

History of the Evangelical Lutheran  
St. Lorenz Church,  
Unaltered Augsburg  
Confession, Frankenmuth,  
Michigan,  
On the Occasion of the 50th  
Anniversary  
Compiled by E. A. Mayer (1895).

[This is a translation of: E. A. Mayer, *Geschichte der evangelisch-Lutherischen St. Lorenz-Gemeinde U.A.C. zu Frankenmuth, Mich. im Auftrag der Gemeinde zur Feier ihres fünfzigjährigen Bestehens*, (St. Louis: Concordia Publishing House, 1895).

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[NOTE: The 1989 translation by Anita Boldt is out of print. A goal of the 2018/2019 project was to reflect the language of the original German text more closely. Text that was determined to be transcription- or printer's mistakes was corrected. Mayer endnotes refer to the pages in the German published book. Thanks to Thomas Dukes for editing.]

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“Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.”<sup>i</sup>so cried out Moses, a man of God, in his songs and canticles, to the People of Israel, forty years after their flight from the land of Egypt, that they may know the ways and wonders of the Lord of Sabaoth.<sup>ii</sup> He “set the bounds

of the people ... he kept him as the apple of his eye. As an eagle stirreth up her nest ... <sup>“iii</sup> and “This shall be written for the generation to come: and the people which shall be created shall praise the Lord.”<sup>iv</sup> These Words of God speak to the church in Frankenmuth, to whom the opportunity has been given to celebrate their fiftieth anniversary. Their current pastor has been asked to write the history of the church. Once published, this little book should be a memorial of the wonderful works of the Lord, that the history of bygone days may stay fresh in our minds and that it may serve us as a lesson, comfort, motivation, and admonition for us in the future. I gladly undertook this project because I became more and more interested in the history of the formation of this church and the beginnings of the Indian mission as told by Pastor Fr. Lochner in Volume 32 of the *Abendschule* and in the sainted Professor Craemer’s biography as told in *Der Lutheraner*<sup>v</sup>.

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And indeed, the facts of the story of the church are so richly instructive and interesting, that it is a pleasure to follow the signs of divine direction, which are obvious to all, and to reveal and describe the ways and wonders of the Lord of Sabaoth. May I now do this in a fitting and proper! We do not intend to honor men, nor to boast about what men have done, but to give honor and glory to Him alone to whom all honor is due.

Fifty years! On the scale of millennia, this is a short span of time. Yet how much this congregation has experienced in this half century! How much has been accomplished! How God has formed a great tree from a small mustard seed! How He has turned evil to good, even to salvation and blessings, that we

must say: “It is a miracle before our eyes.” We are unable to comprehend the works of the holy God in the hearts of men. But what we see gives occasion enough to be grateful for the goodness of God. How many people have been reached by his Word, in public sermons and in private consolation, in sick and healthy days?

Over 2,800 children have been accepted to Christ through Holy Baptism; 1,627 have strengthened their commitment by Confirmation; 85,283 communicants have attended confession services and received the Lord’s Supper; 563 couples have made their vows through God’s Word, and through prayer; mourners at 900 graves have been comforted by the Word of God.

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And when we consider how God has kept his Word and given His blessings; how the congregation has grown not only outwardly, but also in knowledge and devotion; how God’s grace has not only preserved the Crown but has even added many precious gems. On many occasions, despite strife and struggles, He kept them in unity in the Spirit. God did all this despite infidelity and ingratitude on our part. Should not all this give us reason to rejoice and to praise the Name of the Lord?

So, dear congregation of St. Lorenz, you have here an Ebenezer to say, “The Lord has helped me hitherto.” Read about the great things your God has done for you. May he bless this book for whose honor it is written.

### **Then and Now.**

We look back fifty years. In August 1845, fifteen people (Pastor

August Craemer, his newly married wife, his adopted son Heinrich, Martin Haspel and his wife, Lorenz Loesel and his wife, Johann Konrad Weber and his wife, Johann List and his wife, Johann Georg Pickelmann and his wife, and the single men Leonhard Bernthal and Johann Bierlein) settled here in primeval forest, to establish a community in which God's Word was preached, pure and true and according to the Confession of the Evangelical Lutheran Church. Above all, the Word of the Crucified Lord was to be shared with the heathen red natives of this land.<sup>vi</sup>

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(Photographs by O. M. Pausch, 1895)

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What has happened in the fifty years since them? Where at that time, the dark forest covered the ground, there are now open fields and meadows and rows of farms. The virgin forest, through God's blessing, has provided rich rewards for the hard work and sweat applied to it. Well-being and comfort is to be seen all around.

A village of stores, mills, and other businesses has arisen. The few poor huts in most of our neighboring areas have grown into well-populated towns. In place of the first log church and parsonage, a frame church and frame parsonage were built and then an imposing brick church and parsonage have taken their place. In addition, the congregation has a brick Confirmation House across the road from the church; seven schools, each with a home for the teacher; a home for a retired teacher; extensive church property; and an invalid farm.

Of the first fifteen settlers only one man is still living, Leonhard Bernthal, and two women: the widow of Johann List and the widow of Johann Georg Pickelmann, currently the wife of Johann Georg List. But through migration and increases in population and new members the congregation has grown to a membership of 2,225 souls, including 415 voting members and 1,272 communicant members.

The change that has taken place over the years was expressed most clearly by the first pastor's wife (Mrs. August Craemer), who came here after thirty years for the dedication of the third church.

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She exclaimed again and again, “But, where have all the trees gone and where did all these beautiful homes come from?”



The aim of writing this little book is not only to tell the story of the settlement and changes in appearance of the surroundings. It should, above all, inform us, the younger generation, of the formation and experiences of the congregation, its inward and outward development, its work and its struggles. Therefore, on each page we must glorify the graciousness of the Lord, that was new then and is still new every morning; and the power of His Word, that has provided one victory after another, that we will be daily reminded of the motto displayed on the former seal of the church, now replaced by one that expresses the same spirit: -- “Hold that fast which thou hast, that no man take thy crown.” Rev. 3:11 (KJV)<sup>vii</sup>

## **Founding and Formation of the Church and Community.<sup>viii</sup>**

The foundation of Frankenmuth<sup>ix</sup> goes back to Germany, in the study of Pastor Johann Konrad Wilhelm Loehe, a man who did much for this German-speaking Lutheran Zion in America. He was pastor in Neuendettelsau, Central Franconia, from 1837 until his death in 1872.

There in 1841 he received from America the “cry for help” of the blessed Pastor Friedrich Wyneken,<sup>x</sup> who made known the spiritual needs of the Germans who had settled all across America, summed up in the words: “Come over here and help us!”<sup>xi</sup> This summons touched Loehe strongly and moved him, together with his friend, Pastor Wucherer of Noerdlingen, to gather a few other like-minded, pious, and talented young people, to prepare and enable preachers and teachers to assume preaching and teaching positions in America.

Once their thoughts turned to America, their hearts were touched not only by the need of their fellow believers without churches, but also by the need of the nomadic Indians, sitting in the heathen<sup>xii</sup> darkness and shadow of death. This lay heavy on the hearts of Loehe and his friends. As early as 1843, one of the missionaries<sup>xiii</sup>, Pastor W. Hattstaedt in Monroe, Mich., was assigned to find out what the Lutheran church of this country had done for the Indians, and what it could still do. Hattstaedt informed them that the recently-formed Michigan Synod had decided to start mission work among the

Indians and had already called a missionary, Friedrich Auch; and that the President of the Synod, Pastor Friedrich [Schmid]<sup>xiv</sup> of Ann Arbor, gave the assurance that he and his Synod would give full support to the Confessions of the Evangelical Lutheran Church.

President Schmid answered Pastor Loehe as follows: -- “With thanks to our Lord, beloved brothers in Christ we reach across the sea and take your hands. United in one faith, active in one love, we confess and hold fast one truth -- to make Jesus’ holy mission among the Indians the subject of our community’s conscience and honor. May the heavenly High Priest add the salt and fire to our offering.”

At the time Loehe had a servant, a young man who through great tribulation of his soul found salvation in the word of the Gospel. His name was Lorenz Loesel. Loehe described his plan to form a colony of Christians which would, like a shining light, be an example to the heathens<sup>xv</sup> in word and deed of what the pastors preached to them. Loesel not only offered joyfully to serve the mission himself, he also talked to other like minded young men. Sure enough, soon a group of people had volunteered to carry out this unique mission plan, willing to deny themselves in order to convert the heathens.<sup>xvi</sup>

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This was just after the evil days of the domination of Rationalism, when a mighty wind of the Spirit of God was felt in all of Germany. Everywhere souls awakened from complacency appeared, to give evidence of their faith, to share

the truth and to bring others to the fold. They did not let distance, storm or heat stop them from bringing comfort and strength to others. Many came to Loehe from the surrounding areas, traveling six to eight hours, young and old, from villages and cities. Their conscience had been awakened. The questions in their hearts and on their lips was: “What must I do to be saved?” Loehe did not preach to the troubled conscience in a pietistic manner of the shifting sand of human emotions, but on the solid ground of the written Word. In the tract, “Of the Divine Word as the Light that Leads to Peace” (*Von dem göttlichen Worte als dem Lichte, welches zum Frieden führt*), he raised his voice against local preachers of this time, who terrified faint-hearted and doubtful souls. Loehe led them to certainty and peace, from the road of emotions and works. He told them that one must seek the Lord Jesus on our knees and call on him, and he will not hesitate then to appear in His time. He explained that the lame cannot learn how to stand without trusting themselves to lean on their crutches, just as our hearts are at first uncertain, until they seek and find Jesus in the Word and Sacraments. The heart then becomes joyous and certain. Once it stands on solid ground, the love of Christ encourages it to speak to others of the salvation of which it is now a part.

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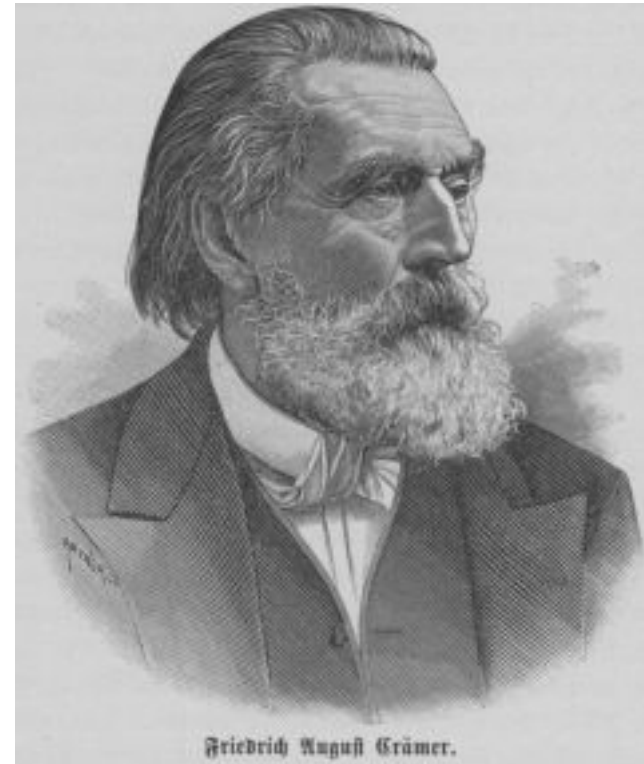
Thus, a number of people made the decision to leave their beloved German homeland, and their sufficient, if sometimes meager, living, and to form a mission colony among the red heathens<sup>xvii</sup> in the wilderness of Michigan, which had become a State of the United States of America in 1837. They were farmers and tradesmen from Rosstall (Rosstal) and Altmuehlthal (Altmühlthal).

God had already selected and prepared a man who was to serve as pastor of this little group and as a missionary. This was Friedrich August Craemer, then a candidate for a Doctor of Theology, born May 26, 1812 in Kleinlangheim, Lower Franconia.

After he concluded his studies, for two years he worked as an instructor, first in Saxony, then in England, and eventually as a professor at the University of Oxford. During his residence in England, he learned to speak English fluently, which was so important for his later call to service. His experience had also helped him to feel at home with people in different areas and circumstances. He also had other important gifts for this special call. We cannot describe our first pastor of Frankenmuth any better than does *Der Lutheraner* (V. 47, page 75) in a short biography after he died on May 3, 1890<sup>xviii</sup>, "One of our spiritual heroes, whom God had bestowed to the fathers of our Synod, has departed from us.

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The departed, by nature, was gifted by unusual will-power; his personage was as of steel and iron. After God filled this vessel with His Spirit and made it fit for service, he became a chosen instrument to serve in His Kingdom.



"The departed was an example of an exceptionally bright light with his spiritual energy and self-denial. He was a living

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example of the words, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."<sup>xix</sup>

"Pastor Craemer was a restless, active man. He was absorbed

in the work of his calling and wanted to be absorbed. He counted every moment that was not used in the service of his God as lost time. Those who were close to him knew how delighted and pleased he was every time he could do even more than the work that was part of his calling. He wished to make good use of the time he had, by the Grace of God, been given on earth.”

Craemer grew up in the school of Rationalism without any spiritual development, and in later years he looked back to the days of his youth with a heavy heart and considered it as lost time. However, the moment he learned to know Christ and to grasp the Lutheran teaching with all the strength of his fiery character, and was grasped by it in return, the change in him was so obvious that his friends were unable to understand what had come over him. He became more and more aware that the confessional writings of the Lutheran Church in the Book of Concord 1580<sup>xx</sup> were exactly as Scripture teaches. This realization became stronger due to quiet hours of study and conflicts he had at Oxford with the Roman Catholic-leaning Puseyites,<sup>xxi</sup> a branch of the Anglican Church. These conflicts were the reason it became impossible to keep his position.

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When, while still at Oxford, he heard of Wyneken’s “Call for Help,” his younger brother in Doos<sup>xxii</sup> told him of Loehe’s plans and his former teacher in Erlangen, Professor Karl von Raumer, encouraged him. Craemer offered his services to Loehe and came to Neuendettelsau at Loehe’s invitation in the autumn of 1844.

The following winter, those future mission colonists, who were

ready to leave in the spring of 1845, met Saturday evenings and Sundays in Neuendettelsau. Plans were made of how to establish a church in a foreign land. They held teaching sessions. Hymn singing and liturgy were practiced. Mission work was discussed. At these meetings, rich blessings flowed over all who took part. They were all inspired and nourished by the spirit of faith and love. A strong foundation was made, on which the congregation could later build. Who would deny this?

At these gatherings, the extensive 88 paragraphs of the complete “Church Rules of the German Lutheran Mission Church, Frankenmuth” (*Kirchenordnung der deutsch lutherischen Missionsgemeinde Frankenmuth*) were written and discussed. These regulations included the provision, later found to be unenforceable, that the congregation (*Kirchengemeinde*) in Frankenmuth would also be a political community (*politische Gemeinde*); anyone who could not become a member of the congregation would have to leave the area. Likewise, other rules that concerned the church

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had to be changed later, when the laws of the country became better known, and the true plan of the church being a mission colony was discontinued. But in the essentials the regulations were workable. They started with the correct tone, declaring that the congregation accepted “all of the confessional writings of the Lutheran church in the Book of Concord 1580 without reservation.”<sup>xxiii</sup> The second article declared that the congregation would only appoint such pastors and teachers who “are prepared to swear to their belief in the full content of the Lutheran Book of Concord of 1580, not only *quatinus* (to

**the extent** that they agreed with the Word of God) but *quia* (**because** they completely agreed with the Word of God) simply out of compliance and obedience, but out of their own inner conviction<sup>xxiv</sup>.”

After the colonists had constituted themselves a mission community on the basis of these regulations, they called their appointed candidate, August Craemer, as their pastor, singing the German *Te Deum*: “We praise thee, oh God: we acknowledge Thee to be the Lord.” (*Herr Gott, Dich loben wir*).

This probably happened in February 1845, because on February 15<sup>th</sup> Craemer, with four of Loehe’s students<sup>xxv</sup> who were to leave for America at the same time, signed a document of “General Instructions for Our Friends in America” (*Allgemeine Instruction für unsere Freunde in Amerika*). In it they “voluntarily, under oath and without reservations, accept all parts of the Lutheran Book of Concord as the expression of their understanding of the pure teaching.” and “confess<sup>xxvi</sup>

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that they have found nothing large or small in these books that contradicts the Word of the Lord.

The bond was made, pastor and congregation agreed that they were of one mind and one opinion. Now their sights turned to the conversion of the Indians as their most important task.

### **The Emigration.**<sup>xxvii</sup>

It was a difficult farewell. For most of the emigrants, it was a

separation for life. In the days of sailing ships, crossing the ocean was an entirely different experience from today, when we have comfortable steamers that can cross the ocean in a few days. But farewell was only difficult for those left behind. Those who departed were happy, that finally the time had come, and their wishes were fulfilled. With childlike faith in the fatherly guidance of the faithful Lord and driven by the love of Christ, they parted from their loved ones in a joyful mood. In the Church Report (*Kirchliche Mittheilungen*), Loehe shared the following from a letter written in Bremen by the long-departed Margarethe Walther, then the bride of Lorenz Loesel, to her mother: “As our little mission colony traveled from Nuremberg to Bremen, a daughter from the Nuremberg area, who left her fatherland as the wife of a stout-hearted young man, to serve the Lord, wrote a farewell letter to her mother. The mother and daughter, who were highly respected, high-minded, and highly courageous, were both touched by sympathy toward the American heathens and the Germans who now lived in America and were in danger of unbelief. The mother did what she could at her age. Because

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she could not be able to go and help, she let her daughter go with richest blessings. The daughter then did what was expected of her. She went with determination, longing through a holy life she would stand by the servants of the Word, according to 1 Peter 3: 1ff<sup>xxviii</sup>. This thought overcame the passionate love of her homeland and kept her happy on her trip from Nuremberg to Bremen. With heartfelt thanks she shared this happiness with her mother in this farewell letter from Bremen. She also mentioned what care and love was shown



their group wherever they went. Nowhere had they been shown disfavor; they were warmly welcomed, even in trains and lodging houses. Everywhere they went, in trains and lodging houses (we emphasize and repeat this), they were allowed to sing songs of praise to the Almighty, which we learned from our old hymnals and liturgy in our sweet homeland. Through all the hardships on their trip, this kept them in high spirits. It was said among this harmonious little group: “When a man’s ways please the Lord, he maketh even his enemies to be at peace with him.” Proverbs 16:7 KJV. This welcome came from one in particular. Dr. Petri in Hanover, a warm friend and promoter of the American mission, welcomed with heartfelt love the colonists that paid their respects to him that Sunday. He accommodated them with great hospitality and sent them off with prayer and blessings.

On April 5, the little band of colonists left Neuendettelsau, accompanied by three of Loehe’s missionary students<sup>xxix</sup>. Adam Detzer, Ed. Romanowsky and Julius Trautmann. A few

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weeks beforehand, their called pastor had left with pastoral candidate, Friedr Lochner, to meet with some friends of the mission in Mecklenburg and be ordained in Schwerin. This took place on April 4 in the cathedral<sup>xxx</sup> at Schwerin by Superintendent Dr. Kliefoth. “It was a touching sight,” Lochner wrote in his biography of Prof. Craemer<sup>xxxi</sup>, when the Ordinand kneeled to receive Communion as is the ecclesiastical custom, and the Ordinator said the words of the angel to Elijah, 1 Kings 19:7 (KJV) “Arise and eat; because the journey is too great for thee.”

In the evening, before they boarded the ship in Bremerhaven, the Lutheran Pastor von Hanfstengel of Bremen completed the installation of Craemer among his little congregation, after which pastor and congregation signed the Constitution (*Gemeindeordnung*) that had been written in Neuendettelsau. Now everything was in order and with sincere prayers to God, they boarded the ship *Carol[e]* in Bremerhaven, which weighed anchor on April 20 and with favorable winds they sailed westward.

Later Loehe stated in the Church Report (*Kirchliche Mittheilungen*), “They have selected a capable man as their pastor. Through intense struggles in his life he has become wise and prudent.” With him they boarded the ship, under his shepherd’s staff, under his guidance, his strength. They set sail for a land where, with him, they shall begin a glorious work of selfless love. Dear reader let us pray that the little group be driven by favorable winds, that they may soon arrive safely in port in New York! Let us pray for the shepherd of the flock,

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Pastor Craemer, and for the flock itself, fully united in faith, in agreement in all their undertakings, having courage and patience, and that in all their ways they shine forth the light and right of the Lord.”

The day of departure was Cantate Sunday (4<sup>th</sup> Sunday after Easter), when the readings from the Epistle and the Gospel both mentioned the power of God’s Word to enlighten and convert the lost world of sinners. How these verses and the sermon must have reminded the little group of their purpose as

they took their last glimpse of German soil and turned their eyes to the uncertain future! The Lord did not let the faith of his children be destroyed, rather He fulfilled His promise: “When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee.”<sup>xxxii</sup> There was no shortage of dangers. On the contrary, it was a difficult and dangerous trip, but that just made the almighty aid of God more obvious. On the day of their departure from Bremerhaven, the ship grounded on a sandbar. Luckily the sea was calm. They were grounded until the following morning. Because the sun was shining, a festive ceremony was performed: the marriage of four betrothed couples of the colonists, as well as a fifth couple they had met in Bremen. So, the ship served as the first house of God for the Frankenmuth congregation; every Sunday the pastor had a regular church service, while the divinity students led daily morning and evening devotions. It was a joy to find a harmonium<sup>xxxiii</sup> on the ship, which accompanied diligent singing and worship every afternoon. Candidate Lochner held school every morning with a few children and Pastor Craemer gave English lessons.

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Even though some godless people were on the ship, Captain Volkmann saw to it that church services were not disturbed. He was a Christian, who loved and practiced God’s Word and made his sailors obey it. He had a separate room boarded off, separate from tween-deck passengers, so the little group could meet privately and undisturbed.

This pleasant routine was often sadly interrupted. The ship had to weather six severe storms on the voyage. The Captain said,

that in the thirty-two years that he spent on the ocean, he never had such a bad trip. During a storm one dark night, the *Caroline* collided with another ship with such force that the bowsprit of the other ship struck against theirs, causing damage to both ships. At that time, most of them were prepared to die. Unfavorable winds drove the ship too far north as it came closer to America, and they traveled between icebergs. On top of this, smallpox broke out, from which two men and two children died including the two-year-old daughter of Mr. and Mrs. Haspel.<sup>xxxiv</sup> Pastor Craemer caught the disease. Those were days of fear and danger. But the Lord sent his Angel to lead the ship through stormy raging seas and other dangers.

After a fifty-day voyage, and two days in quarantine, they were allowed to disembark in New York. It was another beautiful sunny Sunday, the third after Trinity. Their farewell-service on ship, also their first service in the new fatherland, was a festival of praise and thanks. The usual Sunday Gospel of the lost sheep and coin rang as a godly Amen, to their thoughts on the task that awaited the mission community.

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During their three-day stay in New York, they not only went through customs made connections with Lutheran preachers, including Pastor Th. Brohm, who had been leading a small congregation there for a year,<sup>xxxv</sup>. But also celebrated that the marriage ceremony of Pastor Craemer<sup>xxxvi</sup> in St. Matthew’s Church. In Germany, Craemer had been advised to find a wife before entering upon his difficult labors, but he was not able to decide on a life partner. Dorothea Benthien from Achim near Bremen, born February 12, 1818, won his heart through her

conversion to Christianity and also through her self-sacrificing and tireless devotion with which she had taken on the dangerous task of caring for smallpox patients during the journey. He was convinced that she would be the perfect wife for an Indian missionary and on June 10, 1845, shortly before the end of the voyage he asked for her hand and they were engaged.

On June 12, the colonists boarded a steamship which took them up the Hudson to Albany. From where they changed to traveling by train. Here they were experienced another providential protection in the face of great danger. Their train car was attached to a long freight train and with thankful hearts they intoned the hymn, “Now Thank We All Our God” (*Nun danket alle Gott*). At the moment they reached the plea for protection and grace in the second verse, their train suddenly and violently collided with a coal train. But it pleased God that their car was at the very end of the train, and although everything was thrown around the car and all the windows were shattered, no one lost their life.

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Yes, here again the faithful God spread his eagle’s wings over them. They finally arrived safely in Monroe, Michigan, where Pastor Hattstaedt and his people gave these long-awaited guests a friendly reception.

Now they were in Michigan, but still far from their destination. Here they were informed that the area recommended by President Schmid<sup>xxxvii</sup> and Missionary Auch as a suitable spot for the mission colony was 135 miles north of

Monroe as the crow flies, but by water through Lake Erie, St. Clair and Lake Huron, the Saginaw Bay and the Saginaw River, it would be nearly 300 miles.

Pastor Craemer, accompanied by Pastor Hattstaedt and the Candidates Lochner and Trautmann, traveled the 35 miles to Ann Arbor to discuss with Pastor Schmid<sup>xxxviii</sup>, before anything else was done. They received verbal instructions about the teaching situation, the settlement on the Cass River and the mission work that was to be done.

