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The Men of Cleveland

JOHN H. MEYER

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The Men of Cleveland

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FROM the early history of our church in Cleveland three names emerge very prominently, namely, Heinrich Christian Schwan, his assistant Johann Christoph Wilhelm Lindemann, and Friedrich Conrad Dietrich Wyneken. The fact that within two decades these three leaders lived and labored in Cleveland called attention to the city and made of it an outpost alive in the consciousness and memory of our Synod. A short paragraph will be devoted to their immediate successors in Zion and Trinity congregations, pastors Carl Manthey Zorn and John H. Niemann, who were leaders in their own right; but in the main this paper is occupied with Schwan, Lindemann, and Wyneken. All three were born in Hannover, Germany, which invites the observation that while in Missouri we had men of Saxony and in Michigan men of Bavaria, here in Cleveland, Ohio, we had men of Hannover.

Ohio was admitted to the Union in the year 1803. From that time forward increasingly Lutheran settlements appeared, especially in the eastern and southern parts of the state. They rarely reached up to Cleveland because these Lutherans came from southern Pennsylvania, Maryland, and Virginia. Their pastors, and often their congregations too, belonged to the old Lutheran synods of the East or to the Joint Synod of Ohio, founded in 1818. The old synods, in this period of history, were at a low-water mark, confessionally speaking.

Even the Joint Synod of Ohio had not so early attained the level of conservative theology which enabled it in 1872 to join the Missouri Synod and other synods in forming the Synodical Conference.

The beginning of our Lutheran church in Cleveland takes us back to the year 1843, when Zion Evangelical Lutheran Church, the mother of our 50 churches in Greater Cleveland, came into being.

Cleveland was then a city of a little over 7,500. It received its charter as a city in 1836, only seven years before the birthday of Zion Congregation. Our Cleveland morning paper, the *Plain Dealer*, which began to appear in 1842, is just one year older than Zion.

Since there was no Lutheran church in Cleveland before 1843, Lutheran people at first joined the *Schifflein Christi*, the so-called Brick Church of the Evangelical Communion. But a small group among them, deeply loyal in their Lutheran faith and confession, withdrew their membership from that congregation because of its rationalistic teachings and unionistic practice (*wegen rationalistischer Lehre und unionistischer Praxis*, as Lindemann put it later). They formed Zion Church and worshiped in Concert Hall, the third floor of a business building on Superior Avenue. When they had their own church, they opened a Christian day school. The first pastor of the congregation was David Schuh, who was soon succeeded by Pastor August Schmidt. It was during the latter's ministry that a meeting took place in Zion which was to be of importance for the future history of the entire Missouri Synod.

This meeting was held in Concert Hall Sept. 13—18, 1845. In a short closing paragraph of his chronicle for 1845 Pastor Lindemann wrote: "In September a conference was held in Cleveland, in which the establishment of a truly Lutheran synod was considered and approved by resolution (*beraten und beschlossen*). Present were"—but the names were not entered. From *A Century of Grace* we learn that 18 men were present, chiefly pastors, a few teachers, and two students.¹ The two most prominent were Pastor Wyneken, then serving in Baltimore, Md., and Dr. Wilhelm Sihler from Fort Wayne, Ind. Four services were conducted. Wyneken preached in the first, and Sihler in the second. At this conference the Loehe men, who were members of the Joint Synod of Ohio, resolved to sever their connection with this body. Wyneken had resigned from the General Synod. Instead of organizing a new synod by themselves they decided to endeavor to include the Saxons in the new body. This was a decision of destiny. *Der Lutheraner*, published by Dr. C. F. W. Walther in St. Louis, was the bond that was beginning to unite brethren. This, then, was the first and determinative step on the way to the establishment of the Lutheran Church—Missouri Synod, and it is of general interest that this historic meeting, Sept. 13—18, 1845, was held in the upper room in the concert hall across from the present Cleveland-Sheraton Hotel, the place of worship for Zion congregation, and not far from the place where the 45th convention of

our Synod was assembled. In the *Cleveland Lutheran Messenger* (April 1941) Prof. William G. Polack is quoted as saying: "It may be said, without fear of successful contradiction, that if it had not been for a meeting held at Zion Church, the Missouri Synod would never have been organized when and as it was."

