

Charles Krauth

Sayings



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Sayings of Charles Porterfield Krauth

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Sayings of Charles Porterfield Krauth

Excerpted from Spaeth's biography of
Krauth originally published 1898 by The
Christian Literature Company, New York,
in Two Volumes: Volume I, 1823-1859
and Volume II, 1859-1883, from which
this is an excerpt.

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To My Beloved Wife
Harriett Reynolds Spaeth
This Memoir Of Her Father
Is Affectionately Dedicated.
By Adolph Spaeth

Preface by Lutheran Librarian

In republishing this book, we seek to introduce this author to a new generation of those seeking authentic spirituality.

A giant of the faith, CHARLES PORTERFIELD KRAUTH (1823-1883) is one of the most prominent American Lutheran scholars, perhaps best known for his masterful and essential volume, *The Conservative Reformation and Its Theology As Represented in the Augsburg Confession and in the History and Literature of the Evangelical Lutheran Church*. He served congregations in Baltimore, Pittsburgh, Virginia and in the Virgin Islands, and later edited the *Lutheran and Missionary* and *Evangelical Review* journals. Rev. Krauth was instrumental in the establishment of the General Council and the Lutheran Seminary at Philadelphia, which he led. Dr. Krauth was professor of intellectual and moral philosophy and vice-provost at the University of Pennsylvania.

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From the Preface

THE MOTTO chosen for this Memoir is Dr. Krauth's description of Martin Luther, in the biography of the great Reformer which he undertook shortly before his death:

“Faithful to the Truth, and true to the Faith.”

It may be properly applied to Dr. Krauth himself. It represents his own religious and theological development. Faithful to the truth of God's everlasting Word, he became ever more true to the Faith of the Church of his Fathers, and in the end its most consistent, learned, and eloquent witness in the English language. If we mistake not, there are not a few in our American Lutheran Church who, under the influence of their early training, still have their difficulties with that faith of the fathers, but are earnestly endeavoring to overcome them. We trust that this Memoir may be of special service to all such honest inquirers.

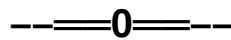
ADOLPH SPAETH.

Mount Airy, Philadelphia,
March 17, 1898.

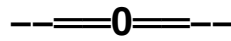
Sayings of Charles Porterfield Krauth

Selected from Dr. Krauth's Writings

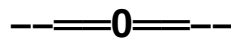
The irresistible always has a serious time when it encounters the immovable.



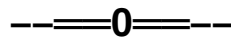
Nationality must not obtrude itself into the sphere of humanity.



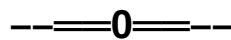
Though joys seem as buds, and griefs as thorns, it is one and the same vital energy of love which puts them both forth on the growth of human life – the roses to breathe sweetness amid the thorns, and the thorns to give security to the roses – both springing from the same soil, and borne upon the same root.



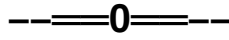
We may make compromises on preferences, but none on principles; we may surrender our likes, but not our faith.



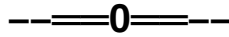
All other things are but the casket; truth is the jewel of the Church.



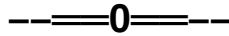
Error may look plausible on one or two sides, but the more you multiply the points of view, the more obvious become her deformities.



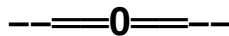
Whatever may be the judgment pronounced by men upon the Bible is a judgment on themselves.



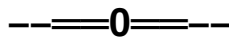
Hard doubts are the penalties of hard thought; strong faith is its reward.



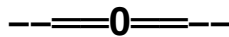
It is not so much the difficulties that make the skeptic, as the skeptic who makes the difficulties.



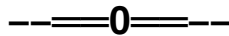
There is but one thing on earth worth having and worth fighting for, and that is truth.



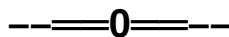
A full love of the truth always makes a man morally brave.