From Monroe they then went to Detroit, where Pastor Winkler, former professor in Columbus, Ohio and a follower of Grabau, had served a congregation for two weeks<sup>xxxix</sup>. President Schmid<sup>xl</sup> met the Frankenmuthers there, and on the evening of July 3<sup>rd</sup> accompanied them to the sailing ship for the trip to Saginaw. They left their money in Detroit in the care of Pastor Winkler, as one had to be on guard in that part of the country, which at that time was still the wild West. One of our men innocently counted his pocket money on ship. Pastor

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Winkler warned him, “Be careful! Do you think you are in Germany? Here someone will grab the money out of your hand and jump overboard. By the time you know what happened and think he fell overboard and drowned, he has safely escaped with his booty.” The fact that these lawless conditions have given way to an orderly community has much to do with the fact that a steady stream of German immigrants arrived in the following years.

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### **The Beginning of a New Home.**

After about a week, the ship arrived at the Saginaw River. The cities of Bay City and Saginaw lie fifteen miles apart on this river, the first five miles and the latter twenty miles south of the mouth of the river in the bay of the same name. Both are now flourishing commercial towns. The population of Bay City was 27,839 and Saginaw 46,322 according to the census of 1890. How different things were fifty years ago! Bay City was called Lower Saginaw at that time and had a few huts of fishermen and hunters. The “City” of Saginaw had a hotel, a few stores and homes, but none of the marks of a true city. From Lower Saginaw, our immigrants had to drag the ship up the river with ropes by hand, or else stay becalmed for a long time, because during the summer there is seldom a north wind. And even if they had been motivated by nothing else, the mosquitoes would have made it unbearable to stay there. As the ship was brought near to present-day East Saginaw, they met had the happy experience of meeting Missionary Auch, who had heard of their coming and had paddled a canoe to meet them.

They had now reached their destination. Missionary Auch had taken precautions that the pastor and congregation would find temporary accommodations in Saginaw and showed many acts of kindness until they had finalized the sale of land built a makeshift shelter. Soon Pastor Craemer with some men, guided by Missionary Auch, went into the wilderness to the recommended land for themselves and to have it surveyed.

Our Franconians found this land excellent. The hillocks<sup>xli</sup> along the river made them think of their home, especially after traveling sixteen miles across flat, sometimes swampy terrain. There the land was covered with huge and ancient trees: oak, beech, walnut, sugar maple, some spruce and birch and in between thick underbrush where very few white people had ever set foot, except the hunters who tracked wolves, bears and deer through these lonely forests. But this was an excellent spot to establish a colony. Six miles east on the Cass River was the little town of Tuscola, which had a flourmill and a sawmill. The land was high and hilly along the river and the soil was fertile. The Cass River clear and full of fish, flowed much more strongly than today before the forest cover disappeared, and provided a navigable route from the settlement to Saginaw even though tree stumps occasionally hindered navigation. Land was cheap at \$2.50 an acre. Most importantly, twenty miles upstream was a village of the Chippewa Indians. Even the trees were valuable to the settlers as they furnished the material for houses; heat in the cold northern winter; and the logs sold to a sawmill brought a sum of money or could be exchanged for provisions. Immediately the decision was made to build the hut in that location. Missionary Auch hurried back to Detroit to pick up the money left with Pastor Winkler. The train, at that time, went from Detroit to Pontiac. From there a mail coach went by way of Flint to Saginaw. To get the money to the Land Office without attracting attention, Missionary Auch packed it into a wooden water bucket and in this way arrived safely at his destination. There was no small amazement at the Land Office

over the pile of five-Frankenthalers,<sup>xlii</sup> but they took the money gladly, because hard cash was rare at that time. This bought slightly more than one square mile of land. Seventy acres were reserved for the mission and each of the settlers agreed to give the 20<sup>th</sup> acre of their own field to the church. This arrangement was kept until the year 1855.

The center of this land was about the spot where the old cemetery is. Here is where Frankenmuth was founded. It was probably in August when the first ax strokes were heard. While the women stayed in Saginaw, the men traveled early Monday morning to Frankenmuth with their tools, to clear a spot on which two bark-covered log huts could be erected. The summer nights were warm enough to lay down to rest their tired limbs under a branch hut after their unaccustomed labors in the August heat. The work took weeks, much longer than it would have if they had been experienced. Weber and Haspel had bought a yoke of oxen, but instead of using these to remove the stumps, the men did it themselves. Even here, the Pastor held daily morning and evening services, a practice carried on until 1852. He also lent a hand with the men at work as much as he could. A big problem was that during the oppressive heat they initially had only river water to drink. They were very happy when they found a spring on the north side of the riverbank, although the rays of sun in the afternoon warmed the water. The provisions were also meager, but contentment and thankfulness let no one to complain out loud. However, the results soon became evident, when one after the other came down with a fever. Even Pastor Craemer, with his iron will, was unable to stand up. Furthermore, he and his

group were often visited by an unwelcome guest: ague<sup>xliii</sup>.

But finally, the huts were finished and ready to occupy. The communal hut was thirty feet long and thirty feet wide, built to provide lodging for the five married couples and the two single men. The other hut was for the Pastor's family and for church services. There were neither doors nor windows. Pieces of carpet took their place. The roof provided no protection against the heavy rains that fell that autumn, and the bedding had to be stored under tables or umbrellas in order to keep it dry. But for the beginning it was at least a shelter.

Now the household goods, baggage and women were loaded on an ox-drawn wagon and they left for Frankenmuth in the name of God. In certain areas along the way through the forest they had to use the ax to clear the trail. At times the underbrush was so thick, they had to unhitch the oxen and hitch them to the back of the wagon to pull it back again in order to find a more passable place to travel. But they managed and arrived in Frankenmuth after a tiresome trip.

Frankenmuth! With this word Pastor Loehe had selected a fitting name for the mission settlement. Every day it became it was more apparent that **courage** ("Muth") would be required to hold their heads high during these difficult beginnings. Had they known ahead all that they would go through, who knows whether they would have found the courage to go through with it! But courage took root in their faith and in Christ's love and was nourished from above by God's Word.

The great mission for which they came here kept their courage vigorous; they knew that they were supported by the prayers of those nearby and far away and could therefore more cheerfully and happily pray and burst into songs of thanks and praise.

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### **Days of Rejoicing in Hard Times.**

In autumn of 1845 the little congregation received a pleasant visit from Pastor Adam Ernst, who knew them personally in Germany. He had been sent over here three years before by Pastor Loehe and worked at that time in Neuendettelsau<sup>xliv</sup> near Columbus, Ohio. He went to his eternal rest this year, on January 20, 1895. He traveled the long journey from his home to Frankenmuth by buggy and arrived on October 10, accompanied by the former schoolteacher, Konrad Schuster, who now desired to enter the ministry and help Pastor Craemer in the Indian school.

This was a visit that was really necessary. In spite of his iron will, which allowed him to master the weakness of his body in old age to some extent, Pastor Craemer had been laid low by the continuous weakening fever attacks and added spiritual strife. On top of that, the Devil tried to stir up discord and disagreements within the congregation, at first through a minor formality. It had been agreed that all the homes of the colonists were to be built around the church, in the style of a German village. Each settler's land should then be plotted radially outward from the village. But when the time came to divide the land, Missionary Auch advised them to do as was the

custom in America, namely that each farmer should live on his own property. He showed them the great advantages of this arrangement. The settlers agreed with him, but the Pastor would hear nothing of this innovation. After all it was the same here as so often in life, when we joyfully submit to all sacrifices, following the will of Christ, and must carry not only

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the usual Cross of Christ, but also a special burden; when what we first saw in the rosiest light, reveals into deep shadows: then it is easy for the wicked enemy to make us weary through the weakness of the flesh. And if they only had had the foresight to build a weatherproof home before the approach of winter! But instead two or three men were in Sebewaing to help Missionary Auch erect his mission-house. And the real purpose for the congregation coming here was to do mission work among the Indians: none thought of the illness of the missionary and his people. No wonder that under these conditions doubts arose, questioning whether their work was really from God and not from man!

It was for this reason the young congregation was relieved to have Pastor Ernst stay with them, give them comfort and support, take away their doubts, and settle everyday conflicts to everyone's satisfaction. These were days of rich refreshment and great blessings for the pastor and the congregation. Confidence took the upper hand again in their hearts. With new courage they went on with their work.

In the meantime, the two men who helped with the construction in Sebewaing, returned, and they seriously

undertook the construction of a log house, which immediately was designated to serve as the parsonage, church and mission house. The two, who had learned a lot about construction as helpers for Missionary Auch, could now serve as instructors. An American also helped with shingling the roof. But winter

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came on in full force before the seams in the walls could be filled. The clay had to be thawed first with hot water. But it served its purpose.

On Christmas Day the congregation had special reasons to celebrate again; now they had their own humble but worthy church, where they could hear the joyous news of the birth of salvation. The chest that served as the altar, was covered with a beautiful red blanket, and on it stood a large iron crucifix, two candlesticks, and the communion vessels, all gifts from mission friends in Germany. And over the altar hung a masterful painting of, the Crucifixion of Christ, which the famous painter, Enzingmüller in Munich, had painted for the Frankenmuthers and given to them as a farewell gift. It is still a beautiful part of the decoration of our church. To complete their project, the following week they hung one of the two church bells that they had brought with them, also donated by friends. This bell was rung for the first time on New Year's Eve to ring out the old year, 1845, and to ring in the new year, 1846. It was the first time that its brass tone was heard in this wilderness. This was cause for great rejoicing. With sincere thanks for all the great things that God had done, they accompanied the sound of bells in the silent woods with the hymn, "The Lord hath Helped Me Hitherto" (*Bis hierher hat*

*mich Gott gebracht durch seine grosse Güte!*) and then with joyous trust, sang the line: "Help me in future, God of grace, Help me on each occasion,"<sup>xlv</sup> This bell was set up in a very primitive way.

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A crossbar was laid across two small braced trees and the bell hung on this. From then on, the bell rang at six in the morning for Matins and Vespers in the evening, on Sundays and holidays, for the morning and afternoon church services. The following spring the other bell was also mounted. Later a belfry was built over both. A prophecy is inscribed on the smaller bell, "*Res parvae crescunt*" (small things will grow), in more than one way.

The temporary house of God was now finished. The pastor and members, however, were still living in their first emergency huts. A few weeks later, at the beginning of February, the pastor was able to move with his wife and child, as planned, into the rooms on the west side, which served as living room, kitchen and bedroom, while the church served as his study. During the spring the colonists started to build their own huts on their farms. The necessary cattle had been purchased communally, with the pastor serving as interpreter, although the settlers also made some efforts to learn the English language.

How satisfied they were with their surroundings, which did not seem so miserable after all, shown in the good humor of one of the first letters written to Germany. In playful exaggeration, it portrayed the beauty of this wonderland, America, and

especially that of Frankenmuth. In a short time, they had built an entire town with a church and homes. Everyone had a large piece of land. The nicest part was the house, large enough for five families and its unique mechanism:

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if you opened one door, all the other doors in the house immediately opened, etc.<sup>xlvi</sup>

### **The First Mission Work.**

It is true and ingrained in the hearts of the Frankenmuthers, as Loehe explained in his Church Report (*Kirchliche Mittheilungen*), that “Frankenmuth’s only interest for us is as a basis for the Indian mission.” and, “we did not found Frankenmuth as a site for immigration and colonization, but only as a mission to the heathens.” Now the question: What did they do about mission work? The missionary was not inactive, even if sickness curbed his ambition. At first it was difficult to get a dependable interpreter. Three French Canadians proved to be completely unprincipled or useless. The most reliable interpreter the mission had was Jim Gruet, a French-Canadian half-Indian. The Word of God that he heard in the home of the missionary and that he had previously discussed with him in order to translate into the Indian language, partly in the Indian School and partly on mission trips, made a deep and impression on him. This made his work much more adept.

In the spring of 1846, the missionary traveled to the Indian village on the Cass River, twenty miles away. Soon after, he visited the Indians along the Ka[w]kawlin-, Swan, Chippewa,

Pine and Bell Rivers. Among these Indian bands, 50 to 70 miles from Frankenmuth,<sup>xlvi</sup> three main stations were set up

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and visited once a month. Missionary Craemer did not turn away from hardship, neither rain or snow, not danger on water or land, even though he faced death on the Saginaw Bay several times. He slept with the Indians in their vapor- and smoke-filled, bark-covered huts and tents and ate with them out of their bubbling kettles. He also tried to learn their language, so he would be able to preach to them about their Father who loved this sinful world, His Son who gave his life and the Holy Ghost who brought their hearts to faith in salvation through Christ. Pastor Craemer had to make the discovery that all Indian missionaries learn: adult Indians listened to the Word patiently, but with great, almost incomprehensible indifference and apathy, and let it pass over them without making a noticeable impression. He then set his focus on bringing the Indian children to his school in Frankenmuth. He also tried to have the Indians settle here on this mission land. The latter only succeeded with an Indian doctor, “Old Jim,” who came here with his children and grandchildren. He himself never became a Christian, but he formally turned the children and grandchildren over to be raised by the mission.

Missionary Craemer was able to report on June 25, 1846 in *Der Lutheraner*: “The work of preaching the Word of God among the heathen has begun, in faith and prayer, with great enthusiasm. A mission house has been built, 70 acres of land have been purchased for the mission and an interpreter has been hired. The Indian bands on the Rivers Cass, Swan, Pine,



Kawkawlin and Bell have been frequently visited. Eleven  
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heathen children are being educated and cared for by the mission. More are daily expected. After six weeks of religious instruction, heathen boy of sixteen years requested to be baptized, and only the lack of a witness who understood the language and an urgent business trip postponed the ceremony. May the Lord bless this His work and let it not only be the foundation to lift up His Holy Name through preaching His pure Word and discharge of the unadulterated sacraments among the heathen of Michigan, but to encourage and strengthen the Lutheran congregations and their spiritual awareness in the Church.”

And here are some of Mrs. Craemer’s domestic duties, concerning the Indian children, as mentioned by Pastor Fr. Lochner in his biography of Pastor Craemer<sup>xlviii</sup>, “The Pastor’s wife’s first task after they were taken in, was a thorough cleaning. And what a cleaning it was! She had to remove not only the old and new filth of the body, but also the swarms of lice, which could only be done by boiling the clothes. And when they came to the table, when the young helped themselves to their portion of food with their hands, according to their custom, it was no small problem to teach them Christian table manners. If only this work had to be performed only once for each! Often a child did not feel comfortable with this Christian upbringing and rules and yearning for their former freedom and their parents’ wigwam, would leave. If the child was eventually found or forced back, the cleaning process, the instruction in manners and rules, besides the

school instruction, had to start all over again. What they  
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had learned was already forgotten. This was not only the case with those that ran away. Some, from time to time, took vacations to visit their distant parents that stretched from ten days to two or three months.” Imagine the cramped room of the parsonage where church services took place; which also housed the Pastor’s family, the Indian children and the interpreter’s family.

Lochner added, “This is how Pastor Craemer and his wife patiently carried on the work with the children of the Indians, and God gave his blessings to their tiresome work, so that the mission school in Frankenmuth really could be called a flourishing success under the circumstances. With the help of their interpreter, the children heard of God’s Word in their own language. They also learned to read and write English, and yes, even understood a little German. They learned to love their teacher and their place of residence, and the motherly care that they received, the heart that Mrs. Craemer showed, won their hearts as well, so that they called her ‘Mother.’”

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### **The Newcomers in 1846. The First Church Building.<sup>xlix</sup>**

In the meantime, those who had not been able to join the vanguard of settlers were ready to travel, and some others had joined them to travel to the “heathen land” and support the mission. There were between 90 and 100 souls although a few of them were not ready to leave until several weeks later. On

March 6 they gathered in Nuremberg, coming from all directions, again from Rosstal, the Altmuehlgrund and the region of Ansbach. Many of them had already traveled as pilgrims to Neuendettelsau to bid farewell to Pastor Loehe, who had become more or less their spiritual father through his words and writings, and to receive his advice and blessings for their trip to their new home. As the train left from Nuremberg, they sang "All Praise to God who Reigns Above" ("*Allein Gott in der Höh sei Ehr*"), and everyone's voices expressed the thoughts in their hearts. The railroad took them to Lichtenfels. From there they traveled by foot and by wagon, over hill and dale, through the Thuringian forest where at the time there were no railroads. On Friday they reached Kronach and on Saturday, they crossed the border of their Bavarian fatherland and arrived, weary, at Lobenstein at 12:00 midnight. How good it must have felt to rest there on the straw spread by the innkeeper, although one had to be careful of being poked from one's neighbors on the right and left. Sunday was the day of rest; they attended church services and passed the day in singing, reading, prayer and a walk. Early Monday morning the trek began again as on this day they had to travel the 30 English miles to Ze[u]lenroda, a distance of about 30 English

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miles. On Tuesday they finally arrived at Werdau and boarded the train for Hanover. When the train stopped in Leipzig, they were greeted by Dr. Harless, who had recently accepted a professorship at the University there, after being driven out by the Papists of Bavaria. After a pleasant ride through the Lueneburg Heath they boarded a ship in Nie[n]burg, which took them to Bremen on Thursday, March 12. It had been

agreed that these people would also travel on the *Caroline* to America<sup>1</sup>. But as this ship was not yet ready to sail, after waiting a week they decided to book passage on a two-masted freighter that had been hastily converted into a passenger ship. The many passengers had to be literally stuffed in. In addition to the colonists and the ten ministerial candidates, there were also six Catholic families and a number of Jewish passengers on board. They became aware that a small ship rocks more than a large one as one passenger after the other became seasick, especially their traveling pastor Lehmann, who really suffered. But when asked how he was managing, he patiently replied, "It's going better than I deserve!"

Before the boarded the vessel, the pastor married ten couples in the home of Pastor von Hanfstengel, on the afternoon of March 18th. The grooms were Johann Bernthal, Michael Beyerlein, Michael Bickel, Lorenz Paulus Grueber, Christoph Hoerlein, Johann Georg Hubinger, Johann Matthias Hubinger, Friedrich Lotter, Georg Adam Ranzenberger and Peter Schuster.

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God's Word was faithfully preached on this ship as well; the captain saw to it that services were not disturbed, and even took part with his wife. As most of the ministerial candidates were too seasick to lead the devotions, one of their wives assumed the responsibility.

The voyage had begun well. Under a favorable wind, the ship took the route around Scotland and into the open sea. But there, around Easter time, they encountered persistent and sometimes violent headwinds, so that despite all its maneuvering, the

vessel seemed to be going backward more than forward. The worst problem was that the drinking water was quickly running out and the passengers were happy when it rained so they could catch this to quench their thirst. They had plenty of food, but you could not have a finicky appetite. Toward the end they also had to save on firewood, and it was pitiful to hear the little children crying when mothers could not give them something warm between meals.<sup>li</sup> But things progressed. After seven weeks, the voyage finally ended. On May 9<sup>th</sup> the ship arrived in New York Harbor.

The group signed a contract with one of the agents who sought to take advantage of the inexperience of the immigrants by sweet words promising to manage their trip. For a large sum of money, this agent arranged for them to travel to Albany by steamboat and from there on the canal. But when they

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loaded their baggage on the canal boat in Albany, some of the group were asked to pay for overweight on their baggage. They refused to pay and separated from the rest of the group, taking the train to Buffalo. The ministerial candidates and Ranzenberger had remained in New York to settle customs problems. The former had not been registered on the ship's manifest as clergymen and for this reason had to pay duty on their books. The latter had brought a large chest full of saws and other hand tools for the colony and had to pay a high duty. They did not rejoin the other travelers until later.

As the group marched down the middle of the street in Detroit, their unusual Bavarian clothing attracted the attention of the

street urchins who ridiculed them and pelted them with stones. Then they were delayed by the boat crew for several days. After a five-day trip and many adventures, they arrived in Saginaw. The details would take too much time to describe.

The day before Ascension, in high spirits after a short rest in Saginaw, they decided to undertake the trip to Frankenmuth. It was a long trip through the thick forest, and it is no wonder that when they came upon a schoolhouse a few miles from Saginaw, they believed they were already in Frankenmuth. Old Father Ranzenberger gave a vivid description of the trip and arrival in Frankenmuth in his records [See below: letter by George Adam Ranzenberger, 1846, FHA1973.40.23S, differences between the two stories].

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The road was bumpy, and it was very hot. Once in a while the driver sympathetically said, "That's not good! But the immigrants, thought he meant, "*Das ist noch gut!*" (It serves you right!) After we had traveled 12 miles, the guide turned to the left and we rejoiced that we had only four miles to Frankenmuth. But then we really entered the wilderness. There was nothing like a road to be seen. Cart and attendants sought a way between trees and brush as best as they could. We encountered high hills and creeks<sup>lii</sup> without bridges and we asked ourselves: How are we to get through this? But we consoled ourselves that when we arrived in Frankenmuth, then we could rest from our hardships with our brothers and what we wanted above all was rest. We traveled a good four miles in this manner, but we didn't see any sign of Frankenmuth. Suddenly the guide stopped before a log house in the midst of

the thick bush and cried: "Here we are!" And what was here? It be brought to the table. There was no shortage of eggs and was the parsonage, which also served as church and mission butter. Flour and lumber from Tuscola had to be carried on house, and within we found, in addition to the pastor's family, their backs or floated down the river, until J. G. Hubinger built seventeen Indian children and the translator! "But where are the the sawmill in 1847 and the flour mill in 1849. But nobody Frankenmuth people and their houses?" we asked Pastor seemed to complain. Contentment was chef and cheerfulness Craemer and the answer came back: "Oh, each couple lives in a was the seasoning. They lived this way from day to day and hut nearby; one lives in a hut across from here, another further rejoiced that it was always getting better. At the end of the year east, and another southeast in a little log house. Of the two 1846, Loehe wrote in his Church Report (*Kirchliche Mittheilungen*): "The members of the congregation in single men, one is a servant in an American's house and the Frankenmuth are content. They are devoted to their pastor and other is with his brother-in-law." "But where are we to stay?" to this day, none of the letters we have received from we asked. "We are nine families with children, ten young Frankenmuth to their German homeland have shown the married couples and several single persons." Meanwhile the slightest discontent. few settlers assembled to greet us and then to take counsel

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concerning our lodgings. "As many as can will sleep in the communal house and each of us settlers can take some." Even then, there were sixteen to eighteen individuals who were not taken care of. "Where shall we put these?" "Oh!" said Pastor Craemer, "They can sleep with us on the floor." This is what happened. But the house was now overcrowded. As soon as four of our couples could borrow a few boards, we built a communal house for ourselves. Soon a scow brought our chests up the river, so we had bedding and provisions, and we decided: "Now it will all work out all right." Suddenly the little colony was inhabited. From Detroit, they had brought flour, pork, rice and other supplies for the short term. They undertook to plant the cleared land with. Consequently, potatoes and corn at first constituted the main items of their diet and the chief source of income for the colony. In addition, the river contained an abundant supply of fish and game could

They praise their earthly situation (which, it seems to us, they exaggerate), they praise the blessings of their morning and evening services, the self-sacrificing love of their pastor -- and the joy of the school for the heathens<sup>liii</sup> in their midst and that the friendship with the Indians is increasing."

After the arrival of the 1846 group, there were over 100 souls, and it was necessary to start building a church immediately. In August another piece of church land was designated for this purpose, west of the parsonage. This was to be the location of the first church building in Frankenmuth. The logs were hewn on two sides. The necessary boards and shingles had to be brought from Tuscola. As they were transported in winter, they were wet and frozen. Pastor Craemer had seen what the Americans had done and advised them to lean the boards against each other in the form of a roof and underneath a

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glowing fire was set to dry them. The building would have been finished much faster if their work had not been delayed repeatedly because of fever. On their second Christmas in Frankenmuth (1846) the dedication of the church<sup>liv</sup> took place. It was a log house 42 feet long and 26 feet wide with three windows on each long side (north and south) and the entrance on the west side, without stove or chimney. It was dedicated by prayer, preaching, and Communion, to the service of the Triune God.

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### **The Spiritual Position of the Congregation and Mission.<sup>lv</sup>**

At the time the second group arrived in Frankenmuth, an event of decisive importance for the spiritual position of the congregation was about to occur. It brought the congregation into the ecclesiastical conflict over Lutheran doctrine and practice, but also showed them that the issue of their religious doctrine was of sacred importance. It could no longer be kept a secret that Pastor Schmid of Ann Arbor, with whose Mission Synod<sup>lvi</sup> our congregation was affiliated and who had been entrusted with the leadership of the Frankenmuth mission, was lax in adhering to Lutheran doctrine and practice. Pastors Craemer, Hattstaedt, Lochner and Trautmann explained to him that they could not belong to the same synod body as Missionary Dumser, a student<sup>lvii</sup> from Basel<sup>lviii</sup> who was appointed by President Schmid in spite of his refusal to subscribe to the Lutheran doctrine. Pastor Schmid directed their protest to the Synod office, but when the assembled Synod did not take this protest into account, and also declared that it no longer wished to continue serving [these] united congregations,

the four pastors' conscience left them no choice but to leave the Synod.<sup>lix</sup> The reasons they gave for this serious move, in their letter of resignation: "We part because of the un-Lutheran position that the Synod has taken, in spite of all of our testimony. We beseech the Lord of the Church, to bring the Synod of Michigan to see dangerous such a point of view is, especially under the spiritual conditions of this land, and how necessary to the salvation of our beloved Church, are

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the sound confessions, firm and certain in teaching and practice." The congregation fully agreed with their Pastor's move.

