Synodical Conference emphasized the importance of mission work. During the 1877 convention Pres. Herman A. Preus (1825-1894) of the Norwegian Synod asked "whether the time had not come for the Synodical Conference to direct its attention to heathen mission work and begin a mission perhaps among the Negroes or Indians in this country." All the delegates were ready to participate in the "blessed work of heathen missions." The Conference resolved to begin mission work among the Black population in the South. At the end of the Period of Reconstruction as most Northerners were abandoning the South and those who had been freed from slavery less than two decades before, the Synodical Conference committed itself to cross-cultural missions. Nearly every convention of the Synodical Conference after 1877 had two main items of business. One was the presentation and discussion of an essay or essays on doctrine or issues related to the life of the church. The other was a report on the Negro Mission.

The Negro Mission grew slowly. Missionaries faced many setbacks. Lack of financial resources and the difficulty of replacing missionaries who took calls out of the field hindered the work. Nevertheless the work went forward. It even gathered the attention of people outside Lutheran circles. When Rosa Young (1890-1971), the daughter of a Methodist minister, needed support for the school she had opened, she was advised by the great Black educator, Booker T. Washington, to contact the Board of Colored Missions of the Synodical Conference. According to Young, Washington said that these Lutherans "were doing more for the colored race than any other denomination he knew of. He liked them because of the religious training which they were giving to the colored people." The Synodical Conference heeded her request and Rosa Young became a convinced Lutheran and a respected Lutheran educator.

The Negro Mission later became the impetus for beginning the Synodical Conference's Nigerian Mission in the 1930s. William Schweppe of the Wisconsin Synod became the first permanent Synodical Conference missionary in Nigeria.

The State Synod Controversy

One of the purposes of the Synodical Conference was to try to eliminate problems between its member synods and their congregations. Such problems had occurred over the years because the various Lutheran synods had congregations in the same geographical areas. Members of one congregation at times joined the congregation of another synod for less than sanctified reasons. Congregations did not always honor the church discipline carried out by another synod's congregation. One of the aims of the Synodical Conference was "the endeavor to fix the limits of synods according to territorial boundaries" in order to deal more effectively with

⁷ Three Wisconsin Synod men served as President of the Synodical Conference during its existence. John Bading was president 1881-1912. Carl Gausewitz served 1912-1927. E. Benjamin Schlueter was president 1944-1950.

these inter-congregational problems. Another aim was "the consolidation of all Lutheran synods of America into a single, faithful, devout American Lutheran Church." At three of the earliest conventions of the Synodical Conference delegates considered "Theses about Parish Rights" (*Jus Parochiale*) which contended that parishes and congregations should have geographical boundaries and their own territory.

Pres. Johann Sieker⁸ (1839-1904) of the Minnesota Synod had been assigned a paper for the 1875 convention with the purpose of setting up rules for the merging of congregations existing in the same geographical area and determining their synodical affiliation. Because of the press of his duties Sieker was unable to carry out his assignment, but recommended to the 1875 convention that it might be time for the merging of the synods into state synods. The Conference established a committee to present proposals to the next convention to determine how this might be done. The committee concluded that the only way to eliminate the evils that existed among the rival German congregations was to merge all the German synods of the Synodical Conference into one church body. This body would divide itself into district or state synods.

The proposal was voted down because it was seen as impractical, obstructive, and not feasible. A resolution, however, was passed to "advise all our synods without delay to take steps to bring state synods into being, even if this does not happen everywhere at the same time, yet in any case where it can be done without difficulty, detriment, and disadvantage." A resolution also was passed "to establish one joint seminary and place this under the control of the Synodical Conference." A final resolution stated, "Until the dissolution of the larger synodical bodies has taken place, it should be left up to the respective state synods whether they wished to join one of the existing general synods."

The reaction of the various synods was mixed. Wisconsin's resolutions on the state synod proposal provoked resentment and condemnation of the synod's actions by Missouri Synod representatives. Wisconsin declared

1. The synod endorses and heartily approves the original plan to unite all orthodox Lutherans within the Synodical Conference into individual, independent state synods.
2. The synod asserts that it is ready for such an amalgamation into a state synod of Wisconsin as soon as the possibility is precluded that this state synod might as a district attach itself to an existing synod and thereby lose its separate identity and independence.
3. The synod asserts that it cannot view any such attachment to an existing general synod either as commanded in God's Word or as essentially necessary for true unity and profitable and advantageous for our congregations.

