

EVANGELICAL  
PIONEERS

**EVANGELICAL  
PIONEERS**

BY

**John W Flucke**

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FOREWORD

EVANGELICAL  
PIONEERS

A copy of an original book in the library of Rev H A Krieger of the Friedens (Peace) United Church of Christ New Melle, Missouri we have chosen to put two pages of the original 5 x 7 book on one 8½ x 11. All blank pages are intentional, and were blank in the original.

An every name index has been added, including the name of each area represented by those names. The location is by State (MO, Femme Osage) as well as Femme Osage MO. Page number is that of the original book.

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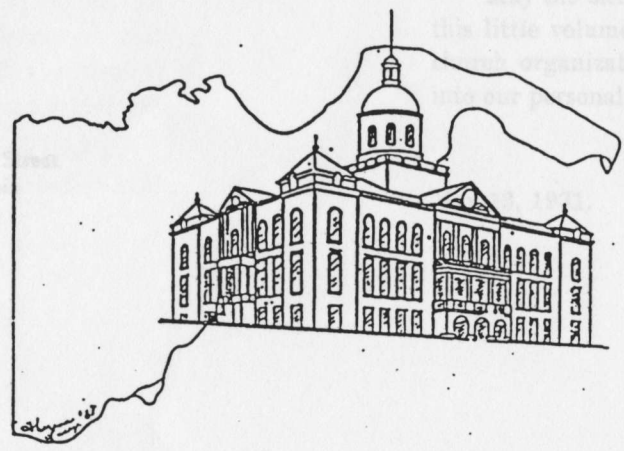
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C. W. Leckey,  
President, Evangelical Synod of N. A.

# EVANGELICAL PIONEERS

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John W. Flucke

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St. Louis, Missouri      Chicago, Illinois

## FOREWORD

These biographical sketches of some of our outstanding "Evangelical Pioneers" were written by Rev. John W. Flucke, of Kingfisher, Okla., upon suggestion and request of Rev. H. L. Streich, the Executive Secretary of our Evangelical Brotherhood and Women's Union. They are intended for study classes among adult and young people's groups of our churches. The author has succeeded admirably in presenting many interesting facts, resulting from careful study of all available sources, in clear and concise language and in correct historical setting.

It is not only highly desirable that our Evangelical people acquaint themselves with the life and work, the goals and self-denials of those men and women to whom may be traced to a large extent the preservation and development of Evangelical faith and practice on the part of our forebears in this land of their adoption, but it is unquestionably incumbent upon present-day Evangelical leadership that it call attention to these adventures of faith of the past generation in order to incite the present and coming generations to a like spirit of willing sacrifice and whole-hearted service, as has been given such noble expression in the efforts put forth by these Evangelical Pioneers.

May the blessing of the Lord of the Church accompany this little volume upon its journeys into our churches and church organizations, into our homes and parsonages and into our personal thought-life!

*C. W. Locher,*  
President, Evangelical Synod of N. A.

May 13, 1931.

## INTRODUCTION

At the request of the Rev. H. L. Streich, executive secretary of the Evangelical Brotherhood and the Evangelical Women's Union, I have attempted to present in these pages a series of biographical sketches of Evangelical pioneers.

No effort has been made to rank these men in the order of their importance. The arrangement would come nearer being chronological. Nor is the fact that one sketch is longer than another of any significance other than insofar as it indicates to what extent source material was available. Especially do I wish to emphasize that I have made no effort to write about *every* Evangelical pioneer. Certainly there must have been, and were, other pioneers whose names we honor concerning whom, unfortunately, little or no material seemed available. Nothing should please me more than to have someone else write a sequel to "Evangelical Pioneers" telling us about "Other Evangelical Pioneers."

In presenting this little volume, I do not claim to be making an original contribution to Evangelical church history. My work has been that of a translator and editor rather than that of an author. The material for these biographical sketches has long been available in the German language. My aim has been to make it available to that ever-growing circle of Evangelical people for whom German is a foreign tongue or who have had no access to the German material which I have used.

I have attempted to make these sketches popular rather than technical. For that reason too I have made little use



of footnotes and have seldom given specific references. I have, however, made every effort to give accurate information. I have also listed at the end of each chapter the complete bibliography upon which I have drawn.

The volume is arranged especially for study-groups. It is hoped that the "Suggestions for Further Study or Discussion" given at the end of each chapter will be helpful. I strongly recommend that they be used by all study classes.

With the prayer that as it tells its story of the boundless love, dauntless courage, and limitless energy of the pioneers of our faith, the book may awaken in many hearts a greater love for the Master and a greater zeal for His work, I send the little volume on its way.

*John W. Flucke.*

Kingfisher, Oklahoma.  
New Year's Day, 1931.

TABLE OF CONTENTS

Chapter	Page
I. Joseph Rieger .....	1
II. George Wendelin Wall .....	21
III. John Jacob Riess .....	35
IV. Herman Garlichs .....	49
V. Louis Nollau .....	63
VI. William Binner .....	81
VII. Adolph Baltzer .....	99
VIII. Professor Andreas Irion .....	127
IX. Karl Simon Kuhlenhoelter .....	143
X. John Jacob Schwarz .....	167
XI. Louis von Ragué .....	193
XII. Oscar Lohr .....	217
In Conclusion .....	233

*145 p. side of Builders & Co. Foundation (Hy. B. B.)*



youth in Epinal, France, in the home of a childless uncle and aunt, devout Catholics. Because Joseph was a gifted boy it was their wish he enter the Catholic ministry. However, the contact he had with Protestants in school and later sought in the years of apprenticeship,—as was the custom then with a boy after confirmation,—caused him to decide even in the years of minority to leave the Catholic Church. In order to escape confinement in a convent, he went into hiding in Switzerland, working with a weaver for his living.

Having spent a year in Switzerland, he returned to Germany at the age of twenty-one to get his formal dismissal from the Roman Catholic Church. In order to do this, he had to submit to a course of instruction. During this course, he asked the priests so many annoying and embarrassing questions that he was dismissed as a "hopeless heretic" without completing the course.

#### HIS TRAINING AND THE BEGINNING OF HIS MINISTRY IN AMERICA

He also obtained his release from military service and, in 1832, entered the "Mission House" at Basel. Having completed a four-year course at Basel, he decided to go to America to work among the German-speaking people of the Middle West (then "Far West"). After a six-week trip by sail boat, he, together with G. W. Wall and G. Schwabe, arrived in New York June 1, 1836. After a three-month study of the English language with English-speaking friends at Hartford, Connecticut, he continued his journey to St. Louis in November of the same year.

St. Louis was then one of the out-posts of westward-bound civilization in North America. It was a city of 11,000 inhabitants. A large percentage of the population was composed of German immigrants, many of whom were free-thinkers who cared little for the church or the gospel.

#### AT ALTON

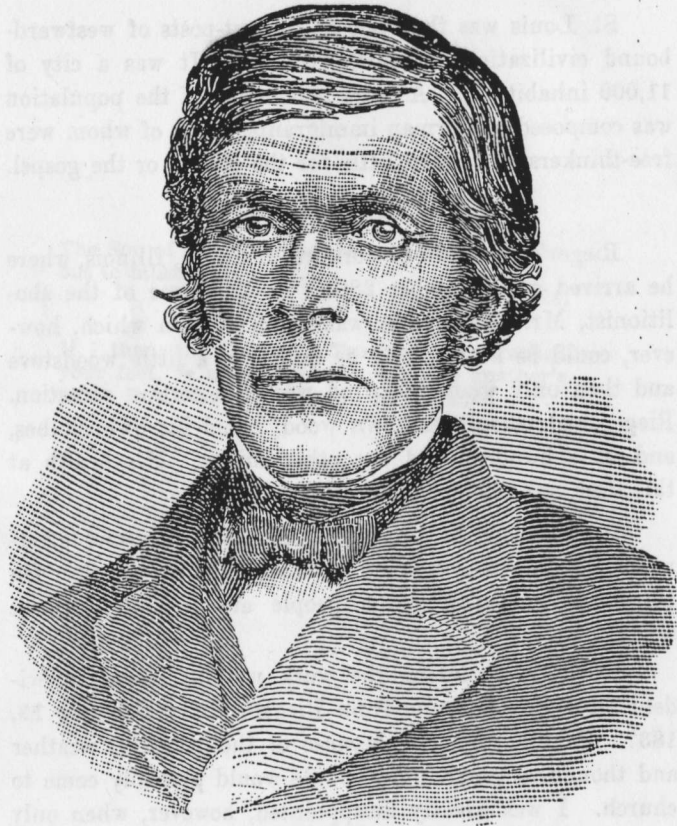
Rieger's first field of work was in Alton, Illinois, where he arrived on November 28th. In the home of the abolitionist, Mr. Lovejoy, he was given a room which, however, could be heated only by means of a little woodstove and then only when the wind was in a certain direction. Rieger had to split his own wood, mend his own clothes, and do a hundred and one other things. His health at this time was not good; he often had fever.

On Sundays he preached, both mornings and afternoons, to audiences ranging from six to thirty people. On Christmas morning eleven people attended the sunrise service.

How disappointing the work was, at times, is evident from this notation from Rieger's diary, January 29, 1837: "I rejoiced today because of the beautiful weather and thought a great many people would probably come to church. I was greatly disappointed, however, when only one single solitary man appeared. I was very sad and thought to myself, 'I shall find another field of labor.'"

On August 20, 1837, before an audience of five persons, Rieger preached his farewell sermon in Alton. The following day he shipped his baggage to Beardstown, Illinois, he himself arriving there a few days later.





Joseph Rieger

## AT BEARDSTOWN

The work in Beardstown was considerably more encouraging than that in Alton had been. Rieger, however, was often ill with fever due to the swampy nature of the locality.

In August, 1838, there was an epidemic of typhoid fever in Beardstown. Rieger not only ministered to the sick in a spiritual way but also performed the most menial tasks in an effort to help. Sometimes he would kill a chicken and prepare soup for a sick person. Rieger never forgot the Master's words, "He that is greatest among you shall be your servant" (Matt. 23: 11). He was happy during that strenuous season when he often stayed awake day and night at the bedside of a sick parishioner or friend. He writes, "Oh, how many opportunities to do good and to preach the Saviour! What a blessed service!" Though it did his soul good, his frail body could not long stand the strain. He himself became ill. A small boy found him one day lying on his bed in a state of coma. For two days he hovered between life and death; then he began to improve. Unfortunately, he developed, soon after this, a case of intermittent fever which troubled him for many, many years to come. He bore his affliction patiently but regretted exceedingly that it hampered him in his work.

## VISIT TO GERMANY

In the spring of 1839, Rieger felt it necessary to leave Beardstown because of the unhealthy, swampy surroundings. He offered to go with Pastor Nies as a missionary to the Indians. On account of the sickness of Nies and

the outbreak of hostilities among the Indian tribes these plans did not materialize. Rieger then decided to make a visit to Germany.

The trip from Illinois to the Atlantic seaboard was made largely on horseback. Enroute Rieger usually stopped overnight at private homes. Whenever he stopped in a German-American home, he usually had the privilege of preaching a sermon to the members of the household and neighbors. It was a very strenuous trip. Rieger tells that in one week he covered two hundred and thirty miles on horseback. The day before he reached Ann Arbor, Michigan, he had covered some fifty miles when, near midnight, he lay down to rest on a pile of shavings in a carpenter's work-shop.

While in Germany, Rieger made the acquaintance of Minette Schemel, to whom he became engaged and who returned to America with him as his bride in 1840.

While enroute from New York to St. Louis, Mrs. Rieger came very near meeting with a serious accident. A bridge over the Rocky River was under construction. All stage coach passengers were asked to cross a-foot. Mrs. Rieger was nearing the shore, walking on a loose beam when a yoke of oxen tied to the end on the bank became restless and pulled the beam away. Mrs. Rieger fell headlong some twenty feet into the shallow water below. She was not seriously injured by the fall and, after three days' rest at a hotel in Medina, was able to continue the journey.

#### AT HIGHLAND

Pastor and Mrs. Rieger found their first home at Highland, Illinois. Rieger was very happy. Minette

proved to be a real helpmate and companion. She took an active interest in her husband's work. Rieger shared all his experiences with her. We are told that no book interested him very much unless he could read at least a part of it to his dear Minette.

Great was the happiness of the young couple when on May 15, 1841, a baby boy came into their home. When a few weeks later the child was baptized, in the presence of the congregation, it was given the name Carl. Unfortunately, little Carl was not to remain long on the earth. On August 12th, of the same year, the lovely child died, and Rieger and his wife were very sad.

Rieger had, on account of the accident to his wife at Medina, missed the meeting of pastors held at Gravois Settlement, Missouri, in October, 1840, at which the German Evangelical Church Association of the West (first official name of our denomination) was organized, but he attended the first general conference which was held at Femme Osage, Missouri, the following year. He was one of four pastors present, and preached in the English language on that occasion. He was elected secretary of the Association.

#### FEARLESS CHAMPION OF THE RIGHT

Rieger's home life was very happy. Conditions in the congregation, however, occasionally caused him much grief. Although the services were well attended, Rieger felt, as many a present-day minister feels at times, that his preaching made little or no impression upon his hearers. Some of his experiences were, indeed, disheartening.

Once, for instance, Rieger was invited to a certain town near Marine (one of his preaching points) for the baptism of two infants. When he arrived, he found a large crowd present. In the home everything had been made ready for a big dance. Rieger called the host, as well as the fathers of the infants who were to be baptized, and told them that either the baptism or the dance would have to be cancelled, since he did not care to have the two combined. The host said that since many of those present had come for the dance rather than for the baptism (though all were relatives), it would be up to the assembly to decide. When Rieger put the proposition before them, a "hard-boiled" man said to him, "Mr. Preacher, you are here to do your duty, the rest is none of your business." Rieger remained very calm and said that he was only doing his duty and that he did not consider it his duty to baptize any child under conditions such as these. Thereupon the host became very angry and threatened to withhold his support of the church. Rieger replied that he could not, for the sake of any man's friendship, act contrary to the dictates of his conscience and that as regarding his annual contribution of one dollar and fifty cents, well, he could do just as he liked about that. Then Rieger took his hat and went home. The following Sunday a group of these men waited at a certain corner to "get" Rieger as he was going to church. Rieger saw them and greeted them as he passed. He had an unusually large crowd in church that Sunday. Needless to say, nothing happened to the fearless preacher.

On March 10, 1843, a second son, Justus, came into

the Rieger home. Shortly following this happy event, the Riegers left Highland. Rieger spent the summer as an itinerant preacher, Mrs. Rieger and the baby staying at the Nollau home in Gravois Settlement, Missouri. Late in August they went to their new home at Burlington, Iowa.

#### DARK DAYS AT BURLINGTON

They had hardly had time to get settled when Mrs. Rieger became very ill. The week following October 5th was one of heart-rending experiences for Rieger. It is touching, indeed, to read those pages of his diary on which he has recorded the thoughts of those earnest days. How often, how earnestly, the good pastor and his dear wife prayed together during that last week. Mrs. Rieger was ready to go and, although every effort was made to save her life, on the afternoon of October 13th (about 3:15), she passed on into the Great Beyond, leaving her husband and little Justus in the world alone. The funeral service was conducted the following day by Pastor Leonard, an aged Presbyterian minister. Rieger's only consolation, besides the Word of God, was the fact that he still had his darling little boy, Justus. As if he had not already drunk deeply enough of the cup of sorrow, little Justus became ill with measles and died after a few days' illness on November 25th. Rieger himself was sick at the time and could not attend the funeral.

#### REPAYING EVIL WITH GOOD

The following incident taken from the record of Rieger's activities in Burlington casts an interesting sidelight upon the remarkable Christian character of this great



Evangelical pioneer. Among the German-speaking people of Burlington, there was in that day quite an anti-church element consisting largely of the heavy drinkers of the community. A certain Mr. N. one night suggested to a group of brawlers, of whom he was one, that they go to the home of the much-hated and much-maligned preacher and break the window-panes. All agreed enthusiastically, but all except Mr. N. backed out before reaching Rieger's home. Mr. N., unmindful of the fact that all his comrades had deserted him, smashed most of the windows with his walking-stick and then began to beat on the door. When Rieger opened the door, he stumbled into the house. Rieger caught the drunken man to prevent him from falling to the floor, took him into his guest room, undressed him, put him to bed, and hooked the shutters (the panes being broken). After a while, he entered the room once more only to find that N. had vomitted all over the floor and was now fast asleep. Rieger scrubbed the floor and cleaned the man's shoes and brushed his clothes. Imagine N.'s surprise when he awoke in the morning to realize that he was in the preacher's home and that some "angel" during the night had shined his shoes and brushed his clothes. He had about decided to slip quietly out of the house without a word of farewell to his host, when Rieger stepped in.

"Good morning, Mr. N. Did you sleep well? I am glad to see you already clothed, for my wife has hot coffee ready for us. Please come to breakfast." N. bowed his head in shame and knew not what to say. Finally he begged:

"Please excuse me. How could I appear before your wife? Please allow me to go without taking breakfast." Rieger repeated the invitation but N. begged still more to be released, saying:

"I shall send a man right away to repair your windows. Please forgive me, Pastor, I shall never again trouble or annoy you."

"I have already forgiven you," said Rieger, "for the wild man who yesterday caused me the annoyance is no longer here this morning. But, my dear Mr. N., what will become of your soul if you continue thus?" As Rieger continued to talk, big tears flowed down the man's cheeks. He took Rieger's hands in his and promised that he would never again allow himself to become intoxicated. They parted as the best of friends. Soon one of Mr. N.'s men came to replace the broken window-panes and that same evening Mr. N. came to the parsonage again, this time to make application for membership in the congregation. He was received and became one of the most active members, a pillar of the church, and a model Christian gentleman.

Rieger himself never told the story but Mr. N. told it in later years with heartfelt gratitude for Rieger's loving service which aroused him to a new life.

#### SECOND TRIP TO GERMANY

In October, 1844, Rieger again journeyed to Germany. In Bremen, April 15, 1845, he was married to Miss Henrietta Wilkins, who also in the true sense of the word became a helpmate in his pioneer work, and a faithful, loving homemaker.



Rieger's Wedding Picture, also called "Mothers of the Synod"

Standing: Mrs. Rieger, née Wilkens; Louise von Laer, later the wife of Pastor Adolph Baltzer; Meta Wilkens, who married Pastor Louis Nollau; Marie Wilkens, who became the wife of Pastor Fr. Birkner. Seated: Anna von Laer; Pastor Joseph Rieger; Grandma Wilkens and Meta Grabau; Mrs. Grabau and daughter Noline, who married Pastor Louis von Ragué.

Returning to America, accompanied by Adolph Baltzer and William Binner, new pastors for the Evangelical Church Association of the West, he stopped in New York to make a contract with the Bible and Tract Society to spend at least a year as colporteur in the western states. This meant, of course, a considerable sacrifice for both him and Mrs. Rieger since it prevented them from being together very much. Mrs. Rieger made her home temporarily with Pastor and Mrs. Wall in Gravois Settlement while Rieger went about selling Bibles and Christian books. He was very successful in this work. During the two years which he spent in the work he had many interesting experiences.

#### EXPERIENCE WITH A SALOON-KEEPER

Once, while his horse fed and rested at a livery stable, he entered a saloon. On the wall he saw a framed copy of the "Ten Commandments of the Saloon," a sacrilegious parody on the Ten Commandments of the Bible. Rieger burned with righteous indignation. His eyes flashed fire and, without saying a word to anyone, he took down the offensive decoration and tramped the thing to pieces. The saloon-keeper became angry and threatened him, but Rieger remained calm and simply asked the value of the property destroyed. The saloon-keeper only grew angrier and, grabbing a knife, started to jump over the bar to "get" Rieger.

"What's your hurry?" questioned Rieger, "I shall not run away. You may walk around as usual." The bar-keeper, greatly surprised because Rieger did not run, cursed and said,

"G— d— me, what a peculiar fellow!"

"God does not wish to damn you but to save you," replied Rieger. "That is why he has sent me to you. And that," pointing to the broken picture, "I will pay for at whatever price you name." In a few words he pointed out the blasphemous nature of the writing and the impropriety of it. Then he asked, "Now how much do you want for it?"

"Nothing," was the unexpected reply. "Perhaps it is better that it is gone." To make a long story short, suffice it to say that Rieger had dinner with the saloon-keeper and family that day and was invited to come again. The man accepted the Bible which Rieger gave him and promised to read it.

#### ANOTHER SALOON-KEEPER

On another occasion Rieger started to show his books to a saloon-keeper only to hear, "Just leave them books in your satchel. You are a preacher and those are preacher-books for which I have no use." Rieger started to show him one of the books. "Go to the d ..... with your books," said the man. Rieger quietly turned to the saloon-keeper's twelve-year-old boy.

"Don't you think this is a fine book? Would you like to have it?"

"Yes, I would," replied the boy.

"Then take it," said Rieger, "but don't forget to read it."

"How much is the book?" asked the father, reaching for the cash drawer.

"No," said Rieger, "you cannot pay me for it. I am giving it to your son but I have some good books for you, too; if you want one of those I shall be glad to sell you one."

Rieger displayed his books. When he left, the man had not only bought three or four, but he and Rieger had become good friends.

The next time Rieger visited that town, this man had sold his saloon. He was glad to see the pastor and invited him to spend the night in his home.

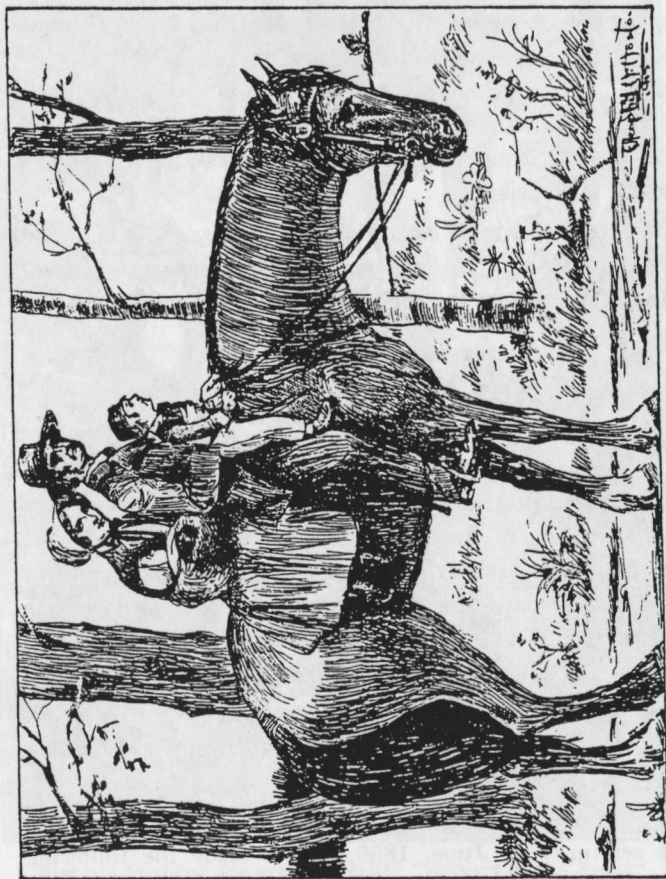
#### THIRTEEN YEARS AT HOLSTEIN

After two years of this strenuous work, Rieger accepted a call to a congregation near Holstein, Missouri. Together with his wife and the two small daughters, Rieger moved there in 1847. While at Holstein, Rieger was very active in helping to found and develop our Evangelical Seminary at Marthasville. Before the seminary was opened several candidates for the ministry had received private instruction from Rieger in his own home.

It was largely through his solicitation that the seminary received considerable help from Mr. Richard Bigelow in New York as well as from many other English-speaking people who had learned of our work through him.

When everything was in readiness for the opening of the seminary in June, 1850, Rieger made the following announcement to his congregation: "The seminary folks want to move in. They will find only an empty house, with nothing in the kitchen or cellar. We, as neighbors, ought to remedy that." His suggestion was gladly received





Pioneer Pastor and Family

and the next morning Rieger got two of the seminary students to go out with a team to collect food-stuffs. Just as the students were ready to start on their collection trip, Rieger called the one and tied a piece of rope about his waist.

"Why the rope?" asked the student in surprise. "People will wonder why I have it tied about my waist."

"That is just what we want them to do," answered Rieger, "and when they inquire, you tell them that Pastor Rieger thought that perhaps someone would want to give the seminary a cow, for the seminary family will have to have one." The result was that the young man came back that evening with a cow and a calf for the seminary!

In 1850, while Rieger was on a promotional trip in the interest of the new seminary, his wife became very ill with cholera. She recovered, but their two daughters, Anna and Josephine, as well as many members of the congregation fell victims to the dread disease.

#### PRISON WORK AT JEFFERSON CITY

After a most successful pastorate of thirteen years, Rieger decided to leave Holstein and go to Jefferson City. Although no longer in good health, he did some very remarkable work in that city. Especially did he take an interest in the prisoners at the Missouri State Penitentiary which was located there. He made it his business to visit the prisoners at least once a week, usually taking with him some flowers or other little gifts. During the Civil War, he acted as voluntary chaplain of the prison, conducting worship services, in both German and English, once every

two weeks. He became known throughout the city as "Father Rieger".

#### CALLED HOME

When, on August 20, 1869, he was called to his heavenly reward, the entire city mourned the loss. His untiring benevolence was so generally known in Jefferson City that an English-speaking pastor of that city said in a printed obituary, "He was so much like his Master, going about and doing good!"

Truly Joseph Rieger was a wonderful personality and a true pioneer. He was a man of the broadest sympathies. He ministered to Catholics and Protestants alike. He did not hesitate to shake hands with a Negro, was ever an ardent abolitionist, and was for a number of years a trustee of Lincoln Institute, Missouri's first Negro university. He never made the mistake of identifying religion with the German language but was every ready to, and did, preach in English as well as in German. He loved children and they loved him.

Perhaps the most outstanding characteristic, and one which certainly is a distinguishing mark of a true Christian, was his magnanimity. He never harbored grudges against anyone. On the contrary, he was always ready to forgive, yes, even to help and to serve, those who were unkind to him.

When we remember the handicaps of physical weakness and the limitations under which he worked, we marvel at his accomplishments. But most of all we marvel at his wonderful spirit of self-sacrificing service. Would that we had more of it today.

#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Have someone who reads German read pages 67-69 in Muecke's "Geschichte der Deutschen Evangelischen Synode von Nord Amerika" and give a report on social and religious conditions in and around St. Louis as they existed at the time of Rieger's arrival.
2. Have someone else read up on the same subject in Kamphausen, pp. 73-81.
3. Kamphausen's characterization of Rieger, pp. 31-32, is interesting.
4. How do you account for Rieger's inclination to favor the use of the English language?
5. Would it have been fortunate, or unfortunate, if Rieger's plan to work among the Indians had been carried out? Why has our church never undertaken work among the Indians? What denominations are doing this work today? Are they adequately meeting the need? Are most of the Indians in the United States Christians?
6. Would you have dealt with the drunken man in the manner in which Rieger dealt with him? What was it that brought the man to repentance?
7. Name some of Rieger's most outstanding characteristics.

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## CHAPTER TWO



### GEORGE WENDELIN WALL Pioneer Pastor in St. Louis

#### RUSSIA'S LOSS AMERICA'S GAIN

When Joseph Rieger first came to America in 1836, he did not come alone. One of his traveling companions on that long journey across the Atlantic was George Wendelin Wall, a fellow-student from the Mission House in Basel. Both Rieger and Wall, we learn, had been designated for service in south Russia. When, however, a Russian imperial order prevented them from undertaking the proposed work, they were assigned by the Basel Mission Society to the American Society for the Building of the Kingdom of God in the West of the U. S. A. The "West", of course, referred to the region about St. Louis, which was at that time a frontier city.

Wall and Rieger had a letter of introduction to a Christian merchant in New York City. On April 15, 1836, they set sail on what proved to be a stormy six-week voyage. Landing in New York on June 1, 1836, they said good-bye to G. Schwabe, a friend and fellow-student who had made the voyage with them. Little did they dream then that their friend would so soon be called out of this life. Schwabe went to Detroit to take charge of a congregation there but died of fever soon after his arrival in that city.

#### FRIENDS IN HARTFORD

Wall and Rieger, following instructions, continued their journey to Hartford, Connecticut. In Hartford they

How beautiful upon the mountains are the feet  
of him that bringeth good tidings, that publish-  
eth peace, that bringeth good tidings of good,  
that publisheth salvation, that saith unto Zion,  
Thy God reigneth!

Isaiah 52: 7.



were gladly received by some of the American Christians who had appealed to the Basel Mission Society for workers to go out among the German-speaking inhabitants of the "West". We are probably correct in saying that except for the interest taken by these English-speaking Christians of the East in their German-speaking countrymen of the West, many more years might have elapsed before the latter should have received spiritual nurture of any kind. Many of the German immigrants themselves were not especially interested in church and, except for the promise of these missionary-minded Christians in Hartford and elsewhere in the East to support the first preachers, the work would have been almost impossible.

Wall and Rieger found their friends in Hartford very hospitable and the friendship established during their four months' stay there proved to be life-long. They took advantage, of course, of the splendid opportunity which they had in Hartford of learning the English language.

#### TWO PIONEERS

On October 17, 1836, Wall and Rieger began the long overland journey to St. Louis. There were no aeroplanes or motor cars, and very few railroads in those days. The trip, consequently, required three to four weeks' time, so that it was the middle of November when they arrived at their destination. Here they separated. Rieger became more or less an itinerant preacher, serving at Alton, Illinois; Beardstown, Illinois; Burlington, Iowa; Pickney, Missouri; and Jefferson City, Missouri, to say nothing of numerous other churches or preaching points which he served for longer or shorter periods of time.

Wall did pioneer work of another sort. He began at once to build a German Evangelical congregation in St. Louis and, with the exception of three years, he served this same congregation continuously until the time of his death in 1866.

#### ST. LOUIS THEN

It was not an easy task to build a Christian congregation among those German immigrants. St. Louis was at that time the chief trading point of what was then known as the "Far West". Its location at the junction point of the Missouri River and the Mississippi, and near the mouth of the Illinois River, was very favorable to its growth. In 1840 it had, in fact, a population of some twenty thousand as compared with Chicago's four thousand, four hundred and seventy. Its importance is furthermore attested by the fact that it was made the terminal for the steamship lines operating on the Mississippi from New Orleans. From St. Louis smaller boats went up the Mississippi to Minnesota, up the Illinois River to Chicago, and up the Missouri into the practically uninhabited regions of what is now Missouri, Kansas, Nebraska, Iowa, and the Dakotas. Commerce with the Eastern states was carried on by shipping goods down the Mississippi to Cairo, Illinois, then up the Ohio to Cincinnati or Pittsburgh. The first three decades of the nineteenth century brought many German immigrants to St. Louis.

The need of a German Protestant church and school had begun to make itself felt in the early thirties. The first German church was founded probably in the year 1834. The congregation had experienced considerable dif-



George Wendelin Wall

difficulty in keeping a pastor and was vacant, at least temporarily, in the absence of its third pastor, J. H. Kopf, when Wall arrived in St. Louis in November, 1836. He was immediately asked to become temporary pastor of this congregation and accepted the call. Certainly the work must have proved more difficult than he had expected. A large percentage of the German population of that day had come under the influence of the rationalistic movement in Germany—a movement which knew no God save one called Reason and which had no appreciation for a spiritual religion. Consequently, many of the German-speaking people were absolutely hostile to religion. Many more were indifferent, having lost themselves in the rush for material gain and worldly pleasures.

The prevailing hostility toward religion was freely reflected in the press. The church was referred to, for instance, as "a vampire which is sapping to the last drop the life-blood and life-strength of mankind." People were admonished to nourish the "free German spirit which is still of the future and which shall some day have freed itself from the bondage of the equally obnoxious preachers on earth and of God in heaven." From 1842 to 1845, a certain communistic agitator, named Henry Koch, published in St. Louis an anti-church paper known as the "Antipfaff" ("Anti-Preacher"). Later this publication merged with one called "Vorwaerts" ("Forward"). It was about this time also that Samuel Ludvigh published the "Wahrheitsverbreiter" ("Organ of Truth") and "Die Fackel" ("The Torch"), both of which were devoted largely to anti-church and anti-clerical propaganda. One

can imagine, therefore, the spiritual atmosphere of the day and the consequent difficulties which attended Pastor Wall's work.

#### THE PASTOR AND HIS WORK

Wall was truly evangelical. Besides he was young, enthusiastic, and unafraid. He preached the gospel in all its purity, and he preached it whole. His predecessor, it seems, had been wont to tickle the spiritual palates of his hearers with a sort of sugar-coated religion which made little mention of sin, repentance, conversion, regeneration, and similar subjects. Wall's preaching made some of his hearers squirm uncomfortably in their seats and met with considerable opposition. But the young preacher "stuck it out".

On August 9, 1840, his congregation dedicated its new church, located at Seventh and Clark Streets. It is a matter of record that on the following Sunday no less than five hundred persons took part in the communion service at the new church.

Friction between the pastor and a certain element of the congregation reached a crisis when, in 1843, the congregation adopted a new constitution according to which the pastor should be barred from both the congregational meetings and from all meetings of the church council. Wall realized that the congregation was trying to reduce its pastor to nothing more than a "hired speaker". He could not conscientiously accept the new constitution, consequently he resigned from the pastorate of the congregation (The Evangelical Protestant Holy Ghost Church) in July, 1843.

This resulted in a division of the church. The best (not the wealthiest) people of the congregation left their old church home and, together with Pastor Wall, founded, on July 16, 1843, the German Evangelical Congregation in St. Louis, Missouri, a church which was destined to become the mother church of a considerable number of the thirty Evangelical churches now in St. Louis. The congregation met at first in a public school building. In view of the fact that its members were scattered throughout the city, the congregation decided to build two churches, one in south St. Louis, the other in north St. Louis. One can easily imagine that the pastorate of this congregation involved an unusual amount of work. So strenuous was the work that Pastor Wall felt it necessary, in 1845, to seek a smaller field. About the end of that year he accepted a call to the pastorate of St. John's Church in Gravois Settlement (Mehlville). There he spent three of the happiest and most peaceful years of his entire ministry.

In March, 1850, he returned to St. Louis, however, to accept the pastorate of the south church (now known as St. Marcus). This congregation had grown from a small number of members who, with him, had left the old Holy Ghost Church. Pastor Wall served this congregation faithfully for seventeen years until, on April 21, 1867, he died at the age of fifty-six years.

#### TRULY A PIONEER

Surely no one will say, simply because Wall's work was of a different nature than that of Rieger, that he was not also a pioneer. It is true that Rieger, perhaps, came nearer carrying out the plans and intentions of those English-

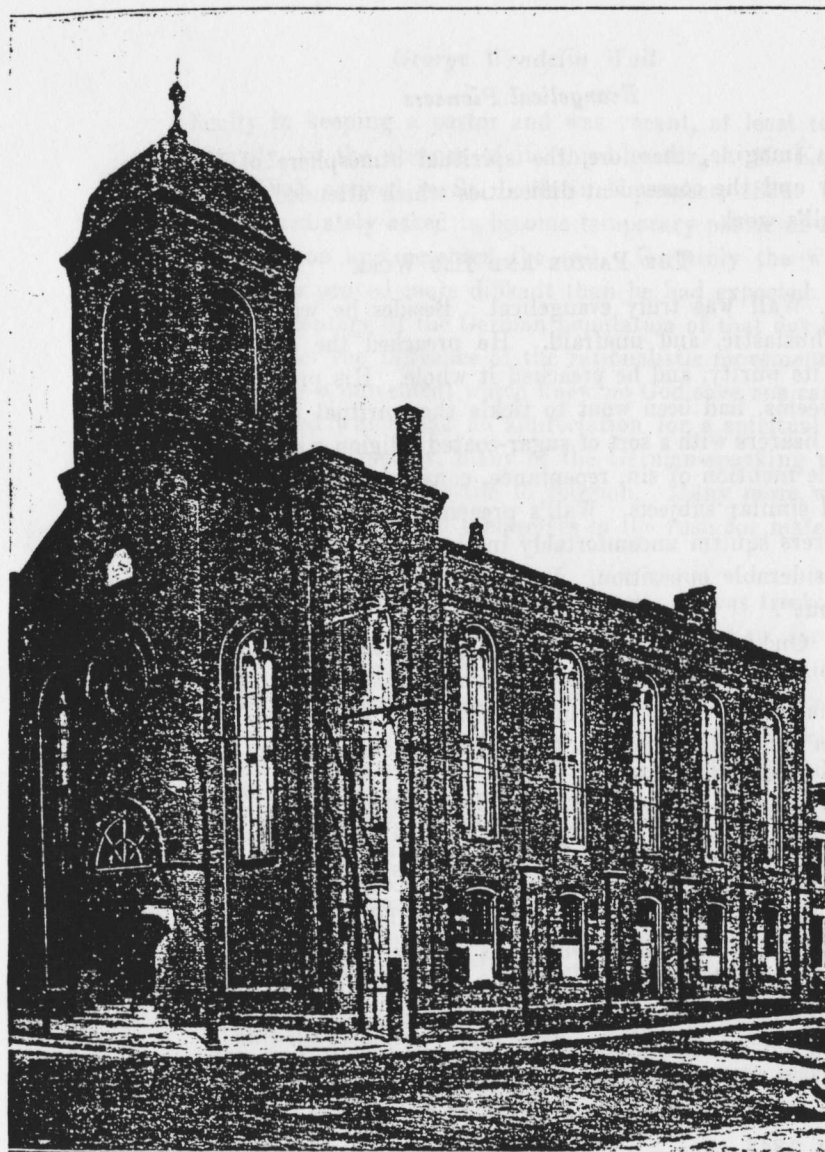


speaking friends who were instrumental in bringing both him and Wall to America. He went about from place to place more or less as a traveling evangelist, preparing the soil here, there, and everywhere, for the big years of sowing and harvesting on the parts of those who were to come after him. He touched more lives, but for a shorter time. Wall's activities were confined to a smaller area, St. Louis and Mehlville, but he must have influenced profoundly the people with whom he lived and whom he served so many years. Rieger's work probably involved greater hardships. Yet, let no one think that Wall had an easy time of it. The opposition to Christianity, the church, and pastors, was probably more bitter in St. Louis than anywhere else. The conditions under which pastors in those days had to live and work were exceedingly primitive. Schory refers to the "humble circumstances" under which Wall's family was still living in 1851, after fourteen years of his pastorate in St. Louis.

