

A copy of this is in the
Clipping File

FRIEDENS
LUTHERAN CHURCH

Whitsett

GIBSONVILLE POST

Entered as Second-Class Matter September 18, 1921, at the Postoffice at Gibsonville, North Carolina, under the Act of March 3, 1879.

VOL. II, NO. 11

GIBSONVILLE, N. C., THURSDAY, NOVEMBER 10, 1921

TWO DOLLARS A YEAR

Friedens Lutheran Church:

To understand the causes that brought the early settlers to North Carolina whose efforts established Friedens Church we must go back to European history, and review the struggle known as the Thirty Years War, Religious hatred, and troubles over church lands in the region known as the Palatinate, caused large numbers of liberty-loving people to flee to America. Their native lands in Europe were desolated, and by the French invasion of the Rhine region the splendid homes of the Palatinates were laid waste. The new world offered an asylum. The Swiss, French, and the natives of the Palatine region poured into Pennsylvania, and then turned on to the South. This influx began about 1688 and up to 1775 the archives of that time show more than 20,000 males over sixteen who had come over. From this company the immigrants to North Carolina largely came. The Lords proprietors of Carolina were anxious for these settlers and offered fine terms to induce them to come on further South. This accounts for the fact that almost every family name now found in certain counties in Pennsylvania, such as Berks, Schuylkill and other counties can be found in this special section of North Carolina. Alamance, Guilford, Davidson, Forsyth and other North Carolina counties in this section became the homes of these people.

The name Friedens comes from the word Frieden, whose plural is Friedens, with the meaning Peace, tranquility, pacific, &c.

Friedburg, which is the name of an old and historic borough of the Moravians in central Forsyth county, south of the present city of Winston-Salem, grew out of the same tide of immigration, and the name Friedburg shows its great similarity to that of Friedens and comes from the same root words in its native language.

These Moravians had much in common with the early settlers along the banks of the Haw River, Reedy Fork, and all this section, and their histories often interweave as the student traces out the several lines of development. They were all animated by the same spirit and all were driven to this new world by the same common causes resulting from the European Thirty Years War and the persecutions that followed. The names of William Penn, of Pennsylvania, and Queen Anne, of England, stand as the names of friends of these people in these dark days.

Friedens historic church stands today as one of the most interesting spots in all this section. It is located about two miles north-west of Gibsonville on the original church grounds. Its origin goes back to the coming into this state of the first central European settlers. Whosoever these early comers settled they soon began the erection of church houses for regular worship. In these earlier days the church houses were generally built by the united efforts of both the Lutherans and the Reformed people. Such was the case with what we now know as Friedens Church. It was a union church and was organized about the same time as Brick Church, which is located six miles south of Gibsonville, and it is not improbable that both churches were organized by the same minister. It was first known as "Stahaker's Church," or "Shahaaker's Church" and older will recall that it was often called as it spelled Shoemaker's Church; this coming as the modern pronunciation from the original spelling—"Stahmaker's."

The first congregational group is supposed to have been formed about 1771; the date is not exactly clear. Rev. Samuel Suther was then preaching in a small log house built by the Lutherans and the Reformed people on the spot where the present Low's Lutheran Church now stands about ten miles south of Gibsonville. It is probable that this same Rev. Samuel Suther held the first services on the grounds of what is now Friedens Church. Butcher was a Swiss, born in

1722, and taught school and preached in various parts of Virginia, Carolina, Georgia, Maryland and Pennsylvania. In 1768 he was preaching in Mecklenburg county, N. C., and was in full sympathy with those who signed the Mecklenburg Declaration; he was an ardent patriot, and greatly hated by the Tories.

The Lutherans and the Reformed people were the original joint owners of the church property at Friedens, and each denomination either conducted its own services separately or held joint services as desired. As the Reformed people developed their interests at Brick Church, and later at Mt. Hope they gave less and less attention to their interests at Friedens. In 1828 Rev. John H. Crawford came as the Brick Church pastor, and remained until 1840. During these twelve years the Reformed congregation at Friedens was allowed to become scattered and the organization of the Reformed people at this place disintegrated. It was during this period, about 1830 to 1840, that the use of the foreign language was dropped in the pulpits served altogether, and all the services were conducted in English.