Pastor Schmidt's ministry closed under a cloud and in an atmosphere of disturbance. The congregation, in serious dissension, appealed to Dr. Sihler. He came and after a few meetings succeeded in persuading them to call a new pastor. They chose the one whom he recommended, namely, a young pastor in Black Jack, Mo., a nephew of Wyneken: Pastor Heinrich Christian Schwan. He was born April 5, 1819, at Horneburg, Hannover, Germany. He studied at the universities of Göttingen and Jena and was graduated in 1842. After his ordination Sept. 13, 1843, he was for six years primarily a tutor but also pastor to the personnel on the large estate of a wealthy German coffee planter in the province of Bahia, Brazil, South America.² Aware of the urgent pleas of his uncle Wyneken to keep the Lutherans of the United States in mind, he came over in 1850, serving first a small congregation at Black Jack (New Bielefeld), Mo. He was there only ten months, but in that short time he joined the Missouri Synod and also established a school. The pulpit in

² There is some disagreement on the extent of Schwan's pastoral and missionary work in Bahia. See Everette W. Meier, "The Life and Work of Henry C. Schwan As Pastor and Missionary," *Concordia Historical Institute Quarterly*, XXIV, 4 (Jan. 1952), 145, 146; cf. also Karl Niermann, "Did Schwan Do Mission Work in Brazil? Memoirs from a Remarkable Convention in Texas in the Year 1895," *ibid.*, XXV, 3 (Oct. 1952), 122—124, esp. 123.

¹ Walter A. Baepler, *A Century of Grace: A History of the Missouri Synod, 1847—1947* (St. Louis: Concordia Publishing House, 1947), p. 87.

that place was rather high, high enough to be noticed and commented on by Pastor Schwan, who was five feet seven inches tall.

Schwan's coming to Cleveland was to be significant in various ways. It was significant for Zion Congregation because he would be pastor there for 30 years and assistant pastor for an additional 18 years. It was significant for our church in the city because his strong ministry would be an example for others to pattern after. It was significant for Schwan himself because in Zion at Cleveland he found a suitable climate for the development and manifestation of the outstanding gifts which he employed also in the service of the church at large.

But Schwan's ministry in Cleveland began amid difficulties. The first revolved around the former pastor, August Schmidt, who stayed in the city and endeavored to raise an opposition altar by preaching in the courthouse and inviting former members to rally to him. However, this ended in failure for Pastor Schmidt because of Schwan's strength of personality, tact, and wisdom. The other difficulty was unwittingly self-imposed. His first Christmas in the parish Pastor Schwan innocently set up a Christmas tree in the church. A *Tannenbaum* in church was so new and for that day and place so startling, that it became the talk of the town. People were offended. An editorial in a newspaper called the tree in Zion Church a "nonsensical, asinine, moronic absurdity, besides being silly." But after a year of research and enlightenment by persuasive pastor Schwan a Christmas tree was granted a place in Zion church and, what is more, came to be a custom copied throughout the country.

One of the first things Schwan did when he came to Cleveland was to induce his congregation to apply for membership in the Missouri Synod and immediately to invite the Synod to have its next meeting in Zion. The offer was accepted in 1852, and so it came about that the 7th convention of the Synod was held in Cleveland in 1853. That notable event brought representatives from distances as far as Saint Louis and New York and was a piece of amazing publicity for the young congregation. In the same year, 1853, Schwan started a mission named Trinity in Ohio City on the west side of Cleveland across the Cuyahoga River, to which Candidate Johann C. W. Lindemann was called as first pastor.

