




HISTORY
OF THE
EVANGELICAL LUTHERAN SYNOD
AND MINISTERIUM
OF NORTH CAROLINA



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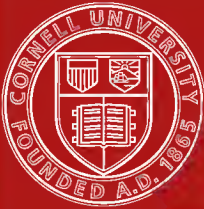
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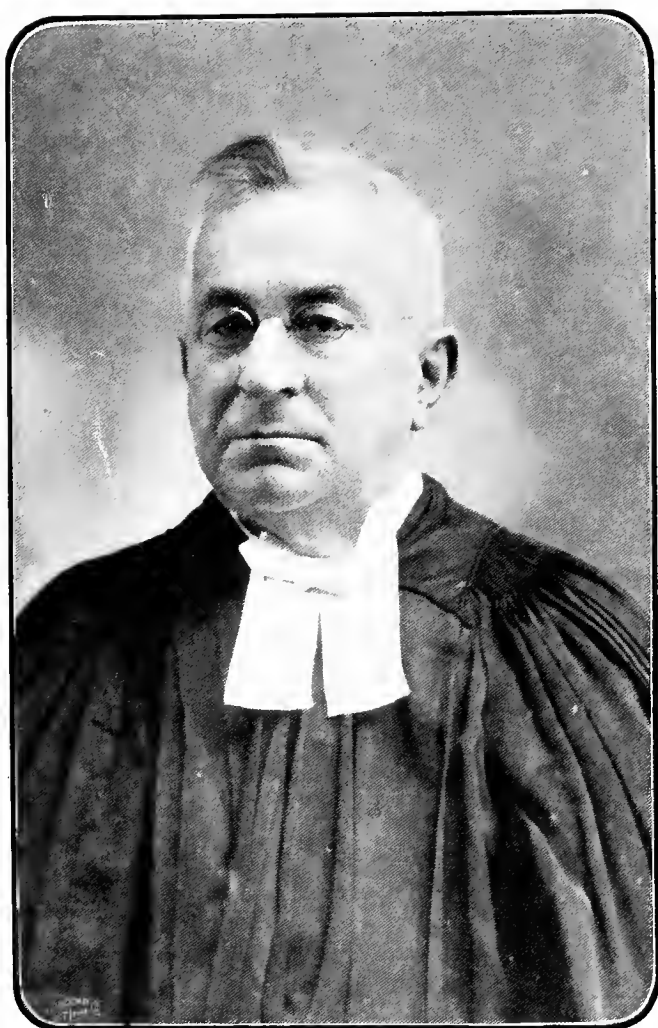


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REV. G. D. BERNHEIM, D. D.



REV. GEORGE H. COX, D. D.

THE HISTORY

OF THE

Evangelical Lutheran Synod and Ministerium

OF

NORTH CAROLINA,

IN COMMEMORATION OF THE COMPLETION OF THE FIRST
CENTURY OF ITS EXISTENCE.

BY

G. D. BERNHEIM, D. D., AND GEORGE H. COX, D. D.

*“Remember the days of old, consider the years of many generations: ask
thy father, and he will shew thee; thy elders, and they will tell thee.”*

(Deuteronomy xxxii. 7.)

1902.

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BY

G. D. BERNHEIM AND GEORGE H. COX.

In trust for

The Evangelical Lutheran Synod and Ministerium
of North Carolina.

PREFACE.

IT was no self-assumed undertaking that the authors of this History of the North Carolina Synod prepared this book for publication. They were appointed so to do by the Synod, as early as 1897, in order that it might be, when completed, an appropriate memorial volume for the Synod's approaching centenary anniversary, in 1903.

It has been a very pleasant, though by no means an easy, task to collect the material and write the history of this, the third oldest Lutheran Synod in America, and the Mother Synod of the Lutheran Church in the South.

Many difficulties presented themselves in the prosecution of the work, chiefly the meagreness of early records, necessitating much searching and extensive correspondence in collecting reliable facts. Time and labor have been unstintedly employed; no pains were spared in consulting every book and document available to us that was likely to furnish any desired information on the subject.

We herewith cheerfully acknowledge our indebtedness to "Bernheim's History of the German Settlements and of the Lutheran Church in the Carolinas," "Hazelius' American Lutheran Church," "Saunders' Colonial Records" in the Wilmington, N. C., Library, "Mann's Halle Reports," the "Helmstaedt Reports," "Rumple's History of Rowan County," and last, but not least, the entire set of the printed Minutes of the North Carolina Synod, from 1803 to the present time.

With just and generous appreciation of what other Synods have accomplished, we feel assured that all who read these pages will be convinced that, under Divine blessing, the North Carolina Synod has been no unimportant factor in carrying on the work of the great Lutheran Church in America.

If, by the reading of this History, the present and future members of the North Carolina Synod will be inspired to carry on the work of ministering at her altars with the pure Word and Sacraments, and extending her church work as faithfully as their predecessors have done, the authors will be fully satisfied that their labor has not been in vain.

May God's blessing rest upon this History of our time-honored Synod, and may we all more and more be enabled to sing :

“ My Church, my Church, my dear old Church ;
My fathers' and my own.”

G. D. BERNHEIM,
GEORGE H. COX.

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HISTORY
OF THE
Evangelical Lutheran Synod
OF
NORTH CAROLINA.

CHAPTER I.

EARLY COLONIAL HISTORY.

THE history of the Evangelical Lutheran Synod of North Carolina naturally begins with the history of the first Lutheran settlements in that wilderness, then but recently vacated by the Indians, now known as the Piedmont section of North Carolina.

Early records of colonization are few, difficult to find, and, when found, meagre in the narrative of facts that we most desire to know. But careful research makes it tolerably certain that the first German settlements in the Piedmont section were made in those localities now known as Rowan and Cabarrus Counties, about the year 1747. "Saunders' Colonial Records" state that, in the year 1755, Governor Arthur Dobbs visited these localities and found twenty-two families of Germans and Swiss, who had settled there some seven or eight years previously, that is, about 1747.

This antedates the settlement of the Moravians in that part of the State now known as Forsythe and other counties, as we learn from the life of their bishop, Spangenberg, who began the first

survey of the Wachovia tract in 1752, preparatory to the settlement of the Moravian colony, in 1753.

These families, the children and descendants of the original German settlers of Pennsylvania, had left their homes and their kindred in search of farm lands that could be more easily acquired than in the older settlements. No doubt news of their success had been carried back to their relatives, friends, and neighbors, and very soon, during the years that immediately followed, the emigrant wagon train of these hardy Germans wound its way down the Cumberland Valley of Pennsylvania, through the Shenandoah Valley of Virginia, over the rugged steeps of the Blue Ridge Mountains, into the inviting forest lands of North Carolina.

“These German settlers were all industrious, economical, and thrifty farmers, not afraid nor ashamed of hard labor, and were soon blessed with an abundance of everything which the fertile soil and temperate climate of that portion of North Carolina could furnish them. As they were all agriculturists, they generally avoided settling themselves in towns; uninformed in the ways of the world, ignorant of the English language, and unacquainted with the shrewdness necessary for merchandising, yet well informed in their own language and well read in their Bibles and other devotional German books, they remained at their own country homes, and enriched themselves with the productions of the soil.”*

The country to which they had come was an unexplored and almost impenetrable wilderness, in which many wild animals still were found, and which had but very recently been inhabited by none but the wild red man of the forest.

The new colonists had before them very much hard work to be done, with nothing but their own strength and skill to accomplish it. Forests were to be felled; the wilderness of nature to be subdued; the ground to be cultivated; the wild animals of the forest to be conquered; homes, school-houses, and churches to be reared; and all the many things necessary to make a home in the wilderness.

* Bernheim's History.

Prominent among their noble qualities was their religion; and hence, amidst their homes, they built their churches and organized their congregations. St. John's, in Salisbury; Zion, commonly called Organ Church, on Second Creek, Rowan County; and St. John's, on Buffalo Creek, in Cabarrus County, were the original mother-churches. These congregations were organized and their primitive houses of worship were erected very nearly about the same time. Their people were as one family. With the exception of Rev. Nussman, who died in 1794, their first pastors were the original organizers of the Synod, and the members of these congregations its bone and sinew.

For many long years they were without regular pastors, having only the services of such preachers as might happen to pass through the country. In the older settlements, from which they had emigrated, there were but few Lutheran ministers, and none at all to spare. In America, at that early period, there were no schools or seminaries for the education and training of ministers of their faith, and hence the only source from which to obtain pastors was the mother-church, in Germany, necessitating a tedious and dangerous voyage in a sailing vessel across the ocean. Thither they turned, and with blessed results, for in 1773 came their first regular pastor, the Rev. Adolphus Nussman. Accompanying him was the school teacher, J. Gottfried Arends (Arndt), who, two years later, was ordained to the Gospel ministry.

Then again, in 1788, came the Rev. Carl August Gottlieb Storch, in response to a call from Nussman for help in his work. These labored sedulously, in season and out of season, not only in the congregations of which they were pastors, but reaching out in all directions, traveling thousands of miles, through mountains and valleys, in all seasons of the year, covering an immense territory, organizing congregations wherever it was possible; selecting, fitting, and preparing young men for the Gospel ministry, ordaining them to the same, and thus laying the foundations of the great work that has followed them, and that stands to-day as a lasting monument to their ability, wisdom, and faithfulness.

CHAPTER II.

THE LIFE AND LABORS OF THE FIRST LUTHERAN MINISTERS IN NORTH CAROLINA.

THE immigration of German Lutherans to America began about the year 1680; the account of the Swedish and Dutch Lutherans not being included in this history. In a few years they made permanent settlements in New York, Pennsylvania, Virginia, Delaware, and North Carolina. Most of them had left the old Fatherland because of religious persecutions, and had come to the newly colonized country in search of freedom to worship God. They were, generally, very destitute in the things of this world, many of them being so impoverished by the war of the Spanish Succession as to be dependent upon the charity of Queen Anne of England, and the liberality of others, for both their passage across the ocean and for their sustenance for a time after arriving in America.

Very few pastors of their own faith came with them, so that for long and wearisome years most of them were without any religious privileges, and their children without the opportunities of securing an education.

The beginnings of the Lutheran Church in America were very small. The few pastors that were located here were men of ability, of strong faith and much physical endurance, but they could not cultivate the immense field, "White to the harvest," that was spread out before them. The demands upon them were greater than they could possibly meet, and hence constant appeals were sent to the mother-church in the Fatherland, the only source from which help could come. But it was a long, wearisome, and hazardous journey across the ocean in those days, and pastors who were willing to leave home and friends and sever the ties of relationship, and then undertake the long journey to labor in the wilderness of America, were not easily to be found.

Hence, although the population of the newly established colonies rapidly increased, both by natural growth and by immigration, the increase of pastors was not in like proportion.

Before the Revolutionary War there were in the whole territory now occupied by the United States very few Lutheran ministers, probably not more than twenty-five, serving congregations that were scattered all the way from Maine to Georgia. In North Carolina, for more than a quarter of a century, the German settlers were without any regular pastors, and were dependent for the occasional administration of the Word and sacraments upon any preacher who might happen to pass through the country.

Their school teachers would occasionally read a sermon for them, bury their dead, and, in extreme cases, baptize their children, but the congregations were wholly without regular pastoral care during all those years.

Then, in 1772, after careful and, no doubt, prayerful consideration, Organ Church, of Rowan County, and St. John's Church, of Mecklenburg (now Cabarrus) County, after having unsuccessfully tried to secure a pastor from the older settlements in Pennsylvania, determined to send a delegation to the Fatherland to appeal to their countrymen and brethren in the faith to send them a pastor, school teacher, and such pecuniary assistance as they needed to sustain them in order that they might have the Bread of Life broken to them in their own language, and by a pastor of their own faith, and also that their children might be instructed in the ways of righteousness, as well as to be taught, at least, the rudiments of a literary education.

Accordingly, Christopher Rintleman of Organ Church, and Christopher Layerly of St. John's Church, two brave, honest, and consecrated men of God, representing sixty families, undertook the long and hazardous journey, at their own expense. Leaving their homes in 1772, they traveled, on horseback, to Charleston, S. C., and there took passage to Europe in an ordinary sailing vessel.

In the execution of their commission they first visited London, in England, and then went to Hannover, in Germany, and

so earnestly and successfully did they present the petition of their constituents that they returned in 1773, bringing with them the Rev. Adolphus Nussman, as their pastor, and Mr. John Gottfried Arends, as their school teacher, besides numerous and valuable gifts to their congregations, and promises of continued financial aid. Thus the Rev. Adolphus Nussman became their first pastor, and the pioneer minister of the Lutheran Church in the province of North Carolina.

Born in Germany, in 1737, he was just in the prime of life. A convert from Roman Catholicism, a ripe and thorough scholar, a devoted and consecrated Christian, and an earnest and faithful preacher of the Gospel, he soon became very popular, winning the praise, admiration, and love of all who knew him. For twenty-one years, reaching through the stormy period of the Revolutionary War, he was instant in season and out of season, toiling amidst untold trials and difficulties, until God called him up higher. He was buried at St. John's Church, where, for twenty years, he had been the zealous and faithful pastor.

Two years after their arrival, that is, in 1775, the school teacher, Arends, was examined and publicly ordained by Rev. Joachim Buelow, of South Carolina. The ordination took place in Organ Church, August 22d, 1775. Thus we learn that the Rev. Arends was the first Lutheran minister ever ordained in North Carolina.

These two, Nussman and Arends, for twelve long years, labored together throughout the territory now known as the counties of Rowan, Cabarrus, Lincoln, Catawba, Iredell, Stokes, Davidson, Guilford, and other sections of the country.

Arends was the second pastor of Organ Church, succeeding Nussman immediately upon his ordination, and serving the congregation for ten years. He was a native of Göttingen, in Germany, and when he came to America was about thirty-two years old. He was fully prepared for his work of teaching, as is attested by the credentials, which he brought, of which the following is a translation :

“CERTIFICATE OF JOHN GOTTFRIED ARENDS AS SCHOOL
TEACHER TO NORTH CAROLINA, OCTOBER 16TH, 1772.

“Of his most serene Highness, most mighty Prince and Lord, Lord George the Third, King of Great Britain, France, and Ireland, Defender of the Faith, Duke of Brunswick and Lüneburg, Arch Treasurer of the Holy Roman Empire, and Elector, etc., real Privy Counselor and authorized President of the Royal and Electoral Consistory of this place, also of the Counselors of the Church Consistory, certifies herewith that the bearer of this, John Gottfried Arends, of Göttingen, in compliance with the desire of the Evangelical Lutheran congregation in North Carolina, namely, in Rowan County, to have a capable school teacher; and to this end, according to the attestation of the Governor, has sent deputies, and his royal Majesty and Electoral and serene Highness, our most gracious Lord, has commanded us to be serviceable to them; after due examination for such an office, found him to be experienced, he also having promised, according to the custom of this country and the published appointment for a future school teacher, to conduct his office with all fidelity and diligence, and manifest obedience toward his pastor, modesty toward the congregation, and love for the children.

“On the other hand, we do not doubt that the congregation will amply remunerate his serviceable labor, and make his stay, as well as that of the pastor, agreeable.

“However, should he desire to return, and be able to do so, then we promise him a proportional school service in this country according to the measure of his deportment and the time of his service, provided he has labored six years, at least.

“In testimony whereof we have affixed the royal and electoral seal and signature of the Consistory.

“Given in Hannover, the sixteenth day of October, 1772.

“Respectfully,

“KAUFF.”



For two years he taught the children of the congregation, and then, upon the request of the congregation and with the approval of Pastor Nussman, was ordained to the Gospel ministry,

on the eleventh Sunday after Trinity, 1775, as is attested by his ordination certificate, of which the following is a translation :

“SECOND CREEK, ROWAN COUNTY, N. C.
 “AUGUST 28, ANNO CHRISTI, 1775,
 “BEING THE ELEVENTH SUNDAY AFTER TRINITY. } ”

“The Rev. Mr. John Gottfried Arends has been examined by me, the Inspector over South and North Carolina, in the presence of several deacons, and thereupon ordained before the whole congregation, at their request.

“The above-mentioned John Gottfried Arends is now, from this date, a regular Evangelical Lutheran pastor and minister. We recommend him, therefore, to the kind reception of all Christians at the North, and heartily wish that he may, as a friend of the Bridegroom, bring many souls to the marriage supper of the Lamb, and wait faithfully upon his office ; also, with exemplary life and pure doctrine, bring all the straying and deceived back to the fold.

“This witnesseth out of love for the truth and its undoubted attestation.

“Signed, JOACHIM BUELOW,
 “*Missionary and Inspector over South and North Carolina.*”

During his ten years' service as pastor of Organ Church, he made numerous missionary tours, visiting scattered Lutherans, preaching the Word to them, baptizing their children, confirming their young people, and organizing congregations wherever it was practicable. But his chief work was in Rowan County, until the close of the Revolutionary War, when, in 1785, he removed to Lincoln County and became the founder of the Lutheran Church in all of that territory lying west of the Catawba River. There he labored unceasingly until July 9th, 1807, when, being sixty-six years, six months, and twenty-eight days of age, worn and weary and blind, he passed triumphantly over into the land of eternal bliss, leaving as legacy, to the Church and his posterity, an enduring reputation for piety, humility, and zeal.