Wall, like the other Evangelical pioneers did not mind putting up with primitive conditions. These early ministers of our church considered it their mission to serve, not to be served. They did not demand for themselves comforts and conveniences which were not enjoyed by those to whom they ministered. Many who go forth to serve our church today may well learn from them self-denial and self-sacrifice.

#### DENOMINATIONAL ACTIVITIES

We must not forget that Pastor Wall not only built his own congregation but also took an active interest in the beginnings of our denominational organization.



The First St. Marcus Church, St. Louis, Mo.

Wall was one of the six German-speaking pastors who, on October 15, 1840, at the home of Pastor Nollau in Gravois Settlement, organized the German Evangelical Church Society of the West. During the early years of the Association's work, Wall's home in St. Louis often became temporary headquarters for pastors newly-arrived from Germany.

He always made it a point to attend the conferences of the Association. In October, 1842, only one other pastor (Garlichs) and he went to Highland, Illinois, to attend the conference there. In 1846, the conference was held in Wall's home at Gravois Settlement.

In 1847-1848, Pastor Wall served as president of the German Evangelical Church Society of the West. In his report to the conference of 1848 he strongly urged the founding of a theological seminary, with the result that a committee consisting of the pastors Riess, Baltzer, and Wall, and the members of the church councils of the St. Louis churches was appointed to present definite plans.

#### AMBASSADOR TO GERMANY

In 1852, when the seminary had been established at Marthasville, Missouri, Pastor Wall was sent to Germany to solicit financial aid, as well as students, for the institution, and to establish and maintain contact between the Church Society of the West and the Evangelical church in Germany.

Wall attended the Evangelical Church Conference in Bremen in September of that year. His appeal to the conference met with a hearty response and resulted in a

free-will offering being taken in all the churches of Prussia for the purpose of establishing an endowment for the seminary at Marthasville.

Wall also visited many other German cities and made many addresses in the interest of our work in America. His visit in Berlin gave the impulse to the founding of a society known as the "Berlin Society for the German Evangelical Missions in America" whose purpose it was to win men for the work in America. In Tuebingen and other places he received a gift of books for the seminary library.

Of course, Wall visited Basel, Switzerland, where he had graduated seventeen years before. He received a royal welcome. He was invited to speak in St. Elizabeth's Church. The offering amounted to thirty-five dollars, besides a gold bracelet given, no doubt, by some poor woman who had no money to give. The superintendent of the Mission House was greatly interested in Wall's report of the work. Wall was invited to attend a session of the Board, which after hearing his report, decided to send five additional pastors to America.

In short, this official visit resulted in a new and greater interest among German Evangelicals in Kingdom work among the Germans in America and brought our little Church Society of the West considerable reinforcements of men and money during the years to come.

When Wall returned to St. Louis in October, 1853, a special conference was held for the purpose of receiving the report of the ambassador to Germany. All agreed that this official visit to the fatherland had been singularly blessed and all joined in singing praises to God. Wall, himself,

in the true pioneer spirit which was his, took no credit for himself but gave the glory to God.

Though his life was cut short at the age of fifty-six, his ministry in America having been one of only thirty years, yet his contribution to the religious life among the German-Evangelical population of St. Louis was a large one. So was also his contribution to the German Evangelical Church Society of the West.

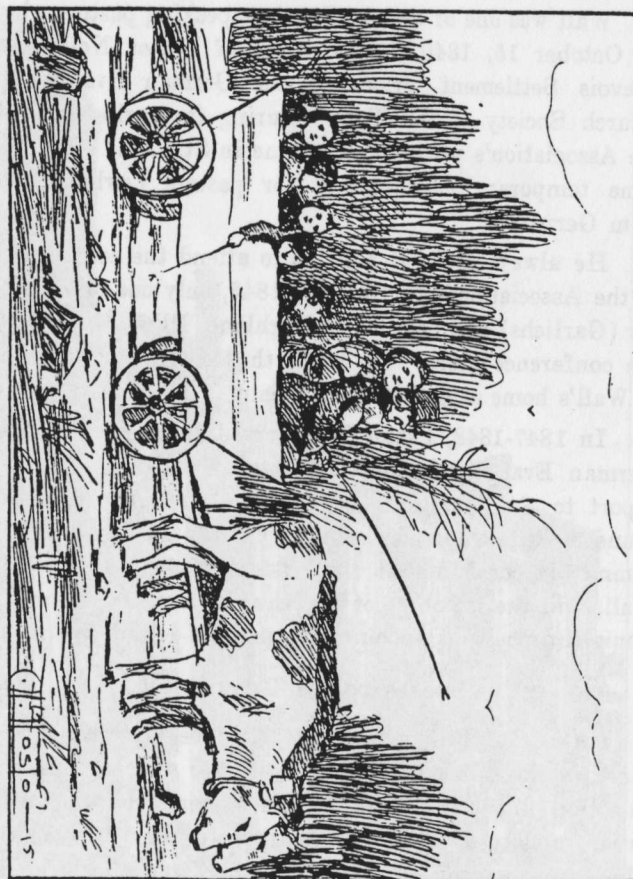


#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Is there a similarity between the attack on religion which was made by the German rationalists of St. Louis and vicinity a hundred years ago and the attack on religion which is being made in Russia today?
2. Which is more difficult, for a minister to serve one congregation many years as Wall did, or to go from place to place as Rieger did? Which is best for a church, ordinarily, a few long pastorates or many short pastorates? Do you know of churches which have been handicapped because of frequent change of pastors? Why do some of our pastors change so frequently?
3. Is a pastor's influence necessarily in direct proportion to the number of people with whom he comes into contact?
4. Find out whether there are any persons in your group whose parents or grandparents knew Pastor George Wendelin Wall.

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How Evangelical People Went to Church in 1837



## CHAPTER THREE



### JOHN JACOB RIESS Our Pioneer in South Illinois

#### CONDITIONS AMONG GERMAN-AMERICANS IN THE WEST

St. Louis being the German center of the middle West, it was only natural, perhaps, that the German population of Illinois should be concentrated in those counties nearest that city—namely, St. Clair, Madison, and Monroe. At any rate, large numbers of Germans settled in these and other Illinois counties during the first half of the nineteenth century. Towns such as Belleville, Highland, Beardstown, and Alton had a decidedly German atmosphere. Many of these German immigrants were educated, cultured, and refined as well as thrifty. As early as 1836, a "German Library Society of St. Clair County" was organized in Belleville.

Because of the interest of the Germans in books and culture, the German settlement near Belleville came to be called the "Latin-Settlement". Muecke thinks that it was here that the custom arose of designating as "Latin farmers" those who had been city dwellers in the fatherland but who had taken up agriculture upon coming to America.

Naturally, these German people experienced all the hardships of American pioneer life. Building a home on the virgin soil of the Middle West meant strenuous work under great handicaps and without the comforts and conveniences of civilization. Forests had to be cut down and disposed of and virgin soil plowed for the first time. Log cabins, laboriously erected, served as dwelling houses.

Clothing had to be made at home. Health conditions were poor, medical treatment hard to get, hospital service impossible. Naturally, the death rate was high.

Worst of all, as many came to feel sooner or later, were the spiritual conditions existing in these early German settlements. Spiritual conditions are usually bad enough in any pioneer community. They were doubly bad in those communities in which a language other than English prevailed, because of the fact that the English-speaking churches, even though they might be represented in these communities, could not meet the religious needs of the foreign-speaking population.

It is heart-rending to ponder the religious conditions in these German colonies of South Illinois as we find them reflected in letters which were written at that time. Following is a quotation from one such letter: "Our children are growing up like pagans, in absolute ignorance of the gospel, not knowing whether they have a Saviour, nor who He is, nor how to come to Him." Thousands heard no Christian sermon in years because they had no opportunity to do so. A traveling evangelist from the East, having visited this section, reports: "These people begged me with tears in their eyes to remain with them as their pastor. They promised to share everything with me. However, I had to follow my instructions and move on. Oh, that many messengers of the Lord might see with their own eyes how those dear fellow-countrymen love, and plead for, the worship services to which they were accustomed in the fatherland. Only one with a heart of stone could see their plight and not feel constrained to serve his brethren. People

had come as far as fifty miles to attend our worship service."

#### BASEL MISSION SOCIETY CONSIDERS PROBLEM

It was a spring evening in 1835. In Basel, Switzerland, the Executive Committee of the Mission Society was in session at the Mission House. When routine matters had been disposed of, the chairman, Pastor Blumhardt, addressed the committee with words to this effect: "Gentlemen, I have here a letter addressed to our committee by one of the elders of a Swiss-German colony at New Argau, in St. Clair County, in the state of Illinois, in North America." He then read the message which was in part as follows: "We are getting along very nicely here in a material way, but we are very sorry to say that we have no opportunity, whatsoever, to hear the Word of God, or to enjoy the blessings of the church, to which we were accustomed in the old country. Occasionally someone comes to us under the guise of a pastor or evangelist, but, alas, all too soon we learn that these men are not worthy even to be called Christians, much less pastors. We have lost all faith in them. We ought to have a faithful shepherd and pastor in our midst in order that true Christianity, which I am sorry to say has sadly languished, might again be revived among us. Many of us have been living here almost seventeen years and, during all that time, have had no pastor in our midst. Can't you, won't you, please, send us a good and faithful pastor who, in a simple manner, would preach to us the pure gospel, one who would seek wholeheartedly the welfare of immortal souls?"

It was not the first appeal of this sort which the Basel



John Jacob Riess

Mission Society had received from America. Three such appeals had previously been answered. In 1833 Friedrich Schmid had been sent to Ann Arbor, Michigan, to become pastor of a colony of Germans there. In 1834 Johann Gerber and Wilhelm Metzger, having returned from ten years of missionary service in Sierra Leone, West Africa, were sent to the United States, where they found their fields of labor in Chillicothe and Liverpool, Ohio, respectively.

The Basel Mission Society, existing primarily for the purpose of missionary work in non-Christian countries, realized, nevertheless, that these German colonies in English-speaking America presented a real need which ought, somehow, to be met. The Evangelical Synod owes much to this society, which still exists.

When the Pastor Blumhardt had finished reading the letter from America, he asked, "What shall we do about it?"

Almost immediately someone replied, "We ought to send them someone, but whom can we send?"

"If you will permit me," said Blumhardt, "I believe I can suggest a suitable man. John Jacob Riess is one of our oldest students. He has been in our institution five years and is well-trained, and would, I believe, be unusually well-fitted for the work. Do you wish to consider him?"

#### RIESS IS SENT TO AMERICA

The suggestion met the hearty response of the committee and Riess indicated his willingness to go. Riess was at the time twenty-four years old, having been born at Tuttlingen, Wuerttemberg, Germany, on May 5, 1811. He



was ordained at Loerrach, on May 13, 1835, and said farewell to his alma mater on June 17th. On August 18th he boarded a ship at Bremerhaven and on October 11, 1835, landed in New York, the first ordained pastor of the Evangelical Synod (to-be) to set foot on American soil. (Herman Garlichs who began preaching in 1833 was at that time still unordained.)

On October 16, 1835, he arrived safely at the home of his friend and former fellow-student, Pastor F. Schmid, at Ann Arbor, Michigan. After a two-week visit with his friend he started out, on November 2nd, for his new home in St. Clair County, Illinois, where his future parishioners eagerly awaited his coming.

#### PREACHES IN SOUTH ILLINOIS

On Sunday, November 22, 1835, he preached his first sermon at Dutch Hill, on the banks of the Kaskaskia River. For the first time in many years the German settlers heard an Evangelical sermon preached in their native tongue. The young man who preached it was destined to become, in the course of the following decade, "the Evangelical pioneer in South Illinois," especially in St. Clair, Monroe, and Madison counties.

In January, 1836, he began to hold services also at Turkey Hill, southeast of Belleville, at Centreville (now Millstadt), and at Prairie du Long. During the course of the year, he confirmed not fewer than thirty persons, several of whom were over thirty years old and a number of whom were already married.

#### RIEGER VISITS RIESS

When Joseph Rieger arrived in St. Louis from Germany, in November, 1836, one of the first things he did was to visit Pastor Riess. Concerning that visit Rieger wrote in his diary as follows: "November 18th. I decided to visit Brother Riess. As I went down town, I met the brethren Heyer and Nies, of Barmen, together with a man from High Prairie, Illinois, who did not wish to return for some time and who offered to let me use his horse. I decided to go at once. I fetched only my top-coat. Was accompanied on the journey by another man, a neighbor of Riess'. We had to ford a lake so deep that the water reached the horses' bellies. Then through mud and underbrush. The bushes often struck one's face. After four hours we arrived. Brother Riess was so happy to see me! He is living with his wife's folks in a one-room log cabin. His wife is a very pious person. His parents-in-law come from Wiesbaden and have been in America only a year. They have seven children. We read and prayed together and then retired. They had fixed a bed for me on the floor. I marveled to find Brother Riess so content under such abominable living conditions.

"Nov. 19th. This morning Brother Riess began to whitewash his room (a little log cabin). He asked me to preach for him tomorrow.

"Nov. 20th. Sunday. The weather was very unpleasant. We rode to church this morning in an oxcart. About one hundred people had gathered at the home of Farmer Freivogel. I preached about the final judgment and Brother Riess added a few closing remarks. The people

intend to build a church but as yet have only two hundred and sixty dollars of the necessary five hundred. Brother Riess each week preaches also at New Argau, across the Okaw, at Turkey Hill, Belleville, High Prairie, and at still another place (a circuit of thirty miles). Yet he receives for his work hardly two hundred dollars a year. We stayed at Freivogels' for dinner. This evening I conducted a school in our house and we sang songs and prayed.

"Nov. 23rd. I prepared to return to St. Louis. Brother Riess, his wife, and her sister and brother accompanied me. We took two oxen and a two-wheeled cart. At 4:30 we arrived in St. Louis."

These notes from the note-book of Pastor Rieger give us an excellent glimpse of the conditions under which Pastor Riess labored in South Illinois those first years.\*

The proposed church was erected one and a half miles south of Millstadt and was dedicated on June 25, 1837.

Unfortunately, we do not know much more concerning the work of Pastor Riess in South Illinois. That the foundations of our work in that section were well laid is evidenced, however, by the fact that we have a large number of flourishing and loyal congregations in that section today.

#### PASTOR IN ST. LOUIS

In October, 1846, Riess accepted a call to become the successor to Pastor George W. Wall, as pastor of the German Evangelical Congregation in St. Louis, a congregation which had two churches, one in north St. Louis and one in south St. Louis. After 1848, he devoted his entire

\* L. Haerberle, "Joseph Rieger," pp. 12-13.

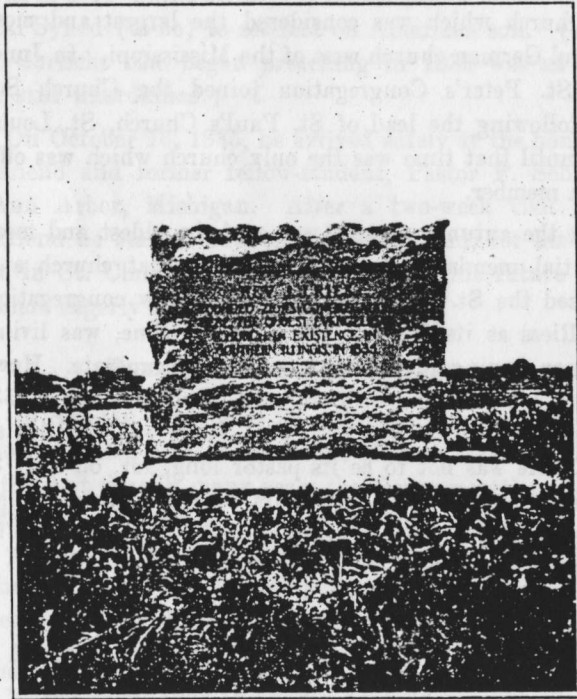
time to the north St. Louis church (St. Peter's) until ill health forced him to give up the work, temporarily, in 1852. During his pastorate the congregation built a new brick church which was considered the largest and most beautiful German church west of the Mississippi. In June, 1851, St. Peter's Congregation joined the Church Society, following the lead of St. Paul's Church, St. Louis, which until that time was the only church which was officially a member.

In the autumn of 1852 some of the oldest and most influential members of St. Peter's left that church and organized the St. John's Church. The new congregation chose Riess as its pastor. Riess, at the time, was living in Quincy, having gone there to rest and recuperate. However, he accepted this call and on September 11, 1853, when the new church was dedicated, Riess was installed as pastor. He was not to be its pastor long, for, on July 8, 1855, at the age of forty-four years, he was suddenly called home after almost twenty years of self-sacrificing labor in the Master's Kingdom.

#### REVIEW OF HIS ACTIVITIES

Like other Evangelical pioneers, Riess did not limit his activities to the work of his own congregation. He was one of the charter members of the German Evangelical Church Society of the West, founded at Gravois Settlement on October 15, 1840, and was keenly interested in the work of the Society.

The fifth conference of the Society held October 4, 1843, met with Pastor Riess in Centreville, Illinois. The



following year, at the conference held in Gravois Settlement on October 3, 1844, Riess was elected treasurer.

In 1845, he was appointed, with Wall and Nollau, on a committee whose business it was to give young men who might be interested in preparing themselves for the ministry an opportunity to do so.

In 1848, he was named chairman of a committee which was to draw up plans for an educational institution for Evangelical teachers and pastors.

At the time of his death, in 1855, he was vice-president of the German Evangelical Church Society of the West.

#### PRESIDENT BALTZER'S TRIBUTE

In his annual report of 1856, the President of the Synod, Pastor A. Baltzer, says this:

"It is my solemn and holy duty to call attention, first of all, to a deepfelt loss which the Church Society has suffered. The vice-president's chair is vacant. He who should occupy it has been given, as we confidently hope, a seat in heaven, where there is no wearisome labor, but eternal joy and glory without tears or sorrow. It has pleased the Lord soon after our last conference, on July 8, 1855, to call home our dear brother, J. J. Riess, and to bid the faithful servant enter into the joy of his Lord. We mourn the loss all the more in view of the fact that we have lost in him one who was a charter member of, and for many years an active worker in, our church body. We rejoice, however, that after the many long battles and struggles which he gladly fought to the glory of God, the Lord has now allowed him to enter into eternal rest. When



we see the visible fruits of his patient labor in the various places where he preached the Christ, we remember his great love. His passing reminds us that we too, must go, and admonishes us to be faithful unto death."

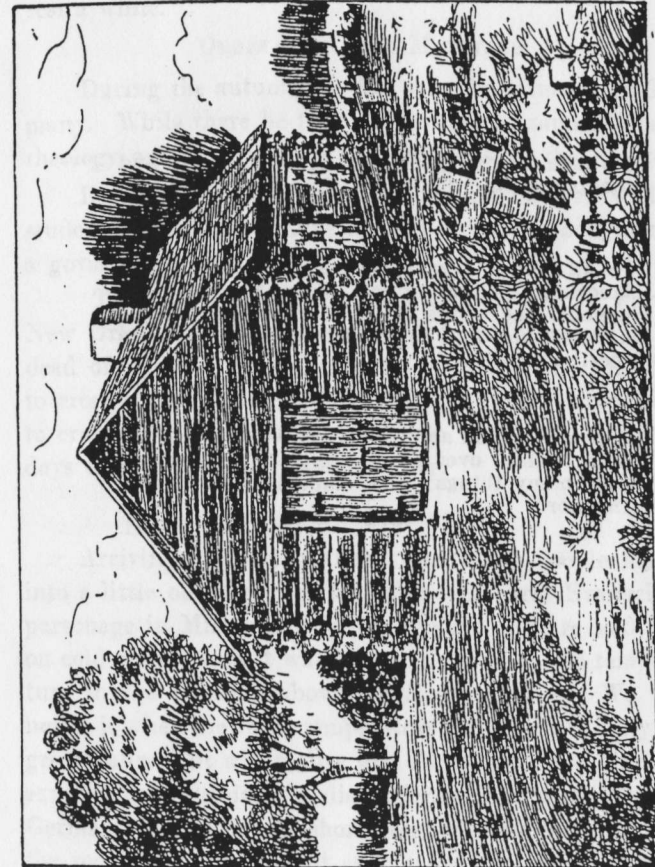


#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. By the use of an atlas and the Evangelical Year Book make a list of Evangelical churches in St. Clair, Madison, and Monroe counties, Illinois.
2. What would have been the result if the Basel Mission Society and other German Mission societies would have refused to send men to America on the technicality that America was not a pagan land? Is it just as important to minister to the spiritual needs of the unchurched in so-called Christian America as it is to preach the gospel to non-Christians in foreign lands?
3. How many German immigrants came to this country last year? Where did most of them go? What do they do? Is the church ministering to their spiritual needs?
4. Are there any foreign-born people in our community who have not found a church home? If so, what can we do to help them?

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First Evangelical Church, erected at Femme Osage, Mo., 1834

## CHAPTER FOUR



### HERMAN GARLICHS The Pioneer in Missouri

#### EARLY LIFE

Herman Garlich's was born in Bremen on January 31, 1807. His father was a merchant and quite well-to-do. Herman attended the primary and secondary schools in Bremen and then completed a university course. After graduating from the university, he acted as private tutor in several homes in north Germany.

#### AS A FARMER

At the age of twenty, Garlich's, like many another young man in Germany, began to read some of the literature distributed by ship companies and others, for the purpose of inducing people to go to America. Many of his friends and acquaintances had already gone to America when, in 1833, having come under the charm of G. Duden's book describing the wonders and beauties of rural life in America, Herman Garlich's, also, decided to go to the new world. The utopia described by Duden was to be found, according to that writer, in Missouri. Therefore, Garlich's went to Missouri. He located on the Femme Osage Creek, fifty miles west of St. Louis, in southwestern St. Charles County. It was not long until the university-trained, city-bred boy realized that he did not know enough about farming to be successful at this occupation for, Duden's eloquent assurances notwithstanding, it was necessary to apply considerable intelligent effort to the virgin soil of the beau-

No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God.

Luke 9: 62.

In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

Acts 20: 35.

Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.

Matthew 25: 21.

tiful Missouri hills and valleys in order to make them produce food-stuffs in any considerable quantity.

#### HE BEGINS TO PREACH

Garlichs was wise enough to realize his limitations. He decided to go back to Germany. But those were *his* plans, not *God's*. It so happened that there lived in that section of Missouri a considerable number of German families who had come from Westphalia. These good people had come to feel very keenly the need of spiritual ministrations, such as they had been accustomed to having in Germany. Since there were no ordained ministers to be had, they asked young Garlichs, whom they had come to love and admire, to act as their pastor. Garlichs considered it an opportunity to render a necessary service and complied with their request.

When it became known that there was a "preacher" at Femme Osage, requests for his services came from all directions. Young Garlichs had opportunities a-plenty to preach, visit the sick, and teach the children. He was the first German preacher in the state of Missouri outside of St. Louis. His work was that of a pioneer. Sometimes, we are told, he used to travel forty miles through a pathless wilderness to make a single sick call. Unfortunately those who requested and received his services often were unable, and sometimes unwilling, to reward him. Garlichs received no salary. Had it not been for the money which he received from home, he should not have been able to buy the few things which he had to have in order to live. In 1835, the lonesome but energetic young minister suffered a break-

down. He became quite ill with fever and was forced to rest a while.

#### ORDINATION AND MARRIAGE

During the autumn of that year, he returned to Germany. While there he took the necessary examinations in theology and, in Bielefeld, was ordained to the ministry.

Returning to Herford, where he had tutored while a student, he married Adelheid von Borries, the daughter of a government official.

The young couple returned to America by way of New Orleans and St. Louis, arriving in Missouri in the dead of winter. In order to reach their home they had to cross the Missouri River. Ice jams made it impossible to cross at this time and they had to wait at the ferry ten days during extremely cold weather.

#### LOG-CABIN PARSONAGE

Arriving at Femme Osage, the young couple moved into a little old one-room log cabin—the first Evangelical parsonage in Missouri or in the Synod. We are told that on cold winter days it was impossible to raise the temperature in the dwelling above the freezing point. We who notice it when the room temperature gets down to sixty degrees Fahrenheit will realize that Pastor and Mrs. Garlichs experienced considerable discomfort. The first letter to Germany had to be cut short because snow came through the roof to such an extent as to make writing impossible.

In summer conditions were hardly more pleasant. Where the snow came through in the winter-time, the rains beat through in the summer. After the arrival of their





Herman Garlich

baby, the parents often had a hard time trying to find a dry corner in which to place the cradle. The heat was oppressive. At times the place seemed to swarm with worms of various kinds. Snakes often came into the house. They were the only unwelcome guests to enter the little parsonage. From the little log-cabin parsonage there went forth streams of blessings into the surrounding community. "It stands," says Muecke, "as a shining example of the self-denial, willingness to serve, and patience which are indispensable in any parsonage."

#### FOUNDER OF CHURCHES

Garlich had founded and was serving two churches, one at Femme Osage, the other near St. Charles, some

thirty miles away. When, in 1836, two other pastors (Heyer and Nies) came to St. Charles, Garlich gave up the work there. He accepted, however, two new fields to take the place of the one relinquished, one in Charette Township, Warren County, the other at Washington, Missouri, across the Missouri River from his home. Difficulty in crossing the river caused him to give up the latter again after two years. At Femme Osage he not only preached but also conducted parochial school.

#### ONE WHOSE LIFE WAS CHANGED

The following story taken from Haeberle's biography of Joseph Rieger, who later served the church in Charette Township, throws an interesting side-light on Garlich's work there: Regularly every fourth Sunday, and sometimes also on week days, Pastor Garlich used to preach at this place, which was not less than twenty miles from his home in Femme Osage. After a short time, four men each gave an acre of land where their farms adjoined and a new log church was built on a level place right out in the woods. It was a great day for the good people when Pastor Garlich came to preach to them. There were drunkards and other tough characters who laughed and scoffed at the good pastor and his faithful flock. To the scoffers belonged a certain Mr. N. One day he chanced to pass the church just while Pastor Garlich was preaching. The door was open. "Ah," thought he, "I shall step in just to see what is going on." He stepped inside, stood near the door, and listened. The calm, quiet dignity of the pastor attracted his attention and his words made a deep impression upon his soul. Quietly and meditatively

he went home. Many things which he had learned in confirmation school years before came back to his memory. Suddenly there came over him a realization of his sinful condition—he had rejected the grace of God in Christ and had become a lost sinner. After fighting the battle with himself for many days, during which time his wife thought he must be ill because he ate so little and could not sleep, he was seen one day kneeling in prayer out in the field. Together he and his wife sought the Lord and both found peace and comfort in the Word of God. Although it was rumored that Mr. N. had been converted, no one at first believed it. Subsequent developments, however, convinced even the most skeptical. Family devotions were held regularly, morning and evening, in the N. home. The family attended church regularly. Instead of the cheap, vulgar songs which he used to sing, Mr. N. now sang only church hymns. He refrained from cursing and abstained from alcoholic liquors. Boldly he witnessed to Christ, even among those who opposed religion.

A neighbor of his, a lawyer and justice of the peace, once chided him for having been so foolish as to become a Christian. This was Mr. N.'s reply: "Mr. X., you have known me many years. Please compare my home and farm as you find them today with my home and farm as they looked a number of years ago. Then everything was in disorder and disrepair, I was head-over-heels in debt; now you will find everything in order and my farm supporting me and my family. Formerly my wife and children were afraid of me, now they rejoice when they see me coming home. And, what is most important, I have found that

inner peace, which is worth more than all the riches of the world."

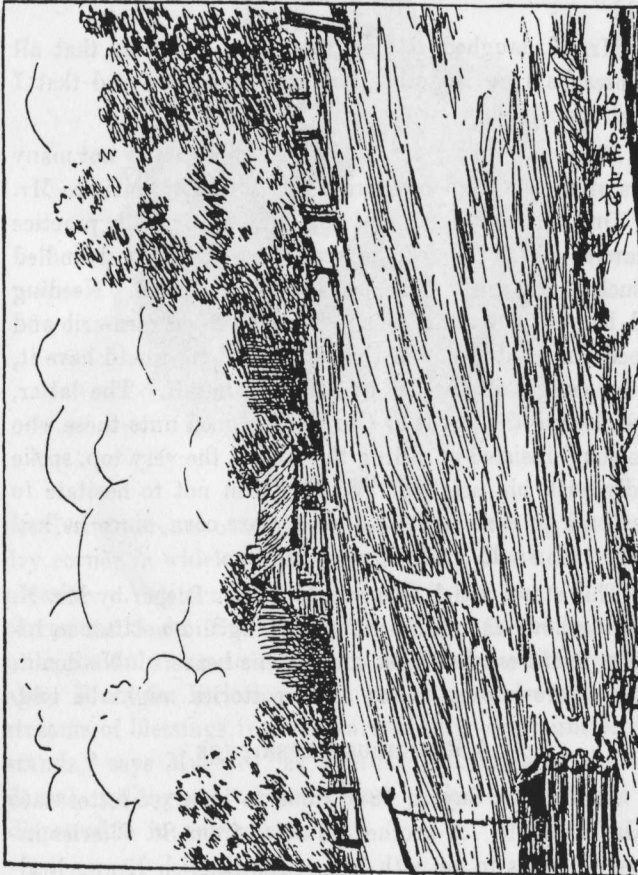
Mr. X. laughed and in reply said, "I wish that all the preachers put together had only one head and that I might chop it off."

It happened that Mr. N. had an opportunity not many years after that to demonstrate his Christian spirit to Mr. X. Due to the influence of the church, Mr. X.'s practice as lawyer and justice of the peace had gradually dwindled to such an extent that he became impoverished. Needing feed, he went one night to Mr. N.'s well-filled corn-crib and helped himself to some of the corn. As luck would have it, he was caught in the act by Mr. N. himself. The latter, remembering the words of Christ, "Do good unto those who hate you," insisted on filling the sack to the very top, spoke kindly with his neighbor and told him not to hesitate to come back in case he should need more corn, since he had plenty and would gladly give him some.

This story, which was told to Pastor Rieger by Mr. N. himself, shows that Garlichs' preaching did not fail to influence the lives of at least some of his hearers. No doubt, if they were known, many similar stories might be told.

#### A RELIGIOUS EXPERIENCE

An October day in 1839 came to be a red-letter date in Garlich's life. A brother minister from St. Charles induced Garlichs to go with him to an English Evangelical-Lutheran gathering somewhere in Illinois. While listening to a sermon on Daniel 2: 44, "And in the days of those kings shall the God of heaven set up a Kingdom



First Evangelical Parsonage, Femme Osage, Mo., 1837

which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever," he experienced what may properly be called a conversion. Suddenly, we are told, he received a clearer vision than he had ever had before of the nature of the Kingdom of God. Suddenly, too, many puzzling problems found their solution. The love of God was poured out into his heart and he was more firmly resolved than ever before that he and his house should serve the Lord.

#### BUILDING A NEW CHURCH

It will be remembered that Garlichs came from a well-to-do German home. That he did not use his resources selfishly is evidenced by the fact that he bought and paid for the church's real estate, built the parsonage, made a garden, cleared a field, dug a well and made other improvements, all of which he later (1840) turned over to the congregation for less than what they cost him.

When the congregation needed a new church house, Garlichs himself let the contract and paid for the laying of the foundation. All he asked of the congregation was that they do the carpenter work and make a house-to-house solicitation of funds. The pastor himself agreed to take care of everything else. This he did with the aid of money from Bremen and by a liberal appropriation from his personal funds.

Unfortunately, many of his parishioners did not appreciate what Garlichs had done for his congregation. Not long after the laying of the corner stone (on Ascension



Day, 1840) people began to talk, saying that the money for the parsonage and church was being provided by the Church Society and that the Society would claim ownership of the church property—false and pernicious lies which caused Garlichs not a little grief.

On October 3, 1841, the annual conference of the recently-organized German Evangelical Church Society of the West was held at Femme Osage. Besides Garlichs, Heyer, Wall, and Rieger were present, as well as a large assemblage of lay people. In this connection, the new church was duly dedicated.

#### DIFFICULTIES

Further disturbances in the congregation led finally to a division of the membership, some going over to a rationalistically-inclined pastor of another denomination. Garlichs became quite discouraged at times, and in view of the fact that he had a number of offers from large congregations, would probably have left had he not felt that it was his duty to stay. Often he was encouraged by the words, "No man having put his hand to the plow and looking back, is fit for the Kingdom of God." (Luke 9: 62.) Reviling not when he was reviled, but bearing all injustices calmly, he went on his way looking for strength and comfort to his quiet little home and the Word of God.

#### GARLICHS CLOSES A LONG PASTORATE

On April 19, 1846, Garlichs preached his farewell sermon in Femme Osage, thus closing a pastorate of thirteen years (1833-1846). During that time he had founded and served not only Femme Osage, but also six other congre-

gations. The welfare of those congregations was the only consideration which had kept him in Femme Osage so long. Now, however, his health was impaired to such an extent that he was forced to make a change. His total income from the numerous congregations which he served had never amounted to more than two hundred dollars a year. During the first few years he had received almost no cash at all—only food-stuffs. His growing family made it necessary for him to draw upon his private resources quite heavily every year. He was extremely conscientious and, lest it be said of him that he had done anything to hinder the progress of the gospel, tried very hard always to avoid the appearance of being the least bit mercenary. It was easier to get him to give than to take. He wanted everyone to know that he was not preaching for money. It was largely due to his conscientiousness in these things that he had found it possible to overcome all his opponents and to extend his sphere of influence further and further.

#### GOES TO BROOKLYN

Garlichs left Femme Osage in April, 1846, his successor being Pastor Kasper H. Bode, who served the congregation (his first and only one) until July, 1889 (forty-three years). Garlichs after returning from a well-earned vacation trip to Germany, accepted a call to the First German Evangelical Church in Brooklyn, New York, where he served eighteen years. The church was not a member of our denomination. Consequently, in becoming its pastor, Garlichs severed his connections with the Church Society of the West. While in Brooklyn he was also editor, for eleven years, of the German paper, "American Amba-

sador," a monthly Christian publication which had a circulation of thirty thousand.

His home in Brooklyn was visited by many of the pastors who came from Germany to join the ranks of our workers in the West. Although not formally a member of the Society after 1846, he was ever its warmest friend and rendered our work many services. His work at Femme Osage alone entitles him to be classed among Evangelical pioneers as "the Evangelical pioneer in Missouri."

