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THE CHURCH AND THE MINISTRY.

A. THE CHURCH.

The church in the widest sense of the term is the whole number of the children of God. These are, collectively considered, *the household of God*,¹⁾ united under the *one God and Father of all*,²⁾ *the whole family in heaven and earth*,³⁾ comprising *all the general assembly and church of the firstborn, which are written in heaven*,⁴⁾ the multitude gathered from out of *every kindred, and tongue, and people, and nation*,⁵⁾ whom Christ has *made unto God kings and priests*,⁶⁾ the aggregate of the *heirs of salvation*.⁷⁾ In this sense the church has also been defined as the whole number of God's elect. This is, in its full compass in which it shall endure for ever as a perpetual and permanent whole, the church described by St. Peter as *a chosen generation, a royal priesthood, an holy nation, a peculiar people*.⁸⁾ This is the mystical body of Christ,⁹⁾ *the fulness of him that*

1) Eph. 2, 19.

2) Eph. 4, 6.

3) Eph. 3, 15.

4) Hebr. 12, 23.

5) Rev. 5, 9.

6) Rev. 5, 10.

7) Hebr. 1, 14.

8) 1 Pet. 2, 9.

9) Eph. 4, 12. Col. 1, 18.

the greater part of the psalm the theme is the goodness of the everlasting King toward his subjects, who are also his handiwork. Not only shall his saints bless him¹⁾ for his grace and mercy shown forth in spiritual blessings, but all his works have reason to praise him as the Preserver of them all. The ancient church took the benediction over the noonday meal from this psalm: *The eyes of all wait upon thee*, etc.²⁾ Thus the almighty Ruler of the universe, who will destroy all the wicked,³⁾ is the kind Provider of all blessings for every living thing, and our text sounds the keynote of the magnificent psalm. A. G.

THEOLOGICAL TRAINING IN THE EARLY LUTHERAN CHURCH OF AMERICA.

The Lutheran church of colonial times in America was in various ways and degrees colonial. The first Lutheran congregation in this country was the beginning of an American colony, New Sweden in the valley of the Delaware. The Dutch Lutherans on the Hudson were colonists in New Netherlands. The earliest German Lutheran congregations on American soil were made up of Palatine colonists sent to the pineries on the banks of the Hudson by the British government, and Palatine colonists were the pioneers of Lutheranism in Virginia and the Carolinas. Ebenezer was a colony of Lutheran Salzburgers in Georgia. In Pennsylvania, Germantown, New Hanover, New Providence, and other German settlements, were also the seats of early Lutheran congregations.

The pastors of these colonial congregations were, like their people, colonial. They were not indigenous to the soil to which they had been transplanted. They had re-

1) V. 10.

2) Vv. 15. 16.

3) V. 20.

ceived their education, especially their theological training, at the schools and universities of the countries beyond the sea where they had been reared. Reorus Torkillus, Campanius, Holgh, Lock, Nertunius, and the long line of royal missionaries from Sweden, were university men from Upsala. The early Dutch and German ministers in New York, New Jersey, Pennsylvania, Georgia, Virginia, and the Carolinas, such men as Gutwasser, Falckner, Kocherthal, Berkenmeyer, Sommer, Knoll, G. Henkel, Bolzius, Gronau, the Stoevers, Wagner, Mühlenberg, Handschuch, Brunnholtz, Weygand, Gerock, had studied theology at German universities. Some of them, as Reorus Torkillus, Kocherthal, Bolzius, Gronau, came to this country with their congregations. Others, as Gutwasser, Arnzius, Berkenmeyer, Knoll, Biörck, Rudman, and the later Swedish missionaries, were sent over by the consistories at home, at Upsala, Amsterdam, and London, or, like Mühlenberg and others, by individual patrons, as Prof. Francke, pursuant to solicitations or formal calls coming from the congregations. Still others, like the Falckners, had drifted to America with other pursuits than the ministry in view. Besides these men of respectable standing there were numerous clerical tramps, Spahler, Rapp, Rudolph, Kraft, Andreae, and the like of them, who had landed under a cloud and plied the trade of journeymen preachers, freebooters who eked out an existence on the fees and collections they managed to secure on their raids through the settlements and country districts which languished under spiritual destitution. Most of these pirates had also spent a part of their lives in German universities, though some of them had unfortunately lost their testimonials before or after they had been stranded on these western shores.