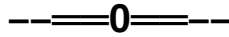
Neutrality between good and evil always means secret sympathy with the evil; not, indeed, necessarily the concurrence of the judgment with the evil, but something in the moral state of the man in affinity with it.



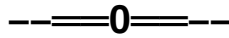
The neutral man is controlled by supreme love of self. The question of right is to him nothing.



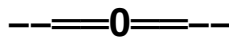
Nothing is more untrue, than much that is very sincere.



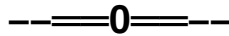
In the great battle of life, the secret of doing good, soldierly work, is to get upon a substantial hobby, and ride it with all your might.



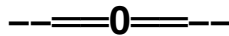
A good man is a Shekinah. God dwells in him.



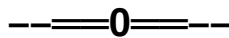
Energy without system is a giant without eyes, as system without energy is simply a steam-engine without the steam.



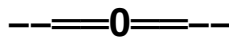
Music is more natural to man than speech. We all sing sooner than we talk.



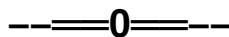
Truth must proscribe, or be proscribed.



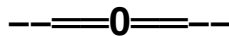
Oral tradition is a most un-Protestant species of evidence. The mouth is a Papist, the pen is a Protestant.



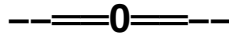
“He said,” is Romish; “It is written,” is Lutheran.



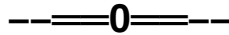
If you have driven the nail home and clinched it, leave it, instead of battering away till you split the board and let it drop out.



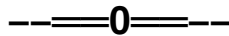
The text is sometimes the great safeguard against the sermon.



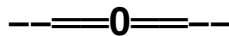
Man's distinctive power is felt through what he does, woman's through what she is; yet the character of the one determines the nature of his activity, and the work of the other goes forth from her moral life.



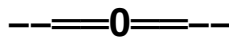
Formalism is no more cured by fanaticism, than a frozen foot is healed by plunging it into boiling water.



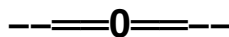
What we give can never be lost, unless we give too little.



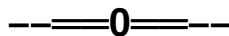
The Truth is God's, but He leaves her apparel to His Church.



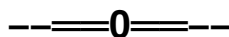
Where disgust begins, profit ends. The man who recklessly assails even the prejudices of his fellow-men, will conciliate no regard for himself, nor respect for the truth he is aiming to diffuse.



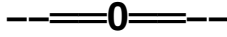
The Pharisees of our days are often rigid economists, and save the price of a trumpeter by doing their own puffing.



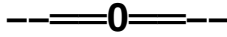
Pray for the eyes, the light will take care of itself.



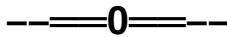
Unless the Church watches terms, she will soon lose things.



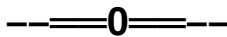
When the sacredness of terms is gone, the sacredness of Truth will no longer be felt by men.



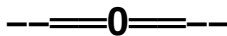
Sin is wretchedness in the bud; wretchedness is sin in the fruitage.



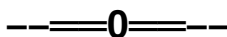
Pride is the highest peril of great natures, and great nations.



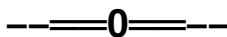
Some men are on the level of their systems, some rise above them, some fall below them.



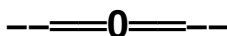
To have two faiths is the bud of having no faith; the error is the cancer of the truth.



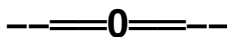
Connivance at error is intolerance to truth.



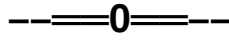
I believe in human progress; in the bud that unfolds to the blossom, and the blossom that matures to the fruit; in the seed that springs to the tree; in the past that generates the present; in the child that is father to the man. I believe in God, and as I believe in God. I believe in the future.



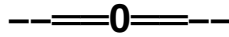
Religion sighs for unity, religionism pants for unionism.



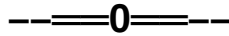
The infatuation of an author is like that of a mother, who loves her weakest child best.