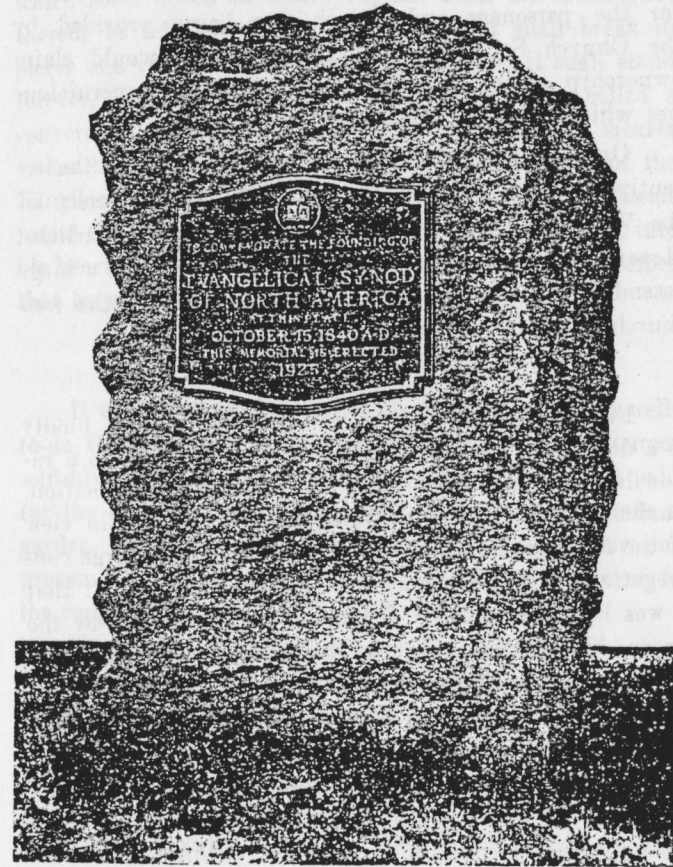
When Garlich's died, June 24, 1865, Pastor Joseph Rieger, who happened to be in Brooklyn at the time, represented our church at the funeral.

#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Refer to current statistical reports and get information concerning the present status of the various congregations founded by Pastor Garlich's, namely: a) Femme Osage, b) Friedens near St. Charles, c) Marthasville, d) Washington, and others.
2. Did many Evangelical pastors during the past century receive salaries as low as that of Pastor Garlich's? If so, does the Synod owe them anything, now that they are old?
3. Was Pastor Garlich's too good to his congregations?
4. Why did Garlich's continue to serve those who did not show their appreciation of his services?

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The "Plymouth Rock" of Evangelical Synod, at Mehlville, Mo.

## CHAPTER FIVE



### LOUIS NOLLAU

#### Pioneer Founder of Evangelical Benevolent Institutions

Had there been no Louis Nollau, there might never have been an Evangelical Synod of North America. Of the half dozen, or more, Evangelical pastors who, in the late thirties of the last century, were working among the German-speaking people in the neighborhood of St. Louis, Nollau was probably the first to realize the importance of having an organization to coordinate and strengthen the work and to insure the conservation of whatever fruits it might yield. It was Nollau who, in the fall of 1840, invited his fellow-ministers to meet at his home and it was in the Nollau home, at Gravois Settlement, Missouri, that the "German Evangelical Church Society of the West" was formed on October 15, 1840.

#### HIS EARLY LIFE

Edward Louis Nollau was born in Reichenbach, Germany. As a young man he served six years in the army. At the age of twenty, while an officer in the army, he was converted. Having found peace and happiness in Christ Jesus, he was eager to become a soldier of the cross and accordingly entered the ranks of the recruits at the Barmen Mission House in 1832. When, in 1837, the Mission Society was faced with the responsibility of sending another man to America to go with Nies to the American Indians, the Society at once chose Nollau, who was then twenty-six.

... And when he saw him, he had compassion on him. And went to him and bound up his wounds, pouring in oil and wine. . . .

Luke 10: 33-34.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Hebrews 13: 16.



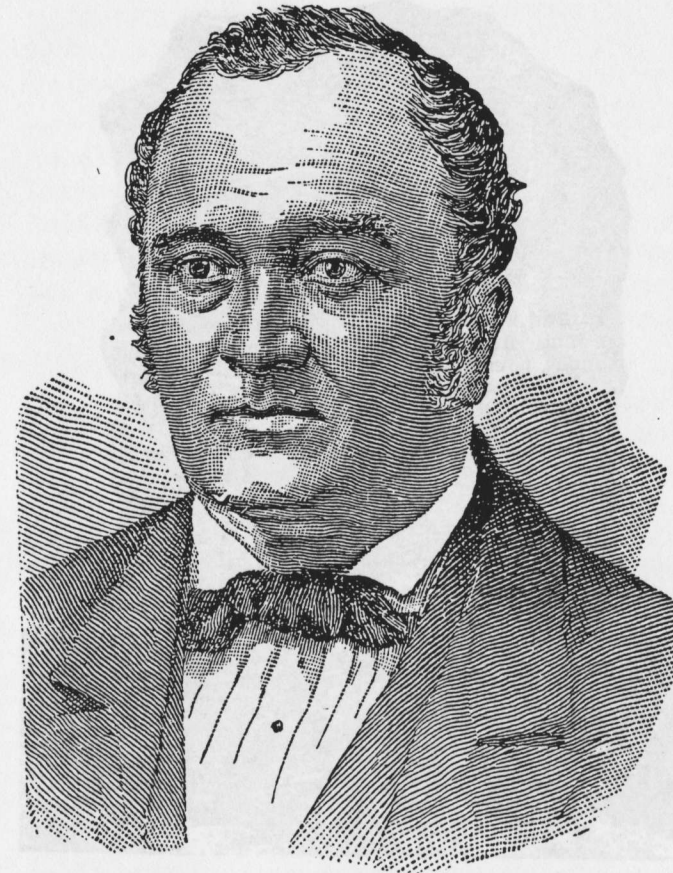
The fact that the authorities selected him for the very difficult pioneer work of preaching to the Indians testifies to the fact that they had complete confidence in his ability and had high hopes for his achievements.

#### PLANS CANNOT ALWAYS BE CARRIED OUT

But Nollau was destined never to become a missionary to the Indians. On October 3, 1837, he arrived in New York and in November met Nies in St. Charles, Missouri.

All arrangements were made for the trip to Oregon where Nies and Nollau were to work among the Flathead Indians. The two German pastors, as well as a few American missionaries, planned to go with a caravan which was to leave St. Louis in April, 1838. But, alas, in February Nies became ill and the trip had to be cancelled. He recovered from the illness and all arrangements had been made for a trip to the west coast by steamer around Cape Horn when, on July 24, 1838, the unfortunate man became ill with dysentery which proved fatal.

The period of Nies' illness was one of severe trial for the young pastor Nollau. Since Nies had no friends or relatives in America, it devolved on Nollau to care for him. This task was made unnecessarily difficult and unpleasant by reason of the fact that the farmer with whom they both were staying was not at all hospitable or kind, to say nothing of being sympathetic. Nollau did all that he possibly could to care for his sick friend. Often, we are told, he rode horseback many miles simply to get a bowl of good soup from some good-hearted German mother for the sick man. One Sunday, as he himself states in one of his letters, he rode thirty miles to visit a doctor, returning Mon-



Louis E. Nollau

day evening with a small bottle of medicine. But medical care and Nollau's untiring efforts served only to ease the suffering of the sick young pastor. His condition failed to improve. On the contrary, it grew more critical from day to day until on September 30, 1838, he was relieved by death and his body tenderly laid to rest by his good friend Nollau.

Nies' death changed the whole future of Nollau's life. It also prevented the beginning of what might have been the Evangelical Synod's work among the Indians. For one man to go out alone into a strange country to live and work among strange Indian tribes was deemed inadvisable. Of course, someone else might have been sent from Germany to go with Nollau, but for some reason or other the Barmen Mission Society did not see fit to do this.

#### AT GRAVOIS SETTLEMENT

Nollau, it was decided, should be called home and sent to Africa or Borneo. Temporarily, however, he was to work among the Germans in America. Accordingly, in October, 1838, Nollau became pastor of a newly-organized German Evangelical congregation in Gravois settlement, about twelve miles south of St. Louis.

At the same time he served as pastor of the German Evangelical Church at River Des Peres. Both these churches had been served previous to this time by Pastor Wall, of St. Louis.

#### THE CHURCH SOCIETY IS ORGANIZED

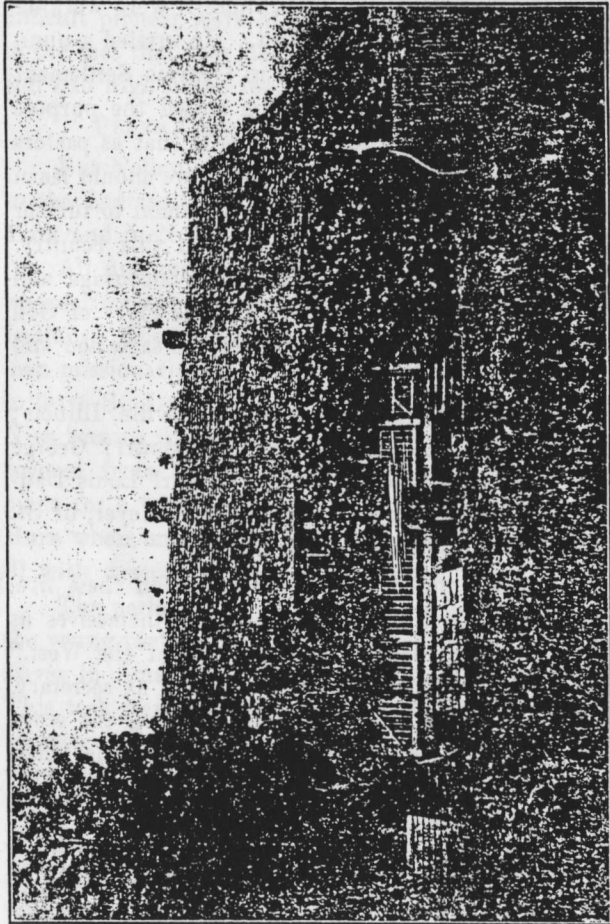
Nollau, as we have said, realized the value and necessity of some form of organization among the various Ger-

man Evangelical pastors who, like himself, were working in German congregations in the West. He invited a number of pastors to meet in his home in Gravois Settlement on October 15, 1840. The invitation stated the purpose of the meeting as follows: "Our purpose is that as pastors of the same Church (Evangelical Union) we should learn to know each other better and strive in common to further the welfare of the Evangelical church in this country. Through brotherly intercourse we should encourage and strengthen one another in the work for the glory of God and the Saviour Jesus Christ as also for the salvation and blessing of the congregations in our care."

The pastors John Jacob Riess of Centreville, Illinois; Herman Garlichs, of Femme Osage, Missouri; George Wendelin Wall, of St. Louis, Missouri; Karl Louis Daubert, of Quincy, Illinois; and Philip Jacob Heyer, of St. Charles, Missouri responded to the call.

After mature and prayerful consideration these five, together with Nollau, decided to organize themselves as the "German Evangelical Church Society of the West." Daubert was chosen as president and Nollau as secretary. Twenty-four resolutions were adopted defining the scope and objects of the Society and the following doctrinal statement was formulated and subscribed to by those present:

"The German Evangelical Church Society of the West, as a part of the Evangelical Church, defines the term 'Evangelical Church' as denoting that branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and Reformed Churches, the most important being the Augsburg confession, Luther's, and the Heidelberg cate-



Parsonage at Gravois Settlement (Mehlville), Mo., where Evangelical Synod was organized, October 15, 1840.

chisms, insofar as they agree, but where they disagree, the German Evangelical Church Society of the West adheres strictly to the passages of Holy Scripture bearing on the subject and avails itself of the liberty of conscience prevailing in the Evangelical Church."

This doctrinal statement and the resolutions adopted by the Association were later approved and subscribed to also by Pastor Joseph Rieger, who was in Germany at this time, and by Pastor John Gerber, who was unavoidably detained.

October 15th is, therefore, properly called the birthday of the Synod and Gravois Settlement (now Mehlville, Missouri) is rightly called its birthplace.

The eight men who first adopted and signed the doctrinal statement and resolution are sometimes referred to as the "fathers of the Synod." Nollau, however, was in a special sense the "Father of the Synod" in view of the fact that he took the initiative in the matter and brought the men together so that they might organize themselves. He not only brought about the organization of the Church Society of the West, but also played an important part in its future development.

#### HE VISITS GERMANY AND IS MARRIED

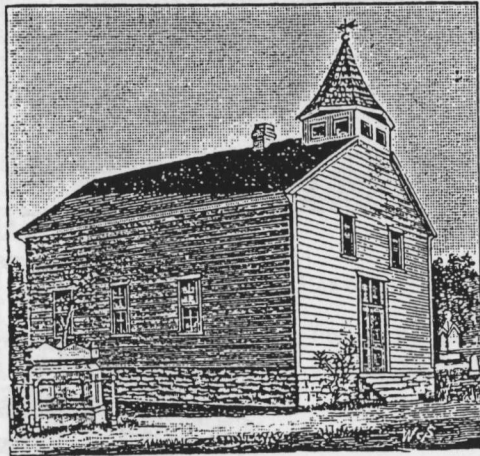
His activity as a pastor in America was not, however, without interruptions. Shortly after the organization of the Church Society, Nollau returned to Germany on a visit. While there he was united in marriage to one who was a personal friend of Mrs. Joseph Rieger. Pastor and Mrs. Rieger were accompanied on their return to America by the young lady who, upon their arrival here, became



the wife of Pastor Wall. Unfortunately, Nollau's wife was soon taken from him by death.

#### HE GOES TO AFRICA

Nollau had a keen conscience and a strong sense of duty. When in 1845 he again returned to Germany, he did so because he felt that it was not right that he should be working among German Christians in America when he had prepared himself for, and was so much needed in, the work in non-Christian lands. He had received his education at the expense of the Rhenish Mission Society in Barmen. They had sent him to America to work among the Indians. While he was in Germany in 1842, this So-



Cradle of Evangelical Synod  
Church at Gravois Settlement, Mo., 1840 (Now Mehlville),  
nine miles south of St. Louis

ciety had asked him to go to Africa. Nollau had declined to go at that time. From a letter written to Rieger on September 8, 1845, we quote, in free translation, "During the past summer my interest in foreign missions has been revived and, after considerable meditation and prayer, I am convinced that I acted contrary to the purpose of God when in 1842, I insisted upon returning to America against the wishes of the Rhenish Mission Society. I am convinced that I should have followed gladly the call extended me to go to Africa. I feel that I still belong to the Rhenish Mission Society at whose expense I received my education. I am therefore resigning my position here and am returning to Germany and with no other purpose than to place myself again at the disposal of the Mission Society in order that by God's grace I may yet find the field of labor for which I was originally destined."

In 1846 Pastor Nollau, having been a widower for some time, married again. With his new bride he went to Cape Town, South Africa, where he remained three years.

#### RETURNS TO AMERICA

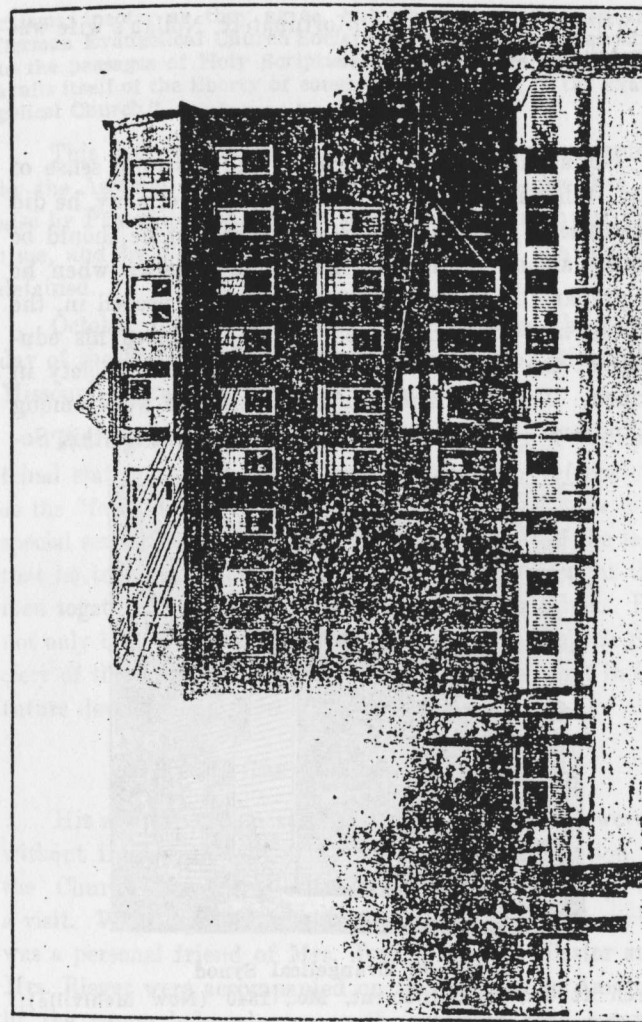
The work there was disappointing to him. It was not pioneer missionary work of an evangelistic nature but consisted largely of keeping the machinery of well-organized congregations of African Christians in action. Nollau felt that, after all, the work could be done just as well without him.

When, therefore, in 1849, the Society found it necessary, because of unfavorable conditions following the unrest of 1848, to curtail its forces, Nollau gladly severed

his connection with the Society and returned to America to resume his work among the Germans in America.

#### REPLIES TO CRITICS

No sketch of the life of Nollau would be complete without mention at least of his activities as a controversialist. The Evangelical Church Society of the West was severely criticized during the first decade of its existence by the Missouri Lutherans who accused the Evangelical pastors of being unorthodox and heretical. Many articles, of a controversial nature, were printed in the official Lutheran organ, "Der Lutheraner". These articles were, to say the least, unjust, unjustifiable, intolerant, and unchristian. But they were read by hundreds of German people who had as yet not joined any church. Nollau saw fit to reply to the charges made by the Lutherans in a little pamphlet which he issued. The calm and reassuring manner in which he replied to those who had unjustly reviled him and his brother ministers throws an interesting sidelight upon the character of this outstanding pioneer. He made no attempt to meet hard words with hard words. He simply tried to make clear our position and to show where we had been wronged. Then he made a plea for friendly cooperation saying that "since our opponents, because of their convictions, cannot unite with us to form one united church, we ask, 'Can we not work side by side for the Kingdom of God and the salvation of souls while it is yet day?' We are building upon one and the same foundation of salvation, Jesus Christ, and true teachers should seek to win souls not for their church but for the Head of the Church. We beseech our opponents to refrain in the future from



First Evangelical Old Folks' Home, St. Louis, Mo.

using the sword against brothers lest haply they be found in the end as such who have opposed God.

"Should not the Lutheran Church of our day have a more important mission than to fight against the Evangelical Union as 'Der Lutheraner' is doing? Let us rather unite in opposition to the true enemy, the unbelief and sin in the hearts of men within the church and without the church. Let us fight them with spiritual weapons. If we do that and at the same time do not forget that we all have many shortcomings and that as humans our knowledge is limited, we shall be able to meet as brothers and to get along together in love. This we can do, and may do, and must do, if we would be disciples of Christ, and if we do not want to feel ashamed of ourselves on the day of His revelation."

Schory says relative to the controversy with the Missouri Lutherans, "The Evangelical Synod has always been conscious of the fact that the Church of God has a greater and more important task than to engage in internal strife and hair-pullings while souls are being lost to the great arch-enemy." May it ever be so.

#### ACTIVITIES AS A PASTOR

Limitations of time and space do not permit our giving the details, interesting as they are, of Nollau's activities as an Evangelical pastor.

A few things, however, ought to be mentioned. Again and again he entertained the semi-annual or annual conference in his home. When, on October 19, 1845, the pastors Koewing and Bode were ordained, Nollau had the

honor of preaching the sermon at the first ordination service ever held in our Synod.

Soon after his return from Africa in 1849, Nollau accepted the pastorate of St. Peter's Church, St. Louis. We know very little concerning the nature of his preaching though certainly we are safe in assuming that he preached the great truths of the Christian gospel in a simple, yet forceful, manner, pointing others to the Way in which he had found peace of heart and soul.

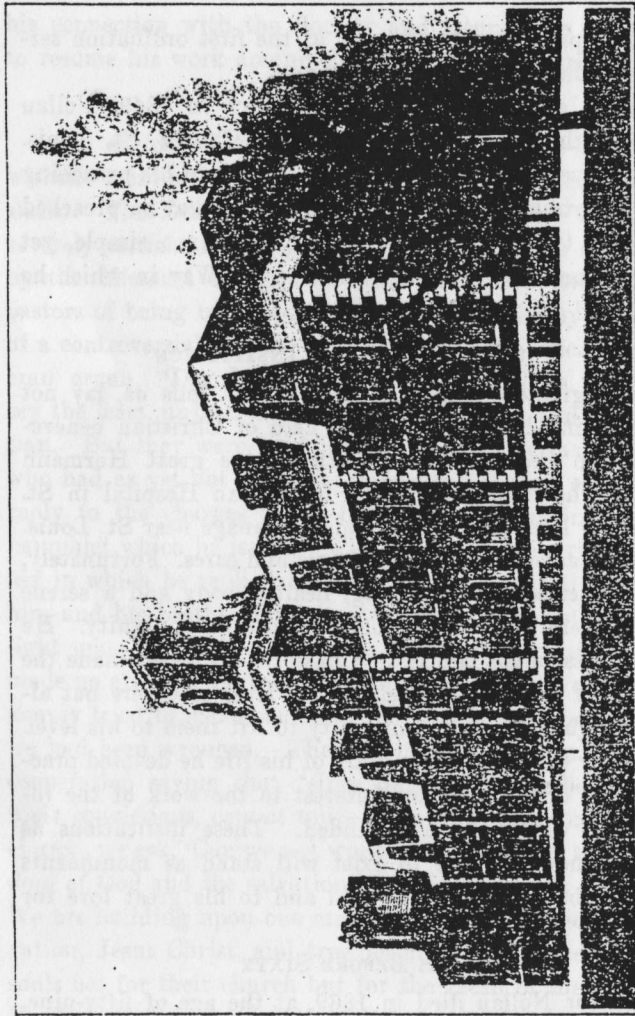
#### FOUNDS BENEVOLENT INSTITUTION

His greatest strength, Kamphausen tells us, lay not in preaching but rather in the field of Christian benevolence. In the spirit and faith of the great Hermann Francke, he founded first the Samaritan Hospital in St. Louis and later the Evangelical Orphanage near St. Louis. His life was beset with many trials and cares. Fortunately, he was blessed with a strong, healthy body and a serene temperament. Always he maintained a quiet dignity. He was tireless in his efforts as a pastor. He never made the mistake of lowering himself to the level of others but always sought in love and humility to lift them to his level. Especially during the last years of his life he devoted practically all of his time and interest to the work of the institutions which he had founded. These institutions as long as they continue to exist will stand as monuments to his unbounded faith in God and to his great love for mankind.

#### DIES BEFORE SIXTY

Pastor Nollau died in 1869, at the age of fifty-nine. His life and his activity in the Church Society of the West





First Evangelical Orphanage, St. Louis, Mo.

were not as long as one might have wished. Yet during the twenty-nine years of his active membership he did much to mould the character of the young church body. He was almost constantly an officer—usually secretary.

“The Synod,” writes his biographer, friend, and co-worker, President Adolph Baltzer, “owes him much. For her he bore the greatest burdens cheerfully, not allowing the unjust prejudices and criticisms of others to discourage him. By means of his quiet, serene, and peaceful spirit, by means of his wealth of experience, by means of his reprimand and courteous words, by means of his humble loyalty to duty, he exerted a tremendous influence throughout the Synod. He has had a great share in the work and accomplishments of the Synod, and has done much to further the growth and development of the Evangelical Church among the Germans in America. For his beloved church he gave his time and his talents and his strength in the most unselfish manner. He shared all her joys and sorrows and rejoiced to see her flourish.”

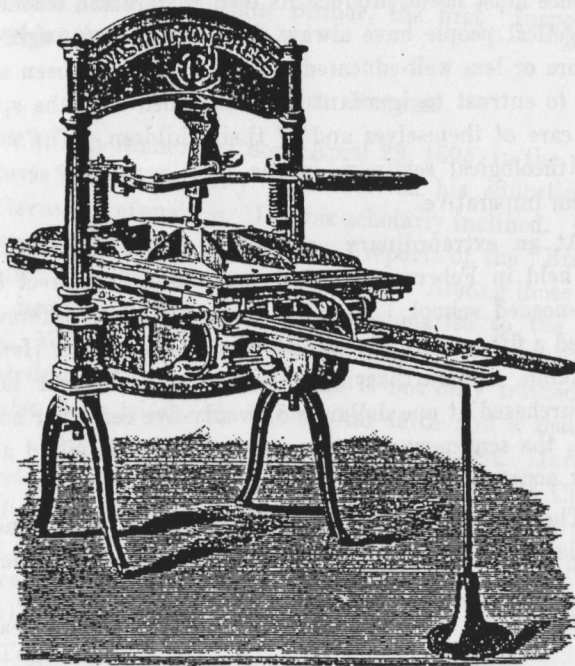
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#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

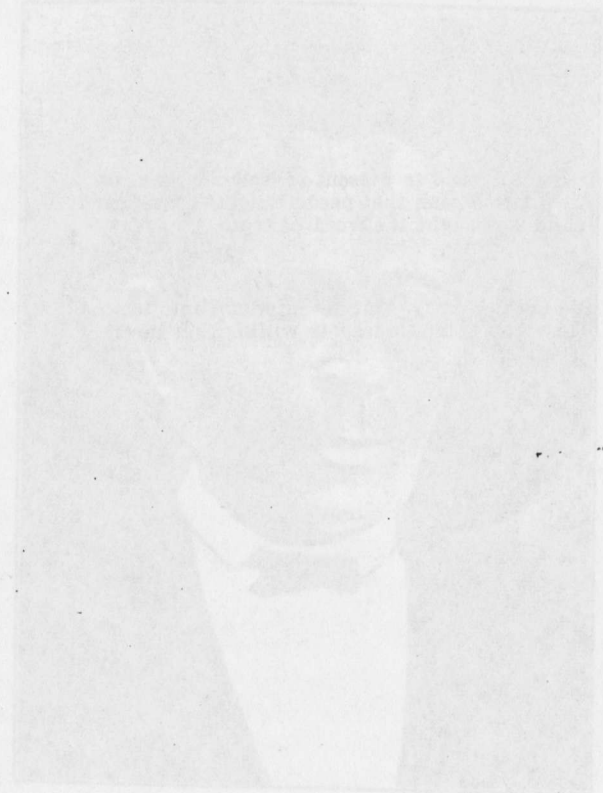
1. What, if anything, has been done to mark the birthplace of the Synod?
2. Do you think that Nollau would have been a good missionary to work among the Indians? Give reasons for your answer.
3. Was Nollau right in insisting that we should be more interested in winning souls for the Kingdom of God than in winning men for our particular denomination?
4. Have someone give a report on Evangelical benevolent institutions as they are today.

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Haeberle, "Joseph Rieger."



First printing press on which our church papers were printed



CHAPTER SIX



**WILLIAM BINNER**  
**Pioneer Professor**

A THEOLOGICAL SEMINARY

The founders of the Evangelical Church Society of the West early realized the need of a school for the training of ministers. They knew only too well that the new church body could not depend upon Germany for all of its workers, that any church in order to be assured a continued existence must needs produce its own pastors and teachers. Evangelical people have always felt that pastors ought to be more or less well-educated. They have never been satisfied to entrust to ignorant and untrained men the spiritual care of themselves and of their children. The need for a theological seminary in the West very soon seemed to them imperative.

At an extraordinary conference of the Church Society held in February, 1849, it was decided to erect the much-needed school. As a building site, the conference selected a fifteen-acre plot donated by a farmer, Mr. Henry Nienkamp, of Marthasville, Missouri. Additional land was purchased at one dollar and twenty-five cents per acre. In all, the seminary property comprised one hundred and eighty acres.

The site was located in a beautiful, but rather inaccessible, wooded valley in the hills of eastern Missouri, about fifty-four miles west of St. Louis. In 1849, no railroad as yet traversed that region. In order to reach

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.

2 Timothy 2: 15.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Mark 14: 38.



the seminary site, one had to make a long wearisome journey afoot, by wagon, or on horseback from St. Louis, via St. Charles, to Marthasville. But in that little wooded valley near Marthasville were moulded the lives of the young men whom God called to be the leaders of that branch of his church universal which today is called the Evangelical Synod of North America. To this day, the Synod feels the influence of the Marthasville seminary.

We cannot think of Marthasville without thinking at the same time of William Binner, the first "Inspector" (President) of the seminary.

#### EARLY LIFE OF BINNER

William Binner was born April 29, 1805, in the province of Silesia, Germany. He received his education at the German universities. He was scholarly inclined. Concerning him we read in the annual reports of the "Bremer Verein" (Bremen Missionary Society): "Among those who have been sent as pastors and missionaries to the new world, William Binner is outstanding for his wealth of knowledge and of experience. He is not only trained, he has also been tried. He has a vital faith and a zeal for souls. His sermon recently preached in St. Martin's Church (and later printed) is a testimony to his Christian life which we prize very highly." While still in Germany he made significant contributions in the field of catechetical literature. In 1833, he was ordained by the Evangelical Church of Germany.

Together with his wife and two sons, he emigrated to America in 1845, making the trans-Atlantic voyage with



William Binner

Joseph Rieger, who had been visiting in Germany, and with Adolph Baltzer.

From the reports of the "Bremer Verein," we learn that the voyage to America was a stormy one but that, despite that fact, Binner suffered no indisposition. Even aboard ship he preached the gospel, comforting those who were ill or troubled in mind and spirit and admonishing those who scoffed.

#### PREACHES AT WATERLOO

In November, 1845, Baltzer and Binner arrived at the home of Pastor Wall, in St. Louis. The following month he took up his residence in Waterloo, Illinois, where he was the first resident minister. By Easter, 1849, the organization of St. Paul's Evangelical congregation there was well under way. He also served another congregation near Waterloo.

Being himself a scholar, Binner naturally realized the importance of an adequately-trained ministry. In view of the fact that the "Church Society of the West" had no seminary as yet, Binner, like Rieger, instructed candidates for the ministry in his own home.

#### BECOMES EDITOR AND "INSPECTOR"

At the fifteenth conference of the Church Society, held in St. Louis in June, 1849, Binner was appointed on a committee with the pastors Birkner and Koewing to consider ways and means of starting a church paper. The committee's report resulted in immediate action. It was decided to begin publication of the "Friedensbote" at once. Binner was chosen editor, with Baltzer as assistant editor.

It was almost a foregone conclusion that the scholarly Binner should be chosen as instructor when, in 1850, the Church Society opened its theological seminary. Binner was elected as professor and "Inspector" of the new seminary at an extraordinary general conference held in St. Louis, February 13-14, 1850. He was duly installed at the next regular general conference held in Holstein, Missouri, on June 4, 1850. Replying to the words addressed to him on that occasion by President G. W. Wall, Binner took as his text 2 Cor. 4: 8, "We are perplexed but not in despair".

#### WORK AT SEMINARY BEGINS

Professor Binner, thinking the new building was ready for occupancy, had taken his wife and family from St. Louis to Marthasville on May 27, 1850. Arriving on the scene, he found that not a single room of the building was as yet ready. Several students also had arrived. All found a home, for the time being, at the farm home of Mr. Henry Nienkamp.

Finally, after a long month of waiting, the new seminary was ready to receive the professor with his family and his six students. On the evening of June 28, 1850, the seminary family marched in a body under the star-lit skies from the Nienkamp home to the new seminary. On the way they sang hymns of prayer and praise. At the entrance of the building they paused for a final word of admonition, a prayer, and a song of consecration.

The first students were: K. Witte, G. Maul, H. Hanrath, J. P. Welsch, W. Kampmeier, and K. Sautter. A seventh, K. Nestel, entered the school a few days later.



Old Marthasville Seminary

Mr. Sautter soon left the school again and only ten weeks after the opening, on September 10, 1850, H. Hanrath died.

#### SEMINARY LIFE AT MARTHASVILLE

We must not imagine that the new seminary was all completed and conveniently arranged when the seminary family moved in. As a matter of fact, only one of the ten large rooms was finished. This room served as living quarters for Professor Binner and family. During the day-time it also served as a study-hall and as a class room for all recitations. The students slept in one of the unfinished rooms in the attic. As soon as possible a second room was made ready for the students' use.

On July 1st, unheeding of the noise of the carpenters' hammers, classes were begun. Professor Binner, according to K. Nestel, believed in keeping his students busy. He disliked men who shunned work and hardships. Another student writes concerning that first year at the Marthasville seminary, "We students did not have an easy life. It is true we had food and drink a-plenty. Our laundry also was well taken care of. We had plenty of manual labor, which was good for our health. We also had an abundance of work in connection with our studies. Sometimes we experienced considerable difficulty in mastering our assignments. Once we sent a petition signed by all the students requesting Professor Binner to make our work a bit lighter. The petition accomplished nothing."

There were no long vacations in those days. School was in session the year round. For recreation the students occasionally went on hikes into the surrounding ter-



ritory. In order that all might have this opportunity Professor Binner occasionally declared a half-holiday. When on one such an occasion, several of the students did not want to go on a hike, the professor brought about a quick change of heart by announcing that he would come immediately to conduct a Latin class. In a moment everyone had decided to go along on the outing.

Once while on a hike the students came to a point where a rocky cliff towers high above the path. Here the students rested while one of their number climbed to the top of the cliff and delivered an address. From that time on the big rock was called "Die Kanzel" or Pulpit Rock.

Every day the students had to perform many tasks of manual labor. Welsch and Kruse spent much time with hammer and saw. Barn and sheds were built, fences and sidewalks made. Others felled trees on the wooded hills surrounding the seminary. An ox-team dragged the tree-trunks out of the woods; then the students split them and chopped them into stove-wood. In addition, there was the work in the garden, the milking, and the feeding and caring for the chickens. No doubt some of the students found these tasks quite irksome at times but, at least, they kept the students in good health and eliminated the danger of nervous breakdowns.

Professor Binner had little sympathy for those who objected to manual labor. In one of his annual reports he says, "Even the manual tasks which we require have become a testing-stone for some. Lazy students dread these tasks, testifying to the fact that they will some day be lazy pastors."

Many inconveniences attended seminary life (as all rural life) in those days. Sometimes, the late Dr. Haeberle tells us, the cows would stray away from home with the result that for days at a time the coffee had to be served black. In those days rural people knew nothing of such luxuries as kerosene lamps. The students did their studying by the light of tallow candles and spent some of their spare time on cold winter days preparing the candles.

#### THE WASH HOUSE

The Seminary had no modern lavatories. Nearby was a spring. Near the spring stood a simple shed made of rough boards with wide cracks between. In this shed stood a bench and on the bench were a number of wash-pans. Water was dipped from the spring. Imagine what fun it must have been on a cold winter morning to rise at six and go outdoors to wash one's face in the old shed near the spring. Think of the inconvenience which must have accompanied shaving! No wonder full beards were so popular in those days. And what will-power it must have required to take a much-needed bath out in the old shed on a Saturday night in January. But those who lived at the seminary agree that the primitive conditions which existed then only served to prepare the young men for equally primitive conditions which they were likely to find in the congregations later on.

#### "THE OLD GRAY MARE"

"Practical Theology" in Marthasville days included a course (short or long—whichever was necessary) in the fine art of horseback riding. Outgoing mail had to be



Pastor D. Kroehnke

taken to Femme Osage and incoming mail gotten from Femme Osage three times a week. For this purpose a pony was used. Some very humorous incidents occurred, among them the following: A new student, recently arrived from Germany, wanted to learn to ride. He was most intelligent and very learned but, on account of his corpulence and near-sightedness, a bit clumsy. One day he accompanied Pastor Kroehnke, superintendent of the seminary, to Pastor Rieger's home near Holstein. Since it required his undivided attention to balance himself on the horse, he did not notice soon enough a grape vine which

hung across the path. The vine caught him and pulled him off the horse. His first thought was for his spectacles, which had fallen off. Having recovered these he asked, "And now where's my horse?" But the faithful steed, conscious of its rider's difficulties, was patiently waiting for him to regain his composure and remount. The young man later became a professor of theology.

Professor Binner himself was once the victim of an accident which proved quite serious. One day in December, 1852, he was returning from a preaching trip when suddenly his horse became frightened and threw him. The professor suffered a broken limb. Friends brought him home on a sled. He remained bed-fast for weeks. During this time Pastor Rieger instructed the students three days a week. Student instructors had charge of the classes the rest of the time.