As a matter of course, a university training in theology was looked upon as indispensable to a Lutheran minister in those early days not only by the ministers but also by the congregations. And as there was no Lutheran university

in America, it was again simply a matter of course to the colonial mind that the supply of ministers must come from across the sea. For more than a hundred years after the first settlement of the Lutheran church in America it seems never to have occurred to anybody on either side of the Atlantic that such a thing as training a Lutheran minister under American skies might be possible. Yet, if such men as Biörck, or Falckner, or Berkenmeyer, had, with the ripe classical and theological scholarship at their command, done what others, some of them less able than they, did at a later period, the fruits of their labor might be ripening to this day, while their neglect signified destitution and decline to colonial Lutheranism.

Thus, Domine Berkenmeyer might have found among the van Loons or van Hoesens young Lutherans whom they might educate just as well as a later pastor of his congregation at New York found among the van Boskerks the first Lutheran home student who entered the ministry. Jacob van Boskerk, a scion of an old Dutch family which had been domiciled at Hackensack far back in the seventeenth century, was for four years a pupil of his pastor, J. A. Weygand, and later, after he had spent some time at Princeton, studied theology under H. M. Mühlberg, in whose house he lived since 1759. He was ordained in 1763 and served in the ministry to the end of his life, which came upon him suddenly in 1800.

The first class of Lutheran students of theology in America was lodged in the parsonage of Gloria Dei at Philadelphia while Dr. Carl Magnus Wrangel was Provost of the Swedish churches in America. Mühlberg, though he had educated a van Boskerk for the ministry, had, in the same year in which his student was ordained, sent his own three sons, fifteen, thirteen, and ten years old, to Germany, to be educated at Halle. The oldest, Peter, had run away from an apothecary at Lübeck, with whom he was apprenticed after a brief stay at Halle, and had joined a military

company passing through the town. After an absence of three years he returned to the paternal roof, and the question was now what was to be done with the boy. It was about this time that a "Seminary of learning" was "instituted and set up near the church" of which Provost Wrangel was the pastor, and one of the first students whom Dr. Wrangel took under his care was young Peter Mühlenberg. Another student who was an inmate of the Doctor's house together with young Mühlenberg in 1766 was Christian Streit, of New Jersey. Daniel Kuhn, whose father, Dr. Kuhn of Lancaster, had been a delegate at the first meeting of the Ministerium of Pennsylvania, was the third theological student in Dr. Wrangel's seminary. In the minutes of a meeting of the Swedish vestry at Philadelphia, June 29, 1768, we read:—

"That the young Gentlemen who have studied Divinity under our Doctor, Mr. Peter Mühlenberg, Daniel Kuhn, and Christian Stright, be requested by the Wardens to fill up by turns the remaining time by preaching in the several churches, they having already both in preaching and pious conversation given great Satisfaction to the several congregations."

