

THEOLOGICAL QUARTERLY.

VOL. III.

JULY 1899.

NO. 3.

Doctrinal Theology.

ANTHROPOLOGY.

ETHICS.

I. THE MORAL LAW.

Sin is, according to the definition given in the Scriptures, the transgression of the law, ἀνομία,¹⁾ the departure or deviation from the law, as righteousness is conformity with the law. Thus also the prophet says: "*We have SINNED, and committed iniquity, and have done wickedly, and have rebelled, even BY DEPARTING FROM THY PRECEPTS and from thy judgments.*"²⁾ Thus every transgression of the law is sin, and likewise nothing is sin which is not a transgression of the law. "*Where no law is there is no transgression.*"³⁾ Hence, also, "*by the law there is knowledge of sin.*"⁴⁾ This is true everywhere. Even in civil legislations crimes and misdemeanors presuppose law in the true sense of the term in the province of human justice. The violation of a mere semblance of law is not truly an offense, and when what has been enacted by a legislative body has failed of recognition in the courts because of its inconsistency with the funda-

1) 1 John 3, 4.

2) Dan. 9, 5.

3) Rom. 4, 15.

4) Rom. 3, 20.

Historical Theology.

EARLY LUTHERANISM IN MISSOURI.

When, in 1817, the Synod of North Carolina was convened in Pilgrims' Church, Rowan County, N. C., a petition was read which had come from Lutheran people in the State of Missouri, and the Synod resolved that David Henkel should, if he could get away, go to Cape Girardeau on the Mississippi River to administer the sacraments to the people who had petitioned the Synod, to gather congregations, and to submit a report to the next Synod.¹⁾

Before this report could be presented, the rupture had taken place in the Synod of North Carolina. The dissensions which grew out of the formation of the General Synod disturbed the peace of most of the Lutheran congregations throughout North Carolina and Tennessee, and the name of "Generalists" came to be a byword even on the banks of the Mississippi.

In a letter written November 18, 1820, Philip Henkel informs his brother David that probably he would make a journey to *Missury* by May to bring all the Germans in those parts into their connection, but that it was not his intention to remain there.²⁾ In the same year, a petition from many German inhabitants of *Cape Cheredo, Missury*, was before the newly organized Synod of Tennessee, signed by Johannes Schmidt and Georg Klemmer, who earnestly requested that a preacher might visit them, and the Synod

1) *Beschlossen*, dass Candidat David Henkel, wenn er die Reise thun kann, dahin, und auch nach Cape Girardian, am Mississippi Fluss, auf ihr Ersuchen, gehen, dieselben mit den Sacramenten bedienen Gemeinen sammeln, und ueber alles Bericht beym naechsten Synodus erstatten soll. (Minutes of 1817.)

2) "Ich werde vermutlich bis May eine Reise nach der Missury machen, um da alle die Deutsche mit uns in Verbindung zu bringen, aber keinesweges dahin ziehen."

resolved that Jacob Zink should make a journey to those parts as soon as possible to preach the Gospel and perform other official functions among the people there.¹⁾ Zink extended his western tour as far south as Louisiana, and, in 1822, among the letters read to the Synod of Tennessee assembled at St. James' Church, Green County, Tennessee, there was one "from the Rev. Jacob Zink, in which he states, that he baptized 20 adults and 69 infants in Louisiana, but many more in Indiana State, of which he cannot at this time give a certain account. As it respects the congregations in regard to the General Synod, he says, 'They are all united, by no means to be connected with the General Synod, never to have anything to do with it.' He declares that the General Synod is not Lutheran, but rather the reverse. He also informs us, that the most of the people in Kentucky (probably he means Lutherans and German reformed) are opposed to the General Synod."²⁾

Meanwhile the Lutherans in Missouri had been provided with a settled preacher of the Tennessee Synod, Christian Moretz, who was present at the Synod of 1822. Before this convention there was a "Petition from Cape Girardeau, Wayne and Perry Counties, Missouri, with 70 subscribers, petitioning for a minister. They certify the good moral conduct of Mr. Christian Moretz, and request that he should be ordained."³⁾ In the minutes of Wednesday, October 23, we read:—

"Agreeable to the petition from Missouri, Mr. Moretz was publickly examined, and to the satisfaction of all the

1) "Auf ein ernstliches Ansuchen und Begehren von manchen deutschen Einwohnern in Cape Cheredo, Missury, durch H. Johannes Schmidt und Georg Klemmer, die sehr bitten, dass sie möchten besucht werden, wurde beschlossen, dass H. Jacob Zink eine Reise dahin machen soll, so bald möglich, um denselben das Evangelium zu predigen, und alle übrigen Amtsgeschäfte zu verrichten, die erfordert werden mögen. Dazu wünscht man ihm den reichen Segen des HERRN, zu einem solchen löblichen Unternehmen." (Minutes of 1820.)

2) Minutes of 1822.

3) Minutes of 1822.

Synod was found well approved. The deputies unanimously agreed, that the ministry should determine the grade to which Mr. Moretz should be ordained, as his ordination upon his examination was voted for.

“The ministry resolved, that Mr. Moretz shall be ordained a Deacon this evening.—Which was performed agreeable to the resolution.”

In the parochial reports Moretz gives the number of his baptisms at 29.

In the following year there was before the Synod “a petition from Cape Girardeau, Perry, Wayne, and Madison Counties, Mo., requesting the ordination of Deacon Christian Moretz to the office of Pastor, and giving evidence of his good character.”¹⁾ In the fall of that year Moretz, who had now been fully ordained to the pastoral office, returned from the Synod to his extensive field in Missouri, comprising the counties named in the petition last referred to. Meanwhile, however, a certain Samuel Weinberg, a Reformed preacher, had taken advantage of the Minister’s absence and had enticed away from him a number of catechumens and in various ways endeavored to discredit Moretz in the estimation of his people. This appears from a letter written in 1824 by a young man, Ephraim R. Conrad, who was at that time making an honest living by teaching school, but who was at the same time looking forward to an opportunity of preparing himself for the ministry. We give this letter and a few others, the originals of which are in our possession, in full and verbatim, as they furnish valuable and interesting information concerning the state of the church in those parts, and the work done among the people, at the time when these letters were written.

David Henkel, then pastor at Lincolnton, Lincoln Co., N. C., had written to Mr. Conrad on Nov. 5, 1823, and this letter was under way fully three months before it reached

1) Minutes of 1823.

its destination. In reply, Mr. Conrad wrote to David Henkel as follows:—¹⁾

Reverend and Dear sir.

I this day received your polite favors, dated November 5th, 1823, and was not a little rejoiced at the same, because I was at once released from a doubt on my mind that you did not think me worth your notice.