Despite interruptions and hindrances of many kinds, the work at the seminary in those early years was done most conscientiously. The first graduates, C. Witte and G. Maul, were sent out on July 30, 1851, only thirteen months after the opening of the school. Both these men had received private instruction from Professor Binner before entering the seminary.

For a while, Professor Binner was assisted by Pastor Birkner, who without remuneration, instructed classes in exegesis and church history. In September, 1852, Birkner accepted a call from the congregation at Hermann, Missouri. This left Binner as sole instructor except that Supt. Kroehnke taught singing and English. A new assistant came in January, 1853, in the person of Prof. A. Irion.

## FINANCES

Let us say a word, in passing, about the financing of the seminary. Erecting the building had entailed a cash outlay of \$2,921.68. Only a little over \$1,200.00 was on hand so that there remained a debt of \$1,612.54 which later mounted to \$1,800.00 and finally to \$1,902.00. The debt was felt as quite a burden upon the shoulders of the Church Society of the West in that day. It was finally lifted when Mr. Richard Bigelow, of Hartford, Connecticut, a friend of our church, offered to give \$500.00 provided the church would raise the rest. The campaign to raise \$1,402.00 was successful and the debt was wiped out.

## OUR FRIEND, MR. BIGELOW

The same Mr. Bigelow presented the seminary with a hand-press and three hundred dollars worth of type. Then, since there was insufficient room for the press in the seminary building, he gave five hundred dollars more for the erection of a print-shop.

It will be remembered that Professor Binner was also editor of the "Friedensbote". Later Professor Irion took over this work. Before a regular printer was employed to do the work, the students often used to help with printing, folding, packing, and mailing the papers.

## SOCIAL EVENTS

The students of those early days when Professor Binner was "Inspector" recalled in later years a number of festive occasions held at the seminary. Dr. Haeberle tells us that even weddings were celebrated there, some of the



Die Kanzel, Pulpit Rock, Marthasville, Mo.



students preferring to be wedded there. Professor Binner always tried to make such days memorable. On one occasion, Haeberle recalls, Caro, the faithful old watch-dog, yielded to temptation and was seen devouring the last of the baked chickens, left on the kitchen table, just as the wedding party emerged from the chapel. The incident, however, did not detract from, but rather added to, the jollity of the day.

Christmas was always a joyous time at the seminary. Most of the students did not go home. There was little opportunity to do Christmas shopping, but Christmas trees could be had for the cutting anywhere in the woods. In connection with the Christmas eve celebration every student received a few simple gifts:—a blue shirt, a red bandana handkerchief, some red flannel underwear, a plate of apples, cake, etc. Then followed the Christmas tree celebration in the home of the "Inspector" where the students usually sang Christmas songs and enjoyed themselves along with the children.

#### A TRAGIC ACCIDENT

There were also sad experiences. Most tragic of all, perhaps, was the unfortunate accident which cost the life of Professor Binner's oldest son, a boy of seventeen. The seminary folks, of course, had to do their own butchering. On this particular occasion, it seems young Binner stepped directly in front of the gun of one who was trying to shoot a hog. The bullet struck the boy and he fell down dead. It is impossible to express what sorrow, what heartaches, filled the soul of every one at the seminary. It was hard to say whom one should pity most, the young victim of the

accident, his frantic parents, or the unfortunate and grief-stricken individual who had fired the fatal shot.

#### THE "INSPECTOR" RETIRES

It was a very solemn occasion when, in March, 1857, Professor Binner retired from his work at the seminary. He had continually urged his students to be diligent both at the woodpile and in the study. He tried to impress upon them the importance of continuing their studies after graduation. Despite his strict discipline, he was loved by his students. Everyone knew that he meant well with everyone. One felt his love even through his disciplinary measures. His lectures were always stimulating, making a strong appeal to the intellect, yes, but also to the heart and to the emotions. His earnest desire was that his students should go forth as strong and courageous men of God into the self-sacrificing work of the evangelical ministry in America.

Upon leaving the seminary, he re-entered the active ministry. Later he served for some time as instructor in the Melancthon Seminary (Elmhurst). Finally he served a number of years as pastor of various congregations until, on Good Friday, 1875, at the age of seventy years, he was called home. His mortal body rests on the cemetery of the Evangelical congregation at Plymouth, Wisconsin. His former students, as a token of love and gratitude, have erected a modest monument over his grave. The stone bears the inscription, "Jesus nemmt die Sünder an" ("Jesus receives sinners") which was the title of his favorite song.

## SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Do you think that Binner was well fitted, by temperament and training, for the position which he held as "Inspector" of the seminary?

2. Did the fathers of the Synod make a mistake in locating our first seminary in such an out-of-the-way place as Marthasville was? What were the advantages of the location? What were the disadvantages?

3. Contrast seminary life as it was in the days of Binner with seminary life as it is today. Should our seminary students have the conveniences of life which science and invention have made possible in our day? Why, or why not?

4. Were our pastors of the last century as well educated as are our pastors today? Were they as well educated as the ministers of other denominations were in those days? Are they as well educated today as are the ministers of other denominations?

5. Are we as self-sacrificing and as eager to serve as were the Evangelical pastors and laymen of 1850-1860? Are we as happy as they were? Does our church mean as much to us as it meant to them? Do we have as much faith in the future of our church?

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## CHAPTER SEVEN



### ADOLPH BALTZER Pioneer Church Administrator

**AUTHOR'S NOTE:** Nowhere can we find a better and more comprehensive story of the life of Adolph Baltzer than in the little German book, "Adolph Baltzer" written over thirty years ago by his son, Dr. Herman Baltzer, who was at that time a general practitioner in medicine at Cottleville, Missouri. The material for this chapter is drawn almost entirely from that interesting biography which everyone who can read German should read for himself.

Though not one of the six pastors who met in Gravois Settlement on October 15, 1840, Adolph Baltzer deserves, nevertheless, to be called one of the "fathers" of the Synod. He, perhaps more than any other man, helped to determine the character of our church.

His motto was "Pray and Work" and we shall see in the following pages how he did both. His life was an example in earnestness, conscientiousness, and loyalty to duty, which constrains us to ask ourselves, "Are we following in the footsteps of this pioneer?"

#### EARLY LIFE

Hermann Franz Adolph Baltzer was born in Berlin, May 16, 1817. His father, Johann Engelhardt Baltzer, though poor, was an honest and industrious laborer. His mother, Albertine Elizabeth Klinkmeier, the second wife of Johann Baltzer, was a pious woman, who exerted a noble influence upon her sixteen children and stepchildren, of whom Adolph was the youngest. Adolph was an unusually bright boy. At the age of four, he was able to read German fluently.

Work, for the night is coming, work through  
the morning hours;  
Work while the dew is sparkling, Work 'mid  
springing flow'rs;  
Work while the day grows brighter, Under the  
glowing sun;  
Work, for the night is coming, when man's work  
is done.

Work, for the night is coming, Work through  
the sunny noon;  
Fill brightest hours with labor, Rest comes sure  
and soon;  
Give ev'ry flying minute Something to keep in  
store;  
Work, for the night is coming, When man works  
no more.

Work, for the night is coming, Under the sunset  
skies;  
While their bright tints are glowing, Work, for  
daylight flies:  
Work, till the last beam fadeth, Fadeth to shine  
no more;  
Work, while night is dark'ning, When man's  
work is o'er.

Be thou faithful unto death, and I will give thee  
the crown of life.

Revelation 2: 10.



## HIS EDUCATION

Despite their very limited means, the Baltzers sought to give all their children a good education. Adolph first spent six years in a private school where he did splendid work. When he was twelve, his father died. A year later he was left an orphan by the death of his mother. The large family had to be supported from the meager earnings of three of the sisters who taught in private schools. To supplement their incomes, the sisters did embroidery work. Adolph, ambitious and conscientious young fellow that he was, helped his sisters with this work and became so proficient in it that in later years he was able to point out to his own daughters flaws in their embroidery work and to teach them how to make new stitches. To help pay the expenses of his education, young Baltzer gave private lessons to fellow-students who had more money but less brains than he. This took considerable time with the result that, as a rule, he had to work late into the night in order not to neglect his own studies. To keep himself awake, he conceived the plan of placing under his desk a bucket of water in which he put his feet. During these years he had not enough to eat, had insufficient clothing, and had to work in a room so poorly heated that often his fingers stiffened from the cold. He specialized in languages, studying not only Latin, Greek, Hebrew, and German, but also French and English.

In 1835 Baltzer matriculated in the school of theology at the University of Berlin. After two years at Berlin, he studied two years at the University of Halle, completing his theological education there. While waiting to qualify

as a minister in the state church of Prussia and to be placed, he was active as a private tutor. When, in 1845, he still had not been given a position because there were so many ahead of him on the waiting list, Baltzer turned his eyes toward America where German pastors were sorely needed.

## COMES TO AMERICA

In Bremen there existed at the time an Evangelical Society for German Protestants in America (The Bremen Missionary Society). This Society offered to send Baltzer to America. After having been ordained in Germany on August 1, 1845, he set sail from Bremerhaven. The voyage, which was made by sailboat, consumed two full months. Baltzer had as traveling companions William Binner, who also was being sent out by the Bremen Society, and Pastor Joseph Rieger, who had already served in America a number of years. Thus we find together on this little sailboat three men, each one of whom was to contribute a large share to the building of what was later to be called the Evangelical Synod of North America.

## TWO GREAT MEN

It is interesting to compare and contrast Baltzer and Rieger, both of whom were true pioneers. Though alike in some respects, they were fundamentally different in others. Rieger, too, had endured great hardships in his youth and no one can deny that he, too, had marvelous will power and capacity for work. Yet his power of action was perhaps more passive than active. He was faithful in little things and patient in suffering. He showed great persever-



*A. Baltzer*

Pastor A. Baltzer

ance in seeking to win back individuals to the Christ and, with untiring zeal, endured untold hardships as he went about on horseback preaching and ministering to a few here and a few more there. Baltzer, on the other hand, was born and reared to be a theologian. He was more aggressive and was, by very nature, an organizer. He knew how to organize and hold those who had been gathered. Both held in common a firm faith in their Lord and Saviour. Both felt called to His service.

#### AS PASTOR IN ILLINOIS

After landing in New York, the three first visited their good friend and adviser, Mr. Richard Bigelow, who helped the struggling little Church Society of the West in so many ways. Then they continued their journey to St. Louis, where they were received by Pastor G. W. Wall. Baltzer's first charge was in Long Prairie and Horse Prairie, Illinois (now known as Red Bud and Duquoin respectively). Here Baltzer worked under very primitive conditions. He lived at the home of a certain farmer, Mr. Sauer, who had many children, so that including Baltzer, twelve persons had to live in the single room which comprised the farmer's dwelling.

Baltzer's salary in this first charge was fifty dollars a year and free rent. The parish had been sadly neglected before Baltzer's coming and it was a difficult task to build it up again.

One Sunday after preaching his regular Sunday morning sermon at Long Prairie, Baltzer mounted his Indian pony to ride to Horse Prairie where he was to preach that

afternoon. The rain poured down in torrents. When the young pastor arrived at the church, his boots were full of water and his clothes soaking wet. Only three old ladies had braved the storm to come to church. But Baltzer preached to these three and himself testifies that never before nor since did he preach with such warmth and enthusiasm.

Pastor Binner had found his first field of labor at Waterloo, Illinois, only ten miles from where Baltzer lived. The two used to visit back and forth and Baltzer, still a bachelor, especially appreciated this opportunity. At the conference held in June, 1846, both Baltzer and Binner were received into membership with the "Evangelical Church Society of the West." At the same conference Baltzer was elected corresponding secretary.

#### PREACHES IN ST. LOUIS

When, in 1847, Pastor Riess' congregation with its two churches in St. Louis decided to call a second pastor, Baltzer was chosen for the position. The following year the congregation divided to form St. Peter's Church and St. Mark's Church and Baltzer became pastor of St. Mark's. In 1849, when about thirty families left St. Mark's Church and organized St. Paul's, Baltzer became the first pastor of the new church which achieved the distinction of being the first congregation to affiliate officially with the Evangelical Church Society of the West.

#### THE CATECHISM

Baltzer was from the very first extremely active in the Church Society. At an extraordinary conference held

August 25, 1847, a committee was appointed to revise and prepare for publication the catechism manuscript which had been presented a number of years before. Much of the work of revision was done in Baltzer's home in St. Louis, Baltzer having been chosen as secretary of the Society. In October the revised manuscript was accepted. Baltzer himself prepared the final copy and arranged for the printing of two thousand copies of the catechism at a cost of two hundred and ten dollars. This catechism served its purpose for fifteen years, at the end of which time it was replaced by one prepared by Prof. A. Irion and a committee.

Baltzer was very much interested, naturally, in the proposal to establish a college and seminary. In 1849, he was elected as a member and secretary of the Board of Directors of the Seminary at Marthasville, an office which he held until 1854.

When in the same year (1849), it was decided to publish an official church paper ("Der Friedensbote") Baltzer was chosen associate editor to assist editor-in-chief Binner. For a number of years he attended to the proof-reading as well as the business affairs of the paper.

#### PERSONAL LIFE

On November 18, 1847, Adolph Baltzer was united in marriage to Miss Anna Miché, who is described as "a pious Dutch girl." They were very happy together but only for a short time. The young Mrs. Baltzer and her new-born son both died during the cholera epidemic which visited St. Louis in the summer of 1849.



The story of how Baltzer found his second wife is extremely interesting. Pastor Rieger, who also had had the misfortune of losing his first wife, returned to Germany on a visit in 1845. In Bremen he had found his second wife, a Miss Wilkens. At that time there also lived at the Wilkens' home a young girl named Louise von Laer, a poor relative of the well-to-do Mrs. Wilkens.

Through Rieger, Baltzer, too, had become acquainted with Mrs. Wilkens and, during his stay in Bremen before his departure for America, had caught just a casual glimpse of the young Miss von Laer. She had heard him preach at a Bremen church but they had not become personally acquainted.

When Baltzer, following the death of his first wife, mentioned to his good friend Rieger that he contemplated a second marriage, Rieger mentioned Louise von Laer and urged Baltzer to seek her hand. The whole affair was arranged by correspondence. Mrs. Rieger wrote to her mother, Mrs. Wilkens, about it and Mrs. Wilkens took it up with her relatives, the von Laers, with whom she had considerable influence. Baltzer won his suit and in the spring of 1850, Louise von Laer, accompanied by her sister Sophie, crossed the great Atlantic to New Orleans and, traveling five days by river-steamer up the Mississippi, arrived in St. Louis to become the bride of this man Baltzer whom she knew hardly at all but whom her friends recommended so highly. It was a great venture of faith, a venture which the young lady made only because she felt in her heart that God wanted her to do it.

When Miss von Laer and her sister arrived in St.

Louis, no one was at the dock to meet them. They had been detained in quarantine longer than expected. Consequently, Baltzer did not know when they would arrive. When, at length, the young ladies arrived at the house where Baltzer was staying, they found the young pastor in the garden hoeing cabbage. Nevertheless, it was a happy meeting for both Miss von Laer and young Baltzer, for they were not disappointed in their hopes and expectations but lived happily in the service of their Lord and Master for more than twenty-one years.

It had been agreed beforehand that the wedding should take place at the Rieger home. Now Rieger was at that time pastor of the church at Holstein, Missouri, some eighty miles west of St. Louis. The trip had to be made on horseback. It was necessary to stay somewhere overnight, and it was decided to stop the first night at the parsonage in St. Charles. This particular parsonage happened to be a dilapidated log cabin consisting of one room and a kitchen. The party consisted of the two von Laer sisters and the pastors Baltzer and Birkner. How would it be possible for their host and hostess, Pastor and Mrs. Schuenemann, to arrange sleeping quarters for the four guests, as well as for themselves, when they had only the one room? The question caused considerable concern, especially to the sisters von Laer, who were, as yet, unaccustomed to such primitive conditions. Such problems can be solved satisfactorily only by the ingenuity of a housewife. Mrs. Schuenemann set the young ladies at ease by explaining that the men would all have to sleep on the floor in the kitchen. Accordingly, when it was time to retire,

the men withdrew to the kitchen while the von Laer sisters and Mrs. Schuenemann went to bed in the main room. The young ladies were tired from their long horseback ride and were soon fast asleep. As soon as they had gone to sleep, Mrs. Schuenemann arose and quickly stretched a curtain across the room. The men, who had been quietly waiting in the kitchen, then tip-toed into the room and also went to bed. Early the next morning, before the sisters were awake, the hostess aroused her husband and his companions, hurried them back into the kitchen removed the curtain and set the room in order. The von Laer sisters learned at the breakfast table how Mrs. Schuenemann had "put one over on them." Needless to say, they appreciated the little trick as much as anyone and always enjoyed telling about it in later years. The wedding took place at Holstein on June 15, 1850.

#### PASTOR IN ST. CHARLES

Soon after this, Baltzer received a call to become pastor of Friedens Church at St. Charles. He accepted the call and moved to St. Charles in October, 1850. It was a very difficult field. The congregation had been one of the best and strongest in the Synod but had lost approximately two-thirds of its members; internal dissension had caused some to join the Lutherans and others the German Methodists. The congregation was in a state of chaos. Baltzer, hard-working and conscientious as he was, soon won his way into the hearts of the people. In the eight years of his pastorate in St. Charles, he became the father of his church. His congregation, though it did not grow

greatly in numbers, came to be looked upon as a model Evangelical church.

Pastor Baltzer was a good preacher. Only in cases of absolute necessity did he preach without thorough preparation. During the early years of his ministry, he wrote his sermons word for word and memorized them conscientiously. There was a time when he would not undertake to preach without having either his manuscript or copious notes before him. He felt that he could not preach otherwise. One day, while he was in the midst of a sermon, a sudden gust of wind blew his paper out of the window. He must either go on without notes or stop short. Making a desperate effort, he continued and finished his sermon in a creditable manner. Never again did he take manuscript or notes with him into the pulpit. He had learned that he could preach without them. That does not mean, however, that he did not prepare his sermons. In late years he always urged young pastors never to speak without preparation, except it be absolutely necessary. He maintained that a pastor should never fall into the habit of speaking extemporaneously.

During the first years of his pastorate in St. Charles, he also taught school, though his son and biographer tells us that he was not really a good teacher for children. He took too much for granted and easily became impatient with indolent or backward pupils. Yet many have testified to the fact that they learned much as they sat in his class-room.

Baltzer always insisted upon the proper Christian discipline in the congregation. He was unalterably opposed

to dances, picnics, bazaars, and money-making socials given "for the good of the church." He brought his own congregation to the point where all worldly and unchristian money-making schemes were dispensed with. He should never have been able to exert such a great influence over his congregation had it not been true of him that "he lived what he preached." He was a servant of God with his whole being.

His salary at St. Charles the first three years was only one hundred and fifty dollars a year, besides free rent and feed for his horse and cow. In 1853 he was voted an increase of fifty dollars. In 1856 his salary was raised to three hundred dollars and in 1858 he received four hundred. When one remembers that by 1858 the family included five children, one begins to suspect that the pastor probably had no difficulty in disposing of his surplus at the end of the year.

Living conditions at St. Charles were comparatively good. The congregation had built a new brick parsonage when the Baltzers first came there in 1850. While this parsonage was small, consisting of only three rooms downstairs and one upstairs, it was, nevertheless, very comfortable and much better than the old parsonage in which the young couple had lodged one night on their way to Holstein before the wedding. The old log house served as a barn for many years to come.

#### SERVES CHURCH AT LARGE

During the years of his pastorate at St. Charles, Baltzer was very active as a member of the Evangelical

Church Society of the West. As corresponding secretary he represented the Society in all its relations with other organizations or individuals. As a member and secretary of the Board of Directors of the theological seminary, which was founded at Marthasville in 1850, he carried on a considerable correspondence and was forced to travel a great deal. At least three or four times every year he had to go to Marthasville to meet with the other directors and look after the affairs of the institution. From 1850-1853, he was also treasurer of the Church Society. In 1854 he became vice-president.

With all these duties he yet found time, besides taking care of his own parish, to begin work in Lincoln County, Missouri, and also at Cottleville and at Weldon Spring.

Best of all, Baltzer never allowed his many organizational duties to prevent him from studying. He budgeted his time and as nearly as possible, devoted several hours each day to his studies. His only recreation was his work in the garden and about the parsonage.

#### ELECTED PRESIDENT

The Evangelical Church Society of the West was growing. Eight pastors and four congregations received into membership at the conference in Burlington, Iowa, in 1855, brought the total membership up to forty-four pastors and eleven congregations. (Many churches served by the Association were not yet members.) At this conference, Baltzer was elected president of the Church Society of the West. At the same time it was decided to



build and develop an institution of higher learning for the education of German-American young people. A committee, of which President Baltzer was ex-officio a member, was appointed to draw up plans.

The college building was erected near the Marthasville seminary and the institution called Missouri College. Unfortunately, the wrong kind of a man was chosen as the first "inspector" (president) when the school opened in the spring of 1858. In August of the same year, the Board of Directors found it necessary to discharge him. A new man had to be found who could take charge of the school, repair the damage, and win the confidence of the people. Baltzer was the unanimous choice of the Board. Pastor Baltzer was not eager to leave his church at St. Charles and his congregation was loath to let him go. Yet he felt it his duty to accept this call and finally consented to do so, trusting in the Lord for strength. It was a difficult task for both Baltzer and his wife. They had five children between the ages of one and seven, enough to keep both father and mother busy. Yet, as "inspector" and "inspector's" wife, the Baltzers would be expected to take care of the needs of the student body also. They realized that it would involve great sacrifice. President Baltzer once said in a sermon at a general conference, "Not the desire for days of ease at the end of life. . . , not consideration on behalf of wife and family and the future. . . but the desire to win souls for the Lord through the Word of God, should guide and direct the thoughts and actions of an Evangelical pastor." Baltzer acted in accordance

with this principle when he resigned his pastorate at St. Charles to accept the position at Missouri College.

#### TAKES CHARGE OF MISSOURI COLLEGE

When Baltzer took charge of the College everything was lacking. There was no cistern, no barn, and only a very small kitchen. There was as yet no garden in which to raise vegetables and, above all, there was no money. By and by, all these things were provided. In the new garden, Baltzer himself was chief gardener. Assisted by several students, Baltzer personally planted a lovely orchard. He was personally responsible for even the smallest details of administration.

In addition to all this, he preached once every two weeks and had thirty-five lectures every week. As a professor he was well liked, probably because he never lectured without being prepared. After working in the garden, or elsewhere, about the place all afternoon, he used to go into his study after supper and spend the entire evening preparing his lectures for the next day.

His good wife proved herself a mother to every student at the college. She personally supervised the preparations of the meals, cleaning of the rooms, and the students' laundry. All this involved, of course, much hard work and great sacrifice of personal convenience.

Unfortunately, this first venture of our church in the field of higher education seemed from the first doomed to failure. Possibly the location of the college in an almost inaccessible valley, far from the highways of life, was partly responsible. Baltzer himself had been an enthusi-

astic sponsor of the school. Needless to say, he was sadly disappointed at the apparent lack of interest on the part of the German people of Missouri. The fact is the school never drew a student body large enough to justify its operation. The enrollment ranged all the way from eight to twenty-seven, averaging fifteen to nineteen. Then came the Civil War with its accompanying period of depression and money shortage. As a result, the enrollment had dropped to five when in March, 1862, the school was temporarily closed. The general conference of that year decided to close the school and turn the building over to the theological seminary near which it was located. "Inspector" Baltzer, who had tendered his resignation in the autumn of 1861 already, was now given a position at the seminary where he was to be associated with Professor A. Irion, as the only other professor.

#### SUPERINTENDENT OF SEMINARY

Baltzer was to be superintendent as well as instructor. He was to live with his family in the seminary buildings. For Mrs. Baltzer this meant a continuation of the hard work which had been her lot during the years at the college. The oldest son writes concerning those days as follows: "We children saw almost nothing of our mother except perhaps on a Sunday afternoon and then she was tired and weary. It was the same with our father. The morning lectures over, the "inspector" had to supervise the students during the work period. Often he had to help with the work himself in order that it might be properly done. After the work period he was busy in his study usually until far into the night. Because he hardly ever had any

time for his children, these came to regard their father almost as a stranger whom they feared rather than loved and about whose love for them they were skeptical. It is sad but true because they did not know, of course, that it was out of love for them that he did all this work and made all these sacrifices."\*

Baltzer was doing the work of two men instead of one. Yet his salary was only seven hundred dollars a year. (It must be borne in mind that this was during the Civil War when seven hundred dollars in paper money had a value of only three hundred dollars in gold and when prices were high. It should also be borne in mind that Baltzer now had ten children, the youngest of whom was sickly.) He continued this self-sacrificing work until the summer of 1865 when he resigned, probably chiefly out of consideration for his wife and children. His resignation was not accepted. Instead, arrangements were made whereby several seminary students were to relieve the professors of some of their work. At the urgent request of the Board, Baltzer reconsidered his resignation.

#### ESTABLISHED HEADQUARTERS IN ST. CHARLES

At the general conference held in Evansville, Indiana, in 1866, the name of our church body was changed from "German Evangelical Church Society of the West" to that of "German Evangelical Synod of the West." It was deemed advisable to employ a paid general president whose duty it should be to administer the affairs of the denomination and to visit the churches. Professor Baltzer was chosen for this important position. He chose as his resi-

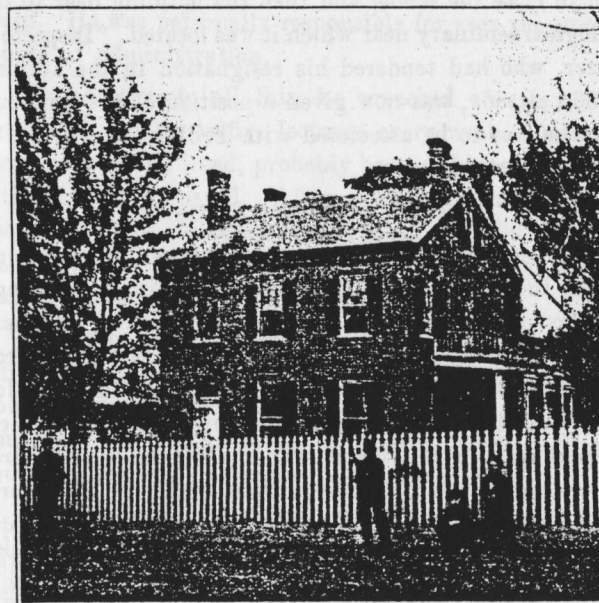
\* Herman Baltzer, "Adolph Baltzer" pp. 89-90.

dence and headquarters his old home town of St. Charles. There he bought a house together with garden plot and orchard. There his children went to school and there his wife, for the first time, was able to devote herself wholly and entirely to her children.

Baltzer himself was as busy as before. Half of his time was spent in visiting the various congregations. The Synod at that time consisted of one hundred and twenty-two pastors and sixty-eight congregations. Baltzer also carried on a considerable correspondence, especially with friends in Germany. His foreign correspondence established ties with the Evangelical Church in Germany which proved to be the source of many blessings for the Synod in future years. The president-general had a report or an article of some sort in every issue of the "Friedensbote". He was also in charge of the Synod's publishing and book-selling business. No president-general was ever more conscientious in the performance of his duties than was Adolph Baltzer. His reports to the general conference, which met every two years were thorough and complete. His sermons to the conferences emphasized the spiritual nature of the church's task and ever held before the pastors and delegates that the one great aim of the church must be to bring souls to the Christ and thus to build His Kingdom.

Baltzer's chief advisers were the Pastors Wall, Nollau, and Rieger who, together with him, may be called the fathers of the Synod. When, in 1868 and 1869, all three of these men died, it is easily understood that Baltzer felt that he was left alone. This situation probably had some-

thing to do with the fact that when certain ones opposed his policies and spoke against them, the President-General tendered his resignation at the general conference in 1870. His resignation was not accepted, however, and he continued to serve not only as president but also as editor of the "Friedensbote". In addition, he was asked to publish the "Evangelischer Kalender" (Evangelical Year Book). Since the death of Nollau, Baltzer acted also as general treasurer, the office having been delegated to him officially



Home of A. Baltzer, St. Charles, Mo.  
First Headquarters of our Synod



at the conference in 1870. As manager of the publishing house, he received a personal remuneration amounting to ten percent of sales, less postage and packing. This furnished him a neat income though not commensurate with the work involved. In the course of the years, more and more offices, of one kind or another, were loaded upon his all-too-willing shoulders until, at the time of his death, he was keeping thirty-six separate accounts. It is self-evident that this entailed much correspondence. He received on an average more than one hundred letters and cards a day which had to be answered. This task was made unnecessarily difficult for him by those well-meaning people who used to write eight pages of irrelevant personal news and then add at the end, "Please send me six song books and a dozen catechisms".

As if eager to find still more work, Baltzer founded, in 1869, a monthly magazine of wholesome entertainment entitled "Zum Feierabend". This publication was welcomed by a large number of German-Americans and was a regular visitor in many homes for a period of ten years.

At the general conference held in Quincy, Illinois, in 1872, two other church bodies, the "Evangelical Synod of the Northwest" and the "Evangelical Synod of the East" united with our church. The name chosen for the united church was "The German Evangelical Synod of North America." To Baltzer, perhaps more than to any other individual, belongs the credit for effecting this merger. For years he had worked toward the ideal of uniting all evangelically-minded Germans in this country in one church body.

## DAILY ROUTINE

When Adolph Baltzer accepted the presidency of the Synod in 1866 and moved to St. Charles, he did not make a change involving any reduction of work for himself. It is true that his wife and children had a more pleasant life at St. Charles than had been their lot at Marthasville. Baltzer himself had very little time to devote to his family as the following schedule will show: He usually arose at five and went immediately to his study from which he seldom emerged before twelve except to eat breakfast. About seven o'clock the whole family, including the maid, would gather about the table for breakfast, followed by morning devotions. Dinner was served at twelve. At the dinner table Baltzer would talk, laugh, and joke with the children, or tell something of interest to the entire family. It was the only time when he could be with his children, except possibly on Sunday afternoons. After dinner he would go downtown to get the mail or attended to necessary errands. Arriving at home, he would drink a cup of coffee, smoke his favorite pipe, and retire again to his study to continue his work until suppertime. Supper was invariably followed by evening devotions after which Baltzer again went into his study for the evening. At certain seasons of the year he regularly stayed up until one or two o'clock in the morning. His son and biographer vouches for the statement that he worked on an average seventeen to eighteen hours out of every twenty-four. This strenuous schedule he maintained with few interruptions until the very end. Since the father had so little time to be with his children during the day, it was

a very special occasion when on a Sunday afternoon "papa" came downstairs and sat on the sofa with "mama" and the children. On such occasions the children often sang songs together or Baltzer himself read to them from some good book.

#### DEATH ENTERS THE HOME

Thus several quiet years passed. In 1869 the oldest son, then eighteen, was sent to Germany to study. The mother's last words to her boy were: "Go with God; be good; but you will never see your mother again." Her premonition proved correct. In February, 1870, the twelfth child entered the Baltzer home, arriving only two weeks after the last of the children had recovered from a siege of typhoid fever. All of the children had had the disease. It had been a bad time for the mother, especially since it had been impossible to get a maid. Many a night she had remained awake all night caring for the sick. The new baby was only a few days old when the mother herself got typhoid fever. The father was so snowed under with work of his own that he hardly knew what to do. He cared for his good wife as best he could and, as if by a miracle, she recovered.

A year later, on March 5, 1871, the thirteenth child, a daughter, was born. But, alas, the dear mother never again got up from her bed. What she had felt must happen now came to pass. She was taken home to be with her Lord and Master whom she loved so much.

The death of his wife left Baltzer a widower with twelve children, the oldest of whom was hardly twenty, and six of whom were still under ten. For a while an

older daughter managed his household. In January, 1873, his second-oldest son died. His oldest daughter had married and the second-oldest was engaged to be married when, in July, 1874, Baltzer, realizing that he must provide a mother for his younger children, married Miss Olga Anna Sidonia Karoline Heyer, who proved to be a good mother and a faithful wife.

#### ASKS TO BE RELIEVED

The years 1874-1877 were difficult years for Baltzer. His health, which up to this time had been good, now began to fail. He often felt tired and weary and longed for greater ease. His son Herman, a physician, earnestly urged him to "take it easier". Baltzer heeded these admonitions and at the general conference of 1877 asked to be relieved of at least some of his offices. Nevertheless, he was virtually "drafted" for continued service in every capacity in which he was serving at the time. His son, reflecting on this, says, "It was God's will that Baltzer should remain to the end in the difficult work to which he set himself so enthusiastically during the years of his greatest strength, that he should endure as a soldier of Christ and finally fall on the field of battle, sword in hand."

#### DECLINING HEALTH

President Baltzer's physical strength was fast declining. During the years 1876-1877 he often complained of tiredness, pains in the region of the heart, and other troubles. When in 1878 his oldest son, a doctor, was called in for a consultation with the father's own family doctor, it was agreed that the patient might expect a sudden death

at any time. He was advised to diet, to rest, and to take good care of himself in every way. President Baltzer, at his own insistence, was advised as to the exact nature and seriousness of his case. Though he would have been only too glad to have been relieved of his sufferings, the desire to be of further service to his beloved church and to his family impelled him to do everything within his power to increase, or at least conserve, his strength.

With the help of Pastor Reinhard Wobus, as private secretary, he continued to do his work as president-general. Reluctantly he discontinued the publishing of "Zum Feierabend," which he had edited since 1869 and which had enjoyed a fairly wide circulation.

It was hard for him to say "I can't". In the fall of 1879 he attended the Mission Festival of St. John's Church in St. Charles. Pastor Wobus had scheduled him as one of the speakers. On the morning of the Mission Festival, Baltzer was so weak that he had told Pastor Wobus that he would not be able to speak. When the first speaker had finished his discourse, Pastor Wobus informed the congregation that unfortunately Baltzer would not be able to speak. In the course of further announcements he made the statement, "Anything a man *wants* to do, he can do." After the next song, much to the surprise of everyone, Baltzer arose. He leaned against the altar and, speaking at first in a very weak voice, said, "I want to prove to you that when your pastor said, 'Anything a man wants to do, he can do,' he was speaking the truth". He then proceeded to preach ably and enthusiastically for a full half hour.

As the end of the year drew near, Baltzer realized

only too well that he had not long to live. His wife and older children realized this too, although sometimes when they saw how, in spite of it all, the faithful servant of the Lord continued to attend to his daily routine of duties, they tried to make themselves believe that he would be spared at least a few years more.

#### THE END COMES

In January, 1880, he repeatedly said to his secretary, Pastor Wobus, "It will not be long anymore" but with the help of his secretary he continued to attend to the duties of his office. On the morning of January 28, he ate breakfast and went to his study as usual. Early in the afternoon he complained of being tired and left his desk to take a walk. He did not walk long, however, but came into the house and said to his wife, "I must lie down now. You may read to me from the Bible. Then I shall try to get a little sleep." He ate his supper in bed, playing with his youngest son, Ernst, as he did so. Suddenly he got a heart attack. Sitting on the edge of the bed, he prayed, "God be merciful to me, a sinner. God, be merciful to my poor little children." As he continued praying his prayers gradually became inaudible and, with a gentle smile upon his face, he fell asleep, breathing his last just as Pastor Wobus and the doctor arrived.

His death was a blow not only for the Synod but especially also for his family. Four of his children had not yet reached their fourteenth year. But God answered his servant's prayers and manifested his divine providence toward his children. They all became faithful servants of the Master.



Baltzer died on January 28, 1880, at the age of sixty-two years, three months and twelve days. He was buried in the cemetery of Friedens Church at St. Charles, Missouri, on January 31st. Many from far and near attended the funeral, for Baltzer had won the love and respect of Evangelical people everywhere. The young pastor, who had come from Germany thirty-five years before, had become a father, if not *the* father of the German Evangelical Synod of North America. He was one of those early pioneers from whom this generation of Evangelical Christians can, and should, learn faith, humility, self-sacrifice, and love.