During this period of about seventy years these two denominations held joint interests in church and parsonage property; often united in joint services; and frequently were ministered by the same pastor regardless of denomination, when either pulpit was vacant. In 1855 under the leadership of Rev. G. W. Walker a Reformed minister, the connection of the Reformed members was altogether severed from Friedens and they were organized into a new church known as St. Mark's Reformed Church in the vicinity of what was known as Bones Station, a spot about two miles south of the present Elon College, where they still worship. It was many years later, however, before their financial claims of interest in the property of the Friedens pastorate were fully and finally adjusted to the satisfaction of all.

It is interesting to recall that many of the earliest ministers of both the Lutheran and the Reformed church spoke the foreign tongue. The first English Lutheran preacher in North Carolina was Rev. Robert Johnson Miller, a native of Baldovia, Angusshire, near Dundee, Scotland, born in 1758, reaching this country in 1774. He came south with General Greene's army during the Revolutionary War and remained here to preach after peace was declared. The first ecclesiastical assembly of the Lutheran Church in North Carolina was held in Salisbury in May 1794, and this man, the Rev. R. J. Miller was the first minister ordained by what is known as the "Green" minister.

In a copy of the minutes of the Southern Virginia Conference held in 1806 in Rockingham county, Va., we find this reference to Friedens Church: "In that region which lies partly in Orange and partly in Guilford counties there are three Lutheran churches, three Reformed churches, and one joint church named Friedens. In 1801 Rev. Phillip Henkle was called to serve as Lutheran pastor, who remained until 1806 when he accepted a call to Lincoln county."

In the minutes of the Synod held in 1810 at Organ Church in Rowan county there is this interesting statement: "Rev. Markart's pastorate: Pilgrim's, Beck's, Schwelzsguth (Swicgood), now Sandy Creek, Low's (now Low's), Friedens, Graves (now St. Paul's)." Certainly the field was large enough to elude the energies of any man.

The Lutheran churches in Guilford and what was then known as Orange counties were without pastors from 1805 to 1810. In 1810 Rev. Jacob Scherer became the pastor of these churches and did a great work over a wide territory. He had great stress upon teaching the young people the church doctrines, and won large numbers to his membership. In the absence of the modern Sunday school he saw the need and taught the young

and gathered them into the fold. His work grew so that Rev. Jacob Grieson (Grisson) was licensed as assistant pastor and did much to lighten the heavy burdens of the wide field.

Rev. C. C. Kellum was a laborer in Rev. John D. Scheldt originally from the South Carolina Synod after fine work in Rowan county came to this field. At some later time there may be opportunity to prepare a complete list of the pastors who have served in this field.

Some of the older people will recall the old church that stood in what is now the present cemetery. There is a very well confirmed incident connected with looking down one of the old fashioned double folding doors and making use of same to carry off a wounded soldier in days of war, it is said that the stain was there for years. Some still living will recall the old arbor used for outdoor meetings. Many a tale of "ye old time" clusters around that old arbor. It was a strongly framed and well roofed affair and was sold after the late Civil War to a citizen of Gibsonville, who moved it and had it rebuilt into a livery stable storage barn.

The present handsome brick structure stands as a monument to the liberality and Christian enterprise of the late Ludwick Suntoiers, Simon Wagoner and others who were among the leaders in its erection.

At one time the church attempted to conduct a school and erected a schoolroom on the grounds, and for several terms it did very good work, but finally the effort was dropped.

Friedens Church history will always be interesting to the student. It is wrapped up in the story of the early settlement of this section and many of the present family names can be traced back to the day of their original coming to this section. The lands have been handed down in families, and many today live upon lands dating back to their original ancestors. The church and section have always moved towards new things with much prudence, and change has come only after much thought.