At the time I wrote to you by my much respected friend (Mr. Moretz) I was in a state of mind quite unsettled by the fever and ague in my body, and beset on every side (by many who professed to be followers of the meek and lowly Jesus,) with false arguments, particularly I had to contend with many on the second article of the Apostles' Creed. Again, another sect beset me with the denial of the real presence of the body and blood of Jesus Christ, in the Eucharist. A third set beset me, with false arguments, respecting Holy Baptism. A fourth and the most vicious of any sect I have ever met are those who call themselves Universalists. Those who would argue upon the second article of the Apostle's Creed, would say that I could not prove by holy writ that ever Christ descended into the place of everlasting torment, whereas I read in the second chapter of Acts, and 30 verse, "Therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise Christ to sit on his throne" and 31st verse I read, "He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Those who are against our doctrine say that we cannot prove by holy writ, that the real Body and blood of Christ, are present in the Eucharist, and say that we only receive the flesh and blood of Christ after a spiritual emblem or that Bread and wine are only an emblem of the same, and

1) The letter was mailed at Jackson, Mo., and the postage was 25 cents.

that the flesh and blood of Christ are only received in a spiritual manner. If this be the case, Christ must have taught his disciples a false doctrine because I read in the gospel recorded by St. Matt. and Luke, that Christ himself said, "This is my body, this is my blood," I also read in St. Paul's 1st Epistle to the Corinthians 11, 23, 24, 25 & 26 verses, there Paul says, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying this cup is the new testament in my blood: this do as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup ye do shew the Lord's death till he come."

Those who argue against Infant Baptism say that we have no proof for the same, and that every one must first become to the years of maturity, and believe, before they are fit for baptism, whereas I cannot find any proof for Immersion, they are not so dangerous as the two former sects. The fourth sect which argue in favor of universal redemption will agree that Christ descended into Hell, and that all men will likewise descend there, and will at the day of judgement be released, and go to heaven, as well as the Devils and the damned spirits, which they say they certainly know that the devils will be released and set free from hell, at the day of Judgement.

I am by the blessing of God at this time in perfect health again. I saw Mr. Moretz, the next day after he returned from the synod.

While Mr. Moretz was gone to the synod last fall, the reverend Samuel Weinberg celebrated the Lord's supper to his fourteen Catechumen, and in three days after the received the Lord's supper, they returned to the service of

their old master again, namely, some to dancing, some to cursing and swearing, and some to intoxication. After Mr. Moretz returned from the synod Mr. Weinberg soon heard that Mr. Moretz was ordained a pastor, he (Weinberg) went about and said that Mr. Moretz was no part of a preacher, that he was nothing but a common schoolmaster not fit for that, and that Mr. Moretz had only received his ordination from one or more of the Henkels, and a few schoolmasters like himself, and that the ordination of Mr. Moretz was no ways legal. I will at present say nothing at present whether it is legal or no.

In your letter you refer me to one of your pamphlets, on the subject of Baptism. I received one of them, and have read through the same. I esteem the same higher than I am able to express. You say I shall examine my heart well, and see, whether I wish to become a preacher in order to oppose false doctrine or from other motives.

I have seriously reflected on the same, and can assure you that I have no other motive in view, than the propagation of the gospel of Jesus Christ in all purity of holiness. It is out of my power to take a trip to see you this winter because I have at this time a school on hands, which will not end untill the first of next may. I will endeavor through God's blessing, to attend your next synod, next fall, and then go home with you, untill I can read and understand the greek, untill then I will apply myself closely to study my Bible, both English and German. I wish to have one of your pamphlets on the Lord's supper. I would wish you to write to me again as soon as you may receive this. I would be willing to receive a letter from you at least once a month.

I remain reverend and dear sir
ever yours in the Lord.

Ephraim R. Conrad.

Rev. David Henkel.
Cape Girardeau County
Missouri. February 8th 1824.

In reply to another letter by David Henkel, which had been in transit about a month, Mr. Conrad wrote the following epistle:¹⁾

Reverend and Dear Sir!

After neglecting to write to you for a long time I now take up my pen with the intention of writing to you one time more. I received your polite letter dated Jefferson Town, Jefferson County Ky. May 25th 1824, some time in the latter part of June following, including a letter for the rev. C. Moretz. I should have wrote you sooner, but because I was disappointed on my most sanguine expectations of being able to come to you and study for the ministry, I have hitherto neglected writing to you, which I flatter myself you will pardon. I also must entreat you to pardon me for not coming up to my promise, and I will state in a few words why I did not perform my promise.—I had enthralled myself somewhat before Mr. Moretz came to Missouri, and I concluded it would not do for me to leave Missouri untill I had paid every cent that I owed, lest if I left Missouri and embarked in the ministry I should bring a scandal on the Lutheran church, and as Jacob told his mother, instead of drawing a blessing on myself and being an ornament to the ministry, I should bring a curse on my head, and be a scandal to the cause, like as Samuel W. I have thus briefly stated unto you why it was out of my power to comply with my promise. I hope you will pardon me, both for not writing sooner to you, and not coming to you to study for the ministry. I received your pamphlet for which I wrote before I received your last letter, and I take this liberty of sending you my most warm thanks for the same. I also have in my possession one of your pamphlets "Heavenly flood of regeneration." I received a letter from brother Moretz Dated August the 10th 1825,

1) Mailed at "Frederick Town, Mo.," March 10, postage 25 cents.

early last fall, and from the contents of the same I understand that your Heavenly flood of Regeneration has been assailed by an arch heretick, but that you were then about putting that champion of Heterodoxy to silence, and I hope you will cause him to gnaw his tongue for pain. My sincere prayer is that you may awaken him to see his error, and that not only he but all the enemies of our church may be brought to see their errors and by a timely repentance may turn to the Lord, and secure to themselves a sufficient portion in the merits of a crucified Saviour, that they may by grace through faith enter his rest.

I will by your permission give you a few sketches of my Ideas on what the apostle Paul means Eph. 2, 8., where he says by grace ye are saved through faith which worketh by love. This apostolic declaration I subdivide into the following propositions, which, on account of their clearness and importance I think may with propriety be called Gospel Axioms. (1) ye are saved by grace. (2) ye are saved through a faith which works by love. These two propositions, in my opinion, are like two adamantine pillars, which support the whole doctrine of Christ concerning faith and works, grace and rewardableness, or mercy on God's part, and obedience on our own: a doctrine which, though clear as the day has nevertheless been so obscured by endless controversies, that thousands know it in its purity no more.

According to the first of these axioms all that go to heaven, give divine grace the glory of their salvation; because they are all saved by mere favor through the redemption that is in Jesus Christ. And according to the second axiom, all that go to hell, are obliged to clear divine justice, because they are condemned merely for their avoidable unbelief and obstinate disobedience. Upon this evangelical plan, the righteous are graciously rewarded, and the unrighteous justly punished. The doctrines of God's mercy in giving grace for Christ's sake, and of man's faithfulness

in using it by Christ's help, sweetly coincide; and from their blessed union springs the just proportion of every part of the gospel.