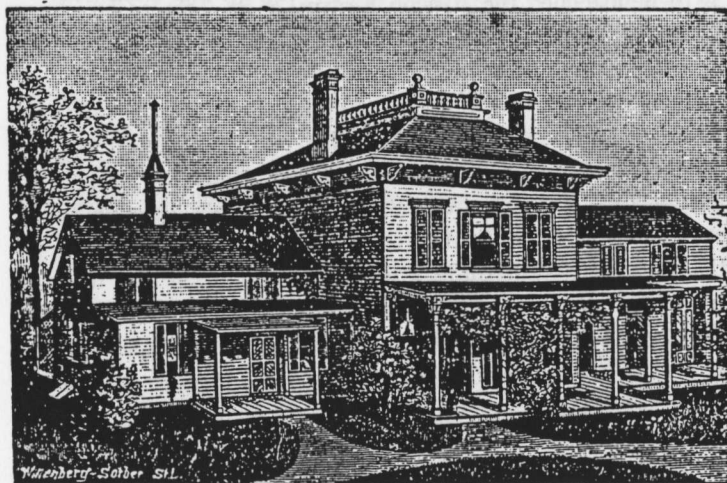
#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Have someone consult the latest statistics and give a report on the present state and condition of the Evangelical churches at Red Bud and Duquoin, Illinois.
2. Was Baltzer right in opposing picnics and socials as a means of raising money for the church? Is there more or less justification for money-making socials now than in those days?
3. In 1855 forty-four pastors belonged to the Church Society and only eleven congregations. Why did some of the churches hesitate to join? How many pastors belong to the Synod now? How many congregations? Do you know of any congregations which are served by the Synod but which are not members of the Synod? Why do they not join?
4. Do you consider it fortunate or unfortunate that the attempt to found a college at Marthasville failed? Give reasons for your answer.
5. Have someone discuss the advantages and disadvantages of denominational colleges as compared with state universities.
6. Have some member of the group give a report on Elmhurst College. How can we support our college at Elmhurst?

7. Give a report on Eden Publishing House, telling what it is, how it has grown, and why it should be patronized by all Evangelical people.

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Melancthon Seminary at Elmhurst, Ill.

66

## CHAPTER EIGHT



### PROFESSOR ANDREAS IRION Pioneer Professor

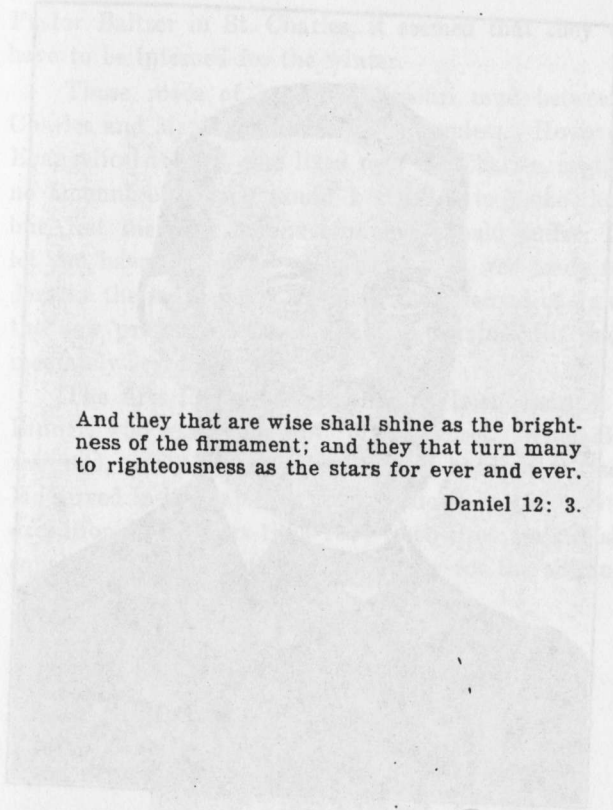
#### HIS BOYHOOD AND EDUCATION

Andreas Irion was born in Thuningen, in Wuerttemberg, Germany, November 17, 1823. There he attended the village school until he reached his fourteenth year. Between the years of thirteen and twenty-two, he worked either with his parents or for other people in the village. Often, after working all day, he assisted his father as night-watchman during the hours which he should have had for rest. Friends praised his faithfulness and diligence; his parents rejoiced in his obedience and filial devotion.

In 1846, at the age of twenty-two, he entered the seminary (Missionshaus) at Basel, Switzerland. He remained in the school until 1851. Both Professor Hoffmann and Pastor Gess at Basel exerted a permanent influence upon him. It was from Gess chiefly that he learned the art of independent thinking which characterized his later activities as a professor.

#### WOULD HAVE GONE TO RUSSIA, BUT—

The "stationing committee" at Basel had planned to send Irion to Russia. In the "Basler Missions Magazin," 1851, II. p. 15. we read, "Brother Andreas Irion of Thuningen, in Wuerttemberg, has been called by the colonial synod in Tiflis, Russia, to become pastor of the congregation at Elizabethal in Grusien. As soon as the election



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And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Daniel 12: 3.

receives the imperial sanction Brother Irion will begin his journey to Caucasia." A year later the Missionshaus received this notice, "No Swiss, and no man educated in a Swiss institution, will in the future be admitted to Russia." (Cf. "Missions Magazin," 1852, II. p. 13)

Meanwhile, Irion, having been duly ordained, had been engaged in home mission work in Alsace. The Reverend Mr. Hausmeister, missionary to the Jews in Strassburg, tried to secure the young preacher for Jewish mission work, but, for some reason or other, his plans failed.

#### HE IS SENT TO AMERICA

Finally, the committee in Basel assigned young Irion for service in North America, suggesting, as it did so, that, if possible, he devote himself to teaching. In July, 1852, Irion arrived in New York. He began the work of organizing a congregation near New York City and continued in that work until December of the same year. Meanwhile he had been corresponding with Pastor L. Nollau. The outcome of this correspondence was that Pastor Irion was asked by the directors of our seminary at Marthasville to accept a position as professor. This he agreed to do. Shortly after his marriage to Miss Wilhelmine Keck, Pastor Irion, on January 22, 1853, began his work as professor at Marthasville.

#### PROFESSOR AT MARTHASVILLE

The seminary staff just at this time was sadly in need of reinforcements. Professor Binner, up to this time, was the only full-time professor. Shortly before Christmas, 1852, he had the misfortune to be thrown from his horse.



Professor Andreas Irion

The accident caused injuries which made it impossible for him to lecture for some time.

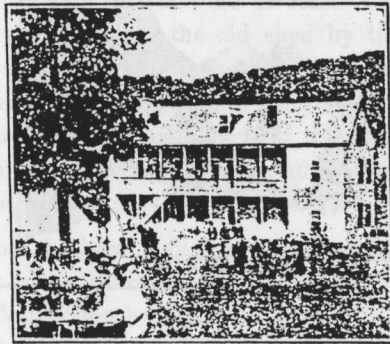
Prof. Irion made the trip from New York to "the West" in the dead of winter. Weather conditions had been very bad and when Mr. and Mrs. Irion reached the home of



Pastor Baltzer in St. Charles, it seemed that they would have to be interned for the winter.

Those roads of genuine Missouri mud between St. Charles and Marthasville seemed bottomless. However, an Evangelical farmer, who lived near St. Charles, said, "For no amount of money would I attempt to make the trip but, lest the work at the seminary should suffer, I will let you have my team." His hired man was ready to undertake the journey and, on the twenty-second of January, the new professor arrived safely in Marthasville and immediately began his work.

The first four years, 1853-1857, Irion assisted Prof. Binner, who was "Inspector" of the school. When Binner resigned, in 1857, Irion became the head of the school. He served in this capacity until his death in 1870, with the exception of the years 1862-1866 when Prof. Baltzer shared equally with him in the responsibility for the administration of the school.



The First Theological Seminary at  
Marthasville, Mo.

One of the subjects taught by Prof. Irion was catechetics, a subject dealing with "the rudiments of Evangelical doctrine and how to teach them to our confirmands." The text-book used was the Evangelical Catechism published in 1847. The catechism contained ninety-two pages and needed revision. After many years of labor, Professor Irion, assisted by a committee composed of Adolph Baltzer and Joseph Rieger, completed a revision of the catechism which was published in 1862 as the "Small Evangelical Catechism." Irion may rightly be considered the chief editor. This work, originally in German, was translated into English in 1892 and revised in 1896.

Professor Irion's most important subject, however, was dogmatics or "Christian doctrine". To this subject he devoted his major interest, especially after 1857. We cannot in this brief biographical sketch describe Prof. Irion's theological views. His teaching has been characterized as "pietistic, strictly Lutheran, highly speculative, and very logical, but at the same time strictly orthodox." His students loved him and in later years always felt that they owed him much.

Irion was more practical than professors are generally supposed to be. He loved physical exercise and was unafraid of manual labor.

#### PROF. IRION AND STUDENTS ERECT A BUILDING

The number of students increased from year to year. Soon there were as many as sixteen and the accommodations in the seminary building had become quite inadequate. For some time, professor and students had felt the need of a good class room and of a larger dormitory, but



Early Presidents of Seminary at Marthasville: A. Irion, 1857-1870;  
W. Binner, 1850-1857, K. Otto, 1872-1879



Later Presidents of Eden Seminary: W. Becker, 1902-1919;  
L. Haeblerle, 1879-1902; S. D. Press, 1919—

there was no money in the treasury. Professor Irion, however, found a way out. He decided that he himself, assisted by some of the students, would erect the much-needed building. Immediately the work was begun. Without the preliminaries of appointing building committees and finance committees or even an architect, Professor Irion and the "boys" began to build.

Several students quarried stone in a nearby quarry, a student teamster hauled the stone to the building site; still others played the part of masons and carpenters. Professor Irion supervised and directed the work, but not from a swivel-chair. He himself did much of the actual labor. A stranger passing by would hardly have suspected that the builders were students of theology and ministers-to-be.

All summer long they labored and when autumn came the new building was ready for use. It consisted of a basement and two stories. In the basement were lavatory facilities which, while not modern, were at least an improvement over the wash-room in the old shed by the spring. No doubt, on cold winter mornings the boys often congratulated themselves on being able to wash without wading through the snow. On the main floor of the building was a large, well-appointed lecture room and above this, on the second floor, a large dormitory.

This "Upper Lecture Hall," as it was called, served its purpose for many years. Once, indeed, it came very near suffering destruction by fire. While the students were in the dining hall at noon, a glowing ember fell from the stove and ignited the floor. Fortunately, all the windows

in the room were closed so that there was no draft and the fire spread very slowly. It was discovered in time and was put out before much damage had been done.

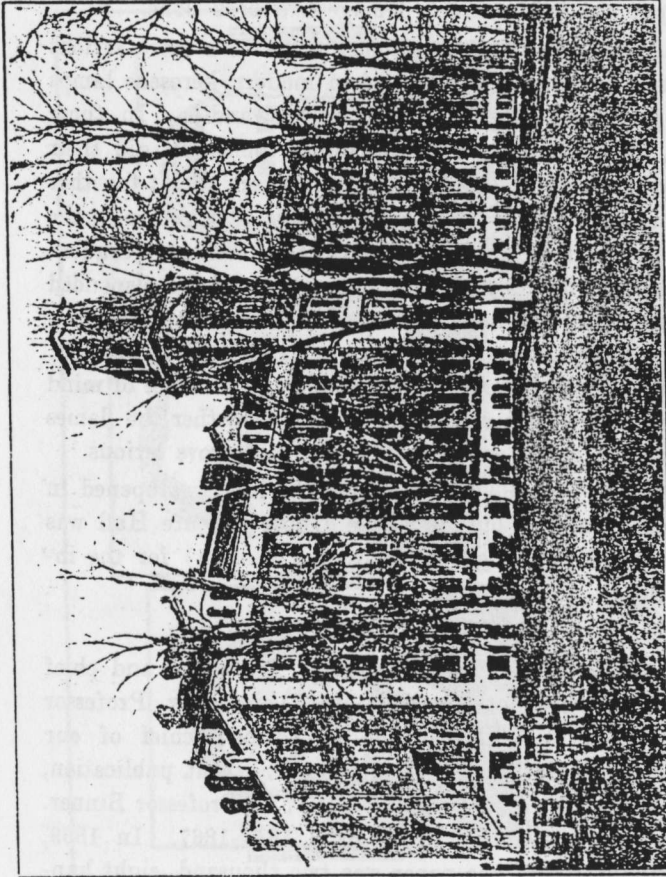
Another accident threatened to be of a more serious nature. It was at the time when modern kerosene lamps had just been substituted for tallow candles. In those days, the students had no individual rooms but did their studying in the Upper Lecture Hall where all sat together in one room, just as students nowadays sit together in the reading room of a public library. One evening a student accidentally bumped his head against one of the suspended kerosene lamps in such a manner that the lamp fell upon him, spilling kerosene upon his head and igniting his hair. A fellow-student, fortunately, had enough presence of mind to remove his own coat and with it to smother the flames so that the burns, while painful, did not prove serious.

When, in 1893, the Emmaus Asylum was opened in the old seminary buildings, the Upper Lecture Hall was converted into the chapel (Hosanna Church) for the institution.

#### EDITOR OF "FRIEDENSBOTE"

As though the work of being "Inspector" and chief instructor were not enough to keep him busy, Professor Irion filled also the position of editor-in-chief of our church periodical "Der Friedensbote". That publication, started in 1850, was edited 1850-1857 by Professor Binner. Irion then edited the paper from 1857-1867. In 1859, the circulation of the paper was two thousand, eight hundred; in 1866, it was four thousand, three hundred, and twenty. Neither Binner nor Irion received any remunera-





The Second Seminary Building, Transferred to St. Charles Rock Road, Wellston, St. Louis, Mo., 1883

tion for their work as editors. In 1866, the publication netted the Synod a profit of six hundred and forty-three dollars.

It should also be mentioned, at least, that Irion was a member of the commission which prepared our German Agende (Book of Worship).

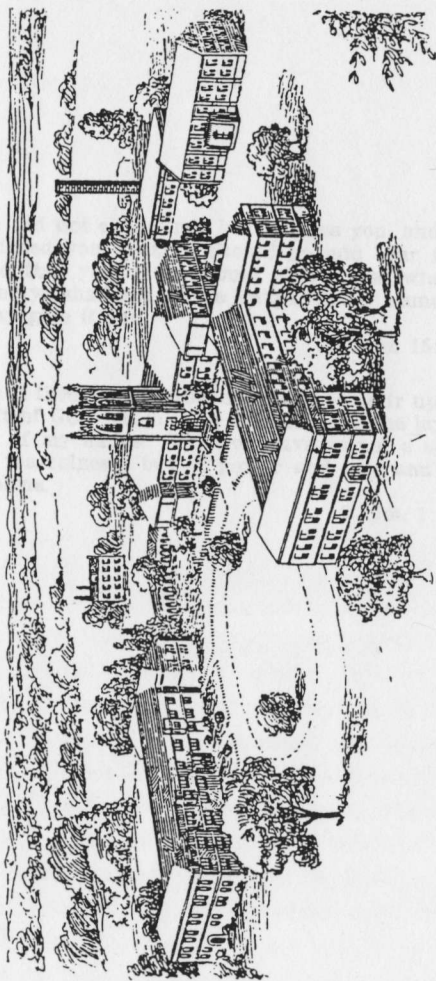
#### OVERWORK HASTENS HIS DEATH

We can imagine how overworked Professor Irion must have been. Often it was necessary for him to work far into the night. The work needed to be done and he was not the man to let it go undone. How glad he must have been when, in 1870, Pastor E. Otto was elected as professor to assist him. But even before the new professor arrived on the scene, Professor Irion was called to his eternal reward.

Overwork undoubtedly had impaired his physical strength. Since 1868, his health had been failing. During the summer of 1869, upon the advice of his physician, he took a trip to the north, but with little visible benefit. His digestive troubles continued. In July, 1870, he suffered from a slight attack of dysentery. During the night of July 22nd to 23rd, his case changed rapidly for the worse, taking on the symptoms of inflammation of the bowels. At two-thirty, on the morning of July 23rd, he quietly passed away.

#### THE SYNOD MOURNS ITS LOSS

What a loss his death was for our church! How much Professor Irion might yet have accomplished had his life been spared a little longer! His "Explanation of the Cate-



Present Eden Theological Seminary, Webster Groves, Mo.,  
beautiful suburb of St. Louis

chism" was published shortly after his death and, together with the catechism itself, serves as a continuing memorial.

The mortal remains of the pioneer professor were laid to rest on the little cemetery upon the hill. Seventeen years he had served the seminary and his church. He was a talented instructor, able and independent in his thinking. His lectures were always interesting and stimulating. He was thoroughly evangelical, neither creedally bound nor modernistic.

In private life as well as in official capacity he was genuine through and through. It was only because he loved to work that he was able to accomplish all he did.

The outstanding thing about his life and work, and that which consecrated his whole life, was prayer—a living personal fellowship with God and Christ. That is why God's blessing rested upon him so that he became a blessing for time and for eternity.

On the simple marble slab which marks his grave near Marthasville, one reads the inscription: "And they that are wise (Luther's translation: "the teachers") shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever". (Daniel 12: 3)

#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Using your imagination and the facts available, give a description of life in our theological seminary as it must have been in the days of Professor Irion.

2. Perhaps some in your group know or have known pastors who studied under Professor Irion. It would be interesting to mention their names and give a characterization of each.

3. Have someone give a report on Professor A. Irion's sons and the contribution they have made to the Synod.

4. What is the circulation of "Der Friedensbote" today as compared with its circulation in 1866? Remembering that our denomination is much larger now, do you think that Evangelicals are as loyal to their church papers as they were in the days of Irion. If so, why? If not, why not?

5. Perhaps someone in your group has a copy of "Der Friedensbote" edited by Professor Irion. It would be interesting to have such a copy brought to class.

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## CHAPTER NINE



### KARL SIMON KUHLENHOELTER Pioneer Shepherd of Souls

**AUTHOR'S NOTE:** The material presented in this chapter is freely translated and condensed from the German biography, "Simon Kuhlenhoelter" by H. Hoefer. (August Wiebusch and Son Printing Co., St. Louis, 1886.)

#### EARLY LIFE

Karl Simon Kuhlenhoelter was born in Oberwuesten, Amt Schotmar, Lippe-Detmold, Germany, April 9, 1820. He was the second oldest of the seven sons of Johann Heinrich Kuhlenhoelter and Louise Tappe.

Simon (the name he went by) was reared by his maternal grandparents with whom he made his home beginning with his second year. His pious grandmother, especially, exerted a profound influence upon him. He remembered her in later years as one who prayed, and whose prayers were heard. His grandfather, who was a shepherd, was not so pious. He preferred reading the almanac to reading the Bible.

At the age of seven, Simon entered school. His teacher, Mr. H. Pfloeger, loved him for his brilliance rather than for his goodness. During his fourteenth year he began attending the confirmation instruction class taught by the pastor, a Mr. Volkhausen. He was a good student in the instruction classes and an attentive listener in the preaching services. On Mondays, he was usually able not only to answer questions concerning the text, theme, and outline of the sermon but also to quote much of what had

Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 15: 16.

I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline.

2 Tim. 1: 6-7.

been said from the pulpit. The chief text-book in confirmation instruction in those days was a certain "Guide to Religious Instruction" prepared under the supervision of the rationalistic Princess Pauline. Later the Heidelberg Catechism again came into use. Pastor Volkhausen himself seems to have been more learned than pious, so that Simon's mother often wished that their former minister, a Pastor Krueger, might still have been in Wuesten.

In the spring of 1834, Simon was confirmed. Already he had become acquainted with the serious side of life by reason of the death of his dear grandmother and of his father. His mother now kept house for the grandfather so that Simon again came under the care and influence of his mother, although he was always "grandpa's boy." Grandfather, indeed, tried very hard to fulfill his grandson's every wish, so that the boy's youth was, all in all, a very happy one. Among other things he was interested in music. His first instrument was a great wooden horn which he blew quite lustily. Later he also played the flute.

We gather from remarks made by his biographer that young Kuhlenhoelter, while not a bully, was nevertheless a lad who commanded the respect of his play-fellows. He knew how to defend himself by the use of his fists. On one occasion his grandfather asked him to sleep with the sheep and to watch them. He in turn delegated the task to his brother. To hearten the timid brother, he reminded him that a dog and a pistol were available for his protection. He urged him not to hesitate to use the pistol in case anyone should try to molest the flock. During the



Pastor S. Kuhlenhoelter

night the dog began to bark. Simon's brother saw from his tent two crouching forms among the sheep. He called. No answer. He called again. Still no answer. He shot. Again he fired, and again, but he seemed to be missing his mark. The men did not flee. One of the men was Simon who had decided to test his brother's courage and who had himself loaded the pistol with blanks.

With all his love of youthful pranks, he was, nevertheless, a good-hearted lad. This is shown by the fact that very often he used to read and write letters for those of

his friends and neighbors who had not mastered the art but who wanted to keep in touch with loved ones in distant parts of Germany or perhaps in Holland.

When Simon was eighteen, his mother and brother again left the grandfather's home, but Simon remained. Of necessity, he learned, therefore, something about house-keeping, cooking, and gardening. Sometimes, too, he relieved his grandfather in taking care of the sheep. Thus he approached his twentieth year and with it the birth of the new life in his soul. Although there was as yet no evidence of it, the leaven of that new life must have been working in his soul even now.

#### HIS CONVERSION

No one knows just what was responsible for his conversion, though it is thought that the death of a Christian young woman who lived near his home had its influence upon him. His association with other Christian people also helped. He asked his mother to pray for him that he might find forgiveness for his sins. Having experienced the joy of forgiveness, he immediately desired it for his friends. He prayed for them and several were indeed awakened. With other pious Christians he used to go to church on Sundays elsewhere in Wuesten because he felt the need of spiritual food beyond what the sermons of Pastor Volkhausen had to offer. Volkhausen, it seems, was so extremely careful not to offend anyone that he did not help anyone very much.

Two pictures which young Simon came to love, and which in later years always hung in his living room, were

"The Thorn-Crowned Christ" and "Jesus on the Cross". Assured of the forgiveness of his sins, he did not lapse into spiritual indolence but sought to express his love for the Master in service to his fellowmen. He was always stern in his judgments upon himself, always lenient with others. He loved to read the Word of God. Poetically inclined, he composed no less than one hundred and fifty hymns, some of which still exist and are considered quite good.

At the time of his conversion, about 1840, Simon was living with his grandfather. One day, fearing his grandfather's anger, he lied to him. His grandfather was satisfied with the false answer but Simon's conscience was not. All night it protested. Early the next morning Simon walked for hours to where his grandfather was in order that he might confess his sin.

In 1846, his grandfather, now eighty-four years old, became ill. For two whole years Simon took care of him besides looking after the sheep. Upon the grandfather's death in 1848, Simon came into possession of all his property. The following year he was united in marriage to Miss Wilhelmine Moeller, a Christian young lady just two years younger than he. The wedding was a truly Christian one with Jesus among the invited guests. The first six months of their married life were happy ones. Then came a period of illness for Simon. During this time he was considerably worried over the prospect of his possible departure from life. He did not personally fear death, but he did not want to leave his dear wife in the world alone. He rallied, however, and lived many years more.

A daughter was born to them but soon died—another



sorrow and disappointment, the wound of which only love could heal.

While herding the sheep on the farms of the vicinity, young Kuhlenhoelter used to visit the farmers and talk with them concerning their souls' welfare. One of those with whom he loved to associate was a man named Kuennenmeier who lived in Waelstruep. He was a quiet sort of fellow who said very little but who practiced what he believed. During the famine of 1847, he sold his rye to the poor people in the community for considerably less than market price in order that they might have bread. A thief once stole a lot of fine beech wood from his forest. Finding the thief one day in the act of felling a tree, he waited until he was about to carry away his heavy load. Then he came to his assistance with the words, "I see that it is too heavy for you, I shall help you." The man never again came back to steal wood.

For seven years Kuhlenhoelter fellowshipped with the pious Kuennenmeier. But then came their separation, for the young man who had been such a faithful shepherd of the sheep in Lippe-Detmold was to become a shepherd of God's flock in distant America.

#### THE NEW HOME

As early as 1841, a citizen of Wuesten had emigrated to America. Others had followed by 1846 and by 1848 a whole colony had gone to Evansville, Indiana. In 1852, Simon, reasoning that "the earth is the Lord's" and that His protecting care extends to all lands, also decided to go to America. Having disposed of his flocks and of his other possessions, he and his wife and baby boy started

the journey which took them by way of Herford, Bremen, Bremerhaven, and New Orleans to Evansville.

Enroute from New Orleans to Evansville, the ship almost foundered due to sand interfering with the proper functioning of the main pump. The difficulty was overcome, however, and all was well until the negro crew became ill with cholera. Kuhlenhoelter's first pastoral work was to point out appropriate Scripture passages for some English-speaking passenger to read to the sick and dying negroes.

On November 10, 1852, the young man with his wife and baby arrived in Evansville where they were welcomed by their friends. Unfortunately, the little boy died shortly after their arrival, leaving them again without children. In Evansville, Kuhlenhoelter attended the little Zion's Church of which Rev. C. Schenk was pastor.

#### STUDIES FOR THE MINISTRY

Removing to Posey County, Indiana, Kuhlenhoelter had about decided to purchase a farm when, more or less suddenly, he found himself considering the call to the ministry. Despite the fact that he was already thirty-three and married, Kuhlenhoelter finally decided to go to the seminary at Marthasville, Missouri, to prepare for the ministry. Leaving his wife at the home of a friend in Indiana, he entered the seminary in 1853. One of his schoolmates and friends tells us the following concerning his seminary days:

"The trip from St. Charles to the seminary Kuhlenhoelter made on the ox-cart of Mr. Bohmeier. . . . Arriving at the institution, he was ushered into the lecture hall

and introduced to a group of students by Professor Binner. The reception lacked somewhat in warmth due, no doubt, to natural timidity on the part of some of those present, but Kuhlenhoelter himself broke the ice by saying, 'Brothers, I have been a shepherd in past years. And I have noticed that when I introduced a strange sheep into my flock my sheep used to smell it cautiously for some time; after that they would graze together as though they had known each other always.'

"He did not make his age an excuse for not studying certain subjects. The day after his arrival he began his study of Greek, nor did he discontinue it until he was able to read and understand the New Testament in the original language. Although his major emphasis while in the seminary was upon study, he did not neglect prayer nor social-life. . . . His influence upon the student body was thoroughly wholesome and of great spiritual blessing."

Near the close of his second year at Marthasville his youngest brother arrived from Germany with the sad news of their mother's death.

#### "SHEPHERD OF THE FLOCK" IN CUMBERLAND

Because of his age and because of the urgent need for pastors, Kuhlenhoelter was required to attend the seminary only two years. In June, 1855, he was ordained to the ministry at the general conference in Burlington, Iowa. His assignment from the synodical president, G. Wall, was "Cumberland, Indiana".

After a happy reunion with his wife, the newly-ordained pastor began his work in his first parish. Arriv-

ing in Cumberland at night, he had to go from door to door inquiring for a certain member of the congregation. Having found the place, he announced himself as the "pastor sent by the Synod" only to be met with a gruff, "What, a pastor?" Nevertheless, the man received him and later became one of his best friends.

Pastor Kuhlenhoelter was extremely conscientious in his work. He devoted himself assiduously to the preparation of his sermons.

A member of the congregation, who had the strange notion that the best preachers need little or no preparation since the Holy Spirit gives them the message, once put the pastor to the test by visiting with him all day Saturday, thus preventing him from studying. Kuhlenhoelter on one occasion expressed his views about a minister studying when he said, "If urgent duties interfere with my preparation of the sermon, I may trust God to give me a message when the time comes, but if I neglect to prepare because of laziness or indifference, and then expect the Lord to help me, I am making trial of the Lord my God in an unjustifiable manner." Pastor Kuhlenhoelter put plenty of prayer and perspiration into his preaching. He not only preached, but also taught the parochial school. This, too, he did very conscientiously.

His cash salary the first year amounted to approximately eighty dollars. It was only because of his simple living and his wife's economical management of the household that he was able to get along with this small cash sum and the more generous gifts of produce which the people brought to the parsonage.

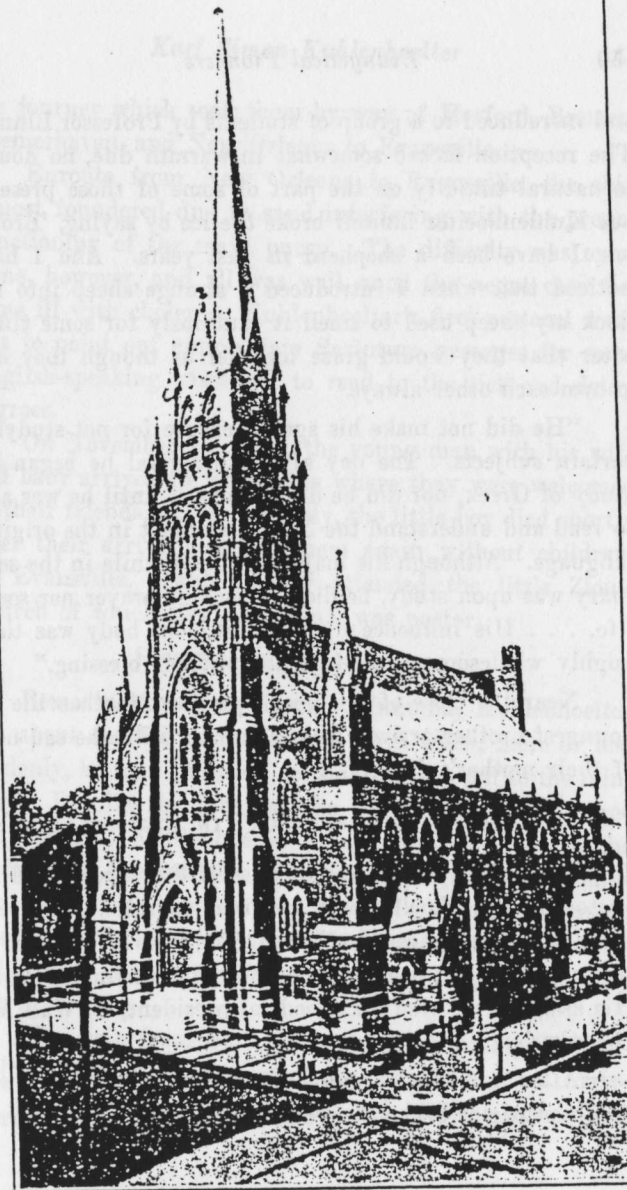
In Cumberland a new daughter came into their home—a daughter who was to survive her parents.

#### GOES TO QUINCY

Kuhlenhoelter had no other thought than that he would remain in Cumberland as long as he should live. However, in the summer of 1860, there came to him, quite unexpectedly, a call from the Salem Evangelical Church in Quincy, Illinois. After due consideration, he decided to accept this call. Before going to Quincy, he visited some of his many friends in Evansville and in Posey County, Indiana. Traveling by way of St. Louis, the family arrived in Quincy on August 11, 1860. Quincy was to be the home of the Kuhlenhoelters for the next twenty-two years. Among the thirty thousand inhabitants of the city, there were many Germans. Salem Church was one of a dozen or more German churches and not by any means one of the smallest.

#### OUTWARD GROWTH OF CONGREGATION

The congregation had just passed through a critical period in its history. The church building and parsonage both were in bad condition. Within two years, however, a modern parsonage was erected, costing six thousand dollars. Three teachers were employed to take care of the ever-increasing enrollment in the parochial school. Annual contributions for benevolences amounted to over nine hundred dollars. In 1877, a new church was erected costing thirty-six thousand dollars. This was at the time one of the finest and largest churches in the Synod. A new cemetery was purchased also. When one considers all these



Present Salem Evangelical Church, Quincy, Ill.



things, one realizes that much Kingdom work was done at Quincy. The pastor was loved by all, and under his leadership the congregation grew until, in 1881, it numbered some two hundred and twenty-five families and could boast a Sunday school of some five hundred children.

#### ACTIVITIES AT SALEM

Pastor Kuhlenhoelter realized, of course, that the spiritual growth of the congregation must needs keep pace with the outward growth. In order that it might be so, he devoted himself conscientiously to his preaching and teaching. We realize how busy he must have been when we consider the weekly schedule. He preached every Sunday morning and Sunday evening, conducted Bible study classes every Wednesday evening and a prayer meeting every Friday evening. Besides, there were the monthly meetings of the church council and of the various organizations, all of which he conducted personally according to the prevailing custom.

It has been said of Kuhlenhoelter that he was always preaching, that his life was as much a sermon as his words could ever be. Compliments such as this one have been written about him by those who knew him best: "I have never seen Brother Kuhlenhoelter lose his temper. Nor have I ever heard him indulge in unjust criticism of others. Even when he had to take his parishioners to task, he always did so in gentleness and love. . . . He was exceptionally well-versed in Holy Scripture; he had a rich personal religious experience to draw upon, the result of which was that his sermons were filled with a spiritual warmth sometimes sadly lacking in the sermons of others."

In preaching funeral sermons, he did not hesitate to mention the virtues of the deceased but he always did it in such a way as to give the glory to God, not to man. He was lenient in his judgment upon those whose lives had not been spotless. He did not hesitate to warn the living to repent and escape God's condemnation. His words on occasions of sorrows were always comforting to the bereaved, perhaps more so because he knew whereof he spoke, having himself lost not only his parents and grandparents but also two little children of his own.

He regarded the sacraments as the "holy of holies" of the Christian religion. He was always glad to extend the blessings which they afforded to all who earnestly sought God's grace, but he was careful to observe the scriptural precept, "Give not that which is holy unto the dogs". (Matt. 7: 6) On one occasion he refused to baptize an illegitimate child whose mother remained unrepentant. He urged parents not to delay having their children baptized but preferred to have them baptized when only a few weeks or a month old. He thought it most appropriate that the baptismal service be held in the church in order that in the presence of the entire Christian congregation the little ones might be consecrated to their Lord and Master.

He did not insist upon it but always liked it when people came to him personally to announce themselves for Holy Communion. Seldom, if ever, did he bar anyone from the sacrament, but, occasionally, he deemed it advisable to speak a word of earnest admonition. He wished everyone God's richest blessings.

He loved to officiate at weddings though he refused

to marry those who had been divorced. He was conscientious about recording all baptisms, confirmations, weddings, and funerals in the official church records. His confirmation classes met five times a week during the winter months. His instruction was always simple and to the point. Children loved him and respected him.

Pastor Kuhlenhoelter did much pastoral work. He did not make long visits but preferred to make frequent short calls. In associating with low-German parishioners, he did not hesitate, occasionally, to make use of the low-German dialect. Meeting his people in the street, he usually stopped to exchange a few words. Those who had been absent from the service for several Sundays usually had to face the remark, "I haven't seen you in church for some time."

He was a man of prayer. In his daily devotions he talked with God concerning all his own problems and those of his congregation. Still, being human, he could not please everybody. Here is one complaint told in his own words, "A member of my church, of whom I thought very highly because he once gave me twenty dollars for foreign missions, stayed away from the services. I noticed his absence and called on him. This is what he said: 'You ought not to be surprised that I am staying away after you spoke about me from the pulpit the way you did.' I attempted to explain that the remarks made from the pulpit had not been directed at any one individual, but to no avail. The man stayed away and finally joined another church."

One of the burdens of many a minister's life are the

appeals for financial aid which come to him so frequently. Kuhlenhoelter had his share. One day there came a man who was staying in one of the best hotels in town. He claimed to be a noted Hungarian philosopher. Kuhlenhoelter gave him a personal gift, but refused to permit him to solicit the members of the congregation. Whereupon the stranger, pointing to the church, replied angrily: "Yes, you build beautiful churches unto the Lord but his children you allow to starve."

One Saturday evening four German immigrants arrived. Kuhlenhoelter could not entertain them, but suggested that they put up at a hotel. They had considerably more dignity than money and so elected to stay in the highest-priced rooms available. Kuhlenhoelter, fearing they might not survive the shock, early Monday morning himself paid a part of their bill, which amounted to twenty-five dollars.

A certain man once wrote him that due to some neglect on the part of one of his (Kuhlenhoelter's) relatives, he had lost a certain sum of money. Kuhlenhoelter immediately sent the man twenty-five dollars to make good the loss. We see that he was very charitable, so charitable, in fact, that he was sometimes "taken in" by unscrupulous people.

#### IN CHURCH AND STATE

Pastor Kuhlenhoelter, while talented and original, was quiet and unassuming. He did not put himself forward. In fact, he preferred not to participate in church government. Certainly he would have nothing to do with church politics. Once he allowed himself to be elected

vice-president of the district, assuming that this would entail little active service. He refused to accept the presidency of a district when it was offered him.

He did not care for heated arguments or debates. At conferences, he was most interested in the inspirational addresses and in quiet talks with fellow-pastors.

