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WHITSETT HISTORICAL MONOGRAPHS NO. 3

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FOUNDERS  
OF  
CHURCH AND STATE

BY

WILLIAM THORNTON WHITSETT, PH. D.

Author *Saber and Song*, *Landmarks and Pioneers*;  
*History of Brick Church*, etc.

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# FOUNDERS OF CHURCH AND STATE

By William Thornton Whitsett.

(Extracts from the Historical address delivered before the Eastern Conference of the United Lutheran Synod of North Carolina, September 2nd, 1925, at Melancthon Church, Liberty, North Carolina.)

## Fine Type of Early Citizenship.

If we were looking for an ideal type of citizenship to lay the foundations of church and state in a new country we would seek among other qualities these,—industry, perseverance, love of home, intelligence, morality, and patriotism. It is, indeed, fortunate for these United States that such a large proportion of those who came to these shores in her earlier days were people who possessed many of these qualities. While some who came here were actuated by love of adventure, others by a desire for sudden gains and unmerited rewards, it is fortunate for our country that so many were of the higher type that sought a home for permanent development, and came resolved to lay the foundations deep and broad for a fairer civilization than seemed possible in the older European countries, torn by wars, and troubled by the accumulated distresses and factions of the centuries.

## The United States,—The Wonder Nation.

The growth and progress of these United States, and the growth and development of the various religious denominations of our country run parallel. At every stage their histories are interwoven. From our very beginning we have been a religious people. At every period of our history the great mass of our citizens has been true to the declaration, "In God we trust." Of the more than one hundred million making up our population, in 1924, we had as communicant members of

more than forty religious bodies the great number of 45,457,366, thus placing nearly one half of the total population of the United States as recognized members of some denomination. (See Dr. Carroll's statistics, p. 63, Year Book for 1925.) To mention only the larger denominations, there were as follows: Catholics, 15,750,260; Methodists, 8,622,836; Baptists, 8,237,021; Lutherans, 2,465,841; Presbyterians, 2,464,557, and thus on down through more than forty different denominations.

To relate the true story of any of the older denominations now on American soil, we must also tell at the same time the story of our country's wonderful progress, because it is the aggregate of these various denominations that has constituted the great bulk at every stage of growth of our country's population. No accurate historian can draw a line of separation between the story of our country, and the story of these denominations. The commanding position of this young giant among the nations today is due to the fruition of the efforts of these older and earlier denominations who brought with them to this soil their love for morality and religion, together with their spirit of daring and determination to set up here a government "of the people, by the people, and for the people." The story of church and the story of state thus move down the years side by side.

## Religious Denominations of North Carolina.

In North Carolina today with a

population of about two and one half million the larger religious denominations report the following as their membership: Baptist, 337,758; Methodist Episcopal South, 237,379; Presbyterian, 65,556; Lutheran, 34,393; Methodist Protestant, 26,439; Disciples (Church of Christ) 23,554; Free Will Baptist, 20,000; Protestant Episcopal, 15,653; Christian, 17,000; Moravian, 8,444; Primitive Baptist, 6,000; Catholic, 8,254; Jewish, 2,336. The total church membership of all North Carolina churches is about one half the entire population of the state, giving our state about the same proportion as the entire country. (Figures given from N. C. Year Book for 1924.)

#### Lutherans in North Carolina and the United States.

Addressing this large body of Lutheran ministers and laymen today, I shall now confine myself to the work in particular of the Lutheran Church in our history. From the Year Book for 1925 we find that in the United States there is a Lutheran membership of 2,465,841, with six to eight million under her church influence. In North Carolina, as already stated, a membership of Lutherans of 34,393 with twice this number in regular attendance upon her services. This gives the Lutheran Church fourth place in both North Carolina and the United States in point of church membership. From forty to fifty other denominations have a less membership in both State and Nation. The thirty to forty million Lutheran communicants in the entire world places this denomination as one of the great church organizations of the earth at this time. Over one hundred Lutheran ministers are play-

ing an active part in the religious life of North Carolina. It should then be a matter of much interest to any student to trace the contribution of these people to the growth and development of our country, and to inquire as to the part they have played in all the lines that make for freedom and patriotism since the earliest days of our country's beginnings.

Even before the coming of the "Mayflower" in 1620 to the New England coast, Captain Jens Munck in August, 1619, landed on the western shore of the Churchill river in Hudson Bay with sixty-six Lutheran sailors. In 1619, also, Rev. Rasmus Jensen, a Lutheran minister, landed at Hudson Bay, followed in 1639 at the same place by Rev. Réorus Torkillus, a Swedish Lutheran minister. In 1643 the energetic Rev. John Campanius followed, and among other manifold labors translated Martin Luther's Small Catechism into the Indian dialect, which was printed fifty years later by order of King Charles of Sweden for use in religious work among the Indians. A church was erected by the efforts of Campanius and was dedicated September 4, 1646. This was followed by another church built under the direction of Rev. Lawrence Lock at Cranehook (Dutch-Tranhook) in 1667, this later being marked by a memorial stone erected by the Historical Society of Delaware and dedicated with appropriate ceremonies in 1896.