These axioms are so strongly maintained and so frequently alluded to by the sacred writers, that whoever rejects either the one or the other, might as well reject one half the Bible. But to make my faint ideas a little more plain to you, if you will permit me, I must compare to those two opposite, and yet consantaneous motions of the heart which anatomists call distole and sistole. The one forcibly dilates, the other powerfully contracts that noble part of the human body; and both together, by means seemingly contrary, cause the circulation of the blood, and diffuse vital powers through all the animal frame. Just so passive faith and active love. The one perpetually receives favors from God, the other bestows them perpetually upon man; and thus by continually performing their contrary (not contradictory) offices, they make spiritual life circulate through the believer's soul, and enable him to diffuse kindness and good works throughout the social body, of which he is a member.

Faith unfeigned and obedient love are of equal importance to the true Christian. Those precious graces which answer to the gospel axioms like a well proportioned pair of steeds mutually draw the steady chariot of his profession across the valleys of discouragement and over the hills of difficulty, which he meets with in his way to heaven.—

I have now endeavored to give you a brief view of my Ideas on what the chief Apostle to the gentiles said or intended with these words, "By grace ye are saved through faith." They are words on which volumes might be written, but the limits of this sheet will not permit me to pursue them any farther.

I hope you will pardon me for not writing you sooner, and if you see any imperfections in my Ideas above you will please correct them. I request you to write to me, as soon

as may be convenient after you receive this, notwithstanding I have neglected to write to you so long.

Since I wrote to you last I have been continually teaching school in order to be enabled to square off with the world. My present school will expire about the first of July next, when I hope if I can get my pay, I shall be able to discharge every cent I owe in the world. I am also engaged by my neighbors to hold singing meeting every other Sunday with the youth of the settlement. If I live and keep my health, and nothing happens more than I know of at this time, and God willing I expect to be in Kentucky about the middle of next August or between that time and the first of September after.

I should have wrote to you sooner, but because I was disappointed in going to you, and also disappointed you, I expected I had so offended you, that you would not receive any letter if I sent you any. If you are offended I most humbly entreat you to pardon me, because I can assure you it was not my intention dissappoint you or myself.

If you are not offended with me, and think worth while to write to me, direct your letter to Fredericksburg, Madison County, Missouri.

I do still intend to embark in the ministry by the assisting grace and help of God.

Reverend and dear Sir, I remain your most humble brother ever in the Lord.

Ephraim R. Conrad.

Madison County,

Missouri, February the 24th, A. D. 1825.

P. S. If you account me worthy of a letter, you will please to write to me as soon as you can, and if you do write, you will please to inform me how the Generalists are doing, if they are yet waging war against the true Lutherans, and how they (the Generalists) and the members of their congregations are acting towards each other.

I am at this time writing a treatise against Arianism for the essence of which I took St. Athanasius' Creed. I have had several hot debates with the Arians and have generally been victorious, they insisted I should write the aforesaid treatise. Any communication against Arianism what you may see proper to transmit to me, will be most cordially received with true gratitude.

The Arians have but lately unmasked themselves, they had sheltered themselves under the cloke of Christian order, till quite lately. I think I shall completely vanquish them.

E. R. C.

A letter written by David Henkel to his western correspondent in May, 1826, reached Mr. Conrad after three months and elicited the following reply:—¹⁾

My Dear Brother in the Lord!

Amidst the din and bustle of my many avocations I one time more raise my pen intending to write to you. I received your very polite letter dated May 1826 sometime in August following. And I should have wrote you sooner, but was prevented from so doing by the following abstacles. On the 24th March 1826 I went to see some of my distant relations, who resided about 25 miles from me. I tarried with them til sunday morning, when my Cousins invited me to accompany them to meeting. I complied with their request, notwithstanding they informed me we were going to an annabaptist meeting. After arriving at church, I was under the necessity of waiting some hours before service commenced. I merely went to meeting this day out of curiosity to here a man who had been represented to me to be a mere wonder and prodige of oratorial powers in modern elocution. But to my utter mortification, after he introduced the duties of the day, I found, instead of hearing the gospel of Jesus Christ in its vital purity, the laws

1) Mailed at Greenville, Mo., May 19, 1827. Postage 25 cts.

of decorum compelled me to hear an entire polemic discourse, in which the doctrine of immersion and Election and reprobation were entirely held fourth. And all who were not sheltered under these banners were not entitled to the merits of Jesus Christ. But regardless of this I paid very good attention till he was done preaching and plunging, for he plunged one after his sermon was ended. After which I again returned home with my relations. Where the conversation soon turned upon all we had seen and heard through the day. Among other observations I made answer, that if Orr were to preach within 100 yards of my house I would never go to hear him again. 'This excited much curiosity in my relations, and made them enquire my reasons, upon which I explained baptism and God's free grace to them (they are wholly illiterate) as brief as I could, and in doing this I showed them that baptism was the means of regeneration, and that God's grace was free for all who would embrace it.

Next morning Mr. Orr and Mr. Taylor, both came to where I then was, and my friends were not satisfied until they got Orr and me into a controversy, which lasted some hours, and in which I presume we elucidated the moral or ceremonial law in plainer terms than any of my relatives had ever heard, and in humility I say it, I came off victorious because I plainly shewed Orr and Taylor, who both are annabaptist preachers, that the baptism of John the Baptist was not that which Christ instituted in his church, this victory I gained by scripture and history, and this victory was the cause of my friends and all my acquaintances among the Methodists, Presbyterians, German reformed, and Lutherans, all to become unanimous and unceasing in their solicitations for me to come forward in the ministry, and accordingly on the 25th day of last June I delivered my first public discourse, from John first chap. v. 12, "But as many as received him, to them he gave power to become the sons of god, even to them that believe on his name."

From this words I shewed first, who where the sons of God, and secondly I shewed how we were constituted the sons of God, viz. by faith, Baptism, and the Lord's supper. And I can assure you I had a large concourse of hearers of all denominations, and among them two preachers, one sent as a missionary from Connecticut, and Calvinist by profession, and the other a german reformed and resident of Missouri, who both with all my hearers highly extoled my sermon. From that day to this I have continued to preach every sunday and many times I have been obliged to preach of a week day. I have had a desire to preach ever since I was initiated into our church by brother Philip, but have never had an opportunity untill now. And I can assure you dear brother that I labor under many disadvantages, so that I am scarely able to bear the ministerial office. I have no books of divinity but one volume in german, published by John Rambach of Zürich for the benefit of the orphans in the poor house of Halle. And for this I am indebted to the Rev. S. Weinberg who gave it me as soon as he had heard me preach my first sermon. The Presbyterian missionary from Connecticut offered to furnish me with Brown's body of divinity, but I refused his offer, because Brown was a finished Calvinist.

