



Historical Footnotes

CONCORDIA HISTORICAL INSTITUTE

VOLUME 57 ISSUE 1

SPRING 2012

2011 Concordia Historical Institute Award Recipients



Left to Right: (front row) John E. Helmke, Mary Beth Mueller Dillon, Michael J. Albrecht, Wolf Dietrich Knappe, Lawrence R. Rast, Jr., (back row) Lowell G. Almen, David J. Zersen, John P. Hellwege, Philip H. Pfatteicher, Mark A. Granquist (photos by Todd Zittlow)

Nearly sixty people attended the CHI Awards Banquet on December 1, 2011. The banquet is held each year to celebrate exemplary accomplishments made in the field of American Lutheran history during the previous year. Sixteen Lutheran historians received awards in the categories of journal articles, major publications, organizational histories, congregational histories and family histories. Dr. John C. Wohlrabe, Jr., second vice-president of The Lutheran Church—Missouri Synod, served as the banquet speaker. Wohlrabe delivered a speech that was filled with humor and great appreciation for the Lutheran historians being honored, while focusing on the works God accomplished through the ever-humble Lutheran theologian, C. F. W. Walther.

The following awards were given in each category:

Journal Articles



Rev. Michael J. Albrecht

Rev. Michael J. Albrecht, of Saint Paul, Minnesota, for "John Philipp Koehler (1859-1951) and the Wauwatosa Theology," *Lutheran Quarterly*, Volume XXIV, Number 4, Winter 2010, an interesting, insightful and refreshing article about the Wauwatosa Theology that is still very influential in the Wisconsin Synod today.

(continued from page 1)

Professor John M. Brenner, of Mequon, Wisconsin, for "The Michigan Synod Separation Reunion," *WELS Historical Institute*, Volume 28, Number 2, Fall 2010, a well-written, documented and concise history of the Michigan Synod and its amalgamation with the synods of Minnesota and Wisconsin to form what today is known as the Wisconsin Synod, and which shows the lessons to be learned from history by recognition of the mistakes and successes of the past.



Dr. Mark A. Granquist

Dr. Mark A. Granquist, of Saint Paul, Minnesota, for "The Augustana Synod and the Missouri Synod," *Lutheran Quarterly*, Volume XXIV, Number 1, Spring 2010, a well-researched journal article demonstrating how the difficult relationship between the Augustana and Missouri

synods influenced the course of merger negotiations within the whole of American Lutheranism in the twentieth century.



Dr. John P. Hellwege

Dr. John P. Hellwege, of Chesterfield, Missouri, for "William Loehe: American Lutheranism's Distant Father," *Concordia Historical Institute Quarterly*, Volume 83, Number 1, Spring 2010, an excellent summary of this time period and Loehe's influence on American Lutheranism, especially his concept and training of

Nothelfer, or "emergency helpers," to send to America through a process of "practical" rather than "classical" training of pastors.



Rev. John E. Helmke

Rev. John E. Helmke, of Forest Park, Illinois, for "Unassuming Witness: The Life and Ministry of Henry Adam Klein," *Concordia Historical Institute Quarterly*, Volume 82, Number 4, Winter 2010, an interesting sketch of a faithful servant of Christ, pastor, leader, teacher, seminary president and family man.



Dr. Lawrence R. Rast, Jr.

Dr. Lawrence R. Rast, Jr., of Fort Wayne, Indiana, for "J. A. O. Preus: Theologian, Churchman, or Both?" *Concordia Theological Quarterly*, Volume 74, Numbers 1-2, January/April 2010. Men of achievement often shape their generation and those to come. This intriguing study presents the dual benefits of being a churchman and theologian, and in

that successful enterprise allows readers to see the role of a church leader in a distinctive light that is so necessary for today.