A final resolution turned down the proposal for establishing a joint seminary and committed Wisconsin to re-open its own seminary. The synod believed that it was losing candidates for the ministry because there was no opportunity for training them in Wisconsin. The synod re-opened its own seminary in Milwaukee in 1878. From 1869 to 1878 Walther and his colleagues at St. Louis trained a number of young men who eventually made important contributions to the Wisconsin Synod, including August Pieper (1857-1946), J. P. Koehler (1859-1951), and John Schaller (1859-1920).

Although there were more efforts within the Synodical Conference to proceed with the state synod plan, within a few years the project was dead. A bigger controversy involving the doctrine of election began to tear the Synodical Conference apart. Whereas the State Synod Controversy had caused hard feelings between Missouri and Wisconsin, the Election Controversy brought the two synods closer together.

Why did Wisconsin ultimately decline to participate in the state synod project? The centennial history, *Continuing do His Word*, offers this explanation:

⁸ Sieker had been trained at Gettysburg for service in the Wisconsin Synod. He served at Salem, Granville, 1861-1867. He accepted a call to St. Paul, Minnesota, in 1867 and became president of the Minnesota Synod in 1869. He was instrumental in leading Minnesota out of the General Council and helped to found the Synodical Conference.

It is sometimes said that Wisconsin rejected the idea of state synods. That was not the case. Our fathers favored the plan as such, but insisted that these state synods must remain synods and not be reduced to the level of districts. The reason is evident. Our fathers were afraid of bigness; they realized that bigness easily leads to domineering. Bigness, in which the importance of the individual member decreases in proportion to the size of the body, in which open deliberations are reduced of necessity and the work becomes departmentalized and mechanized, almost inevitably leads to create a mentality of rulers and subordinates. This is not the spirit of the Church in which all members are brothers. The idea of state synods was lost, but our Wisconsin fathers were not guilty of scuttling it.

The Election Controversy

At the heart of the Election Controversy was the perennial problem of why some are saved and not others. Sinful human reason either tries to blame God for those who are lost (double predestination) or tries to give human beings some credit for their own salvation (synergism or Semi-Pelagianism). Article XI of the Formula of Concord rejects both the teaching that God predestines some to eternal damnation and the teaching that there is a cause of God's election in us. Nevertheless some dogmatists in the Age of Orthodoxy began to use the expression that God elects *intuitu fidei*, in view of foreseen faith.

In the early 1870s controversial articles on the subject began to appear in Lutheran periodicals pitting Gottfried Fritschel (1836-1889) of the Iowa Synod against Walther of the Missouri Synod. About the same time a debate about a related doctrine, objective or universal justification, resulted in the presentation of Schmidt's "Theses on Justification" at the first convention of the Synodical Conference.

For a number of years Walther had been reading essays before the conventions of the Western District of the Missouri Synod on the general topic: "The Doctrine of the Lutheran Church Alone Gives All Glory to God—an Irrefutable Proof That Its Doctrine Is the Only True Doctrine." At the Altenburg, Missouri convention in 1877, he discussed the doctrine of predestination on the basis of the Formula of Concord. In the essay Walther rejected the use of the terminology that God elected "in view of faith." The 1878 convention of the Synodical Conference gave official approval of the doctrinal contents of the Western District Report, including Walther's essay.

Opposition to what Walther had written soon mounted. Friedrich Schmidt⁹ of the Norwegian Synod on January 2, 1879, presented to Walther his objections to the Report of 1877, stating at the same time: "I can no longer go with you....I dare no longer keep silence." Attempts at reconciliation were of no avail. In January, 1880, Schmidt began publishing *Altes und Neues*, a monthly periodical in which he attacked Walther even though the Synodical Conference had a policy against such public attacks between members.

Schmidt was supported by his brother-in-law, Henry Allwardt (1840-1910), and Frederick Stellhorn, both of the Missouri Synod. The Ohio Synod joined in opposition to Walther as did a minority of the Norwegian Synod's pastors and theologians. In 1881 Ohio left the Synodical Conference. Fourteen pastors then left Ohio and joined Missouri, while eleven pastors left Missouri to join Ohio. Even though the majority of the Norwegian Synod supported Walther's position, the Norwegian Synod withdrew its membership in the Synodical Conference in 1883, but did not withdraw from its fellowship. The Norwegian Synod hoped that this step would make a settlement of differences with Professor Schmidt and his followers easier. In 1887 Schmidt and about a third of the Norwegian pastors left the synod to form a new group which eventually became known as the Anti-Missouri Brotherhood.¹⁰

The Wisconsin Synod, under the guidance of Professors Adolph Hoenecke and August Graebner (1849-1904) and President Bading, consistently stood with Walther and the Missouri Synod. Minnesota stood

⁹ Schmidt had been raised in the Missouri Synod, studied under Walther in St. Louis, and served with Walther in St. Louis as the Norwegian Synod's professor at the seminary. He had also defended Walther's teaching of conversion when Fritschel had written against it.