He was buried beneath the old “Dutch Meeting-house,” in Lincolnton. A tombstone marks the sacred spot, upon which is carved an eagle, thirteen stars, and the motto of the then new



JULIA CAROLINA UNIVERSITY, HELMSTEDT, GERMANY, WHERE
REV. C. A. G. STORCH WAS EDUCATED.

Republic, "E. Pluribus Unum," and the following inscription, in "old German :"

"Here rests the body of the Rev. John Gottfried Arends. Having been a true Evangelical Preacher, and died July 9th, 1807, at the age of sixty-six years, six months, and twenty-eight days, of a kind of consumptive disease, after faithfully administering the office of preacher for thirty-two years.

"Blessed are all those who die, like thou :
They, to the rest of heaven, shall come.'

"Remember, man, as you pass by,
As you are now, so once was I ;
As I am now you soon shall be,
Therefore prepare to follow me.'"

The Rev. Charles Augustus Gottlieb Storch was born, educated, and ordained in Germany. In response to repeated calls from Nussman, at length, in 1788, the Helmstaedt Missionary Society sent the Rev. Storch to his assistance. He was a man of remarkable ability, having a thorough university training, a close and painstaking student, and was well versed in all questions of doctrine and Church polity then claiming the attention of the Church. For forty-three years he was the recognized leader of the Church in the South, and also exerted a strong influence in other parts of the country. Such was his scholarship that it was said he could converse fluently in five or six different languages. His life was full of labors for the Master, and men bestowed high honors upon him. In 1814 he was called to St. John's Church, in Charleston, S. C., but he declined the call, thereby endearing him all the more to his congregation in Rowan County. He died March 27th, 1831, in the full triumphs of a living faith, and was buried in Organ Church graveyard.

In the language of Dr. Rumble, a Presbyterian minister, in his "History of Rowan County," N. C., "His long service of more than forty years, including the critical period of his people's transition from the use of the German to the use of the English language, did much to preserve Lutheranism from decay and extinction in Rowan County. It is because of his labors,

doubtless, that the Lutherans are, at the present day, equal in numbers to all other denominations together in this county."

In the year 1787 Rev. Nussman's heart was gladdened in being permitted to welcome another laborer into the mission field of the Lutheran Church in North Carolina. This was the Rev. Christian Eberhard Bernhardt, a native of Stuttgart, in the kingdom of Würtemberg. He was ordained in Würtemberg, about 1785, and came to America in the year 1786. He landed at Savannah, and then proceeded to Ebenezer, Ga., where he remained twelve months. In 1787 he went to Rowan County, N. C., and labored among the churches there one year, doubtless in that part of the county east of the Yadkin River, now known as Davidson County. In 1788 he took charge of the congregations in Stokes and Forsythe Counties, which had been organized and frequently visited by Rev. Nussman. Here Rev. Bernhardt was married, but the records do not mention the name of his wife. One year later he removed to Guilford County, where he remained to the close of the year 1800, when he accepted the call to become the pastor of Zion's and several other Lutheran churches in Lexington District, S. C. There he served until August 27th, 1809, when he passed over the river of death and entered into the land of eternal rest. He was a good and true servant of the Lord and did faithful work in His vineyard.

Rev. Arnold Roschen was born, educated, ordained, and married in the city of Bremen, Germany. He came to America in 1788, arriving at Charleston, S. C., on the twenty-eighth day of November. He remained in Charleston ten weeks and then spent two weeks in his overland trip to North Carolina, arriving February 20th, 1789. His work was in Davidson County and his home was near Beck's Church, now belonging to the Tennessee Synod. Very little is known of him, except that he remained here but about eleven years, returning to Germany some time in 1800.

Rev. Robert Johnson Miller was born and educated in Scotland. He came to America in 1774, one year after the arrival of Revs. Nussman and Arends. He located in Charlestown,

Mass., engaging in mercantile business until the opening of the Revolutionary War, when he enlisted in the American army. The close of the war found him in Virginia, where, in 1784, he joined the Methodist Church and was licensed as a Methodist preacher. Laboring as such, he eventually came to North Carolina and preached in some of the western counties. About the year 1786 he became lay reader for the Whitehaven congregation of Lincoln County. This was an Episcopal congregation, composed of Episcopalians, Lutherans, and, possibly, German Reformed. The congregation had been dependent upon Rev. Arends for the administration of the Word and sacraments, but now, as related in another chapter, Miller was ordained, upon the petition from this congregation. For twenty-two years he labored as a Lutheran pastor, faithfully serving several Lutheran congregations. Once he was elected President and thrice as Secretary of the Synod, and in 1821, when he withdrew from the Lutheran Church, the President of Synod, Rev. G. Schober, in the name of the whole Lutheran Church, tendered him thanks for his many years of faithful service. He died in 1834, having lived a long and useful life in the service of the Master.

The Rev. Paul Henkel was a great-grandson of Rev. Gerhard Henkel, who was one among the very first Lutheran ministers to come to America. He was born near where Salisbury now stands, in 1754, or about seven years after the first German settlements, and forty-nine years before the organization of the North Carolina Synod. In 1760 the family removed to Virginia. When a young man, about twenty-two years old, he began preparing for the Gospel ministry, under the instruction of the Rev. J. A. Krug, of Fredericktown, Md. He was examined and licensed by the Ministerium of Pennsylvania, and afterward ordained by the same body, in Philadelphia, Pa., June 6th, 1792. He labored zealously, faithfully, and acceptably in different parts of Virginia until 1800, when he accepted a call to work in his native State. For five years he labored in Rowan and adjoining counties and then returned to Virginia, where he died on November 27th, 1825, loved and lamented by all who knew him.

Such were the men who, under God, were the pastors and leaders of the churches in North Carolina, prior to and reaching up to the organization of the Synod, in 1803. In intellectual attainments and culture they were giants in their day and generation; in their pastoral aptitude and faithfulness they have never been excelled; and their pulpit eloquence and power were such that vast congregations gathered to hear them, and many hundreds of souls were brought, under their ministrations, to the saving knowledge of the truth as it is in Jesus.

They were not confined, in their labors, to any geographical limits; the whole country, destitute of the means of grace, was their pastorate, and all needy souls their care. Broadly, deeply, and firmly they laid the foundations of many congregations in different States: some in North Carolina, South Carolina, Virginia, Tennessee, Kentucky, and even in Indiana and Ohio. Their business was hunting for perishing, lost souls; feeding them upon the blessed word and sacraments; and instructing and confirming the young and old in the glorious faith "Once delivered to the saints."

Long years ago their earthly toils were ended and they entered into that "Rest that remains to the people of God." Their blessed memory is with us, and the fruits of their labor we see all around us. God help us to follow them in their zeal and fidelity.

CHAPTER III.

THE CAUSES THAT LED TO THE ORGANIZATION OF THE NORTH CAROLINA SYNOD.

DURING the fifty-six years that intervened between 1747, the time of the first German settlements in the Piedmont section of North Carolina, and 1803, the time of the organization of the North Carolina Synod, many important events and changes had taken place, both in Church and State. Many of these events were fraught with deep interest and vital consequences.

When we read of the trials and difficulties, labors and sacrifices, privations and sufferings of those few pioneer pastors of our Church in North Carolina, it seems hardly credible that they could have endured so much and accomplished such really great things as they did.

Suppose, for example, that Nussman and Arends and Storch, like some others, had become discouraged and disheartened, and had abandoned the field, what would have been the consequences? Certainly the progress of our Church would have been retarded for years, and, possibly, her destruction accomplished by her members being carried over into other folds, as was the case, in some instances, in other parts of the United States.

Among the causes leading up to the organization of the Synod was the Revolutionary War, with its attendant influences and results upon Church and State. The period just preceding the outbreak of the war was full of encouragement and hope to the German settlers. They had had many and severe struggles during the first years of their settlement in North Carolina, but at length, under the blessings of the Almighty, temporal success had crowned their efforts; peace, prosperity, and happiness were theirs to a greater extent, and in a higher degree, than ever before. So, too, the conditions and prospects of the Church of

their love were brighter and more promising than they had ever been. Under the energetic, persevering, and faithful labors of their pastors, congregations had been organized and churches were being erected wherever there were Lutherans sufficient to justify the step, and, notwithstanding the immense amount of labor necessary to do so, these congregations were being faithfully served, and were growing in numbers, works, and fruits. True, there still were only a few pastors to occupy and cultivate the wide and growing field ; but, few as they were, they made up for the lack in numbers in their faith, zeal, and perseverance.

Through the instrumentality of their pastors, an interest in the colony, and especially in their churches, had been created in the parent Church in Germany. And, as a result, men and means had already been sent over, and there were prospects and promise of continued assistance in the near future, so that the colonists confidently and joyfully looked forward to the time when they would be fully provided with pastors and teachers to supply all their spiritual needs. But, alas ! how soon were all these bright prospects blasted ! The colonies were plunged into a bloody and heroic struggle for liberty, that lasted for eight long years ; and that, when ended, although liberty and independence were secured, it left behind evil results, from which it took them many more years to recover.

No matter how grand and inspiring the end contemplated, nor how glorious the final results, war is always a calamity. It inevitably brings death and destruction to both life and property. To the colonists in North Carolina, just emerging from their long and severe struggle, it came with blasting effects. Divisions were created between neighbors and friends, and even in families ; their hard-earned and closely husbanded means were, in a measure, swept away ; all progress and improvements ceased ; and the bright prospects, so lately theirs, disappeared like mist before the rising sun. Not only so, but under the baneful influences of the war, the faith and morals of the people became unsettled ; the means of grace were partially, and, in some localities, wholly neglected ; resulting in apostasy, skepticism,

and reckless infidelity. Rationalism also reared aloft its serpent head until, as a natural result, there was a breaking away from the old moorings of faith, and a corresponding godlessness and immorality of life. Our Lutheran colonists were not an exception to the general rule ; and hence the old Lutheran faith suffered, and the old symbols of that faith were set aside by many as old and effete ; or, if acknowledged at all, with such mental reservations as would eventually, if allowed to continue, have completely undermined and destroyed them ; while under the alluring name of liberty, church discipline was ignored and despised until the Rev. Storch was forced to admit that " Party spirit has risen to a fearful height. The prevalence of infidelity, the contempt of the best of all religions, its usages and servants, the increase of irreligion and crime, have occasioned me many sad hours."

Another consequence of the war, already telling so heavily upon our colonists and the Church, was the withdrawal of pecuniary aid and the furnishing of pastors by the Consistory of Hanover, in Germany, under whose supervision the churches in North Carolina had been, ever since the commissioners from Organ and St. John's congregations had laid their needs before it, in 1772.

During the eight years of the war, all communication with Germany was, of course, interrupted. And after the war, the Consistory of Hanover became indifferent to the necessities of the churches in North Carolina, because George III., of the house of Hanover, was the reigning King of England, and the Consistory of Hanover naturally was antagonistic to the independence of the American colonies. Finally, they transferred them to the supervision of the Helmstaedt Mission Society ; otherwise the churches might have dwindled away and died. Even with this help the churches were reduced to a feeble and impoverished condition, from which there seemed, at that time, but little hope of recovery.

It is one of the peculiarities of mankind to run from one extreme to another ; and, true to nature, in 1800 and 1801, in the turning away from infidelity and rationalism, that had become

so widespread and devastating in its results, there swept over the land a tide of fanatical revivalism, of a character and demonstration never known nor heard of before, causing wonder and surprise among both pastors and people, and resulting in a confusion of mind and a division of opinions.

The German churches for a time, at least, governed by the wise counsels of their pastors, refrained from participation in the wild and extravagant doings of those around them. But seeing their neighbors and associates, under the influence of preaching and praying, so strangely and powerfully affected, and finding that even their own pastors did not understand this emotional religion and were unable to explain it to them, it is no wonder that they, too, at length, yielded to this mysterious influence, and were carried into the movement even, perhaps, against their own better judgment.

The German Lutheran pastors were not, at first, agreed as to the worth and reliability of these new measures, and, naturally enough, felt the need of an organization, that would bring them into more intimate communion with each other, and be as a bond of union among them; some kind of an organization through which they could meet and consult with each other, and thus protect themselves and their people against false views and erroneous practices as they existed around them. So, also, they realized the need of more pastors, and the difficulty in obtaining them from Germany, hence the necessity of some kind of an organization among themselves that would not be under any foreign supervision, but have power and authority to examine applicants for the ministerial office, and, when found qualified, ordain them. This was impressed still more forcibly upon them by the remembrance of the petition that had been presented to the Lutheran pastors of Rowan and Mecklenburg Counties, asking them to examine and ordain Robert Johnson Miller, in order that he might serve certain churches in Lincoln County. In compliance with the wishes of the petitioners, a meeting was called at St. John's Church, Mecklenburg County, for May 20th, 1794, and then and there was held the first ecclesiastical assembly of the Lutheran Church of North Carolina.

All the Lutheran pastors, Nussman, Arends, Storch, Roschen, and Bernhardt, were present, participated in the examination and ordination of Mr. Miller, and signed their names to his certificate, which, in a mutilated form, is still in existence.*

The salient points in connection with this ordination are that previous to this time, Mr. Miller had been licensed by the Methodist Church to preach the Gospel; that as such Methodist licentiate he had been preaching to an Episcopal congregation; that those Episcopalians were highly pleased with him, and, there being no Episcopal Diocese in North Carolina at that time, petitioned the Lutheran pastors for his ordination; and that that Lutheran Ecclesiastical Assembly, fully satisfied with his examination, did ordain him to the Gospel ministry, he always to be obedient to the laws of the Episcopal Church. Thus he was the second pastor ever ordained by the Lutheran ministry in North Carolina. If there was any other business transacted at that meeting at St. John's, we have no record of it. And yet we can easily imagine that they must have consulted with each other, talked over the condition of the churches, and of their need of closer relations and more frequent intercourse. But, strange to say, there was no other meeting held, doubtless owing to the death of Rev. Nussman, which occurred only five months later, and the moving away of Revs. Roschen and Bernhardt a few years after that event.

Nine years later, however, on May 2d, 1803, a special conference of ministers and layman was held in Salisbury, N. C., for the sole purpose of organizing themselves into a Synod, or conference, as it was then called. Who inaugurated the movement, and what, if any, preliminary steps were taken, we do not know, only they met and organized at that time and place. Revs. Arends, Storch, Miller, and Paul Henkel, that is, all the Lutheran pastors, together with fourteen lay delegates, constituted the convention.

No list of congregations was published at that time, but there are good reasons for believing that Organ, St. John's of Salisbury, Union, Lutheran Chapel, St. John's of Lincoln County, Reformation, St. Luke's of Davidson County, Pilgrim, Richland,

* Bernheim's History, page 339.

St. Paul's of Alamance County, Lau's, Frieden's, Beck's, and Nazareth congregations were represented.

Rev. Arends was made President and Rev. Miller, Secretary.

The only business transacted was the taking of steps looking to the preparation and adoption of a constitution and arranging for the first annual meeting, to be held in Lincolnton, on the third of the following October.

Nussman, the old pioneer pastor, did not live to see that glad day, he having passed to his eternal reward soon after the meeting to ordain Pastor Miller, that is, November 3d, 1794.

St. John's Church of Cabarrus County, one of the three mother-churches in North Carolina, was not represented, and did not take part in the organization of the Synod, not uniting with the Synod until its Fourth Convention, held in Organ Church, October 20th, 1806.

At first there seems to have been no definite action as to the name the Synod should bear, being sometimes called "The Synod," and sometimes "The Synod of the Lutheran Church." But in 1817 it was definitely fixed as "The Evangelical Lutheran German and English Synod of North Carolina and Adjacent States." This continued to be the official title until the discontinuance of the use of the German language, when the words "German and English" were dropped. And when in the course of years other Synods were formed and her work was confined to North Carolina, the words "Adjacent States" were likewise eliminated. Now her official and chartered title is "The Evangelical Lutheran Synod and Ministerium of North Carolina." Thus the Synod was launched upon the sea of time. The grand old fathers, few but wise and noble, built, indeed, better than they knew. Little did they realize the importance of the step they had taken! Little did they think of the struggles through which they and the whole Synod would be called to pass! But they built in the name and fear of God, looking to Him for guidance, trusting all in His hands. And He accepted the trust, and has ever been with the Synod, leading, protecting, preserving, and blessing her abundantly. Truly may we exclaim in this centennial year of the Synod,

"Hitherto hath the Lord helped us."

CHAPTER IV.

CONFESSIONAL HISTORY OF THE SYNOD.

