Friedrich Conrad Dietrich Wyneken
PART TWO: Motivator for Mission

The story is told of a man and his wife years ago – definitely NOT Fritz and Sophie Wyneken – who were riding in a horse-drawn carriage. They came around a bend, only to find a snake in the road. The horse froze. The man tried to get the horse to go, but to no avail. The man stepped out of the carriage, put his finger in the horse's face and said, "That's one." Then he threw the snake into the woods and they went on. A bit later, they came to a fallen tree which the horse would not go around. The man had to push and push to get that tree out of the way. He pointed at the horse and said, "That's two." They went on again. At length, they came to a river. It was shallow enough for them to cross, but the horse just stood there on the riverbank. The man got out of the carriage, said "That's three," took out his gun, and shot the horse. His wife back in the carriage was horrified. She said, "You didn't have to shoot him." The man pointed at her and said, "That's one."

Motivation is always a tricky business. We all know that there are good ways to do it. There are also bad ways, as shown by that guy and his horse – and his wife. Yet its importance is undeniable. My favorite seminary professor, Robert Preus, used to say that motivation is the key to teaching. In many ways, it forms the key to mission work too.

In this portion of our presentation, we will be looking at Friedrich Wyneken as a motivator for mission. The centerpiece of this part will be the lengthy voyage that Wyneken interrupted his service in northeast Indiana to take back to German lands, from 1841 to 1843. He knew he had to arouse interest in the mission work on the American frontier and move people to do something about it. That's what he was there to do: to motivate Germans for mission. Within his time there, the single motivational effort to which we will devote the greatest attention is his best-known writing, the substantial tract *The Distress of the German Lutherans in North America*, sometimes simply called the *Notruf*, or "emergency call" for help.

A Note on Sources

Before we get to all of that, though, I want to say just a little about sources. I don't think I would be doing my job here adequately if I did not indicate where you can find out more about Wyneken. If motivation is the key to teaching, bibliography forms the vestibule to knowledge. And this seems to me to be a good place to throw in some bibliography.

A major primary source for Wyneken's mission work is the *Notruf* itself, which was

published in its entirety in translation by the Fort Wayne Seminary bookstore in the 1980s. It is still available there for about $5.00. Additionally, President Matt Harrison's *At Home in the House of My Fathers* offers over a hundred pages of translated Wyneken material, most of it from Wyneken's time as president of the Synod.

Among the several secondary sources, let me single out a few. For ease of access, check the Wyneken listing online at concordiahistoricalinstitute.org[1] It offers links to a couple of great articles on Wyneken. One was published by the CTQ at the time of the Fort Wayne seminary's 150th anniversary, "F. C. D. Wyneken: Motivator for the Mission." It has obvious import for our current topic this hour, but it reaches well beyond that. There is also Bob Smith's contribution on Wyneken to the Chuck Manske *Festschrift* in 1999. This essay features the most detailed tracing I have seen of Wyneken's initial mission survey trips in Indiana and vicinity, as well as a wealth of other material. Read those two articles alone, and you will learn a lot about Wyneken.

For those who like to listen to presentations online, the Fort Wayne seminary put on a Wyneken conference in 2010, the bicentennial year of his birth. Particularly noteworthy are the biographical presentation by Pastor Martin Moehering and the one on the background to Wyneken's career by seminary librarian Bob Smith. These are available on the Fort Wayne seminary's media hub.

For still more, two short biographies of Wyneken are readily available. An early one was written by Wyneken's friend J. C. W. Lindemann, the first director of the Synod's teachers' seminary at Addison – now River Forest. The Fort Wayne seminary's media hub carries a translation.[2] And in 1946 Edward J. Saleska, the father of John Saleska and the grandfather of Tim Saleska, wrote his 114-page S.T.M. thesis on Wyneken. It is available on the Concordia Seminary scholarly resources site.[3] In my work for this presentation, I have relied heavily on these sources, and drew from a few others, too, mainly articles in periodicals and chapters in books, plus a few papers dug up at CHI.