Lindemann was born Jan. 6, 1827 at Göttingen, Germany. After he had trained himself for the teaching profession, in 1848 he came to America and took charge of the parish school of St. Paul's Congregation in Baltimore, where Wyneken was then pastor. After a year of study he was graduated from our practical seminary at Fort Wayne, and in 1853 he was installed in Zion Congregation by Pastor Schwan as his assistant.

For four years Zion-Trinity remained one parish with two districts. The two pastors preached alternately in both places, but each had charge of all other pastoral work in his own district. But those early years ushered in troublous times. There were many and some very difficult cases of church discipline (*Kirchenzucht*), aired at times in the German paper, *Der Waechter am Erie*. Among the large number of immigrants, many of whom were wholly unacquainted with the idea of an independent congregation in free America,

were unruly elements who were often unwilling to accept Christian truths in their practical application for the formation of a Lutheran group abiding by God's holy Word in doctrine and practice. But through all these trying times the Lord visibly blessed the ever-growing Cleveland parish of Zion-Trinity according to His precious promise: "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." (John 8:31,32)

In the 1850s Pastor Schwan was active in the famous free Lutheran conferences, in which Dr. Walther was vitally interested in the hope of establishing Lutheran unity and to which all were invited who subscribed to the Augsburg Confession without reservation. There were four of these conferences: in Columbus, Ohio, Oct. 1—7, 1856; Pittsburgh, Pa., Oct. 29—Nov. 4, 1857; Cleveland, Ohio, Aug. 5—11, 1858; and Fort Wayne, Ind., August 1859. The minutes of Zion record that after the first meeting in 1856 Pastor Schwan related much that was gratifying (*viel Erfreuliches*), but after the second meeting in 1857 he expressed his regret that not one of the Pennsylvania preachers took part in the conference. Nothing is said in Zion's minutes about the last two meetings. Thus a hope had failed to materialize.

In the German minutes of Zion and Trinity from the beginning through the 1890s, Schwan and Lindemann are clearly portrayed as two thoroughly dedicated men, very firm in their Lutheran doctrine and confession in accord with Holy Scripture, but also as men with a missionary outlook, who kept in view always the call of the Lord for the church at large. They were not only congregation builders but

also Kingdom builders. As the tide of immigration brought continuing growth to their parishes, they started new congregations and helped them financially towards a new church and school. Three of these congregations—St. John's, South Euclid; St. John's, Garfield Heights; and St. Paul's, Westlake—have already passed the century mark.

Both Schwan and Lindemann inculcated the principles of Christian giving. Their congregations quickly resolved to have regular offerings for the synodical treasury, for the seminaries at Fort Wayne and St. Louis, and for individual churches from various states in response to frequent appeals. This is noteworthy. They had no mission board and stewardship department proffering inspiration and guidance and suggesting avenues for mission endeavor. They had no synodical budget as we know it today. Had they been so minded, their giving could have been sparse and self-centered. But it was not. The members were trained by pastors who had a spiritual sensitivity in the sphere of giving for the Lord and whose missionary outlook was keen. The place of some of their meetings is recorded as "Cleveland and vicinity" (*Cleveland und Umgegend*). Schwan and Lindemann were evidently men of vision and men with a mission, men who looked beyond the boundary of their parish and were not afraid of losing by helping to build other churches.

The parochial school was highly cherished by them. They considered it an integral part of the congregation and a valuable aid for the indoctrination and training of the children for spiritual life, for the building of Christian character, and for the fostering of Christian homes.

It also proved to be a missionary arm of the congregations. It is not hard to understand why it was so regarded, for many from the heavy waves of German immigration gladly sent their children to the German school, and as a result the children and their parents were often won for the church.

Pastors Schwan and Lindemann continued to fellowship and labor together in fine harmony. When the Civil War came, their work slowed up because immigration was lagging. The minutes refer only infrequently to the war, perhaps because of a firm adherence to the concept of separation of church and state. In 1863 and into the following year the Lutheran people in Cleveland, together with the rest of the population, were severely troubled by the dreadful scourge of smallpox. In February 1864 the Trinity account says: "This winter smallpox (*Blattern*) raged in a terrifying manner (*in einer Schrecken erregenden Weise*). The number of the stricken was very large. Schools were closed. In Trinity over one hundred were afflicted, mostly children, but God be praised, only a few died."