THAT the original fathers and founders of the Lutheran Church in America brought with them from the Fatherland a strong Lutheran consciousness, an abiding love for the dear old Church, and an intelligent faith in her distinctive doctrines and usages is certainly beyond question or dispute. But it is also a well-known and lamentable fact that in the years that followed great changes took place, in many things, that were not always in full accord with the teachings of the Symbolical Books.

Settled in a new and strange land; far removed from the direct influences of the old home Church; surrounded by fanatical sects, all eager to proselyte; with very few ministers of their own faith, and in some localities without any for years, it is not to be wondered at that the Lutheran confessional consciousness of their descendants became weakened, blurred, confused, and in some instances so vitiated as to be scarcely recognizable.

As a result of these conditions, the records show that the Ministerium of Pennsylvania, the oldest Lutheran Synod in America, organized by Muhlenberg and his co-laborers in 1748, was for more than half a century without any distinctively Lutheran, official, confessional basis.* In her first Constitution, in both the original and the later revised editions, there was no mention of the Word of God or of any of our Lutheran confessions.

So, too, the Ministerium of New York, the second oldest Synod in America, organized in 1786, thirty-eight years after the Ministerium of Pennsylvania and nineteen years prior to the North Carolina Synod, was for years in the same condition.

* Prof. J. W. Richard, D. D., in *Lutheran Quarterly*, October, 1895, page 459, etc.

Her Constitution was absolutely silent concerning the Bible and the Lutheran confessions, and did not even contain the word Lutheran.

It is not strange, therefore, that the German Lutheran settlers in North Carolina, who had nearly all come from Pennsylvania, where so much laxness prevailed, should be found wanting in the same things. Here, too, they were not surrounded with any circumstances that specially called for a specific confessional statement. They were at peace among themselves, as well as with others around them; there was and had been no assault made upon their Church or its doctrines, and hence there was no apparent necessity for dogmatical declarations as to their own faith, or the faith of the Church which they loved. In consequence, the Constitution adopted by the North Carolina Synod, at its first annual meeting at Lincolnton, N. C., October 17th, 1803, following the examples of the two older Synods, was intended simply as a statement of the principles or laws by which they proposed to be governed in carrying on the work of the Church and in maintaining discipline among both pastors and laymen, and not as a specific statement of the confessional basis of the Synod. As such, it did not contain the word Lutheran, nor any direct mention of the confessional writings of our Church.

But that does not mean, and should not be construed to mean, that the Synod, as such, had no Lutheran consciousness, was lacking in Lutheran faith, or that they questioned, doubted, or disputed any of the doctrines of the Lutheran Church, but only that there was, at that time, no known necessity for a formal and public confessional statement, and hence no such statement was made.

When, in after years, the necessity arose, her specific declaration was not wanting. That the Synod, as such, held the true Lutheran position, the Word of God, the only and infallible rule of faith and practice, and the confessions of the Church correct interpretations of that rule, is evident from the fact that in her first Constitution she says (Article IV.): "No one shall be ordained to the ministry until the ministers who examine

him are fully satisfied that he has a sufficient and satisfactory acquaintance with the New Testament in the Greek language, his faith (doctrines of the Church), and the Latin language." There can be no question but that the expression "Doctrines of the Church" then meant and had reference to the Lutheran confessions, and hence, in this article of the Constitution, there is the subscription to both Word and confessions. Not, to be sure, in as definite, precise language as she used in after years, and yet clear enough that she understood what she meant, and there was no challenge to her position.

From this position she has never receded. So far as authentic records are concerned, there are no evidences that she ever modified, denied, or rejected any article of the Lutheran faith, but has ever pressed on to a deeper consciousness and a fuller and clearer statement of what she believes.

It is an interesting study to mark how the Synod gradually developed her Lutheran consciousness, more and more forcibly, plainly and formally expressing herself, as the times and circumstances seemed to demand.

Thus, in 1804, at the Second Annual Convention, she ordered that "The first twenty-one articles of the Augsburg Confession be printed on sheets so that all members of the congregations may obtain them at small price, so as to become acquainted with them.*

In 1806†, at the Third Convention, she ordered "That no pastor in our connection shall confirm children, except in case of absolute necessity, without a six-weeks' preparation beforehand." And when the question arose as to "Which Catechism should be the basis of instruction?" she unanimously and emphatically declared that the Catechism published by Ambrosius Henkel might be used in explaining the meaning, but that "Luther's Smaller Catechism must ever be the basis of catechetical instruction."

In 1817 she revised her Constitution, and in 1818 published it and twenty-two articles of the Augsburg Confession, together

* See Printed Minutes, 1804, page 13.

† See Printed Minutes, 1806, pages 14-15.

with other matter, in a book, that afterward became a bone of contention, and was popularly called "Luther," which by the direction of the Synod had been prepared by Rev. G. Shober, and which was "highly approved" and "unanimously adopted" by the Synod.

The following is the Constitution :

"CONSTITUTION OF THE EVANGELICAL LUTHERAN GERMAN AND ENGLISH SYNOD OF NORTH CAROLINA AND ADJACENT STATES, AS REVISED AND ENLARGED AT THEIR OCTOBER SESSION, 1817.

"ARTICLE I. The first twenty-one articles of the Confession delivered to the assembled Diet at Augsburg, in Germany, by the Lutheran divines, known by the name of the *Augsburg Confession*, as extracted from the Bible, is the point of union of our Church. Every minister, before ordination, pledges himself to the same.

"ARTICLE II. The Synod consists of ordained ministers and candidates to the ministry, and is to meet annually, on Trinity Sunday, in rotation of counties.

"ARTICLE III. Every congregation hath a right to send deputies, such as are in full communion of our Church, and if they produce a certificate of their election they are entitled to a seat and vote.

"ARTICLE IV. All deputies have a right to vote, by congregations, so that every congregation has a vote, and the majority decides; but the lay deputies, taken together, have no more votes than the number of ministers belonging to our ministry respecting general concerns.

"ARTICLE V. Every Synod elects a President, Secretary, and Treasurer. The first two officers must be ordained ministers, and belong to our ministry.

"ARTICLE VI. No person shall be admitted to administer the Word, except he be recommended in writing, and, on examination, found to be sufficiently qualified; and not before he is twenty-one years of age.

"ARTICLE VII. No preacher (except he is ordained or licensed by a Synod in the United States, and bearing sufficient credentials of the same, and of his moral conduct) is admitted as belonging to our Church, before he is licensed in writing, sealed with the ministerial seal, and signed by the President and countersigned by the Secretary. These licenses are only granted for one year, except in extraordinary cases. Every license ex-

presses the degree of authority thereby given, and on expiration of the same the authority ceaseth.

“ARTICLE VIII. The degrees of our ministry are: Catechet, candidate, deacon, and pastor. The first two degrees are under license; the third under ordination, but confined to his congregations; the last conveys general authority, but he must have studied divinity in a seminary, or with an ordained minister, for three years, and have made tolerable progress in the classic languages, but, in particular cases, exceptions may be admitted.

“ARTICLE IX. It is incumbent on the Synod, as far as possible, to provide that such congregations as have no regular ministers appointed, and who apply for the same, may be served by visiting ministers, with all ministerial functions; and that the Lord’s Supper may be celebrated at least twice in each year. And the holy sacrament is always to be celebrated in the congregation, at the opening or meeting of a Synod, to which all full members of our Church, from other congregations, are to be invited. The President is to appoint the ministers for that purpose, if there is no settled minister in such congregation.

“ARTICLE X. Every minister, of every grade, is to keep a register of baptisms, confirmations, marriages, and burials, in his congregation, and report the same annually to the Synod, with such other memorable occurrences as deserve attention.

“ARTICLE XI. It is the duty of every preacher to instruct all children of our members, from twelve years old and upwards, in the Catechism, and to confirm them, or have them confirmed, in their baptismal vow, by authorized ministers, and admit them to the sacrament, when they are sufficiently enlightened. The Small Catechism of Dr. Luther, in the German language, and the Christian Catechism, in the English language, are to be used for such instruction, and the doctrine is to be explained for six weeks prior to the confirmation, if possible.

“ARTICLE XII. Only such as are baptized and (when that was done during infancy) confirmed, and have partaken of the Lord’s Supper with us, can be acknowledged full members of the Church.

“ARTICLE XIII. This Constitution can be altered or amended when two-thirds of all ministers and deputies agree.”

Now notice that Article I. of this Constitution reads thus: “The first twenty-one articles of the Confession, delivered to the assembled Diet at Augsburg, in Germany, by the Lutheran divines, known by the name of the Augsburg Confession, as extracted from the Bible, is the point of union of our Church.

Every minister, before ordination, pledges himself to the same."

Of this, two things are important. It was the first officially declared specific confessional basis of the Synod, and it was the first formal and public avowal of the recognition of the Augsburg Confession by any Lutheran Synod in America.

In 1818, the Ministerium of Pennsylvania, the oldest and by far the largest body in America bearing the Lutheran name, inaugurated a movement looking to a closer union of all the Lutheran Synods in America. In 1819 she sent out to those Synods a proposed "Plan of Union." In that plan there was no formal confessional basis suggested, and the Bible and the Lutheran Confessions were not so much as named.

In 1820, when the General Synod was formally organized, the North Carolina Synod was represented by Rev. G. Shober. Acting under instructions given by the unanimous voice of the Synod, at the convention held in April, 1819, he endeavored, in the name of the Synod, though unsuccessfully, to secure the recognition of the Augsburg Confession in the plan of union, and in the proposed constitution for the new general body.

Of this effort of the North Carolina Synod and the results flowing from it, Dr. J. W. Richard, in the *Lutheran Quarterly* for October, 1895, says: "Fortunately for the Lutheran Church in the United States, the New York Ministerium, which took part in the adoption of the Constitution at Hagerstown, in 1820, did not send delegates again until 1837; and the Pennsylvania Ministerium, whose delegation at Hagerstown outnumbered all others together, withdrew prior to the meeting of 1823, and was not represented again on the floor of the General Synod until 1853, thus giving the Lutheran Confessional Consciousness, which existed in the North Carolina and Maryland-Virginia Synods, time to grow and strengthen until the body should become Lutheran in reality as it was in name."

As evidence of the Synod's continued advancement upon the principles laid down in her first Constitution, and that she intended that her pastors should be competent to teach true Lutheran theology, in accordance with those principles, she, in

1846, adopted the following questions, to be propounded to all candidates for ordination :

“ 1. Do you believe the Scriptures of the Old and New Testaments to contain the Word of God, and that it is the only infallible rule of faith and practice ?

“ 2. Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession ? ”

This continued to be the doctrinal basis of the Synod until 1869, when, as a further evidence of her determination to preserve and maintain her distinctive Lutheran basis, she adopted, unanimously, the following :

I.

“ We believe that the Canonical Books of the Old and New Testaments are given by inspiration of God, and are the perfect and only rule of faith and practice.”

II.

“ We believe that the three general creeds, the Apostolic, Nicene, and Athanasian, exhibit the faith of the Church universal, in accordance with this rule.”

III.

“ We believe that the unaltered Augsburg Confession is, in all its parts, in harmony with the Word of God, and is a correct exhibition of doctrine.”

IV.

“ We believe that the Apology, the Catechisms of Luther, the Smalcald Articles, and the Formula of Concord are a faithful development and defense of the doctrines of the Word of God as set forth in the Augsburg Confession.”

To this basis the Synod adhered unreservedly until 1889, when she, unanimously and without debate, adopted her present Confessional Basis, which is as follows :

“ The Evangelical Lutheran Synod of North Carolina confesses that the Canonical Books of the Old and New Testaments are the Word of God, given by inspiration of the Holy

Ghost, and are the clear, only, and sufficient rule of faith ; that the three general creeds, Apostles', the Nicene, and the Athanasian, exhibit the faith of the Church universal, in accordance with this rule ; that the unaltered Augsburg Confession is, in all its parts, in harmony with this rule of faith, and is a correct exhibition of its doctrine ; and that the Apology, the Larger and Smaller Catechisms of Luther, the Smalcald Articles, and the Formula of Concord are a faithful development and defense of the doctrines of God's Word and of the Augsburg Confession. All her questions concerning the faith of the Church, its ministers or congregations, and the administration of the Word and sacraments, shall be judged and decided according to this rule and these Confessions."

Thus we have briefly traced the confessional history of the Synod, from its beginning up to the present, and the only conclusion that can be drawn is that her elaborate and unequivocal Lutheran Confessional Basis of to-day is but the outcome, the natural growth and developement of the fundamental principles embodied, though ever so crudely, in her first Constitution.

In the course of her long and eventful life it is not surprising if there have been those in her ranks, at different times, who were unsound and un-Lutheran in faith or practice, or both. It has been so in nearly all Synods. But if there have been any such, the responsibility, the blame, should be laid upon them personally, and not upon the Synod. For, as such, there is no record of her ever having denied or rejected any doctrine of the Lutheran faith. She has always stood, as she stands to-day, squarely upon the Word of God as the rule of faith, and the Confessions as correct exponents of that rule.

CHAPTER V.

TERRITORY AND GROWTH OF THE SYNOD.

To us, of the present day, who have always enjoyed the advantages and blessings of Synodical relations, it seems strange that in the early life of our Church in America so many years were permitted to pass away before the congregations were organized into Synods. But, strange as it may seem to us, it is, nevertheless, true, that although the first German Lutheran immigrants came to Pennsylvania about 1680, and that their first congregations were organized very soon thereafter, yet it was not until sixty-eight years later, that is, 1748, that the Ministerium of Pennsylvania was organized. And, although the first Lutheran immigrants settled in New York about 1621, and their first congregation was organized in 1664, yet it was not until one hundred and forty-seven years later, and thirty-eight years after the formation of the Ministerium of Pennsylvania, that is, 1786, that the Ministerium of New York was organized. So, too, in the territory afterward occupied by the North Carolina Synod. Although the first German settlements in the Piedmont section were made in 1747, and the first congregations were organized somewhere between then and 1766, yet it was not until fifty-five years after the formation of the Ministerium of Pennsylvania, fifty-six years after their first settlement was made, and when their first congregations were about forty years old, that the Synod was organized.

Why this long delay, can be matter of conjecture only, as no records concerning it have been found. But when we remember that Rev. Nussman had succeeded, before the Revolutionary War, in placing the Lutheran Church in North Carolina in connection with the parent Church in Germany; that through this arrangement substantial help in both men and means had been received, and the Church thereby greatly benefited; that after

the war Nussman made strong and successful efforts to renew the relationship which had been severed by the war; that his principal congregation, St. John's, of Cabarrus, had adopted resolutions and made pledges concerning the funds donated; and that the congregation did not participate in the organization of the Synod, we are led to the inference that Rev. Nussman must not have favored the severing of their relations with the Church in Germany, and the formation of a Synod to be independent of all other ecclesiastical bodies. Being the senior minister, loved, honored, and respected by all, it was perfectly natural for both pastors and congregations to defer to his opinions and wishes, and hence the Synod was not organized until nearly nine years after his death.

When, however, the Synod was organized, in 1803, the Church was aroused and enthused as it never had been before. New life and hope and energy were thereby created in the minds of pastors and people, resulting in a rapid growth in numbers and strength and a wide expansion of territory.

At the organization of the Synod, as stated in a former chapter, there were present and participating four ministers and fourteen lay delegates, presumably representing, at least, fourteen congregations. In those early days they did not publish the list of pastors, lay delegates, and congregations belonging to Synod, as we do now, and hence it is impossible for us to know just what congregations then constituted the Synod, and who the lay delegates were.

That we may realize how rapidly the Synod grew; let us take a glance at those early records.

At the Fourth Convention, held in 1806, St. John's Church, Cabarrus County, and Indian Creek Church were received.

At the Eighth Convention, held in 1810, one congregation in North Carolina and Bethel, St. Peter's, and Zion Churches, of South Carolina, were received and the following preachers, churches, elders, deacons, and lay readers were reported as belonging to the Synod :

IN ROWAN COUNTY, N. C., REV. C. A. G. STORCH, PASTOR.

CHURCHES.	ELDERS.	DEACONS.
Zion's, <i>i. e.</i> , Organ.....	Theobald Lentz..... George Michael Heilig.. Adam Stenerwald..... Adam Gruss.....	George Huthman. John Miller. John Edelman. Nicholas Beringer.
Buffalo Creek, <i>i. e.</i> , St. John's, Cabarrus.	Nicholas Ridenauer.... John Beringer..... Jacob Bast..... Jacob Miller.....	Peter Thiem. Paul Beringer. Martin Blackwalder. John Ridoehr.
Irish Settlement, <i>i. e.</i> , Lutheran Chapel.	..... Conrad Schlup.....	John Setzer. Michael Bastian. John Kistler. Tobias Guthmann.
Pine Church, <i>i. e.</i> , Union	..... ..... .....	Jacob Braun. Andrew Baner. George Froelich.
Crooked Creek Church...	.....	Ludwig Hardess.
St. Peter's.....	.....	John Herche.
Bear Creek, <i>i. e.</i> , Bethel, Stanly County.	John Bernhard, Lay Reader.....	Christopher Leyerli. Henry Zeits.