To properly appreciate the present age and to plan wisely for the coming times one must know something of the history of the past. Upon the past the present is builded, and upon the present the future must grow. For this reason there ought to be more attention given to the story of the past, and more general information upon its facts and incidents.

How few today know anything of the labors of Rev. Adolph Nusmann and of the Rev. J. G. Arndt, and yet the seeds of the present Lutheran Church in North Carolina were scattered widely by these two faithful laborers of the older days in their missionary tours over Davidson, Guilford, Orange, Stokes and Forsyth counties. For fifteen years during the storm of the Revolutionary period these two heroic souls labored alone, and all Lutheranism west of the

Catawba River was founded by the efforts of Rev. J. G. Arndt. Christopher Rintlemann and Christopher Layre journeyed all the way to Europe, journeying first to London and then to Hanover for the purpose of securing "one pastor and preacher" for the work in North Carolina, and secured by this long and tedious journey the two men mentioned, Rev. Adolph Nusmann and Rev. J. G. Arndt, the latter of whom was both a school teacher and a preacher. In 1787 these two were joined by Rev. Christian Eberhardt, of Stuttgart, of the kingdom of Wurttemberg. Rev. Bernhardt was in Guilford county during a period of about ten years, from 1790 to 1800.

The people were liberal in those older days. Read this: "As soon as we arrived the Deacons visited us; they brought flour, corn, hams, sausages, dried fruit, chickens, turkeys, geese, &c., so that there has been no occasion for us to spend one farthing for housekeeping to this time."

But this sketch must draw to a conclusion. We need to awake to the rich stores of our past history; we need more interest in the great events of the days gone by that we may be inspired to even greater things in the present. A volume of rich and interesting history might

easily be written of Friedens Church if there were sufficient interest to warrant the undertaking. The history of the church is wrapped up in that of the state and the nation. There were brave and great souls in those days gone by that we all ought to know. They made the history of those times, and our day is hallowed upon the day that they fashioned.

The men of the Friedens Church community played their part in all the stirring scenes of the Revolutionary War. The sentiment was largely Whig sentiment, of course, as they had come here seeking freedom. They were on hand at Whitesell's Mill on the Reedy Fork; they were well represented at the Battle of Alamance in 1771, opposing Gov. Tryon in his oppressive, a suit, by the way, only seven miles northeast of the spot on which Friedens stands. They were at Guilford Court House in 1781 when the backbone of the British power was finally broken. They were willing to pay reasonable taxes necessary for the support of the government, but demanded a voice in that same government. They were selling forty bushels of wheat for about five dollars and were unwilling to pay extortionate taxes. They were in an undeveloped country, abounding in wild animals, and packs of wolves, and they refused to be oppressed despite their many difficulties. The historians Wheeler and Caruthers and others pay fine tribute to the spirit that prevailed in this section. The air was vibrating with the strains of freedom and liberty. Guilford Court House battlefield was distant about fifteen miles only from the church grounds. Gov. Tryon was building at New Bern for his home the finest house in all the Southern country, a palace for that day, and the brave pioneers of Friedens, together with those of other sections of Guilford, and what is now Alamance county, then Orange, felt that it was an outrage to allow such extravagance in that day of struggle and poverty. They were forced to become church militant, that is military, whether they so willed or not. The spirit that had brought them from distant homes across the Atlantic would not allow them to tamely submit to injustice in the royal government of that day as administered by the haughty Gov. Tryon.

Thus it is that the history of Friedens Church in its earlier period history of all this section, with the government then in operation, with the operations of the War of the Revolution, and with all that went to make up the life of that day. The people were by nature and inheritance religious, and their convictions often caused them to endure hardship and suffering "for conscience' sake." Verily, their works do follow them in the heritage they have left for coming generations.

ELON COLLEGE ITEMS.

Elon College, Nov. 7.—Yesterday was a busy day in the college community. In addition to the regular Sunday school, church and organizational services of the day at 6:30 p. m. Miss Heller, field secretary of the Y. M. C. A., addressed a mass meeting of the young women of the college.