Other very early Lutheran ministers coming to America were: Rev. Andrew Rudman, Rev. Jonas Aurreen, and then that untiring worker Rev. Eric Biorck.

When William Penn, the famous



Pennsylvania Quaker, arrived in 1682, he was welcomed by the earlier Swedish Lutherans who had for forty years previous to Penn's coming been establishing their settlements, and laboring to improve the condition of the Indians. No wonder that in his letters, William Penn spoke so kindly of these faithful people.

Old Gloria Dei Church in Philadelphia was dedicated June 2, 1700, where for one hundred and thirty years ministers preached the Lutheran faith. Within her walls, on November 24, 1703, Rev. Justus Falckner was ordained, the first Protestant ordination in all America. Falckner became a successful pastor, a writer of hymns, and the author of the first theological book issued in the Lutheran Church in America.

Did time permit we would like to speak fully of Hebron Lutheran church, Madison county, Va., erected, 1740; of Old Trappe Church in eastern Pennsylvania where the first service was held September 12, 1743; of the Austrian Salzburger exiles of Savannah, Ga., and their orphanage built in 1738; and their first church dedicated, 1741. Other early buildings and settlements greatly influenced these days of beginnings in American history.

#### The Tribute of Henry W. Longfellow.

Many of these earlier settlements, and old, historic churches possess such interest that it will be impossible today to even mention many glorious memories that cluster around them. To mention only that one known as Old Trappe Church in eastern Pennsylvania built by the labors of the patriarch of the Luth-

eran Church in America,—Rev. Henry Melchoir Muhlenberg,—is to call up a wealth of song and story. Here George Washington often came, as a friend of the pastor, and also to visit the soldiers who lay within its sacred walls while it was used as a hospital during the War of the Revolution. To this spot the American poet, Henry W. Longfellow came, and so strong were the impressions made upon his mind by the surroundings that he later wrote a beautiful poem which is included in his poems of notable places under the title of

The House Our Fathers Built.  
In the heat of a day in September  
We came to the old church door,  
We bared our heads, I remember,  
On the step that the moss cover-  
ed o'er.

There the vines climbed over and  
under,  
And we trod with a reverent wonder  
Through the dust of the years on  
the floor.

From the dampness and darkness and  
stillness

No resonant chantings outrolled,  
And the air with its vaporous chill-  
ness

Covered altar and column with  
mold,

For the pulpit had lost its old glory,  
And its greatness become but a  
story,

By the aged still lovingly told.

And it seemed that a breath of a  
spirit,

Like a zephyr at cool of the day,  
Passed o'er us and then we could  
hear it

In the loft through the organ pipes  
play.

All the aisles and the chancel seem-  
ed haunted,

And weird anthems by voices were  
chanted

Where dismantled the organ's pipes  
lay.

Came the warrior who robed as a

colonel,  
Led his men to the fight from the  
prayer,  
And the pastor who tells in his  
journal  
What he saw in the sunlight's  
bright glare,  
How a band of wild troopers danced  
under  
While the organ was pealing its  
thunder  
In gay tunes on the sanctified air.

There joined in the prayers of the  
yoemen  
For the rulers and high in com-  
mand,  
The statesman who prayed that the  
foeman  
Might perish by sea and by land:  
And flowers from herbariums Elys-  
ian  
Long pressed, yet still sweet, in the  
vision  
Were strewn by a spiritual hand.

O Church! that of old proudly flour-  
ished,  
Upon Thee decay gently falls,  
And the founders by whom Thou  
wert nourished  
Lie low in the shade of Thy walls;  
No stone need those pioneer sages  
To tell their good works to the ages:  
Thy ruin their greatness recalls.