Wyneken's Early Efforts

Wyneken started making people aware of the mission work out west almost as soon as he began engaging in it. He sent dispatches to Pastor Friedrich Schmidt in Pittsburgh, whom he had met on his way out to Indiana in the first place. Schmidt edited the *Lutherische Kirchenzeitung*. That provided Wyneken a publicity vehicle from the start.

[1] https://concordiahistoricalinstitute.org/presidents/president-wyneken/
[2] https://www.ctsfw.net/media/pdfs/wynekenbiography.pdf
[3] https://scholar.csl.edu/stm/234/

Wyneken also wrote directly to Germany. As early as 1839 he wrote a Reformed pastor he knew in Bremen, G. G. Treviranus, asking him to put an appeal to the mission society that he had co-founded for German Protestants in North America. Wyneken proposed, with the society's assistance, to establish the circuit rider system he had been contemplating, to be manned by six German-speaking pastors.[4]

Lengthy excerpts from Wyneken's letters back to the fatherland appeared in an 1840 pamphlet published by the Stade mission society. This pamphlet in turn got noticed by Wilhelm Loehe, seemingly while Loehe was visiting one of his former professors, the geologist Karl von Raumer at Erlangen.[5] There Loehe read the following words from Wyneken:

> Thousands of families, your fellow believers, perhaps even your brothers and sisters in the flesh, are hungry for the Gospel's powerful food. They implore you, crying out in distress: "Oh, help us! Give us preachers who will strengthen us with the Bread of Life, who will build us up with the Word of the Lord, who will instruct our children in Jesus' holy teachings! Oh, help us, or we are lost! Why don't you help us? Is that the Love of Jesus? Is that the way you observe His commands? Think about these words: "Whatever you do to the least of these my brothers, that you do to me." It is literally true, that many of our brothers in the North American West complain in this way. . . . I beg you, God willing, take up the work and quickly walk together! Stop conferring about it! Hurry! Hurry! All that matters is that there are eternal souls to redeem.[6]

Loehe reflected that these words moved him to begin his efforts on behalf of the scattered German Lutheran settlers in America.[7] At first, he was basically just trying to gather funds to support mission efforts in America, but more would soon come from him on top of that.

Wyneken's Trip to Germany

Wyneken had been contemplating a return to Germany to raise awareness of the frontier mission and especially to recruit workers for it as early as a year after he started in Indiana, as he told J. J. Nuelson in 1839. He actually set sail across the Atlantic in October, 1841, together with Sophie, to whom he had just been married a few weeks earlier, at the end of August.

The reason why he made the trip at this particular time was that he had come down

[4] Smith, 330.
[5] Threinen CTQ, 23. Rehmer, 200, reports that this is also in James Schaff's dissertation.
[6] Quoted in Smith, 330.
[7] Smith, 339, n. 85.

with a throat ailment which had progressively worsened and rendered preaching virtually impossible for him. Still, he hesitated to leave without having a substitute at the ready. Things started falling into place in May when young August Knape relieved him of serving the country churches, then in June Pastor G. Jensen arrived from the Stade Mission Society and could fill in for him at the church in Fort Wayne. So in the early fall, by horse, canal boat, stagecoach, and on the train Fritz and Sophie made their way to Philadelphia to set out on their ocean voyage.[8]

Besides seeking medical treatment for his throat, upon arrival Wyneken started writing letters to influential people. This, at least, was something he could do to promote the mission while his throat was healing. His prime aim, at first and throughout the total 20 months he spent in Germany, was to recruit men to preach the Gospel in America.

However, he wanted them to go in with eyes wide open to the challenges they would face. About a year into his time there, Wyneken wrote the following to a sensitive young man, Adolf Biewend:

> So many things in America in the work of a preacher often are repugnant to a serious Christian – and I take you for one – which paralyze one's body and soul and can get to be such temptations, that they will subvert one, if one has not put one's will, as a servant, into the will of the Lord and has already decided to want to be nothing else than his servant.[9]

Wyneken was not trying to discourage Biewend, he added, but if Biewend came to America he would have to be "constant and unshakeable."[10] Wyneken also wrote:

> What is especially required for a German preacher to know is this, that he leaves over here [in Germany] all affected pulpit style and pulpit tone, all pussyfooting, misrepresenting and shifting about, in order to get by, fearing and pleasing man, considerations, etc., and that he behaves and acts as an ambassador of the Lord among His various sinners to whom the office had been given by the Lord Himself. May the dear faithful Lord deliver His congregation soon from the timid and considerate preachers, who are aware of the misery of our congregations and keep silent![11]

It is a little hard to tell whether that last line was aimed more at German preachers who came to America or the German preachers who were still in Germany.

