

The Assistant Pastor

VOLUME 1.

SAUDE AND JERICO, IOWA, JULY 15, 1926.

NUMBER 4.

LUTHERANS WHO HELPED TO LAY THE FOUNDATION OF OUR COUNTRY.

On July 4, 1519, Luther entered upon the great debate at Leipzig with the words: "In the name of God, Amen," and proceeded "to give to the world the spiritual Declaration of Independence from the tyranny of the pope." This made it possible for Thomas Jefferson, on July 4, 1776, to set forth the political Declaration of Independence of the American Colonies from the yoke of England.

Between those two dates there lie two and a half centuries of history in which the principles set forth by Luther worked as a leaven in the body politic of the nations and culminated in the establishment of our great republic, which has for its foundation stones political, religious, civil and social liberty.

And Lutherans helped to lay those foundation stones. Before the Declaration of Independence there were Lutherans in all the colonies from Maine to Georgia, and in the middle Atlantic States they held the balance of power. It has been said with force and truth: "The Lutheran Church is no exotic transplanted from a foreign shore, but is a native of this continent. It is not a church of any one of the numerous lands, whence its members have originally come, and to which it owes much that it joyfully appropriates. It is as independent as is the United States."—Jacobs.

There is nothing more fascinating to one who loves the Lutheran Church than to dig down into the past, to unearth the beginnings of what has now become "a mighty church in America" and to trace its relation to the history of other churches and of the nation at large. The story of its planting in the earliest days of the colonies, the tale of the Lutheran pioneers who helped in the winning of the West, the accounts of the fathers who organized the churches that give stability and moral strength to our nation today are as gripping as any romance ever written.

The earliest trace of Lutheranism in the western world is found in Venezuela. According to the historian, Von Kloeden, the whole colony, planted there in 1529 by the commercial firm of the Weslers of Augsburg, had accepted the Augsburg Confession of Faith only two years after it had been read before the Diet in their home city.

In August, 1619, Captain Jens Munck of Copenhagen with sixty-six Danish sailors took possession of the western shore of Hudson Bay as Nova Dania. Rasmus Jensen, the chaplain of this expedition, was the first Lutheran pastor to set foot on the soil of North America. Cap-

tain Munck in his "Dagbog" gives us an interesting account of the first Lutheran Christmas celebration and the first Lutheran Lord's Supper in America, December 25, 1619. Unfortunately most of the members of that expedition perished from scurvy in the course of the winter. Pastor Jensen, who ministered to the sick and dying as long as his strength permitted, died on February 20, 1620, just ten months before the Pilgrim Fathers set foot on Plymouth Rock. Captain Munck and one sailor managed to make their way back to Copenhagen in the summer of 1620 and to give us an account of the first Lutheran Settlement in North America.

There is a tradition in the Van Loon family that their earliest American ancestors came to the upper reaches of the Hudson valley in 1581. The Van Loons were afterwards members of the Lutheran Church at Loonenburg (now Athens). New York, which was established before 1700. It is more than probable that Henrich Christensen of Cleve, who opened up the Hudson valley to the commerce of the Old World, and built the first dwellings for white men on Manhattan Island in 1613, was a Lutheran. It is certain that there were German and Scandinavian Lutherans among the earliest colonists along the Hudson and that as early as 1642 they formed a distinct group on Manhattan Island.

One of these early Lutherans was Jonas Bronck, the son of a Lutheran pastor on the Faroe Islands, off Denmark, who came to America in 1639 in his own ship and built himself a mansion which he called "Emmaus," just north of the Harlem River. He brought over "the earliest library of which a record survives in the annals of New York," consisting mostly of Lutheran books. In his house a treaty with the Indians was concluded on March 28, 1742. Bronck died in 1643, but his name is immortalized in one of the five boroughs of Greater New York, the Bronx, in Bronx River, in Bronxville. Bronck's widow later married Arent Van Curler, the founder of Schenectady.