#### Building the Temple of Liberty.

In the bitter days of trial and pri-  
vation from 1771 to 1781, when the  
cause of liberty loudly called for  
friends, the Lutherans of all our land  
were ready to offer their all.  
Listen to these truthful and stirring  
words from one of Dr. William J.  
Finck's books: "The Lutheran Church  
is a charter member of the Amer-  
ican Republic by right of creation.  
Her children were here in the field,  
liberty-loving in spirit, and daunt-  
less in courage, and vigorously threw  
their sympathy and support on the  
side of the American colonies. Her  
farmers deserted their farms to take

up arms, her ministers left their  
pulpits, and served as chaplains, or  
as soldiers and officers; her deacons  
and magistrates rushed to the legis-  
lative halls, as they were called by  
the people, and aroused the colonists  
to action to defend their liberties  
and to satisfy their in-born love for  
freedom and justice. Captains gath-  
ered companies in Lutheran congrega-  
tions and led them to the front; a  
father and his son in Virginia, mem-  
bers of old Hebron Church, served  
throughout the war, and at its close  
the son became a minister; the Ger-  
man regiment of the Valley of Vir-  
ginia, often praised in history, was  
composed mainly of Lutherans; the  
Salzburgers organized three compa-  
nies for active service; the Fusi-  
liers of Charleston consisted of  
members of the Lutheran congrega-  
tion, and the pastor of the church  
had three sons in the ranks. \* \* \*  
Lutheran ministers served as chap-  
lains. a Lutheran colonel became  
Brigadier General, and then Major  
General; a Lutheran Governor sac-  
rificed his property, and then his life  
on the altar of American liberty."

The general attitude of the Luth-  
erans may be illustrated by the story  
of Rev. Robert Johnson Miller who  
became the first English Lutheran  
minister in North Carolina. Young  
Miller in 1774 reached Charlestown,  
Mass, direct from near Dundee, Scot-  
land. He soon joined General  
Greene's army, and was engaged in  
active fighting in the battles of Long  
Island, Brandywine, White Plains,  
and Valley Forge. He came South  
with Greene's army, and when peace  
was declared remained here. He was  
ordained at St. John's in Cabarrus  
county on May 20, 1794, and left an  
honorable record of clerical service,

as well as a record as "the fighting parson" carried over from his days in Greene's army.

Rev. Christian Streit, chaplain of the Eighth Virginia Regiment, Revolutionary War, 1776-1777 (see Muhlenberg's letter) chose to suffer all the horrors of military imprisonment and personal loss of property, rather than deny the cause of liberty.

Too little is known by most Lutherans about that heroic character, Governor John Adam Treutlen, of Georgia. On May 8, 1777, he became the first Governor of Georgia under the Constitution as a free State. Who was he? A deacon in the Lutheran Salzburger Church of his State. He made a very brilliant record as "captain general, governor, and commander in chief." It is said that during the War he drove back the British on the east and the south; and on the west stopped the inroads of the invading Indian tribes.

His own property he mortgaged to defray the expenses of the government, and calls from his country for supplies; and this mortgage was actually paid later by his own son, Christian Treutlen, years after the War was won.

Governor Treutlen saw his home, and his property burned by the British, but he never faltered. At last his own blood paid the price of his faithful devotion to his country. This Lutheran, Governor Treutlen, whose dust rests today near St. Matthews, S. C., enrolled his name high among the founders of this Republic, and added lustre to the church he loved so well.

By his grave today you may read on the massive granite boulder that

marks his resting place:

"John Adam Treutlen, Governor of Georgia 1777, a stern Revolutionary Patriot, brutally murdered by Tories near this spot in 1782."

#### One of Freedom's Master Builders.

George Bancroft, America's greatest historian, says: "The command of another regiment was given to the Lutheran minister, Peter Muhlenberg, who left the pulpit to form out of his congregations one of the most perfect battalions of the army." Who was this Peter Muhlenberg? His father, Henry Melchoir Muhlenberg (1711-1787) is sometimes called the Luther of America; this son, John Peter Gabriel Muhlenberg was born in Trappe, Penn., October 1, 1746; died near Philadelphia, October 1, 1807.

In 1772 Rev. Peter Muhlenberg began his labors as a Lutheran minister at Woodstock, Virginia. He became an intimate friend of General George Washington; he knew well Richard Henry Lee, and listened to the burning eloquence of the immortal Patrick Henry. In December, 1775, the House of Delegates appointed him as a Colonel which he accepted. Upon his tomb we may read these words:

"He was brave in the field, faithful in the cabinet, honorable in all his transactions, a sincere friend, and an honest man."

Gates, Greene, Von Steuben and Lafayette, join with General Washington in bearing warm testimony to his skill and bravery, and unusual military genius.

After the close of the Revolution Muhlenberg moved to Philadelphia where many honors were given him. He was made Vice President of the Commonwealth with Franklin as

President; following this, he was sent as Representative to Congress being a member of the First, the Third, and the Sixth Congress; and finally United States Senator from Pennsylvania. Pennsylvania has placed his statue in the Capitol at Washington as one of her two most distinguished sons; and in Philadelphia on the south side of the twenty-million dollar City Hall there stands his heroic statue to perpetuate the fame of this minister-warrior-statesman. He won for himself lasting fame, and for the Lutheran Church of which he was an honored member and minister a high place in Liberty's Temple whose stones he helped to place in position. The wonderful work of Peter Muhlenberg alone would establish the claim of the Lutheran Church to a place as a charter member in the building of the American Union.