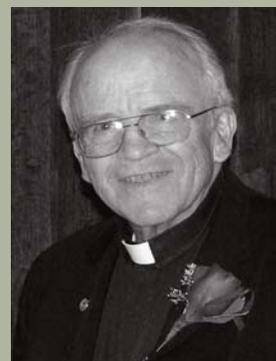
Mr. Thomas Savlik, of Mequon, Wisconsin, for "1839 Old Lutheran Migration Funds and Expenses," *WELS Historical Institute*, Volume 28, Number 1, Spring 2010, an article providing recent research overseas along with descriptive forms of analysis that brings depth to the financial aspect of travel from Germany to America in the 1800s.

Major Publications



Mrs. Mary Beth Mueller Dillon

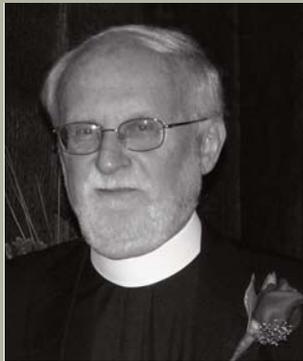
Mrs. Mary Beth Mueller Dillon, of Indianapolis, Indiana, for *Altenburg Missouri and the Surrounding Parishes Plus Old Appleton*, a colorful and attractive collection of photographs, together with their descriptions and historical relevance, of the seven parishes founded by the Saxon Lutheran immigrants in 1839.



Dr. Wolf Dietrich Knappe

Dr. Wolf Dietrich Knappe, of Wauwatosa, Wisconsin, for the translation of *The Life, Work and Influence of Wilhelm Loehe (1808-1872)*. The impact of Wilhelm Loehe comes to the English-speaking audience in this notable translation. Loehe's contributions and encouragement for American Lutherans was not underrated in past generations. Now this new effort launches the appreciation of his achievements in our current era.

(continued from page 2)



Dr. Philip H. Pfatteicher

Dr. Philip H. Pfatteicher, of Melrose, Massachusetts, for *Last on Grant: The History of the First English Evangelical Lutheran Church in the City of Pittsburgh*, a delightful and engaging revelation of history, people and places as it relates to the advance of Lutheranism in one of America's great cities. In a manner that is

memorable and makes the reader ponder the nature of churches, the writer guides us through the challenges and opportunities of urban church setting.



Dr. David J. Zersen

Dr. David J. Zersen, of Austin, Texas, for *The Poetry and Music of Jan Kilian*, Concordia University Press, a compilation of previously little-known poems and hymn tunes by Jan Kilian, beloved Wendish pastor and leader of the Lutheran community in Texas from 1854 to 1884. The publisher is to be commended for this beautifully designed and executed book, which adds to our appreciation of Wendish Lutheran heritage in America.

Family Histories

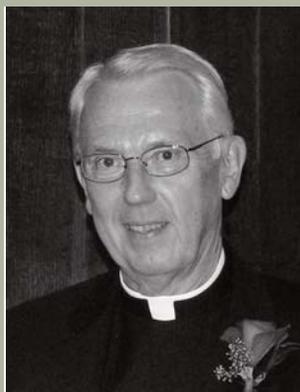
Rev. Kent Bohls, of Bastrop, Texas, for *Pfluger Family History*, a 430-page family history that sets an excellent example for others to emulate with human interest, historical relevancy and fine readability.

Mrs. Norma Strube Rue, of Granville, Illinois, for *The Family Strube*, a delightful, highly engaging book with a good depth of information and plenty of lavish visuals tracing the arrival and advancement of the Strube family of Illinois. This book is a brimming example for other authors to emulate.

Congregational Histories

St. Trinity Evangelical Lutheran Church, Pontiac, Michigan, for *Great is Thy Faithfulness: A History of St. Trinity Evangelical Lutheran Church, 125th Anniversary 1885-2010*, a concise, interesting, well-organized, illustrated congregational history, tracing a century and a quarter of God's grace among a group of His people united in congregational life.