I had began a school in Wayne County before I received your last letter, so that I was deprived from going and meeting you at your last conference or Synod last fall in consequence of my school, and I was compelled to teach my last school so as to be able to discharge all pecuniary demands against me, and I have ever been of that disposition of mind to go through with whatever I undertook, and having embarked in the ministry before I began my last fall school, I was under the necessity whenever I had a moment of time to devote the same to the studying my bible to enable me to preach every sunday. This has been the cause of not writing to you sooner after receiving your last.

Last monday I commenced a school on Castor river in Madison County, where I am to continue twelve months, after which if I live, I intend to collect all money due to me in Missouri and purchase a good horse saddle and bridle and equip myself by discharging every demand against me, and go to Tennessee, to see brother Philip, and remain with him untill the next synod thereafter, where I will attend for the purpose of being set forward in the ministry. Any directions you may see proper to give me till then will be received by me with the greatest gratitude, and if you see proper to write to me, direct to Fredericktown Madison County Missouri, and I will from time to time write to you and inform you how I progress in the ministry.

If you see proper to send a permission in writing to me to allow me to baptise children, I shall be very glad, because I am continually requested to Christen children, but I have no authority to do so. Now if it is suitable and convenient I request you to send me a permission to enable me to Christen children, and I will be better able to proceed in the ministry, and to do good unto my fellow mortals.

The certificate on the other side will I trust satisfy you that I need the authority to Christen children, or in other words, it will satisfy you, that I need the power to enable me to fulfill that sacrament.

I remain, ever dear brother in the Lord, ever your poor unworthy brother and servant,

Ephraim R. Conrad.

Madison County Missouri April 24th A. D. 1827.

P. S. If you write to me let me know where brother Morets is and how you came out with the generalists.

I meet with much opposition, but I do not regard it. Christ and his disciples met with nothing less, and Martin Luther done the same. I stand in need of all the encouragement you can give me, but if all the world turns against me, I will yet go on, even if I lose my life. May God help me.

E. R. C.

To this letter the following testimonial and petition was attached:—

Madison County

State of Missouri

April 25th A. D. 1827.

We the undersigned do hereby certify that we are all acquainted with our friend Ephraim R. Conrad, and know his talents to be sufficient to qualify him for a preacher of the gospel, for he has served us now nine months past as a Lutheran minister, and we wish to inform all whom this may concern that we desire him to be promoted in the ministry at least so as to be able to Christen our children.

Given under our hands this day above written.

Andrew Shetly.

Adam Shetly.

Mathew Haynes.

John Rhodes.

Christian Rhodes sen.

When, in the summer of the same year, one of Conrad's parishioners, Mr. M. Seitz, paid a visit to his friends in North Carolina, he bore the following letter to David Henkel:—

Reverend and dear brother in the Lord!

I gladly embrace this opportunity of once more writing to you, to let you know how I progress in the ministry. I wrote to you early in the spring in which I gave you a full detail of the manner in which I was forced to embark in the ministry, so that I deem it unnecessary here to recapitulate the same. I have for some weeks past been looking for a letter from you, but to my mortification none has at this time come to hand, the reason of which I can not tell, unless you did not receive my last letter. I need all the assistance I possibly can obtain, and if I did not consider it an imposition, I would request you, to send me by the bearer of this a latin grammar.

I meet with a great deal of opposition from many who profess to be the followers of the meek and lowly Jesus. I am not done with the arians. I shall in a few weeks have to stand up in public, in order to shew what doctrines the Lutherans possess and profess. in doing this I will be under the necessity to confute all the tennets of arious, and not him alone, but I shall be led to shew the futility of many other professors. In vindicating the Lutheran principles I shall unavoidably be compelled to enter into a polemic discourse, and shew that many who think they stand will find themselves falling when they are brought to bear the test of sound scripture reasons.

But arianism is not the only doctrine which opposes Lutheranism. If I deny Baptism to be essential to salvation, I at once mak a mock of Christ to his face for instituting a foolish ordinance. And if I believe, that my parents done wrong because they had me baptised in my infancy, I make them out liars, and must say that they are in hell, which is as much as to curse my father and mother, and the Law of god sentences me to everlasting perdition.

Again if I believe, that god elected some from all eternity to be saved and others lost, I must believe him unjust. In a word, if I can believe in election and reprobation, I can shake the very foundation of all religion. yea I can strike at the very root of Christianity.

There are preachers of different denominations in this country, but when they are tried the scriptures, their profession at once dwindles away into nothing. I wish you to write to me by the bearer, and let me know whether infant baptism was not in vogue from the days of the apostles, as there are some preachers in this country who say, we got it from an african monk, and that to sprinkle infants is injurious to them, instead of being a means of regeneration, they also say, that Christ commanded first to teach and then baptise, not first baptise and then teach. But I think if we

first baptise and afterwards teach we do better than those who baptise and never teach.

The Baptists admit their members into church upon the relation of a fictitious dream or some old womans fable, and say that they are the only true church on earth. This is their manner of teaching. We bring up our members in the nurture and admonition of the Lord, untill such times as they are enabled to renew their baptismal vow. I wish you would send me one of your books in answer to Mr. Moore the Methodist champion, by Mr. Seitz, as I desire to see one of them. Do not forget to write to me as soon as may be convenient, and believe me that I ever will remain, your unworthy brother in the Lord,

Madison County.

Ephraim R. Conrad.

Missouri August 30th A.D. 1827.

In 1828, a remarkable document was forwarded to the Tennessee Synod. It bore upwards of two hundred and fifty signatures, and was directed to the

Rt. Rev. David Henkel,
Secretary of the Tennessee Lutheran Synod,
Lincoln County
North Carolina.

The original of this petition is also in our hands, and we reproduce it here *in extenso*:—¹⁾

Reverend Sir in Christ Jesus. Amen!

We the undersigned citizens of the Counties of Cape Girardeau, Madison, and Wayne in the State of Missouri and members of the German Lutheran and Reformed Churches; do send greeting. We take this liberty of informing you that we have labored under many disadvantages since we migrated to this desolate wilderness in not having any regular minister of Jesus Christ to administer

1) Mailed at Jackson, Mo., Aug. 21. Postage, 25 cents.

the gospel word and other Christian Sacraments. So that we are under the painful mortification of seeing the rising generation brought up strangers to the knowledge of the pure and vital religion of Jesus Christ.