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[8] Saleska, 42-43, 46-47.

[9] Wyneken to Adolf Biewend, 25 November 1842, trans. Sieghart Rein, Box M-0035 F.C.D. Wyneken Family Collection 1839-1841, folder for Correspondence, 1838-1876, Concordia Historical Institute, St. Louis, Missouri, page 1.

[10] Wyneken to Biewend, page 3.

[11] Wyneken to Biewend, page 4.

At any rate, while Wyneken was in Germany, directly or indirectly he proved instrumental in moving many – including eventual Missouri Synod notables such as Wilhelm Sihler, August Craemer, and Friedrich Lochner – to come to America. After Wyneken's throat was up to it, he started going about and delivering public lectures. Lochner attended one of these. Later, he recalled that Wyneken

> spoke of conditions and of mission work in America. On the basis of Scripture passages he explained the difference in doctrine and practice between the true church and the sects. He gave special attention to the activities of the Methodists. He was brilliant as he described a camp-meeting. As the climax was reached when individuals were called to the mourner's bench he graphically approached those seated up front and seizing their hands asked, "Don't you want to be converted also?" I can still picture the faces of those persons as some of them drew back aghast thinking an actual Methodist conversion was to take place. In closing he pleaded for assistance in his difficult work and bewailed the fact that in their own midst theological candidates were waiting eight and ten years for a charge, while overseas souls were perishing for want of spiritual food. It was eleven o'clock when the meeting closed, but no one realized that time had slipped by so quickly.[12]

Such speeches advanced another purpose that Wyneken had in mind, which was to bring the German missionary societies on board with an effort to preserve the German Lutheran contingent in America. He also helped organize mission societies in Dresden and Leipzig.[13] Not everyone in his audiences could come to America as a preacher, but all of them could lend their support via prayer, through financial gifts, and by sending preachers.

To this same end, Wyneken traveled extensively through various German lands and sought audiences with influential pastors and laypeople. He met, among others: von Raumer in Erlangen; Georg P. E. Huschke, the President of the *Oberkirchenkollegium* of the old Lutherans at Breslau[14]; Franz Delitsch in Leipzig; and Pastor Wilhelm Loehe. Upon meeting with Wyneken, Loehe said: "We became very fond of him and he of us."[15]

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[12]Quoted in Saleska, 51.

[13] Saleska, 52.

[14] Lay theologian and professor of jurisprudence. Threinen LHC, 120

[15] Quoted in Threinen CTQ, 24. In 1844, Loehe dedicated his *Agenda fuer die Deutsch-lutherischen Gemeinden Nordamerikas* to Wyneken with the words, "I have dedicated this Agenda to you, dear friend and brother. For it is prepared in heart-felt love toward my brothers in North America and among these you were the first with whom I became united in the work of love which is occurring on the other side of the ocean. Please accept my gift and my heart-felt greetings" (quoted in Threinen, CTQ, 28).

The contact with Loehe proved auspicious. Remember, Loehe had been raising funds to help in America since he read what Wyneken had been writing from America. At about the time Wyneken came back to Germany, while Loehe was trying to figure out what exactly to do with the money that had started to trickle in, Adam Ernst appeared on his doorstep, offering himself for service in America. Ernst was a cobbler who lacked any university background. Loehe made Ernst his first student to send to the American frontier, soon followed by Georg Burger. These two were Loehe's initial *Nothelfer*, sent to America in 1842 while Wyneken was still in Germany. More would follow.