IN DAVIDSON COUNTY, N. C., REV. LUDWIG MARKERT, PASTOR.

CHURCHES.	ELDERS.	DEACONS.
Pilgrim Church.....	Christian Meyer..... Valentine Tag.....	Henry Conrad. Peter Lapp.
Beck's Church.....	John Beck..... David Beyrer.	Ephraim Gass.
Swicegood's, <i>i. e.</i> , Sandy Creek Church.....	Adam Schweisguth.... John Gabel.....	Henry Ratz. Philip Beck.
Lau's Church.....	John Gobel..... Jacob Krieson.....	Ludwig Lau. John Philippi.
Frieden's Church... ..	..... .....	John Gebel. John Kob.

IN ORANGE COUNTY, N. C.

CHURCHES.	ELDERS.	DEACONS.
Grave's Church, <i>i. e.</i> , St. Paul's, Alamance.....	John Fogelman. Melchior Essley.

IN RANDOLPH COUNTY, N. C.

CHURCHES.	ELDERS.	DEACONS.
Richland Church.....	John Schwartz..... Jacob Krieson, Lay Reader.	Joseph Staley.

IN STOKES AND ROWAN COUNTIES, REV. GOTTLIEB SHOBER, PASTOR.

CHURCHES.	ELDERS.	DEACONS.
Muddy Creek Church.....	.....	Henry Holder. Samuel Vogler. John Krausser.
Dutchman's Creek.....	Nicholas Glück.....	Benjamin Henkel. Henry Clement.

IN LINCOLN COUNTY, N. C., REV. PHILIP HENKEL, PASTOR.

CHURCHES.	ELDERS.	DEACONS.
St. John's Church.....	John Eisenhauer. John Stein..... Christopher Siegman.... Jacob Vollbrecht.	Bernhard Siegman. John Schmidt.
Old Church.....	.....	John Schmeyer.
School-house Church....	Thomas Huber..... Abraham Hefner.....	Jacob Klein. Peter Heil. Daniel Lutz.
Kassner's Church, <i>i. e.</i> , Castner's Church.....	John Huffman..... Peter Rein.....	Jacob Straub. Michael Kassner.
Lebanon Church.....	Matthias Kilian.....	Moses Baumgartner.
Emanuel's Church.....	G. G. Gerding..... Ludwig Hefer.....	George Risch. David Mastaller.
Hebron Church.....	.....	Nicholas Eiler.
Zion's Church.....	.....	Benjamin Weitmer. Jacob Hahn.

IN SOUTH CAROLINA, WITHOUT PASTORS.

CHURCHES.	ELDERS.	DEACONS.
Bethel Church.....	George Kelly..... George Weiss..... George Lohrman.....	George Bauknecht. George Metz. John Weiss.
St. Peter's Church.....	Yost Metz..... Gottfried Herman.....	Samuel Wingard. Jacob Rauch.
Zion's Church.....	Christopher Kaufman... Christian Wingard.....	Jacob Nonnenmacher. John Dreher.
Reformed Church.....	Henry Kuhn. Samuel Bockman. Henry Schull.	

At the Ninth Convention, held in 1811, the following-named nine congregations, in Tennessee, served by Charles Z. Henry Smith, were received :

COUNTY.	CHURCHES.	ELDERS.
Sullivan.....	Zion	John Shafer. Adam Miller.
Sullivan.....	Rollers	Martin Roller. George Lideke.
Washington.....	No name given.....	Abraham Shnep. Elias Bowman.
Washington.....	Brownsboro	Jacob Spohr. Adam Itz.
Green	Patterson	Christian Beebel.
Green.....	Sinking Spring.....	J. Damsmelzer. Christ. German.
Green	Cove Creek.....	Frederick Godshall. Peter Richter.
Knox.....	Lonax	Henry Lonas. Henry Mauck. Nicholas Gibs. Henry Lauer.
Blount	Thomas.....	Henry Thonas. John Maurer.

At the Tenth Convention, held in 1812, Hopewell and Bethel Churches, in Stokes County, N. C., and Sandy Run Church, in South Carolina, were received.

At the Eleventh Convention, held in 1813, five congregations in Virginia were admitted, named as follows :

COUNTY.	CHURCHES.	ELDERS.
Shenandoah	On Hoxbiehl.....	Frederick Sauer. John Shenk.
Shenandoah	Solomon's.	
Rockingham	Rider's.....	John Roller. John Bauman.
Rockingham	Stuart's.....	Valentine Roland. Frederick Bish.
Shenandoah	St. Paul's.....	Christian Strohle. Jacob Folz.

At the Twelfth Convention, held in 1814, several congregations in South Carolina were received. At the Thirteenth Convention, held in 1815, St. Michael's in Iredell County and Christ's Church in Rowan County were received; and during the years 1815 and 1816 petitions were received from various congregations in South Carolina, Tennessee, Mason County, Va., Pendleton County, Va., Rutherford and Burke Counties, N. C., Fairfield County, Ohio, and Washington County, Ind., requesting to be visited by ministers to administer the Holy Sacraments to them, or to have certain lay readers to be examined and licensed, so as to labor in holy things among them.

At the Fourteenth Convention, held in 1816, it was decided that the names of all pastors, candidates, and catechists belonging to the Synod should be printed in the minutes. The following is the list:

Pastors.—C. A. G. Storch, Paul Henkel, R. J. Miller, Philip Henkel, Ludwig Markert, Jacob Scherer, J. P. Franklow, and G. Dreher.

Candidates.—D. Moser, David Henkel, Jacob Zink, Adam Miller, J. W. Meyer, Peter Schmucker, Andrew Henkel, Michael Rauch, Jost Muetze.

Catechists.—Jacob Krieson, Philip Roth, Daniel Scherer, Jacob Miller, Daniel Walcher, J. E. Bell, John Dreher.

Thus it is seen that in 1816, thirteen years after the organization of the Synod, there were nine pastors, nine candidates, seven catechists, and about sixty congregations, numbering, perhaps, six thousand members.

These were scattered over an area reaching from the Ohio River to the Gulf of Mexico and from the Atlantic Ocean to the Mississippi River, or, in other words, the whole southern territory now occupied by the eight Synods, constituting the United Synod of the South.

Such was the statistical and territorial condition of the Synod at the close of the Fifteenth Convention, held in 1817, the year preceding the beginning of the difficulties resulting in the organization of the Tennessee Synod; and notwithstanding that unhappy division, the consequent falling off in numbers, and

the deplorable conditions that followed, the Synod reported in 1821, the year after the actual rupture, ten pastors, four deacons, four candidates, six catechists, and about fifty congregations, who reported for the year 578 children and thirty-nine adults baptized and 189 young people confirmed.

The years that followed were filled with wrangling and unprofitable discussions; but the Synod, though rent by schism and harassed by open foes and secret enemies, pursued the even tenor of her way, intent upon her one great work of saving souls, through the ministration of the Word and sacraments. And God blessed her in her work, strengthening and enlarging her borders and increasing her usefulness year by year. In 1824 another division took place; this time in peace and brotherly love, the pastors and churches in South Carolina withdrawing and organizing the South Carolina Synod.

Again, in 1842, the brethren in Virginia organized what is now known as the Southwest Virginia Synod. Not because of any difficulties or differences, but that they might the better cultivate their immediate field.

From the Tennessee Synod has since gone out the Holston Synod, and from the South Carolina Synod have gone out the Mississippi Synod and the Georgia Synod.

Thus it is seen that these Synods are the children and grandchildren of the mother-Synod, altogether now numbering more than 200 pastors, nearly 500 congregations, and nearly or quite 40,000 members.

Through all the years that have followed from the little meeting in Salisbury until now, God has always been with the Synod, her "Refuge and strength, a very present help in trouble," blessing and prospering her in every way, and giving her souls as seals of her ministry, so that to-day, although she no longer covers the immense territory that she once did, her work being confined to only a part of the State of North Carolina, she numbers in her fold thirty-eight pastors, sixty-two congregations, and nearly 8000 members, more than she ever numbered before at any one time.

CHAPTER VI.

THE RUPTURE OF 1819 AND 1820.

SIXTEEN years have come and gone since the Synod was first organized, then numbering only four pastors and fourteen congregations. During these years many changes have taken place both in Church and State. Under the blessings of her Master, she now numbers eleven pastors, five candidates, ten catechists, and about sixty congregations. Fourteen times the Synod has assembled, many questions have been discussed, many measures adopted, much work undertaken, and great good accomplished. And through it all God has been with her, peace has reigned, and the Synod has been a unit upon all questions of doctrine and polity, with the one only exception of the question of licensure, or rather ordination. Well might it have been said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

But now, alas, after so many years of peace, a struggle begins that, at length, ends in the first rupture in the Lutheran Church in America, followed by years of bitterness and strife and alienations, the effects of which are still felt, after a lapse of more than three-quarters of a century.

At first the cloud that threatened the peace of the Synod was but a mere speck in the Synodical horizon. But, housed in men's hearts and nursed by their passions, it widened and grew and spread until the whole sky was overcast and the storm burst in all its fury, carrying havoc and destruction in its mad career. By it, the Synod was rent in twain; brethren, who had labored together in love for years, became open and avowed enemies; congregations composed of those who had always lived together in peace and harmony were rudely shattered; life-long friends and companions were alienated; the peace of many family circles broken up, the work of the Church interrupted, and her progress

crippled and retarded, not only then and in North Carolina, but ever since then and in many other parts of our country.

The causes leading up to these dreadful consequences seem so inadequate that the unbiased historian hesitates to record them, and yet they must be recorded, else how shall this be the history of the Synod?

Undoubtedly the first and principal cause was personal differences among individual members. To understand fully, we need to recapitulate somewhat.

In accordance with the customs then in vogue, during the interim of Synod, between the Tenth and Eleventh Conventions, that is, some time during the year 1812, two pastors had licensed Mr. David Henkel as catechist. At the Eleventh Convention, in 1813, Mr. Henkel presented himself before Synod, with a petition from Lincoln County, asking for a renewal of his license. Mr. Henkel was then about eighteen years old, the youngest man that had ever asked the Synod for a license, and, of course, at that time, with limited literary attainments.

In view of these facts, the Synod, acting with due caution, "concluded that, if on examination he should be approved, he should receive authority to preach and baptize." He sustained the examination creditably, and accordingly he with J. P. Schmucker and Daniel Moser, who had been examined at the same time, received license for one year to preach, catechise, and baptize.

In justice to Mr. Henkel, it is proper here to state, that which the fathers did not know, that Mr. Henkel was a man of excellent natural endowments, having a strong mind and an industrious and persevering disposition, a great lover of books, and a hard student, who, by his own individual efforts, in after years, attained to a remarkable degree of efficiency in the ancient languages and in symbolical and dogmatic theology.

The Synod having its attention drawn to the prevailing custom of licensure by two ministers between the sessions of Synod, "after much deliberation, it was concluded that no license shall hereafter be granted by ministers in the vacation of a Synod, as

the custom had crept in hitherto ; that at the Synod no young person shall be licensed to preach and baptize before examination ; and that on every application, especially the first, it shall be decided whether the applicant shall also be licensed to baptize ; that if such applicant thereafter approve himself faithful, diligent, and qualified, and he be adopted by congregations as their teacher, he shall then be admitted a full candidate for the holy office, and after examination receive written authority to administer the holy sacraments in such congregations, or in those to which he may be appointed by Synod, and nowhere else—and that this authority shall only be in force for one year, or to the next Synod.”

Mr. Henkel continued as catechist for two years, his license being renewed by Synod in 1814. In 1815 Mr. Henkel was advanced to licensure for one year as candidate. At this convention it was decided that, “In case a young servant of the Church, that is, a candidate, be overcome by indolence, loss of courage, care or anxiety for daily bread, etc., such candidate be reduced to a catechist. If he be a catechist, he shall be put out of office, unless it be that sickness or other circumstances may be the cause and excuse ; for it is possible only to those who meet the requirements laid down, and who have the gift and training necessary, coupled with a pure life and with industry, to be promoted in the holy office.”

In 1816 Mr. Henkel went to Synod expecting to receive ordination, but the discussion over the licensure question was on, and ordination was not granted. The question had arisen in Lincoln County ; some advocating that no one should be permitted to administer the sacrament without having been fully ordained, whilst the Synod, as well as the Pennsylvania Synod, whose opinion the North Carolina Synod had asked on this subject, declared and practiced that a *candidate* could perform all ministerial acts before he was ordained, simply on the authority of his being licensed by Synod to do so.

At length, to satisfy the petitioners from Lincoln, and only for this one year, the President, Rev. Storch, dissenting, all the *candidates*, including Mr. Henkel, were handed their usual

licenses with full powers, with the benediction and imposition of hands, but were not regarded as ordained ministers.

In 1817 Mr. Henkel's license was renewed with the same powers. In 1818 there was no convention of Synod on account of the change of the time of meeting.

In 1819, for reasons that will be explained below, the Synod met in St. John's Church, Cabarrus County, some weeks earlier than the time fixed in the Constitution.

At this convention many complaints were lodged against Mr. Henkel, and much time was consumed in examining the charges. Some of them were proven to be true, whilst others were not. And, in accordance with the regulations adopted in 1815, he was reduced from the position of candidate to that of catechist, and given a license for twelve months, with the provision that "if, at the expiration of six months, he can bring a written statement from his congregations that peace among them was restored, and no more serious complaints be presented against him, then the President of Synod shall grant him a license as candidate." That is to say, he should be restored to his former grade. This action of Synod was unanimous, and Mr. Henkel, on the floor of Synod, expressed himself as being satisfied with the action, and promised to do better in the future.

On the following Trinity Sunday, the time fixed in the Constitution for the regular annual meeting, but now no longer the time for that year, because the Synod had already held its annual meeting some weeks before, the Rev. Philip Henkel, Candidate Joseph E. Bell, Catechist David Henkel, and seven lay delegates came together at the place appointed for the meeting of Synod, St. John's Church, Cabarrus County, and where Synod had already met, and declared themselves the Synod of North Carolina, and contrary to the regulation of Synod, which said: "Hereafter no one receive full ministerial authority except alone by the Synod, and that after an examination;" and, knowing that David Henkel was under censure and on probation, and, therefore ineligible to ordination, Philip Henkel, upon his own authority and in defiance of all law and order, ordained Candidate J. E. Bell and Catechist David Henkel to the office of pastor.

At the next convention of Synod, held in 1820, in Lincolnton, in a church served by David Henkel, the Synod refused to recognize the unlawful ordination, and, in consequence, there was a hot, spirited discussion—the Synod on one side, with Philip and David Henkel on the other. There seemed to be no possibility of a reconciliation; and, as David Henkel held the house by right of his pastorship, in the interest of peace, the Synod adjourned to the hotel, near by, and continued the meeting. During this convention Candidate Bell presented himself before Synod, acknowledged his error in submitting to ordination at the hands of Rev. Philip Henkel contrary to the regulations of Synod, and asked to be reinstated; pledging himself to abide by the Constitution and decisions of Synod. The Synod then decided by unanimous vote, first, that Candidate Bell's ordination was illegal and invalid, not only according to the rules and regulations of this Synod, but according to the rules of all Christian denominations; and, second, that in view of his repentance and confession, and his promise to remain loyal to the Lutheran Church and faithful to his ordination vows, his ordination be made valid by this Synod, and he be furnished with a certificate to that effect.

But the ordination of David Henkel was never recognized as valid, he having never returned to allegiance to the North Carolina Synod.

The friends and followers of David Henkel, after a short session in the church, adjourned to meet again the following July.

Taking all this into consideration, we can easily understand how a man of his disposition and aspirations would become personally offended with those who, as he might have expressed it, held him back from the realization of his long-cherished hopes and desires, and how that personal offense might lead him to antagonize the Synod, and, eventually, to lead in the rupture, as he did. And the fact is, that in all his after-recorded utterances in opposition to the North Carolina Synod, as well as to individual members of the Synod, those deep personal differences stand out bold and prominent.

The only reason assigned for ignoring the Synod when it met in April, and afterward claiming themselves to be the Synod, was.

that the Synod had violated her Constitution in changing the time of meeting.

The Synod was organized in May, and had held one meeting in April, one in August, one in September, and ten in October up to 1817. Then, because the fall time was often sickly, the time for the annual meeting was fixed on Trinity Sunday. Synod met in 1817 on the third Sunday in October, and, as there would be only about six months until the next Trinity Sunday, it was decided to hold no meeting in 1818, but to begin the new order by meeting on Trinity Sunday, 1819, thus allowing eighteen months to lapse between the two conventions.

From the beginning the older pastors had felt the necessity of a closer union with the other Lutheran Synods in America, and as early as 1811 Revs. Storch and Shober advocated the opening of a correspondence with the Pennsylvania Synod, with this object in view. But, so far as the records show, nothing came of it, and nothing more was heard of it until 1818, the year in which there was no meeting of the North Carolina Synod, when the Pennsylvania Synod sent out an official invitation asking all the Synods to send deputies to her next annual meeting, which was to be held in Baltimore during Trinity week, 1819, for the purpose of considering the necessity, propriety, and feasibility of organizing a General Synod.