Organizational Histories

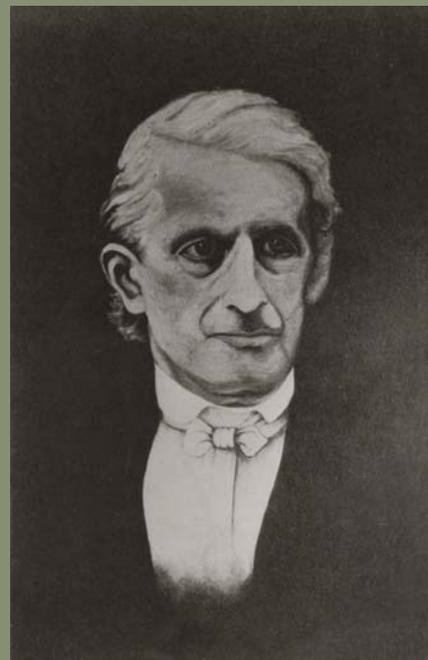


Dr. Lowell G. Almen

Dr. Lowell G. Almen, of Elgin, Illinois, for *More to the Story: The Legacy and Promise of Lutheran Pension and Benefit Plans*, a thoroughly researched and documented account of efforts by Lutherans over two centuries to care for pastors, church workers and their families.

Mrs. Susanne M. McKenzie, of Hayward, Wisconsin, for *Lutheran Congregations in Mission for Christ: The First Ten Years*, an insight-filled, passionate recounting of the first decade of Lutheran Congregations in Mission for Christ as told through the many perspectives of people whose lives were deeply invested in this new church body.

Johann Kilian: Bringing the Missouri Synod to Texas



Johann Kilian

This year we have seen much within LCMS circles about C. F. W. Walther – from a movie to books and articles to special events – enough so that it seems as if 2011 has become the year of Walther. The bicentennial of his birth is not, however, the only important Lutheran anniversary we celebrate this year. It is also

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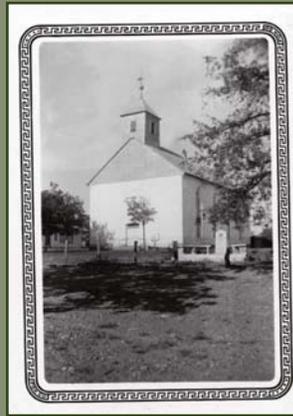
the bicentennial of the birth of Johann Kilian, who was pastor and religious leader of the Wendish Lutherans who settled in Texas and founded the first Missouri Synod congregation there.

Johann (or Jan in Wendish) was born to Peter and Maria Kilian on March 22, 1811, in Döhlen, Saxony. This was in the geographic area known as Lusatia in eastern Germany, near the Polish border, which was occupied by a Slavic subculture known as the Wends or Sorbs. In his early life, Kilian experienced great tragedy. His mother died when he was two and his father died eight years later. Following his father's death, Kilian lived in his grandfather's home in Hochkirch until he entered the *Gymnasium* in Bautzen in 1826. Kilian then entered the University of Leipzig in 1831 to study theology.

After concluding his studies at Leipzig, Kilian became an assistant pastor to his home church in Hochkirch until he was ordained in 1837 and became the pastor at Kotitz, taking over after his uncle's death. During his early ministry, Kilian focused on translating devotionals, hymns and the Book of Concord into Wendish because many Wends could not speak or read German. In 1848 he took a call to serve a pair of Old Lutheran parishes at Weigersdorf and Klitten, located in Prussia, where there was a unified Protestant state church from which these congregations were newly separated. That fall he married Maria Gröschel, who had been a member of his Kotitz congregation. Their marriage lasted more than thirty years until Maria's death in 1881. The Kilians had five children who lived to adulthood: Gerhard, Theresia, Bernhard, Hermann and Hulda.

Due to religious problems—including rationalism and unionism—in Saxony and Prussia at the time, many Wends sought to leave Germany. A group of Wendish Lutherans intent on immigrating to Texas called Kilian as their pastor in 1854. Around 550 people took part in that immigration, leaving Germany in September 1854. Their trip was fraught with tragedy. It was important that the whole group sail together on one ship, so they first went to Liverpool, England, where they could obtain passage on a larger ship, but a cholera epidemic was raging there. The disease spread to the Wends, forcing them to be quarantined for nearly a month in Ireland while their ship, the *Ben Nevis*, was disinfected and cleaned. More than seventy of the group died on their journey, mostly due to cholera.