While this religious connection had to be dissolved with heavy hearts, for the sake of conscience, God had seen to it that they found similarly minded faithful believers in Lutheran teachings, with whom they could form a connection with joyous hearts. *Der Lutheraner*, whose first issue was printed in St. Louis on the Mississippi a year before Frankenmuth was settled, was the means of bringing together the correctly practicing Lutherans scattered across the United States. It had even found its way into the distant Michigan wilderness. "It was the clarion call for them"

Through this medium the Franconian pastors came into contact with Pastor Walther in St. Louis, at first by post. In May 1846, two of them. Lochner and Ernst, along with Dr. Sihler from Fort Wayne, who was also sent over by Pastor Loehe, met Walther in St. Louis and established a connection between their churches. At that time, they prepared an outline of a Synod

constitution which was to be presented for discussion at a meeting in July at Fort Wayne, and then presented to the congregations.

Pastor Craemer also attended the conference that met in Fort Wayne in July 1846. About seventy miles from Fort Wayne, he met Walther on the canal boat.<sup>lx</sup> He described this first meeting with Walther, “Both groups were overjoyed at the

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serendipitous meeting and soon everyone was engaged in eager conversation with each other, as we traveled gently and undisturbed on the canal. I myself spoke with Walther. I was anxious to learn more about this man personally, having already learned to know him through *Der Lutheraner* as a pillar of the Bible-based Lutheran Truth. Walther, in return, wanted to know what kind of a man I was that Loehe had sent here to form colonies, do mission work and to be the leader of his pupils<sup>lxi</sup>. We were soon deeply involved in a serious conversation about church doctrine, which went on for the rest of the trip.” And this happiness grew ever greater, the more they realized that they agreed on the fundamental principles of the Lutheran confession in all parts of their doctrine – even, as Craemer emphasized, concerning the doctrine of predestination,<sup>lxii</sup> of which Walther gave an articulate explanation of “the Bible-based Lutheran statement, in which he had so victoriously expressed his faith and convictions in his latest debate.”

After the pastor returned to his congregation, all subjects brought forward for discussion at the Fort Wayne conference

were discussed in detail at Sunday meetings after Bible study. After all, the Synod was meant to be a union of congregations and therefore its Constitution required the vote of its congregations. With joy the Frankenmuth congregation realized that the Constitution clearly expressed in all its parts the true teaching of God’s Word concerning the Church’s affairs, religious instruction, religious practices, and church regulations.

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The decision was made that the congregation should join in founding the Synod of Missouri, Ohio, and other States. Johann Leonhard Bernthal was elected delegate to the first meeting in Chicago. On Sunday, April 25, 1847 the Synodical Conference was opened with a morning and afternoon service and the celebration of Holy Communion. Pastor Craemer and his deputy were held fast by the ice at Mackinaw, and did not reach the Synod Conference until Friday, April 30. They were still able to take part at the proceedings as voting members for a week. Pastor Craemer was elected Secretary of Mission Commission and was asked to write to Pastor Loehe and ask him if the Central Mission Society in Nuremberg would help support the missions in Michigan under the supervision of the Missouri Synod. At this Synod meeting the Candidate for the Ministry, Mr. Johann Lorenz Flessa<sup>lxiii</sup>, at that time teacher at the Indian school and choir leader (cantor) in Frankenmuth, was elected an advisory member of the Synod. In the autumn of 1847, he moved to St. Louis to teach in a school there, and one year later became a pastor in Franklin County, Missouri. After one year in the ministry, he lost his sight and had to resign. On top of his eye problem he developed a lung disease and on

September 2, 1850 he was released by death. He died, at the age of 28 1/2 years, at the home of his in-laws in Monroe, happily confessing his beliefs.

How good it was that through the extensive discussion of the Synod Constitution and its foundation on God's Word and on Lutheran doctrine, the congregation was set on solid ground in the midst of the controversy over church teachings. After all, it

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would not be long before they themselves were pulled into the middle of the conflict! But before that, there is something else to report.<sup>lxiv</sup>

### **Happy and Sad Mission Experiences.**

In June, 1846, the missionary could already announce that a 16-year-old heathen boy desired to be baptized. During the summer his two sisters also came. In the third volume of *Der Lutheraner*, Missionary Craemer reported the following about the three siblings, "They had spent the entire summer at home with their sick mother and had to deal with some difficult problems. They were surrounded by the English Methodist missionaries, who tried every means, telling the basest lies to prejudice the Indians against us. But after the death of their mother, they came back to us and were more attentive at the religion classes, where we admittedly had few resources at our disposal. But the Lord, to whom alone all glory is due, blessed the small and let it bear fruit. The problem that took the most effort was to convince the youth of his sinfulness. He was a sober, honest and hardworking boy, a good example of what

St. Paul said in the fifth chapter of his Epistle to the Romans<sup>lxv</sup>: "For until the law, sin was in the world: but sin is not imputed when there is no law." But as he learned of the fall of man from the Scripture, and how since then all mankind was born in sin and are impure and subject to the wrath of God, the Spirit of God soon convinced him, that a bad tree could not bear good fruit, and that his deeds and ways until now were vain and sinful, and he became desirous of salvation.

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When he asked the pastor the significance of baptism and was told that it brings the forgiveness of sins, life and bliss, he repeated his desire to be baptized. His sisters also declared, quietly and bashfully, but with tears in their eyes, that they wanted to be baptized. The ceremony was to take place on Christmas Day, the significance of which had been explained to him; the dedication of the new church was also to take place on that day. But the witnesses invited to the baptism could not come because of a thaw. The boy was deeply disappointed, then named some neighbors who were closer and understood the language. The ceremony then took place on the third day of Christmas (December 27, 1846).<sup>lxvi</sup> At the baptism, the boy expressed his great joy, that now he was washed clean from his sins.

"Fourteen days after the baptism the one girl suddenly died of respiratory failure caused by whooping cough. How the troubled boy rejoiced to hear that she was now in eternal glory with Christ, the Lord, who had accepted her through baptism. -- The church and God's acre are now dedicated to their purpose." Loehe added in his Church Report (*Kirchliche*

*Mittheilungen*), “At the baptism, Craemer and Flessa sang Indian songs with the children who were baptized, and the festive mood reminded the Frankenmuthers in the strongest terms of the purpose of their settlement.” In regard to the death of Magdalena, he declared, “The Indian mission of Frankenmuth has already rescued one soul to the innumerable host of the chosen ones, redeemed by the Lamb of God from every nation, language and tongue. To the Lord it is

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a small thing to give them a great blessing.” This baptism and funeral were not the first; a few children of the church members had been baptized. The first were Johann Pickelmann on July 30, 1846 and Lorenz Loesel’s eight-day-old child, who died on August 28 and was buried two days later.

At this time cantor Flessa was teacher, succeeded by cantor Pinkepank<sup>lxvii</sup> at the Frankenmuth school, which the Indian children attended a few hours each day. The school was Missionary Craemer’s great joy. He reported to the readers of *Der Lutheraner*,<sup>lxviii</sup> “Most of all, I would like to tell you about our promising little nursery, and about the Indian children brought to us for instruction, of whom we have now (in 1848) baptized nineteen. Recently, after a month of absence, I returned from the Synod (meeting) and they rushed to meet me such exuberant cheers that I took them into my heart with a renewed love. And furthermore, the Lord Jesus loves the children that are brought to Him; he explicitly said, “Suffer the little children to come to me and forbid them not; for of such is the Kingdom of heaven.”<sup>lxix</sup> Imagine seeing these wild children in their forests, covered with filth, crawling around in the huts

of their elders, filling the air with piercing noise and fleeing into the thickets like shy deer at the sight of a white man. Now imagine finding twenty who are washed clean, hair combed, their nakedness covered, coming to breakfast in the morning with happy, healthy faces and in spite of their youthful appetite not sitting down at the table until the morning and table prayers are said. Now imagine seeing and hearing them hurry off, with their readers and slates, to our

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German school, where with a loud voice they join in the German morning songs and prayers, and learn to spell, read, write and count in German. After that come religion and English instructions; learning to pray in their mother tongue from the Lutheran Small Catechism, they are able to spell two and three syllable English words quite fluently. -- See them beaming with joy while they eat their simple lunch, and watch them at recess in the afternoon, when the boys hunt birds with bow and arrow, or run into the woods to find berries, or joke among themselves while working in the garden or field, while the girls are busy with their sewing and knitting. Hear their sincere “good night” at bedtime, offering to shake the hand of anyone that is present, even strangers. Spend a Sunday here and see how most of them of their own free will first attend German service, pray the Lord’s Prayer and the Apostles’ Creed, then their own service, singing hymns in the Indian language, praying loudly and devoutly, listening attentively during the reading from the Book of Genesis and the Gospel. Anyone who could see all this with benevolent eyes must rejoice wholeheartedly and thank God that He honored us to be the instruments of His compassion toward these poor children.”



By this time Pastor Craemer had managed to learn the difficult Chippewa language well enough to translate the main parts of Luther's Small Catechism.

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It was not only from the school children that the missionary and the congregation won trust and love, but the older people also more and more saw the Franconian settlers as their true friends, who did not want to rob them and force them out, but rather meant well and dealt with them honestly. Therefore, as time went on, they listened to the missionary with more and more open ears.

But, as always, the Devil did not rest, but took arms to protect his palace. The ungodly, cheating traders tried not only to cast suspicion on the Lutheran Mission in any way they could, but also to scare poor, timid and shy children of the wilderness, away from Craemer with obvious lies and threats. And in this they were supported by the Methodist missionaries, who were invading the villages that were visited by Craemer, to convert the Indians in their own way. They promised all kinds of earthly advantages if they would turn to them. "If you refuse," they said, "then the *"Chimokomen"* (long-knives, or English soldiers)<sup>lxx</sup> will come and kill you all." Yes, they even dared to tell them that all Indians who were baptized by the Lutherans would be taken to England and sold into slavery, certainly, a lie that at first made an impression on the scared masses. But later it all became a mockery among the Indians because one of the Indians who heard this threat went with a troupe of Indians to England, with an American "Showman," to perform their war

dances.<sup>lxxi</sup> When he came home again, he told his fellow tribesmen that there were absolutely no slaves in England; far from needing slaves, the area was so

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overpopulated that every year they sent many people away across the ocean. In addition, the black iron crucifix on the temporary altar in Frankenmuth depicted a death's head and snake underfoot as symbol of death and the Devil, which had been overcome through Christ. This gave an opportunity to portray the Lutherans as worshipers of serpents and of the Devil.

With a heavy heart, Pastor Craemer found that this hostility and slander from the Methodist missionaries did leave a bad impression. Once, at a time of widespread sickness in the colony, the school became emptier and emptier and the Indians took the few remaining children away while the missionary was away on a long mission trip. This did not change until the Indian agent appointed by the government, spoke for Craemer on a day of an annuity payment<sup>lxxii</sup> and explained that the Indians could join any mission of their choice without fear. Then the schoolchildren returned.

As the congregation grew larger by continued immigration from Germany, and the area covered by the mission expanded until it was too much for one man, Craemer turned to Loehe to ask for an assistant. He received one in 1847, sent by the Lutheran Mission College of Dresden. He was Eduard Baierlein, later a missionary to the Tamil.<sup>lxxiii</sup> He came to the Saginaw Valley in spring of 1847 with a new group of

Franconian immigrants, under the leadership of Pastor Philipp Graebner, with the intention of forming a second colony.

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They settled five miles north and two miles west of Frankenmuth and gave their settlement the name *Frankentrost*, Loehe had said, "Once the first immigrants had the **courage** (*Muth*) to settle in this strange Indian territory, those that followed should bring **consolation** (*Trost*) to their brothers, should believe that the same blessings and the same treasure of grace has been prepared for them."

A few of these newcomers stayed in Frankenmuth. Among these was Dr. Koch from Regensburg, whose medical skill was in great demand to deal with the numerous ailments in the entire Saginaw Valley during the pioneer era.

For the new missionary, whose talents were to be exclusively dedicated to the mission, a new log house was built on the mission property. This was a real mission house, of which one half was to be the living quarters for the missionary and his wife, while the other half served as the Indian School. Baierlein eagerly studied the Indian language, so that the mission would be able to dispense with the unreliable interpreters. For this reason, Pastor Craemer's continued to teach most of the lessons at the school.

But soon a change occurred. In August 1848, Pastor Craemer wrote to *Der Lutheraner*, "We are gaining more access even to older Indians, in spite of the malice of our enemies. The best and most comforting proof of this is that the chief at Pine River

himself recently asked that we build a school in his village

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to teach not only the children of his band, but also the adults. At this time, Missionary Baierlein has already gone there with the interpreter. On the first Sunday, when he arranged a gathering to preach the Words of the Cross to them, he counted 70 listeners." The Indian chief here was Pemassikeh, who earlier had spent ten days as the guest of Pastor Craemer. With characteristically Indian indifference, he declared year after year that he intended to be baptized *next* spring, as though it were the unshakeable will of the Great Mogul. But he had a decent knowledge of religious teachers and remained benevolent toward the Lutheran Mission until he died.

The new mission station "Bethany,"<sup>lxxiv</sup> meaning house of poverty, became the main station, and the school in Frankenmuth sent the children from the Pine River to them. More and more, the nomadic Indian moved northward from the Cass River as more white settlers took possession of their hunting grounds.

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At the time the mission property in Frankenmuth and Bethany were turned over to the Missouri Synod in 1849, the former by Loehe and the latter by the College of the Evangelical Lutheran Mission in Leipzig, a semi-annual budget showed the following expenses for Frankenmuth:

\$150.00 Wages for interpreter  
12.00 Wages for a maid

5.00 Doctor

50.00 Contribution toward room & board for 10 - 12  
children who were also supported by the local  
Evangelical-Lutheran Church

Bethany required:

\$100.00 Board and clothing for 5 - 7 boys

30.00 Mission trips

12.00 Wages for a maid

100.00 Personal needs of missionary

The 1851 Synodical Report<sup>lxxv</sup> stated that the mission station in Frankenmuth was discontinued: "Because Pastor Craemer has left and no one else is able to maintain a mission station, we find it to be God's will to turn this station over to the others and to dissolve it as an independent operation. The only people remaining to preach to are the family of the Indian doctor, with his son and son-in-law, living on the previous mission property. Even during Craemer's time, the school had shrunk from month to month and could conveniently be closed.

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In the near future we will try to have the entire family resettled at another station, or, if this cannot be done, have missionaries of other stations come here to present God's Word to them as often as possible. The former Frankenmuth mission property will be sold, the money used to cover the unexpected expenses of the other stations, but, the Indian doctor's home and land will be preserved, as long as he is interested in God's Word."

Bethany, the daughter station of Frankenmuth, seemed to

flourish even as Frankenmuth diminished. Even though Missionary Miessler, Baierlein's successor, sometimes complained that it seemed to be going backward more than forward, he still had many lovely experiences. But then the Indians of Michigan signed a new treaty with the government and received a common reservation in Isabella County. In 1859 the Indians of Bethany let themselves be talked into leaving the property that they were allowed to live on and moving to Isabella County where they were promised all possible earthly benefits. There the busily working Methodists were able to keep them from traveling to the church, twenty-five miles away in Bethany, and in time this station also fell into disrepair.

The mission stations in Sebewaing and Shebayonk,<sup>lxxvi</sup> both founded by the Michigan Synod and taken over by the Missouri Synod in 1850, are not part of the history of Frankenmuth, but a few remarks will be made here. After Missionary Auch worked fruitlessly at the first station, it was entirely given up in 1852 and only a few Indian

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children had taken classes at the church school there. In Shebayonk, it was said that in 1853 heathenism had been overcome, and a flourishing Indian Christian church existed, served by Pastor Auch. But the following year Shebayonk had also fallen and sunk back into heathenism!<sup>lxxvii</sup>

It is a deplorable ending for these missions, which had been founded with so much enthusiasm and love and with such great hope. But we have the comfort that the saving of a single human soul cannot be counterbalanced by all the goods and

money of this earth. And even here, God's Word was not completely in vain.

The local records<sup>lxxviii</sup> show that Pastor Craemer conducted 31 Indian baptisms, Pastor Auch baptized one child in 1851, Pastor Miessler baptized two children in 1854, and in 1858, Pastor Fuerbringer baptized one child in the local church.<sup>lxxix</sup> And we have reason to believe that in our cemetery are sainted children of God from the Indians, lying among their our own white sisters and brothers. Even if we cannot understand why God did not let us see more blessings for this work that started here, we still thank Him from the bottom of our hearts, that He allowed our fathers to preach the Gospel even to the heathen Indians.<sup>lxxx</sup>

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### **Pastor Craemer's Call to Fort Wayne and Pastor Roebbelen's Arrival.**

Professor A. Wolter taught at practical seminary in Fort Wayne, Indiana, established by Pastor Loehe in 1846, until death suddenly took him from his blessed and productive work on August 31, 1849. This seminary was transferred to our Synod in 1847. When it came time to fill the vacant professorship, Pastor Craemer was named as a candidate. This was in March 1850. But at first, neither Pastor Craemer, nor the congregation, could believe that his leaving Frankenmuth could be God's will. To be sure, the difficulties of the early days had been overcome and the congregation was in good order, and the mission station in Frankenmuth no longer required a full-time missionary. But the relationship between the Pastor

and the congregation had become a loving one over five years, so that for both sides it seemed unbreakable. Also, the services of Craemer at the other mission stations were in high demand; he eagerly visited them and was especially effective because by this time he was quite familiar with the language of the Indians. Finally, this occurred just at the time a new problem arose in the Franconian colonies, namely the conflicts with Pastor Loehe, in which Craemer seemed almost indispensable. However, in the end, the pastor and the congregation realized the great importance of this new field of work and in obedience to the will of the Lord of the church, the congregation let their beloved pastor leave.<sup>lxxxii</sup> He arrived in Fort Wayne on November 24, 1850. The entire congregation had given him a farewell escort all the way to Bridgeport,

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accompanied by ringing church bells, and even the hardened old settlers were moved by seeing so many tears shed.

In *Der Lutheraner*, Volume 17<sup>lxxxiii</sup>, one can read the following notice, "As we hear it, although the sorrow was when the congregation in Frankenmuth saw their Pastor Craemer leave, the joy was just as great with which the teachers and students welcomed him in Fort Wayne. We do not doubt that by this move our compassionate God has again healed the wounds inflicted on our establishment in Fort Wayne and thereby our entire church due to the departure of the blessed Professor Wolter. May God soon replace the difficult loss and comfort the beloved Frankenmuth congregation, who in Christian willingness made such a heavy sacrifice for the general welfare of the church!"

This did happen, but only half a year of waiting. On May 2, 1851, Pastor Karl August Wilhelm Roebbelen, formerly of Liverpool, Medina County, Ohio, arrived in Frankenmuth, after he had accepted their call of April 22. He was born in Hanover<sup>lxxxiii</sup> on July 13, 1817, the third son of a pastor in Föhrste near Alfeld. As a Candidate of Theology, he decided to serve the Church in America as a preacher<sup>lxxxiv</sup>. For this reason, he traveled to Pastor Loehe, and accompanied eleven other students<sup>lxxxv</sup> to the practical Seminary in Fort Wayne. For five years he served as pastor in Liverpool. He married Katherina Schmid there on July 21, 1850. Roebbelen was a brilliant man<sup>lxxxvi</sup> who worked hard and willingly. An unceasing zeal for God's Holy Kingdom, animated him, as a

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tender, inner love for his salvation and for the office that was entrusted to him. Professor Craemer fittingly called him a "suitor of Christ."<sup>lxxxvii</sup> How the stream of his words and thoughts flowed like a stream when he preached, powerful, unsettling fire-and-brimstone<sup>lxxxviii</sup> sermons admonishing shameless sinners so that they broke down and learned to fear the wrath and judgement of God! On the other hand, how he would shift to depict the unfathomable love of God in Christ, towards the sinful world and show the shocked and dejected sinners the rich, full, sweet comfort of the Gospel and invite them to partake of mercy at God's table! How the troubled were comforted, the faint cheered, the inactive encouraged!

The blessed Professor Lange once told how he had the opportunity to attend a Synod gathering at Trinity Church in St.

Louis and heard Roebbelen preach at the morning service on the parable of the great banquet. It was so powerful and heart stirring that he and others attended the Immanuel Church service that afternoon, to hear the same sermon again. How surprised they were when Roebbelen preached an entirely different sermon, if possible, even more moving than the morning sermon, on the same Bible text! Roebbelen said later that when he saw the same faces, he forgot everything he had written.

His sermons and other works that he had written that appear in print also demonstrate his remarkable gift for preaching. These are all outpourings of a heart burning with the love of Christ and thirsting for the salvation of the listener's, but flowing

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from the text and staying within the bounds of the text. Pastor Roebbelen's immersion in the contents of the precious Word of God was so great, the flight of his thoughts so high as he applied it to practical situations, that he usually forgot the length of the sermon and what the physical strain did to his failing health. He was just as indefatigable when teaching confirmands. They had to submit to a five-day examination in front of the assembled congregation covering the entire catechism for three hours in the morning and two in the afternoon so that the congregation would realize that the confirmands really understood the doctrine. There were also strict procedures for accepting new members into the church, they also had to go through the same procedure. But above all, Roebbelen prayed powerfully. When nothing seemed to make an impression on the heart in a private admonition, he would

turn to prayer, and he prayed so movingly that the words seldom left the heart untouched. Some are still deeply moved when they remember the prayer they heard him send to God in the stillness of his little chamber immediately before his departure from here.

Pastor Roebbelen was ailing when he came to Frankenmuth. He complained of this in letters to his dear colleague and godfather, the blessed Pastor Ferdinand Sievers in Frankenlust, he complained about (his health). Yet he talked about the weakness of his body in such a humble and often humorous way that it can hardly be called complaining. He wrote that because of the heaviness of his limbs, the headaches, the

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pressure in my stomach and with a withered heart, he could hardly think of anything worth writing about. Once he wrote to a newly married couple that his absence from the wedding “is the best omen: that I, a grouchy human being, would not disturb the joy of your wedding.”

The congregation wanted to provide the pastor with some relief. At this time Matins and Vespers were celebrated every day, and on Sundays and holidays, two services were performed, while communion and private confessional services were held during the week. In 1852, cantor Pinkepank wrote that it was time to be seriously concerned for Pastor Roebbelen, but he did not intend suggest that he be relieved from his office, although he could have done this with a clear conscience. The following year the daily morning and evening services were discontinued and replaced with Wednesday and

Friday morning services, and the celebration of the Apostles Day was moved to these days. It was decided to preach on a text from the Old Testament on Wednesdays and from the New Testament on Fridays.

In the winter of 1852, arrangements also were made for the sacristy to be heated, in consideration of private confessions.

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### **Grievous Disputes.**<sup>lxxxix</sup>

From the beginning, the congregation held strongly to the Confessions of the Lutheran Church. Their spiritual father, Pastor Loehe, proclaimed that he “found nothing, major or minor, that contradicts the Word of God” in the Confessions, and had the candidates for preaching- or teaching offices swear that “should you ever, God forbid, come to believe any other doctrine, you shall make every effort to come to the truth, and set aside your Lutheran office if you fail to restore your faith in agreement with our Book of Concord.” Loehe said the same to the departing congregation members in 1845 and 1846: Hold fast to Luther, because no one has proclaimed the truth in recent times as he did. And should you hear that I have fallen away from the true teachings, then do not follow me, but faithfully stay with your Book of Concord.

So, the Frankenmuthers not only revered Loehe, with grateful love, but also saw him as a great witness of true Lutheranism and a great champion of the pure doctrine.

We can only imagine, after this, the agitation that took

possession of their minds when Pastor Loehe criticized the Constitution of the newly-formed Synod, which had been approved by the congregation, writing “that they have yielded to the mania for freedom<sup>xc</sup> running rampant in America and thus given up the divine dignity of the ministry of preaching and the blessing of a common, ordered church authority; and have indulged in falsely democratic principles.”

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On one hand, in 1846 he wrote that, “unity based on the Book of Concord 1580 is the most important issue,” and added that disregarding, “his dearest wishes in this matter, he released his friends from all real or perceived obligation to him, so that they would have full freedom to join the Missouri Synod. He would do this himself if he were in America.” But more and more it became obvious that the issue was not only about differing views on external constitutional issues but was caused by profound differences in doctrine. This became evident in *Aphorisms about the New Testament ministries and their relationship to the congregation*, which was published by Loehe in 1849. Dismayingly, it was clear that in church doctrine, ministry, church rituals, church order, etc., his stand was not what it had once been, and in fact he even began to waver in his belief in the binding nature of the Symbolic Books.<sup>xc</sup> Because written negotiations proved to be unsuccessful, the Synod decided to invite Pastor Loehe to come to America and discuss their doctrinal differences in a brotherly manner. With pain, they saw the threat of a deep and serious schism and wanted to make every effort to restore unity in spirit. When the Synod had to be informed in 1851, that it was impossible for Pastor Loehe to accept our invitation, they made

a unanimous conclusion to send a delegation to Germany to negotiate with Loehe and at the same time to confront some other prejudices that were circulating abroad about our Synod. Professor C. F. W. Walther and President Wyneken were elected as delegates for this purpose. Here is an excerpt from the report of their trip, which was published in *Der Lutheraner*, concerning their meeting with Loehe.