Realizing the necessity and advantages of such an organization and the desirability of the North Carolina Synod being represented in the meeting, and in order that delegates might be elected and instructed, the officers, after consultation with the majority of the members, called the Synod together on April 26th instead of on Trinity Sunday, which that year occurred some six weeks later. Accordingly, the Synod met, there being present six of the eight pastors, three of the nine candidates, six of the seven catechists, and twelve lay delegates, perhaps as full an attendance as had ever been at any meeting of the Synod, and certainly a large majority of the Synod. David Henkel was present, and was tried on the charges preferred against him. Revs. Paul and Philip Henkel and Candidate Bell were absent. These three, that is, David Henkel, Philip Henkel, and J. E. Bell,

afterward claimed that the changing of the time of meeting was unlawful, a violation of the Constitution, and, as already stated, met on Trinity Sunday, and proclaimed themselves the Synod.

That it would have been better and wiser for those in favor of the General Synod to have possessed their souls in patience until the fixed time for the meeting of Synod, no one will question ; but that it was an assumption of power, or in any sense a violation of the Constitution, is not so easily established, because :

1. Although the Constitution made no provisions for changing the time of meeting on an emergency, yet the officers pursued what should be deemed as the lawful and parliamentary course, of first consulting both pastors and congregations, obtaining the consent of the majority before changing the time.

2. When they came together the very first business attended to was a statement by the President why the time had been changed, and why they had been called together at that time, and the question put, demanding that they should say whether or not this was the regular annual meeting of the Synod for this year? Whereupon it was unanimously agreed and "allowed and sanctioned" that this was the regular annual meeting for this year ; David Henkel being present, and voting in the affirmative, with all the rest, for there was no dissenting vote. On the other hand, although the Constitution did not fix the number necessary for a quorum, yet when the opposite party came together, on Trinity Sunday, their number was so small that they did not even claim a quorum ; and hence they were not competent to transact any business in the name of the Synod.

3. The very fact that this party met in the following July and organized another Synod under another name is an acknowledgment of their mistake, and that the body that met on April 26th, 1819, was the regular annual convention of the North Carolina Synod.

Opposition to the General Synod has been declared to have been another cause leading up to the rupture. But the fact is, that if there had ever been any discussion of the question on the floor of the Synod, prior to the rupture, there is no record of it ;

and no definite steps were taken looking to the organization of such a body until 1818, the year when there was no meeting of the North Carolina Synod; and at the first meeting of the North Carolina Synod, after the call from the Pennsylvania Synod, it has been shown above that the North Carolina Synod was unanimously in favor of it.

That Revs. Philip and David Henkel and those who associated themselves with them were afterward opposed to the General Synod is a matter of history. That they may have been, and probably were before, no one will dispute. But the records show that David Henkel, the man who became the leader of the rupture, and who afterward was so bitter against the General Synod, voted in favor of it upon the only opportunity that he had to vote upon the question whilst he was a member of the North Carolina Synod, and that, too, only six weeks before his open break with the Synod and his avowed hostility to the General Synod.

Doctrinal differences have been assigned as another cause leading up to the rupture. But there is no official record of any doctrinal differences in the North Carolina Synod until the time of its meeting in Lincolnton, in 1820, when the rupture was actually accomplished. That there may have been such differences between individuals is not at all unlikely, but if there were such in the North Carolina Synod there is no record of it; and hence it must have been either unknown to the Synod or not thought of sufficient importance to demand its attention.

True, there had arisen a difference of opinion on the question of licensure and ordination; but this was not then considered, and really was not a doctrinal difference, but rather a question as to the wisest plan to pursue in providing men for the work of the ministry, for which there was such a constant and ever-increasing demand. The difference was not as to *grades* in the ministry, all were agreed as to that, but as to whether candidates should be ordained before being authorized to perform all ministerial acts, or simply receive a certificate of licensure. The question originated in Lincoln County. The following year, when the vote was put as to whether or not they should continue the license

system as heretofore, there was but one vote cast in the negative, and that was by Rev. R. J. Miller.

That there were doctrinal differences at the time of the rupture and afterward there are abundant records to prove; and hence it would be more in accordance with the published official records to say that doctrinal differences grew out of the rupture rather than that they were the cause of it.

In the years following the rupture the controversy and contention centred in and around the book called "Luther," written by Rev. G. Shober, at the appointment of Synod. Concerning this book and its contents there are some remarkable facts standing upon record:

1. In 1816 the Rev. Philip Henkel offered a resolution, which was adopted, to the effect that "An extract of all our protocol accounts and all our regulations be printed in the English language, in view of the fact that our Church is still unknown among the English-speaking people." The Rev. G. Shober was appointed to do this work.

2. In 1817 Mr. Shober presented his manuscript to the Synod, and a special committee was appointed to examine and pass judgment upon it. This committee consisted of Revs. Philip Henkel and R. J. Miller and Candidate J. E. Bell. Before the final adjournment of Synod this committee reported that they had examined the manuscript, and "do highly approve of its contents, and recommend it to be published, believing that it will have a beneficial effect throughout our congregations, and give succinct information to other Christians what the Lutheran Church is."

Upon the report of this committee the Synod unanimously voted to have fifteen hundred copies of the book published.

3. Revs. Philip and David Henkel, who were afterward its greatest opponents, heartily endorsed the book, voted to have fifteen hundred copies printed, and zealously circulated it up until the rupture in 1820, that is, for three years, and that they did not make settlement for the books placed in their hands until the Synod passed a resolution instructing that they be forced by law to do so. From all this it is very evident that there were no

officially recognized doctrinal differences in the North Carolina Synod until the time of the actual rupture.

It is a fact well known and lamented by all that, for many years following the first Lutheran settlements in America, the Church had gradually departed more and more away from a sound Lutheran basis, until indifference to and unsoundness in doctrine, together with laxity in practice, had become the prevailing features of Lutheranism.

It is also a fact well known and rejoiced in that, with the organization of the North Carolina Synod, there began a gradual awakening to a realization of this departure and a corresponding gradual return to the true Lutheran position.

At the time of the rupture, neither those who withdrew nor those who remained true to the Synod had yet reached that true Lutheran position. They were all together on the way, some, no doubt, in advance of others, but all reaching for the desired goal.

The rupture, when it came, emphasized these facts, and did much to lead all to a closer and more critical study of the Lutheran Church and her doctrines. But it is a lamentable fact that on both sides a bad spirit was often manifested, and much of the controversy was puerile and unprofitable in the extreme.

CHAPTER VII.

THE LICENSE SYSTEM.

ONE of the most urgent reasons for the organization of the North Carolina Synod was that its ministers might be in a better condition to supply the constantly increasing demand for pastors to minister to the spiritual necessities of the churches. Time and again had urgent petitions been sent to the Synod of Pennsylvania and elsewhere asking for pastors to supply their vacant congregations, but the same paucity of ministers existed everywhere in America; where, as yet, there were no Lutheran colleges and theological seminaries, where men could be prepared for the Gospel ministry. It was also very difficult to secure pastors from Germany, and, hence, they realized that some plan must be adopted by which they could themselves prepare pious men at home for this work, until such time when the necessary institutions of learning could be established in this country.

It was not their design to provide an easy method of entering the ministry, nor did they encourage uneducated men or men of doubtful character to apply. In accordance with the teachings of the Scriptures and the practice of the Lutheran Church in Germany, they believed in and wanted a thoroughly educated ministry, and their ultimate aim was to secure and perpetuate such a ministry in the churches of the North Carolina Synod. But, necessarily, years must pass before they could reach their ideal, and hence that they might supply the already existing churches and occupy the ever-widening field opening to them some immediate measures must be adopted.

Following the example of the Pennsylvania Synod, they adopted what came to be called "The License System," a policy purely American, so far as the Lutheran Church was concerned. Under this system, pious laymen, who appeared to have the necessary natural endowments, were selected and licensed to

perform certain specified ministerial functions, for some fixed length of time, within prescribed limits, subject to the approval of Synod, while they were pursuing their studies, preparing for ordination, always under the supervision and instruction of one or more ordained ministers of the Synod.

At the First Annual Convention of Synod, held in Lincolnton, N. C., October 17th, 1803, Mr. Philip Henkel appeared asking for ordination, and at the Second Convention, held in Leonard's Church, near Lexington, N. C., John Michael Rickert and Ludwig Markert applied for license. Thus, at the very beginning of the life of the Synod, this question of licensure pressed itself upon them, and as long as practiced, at every convention, thereafter, it came before the Synod in some way or form.

At first there were no published definite regulations for the work ; they simply met each case as it came before them, adopting that which, under the circumstances, seemed for the best. But as time advanced, and the work grew more and more in their hands, they began to realize the necessity for some definite fixed laws and regulations by which it should be governed.

Up to 1813 it had grown to be the custom to allow any two ministers at their own will and upon their own judgment, between the conventions of Synod, to license young men to preach until the meeting of Synod ; but that year, " after much deliberation, it was concluded that no license shall hereafter be granted by ministers in the vacation of a Synod. That at the Synod no young person shall be licensed to preach and baptize before examination, and that on every application, especially the first, it shall be decided whether the applicant shall also be licensed to baptize ; that if such applicant thereafter approve himself faithful, diligent, and qualified, and he be received by congregations as their spiritual teacher, he shall then be admitted as a full candidate for the holy office, and, after examination, receive written authority to administer the Holy Sacraments in such congregations, or in those to which he may be appointed by Synod, and nowhere else, and that this authority shall only be in force for one year, or to the next Synod."

At the Convention of 1814, these regulations were reaffirmed as the rule or law of the Synod, and the following added: "That hereafter no uneducated person shall receive license to preach until he has studied with one of our pastors, and is twenty-one years of age."

At the Convention of 1815 it became the law of Synod that if a "candidate be overcome by indolence, loss of courage, care or anxiety for daily bread, etc., such candidate be reduced to an exhorter or catechist. If he be a catechist, he shall be put out of office."

The Synod, thus drawing a distinction between candidate and catechist, brought out at the next convention, in 1816, an official statement as to what was called grades in the ministry, as follows:

"1. *Catechists*, who are still pursuing a course of study, and in addition to that, at the same time, are preaching, baptizing, and catechising, but are under the supervision of the Ministerium, and are being instructed by one ordained minister."

"2. *Candidates*, who perform all ministerial acts, but are limited to certain congregations."

"3. *Deacons*, who differ from candidates only in ordination, but otherwise have no greater rights and privileges."

"4. *Pastors*, who have for three years enjoyed systematic instruction under an ordained minister, and who have also studied the languages somewhat."

From the very beginning of the Synod there appear to have been different opinions held upon this question of licensure and ordination; some holding that no one should be permitted to preach or administer the sacraments without full ordination, and that all should be ordained so soon as allowed to begin ministerial work, even though young, inexperienced, and with very limited attainments; whilst others held that no one should be ordained until he was fully prepared, or as much so as the circumstances would admit; and that it was both Biblical and Lutheran that a written authority or license was equally as valid as the imposition of hands.

In an effort to reach a settlement of the question, the Synod officially laid the matter before the Ministerium of Pennsylvania



REV. DANIEL J. HAUER, D. D.

Licensed A. D. 1826, by North Carolina Synod. Ordained A. D. 1828, by North Carolina Synod. Still living when this book was written in 1901; has since died, in his 96th year.

asking for its views and practice. The following was the reply received :

“ Upon motion, the ordained ministers were requested, according to last year’s resolution of the Ministerium, to express their opinion on the question, as submitted by the Carolina Ministerium for an answer ; namely, Whether candidates have the right to perform all ministerial acts without previous imposition of hands ?

“ Several gave their opinion verbally and some in writing ; whereupon it was unanimously concluded that, according to the Bible and church history, a written permission (license) is just as valid as the imposition of hands ; that therefore our ministerial arrangement is not contrary to the order of the Evangelical Lutheran Church, and that therefore candidates, when they are licensed, can perform all *actus ministeriales* with a good conscience.”

This view was the position held by the large majority of Synod, but at this convention, that is, 1816, not because of a change of opinion, nor an acknowledgment of error, but solely in the interest of peace, it was agreed that for that year all licentiates should receive their written license papers, with a benediction and the imposition of hands. In 1817 the subject was again discussed under the following form, viz.: “ Shall the rule and regulation we have been observing when granting permission to candidates to administer the sacraments ” (that is, without ordination) “ be continued or not ? ”

The conclusion reached was practically unanimous in the affirmative ; that is, not to ordain, there being but one vote in the negative by Rev. R. J. Miller.

This continued to be the rule and regulation of the Synod for many years, the Synod gradually enlarging and developing the system as circumstances demanded, until, in 1846, the following was embodied as an article of her Constitution :

“ CHAPTER XI.

“ *Examination and Licensure of Candidates.*

“ SECTION I. The examination shall be conducted by a committee of two or more ordained ministers appointed for the purpose at the time. As these examinations may be interesting and

useful to the whole Ministerium, it is recommended that they be performed before the whole body."

"SECTION 2. After the examination by the committee every member of the Ministerium has a right to ask the applicant any additional questions."

"SECTION 3. The examination ought to embrace the following subjects, viz.: Personal Piety and the Motives of the Applicant for Seeking the Holy Office, the Greek and Hebrew Scriptures, the Evidences of Christianity, Natural and Revealed Theology, Church History, Pastoral Theology, the Rules of Sermonizing, and Church Government."

"SECTION 4. The ceremony of licensure shall be performed as follows: An address from the President as prescribed in the liturgy; he shall read the duties and privileges of the licentiate, and then propose to him the following questions:

"1. Do you believe the Scriptures of the Old and New Testament to contain the Word of God, and that it is the only infallible rule of faith and practice?

"2. Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession?

"3. Do you promise by the aid of God faithfully to perform all the duties of a Christian minister, and to submit yourself to the rules of government and discipline of this body so long as you remain a member of it?"

"SECTION 5. These questions being answered in the affirmative, the President offers up a suitable prayer, delivers him his license, and concludes with a short address as directed in the liturgy."

"SECTION 6. During the recess of the Synod the President may extend license to candidates who may come well recommended, and whom on proper examination he may deem qualified to discharge the duties of the ministry: provided, however, that the extension of license in such case be not in conflict with the provision of Section 6, Chapter X."

"SECTION 7. All licenses shall extend to the next annual meeting of the Ministerium, and shall be renewed as a matter of course, whether the licentiate be present or not, unless satisfactory reasons are known to the Ministerium which render a renewal inexpedient; and if, for any reason, no meeting be held at the appointed time, the licenses granted by said Ministerium shall remain in force until revoked at a subsequent meeting."

"SECTION 8. If a licentiate after some time of probation does, in the judgment of the Ministerium, prove himself unqualified for the duties of the ministry, his license shall be withdrawn."

This continued to be the law of the Synod until 1869, when, upon recommendation of the President, Rev. L. A. Biklé, D. D., the following action was taken :

“Inasmuch as we can discover no authority in the Word of God for the licensure system, nor any warrant for the same in our Lutheran articles of faith and practice, and, as it has only been introduced in this country as a provisional custom for the speedy supply of ministers, therefore we submit the following resolutions :

“*Resolved*, That our Constitution be so amended that from this day forward we abolish the practice of licensing candidates for the ministry before their ordination.

“*Resolved*, That we will ordain no candidates coming from our Church, or any sister denomination, whose education is not equal, at least, to the close of the Sophomore Class studies in any college, and a two years' course in a Lutheran theological seminary.

“*Resolved*, That these changes shall not be regarded as affecting our present licentiates, who shall be permitted to enjoy the privileges, and prepare for ordination, as before provided.”

The following year, that is, 1870, the Constitution was revised and the license system abolished. At that time there were three young men under license, viz.: J. H. Fesperman, R. L. Brown, and W. R. Ketchie. These were ordained in 1871, and were the last licentiates that the Synod has had. From the beginning up to that time, the Synod had eighty licentiates.

CHAPTER VIII.

THE SYNOD'S CONNECTION WITH THE GENERAL BODIES OF THE CHURCH.

DURING the early period of the North Carolina Synod, many disintegrating influences were at work, threatening the life of the Lutheran Church in America. Prominent among these were the rationalistic tendencies in the Ministerium of New York, the unionistic efforts with the German Reformed Church, principally in Pennsylvania, and the attempts of the Episcopalians in North Carolina to draw the Synod into their connection.

Surrounded with such influences for years, it is not at all surprising that the Lutheran Church drifted more and more into the whirl of a nondescript unionism, then so common, and further and further away from the moorings of true Lutheran faith until, to the more thoughtful and conservative, a crisis seemed to be at hand, demanding the taking of some steps that would counteract these baneful influences and save the Lutheran Church in America from utter disintegration.