The year 1864 brought to a close the competent and faithful ministry of Pastor Johann C. W. Lindemann at Trinity when he followed a call from Synod to become director, or president, of the Teachers College at Addison, Ill. Trinity gave its beloved pastor a reluctant but ready release, gratefully aware that he was entering wider service for the entire Synod. At Addison Lindemann had opportunity for full development of his excellent endowments, his capacity for leadership, and his aptitude for teaching, both at the school and in his literary activity. The *Lutheran Cy-*

clopedia says of him: "An excellent instructor and a deeply earnest man, he left his impress on his students. He was a prolific writer, edited the *Ev.-Luth Schulblatt* (now *Lutheran Education*), and the *Lutherischer Kalender*, compiled various schoolbooks, and was the author of *Schulpraxis* (still held in high esteem), *Dr. Martin Luther als Erzieher der Jugend*, *Deutsche Grammatik*, and other books."³

Pastor Lindemann died suddenly Jan. 15, 1879, at the age of only 52. Tributes to his memory were presented by Dr. C. F. W. Walther in *Der Lutheraner*⁴ and by his former fellow pastor, then President H. C. Schwan, in a sermon preached at the funeral in Addison and repeated in a memorial service in Trinity Church, Cleveland. The name and work of John C. W. Lindemann, pioneer pastor of Trinity in Cleveland, will ever be held in fond remembrance.

In the meeting of June 19, 1864, still under the guiding hand of Lindemann, Trinity Congregation called the Rev. F. C. D. Wyneken, at that time pastor of Trinity Church in St. Louis but retiring from the presidency of Synod. In the reading of the minutes of Trinity in Cleveland one senses how gratified the members were in anticipation of having their pulpit occupied formally by this honored man of God, who had been the President of the Synod for 14 years, from 1850—1864.

Friedrich Conrad Dietrich Wyneken was born May 13, 1810, in a parsonage at Verden, Hannover, Germany. He was a

³ "Lindemann, Johann Christopher Wilhelm," *Lutheran Cyclopedia*, ed. Erwin L. Lueker (St. Louis: Concordia Publishing House, 1954), p. 583.

⁴ "Vorläufige Todesnachricht," *Der Lutheraner*, XXXV, 3 (Feb. 1, 1879), 17.

university graduate (Göttingen and Halle). He spoke some French and English besides his fluent, vibrant German. To the common people he often talked Low German in conversation. He came to America out of an impelling sense of duty because he had read of the spiritual plight of the many Lutherans who were scattered through the forest primeval and were without the Word and worship of God. Landing in Baltimore in 1838, he was soon commissioned by the Pennsylvania Ministerium as a missionary to Indiana.

Using Fort Wayne as his base of operations, he visited large sections in northwestern Ohio, southern Michigan, and northern Indiana. He has become known in our church as the father of home missions. In 1841 he went to Germany, where he recruited laborers and organized missionary societies for America in Bremen, Leipzig, and Dresden. Pastor Wyneken, as noted before, had attended the famous meeting in Concert Hall, Cleveland, in 1845. He did not get to Chicago for the founding of Synod in 1847, for he was then pastor of St. Paul's in distant Baltimore. But he did join the next year, and only two years later he was elected President, a strong testimony to his estimable endowments, his leadership qualifications, and the esteem accorded him by his brethren. As President of Synod, in those days he was expected, even though he had a congregation to care for, to visit every congregation of Synod within three years.