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On October 7, 1851 they arrived in Neuendettelsau. Walther writes of this visit: “Because we were convinced that the results of this visit, for good or ill, would be decisive, our hearts were apprehensive as we entered the parsonage of Neuendettelsau. But the warmth, noble openness and straight forward attitude with which Pastor Loehe welcomed us immediately chased all trepidation from our hearts. We soon found ourselves in a discussion, as lively as it was friendly, about the dispute that had occurred between our Synod and Pastor Loehe. Catechist Bauer<sup>xcii</sup> also took part in our conversations.” After this first discussion, Pastor Loehe published a beautiful memorial in the tenth edition of his Church Report<sup>xciii</sup> which closes, with these words: “Dear Brothers, we gladly go along with you and for you. May Jesus and His Spirit unite you and us forever. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore! Amen.”<sup>xciv</sup> Even though we did not come to complete agreement, we grew closer by engaging in verbal debate and by correcting our misunderstandings. On the one hand, further discussions did not produce unanimity in all points of the doctrine. But Professor Walther wrote: “Even though certain disputes expressed by Pastor Loehe in his

publications, in which he speaks about how the Church should be organized, may be confusing and cause one to conclude that he was not committed to the underlying principles, we must admit: When one hears this excellent man for oneself, not only in the holy place when his glowing eloquence carries everything before it, but also when, in private conversation, when his plain speaking opens his heart to you.

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When one knows the whole man, full of the noblest simplicity, truthfulness, gentleness and humility with which he uplifts every child of God and every good thing, whatever it is and wherever he finds it, one's doubts soon vanish, and one must say: here is no trace of priestly pride. Here is that humility which is forgetful of self and has regard only for the church, 'the worthy maiden,' and her bridegroom of blood.<sup>xv</sup> Here the spirit of Christ rules. Here beats a faithful Lutheran heart."

The travel report includes the following about the last six days in Neuendettelsau: "It would take us too far afield to cover everything that made this long stay equally rewarding and enjoyable. First, we would like to mention that at Sunday and weekday sermons during these six days, we once again had opportunity to hear this man, gifted with rare spiritual eloquence, proclaim God's Word openly to his congregation, and to have the pleasure of learning how this man, in the pulpit and at the altar, masterfully administered the liturgy, unquestionably the greatest expert of our time concerning its history and significance. Even though we did not agree on all points concerning the disputed doctrine of the church and were unable to come to a conclusion on every statement during our

stay in Pastor Loehe's house, we are able, with happy confidence, to assure our dear readers that an agreement was achieved, in truth and love, through God's grace and mercy, **which is more valuable than an agreement whose costs are borne by only one side** and which is sealed by one side forcing the other to **put its signature to strictly formulated phrases**. But the more it is important to have a true unity in all details of

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doctrine, and the more certain it is that this achievement is not man's work, but God's, the more earnestly, heatedly and unceasingly dear Christian Lutheran reader, you should appeal to God that He promote that he promote and complete a Holy *Concordia* (harmony)<sup>xvi</sup> for this work that has begun, to honor His name and to bring salvation and blessings to His church, here and across the ocean."

There was great joy, especially in Frankenmuthers, when they learned of the success of their brotherly endeavors for the unity of the Church: we learned that Loehe had again served as "the old interceder not only with God but also with man, the bonds again were firmer and stronger."

As a man of action, Loehe immediately wanted to set a seal on the renewed relationship with the Missouri Synod by opening a teachers' seminary in the "Pilgerhaus" in Saginaw, Michigan. Loehe wrote Walther, "Grossman is going to Saginaw with five students, and with specific instructions for the teachers and students to join the Missouri Synod as closely as possible. We were receptive to the idea of such a seminary because for some time we had experienced the lack of well-educated cantors and



teachers in some areas. O. Cloeter, the pastor in Saginaw,<sup>xcvii</sup> taught at the seminary for some time.

But how soon everything changed! The director of the Saginaw Teachers' Seminary did not want to join the Missouri Synod. The fourth colony, Frankenhilf, founded by Pastor Deindoerfer in 1852, was placed under the church leadership of

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the Bavarian Society for Internal and External Missions.<sup>xcviii</sup> The pastor became a member of the Synod, but soon afterwards expressed his regret for doing so. They declined the invitation join with their brothers in Conference, because the difference in doctrine between Loehe and our Synod had not been resolved.

In fact, on August 4, 1853, Loehe sent a letter to the Franken colonies, addressed to Pastor Sievers and bordered in black. Loehe called it his letter of farewell and death,<sup>xcix</sup> in which he, "not with the heart, rather with the hand takes his farewell of the colonies." Very soon after this the Seminary of Saginaw was transferred to Iowa. Pastor Deindoerfer resigned in Frankenhilf and joined them. The Iowa Synod was established, which, according to Loehe, would represent "German Lutheranism" as opposed to the "American Lutheran" Missouri Synod should be the opposite of the "German Lutheranism." Should a reader ask what "German Lutheranism" is, Loehe explained that the Lutheran Symbolic Books<sup>c</sup> are not the entirety of the doctrine. According to him, there are still many open questions in which the Symbols are not authoritative. In those matters, the Symbolic Books should be read according to

the Scriptures. Such "open questions" include the doctrines of the church and ministry, church government, the Millennium, the Antichrist, the first resurrection, Sundays, etc. With such "Lutheranism" we could not and would not reconcile ourselves. So, the break was completed, never to heal, especially as Loehe himself always emphasized that Bible believing Christianity is more important than orthodox

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Lutheranism, that is faithful to the confession, as if there could be a difference between the two!

Piety and personal love toward Pastor Loehe is still alive today in the hearts of the older Frankenmuthers, who have much to be thankful for in this man. They bitterly lamented the regrettable break but consoled themselves with the thought that although what this beloved man of God had built of wood, hay, straw and stubble, although the right foundation, was finally consumed by the fire of the opposition, he himself was blessed. But in the congregation, itself, there were no factions, although the fight raged back and forth for a long time. The other colonies were strengthened by the struggle and emerged more united in the truth than before.

The conclusion of this dispute was a pamphlet by Pastor Roebbelen, which he sent to Germany in 1854 to be published. It appeared here the following year: "*What is our relationship to Pastor Loehe?*" In it he proved the untenability of the accusation that we had brought about the break, as we had not changed our position, but rather Loehe changed his position; or rather with Loehe, "as long as the seed corn sprouts,"<sup>ci</sup> the

knowledgeable eye gives rise to misgivings as finally the ear of corn begins to show.” He quoted one phrase by Loehe to show where Loehe deviated from the pure doctrine: “The one stalk that has been young through all the ages sprouted three centuries ago, and now the world is waiting to see the flower open in all its beauty.” Roebbelen wrote:

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“1. According to Loehe’s opinion, the Lutheran Church has remained unfinished until now. 2. Loehe seeks to complete it through religious ceremony and the Church’s constitution. 3. To sum up, he loses sight of the difference between this life and the next life.” Roebbelen closed this pamphlet by saying, “We hope the simple-minded Christian people decide in our favor and that with a joyous spirit the mind overcomes the disputes with which the devil would like to hold us down.” It not only shows how heavy our hearts were that this struggle came upon us, but also how God helped His Word win the victory.

### **The Outward Growth of the Community. The Second Church.<sup>cii</sup>**

During the time that the community had to endure this difficult test, it continued to grow through new immigration from the Franconian homeland. In the autumn of 1846, there were a little over 100 souls; in the following year 153 souls, 48 voting members,<sup>ciii</sup> 25 children of school age and 21 Indian children, 11 baptisms of church members, and 12 baptisms of heathens.<sup>civ</sup> In 1848 there were 203 souls, 60 voting members; by 1852 there were 345 souls, 93 voting members and 47

school children. With this kind of growth, the old log church was unable to hold all the congregation and it was time to start building again. The execution of this project seemed almost impossible because of the bitter poverty of most of the members, especially in the difficult year of 1852, but their hearts were willing, and that autumn they were able to

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celebrate the dedication of their new church. It was a frame building, 74 feet long, 40 feet wide and 24 feet high, simple and without any exterior ornamental work, but the happiness and rejoicing were great on St. Michael’s Day 1852,<sup>cv</sup> When the two bells rang from the solid bell house in front of the church, inviting the congregation to celebrate the dedication. Professor Craemer accepted the cordial invitation of the congregation with pleasure and eloquently expressed his happiness in the dedication sermon. Pastor Roebbelen preached in the afternoon. The new church stood north of the old log church, which was now to be used as the school. The following year it was fully finished and a chimney was also installed. Now after eight years in which they held their daily services in an unheated room, the congregation finally had a heated church.

They believed this building had room enough for a long time. But before long, again complaints were heard about lack of space, especially on the women’s side. Indeed, by 1859, the congregation numbered 860 souls and had 186 voting members. Because of this, the church did not acquire an organ in 1859 as planned; the goal was to pay off old debts first and then make the needed addition to the church. This did not

prevent them from resolving at the same meeting that in the future all Synodical reports were to be ordered for the archives of the congregation,<sup>cvi</sup> because at that time, respectable sums for external ecclesiastical purposes were being raised. Also, at this time, the first regular collections were taken for certain

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extrinsic needs of the church. The wish for an **organ** was fulfilled sooner than the church expansion. On July 14, 1861 a contract was signed upon with the organ builder, Fauser of Detroit.<sup>cvi</sup> Soon the tone of the new organ was heard in the service of the Triune God.

But the enlargement to the church was also started soon. On the east side a chancel was added, in which was a beautiful round window donated by the young people. Choir lofts were added on the side walls. A new altar, pulpit and lectern were installed. This was done in 1864, and the building continued. The following year, a foundation was laid under the parsonage and two schoolhouses were built. In the year after that, two teachers' residences were added. But more will be said about this later.

Until 1854, Cantor Pinkepank had been the teacher of the congregation. When he was called by the Lord to the ministry of a church in Buffalo, the congregation appointed Cantor Riedel from Eden, N. Y., a pupil of the Saginaw seminary, who was still working in the area. He was installed August 13, 1854.<sup>cvi</sup>

God put a difficult scourge on the congregation in the

continued illness of their beloved Pastor. It became more and more apparent that he was wasting away from tuberculosis. It was getting visibly harder for him to perform the duties of his office, as he neglected his own needs to do so. For this reason, the congregation appointed Candidate J. A. Huegli as assistant

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pastor. He accepted the call and was ordained on Ascension Day, May 21, 1857. But when the rest that Pastor Roebbelen was now able to enjoy, this did not bring about the hoped-for convalescence, he announced his resignation to the congregation on September 20, 1857. Perhaps with a long rest and the milder climate of Europe, God willing, his health might improve enough that he could still serve in a smaller capacity. At the church meeting on October 4, 1857, the congregation, with heavy hearts, agreed to part with their beloved pastor. In the same meeting they decided that, through Professor Craemer, the Synod President Wyneken and District President Fuerbringer, a suitable candidate was to be appointed.

Soon after this, Pastor Huegli accepted a call to the congregation in Saginaw, Michigan, where he resettled shortly before Christmas of 1857.

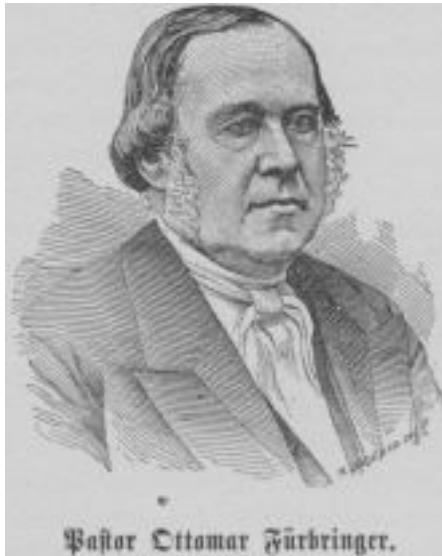
Pastor Roebbelen remained here over the winter. He did not leave Frankenmuth until July, 1858. The congregation sent cantor Riedel to accompany him as far as New York. They not only thought of their former pastor with loving memories, but also helped to support him with their gifts, and after he died, they invited his wife and children to live with them, but they declined. Roebbelen's hopes of regaining his health in Germany were not

to be fulfilled. Even though the lamp of life flickered brightly several times, according to the letters that we received from abroad, and he was active in various ways, his mortal frame failed more and more. He died September 20, 1866 in Kandern, Baden after he called out to his wife,

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kneeling at his bedside: "I am crowned! The Lord be with you!" May his memory remain a blessing to us!

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**Pastor Ottomar Fuerbringer.**

The man who was suggested to the congregation, and whom they decided to nominate, was at the time the President of the Northern District of our Synod, which included Michigan; Pastor O. Fuerbringer of Freistadt and Kirchhayn, Wisconsin.

If the congregation had hoped that he would immediately recognize their call as a Godly calling, among all the other possible fields in which to work, they were mistaken. Due to the irregular postal service at that time, it took a quarter of a year even to receive an answer. So it took a long time to fill the vacancy. His letter declining the position was read at the meeting on July 8, 1858. The congregation could not convince themselves that they should withdraw their selection and

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decided to send a second call. When Pastor Craemer visited here a few times in the following weeks, he wrote a special letter to Freistadt and described the dangers that threatened the congregation because of the activities of the Methodists and false Lutherans. And behold: God moved their hearts. The congregations allowed their pastor to leave peacefully when he realized he could resist no longer. In Pastor Craemer's presence, three consecutive evening meetings took place in which important questions about church disciplines were resolved, and a resolution was passed that the old Church Constitution had to be updated in many places where it was inadequate so that when the new pastor arrived, the church would rest on the firm foundation of a proven Constitution derived from God's Word and the Lutheran Confession, adapted to the local needs of the congregation, and suited to the community.

On the 14<sup>th</sup> Sunday after Trinity, September 5, 1858, Pastor Fuerbringer was installed in office by Pastor Ferdinand Sievers of Frankenlust, assisted by Pastors Huegli and Eisfeller.<sup>cix</sup> The congregation knew what a gift from God this man was. Some

of our members, who had attended the Synod gatherings of the Northern District as delegates, had already had the opportunity to meet him. The congregation received him with great confidence and heartfelt love. Pastor Fuerbringer looked back on this time in the following year's Presidential Report and wrote this about his transfer: "With a thankful heart I must bear witness to the love bestowed on me, a humble servant."

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Pastor Fuerbringer was – as much as can be said of a person – in every respect a complete man. He was 49 years old when he moved here. Along with basic theological knowledge and a well-rounded education, he also had deep expertise in his office. He had taken over his previous congregations in Freistadt and Kirchhayn under very difficult circumstances, but his talent, "to teach and heal" had not only proved itself admirably but had increased through constant practice in these congregations and in his synodical office. It was difficult to understand his writing, partly because of his highly educated diction and partly because of his concise thoughtfulness, but this failing was completely reversed in his oral lectures, whether in the pulpit, at community meetings, or in private conversations. On those occasions, he was understandable to everyone, and no one who listened to him regularly and attentively went away without gaining something. Whenever he spoke, he was **instructive**. If there was a need to convince someone of something, or to settle a dispute, his habit was to return to general principles, lay them out, explain them, and prove them using God's Word, then show how they applied to the particular situation, so that anyone who wished would come to understand. Although at times his choleric temperament<sup>cx</sup>

threatened to control him and he spoke coarsely when he perceived evil or stubbornness, people came to admire the untiring patience with which he often taught into the night, repeating and seeking new evidence to bring clarity to someone who was weak or confused. This also allowed him to impart a rich knowledge of doctrine to the confirmands, and to arm them against the various attacks on their faith. Then in

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Bible school,<sup>cx<sup>i</sup></sup> they underwent question-and-answer sessions, and answered everything exactly. This is where his great and varied reading, especially his knowledge of the Bible, the Symbolic Books,<sup>cx<sup>ii</sup></sup> the writings of Luther, and the history of the church came to his aid. In church meetings Fuerbringer's habit was to let others talk back and forth for some time, while he sat quietly. Then when it looked as if the knot of disagreement could not be untied and he was asked for advice, he stood up, not just to cut through it with a decree,<sup>cx<sup>iii</sup></sup> but to open his Bible, read the part that concerned the situation, speak a few well-chosen words, and soon the people had to admit, "The pastor is right!" "Thus, it is written." Once he had recognized something as right and necessary, he stood firmly by it and defended it against anyone who was opposed.

One of Pastor Fuerbringer's special gifts was his extremely good memory. Names; people and their natures; speeches that he liked; texts he read and thought worth retaining: all were so fresh in his mind that they were always available to him when needed, in spite of his being overloaded with work. For instance, even when he was advanced in years, at the confirmation of fifty or more confirmands, he would be able to

call each by their full first and surname and say each one's memory verse, without having a book in his hand. Teacher F. Strieter told me that, two years before Pastor Fuerbringer died, when he was 80 years old, he unexpectedly encountered Pastor Querl,<sup>cxiv</sup> whom he had briefly met sixteen years before. He not only recognized him immediately, but remembered when, where and on what occasion they had met.

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It should be noted that our congregation was especially demanding of its pastor's memory for names, because among its 2,250 souls, there were not only multiple families with the same name, everyone being interrelated, but even people with the same first and last names, because according to ancient custom, baptized children received the names of their godparents.<sup>cxv</sup> So in some cases, two or even three brothers or sisters had the same first name, not counting other relatives. To help the situation they change the order of their names or add another name or nickname. In such cases the memory of Pastor Fuerbringer was unrivaled. He knew their original name, the changes they had made, and the additions precisely and without mistake.

In addition to all this, God gave Fuerbringer an excellent partner in life. She was the model of a pastor's wife. Her maiden name was Buenger and her first marriage was to Pastor Otto Hermann Walther, who died in 1841 in St. Louis.<sup>cxvi</sup> Under God's direction, she was allowed to contribute her share to that which made her spouse a "Great man in Israel."<sup>cxvii</sup> In the congregation she showed her ability, especially with the poor, sick and grieving, as a loving and caring mother. Thereby

she won all hearts by her humble and modest actions.

Fuerbringer, himself, did not have the gift of sociability often sought after in preachers. He was more at home in his study. But whoever came to him found a willing ear and received good advice from him. Even physically he had a noble, imposing appearance.

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The serious yet tender look, the high forehead, the firm decisive mouth, and the relaxed dignity of his movements, never failed to make an impression.

The Word of God, proves itself the power of salvation, no matter who proclaim it; although it is the work of the grace of God alone, when hearts bow to this word, and a congregation increases in knowledge and godly nature but is kept from splitting and dividing on the other hand; but on the other hand, one should not overlook that God's grace also prepares the tools for this work and places them where they are needed. With God's approval, the personality of those who proclaim apply the Word often contributes to the God-approved efficacy of the Word and can be the cause that the Word is not accepted or bears little fruit. Therefore, I believed it was appropriate to give a more detailed description of the man who presided over the congregation in Frankenmuth for more than a third of a century, under whose leadership the seedling of the community grew well.<sup>cxviii</sup>

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### **The Inward Improvements of the Church.**

In the history of a community, that which is most important for every Christian to know is the success that the Word of God has had. The most distinguished decoration of a church is not the outer appearance of power; not the number of members; nor wealth and reputation in the world; not the quantity, size and beauty of the buildings used for divine services and other purposes. All this can dazzle the eye, but also deceive it. The question is: How does the congregation stand by God's Word? Do they hold on to it faithfully, in teaching and practice, with rejection of even the slightest error and scandal? Can one also say, as the apostle says of the Corinthian congregation, despite all the scandals that occurred, "Thank God for the blessings given through Jesus Christ, that they were **made rich in every way; in all doctrine and knowledge** so that the preaching of Christ **was strengthened in them**"<sup>cxxix</sup>

We have mentioned before that the real reason that the first settlers came here was to promote mission work among the heathen Indians.<sup>cxx</sup> Then, as conditions changed, the mission work became less important for the congregation, even as immigration continued. However, most of these immigrants were people who sought a church and school that taught the pure Confession. To be sure, as can be expected, some were not clear on many points of doctrine, above all the Pietistic<sup>cxxi</sup> leaven of the Pharisees and in legalism. But they were united in their recognition of Scripture as God's revealed Word, to which one must bow in all matters of teaching

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and living as the infallible judge and that man could be saved

only through faith in Jesus Christ. To be sure, in God's church on earth there are always weeds mixed with the wheat. So it is here as well. Some who moved here confessed their faith with their lips but not with their hearts, and there were even some, from time to time who deceived others, did not obey the truth, and stubbornly abandoned the church, because of the weakness of the flesh and the treachery of the Devil. This is a lament of all Christians, that the flesh is weak and will yield only reluctantly when cultivated by the spirit. Even the congregation here had to learn with pain that the church on earth is a militant one and must be in constant merciless struggle with the Devil, the world and the flesh.

We must fight these battles with weapons not of this earth. A church has no right to make laws and to enact measures that its members must submit to based on their conscience. It has only the power of the Word and make it known among its members. Its mission is to preach the Word and bring its meaning to the members, that is the mission (of the church). Just as the Church must not tolerate or allow anything that God has forbidden in His Word, it must not go beyond God's Word and command or forbid anything that God has left free. In doing so, it would never fulfill the assignment that God has given to it. What is gained when its members conform to certain outward regulations, no matter how beautiful and precious they may be? The goal of the work of the church must be that its members, as poor penitent sinners, turn with the publican<sup>cxxii</sup> to the grace of God in Christ, earning merit in faith.

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The Word of God, the Law and the Gospel in their proper

relation, is the only, but also the sufficient means to achieve this. These were ideas that the congregation had to consider and implement when Pastor Fuerbringer started his work here as they debated and adopted the new church constitution. The Word of God, as the only means to build a congregation, was constantly preached and heard. As the congregation continued to expand, Friday services were discontinued, but the Wednesday services are held to this day. In the weekly services Pastor Fuerbringer gradually preached on almost the entire Bible. On Sunday afternoons, sermons on the Catechism alternated with Bible study.<sup>cxxiii</sup> The previous rule was that young men attended Bible study until they were twenty-one, and girls until age eighteen. Later, it was decided that both sexes would have to answer Bible questions until they were eighteen. Private confession was Saturday evenings and until 1893, was the only form of confession practiced, despite the desire of some people to introduce general confession alongside it.<sup>cxxiv</sup> Since 1893, general confession has been held on the first Sunday of every month and private confession at other times. At church meetings over the years, nearly all important points of doctrine were discussed, studied based on God's Word, questions asked, and objections refuted. Hardly any false doctrine or temporal issue that disturbed the church was not considered in the meetings and illuminated by God's Word. In its archives the church keeps a treasure trove of brochures which tell the story of our Synod, along with all the Synodical Reports. It was also decided to order the Lutheran publication from St. Louis,<sup>cxxv</sup>

let the Word of God live at home, which was emphasized from the beginning, was taken up by many people, and they not only held divine service at home, but also reading the Bible often, gladly, and with understanding. In some homes you can find a very nice library of morally uplifting books and many other books. Luther's Writings (*Luthers Schriften*); Walther's Pastoral Theology (*Walthers Pastorale*) and The Proper Form (*Die rechte Gestalt einer von Staate unabhängigen evangelischen-lutherischen Ortsgemeinde*); Synodical Newspaper (*Synodalblätter*); The Lutheran (*Lutheraner*), Doctrine and Defense (*Lehre und Wehre*); School Newspaper (*Schulblatt*); Synodical Reports (*Synodalberichte*); The Mission Dove (*Missionstaube*); Children's Newspaper (*Kinderblatt*); Invalids' and Orphans' Friend (*Kranken- und Waisenfreund*); and German Free Church (*Deutsche Freikirche*); copies of these were read in great numbers. Of course, when speaking of reading, we do not claim that we can relax in following this admonition; there is always something we need to improve in this regard. But it must also be said to the glory of God: one of the greatest services that the blessed Fuerbringer did us was that his constant preaching brought us not only a foundational knowledge of the pure doctrine, but also a taste for the writings of the doctors of the church and a desire to grow in knowledge. The fruits of these efforts did not fail us. Men were trained to carry out the office of church leader (Elder)<sup>cxxvi</sup> far from vain self-importance, with humility and modesty, but also with holy zeal, for the glory of God and His Word and the salvation of the Church, and with tact and

but that was not enough for the members. The admonition to

sound judgement. At the church meetings and otherwise, it is a



joy to hear the old people talk and to put into practice what they had read. For them, everything is essential, not superficial.<sup>cxxvii</sup> One of the older members, John Bierlein, who died in 1890 was called a “Lay-Theologian” by Dr. Walther. When Pastor Fuerbringer was asked if he was aware of this he answered, “Yes, and Bierlein deserves that name. It will not be easy to find another layman who will be as well versed in Luther’s writings and the publications of our Synod as he was. For example, when I would ask him about something in *Der Lutheraner* or *Lehre und Wehre*, that I could not find, he would not only be able to tell me the content of that article, but also knew in what issue and on what page it was printed.”