He will always be remembered for his undying words that sounded as a rallying cry in the days of our Republic's infancy:

"There is a time for all things, a time to preach, and a time to fight, and now is the time to FIGHT."

In Proverbs 27:2, Solomon advises us: "Let another man praise thee, and not thine own mouth." This humble Lutheran minister, who became Brigadier General, and later Major General Muhlenberg has a cloud of witnesses to bear testimony to his attainments in peace and in war. Not alone the commanders of the troops of the Revolution, but impartial historians of the War as well, speak in eloquent words of his great work. The American poet, Thomas Buchanan Read (1822-1872) has written one of his most stirring poems upon an incident in the life of this

minister-warrior Muhlenberg. He takes the story of how Muhlenberg stepped down from his pulpit at Woodstock, Virginia, and called his congregation to arms and battle, as the subject of his poem still well known among the dramatic poems of American literature. It may be interesting to read the thrilling lines again:

### The Revolutionary Rising.

Within its shade of elm and oak  
The church of Berkeley Manor  
stood;  
There Sunday found the rural folk,  
And some esteemed of gentle blood.  
In vain their feet with loitering  
tread  
Passed 'mid the graves where rank  
is naught:  
All could not read the lesson  
taught  
In that republic of the dead.

How sweet the hour of Sabbath talk,  
The vale with peace and sunshine  
full,  
Where all the happy people walk,  
Decked in their homespun flax and  
wool!  
Where youth's gay hats with blos-  
soms bloom  
And every maid with simple art,  
Wears on her breast, like her own  
heart,  
A bud whose depths are all perfume;  
While every garment's gentle stir  
Is breathing rose and lavender.

The pastor rose: the prayer was  
strong;  
The psalm was warrior David's song:  
The text, a few short words of  
might—  
"The Lord of Hosts shall arm the  
right."  
He spoke of wrongs too long endur-  
ed,  
Of sacred rights to be secured;  
Then from his patriot tongue of  
flame  
The startling words of Freedom came.

The stirring sentences he spake  
Compelled the heart to glow and

quake,  
And, rising on his theme's broad  
wing,  
And grasping in his nervous hand  
The imaginary battle-brand,  
In face of death he dared to fling  
Defiance to a tyrant king.

Even as he spoke his frame renewed  
In eloquence of attitude,  
Rose, as he seemed, a shoulder high-  
er,  
Then swept his kindling glance of  
fire  
From startled pew to breathless  
choir,  
When suddenly his mantle wide  
His hands impatient flung aside,  
And lo! he met their wondering eyes  
Complete in all a warrior's guise.

A moment there was awful pause—  
When Berkeley cried, "Cease, traitor!  
cease!"  
"God's temple is the house of  
peace!"  
The other shouted, "Nay, not so,  
When God is with our righteous  
cause  
His holiest places then are ours,  
His temples are our forts and  
towers  
That frown upon the tyrant foe:  
In this the dawn of Freedom's day

**THERE IS A TIME TO FIGHT  
AND PRAY!"**

And now before the open door—  
The warrior priest has ordered  
so—

The enlisting trumpet's sudden roar  
Rang through the chapel o'er and  
o'er,

Its long, reverberating blow,  
So loud and clear, it seemed the ear  
Of dusty death must wake and hear.  
And there the startling drum and  
fife

Fired the living with fiercer life;  
While overhead with wild increase,  
Forgetting its ancient toll of peace  
The great bell swung as ne'er be-  
fore;

It seemed as it would never cease,  
And every word its ardor flung  
From off its jubilant iron tongue  
Was, "War! War! War!"

"Who dares"—this was the patriot's  
cry,  
As striding from the desk he  
came—  
"Come out with me in Freedom's  
name,  
For her to live, for her to die?"  
A hundred hands flung up reply,  
A hundred voices answered "I."

#### **Patriotic Revolutionary War Luther- ans, 1776.**

In G. D. Bernheim's History, p. 222, Dr. John Bachman says, speaking of Charleston, S. C.: "During the stormy season of the Revolution the Lutherans of this city were strenuous advocates and defenders of the rights of their adopted country. \* \* \* Their pastor, Rev. Mr. Martin refused to pray for the king and his property was confiscated." Again on page 223 Bernheim says, "It is a source of congratulation to the Lutheran Church that those who ministered at her altars during the Revolutionary War with scarcely an exception were devoted friends of their country."