After 20 months, the time arrived for the German trip to end. The Wynekens – Fritz, Sophie, and now baby daughter Margaret, who had been born in late May, 1842 – prepared to board a ship bound for Baltimore. Accompanying them was none other than Adolf Biewend, the young man to whom we heard Wyneken "talking turkey," as it were, in a letter. Biewend was ordained, and had decided to come to America. He soon became a pastor in Washington D.C. A bit later, he taught at both seminaries – Fort Wayne for a year and St. Louis for eight – the first instructor in English at Missouri Synod institutions.

Preparing to leave in May, 1843, Wyneken wrote in a letter: "Our parting here will be sad and I sometimes shudder at the thought of again entering the arena to fight for the Lord in the West. But my trust is in Him alone."[16] Not only the Lord but also the best wishes of many Germans would go with him. Wyneken carried back with him a memorial published by Loehe entitled, "Greetings from the homeland to the German Lutherans of North America," signed by about 950 people representing various walks of life.[17] Perhaps emboldened by this expression of support, Wyneken seems at this point to have severed his ties with the American Home Missionary Society, upon which he – like Jesse Hoover before him – had been partially reliant for monetary support.[18] Now he would depend on the German mission societies and on Loehe for needed extra financial assistance.

The *Notruf*

The most obvious artifact of Wyneken's time in Germany was the treatise he released while there, *The Distress of the German Lutherans in North America* – the *Notruf*. Differences exist in the literature about whether Wyneken wrote this work while on his trip to Germany, or perhaps even earlier, from Fort Wayne. I favor the view that he wrote it in Germany, shortly

[16] Quoted in Saleska, 53.
[17] *Notruf*, 9; Saleska, 52 says Loehe sent this after Wyneken's visit.
[18] *Notruf*, 9; see 4 and 64, note 11.

before it was published in 1843.[19] However that may be, the *Notruf* stands as prime evidence of Wyneken's missionary heart, his missionary head too.

Like St. Paul in many an epistle, Wyneken began in the name of Christ Who purchased us with His blood to live in His kingdom. He wrote: "I, a preacher of the church, appeal to your hearts and beg of you with tears: Help your brethren, who are bone of your bone, flesh of your flesh, indeed, who are sanctified by the same precious blood, by the same Spirit, by which you are sanctified."[20] This set the tone.

The *Notruf* runs to 46 pages of double-spaced 11-point type in the English translation. It is divided into the following five parts:

1. How German immigrants in America lacked the blessings brought by the church
2. The enemies faced by the Lutheran church in America
3. Various deprivations the Germans underwent "in their innermost being," as Wyneken put it
4. How these conditions spelled danger for the future
5. What should be done?[21]

We will take up each of these in turn.

Lacking the blessings of the church. The first part of the *Notruf* contains some of its most-quoted words. Perhaps some readers never get beyond this part. In any case, Wyneken's description in this part is quite vivid.

He took his readers first to the cities, where many had sunk into the "morass of vulgarity." He recalled his own observations in Baltimore, where vice was practiced not only under darkness of night but also in the full light of day – and the Germans seemed to have the worst dens of iniquity.[22] There were other city-dwellers who lived outwardly respectable lives, but they grew satisfied with the "very turbulent, yet monotonous present," Wyneken reported. "Most of them swim along in the current greediness for money."[23] (By the way, it was at about this time that Alexis de Toqueville identified the love of material well-being as the dominant national taste in the U.S.) Not everyone has forsaken God, Wyneken went on, but there were few orthodox German preachers, and those already at work in the cities found themselves "busy enough, indeed, too busy" with their existing congregations.[24] Missionaries were needed

[19] As Rehmer, 200-201.
[20] *Notruf*, 17.
[21] *Notruf*, 18.
[22] *Notruf*, 18-19.
[23] *Notruf*, 19.
[24] *Notruf*, 19.

to reach out to those not found in the churches – to "force their way into the homes and hearts of the people in order to win them for the Lord."[25]

Wyneken went on at greater length about life in the "dense forests," where the geography itself tended to isolate people from one another. I quote him at length:

> See, brethren, how they, men, women, and children, have to work hard to cut down the giant trees, to clear out the underbrush, to plow and plant, for their meager finances are disappearing or are already gone. . . . Clothing and shoes are also wearing out and winter is at hand! No wonder, then, that everyone is working to secure what is indispensable for the body. There is no difference between Sunday and weekday, particularly since here no church bells call the people to church services. . . . No preacher comes to shake them out of their worldly striving and thinking, and the voice of the sweet Gospel has not been heard for a long time. In this manner one month passes after the other, one year follows the other.[26]

Wyneken added that even if these German settlers eventually became better off financially, they had spent too long away from the Word. As he put it, "They have become accustomed to the death of their souls."[27] So if "a believing preacher arrives, he is quite likely to be an unwelcome guest."[28] Wyneken reported instances of the indifference he had seen. Not everyone in the forest dropped everything and ran to fetch others when the preacher arrived. Around this place in the *Notruf*, Wyneken exclaimed, "Just imagine, *German heathen*!"[29]

Tempting as it might be just to forget about such people, Wyneken pointed to Christ, Who did not wait for us to come to Him. He came to us. Wyneken urged readers to recognize the danger of hardening their own hearts. If Christ did not search for the lost, where would *we* be?

Enemies of Lutheranism. About a third of the *Notruf* is devoted to warning about the Lutheran church's enemies in America. These were the sects and the Roman church.

The sects were numerous. Wyneken was amazed at how many of them could be represented in but a small area. "The sects are working most zealously at tearing down the old neglected cathedral of the church of America," he wrote, "in order to build up their own chapels

[25] *Notruf*, 20.
[26] *Notruf*, 22.
[27] *Notruf*, 23.
[28] *Notruf*, 24.
[29] *Notruf*, 27, emphasis original.

from the fragments."

Of them all, the Methodists were the most active. Wyneken predicted that unless the Lord sent help soon, they would "even wipe out the name of the Lutheran church in the west."[30] Clearly, they proved a force, in numbers alone. By the time Wyneken wrote, there were a million Methodists in the United States, up from about 10,000 when the fighting ceased in the Revolutionary War.[31]

Wyneken briefly described protracted revival meetings featuring multiple preachers, with sermons "aimed at having an increased impact on the emotions,"[32] songs based on "worldly attractive melodies," and of course the anxious bench.[33] Not only converts but also at times mockers would fall down at these meetings as if they were dead. However much the sects figured that the Holy Spirit was at work in their revivals, Wyneken wrote, "I have . . . never been able to overcome a horror for the demonical power at such happenings."[34]

The Methodists disturbed both Lutheran and Reformed congregations, leading members of these churches to question their own pitifully uneventful conversions.[35] They directed people to a vague concept of grace, not to Christ's active and passive obedience, to His atonement.[36] They held the sacraments in contempt. How could they not, Wyneken added, since they based all acts of grace not on Christ's work but on individual behavior?[37] And they embittered the work of faithful preachers who wanted to hold the line against their falsehoods yet still try to be pastor to those who were tempted by Methodist ways. Distrust of the pastor would spring up within the congregation, and soon gossip and ill-will were running rampant. Families were torn apart, and mutual edification was disrupted.[38] Wyneken did not say this, but while getting more Lutheran pastors to America would do nothing to change the Methodists, it would provide more potential mutual support for pastors from their brothers in office.

The Roman Catholic Church also presented a considerable challenge with its solidarity, its massive resources – including, but not limited to manpower – and its zeal matching that of

[30] *Notruf*, 30.
[31] *Notruf*, 7.
[32] *Notruf*, 30.
[33] *Notruf*, 31.
[34] *Notruf*, 32.
[35] *Notruf*, 33.
[36] *Notruf*, 37.
[37] *Notruf*, 39-40.
[38] *Notruf*, 36. Phelps, *Methodist History* 168, reports that Wilhelm Nast went to Germany in 1845 to counter what Wyneken had written in the *Notruf*.