The ship finally headed out to sea on October 23 and Kilian, his family and the rest of the group touched land again in Galveston, Texas, on December 16. They traveled on to Houston and from there the group embarked



St. Paul Lutheran Church

on an eighty-five-mile journey west to New Ulm. Lay leaders began to look for an area to settle and purchased land in what is now Lee County in February 1855. This is where they would establish the Wendish community of Serbin and what would be called St. Paul Lutheran Church. Kilian's call included the normal pastoral duties of preaching, administering the sacraments, presiding over marriages, baptisms and funerals, and conducting Bible classes as well as teaching the children throughout the year—both in Wendish and German. He also traveled back to New Ulm every few weeks to minister to some of the Wends there. Kilian soon came upon a problem in his new land: he needed to be affiliated with an organized church body in order for the state to recognize the legal status of marriages he performed. Kilian easily could have joined with the Texas Synod, as he was friends with its president, but Kilian saw too many similarities between it and the Prussian Union he had just left. In a February 9, 1855, letter written to C. F. W. Walther, Kilian, referring to the opportunity to join the Texas Synod, said, "I did not fight against the Union in Germany in order to actually acknowledge it now."¹ Instead, Kilian joined the Missouri Synod, a much more conservative church body that matched his own confessional beliefs. Kilian became the first pastor in Texas to join the Missouri Synod and St. Paul later became the first Texas congregation to join.

Despite facing controversies and divisions in the early years in America over doctrine and language, Kilian went on to have a nearly thirty-year ministry at St. Paul in Serbin, remaining there until his death in 1884. Kilian's life and ministry are very important to the history of the Synod. Not only did he serve as a strong, confessional religious leader to the group of Wends with whom he immigrated, but he also established a Missouri Synod foothold in Texas. St. Paul had two groups of members who separated and formed congregations nearby—one following a divisive controversy and the other over distance issues. These congregations also joined the Missouri Synod. St. Paul, led by Kilian, and the two offshoots were primed to serve as spiritual homes, grounded in the Lutheran Confessions, for the many immigrants who made their way into the area following the Civil War, contributing to the growth of the Synod.

¹ George Nielsen, *Johann Kilian, Pastor: A Wendish Lutheran in Germany and Texas* (Serbin, Texas: Texas Heritage Society, 2003), 117.

C. F. W. Walther and the Civil War

There are a number of rumors surrounding C. F. W. Walther and the still-fledgling Missouri Synod at the time of the Civil War: that Walther was pro-South; that he supported slavery; that the seminary in St. Louis flew a Confederate flag and that Walther was, in response, threatened with violence by Union forces.

The sources of these rumors are at first hard to discover; history remembers quite clearly that the Germans of the time were overwhelmingly anti-slavery. German rationalists and a group of German immigrants called the forty-eighters, having fled a failed revolt against various German princes in 1848, were sympathetic to the abolitionist movement. Not every German, however, fell into this majority.



In truth, Walther was almost uncharacteristically shy with his opinion; neither Walther nor the Missouri Synod ever made an official statement one way or the other. As with all things Walther, the motivation at work behind his political reticence is entrenched in Scripture.

Walther was adamant that the role of the pastor and the church is to teach their congregation members exactly what Scripture states, and then leave it up to their parishioners to apply those teachings to their lives—such as to politics. In *Lehre und Wehre* (Volume VIII, April 1862) he wrote that though the minister was obligated by his office “to present the moral principles laid down in Scripture . . . [and] to preach both Law and Gospel . . . it was beyond the scope of their office to take sides on any specific issue.” Walther believed that religion and politics should be firmly separated, and in the same editorial he later quoted Mark 12:17: “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

Rather than focusing on the issues themselves (slavery, abolition, or North vs. South), Walther’s move was to spend the years of the Civil War publishing articles in *Der Lutheraner* that were heavily focused on doctrine and Luther’s writings, so much so that lay people actually began to complain that the doctrinal articles were too long and too frequent.