¹⁰ In 1890 the Anti-Missouri Brotherhood became part of the United Norwegian Lutheran Church in America.

with Wisconsin. Hoenecke supplied articles on the doctrine of election and the issues in controversy for the Wisconsin Synod's periodical, *Gemeinde-Blatt*. Wisconsin's 1879 pastoral conference raised some concerns about certain statements in Missouri writings and eventually received an explanation. In February 1881 Walther, to his credit, retracted some of the statements in the 1877 essay because the wording was misleading and could be misunderstood. The retraction was made at the urging of Hoenecke and others. During the week of June 8-15, 1882, the Wisconsin and Minnesota Synodical conventions were held simultaneously in LaCrosse. The two synods joined their sessions when doctrinal discussions were on the agenda. Professor Graebner presented his "Theses on Conversion." His second thesis dealt with the cause of conversion and thus brought election into the discussion. Professor Hoenecke supplied "a brief but thorough presentation" of the Bible's teaching on election, ascribing it alone to God's mercy and Christ's merits without any human contribution, whether foreseen faith or anything else. A Minnesota spokesman made a brief presentation in support of Graebner and Hoenecke.

In a subsequent session those attending the convention were polled to determine where they stood in the controversy. The Wisconsin Synod eventually lost nine men and about eight congregations. The Minnesota Synod lost three men and three congregations.

Although the Election Controversy was bitter and split the Synodical Conference, it served to strengthen the bonds between the remaining members of the Conference. The controversy forced these synods into a thorough study of Scripture and they emerged stronger for the experience. For decades to come the member synods spoke with one voice and were able to lend their support to struggling groups of Confessional Lutherans not only in this country, but in other parts of the world as well.

The Federation¹¹ of Wisconsin, Minnesota, and Michigan

Since the Wisconsin, Minnesota, and Michigan Synods had a similar birth and development and were neighbors geographically, it was natural for them to move towards a union. The same European mission houses and societies had supplied pastors for all three. John Weinmann, one of the founders of the Wisconsin synod, had stopped in Ann Arbor on his way from Rochester, New York, to Wisconsin to be ordained by Friedrich Schmid[t]¹² (1807-1883), the pioneer Lutheran pastor in Michigan and the founder of the Michigan Synod. Pastors who once were members of one of the three synods often showed up on the clergy rosters of one of the others. Each of the synods had a "New Lutheran"¹³ background, but had moved steadily toward a staunch confessionalism. In 1863 the Wisconsin Synod contacted the Michigan, Minnesota, and Ohio Synods in the hope of establishing closer relations. Each had been a member of the General Council. Bading of Wisconsin had stood with Klingmann of Michigan in an attempt to strengthen the General Council's reply on the "Four Points" in 1868.

The ties between Wisconsin and Minnesota were particularly strong. Wisconsin and Minnesota Synod pastors came into contact with one another in their missionary travels in western Wisconsin and eastern Minnesota. Pres. Johann C. F. "Father" Heyer (1793-1873) of the Minnesota Synod addressed the Wisconsin Synod in 1863 in an effort to establish closer ties. Wisconsin hoped Heyer might use his contacts back East to gather support for the new seminary in Watertown. Minnesota sent students to be trained in Watertown and had

¹¹ The synod created in 1892 by Wisconsin, Minnesota, and Michigan and the synod founded in 1917 both had the same name: The Evangelical Lutheran Joint Synod of Wisconsin, Minnesota, Michigan, and Other States. To avoid confusion we have come to refer to the 1892 synod as the "Federation." In the Federation the individual synods retained the name "synod." In 1917 a complete merger was effected. Each synod became a district or districts within the joint synod.

¹² Friedrich Schmid[t] of Michigan should not be confused with the Friedrich Schmid[t] who was a prominent Missouri Synod pastor and Norwegian Synod professor in the Election Controversy. The spelling of the two names is inconsistent. In his history of WELS Fredrich distinguishes them by calling the Michigan man Friedrich Schmid and the ex-Missourian Fredrich A. Schmidt. The ex-Missourian is often called F. A. Schmidt.

¹³ "New Lutherans" in Germany went along with the Prussian Union. In America "New Lutherans" were often willing to serve both Lutheran and German Reformed congregations.

spoken of a federation with Wisconsin already in 1868. Both were founding members of the Synodical Conference and had stood together in the Election Controversy.