Pastor Wyneken was glad to be in Cleveland. Here, he said, was "peace and order." Here in Zion Church on the east side served his gifted nephew, Pastor H. C. Schwan, President of the Central District. The privilege of this uncle and nephew

living and working as neighbors in closest fellowship, meeting once a week if possible, was a high point in the lives of both men. Since Trinity's members then lived in proximity to the church, "the old pastor," as he was beginning to be thought of, could and did serve the congregation with satisfaction, enthusiasm, and success. When swelling immigration swiftly increased the membership, he was given assistance, first in Candidate Henry Craemer and later in his own son Henry, a candidate of theology who also taught the upper grades and served as principal of the school. A new school with four classrooms was erected. During the planning of the new school Wyneken, in true visionary spirit, expressed the hope that someday they might be able to build a high school. How pleased he would be to know that today Cleveland has a flourishing high school system.

Wyneken was loved by his people. They called him at a salary of \$800 a year. In two years they increased it \$200 to an annual salary of \$1000, which was high indeed for that day. He refused to accept it, tried to return it to the treasurer, but the congregation insisted by resolution that the increase continue. In my early years in Cleveland, beginning in 1913, I had a few old members who in childhood and youth had known Pastor Wyneken well. They fondly recalled and gladly told how friendly he was. They remembered him vividly as he walked from house to house and from street to street with dignity, his full beard flowing impressively, his hands sometimes folded behind his back, seeming to them then and abiding still in their memory as a patriarch.

July 27, 1873, was a day of rejoicing

in Trinity over the dedication of its new, large, beautiful church. Lindemann had come to preach the festival sermon in the evening. Pastor Wyneken wrote: "The church is 127 feet long, 64 feet wide, 42 feet high. The steeple measures 175 feet. The church contains seats for 1,500 persons. It cost about \$31,000 and — thanks, praise, and glory be to the Lord God for it — is paid for to the last farthing, including the schoolhouse built along with it."⁵ Trinity's own account says: "Those were the days of the first love when many of our Christian fathers would rather borrow the necessary money in order to pay their pledges in full and furnish to the Lord a house unencumbered by debts."

As increasing disability troubled him, Wyneken twice tendered his resignation. But the congregation declined to accept it and suggested instead a longer vacation in San Francisco with his son-in-law, Pastor J. M. Buehler, our pioneer pastor on the West coast.

Pastor Wyneken did not recover his health in California. On May 4, 1876, he died in San Francisco. His remains were brought back to Cleveland. The long journey with two stopovers was memorable. In St. Louis, in Trinity Church, where he had been pastor, a service was held in which Dr. Walther preached on the word: "I determined not to know anything among you save Jesus Christ and Him crucified" (1 Cor. 2:2). In Fort Wayne, in St. Paul's Church, where he also had been pastor, Dr. Sihler preached the sermon on Prov. 10:7 a: "The memory of the just is blessed." And here in Cleveland, of course, the worship service was in Trinity Church,

in which Pastor Brohm preached on Heb. 13:7, whose words are engraved in bronze on the lectern-like monument over his grave in our Cleveland Lutheran cemetery: "Remember them . . . who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation."

Speaking for our entire church, Dr. Walther paid this fitting and full tribute to Pastor Wyneken:

He was a highly gifted man, a truly evangelical preacher; eloquent and mighty in the Scriptures; thoroughly experienced in the school of spiritual trials; a fearless witness to the pure and unadulterated truth and its valiant defender; a faithful watchman in his Church; a man without guile, whose life bore the marks of uprightness and singleness of mind; a foe of all falsehood and hypocrisy, a true Nathanael; in short, an upright Christian and faithful servant of the Lord, who, however, in true humility knew only his weakness and not his strength. To a host of pastors and laymen he was an example, to thousands a spiritual father, an apostle to a large section of America, beloved and honored by all who knew him, one of the finest men who graced our Lutheran Zion and one of her mightiest champions, whose name will never be forgotten, but will remain blessed as long as the Lutheran Church in our country remains true to her name.⁶

Pastor Wyneken had a worthy successor in the Rev. John H. Niemann of Little Rock, Ark. Born April 11, 1848, near Melle, Hannover, Germany, he was graduated from Concordia Seminary, St. Louis, in 1869 and installed in Trinity Church on the second Sunday after Epiphany, Feb.