But the question remains: What did Walther believe? Though he made no official statements regarding his opinion, his personal position was quite clear. On March 20, 1861, in the congregational meeting minutes of Trinity in

St. Louis, the subject of slavery was discussed at length. In answer to the pro-Union views of a congregant, Walther said that slavery in itself was not sinful; that Abraham owned slaves, and that Paul advised a fugitive slave to return to his owner, Philemon. Instead, God, in His wisdom, had laid down rules governing the master-slave relationship per the Fourth Commandment. He concluded that, though unfortunate and nothing to be desired, slavery had to be tolerated. The freedom for which Christ died was spiritual rather than temporal.

In a private letter some years after the Civil War (post-marked January 8, 1869) to A. C. Preus, Walther urged his fellow minister not to condemn the institution of slavery as sinful. “What, therefore, the apostles did not condemn in Roman slavery, also we dare not condemn, if we want to be Christians.”

Walther recognized, however, that “something can be without sin in itself and yet can be connected with many sins.” He urged Preus to fight against the abuses of slavery and slavery itself, for “the misery of the South is without doubt a just punishment of God on the abominations which once were connected with slavery.” He felt that, in this way, the “truth will maintain its honor, and at the same time justice will take its course.”

His views regarding the Republicans and the abolitionists were more vitriolic in private correspondence. The feeling was mutual, and indeed it was the Eastern Lutherans (members of the pro-Union General Synod) who first accused the seminary of flying a Confederate flag. After the public accusation—published in their own publication, *Lutherischer Kirchenfreund*—Walther answered in *Der Lutheraner*, first admonishing the *Kirchenfreund* editor for “trot[ting] [the rumor] off to market as truth in the evil anticipation of having fellow American citizens hate us” and then stating, under no uncertain terms, that the Union flag was always flown over the seminary in St. Louis (*Der Lutheraner* 26:11, February 1, 1870).

Another persistent rumor (and one also emphatically denied by Walther) was that the Union forces “had a field piece trained on the seminary in case that institution should lend active support to the Confederates” (*Der Lutheraner* XVI). In a letter to Albert H. Hoppe on November 8, 1862, he described how “the local Forty-Eighters, who should have been our protectors, were making threats and had publicly declared, because we did not join in the wild raging, that the time had come to raze the ‘Pfaffen-nest’ (Preacher’s nest), our college, to the ground.” In the same letter he praised God for his continued protection, and that his “crime, which is my desire to remain faithful to the Constitution to which I swore loyalty, is still unpunished.”

Walther demonstrated exemplary obedience to the gov-

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erning authority. Though the administration of the pro-Southern Governor C. F. Jackson was the established power in Missouri at the beginning of the war, after it was deposed by Union forces Walther then considered the Union to be the properly constituted government, whether he agreed with them or not. Because the biblical principle was clear, they had to live accordingly. In fact, in a letter to a pastor in Cleveland, Ohio, in April of 1861 (a month before Union forces would officially take over), Walther reiterated his call to all Missouri congregations to remain subject to the government, including the order to go to war. "I write to you with a bleeding heart," he wrote, "for it may even be possible, that you would be ordered to kill us here. But God's Word must be kept."

Walther's views regarding slavery were and remain unpopular; at the very least they are terribly uncomfortable. Yet it is clear how the Missouri Synod, despite their precarious position on the borderline between North and South, did not rend itself upon the different factions. Political alignment was a duty beyond the Church, for it rejected the fundamental teachings of the temporal versus the spiritual kingdoms as laid down in Scripture. Walther's strength was in Christ, not in men. In his letter to Pastor Preus in 1869, Walther answers thus:

After all, we are only servants of the Word, not lords of the Word; it is required of us therefore to remain faithful to the Word and to leave the consequences to God. Through honor and shame, through evil report and good report we must carry on.

Translations of Walther's letters were taken from the files of the Carl S. Meyer Translation Project, on file at CHI.