Beginning with 1648, the Lutherans on Manhattan Island (New Amsterdam, now New York), were known as the Church of the Unaltered Augsburg Confession. It was this group of Lutherans that, under the leadership of Paulus Shrick, Jochem Kuyter, and Augustin Hermans, first opposed the religious intolerance of wooden-legged and block-headed Governor Stuyvesant, who insisted on jailing and fining Lutherans for worshipping God according to the dictates of their conscience. And the Lutherans of those early days did not only want tolerance for themselves, as the Puritans and others did. They

were willing to grant religious liberty also to others. That is evident from the fact that at the very time when the Reformed Dutch authorities in New Netherland persecuted and imprisoned the Lutherans, the charter of New Sweden on the Delaware, the only Lutheran colony established in America, decreed: "So far as relates to the Dutch colonists that live and settle under the government of her royal majesty (Queen Christina) and the Swedish crown, the governor shall not disturb them in the indulgence granted them as to the exercise of the Reformed Religion." Acrelius, p. 39.

In response to the petitions of the Lutheran Church on Manhattan, to the consistory of the old Lutheran Church in Amsterdam, Holland, "The Reverend master in Theology," John Ernestus Gutwasser, arrived in New Amsterdam in July, 1657.

How this witness of Jesus Christ was induced to accept the call to the New World; how he made his way to New Amsterdam; how he was summoned before the governor and his council a few days after his arrival and maligned by the Reformed Dutch dominees as a disturber of the peace; how he was sentenced to leave the colony forthwith; how he and his parishioners—there were more than 500 of them—remonstrated with the authorities in vain; how the authorities rejoiced that they had gotten rid of "the snake in the bosom, together with some bad women"; how he, acting upon the advice of his Lord, "When they persecute you in one city, flee into another," outwitted the guards and escaped from the city in the dead of the night before he was supposed to sail; how he went into hiding at the home of a Lutheran farmer; how his people tenderly cared for him in his illness; how he returned to the city an "boldly spoke in the name of Jesus"; how he was imprisoned by order of the governor and finally banished from the colony after a strenuous ministry of almost two years; how he cited Governor Stuyvesant to answer for his arbitrariness before a Higher Court, and how in less than five years the autocratic rule of Stuyvesant came to an ignominious end and the Lutherans were granted religious liberty—all this constitutes a story as strange and thrilling as any piece of fiction ever penned by Stevenson or Dumas. Some day, we hope, it will be written.

Among the members of the Lutheran Church in New York in those days, was Laurens Andriessen Van Borkerk. Even to this day some of his descendants occupy prominent positions in the American Lutheran Church. Among them is Dr. J. Singmaster, head of the Lutheran Seminary at Gettysburg, whose daughter Elsie is known to hundreds of thousands as the author of charming short stories. Old Laurens Andriessen moved to New Jersey in 1661, helped to found Jersey City (then called Bergen), settled on the Hackensack River in 1680 and became the founder of the oldest Lutheran Church in East Jersey. He was a member of the governor's council for many years. His sons were members of the New Jersey assembly and up to the time of the Revolution the Van Boskerk

family was one of the most prominent in New Jersey.

Matthew Capito, the secretary of the Lutheran Church in New York in 1657, was at the same time secretary to Stuyvesant. He afterwards became the acting Mayor of Kingston (then called Esopus), New York. Ensign Niessen, another member of the Lutheran Church, was in charge of the garrison there during the massacre of Kingston, 1663, and was highly commended by Stuyvesant for his efficiency.

Another member of the old Church in New York was Martin Hoofman, captain of a sloop which plied between New York and Albany. He collected funds for the first Lutheran Church in New York in 1671. This stood on the site of the present Trinity Church, on Broadway, opposite Wall street. This Martin Hoofman was the ancestor of the famous Hoffman family in America, including Governor John Thompson Hoffman, of New York, Dr. Eugene Hoffman, and many others. The Hoffman house in Kingston, where Lutheran services were held more than 200 years ago, is the oldest Lutheran place of worship still standing in the Empire state.