The greater part of the work thus intended for Dr. Wrangel's students appears to have been performed by young Streit. In a meeting of Oct. 15, the Vestry agreed "to give Mr. Strites Twelve Pounds for his services in officiating in the aforesaid churches." In the following year, Streit served as a "licentiate" in New Jersey. In 1770, he was ordained as pastor of a congregation at Easton, Pa. During the Revolutionary war he held a chaplaincy in the third Virginia regiment. From 1778 to 1782 he labored in Charleston, S. C., then, till 1785, at New Hanover, Pa. From 1785 to the end of his life, 1812, he was pastor of a Lutheran congregation at Winchester, Va. He was not, as his epitaph says, the first pastor of the Lutheran church born in America. For John Abraham Lidenius, who preached to the Swedes

on the Delaware when Streit was but two years old, was born at Raccoon Creek in 1714 or 1715. Jacob van Boskerk, too, was a native American. But Streit was probably the first Lutheran minister educated in America who, in his turn, became a theological preceptor. He was a man of fair talents and accomplishments, being also a graduate of the University of Pennsylvania, and stood deservedly high among his brethren in Virginia, one of whom, William Carpenter, had been his student in theology.

Of Christian Streit's fellow students in the home of Dr. Wrangel one, Peter Mühlenberg, issued forth upon a remarkably checkered career. He, too, was licensed for ministerial work in the Lutheran church in 1769, having been examined during the synodical meeting of that year at Philadelphia together with George Jung. He labored for a time in the congregations of New Germantown and Bedminster in New Jersey of which his father was pastor. But when, in 1771, he was offered a charge in Virginia, where the Anglican church was an establishment, he, though a member of the Lutheran synod of Pennsylvania, went to England, in 1772, and there obtained episcopal ordination at the hands of the Bishop of London. In the same year he returned to America and took charge of the pastorate at Woodstock, Va., where he remained till, in 1776, he threw aside his clerical gown worn over the uniform of a continental officer and became a military leader in the Revolutionary war. He never returned to the ministry, but, after the close of the war, devoted the rest of his life to political pursuits.

The two younger brothers who had been sent to Germany in 1763 returned from their studies at Halle, which had included two years of theology in the university, in 1770, and were ordained on October 25 of the same year. The "examination and ordination of the five candidates, Messrs. Young, Kuhn, Streit, Fred. Mühlenberg and Hen. Mühlenberg, as *Diaconi Ministerii*" was on the order of business

for the convention of the Ministerium, and the record of the transaction is here reproduced:—

“In reference to the examination and ordination of the candidates present, the President first set forth the reasons why the action to be taken was necessary, the manner in which it was to be arranged, the object and appointment of those who are to be consecrated fellow-workers, and hereupon all consented and recognized the necessity of the action. Only Mr. Kuhn made objection on his own behalf, and, in order further to prepare himself, desired to be allowed as candidate to continue his former services in preaching, which he had rendered the church without further assuming regular ministerial functions, and, on his own request, he was excluded from the number of those to be ordained. As to the other four, Messrs. Young, Streit, Fred. and Henry Mühlenberg, no further doubt was raised, 1, because they were all four known to be active, capable and skillful workers; 2, because it was possible to put them in such places where they might at first be under good supervision; 3, because *collaboratores ministerii* who could be sent now hither, now thither, were so necessary. The conditions determined upon and proposed to them, were: 1. They should first be strictly examined; 2, ordained as deacons or collaborators of the Ministerium; 3, bound by the giving of a *revers*. Hereupon the examination of the above-mentioned candidates was begun in the name of the Lord. Mr. Voigt examined first, choosing the article of Holy Baptism, which was briefly explained by means of questions, proved by passages of Scripture read in the original text, and elucidated by the proposing of many objections. Then Mr. Krug continued the examination, first on the same article, then on the doctrine of God, His being, attributes, unity, trinity, &c. Then Mr. Kurtz, Jr., examined somewhat on Original Sin. Most of this was in German. But finally the conversation was also begun in Latin. Then the above-mentioned four candidates for the

ministry were ordained in the name of the Triune God to the holy office of the ministry, into which they were, after giving a *revers*, solemnly received under the name of *col-laboratores ministerii*, in the presence of, and with the consent and the laying on of hands of all the members of the Ministerium, the main ceremony being performed by Rev. Mr. Voigt. Finally each added a congratulation, and the act was concluded with prayer and singing.”