This zeal for the teachings of the Lutheran Church also led the congregation to celebrate feast days by not only decorating the graves of the prophets, but also listened to their words. Numerous donations have been made for the memory of posterity: the 300th anniversary of the Peace of Augsburg in 1855; the 350th anniversary of the Reformation in 1867; the 300th anniversary of The Formula of Concord in 1877; the 350th anniversary of the Augsburg Confession in 1880; the 300th anniversary of The Book of Concord in 1880; and the 400<sup>th</sup> anniversary of the birthday of Dr. Martin Luther in 1883.

But it would obviously be wrong if a congregation was content  
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with this. That its members were only well-versed in the pure doctrine and the writings of the professors of the church.<sup>cxxviii</sup> True knowledge cannot be the dead knowledge that comes from reason; it must be alive and strong. Out of Christian

doctrine flow streams of life, which prove their vitality in the life of Christians and the changes they inspire. By the grace of God, the congregation was made rich in this way as well. It is true that there was no lack of sins and scandals, sometimes unfortunately of a very serious nature, but in most cases the matter is pursued without rest until it is absolved by a penitent confession. To be sure, not all members come to the same level of understanding, nor do they have the same earnestness and zeal in the fight against the temptations of the devil, the world and the flesh, in pursuit of sanctification. However, the congregation had patience to support Christians, even weak Christians, while expelling those who willfully refused all the admonitions of the Word of God. More and more, the reckless spirit and the ways of the world sought to penetrate its affairs, but the congregation constantly worked to ensure that the line between the Church and the World would be firm and held fast. So, we find in the meeting minutes<sup>cxxix</sup> many practical questions dealt with and decisions made about spiritual threats, with respect to determining what the community could and could not tolerate. The congregation did not assume that it had absolute authority to give laws to its members, but rather made these decisions only based on what became clear to the community after discussing the situation in light of God’s Word, guided by God’s grace.

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God had also made the congregation rich in many good works. Remember that the congregation has always shown zeal for building God’s kingdom elsewhere as well. Therefore, in addition to seventeen regular annual collections for foreign purposes, it also willingly granted consideration to other

special petitions. As early as 1852, Professor Craemer took five young men with him to the seminary in Fort Wayne, and they have been followed by a great number of others, so that now there are Frankenmuth children in the blessed work of churches and schools in different states of the Union. Some were supported wholly or partly by the congregation. The congregation always enjoyed being host to synods and conferences. The congregation also cares for its poor members according to their needs. During the war,<sup>cxxx</sup> when nearly all the residents of Frankenmuth were members of the congregation, enough single young men volunteered to go into military service to fill the quota, so that no father needed to be taken from his family. These are some of the ways in which love was practiced and proved. Of course, when we tell about all that we have done and how we have grown, we must do so with abashment, because we must also accuse ourselves of many great infidelities and also recognize that the good that we have done is all due to God's Grace alone. So, let us say: "Not us, Lord, not us, but your Name be praised, for your grace and truth! We do not deserve all the mercy and all the faithfulness that you have bestowed on your servants."

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### **The Construction of the New Church.**

As early as 1863 there was talk about dividing the congregation, as the boundaries of the congregation expanded southward and westward, and space began to be scarce even in the enlarged church. It was pointed out more often that the boundaries of the community, especially to the south and east, continued to expand. However, after repeated deliberation, this idea was completely abandoned. The plan to build an addition

to the church was also rejected and it was finally decided to construct a new building. A plan of the architect Griese<sup>cxxxix</sup> was approved by the congregation. According to the plan, the church was to be in the Gothic style, with a central nave, and two side aisles over which balconies were later to be added down the length of the church. Three doors lead to a roomy narthex covered with a mosaic of stone tiles. The slender, 168-foot high steeple rises over the central part of the narthex. The church measures 126 feet long and 63 feet wide. Six windows on the long sides, three in the sanctuary area, all with pointed arches and a variety of church emblems in stained glass, dispense the needed light. On each side of the sanctuary there are roomy sacristies. A basement under the entire church houses equipment for heating and ventilation. This new church was to be built on the north side of the street, next to the second parsonage, on the spot where Cantor Riedel's house stood. At the last meeting of 1878, it was resolved that the church was to be built over the next two summers.

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The majority of the cost of construction expense was already subscribed for when work began in the spring of 1879, in the name of God. On August 10 the cornerstone was laid in a celebratory ceremony. Pastor Ahner<sup>cxxxii</sup> of Frankentrost preached that morning on the words, "One thing is needed."<sup>cxxxiii</sup> In the afternoon, the congregation and a great number of guests gathered in the old frame church and proceeded from there in pairs, across the road to the place where the cornerstone was laid. The pastors led the procession, then the teachers, elders, trustees, the building committee with the architect Griese and the master-mason Hemmeter, then the

other members. The celebration opened with the hymn, "God the Father, Be Our Stay."<sup>cxixiv</sup> First Pastor F. Sievers of Frankenlust read from a short history of the church, which then was put in the cornerstone. He began with the words, "The place where the foundation of our church is laid today is a place of solemn remembrance. Yes, we can say the ground on which we stand is holy ground, made holy by the remembrance of what God has done unto us." After, the congregation sang "A Mighty Fortress is Our God,"<sup>cxixv</sup> Pastor Sievers added several more objects to the cornerstone: the Book of Concord (*Concordienbuch*), Dietrich's Catechism (*Dietrichs Katechismus*), a hymnal, the list of the congregation members, an American Lutheran Almanac (*americanischen lutherischen Kalendar des Jahres*), a brochure commemorating the cornerstone celebration including the above-mentioned history (Geschichte der Gemeinde), and an issue of the "Lutheraner" (*Der Lutheraner*) dated July 15, 1879, making appropriate remarks with each addition.

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After the cover was set on top of the cornerstone, Pastor Fuerbringer first tapped it with three hammer strokes, with the words, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."<sup>cxixvi</sup> Pastor Ahner followed with three hammer strokes and the words, "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob."<sup>cxixvii</sup> Pastor Sievers accompanied his three strokes with the words, "For other foundation can no man lay than that is laid, which is Jesus Christ."<sup>cxixviii</sup> In closing, Pastor Sievers encouraged them to work together in unanimity and zealous cooperation so that the work might be well executed, and after

J. J. Trinklein, a student of theology, addressed the visitors in English, the beautiful celebration was closed with prayer and singing.

This day was also an opportunity to commemorate the 25th anniversary since Cantor Riedel took office. Pastor Sievers said, "Today, we have the day of his official anniversary as a calling to thank God, that in His grace He gave him strength and wisdom to serve in the vital office of cantor and teacher for 25 years without failing health."

During the following months, the building was constructed without accident, and before winter set in it was roofed over. In the meantime, the congregation was also able to gather subscriptions to raise the money for a large new organ with nineteen registers, and for two new church bells, that would be tuned with the two old ones.

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The dedication of the new church took place on September 26 and 27, 1880. At the signal of a bell, a short farewell service began in the old frame church, where the hymn "May God be Gracious to Us" (Luther's *Es wollt' uns Gott genädig sein*) was sung and Pastor Fuerbringer said a prayer. Then the four bells rang and the brass bands<sup>cxixix</sup> of Frankenlust and Frankenmuth welcomed the processing from the old to the new church,



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led by the two preachers invited for the occasion, Professor Craemer of Springfield (Illinois) and Professor Crull of Fort Wayne, as well as the pastor and the teachers of the

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congregation. The communion ware and altar decorations were carried by the elders. After a communal hymn sung by the local and guest choirs and a few words by Pastor Fuerbringer, master carpenter Kaiser opened the doors and soon the church was completely filled. Professor Craemer preached the Gospel verses chosen for the dedication of the church, Luke 19: 1-10. On the subject of the history of the church, he praised the compassionate love of the salvation, the source of all past blessings, that would enter the new church through the Word and the Sacraments. He said the congregation should burn with desire to know Him and His salvation better, deeper and more thoroughly, just as they they should diligently hasten to this house to take part in Word and Sacrament, and should prove their faith in the merciful love of the Savior, through the fruit of the Spirit and of righteousness. In the afternoon, at the request of our English neighbors in Tuscola, Bridgeport and Birch Run, an English service had been organized at which Professor Crull was the preacher. It has been said that an old American, who had not heard a sermon in years, was moved to tears by this sermon. He died the same week. Unfortunately, it rained so hard that afternoon that the preacher for the second day, old Pastor Sievers, had to give up on the journey from Frankenlust after he had already started on the way. Pastor J. Schmidt of Saginaw took his place.

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Even though the church is large and easily seats 1,300 people, it was packed full at all of these services. Now after fifteen years, we are happy that the church was not built any smaller. Even on regular Sundays, but especially on Fest days, we have

to bring in extra chairs. The wide aisles make this possible.

The old organ was sold to the church in Frankenhilf. The altar, pulpit, and lectern were brought over from the old frame church. The baptismal font, hymn boards and collection bags<sup>cxl</sup> were donated to the church in Monitor. A new baptismal font was donated by a member of St. Lorenz.<sup>cxli</sup> Three large chandeliers and carpeting in the apse, as well as a new altar and pulpit paraments were a gift from the women and girls of the congregation. In the spring of 1881, the frame church and the old log church, which had been used for confirmation instruction after it was no longer used as a school, were razed.

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### **The Expansion of Education.<sup>cxlii</sup>**

In 1855, Cantor Riedel had eighty children in his class. More and more children were added as they grew to school age. When Professor Craemer visited the congregation after Pastor Roebbelen's departure in 1858, he advised the congregation to construct an "English District School" alongside the parochial school. This school, taught by a Christian man, should work hand-in-hand with the parochial school. Instruction in God's Word and Christian discipline must always be the main focus, but Christian parents were also to see to it that in every respect their children receive a complete education. Therefore, even then the rule was already set that children should not be confirmed before the age of fourteen.

On October 17, 1858 the congregation called Mr. Carl Pfeiffer as the district teacher, with the understanding that he was to be respected as a teacher of the congregation, because all citizens

of Frankenmuth at that time were members of the congregation. He accepted the call and arrived in December of the same year. He taught in the school one mile east of the church and lived in the old parsonage, since a new parsonage had been built the preceding summer. In 1861, a school was opened one mile west of the church, in which Mr. Pfeiffer taught for three years in addition to his first school, alternating instruction between them. He was later transferred to the Western District school and remained there, full-time, until March 7, 1886, when he resigned due to his advanced age. The congregation showed their appreciation in a fitting manner and

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thanked him for all the years that he had served. Mr. Ernst Strieter took his place and is still active at this time.

Although the community decided to remain united as its borders expanded, the Northern District was soon formed out of the two previously-named school districts, and in 1864, a school was built three miles north of the church. Mr. Illgen taught here for one year, and Mr. Buening until 1875. In his place, Pastor Fuerbringer's stepson, Johannes G. Walther, a divinity student was called. In 1884, he followed a call as pastor to Tawas, Michigan. Mr. Wilhelm Laesch succeeded him and served until 1890, when he accepted a call to the school in Adrian, Michigan. This District also grew to such an extent over the years that the congregation saw the necessity of dividing it. The Northwestern and Northeastern Districts were created, and after a long search, Otto Bahnemann was called to the former and Heinrich Gehrs to the latter. In the meantime, the first school was transferred to the village and a second

teacher was called: Mr. J. G. Nuechterlein from Detroit, Michigan, accepted the call as English-language instructor in the summer of 1868. In autumn of 1882, he accepted a call as teacher in Grand Rapids, Michigan. After a vacancy of 1½ years, Mr. J. A. F. Strieter, formerly of Akron, Ohio, was installed on Misericordias Domini Sunday (the 3<sup>rd</sup> Sunday of Easter until 1969) as (Nuechterlein's) successor. In 1889 another step had to be taken and a third teacher had to be called for this school. The choice was Mr. Ernst Rolf of Young American, Minn. Three classes were formed: Mr. Strieter had

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the upper class, Mr. Rolf the middle class and Cantor Riedel the youngest.

In 1878, the Southern District branched off. Mr. Etter taught at this school first, followed by Mr. Leutwein<sup>cxliii</sup> and Mr. Koboldt. Since December 1893, Teacher Karl Waschilewsky has taught there.

So, the church has one three-class school and four single-class schools, in which 376 children are now being instructed in Catechism and biblical history, and in the elementary subjects, in both German and English. Here it is appropriate to quote the words that Luther wrote to the Elector of Saxony: "Therefore the tender youth grows, from boys and girls so well prepared with the Catechism and Scripture, that my heart becomes calm. I am glad to see these young boys and girls now learn, believe and speak of God, from Christ. For these young people, your Grace's lands are a beautiful paradise, the like of which cannot be found in this world." May God keep His protective hand over

our schools!

We should mention here that the young and old sing often, well, and gladly. This may be one of the fruits of the Neuendettelsau songfests. Indeed, it is the splendid old chorales of our Lutheran Church that we most love to sing. It is probably the service of Cantor Riedel that gave this congregation a taste for church singing, also practiced in the house and social gatherings. But the church choirs is not neglected either. Our hearts fill with joy when we hear the

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children sing in school: clear, strong, unsophisticated; not only singing in unison, but two- and three-part harmony songs. There is also a well-trained Men's Choir under the leadership of the Cantor; a Mixed Choir established by Mr. F. Strieter; and a brass band, founded by Mr. Nuechterlein and now led by Mr. F. Strieter.

#### **Pastor L. Fuerbringer, Assistant Pastor and later Pastor of the Church.**

Over the years, Pastor O. Fuerbringer developed a problem with his eyes that made reading and writing impossible. He had always been near-sighted, but his sight must have been sharp when he was younger, because he always wrote in a small, fine and accurate regular script. As early as 1872, the former Northern Synodical District, to which Michigan, the northwestern states and Canada belonged, relieved him of this office upon Dr. Fuerbringer's urgent request due to his age and physical weakness. But when the states of Wisconsin,

Minnesota and Dakota [*sic*] branched out on their own and formed the Northwestern District, Pastor Fuerbringer was elected again in 1875 as president of the Northern District and served for seven more years. But at the district convention in Saginaw in 1882, he asked that another be elected in his place, because “he could not carry out the present business of this office due to his age and physical weakness.”

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Pastor Ludwig Fuerbringer.

(Pastor Ludwig

Fuerbringer)

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The congregation was also willing to give him relief in his old age. In 1884, several more calls were sent out to obtain a younger

assistant pastor. When these calls were unsuccessful and Pastor O. Fuerbringer had to go to Detroit for a medical attention for his eye problems, the congregation decided to call the youngest son of their pastor, Ludwig, who was studying in St. Louis, to help his father with the preaching. He had won the love of the congregation and they elected him assistant pastor. He accepted the call after he passed his exams. He was ordained and installed in his office on the sixth Sunday after Trinity in 1885, with the assistance of his father, Pastor F. Sievers, Jr. and Pastor J. Trinklein. The new assistant pastor immediately took over the official activities and supported his father in preaching and in private pastoral care. He also read his father's correspondence to him. Although young -- he received this call -- Pastor Ludwig Fuerbringer won the heartfelt respect of the congregation and he proved an exception to the rule that no prophet is accepted in his hometown. This vocation was God's work, not planned or carried out by man.

When the calls went out for an assistant pastor, pledges were gathered at the same time to raise money for a second parsonage, to be built next to the current one. This project became unnecessary because the son moved in with his parents, but to make the necessary space for him, the congregation decided in 1886 to build a new and larger parsonage in place of the old one.

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This plan was not carried out until later, because the old Pastor found the thought of the disturbance caused by the new building unbearable. However, he was very happy when in 1891 the new, comfortably furnished and roomy house was finally finished. The old parsonage was moved a short distance north and renovated and now serves as a retirement home for the 81-year-old Teacher Pfeiffer.

In 1884, the congregation established a new cemetery, for which they had purchased a piece of land conveniently located west of the church. The old cemetery was full. But there are also already 164 adults and 112 children in the new cemetery awaiting the joyous Easter Morning of their resurrection.

At this time there was no lack of threats from within and without, nor of the arguments necessary to avert them. One





Its real purpose is not the support of its members, but to a great extent the “fraternization to fight against all irrational prejudices, to liberate people without distinction from spiritual and material bondage, and to educate its members in reason, according to the demands of nature and humanity.” This purpose explains the activities of the society, in holding worldly entertainment, dances, masquerades, drinking and the like. It is true the group makes much of their charity, of the care of the sick and widows. Yet they are excluded from the group, when they are the ones who need it the most. How many tears the society boasts of having dried, to soothe their own conscience, because they have shattered the happiness and prosperity of the families! Therefore, anyone who claims to be a Christian cannot be a member of this society at the same time. It was painful for the congregation that certain members, despite all instructions, did not want to humble themselves to the Word of God, but rather turned their backs. But the church had the comfort of God’s Word to the Prophet Jeremiah:<sup>cxlv</sup> “Therefore

such danger was the so-called Workers’ Aid Society<sup>cxliv</sup> that threatened to take root in the congregation. When the congregation learned in 1891 that a number of members had become involved in this worldly association, Pastor Ludwig Fuerbringer, the true pastor of the congregation at that time (since the blessed Pastor Fuerbringer had withdrawn from leadership because of the weakness of his old age), and Pastor Ludwig Fuerbringer, used God’s Word to explain what position a Christian must take in regard to this society. It was shown that this society belongs to the world, indeed to a world that is directly hostile to the Bible.

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thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.”

On August 25, 1890 the congregation celebrated a day of rejoicing: the 50<sup>th</sup> year of service of their Pastor (Ottomar Fuerbringer). His 25<sup>th</sup> anniversary had already been commemorated with joy, and this exceptional<sup>cxlvi</sup> occasion was even more so.

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Pastor Friedrich Lochner was invited as guest speaker to the morning festival and preached a sermon on Acts 26:22, 23.<sup>cxlvii</sup> He emphasized the threefold graces of the worthy jubilarian in his service:

1. the great achievements accomplished in the service of his office.
2. the preservation of true doctrine up to this day.
3. that he was able to continue the administration of this holy

office at so great an age.

Accompanied by the band,<sup>cxlviii</sup> they proceeded from the church to the pastor's garden, where the jubilee gift from the congregation was presented after a speech by Pastor Sievers. The assembly and other friends also had brought gifts and expressed their love and esteem. With a few deeply-felt words, the aged Pastor Fuerbringer thanked everyone for their expressions of love. He summed up the basic tone of his speech in the words of the hymn, "There is nothing left on this earth for me and my life; what Christ gave me is worthy of love."<sup>cxlix</sup> A register was placed in the Confirmation House, where the officers of the church and guests from near and far could read the letters of congratulation. Pastor Ottomar Fuerbringer was 80 years old, a tired pilgrim who longed for the end of his earthly pilgrimage. Although he still preached often and still performed some other services, more and more one could see that the staff would soon have to fall from the old shepherd's hands. How the congregation listened to his sermons in the winters of 1891 and 1892!

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To many of them, it seemed that they were hearing the last words from his lips every time. It was a continuous farewell from his beloved congregation; a moving calling and urging heavenward; insistent reminders to all to stay true in their faith and to resist all temptations. On April 24<sup>th</sup>, the Sunday after Easter, he climbed the pulpit for the last time, and Sunday evening June 25<sup>th</sup>, he heard confession for the last time. With that, his long life of service to the congregation was concluded. On Tuesday, July 12<sup>th</sup>, he entered his eternal rest, after only

two days in bed, almost always spent in slumber. At four o'clock in the morning the four church bells rang the funeral toll<sup>cl</sup> to spread the news to the congregation members that God had called His faithful servant to his eternal rest.

On July 14<sup>th</sup>, the Frankenmuth congregation gathered, along with eighteen of his colleagues from near and far and many teachers and members from the neighboring churches to show their last respects of the deceased. At the parsonage, Pastor Sievers, Sr. spoke on Psalm 116 to comfort the mourners. Accompanied by funeral music from the band,<sup>cli</sup> the coffin was carried to the old cemetery by Pastor G. Bernthal,<sup>clii</sup> a longtime colleague of the deceased; Pastors J. Bernthal and G. A. Bernthal, his former confirmands; J. F. Mueller, K. F. Mueller and W. Schumacher, conference brothers. There, the coffin was lowered at the spot where the altar of the second church once stood, beside his daughter, Agnes, who predeceased him.<sup>cliii</sup>

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Pastor Partenfelder of Bay City<sup>cliv</sup> performed the graveside service on the Christian's hope in the face of death and the grave, based the words of salvation: "I am the resurrection and the life," and the Men's Choir sang a funeral song. Then the gathering went into the church, which was far from able to contain the mass of people. After the hymn, *My Course is Run*,<sup>clv</sup> Pastor Joseph Schmidt<sup>clvi</sup> of Saginaw preached the funeral sermon on Genesis 24:56 (KJV) addressing the words of Eliezer to the servant of God now enjoying his rest: "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my Master."

beloved by all.

To fill the gap that death had torn here, the congregation held an election on August 7, 1892. As expected, the current assistant pastor was unanimously elected pastor. At the same time, the congregation promised to call a new assistant pastor if one was desired. They also decided that the pastor's long planned trip to Europe should not be delayed any longer, to facilitate his recovery from a throat ailment. They offered to let a vicar serve as long as required. On May 31, 1893, Candidate L. A. Wissmueller,<sup>clvii</sup> who had been called as pastor by Forestville, Michigan, was chosen for this vicar position, with the understanding that the Forestville Church gave their consent. They gave their pastor a lengthy leave of absence, and on the third Sunday after Trinity in 1893, Candidate Wissmueller was ordained here by Pastor Fuerbringer, assisted by Pastors E. Heinecke<sup>clviii</sup> and E. L. Arndt.<sup>clix</sup>

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Everything seemed to be in order. On Tuesday a farewell festival was held, attended by many members, and on Wednesday evening the pastor left. What a surprise when on Friday he returned, and the surprise turned into shock when they were informed that he was nominated as Professor of Theology at the Seminary in St. Louis; the message had reached him on the way, and was the reason why he returned. It was true. At the congregation meeting on July 16, his call was discussed, and although there were many arguments against it, they finally were convinced that God had called their pastor for a more important post for His Church and they could not deny it. But God made it well again; the congregation was not orphaned due to the departure of their pastor, because in Pastor Wissmueller they had a vacancy pastor who was

### **The Latest Years.**

Of the available candidates to whom calls were sent in vain, Pastor Emanuel A. Mayer, from New Wells, Missouri, was called. He was finally released peaceful by his congregation in order to accept the call here. He arrived in Frankenmuth on November 30, 1893 with his wife and child. The love of the congregation made a beautiful welcome for him. As soon as the wagon came into view, the mighty church bells rang out their welcome. He was greeted in front of the gathered congregation by the elders. The following Sunday, the first Sunday in Advent, he was installed by Pastor Joseph Schmidt from Saginaw, assisted by Pastor G. Bernthal of Frankenhilf. On the morning of the second Sunday in Advent,

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Pastor Mayer preached his inaugural sermon on the epistle reading, and in the afternoon, Pastor Wissmueller gave his farewell sermon on the gospel reading.

Again, God saw fit that father and son should both serve the congregation. The 76-year-old father of the pastor, still in good health, served a small congregation in Bremen, Randolph County, Illinois. When the local congregation heard of this, they decided to call Pastor August Heinrich Mayer as assistant pastor in May, 1894. He accepted this call and was installed on the ninth Sunday after Trinity by his son and Pastor L. A. Wissmueller. The latter preached on 1 Corinthians 4:1, 2<sup>clx</sup> and praised the glory of the evangelical office of the ministry. And we sigh: "The event and honor, dear Jesus Christ, is not ours, but truly is yours: therefore, stand by those who freely stand by

you.”

A day of mourning took place on January 18, 1895, when the congregation escorted to her last early rest the remains of their dearly beloved Mrs. Fuerbringer, wife of the former pastor. Motherly love, in her old age, had made her sad farewell of her beloved Frankenmuth easier. For 35 years she had gone through many sorrows and joys and had grown close to them. In the summer of 1894, she had visited in Frankenmuth again and spent a few weeks of refreshment and happiness with her children and friends. At this time nobody had cause to suspect that she would be taken from us so soon, but such was God's will. She died of pneumonia on January 15 at the age of 75 years. According to her wish, she was buried next to her husband, to whom she had been married almost fifty years.

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Her funeral text was Proverbs 10:7: “The memory of the just is blessed.”

It should also be mentioned here that May 8-14, 1895, the Synod of the Michigan District held its convention took place in our church, attended by 71 pastors, 69 teachers and 68 delegates, in addition to a number of guests. This was by far a larger group than in 1859 when the Synod's Northern District convention was held in Frankenmuth, with 22 pastors, 6 teachers, and 12 delegates. Even so, almost all the guests were able to be housed within two miles of the church. Many members of the congregation attend the sessions, and everyone made every effort to make their guests' visit as comfortable as possible.

The congregation was aware for some time that we should not

let the 50<sup>th</sup> anniversary of the church pass by quietly. It was therefore determined to find the most appropriate to commemorate the great blessings of God and to show our thanks. The result of these deliberations was the writing of this book. In addition, the congregation decided to replace the present altar, which is beautiful but too small for the size of our church, with one that is appropriate for the size of the church. The new altar was designed by a former Frankenmuther, Mr. Johann Herzog.<sup>clxi</sup> The women of the congregation wish to do their part in this anniversary celebration, by installing new carpeting in the sanctuary area. The boys are donating a new chandelier and the girls, the paraments for the new altar and pulpit. Two days are planned for the festivities.