We read much in our histories of Wm. Penn's treaty with the Lenape Indians in November, 1682, at Shackamaxon. But even such careful historians as John Fiske fail to give credit to the Swedish Lutherans for the friendly attitude of the Indians to the white men. In their instructions of 1637, the Swedish colonists had been urged "to treat the wild nations with all humanity and respect, and to exert themselves, that the same wild people be instructed in the truth of the Christian religion, and in other ways brought to civilization and good government. . . . Especially shall they seek to gain their confidence." Accordingly the Indians were instructed in Luther's Small Catechism, translated into their language by Rev. John Campanius in 1646. This was the first book translated into the language of the American Indian—just one hundred years after the death of Luther. In the same year, the first substantial Lutheran Church in America was erected on Tinicum Island in the Delaware, nine miles south of Philadelphia, and dedicated on September 4.

Two later churches built by the Lutherans on the Delaware, Trinity Church, in Wilmington, 1699, and Gloria Dei, in Wicaco, now part of Philadelphia, 1700 were at that time the finest churches in the colonies. Both edifices stand to this day as landmarks of that early Lutheranism, Trinity in Wilmington as the oldest Protestant church building in the United States, and Gloria Dei as the oldest church in Philadelphia; but to us Lutherans they are a sad reminder of a glory that is past: the service in those venerable old churches is conducted according to the Book of Common Prayer of the Anglican Church. And the saddest thing is that the Lutherans themselves are to be blamed for the defection of these churches.

It was in Gloria Dei church at Wicaco that the first Lutheran ordination of record in America took place on November 24, 1703, when Justus Falckner was ordained for the services of the Lutheran Churches in the Hudson Valley. It

was in Gloria Dei that Henry M. Muhlenberg, the "patriarch of the Lutheran Church in America" was publicly installed in his wide field of labor in America, on December 27, 1742. It was the Ladies' Aid of Gloria Dei that aided Betsy Ross in making the first American flag in 1777.

The German Lutherans, who came to America by the ship-loads, beginning with 1709, and settled along the Hudson, the Mohawk, the Schoharie, and later along the Susquehanna for many decades, formed the bulwark of the seaboard colonies against the onslaughts of the Indians. The battle of Oriskany, according to Fiske the turning point of the Revolutionary war, was fought largely by Lutherans under the command of the Lutheran general, Nicholas Herchheimer, on August 6, 1777.

Augustus Church at New Providence, Pennsylvania, for which Henry M. Muhlenberg laid the cornerstone on May 2, 1742, preaching in German and English, was used in 1777 as a hospital for American soldiers. It was visited on October 5, 1777, by Washington, who was a personal friend of Peter Muhlenberg, the oldest son of the "patriarch," who with more patriotism than pastoral prudence had forsaken the pulpit for the battlefield. When the poet Longfellow in later years visited this ancient shrine, he was inspired to write "The House Our Fathers Built," which was published in his "Poems of Places." Gen. Peter Muhlenberg, who received his early religious instruction in this church, covered the retreat at Brandywine, saving Washington's army, and stormed the last redoubt at Yorktown, clinching the victory in the final battle of the Revolution.

A boyhood friend of Peter, the Rev. Christian Streit, became the first Lutheran chaplain in the American army. Christian's grandfather, also named Christian, had been one of the founders together with Pieter and Diedrich Wanamaker of the church at Ramapo (now Mahwah), New Jersey, which had been started in 1714 by Justus Falckner in the house of a Lutheran Negro by the name of Are Van Guinea. Christian Streit was chaplain in the army in 1776 and 1777. He was taken prisoner by the British in Charleston, but later exchanged. He died as pastor of the church in Winchester, Virginia, 1812.

Says Dr. Wm. J. Finck: "The Lutheran Church is not a foreign church. She was here in the dawn of the American Republic, and helped to dispell the darkness of dependence and to weave the light and brightness of the sun of freedom that rose upon our country. . . Her life on American soil is inextricably interwoven with that of the nation."