We do further Certify that we have been personally acquainted with our friend Ephraim R. Conrad these two years past, during which time he has officiated in the capacity of a Lutheran preacher: and has ever demeaned and conducted himself soberly, morally, decently, and in every respect becoming a true servant of Jesus Christ. Now, when we take a view of his demeanor and ministerial labors, we have no hesitation in saying that we believe under God, he has done much good in calling sinners to repentance, and we do not doubt, but that by the assisting grace of God, he will render much benefit to, and will yet become an armament and an honor to Christ's church militant in this vale of tears. —

Our friend, the said Ephraim R. Conrad, informs us, that you request him to meet you at the September session of the Lutheran Tennessee Synod. But we do hereby humbly inform you, that we cannot possibly spare him at this time. He has been at considerable labor and has used the utmost of his exertions to collect us together and establish churches among us; and if he were now to leave us, his labor would be entirely lost; and in all probability would bring a slander on the cause of religion. We do therefore most humbly pray and entreat you, to renew the License of our friend the said Ephraim R. Conrad, for another year. And authorize him to preach, Catechize, Baptize and Solemnize the Rites of Matrimony, as it is our full desire to be joined in wedlock by a servant of Jesus Christ. Moreover the Law of our country specifies that all regular preachers shall solemnize the Rites of matrimony, provided they are licensed so to do.

And through the course of another year we will endeavor to contribute as much as we conveniently can to en-

able him to go to the synod. And we will be amenable to you for his demeanor in the ministry. We remain, Reverend Sir, in Christ Jesus, ever your most humbly servants in the Lord.

James Chronister, Maria Julian Chronister, William Wheeler, Mary Chronister, David Clubb, Peter Clubb, Daniel Clubb senr., Sally Clubb, Mary Clubb, Katharine Sifford, Rufus Sifford, John Chronister, John Clubb, Abraham Chronister, Daniel Clubb jun., Daniel Chronister, George Lutes, John Smith, jun., Henry Hoffstaedtler, Jacob Critz, senr., Katherine Critz, Eve Lutes, Daniel Critz, Louis Cato, Sarah Cato, Conrad Kinder, Catharine Kinder, Eve Kinder, Sally Kinder. 30.

Cane Creek, Cape Girardeau County, State of Missouri.
July the 20th A. D. 1828.

William Sifford, Christianna Sifford, Henry Sifford, Katharine Critz, Catharine Sifford, William Rha, Louis Sifford, Charity Sifford, Samuel Sifford, Mary Sifford, John Proucher, Henry Penndorf, Conrad Kinder, William Welch, Daniel Shell, Frederick Shell. 16.

Crooked Creek, Cape Girardeau County, State of Missouri.
July the 21st A. D. 1828.

Jacob Edelman, Nancy Edelman, Jacob Henkel, jun., Barbara Henkel, Daniel Henkel, Susannah Henkel, Henry McMurray, Robert McColloch, Hugh McGee, Nancy McGee, Thomas McGee, Levina McGee, Henry Evans, William Redmon, Mary Redmon, John Landers, Elijah Landers, Elisha Landers, Mary Landers, Susannah Waller, Conrad Wills, Oliver Logan, Michael Butts, Elisabeth Butts. 24.

Landers Creek, Wayne County, State of Missouri.
July the 23d A. D. 1828.

Henry Perkins, Sally Perkins, Andrew Stroup, Katharine Stroup, Martin Wilfang, Magdalene Wilfang, Hannah

Wilfang, Elisabeth Wilfang, Thomas Ramsey, Catharine Ramsey, Urban Ashabraner, Barbara Ashabraner, William Hicks, Anna Hicks, James Hobbs, Sally Hobbs, William Gunnells, sen., Joseph Gunnells, William Gunnells, jun., Fanny Gunnells, Nancy C. Stroup, Mary Gunnells, Delilah Gunnells, Solomon Bollinger, Barbara Bollinger, Ephraim Stroup, Hannah Stroup, 27.

Wolf Creek, Cape Girardeau County, State of Missouri.
July 25th 1828.

Daniel Bollinger senr., Barbara Bollinger, Daniel Bollinger jr., Christianna Bollinger, Thomas Varner, Peter Proucher, Joseph Schrumm, William Hector, James Hector, Samuel P. Stroup, Moreton Hughbanks, Esther Ashabraner, Abijah Rice, Jael Ann Rice, Catharine Keepers, Nancy Hector, Margaret Wiley, Temperance Ashabraner, Joseph Miller, Henry Miller, Lawson H. Stroup, Benjamin D. Taylor, George Cruse, Isaak Taylor, Hicksah Gozy, Bellona Gozy, Mary Cruse, Jacob Miller, Sophia Miller, William Lorimier, William Barks, Nancy Barks, Joel Ramsey, Christianna Bollinger, Daniel H. Bollinger.—35.

Big Swamp Settlement, Cape Girardeau County,
State of Missouri, July 26th A. D. 1828.

Peter Critz, William Hardin, John Garner, Carinda Garner, Mary Hardin, Elisabeth Snider, Nancy Taylor, Christianna Taylor, Elisabeth Taylor, John Snider, John Hoffstaedtler, Mary Cline, Ruth Bess, Florilla Cline, Horatio D. H. Lawrence, Christianna Lawrence, Mary Myer, Mary Tankersley, Nancy Eaker, Henry Myer, John Eaker, John Rha, Jacob Lawrence, Martin Bess, George Bess, Lawson Taylor, John Tankersley, William Lawrence, Benjamin Taylor, senr., John Link, Susannah Lawrence, Nancy Link.—32.

Big Hill Settlement, Wayne County,
State of Missouri, July 27th A. D. 1828.

Peter Butts, Catharine Butts, Christian Rhodes, Sophia Rhodes, Henry Rhodes, David Rhodes, Rosannah Rhodes, Daniel Theobald, John Rhodes, Elisabeth Rhodes, David Lorens, Matthew Haynes, Fanney Haynes, George Clubb, Eve Clubb, William Clubb, Drusilla Clubb, Andrew Shetley, Adam Shetley, Willah Shetley, Anthony Clubb, Eli Seitz, Vicy Seitz, David Seitz, Peter Seitz, senr., Peter Seitz, junr., Hannah Seitz, John Seitz, Naomah Seitz, Henry Whitener, Elisabeth Whitener, Catharine Whitener, Daniel Whitener, Mary Whitener, Benjamin Whitener, Elisabeth Whitener, Abraham Whitener, Magdalena Whitener. — 38.

Castor River, Madison County,
State of Missouri, August 1st A. D. 1828.

Jacob Kinder, senr., Jacob Kinder junr., Sally Kinder, David Hanks, Michael Kinder, Jonathan Kinder, Samuel Rhodes, Levi Tankersley, Lorenzo Tankersley, George Tankersley, Thomas Lincoln, Joseph Lincoln, Bennett Rhodes, Frederick Rhodes, junr., John Smith, senr., Absalom Lincoln, Daniel Smith, Andrew Casner, John Master, Drewry Massey, Sophia Kinder, Peter Kinder. — 22.

Hurricane Fork, Cape Girardeau County,
State of Missouri, August 2d A. D. 1828.