Wheeler's History of N. C., speaking of the Salisbury, N. C., Lutherans mentions Beard, Barringer, Beekman, Mull and others laboring and fighting for their country's welfare.

From St. John's Church, Cabarrus county, N. C., four sons of the Blackwood family went into the battle of Camden, S. C., and three were killed. Capt. John Paul Barringer remained at home to oppose the Tories. The Tories stole and destroyed his property, and made him prisoner. One or two of these Lutherans from St. John's section were signers of the Mecklenburg Declaration of Independence at Charlotte, N. C., May 20, 1775.

Rev. Adolph Nussman, pioneer

Lutheran pastor of N. C., 1773-1794 and widely known missionary worker over many counties was loyal to his adopted country, and outspoken in the cause of liberty. For his stand he was pursued by the Tories, and his life was threatened.

Rev. John G. Arndt, who came to N. C. in October, 1772, as teacher, and was ordained to preach in 1775, laboring here until his death, July 9, 1807, was bold in his stand for liberty, and on his tombstone at Lincoln, N. C., may be still seen today a carved Eagle, and thirteen stars, emblematical of his country's thirteen original states, and also his country's motto, "E pluribus unum."

Rev. Chas. A. G. Storch, who labored in N. C. from September, 1788, to March, 1831, labored always to inculcate a love for liberty together with a love for religion, and of him Dr. Jethro Rumble says in his History of Rowan county: "Storch served forty years, and because of his labors Lutherans in Rowan county, equal in numbers all other denominations."

In the Boston Gazette of July 22, 1771, we find this statement: "The accounts we have had from North Carolina give us abundant reason to think that the people in that province have been intolerably oppressed" and we may be sure that the earliest Lutheran ministers of N. C. were fully in sympathy with those who suffered this oppression. Men of the type of Nussman, Arndt, Roschen, Bernhardt and Storch of those early days could be trusted to stand for justice as against oppression; for freedom as against tyranny.

From Dr. G. W. Welker's Sketch

of Early Settlements in N. C., p. 729, vol. 8, N. C. Colonial Records, we quote: "These people were ready in these stirring times for any duty of the citizen whenever the exigency of affairs called for their services. In the War of the Regulation (Battle of Alamance, May 16, 1771) they were in full sympathy with those who resisted oppression, and were in that disastrous fight on the Alamance." Page 733, "In all the colonies a full proportion of this people swelled the ranks of the patriot army. \* \* \* A people that had forsaken all and fled to the wilderness with the hope to enjoy freedom in worshipping God, could not be made the creatures of tyrannical government such as that of George III. of England."

These people from Friedens Church community, from Low's Church section, and throughout this region were active in the cause of liberty. Their religious leaders were bold and outspoken as against oppression and tyranny, they joined in signing the petitions of grievance sent Gov. Wm. Tryon, and they were active in the skirmishes at Alamance (1771) and all the intervening struggles until Guilford Court House (1781) and on to the close at Yorktown. From the Friedens Church congregation came one of the best known leaders of that day, Capt. Peter Summers, who became the captain of the First North Carolina Battalion and whose life (1757-1837) is replete with stirring incident and patriotic struggle. Upon his tombstone in Friedens Church we read these words: "If thou art a Patriot, remember the gallant services rendered thy country by the Patriot who sleeps beneath this mar-

ble \* \* \* a man who raised himself to universal esteem and eminent distinction by personal worth and a useful life." In the older cemeteries of this section rest the bodies of many patriots of Revolutionary times who served their day and generation in unselfish devotion and courage.

**Henry M. Muhlenberg, Patriot-Preacher-Statesman, 1711-1787.**

In the estimation of many Henry Melchoir Muhlenberg stands as the greatest American Lutheran minister. Born in Einbeck, Hanover, September 6, 1711, entered Gottingen university 1735, finishing his theological studies at Halle in 1738, and going to Pennsylvania in 1742 he became a National power in the councils of the Lutheran church in America. He took over the oversight of all the Lutheran churches from New York to Maryland, and even further South. In 1748 he organized the first Lutheran Synod in America. Married in 1745 to Anna M. Weiser, daughter of the well-known Indian interpreter, J. Conrad Weiser, he had eleven children, and throughout the "War of Independence he and his sons were prominent patriots." See *Encycl. Brit.* p. 956, Vol. 18. By his work in organizing, and uniting the Lutherans of America, his work became so important that he is often spoken of as the "Patriarch of the Lutheran Church in America." The famous Gen. John Peter Muhlenberg was one of his sons, also Rev. Frederick Muhlenberg not only served with distinction in various pulpits, but was also a member of the Continental Congress, the Pennsylvania General Assembly, speaker of the National House of Representatives 1789-1791 and again 1793-1795; and

as chairman of the committee of the whole cast on April 29, 1796 the deciding vote to carry out Jay's treaty. Another son, Rev. Gotthilf Muhlenberg was noted as preacher and leading American botanist, and his grandson, Rev. Henry A. Muhlenberg was representative in Congress and minister to Austria 1838-1840. A great grandson, Rev. William A. Muhlenberg was noted as the founder of church schools, and for collections of church music; also for his work in establishing the American order of deaconesses, and opening hospitals. The work of this remarkable family has been unusually notable from many standpoints.