A union of all the Lutheran Synods in America into one general body seemed to them to be the one thing necessary to accomplish the desired end. To the Ministerium of Pennsylvania belongs the honor of having initiated this work. As early as 1807 she sent a letter to the North Carolina Synod urging the necessity of a closer union of the different Synods for mutual protection and assistance. Nothing definite, however, came of it at that time for the reasons stated in the following action of the North Carolina Synod, taken in 1812 :

“A fervent wish being expressed to enter into nearer and more cordial connection with the brethren professing our faith in Pennsylvania, a letter of the year 1807, addressed to our ministry, from the ministry of Pennsylvania, then in Synod assembled, was read. We felt sorrow that because in said and the succeed-

ing year no full Synod had here assembled. The same had been mislaid, and the receipt never acknowledged and the same never answered.

“Revs. Storch and Shober were hereupon appointed in the name of this ministry to answer the said letter.”

Here again the matter rested, nothing further being done for several years. But that was the germ, planted by the Spirit of God, out of and from which has come all that has been accomplished in the line of general work. The seed was sown; time, with the blessings of God, developed it into a thrifty plant that has brought forth abundant fruit to the lasting good of the whole Lutheran Church in America.

The next step in the work was in 1818, when a call was issued by the Ministerium of Pennsylvania, asking that representatives from the different Synods be assembled in Baltimore, Md., at the time of the regular annual meeting of the Ministerium, during Trinity week, 1819, for the purpose of considering a plan to be proposed for the closer union of all the Evangelical Lutheran Synods in America.

In response to this call the North Carolina Synod held “That toward such a union of our Church, in this extensive country, all possible assistance ought to be rendered on our part,” and elected her Secretary, the Rev. G. Shober, to attend the meeting, authorizing him, under certain conditions, to favor, in the name of the Synod, the formation of the proposed union.

When the North Carolina Synod convened in 1820, at Lincolnton, N. C., Rev. Shober reported that he had attended the meeting, and that a plan of union had been agreed upon, which was submitted for the consideration of Synod. After a thorough and careful examination and discussion of the plan it was found to be not entirely satisfactory to the Synod; but, in view of the universally recognized necessity for such a general union, it was, at length, adopted by a more than two-thirds majority vote, and two ministers and two laymen were elected to represent the Synod in a meeting to be held at Hagerstown, Md., on the 22d of the following October, for the purpose of effecting an organization. Two of these, Revs. G. Shober and P. Schmucker, attended the

meeting, and, as stated in a former chapter, endeavored, in the name of the North Carolina Synod, to secure a recognition of the Augsburg Confession in both the plan of union and the Constitution submitted at that time for adoption; and, although they failed in their efforts, the Synod, after careful and prayerful consideration, decided to remain in the union, thereby exerting a strong and telling influence in favor of confessional Lutheranism.

For forty-two years the North Carolina Synod held its place as an integral part of the General Synod, taking an active and prominent part in all of its deliberations and work, until the war between the States drove the Synods of the South to the necessity of forming another general organization.

In 1861 the North Carolina Synod met in Wilmington, N. C. At this convention a special committee on "Church Relations," consisting of Revs. D. H. Bittle, J. A. Linn, and S. Rothrock, presented the following preamble and resolutions, which were unanimously adopted:

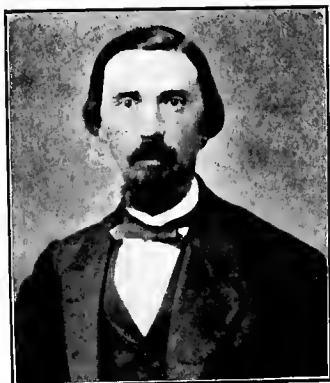
"WHEREAS, In the distracted condition of our once happy country, we deem it impracticable to send our delegates to the next meeting of the General Synod, about to convene at Lancaster, Pa.; and, feeling that other Synods South are in a similar situation with this body, therefore,"

"Resolved, That we recommend a convention of all Southern delegates to the General Synod to meet at Salisbury, N. C., on Thursday, preceding the third Sabbath in May, 1862, for the purpose of endorsing the proceedings of the next meeting of the General Synod, if practicable; otherwise to take such steps as may best promote the future harmony and prosperity of that portion of the Church represented by the absent delegates."

"Resolved, That we hereby commission our present delegates to the General Synod to attend the said convention."

"Resolved, That the Corresponding Secretary of this body be instructed to inform all our Synods in the South of this action and ask their co-operation."

At the meeting of Synod held in Organ Church, in 1862, the Salisbury Convention not yet having been held, the following additional action was taken, viz.:



REV. DANIEL I. DREHER.

“WHEREAS, This Synod was formerly connected with the General Synod of the United States of America, in which we are represented by delegates, we have now arrived at the solemn conviction that it is essential to the good of our Church and the glory of God that the Evangelical Lutheran Churches of these Confederate States withdraw all connection with the Northern General Synod, and by this solemn and unanimous act declare our connection as a Synod dissolved.”

“*Resolved*, That we are in favor of forming a General Synod of the Confederate States, on the basis of the Augsburg Confession, and that our delegates elected to the convention to be held in Salisbury, N. C., in this month, be empowered to vote for such an organization.”

“*Resolved*, That in the event of the formation of a Southern General Synod, our delegates be empowered to represent us in that Synod.”

In pursuance of these resolutions, the following were elected as delegates, viz.: As Principals, Revs. D. I. Dreher, J. A. Linn, and G. D. Bernheim, and Messrs. C. Melchor, P. A. Sifferd, and R. Winecoff; and, as Alternates, Revs. William Artz, J. D. Sheck, and S. Rothrock, and Messrs. L. G. Heilig, J. Shimpoeh, and M. Barringer.

The meeting was held at the appointed time and the Southern General Synod was organized, the North Carolina Synod having the honor of initiating the movement.

Although the Southern General Synod did not accomplish all that had been hoped for it, and although the union was only partial, yet the North Carolina Synod continued to work in harmony with it until 1870, when its delegation, upon returning from the meeting held in Winchester, Va., submitted the following report:

“The undersigned, elected to represent this body in the Sixth Convention of the General Synod in North America, would respectfully report that they attended said convention, which was held in Winchester, Va., commencing June 9th, 1870.

“Nothing of special interest was transacted. Your delegates cannot say that they were forcibly struck with the efficiency of the General Synod. There seems to be a disposition on the part of several District Synods to propose and adopt important measures for selfish purposes and not for the general welfare of our Church South. They apparently forget that said body is a

general body, organized to legislate for the benefit of the whole Church, and not for the promotion of private or local interests. Such 'clannishness,' if continued, it must be evident to every reflecting mind, will not only impair the future usefulness of the General Synod, but eventually prove its destruction.

"Will it not be well to inquire, at this time, what advantage to the Church will it be to continue in connection with a body which has, in all probability, served its day?"

"Signed by

L. A. BIKLÉ, *Chairman*,
 "G. D. BERNHEIM,
 "C. H. BERNHEIM,
 "S. SCHERER,
 "P. A. SIFFERD,
 "P. N. HEILIG."

This report was unanimously adopted and the Synod at once severed its relations with the Southern General Synod.

In 1871 the Synod adopted the following :

"*Resolved*, That we deprecate the causes that have produced divisions in our beloved Zion, and we pray God that all such divisions may speedily be healed.

"*Resolved*, That we stand prepared to be governed by the indications of the great Head of the Church, in reference to any general organization, sound in the faith, that is likely to bind the Church in the unity of the Spirit and the bond of peace."

Then for nine years, or until 1880, she stood independent of all general bodies, devoting her energies almost exclusively to the cultivation of her own field.

But this state of affairs was not at all in accordance with her long-established principles, and, as time passed, she came more and more to realize her abnormal position. Accordingly, in 1880, the following action was taken :

"*Resolved*, That Rev. Dr. L. A. Bikelé be sent by this Synod as a Commissioner to the Evangelical Lutheran General Synod of North America, at its approaching meeting, to be held in Richmond, Va., to inquire into the doctrinal position of that body, with a view to an organic union with it."

Dr. Bikelé accepted the commission, attended the meeting, and, in 1881, reported favorably, and the Synod again became a part of the Southern General Synod, in active co-operation.

During all these years, reaching back to the first organization of the Northern General Synod, the Tennessee Synod had always remained an independent body.

In 1872 the Holston Synod had withdrawn from the Southern General Synod, and, in 1874, had united with the General Council.

It was felt to be very desirable that the whole Lutheran Church in the South should be united into one general body, and, in 1883, efforts began to be made that finally resulted in the calling for a Diet, to meet at Salisbury, N. C., in November, 1884, for the purpose of considering the possibility of effecting such a union.

The North Carolina Synod did its full part in the Diet, which unanimously adopted a confessional basis that is soundly Scriptural and genuinely Lutheran.

The Diet then adjourned, to meet in Roanoke City, Va., at the time of the regular meeting of the Southern General Synod, in 1885.

At that time and place, after mature deliberation, the Southern General Synod was merged into the "United Synod in the South," all the Synods of the South entering into that organization. In this general body, the third in which the North Carolina Synod has been largely instrumental in organizing, she still exerts a strong, conservative influence.

Thus it is seen that the North Carolina Synod has been identified with the general work of the Church from the very beginning, and that her influence has been given in favor of sound conservative Lutheranism.

CHAPTER IX.

THE EDUCATIONAL WORK OF THE SYNOD.

THE Lutheran Church has always been an educational church. Ignorance and superstition were things that Luther fought with all his might, while the diffusion of light and knowledge was that for which he always labored. True to her birthright, the North Carolina Synod has always firmly stood for general education among the people, and especially for a thoroughly educated ministry.

In 1772, when Organ and St. John's Churches sent commissioners to Germany in search of a pastor, they were also instructed to secure a school teacher. And when, in 1773, they returned, they brought both with them, thus closely identifying the work of the church and of the school. And when, thirty years later, the North Carolina Synod was organized, she did not forget to place the church and the school side by side whenever and wherever practicable, and from that beginning down to the present her pastors have often officiated in both capacities.

The early records bear witness to the Synod's deep interest in the educational work, and her realization of the need of better facilities for the promotion of the work, by her constant inquiries of and plans for the establishment of schools, as well as by her many and large appropriations for their support.

THE TENNESSEE SCHOOL.

As early as 1816, two members of the Synod, Philip Henkel and Joseph E. Bell, established a school in Green County, Tenn., in which Hebrew, Greek, Latin, German, and English were taught. This was a private enterprise, but, in 1817, it was adopted as the school of the Synod, and an appropriation of money made to help support it.

The beginning was auspicious, and but for the schism in the

Synod, that began at the next convention, in 1819, the institution might have been a grand success. Unfortunately for the undertaking, however, Mr. Bell, shortly after the rupture, severed his relations with the Lutheran Church, and Mr. Henkel became so embittered and antagonistic toward the North Carolina Synod that she declined to have anything more to do with it, and the school soon dwindled away and finally died.

In 1820, following close on her withdrawal from an interest in the Tennessee school, an effort was made to induce the Synod to unite with other denominations in the establishment of a university. But, notwithstanding her deep interest in the question of education and earnest desires for better facilities, she respectfully but firmly declined such an enterprise, knowing that such were usually but theological battle-grounds, and seldom accomplished much else.

THEOLOGICAL SEMINARY.

The Theological Seminary of the General Synod at Gettysburg, Pa., was established in 1826. In that enterprise the North Carolina Synod took a deep interest and an active part, furnishing both men and means, and has sent many of her young men there as students, the first of which were the Revs. S. W. Harkey, D. D., Theophilus Stork, D. D., and S. Rothrock, D. D.

In 1830 the South Carolina Synod established a literary school and theological seminary. The institution opened with flattering prospects and was conducted exclusively by the South Carolina Synod, with good success, until 1836. In that year a delegation from the South Carolina Synod, consisting of Rev. E. L. Hazellius, D. D., and Mr. Henry Muller, presented themselves on the floor of the North Carolina Synod for the purpose of consulting as to the possibility of uniting the two Synods in the support, management, and benefits of the seminary, then located at Lexington, S. C.

They were cordially received and invited to "a seat, and vote, and participation in all the transactions of the Synod," and, at the proper time, presented the following propositions:

"1. The Synod of South Carolina will allow that of North Carolina such share in the government of the institution estab-

lished at Lexington as their portion of the funds shall equitably entitle them to."

"2. The students from North Carolina that enter the seminary shall be entitled to free tuition, as well as the students from South Carolina."

"3. The fund collected by our brethren of North Carolina shall remain under the control of the Synod of North Carolina, and only its yearly proceeds made over to the Treasurer of our seminary."

The Synod listened to these propositions with deep interest, unanimously accepted them, and voted: "That each minister of this Synod be constituted an agent to solicit and raise all the contributions he can, at home and abroad, for the support of the seminary," and elected the President, Rev. William Artz and Colonel John Smith, as Principals, with Rev. H. Graeber and Mr. Moses L. Brown as Alternates, "to meet the Synod of South Carolina at its next meeting;" instructing them to "strictly adhere to the propositions made," and "make no agreement to raise a larger sum of money" than should be reported to them by the different pastors by the first day of the following October.

In 1837 Rev. Artz reported that he had attended the meeting of the South Carolina Synod, and that the following had been agreed upon: "That no business of any kind connected with the interests of the seminary shall be transacted by the Board of Directors, or by any portion of the Board, until the Directors residing in North Carolina shall have been advised of the nature of such business, and their opinions obtained in writing; and, also, that no important change shall be made in the statutes and government of the seminary, even should the Directors in North Carolina agree to such alterations, until the sense of the Synod in that State shall be known; and, finally, that the right be conceded to the two Synods respectively to rescind this agreement and annul the obligations growing out of the same, whenever, in the opinion of either body, such a dissolution is advisable."

To these conditions the North Carolina Synod gave its hearty approval, and made it obligatory upon all students under its care



REV. S. ROTHROCK, D. D.

to prosecute their studies at this seminary, and reported \$530.70 for the seminary fund.

The co-operation of the two Synods in the support of this seminary, thus so happily begun, continued uninterruptedly, and with entire satisfaction, until 1855, when the North Carolina Synod, having established an institution of its own and upon its own territory, withdrew from the compact and transferred its fund, then amounting to \$1040.05, to its own institution. During the nineteen years of co-operation, the Synod had paid between \$1200.00 and \$2000.00 interest into the seminary treasury, and had sent many of her young men as students. The fund had been considerably larger than the above amount, but had been lessened, in 1842, by the withdrawal of the contributions of those congregations that united to form the South-west Virginia Synod.

For years it had been the desire of the Synod to have a literary institution of its own upon its own territory, but nothing tangible was accomplished until July 21st, 1852, when the Synod met in extra session at Concord, N. C., for the express purpose of maturing a plan for the establishment of such an institution. At that convention it was decided to establish an institution to be known as

THE WESTERN CAROLINA MALE ACADEMY.

A plan for the same was adopted, and a temporary Board of Directors was appointed. This board met at Organ Church, December 2d, 1852, and, after a long consideration of the propositions laid before it, decided to locate the academy at Mount Pleasant, N. C.

At the next regular convention of Synod, held in Newton, April, 1853, the above actions were all approved and ratified, and a permanent Board of Directors elected as follows: Revs. S. Rothrock, J. D. Sheck, J. A. Linn, W. G. Harter, S. Scherer, and L. C. Groseclose, and Messrs. C. Melchor, M. Barrier, J. Shimpoch, C. A. Heilig, D. Barrier, and C. L. Partee.

A Committee of Correspondence was appointed consisting of Revs. S. Rothrock, J. D. Sheck, and J. A. Linn, who were to

endeavor to find a suitable man to take charge of the academy ; and that there might be no unnecessary delays, the President was authorized to call a special meeting of Synod, if needed. On the question of ways and means for the new institution the Synod adopted the following :

“WHEREAS, This Synod is now in possession of a fund, entitled the “Centenary Fund,” the interest of which has heretofore been applied to the use and benefit of the Education and Missionary Society ; therefore,”

“*Resolved*, That the interest now due on said fund be added to the principal ; that to this principal and interest be added a sufficient sum to swell the whole amount to \$600.00, and that said \$600.00 be and is hereby transferred to the endowment funds of Western Carolina Academy, located at Mount Pleasant, N. C.”

At the convention held in 1854 the President of the Board of Directors reported that the board had purchased $16\frac{3}{4}$ acres of land at \$5.00 per acre, and had contracted for the erection of a suitable building at a cost of \$7000.00, to be completed by the first day of January, 1855 ; that the cash and subscriptions then in hand amounted to \$6000.00, and that in consequence there was a deficit of something over \$1000.00 ; and that application had been made to the State authorities for a charter for the institution. The Synod approved all the actions of the board, and, with a view to supplying the deficiency in funds, adopted the following :

“*Resolved*, That we most earnestly recommend that each minister of this Synod, by the earliest possible convenience, call on his congregations for subscriptions and donations for Western Carolina Male Academy, and that said ministers report the result of their efforts to the Board of Directors by the first day of September next.”