any of the sects. It seemed especially strong in the cities.[39] Its schools and hospitals, Wyneken wrote, "and in general everything practical and the air of confidence in the nature of the Romans do not fail to make a deep impression on the practical American."[40] They even exercised an appeal on the emotions of Americans, in a setting where little was known of church history.[41] The Protestants tried to oppose the Romanists, but they ended up fighting among themselves – and ganging up on the Lutherans in the process.[42] Yet, Wyneken wrote, only the Lutheran church, standing on Scripture and never having deserted its historical basis, could truly stand against Roman Catholicism in America.[43]

Shortcomings from within. Yet the Lutheran church faced its own internal challenges. The first of these was a lack of external unity, occasioned in part by the small numbers of pastors spread out over too great a distance in America. In Wyneken's own Synod of the West, covering six states, there were only some 16 to 20 preachers. The synods that existed were advisory. Lacking "firm unity, a strong vigorous leadership, and strict supervision," he wrote, pastors were thrown back on their "personal resourcefulness."[44]

In some cases, they lacked personal resources because the shortage of preachers had forced some of them into service before they completed their seminary studies. Not being well-grounded themselves, they could not adequately defend the doctrine in the face of the numerous sectarians. So busy were they that they found little opportunity to study and learn more.

Yet the worst challenge turned out to be doctrinal division within the Lutheran community in America. Wyneken singled out English-speaking claimants to the Lutheran name as having "completely broken away from the faith of their fathers."[45] He had in mind, of course, what has been called the American Lutheran movement within the General Synod, which was also not at all absent from the Synod of the West, with its frontal attacks on Baptism and the Lord's Supper and its somewhat more subdued distortions of the doctrines of grace and the two natures of Christ. He also went on to warn about attempted combinations of Lutheran and Reformed through the formation of union churches which deserted the sound ground of doctrine, fostered indifference and laxity, and acted as gateways into the sects.

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[39] *Notruf*, 41.
[40] *Notruf*, 42.
[41] *Notruf*, 42-43.
[42] *Notruf*, 41.
[43] *Notruf*, 44.
[44] *Notruf*, 46.
[45] *Notruf*, 47.

Dangers for the future. Wyneken began to get personal with his readers in this part, as he portrayed the under-resourced Lutherans in America as standing on the front lines of a more general struggle against what he called "intractability, licentiousness, and the misleading interpretation of freedom," forces which within the church brought about a severe interruption of churchliness.[46] When these forces held sway, Wyneken wrote, the "blissful, strengthening, sanctifying feeling and assurance of belonging to the one and only congregation of Christ must disappear. Love, Christian love, must grow cold; injustice and egotism place themselves in command, and . . . a chaos of sects spring up. . . ."[47] All of this would not remain across the Atlantic, Wyneken warned Germans. It would make its way to them, a process which had already begun. He posed the question, "Will we in Germany be able to stop the flood after it has swelled even more?"[48]

Wyneken further raised the prospect that the sects would themselves end up as gateways: to Rome. After the sectarian ecstasies finally exhaust people, Wyneken reasoned, they would look for a place to rest. Where might that be? "In the Roman Church," he wrote, "they can carry on their usual race and work in activism and righteousness and receive recognition for it" – with enough around them in the ecclesiastical culture of Rome to "keep the flickering eyes of the power of imagination and spasmodically craving emotions occupied." I dare say Wyneken would not be surprised at ex-Evangelicals going, as some might put it, home to Rome.

"Of course," he wrote, "you will not want to await this idly!"[49] These words set the stage for the concluding part of the *Notruf*.

What is to be done, and how? Sending additional preachers would be a start, but they had to be more than just generically "faithful." They needed to be – as Wyneken put it – "clerically trained" and solidly grounded "in the Scripture and in the doctrine of the church," to work in America toward "the final goal of preaching, which is to gather all the faithful into one holy community, with one faith, one mind, and one voice."[50]

"Unity," he wrote, "internal and external church unity is there, above all, a necessity."[51] It would add new strength to church life and "drive out the sour nature of depression."[52] Wyneken

[46] Notruf, 49.
[47] Notruf, 50.
[48] Notruf, 51.
[49] Notruf, 54.
[50] Notruf, 55.
[51] *Notruf*, 56.
[52] *Notruf*, 57-58.