New Walther Exhibit Now Open at CHI



Marvin Huggins (left) and Larry Lumpe (right) cut the ribbon at the opening of the exhibit (photo by Rebecca Wells)

On the eve of the 200th anniversary of C. F. W. Walther's birth, Concordia Historical Institute (CHI) opened a new exhibit, *To God Alone the Glory: The Life of C. F. W. Walther*. More than fifty visitors came to view the exhibit. CHI staff members served beer and pretzels—celebrating Walther's German heritage—before Larry Lumpe, executive director, and Rev. Marvin Huggins, associate director of archives and library, cut the ribbon to open the exhibit. The attendees then entered the room, where they saw three of Walther's desks as well as numerous other artifacts; read about Walther's life and ministry, including his experiences during the Civil War; and discussed the significance of Walther to our church today. CHI is open Monday to Friday, 8:30 AM to 4:00 PM, except holidays. Come visit the exhibit for yourself!

Dr. Martin H. Scharlemann: A Faithful Servant (Part III of V)

In the two most recent issues of the *Footnotes* we have provided a brief introduction to Dr. Martin Scharlemann and looked more closely at his career as a military chaplain. In this article we will touch on Dr. Scharlemann's involvement with the Lutheran Academy for Scholarship and highlight some of its more significant accomplishments.

The idea for the formation of an academy was initiated in July 1941, when a small group of educators and clergymen, including Martin Scharlemann, gathered to consider the problems confronting the church and society. They concluded that they would attempt to pull together Lutheran scholars from within the ranks of the Synodical Conference who were "interested in various specialized fields of learning and [who were] willing to give their services and the results of their scholarship to the church at large." The in-

terest in this vision was immediate. Less than a year later, on March 16, 1942, a group gathered in Chicago to launch the Lutheran Academy for Scholarship. Einar Anderson, the Academy's first president summarized their visions,

The greatest need in our world today is a leavening influence of sound scholarship and orthodox theology, a synthesis of the practical and the ideal, the pessimistic and the optimistic, in other words, of the influences of the Reformation and the Renaissance. A further development of our scientific resources is not enough, for science without the final answer of Christianity cannot help man in his quest for the ultimate truth.

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At this initial gathering a “constitution was adopted and a program of activity was put into place,” including the plan for a journal titled *The Lutheran Scholar*. The first executive roles consisted of Einar Anderson as the president, Martin Scharlemann as the secretary, and Lorenz Blankenbuehler as the treasurer and managing editor of the journal. As the Academy was getting under way, Martin Scharlemann was called up to active duty in the military and William Beck was tapped to serve as the acting secretary.

The first years of the Academy were marked by steady growth both in general interest and in actual membership. By 1946 plans were in place for the first national convention of the Academy. Martin Scharlemann, having returned from the European and African theatres of World War II, served as the convention chairman.

The breadth and scope of the Academy can be seen from the scholars who made presentations. Dr. Frances Ellis spoke on “The Hans Sachs Manuscript Berlin 414.” Dr. Paul Peters presented “Luther’s Text-Critical Study of 2 Samuel 23:8 as compared with 1 Chronicles 11:11.” Dr. Theo. Hoyer concluded the day by sharing his presentation on “Politics and the Reformation.” On day two, Rev. W. Beck shared his vision for “An Enduring Bible Translation.” Prof. C. W. Muhlenbruch lectured on “Visual Teaching Aids in Engineering Education.” Dr. E. Scharlemann concluded the convention with his paper, “Faith and Science.” Further evidence of the Academy’s diversity is seen from its list of members, which included scholars from chemistry, dentistry, education, engineering, history, languages and literature, law, library, mathematics, medicine, physics, social studies, speech and theology.

At the 1946 convention, Martin Scharlemann was elected president, a post he would hold for more than two decades. During this time Scharlemann would be a regular contributor to *The Lutheran Scholar* and a tireless promoter of scholarship in the Missouri Synod, serving as the chairman of the Committee for Scholarly Research. Much of the work done through the Academy took the form of various gatherings of professionals. These gatherings (see below) created dozens of scholarly papers, most of which have been gathered into printed volumes or published in *The Lutheran Scholar*.