⁵ *Der Lutheraner*, XXIX, 25 (Oct. 1, 1873), 199.

⁶ *A Century of Grace*, p. 211.

21, 1876, by the President of the Central District, Rev. H. C. Schwan. Niemann proved himself a competent leader for Trinity, which with 1,550 communicants and six teachers was at that time one of the largest congregations in Synod. A powerful preacher and an outstanding administrator, he served Trinity with distinction for 33 years till his death in 1910. He was the President of the Central District for 29 years, repeatedly reelected in view of his unusual executive abilities. He died at the age of 62 and was laid to rest in the Lutheran cemetery in Cleveland.

At Zion Church great changes also took place. Schwan's son Paul, who had been his assistant in the ministry since 1873, was called to St. Paul's, a daughter congregation. In 1878 Schwan was elected President of the Missouri Synod to succeed Dr. Walther, who had asked to be relieved of the office. When in 1881 the Synod decided that henceforth the presidency should be a full-time office, Schwan resigned as pastor of Zion but remained as assistant at the request of the congregation.

The Rev. Carl Manthey Zorn, the next pastor of Zion, was born March 18, 1846, at Sterup, Schleswig. Having graduated from the University of Leipzig in 1870, he worked as a missionary of the Leipzig mission society in India 1871—76. He came to Cleveland from Sheboygan, Wis., where he had been pastor from 1876 to 1881. Like his predecessor, Pastor Zorn was also to give Zion Church 30 years of faithful and distinguished service. An eminent scholar, a voluminous writer, a forceful speaker with an impressive personality, he became favorably known in wide circles both at home and abroad. Of his many writings we mention only his commentary

on Colossians and his *Bekehrung und Gnadenwahl*.⁷ Concordia Seminary, Saint Louis, conferred on him the honorary degree of Doctor of Divinity. He died July 12, 1928, and was laid to rest in St. John's Cemetery, South Euclid, Cleveland.

Pastor Schwan received many honors in his life. He was elected to many positions and many terms of office:

- 1854—57 Vice-President of the Central District
- 1857—60 Vice-President of Synod
- 1860—78 President of the Central District
- 1875 Vice-President of the Synodical Conference
- 1878—99 President of Synod.

For 45 years without interruption he was identified with the *praesidium* of District or Synod. His abilities as a leader, his gifts as moderator, his capacity for wise counsel must have been very obvious. These qualities were recognized also beyond our church, for in 1893 Luther Seminary of the Norwegian Lutheran Synod conferred on him the honorary degree of Doctor of Divinity.

The first years of Dr. Schwan's presidency of Synod were to be the difficult days of the predestinarian, or election, controversy. Those days tried men's souls. The Ohio Synod withdrew from the Synodical Conference in 1881. In the Synod many hearts were fearful that there might be some wavering in the ranks. While attending a convention of the Canadian Dis-

⁷ *Der apostolische Brief an die Kolosser für Theologen und Nichttheologen ausgelegt und inhaltlich dargelegt* (St. Louis: Concordia Publishing House, 1915). *Bekehrung und Gnadenwahl*, in two parts (St. Louis: Concordia Publishing House, 1902).

trict in Stonebridge, Canada, Dr. Schwan sent out an invitation to all pastors of Synod to meet for a large pastoral conference on Sept. 29, 1880, in Rev. A. Wagner's church in Chicago. About 500 pastors responded and gathered there for several days, which was an achievement indeed in view of the transportation facilities of that day. Dr. Walther, of course, was present, and the conference helped considerably to preserve and strengthen unity within Synod.