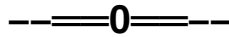
(Speaking of an unsafe leader): His name carries weight with it, but it is the weight of the millstone.



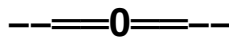
Truth is not a mere ornament of unity; it is the very life of it.



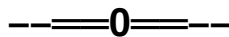
Nothing more rapidly prepares the way for men to trifle with the convictions they hold in common, than the habit of trifling with convictions in which they differ.



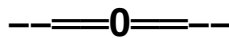
Where an old pastor remains in a congregation, the position of his successor will be like that of a man who has married a divorced woman, and has the original husband in the house as a boarder. Out of the pure force of habit, the first husband may be too marital for the jealousy of the second. Much, of course, will depend upon the prudence of the lady, and the extent to which she has thrown off the old love and put on the new.



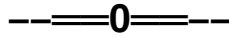
We are not always most needed where we would be most happy, and the post of trial is often the post of honor and of highest usefulness.



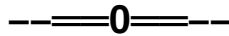
If we would be felt in the work of drawing others together, we must be true to ourselves. The liberality of mere carelessness goes for nothing.



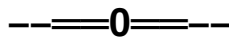
If a Church cannot keep itself from dropping in pieces, it will hardly contribute much to holding together the body of Christianity at large,



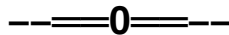
A pure Church can have but one faith; that faith makes her pure; losing it, she loses her purity, she loses herself; a pure faith once, is a pure faith forever. The ages cannot touch it, nor change it.



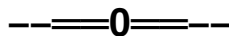
The faith is older than the creed. The pure creed is begotten of the pure faith. As the faith has life in itself, it gives to the creed to have life in itself. Hence a true creed once, is a true creed forever.



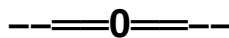
True art is not the antagonist of nature, but her child, emulating the parent with a holy love.



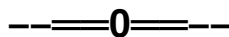
The object of true art is but the general form of nature, stripped of the meanness of the individual, and of the sordidness of all peculiar times, circumstances, and influences; the substance without the accidents.



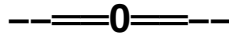
Nature only presents beautiful things, but art strives to discover and reveal beauty.



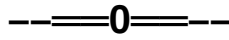
The ultimate object of search to art, is that whose image is all nature, but which lies beyond nature, and constitutes the idea on which all is framed.



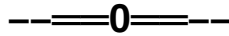
True art is an absolute essential, in that condition of society in which man has passed from the period of impulse, to that of science.



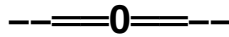
Imperfectly defined responsibilities always make discomforts.



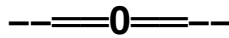
True love is not an accident of life, or a part of it. It is life itself. The heart throbs, the eye kindles, the hand moves by it. It is the soul of the soul.



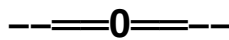
There is a bliss whose very fullness makes the heart incredulous, makes it doubt, weighs it down with a sort of despondency, a vague dread that such joy must be unrealized.



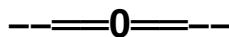
What confidence is implied when woman gives her heart to man! She commits everything to that simple trust she feels in the one she loves. A mistake in her case involves the wreck of a whole life, fond hopes – all! Yet she permits herself to love sometimes “not wisely,” yet even then “too well.”



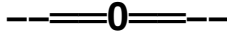
We never have the key to another nature till we have the key to our own; and the most congenial natures are those we are most sure to mistake, as long as we mistake our own.



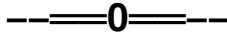
Charity is a quality of the heart, not a detached act of the hand; it prompts the hand, and hallows its deed.



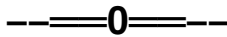
Whom Christ died to redeem, charity lives to bless.



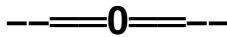
The plan of a great human life is not something which the man makes; it is something which makes the man.