The fifth candidate, Daniel Kuhn, who waived his examination, had also been a student of Dr. Wrangel. He preached for a while to the congregation at Middletown, but in 1771 he went to Sweden to continue his studies under the guidance of his former preceptor, Wrangel, to whom he was recommended in a Latin letter from Mühlenberg. On May 14, 1774, the “Wardens of Wicaco Church” directed a letter to Daniel Kuhn, who was then at Upsala, advising him to obtain from the Archbishop and Consistory his appointment to the office of assistant pastor to the United Swedish Churches, “the Congregations aforesaid being in much want of a Minister well acquainted with the English tongue.” They write:—“The Vestry are letting out more of the Swedes Land in order to raise a fund sufficient for the support of two ministers which they must always have to supply the churches, and it is more than probable as soon as the Rectorship thereof is vacant you will be the person that will fill that Office provided you answer the Sanguine expectations they now entertain of your abilities and religious disposition.” Later in the same year, on Oct. 8, the Vestry resolved to petition the Archbishop and Consistory to appoint Mr. Daniel Kuhn to succeed the Rector of Wicaco, Göransson, who had in the same meeting given notice to the Vestry that he would petition for his recall to Sweden. In a letter dated Nov. 5 they said:—

“From a due consideration of which some few years ago a promising youth Mr. Daniel Kuhn had some Expectations given him of being recommended for these congre-

gations if He thought proper to go to Sweden & be Ordained a Minister there. 'The Vestry has the greatest reason to beleive Mr. Kuhn has long since rec'd his ordination, therefore do most humbly recommend him as the proper person to succeed our present Pastor Georgeson.'

This shows beyond a doubt what young Kuhn's object was in going to Sweden. But the object was never realized, and Daniel Kuhn died before the end of the decade.

When Mühlenberg's two sons returned to America, in 1770, they were accompanied by a young theologian, John Christoph Kunze, who, having been prepared for the university in the schools at Halle, Rossleben and Merseburg, had spent three years in theological studies at Leipzig and nearly four years as an educator at Kloster Bergen and Graitz. He came to America as a called minister for Philadelphia, and, in 1771, became Mühlenberg's son-in-law. He found a welcome opportunity to utilize his experience in educational work when, in 1773, with the help of a society organized for this purpose, a higher institution of learning was established, in which, together with a young Dane, whom Kunze had discovered, the Lutheran ministers of the city were to instruct a number of pupils in English, German, Latin, Greek, Hebrew, History, Geography, and Mathematics, and thus prepare them for a course in theology. The Society consisted of twenty-four members, each of whom had subscribed ten pounds toward the support of the school, in consideration whereof they were to be charged no tuition fees for their children. The first meeting of the founders was held Feb. 9, 1773. Mr. Leps, the Danish student mentioned above, had studied law at Halle, had been a soldier, and early in that year came from the Danish West Indies, where he had been a teacher for a length of time. He was now engaged for one year at a salary of 52 pounds and free lodging and fuel. In a letter of May 16, 1773, Kunze writes:—

“On the 15th of February we opened the school with five pupils, among whom there was but one who paid tuition fee, being the son of no member. All, also Senior Mühlenberg, were present. We sang, ‘Prange, Welt, mit deinem Wissen’, etc. I offered prayer, delivered a short address, and began to examine in Christianity. The younger Mühlenberg thereupon discoursed on Geography and History. Mr. Leps then spoke an elegant German oration, which is copied in the minutes, and began to instruct in Latin. One of the pupils had already advanced to the exposition of Lange’s Dialogues under the younger Mühlenberg. After that I prayed again, we agreed upon another conference, determined that the school should now be thus continued in God’s name, and adjourned. . . . We have now ten pupils, only three of whom pay. In the treasury, which is conducted by our Procurator, Mr. Friedrich Kuhl, we, though much has already been expended, still have 170 pounds. Should no or but few more pupils come, the seminary would become defunct in a few years. But I am hoping. On the 14th of June, when our ministerial conference will be held here in Philadelphia, we shall have our first examination. After that I shall, God willing, put it in the papers and ask all Germans publicly for kind contributions. . . . With the 70 pounds which are yet in our treasury over and above a 100, we have now opened a small West-India trade, of which all divine blessing shall flow into the treasury, while several members of the Society will do the work without remuneration. I have Mr. Leps in board now. I reckon this for my 10 pounds, which they did not want the preachers to pay.’”