Michigan, however, had never quite shared the closeness that Wisconsin and Minnesota had because of Michigan's long involvement with the General Council and because Lake Michigan served as a significant geographical barrier. Although Michigan had remained in the General Council after both Wisconsin and Minnesota had departed, Michigan had consistently stood for the right principles in the General Council. The synod had optimistically hoped that the Council under the leadership of Charles Porterfield Krauth would come to a proper understanding and practice of the scriptural teaching of fellowship. The Michigan Synod's eyes were opened wide and their hopes for the General Council were completely dashed in 1884. The General Council met in Monroe, Michigan, and two General Council pastors preached in local Presbyterian congregations. Michigan's protest went unheeded and the break with the General Council was completed in 1888.

A Federation Proposed

In the summer of 1891 Pres. C. Lederer of the Michigan Synod and Director Huber of Michigan's seminary¹⁴ made a trip to explore mission fields in the west. While in New Ulm, Minnesota, they called on Lederer's classmate from the St. Chrischona Pilgermission in Basel, Christian J. Albrecht (1847-1924). Albrecht was the president of the Minnesota Synod. As they talked they broached the idea of a federation consisting of their two synods and the much larger Wisconsin Synod. There were some obvious advantages in such a proposal. The three synods could train pastors and teachers more efficiently by pooling their resources. Mission opportunities could be multiplied. Mutual encouragement would strengthen each synod.

The proposal for a federation seemed to be an idea whose time had come. Already in August of 1891 representatives of the three synods met to consider forming a larger general body. The following April representatives of the three synods met again to draw up a specific proposal. They decided that the following articles should be presented to the individual synods that summer for their consideration and approval.

1. The three Synods of Wisconsin, Minnesota, and Michigan will become one under the name of "The Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan, and Other States."
2. The three Synods will for the present form three Districts, that of Michigan, that of Wisconsin, and that of Minnesota.
3. The Joint Synod is to have its own printing office¹⁵ and bookstore.
4. The Joint Synod is to have a common parish paper, a theological journal, a school gazette,¹⁶ and a yearbook. She is also to edit books for church and school. All official announcements, reports of ordinations and installations, notices referring to conferences, receipts and so forth are to be publicized in this common parish paper. The titles of existing parish papers of the individual Synods are to be changed in this manner: instead of being called PUBLICATION OF THE SYNOD OF, THE NAME WILL BE EDITED BY THE DISTRICT OF THE JOINT SYNOD OF WISCONSIN, MINNESOTA, MICHIGAN, AND OTHER STATES.
5. Home missions for the present are to be the responsibility of the Districts. They are, however, to be under the supervision of the Joint Synod, which is to supervise the manpower and the funds available for this purpose.
6. All rights and privileges not expressly assigned to the Joint Synod continue as those belonging to the Districts.

¹⁴ The seminary was founded in 1885 in Manchester and was moved to Saginaw in 1887.

¹⁵ Northwestern Publishing House had been founded by Wisconsin in 1891 and would serve as the official publisher of the synod.

¹⁶ Wisconsin's *Gemeinde-Blatt* became the Joint Synod's parish paper. Wisconsin's *Schulzeitung* became the school gazette. The theological journal, *Theologische Quartalschrift* (later *Wisconsin Lutheran Quarterly*), did not begin to be published until 1904.

7. The government of the institutions now existing, or those still to be established, is to be the prerogative of the Joint Synod. Such institutions are to be the following: (a) a theological seminary in Wisconsin; (b) a joint academy and a common teachers' seminary; (c) an academy or pre-seminary in Minnesota and in Michigan.
8. The institutions presently existing shall remain the property of the Districts who now hold title to them, until they are voluntarily transferred to the general body.

Each synod approved the articles. Michigan was received into membership in the Synodical Conference as had been previously stipulated by Wisconsin and Minnesota. The first meeting of the Joint Synod was held at Bading's church, St. John's on Eighth and Vliet Streets in Milwaukee, October 11-13, 1892. Prof. August Ernst (1841-1924) of Northwestern College was elected the first president of the new federation.¹⁷ On the last day of the convention the delegates participated in the cornerstone laying for the new seminary building on 60th and Lloyd Streets in Wauwatosa.