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Finally, when we look back at these past fifty years, the names of the men who held church offices and have ensured the congregation's prosperous growth should not go unmentioned. The list starts in 1850. From 1850 to 1858, the Elders were Trustees at the same time.

The following served as Elders:<sup>clxii</sup>

1. Lorenz Loesel, 1850 to 1879. Johann Michael Rogner, 1880 to 1882. Joh. Keinath, 1883 to 1895.<sup>clxiii</sup>
2. Johann List, 1850 to 1881. Friedrich Vates, 1882 to 1895.<sup>clxiv</sup>
3. Johann Pickelmann, 1850 to 1856. J. Leonhard Bernthal, 1857 to 1877. Matthäus Bierlein, 1878 to 1895.<sup>clxv</sup>
4. Adam List, 1850 to 1858. Johann Herzog, 1859 to 1895.<sup>clxvi</sup>
5. Johann M. Hubinger, 1850 to 1851. Georg Bierlein,

- 1852 to 1854. Johann Bierlein, 1855 to 1884. Michael Geyer, 1885 to 1890. Konrad Keinath, 1891 to 1895.<sup>clxvii</sup>
6. Leonhard Krafft, 1850 to 1871. Johann Nuechterlein, Sr. 1872 to 1877. Johann Nuechterlein, Jr. 1878 to 1895.<sup>clxviii</sup>
7. Johann S. Zehender, 1883 to 1891. Fr. W. Schellhas, 1892 to 1895.<sup>clxix</sup>
8. Christoph Nuechterlein, 1883 to 1895.<sup>clxx</sup>

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#### Trustees.

1. Johann M. Hubinger, 1859 to 1895.<sup>clxxi</sup>
2. Johann Adam Roth, 1859 to 1882. J. M. Jordan, 1882 to 1888. Heinrich Reichle, 1889 to 1894. Friedrich Gugel, 1895.<sup>clxxii</sup>
3. Geo. M. Schaefer, 1859 to 1880. Peter Schluckebier, 1881 to 1895.<sup>clxxiii</sup>
4. Johann M. Arnold, 1860 to 1865. G. Konrad Bernthal, 1866 to 1893. Johann Rupprecht, 1894 to 1895.<sup>clxxiv</sup> 5. Andreas Laemmermann, 1860 to 1888. Johann Schluckebier, 1889 to 1895.<sup>clxxv</sup>

And now, dear reader, briefly look back once more and consider the days that are past and what God did for our forefathers: are not everywhere in evidence the ways and wonders of the Lord of Sabaoth, who protects his own like the apple of his eye? We, the younger generation, have entered into an inheritance which our fathers won in part through fierce outward and inner conflicts: Shall we not praise God from the bottom of our hearts, since He proved Himself so faithful to them? And when we remember our

Luther's prophecy that God's Word is like a driving downpour<sup>clxxvi</sup> and rarely stays in one place for more than a generation; when we view the perils on every side; shall not the earnest petition be joined to our praise for the proven faith of God: Keep us, O Lord, faithful to Thy Word!<sup>clxxvii</sup> Abide with us with Thy grace, Thy light, Thy blessings and protection! And should not the first fruit of these prayers be that we watch over the treasure of the pure doctrine, the faithful adherence to the confession and customs of the church, and the zeal for upright and

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pious living that we inherited from our fathers, with devout earnestness? Verily the Lord has entrusted much to our charge. He will require much from us!

Therefore, dear St. Lorenz congregation, you carry the name "Lorenz," which means "Crowned." God has adorned you with a glorious crown: "**Hold that fast which thou hast, that no man take thy crown.**"<sup>clxxviii</sup>

#### Appendix:

**Letter by George Adam Ranzenberger [a rough translation in the September 16, 1987 Frankenmuth News was attributed to Andreas P. Schuster], June 28, 1846, FHA1973.40.23S as translated by Marvin Engel based on a transcript by Karl Thies of Germany. Additions in [ ] researched by Mary Nuechterlein, based on the original (StL10025) in the St. Lorenz archives. Copyright Frankenmuth Historical Assn. 2018.)**

Frankenmuth, the 28 of June 1846  
Beloved Father, Father- and Mother-in-law, brothers and

sisters and relations :

The Grace of God and Peace be with you all. I suppose you have been waiting for a letter for a long time, but we did not want to write until we knew about things for certain. The uncertainties you have heard often enough. On March 6, 1846, we started our journey in God's name, [by train] from Nuremberg [to Bamberg for the price of 1 Kreuzer 6,] to Lichtenfels. We did not have a definite route from there. Some went to Coburg and others to Kronach. We picked Kronach. Woelfel and I traveled in a "fillwagon" at night to Kronach. We ordered 4 hay wagons to go back to Lichtenfels and pick up the rest and they arrived on the 7<sup>th</sup> in Kronach for the price of 43 [Kreuzer]. From there we went to Lobenstein. In this area there still was a lot of snow and it was still cold. We arrived at midnight and 82 of us slept in one room on some hay. Everyone was glad when morning came because the "Dampf" [steam or smoke] was so strong. From there we journeyed on with 3 hay wagons to Werdau at the cost of 1 [florin] 2 per person. Most of the people had to take turns walking. From Werdau we took the train to Leipzig price 32 good Groschen, from there the railroad to Hanover, 3 Thaler and 5 good Groschen, from there to Nienburg with 11 buggies and 1 hay wagon, price 1 fl. 9 [Kreuzer]. The drivers drove like "Spitzbuben" [rogues]. From there to Bremen with a steamer – price 21 good Groschen. The trip was nice or not so nice depending how one took it. The countryside was beautiful, and time passed quickly. We arrived on March 12<sup>th</sup>. From Nuremberg to Bamberg 14 hours, to Lichtenfels 9 hours, to Kronach 6 hours, to Lobenstein 14 hours, to Werdau via "Rothen\_eillen," Schleitz, Kreutz [Greiz] and ... [more than 5 hours] 19 hours, from Werdau to Leipzig 21 hours, to Hanover

80 hours, to Bremen 36 hours, a total of 213 hours [could not correct his math]. Our meals did not cost so much because we took most of our food along with us, but the lodging cost very much. If someone takes the trip, one should take only Prussian money and for Bremen take Bavarian Gulden and to America nothing but 5 Frankenthaler or one will lose everywhere. Our ship did not leave on the 15<sup>th</sup> as planned and we did not get the ship, Charlotte [FHA1973.40.23\_: a suggested substitute for the *Caroline*], because it was broken, but a smaller ship by the name of Gg. Tukwitz [Gg. Duckwitz], Captain Sch[aefer], Pilot Jakobi. It had only two masts and we wanted to ... and not be enemies. The below-deck was 20 to 22 feet high and 120 feet long, ... feet wide, and the mast over 100 feet. The beds were so low that one could not sit up in them and if one could not get up on the deck, one had to lie down most of the time. There are always two beds on top of each other, six feet wide and long, 5 persons in one. In front of the beds are a few chests, which we really needed. These are bolted to the floor or the storm would throw them around. On these chests a few people could sit. At the time of sailing, we received a happy message – only 114 people were allowed on the ship. Each ship can take only so many people because in New York there is a large fine if one person too many is aboard. At Bremen it cost a lot of money for food and board. 1 Prussian Thaler for tin plates for the ship and for the kitchen utensils we paid 4 Prussian Thaler, 1 wool blanket 4 fl., feather beds one could not take because one cannot trust the lice. The most important things to take are: 1 pair of Araak flasks [like brandy], dried prunes, not only 1 pound but about 10-12 pounds, chamomile tea, peppermint, vinegar and pepper for soup. The coffee will soon nauseate you. On the 17<sup>th</sup> of March, ten of us couples were married in

Pastor Hanfsten[g]el's study and from there we boarded the ship. We left on the 18<sup>th</sup>. Most of the people bought straw mattresses 1 fl. 45; they are not even worth 30. We filled some bags with straw. On the 22<sup>nd</sup> we left the port with a good wind and within an hour nearly everyone was seasick. I had to throw up twice but in a half a day I was all right, but it had my dear wife by the sleeve for eight days and even afterwards, the ship's food made her throw up. Many people did not get well until they left the ship. My brother-in-law is really healthy and up to now nothing ailed him. I am also healthy, and my wife is healthy except for a toothache which she already had in Germany. The good wind lasted for 12-14 days, and the captain had good hope that we could cross the ocean in 4 weeks, but then came bad wind and at the end of March many storms and on the 1<sup>st</sup> and 3<sup>rd</sup> and nearly all of April. We were not scared because we always thought it could be a lot worse. Sometimes six men fell over at one time and we all laughed when we saw that they could get up again. The food was often brought by three men in a pail to the forecabin and sometimes we fell over together with the pail of food. The big kettle the food is cooked in stands on a ... [secured with ropes]. The ships look entirely different than I thought. They were built just like the small ships on the canal. On the foredeck is a railing four feet high. When there is a good wind a sail ship can make 60-65 German miles. If one could stand it, we would all go up on deck. I thought we would see a lot more on our voyage. One time we saw a [great number] of fish swimming by our ship as big as oxen, formed like swine, with a big horn [narwhal, dolphins were good luck]. The sailors do not like it because they say it indicates storms are on the way. On the 27<sup>th</sup> we saw large waves on each side of the ship. The sea became rougher and

rougher and the waves looked like [small mountains]. The journey is not as full of hardships as I thought. [People with children have a lot of work with laundry and bedding.] The children all remained healthy and even the bad food tasted [good] to them. Sometimes we nearly froze, but this was also good for then the lice were not so bad. Toward the end there were a lot of lice and with all precautions everyone still got lice. It is also better for our health when it is cold. The Vates child died and the Zehender child was born. The mother was healthy after the birth of the child. Before, she was seasick every day. On May 8<sup>th</sup>, a pilot and a doctor met us with a steamship and boarded our ship. Later we met a three-mast ship that left Bremen four days before we did. That evening we arrived in New York alive. We thought we were attacked by robbers because on both sides of the ship came men in canoes and boarded our ship. The captain told us not to let any one of them [between-decks] because they are all untrustworthy. They will steal if they have a chance. They wanted [to guide us]. The next morning a few went to Pastor Prom [Pastor Theodore J. Brohm], so we would not be misled, but that was an hour's walk away. In the meantime, there came to us a pair from our neighborhood in Germany [or from our inn], from Hambacher Castle ["Hambacher Schloss"], and they were like real brothers. They told us not to leave the ship, but to get passage on a steamer for Albany the very same night. When we get to Albany, we should take the train. This would be the cheapest and would only take four days. We believed the fellows, but when Pastor Prom came, we could see that we were being misled. He told us that from New York to Albany with a steamer to Buffalo would cost 3 dollars and 60 cents per cwt. [a Centner, approximately 100 German pounds, is 50

kilograms]. If we take the train from Albany it would cost 18 cents per cwt. On the steamship [\$5 per person, but] one cannot send the trunks. They have to be sent by canal boats. All this turned out to be untrue, because on the train, the trunks did not cost anything. The trunks that weighed 2 cwt. [Centner] in Bavaria weighed 4 cwt. [hundredweight] in New York. On the canal it would take 8 days; 24 hours by train. Some did not stay on the canal boats because they did not like it, so they switched to the train where my wife and brother-in-law were on. I had to pay for my wife and [her] two trunks from New York to Buffalo 16 dollars and 48 cents. Seven missionaries and I had to stay behind in New York for eight days because of the cross cut saws and books. [The saws were not assembled.] They had to go through the tollhouse because they were chained together. The other trunks were not held back because they had been searched thoroughly [even after you told them that] new things for our own use. The books belonged to the Mission so there was no toll on them, otherwise there would have been a toll of 108 dollars. For the crosscut saws we had to pay 12 dollars and 20 cents toll. We could not use the saws later for the small trees were all chopped off and the large oak trees, the saws would [reach] through. The same day the trunks were searched, it rained hard all day and many people had their bedding and clothing ruined. Ours were left in good order. In New York we paid 60 cents a day for board, but in Buffalo my wife and brother-in-law waited for me at the innkeeper Weiss where year before are satisfied. We certainly had a different view of America, especially Frankenmuth, for the letters we received from the people who came here last year were not quite correct. It is as one usually hears that they are making good progress and Frankenmuth could become one of the best places because

they paid 3 ½ Shillings per day. On May 17<sup>th</sup> we left Buffalo for Detroit with a steamship. Each person had to pay 3 dollars and each barrel cost 7 Shillings. One trunk we had was measured as 2 barrels. One barrel per person is free. On the 19<sup>th</sup> we arrived in Detroit. Here we waited for days for a ship to Saginaw. The three groups all met here and we all agreed that it had cost us plenty. If we would only have left our baggage at home because to transport it cost more than what it is worth. Now everyone is happy that we did bring it because everything costs a lot. From Detroit to Saginaw we [had to take] a sailboat. Saginaw is a town of 10-15 houses with one tavern [or boarding house] and a [general] store. Transportation from here is not good. Two dollars per person and 2 Shillings per barrel. On Pentecost [Friday] evening we arrived, [in the name of] God, in Frankenmuth. We saw, on our way to Lobenstein, some blockhouses and we said that they must be like the houses in Frankenmuth. Before we came to New York, we saw on both shores, beautiful houses and blooming gardens. From New York to Saginaw we saw on both shores beautiful fruit trees. We also saw small block houses and we said again that they would have these kinds in Frankenmuth. When we came to Frankenmuth we found two of these: the mission house and [the community house] Weber's house. The others had three huts[, two] without doors. But these people that came here the



the soil seems to be very good. We cannot raise any hay in our forest because everything is grown over with large trees, such as oak, beech, linden [and sugar maples]. They have [foliage] as big as the Atlasbeerbaum<sup>clxxix</sup>; [also] all kinds of trees with nuts. We cannot raise too many nuts or acorns because the sun cannot shine on the small trees due to the thick large trees. [It seems it can be done.] My brother-in-law and I have a very beautiful forest with large oak trees and black soil. There is also clay often 2 inches deep that should grow a lot of wheat. In Detroit we paid a lot of money for ironwork and tin ware[, medicine,] flour, sugar, coffee, rice and nails are short already and we don't get a chance too often to buy these. Everything is just about the way the people wrote. Rice costs 6 cents a pound – 1 cent is 6 Pfennig, 1 Shilling [is] 12 ½ cents, 8 Shillings equal 1 dollar or 100 cents, [1.5 Frankenthaler 93 or 94 cents. The lb. of coffee is 2 cents, lb. sugar is 9 cents, lb. salt pork is 7, beef is 4 cents with bone and after it is weighs only ¾ pound.] Later it will be good for us, but now we have many expenses. In one year, two people need 125 [florin] without the expense of building a house. I have already bought 1 cow for 14 dollars and 1 mother pig with 5 nice young ones, but the pigs in America do not get so big [remainder of letter missing].

<sup>i</sup> Deuteronomy 32:7 KJV.

<sup>ii</sup> Siegfried Kreuzer, “Zebaoth – der Thronende in Vetus Testamentum” V. 56: Issue 3, last modified 1 January 2006, <brill.com/view/journals/vt/56/3/article-p347\_6.xml> . “Zebaoth” is used in the German and Hebrew Bible in place of Yahweh.

<sup>iii</sup> Excerpts from Deut. 32:8-11 KJV.

<sup>iv</sup> Psalms 102:18 KJV.

<sup>v</sup> *Der Lutheraner* V.47 No.10 (12. Mai 1891):75.

*“Todesnachricht. Der Lutheraner muss seinen Lesern eine erschütternde Trauerkunde bringen. Prof. A. Crämer, der ehrwürdige Präses unseres Predigerseminars zu Springfield, Illinois, ist Sonntag, den 3. Mai, Morgens 3 Uhr 50 Minuten gestorben [Prof. A. Craemer, worthy president of our Seminary in Springfield, Illinois, died Sunday, May 3, 3:50 am]. Ein ausserordentliches, gewaltiges Leben ist da zum Abschluss gekommen. Mit Crämer ist eine der geistlichen Heldengestalten, welche Gott unserer Synod in ihren Vätern*

*beschert hat, aus unserer Mitte geschieden. Der Entschlafene war von Natur mit ungemeiner Willenskraft begabt, ein Charakter wie von Stahl und Eisen. Als Gott nun dieses starke Gefäss mit Seinem Geist erfüllt und sich dienstbar gemacht hatte, da ist es Ihm ein auserwähltes Rüstzeug geworden zum Dienst in Seinem Reich. Der Entschlafene war ein besonders helleuchtendes Beispiel der geistlichen Thatkraft und Selbstverleugnung. Er war eine lebendige Erklärung des Wortes "Die Liebe Christi dringet uns also; sintemal wir halten, dass so Einer für alle gestorben, so sind sie alle gestorben. Und er ist darum für sie alle gestorben, auf dass die, so da leben, hinfort nicht ihnen selbst leben, sondern dem, der für sie gestorben und auferstanden ist" (2 Cor. 5, 14. 15.).*

*Der Entschlafene war ein rastlos thätiger Mann, Ein Mann, der sich in der Arbeit seines Berufes verzehrte und verzehren wollte. Er hielt jeden Augenblick für verloren, den er nicht im Dienste seines Gottes zubringen konnte. Die ihn näher kennen, wissen, wie er sich jedes Mal freute, wenn er noch mehr Arbeit verrichten durfte, als sein Beruf zunächst mit sich brachte. Er wollte die Zeit des irdischen Lebens, die ihm Gottes Gnade gewährte, auskaufen. In diesem Geiste einer wahrhaft erstaunlichen Energie und Selbstverleugnung hat der Entschlafene über vierzig Jahre an unserer Anstalt gewirkt. Seine Thätigkeit hat tief in das Leben unserer Synode eingegriffen. Von ihm sind Ströme des Segens ausgegangen. Er hat viele Hunderte von tüchtigen practischen Predigern gebildet und in dieselben namentlich den Geist der Treue und der Selbstverleugnung zu pflanzen gesucht. Er wusste von welcher Beschaffenheit die Prediger sein müssen, deren die Kirche vor Allem bedarf. Sein Ziel war, solche Prediger zu bilden, welche die einfältigen Kathechismuswahrheiten wohl lehren können, und dann willig sind, ihr Amt in wahrhaft christlicher Selbstverleugnung, ohne alles Gesuch irdischen*

*Lohnes und leiblicher Bequemlichkeit auszurichten. Wahrlich, mit dem Hinscheiden unseres theuren, ehrwürdigen Crämer ist ein Grosser in Israel gefallen! Unsere Synode hat durch seinen Tod einen grossen, einen sehr grossen, wie uns scheinen will, unersetzlichen Verlust erlitten! Doch wir wollen nicht bloss trauern und klagen! Wir wollen auch danken, herzlich danken für den reichen Segen, den Gott durch den langjährigen Dienst des Entschlafenen über uns ausgeschüttet hat, und wir wollen zu dem Herrn der Kirche schreien, dass, obwohl unsere alten treuen Lehrer von uns genommen und heimgerufen werden, doch Er, der Herr selbst, bei uns bleiben wollen mit Seiner*

*Gnade, mit Seinem Worte, mit Seinem Lichte, mit Seinem Segen, mit Seinem Schutze und mit Seiner Treue. Wir wollen uns auch durch das Beispiel des seligen Crämer zu neuer und grösserer Treue reizen lassen, in steter Erinnerung an das Wort: "Ich muss wirken, so lange es Tag ist; es kommt die Nacht, da niemand wirken kann." Der Entschlafene hat sein Alter gebracht auf 78 Jahre 11 Monate und 7 Tage [age 78 years, 11 months, 7 days]. Die Beerdigung sand am Himmelfahrtstage, den 7. Mai, unter grosser Betheiligung statt. Nähers wird in einer späteren Nummer des "Lutheraner" mitgetheilt werden. F. P."*

*Der Lutheraner V. 47 No. 10: 114,*

*<https://app.box.com/s/bvsgg2o7hid9v352myy9>.<sup>vi</sup> E. A.*

*Mayer, Geschichte der evangelisch-Lutherischen St. Lorenz-Gemeinde U.A.C. zu Frankenmuth, Mich. im Auftrag der Gemeinde zur Feier ihres fünfzigjährigen Bestehens, (St. Louis: Concordia Publishing House, 1895): 7.*

*Mrs. Anita Boldt's version is more politically correct, but this is a literal translation of what Mayer wrote.*

*<sup>vii</sup> Offenb. 2, 11. This is incorrect in the original.*

<sup>viii</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 11-26, 216-219.

Chapter 1 covers A Plea for Help from America and Chapter 2 Loehe's Missionary Plan. A translation of the Constitution : 216-219.

<sup>ix</sup> Mayer, p. 9. *Gemeinde*. This word is usually translated as community but can also mean parish (or congregation). In the present example both apply.

<sup>x</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 13.

*Notschrei*.

<sup>xi</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970):12.

<sup>xii</sup> Mayer, p. 9. Mrs. Anita Boldt's version is more politically correct, but this is a literal translation of what Mayer wrote.

<sup>xiii</sup> Mayer, p. 9. *Zöglinge*.

<sup>xiv</sup> "Friedrich Schmid church records, 1833-1975," 2013, <https://deepblue.lib.umich.edu/handle/2017.42/99573>.

"Friedrich Schmid was a pioneering clergyman, regarded as the first Lutheran pastor in Michigan. He arrived in Michigan from Germany in 1833 and had organized the first Evangelical Lutheran Congregation in the state by November of that year. Over the next forty years he helped organize some 20 churches in southeastern Michigan and founded an served as the first president of the Michigan synod."

<sup>xv</sup> Mayer, p. 10. Mrs. Anita Boldt's version is more politically correct, but this is a literal translation of what Mayer wrote. <sup>xvi</sup>

Mayer, p. 10. Mrs. Anita Boldt's version is more politically correct, but this is a literal translation of what Mayer wrote. <sup>xvii</sup>

Mayer, p. 12. Mrs. Anita Boldt's version is more politically correct, but this is a literal translation of what Mayer wrote.

<sup>xviii</sup> *Der Lutheraner* V. 47 No. 10 (12. Mai 1891):75.

"*Todesnachricht. ... Prof. A. Crämer*.

<sup>xix</sup> 2 Cor. 5: 14, 15 KJV.

<sup>xx</sup> *The Book of Concord: The Symbolical Books of the Evangelical Lutheran Church*.

Variations on this title are used, including Book of Concord 1580, symbolical books of the Lutheran Church, and The Symbolic Books.

<sup>xxi</sup> Mayer, p. 14. *Puseyiten*.

<sup>xxii</sup> "Doos (Muggenhof)," *Wikipedia*, last modified 12 June 2019 01:28, <de.wikipedia.org/wiki/Doos\_(Muggenhof)> . Doos is a suburb of Nuremberg.

"Carl Crämer," *Wikipedia*, last modified 5 September 2018 15:38, <de.wikipedia.org/wiki/Carl\_Crämer> .

Carl Crämer, 1818-1902, politician and member of the Reichstag, he owned a mirror factory by Doos.

<sup>xxiii</sup> Mayer, p. 16. "*ohne Rückhalt zu allen Bekenntnisschriften der lutherischen Kirche in dem Concordienbuch von 1580*" <sup>xxiv</sup>

Mayer, p. 16. "den vollen Inhalt der lutherischen Concordia von 1580 nicht bloss *quatenus* (so weit sie mit dem Worte Gottes übereinstimmt), sondern *quia* (weil sie mit dem Worte Gottes übereinstimmt) zu beschwören bereit sind; nicht bloss aus Fügsamkeit und Gehorsam, sondern aus eigener, innigster Überzeugung."

<sup>xxv</sup> Mayer, p. 16. *Zöglinge*.

<sup>xxvi</sup> Mayer, p. 17. *Anerkennen* (understand) ... *bekennen* (confess).

<sup>xxvii</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 49-59. Chapter 3 covers Arrival and Journey to Michigan. <sup>xxviii</sup> 1 Peter 3: 1ff KJV: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may

without the Word be won by the conversation of the wives ...”

<sup>xxxix</sup> Mayer, p. 19. *Sendlinge*.

<sup>xxx</sup>“Domgemeinde Schwerin,” Last updated 3 July 2019, <dom-schwerin.de> .

*Der Dom zu Schwerin; Evangelisch-Lutherische Domgemeinde Schwerin*.

<sup>xxxix</sup> Friedrich Lochner, “Ehrengedächtniss des seligen Herrn Friedrich August Crämer.” *Der Lutheraner*, XLVII (1891): 147 to 149, 155-157 ...

<sup>xxxii</sup> Isaiah 43:2 KJV.

<sup>xxxiii</sup> Mayer, p. 21. *Harmonium*.

The American Heritage Dictionary of the English Language, (Boston: Houghton Mifflin Company, 1982. Harmonium ...

An organlike keyboard instrument ... [harmonium, melodeon, or reed organ; not a pump organ].

<sup>xxxiv</sup> Mayer, p. 22. *Herr und Frau* were translated: Mr. and Mrs. for Martin & Margaretha Haspel.