Some in their enthusiasm have pronounced Henry M. Muhlenberg the "Luther of America," and his work has been a blessing to our whole land. "As preacher, pastor, as scholar, as an organizer he has won the admiration of all writers of his own times, not only within his own church, but writers of other denominations have ascribed to him the greatest virtues, talents and accomplishments. \* \* \* He looked into the future with the joyful vision of a seer." Muhlenberg's churches in Philadelphia united with other churches and wrote letters to the Lutheran people of North and South Carolina and other places urging them to remain steadfast in their faith, and in their support during the trying Revolutionary days of the cause of liberty. Dr. Morris says of him: "He was a man of extraordinary powers and high culture, and intense devotion to his work, whose labors were probably more influential in moulding the destinies of the Lutheran Church than those of any other individual have ever been." In

1774 Muhlenberg visited the churches in Charleston, S. C., to encourage them in their trials brought about by the conditions of the War of the Revolution. (See Dr. G. D. Bernheim's History.) In fact, Dr. A. R. Wentz states in his history (p. 56) that Muhlenberg at first landed at Charleston, S. C., and spent a week here before going in the first place to Philadelphia, Pa., which place he reached November 25, 1742. So he never lost his love for these Southern Lutherans, and never forgot them in all their trials.

Muhlenberg's motto was "Ecclesia Plantanda"—"The church must be planted," and he more than any one else, began the movement that finally established church schools, theological training schools, and brought about a unity that rendered the American Lutheran Church independent of the Mother Country as to pastors, teachers, and future growth. "He rejoiced in the loyalty of his beloved Lutherans to the cause of American Independence and took pride in the splendid political activities of his distinguished sons during that critical period. He received many honors in his age, and after his death, but his chief monument is in the American Lutheran Church." See p. 64 The Lutheran Church in American History.

Upon the stone at Henry M. Muhlenberg's grave is carved this inscription:

**WHO AND WHAT HE WAS  
FUTURE AGES WILL KNOW  
WITHOUT A STONE**

Henry M. Muhlenberg died on October 7, 1787, at Trappe, (now Montgomery county) Pennsylvania, but of him it may be well said "His

works do live after him."

#### **Heroism in Church and State.**

The heroic spirit has ever been prominent in that body of Christians known as Lutherans, who follow the Augsburg Confession as properly showing the principles of the Old and the New Testaments. Sartorius says of the Lutherans, "The Reformers desired not to be founders of a new church, but simply renewers of the old upon its ancient foundation." Buddeus says, "Luther amended errors and vices, he did not frame a new church." Such has been her claim since Luther on October 31, 1517, nailed his ninety-five Theses upon the church door at Wittenberg, and when on June 25, 1530, the Lutheran princes rose before the threatening throne of Charles V. at the Diet of Augsburg and gave their noble confession of true Christian faith. The chains of the cloister were broken, and the Bible was translated into the language of the common people. Even a Roman writer says, "Luther has been the restorer of liberty in modern times." Again it has been said, "When Luther stood before the august Diet of Worms, on trial for his faith, the liberties of the world trembled in his lone heart." While Lutherans in their confession claim "We affirm and know in truth that there are children of God scattered throughout all the world," still they risk their hope of immortal life upon their four cardinal doctrines, (1) An open Bible, man's only guide to heaven, (2) Individual judgment, every man's birthright, (3) Man's only Savior, a crucified Christ, (4) Man's faith in Christ, his only availing righteousness.

The followers of this faith who came to North Carolina between the



years 1720 and 1770, and founded our ancient churches, such as St. John at Salisbury, Zion or Organ church in Rowan county, St. John in Cabarrus, Friedens and Low's in Guilford county, and other older churches, were men of heroic type. They braved long and tiresome journeys in rude wagons over trails, hills and streams; they risked the hate and enmity of hostile Indians; their only shelter was the rude log-cabin erected by their own hands; they separated themselves by hundreds of miles from other distant settlements; but with unshaken faith in the God of their fathers they set about the building of a civilization amid the hills and streams of Piedmont North Carolina. Their story is an epic in church and state building.