From those difficult days we may chronicle an event which then seemed to be of minor significance but which was of tremendous importance for the future of the Missouri Synod, namely, the inception of the *Lutheran Witness*. It took place in 1881 at the Northern Ohio Pastoral Conference, one of the three large conferences of the Central District, to which Dr. Schwan and Pastors Niemann and Zorn belonged. The fathers there assembled appreciated Synod's need for a church paper in the English language in addition to the esteemed *Der Lutheraner*, published in German since 1844. A member of the conference, Rev. C. A. Frank of Zanesville, Ohio, was asked to serve as the first editor. Thus was born the *Lutheran Witness*, the major official publication of The Lutheran Church—Missouri Synod now in its 81st year with over half a million subscribers.

By God's great grace the Missouri Synod emerged from the predestinarian controversy a unified body, so that in 1884 President Schwan's sermon theme at a synodical gathering could be "Joy and Peace" in the light of Psalm 126:3: "The Lord hath done great things for us, whereof we are glad."

The exposition of the Catechism prepared chiefly by Dr. Schwan and known among us as the "Schwan Catechism" was used in the Synod from 1896 till 1943. The *Lutheran Cyclopaedia* says:

Dr. Schwan is counted among the fathers of the Missouri Synod. An earnest disciple and able exponent of confessional Lutheranism, he was one of the chief builders of the faithful and flourishing Lutheran church of the city of Cleveland and a trusty counselor and teacher of the whole Synod, his influence extending even beyond its confines. His unwavering fidelity to the Lutheran Confessions, combined with a fine Christian tact, a well-poised mind, and sound judgment concerning men and the times, together with his modesty and refinement, fitted him for the position of President, especially during the trying days of the controversy on election and the stirring times of the period of expansion then setting in. (P. 962)

As the new century approached, the state of our church looked good to Dr. Schwan. In the 1898 Eastern District *Proceedings* we read: "In addressing the 1898 District convention, synodical President H. C. Schwan observed that there was no party spirit or evidence of division in Synod. 'There is great uniformity in our District,' he commented. He had found the same zeal and love for Christ, he said, in all sections of the United States, with Districts 'united like one great family.'" ⁸

That was the year when I saw President Schwan. I was a student at Concordia in Fort Wayne when he was visiting the school. He sat before us in our classroom during the entire period. I remember the

⁸ Martin W. Mueller, *A Cloud of Witnesses, 1854—1954, the Eastern District* (1954), p. 22.

picture clearly. He was well dressed and had a well-trimmed beard. His whole appearance and personality gave the impression of a reserve of self-assurance and quiet power.

The year 1899 brought Dr. Schwan's 21 very successful and blessed years as President to a close with the gratitude of the entire church in evidence all about him. He lived in Cleveland, a member of his old Zion, where he began his labor of love 48 years before. At the age of 86 years, on May 29, 1905, he was called to his eternal rest, mourned and remembered by a grateful congregation, District, and Synod. He was laid to rest in Lakeview Cemetery, Cleveland.

Dr. H. C. Schwan was a choice vessel unto the Lord, a great man of God who loved and served the Lord, his God, the Word of God, and the church of God.

CONCLUDING OBSERVATIONS

As we look back and ponder the early history of our church, three things in particular impress us:

1. Loyalty to the Word of God. In this loyalty we discern the secret of our spiritual fathers' doctrinal consciousness, the compulsion of their confessional insistence

on purity of doctrine, the source of their faithful obedience and service of love.

2. Emphasis on Christian Education. The Christian day school was the chief agency for giving total formal education for life in a day when our youth seldom saw high school or college. The second agency was the *Christenlebre*, a kind of Sunday school for young and old, in which the children were catechized in review of the chief doctrines of the Christian faith while their elders enjoyed a refresher course, thus insuring a salutary continuation in careful indoctrination of all members of the parish.

3. Mission-mindedness. There was a readiness to establish and aid new congregations. This pattern was general. All were animated by this same spirit and demonstrated their zeal in the work of the church at large by regular contributions to the treasuries of Synod.

Mindful of God's great grace upon our Church in the past, our heartfelt prayer is that our heavenly Father, through Christ our Savior and by the dynamic operations of the Holy Spirit, may keep the church of our day in His Word and truth to the glory of His most holy name.

Cleveland, Ohio