even dared to hope that if the bitterness that had come about with the American Lutherans could be set aside, they too might be won for the cause of a new unified Lutheran church in America. For they sinned more out of ignorance than anything else.[53]

To assist with the cause, orthodox Lutherans in Germany and in Europe generally should strengthen "the spiritual conscience" of the Lutheran churches in America.[54] They should send not only candidates, pastors, and teachers, but also books for the "church-oriented seminaries" – he mentioned particularly the Ohio Synod's school in Columbus – and thoroughly educated professors.[55] With these resources, moves could be made to preach to all, but to gather into congregations those who made the Lutheran confession. Preachers would concentrate on these congregations and move out from there. They would use the old Lutheran service, if possible following one liturgy, and introduce private confession.[56] Behind all of this would be the financial resources that Germany could provide. "Do not stand idly by and do not let the acceptable moment now pass by," Wyneken concluded, "but strongly unite in the common task and offer your helping hand to your brethren in America."[57]

Applications for Today

Take the broad view. The *Notruf* shows Wyneken not only as a tactical thinker, as it were, but also as a strategic one. Concerned as he obviously was with individual people and their lives, he had a larger perspective that opens before our eyes as we turn the pages more and more toward the end of the *Notruf*. I think he would take it as a compliment if we were to characterize his outlook as "churchly." He wanted to strengthen the church in the doctrine taught by God's Word and in unity based on that doctrine. He appreciated the connection between the missionary proclamation of the Gospel to people and their subsequent ongoing spiritual care as members of the church. In Wyneken's view keeping the message straight would prove indispensable to, and inseparable from, getting it out. His example challenges us today not to play one of these off against the other, or to act as if zeal for the one must decrease whenever it increases for the other.

Recruit capable workers. The mission requires manpower. Yet note that while Wyneken was quite acutely feeling the pinch caused by a lack of preachers, he just as clearly wanted pastors who would be up to their high and difficult calling. As the *Notruf* shows, he didn't think much of interrupting theological education prematurely to send men into the field quickly. He

[53] *Notruf*, 58.
[54] *Notruf*, 56.
[55] *Notruf*, 59.
[56] *Notruf*, 60.
[57] *Notruf*, 61.

was looking for fully prepared candidates for the office, to get *them* to America. That is, he had in mind men who were pretty much waiting around in Germany for their first calls. He wrote, but not in the *Notruf*: "What miserable beings the candidates must be that they can hear of this wretchedness [in America], have no position yet in Germany, are not deterred by ill health, and still do not come out here. . . . They should come by the dozens and the rich should organize to support them financially."[58]

It behooves us all to attend – perhaps more than we have, I might say – to identifying and recruiting future pastors, also teachers. We cannot simply rely on recruitment personnel from the various synodical schools to do this. *Set Apart to Serve* and other resources can be helpful. As a parish pastor, I used to urge especially boys and young men to think about church work first. Give it full, serious, and prayerful consideration. If this is not where someone's gifts lie, he can certainly live a God-pleasing life as a Christian serving the Lord in some other walk of life. But think of full-time work in the church first – if not service as a pastor, then in one of the auxiliary offices. To kick-start this consideration, I tried to get kids to shadow me a bit in my work.

Also, as Wyneken's letter to Biewend shows, even with one who had thorough academic preparation, Wyneken wanted men especially for the American frontier who were suited for the work. In other words, academic training, while important, would not in itself constitute the whole package. Wyneken wanted men who were free enough in the Gospel to be purposeful and forceful ambassadors of the Lord and His salvation. He wanted them to lay aside affectation as well as pussyfooting. ("Pussyfooting" is just about the last word one thinks of in connection with Wyneken!) He knew how important it was for pastors to be real: real men in the service of the real Lord and His real salvation for real sinners.

<u>Be urgent</u>. Wyneken had no problem writing: "Hurry! Hurry! . . . there are eternal souls to redeem." So far as I can see, in beating the drums for mission he never said, "Even if you fail to help, none of the elect will be lost." He did not counsel that anyone take false comfort that the elect will be saved, even if you were to do nothing. Have you heard this one? It sometimes makes the rounds.