Difficulties Develop

The federation process had moved very quickly, perhaps too quickly for some. As the smallest of the three synods, Michigan had the most to gain by becoming part of the Joint Synod, but it also had the most to lose. Almost from the start some in Michigan had second thoughts about the union and turning their seminary into a prep school. Lack of pastors had always hampered the work in Michigan and their seminary in Saginaw was producing the pastors they needed. They began to wonder whether by closing the theological department of their school they were opening themselves to the same supply problems they had only recently overcome. Perhaps some had the same misgivings about bigness that had caused Wisconsin to reject the state synod plan of the Synodical Conference some fifteen years earlier. Perhaps some harbored some of the concerns that caused Wisconsin to re-open its seminary in Milwaukee only nine years after having moved the synod's pastor training program to the Missouri Synod's St. Louis seminary.

Factions began to develop in Michigan. In 1893 the synod requested that the theological department in Saginaw be retained for an indefinite period of time. The Joint Synod reluctantly agreed to allow the Michigan Synod more time to adjust matters at its school. The split in Michigan soon widened. Carl Boehner, who had served for a time in the Wisconsin Synod, was elected president of the Michigan Synod in place of Lederer in 1894. His leadership style only served to aggravate the situation.

In April 1895 a peace conference was held in an attempt to resolve the issues between the pro-Saginaw seminary faction and the pro-federation faction. President Ernst was also present. The representatives at this conference decided that the theological department of the Michigan seminary would continue for three more years and then the school would be converted into a prep school.

The Michigan Synod in convention that summer, however, resolved that the theological department would stay open until all the students currently enrolled in the Saginaw institution were graduated. This meant that the theological department would continue for several more years. At this decision a minority protested, declaring that they had lost confidence in the leaders of the synod and the administration of the seminary. They brought charges against the Michigan leadership to the Joint Synod convention later that summer. The Joint Synod ruled in their favor and insisted that the original articles of the federation be followed. The Michigan seminary was required to drop its theological department and become an academy.

When the ten pastors of the Michigan minority refused to end their congregations' offerings for the support of the Michigan Synod, the synod suspended them from their membership. The suspended pastors organized as a separate entity and brought charges against Boehner to the Synodical Conference meeting in August 1896, but failed to list specific charges beforehand. The leadership of the Synodical Conference, therefore, could not inform Pres. Boehner of the charges against him. Since the Michigan Synod sent no

¹⁷ Two men followed Ernst as president of the Federation: Carl Gausewitz (1900-1907, 1913-1917) and Frederic Soll (1907-1913).

delegates to the convention that summer, the Synodical Conference sent a committee to the Michigan Synod convention in September 1896. This committee could not gain a hearing. Without discussion Michigan voted to break with both the Federation and the Synodical Conference. The Federation had already declared a break in fellowship with Boehner and the Michigan majority with a notice in the August 1, 1896, issue of the *Gemeinde-Blatt*. The Michigan Synod then changed the suspension of the minority to an expulsion. This minority group became the Ev. Lutheran District Synod of Michigan and retained membership in both the Federation and the Synodical Conference.

Patience simply was not the order of the day. That was true of the Michigan majority, the Michigan minority and the leaders of the Federation.

Having withdrawn from the Federation and the Synodical Conference, the Michigan Synod soon found a new partner. The Augsburg Synod, a small midwestern synod founded in 1876, had advertised for a union with a Lutheran synod that had a seminary. This partnership with the Augsburg Synod lasted from 1897 until 1900. By then it had become painfully obvious that the two synods were not in agreement in doctrine and practice.

Meanwhile a number of changes in personnel and attitudes were taking place in Michigan. The synod elected William Bodamer president in place of Boehner in 1898. Boehner left the synod and moved west. In 1902 Prof. F. Beer became head of the Saginaw seminary. Although he came highly recommended (having served at the Kropp Seminary in Germany), his Prussian military discipline did not sit well with the students. Whereas before 1902 there had always been at least twenty students enrolled in the seminary, by May 1907 the enrollment dropped to one, causing the seminary to be closed.

Under the leadership of Presidents Bodamer (president 1898-1904), John Westendorf (1904-1905), and Frederick Krauss (1905-1910) efforts at reconciliation began. In 1904 there were two free conferences with Missouri Synod men to see whether there was agreement among them in doctrine and practice. That same year Michigan in convention admitted its error and unbrotherliness in refusing to give audience to the Synodical Conference delegation and for the hasty withdrawal from that organization. In 1906 a rather remarkable meeting took place between representatives of the Michigan Synod and the Michigan District Synod in Bay City. The representatives adopted a statement of six questions and answers in which both sides freely admitted their guilt leading to the split. These questions and answers were published in the 1906 Proceedings of both the Synod and the District Synod. This mutual admission of guilt was the only God-pleasing way of effecting a reunion. After meetings in Monroe in 1908 and Saginaw in 1909 the two groups officially reunited in 1910. The reunion committee had already dealt with the Federation in convention in 1909. Michigan Lutheran Seminary was reopened as a prep school under the capable leadership of Director O.J.R. Hoenecke in 1910.