In Mühlenberg’s record of the synodical convention of 1773 we find the following references to this enterprise.

Among the matters proposed for discussion was “the Plan and Constitution for the establishment of a German Seminary and Society in Philadelphia founded by Pastor Kunze.”

On Monday, June 13, "Pastor Kunze read to the meeting the plan and certain fundamental principles and rules of the Society and the German Seminary founded by him in Philadelphia, and desired a reply, namely, whether the Rev. Ministerium approved the articles referring to it, and to this end would elect and appoint a Procurator?"

On the following day, "Henry Mühlenberg, Sen., read in the meeting an authoritative plan concerning a necessary oeconomical Orphan Institution in the country, for aged, helpless, poor United Preachers, school teachers, their widows and orphans, and asked all to give their opinion on the subject. They all unanimously agreed that such an institution in the country would be very necessary, useful, and comforting, wished the Most Gracious Father in Heaven grant His most gracious favor, and through His heart-ruling power furnish ways and means thereto! Also promised that each would contribute his mite from his scanty support. And since a beginning has already been made for a German Seminary in Philadelphia, capable subjects might be prepared there in the necessary languages and knowledge, etc., and some of the most capable and promising be received into such institution, further instructed and practiced in theoretical and practical divinity, and, under God's assistance, be set apart and prepared as school teachers, catechists, and country preachers."

From several friends in Germany a sum of money had arrived for needy ministers in Pennsylvania. Of the distribution of these moneys the record says:—

"Since twenty preachers had, upon earnest invitation, taken pains to come willingly to this synodical conference, and taken the traveling expenses from their own scanty allowances and exerted their bodily strength, the aforesaid aid was due especially to them, and accordingly the 63 rth., 12 gr. were reckoned as being equal to 15 £ 17 sh. 6 d. curr., and divided into twenty equal parts, so that each received 15 sh. 10 $\frac{1}{2}$ pence....

“It was no less touching that several of our beloved fellow laborers who live far away in districts where good medicines are rare in cases of necessity, asked that they (namely six brethren) might have as their portions some of the Halle medicines for their aid. Two I required to take their portion in money, because I knew that things went poorly with them, and that they must pay their home journey with it. The other twelve members also showed their kindness of heart and thankfulness toward God and our noble benefactors, in that they considered it an especial refreshment if they spent their portions for a still poorer and more needy institution, namely, they gave them to the newly founded German Seminary here in Philadelphia, which 12 parts of 15 sh. 10½ p., made 9 £ 10 sh. 6 d. curr., and were handed over, as the receipt shows.”

Before the adjournment of the meeting, “Pastor Kunze repeated the question, whether the Rev. Ministerium would be in connection with the Seminary, according to the plan as made, appoint a Procurator, recommend the Seminary in their districts and send whatever gifts might be received to the Procurator. Answer: Yes. Then Mr. Friedrich Kuhl, in Philadelphia, was nominated and elected Procurator.”

The meeting, which had been opened at 7 o'clock in the morning, was then closed, and “the members of the Rev. Ministerium went to Zion's Church, because the first public examination of thirteen seminary students was to be held there from 9 to 12 o'clock.”

In spite of all these earnest endeavors the seminary languished. An effort to subsidize it by the proceeds of a lottery also resulted in a dismal failure, and in 1776 the school became extinct.

A. G.

(To be concluded.)