During the twenty-five years of his ministry, he was always a faithful member of the Synod, which in 1885 numbered four hundred and eighty-two pastors. A number of Synodical gatherings were held in Salem Church, Quincy, during his pastorate. In 1872, the delegates of the Evangelical Synod of the East and of the Evangelical Synod of the Northwest met with delegates of our Synod in Salem Church to effect the union of their respective bodies.

Kuhlenhoelter fellowshipped freely with pastors of other denominations but tried as much as possible to avoid friction of any kind.

He was interested in the welfare of his nation and of the whole world. He was conscientious in the payment of state and city taxes. When on one occasion he expressed the opinion that his taxes were rather high as compared to those paid by others who had greater possessions, the collector replied dryly: "Why did you tell the assessor everything you had?" During the Civil War, he remained loyal to the union. He was concerned about the welfare of his friends in the fighting zone. He did not allow his heart to burn with hatred. During the Franco-Prussian war, he prayed for his war-stricken fatherland. He and his

congregation also sent money to relieve the suffering of the wounded.

#### HOME LIFE IN QUINCY

The pastor's home life in Quincy had both its joys and its sorrows. Soon after their arrival in Quincy, the Kuhlenhoelters rejoiced over the arrival of a new daughter, and several years later a son was born to them, but, alas, both died in infancy. The pastor's letters reflect his deep sorrow. But the worst was yet to come. Soon after the death of the children, the mother became ill with tuberculosis. On October 14, 1868, his beloved Wilhelmine was called home. She was buried beside her two children in the city cemetery. The pastor was overwhelmed with grief. Often he sat near her grave in prayer and meditation. He felt very lonesome. He found comfort, however, in fellowship with God and in his association with his parishioners, many of whom, like himself, had experienced some great loss.

He had now only one daughter, fourteen years of age. The big parsonage seemed bigger than ever. For a while he took in another family to live with him. However, after his daughter had been confirmed in 1870, he took her to a Christian girls' school at Hope, Indiana.

His youngest brother was ill and had to sell his farm and retire from active life. Pastor Kuhlenhoelter arranged to have him and his wife live with him in the parsonage. Several rural children, who attended the confirmation school, were also taken as boarders so that the parsonage took on new life. This had a wholesome effect upon the bereaved pastor, who now began again to sing. The brother



recuperated from his illness and accepted temporarily a position as superintendent of the seminary at Marthasville. Shortly before he and his wife went away, the daughter returned home from school. She now kept house for her father. Should his daughter marry and go away, he would again be left alone. This consideration probably, more than any other, induced the pastor widower to marry again.

In mid-summer, 1872, he married Miss Laura Meier, a young lady from Lippe, Germany, whom he met in the home of Pastor Bathe in St. Charles. This marriage proved to be very fortunate. Five children were born of the union, one of whom was born after the father's death, and one of whom died in early childhood.

About two years before his death it was the pastor's privilege to see his oldest daughter, Wilhelmine, happily married to Pastor John Nollau, a son of the pioneer pastor, L. E. Nollau, who since 1853 had been one of Kuhlenhoelter's faithful friends. A year later, while attending the general conference, Pastor Kuhlenhoelter was privileged to hold in his arms and to baptize a grandchild.

His son-in-law loved him dearly as is evidenced by the following paragraph which he wrote concerning him, "I was not with him very much—only about two weeks in fact. Several times I accompanied him while he visited the sick and made pastoral calls. In making calls he always used to pray. Usually he would introduce the prayer with the words: 'Let us talk with the Saviour a moment before I go.' He was original in his manner. . . . He was a true Israelite in whom there was no guile. He was able to recall the date, text, theme, and principal parts of most of

the sermons which he had heard others preach. He had a remarkable memory. Like John he was a disciple of love."

#### A BROTHER IN THE MINISTRY

Like every true servant of the Lord, Simon Kuhlenhoelter was eager to see as many workers in God's vineyard as possible. In 1855, when he entered the ministry, he urged his younger brother, August, to become a Bible colporteur, saying, "I should like for you as a colporteur to introduce good books among the people. If you should find that you can't make a living at it, I would gladly share with you my last dollar." Because of the brother's poor health, the plan could not be carried out. Then it was hoped that August might find it possible to prepare himself for the ministry. Again ill health foiled the plan. August remained a farmer until 1870 when he came to Quincy to live with Simon. In Quincy his physical condition improved and his spiritual life was strengthened through association with the God-loving Simon.

During 1872, a man came to Quincy asking August Kuhlenhoelter to come to a rural community about twenty miles from Quincy to conduct the parish school and the Sunday service. At the advice of his brother, August finally consented to go. His congregation soon came to love him, a parsonage was built, and the church renovated. Meanwhile August, who at first was only a reader, had learned to preach. Finally his congregation requested his ordination and on June 12, 1876, he was duly ordained by Pastor S. Weiss and his own brother, Pastor Simon Kuhlenhoelter. Seven and a half years August Kuhlenhoelter

served his little flock, proving himself a good steward of his God-given talents. His work bore visible results. When, however, at the end of that period, he again became ill, he resigned and went to Evansville to rest. No sooner had he arrived in Evansville than a congregation in the vicinity extended him a call. Again upon the advice of his brother, he accepted. During the time that his brother was serving this congregation near Evansville, Simon Kuhlenhoelter kept in close touch with him through correspondence. He also corresponded with many other pastors. From his letters, most of which were of a personal nature and have been destroyed, we quote:

"On November 7th and 8th, I was in Cumberland at an anniversary and mission festival. Only a few remain of those whom I had known in 1855. The two days I spent there were happy days indeed. Gladly would I have tarried longer.

"On May 11, 1881: Recently I have often walked out into the country (someone had stolen his horse). It seems to me that I am not as agile as I used to be. My limbs tire very readily." He had passed his sixty-first milestone.

#### END DRAWS NEAR

During the later years of his life, Pastor Kuhlenhoelter was never entirely free from bodily ills. But he carried on in spite of them, suffering silently.

The end of his life came unexpectedly. On Christmas morning, 1881, he preached at an early morning service held between five and six o'clock. In concluding his sermon on Isaiah 9: 4, he said, "If we are still alive and

well, we shall be back in four hours with the message of peace concerning the great Prince of Peace." Soon after breakfast, he began to feel ill. His wife urged him not to go to church, but he felt that he must go. She followed him into the sacristy only to see him slump down in his chair while the opening hymn was being sung by the congregation. He had suffered a paralytic stroke which affected his whole right side and also his speech. Deathly ill, he was carried into the parsonage by several men. Eight days he lingered. The brethren L. Nollau and John Nollau ministered to his spiritual needs, for he remained conscious. Finally, at eleven o'clock on the evening of January 1, 1882, he closed his eyes in death and entered into the heavenly rest.

From far and near people came to attend the funeral. His brother, August, having been informed of Simon's illness, rushed to Quincy but failed to arrive before his brother's death.

The body lay in state in Salem Church on January 4th and 5th. Hundreds, nay thousands probably, came to pay their last respects. The funeral service was held on the afternoon of January 5th with the Pastors Ph. Goebel, G. Mueller, and F. Holke as the speakers. The Reverend Mr. Smyth, a pastor of another denomination, also took part in the service.

On the hill in the cemetery of the Evangelical Salem Church, the mortal remains of the good man were lowered into the quiet grave. Pastor L. Nollau had charge of the committal service. To this day men and women pause

beside the grave to honor the memory of the faithful pastor.

Sometime later the Salem Church erected on its plot for the burial of members of her pastors' families a monument costing approximately one thousand dollars. The west side of the monument is a memorial to Pastor Kuhlenhoelter and the deceased members of his family.

#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Kuhlenhoelter was greatly influenced by the pictures of "The Thorn-Crowned Christ" and "Jesus on the Cross." What pictures, if any, have influenced your life? How may mothers use good pictures to influence the lives of their children? What about the evil influence of bad pictures?

2. How many Evangelical churches are there in Quincy, Illinois, today? What is their combined membership? (Refer to the latest Statistical Reports of the Synod.)

3. We note that Pastor Kuhlenhoelter used to conduct a Bible study class every Wednesday evening and a prayer meeting every Friday evening. Why do we have so few Bible study classes and prayer meetings in our Evangelical churches today?

4. Was Pastor Kuhlenhoelter right in refusing to marry those who had been divorced? Should Evangelical pastors today observe the same rule? What is the Synod's attitude on divorce?

5. Do you know people today who do not tell the assessor everything they have? Is this Christian?

6. Make a list of what you consider were Pastor Kuhlenhoelter's most outstanding Christian virtues.

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## CHAPTER TEN



### JOHN JACOB SCHWARZ Pioneer Pastor in Illinois and Iowa

**AUTHOR'S NOTE:** The material for this chapter is taken from the book, "Lebenserinnerungen von Pastor Johann Jakob Schwarz," an autobiography published after the writer's death by his son-in-law, the Rev. Joh. Hermann. Those who read German should, if possible, procure a copy of this autobiography and read it in its entirety. It contains a wealth of interesting information which this brief sketch does not include.

#### HIS BOYHOOD

Johann Jacob Schwarz was born in Riesbach, a suburb of Zurich, Switzerland, on October 16, 1841. His father died very young, leaving Jacob an orphan at the age of less than two years. The mother married again, and for a time, kept her son with her, but, at the age of seven, the lad went to live with his grandfather and three aunts in Lenzbach. Here he attended the primary and secondary schools. Here also he learned to work. The grandfather was a policeman, town crier, and night-watchman. Little Jacob often made the rounds with his grandfather as he announced on the street corners the various things which needed to be brought to the attention of the inhabitants. In addition, he helped his grandfather with all kinds of farm work. But there was also a time for play. Schwarz, when he had grown old, recalled with pleasure his participation in the various sports of his boyhood days. He especially enjoyed the winter sports, such as skating, sleigh-riding, and coasting.

His first job was that of office boy for a notary public

I will declare thy name unto my brethren. . . .  
Psalm 22: 23.

in Zurich. It was hoped that he would choose to become a notary. His only salary was a present which he received on New Year's Day.

While in Zurich, he attended confirmation school and, at the age of sixteen, was confirmed in the Grossmuenster Church. This church, by the way, is known as Zwingli's church, for it was in this same church that the great reformer used to preach. He also came under the spiritual influence of certain itinerant Methodist ministers and of the Young Men's Society in whose meetings he learned to pray. His second employer, the official city notary of Zurich, also exerted a wholesome influence upon him. Occasions which he ever remembered as having made a deep impression upon him were the annual conventions of the Young Men's Societies of the Zurich District and especially the national convention of the Young Men's Societies held in Bern.

#### STUDENT AND VICAR

Having decided to enter the ministry, he entered the Chrischona Seminary, at Basel, in October, 1860. He spent three interesting years (1862-1865) as Vicar in a large congregation in Glowitz, Pomerania (in north Germany). It was a rural district. The people were uneducated and Schwarz thinks that most of them failed to grasp the sermons which the pastor preached. Schwarz himself did very little preaching while in Glowitz. His work consisted chiefly in teaching and in doing pastoral work. He also devoted much of his time to his studies. In the spring of 1865, shortly after leaving Glowitz, he was ordained.



Pastor and Mrs. John Jacob Schwarz

#### IN ASIA MINOR

His first pastorate was at Amassia, in Asia Minor, where he was employed as company pastor by a German business firm which had planted a colony there for the purpose of silk production. While there Schwarz learned both Armenian and Turkish, using both these languages, as well as the German, in his work. In 1868, he made a visit to Germany from which he returned to Amassia accompanied by Mrs. Schwarz, formerly Miss Pauline Kuemmerle. The business enterprise in Amassia proved unprofitable. Realizing that sooner or later the colony would have to be disbanded, Pastor Schwarz resigned his position in 1873 and made plans to go to America.

## COMES TO AMERICA

A missionary society in Berlin agreed to send the pastor and family (he now had three daughters) to the United States. They began the journey on May 1, 1873. Little Pauline was only three months old. A part of the trip from Amassia back to Germany was made by a steamer on the Danube. Passengers were not permitted to hang out clothes to dry on board the ship. Once when the ship stopped in order to wait for a train with which it was supposed to make connections, the young pastor went on land, stretched a line, and put out little Pauline's laundry. The train, it seemed, was late. Suddenly the ship's bell rang! "All aboard!" the steward shouted. In an unbelievably short time Schwarz removed the baby's clothes from the line. He got aboard the ship just in time and the journey was continued with little Pauline just a little happier by reason of her new supply of clean, dry laundry. The voyage across the Atlantic was made aboard a new steamer. Soon after leaving Havre, France, the ship lost its propeller blade. Sails were improvised and the ship completed the voyage as a sailing vessel. Six weeks were required for the trip.

While disembarking in New York, Pastor Schwarz suffered a slight injury which made it necessary for him and his family to stay on board the ship a day longer. The little accident delayed them just long enough for a brother-in-law of Mrs. Schwarz to arrive from Bridgeport, Connecticut, to welcome them and to take them to his home. The morning after their arrival in Bridgeport, all three of the children became seriously ill. How fortunate

that the family was with loved ones rather than on the special immigrants' train bound for St. Louis. When the children had recovered from their illness, the family continued its journey to St. Louis. Leaving his family in a hotel in St. Louis, Pastor Schwarz went alone to see Pastor Adolph Baltzer, President-General of the Synod, who lived in St. Charles, Missouri. Baltzer, who was a widower with five children still at home, immediately insisted that Mrs. Schwarz and the children come to St. Charles and stay with them until they should find a permanent location.

## IN BURKSVILLE, ILLINOIS

The Schwarzes found their first field of labor in America in Burksville, Illinois. The congregation promised its pastor a salary of two hundred and eighty dollars a year. Living conditions in Burksville were no better, and no worse, than in many another rural community in South Illinois in that day. Needless to say, they were primitive enough. When the Schwarzes arrived, they found the yard grown up with weeds; snakes had taken possession of the hen-house. The greatest drawback was the climate, which at that time was very unhealthful. The altitude was very low and the weather very wet. Mosquitoes abounded. Fever was common.

In 1874, a son, Herman, came into the pastor's home. At that time the entire family had the fever. Schwarz himself tells us that they all had to "eat quinine like bread." In 1876, due to his weakened condition, little Herman died of summer-complaint. Another son, Emil, born in 1876, lived only ten months and succumbed to the same malady. We get an idea as to what must have been



the general health conditions when we read in Pastor Schwarz's diary that some families in the congregation had lost five or six children through illness of one kind or another. Schwarz himself was never entirely free from fever during a period of seven years beginning with his coming to Burksville and continuing even after leaving there.

A member of the congregation once inquired as to the pastor's health.

"Oh, I'd feel just fine if it weren't for the fever," said Rev. Schwarz.

"Well," said the parishioner, "the fever isn't nearly so bad for a pastor as for a farmer."

"How's that?" asked Schwarz.

"Well, you see a farmer has to work six days a week while a preacher only works one day!"

"Friend, don't you know that I teach a parochial school five days a week with thirty to forty children enrolled, that I must care for my horse, cow, and chickens besides sawing and splitting wood? On Saturday I must prepare my sermons and go to Burksville to get groceries and the mail. Then on Sunday, while the farmer rests, I must conduct services and preach in two churches, so that I really work seven days while the farmer works only six."

It was very hard for the pastor to get good water. A cistern was on the grounds but it was leaky and nobody was interested enough to have it repaired. The pastor regularly watered his cow at a well on a neighboring farm where he drew the water out of a seventy-foot well

by means of a rope and bucket. Usually the family obtained drinking water from the same well. On one occasion, Pastor Schwarz tells, a dead rabbit was found in the water-bucket when it arrived at the mouth of the well.

Several times Pastor Schwarz had the very disheartening experience of being cheated by a member of his own congregation. Once he wanted to buy some potatoes. He asked the price and was told, "In town they are a dollar and a quarter a bushel but I shall let you have them for a dollar a bushel." Later the pastor learned that the price in town was only seventy-five cents.

The father of the same man, while on his death-bed, was asked by the pastor, "May I read a passage of Scripture for you?"

"No, it isn't necessary," he replied, "I read all that as a boy."

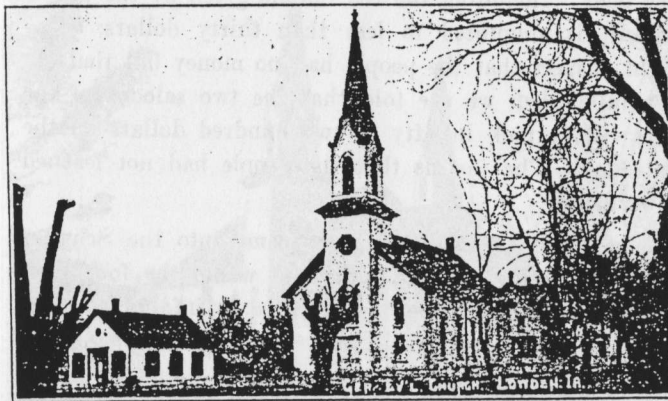
Many times during his life, Pastor Schwarz felt that his life had been spared as if by a miracle. One such instance occurred at Burksville. Returning home from a conference late one dark and stormy night, the way led through the woods. All seemed to be going well when suddenly the horse stopped short. A flash of lightning revealed that the way was blocked by a fallen tree. Just beyond the tree was a deep ravine. The lightning flashed again and the pastor realized that he had missed the road and except for the fallen tree might have driven his horse headlong into the dangerous ravine.

At G., near Burksville, the pastor used to preach once a month in the public school building. Occasionally, while he was preaching, the roughnecks of the town would shoot

into the brick wall directly back of where the pastor stood. The congregation there was not organized. Many of the men were heavy drinkers.

#### LOWDEN, IOWA

In 1877, Pastor Schwarz resigned his pastorate at Burksville and accepted a call to the church at Lowden, Iowa. Arriving there on the first of May, 1877, he found



the church still uncompleted and the whole place in a terribly neglected condition. The parsonage consisted of three small rooms, an attic, and a water-filled basement. The school-house consisted of a part of an old public school building which was in such poor condition that the pastor suffered from rheumatism caused by his constant exposure to cold drafts while he was teaching during the winter. The new church, which was quite large, was dedicated in August.

Since the climate here was better than at the pastor's former location, members of his family soon got rid of their fever and enjoyed excellent health. Mr. Schwarz himself did not become free from fever until almost five years later.

In 1878, a third son, Samuel, was born to Mr. and Mrs. Schwarz. They were again disappointed, however, in the hope that some day a son of theirs might follow his father in the Evangelical ministry for in 1882, little Samuel died from diphtheria. The pastor thinks that he himself carried the disease to his son after visiting a child who was ill with it.

Pastor Schwarz was very energetic. Besides building up a good choir, he concerned himself about providing proper reading matter for his parishioners. He himself went from home to home taking subscriptions for the "Friedensbote" and selling the "Evangelischer Kalender" (The Evangelical Year Book).

The pastor in his diary gives an interesting account of the first Christmas tree celebration held in this church at Lowden. He personally asked the people to participate, received their contributions, and found out the number of children who would be entitled to receive packages. Then he ordered the necessary things. They arrived on the train on the morning of December 24th, making it necessary for him and a few helpers to decorate the tree and prepare and label the packages on rather short notice. "The celebration," he says, "proved to be a very happy one. The presents were very satisfactory. Everyone received in value approximately twice the amount paid in." (No wonder folks were satisfied!)

One of the discouraging things about the situation at Lowden was that the people had not learned to give. When the church was well filled, the offering used to amount to twenty-six to fifty cents. On Easter Sunday the enormous sum of one dollar was laid on the altar by the assembled congregation. When the pastor asked for the opportunity to contribute along with the rest, a member remarked, "Huh, it's easy enough for *him* to put in a nickel. He takes the collection home with him and he can just take it out again."

#### FINANCES

The pastor received no stipulated salary. The plan was for each member of the congregation to pledge himself, on New Year's Day, to pay a certain amount during the year. Unfortunately, many did not attend the meeting. Others refused to pledge anything. The church council members were supposed to call on absent members immediately but usually waited until about Christmas to do so. Consequently, by the end of the year the pastor usually had received only about one hundred and fifteen dollars of his salary for the year. "Often for weeks," the pastor tells us, "I had not a cent in the house." Once he "loaned" his last five dollars to an unfortunate man who needed it for railroad fare home but who "forgot" to return the money. Again he says, "One year it would have been impossible for me to have attended the conference if it had not happened that late the evening before a member came and paid me seven dollars. Another member who had not paid in two years made a payment for one-half year and remarked that now she was paid up. When the

pastor reminded her that she still owed for one-and-a-half years, she became very angry and quit the church, by which action, Pastor Schwarz remarks, "the congregation lost little or nothing."

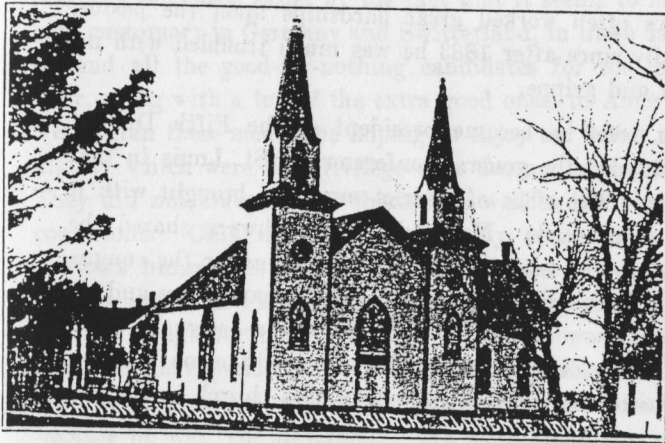
The congregation had never had a mission festival. The pastor announced that one would be held on a certain date. He engaged the speakers and personally paid their traveling expenses. The attendance was good; the offering very poor. Including the ten dollars given by the pastor himself, it amounted to less than thirty dollars. One might suspect that the people had no money but that excuse falls when we are told that the two saloons of the little village took in fifty to two hundred dollars on the same day. The fact is that the people had not learned stewardship.

In 1880, a fourth daughter came into the Schwarz home, the last of seven children of whom the four girls survived while the three boys all died in infancy or early childhood.

If the automobile is indispensable to the work of a rural pastor today, the horse was just as indispensable to the work of the rural pastor of a half-century ago. Pastor Schwarz tells many interesting experiences which he had with his various horses. He loved good horses and took a pride in the appearance of his animals. Another one of those disheartening experiences for the trusting pastor occurred when a member of his congregation "swapped" horses with him and gave him a horse which had the heaves. How easily the good pastor might have lost his faith in humankind had he been inclined to do so.



Humorous incidents happened too. Once when they were to go to a conference, the pastor and his delegate arrived at the station just in time to see the train pull out. Suitcases in hand, they ran down the track after the train. Near the station, fortunately, was a bridge which the train had to cross very slowly. Before the train got across the



bridge, both pastor and delegate were standing on the rear platform. By much knocking they finally attracted the attention of the conductor who unlocked the door and let them in.

In 1880, Schwarz began preaching also at Clarence, where a congregation was soon organized. From Clarence the pastor went also to Tipton and from Lowden he drove

also to Bennett, at both of which places he conducted services with considerable regularity. He was very faithful in keeping his appointments. Only once in fifteen years in Iowa did he disappoint his parishioners. A veritable cloudburst had made it impossible for him to leave his house. At Clarence, however, there had been little or no rain so that many people came to church only to find no pastor present.

#### THE DRINK EVIL

Among the greatest evils with which the good pastor had to contend were dancing and drinking. Once after the pastor had spoken about the public dance nuisance, a group of boys expressed their disapproval by using their pocket knives to slash his buggy top. The boys little dreamed that the pastor was aware of their identity, and that he was only having his "revenge," when, not long after that, he gave them a "lift" on the road.

Intemperance, Schwarz tells us, was wide spread even among the members of the church. Many church members stayed away from church on Sunday mornings in order to attend social gatherings where beer was consumed wholesale. A member of the church council once made the remark to the pastor, after the morning service, "Well, I really should be out at Mr. So-and-so's today. We were invited. But I told him I couldn't come because I hadn't been in church for several weeks and would have to go to church today." Probably he expected the pastor to praise him for his loyalty to the church. There were several such drinking circles in the congregation and we can easily

imagine what the effect must have been upon church attendance.

Sometimes these drinking-parties were held by way of celebrating the baptism of a new baby. A half-day did not suffice, so on the Sunday following the baptism the whole relationship used to gather at the home of the child's parents for a big social event where beer and wine flowed freely.

Pathetic are the stories the pastor tells concerning some of the heaviest drinkers. One man, we are told, fell into the pastor's lettuce-bed while attempting to come to the parsonage. Another fell down on the floor in the parsonage. Still another could not find the parsonage. After driving around the block several times, he finally had to ask one of the pastor's neighbors to help him to find the house. Most of these slaves to drink met a tragic end. One man repeatedly fell off the wagon. One time his jaw bone was smashed and although he recovered, he was left terribly disfigured. Later he was found dead. Another fell into the wheel of his vehicle; the horses became scared and ran away. He arrived home with his head crushed and mutilated almost beyond recognition. A third victim missed the bridge and was killed; a fourth was run over by a train; a fifth was found dead in his yard. Another, who always took his family to church while he went to the saloon, suddenly became very ill. He promised the pastor that he would do better—but died. Do we of today fully appreciate what a blessing it is that the days of the open saloon are gone? Do we fully appreciate what a hindrance to church life and church activity the saloon really was?

#### HOME MISSION ACTIVITIES

In 1880 Pastor Schwarz became a member of the Home Mission Committee of what was then the Fifth District. A little later he became chairman of the committee. As chairman he found it necessary to do considerable traveling. On one occasion he was sent by the President of the Synod to South Dakota, and again he traveled all alone, via St. Paul, to New Salem, North Dakota. These journeys often worked great hardships upon the pastor, especially since after 1883 he was much troubled with influenza and grippe.

In 1884 he became president of the Fifth District and attended the general conference in St. Louis in that capacity. The office of district president brought with it much extra work. No doubt Mrs. Schwarz shared the burden, for we are told that all candidates for the congregations in the district came to the Schwarz home and remained for several days—sometimes weeks—as guests of the district president, in order that he might come to know them better before assigning them to a church in the district.

His daily work schedule, while he was district president, was as follows:

Before breakfast—Do all chores.

6:30 Breakfast and family devotions.

7-9 Correspondence.

9-12 } Parochial School five days a week with sixty to  
1-4 } seventy pupils.

4-5 Confirmation Instruction with thirty pupils.

5-6 Mail, chores, etc.

6 Supper and family devotions.

7-10, or 12 Desk work.

The Fifth District numbered over one hundred congregations. We can imagine that the president had plenty of work. The job of keeping one hundred congregations supplied with satisfactory pastors was no small task. That task was not made easier by the fact that it seems to have been customary in Germany and Switzerland, in those days, to send all the good-for-nothing candidates for the ministry, along with a few of the extra good ones, to America. Very often these men came hoping to enjoy the honor and dignity which were the privilege of a German clergyman. They did not always adapt themselves well to the pioneer conditions. Only men who were truly consecrated, as Schwarz himself, could do that. As far the self-seeking pastors—well, as Pastor Schwarz says,—the climate here was too rough for them. One of these men was so conscious of his superiority that he refused to give half of the road but expected all who met him to take the ditch simply because he was “the Reverend.” He maintained this attitude until one day a burly fellow took it out of him with the use of a buggy whip.

Fortunately, the president found good pastors as well as bad, but, unfortunately, then as now, too many drifted back east after a few years of service in the west. Perhaps they should not be criticized for preferring the more stable conditions of the East to the pioneer conditions of the West, but the fact remains that the work of our Evangelical Synod in the Middle West and West has suf-

fered greatly because of the lack of men with the pioneer spirit. What a difference it might have made if the Synod had had more men like Jacob Schwarz, a man who stayed with his western churches not only one year, or two, or three, but fifteen years, or even twenty-two.

#### FUNERALS

Many a present-day preacher has been criticized, perhaps, for the things which he has said on funeral occasions. Pastor Schwarz had similar experiences, some of which were not a little humorous. Thus, on one occasion, he had taken as his text Isaiah 40: 6. A relative of the deceased, not knowing that the words were a part of the text, took offense because the pastor had begun his discourse with the question, “Was soll ich predigen?” (“What shall I preach?”)

Little things, then as now, often became the source of trouble for the pastor. A member of the congregation once asked to have his name taken off the church roll because the pastor purchased a few lengths of stove pipe for the church from one of his competitors. The fact of the matter was that the pastor did not even know that his member, who dealt in coffins, also sold stove pipes.

One lady in the congregation, being angry with her brother, claimed that she had scriptural basis for hating him with a mighty hatred. When the pastor questioned that “right,” she flew into a rage and requested the pastor to leave her house at once.

#### THE PASTOR AS DOCTOR

Fifty years ago doctors were not as numerous, nor as well-trained as they are today. Consequently, the pastor



was often called upon to minister to physical ills as well as spiritual. In the days of his youth, Pastor Schwarz had been much interested in hydropathy and in vegetarianism. Later he became a homeopathic doctor. He never tried his treatments, however, unless especially requested to do so, but in such cases often achieved remarkable results.

Pastor Schwarz often deplored the fact that most of the doctors were so ignorant and so lacking in idealism. Those were the days in which medicine fakirs did a thriving business. Schwarz tells how certain members of his congregation paid forty to fifty dollars for a few small bottles of medicine which "must not be opened for at least two weeks" only to find at length that they have been cheated and that the swindler had been given plenty of time to get away.

#### CHANGE OF PASTORATE

After fifteen years of uninterrupted service in Lowden, Pastor Schwarz, chiefly out of consideration for his health which had been severely taxed by overwork, decided to consider a call, which came to him quite unsought, from the congregation at Eleroy, Illinois.

When the pastor left Lowden, one of his preaching stations, Clarence, Iowa, decided to become independent and chose as its first minister Pastor Rev. John Herrmann, a son-in-law of Pastor Schwarz.

Arriving in Eleroy, he found the parsonage a combination stone and frame affair, squatting in the middle of a veritable swamp. There were two cellars under the house, both of which were half-filled with water. Side-

walks in the back yard were buried half a foot deep in the ground. One of the pastor's first duties was to set the place in order. He loved to have the grounds looking nice and did not hesitate to push the lawn-mower himself whenever necessary.

About two years later the congregation decided to build a new parsonage. Even then, however, there were those, among them some of the wealthiest members, who insisted that a new parsonage was unnecessary and who would not contribute. The parsonage was built without their assistance.

#### MAN OF VISION

Though born and reared in Germany, Schwarz realized, nevertheless, that German would not continue to be the language of the German-Americans. With the decline of the parochial school, the children and grandchildren learned less and less of the mother-tongue. Consequently, Schwarz early advised his congregations to introduce the English language in the Sunday School and in the confirmation instruction class. He realized that the purpose of the church was to teach religion, not German.

#### TACT NECESSARY

For a preacher to remain in charge of one congregation a decade, or even two decades, required as much tact in those days as it requires today—perhaps more. Schwarz, it seems, was somewhat of a diplomat. When, on one occasion, the whole church council refused the pastor's request that a platform and shoe-scraper be provided for the school-house, the pastor improvised one. A year or

two later, he succeeded, without difficulty, in getting it remodeled and repaired. A member of the church council once threatened, "There'll be something doing if that walk is laid," despite the fact that materials for it were on hand without cost and everyone except him favored it. Again when six hundred dollars were to be spent for renovating the church, the threat was, "The congregation will go to pieces." The renovations were made, nevertheless, and the church still exists.

#### SUNDAY SCHOOL

Sunday School was held only during the summer months, May to October. There were no trained teachers and no lesson books. The chief activity consisted in the memorizing of Bible gems printed on little cards. What a far cry it is from the Sunday Schools of that day to the modern, graded Sunday School with its staff of well-trained teachers, many of whom perhaps are graduates of an Evangelical Leadership Training School or of a Standard Leadership Training School.

#### OFFERINGS

Pastor Schwarz had reason to be proud of the offerings given by Salem Church at Eleroy. When he came, the congregation was giving approximately four hundred dollars a year for benevolences. Later the amount rose to eight hundred and even nine hundred dollars and during the last year of his pastorate a total of fifteen hundred dollars was contributed. Salem Church at Eleroy for many years was first, not only in the District but in the Synod, in benevolences. The treasurers of the Synod re-

peatedly told Pastor Schwarz that he was the best pastor in the Synod for sending in benevolence monies. Whatever the appeal may have been—Elmhurst College, Eden Theological Seminary, orphan homes, hospitals, home and foreign missions, local disasters, or famines in India—Pastor Schwarz passed it on to his congregation, where it always found a ready response. The disheartening thing to him was, as it is to many pastors today, that a large number of congregations never contributed anything so that repeated appeals often had to be made in order to finish any particular undertaking.

#### BAPTISMS AND WEDDINGS

Pastor Schwarz preferred to baptize infants in the home, rather than in the church, for he said that gave him an opportunity to make the service more elaborate and complete. The custom was for an offering to be taken in connection with the baptismal services. These offerings were given to some benevolent cause and often amounted to ten, twenty, or even thirty dollars.

The pastor felt that he was entitled to perform marriage ceremonies for brides from his congregation and discouraged the practice of "running away" to get married or of "importing" some other minister to officiate. He was opposed to charivaris because he considered them a pagan custom.

During the forty-one years of his ministry in America, Jacob Schwarz observed many changes in the outward manner of life of the people among whom he lived. For instance, he remembered the days when people came to church afoot or in farm wagons. Later they came in

spring wagons and buggies. Still later the spring wagon was replaced by the surrey. Before his death he saw the coming of the automobile. "Church attendance," he says, "did not keep pace with improved methods of transportation, although coffins and tomb-stones, homes and home furnishings, as well as dress styles kept pace full well."

Even during the later years of his ministry, Pastor Schwarz had plenty of work. These were some of the things he did at Eleroy year after year.

- 1) Kept the church property neat.
- 2) Entertained many visitors, including both church officials and hoboes.
- 3) Sent out circulars and reports concerning the work of the orphanage at Brussa, Turkey—an institution in which he was especially interested—and collected and forwarded money for the institution.
- 4) Served on the Board of Control of Elmhurst College.
- 5) Made many calls and visits among his people, despite the fact that ordinarily he could make only two visits a day.
- 6) Pruned grapes for some fifty families.
- 7) Served neighboring congregations during pulpit vacancies.
- 8) Visited other pastors and attended mission festivals and conferences.
- 9) During a typical year he conducted the following services:  
Sixty-four regular worship services.  
Four communion preparatory services.

Six Lenten services.

Ten mission study hours

Four funerals.

Two weddings

Eight baptisms (in the homes of the people).

One wonders how the man was able to accomplish so much.

In 1912, at the age of seventy-one and after twenty-two years of service in Eleroy, he retired from the active ministry and moved to Freeport, Illinois, where he lived on a farm with his son-in-law and youngest daughter, Mrs. Lydia Gassman. To the very end he remained both physically and mentally active.

On Sunday, March 30, 1919, he attended the worship services as usual. A few days later he became ill. On Sunday, April 6, he received Holy Communion and the following day quietly passed away.

On April 10, 1919, his mortal remains were buried on the cemetery near Eleroy, Illinois, the town which had really become his home. Nine brother pastors participated in the funeral rites. Thus ends the story of another Evangelical pioneer—the story of one whose influence lives today throughout the Synod and especially in the congregations which he served faithfully so many years.



## SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Pastor and Mrs. Schwarz lost three of their seven children in infancy or early childhood. Mention other Evangelical pioneers some of whose children died in infancy. What about the infant mortality rate of the last century as compared with the infant mortality rate today? Mention some of the things which you think have accounted for the change.

2. What do you think about the way in which the church at Lowden, Iowa, handled its financial matters in those days? Do you know any present-day Evangelical churches which conduct their business affairs in an unbusinesslike manner?

3. How would the repeal of the eighteenth amendment affect American church life?

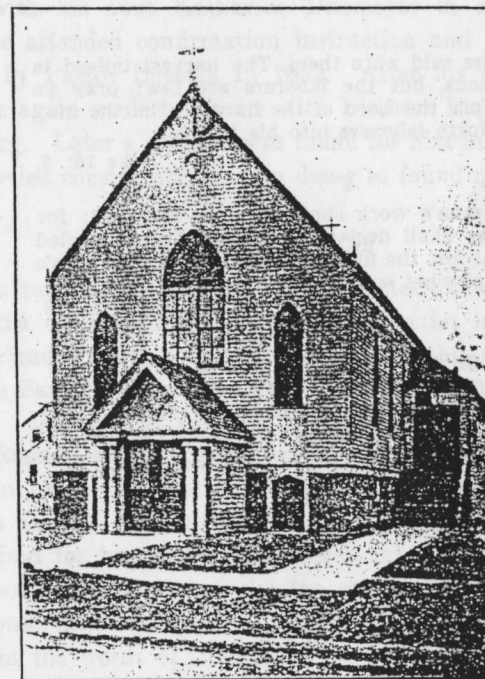
4. Was Schwarz right in preferring to baptize babies in the homes? Or was Kuhlenhoelter right in insisting that babies be baptized in church? Why should babies be baptized as soon as possible after birth rather than some months or a year later?