Institute on “The Church and Modern Culture,” 1951

University Staff Assembly, 1954, 1956, 1958, 1960, 1963, 1966

Consultation on Law and Theology, 1960

Colloquium on Medical Ethics, 1960, 1964, 1967

Engineering and Technology Roundtable, 1962

Conference on [The] Professional Responsibility of the Christian Lawyer, 1964

Colloquium on Business and the Social Order, 1965

Conference on Ethics and the Business Executive, 1969

Conference on The Church and the Dramatic Arts, 1969

Conference on The Lutheran Church in American Life and Culture, 1973

One other product of the Academy and/or its influence deserves mention. In the 1940s Scharlemann and others recognized the need for a new, thoroughly researched Greek-English lexicon for the New Testament. As they pursued this idea, they discovered that the University of Chicago Press had put in place a plan for just such a publication. But the plan was shelved due to a lack of funding. So Scharlemann and those of a like mind began encouraging the Synod to support this undertaking. In 1947 the Synod agreed, dedicating \$80,000 of the Synod’s centennial thank-offering to the project. Plans and agreements were put in place. The University of Chicago Press would provide the research space and the publication apparatus. The direction of the project was placed in the hands of William Arndt, professor at Concordia Seminary, St. Louis. F. Wilbur Gingrich, professor at Albright College, Pennsylvania, was contracted to undertake the project full-time at the University of Chicago. The project took seven years to complete. In 1957 the *Greek-English Lexicon of the New Testament and Other Early Christian Literature* was published. This exceptional enterprise lives on to this day in updated and revised form. Now, fifty years later, students of New Testament Greek continue to turn to this lexicon for assistance.

Martin Scharlemann’s final year as president of the Academy was 1967. He continued to serve as an advisor to the organization and a contributor to the journal for a few more years. During much of the time that Scharlemann was serving the Academy, he was also working as a professor and administrator at Concordia Seminary, St. Louis. He had accepted a call to the seminary in 1952. Scharlemann’s influence as an educator, administrator, and author was no less significant. We will turn to this aspect of his life in the next issue of the *Footnotes*.



Dr. Scharlemann (left) introducing the Lexicon at the meeting of the Society for Biblical Literature and Exegesis at Union Theological Seminary, New York, NY, December 1956. In the photo are (L-R) Dr. Martin Scharlemann; Dr. S. E. Johnson, Church Divinity School of the Pacific; Dr. F. C. Grant, Union Theological Seminary; and Dr. E. C. Colwell, Emory University.

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WINTER 2011 ISSUE

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Bronner's CHRISTmas Wonderland by the Bronner Family Charitable Foundation

Andrea Schultz for research work by Mr. Leroy M. Boehlke

Our Savior Lutheran Church, Houston, Texas, by Mr. & Mrs. Robert Wottrich

In Memory of

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Louise Mahuke by Rev. Charles Aufdenkampe

Dr. F. Pfotenhauer & sons, all pastors, by Ms. Lucia P. Templer

John Tangvik by Loris Tangvik

Dr. John Terry by Rev. & Mrs. Marvin Huggins

Carl Wolters by Mrs. Darla J. Wolters

Rev. Albert H. Ziegler by Mr. & Mrs. Carl K. Darnell

The annual membership meeting of CHI was held December 1, 2011, in Koburg Hall, at Concordia Seminary, St. Louis, Missouri. At the meeting, a brief report on the historical function of the membership meeting was given by the board president, and an update of current work of the Institute was provided by its executive director. Both reports were presented orally. A printed financial report, prepared by the office manager, was distributed at the meeting. Members who were unable to attend the meeting can request copies of the financial report, if desired, by contacting the office manager, Elizabeth Richards, at 314-505-7940 or erichards@lutheranhistory.org

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For additional information about the Institute and its services call 314.505.7900 or consult its Web site: <http://www.lutheranhistory.org>
For historical or research questions call 314.505.7935 or send a message to: reference@lutheranhistory.org