The Final Merger

Having learned a lesson about making haste slowly, the Federation moved cautiously toward the final merger of the constituent synods. In 1903 a proposal for merger appeared; but was tabled in 1905. In 1907 the proposal reappeared, but was sent back for further study to the conference which had issued it. In 1911 a group of laymen suggested that the merger be studied by committees of the individual synods and then by a Federation committee comprised of the committee members from the individual synods. In 1913 the Federation adopted the resolution to merge the synods. In 1915 the Federation adopted a constitution for the merged synod. In 1917, the 400th anniversary of the Reformation, the merger was completed. The Minnesota Synod became the Minnesota District. The Michigan Synod became the Michigan District. The Wisconsin Synod was divided into three districts, and the Nebraska Synod¹⁸ became the Nebraska District. In 1919 the name of the merged synod was shortened to the Evangelical Lutheran Joint Synod of Wisconsin and Other States.

The Federation years were productive in spite of the controversy in Michigan. The Christian reconciliation that followed the controversy produced an eagerness to support the projects of the Federation with enthusiasm and offerings. The Federation emerged stronger because of the experience and undoubtedly

¹⁸ Nebraska was organized as a district of the Wisconsin Synod in 1901. In 1904 Nebraska reorganized as a synod because of its distance from Wisconsin and became a member of the Federation and the Synodical Conference.

learned some important lessons about dealing patiently with brothers. The ministerial education system was established along a pattern that endured for nearly a century. The Federation's seminary in Wauwatosa entered a golden age and very productive era. The numerical strength of the combined synods set the stage for the eventual expansion into states outside the Upper Midwest. In fact, during this time St. Paul's congregation of Tacoma, Washington, applied for membership in the Joint Synod. The years of the Federation also marked the beginning of our synod's world or heathen mission enterprise with the sending of missionaries to the Apaches of Arizona.

The Apache Mission

Many of the European mission houses and societies that sent pastors to Wisconsin, Minnesota, and Michigan prepared men not only to serve scattered German immigrants, but also to do heathen mission work in various parts of the world. Those who came to America often had the hope of being able to reach out with the gospel to the Native American population. The men in Michigan even made some attempts at establishing Indian missions in that state, albeit with little lasting, tangible success.

The mission zeal of the early pastors was evident in their tireless efforts to travel under the harshest of conditions to reach scattered groups of immigrants with the gospel. The *Gemeinde-Blatt* published articles on mission work around the world, including mission efforts to the Jews in our own country. The congregations of the synod regularly held mission festivals and gathered offerings to support the mission efforts of various mission societies. The 1865 *Proceedings* records that more than \$600 had been gathered for the heathen mission work and had been sent to the Mission Societies of Hermannsburg and Leipzig. The Synodical Conference Negro Mission kept mission work before the eyes of the synod.

In 1876, one week before the Battle of the Little Big Horn, the Wisconsin Synod in convention discussed the possibility of doing work among the American Indians. Bading reported in his presidential address that a Pastor Dreves had volunteered to serve as a *Reiseprediger* (traveling missionary) and Indian missionary. Dreves had previously served as mission inspector and theological teacher at Hermannsburg. Pastor Matter of the Iowa Synod was invited to the convention because he had served as a missionary to the Indians for the Iowa Synod. Because of the Sioux wars on the Great Plains the Iowa Synod had closed its Indian Mission. Matter warned that this was the worst of times for Wisconsin to think about starting an Indian mission. Nevertheless, the convention resolved to take Dreves up on his offer. It was proposed that Dreves should follow the tracks of the new Union Pacific Railroad and establish missions along the way. Unfortunately Dreves ended up in California without starting any Indian missions. The synod did not think it wise at the time to begin home missions in California and so the mission effort failed.