—Karl Kretzmann in Walther League Messenger, July, 1925.

MISSIONARY ZEAL.

"Be Fruitful and Multiply" is a command given by God to all His creatures, inanimate as well as animate. He has also endowed each with the power of reproduction. Notice your pansies and sweet peas, how they will bud and blossom as often as you pick the flowers. They

WHEN IN NEW HAMPTON TRADE AT OUR STORE

We have the most complete line of
Drugs, Wall Paper, Paints and Varnishes in our city. Prices right.



A. C. WILKINS *The Rexall Store*

Glass Block

New Hampton, Iowa

Mail Orders Given Prompt Attention.

AVENARIUS CARBOLINEUM

KILLS CHICKEN MITES

One application will kill all mites in
your poultry house.

Warranted
to do what we say.

GARMEN and FORKENBROCK

are striving to propagate themselves according to God's plan and command. You have seen the burdock the size of little trees all loaded with burrs. You have cut it down in the hope of preventing the plant from seeding. And have you not noticed how quickly the stump sets out new growth and hurries to attach and to mature if not but a few burrs? With its last strength it seeks to propagate its kind. You have observed the cottonwood tree sowing its seed and the thistle how it sends its tiny seed on the wings of down to distant places. You have seen the birds and how it seems to be their sole ambition and joy to build a nest. And have you seen the salmon as he ascends one cascade after the other, often leaping falls in order to reach the place provided as spawning place? Have you seen them, male as well as female, emaciated and dying, floating down stream after their more than strenuous journey up stream; if you have, you know what the word ZEAL means.

All this is in obedience to the will and plan of the Creator. Sterility in plants as well as animal's is evidence of an abnormal or diseased condition.

In the case of God's foremost creature, man, there is not only that life which he has in common with other creatures, namely temporal existence in the flesh, but there is a life into which he is born of Water and the spirit and which is eternal. The command to propagate this life we find Math. 28, 19f.: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you." Obedience to this command is called missionary work. Through this work children of God are born and nurtured.

You all realize, for it is self-evident, that if trees, herbs and grass should persist in neglecting to yield seed after their kind, and birds, fish, animals, man should cease being fruitful and multiply, then trees, herbs, grass, birds, fish, animals, man would soon be extinct. If God's children, who are born of Water and the Spirit, and are His children through faith in Jesus Christ, should neglect the command given Math. 28, 19f., the result would be equally disastrous: no more children of God would be born, and in a very short time no more heirs of salvation would be found on earth.

Missionary Zeal is exemplified in the life and work of St. Paul. Nothing could deter him in his purpose or dampen his zeal in bringing the life-giving Word to his fellow redeemed. In spite of ever-increasing hardships and apparently insurmountable obstacles, he kept on until he was beheaded at Rome.

What was the force that impelled him onward in the face of perils, sufferings and death? The answer is given in these few words: "The love of Christ constraineth us." 2 Cor. 5:14.

Love, Love of Christ, is the charmed word that gave St. Paul his zeal and success. Without love of the crucified and resurrected God-man Jesus Christ, the vicarious Atoner, missionary zeal and success can not be attained.

(To be concluded in the next issue.)

WORK CLOTHES

for Everyday Wear—at the lowest price.

—Work Shirts, heavy gray and tan. Tulplo Work Shirts, extra full cut—

75c

—Scout Last Work Shoes retan stock, Wearflex composition soles. A guaranteed shoe for—

\$1.95

—Men's full cut 220 weight Overalls, suspender back, large bib—

\$1.10

—Men's Unionalls, Hickory stripe, plain blue or khaki. All sizes 36 to 50—

\$2.75

LEUTHOLD REICH CO.

New Hampton, Iowa

Larkin-Knutson FURNITURE

and

UNDERTAKING

PHONES: 95—207—343-J

— Also —

P. C. Weaver, Strohber and Strich & Zeidler Pianos

Under the management of
Mrs. A. D. Smith

Prices Right

New Hampton,

Iowa