Upon the report of the Committee of Correspondence the Synod unanimously elected Rev. William Gerhardt of Northampton County, Pa., as the Principal and professor, and instructed the President to inform him at once.

Rev. Gerhardt accepted the call and entered upon his work

March 1st, 1855. And to the Synod, that year, the President of the Board of Directors reported that the erection of the main building was progressing, the corner-stone having been laid July 4th, 1854; that they had contracted for the erection of a professor's house to cost \$1425.00; that the sum of \$3858.00 had already been paid out; that in cash and good subscriptions there was then in hand \$2278.00; and that, consequently, there was a debt of \$2947.00.

In view of these facts the Synod took the following action :

“Resolved, That the agreement entered into with the Synod of South Carolina by this Synod in the support of the Theological Seminary at Lexington, S. C., by the payment of the yearly interest of the funded capital for education, be and is hereby dissolved; that said fund be transferred to the Board of Directors of Western Carolina Male Academy, to be under the control and direction of the same for its use and benefit; and, lastly, that said fund, without its proceeds, be subject to an order of withdrawal by this Synod at any time.”

This fund then amounted to \$1040.05.

In 1856 the President of the board reported that the academy was in successful operation; that an assistant professor had been employed; that ample provisions were being made for the accommodation of students; that an agent to collect funds for the institution had been employed; that \$500.00 had been collected; that the entire cost thus far was about \$10,000.00; and that there was a debt of about \$3000.00 to meet, which the board had employed two agents to solicit donations for the benefit of the institution.

In 1858 the board reported the indebtedness gradually growing less, and suggested the question of “having the charter so amended as to immediately change the academy into a college.”

In response to this the Synod took the following action :

“WHEREAS, We are fully persuaded that a crisis in our institution has arrived when a change is absolutely necessary for its future prosperity; therefore,”

“Resolved, That the Board of Directors of Western Carolina Male Academy be and are hereby instructed to have the

charter of our institution amended so as to change it from an academy into a college, with the power of conferring degrees."

"*Resolved*, That this college be named North Carolina College, and subject to the control of the Evangelical Lutheran Synod of North Carolina."

"*Resolved*, That the Board of Directors are advised, if practicable, to elect a President of North Carolina College at its next meeting, the 20th inst., and that he act as agent to collect funds for it until his services are required in the institution."

The question of the removal of the academy from Mount Pleasant to Concord having arisen, an extra session of Synod was held at Lutheran Chapel, August, 1858, to consider the matter. As preparatory to the consideration the following was adopted :

"WHEREAS, This Synod, at its regular annual meeting in May last, instructed the Board of Directors of Western Carolina Male Academy to have the charter of said institution so amended as to change it from an academy into a college, with the power of conferring degrees ; and,"

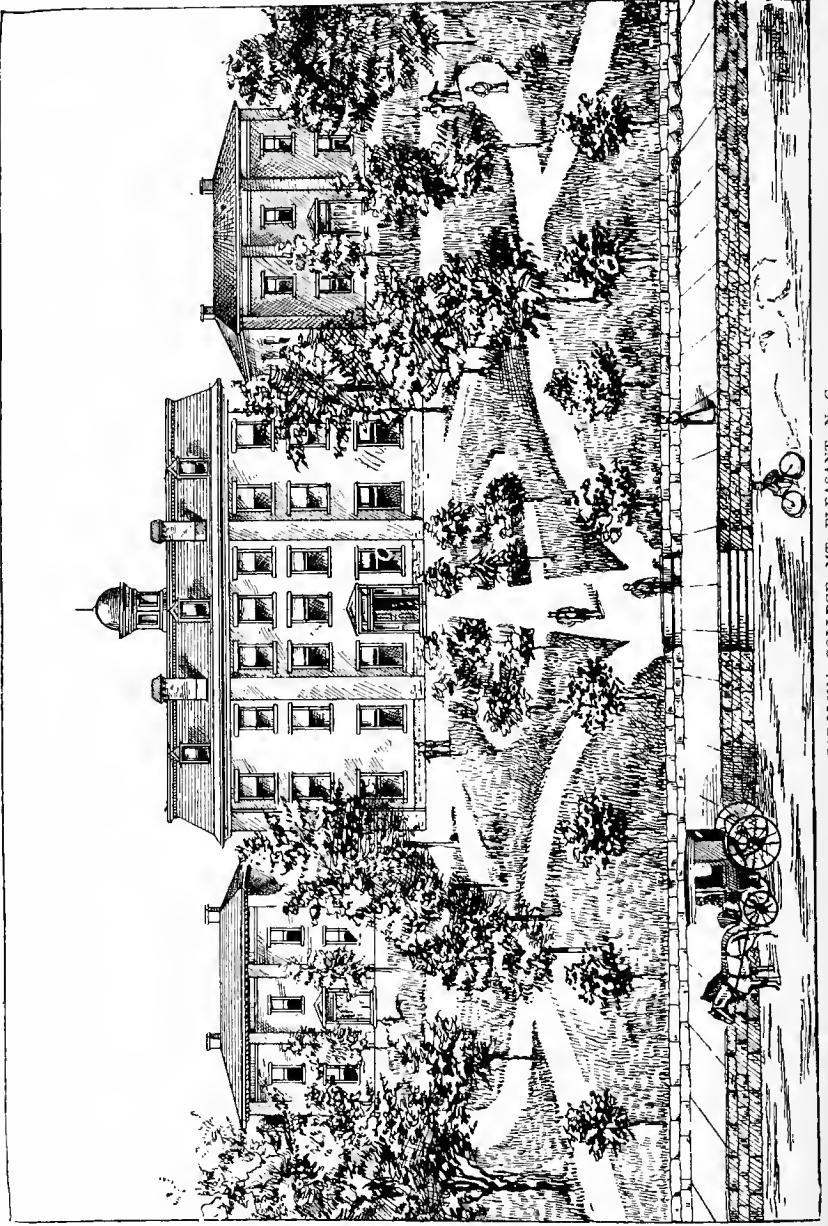
"WHEREAS, Said academy is located at Mount Pleasant, Cabarrus County ; therefore,"

"*Resolved*, That the college to be created out of the academy aforesaid cannot, in good faith, be located at any other place than the present locality of said academy, unless it can be shown by clear and satisfactory reasons that the present location of said academy would be unsuitable for the contemplated college : and unless it can be further shown that some other location would tend to the greater prosperity of said contemplated college."

"*Resolved*, That an opportunity be now offered to the friends of Concord for them to show why the college should not be located at Mount Pleasant ; and that Concord offers superior advantages for the location of the college at that place."

After a long discussion, covering the sessions of Friday, Saturday, Monday, and Tuesday morning, the following was adopted by a majority of three :

"*Resolved*, That this Synod has heard with attention the statements of the advocates of the location of our contemplated college at Concord, but, in view of all the facts in the case, this



NORTH CAROLINA COLLEGE, MT. PLEASANT, N. C.

Synod still believes that the prosperity of the institution demands that it remain at Mount Pleasant."

In view of the contemplated transition, the Synod

"*Resolved*, That, from and after the attainment of a college charter, the present Board of Directors of Western Carolina Male Academy be and are hereby constituted the Board of College until the next meeting of our Synod."

"*Resolved*, That the President-elect of our institution, so soon as he shall have accepted the appointment, be constituted by this Synod *ex officio* a member of the Board."

The State Legislature, session of 1858-59, amended the charter, and the institution became known as

NORTH CAROLINA COLLEGE.

In 1860 two additional buildings were erected and other improvements made at a cost of \$8000.00, bringing the entire cost of the institution up to \$20,000.00.

At the outbreak of the war in 1861 the college had an invested endowment fund of \$20,000.00, four professors, and one hundred students, and bid fair to become still more prosperous. But many of the students entered the Confederate army, the professors resigned, and the institution was closed.

After the close of the war the college was re-opened and the good work resumed, and in 1869 the Board reported the college out of debt, with \$10,000.00 of the endowment fund lost by the war and the remaining \$10,000.00 invested in State bonds, which were under par and affording no income. With varied success, the work of the college continued until 1879, when the old State bonds were sold, at a sacrifice, and the proceeds applied to the accumulated debt, which then amounted to \$4000.00.

An extra session of Synod was called, and met at Mount Pleasant, December 10th, 1885, to consider the question of and devise a plan for again endowing the college. After long and careful consideration it was decided to raise an endowment fund of \$15,000.00, and Rev. W. Kimball was appointed agent, who in 1888 reported the whole amount raised. During the years that have followed

much and lasting good has been accomplished by the college. Thousands of young men have attended her sessions, sixty have graduated, and in the different walks and departments of life the good influence of it has been felt.

And during all these years the Synod has done nobly for her institution, giving from first to last more than \$50,000.00 for its establishment and support.

MONT AMOENA FEMALE SEMINARY.

While the Synod was thus actively and successfully engaged in the work of educating its young men, it was not forgetful of its duty to its young women; and accordingly, in 1858, when it was found impracticable to move its male school to Concord, it adopted the following:

“Resolved, That . . . we as a Synod pledge ourselves to co-operate with Concord in the establishment of a female college at that place, and that we await their proposals, to be tendered at our next meeting of Synod, for consideration.”

No proposals were made, and in consequence nothing came of the resolution except that it brought the subject of female education more prominently before the people, and fostered the growing interest in such a work; for, early in the spring of 1859, an institution was organized at Mount Pleasant, N. C., under the name of Mont Amoena Female Seminary, with Mrs. Dr. Bittle, Principal, and Mr. Paul Miller, President of its Board of Directors.

This was a purely private enterprise, entered into without any consultation with, or help from, the Synod.

In the following year, 1860, the Committee on Education in its report to Synod said: “Your committee is pleased to find a general interest manifested in the Church upon the subject of female education; and it is hoped that the Church will make such provision as to meet this growing demand. We would recommend to this body the propriety of taking the initiatory steps for the establishment of a female institution.”

Upon this recommendation the Synod appointed a special committee, consisting of Revs. L. C. Groseclose, D. I. Dreher,



MOUNT AMOENA FEMALE SEMINARY, MT. PLEASANT, N. C.

and A. Phillippi, "To report at the next meeting of our Synod a plan for the successful establishment of a female institution within the bounds of our Synod."

Before the next meeting of Synod the war between the States begun, and under its baneful influences nothing more was done toward establishing the school. Mount Amoena Seminary, however, continued to be conducted as a private enterprise, and in 1868, Rev. G. D. Bernheim, D. D., who had become owner of the property of the school, proposed to make the seminary an institution of the Church, offering it to the Synod for the sum of \$2000.00, and proposing to become the Synod's agent for the procurement of funds, by voluntary contributions, to purchase the property.

In response to this generous offer, the Synod appointed Revs. S. Scherer, L. C. Groseclose, and Capt. J. A. Fisher as a special committee to confer with Dr. Bernheim, and report the result.

At the same session the committee reported as follows :

"WHEREAS, In the judgment of your committee it is highly important to the prosperity of our Church that this Synod have under its supervision and control a first-class female seminary ; and,"

"WHEREAS, Rev. G. D. Bernheim of this Synod has proposed to make a transfer to this Synod of Mount Pleasant Female Seminary on the following conditions :"

"1. That a full title be made as soon as \$2000.00 shall have been raised, this being the amount of indebtedness on the institution, said Bernheim agreeing to pay interest and taxes on the property as long as he holds it in possession."

"2. That a bond for title be made at the earliest convenience."

"3. That Rev. G. D. Bernheim agrees to act as agent of Synod, to collect funds to liquidate this debt, under the instruction of the Board of Trustees to be appointed by Synod."

"4. That all the personal property donated by virtue of Rev. Bernheim's last year's voluntary agency to the North be herewith transferred ; and that he be required to furnish to the Board at its first meeting a schedule of said property."

"5. That this Synod shall not be held responsible for any pecuniary liabilities in this transaction."

"6. That if the amount to be collected (\$2000.00) is not

raised by G. D. Bernheim, all moneys collected by him for this specified object, before or after this present meeting of Synod, be paid into the treasury of the Synod, to be applied to the erection of a female seminary."

"1. *Resolved*, That this Synod cheerfully accept the aforesaid proposition with the conditions annexed."

"2. *Resolved*, That it forthwith elect a Board of Trustees for the seminary, consisting at present of six members."

"3. *Resolved*, That the Board of Trustees meet in the seminary, and organize as soon as practicable for the transaction of business."

The report of the committee was adopted, and the Board of Trustees elected for one year as follows: Revs. L. A. Biklé and L. C. Groseclose, Dr. J. L. Henderson, Capt. J. A. Fisher, Messrs. J. J. Misenheimer, Alexander Foil, and L. G. Heilig.

In 1869, Dr. Bernheim reported the completion of his work as agent, having secured enough to pay the debt and all necessary expenses, and the title to the property was conveyed to the Synod. Since then numerous additions and improvements have been made to the property, and from first to last the Synod has appropriated something over \$5000.00 for the institution. The institution is and always has been self-sustaining, and has graduated sixty-seven young ladies.

BENEFICIARY EDUCATION.

The Synod has always believed in and practiced what is known as beneficiary education, or, in other words, rendering pecuniary assistance to worthy but indigent young men in their preparation for the work of the Gospel ministry.

The early records, as to this work, are not at all as full as we could wish, but beginning with D. Moser, in 1811, Synod has assisted hundreds of young men, and has expended for this work, on a conservative estimate, not less than \$10,000.00.

CHAPTER X.

THE CATECHETICAL AND SUNDAY SCHOOL WORK OF THE SYNOD.

FROM the time when Nussman and Arends first came to North Carolina, up to the organization of the Synod, that is, for a period of thirty years, the few Lutheran Churches then in existence in North Carolina had been served almost entirely by men who had been educated in Germany, where the only recognized way of becoming an active member of the Church was through a thorough course of catechisation, followed by confirmation.

Thoroughly indoctrinated themselves, as well as firmly believing in the Scripturalness and wisdom of this method, they insisted that all who should become confirmed members of the Church under their administration must first be thoroughly taught at least Luther's Smaller Catechism ; and when, in 1803, the Synod was organized, it planted itself firmly and squarely upon the sound Lutheran practice of catechisation. From that position the Synod has never departed. True there may have been individuals and congregations that have, at different times, belonged to the Synod, that discarded or disregarded the good old custom, preferring some "new measures," but the Synod itself has always held the one position, recognizing the catechetical class as the most Scriptural means under God of preserving and perpetuating the purity, peace, unity, and strength of the Church as a whole, as well as the stability and faithfulness of her members. And the wisdom of the position is seen throughout all the history of the Synod ; for its brightest spiritual lights, both in pulpit and pew, have been those who have come to confirmation through this God-given and time-honored practice of catechisation.

Long before the organization of the Synod the Rev. Nussman appealed to the Helmstaedt Mission Society for suitable books for the benefit of his people, especially for a suitable Catechism.

His efforts were crowned with success, for a new and special edition of the "Helmstaedt Catechism" was published under the title of the "North Carolina Catechism," and sent over to Nussman. This book was used for years, and was held in high esteem both here and in Germany.

At the very First Annual Convention, in 1803, Philip Henkel came before the Synod as a licensed catechist, and from that day on until the license system was finally abolished, in 1869, the Synod always had men, in addition to the fully ordained pastors, whose special duty it was to catechise the youths and children in preparation for confirmation; and, that none might be neglected, at different times appropriated money with which to purchase Catechisms for the use of those who were financially unable to supply themselves.

In 1806, possibly because some one or more may have slighted or neglected the practice, the Synod adopted the following:

"Resolved, That no pastor in our connection shall confirm children, except in cases of absolute necessity, without a six weeks' preparation."

It is difficult for us of the present day to realize how rapidly and how extensively this part of their work grew and increased upon their hands. Not only from the field in North Carolina, but from several other States, the cry was constantly coming asking that their children might be properly instructed and confirmed in the Church of their fathers. In 1813 word was brought to the Synod of two hundred and forty-one persons, in one locality, who were anxious to be instructed in the Catechism; and at every convention of Synod this subject was before its ministry in some way, or in some light, demanding their constant attention.

At first Catechisms were very scarce and difficult to procure; but as time advanced they were rapidly produced by different persons, both in the German and English languages.

That none of these were perfect, we can easily understand; and that many of them were imperfect and some very defective, we all know; and in consequence, in 1811, the question arose in Synod as to which Catechism should be used as the basis.

of instruction? Whereupon it was unanimously agreed that "Luther's Smaller Catechism must ever be the basis of catechetical instruction." But that other Catechisms might be used by way of explanation, at the discretion and judgment of the pastors.

As the fruits of this catechetical work of the Synod, reports were submitted in 1811 showing that up to that time more than two thousand young people had been confirmed in the churches.

In those days it was customary, when Synod was to meet in a certain church at a certain time, for the pastor to prepare his class for the occasion. The Synod would assemble on Sunday; hold divine service, consisting of the preaching of the Word, followed by confirmation and the administration of the Lord's Supper. The records show that often between seventy-five and one hundred were confirmed upon such occasions.