In 1883 the idea of heathen missions was once again before the synod. As the Proceedings of 1883 record: "In order to maintain an interest in this important Kingdom work (heathen missions) it was resolved that the president appoint a standing committee of five pastors to look for an orthodox and successfully working mission society from among those existing at present and pledge our support to this group through this committee." Bading appointed Pastors Philip Brenner, J. Brockman, W. Dammann, Ch. Dowidat, and Philipp Koehler to the synod's first mission board. The committee concluded that all but one of the existing mission societies had to be rejected because of doctrinal problems. The one the committee hoped to support never bothered to answer the letter sent to it. The committee then proposed that "a search should be made for young men, who are truly God-fearing, who are willing and able to approach people and who are capable of devoting themselves to mission work among the heathen. These are to be trained for mission work at our educational institutions, and our designated mission funds are to be used for this purpose." Two such young men were soon identified, Georg Adascheck from Austria and John Plocher from Wuerttemberg. Eventually Paul Mayerhoff, whose father was a long-time pastor in the synod, also volunteered. It does not seem, however, that these students received any specialized mission training for their work as "foreign" missionaries.

The committee meanwhile continued looking for a field in which to begin heathen missions. They sought the opinions of "several outstanding mission people in Germany and in this country," including Dr.

Warneck in Halle. They considered work in Alaska and Korea and even proposed to the synod that mission work begin in Japan. The mission needs in the American Southwest seemed to be more compelling and more appealing. Someone finally suggested contacting Indian agents in the Indian territories in the western part of our country to find a suitable field.

The committee decided to send two of its members, Pastors O. Kock and Theodor Hartwig, to the territory of Arizona to see if a suitable field could be found there. A Presbyterian missionary by the name of Cook who was working among the Pima Indians pointed them to the Apaches because they were no Christians doing mission work among them. Geronimo and his band had been subdued only six years before.

The Wisconsin Synod accepted the suggestion to begin work among the Apaches. The Joint Synod, which had just come into existence, resolved to make the mission its own and established a commission for world missions. Adascheck and Plocher were commissioned for service on October 4, 1893, at St. Mark's in Watertown. President Ernst preached the sermon and Prof. Hoenecke "gave a spirited and inspiring address." The two missionaries left for their new field the next day and arrived safely that same month on the San Carlos Reservation.

The Early Years

Missionaries Adascheck and Plocher had not really been prepared for the difficulties they would face. The Apache language was difficult. The living conditions were primitive. The climate was harsh. The isolation oppressive. The Apache culture was challenging. And since the Apaches had been hunted, subdued, and confined to reservations against their will by white soldiers, they were suspicious of the white missionaries who had come to serve them with the gospel. Adascheck left the field after one year because of difficulty with the Apache language. At least one writer has suggested that his request to be recalled was more a result of culture shock and difficulty in making the cultural transition.

Plocher soon began instructing about 110 children twice a week at the government school in San Carlos and the rest of the week he taught twenty at his own school at Peridot. Plocher and Adascheck also traveled to the Fort Apache reservation to present the gospel. In 1894 they camped underneath the oldest tree on the reservation, which became known as "Old Cedar."

Plocher worked with patience and diligence in instructing the children. After several years of mission work it could be reported in 1899 that four girls had requested baptism and after adequate instruction had been baptized on April 2. That same year the faithful missionary was forced to accept a call to Minnesota because of the declining health of his wife.

Paul Mayerhoff, who had volunteered his services as a missionary while at the seminary, was called from the parish ministry to replace Missionary Adascheck in 1896. He was sent to the Fort Apache Reservation and began his work at East Fork. Mayerhoff had an exceptional gift for languages and spent long hours studying the difficult dialect. He constructed a phonology for the unwritten language and filled notebooks with Apache words and expressions. He even composed his own English to Apache and Apache to English dictionary. He translated portions of *Luther's Small Catechism* into Apache and was recognized by the Smithsonian Institution as an expert in the Apache language and culture. After eight years of faithful service Mayerhoff accepted a call to Nebraska.

Prof. J. P. Koehler, who has a reputation in our circles for being less than a friend of heathen mission efforts, offered some very practical advice at the time Mayerhoff left the field. Koehler had spent some time in Arizona recuperating from a throat ailment and had observed our mission work. He suggested to the mission board that Mayerhoff should be used as a tutor to help other missionaries learn the Apache language. He could also be used to translate portions of the Bible into the Apache language. The mission board did not accept Koehler's recommendation.

In 1900 seminarian Carl Guenther¹⁹ cut short his training to accept the call as Plocher's replacement. When his wife's health declined Guenther was called to serve the "home" mission field of Douglas, Bisbee, Warren, and Lowell, Arizona. Our Wisconsin Synod home mission program in Arizona flowed naturally from the Apache mission. Koehler relates that in 1909 a chance meeting on a train of Missionary Harders of the Apache mission with the mission director of Missouri's California-Nevada District resulted in the decision to leave home mission work in Arizona to the Wisconsin Synod and mission work in California to Missouri. Harders soon began traveling to Tucson once a month to conduct services. Over the next few years home missionaries G. Luetke, Paul Hensel, Im. P. Frey, and William Beitz arrived to serve the new mission field.