5. How much did your church contribute last year for all benevolent purposes? How much is this per individual member? Why do some churches regularly pay their Synodical budget quota in full while other churches habitually fail to do so?

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Golgotha Church in Austin (Chicago), Ill., in 1903, from which the present beautiful Gloeckner Memorial Church developed

## CHAPTER ELEVEN



### LOUIS VON RAGUÉ Home Missionary Pioneer

**AUTHOR'S NOTE:** The material for this chapter is taken from Pastor Louis von Ragué's German autobiography entitled, "Lebensbilder aus der Innern Mission" published by Pastor M. Schroedel in 1921 under the auspices of the Evangelical Society for the Orphans of the South Illinois District. (Evangelical Orphans' Home, Hoyleton, Illinois.)

#### HIS BIRTH AND CHILDHOOD

Louis von Ragué was a son of Karl von Ragué and Friederike nee Schmidt. He was born in Oelde, near Beckum, Prussia, on February 17, 1838.

The population of Oelde being overwhelmingly Catholic, the Protestants in the village had to go to the distant village of Rheda to worship. When three days after his birth, the von Ragué baby had not yet been baptized, Catholic neighbor ladies raised such a storm of protest, that the Catholic midwife took it upon herself to carry the child to the Catholic church where the priest administered the sacrament. It was only later that the Protestant parents learned that their son had been baptized Catholic.

The child was to go through life with one eye. He was born with an eruption on the head which soon spread to the face, causing the loss of one eye and threatening the destruction of the other.

Louis was early left an orphan. His father died when the boy was only six, and the mother died only two years later. Not long after his mother's death, Louis entered

And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he may send forth laborers into his harvest.

Luke 10: 2.

Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is.

1 Corinthians 3: 13.

Go, labor on; spend and be spent,  
Thy joy to do the Father's will!  
It is the way the Master went;  
Should not the servant tread it still?

Horatius Bonar.

a Christian boys' school in Duisburg. The director of the institution was married to a relative of Mrs. von Ragué. Pastor von Ragué never forgot the following incident which happened once during Holy Week. The director had asked him to take along one of his pals and go to Pastor Nieden at Friemersheim, some six or eight miles away, to get a basket of eggs to be used as Easter eggs. On the way home, Louis and his pal, after discussing the reputed health qualities of raw eggs, each ate three of the eggs from the basket. Suddenly their eyes were opened! What if Pastor Nieden had mentioned the number of eggs in the note which he had given them to take back with the eggs? Sure enough! The letter read: "I am sending you twelve dozen eggs." Each accused the other of having led him into temptation. Finally both kneeled down by the wayside and prayed, saying, "Lord, may the eggs not be counted, and forgive us our sin." While waiting for the ferry-boat, they counted the eggs. There were only a hundred and thirty-eight! They were six short! What were they to do? Just then a kind old lady appeared on the scene. Learning that they were orphans from the orphanage at Duisburg, she invited them to enter her humble cottage nearby. She boiled several eggs for the boys. They ate them, of course, for there was nothing else to do, though they would much rather have had them raw to put into their basket. Just as she was about to let them go, a happy thought struck the dear lady. "Wait!" she said, "I shall see if I can find a few more eggs." She went to the barn and, returning with six eggs in her apron, placed them into the basket with the other eggs. The

boys thanked her and were convinced that God does answer prayer.

During 1851 and 1852, young von Ragué made his home with his aunt Katharine Driemeyer in Muenster. Here he attended confirmation instruction and was confirmed by Pastor Luettker in 1852. After his confirmation, he again made his home with Director Engelbert in Duisburg. Later a position was found for him in Bremen. He traveled considerably and in doing so found many new friends.

#### STUDENT IN BARMEN

He had intended to go to Basel to study theology but when the officials at Freiburg refused to let him enter Switzerland without a passport, he changed his mind and went to Barmen, Germany, instead. Here he studied diligently. During the summer vacations he used to take some Russian student with him on his travels. On one occasion he and a Brother H. entered a barber shop in Worms only to find the barber gone. The barber's wife apologized for her husband's absence but invited them to sit down, explaining that she too could wield the razor. The conservative Brother H. was quite indignant and replied in the words of Joseph, "How can I do this great wickedness and sin against God!" It was only after von Ragué had led the way that the young Russian finally consented to be shaved by the lady barber.

Von Ragué's first field of service was at Herzkamp, near Barmen, where he served as a student. Every Sunday afternoon he went to Herzkamp and carried through the following program:



- 2 to 3 o'clock—Sunday School.
- 3 to 4 o'clock—Young Men's Choir.
- 4 to 5 o'clock—Young Women's Choir.
- 5 to 5:30 o'clock—Combined Choirs.
- 5:30 to 6 o'clock—Young Men's Prayer Meeting.

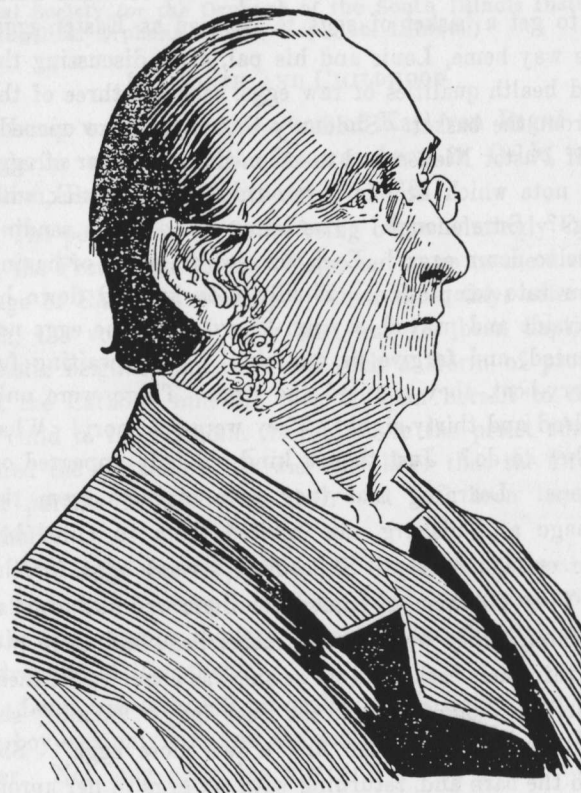
He was most successful in this work. In a short time he had built up a well-trained mixed choir of over eighty voices.

He preached his first sermon on Ascension Day, 1863, at Doenberg. He says that he was very nervous and got along miserably until he noticed a certain woman in the audience crying. Thinking that his words had touched the good lady's heart, he felt encouraged and got along better. After the service, he called at the lady's home to comfort her. She, however, admitted quite candidly that she had been crying for some other reason and that she had heard very little of the sermon.

#### SENT TO AMERICA!

All this time von Ragué had been preparing himself for foreign missionary service. However, at commencement time, in 1864, he and two others of the eight graduates were assigned to a Bremen Society for service in North America. When von Ragué heard the verdict, he fainted. For a time he was broken-hearted. His life-long desire and ambition had been to be a missionary in heathen lands. At first he contemplated accepting a position as foreman in his brother's soap factory, but remembering that a Christian must not insist on choosing his own way, he finally consented to go to America. Having been duly

ordained, the three young pastors sailed for New York in October, 1864. They were all very modest and said they would be satisfied with very small congregations where they could not do much harm while learning the art of pastoral work in America. In New York they were welcomed by Pastor Garlichs. In St. Louis they were re-



Louis von Ragué

ceived in the home of Pastor and Mrs. Nollau, whose hospitality was known throughout the Synod.

#### ON TO WISCONSIN

President-General Steinert assigned young von Ragué to mission work in Wisconsin. We do not realize fully what that meant until we are reminded that there was no Home Mission Board and practically no Home Mission fund in those days. Home Mission workers received no financial support from anyone. They were entirely dependent for their sustenance upon the generosity of friends or of those to whom they ministered.

In Milwaukee, Pastor von Ragué stayed overnight with a Lutheran minister named Muehlhaeuser, whom he had known in Germany and who happened to be a district president in his church. Here Pastor von Ragué was offered the pastorate of an established congregation with a beautiful church and comfortable parsonage. A respectable salary was offered him, but he withstood what he called "the temptation" and declined the offer.

He had been told to gather a congregation in Sheboygan County, Wisconsin. Pronouncing the name in his own way, the young pastor inquired in Milwaukee about a place called "Se-bo-gan." No one had ever heard of the place. Even the postmaster insisted that no such place existed. Finally, he asked to see the name in writing. When it was shown him, he promptly exclaimed, "Why, that's 'Sheboygan'" and proceeded to locate the place. To get there Pastor von Ragué had to go to Fond du Lac (eighty miles) by rail, thence twenty miles to Glenbeulah by stage, thence eight miles afoot through the woods.

#### WHEN A TOWN IS NOT A TOWN

Arriving in Glenbeulah, Pastor von Ragué inquired as to the distance to Town Rhine. He was told that Town Rhine was only a mile away and rejoiced to think he should soon arrive at his destination. However, the young pastor was destined to be disappointed. He did not know that in Wisconsin the word "town" is used as synonymous with township to denote a tract of land six miles square. When the "mile" seemed unduly long, he stopped to inquire directions of an Irishman. He received no satisfaction at all, for the Irishman in response to the question, "Where is Town Rhine?" kept insisting, "This is Town Rhine." Finally a German farmer came along with his ox-team and sled. "Where is Town Rhine?" inquired the pastor.

"You are in the middle of the town right now," answered the farmer.

"I don't see any town," said the pastor. The farmer grasped the situation and explained. Finally, at von Ragué's request, he took him on his sled to within a quarter of a mile of his destination. Mr. George Brinkbauer, his host, at first mistook him for a peddler but was almost overcome with joy when he learned that the young man had been sent to them in response to their appeal to Dr. Steinert (President-General of the Synod). and was to be their new pastor.

#### MISSION WORK IN TOWN RHINE AND VICINITY

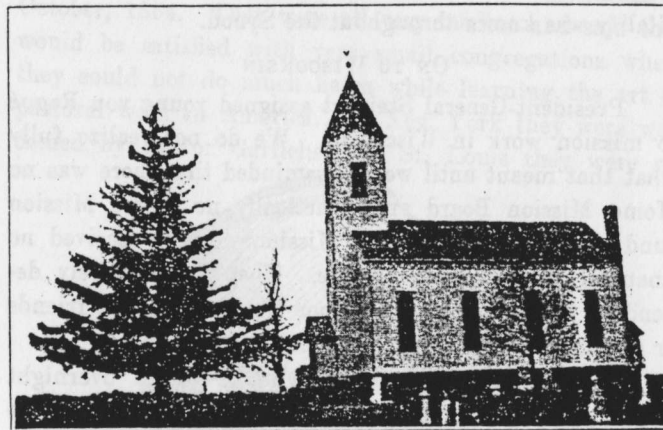
A small log church had already been built. Pastor von Ragué was to preach his first sermon there on Christ-

mas Day. When the pastor arrived, he found twelve women and ten men in the church. Having greeted them, he went outside and was walking back and forth in the snow "reviewing his sermon" when one of the men came out of the church and suggested that the service be gotten under way since no more worshippers need be expected. The pastor, who was not accustomed to such small congregations, had been waiting for the people to arrive!

That same afternoon the pastor preached in Town Russell, seven miles away, and the next day he preached again to about thirty people in Town Rhine. On the afternoon of that day he wrote to Dr. Steinert asking for another field of labor since he considered the present one a hopeless proposition. Dr. Steinert urged the young pastor to stay until Easter at least. He did so, and when Easter came, did not wish to leave. He had been encouraged by the fact that sixty children were attending the parochial school, which he taught, while no less than seventeen had received instruction and had been confirmed. Twenty-two families now supported the church and all urged the young pastor to stay.

The people had very little money. Besides a cash salary of one hundred and twenty dollars, the pastor received all kinds of produce including about fifty chickens.

After Easter, the congregation spoke of building a new church. The pastor, who wished to marry, wanted a new parsonage to take the place of the two-room shack which was serving in that capacity. He volunteered to make a money-raising tour for the new church if the congregation would build the new parsonage. The pastor's



St. Peter's Evangelical Church, (Town) Rhine, Wis.

tour was successful, resulting in gifts of twelve hundred dollars for the erection of the new church. The new parsonage consisted of four rooms and a kitchen. In August, 1865, Miss Elizabeth Solte and "Mother Solte" arrived from Bremen to make it their home, the former as the wife of the pastor.

Pastor von Ragué loved good music. He wanted an organ for the church. One day he asked the postmaster to give him fifty cents for an organ for the church. When he did so, Pastor von Ragué added a half dollar. With the dollar he bought thirty-three three-cent stamps and sent out thirty-three letters to friends in wealthy communities asking for gifts for an organ. One letter resulted in a gift of a hundred and five dollars. In all, some two hundred and twenty-five dollars were given, enough to pur-



chase the instrument. The organ arrived on the eve of dedication day and, as the new church was dedicated the next day, the congregation sang to organ accompaniment for the first time.

Pastor von Ragué was not spared those unhappy incidents which "eat the heart right out" of many a pastor. At the annual meeting on New Year's Day, 1866, the president suggested that since the pastor had been away thirteen weeks on the money-raising tour, he should receive only ninety instead of one hundred and twenty dollars salary for the year. While the suggestion was voted down, it grieved the pastor to think that it was even made.

#### INDIANS

There were in those days plenty of Indians in Wisconsin. One day Pastor von Ragué, together with his wife and "Mother Solte," decided to visit a neighboring pastor about whom they had heard. Arriving at the church, they found in the house next door an Indian woman and a number of beautiful half-Indian children. Thinking they must have made a mistake, they left the place. A half-mile down the road they met the pastor, who explained that his wife was a former Indian princess. They returned with him, but had a rather wearisome visit since the mistress of the parsonage could speak no German and very little English.

#### SORROW COMES

The pastor and his young wife had been very happy. "Mother Solte," too, was loved by everyone. But sorrow soon entered the happy home. In 1866 a daughter was

born dead. In 1868, "Mother Solte" suddenly passed away. Four months later Mrs. von Ragué gave birth to a healthy daughter but died only two hours after the child was born. When the doctor arrived the mother had already been dead seven hours.

The pastor almost broke down with grief. Good friends, however, did all within their power to help him bear the burden. The Roeber family took care of the baby, at the same time sending their three sons, aged nine, seven, and five, to live in the parsonage to be instructed by the pastor and to keep his mind occupied with things other than his sorrow.

In 1869, von Ragué made a trip to Germany. In the Wilkens home in Bremen, he met Miss Nikoline Graubau, who accepted his proposal of marriage. On July 12, 1869, they were married in Bremen.

While in Germany Pastor von Ragué procured two large church bells for the new church in Town Rhine. Later that summer Pastor and Mrs. von Ragué returned to America where the new wife became the ever-hospitable hostess in the "Cave of Adullam" (See 1 Samuel 22: 2) as the pastor loved to call his parsonage. Six children were born to this happy union.

#### CHANGE OF PASTORATE

In 1870, after six years of service in Town Rhine and vicinity, Pastor von Ragué was prevailed upon by the district officers to take up a field of labor in Milwaukee. His congregation did not want to let him go, and he himself was reluctant to go, but the new field was a mission field and the district officers made a successful appeal to both

congregation and pastor on that score. Pastor von Ragué always kept a tender spot in his heart for Town Rhine, his first field of labor. Probably many a pastor has found that no second, or third, or fourth charge, can ever be quite so dear to his heart as his first church.

#### HOME MISSION WORK IN MILWAUKEE AND VICINITY

The first Evangelical church to be organized in Milwaukee was Friedens Church, organized in 1869. Pastor von Ragué preached first in several school houses and English churches but soon the congregation received, from one of its members, a gift of a plot of land—an old cemetery in the very heart of the city. Soon a church was erected and two years later the congregation was able to entertain the district conference. The congregation is now one of the largest of the twelve Evangelical churches in Milwaukee.

Pastor von Ragué also preached in Franklin and organized congregations in Butler and in Fond du Lac. The congregation in Fond du Lac, by dint of sacrificial effort, soon built both a new church and a new parsonage and wanted von Ragué to become its resident pastor.

The pastor felt inclined to accept this offer, especially since in Milwaukee he had no parsonage and had to pay a hundred and eighty dollars rent out of his salary of three hundred dollars. There was no such thing as home mission support in those days. We can readily imagine that except for financial support from relatives in Germany, the pastor and his wife could not have subsisted. However, he did not accept the offer to go to Fond du Lac, because at the district conference in 1871 it was decided

that von Ragué should be asked to go to Minneapolis and St. Paul for three months to begin mission work there.

About this time the congregation in Milwaukee decided to erect a parsonage. Since it was impossible to receive permission to remove the bodies from the old cemetery, which the congregation had secured as a building site, the ground was excavated down to the tops of the coffins and the house built over the graves. Von Ragué tells us that all that separated the living, sleeping in their beds, from the dead, sleeping in their graves, was the bedroom floor. Yet the pastor's wife made no objection to remaining at home alone for three months while her husband went to St. Paul to do the home-mission task which the Synod had requested him to undertake.

When the three months' period had elapsed he was prevailed upon to stay longer, so, in October, 1871, his family also came to St. Paul. His salary was three hundred dollars a year, out of which, as in Milwaukee, he had to pay a hundred and eighty dollars a year rent.

Pastor von Ragué did not confine his efforts to the Twin Cities but also organized Evangelical churches at Lake Elmo, Cottage Grove, Oseo, and New Schwanden. Later he also began work in Duluth, a hundred and sixty miles north of St. Paul, where the first service was held in an English Congregational church. The work in Duluth was soon turned over to Pastor Lueder, who was later a professor at Elmhurst College.

#### MISSION WORK IN ELLSWORTH, WISCONSIN

It was a fine spirit of Christian brotherhood on the part of a pastor of another denomination which led to the

founding of an Evangelical church in Ellsworth, Wisconsin. This pastor explained to Pastor von Ragué that, while his denomination had been trying for some time to organize a congregation at Ellsworth, the people there really preferred our church. He believed that we would be more successful than his denomination and urged von Ragué to go there. As a result, we have a flourishing congregation today at Ellsworth and another near there at Oak Grove. Both were founded by Pastor von Ragué in 1874.

#### IN HOYLETON (1874-1881)

After ten years of pioneering, Pastor von Ragué took the advice of President Baltzer and accepted the pastorate of a well-established congregation. He was called to Hoyleton, Illinois, without preaching a trial sermon. As a matter of fact, von Ragué preached no trial sermon in the forty years of his ministry. He felt, as many pastors have felt, that the trial sermon is for the minister a humiliating experience and for the congregation an unsatisfactory method of choosing a minister.

Pastor von Ragué, in his memoirs, is loud in praise of the Hoyleton church. He mentions the liberal contributions of the congregation for missions and benevolences. A certain lady on her sick-bed once gave the pastor one thousand dollars for missions, saying, Pastor, next week it will be fifty years since my husband and I were married. On the evening of our wedding day, while returning home from prayer meeting, we agreed that if we were permitted to celebrate our fiftieth anniversary, we would give a thousand dollars for missions.

#### MISSION WORK IN NEW ORLEANS

Von Ragué's next field of labor was in New Orleans. Up to this time most of the German churches there had been free Protestant churches, not connected with any denomination. Almost anybody could be a preacher and most of the preachers were drunkards. The spiritual condition of most of the churches was deplorable.

On the occasion of the new pastor's installation, the choir warmed up an old German funeral song entitled, "Die Liebe darf wohl weinen, wenn sie ihr Fleisch begräbt." The church was known as the "Rooster Church" because it had a rooster weather-vane on its tower.

It was customary for the pastor to appear in the council meetings only by request of the council. When the new pastor requested the privilege of meeting with the council regularly, three of the twelve members voted against the resolution granting the request. The same three were opposed to the idea of allowing the pastor to open the council meeting with prayer.

It was not uncommon for parents to allow their children to be baptized twice, once by a Catholic priest and again by a Protestant minister. On one occasion Pastor von Ragué was called to visit a sick young man only to learn from his mother that he had only yesterday received communion from the Catholic priest. "You know," said the mother, "I am Catholic and my husband was Protestant. The boy was baptized in both churches and is both. So I thought we would have Father P. administer 'Holy Unction' and then you could preach the funeral sermon." There was no way out. Pastor von Ragué had to preach



the funeral for the young man who was buried in the Evangelical cemetery. On the way to the cemetery the mother said to the Pastor, "You know, sometimes it is all right to belong to both churches. Now, for instance, the priest wanted twenty-eight dollars to conduct the funeral and you Protestant ministers are always satisfied with five."

While in New Orleans, Pastor von Ragué assisted Pastor Julius Kramer in Seamen's Mission Work. Whenever a German ship docked in the harbor, the two pastors would invite the crew to attend religious services. Often the entire crew would attend.

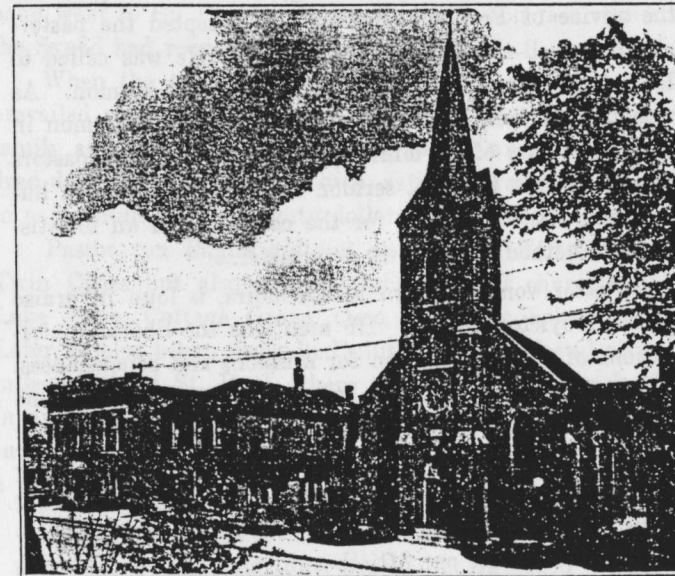
#### IN QUINCY, ILLINOIS

After the death of von Ragué's friend, Pastor Simon Kuhlenhoelter, von Ragué was unanimously elected as pastor of Salem Church, Quincy, Illinois. For eleven years he held this pastorate. It was not an easy task. The congregation was one of the largest and the church the most beautiful in the entire Synod. It had a seating capacity in the main auditorium of twelve hundred. There were countless funerals at all of which the pastor had to officiate first in the home, then in the church, and finally at the grave. During Holy Week, services were held every evening. At Easter time there were usually three communion services with some eight hundred communicants. For the convenience of those members of the congregation who lived a considerable distance from the church, Pastor von Ragué used to preach on Sunday afternoons at a point eleven miles from Quincy.

In Quincy the Pastor and Mrs. von Ragué had the joy

of welcoming into their home their first son, the present Pastor H. S. von Ragué. They already had six daughters.

In 1888, the pastor and his wife made a trip to Germany. They went partly to be present at the silver wedding anniversary of the pastor's brother Henry and partly because the pastor's doctor had recommended a vacation to rest his patient's strained nerves. The trip, while thoroughly delightful, did not bring about the desired improvement in the condition of the pastor's health, and in 1893, after a pastorate of eleven years, von Ragué found it necessary to resign as pastor of Salem Church.



Present Christ Church at Belleville, Ill.

## MISSION WORK IN BELLEVILLE

Soon after his resignation, the chairman of the South Illinois Home Mission committee asked him to undertake the founding of a church in Belleville, Illinois. He hesitated at first, but finally consented. Belleville was at that time divided into two separately incorporated communities, Belleville and West Belleville. In Belleville there were approximately a dozen churches, in West Belleville, with five hundred inhabitants, there was only one—and that was a Mormon church. Pastor von Ragué decided upon West Belleville as the logical place to begin mission work. The work was started in a hall over the fire-station. After six weeks of preaching services a Sunday school was started with one hundred and nineteen children enrolled. In six months, the enrollment had grown to three hundred. Soon the fire-station hall became too small. The congregation organized, selecting the name Christ Church. Thirty-five families signed the constitution and decided to build a church. When the church was dedicated, in February, 1894, four services were held and each time the church was filled to capacity.

Before the church was paid for, there came the industrial depression of 1893-1897, which threw many of the Belleville people out of work. Consequently, the new congregation in Belleville had pretty "tough sledding" for a while but the period of depression was followed by another period of prosperity and the congregation grew. Christ Church in Belleville today has two ministers.

Pastor von Ragué often told in later years of his pleasant relations with Catholic priests in Belleville and

elsewhere. On one occasion, he even dug up some ivy around his church and himself helped the priest plant it near the Catholic church. The priest asked, "Don't you hesitate to let people see you here with me?"

"Not at all," replied von Ragué. "People will say, 'Isn't it lovely when stepbrothers get along with one another in peace and harmony?'—and you watch, when these Evangelical vines begin to cover your Catholic church, that will be beautiful."

The priest was that year observing the twenty-fifth anniversary of his ordination. He invited von Ragué to join him and four other priests in the observance. Von Ragué declined but extended congratulations. "My brother priests will never guess," said the priest, "that the first one to congratulate me on my anniversary was an evangelical pastor."

Pastor von Ragué had reached the age of sixty. His physical health was declining. He felt that he was hardly able to carry the burden of the work any longer. When, in 1898, he received a call from a small congregation at Naperville, Illinois, he considered it a call from God and accepted. He had labored in Belleville five years.

## IN NAPERVILLE

In Naperville Pastor and Mrs. von Ragué spent seven pleasant years. Their son Samuel entered Elmhurst College to begin preparing himself for the ministry. Two daughters taught school in Chicago. Only Betty remained at home; she was organist for a church in Aurora. In 1900, a son-in-law, Pastor Kamphausen, accepted a position as an assistant pastor in Chicago, while at the same

time attending McCormick Seminary. His wife and their children spent the year in the home of Pastor and Mrs. von Ragué in Naperville and were a source of much joy. When Pastor Kamphausen left Chicago to go to Zanesville, Ohio, Pastor Stommel, another son-in-law, accepted a church in Chicago so that again a daughter and several grandchildren were near.

Finally, in 1903, feeling that he could no longer stand the strain of work, the old pioneer decided to retire from active service and go to Chicago to live.

#### EMERITUS

In moving to Chicago von Ragué purposely selected a suburb where no Evangelical church had yet been founded, for he felt that thus he would be free to take advantage of any opportunity for pastoral work which might present itself without interfering with the work of another pastor or congregation. He rented a house in Austin. Within a short time he had founded Calvary Evangelical Church. The congregation purchased real estate for eighteen hundred dollars and also purchased, moved, and renovated for its use, the church house of a German Baptist church which had become too small for the Baptist congregation.

In September, 1905, Pastor von Ragué accepted an invitation to be present at the twenty-fifth anniversary of the dedication of Zions Church in Hoyleton, which he had built. He considered spending the remainder of his days in Hoyleton, which he loved so well, or with Father Bodelschwingh in Bielefeld, Germany. He had been invited to live at Bethel bei Bielefeld and minister to the spiritual

needs of the patients in that great institution. But his children and children-in-law did not want him to go so far away. Their decision resulted in the founding of another Evangelical church—Gethsemane Church in Irving Park, Chicago, where he now went to live. This church was organized in 1906.

Louis von Ragué had organized twenty-six congregations. He had been instrumental in sending forty-one young men to Elmhurst College or Eden Seminary. Without boasting he might almost have said with Paul, "I have labored more than they all."

Realizing that the end of his life was drawing near, Pastor von Ragué cherished the hope that his son, after completing his education in Germany, might take up the work in Irving Park. On account of the father's illness, the son had to be called home even before he had completed his work. On January 12, 1908, the father had the pleasure of seeing his son ordained to the ministry in Gethsemane Church in Irving Park.

On Easter Sunday, 1910, Louis von Ragué went to church and to Holy Communion. It was the last time that he was able to leave his room. After Easter he steadily declined until, on April 30, 1910, he quietly passed away.



## SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Let some member of the group who has a knowledge of German read Muecke's chapter on "Die Arbeit der Inneren Mission," pages 248-268, and give a report on "The History of Evangelical Home Missions." (More recent literature published by the Board of Home Missions may also be used and the report brought up to date.)
2. What is the home missions task of our church today?
3. By making use of the latest Synodical statistics prepare a report showing the status of the Evangelical Synod in Wisconsin today.
4. Why did Pastor von Ragué refer to his parsonage as the "Cave of Adullam"? (Read 1 Samuel 22: 1-2.)
5. What are some of the weaknesses of the trial-sermon method of selecting a minister? Can you suggest a better method?
6. What should be the relationship between the pastor and the church council? In your congregation is the pastor a member of the church council? Does he attend all of its meetings? Are meetings of the church council opened with prayer?
7. Is von Ragué to be commended or criticized for his friendly relations with Catholic priests? What should be our attitude as Protestant Christians toward Catholics? What should be our attitude toward the Catholic religion?

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Missionary Oscar Lohr

## CHAPTER TWELVE



### OSCAR LOHR Pioneer Evangelical Missionary

#### FIRST TIME IN INDIA

The founder of what later became the Evangelical Mission in India was the Pastor Oscar Lohr. The story of his life is inextricably interwoven with the story of our mission work in India.

Oscar Lohr was born in Laehn, Silesia, Germany, March 28, 1824. Little did he dream in his younger days that he would ever set foot upon American soil. At the age of twelve, having completed his elementary education, he entered high school at Hirschberg, Silesia. He did not complete the course, but left school with the intention of learning his father's profession, which was that of surgeon. For some reason or other, this plan was not carried out and young Lohr spent considerable time with a relative in Russia, where he learned pharmacy. While he was still in Russia, there grew in him the desire to become a missionary. This desire was soon fulfilled. After spending only a half-year with Father Gossner in Berlin, he was sent out by the Gossner Mission Society as a missionary to the Kols in Bengal, in northeastern India. While in India, Lohr acquired the use of the Hindi Language, familiarized himself with the people, their customs, and religious habits, and in other ways became acclimated. He had expected soon to be able to make himself really useful when suddenly all his hopes and plans were shattered as by a whirlwind.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Matthew 28: 19-20.

In 1857, there occurred in northern and northeastern India a great uprising of the native soldiers, known as the Sepoys, against the overlordship of the British East India Company. Without warning, these Sepoys, numbering some one hundred and twenty thousand men, made a concerted attack, not only upon the British but upon all foreigners in the land. "Down with the foreigners! Away with all foreign influences!" became the battle-cry of the warring Sepoys as well as of millions of frenzied Hindus throughout the land. The war passion left no place for reason. It never does. The missionaries were foreigners and, because they were foreigners, they had to go. Some were mercilessly put to death. Lohr, like many others, yielded at last to the pressure of events and succeeded in leading his family out of India.

We have an illustration here of how God makes all things work together for the furtherance of his purposes in the world. Mr. Lohr and his family came to America. Here he served as a pastor of several German Reformed churches. As pastor the former missionary noted among the members of the German denominations in America a lack of missionary interest. He worked for, and finally succeeded in bringing about, the formation of the German Evangelical Mission Society in the United States (later known as The New York Mission Society).

#### NEW YORK MISSION SOCIETY

The new organization was formed at a special meeting of ministers and laymen held in New Brunswick, New Jersey, on March 19, 1865. The purpose of the Society, as Mr. Lohr explained, was to create interest in foreign

missions in the German-speaking churches of several denominations. It was felt that if the German-speaking Christians in this country could be induced to sponsor a missions enterprise of their own they would be more actively interested in missions than if they had only those opportunities which were afforded by the various American boards or the German missionary societies.

The new Society, which later was taken over by our church, consisted of members of the German Reformed, Dutch Reformed, Presbyterian, Lutheran, and Moravian churches, besides our own. It was called "Evangelical" because all of these were evangelical denominations (in distinction from Catholic, Unitarian, and others).

To make the aims and purposes of the Society more widely known, it was decided to publish a missionary monthly, known as "Der Deutsche Missions-Freund" ("The German Friend of Missions"). The publication was edited by a well-known German-American pastor, the Rev. G. Seibert.

At the time of the Society's second annual meeting, June, 1866, the number of subscribers to this publication had risen to sixteen hundred. As yet the Society was not actively engaged in mission work. Members of the Society were beginning to feel, with Dr. Seibert, that "a missionary society without a missionary is like a knife without a blade." Work among the American Indians was considered but no suitable missionary could be found.

#### NEW YORK MERCHANT GIVES THOUSAND DOLLARS

At the third annual meeting of the Society, held in the First Presbyterian Church in Newark, New Jersey,

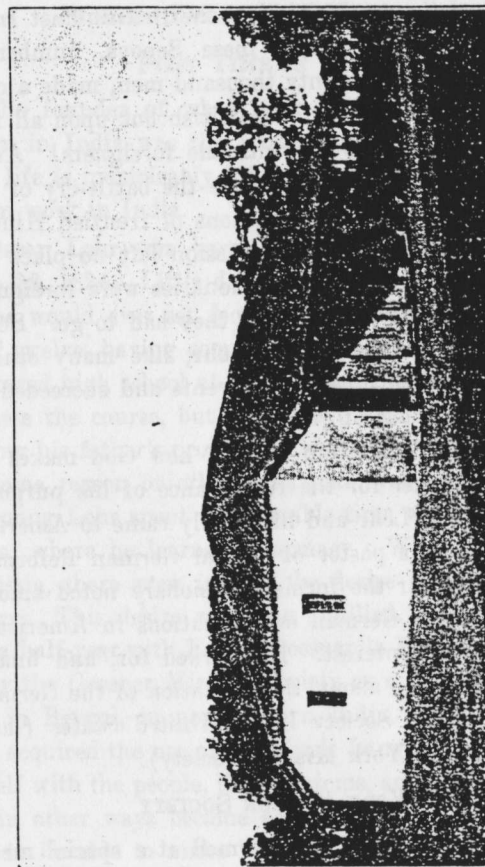


June 25-27, 1867, the treasurer reported a balance in the treasury of \$1,262.90. Men experienced in practical mission work pointed out that this sum might suffice to equip and send out a man, but that at least a year's maintenance must be assured and that it would be foolhardy to begin work with a bare sufficiency for first expenses. The discussion took a discouraging turn. It seemed to be the prevailing sentiment that the time for independent work had not yet arrived. Then there stood up in the meeting a Mr. John Miller, a New York merchant, who said, "I am willing to promise a special donation of five hundred dollars if you think that will enable us to send a man of our own." When someone expressed the fear that even that would not suffice, Mr. Miller arose a second time and said, "I shall double the amount and give a thousand dollars—that ought to be enough for a beginning."

#### LOHR RETURNS TO INDIA

The members of the Society were overjoyed. They felt that God was speaking to them. Acting upon the inspiration of the moment, they decided to send out a missionary as soon as the proper man could be found. The worker was soon found, for Oscar Lohr, after talking the matter over with his wife, wrote to the chairman of the committee a few days later: "If you deem me the man you want, here I am, send me." The committee gladly accepted Lohr's offer and announced that he would be sent out.

But where was Pastor Lohr to be sent? Where was to be his field of labor? The members of the Society were generally agreed that work should be begun in India, but



Dwelling of Missionary Lohr

where in India? The executive board addressed some of the older missionary boards, asking advice, but the correspondence led to no definite results. Pastor Lohr knew that adjoining the Kols, where he had labored, there lived a large tribe of aborigines called the Santhals. The Gossner Mission Society had not been able to take up work among them. He mentioned these facts and when, on October 24, 1867, the farewell service was held in the German Mission Church on Houston Street, in New York City, "Go and labor among the Santhals" was the instruction given.

Now, the port nearest the country of the Santhals is Calcutta. In vain the committee sought for a ship going to Calcutta. The only suitable passage to India Pastor Lohr could find was by a sailing vessel, the "Sagamore" to Bombay, on the opposite coast of India. Since Pastor Lohr was eager to go to India, he took passage on the "Sagamore." From November 25, 1867, to May 1, 1868, the Lohr family consisting of the Pastor and Mrs. Lohr, two boys, aged twelve and eight, and a girl, aged two, lived on the creaking old sailing vessel. We can imagine what a life that must have been, for ocean travel in those days lacked all of the luxury and most of the speed, comfort, and convenience which now make it so enjoyable. How happy the missionary family must have been when finally, on May 1, 1868, they were permitted to disembark.