Consider the work of Rev. Adolph Nussman (1739-1794) who gave twenty of the best years of his life to this service. After his work at Zion, or Organ church, he went to St. John in Cabarrus, but greater than these services was his work as a traveling minister over what is now Davidson, Cabarrus, Mecklenburg, Lincoln, Alamance, Guilford, Orange, Stokes and Forsyth counties organizing churches and ministering to all he found. Face to face with Nature in these Carolina hills, like another Moses in the Midian hills, he labored as the spiritual leader of our forefathers. Yonder in the soil of Cabarrus county he sleeps today, awaiting the resurrection morn; upon his grave-stone these words: "Christus ist mein Leben, Sterben ist mein Gewinn. Des Andenken der Gerechten bleibet im Segen"—"For me to live is Christ, to die is gain. The memory of the righteous is blessed."

From Rev. Adolph Nussman

whose work began here in 1773 on down to the day of Rev. Jacob Scherer who was licensed in 1810 we had a band of stalwart, heroic souls laboring in the ministry in this state for their beloved church—men like Arndt, Roschen, Bernhardt, Storch, Miller, Henkel, Markert, Schober, Grierson (Greeson), with, perhaps, others who were daunted by no obstacles, and who laid the foundations broad and deep for the future. They labored like Rev. Paul Henkel who beginning in 1810 visited Ohio, Kentucky, Western Virginia, Pennsylvania, and North Carolina; who traveled all over the state of Ohio in a two-wheeled cart; who helped organize the North Carolina Synod in 1803; and who trained five of his sons in theology; two of whom helped to form the Tennessee Synod.

Think of their far-reaching work. To illustrate in one instance only,—On May 2, 1803, the North Carolina Lutheran Synod was organized at Salisbury, N. C., with the following ministers present: Rev. John G. Arndt, Rev. Robert J. Miller, Rev. Carl A. G. Storch, and Rev. Paul Henkel. This is the oldest Lutheran Synod in the South, and the third oldest in the Nation, the Pennsylvania Synod being the oldest, and the New York Synod second in point of age. From the North Carolina Synod, established in 1803, have gone out the following: The Tennessee Synod in 1819; the South Carolina Synod in 1824; the Western Virginia Synod in 1842. From these above again the following additional Synods—the Georgia Synod, the Mississippi Synod, the Holston Synod, and the Concordia Synod. This same old North Carolina Synod cradled and nurtured in its infancy the entire

Lutheran Church of sections of the West, especially the state of Illinois. In the days when hundreds were moving with their covered caravans to the western prairies the Lutheran Church of this section followed with prayers, and later with missionaries.

### The Field is the World.

According to the latest figures there are on earth today a total of 566,201,000 Christian people of all denominations and beliefs, and of this total 170,900,000 are Protestants. (See World Almanac, p. 750, 1924.)

By the same figures we find that the non-Christian portion of the world outnumbers the Christian portion as two to one. Rightly considered, there is no discouragement in these figures. In Psalms 90:4 we are told,—“A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.” In his fine hymn composed for the opening of the Centennial Exposition in 1876 John Greenleaf Whittier begins with these words:

**“Our fathers’ God! from out whose  
hand  
The centuries fall like grains of  
sand.”**

Let us keep in mind the steady advances that the cause of Christ is making from generation to generation. That which began with the poor and the humble, that which was foolishness to the Greek and a stumbling block to the Jew, through persecution and malignant hate, has moved down the centuries nearer and nearer to the day when it shall subdue all the nations of earth. There are no more hermit nations, and today the mighty power of the Christian religion has swept away all barriers,

and can have “free course, run, and be glorified.” During the two hundred years since your forefathers came into this particular part of North Carolina the total number of Christians throughout the world has more than doubled, increasing from about 200,000,000 Christians in 1725 to 566,201,000 Christians in 1925.

### Advances by the Lutheran Church.

Since that weary day when Martin Luther made his answer before the Diet of Worms that electrified the world (April 18, 1521) and took his stand on the words “the just shall live by faith” tens of thousands have year by year been rallying to the truth that nerved his heart in its bold stand before the ablest hierarchy that ever existed. Let us note one or two items of the work your church is now doing.

The Lutheran Church is engaged in mission work in India in eight districts, and at twenty-two different points; thirty-five missionaries are in Africa; eight points in Japan are occupied; two in South America; and five places in the West Indies. This in addition to all other home and foreign mission work. There are seventy-six periodical publications, ranging from eleven weekly publications, through monthly, quarterly, and on to three annuals. The Church has a notable list of orphan homes, home finding societies, hospitals, immigrant missions, deaconess houses, old peoples homes, institutions for defectives, and a long and honorable list of academies, schools, colleges, and theological seminaries in which much of the very finest Christian work is being done. In this country alone you are spending nearly fifty millions annu-

ally for Christian work.