Peter Grounds, Margaret Grounds, David Grounds, Rachel Grounds, Henry Yundt, Sophia Yundt, Magdalena Yundt, Sally Yundt, Christianna Conrad, John L. Conrad, Priscilla Conrad, Asariah Tinin, Moses Bollinger, Elisabeth Bollinger, Christopher Gross, Ghristian Seabaugh, senr., Christian Seabaugh, junr., Jacob Seabaugh, Mary Stadtler, Peter Stadtler, John Stadtler, Magdalena Stadtler, Christopher Stadtler, Immanuel Seabaugh, Rebekah Seabaugh, Henry Probst, Daniel Bollinger, Margaret Bollinger, Joseph Bollinger, Levi Bollinger. — 30.

White Water, Cape Girardeau County,
State of Missouri, August 3d A. D. 1828.

On a blank page of this petition Mr. Moretz added this report: —

I Baptised since the 5th of April Last 22 infants and 3 adult persons.

Cape Girardeau County,

State of Missouri, August 4th A. D. 1828.

Ephraim R. Conrad.

The following highly interesting letter was directed to Rev. David Henkel, Lincolnton, Lincoln County, North Carolina, and mailed at Greenville, Mo., Aug. 21, 1829:—¹⁾

Rev. and Dear Sir in Christ Jesus!

Twelve months have now elapsed since I wrote to you setting forth the many labors devolving upon me in the gospel ministry, and my reason for not going to the Synod last fall: also requesting you to renew my License for another year, and requesting you to send me a chest of books by the bearer of that letter, and that I would dispose of said books and bring the money to the Synod this fall. A few weeks after I started the above letter I wrote another and sent it together with a petition signed by one hundred and sixty some odd citizens of the counties of Perry, Cape Girardeau, Madison, and Wayne, praying a renewal of my license. In my last I requested you to send me a chest of books published under the direction of the Lutheran Tennessee Synod, and that I would dispose of them in Missouri (many of our brethren are very desirous of receiving the above books) and bring you the money to the Synod this fall. But I have waited in vain. Since I have received not so much as the scrape of a pen from you. It is entirely out of my power to account for the reason of this, unless you did not receive my letters as above said. I am led to beleive that the above petition never reached you, from the contents of brother E. Rudisell's letter, which I received

1) Postage 25 cents.

the day before yesterday, which was dated 2d May ult. In this letter I find that you renewed my License agreeable to request in my letter; and that you had forwarded the same by mail. This plainly proves to me that you did not receive all my letters last fall, because I requested you then, if you wrote to be my mail to direct yours to Greenville, Wayne County, Missouri. But in stead of that, you directed yours to Fredericktown in Madison County. Moreover the Post master in Fredericktown told me there had a letter laid in his office all spring, and that he could not find me in the time limited by law for letters to remain in the post office, consequently he had sent it to the general post office as a dead letter. I am persuaded to beleive the above to have been the letter sent by you to me in which you had renewed my License.

Had I received the said License as soon as they came on I should have been able at one blow to strike the power of the Generalists to the very foundation of their fabrick, and have put an entire stop to their progress in Missouri. But having no authority to show on what ground I officiated, I have not been able to make as great head-way against the Generalists as I should have done otherwise, I have therefore not been as busily engaged in the ministry this summer as last. I have this summer attended my farm and have officiated every Sunday where I was needed, and every vacant Sunday have taught a free school, instructing Orphan children together with many of the sable sons and daughters of Africa. —

On Sunday the 19th October Ult. I was called upon to preach a funeral sermon for Mrs. Maria Juliann Chronister, consort of Mr. James Chronister, formerly citizens of Lincoln County, N. C. who departed this life on Sunday September 6th ult. My text on said occasion was these ever memorable words of the Psalmist 16th verse 6. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," and I must say that on the above day I was en-

abled to speak more in the spirit of Jesus Christ, than ever I was previous to that period.

By particular request of the surviving friends of the deceased I have wrote the above sermon and intend to have it printed, both in the English and German languages. I understand that there are several of my acquaintances going to North Carolina this fall, and if I can get the favor of any of them, I will send you a copy of the above sermon in the English language for your inspection.

I intend through the course of the coming fall and the ensuing winter to compose and write a treatise on infant Baptism, one against the Universalists, and one against the doctrine of unconditional Election and Reprobation, and if I have opportunity, I also intend to write a treatise on the Real presence of Christ's human as well as his divine nature in the holy Eucharist. If I can bring the above treatises to perfection so as to please me, I intend to have them printed. But I wish you to have the examination of them before I commit them to press.

You will probably recollect, that in several of my former letters I informed you, that I had many debates and disputes with the Baptists and other denominations concerning our Evangelical doctrine. I flatter myself, that I shall, by adducing scripture text from the plain word of God, be able to prove that infants believe; that Christ was not plunged into the river Jordan; that their baptism is not Christian, and that water Baptism is the only means of regeneration.

I. Infants believe. Believe, or belief is the same as faith. Faith is the same as hope. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11 v 1. Again, "For we are saved by hope:" Rom 10 v 24. From these texts it is self evident, that to believe is the same with faith, and this is hope, or a filial confidence toward God, for the fulfillment of his gracious promises.— I say infants believe. Read the 9th verse in the 22 Psalm.

“But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother’s breasts.” This is one text of many that might be advanced to prove that infants believe.

II. Christ was not plunged in Jordan. The Baptists say he was. Mat. 3 v 16 “And Jesus, when he was baptized, went up straightway out of the water:” Here they say he went up out of the water. Does this prove that he was plunged under the water? I deny it. Read Joshua Chap 3 verses 8, 13, 15, 16, & 17.—“8 And thou shalt command the priests that bear the ark of the covenant, saying, when ye are come to the brink of the water of Jordan, ye shall stand still in the Jordan. 13 And it shall come to pass as soon as the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.—15 And as they that bear the ark were come unto Jordan, and the feet of the priests that bear the ark were dipped into the brim of the water (for Jordan overfloweth all his banks all the time of harvest,) 16 That the waters which came down from above stood, and rose up upon an heap very far from the city of Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bear the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until the people were passed clean over Jordan.”

Here I say I have positive proof, that in the scripture phraseology it is evident, that Christ only went to John unto Jordan, and was Baptized at Jordan. But say the Baptists, it is said, that Jesus when he was baptized went up straightway out of the water. Consequently he could not go up out of the water, without going down into it.

Does not the sacred historian tell us that when the priests that bear the ark are come to the brink of the water of Jordan they should stand still in Jordan. O say the Baptists the brink of the waters of Jordan mean the descent of the land towards Jordan, and the standing still in the midst of Jordan means near that river and the midst of a hill country. This will not do. The words of the inspired penman are too powerful to allow such an explanation. The obvious meaning of the sacred historian is that the priests who bare the ark, came to the flood, or stream of water that filled Jordan, and that Jesus came unto John and was baptized at Jordan.

I could adduce many other texts to establish the foregoing argument but the limits of a letter will not admit my writing a treatise on holy Baptism.