#### LED TO RAIPUR

Now, where were they to go from there? Obviously, Bombay, with half a million inhabitants, including a considerable number of missionaries, was not their final des-

tinuation, for the men and women who had sent them out wanted them to go "where no one was proclaiming the gospel."

Pastor Lohr made it his business to get acquainted with some of the missionaries in Bombay. He was invited by them to attend a missionary gathering which was to take place shortly. He, of course, gladly accepted the invitation. In one of the conference sessions a letter of regret was read coming from one who had been unable to leave his post. The writer was a Mr. Cooper, of the Scotch Mission at Nagpur in the interior. In the letter Mr. Cooper told of some work that ought to be done but which he had been unable to undertake. To the east of Nagpur, he said, there lived a tribe of low, outcast people known as Chamars. They were in total ignorance with regard to Christianity and the way of salvation. In fact, he said, the entire country to the east, in the so-called Central Provinces, had been left untouched by the Christian missionaries. Mr. Cooper urged his missionary brethren to talk the matter over and find someone, if possible, to take up work among the Chamars.

"Brother Lohr," said one of those present, "you are looking for a field. Possibly the Lord is here pointing it out to you."

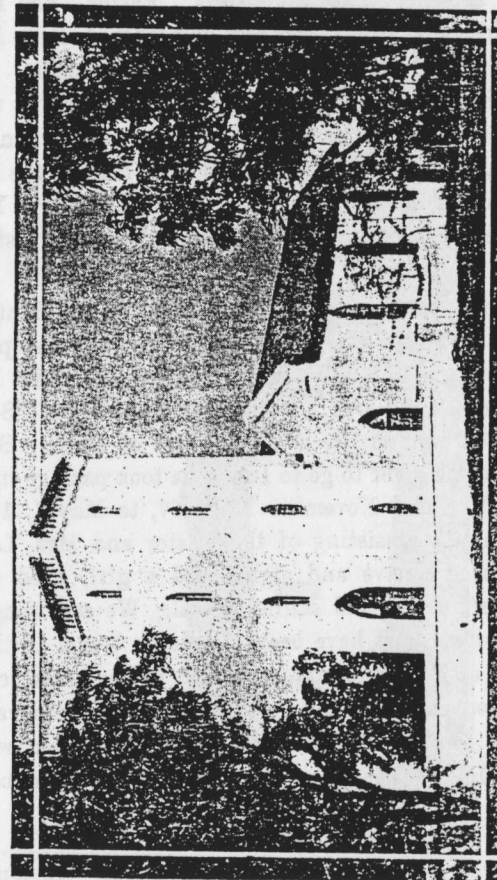
Pastor Lohr was quick to take up the suggestion. Leaving his family in Bombay, he proceeded by railway eastward to Nagpur to speak with Mr. Cooper. The conversation with Mr. Cooper convinced Lohr that he ought to go to the Central Provinces to witness for Christ there where no other missionary had yet labored.

Returning to Bombay he brought his wife and children with him to Nagpur, the eastern terminus of the railway. The remainder of the journey inland would have to be made by means of bullock carts. Six such carts were procured, the necessary equipment and provisions were bought, and the wearisome journey began. No doubt, it was rough pioneering for people who had been accustomed to the comforts of civilization. The excessive heat of the Indian summer must have added greatly to the discomfort of the eight days' journey.

#### FOUNDS BISRAPUR

The point Pastor Lohr sought to reach, and at last did reach, was Raipur, a town of twenty thousand inhabitants. After studying the situation, Lohr concluded that he would best be able to influence the Chamars by leaving the city and living among them, where they tilled the soil. The Chamars, we must bear in mind, were leather workers by caste. Originally they had made a living by removing the hides from dead animals and making these hides into leather. The nature of their work had resulted in their being looked down upon as people of a very low caste, unfit for respectable society. In late years, most of them had become farmers, without, however, raising their social status.

Even before his arrival in Raipur, Pastor Lohr had made the acquaintance of a British Commissioner, Colonel Balmain. The British officer did much to open the way for Lohr's work at Raipur. It was through him that Lohr was given the opportunity of purchasing a large tract of land (nineteen hundred acres) for the mission station Bis-



Bisrapur Church



rampur (meaning "Place of Rest"). Colonel Balmain and some of his friends also supported the building of the missionary dwellings and church with personal contributions amounting to not less than eight hundred and fifty dollars during the first year. Of even greater value than their financial support was the moral support which Col. Balmain was able to give the lone missionary.

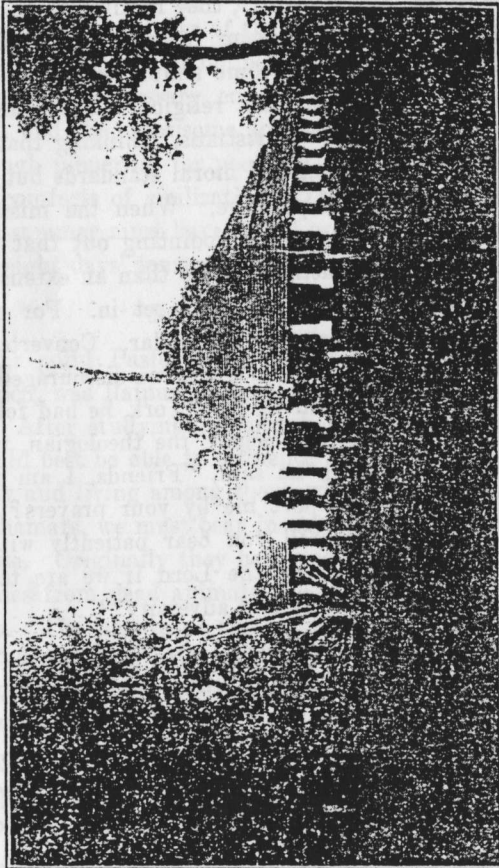
We can imagine what hardships the missionary and his family must have endured during that first year in the Chhattisgarh District. While their dwelling was under construction, they lived in a tent under a tree. And with the completion of the dwelling, the work was only just begun, for numerous other buildings had to be erected, including school buildings and other buildings for missionary purposes. Of course, it was necessary for Pastor Lohr personally to supervise all this work.

#### FIRST MISSIONARY'S DIFFICULTIES

Since Lohr knew Hindi, one of the three languages spoken in Central Provinces, he was able, from the very first, to do evangelistic work among the natives. Most of the Chamars, among whom he had chosen to work, belonged to a religious sect known as the Satnamis ("worshippers of the true name"). These people differed in their religion from most of the idol-worshipping sects in India. They were very conscientious about abstaining from meat, tobacco, alcohol, and certain vegetables. They had great faith in the head of their sect (a sort of Pope) and believed the prophecies of their founder Ghasidas, who lived at the beginning of the eighteenth century. The Satnamis saw in Lohr the fulfillment of a promise made

by their teacher that a white man should come to them to be their saviour. Consequently, they received the new missionary gladly. Many of them misunderstood his message, believing that he had come simply to improve upon their present form of Satnami religion. They were perfectly willing to become "Christians," thinking that to do so would involve no change of moral standards but would give them added social prestige. When the missionary finally made clear his position, pointing out that Christianity is, after all, something more than an extension of Satnami religion, a strong reaction set in. For a long time the missionary was very unpopular. Converts came slowly. But Oscar Lohr did not become discouraged. On the occasion of his farewell in New York, he had followed the address of Dr. Philipp Schaff, the theologian, with a stirring appeal in which he said, "Friends, I am ready. Are you? Will you support me by your prayers? Will you remain faithful? Will you bear patiently with the work, and will you wait on the Lord if we are to pass through seasons of difficulty and adversity?"

For many years Missionary Lohr "held the fort" in India practically alone. Several times additional workers were sent out but, unfortunately, not one stayed even a year. Some quickly became discouraged because of the difficulties and hindrances which seemed to them insuperable. Others were forced to return to America on account of ill health. It was not until 1879, when Missionary Stoll arrived, that the work in India received permanent reinforcement.



Mission House, Bisrampur

#### SYNOD TAKES OVER THE WORK

Meanwhile the folks back home were experiencing difficulty in raising the necessary funds. Due to the fact that several of the denominations represented in the New York Mission Society had undertaken Mission work of their own, the receipts of the Society gradually declined. There was only one way out. The work must be turned over to some well-organized denomination. In 1883, the German Evangelical Mission Society offered its charter rights, its real estate and, in fact, its entire work to our Evangelical Synod of North America. The offer was accepted by a vote of the general conference and with the official transfer, on May 19, 1884, what was originally the work of an independent society became the work of our own church. Thus Oscar Lohr, though formerly a member of the German Reformed Church, became our Evangelical pioneer in India.

Missionary Lohr continued his work in Bisrampur for many, many years. He ministered not only to the spiritual needs but also to the physical needs of the unfortunate people among whom he labored. His medical skill enabled him to heal many who were sick. By scores they were brought to him from miles around just as they were brought to Jesus by the shores of Galilee so many years before.

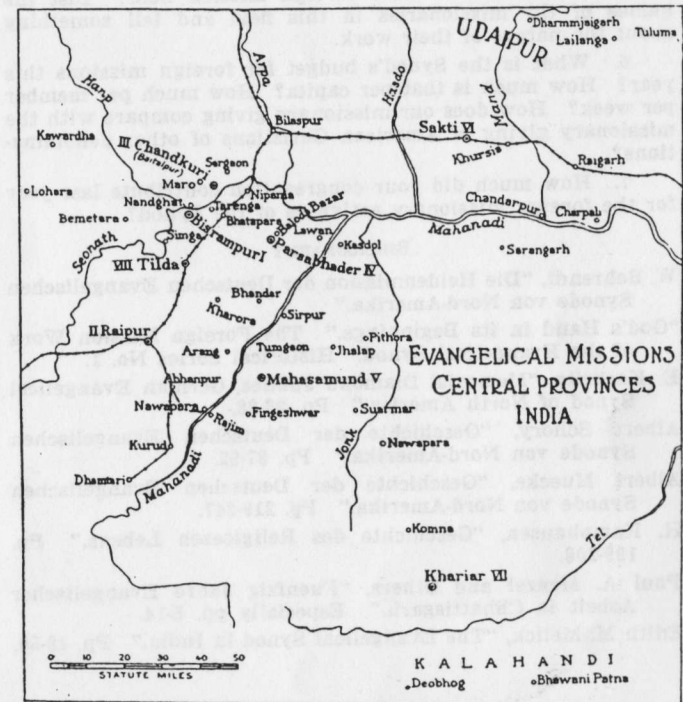
Especially strenuous for Lohr and the other missionaries were the periods of famine which occurred in 1897 and in 1899-1900. Hundreds of orphans were taken in and cared for by the missionaries.

For thirty-six years, Oscar Lohr served his Lord and

the people of Chhattisgarh at Bistrampur. For many years he was assisted in the work by his son, Julius, who served first as lay missionary and printer and later as an ordained missionary. (Incidentally, it was Julius Lohr who first translated the Gospel of Mark into the native dialect so that the Gospel might be printed for these people by the British and Foreign Bible Society.) He was also assisted by his adopted daughter, Miss Marsh, who had received her education in Germany and who dedicated her energies to the work among the women and girls.

During his stay in India, Missionary Lohr experienced sorrow as well as joy. In 1887, his oldest son was killed by a tiger. Three years later his wife died. Finally, in 1904, his son Julius, upon whom he had come to depend so much, was taken by death. After the death of this son and helper, the aged missionary's strength seemed to be broken. When, toward the end of the same year, Pastor E. Schmidt visited the field as the representative of the Foreign Mission Board, Lohr was ready to transfer his work to younger hands. After two and a half years of retirement, he entered the heavenly "Bistrampur" ("Place of Rest") on May 31, 1907, at the age of eighty-three years.

His best monument is the mission station Bistrampur where other Evangelical missionaries are carrying on in the spirit of this pioneer Evangelical missionary whom a native pastor has honored with the title, "Apostle to the Satnamis."



#### SUGGESTIONS FOR FURTHER STUDY OR DISCUSSION

1. Just where in India is our mission field?
2. Did the Synod act wisely in taking over the work of the New York Mission Society?
3. To what extent has our work in India grown? (Present latest available statistics.) Do you consider this a reasonable growth? Name some things which possibly have retarded its growth.
4. List the names of all of our missionaries in India and check the names of all those whom you have seen or heard or know personally.



5. Where is our other foreign mission field? List the names of the missionaries in this field and tell something about the nature of their work.

6. What is the Synod's budget for foreign missions this year? How much is that per capita? How much per member per week? How does our missionary giving compare with the missionary giving of American Christians of other denominations?

7. How much did your congregation contribute last year for the foreign missionary activities of the Synod?

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#### IN CONCLUSION

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God." Hebrews 12: 1-2.

As Rieger, Wall, Riess, Garlichs, Nollau, Binner, Baltzer, Irion, Kuhlenhoelter, Schwarz, Von Ragué, and Lohr pass in review before our mind's eye, we are reminded of the passage quoted above from the Sacred Writing. As Evangelical Christians, we are indeed "compassed about with a great cloud of faithful witnesses." These "Evangelical pioneers" and their faithful wives were real heroes and heroines. They were men and women of "strong minds, great hearts, true faith, and ready hands." Men and women were they who had experienced the power of Christ in their own hearts and lives. Having experienced God's saving grace in their own lives they were constrained to go and tell others. Theirs was love so great that it inspired real sacrifices. They were not continually counting the cost of their discipleship. They were willing to pay the price whatever it might be. In season and out of season, they confessed their Lord and Saviour not only among friends but often, as we have seen, before a hostile world. To their dauntless courage and sacrificial spirit we owe the wonderful spiritual heritage which is ours.

But life is a relay. These good pioneers did not complete the work which they began. They fought a good

fight and, having finished their course, have been received up into glory. While they swell the ranks of the church triumphant, it devolves on us to fill their places in the ranks of the church militant here upon earth. Are we keeping the faith? Are we "carrying on" as they would have us carry on?

In this day of convenience, comfort, and luxury, there is the danger that we may try to make our religion just a bit too comfortable. Exemption from physical hardships is likely to make us unwilling to make the sacrifice of selfish interests which a vital Christianity always demands of its adherents. If we have been tempted at times to feel that we are asked to do too much for the church, let us read again the story of any one of these pioneers of our church. How little *our* sacrifices are compared to theirs! How strongly the study of their lives should counteract any inclination on our part toward a "rocking-chair" religion.

Remembering the love, the faith, the sacrificial courage of these Evangelical pioneers, let us too be pioneers! Trusting in God, as *they* trusted in Him, let us boldly set out upon those adventures of faith to which *we* are challenged in this new day and age in which we live.

Grateful for the spiritual heritage which we have received from these our spiritual fathers and mothers, let us "lay aside every weight, and the sin which doth so easily beset us and so run the race that is set before us" that we may not need to be ashamed of the contribution which we shall have made to the religious heritage which is passed on to our children when we too are called to join the ranks of those for whom earth's little day is done.

Africa	66,71	Magazin	127	101	Christ Church	209-210	Engelbert, Director	195		
Alton IL	3,22	Bathe, Pastor	160	Bremen Society	196	Church Soc of the West	69	English Evangelical--		
Amassia Asia	169	Bavaria Germany	1	Bremer Verein	82,84	84,92,103		Lutheran 55		
American Ambassador	59	Beardstown IL	3,22,35	Bremerhaven	40,149	Cincinnati Ohio	23	Epinal France	2	
American Indians	63	Becker, W	133	Bremerhaven Germany	101	Civil War	17,114,158	Evang Church Soc	72,104	
Amt Schotmar Germany	143	Beckum Prussia	193	Bridgeport -		Clarence Iowa	178-179	111		
Ann Arbor MI	6,39-40	Behrendt, W	232	Connecticut	170			184	Evang Church of -	
Anspach Germany	1	Belleville IL	35,40,42	Brinkbauer, George	199	Connecticut,			Germany 82	
Anti-Preacher	25		209-211	British East India	218	. Bridgeport	170		Evang Pro Holy Ghost -	
Antipfaff	25	Bennett Iowa	179	British and Foreign -		. Hartford	2,21,92		Church 26	
Asia, Amassia	169	Berlin Germany	99,217	Bible Soc	230	Cooper, Mr	223		Evang Seminary at -	
Aurach Germany	1	Berlin Society	31	Bronco	66	Cottage Grove Minn	205		Marthasville 15	
Aurora IL	211	Bethel bei Bielefeld	212	Brooklyn New York	59-60	Cottleville MO	99,111		Evangelical Church	76
Austin IL	191,212	Bielefeld Germany	51,212	Brussa Turkey	188	Cumberland Indiana	150		Evangelical Church -	
Balmain, Colonel	224,226	Bigelow, Richard	15,92	Burksville IL	171	Dakotas	23		Conference 30	
Baltzer	233		103		173-174	Daubert, Karl Louis	67		Evangelical Church Soc	81
Baltzer and Binner	84	Binner-	105,233	Burlington IA	9-10,111	Der Lutheraner	72		Evangelical Orphanage	75
Baltzer, Adolph	12-13,76	Binner, Pastor	104		150	Detroit Mich	21		Evangelical Orphans -	
. 84,99-105,107-109,111		. Prof	92,94-95,130	Burlington Iowa	22	Die Fackel	25		Home 193	
. 113,115-117,119-120		. Professor	88,128,135	Butler Wisconsin	204	Die Kinsel	93		Evangelical Salem -	
. 121,123-124,131,171		. W	150	Cairo Ill	23	Die Kanzel	88		Church 163	
. Ernst	123	. William	13,81-83,85,87	Calcutta India	222	Doenberg	196		Evangelical Synod	39,61
. Friedrich	125	. 91,95,101		Calvary Evangelical -		Driemeyer, Katharine	195		66,68,158,182,229	
. Herman	99,115,121	Birkner	107	Church	212	Duden, G	49		Evangelical Union	67,74
. Hermann	125	Birkner, Fr	12	Cape Horn	64	Duisburg	194-195		Evangelical Year Book	117
. Johann Engelhardt	99	Pastor	84,91	Cape Town South Africa	71	Duluth Minn	205		Evangelischer -	
. Mrs	105	Bisrampur	224,229-230	Caro	94	Duquoin IL	103		Kalender	117
. Pastor	30,130	Bisrampur Church	225	Catholic	219	Dutch Hill IL	40		175	
. Pastor A	45	Bisrampur Mission -		Cave of Adullam	203	Dutch Reformed	219		Evansville Ind	148-149
. Pres	122	House	228	Central Provinces -		*Eden Seminary	133,213		152,162	
. President	112,206	Blumhardt, Pastor	37,39	India	223	Eden Theological -			Far West	23
Barren Germany	70,195	Rode, Pastor	74	Centreville IL	40,43,67	. Seminary	138		Father of the Synod	69
Barren Mission House	63	Rodelschwingh, Father	212	Chamars	223,226	. 187			Femme Osage Creek	49
Barren Mission Society	66	Rohmeier, Mr	149	Charette Township	53	Eleroy IL	184,189		Femme Osage MO	7,47
Basel	195	Bombay India	222,224	Chhattisgarh	230	Ellsworth Wis	205-206		50-53,56,58-60,67,90	
Basel Mission Society	21	Bremen	49,149,195	Chhattisgarh District	226	Elmhurst	95		First German Evang -	
	22,37,39	Bremen Germany	57,201	Chicago IL	23,191	Elmhurst College	187,189		Church 59	
Basel Switzerland	31,37		203		211-212		205,211,213		Flathead Indians	64
	127	Bremen Missionary Soc	82	Chillicothe, OH	39	Elmhurst IL	125		Fon du Lac Wisconsin	198
Basler Missions -				Chrischona Seminary	168	Emmaus Asylum	135		204	



Foreign Mission Board	230	German Library Society	35	. Mrs	12	Hosanna Church	135	India, Bombay	222, 224
Forward	25	German Reformed	219	. Nicoline	12	Hoyleton IL	193, 206	. Calcutta	222
France, Epinal	2	Germany	5, 116, 182	Graubau, Nikoline	203	Illinois River	23	. Central Provinces	223
Havre	170	Germany, Amt Schotmar	143	Gravois Settlement	7, 9	Illinois, Alton	3, 22, 35	. Nagpur	223-224
Francke, Hermann	75	. Anspach	1	. 13, 27, 30, 43, 63, 67-68		. Aurora	211	. Raipur	224
Franco Prussian War	158	. Aurach	1	. 69-70, 99		. Austin	191, 212	Indiana, Cumberland	150
Franklin Wisconsin	204	. Barmen	70, 195	Grossmuenster Church	168	. Beardstown	3, 22, 35	. Evansville	148, 152, 162
Freeport IL	189	. Bavaria	1	H, Brother	195	. Belleville	35, 40, 42	. Hope	159
Freiburg	195	. Berlin	99, 217	Haeberle	53, 78, 94	. 209-211		Indians	66
Freivogel, Farmer	41	. Bielefeld	51, 212	Haeberle, Dr	89, 92	. Burksville	171, 173-174	Iowa	23
Freivogels	42	. Bremen	57, 201, 203	. L	19, 32, 42, 46, 60, 96	. Cairo	23	Iowa, Bennett	179
Friedens Church	108, 124	. Bremerhaven	101	. 125, 133, 140, 164		. Centreville	40, 43, 67	. Burlington	9-10, 22, 111
204		. Herford	51	Hanrath, H	85, 87	. Chicago	191, 211-212	. 150	
Friedens MO	60	. Herzkamp	195	Hartford CT	2, 21, 92	. Duquoin	103	. Clarence	178-179, 184
Friedensbote	84, 92	. Hirschberg	217	Havre France	170	. Dutch Hill	40	. Lowden	174, 176, 178, 184
116-117, 135, 140, 175		. Laehn	217	Heidelberg Catechism	144	. Eleroy	184, 189	. 190	
Friemersheim	194	. Lippe	160	Herford Germany	51	. Elmhurst	125	. Tipton	178
Garlichs	30, 50, 233	. Lippe-Detmold	143	Herford,	149	. Freeport	189	Irion	233
Garlichs,	58	. Oberwuesten	143	Hermann MO	91	. High Prairie	41-42	Irion, A	128, 132
. Herman	40, 49, 51-53, 55	. Reichenbach	63	Herrmann, Joh (Rev)	167	. Highland	6, 8, 30, 35	. Andreas	127, 129, 131
. 57, 59, 67		. Silesia	82, 217	Herrmann, Joh	190	. Horse Prairie	103	. 135, 137, 139	
. Mrs	51	. Thuringen	127	John	184	. Hoyleton	193, 206	. Brother	128
. Pastor	51, 60, 197	. Tuttligen	39	Herzkamp Germany	195	. Irving Park	213	. Prof	92
Gassman, Lydia	189	. Westphalia	50	Heyer	41	. Long Prairie	103	. Prof A	91
Gerber, Johann	39	. Wuerttemberg	39	Heyer and Nies	53	. Madison	35	. Professor	134
John	69	. Wuerttemberg	127	Heyer,	58	. Millstadt	40, 42	. Wilhelmine	128
German Baptist	212	Gess, Pastor	127	. Olga Anna	121	. Monroe	35	Iron, Prof A	105, 114
German Evang Church -		Gethsemane Church	213	. Philip Jacob	67	. Naperville	211-212	Irving Park IL	213
. Soc 30		Ghasidas	226	High Prairie IL	41-42	. New Argau	37, 42	Jefferson City MO	17-18
. 32, 43, 45, 58, 63, 67, 115		Glenbeulah Wisconsin	198	Highland IL	6, 8, 30, 35	. Prairie du Long	40	. 22	
German Evang Cong	27, 42	199		Hindus	218	. Quincy	43, 67, 118	Kamphausen	75
German Evang Mission -		Gloekner Memorial -		Hirschberg, Germany	217	. 152-154, 158-159, 161		Kamphausen, H	19, 32, 60, 78
. Soc 218		Church	191	Hoefler, H	143, 164	. 208		. 96, 125, 140, 214, 232	
. 229		Glowitz Pomerania	168	Hoffman, Professor	127	. Red Bud	103	. Pastor	211-212
German Evangelical -		Goebel, Ph	163	Holke, F	163	. St Clair	35, 37	Kampmeier, W	85
. Cong 66		Golgotha Church	191	Holstein MO	15, 17, 85, 107	. Turkey Hill	40, 42	Kansas	23
German Evangelical -		Gossner Mission Soc	217	Holstein, MO	90, 108, 110	. Waterloo	84, 104	Kaskaskia River	40
. Synod 118		222		Holy Ghost Church	27	. West Belleville	210	Keck, Wilhelmine	128
German Friend of -		Gossner, Father	217	Hope Ind	159	India	217, 222, 227	Klinkmeier,	
. Missions 219		Grabau, Meta	12	Horse Prairie IL	103	. 229-231		Albertin Eliz	99

Koch, Henry	25	. Missionary	230	Millstadt IL	40,42	. 68-70	Dakota	181	
Kockrits, Ewald	125	. Mrs	222	Milwaukee Wisconsin	198	. Pickney	22	New Schwanden Minn	205
Kockritz, E	78,232	. Oscar	215,217,219-221		203	. St Charles	52,60,64,67	New York	15,40,64,103
Ewald	19,32,46,60	. 223,225,227,229,231		Milwaukee, Wis	205	. 82,107-110,112-113		129,170,197,220	
Koewing, Pastor	74,84	. Pastor	222-224,226	Minneapolis Minn	205	. 115-117,119,122,124		New York Mission Soc	218
Kols	222	Long Prairie IL	103	Minnesota	23	. 130,160		229	
Kols in Bengal	217	Louisiana, New Orleans	23	Minnesota,		. St Louis	3,22-23,27-28	New York, Brooklyn	59-60
Kopf, J H	25		51,207-208	. Cottage Grove	205	. 31-32,41-42,51,63-64		Nieden, Pastor	194
Kramer, Julius	208	Lovejoy, Mr	3	. Duluth	205	. 67,73,75,85,105,107		Nienkamp, Henry	81,85
Kroehnke, D	91	Lowden Iowa	174,176,178	. Lake Elmo	205	. 136,138,181,197		Nies	41,63-64,66
Pastor D	90		184,190	. Minneapolis	205	. Washington	53,60	Nies and Nollau	64
Krueger, Pastor	144	Ludvigh, Samuel	25	. New Schwanden	205	. Webster Groves	138	Nies, Pastor	5
Kuemmerle, Pauline	169	Lueder, Pastor	205	. Oseo	205	. Weldon Spring	111	Nollau	64,117,233
Kuennenmeier,	148	Luettker, Pastor	195	. St Paul	181,205	. Wellston	136	Nollau home	9
Kuhlenhoelter	150,158	Lutheran	219	Mission House -		Moeller, Wilhelmine	147	Nollau, John	160,163
	190,233	Madison Co IL	40	Bisrampur	228	Monroe Co IL	40	. L	128,163
Kuhlenhoelter,	152	Madison IL	35	Mission Society	63	Monroe IL	35	. L E	160
. August	161,163	Marsh, Miss	230	Missionshaus	127	Moravian	219	. Louis	12,63,65-66
. Johann	143	Marthasville MO	30,60	Mississippi River	23	Muecke	35,52	. 69-73,75-76	
. Karl Simon	143,145,147	. 81-82,85,93,111-112		Missouri	23	Muecke, Albert	19,32,46	. Pastor	30,116
. 149,151,155,157,159		. 119,128,130,132,139		Missouri College	112-113	. 60,78,96,125,140,214		. Pastor and Mrs	198
	161,163	. 149-150,160		Missouri River	23,51,53	. 232		North Dakota,	
. Louise	143	Marthasville Seminary	86	Missouri State -		Muehlbaeuser	198	New Salem	181
. Pastor	154,156,164	Maul, G	85,91	Penitentiary	17	Mueller, G	163	Oberwuesten Germany	143
. Simon	143-144,146,148	Mausmeister, Mr	128	Missouri, Cottleville	99	Muenster	195	Oelde Prussia	193
	162	McCormick Seminary	212	. 111		N, Mr	10-11,53-55	Ohio River	23
. Wilhelmine	147,159	Mehlville MO	27-28,61	. Femme Osage	7,47,50-53	Nagpur India	223-224	Ohio, Chillicothe	39
Laehn Germany	217		68-69	. 56,58-60,67,90		Naperville IL	211-212	. Cincinnati	23
Lake Elmo Minn	205	Mehlville, MO	70	. Friedens	60	Nebraska	23	. Liverpool	39
Latin Farmers	35	Meier, Laura	160	. Hermann	91	Nestel, K	85,87	. Zanesville	212
Latin Settlement	35	Melanchthon Seminary	95	. Holstein	15,17,85,90	New Argau IL	37,42	Oregon	64
Leonard, Pastor	9		125	. 107-108,110		New Brunswick New -		Organ of Truth	25
Lincoln Co MO	111	Melick, Edith M	232	. Jefferson City	17-18	Jersey	218	Oseo Minn	205
Lincoln Institute	18	Menzel, Paul A	232	. 22		New Jersey,		Otto, E	137
Lippe Germany	160	Metzger, Wilhelm	39	. Lincoln Co	111	. New Brunswick	218	K	132
Lippe-Deinold Germany	143	Miche', Anna	105	. Marthasville	30,60	. Newark	219	P, Father	207
Liverpool OH	39	Michigan, Ann Arbor	6	. 81-82,85,93,111-112		New Orleans	149	Pennsylvania,	
Loerrach	40	. 39-40		. 119,128,130,132,139		New Orleans LA	23,51	Pittsburg	23
Lohr	233	. Detroit	21	. 149-150,160		207-208		Pfloeeger, H	143
Lohr, Julius	230	Miller, John	220	. Mehlville	27-28,61	New Salem North -		Pickney MO	22

Pioneer Pastor	16	Riese, Pastor	42	Schwarz, Emil	171	St Louis Church	43	Tuttlingen Germany	39
Pittsburg Penn	23	Riess	233	. Herman	171	St Louis MO	3, 22-23	Twin Cities	205
Plymouth Rock	61	Riess, Brother	41-42	. Johann Jacob	167	. 27-28, 31-32, 41-42, 63		Unitarian	219
Plymouth WI	95	. John Jacob	35, 37-38, 41	. Johann Jakob	190	. 64, 67, 73, 75, 85, 105		University of Berlin	100
Pomerania, Glowitz	168	.	45, 67	. John Jacob	167, 169, 171	. 107, 136, 181, 197		University of Halle	100
Posey Co Indiana	149	. Pastor	30, 43, 104	. 173, 175, 177, 179, 181		St Louis, MO	51	Upper Lecture Hall	134
Prairie Du Long IL	40	River Des Peres	66	. 183, 185, 187, 189		St Marcus Church	27, 29		135
Presbyterian	219	Roeber Family	203	. Pastor	170, 172, 182, 184	St Marks Church	104	Volkhausen, Mr	143
Press, S D	133	Rooster Church	207	.	186, 188	St Martins Church	82	Pastor	144, 146
Princess Pauline	144	Russia, Elizabethal	127	. Pastor and Mrs	190	St Paul Minn	181, 205	Von Borries, Adelheid	51
Prussia, Beckum	193	. Grusien	127	. Pauline	169-170	St Pauls Church	43, 104	Von Laer Sisters	107-108
. Oelde	193	. Tiflis	127	. Samuel	175	St Pauls Evang	84	Von Laer, Anna	12
. Rheda	193	Sagamore	222	Scotch Mission	223	St Peters Church	43, 75	. Louise	12, 106
Pulpit Rock	88, 93	Salem Church	158, 163, 186	Seamen's Mission Work	208		104	. Miss	107
Quincy IL	43, 67, 118	Salem Evang Church	152	Seibert, Dr.	219	St Peters Evang -		. Sophie	106
. 152-154, 158-159, 161			153	Sepoys	218	Church	201	Von Rague	196, 233
.	208	Samaritan Hospital	75	Sheboygan Co -		Steamer Danube	170	Von Rague, Betty	211
Rague see Von Rague	199	Santhals	222	Wisconsin	198	Steinert, Dr	199-200	. Friederike	193
Red Bud IL	103	Satnami religion	227	Sierra Leone West -		President-General	198	. H S	209
Reda Prussia	193	Satnamis	226, 230	Africa	39	Stoll, Missionary	227	. Henry	209
Reichenbach Germany	63	Sauer, Mr	103	Silesia Germany	82, 217	Stommel, Pastor	212	. Louis	12, 193, 195
Rhenish Mission -		Sautter, K	85	Smyth, Mr	163	Switzerland	2, 182	. 197-199, 201, 205, 207	
. Society	70	Mr	87	Solte, Elizabeth	201	Switzerland, Basel	31, 37	. 209, 211, 213	
.	71	Schaff, Philipp	227	Mother	201-202	.	127	. Mrs	194, 203, 212
Rhine Wisconsin	201	Schaff, Philipp	227	South Africa,		. Lenzbach	167	. Pastor	194, 202, 204, 206
Rieger 27, 58, 71, 107, 233		Schemel, Minette	6	Cape Town	71	. Riesbach	167	. 208, 210, 212, 214	
Rieger, Anna	17	Schenk, Rev C	149	South Dakota	181	. Zurich	167-168	Vorwaerts	25
. Carl	7	Schmid, Friedrich	39	South Illinois	36	Synod	76	Waelstruep	148
. Father	18	Pastor F	40	South Illinois Home -		Tappe, Louise	143	Wahrheitsverbreiter	25
. Joseph 1-8, 10-14, 17, 21		Schmidt, E	230	Mission	210	The Torch	25	Wall	28, 30, 233
. 41, 53, 60, 69, 84, 101		Friederike	193	St Charles County	49	Thuningen Germany	127	Wall and Nollau	45
.	131	Schory	28, 74	St Charles MO	52, 60, 64	Tiflis Russia	127	Wall and Rieger	22
. Joseph (Mrs)	69	Schory, Albert	19, 32, 46	. 67, 82, 107-110, 112-113		Tipton Iowa	178	Wall,	58
. Justus	8-9	60, 78, 96, 125, 140, 232		. 115-117, 119, 122, 124		Town Rhine Wisconsin	199	. G	150
. Minette	6-7	Schroedel, M	214	.	130, 160	200-201, 203-204		. G W	2, 85
. Mrs	9, 12, 106	Pastor M	193	St Clair Co IL	40	Town Russell -		. George W	42
. Pastor	55, 90-91, 106	Schuenemann, Mrs	107-108	St Clair IL	35, 37	Wisconsin	200	. George Wendelin	21
.	116	Pastor	107	St Elizabeth's Church	31	Tuebingen	31	. 23-25, 27, 31, 67	
Ries, Rev J J	44	Schwabe, G	2, 21	St John Church	122, 178	Turkey Hill IL	40, 42	. Mrs	13
Riesbach Switzerland	167	Schwarz	233	St Johns Church	27, 43	Turkey, Brussa	188	. Pastor	13, 26, 30, 66, 70



Wall, (cont)		K	85
. Mrs	13	Wobus, Pastor	123
. Pastor	13, 26, 30, 66, 70	Reinhard	122
.	84, 116	Wuerttemberg Germany	39
Warren Co MO	53		127
Washington MO	53, 60	X, Mr	54-55
Waterloo IL	84, 104	Young Mens Societies	168
Webster Groves MO	138	Zanesville OH	212
Weiss, Pastor S	161	Zion's Church	149
Weldon, Spring MO	111	Zions Church in -	
Wellston MO	136	Hoyleton	212
Welsch and Kruse	88	Zum Feierabend	118, 122
Welsch, J P	85	Zurich, Switzerland	167
West Africa,			168
Sierra Leone	39	Zwingli Church	168
West Belleville IL	210		
Westphalia Germany	50		
Wiebusch,			
Aug & Son Printing	143		
Wiesbaden	41		
Wilkes	12, 203		
Wilkes, Grandma	12		
. Marie	12		
. Meta	12		
. Miss	106		
. Mrs	106		
Wilkins, Henrietta	11		
Wisconsin	198		
Wisconsin, Butler	204		
. Ellsworth	205-206		
. Fond du Lac	198, 204		
. Gleybeulah	198-199		
. Milwaukee	198, 203, 205		
. Plymouth	95		
. Rhine	201		
. Sheboygan Co	198		
. Tom, Rhine	199-201		
.	203-204		
. Tom, Russell	200		
Witt, C	91		

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