At 8:00 o'clock the Willing Workers of the village, a missionary organization of the local church, presented a brief program of songs and recitations.

Following this brief service an address on his recent visit to Porto Rico was given by Dr. J. C. Atkinson, missionary secretary of the Southern Christian Convention. Dr. Atkinson spoke of the island of Porto Rico from the standpoint of race, natural advantages, education, and religion. Quite a number of the women of the town will attend the meeting of the Women's Missionary Conference of the Christian church for this state, which is to meet in Greensboro on Thursday of this week.

Newspaper articles introducing the Conference statement, now current (indicate that Blismarcks, Talleyranda, Gladstones and Beaconsfields are getting kind of scarce nowadays,

THOMAS SCHOOL ITEMS.

The helth on this route is good at this writing.

Mr. Albert Andrews and family spent Sunday with Mr. Henry Johnson.

Thomas school opened October 24. Mr. William Rieh is the teacher here. He is liked by all the scholars.

Mr. Hillary Wyrick and Miss Mable Wyrick spent a while at Mr. Eli Clapp's Sunday afternoon and had a nice time.

Mr. J. H. and L. M. Apple carried tobacco to Greensboro Tuesday.

Mr. Behey Dawson visited at Mr. Phillip's Sunday evening.

Mr. and Mrs. Winfield Andrews and daughter, Viola, moved to Oulpee last week. Hope them good success.

Mr. Lacy Andrews made a call at Mr. T. G. Rumley's Saturday night.

Mr. Albert Andrews carried tobacco to Reidsville Monday and got an average price.

Mr. Perry Michael has been quite sick for some time. Hope him a speedy recovery.

Mr. Russell Rumley had his corn husking last Friday night. Large crowd attended.

Best wishes to the Post and its many readers.

More Millions for Unenforcement.

Congress will be asked for \$10,000,000 for the enforcement of prohibition during the next fiscal year. This is \$2,500,000 more than the appropriation for the current year, and the increase is sought "to enable a more complete and efficient enforcement of the prohibition laws through enlarged forces and facilities."

Where is the assurance that this aim will be accomplished even in part? If \$2,500,000 more is needed to enforce prohibition next year, why is it not logical to suppose that a year hence a still greater sum will be required? Instead of becoming easier as the supply of legitimately distilled liquor on hand when prohibition went into effect grows less, the job becomes harder. The conditions of enforcement should have become more favorable by this time. If on the contrary they are becoming less favorable, how big is the final bill for enforcement, to be?

J. W. Boring, Jr., Honored.

Our young townsman, J. W. Boring, Jr., was elected vice-president of the Thirtieth Division (Old Hickory) at the annual reunion at Nashville, Tenn., on November 5th.

This a great honor, especially as he was not present and had not sought nor expected it.

Young Mr. Boring was one of the men who received a citation for bravery during the world war, an order being issued from army headquarters as follows: "This young non commissioned officer having volunteered, his services on first aid station, worked heroically for three days, saving the wounded and caring for the dead, under intense machine gun and shell fire without any apparent concern for his personal safety."

J. W. Boring, Jr., and Joe Rippey left Wednesday morning for Florida, going by automobile, where they expect to spend the winter.

Swarthmore Chautauqua.

The chautauqua has come and gone, and perhaps some of our good citizens are wiser but sadder for the nonce. The performances, with the exception of the Greek portrayal, to say the idea of such an aggregation of broken down vaudeville players presuming to ask a guarantee for their appearance in a town is preposterous in the extreme. Gibsonville has much better musical talent and Edison can be relied on to furnish us superior lectures by phonograph than "Dr." McKean dished out to us.

The Knockers Below.

Probably another reason why there is always room at the top, is because the fellows below are always knocking the props under the fellows above.

It is said that tax dodging is on the decline, perhaps because there are some things too big to be dodged.

P 1847