To prove that the Baptists do not make use of the Christian Baptism I shall first have recourse to Acts chap. 19, with many other texts. And to prove that Baptism is the means of Regeneration Titus 3 verse 5 & 6 would be sufficient, but I can advance many others equally as strong.

The limits of a letter do not admit of my saying much more. I should deem myself culpable if I did not inform you what I intend to do.

I most humbly pray to you to write to me as soon as may be convenient after you receive this, and let me know whether you received my two letters, and the petition mentioned above. If you write to me, I wish you to grant me another License for another year, as it is impossible for me to go to the Synod this fall, because I have no horse creature to ride nor money to bear my expences.

Whether you grant me another License or not, if it pleases God to bless me with success, life and health, and I can find out where the Synod will meet this fall come a year, I will attend it. If you write to me I will be glad to receive the reports of the transactions of the last Synod. If you write to me between this and the first of October

direct yours to Greenville, Wayne County. But if you do not write between now and the first of October next, direct to Fredericktown Madison County, as I intend to leave this county shortly.

I shall conclude this letter by informing you, that on the 26th of August ult. I entered into the holy estate of matrimony, with Mrs. Mary Cyprets, daughter of William Street, a Baptist preacher. My wife belongs to no society. She says she wishes to be Christened and become a member of my Church. She never was Baptized.

On Sunday evening the 14th of June ult. we had a daughter born.

On Saturday the 20th of June ult. my last and only horse creature died, and on Saturday 28th ult. we had a dreadful Hurricane which finally ruined my crop, so that I shall not make twenty bushels of corn this season. These are the reasons why I cannot attend Synod this fall.

Please to excuse my scribbling, and believe me, that I remain, Reverend and dear Sir ever yours in the Lord &c,

Ephraim R. Conrad.

Wayne County,
State of Missouri,
August 13th. A. D. 1829.

It seems that Mr. Conrad had not taken very good care of the people in Cape Girardeau County for a time, as appears from the following letter addressed to David Henkel by David Rudisill:—

State of Missouri Cape Girardeau County.

Reverend sir I embrace this opportunity of informing you that we are all well at present thanks be to God for his mercy. hoping that you enjoy the same blessing of God I also want to inform you that I am well satisfied with this country. it is verry fertile and I beleive is as healthy as North Carolina so that my utmost wishes are gratified ex-

cept that there is no Lutheran preacher in this country nor no other but Methodists and Baptists and they cannot preach much but both try and are not able to support their rotten systems deists are tolerable numerous in this country and the prevailing sects are not able to withstand their arguments of infidelity so that they turn all Christianity into ridicule I have heard a Roman Catholic preach in this country which I think was the best sermon I have heard in this country Mr. Timon the Roman priest and Mr. Green a Baptist preacher in Jackson fell into an argument sometime since where they debated half hour at a time for five hours together in which Timon defeated Green on every subject they fell on

I have used all diligence to find out how many Lutherans there are in this country the best intelligence I have obtained was from Mr. Henry Sifford he informed me about a year ago that they had a petition drawn by Mr. Conrad directed to the Synod of Tennessee with three hundred sinners but wheather that petition was forwarded to said Synod I know not nor wheather Mr. Conrad received an answer from there as he lives about fifty miles from me he does not visit us at all he has married a daughter of a Baptist preacher and I have been informed by some of his hearers that he is taking up with that doctrine so that but little assistance can be expected from him I have conversed with a goodly number of Lutherans and they all request me to write to you to know wheather any assistance could be obtained from the Synod or not now I request to use the utmost in your power to assist us as I am verry confident that much good may be done in this country by you as we are all scattered abroad as sheep having no shepherd our children are not Baptised and our youth grown up without instruction so that we are in a deplorable situation

I want you to write to me and let me know what the prospect is if you cannot come yourself try to send us some other and remember that we ought to have a little assist-

ance as well as others as there could be three or four congregations established at any time So may Almighty God pour out his blessing upon you to enable you to answer our request is the sincere prayer of your friend

September the 20th 1829

David Rudiseale.

David Henkel

The following letter was mailed to Rev. David Henkel by Mr. Conrad at Perryville, Mo., on July 20, 1830, and the postage was 25 cents:—

Ever Dear Brother in Christ Jesus!

Your very polite favor of November 5th ult. was received by me on the 11th February following. The reason of this delay I am unable to determine, but after making all the necessary allowance, I am constrained to attribute it to a neglect in the Post Master in Frederick Town. My reason for not writing you sooner is this: in my last License from you you admonished me, to exert myself and travel over Missouri and the adjoining states, and collect the dispersed members of our church, and form them into regular congregations, and apply to you, or the Lutheran Tennessee Synod, for a regular ordination. This is the cause of my delay. I felt myself in duty bound, when I received your last, to comply with your requisitions, so that when I wrote you again I might be able to give you some satisfactory information, relative to the state and prosperity of the churches under my care in Missouri.

In conformation to your admonition and compliance with your request, I must say as follows, viz. In April ult. I visited the citizens in the vicinity of Col. Jones Abernathy in Perry County, and made known my mission to the members of our church, both by preaching to them and shewing them my License, together with your last letter to me. But I found that several who had formerly been members and pillars in our church, had forsaken their first love, being

carried away by false and erroneous doctrine, having joined the Methodist; yet I found some who remained steadfast in the true Christian faith. The first time I visited the citizens of this vicinity I met a circuit rider, who had been called by some of the Methodist, for the express purpose of preventing me from getting any hold upon them. We both preached together. I spoke first, and he afterwards; but I did not know at this time that he had been called to meet me for the purpose aforesaid, or I should not have spoken first. I did not receive the above information till some weeks after this.—

At the second time I visited the people of Perry County I gave them the proposition, that on the second Sunday of June following I would endeavor to organize a congregation among them. But prior to this period the Methodist came here and held a quarterly meeting, and by their bombastic parade, their hypocritical prayers, and disfigured countenances they succeeded in gaining nine proselytes. At my second meeting here I was not met by any of those sanctified hypocrites. On the second Sunday of June ult. I visited the citizens of this vicinity agreeable to promise, and was again met by one of these weeping Crocodils and sanctified hypocrites. He spoke first, and during his discourse he insisted very strenuously on certain works, as essential to justification. He in particular manner held forth Wesley as the savior of sinners. That is, he held forth salvation to be obtained upon no other terms, than by embracing Wesley's doctrine. After he concluded I spoke to the people sometime. In my doctrine I shewed that we were and could be justified upon no other principles than a true and living faith in the Lord Jesus Christ. Heb. 11 & Rom. 4 chap. I further shewed that it was utterly impossible for us to merit any thing by any works that we could do, but that our salvation depended entirely upon the mercy of God. Tit 3 v 5. and that all works were the blessed effects of faith. James 2 v 18. I said moreover that Christ had instituted

certain sacraments, in the due use of which as ordinary means we should certainly obtain salvation. I insisted that water connected with the word of God constituted Holy Baptism, and thus became an ordinary means of regeneration, hence, bring salvation. I then answered an objection often urged by many, viz. that if they were only baptized they were safe, because St. Paul says Gal 3 v 27. "For as many of you as have been baptized into Christ have put on Christ." On this I observed that many flattered themselves, that no matter how wicked they were, their salvation was sure, because they were baptized, and Paul wrote the said words, I besought all who built their hopes of salvation on their baptism, and yet notwithstanding live notoriously wicked, to beware of building on this sand. In order to give you some Ideas of my discourse on the said day I shall have to write the some and substance of what I then spoke.