#### Fraternity and Unity Growing.

In 1819, sixteen years after the Lutheran Synod of North Carolina was organized, there arose certain differences among the leaders of the Church. We are glad to believe that these differences were largely matters of personal belief. The Church at that time had in North Carolina sixty or more congregations, eleven pastors, and five candidates for the ministry. Rev. David Henkel led the movement that resulted in setting up the Tennessee Lutheran Synod, while Rev. Gottlieb Shober was chief spokesman for those who remained in the North Carolina Synod. Under the guidance of God this separation, doubtless, resulted, in greater efforts by both bodies on account of the generous rivalry in good works resultant from the separation. Happily, after one hundred years of separation, these two bodies, catching the larger vision of the times, came again together, and today are harmoniously working for the common good of the Church and for the salvation of humanity.

Again, in 1918, there was a merger of the General Synod, the General Council, and the United Synod of the South, thus bringing closer to realization the dream of Muhlenberg for a united church, making a common fight on sin and evil. This wonderful consolidation of Lutheran forces has set an example that is having its effect upon many other Protestant bodies. The leaven of this happy example is at work today.

Dr. A. R. Wentz says: "The organization of the United Lutheran Church was the most complete example of denominational consolidation ever attempted by any Protest-

ant body in our country." At one stroke this union in 1918 brought into one organization nearly three thousand ministers with nearly four thousand churches. "The United Lutheran Church in America was the logical consummation of the events of half a century."

#### North Carolina's Valuable Contributions.

One of the very earliest white men to set foot upon the soil of Piedmont North Carolina was John Lederer, a Lutheran from the Palatinate region of the Rhine River, who made three expeditions of exploration in 1669-1670, being sent out as leader of an exploring party from the Virginia Colony by Gov. William Berkeley who was made Governor of Virginia in 1649. Lederer went as far south as the Santee river in South Carolina. This was followed by John Lawson's travels through this section in 1700, and later by others. It is a far call from 1773 when Rev. Adolphus Nussman, the first North Carolina Lutheran minister, and his friend, the teacher-minister, Rev. John G. Arndt, reached North Carolina, as a result of the visit to Europe of those devoted Carolina Lutherans, Christopher Rintleman and Christopher Layerly, who made the journey of thousands of miles to secure pastors for the early church. Still, all this section of our State has been very closely connected with the history of the Lutheran Church from the very day of the first settlers in 1720-1770 on down to this immediate moment. To mention but one instance of this close connection: to-day the Secretary of The United Lutheran Church in America is Dr. M. G. G. Scherer. Who is he? His father, Rev. Simeon

Scherer (1819-1876) lies buried in historic Friedens cemetery, only fifteen miles north of here. There rest also his grandmother, Elizabeth Scherer (1787-1826); his uncle Frederick Scherer; and most remarkable of all Jacob Daniel Scherer, the founder of the Scherer family in North Carolina who arrived from Ober-Wexbach in 1751. The beloved grandfather, Rev. Jacob Scherer, was ordained ten miles north of here at Low's church, on October 18, 1812. From ancestors such as these do the leaders and laymen of the Lutheran Church gather their courage for the labors that call today from "the fields white unto the harvest."

#### Courage for Coming Days.

Once when wearied the Psalmist cried out: "I will lift up mine eyes to the hills from whence cometh my help," (Psalm 12:1); so from a thousand hilltops of glorious past history in Christian work may we of today gather strength for our labors. Our Divine elder Brother, the world's greatest Teacher has said: "Whosoever of you will be the chiefest, shall be servant of all," (Mark 10:44.) If the birthday of the Lutheran Church was on October 31st, 1517, then her

baptism was on April 17, 1521, when Luther dared the powers of earth in his immortal, "Hier Ich stande, Ich kann nicht, anderen thun, sir helfen mier Gott." Let us gather courage from looking often on that dramatic picture.

#### Martin Luther.

The kingly halls of Charles were all ablaze,  
 And Church and State in arrogance and pride,  
 In jeweled purple, formed a living tide  
 Adown the marbles of the vaulted ways  
 On to the spot, where with intensest gaze  
 Luther stood silent; pondering o'er the days  
 Of travail and of trial, of Wittenberg—the maze  
 Of struggle, the rack, the flames where martyrs died.

"Dost thou recant?" As falls the chastening rod  
 On bleeding wretch, the dire voice ringing fell  
 As speeded from Hate's deepest, nether hell:  
 One moment, then a heart with lightning shod  
 Exultant rose, and age on age will tell,  
 "Recant? I will not; help me, gracious God!"





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