<sup>xxxv</sup>“*Evangelical Lutheran church of St. Matthew*,” updated 2014, <tmattthewnyc.org> . St. Matthew’s Lutheran Church, the oldest Lutheran church in the United States.

“175 Years of Ministry at Trinity Lower East Side,” last modified 2018, <trinitylowereastside.org/175<sup>th</sup>> . “Theodore Brohm as the first pastor ...” (Trinity was a daughter church of St. Matthew’s).

<sup>xxxvi</sup> *Archives of St. Matthews Lutheran Church*, June 10, 1845.

<sup>xxxvii</sup> *Friedrich Schmid church records, 1833-1975*. <sup>xxxviii</sup>

*Friedrich Schmid church records, 1833-1975*. <sup>xxxix</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 98,99. Pastor Johannes Andreas August Grabau, of the Buffalo Synod did not agree with other church leaders.

<sup>xl</sup> *Friedrich Schmid church records, 1833-1975*.

<sup>xli</sup> Mayer, p. 26. *Buckel*.

<sup>xlii</sup> Mary Nuechterlein (Collection Mgr., Frankenmuth Historical Museum), research results, December 2019. Other than the 1846 letter (in this file), no information on paying with *Fünffrankenthaler* was found.

Craemer: Loehe, *FHA1973.40.23 letter*, 25 July 1845, (trans. at Frankenmuth Historical Assn.).

“... *freilich den Acker um 2 ½ Dollar, auch für die Mission einst weilen 70 Acker, wozu Weber und ich das Geld vorstreckten bis der Wechsel auf 700 Dollars kommt.*”

Pastor Winkler in Detroit held their money for them until it was needed for the land purchase. No specific currency was mentioned. (*Wechsel*: letter of credit or similar document.)

Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 50.

The bucket is at the Luckhard Museum in Sebawaing, Michigan. There is no reference for “five-Gulden pieces.”

“*Reichsthaler*.” last edited 5 June 2019 at 00:31 UTC, <https://www.revolvvy.com/page/Reichsthaler>.

The Reichsthaler (German) was a standard Thaler silver coin of the Holy Roman Empire, established in 1566 by the Leipzig convention ... by the 19<sup>th</sup> century, the word Reichsthaler was

also used as an accounting unit in regard to a bank's rate of exchange for silver coins throughout northern Germany.

"Thaler," Wikipedia, last modified 14 June 2019, at 07:58 (UTC), <http://en.wikipedia.org/wiki/Thaler>.

The Thaler was a silver coin used throughout Europe for almost four hundred years.

"South German gulden," Wikipedia, last modified 22 May, at 06:52 (UTC),

[http://en.wikipedia.org/wiki/South\\_German\\_gulden](http://en.wikipedia.org/wiki/South_German_gulden). The South German or Bavarian Gulden was the currency of southern Germany between 1754 and 1873.

Fr. C. L. Koch, *The German Colonies Near the Saginaw River: A Guide for German Emigrants to the State of Michigan in North America*, (New York: G. & B. Westermann Brothers, 1851): 4.

"1 Dollar (symbol: \$) = 100 cents. In usual trade and business relations would, however, be in shillings, honored at 8 on the dollar, so that one such amounted to 12.5 cents; it would be discounted to only 12 cents, so that 1/2 cent is lost. The worth of dollars to German money is, after the *Cours* somewhat deteriorated. By the customary estimate one might wish to receive to 1.5 *Taler cour.*, although this is a little too high (more accurate: about 1 *Reichthaler [Rthl.] 10 Ggr. 6 Pfennig* or 1 *Rthl. 13 Ggr. Cour.* [current rate of exchange]); consequently therefore 1 *Schilling* is about 4.5 *Ggr.* = 5.5 *Ggr.*, 1 cent somewhat more than 1/3 *Ggr.* = 5 *S.-Pfennig* [shilling-penny]." <sup>xliii</sup> Mayer, p. 28. *Schüttelfieber*.

Merriam-Webster dictionary. *Ague*, a fever (as malaria) marked by paroxysms of chills, fever, and sweating that recur at regular intervals.

<sup>xliv</sup>"*Saint John Evangelical Lutheran Church (Neuendettelsau, Union County, Ohio)*," posted 1 September 2014, <https://concordiahistoricalinstitute.org/saint-john-evangelical>

[lutheran-church-neuendettelsau-union-county-ohio/](https://lutheran-church-neuendettelsau-union-county-ohio/).

Neuendettelsau, Union County, Ohio (elsewhere it is referred to as Neu Dettelsau or New Dettelsau).

<sup>xlv</sup>"*Hymnary.org*," n.d.,

[https://hymnary.org/text/bis\\_hieher\\_hat\\_mich\\_gott\\_gebacht](https://hymnary.org/text/bis_hieher_hat_mich_gott_gebacht). *Hilf ferner auch, mein treuer Hort!* ... the third verse of "The Lord hath Helped Me Hitherto."

<sup>xlvi</sup>Mayer, p. 33. Thomas Duke theorized that this was a joke about a house with only one doorway.

<sup>xlvii</sup>Mayer, p. 34. Thomas Duke notes that this may also translate, "50 to 70 miles apart from each other." <sup>xlviii</sup>

Lochner, Friedrich. "*Ehrengedächtniss des seligen Herrn Friedrich August Crämer*." *Der Lutheraner*, XLVII (1891): 147 to 149, 155-157 ...

<sup>xlix</sup>G. A. Ranzenberger, *FHA1973.40.23S letter*, 1846. (Copy of translation of letter in this file).

Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 62-68.

Chapter 7 covers The Second Group of Frankenmuth colonists, 1846.

<sup>1</sup>Blaesing[?] : Volck, *FHA1973.40.23M, letter*, 12 January 1846. (Translation at FHA).

The Caroline in 1846 was captained by D. Raschen. The *Charlotte* had been suggested as a substitute.

<sup>li</sup>"*Manifest of the Gg. Duckwitz*," 1846. (Copy at FHA). <sup>lii</sup>

Mayer, p. 42. Mayer gives the English word, Creeks, and the German, *Bäche*.

<sup>liii</sup>Mayer, p. 44. Mrs. Anita Boldt's version is more politically correct, but this is a literal translation of what Mayer wrote.

<sup>liv</sup>Mayer, p. 45. *Kirchweih*.

<sup>lv</sup>Craemer:Loehe, *FHA 1973.40.23T, letter*, 20 July 1846.

(Transl. at FHA)

The letter is a report on the meetings on conflicts with the Michigan Synod and certain pastors.

<sup>lvi</sup> Mayer, p. 45. *Missionssynode*.

<sup>lvii</sup> Mayer, p. 45. *Zögling*.

<sup>lviii</sup> “*Records of the Basel Mission*,” 2002, <archiveshub.jisc.ac.uk/search/archives/b9edba8e-e874-33f5 - bc95-01f88a776cb9> .

“The German Missionary Society (subsequently the Basel Evangelical Missionary society) founded in 1815. Now known as the Basel Mission, it is one of the biggest and oldest German speaking Protestant missionary societies and was international and interdenominational from the beginning. The society opened an institution for training missionaries in 1816 ...” <sup>lix</sup> Mayer, p. 45, 46. Thomas Dukes noted the German is difficult in the highlighted part of the following, “Als aber auch die versammelte Synode diesen Protest unberücksichtigt liess, **auch von bisher geübten Bedienung ausgesprochen unirter Gemeinden nicht lassen zu wollen** erklärte, blieb den genannten vier Pastoren Gewissens halber nichts anderes übrig, als ihren Austritt aus der Synode zu erklären.” (unieren : united).

*Friedrich Schmid church records, 1833-1975.*

<sup>lx</sup> Diedrich Henry Steffens, *Doctor Carl Ferdinand Wilhelm Walther*, (Philadelphia: The Lutheran Publication Society, 1917): 256, 257, <books.google.com> .

“Foreward ... It is but an attempt to say in English what has been said so much better in Germany by Guenther, Koesterling, Hochstetter and Graebner ...” “... the meeting for a further consideration of the draft of the constitution, which had been signed on May 20, at St. Louis, by Walther, Loeber, Gruber,

Keyl, Fuerbringer, Schieferdecker, Ernst, Sihler and Buenger, was held at Fort Wayne. There were sixteen ministers present, despite the difficulty and expense of travel in those pioneer days. Thus the trip from St. Louis to Fort Wayne cost \$50, and consumed four days for each way. Nevertheless, Walther, Loeber, Keyl and Brohm, came from St. Louis with a lay delegate, a Mr. Barthells, traveling via the Ohio River to Cincinnati, and then by canal to Fort Wayne. The Michigan men, Craemer, Hattstaedt, and several members of their congregations, traveled by lake boat to Toledo, and then to the place of meeting via the Wabash Canal. They met Walther and Loeber at the Cincinnati Junction, seventy miles from Toledo. Lochner repeats what Loeber told him of the meeting. As the Toledo canal boat approached the landing, Walther pointed out several men, attired in dignified black, with their long pipes (undoubtedly Weichsel stem and porcelain bowl, such as German students carry today), standing upon the deck. They were Craemer, the Indian missionary and pastor of Frankenmuth, with several of his companion Franks. Craemer

describes the first meeting like this: “It did not take long, when a slender man, with a prominent nose and fiery eyes, stepped out of the door of the little inn, followed by a mild looking tall man and a young student, who at once came aboard our boat. Of course, the former was Walther, the other the venerable Pastor Loeber and his son. The joy of the happy meeting was great on both sides, and soon, while we were riding along the canal easily and undisturbed, all were engaged in eager conversation. Thus I met Walther. It meant much to me to personally and nearer learn to know the man, whom I, by his *Lutheraner*, had already recognized as a pillar of real Biblical Lutheran truth. On the other hand, Walther also wished to know what kind of man it was whom Loe[he] had sent over to

order the colonization and mission work, and to be the leader of his pupils. Soon we were deep in an earnest discussion of doctrine in all points, which lasted for the whole long trip.”<sup>lxi</sup> Mayer, p. 47. *Zöglinge*.

<sup>lxii</sup> Mayer, p. 47. Thomas Duke translated *Gnadenwahl* : predestination, “I think this refers to ‘unconditional election,’ i.e., the teaching that God predestined some people to receive salvation and others to be damned.”

<sup>lxiii</sup> Mayer, p. 49. *Herr* was translated, Mr. by the editor. <sup>lxiv</sup> Mayer, p. 49. *Doch vorher noch einiges andere*. <sup>lxv</sup> Romans 5:13 KJV.

<sup>lxvi</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 75-77. Craemer: Loehe, 18 January 1847.

<sup>lxvii</sup> Henry Perry Smith, *A History of the City of Buffalo and Erie County*, (Syracuse: D. Mason & Co., 1884). In May, 1854 the Rev. J. H. Pinkepank accepted a vocation as vicar and teacher and succeeded Rev. Diehlmann in 1855; the latter received a call from a Lutheran congregation in Rainhaim, Canada, in December. The Rev. Mr. Pinkepank died in November, 1856.

Klammer & Rogner. *St. Lorenz Lutheran Church (Frankenmuth MI) compiled records*, (copy at FHA). Cantor Pinkepank taught at St. Lorenz 1846-1854. <sup>lxviii</sup> *Der Lutheraner*, 1848.

<sup>lxix</sup> Matthew 19:14 KJV.

<sup>lxx</sup> Coy Eklund, *Chippewa Language Book*, (New York: Coy Eklund Publ., 1991). Moo-koman is Chippewa for knife. Thomas Duke research, Gichi-Mookomaan literally means long knives but refers to white people (Americans). <sup>lxxi</sup> Rydell, Robert W.; Kroes, Rob. *Buffalo Bill in Bologna: The Americanization of the World, 1869-1922*. University of Chicago Press (Chicago), 2005.

The first international trip [of Buffalo Bill’s Wild West Company] was to London, England, on March 31, 1887 ... ninety-seven Indians ... The show returned to Europe in 1889- 1890 where it visited England, France, Italy, and Germany. <sup>lxxii</sup> Mayer, p. 55. *Zahlstage*.

<sup>lxxiii</sup> “History of India, Lutherans in – Lutheran Missions 1909-2009,” September 2016, <lutheranmissions.org/history-of-lutherans-in-india-1909-2009> .

The Tamil Evangelical Lutheran Church (TELC) traces their history back to 1706. In 1815 the Basel Society began work in India. The Leipzig Missionary Society (1836) was called the “Aristocrat among Missions” and sought to unite Lutherans of Europe and America in the great missionary enterprise. For seventeen years they operated out of Dresden as a branch of the Basel Society. Then, trying to be more Lutheran, they struck out on their own. Leipzig continued to work in the south among the Tamil.

<sup>lxxiv</sup> Mayer, p. 57. *Bethanien*.

<sup>lxxv</sup> Mayer, p. 58. *Synodalbericht*.

<sup>lxxvi</sup> *Der Lutheraner* V.10 No.8 (6 December 1853):64. The spelling Shebayonk was used (also spelled Shebahyonk).

<sup>lxxvii</sup> Mayer, p. 59. Mrs. Anita Boldt’s version is more politically correct, but this is what Mayer wrote.

<sup>lxxviii</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970):214, 215. St. Lorenz ev.-Luth. Church (Frankenmuth, Michigan) Book I. <sup>lxxix</sup> Johannes Strieter, *Lebenslauf*, p. 42 (Pastor Ottomar Fuerbringer).

<sup>lxxx</sup> Mayer, p. 60. Mrs. Anita Boldt’s version is more politically correct, but this is what Mayer wrote.

<sup>lxxxi</sup> Mayer, p. 61. *Seelsorger*.



<sup>lxxxii</sup> C. F. W. Walther, “*The Congregation’s Right to Choose its Pastor*”, trans. Fred Kramer, ed. Wilbert H. Rosin (St. Louis: Concordia Seminary Publications, 1997), 111. German in: [C. F. W. Walther,] “*Das Gemeindewahlrecht*,” *Der Lutheraner* 17 (February 19, 1861): 105.

<sup>lxxxiii</sup> Mayer, p. 62. Hanover in Lower Saxony, in the German Confederation.

<sup>lxxxiv</sup> Mayer, p. 62. *Prediger*.

<sup>lxxxv</sup> Mayer, p. 62. *Zöglinge*.

<sup>lxxxvi</sup> Mayer, p. 62. *Geistvoll*.

<sup>lxxxvii</sup> Mayer, p. 62. *Brautwerber Christi*.

<sup>lxxxviii</sup> Mayer, p. 62. *Busspredigte*.

<sup>lxxxix</sup> Herman F. Zehnder, *Teach My People the Truth: the story of Frankenmuth, Michigan*, (Frankenmuth: Self-published, 1970).

Chapter 10 covers the break with Loehe.

<sup>xc</sup> Mayer, p. 66. *Freiheitsschwindel*.

<sup>xci</sup> Lutheran Church in the Book of Concord 1580. <sup>xcii</sup>

Hermann Vorländer, *Church in Motion: the History of the Evangelical Lutheran Mission in Bavaria*, (Eugene, OR: Pickwick Publications, 2018): 23, <books.google.com>.

German: *Kirche in Bewegung: Die Geschichte der evangelischen mission in Bayern*, (Neuendettelsau: Erlanger

Verlag, 2014). In 1845 Friedrich Bauer bought the Upper Inn in Neuendettelsau and started, at his own expense, the Mission Preparation Institute. Bauer led the Mission Institute from 1846 until his death in 1874.

“*Dictionary*.” <Google.com> .

Catechist is a teacher of Christian religion, especially one using a catechism.

Peter Haberzettl. “*Friedrich Bauer Fest zusammen mit Fest der Weltweiten Kirche*,” *Unsere Fränkische Heimat / Habewind News*, Posted on 15 July 2012, <<https://habewind.de/>>. Markus Friedrich Wolfgang Bauer (born 14 June 1812 in Nuremberg, died 13 December 1874 in Rothenburg o.d.T.) was a German evangelical-Lutheran theologian of the 19<sup>th</sup> century, also a pedagogue and Germanist ... As a theological student he worked with Wilhelm Loehe, the founder of the Diakoniewerks Neuendettelsau. In 1841 Loehe began Friedrich Bauer as his assistant with the Neuendettelsauer Traktatverein. In 1846 he was the founding rector, under Loehe, of the “*Vorbereitungsanstalt*,” (today Mission EineWelt) in support of pastors sent to North America. Under his leadership, 190 men were educated for their service in North America as pastors and teachers. The memorial was part of his 200<sup>th</sup> birthday anniversary celebration.

<sup>xciii</sup> *Kirchliche Mittheilungen*.

<sup>xciv</sup> Psalms 121:8, KJV.

<sup>xcv</sup> Exodus 4:24-26.

<sup>xcvi</sup> Mayer, p. 70. *Einträchtigkeit*.

<sup>xcvii</sup> Emil Voss, *A Century with Christ in Holy Cross 1849-1949*, (Saginaw, MI: Holy Cross Lutheran Church, 1949).

<sup>xcviii</sup> “*Gesellschaft für innere und äussere Mission im Sinne der lutherischen Kirche e.V., gegründet 1849 von Wilhelm Löhe*,” <[gesellschaft-fuer-mission.de](https://gesellschaft-fuer-mission.de/)>.

<sup>xcix</sup> Mayer, p. 71. *Abschieds- und Sterbebrief*.

<sup>c</sup> *The Book of Concord: The Symbolical Books of the Evangelical Lutheran Church*, also referred to as the *Symbolic Books*.

<sup>ci</sup> Mayer, p. 72. *Samenkörner des Gebets* (kernels of prayer).



This was the title of one of Loehe's books.

<sup>cii</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970).

Chapters 11 and 12 cover Farming, Commerce, Business and Growth of St. Lorenz and Establishment of Other Churches.

Mayer, p. 73. *Gemeinde*. This word is usually translated as community but can also mean parish (or congregation). In the present example could both apply.

<sup>ciii</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 216, 234.

“GOD IS A GOD OF ORDER, Community Regulations for the Community of Frankenmuth ... II. Whereas every member of the community shares in the benefits of the community life, therefore every **voting member**, be **he** farmer, tenant, craftsman, or bachelor, should help bear the burdens of the community according to the standard of fairness ...” St. John's Lutheran Church (Frankenmuth, Michigan) was more explicit in 1879: “6. Voting Rights. Only male members have the right to vote, and among these only such as have attained the 21<sup>st</sup> year of their life and are in accord with paragraph 6 of this constitution, have subscribed to the same, and have fulfilled their duties toward the treasury of the congregation ...”

<sup>civ</sup> Mayer, p. 73. *Heidentaufen*. Mrs. Anita Boldt's version is more politically correct, but this is what Mayer wrote. <sup>cv</sup> Brad Igou, “The Mystery of St. Michael's Day,” pre-2013, [www.amishnews.com/amisharticles/michael.htm](http://www.amishnews.com/amisharticles/michael.htm). St. Michael's Day ... is usually observed by the Amish on October 11 ... St. Michael's Day is celebrated in the Catholic, Lutheran, and Anglican churches on September 29<sup>th</sup>, and in the Greek church on November 8. The different dates have to do with changes from the Roman to the Julian and Gregorian

calendars.

Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 119.

There is no reference for his use of September 29, 1852. St. Lorenz minutes from 1852 do not exist.

<sup>cvi</sup> Mayer, p. 74. *Archiv der Gemeinde*. According to Anita Boldt's translation, Voter's Assembly Minutes and other records were kept in a safe, once one could be afforded. <sup>cvi</sup> *OHS Pipe Organ Database*, 2015, <<http://pipeorgandatabase.org/Builders.CompleteList.php>> . John Fauser was in Detroit 1855-1860 and Martin Fauser 1856- 1868.

<sup>cvi</sup> Henry Perry Smith, *A History of the City of Buffalo and Erie County*. (Syracuse: D. Mason & Co., 1884). The Rev. J. H. Pinkepank died in 1856.

FHA1980.45.422C biography, Cantor Simon Riedel, 1827-1916, at St. Lorenz 1854-1901.

Mayer, p. 75. *Zögling*.

<sup>cix</sup> Unpublished research by Wesley Reinbold. Heinrich “Henry” Eisfeller left Michigan and the ministry after serving Frankentrost and Frankenhilf (1857-1862).

“Henry Eisfeller,” last updated 28 July 2012, <[Sv.www.findagrave.com/memorial/94337227/henry\\_eisfeller](http://Sv.www.findagrave.com/memorial/94337227/henry_eisfeller)> . Gravestone: Father Henry Eisfeller 1834-1897; at Forest Home Cemetery, Forest Park, Cook County, Illinois. <sup>cx</sup> Mayer, p. 80. *cholerisches Temperament*. <sup>cx</sup> Mayer, p. 80. *Christenlehre*.

<sup>cxii</sup> Book of Concord.

<sup>cxiii</sup> Mayer, p. 80. *Machtspruch*.

<sup>cxiv</sup> “Pastors who served St. Matthew Evangelical Lutheran Church,” Updated 2019, <<https://smclemont.com/contact/st-matthews-pastors/>> .

Pastor Herman W. Querl, ... The second of three pastors that served Lemont as a preaching station starting in 1870 ... to 1874.

<sup>cxv</sup> Mayer, p. 81. *Pathen*.

<sup>cxvi</sup> “Saint Lorenz Lutheran Cemetery, Agnes Ernestine Fuerbringer,” Added October 21, 2012 by mgallster, <[findagrave.com/memorial/99305772/agnes-ernestine-fuerbringer](http://findagrave.com/memorial/99305772/agnes-ernestine-fuerbringer)> .

Birth: 23 July 1918 in Germany; Death: 15 January 1895 in Missouri; Children: John Gottlieb Walther 1840-1897, Renata E. Fuerbringer Moll 1844-1920, Maria Anna Fuerbringer Hubinger 1849-1912, Gustavus H. Fuerbringer 1852-1911, Clara Elisabeth Fuerbringer Sievers 1854-1929, Agnes P. Hedwig Fuerbringer 1858-1886, Ludwig Ernst Fuerbringer 1864-1947; 1842 she married Ottomar Fuerbringer 1810-1892; previous marriage Otto Hermann Walter 1809-1841. <sup>cxvii</sup> Psalm 76:1.

<sup>cxviii</sup> *Samenkörner des Gebets* (kernels of prayer), was the title of one of Loehe’s books.

<sup>cxix</sup> I Corinthians 1:4-5 KJV: “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge ...”

<sup>cxx</sup> Mayer, p. 84. Mrs. Anita Boldt’s version is more politically correct, but this is what Mayer wrote.

<sup>cxxi</sup> Mayer, p. 84. *pietistischer*.

<sup>cxxii</sup> Mayer, p. 85. *Zöllner*. Thomas Duke, “The reference is to

Matthew, the tax collector from the Gospel.”

<sup>cxixiii</sup> Mayer, p. 85. *Christenlehre*.

<sup>cxixiv</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 213.

“Frankenmuth Church Constitution ... X. Concerning the Order of Service ... For the confessional service each penitent shall announce himself personally to his confessor one or several days before the confessional service. We unanimously practice private confession and desire private absolution.” <sup>cxixv</sup> Mayer, p. 86. *Die St. Louiser Lutherausgabe* (probably *Der Lutheraner*).

<sup>cxixvi</sup> Mayer, p. 87. *Vorsteheramt*. Anita Boldt correctly translated it as Elders, but St. Lorenz also had a Board of Trustees. <sup>cxixvii</sup> Mayer, p. 87. *nichts Oberflächliches, sondern Gediegenes*. <sup>cxixviii</sup> Mayer, p. 88. *Kirchenlehrer*. (Doctors of Divinity). <sup>cxixix</sup> Mayer, p. 89. *Protokollen*.

<sup>cxixx</sup> Herman Zehnder, *Teach My People the Truth*, (Frankenmuth, MI: Self-published, 1970): 136.

Zehnder on the Civil War with references.

<sup>cxixxi</sup> “Frankenmuth / Saint Lorenz Evangelical Lutheran Church,” 2019, <[Michiganmarkers.com/default?page=L1729](http://Michiganmarkers.com/default?page=L1729)> . ... architect C. H. Griesse ... Portrait and biographical record of Saginaw and Bay counties, Michigan ... 1892: John M. Hemmeter, born in “Germany” September 24, 1832 ... trade of mason.

<sup>cxixxii</sup> *Saginaw Evening News*, 29 & 30 January 1907, <[obits.saginawlibrary.org](http://obits.saginawlibrary.org)>.

Frederick A. Ahner (Rev.) Birth: 14 July 1835 in [kingdom of] Saxony; Spouse: Louisa [died] March 1896; Death: January 1907 in Frankenlust, Michigan, Cemetery: Holy Cross [Saginaw, Michigan].

<sup>cxxxiii</sup> Mayer, p. 85. *Eins ist noth.*

<sup>cxxxiv</sup> Mayer, p. 92. *Gott der Vater, wohn uns bei.*

<sup>cxxxv</sup> Martin Luther: *Ein feste Burg ist unser Gott.*

<sup>cxxxvi</sup> 1 John 5:7 KJV.

<sup>cxxxvii</sup> Psalm 87:1,2 KJV.

<sup>cxxxviii</sup> I Cor. 3:11 KJV.