"But, probably some of my friends here may ask me and say, 'Mr. Conrad, what Idea do you form of the terms on which you obtain salvation, since a little ago you said that water with the Gospel word constituted Holy Baptism, hence the ordinary means of Regeneration; and now saying as you do you do in effect contradict yourself, and revile Baptism?' Answer, Understand me right. I do not revile Baptism, neither do I contradict myself. I revile the Idea which many who call themselves Christians entertain of Baptism. Many hold Baptism as a useless ceremony, and of little importance. Ask them, why then do you use it, since it is a useless ceremony, and their answer is, we use it because it is an old fashioned thing and custom. My friends, it were ten thousand times better for you, if you had never known what kind of an old custom, as you call it, is in use in the Christian church! You blaspheme God's Holy sacrament, consequently God's holy name. I acknowledge that the water we use in Holy Baptism considered within itself is nothing but mere water. But remember the word of God is the very essence of Holy Baptism, conse-

quently it is not an empty ceremony. Yea, the name of the thrice holy Jehovah is use in Baptism, hence, to use the words of brother David Henkel, it is a Heavenly flood or regeneration. But man, in his fallen state can not see the utility of Holy Baptism, because his reason is blind. Yet if men were not wilfully ignorant they could see more than an old custom in Baptism: because depraved as the heart is, there is yet a principle in the soul of every man that is always ready to side with virtue. I presume I may venture to say, that if we closely examine the human system, we shall find that the soul of man is not as much tenebriated with original sin, as the heart. If I mistake not, Jeremiah says somewhere, 'The heart is deceitful above all things, and desperately wicked who can know it?' I am far from denying original sin, and believe that if the whole human system body and soul are not changed from that state in which they are by nature there is no hope of salvation. And salvation is obtained upon no other ground, than faith in the Lord Jesus Christ, Acts 16 v 31. Thus far from my sermon.

After I concluded I proposed forming a congregation. For this purpose I had written an article of agreement, between myself and the expected congregation, in which I attached them to the Lutheran Tennessee Synod, and inserted one clause, whereby we accepted the constitution of the said synod, as ratified at their session in 1828. I had to read the said constitution, which I did. I also read the explanatory remarks on each article. After I read the constitution, Col Jones Abernathy arose and objected to the second article of the said constitution. His objection to that article he said was because it did not say in so many words, that the Augustan Confession of faith should be the Rallying point of union among all Lutherans. He moreover insinuated, that that was not the only point of doctrine wherein the Tennessee Synod had deviated from the principles of the Lutheran Church. He did not however

state his sentiments as plain as I wished, neither did he say on what other points the synod had deviated. But I have every reason to believe that he will also join the Methodists. Nay, I have since heard, that he joined the Methodist that same evening. Thus you see I failed in my first attempt to collect our Lutheran brethren and forming a congregation.

Early in March ult. I visited the citizens on apple creek and made known my mission to them. Here the prospect appears somewhat brighter. I have attended here monthly since I first visited them in March, and they generally appear to be well satisfied. On Sunday next is the day appointed when I hope by God's blessing, with the assistance Messrs Henry Edelman and John Smith to organize a small church of from 20 to 30 members of our church.

On White Water, where I now live, I shall not be able to do any thing, because the majority of the citizens who profess any religion are members of Samuel Weiberg's the german Reformed Debauchee's church. On Crooked Creek, and Castor the said Debauchee has entirely alienated the minds of the people against us, and imbittered their minds against the Tennessee Synod. Yet, if I was fully ordained I have reason to believe that I could bring our members to our church again.

It is my painful duty to inform you, that it will be entirely out of my power to go to the synod this fall. My wife is very sick at this time, she has been sick for two months past, and not any likelihood of ever getting well again, and I have not got a horse to my name, and have not had one since my last one died a year ago, and I am not able to buy one, and I will not go in debt for one.

I request you to send a full ordained preacher of our church to see me this fall and stay through the winter. If you can send one, I have reason to say that by our simultaneous labors we can yet do much good in Missouri.

I have not yet wrote to your brother in New Market, because I found I could not sell the books as readily as anticipated.

The Church on apple Creek will shortly start a petition to you to lay before the next session wherein they will pray for you, your brother Philip, or some full ordained preacher to visit them this winter and assist me.

If I should not be able to go to the synod this fall, I hope you will renew my License for one year more. I hope you will also send me some help, that is one full ordained preacher to assist me this fall and winter. But if it were possible, my hearts desire would be for you or your brother Philip to come and see me and stay till next summer. If you or your brother Philip will come to Missouri and stay this winter you will be able to restore order among all, and I will venture to say you will be well paid for your trouble. I for my own part will pay either of you twenty dollars, and every well wisher of our cause, and there are many here, will do what they can.

I am teaching school at this time and shall continue if I can leave home and do not go to the synod till next spring.

I received your answer to Joseph Moore from Mr. Edelman some time in May, and have read it over several times, and I intend to keep it some time yet. Mr. Edelman told me when I got it I might keep it one year. The Methodists know that I officiate under your care, and they have read your answer to their champion, this is the reason why they strive so hard against me in this country.

If you please and consider me worthy your attention, write to me as soon as you receive this, and give me any directions you may deem expedient. I wish you to write to me as soon as you receive this, and let me know how you and the Generalists come on. If you write I should be glad to receive any copy in English of the minutes of the last session of the Synod. When you write let me know whether you will renew my License for another year. You

may inform the synod at the next session that I and the members of our church will take 20 copies of the minutes and defray the expence of printing them, as soon as we receive them. We want one half English and the other half German.

If you write to me direct to Perryville, Perry County, Missouri, and I will receive it in a few days after it comes on.

I remain, Ever dear brother in Christ Jesus! ever
yours most humbly in the Lord.

Ephraim R. Conrad.

Cape Girardeau County,
Missouri, July the 6th A. D. 1830.

It is remarkable that less than a decade after this letter was written, the cradle of what has since developed into a great Lutheran organism, the Missouri Synod, was placed in the very county in which Mr. Conrad's letter was mailed. But what is still more remarkable is that of all the numerous Lutheran congregations which now flourish in Perry and Cape Girardeau counties of this state, not one has come down from or even been grafted upon that early growth of Lutheranism of which we have here given account in the very words of its representatives.

A. G.