This is an important point.[59] The election of grace is all Gospel. It is not Law. God elects no one to go to hell. Recall your Law-and-Gospel basics: the Gospel is to be proclaimed to troubled sinners, not to secure Pharisees. So the biblical teaching of election, which is all

[58] Quoted in Hochstetter. My source is Threinen LHC, 117.
[59] This paragraph and the next two are mostly from my 2023 SID convention essay "Foundation and Mission," part I, pp. 9-10.

Gospel, is to be proclaimed to sinners who are bothered by their sins, not to those who are secure in their sin and unbelief.

It can indeed be a precious statement of Gospel to tell people that the elect will be saved even if they fail to witness or to support the cause of Gospel proclamation. Yet this statement is not to be applied carelessly, without due distinction. In a similar way, it was also a very striking statement of the Gospel when Luther said that there is forgiveness for us in Christ even if we murdered and whored a thousand times a day. That statement by Luther is true, if grace is grace – and it is! Still, when properly distinguishing between Law and Gospel, you would never use this particular expression from Luther in speaking with a secure sinner. If he is secure in his sin, there's no way you would want him to think he has permission to go ahead and sin some more. And so likewise, if a Christian is forgetting his mission responsibility, or looking for some excuse to evade it, no one should tell him that the elect will be saved despite his inactivity. That would be speaking Gospel words where the Law is needed.

On the other hand, when Christians are troubled by their sin in general, and maybe in particular by their failures to spread the Good News, this is not the time to remind them of their responsibilities. That would be speaking the Law when the Gospel is needed. Christians who are troubled over their sins are to be told that as they are sheep who hear the Shepherd's voice, no one will snatch them out of His hand.[60] They can even be told that none of God's elect will be lost on account of their failures to witness or to support witness, even if they did nothing – for none of the elect will be lost.[61] But as Wyneken was writing broadly to German Lutherans who needed to be awakened to the conditions of the church and their own responsibilities, he did not say this. He did not hesitate to be urgent.

Act in love for the Lord and for people. A small note: while it may seem in places that Wyneken's concern was for Germans as Germans more than anything else, as one takes in the whole *Notruf* it becomes clear that he thought of Germans basically as Lutherans, and Lutherans as confessors of the truth of the Gospel. Where this proved not to be the case, as at times it did, it pained him. Yet the pain was not so much out of ethnic pride or shame – because wayward Germans were making a bad name for other Germans – but because they were bringing spiritual harm upon themselves. Instead of contenting himself to see these people go

[60] John 10:27-28.

[61] In general, anyone making the statement "The elect will be saved, even if you do nothing" should recall that God has chosen to bring salvation to His elect not immediately, but through His means of grace. If no one were to bring the Gospel and Sacraments to people, no one would be saved. Yet God does have His elect, and they will be saved. He will save them through the means of grace which He has determined to bring to the world through the church. Therefore "The elect will be saved, even if you do nothing" has never been a general statement to be proclaimed to the whole church.

to spiritual rack and ruin, however, Wyneken wanted to do something about it – out of love for the Lord Who had first loved him and gave Himself for him.

Conclusion

The mission requires manpower and other resources, as Wyneken well knew. Therefore he became a motivator for mission. As we have seen him engaging in such efforts, especially on his 1841-1843 trip to Germany, we find a profound missionary heart. We also detect an astute missionary head with a broad and realistic view. There was nothing quick or shallow about Wyneken's call to action, or the actions to which he was calling people.

It was all of the highest significance, and he acted accordingly. Publicize he did, yet he was no trite publicist. Urge people to action he did, but not aimless or merely short-term activity. His motivations – what moved him, and the ways in which he sought to move others – were centered in the saving Gospel of Christ and spiritual concern for sinners.

Erich Heintzen opined that "Wyneken the pamphleteer was of more far-reaching significance than Wyneken the frontier pastor."[62] Whether or not you agree with that assessment, there is no question that Wyneken was a motivator for mission. Are we?

[62] Heintzen, 19.