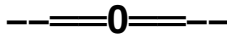
The wide and full-formed plans which men make before they begin to act, are always failures.



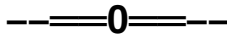
The battles of thought require more time than is needed for the work of the sword. Therefore the soldier of the cross must learn to wait.



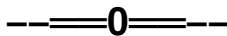
When men lack arguments, they generally fall back upon adjectives.



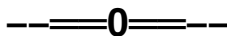
Wit was as certainly created to keep down nonsense, as cats were created to keep down mice.



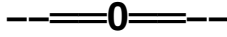
We believe in the [gender] of souls, and think that a woman who aggravates her style so as to make it sound like a man's, commits as great a blunder as if she wore a hat and boots.



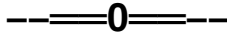
The true Satirist must be a Philanthropist.



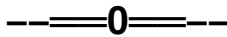
A scholar is too apt to write a book for himself; to make most of what he likes most.



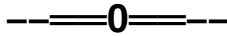
The New England thinker always thinks with at least an imaginary crowd around him. He always thinks to people – never to himself.



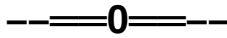
(Speaking of a celebrated New England lecturer): It is the applause which, as a rule, begets the sentence; rather than the sentence the applause.



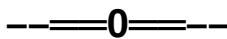
Sermons– even good ones– are the lurking-place of platitude.



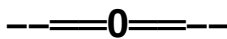
While it is very improper to steal an author’s book, it is highly moral to digest it.



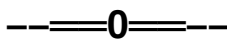
We never saw the church yet, in which the professed saints could afford to allow the avowed sinners the total benefit of the preaching for a week at a time.



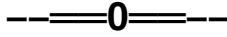
New members assimilate themselves to what is around them. Brought in contact with “salt,” they are preserved. Brought into union with an impure leaven, they are not only corrupted, but become a leaven of evil to others.



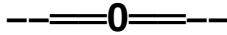
Those who weep true tears are not willing to weep often.



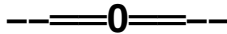
The charter of immortality granted by God to man, has its seal in the soul of man’s soul, the life of man’s life.



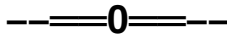
There is a star in the heart as well as in the brain: both are reflectors, at different levels, of the same orb, and the true Magi use both to fix the star itself which is to guide them.



Battles cannot be fought with olive branches; neither, where principle is involved, can battles be prevented by olive branches. The Dove comes after the deluge, not before it.



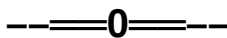
He who would add anything to the sum of human knowledge must, as a rule, have a specialty. Hobbies are those needful beasts of burden by whose means all traveling must be done in parts of the earth where railroads are not yet built. Every science begins and progresses through the zeal and devotion of individuals: one or two men take up an obscure subject, examine, develop, pursue, and master it, until the world receives, in some measure, the result of their interest and assiduity.



The Universe! it took but six days to make it, and

“Formed for the confutation of the fool,
Whose lying heart disputes against a God,
That office served, it must be swept away.”

But the Bible! It took all eternity to furnish one line of it: “Chosen in Him before the foundation of the world;” and it will take another eternity to consummate another line: “Receiving the end of our faith, the salvation of our souls.”



The Problem of the Church is not to induce men to profess religion. The Church of Rome has solved that problem, and any church can solve it. Only lower the standard of religion sufficiently, and the work is done. The great problem is, to make Christian Christians.

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How Can You Find Peace With God?

The most important thing to grasp is that no one is made right with God by the good things he or she might do. Justification is by faith only, and that faith resting on what Jesus Christ did. It is by believing and trusting in His one-time *substitutionary* death for your sins.

Read your Bible steadily. God works His power in human beings through His Word. Where the Word is, God the Holy Spirit is always present.

Suggested Reading: [New Testament Conversions by Pastor George Gerberding](#)

Benediction

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 1:24-25)

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