Difficulties, Dedication, and Growth

The Apache mission survived and grew even though it was plagued by problems. The ill health of missionaries and their wives often limited their work and sometimes caused them to leave the field. The revival of the native religion of the Apaches at times presented special challenges. The synod often did not give the financial support necessary for these men to carry out the ministry to which they had been called. In spite of the problems God granted success to the faithful missionaries whom he had called to preach the gospel to these precious souls for whom Christ died. A few of the missionaries deserve special mention.

Milwaukee Pastor Gustav Harders (1863-1917) came to Arizona in 1905 on a year's leave of absence because of failing health. He soon was helping missionary Guenther in his work. After a brief return to Milwaukee he was called in 1907 to the Globe area and appointed superintendent of the Apache mission. Harders' love for souls was evident to all. He not only worked among the Apaches, but also attempted to do mission work with the Chinese who came to work in the mines. He also penned three novels about life among the Apaches, *Jaalahn*, *La Paloma*, and *Dohaschtida*. These novels were translated by Pastor Henry Nitz and his wife and became Wisconsin Synod classics.

In 1910 E. Edgar Guenther, in November of his senior year at the Wauwatosa Seminary, answered an emergency appeal for a student to fill a pastoral vacancy in the Apache mission. He arrived with his new bride in December to begin fifty years of mission service. In 1967 his wife Minnie had the honor of being named "The American Mother of the Year," a fitting tribute to a lady who did so much in the service of our mission and her extended family of Apaches.

In January 1917 Alfred Uplegger responded to an urgent request for help from Harders because the latter's health was failing. Uplegger also interrupted his seminary studies half way through his senior year to begin a lifetime of work among the Apaches. Harders died in April, but Uplegger was soon joined by his classmate and friend, Henry Rosin. In 1922 Rosin married Uplegger's sister. Rosin served for fifty years at Peridot. Uplegger served over fifty years at San Carlos. Dedicating their lives to work among the Apaches, Guenther, Rosin, Uplegger, and their faithful wives gave the mission the continuity and stability that is so important on the mission field.

In 1919 Alfred Uplegger's father Francis accepted a call to the mission at the age of fifty-two. He served until a few years before his death at the age of ninety-seven. Dr. Uplegger succeeded in reducing the Apache language to written form. He also produced an Apache grammar. He translated selected portions of Scripture, a catechism, and liturgy. He also wrote twenty-five hymns which he included in a hymnbook which he produced in the Apache language.

The missionaries and their wives also carried out charitable work. In 1922 the East Fork orphanage was started to care for abandoned Apache children. The East Fork Nursery and Placing Agency was created in 1957 to find Christian Apache homes for abandoned children.

Schools have played an important role in the mission from the very beginning. In 1922 Missionary Henry Nitz was called as principal of the East Fork boarding school. That school was dissolved in 1944, but in

¹⁹ Carl Guenther was not related to the other Apache missionaries by the same name, E. Edgar Guenther and Arthur Guenther.

1948 the East Fork Academy, now East Fork Lutheran High School, was born. Teacher Arthur Meier devoted over thirty years of his life to teaching Apache youth.

Conclusion

Success is difficult to measure when it comes to the work that God has given his church to do. We sometimes forget that winning one person for eternity causes the angels in heaven to rejoice. Modern Americans expect quick results and lose patience when success does not come right away. We can learn much about perseverance from those early missionaries and their wives. Several years passed before our mission could count its first convert. The slow, patient work of gaining the confidence of the Apaches and the time spent trying to understand their culture and learn their language finally paid off. It is reported that within a few decades after our missionaries arrived every Apache on the reservations had had the opportunity to hear the gospel. In time it was evident that the Lord of the church had his elect also among the Apaches and had given our synod the privilege of being his messengers of salvation to these precious souls. After more than a century the mission stands as a testimony to the grace of God and the faithfulness of the men and women who have served in our synod's name.

The Apache mission also has been a blessing for our synod. For many decades it was the focal point to remind our synod of the importance of "heathen" missions. Ladies groups directed charitable contributions to the orphanage, and school children sent toys and gathered mission offerings. Through the publications the Apache Scout and later the Apache Lutheran mission work was kept before the eyes of many. The Apache mission marked the beginning of what blossomed in the second half of the twentieth century into the worldwide mission enterprise of our synod. That story will appear in the final essay of this series.

To God be the glory.

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