<sup>cxxxix</sup> **Evangelischer Posaunendienst in Deutschland** (EPiD),” Updated 17 August 2019, [www.epid.de](http://www.epid.de). The modern Posaunenchor has its ancestry in Pietism. They were considered mobile, “All weather organs.” Posaunen meant trumpets. By the 19<sup>th</sup> century there were trumpets with instruments of the bugle horn family in the background. In 1865 in Neuendettelsau “the oldest Posaunenchor in Bavaria” was founded. Over time the types of horns in use have expanded.

<sup>cxl</sup> Mayer, p. 96. *Klingelbeutel.*

<sup>cxli</sup> Anita Boldt (researcher), *St. Lorenz Lutheran Church (Frankenmuth, Michigan)*, “old records.” George Michael Pirner donated the baptismal font, made in Cleveland, Ohio. <sup>cxlii</sup> Pastor A.C. Klammer & teacher Wilfred Rogner, “*St. Lorenz Lutheran Church (Frankenmuth MI) compiled records*,” ca. 1945.

Referred to as the Teachers List at FHA, it was based in part on this text and on church records.

<sup>cxlili</sup> “*Frankenmuth News*,” 31 October 1907.

Professor Carl G. Leutwein passed to rest Thursday, October 24 ... born in “Germany” June 21, 1843 ... At the age of 21 he came to America ...

<sup>cxliv</sup> Mayer, p. 104. *Arbeiterverein.*

<sup>cxlv</sup> Jeremiah 15:19 KJV.

<sup>cxlv</sup> *seltene.*

<sup>cxlvii</sup> Acts 26:22, 23 KJV “Having therefore obtained help of

God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.” <sup>cxlvi</sup> *Posanenchor.*

<sup>cxlvi</sup> “*Hymnary.org*,” last updated 2000,

[https://hymnary.org/text/ist\\_gott\\_fuer\\_mich\\_so\\_trete](https://hymnary.org/text/ist_gott_fuer_mich_so_trete). The last two or three lines of the third verse of “*Ist Gott für mich, so trete gleich alles wider mich.*”

<sup>cl</sup> *Trauerschlägen.*

<sup>cli</sup> *Blaschor.*

Commented: Probably the brass band (with trumpets). See *Posaunenchor.*

<sup>clii</sup> “*Saginaw Courier Herald*,” 11 March 1913: 5. The Rev. George Bernthal, Birth: 9 November 1837 in “Rostall,” [Kingdom of] Bavaria; married 14 January 1865; Death: March 1913 in Richville, Michigan; pastor of St. Michael’s Lutheran Church (Richville, Michigan). <sup>cliii</sup> “*St. Lorenz Lutheran Church “old” cemetery*” gravestone, 2019. Located on the south side of Tuscola Street, across from the church, the cross-shaped gravestone is just to the south of her parents’ stone. “Agnes P. Hedwig Fuerbringer GEBOREN DEN 14 OKT 1858 GESTORB. DEN 1 APRIL 1886.” Commented: In 1986 Mrs. Anita Boldt noted that the outline of the foundation of the church was still visible during a severe dry spell. The grass turned brown and the foundation could be seen. The Fuerbringer tombstone stands where the pulpit once stood in the southeast corner of the church.

<sup>cliv</sup> Zehnder, Herman F. Teach My People the Truth. (Self published), 1970: 228.

Pastor H. Partenfelder, native of Holy Cross Lutheran Church, Saginaw, Michigan.

“Pastors & Teachers of Immanuel Lutheran Church, Bay City,”

Last updated 20 June 2019, <bay

journal.com/bay/1he/religion/Immanuel-lutheran-bc.html> .

The Rev. J. H. P. Partenfelder, 1868-1896 pastor at Immanuel Lutheran Church, Bay City, Michigan.

<sup>clv</sup> Mayer, p. 108. *Es ist genug*.

<sup>clvi</sup> “*Saginaw Daily News*,” 4 May 1931: 10,

<obits.saginawlibrary.org> .

Joseph Schmidt (Rev. Dr.) [Birth date not given] Death: May 1931 Fort Wayne, Indiana, former pastor of Holy Cross, Saginaw, Michigan.

<sup>clviii</sup> “*Rev. Lorenz A. Wissmueller*” clipping, n. d.

Rev. Lorenz A. Wissmueller was born December 29, 1869 in Frankentrost, son of Lorenz and Julia (Moll) Wissmueller ... [in addition to Frankenmuth] he served pastorages in Forestville, Monitor, Halfway and lastly at Trinity in Mt. Clemens where he died July 27, 1942.

<sup>clviii</sup> *Der Lutheraner*, 1934, trans. Parvin Lambertus of Concordia Seminar (St. Louis), 1992.

“Pastor E. [Edward] Heinecke died on January 7 in Santa Ana, California, at the age of 75 years ... He was born on March 7, 1858, in Sheboygan, Wisconsin. ... His service as pastor was exclusively in the state of Michigan ... Marquette ... Merritt ... From 1891 to 1903 he was minister at the well-known Synod congregation in Frankentrost. During his pastorate the congregation celebrated its 50<sup>th</sup> anniversary and he composed a brief history ... His last service to the Lord was with the congregation in Riley where he served for 18 long years ... He then moved to California in the hope of renewing his health ...

help out with missions in Glendale and Pomona. In the fall of 1923 he moved back to Michigan where he suffered a stroke ... translated the entire Bible and also Dietrich’s Catechism into Spanish. He was joined in the holy estate of matrimony with Augusta Dorow on September 18, 1882 in Marquette and God blessed his holy estate with 13 children ... the burial took place on January 10 at St. John’s Cemetery in Orange, California ... [signed] Pastor A. M. Bode.”

<sup>clix</sup> “*Edward L. Arndt (1864-1929 Papers, 1864-1995)*,” Last updated 27 August 2014, <[concordiahistoricalinstitute.org/m0005/](http://concordiahistoricalinstitute.org/m0005/)>.

“Edward L. Arndt was born December 19, 1864 in Bukowin, Pomerania. He came from a strongly Lutheran family that left Pomerania (the Polish Corridor) to improve their living standard in America. They settled on the west side of Chicago where land was cheap ... His formal education was completed at Concordia Seminary, St. Louis, at the age of 19 in 1865 ... Eventually he became a science professor ... On May 1, 1887 he married Johanne Marie Karoline Salomon in Fort Wayne, Indiana ... Eight children were born to this union ... founded Trinity Lutheran Church, East Saginaw ... remained there for twelve years ... Concordia College, St. Paul, Minnesota ... installed as its first professor of science on March 2, 1897 ... he created his own mission society, The China Mission Society, in May, 1912 ... Arndt died April 18, 1929. He was buried in the international cemetery in Hankow ...” <sup>clx</sup> 1 Corinthians 4:1-2 (KJV): Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

<sup>clxi</sup> “*Saginaw News*,” 9 July 1955: 5,9 <obits.saginawlibrary.org> .

John Herzog Birth: 30 September 1868 Frankenmuth, Michigan; Spouse: Emma B. Graebner, Marriage: 30 September 1900; founder of Herzog Art Furniture Company; Death: 8 July 1955 Saginaw, Michigan, Oakwood Cemetery [Saginaw].

Mrs. Anita Boldt (researcher).

Johann "John L." Herzog had studied woodcarving and furniture making in Germany, Italy and France.

<sup>clxii</sup> Mayer, p. 112. *Vorsteher*.

<sup>clxiii</sup> Zehnder, Herman F. *Teach My People the Truth*. (Self published), 1970: 19.

Lorenz Loesel (1817-1880) was one of the first (1845) Frankenmuth settlers.

Sandy (Rogner) Muehlfeld, "*John George Rogner: His Family and Descendants 2008*," (Self-published): 197ff. Michael Adam Rogner, 1835-1882. "Michael Adam Rogner was an ardent member of St. Lorenz Lutheran Church in Frankenmuth, serving there as elder from 1880 until the time of his death. When looking at the minutes of early church meetings, one can readily see how very involved he was with the affairs of the church, including serving as the church's delegate to the Synodical Conference."

"*Saginaw News*," 17 May 1909: 5.

Johannes Keinath born November 11, 1838 in [Kingdom of] Wu[ert]temberg [town not given]; moved to Frankenmuth in 1854; m. 1862; deacon of St. Lorenz Church for 25 years; died 16 May 1909 in Frankenmuth MI, member of/buried at St. Lorenz Lutheran.

<sup>clxiv</sup>"*St. Lorenz Lutheran Church, Frankenmuth Michigan*,"

Book II, 1882 Deaths.

Johann List (1816-1882), Elder, Death: 25 April 1882 of stomach ailment (*Magenleiden*) age 65 years 4 months 2 weeks 1 day; buried April 27, survived by wife & 8 children & 12 grandchildren. (trans. at FHA)

"Saint Lorenz Lutheran Cemetery," Added by Sheila Cooper 22 December 2011,

<findagrave.com/memorial/98324424/johann-friedrick vates#source> .

Johann Friedrich Vates (1849-1901).

<sup>clxv</sup>"*Saint Lorenz Lutheran Cemetery*," Added by Jackie 24 April 2009, <findagrave.com/memorial/36311676/johann georg-pickelmann#source> .

Johann Georg Pickelmann (1812-1865).

"*Saginaw Daily News*," 18 January 1911: 6.

John L. Bernthal [Johann Leonhard Bernthal] Birth: 1821 in Rosstall, Bavaria; member of/buried at St. Lorenz; Death: January 1911 in Frankenmuth.

"*Bierlein*" gen. (at FHA).

Matth. Bierlein, Sr. [Johann "Matthäus"] Birth: 11 November 1829; married Maria Wiserner 10 August 1853, she died 25 November 1910; moved to Richville 1899; Death: 18 October 1902.

<sup>clxvi</sup>"Saint Lorenz Lutheran Cemetery," Added by Rob Riley 3 August 2009, <findagrave.com/memorial/40248070/johann adam-list> .

Johann Adam List (1814-1874).

*"Saint Lorenz Lutheran Cemetery,"* Added by Sheila Cooper  
29 September

2012, <findagrave.com/memorial/97951052/johann-michael-herzog> .

Johann Michael Herzog (1824-1904).

<sup>clxvii</sup>*"Saginaw Evening News,"* 31 October 1903: 10. John M. Hubinger Birth: 7 September 1820 in [Kingdom of] Bavaria; to Saginaw County May 1846; Spouse: Anna B. Walt[h]er, she died 26 July 1899; built Star of the West Mill in Frankenmuth; Death: 30 October 1903 in Frankenmuth, Michigan, member of/buried at St. Lorenz.

*"Bierlein"* genealogy on file at FHA.

The St. Lorenz elder is probably Johann Georg Bierlein (1823- 1887) born in Rosstal, Bavaria; died 13 June 1887 in Frankenmuth; married 16 April 1847; buried at St. Lorenz.

*"St. Lorenz Lutheran Church, Frankenmuth, Michigan,"* Book III, 1890 Death Records.

Johann, Bierlein, Sr. ["Wasser" Bierlein] 70 years 8 months 1 week; Birth: 28 July 1819 in Rosstal, Bavaria; Death: 4 April 1890 9:30 p.m. of blood poisoning, buried April 7, survived by wife Elisabeth nee Frank, 5 children and 20 grandchildren. ("Return of Death" forms for 1890 also listed Johann Bierlein, age 71 when he died 4 April 1890 9:30 pm of blood poisoning, wife Elisabeth nee Frank. The gravestone at Saint Lorenz Lutheran Cemetery has 1880 instead of 1890.)

*"Frankenmuth News"* 10 August 1922.

"John M Geyer, 87 years old, and a resident of Saginaw county for 69 years, died Sunday [6 August 1922] at his home, 652

South Fourth avenue. He was a resident of Frankenmuth for 51 years and was active in farming there. He retired in 1904 and moved to Saginaw. Mr. Geyer was born in Bavaria, March 16, 1835 and came to America when he was 18 years old, settling in this township. He was married July 2, 1859 to Miss Anna Gertrude Schluckebier, who died in 1903. The following year he was married to Mrs. Rosina Beyer, who died in 1911. November "10" [30?] 1911, he was married to Mrs. Eva Baum, who together with eight children, survive him: Henry C. Geyer, Saginaw; John A., George and Leonard Geyer, Mrs. John L. Roedel, Mrs. Michael A. Trinklein, Mrs. Henry Frank and Mrs. Mathew Frank of this township. He also leaves 63 grandchildren and 33 great grandchildren. The funeral was held Tuesday morning at 10 o'clock from the home \_52 South Fourth Street, Saginaw, Rev. A. F. Bernthal officiating, and from St. Lorenz church [type error] from the home of his son Leonard Geyer, Tuesday afternoon at 2 o'clock and from St. Lorenz church at 2:30, E.A. Mayer and Rev. Henry Voss officiating with burial in the St. Lorenz cemetery."

*"Frankenmuth News,"* 18 April 1929.

"John Conrad Keinath, passed away suddenly Sunday [14 April 1929] at his home here. He was born in Germany, Nov. 2, 1848, and came to America in 1854 with his parents who settled in this township the following year. Sept. 23rd, 1874, he was united in marriage to Miss Mary Grillenberger, who died July 4, 1919. He is survived by five children, Herman and Richard of Frankenmuth; Lorenz of Tuscola, Mrs. George Riess of Frankenmuth, Mrs. Michael Block of Birch Run and 28 grandchildren. The funeral took place this afternoon from the home at 2:15 o'clock and at 3 o'clock from St. Lorenz

church. Rev. E. A. Mayer and Rev. Henry Voss officiated, and burial was made in St. Lorenz cemetery.”

<sup>clxviii</sup> “*Saint Lorenz Lutheran Cemetery*,” Added by Sheila Cooper 4 Oct. 2012,  
<[findagrave.com/memorial/98276667/johann-leonhard-krafft](http://findagrave.com/memorial/98276667/johann-leonhard-krafft)>  
. Johann Leonhard Krafft (1826-1897).

“*St. Lorenz Lutheran Church, Frankenmuth, Michigan*,”  
Book”Families” No. 206. [Which of these was Johann Sr.?] 1.  
Johann Georg Nuechterlein born here May 21, 1855,  
confirmed 1869, married with Anna Marg. Herzog on  
November 10, 1880; married with Anna Marie Bierlein on  
May 1, 1889

2. Nüchterlein, Johann Jakob "George" 1814-1892.  
NOT: “*Frankenmuth News*” 17 April 1919.  
“Mr. and Mrs. John Nuechterlein [Jr. 1844-1929] well known  
and respected resident of this township. Mr. Nuechterlein for  
58 and Mrs. Nuechterlein for 71 years celebrated their golden  
wedding Friday, April 11, with a family reunion. Mr.  
Nuechterlein was born in Germany August 29, 1844 and came  
to Frankenmuth in 1851. Mrs. Nuechterlein was born in  
Frankenmuth August 14, 1849. The couple were united in  
marriage April 11, 1869 and have made their home on their  
farm ever, since. They are widely known and prominent  
citizens of this community and are of that courteous and kindly  
disposition that makes friends of all who chance to meet them.  
There are nine children living: Mrs. Henry A. Grueber, of  
Saginaw, Mrs. Wm. Neuenkirch and Miss Anna Nuechterlein

of Saginaw, Mrs. John Knoll of Tuscola, Mrs. Jacob Rummel  
and Mrs. Richard Bernthal of Frankenmuth Rev. George  
Nuechterlein of Bay City, John C. Nuechterlein of Detroit and  
Stephen Nuechterlein of Frankenmuth. There are also three  
grandchildren and two great grandchildren. They were all  
present at the family reunion. Mr. Nuechterlein has been an  
elder of St. Lorenz church for about thirty years [“John  
Nuechterlein, Sr” elder only 5 years], and has always taken an  
active part in the life of this community. Both are in the best of  
health and look forward to many years of happiness.” <sup>clxix</sup>  
“*Saginaw Daily News*,” 9 September 1914: 7. Johann Sigmund  
Zehnder [Zehender] (1869-1914).

“*Saginaw Courier Herald*,” 1 August 1917: 7.  
William Frederick Schellhas (1843-1917)

<sup>clxx</sup> “*St. Lorenz Lutheran Church, Frankenmuth, Michigan*,”  
Book”Families” No. 209.

Johann “Christoph” Nuechterlein (1851-1930, trans. at FHA).  
<sup>clxxi</sup> “*Saginaw Evening News*,” 31 October 1903: 10. John M.  
Hubinger (1820-1903); Spouse: Anna B. Walt[h]jer.

<sup>clxxii</sup> “*Saint Lorenz Lutheran Cemetery*,” Added by Sheila  
Cooper 26 September 2012,  
<[findagrave.com/memorial/97794189/johann-adam-roth#source](http://findagrave.com/memorial/97794189/johann-adam-roth#source)> .

Johann Adam Roth (1826-1891).

*St. Lorenz Lutheran Church, Frankenmuth, Michigan*,”  
Book”Families” No. 130.

Johann Martin Jordan, son of No. 129 (Joh. Friedr. Jordan b.  
1812) born in “Zürndorf, Baiern” [Zirndorf, Kingdom of  
Bavaria] November 4, 1847 ... Spouse: Marg. List; died here

June 1, 1893.

*"Saginaw Courier Herald,"* 24 December 1908:1. Henry Reichle (1845-1908).

*"Saginaw News"* 11, 12 October 1943.

G. Fred Gugel (1859-1943).

<sup>clxxiii</sup> *"Saint Lorenz Lutheran Cemetery,"* Added by Sheila Cooper 9 October 2012, <findagrave.com/memorial/98570732/george-m-schaefer#source> .

George M. Schaefer (1817-1901).

*"Frankenmuth News,"* 10 August 1911.

"Hon. Peter Schluckebier Passed Away Sunday. / Village President Five Years / Was Prominent Identified With the Movement for Incorporating the Village, and was its First President / Sunday evening, surrounded by his family and full of years, the summons came to Hon. Peter Schluckebier, and he passed quietly away. Deceased has been confined to his home for some time and his death was not unexpected. Mr. Schluckebier was bom in Dissen [Kingdom of Hesse] Amt Gudensberg, February 10, 1833, and in 1852 came to America, staying in New York for a few years. Later he worked on a railroad in northern Indiana and Michigan until 1856, when he came to Frankenmuth. He worked for John G. Hubinger in his saw mill and in 1858 was united in marriage with Miss Maria S. Eisenmeyer, who passed away in 1891. In 1903 he was married to Mrs. Hillebrand of Chicago, who survives. Mr. Schluckebier and Mr. Haspel built the first tannery in Frankenmuth in 1866, and two years later sold their interests to J. G. Hubinger. He rented the brewery in 1868 and operated it until 1876 when he moved on a farm. He was one of the

organizers of the Frankenmuth Cheese Manufacturing company, and served as a trustee until six years ago when he was elected treasurer. He also has served as President of the Frankenmuth Feuer Unterstuetzungs Verein from 1881 until his death. He was also a trustee of the St. Lorenz church from 1881 to 1895. Upon the organization and incorporation of the Village of Frankenmuth, Mr. Schluckebier was elected president and served five consecutive years, declining to serve longer on account of his advancing age. He also had held office in the township. Mr. Schluckebier was a man of many qualities that endeared him to his friends, who might be said to embrace the inhabitants of the whole surrounding country for miles. Besides his widow, he is survived by eleven children. Mrs. Fred Goetzing, Mrs. Fred Weber, Mrs. Fred Ruff, Mrs. George Bernthal, Jacob, Henry and George, all of Frankenmuth; Mrs. Fred Wirth of Richville; Mrs. John Koellendorfer [Koeppendoerfer?] of Tuscola; Mrs. Conrad Bernthal of Sweet Springs, Mo.; Mrs. Balthas Gugel of Saginaw; an adopted daughter Mrs. Carl Reichle of Detroit. He also leaves one brother, Jacob Schluckebier, of Saginaw; three stepsons, Dr. H. Hillerbrand and John Hillerbrand of Chicago; Alfred H. Tribben, Frankenmuth, 57 grandchildren and seven great-grandchildren. The funeral was held yesterday at 2 o'clock from the residence and at 2:30 at St Lorenz church. The services at the home were conducted by Prof C. A. Dress, who spoke in eulogistic terms of the deceased. The village council acted as honorary pall bearer. The active bearers were Paul and Fred Gugel, Lorenz Hubinger, John Galsterer, George Kraft and Michael Kern. The floral offerings were many and beautiful, among which was a beautiful piece from the village council. The services at the grave were conducted by Rev.



Henry Voss, following which was an address at the church by Rev. E. A. Mayer, who paid a high tribute to the deceased who had taken an active part in the upbuilding of Frankenmuth. The Gemuethlichkeit singing society rendered three appropriate selections, at the home, the grave and at the church. The attendance was very large, the church being filled, the surrounding towns being well represented. All of the children of deceased were present.”

<sup>clxxiv</sup> Augustus H. Gansser, “*History of Bay County, Michigan, and representative citizens*,” (Chicago: Richmond & Arnold, 1905).

John M. Arnold born October 20, 1820 in Hofstetten [by] Kloster Heilsbronn, Mittelfranken, Bavaria ... wife ... both left the fatherland on the 7th day of April, 1847 and on June 12th of that year arrived in Frankenmuth Township ... After living there about 18 years, they sold the farm and left for Bay County April 17, 1865, arriving at Stone Island the next day. Mr. Arnold erected a sawmill, which he continued to operate until he sold it June 27, 1867. He then purchased 180 acres of land in section 36, Monitor township, on which farm he died February 8, 1878 (mentions brothers and sisters and son Michael J. Arnold).

“*Saint Lorenz Lutheran Cemetery*,” Added by Sheila Cooper 1 December 2012, <[findagrave.com/memorial/101551431/georg\\_konrad-bernthal#source](http://findagrave.com/memorial/101551431/georg_konrad-bernthal#source)> .

Georg Konrad Bernthal (1828-1893).

“*Saginaw Courier Herald*,” 11 January 1913: 2.

“Joh. Rupprecht” is probably Johannes “John” Rupprecht born

September 11, 1841 in Schwartzenbach, Bavaria, "Germany," to Frankenmuth 1852; m. Catherine Zehnder May 6, 1866; d. 10 JAN 1913 in Saginaw MI; Civil War veteran; member of/buried at St. Lorenz.

<sup>clxxv</sup> “*Saint Lorenz Lutheran Cemetery*,” Added by Russ Hoepfner 23 November 2016, <[findagrave.com/memorial/173114511/johann-andreas\\_laemmermann](http://findagrave.com/memorial/173114511/johann-andreas_laemmermann)> .

Johann Andreas Lämmermann Birth: 14 October 1816, Death: 28 October 1897, Plot: Section 1 Lot 123 [no gravestone].

“*Saint Lorenz Lutheran Cemetery*,” Added by Sheila Cooper 3 October 2012, <[findagrave.com/memorial/98229428/johannes\\_schluckebier](http://findagrave.com/memorial/98229428/johannes_schluckebier)> .

Johannes “John” Schluckebier (1835-1900).

Putz, Ron. “*Bavarian Lodge Presents the Schluckebier Family*”.

“Johannes Schluckebier, Peter's younger brother, was born in Dissen, Hessen-Kassel May 13, 1835. Like Peter, Johannes left his homeland when he was 19 years old. He arrived in New York in 1854 and later settled in Bronson, Michigan. He worked for the railroad and married Johanna Paulina (Reik) September 30, 1860 in Batavia, Michigan. Johannes and his wife left Bronson to join the rest of the Schluckebier family in Frankenmuth in 1863. He settled on the northeast corner of M 83 and Baker Road, north of town. In addition to his political positions of township supervisor and highway commissioner, Johannes was also a trustee of St. Lorenz Lutheran Church for 11 years and a stockbroker and trustee of the Frankenmuth Cheese Factory ... Johannes died June 26, 1900 at the age of

65. His wife died December 2, 1897.”

<sup>clxxvi</sup> Pieper, August, “*The Gospel as a Passing Downpour*,”  
Theologische Quartalschrift V. 30 No. 3 (July 1943), trans.  
Nathaniel Biebert, [www.studiumexcitare.com/content/44](http://www.studiumexcitare.com/content/44).  
([Luther’s] Letter to the Town-Councilmen V. 10, 464):  
“Beloved Germans, buy while the market is close at hand!  
Gather while the sun is shining and while there is good  
weather! Make use of God’s grace and Word while it is here!  
For you should know this: God’s Word and grace is a passing  
downpour, which does not return to where it has already been  
... “

Mayer, p. 113. *Platzregen*: downpour, heavy shower, torrential  
rain.

<sup>clxxvii</sup> “*Bach Cantatas Website*,” 2000-20019, [www.bachcantatas.com/](http://www.bachcantatas.com/)... : “Erhalt uns, Herr, bei deinem Wort” (Lord,  
keep us in Thy Word and Work) is a hymn by Martin Luther,  
ca. 1542.

<sup>clxxviii</sup> Revelations3:11 (KJV): “... hold fast which thou hast, that  
no man take thy crown.” (Lutherbible 2017) “... halte, was du  
hast, dass niemand deine Krone nehme!”

<sup>clxxix</sup> Unpublished research by Mary Nuechterlein, 2018:  
“Atlasbeerbaum,” or white beam tree, can grow to 60 feet tall.  
It is found in Austria. The botanical name has varied over  
time.