All down through the years that have passed since then this catechetical work has been going on, and has been blessed of God to the ingathering of thousands upon thousands of children and youths who have grown up to become the pillars of the Church, and whose descendants are to-day the bone and sinew of our different congregations.

In this centennial year of the Synod, throughout all its borders, the catechetical class is the normal way of preparing the young for confirmation, and continues to be held as the most Scriptural and satisfactory way.

Next to the history of the Church, both in importance and interest, is the history of the Sunday School work.

Unlike the Church, which is of divine institution, Sunday Schools are human expedients devised and adopted for the purpose of supplementing the work of the Church.

Originating in Europe in 1550, they were introduced in America in the latter part of the eighteenth century; but it was not until the beginning of the nineteenth century that they became anything like general.

Philadelphia, 1791; New Jersey, 1794; New York, 1804; New Hampshire, 1805; Massachusetts, 1810; Connecticut, 1815; and Ohio, 1816, are some of the historic dates of the be-

ginnings of Sunday Schools. In 1807 G. Shober, then a layman in the Moravian Church, and Martin Rippel, a layman of the Lutheran Church, organized a Sunday School five miles from Salem, N. C., on the road leading from Salem to Lexington. This was the first Sunday School ever organized in the State of North Carolina, and resulted in the organization of Hopewell Evangelical Lutheran Church, which united with the North Carolina Synod in 1812. By mutual agreement the house was built by Mr. Rippel, and the school and congregation were served by Mr. Shober, who, in 1810, was ordained by the North Carolina Synod. Hence the Synod has the honor of having had the first Sunday School in the State. The school has been in continuous existence from that date to this, a period of ninety-six years.

The Synod at once recognized the great good that might be accomplished in this line of work, sanctioned and endorsed it, and wisely adopted it in her system.

In 1816 it "Earnestly recommended that all its ministers establish Sunday Schools in all our churches," stipulating that they should be "under the supervision of the pastor, and should be opened and closed with singing and prayer." *

The following year five schools were reported as established, four in Guilford and one in Stokes County. From that day to this the Synod has always approved of and encouraged the Sunday School work when kept within its legitimate bounds.

* German Minutes, 1816, page 4.

CHAPTER XI.

MISCELLANEOUS MATTERS OF INTEREST.

Liturgy.

At the very beginning of the life of the Synod, and for many long years before, the Lutheran congregations in North Carolina were theoretically liturgical, though, so far as known, this theory was not often put into actual practice.

St. John's Church of Cabarrus County, as early as 1782, adopted the Order of Service used in the German Lutheran Court Chapel of St. James, in London, England, and it is presumed used it; but for how long and to what extent the congregation participated, we have no means of knowing.

In the early days of the Synod, the question of an "*Agende*" or liturgy was constantly before the ministers, pressing upon them and demanding a solution. Frequent correspondence was had with the brethren of the Ministerium of Pennsylvania, who were at that time preparing to publish such a work; but after waiting, in vain, until 1817, the Synod then recommended for use in the churches the "English Liturgy" of the New York Synod and the English Hymn Book, published by Rev. Paul Henkel, together with the "Gemeinschaftliche Gesangbuch," Union Hymn Book, published by Schaeffer and Maund.

Whether or not the congregations, in the regular services, ever gave the responses, the records do not show; but, taking into consideration the scarcity of books and the difficulty of obtaining them, the isolation of the congregations, the lack of education, and the influences of those around them, who were outspoken in their objections to all liturgical worship, it is doubtful if the congregations ever gave the responses until the introduction of the Book of Worship of the Southern General Synod. With its introduction began a healthy revival and growth of liturgical worship, which has gradually advanced until to-day there are but few

congregations in the Synod that are satisfied with anything less than the full morning service of our present Book of Worship. It is still true that neither all of our congregations nor all of our members unite in the service, but it is growing, and as time advances will become more and more generally used.

Confession and Absolution.

The Lutheran custom of holding special preparatory services on a day previous to the time fixed for the administration of the Lord's Supper generally has been and is to-day the rule of the Synod.

Government.

In government the Synod has always been congregational. In its first Constitution, Article II., the declaration is made that "The members of Synod are, first, ministers, and, second, one lay delegate from each congregation, on presentation of a certificate of his election as delegate from the congregation he represents."

In practice the Synod has always carefully refrained from legislating in matters that rightfully belong to the congregation, confining itself to those things delegated to it by the congregations in their subscription to its Constitution.

Discipline.

Of its ministers, the Synod has always demanded purity of life and conformity to its regulations, and has never hesitated to exercise and enforce discipline.

Temperance and Liquor Traffic.

On the subject of temperance the Synod has always taken a firm stand, not only in enforcing discipline upon those who were intemperate, but also in placing upon record her mature convictions on the subject.

In 1855 the following was adopted as the sentiment of the Synod:

"1. *Resolved*, When the immorality of any business is placed beyond the possibility of doubt, it is the duty of all Christians to frown upon every attempt to license such traffic or crime."

“ 2. *Resolved*, That legal enactments should never conflict with moral law ; and that the entire traffic in intoxicating drinks, except for medicinal and mechanical purposes, should be stayed at once and forever by the strong arm of the law.”

“ 3. *Resolved*, That this Synod regards the manufacture of and traffic in and use of ardent spirits, as a beverage, inconsistent with Christian character ; that no member of our churches should be indulged in the manufacture, traffic, or intemperate use of intoxicating liquors ; and that all our pastors, church councils, and members be urgently and most earnestly requested to co-operate in suppressing the great evil of drunkenness in our country and the world.”

In 1863 the following was adopted :

“ WHEREAS, The practice of distilling spirituous liquors out of fruit has prevailed to an alarming extent among our farmers, since the passage of an act by our Legislature prohibiting such distillation out of corn and other cereals ; therefore,”

“ *Resolved*, That it is the duty of our ministers to discountenance this practice by every lawful means at their disposal.”

In 1882 the following expressed the sentiment of Synod :

“ WHEREAS, The grace of God, conveyed to the heart through the divinely appointed means, affords the only power by which the grievous sin of intemperance can be effectually overcome ; and,”

“ WHEREAS, All efforts in behalf of the overthrow of this monstrous evil, ignoring this important fact, will prove abortive, therefore ; be it,”

“ *Resolved*, That we, as a religious body, deem proper to express our decided disapproval of the manufacture and sale of all intoxicating drinks as a beverage, and that we will, by all prudent and lawful means, discourage and restrain the same.”

Benevolence.

The men who, in the providence of God, organized the Synod, had broad and expansive views and ideas of the work that lay before them. They realized that there was an immense work to be done, that it could not be carried on without means, and that to secure the necessary means a benevolent spirit must be cultivated among themselves as well as with all for whom and with whom they had come to labor. They realized that benevo-

lence was not an accident, but a necessity in the Church, and that its ultimate aim should be the glory of God and the honor of His Son, Jesus Christ, through the devoted and consecrated lives and deeds of His faithful followers.

Accordingly they early began to plant the seed, trusting to God for growth and fruit. In the first Constitution, adopted at the First Annual Convention, they said (Article VIII.): "Impelled by Christian sympathy, as well as duty and necessity, our Church should contribute with all the means and powers it can command toward relieving the necessities and granting the reasonable requests of all our congregations in this and also all other States."

From this beginning, down through all the years that have followed, the Synod has ever sought to cultivate the spirit of true benevolence, and with blessed and immeasurable results, as has been shown in the detailed accounts of the different chapters of this work.

Church Extension.

In 1887 St. Enoch's Church at Enochville, N. C., Rev. W. A. Lutz, pastor, in celebrating the fiftieth anniversary of its organization, as a thank-offering for blessings and mercies received, began a Church Extension Fund by raising \$75.00 cash. This was proposed to be placed "Under control of the Synod, provided Synod approves of the formation of a Church Extension Fund, to be used in North Carolina only."

The Committee on the State of the Church, in making its report in 1888, recommended that "This Synod now appoint a Board of Church Extension" for the purpose "of carrying out the wishes of St. Enoch's." This recommendation was adopted, and the following Board was elected, viz.: Revs. W. A. Lutz, W. G. Campbell, and Captain T. L. Seigle, Captain J. Cook, and W. H. Strauss, Esq.

At the same convention of Synod the following resolutions were adopted:

"1. *Resolved*, That the Board of Church Extension have power to frame and adopt a Constitution and By-Laws for its government, and be authorized to secure an act of incorporation,

so as to be known in law and enabled to receive bequests, legacies, and moneys."

"2. *Resolved*, That the members of said Board shall hold office at the pleasure of Synod, and, in case of resignation, death, or removal of any member of the Board, the Board shall have power to fill the vacancies so caused *ad interim*."

"3. *Resolved*, That the Board shall render an account to Synod annually of all acts performed by it during the year."

The Board met in St. James' Church, Concord, N. C., May 9th, 1888, and organized by electing the following officers: President, Rev. W. A. Lutz; Secretary, Rev. W. G. Campbell; Treasurer, Captain T. L. Seigle.

The question having arisen as to the terms for lending the funds of the Board of Church Extension, the Synod adopted the following regulations in 1891:

1. No loans shall be made for less than one year or more than three years.

2. Not less than \$50.00 and not more than \$500.00 shall be loaned to any one congregation.

3. Any amount that is loaned for the term longer than one year must be equally divided into notes, each payable at the end of the first, second, or third year, as the case may be.

4. The amount of any note must not be less than \$50.00.

5. In case any note when due cannot be paid promptly, the Board has the power to grant the party, or parties, twelve months time to settle the same, providing 8 per cent. per annum interest is paid on said note.

6. If the signature of notes is not entirely satisfactory to the Board of Church Extension, said Board shall secure a mortgage on the property on which the loan is made, or other good security satisfactory to the Board.

7. These rules are subject to change only by action of the North Carolina Synod.

In 1892, upon recommendation of the Board, the Synod adopted the following additional regulations:

1. Only organized and chartered congregations, and connected with the North Carolina Synod, or points operated by the United Synod in connection with the North Carolina Synod of the Lutheran Church, shall obtain loans from this fund, and in all cases the Board shall hold conditional bonds and mort-

gages, so that the congregation must ever remain loyal to the North Carolina Synod.

2. The amount of a loan to a congregation shall not exceed the amount raised by the congregation itself, unless in extreme cases, of which the Board shall be the judge.

3. No loan shall be granted to any congregation whose ability and willingness to refund said loan at maturity may be questioned by the Board.

4. The Board may require congregations who have loans to keep up insurance on their church buildings and transfer the policies to the Board as collateral security.

Under these regulations the work of the Board has worked admirably, and has accomplished much good.

CHAPTER XII.

THE MISSIONARY OPERATIONS OF THE SYNOD.

Missionary Journeys.

WERE all the missionary operations of the Synod written in full it would reach far beyond the limits of this volume ; would, indeed, form quite a volume of itself. Hence we are under the necessity of condensing as much as possible.

The founders of the Synod were all filled with the missionary spirit. They recognized the fact that the ultimate aim of the Church was the glory of God and the honor of Jesus Christ, His Son, in the saving of souls. And it was this supreme motive that impelled them to be always ready to meet the responsibility of going out of themselves, reaching beyond the limits of their own congregations and Synod, that they might carry the blessed Word to those less favorably situated.

Beginning with Nussman and followed by all the rest of them, each considered himself under the necessity of doing personal missionary work wherever needed and whenever possible, though to do so meant hardships and self-denials of the severest kind.

For years, beginning in 1810, the Synod annually appointed and sent out traveling missionaries, pledging to see that they received a sufficient support, and during succeeding years it was the unwritten law of the Synod that all fifth Sundays in the months, when no conference meetings were held, should be devoted by the pastors to home missionary operations within the bounds of the Synod.

The immediate cause of their undertaking this great work was the constant emigration of members of their churches into new States and Territories where the means of grace had not yet entered. From such places urgent appeals were frequent and strong, asking and begging the Synod to send pastors, or at least traveling preachers, to preach the Word to them, baptize,

instruct and confirm their children, and to administer to them the Holy Sacrament of the Lord's Supper.

At that time a mere handful of ministers composed the Synod, not even enough to supply the pressing needs in their own immediate territory. There seemed but one thing possible to be done, and to a certain extent that was done, namely, to leave, for a time, the churches at home, and make extended missionary tours or journeys into these destitute regions. From the annual reports of these traveling preachers (*Reiseprediger*), we glean much interesting and instructive matter. The first traveling missionary appointed by Synod was the Rev. R. J. Miller. His home was in Burke County, N. C. On the 18th day of June, 1811, he started, by private conveyance, on his first missionary tour. His route lay through Wilkes, Surry, and Stokes Counties, N. C., into Virginia, by the way of New Market and Lewisburg, through Pendleton, Bath, Greenbrier, Monroe, Montgomery, Wythe, and Washington Counties, Virginia, into Tennessee, through Sullivan, Carter, Washington, and Green Counties, and thence through the mountains of Western North Carolina back to his home, where he arrived about the middle of October. Resting but a few days, on the 4th of November, 1811, he again started, this time for a journey southward. Passing through Rutherfordton, across Broad and Green Rivers, through a thinly settled country, to Spartanburg, S. C., thence by Hard Labor Creek, to the Savannah and Saluda Rivers, by way of Hollow Creek Church (Salem), to Orangeburg District, and thence back home again.

In his report to Synod he tells of the great spiritual destitution and ignorance of the people, the extreme scarcity of true ministers of the Gospel, and the pitiful pleading for the Word and sacraments, and says, "On my whole tour I have baptized this year two adults and sixty children, preached sixty-seven times, traveled three thousand miles, and received \$70.44 for my support, without asking for a cent in any way."

In 1811, Rev. Philip Henkel was chosen as traveling missionary, and, in 1812, reported that everywhere he went there was great destitution and a loud call for pastors.



REV. JACOB SCHIERER.

In 1812, Rev. J. P. Franklow was requested to visit South Carolina to look after scattered members of a once prosperous congregation in a section of the country called "Saltketcher." He spent about a month on the journey. His report of the condition of the churches and people in those parts is heart-rending indeed. Pastor and people at variance, whole communities without any spiritual care, and the people like sheep without a shepherd.

In 1812, Revs. R. J. Miller and Jacob Scherer were appointed as traveling missionaries. Together they traveled to Virginia, as far as Pendleton County, where they parted; Miller going down the Shenandoah Valley, as far as Winchester; and Scherer to the State of Ohio, where a great number of families, who had emigrated from North Carolina, were living, and for whose spiritual welfare the North Carolina Synod was much concerned. Here he spent a month in daily preaching, baptizing, and confirming. In July, on his way home again, he passed through Powells and Grassy Valleys in Virginia, where he found many families from North Carolina, all eager to hear the preaching of the Word, and longing and praying that they might have regular pastors among them. Summing up, he says that he traveled 1617 miles, preached 50 times, baptized 72 children and one adult, and in connection with Brother Miller, and partly alone, organized thirteen congregations, consisting of 1175 members.

Rev. Paul Henkel made many missionary journeys during the time of his connection with the North Carolina Synod, as well as before and after that time. He, accompanied by his wife, would leave home in their own conveyance, taking provisions, cooking vessels, and bedding with them. Wherever night would overtake them, they would build their camp-fire, prepare their supper, and retire for the night under the canopy of the heavens. Thus they traveled through the mountains of Virginia into the States of Kentucky and Ohio. He would preach wherever opportunity afforded, administering the sacraments wherever needed. In this way he would labor, remaining as long as necessary, then travel on again to another place of destitution,

and so on in the most practical way of missionary work, until he would return to his home. Then he would make his report to Synod, usually verbal.

Tempted by the rumors of the richness of the soil and the ease with which land could be secured in the new countries west of the Allegheny Mountains, many families emigrated from North Carolina and settled in what is now the States of Tennessee, Kentucky, Ohio, Indiana, Illinois, and other States and Territories. From these scattered members of the Church a constant appeal was coming to the Synod begging for spiritual food and nourishment. In response, as best it could, the Synod sent of its pastors to visit them and minister to their spiritual necessities. Some of these visiting pastors at length settled permanently among them and founded congregations, many of them composed entirely of North Carolinians. True, not all were thus well provided for; the harvest was so extensive and the ministers were so few that but a small portion of the field could be cultivated, and, in consequence, very many were left without the spiritual care of Lutheran pastors, and were eventually lost to the Lutheran Church. But these missionary efforts of the Synod were the means of saving many, and of thus establishing the Lutheran Church, where now, as a result, it is strong in numbers, as well as in wealth and influence.

Accordingly the Rev. L. Markert was appointed traveling missionary in 1813, visited those western fields, and in 1816 removed to Indiana and settled there. In 1817, reporting by letter to the Synod, he describes the deplorable condition of the Church in that section, tells of the many scattered congregations that he was then serving, he being the only Lutheran minister in the State, and also sets forth the fact that on account of the poverty of the people no minister could depend upon the churches for his support, but must earn his living in some other way; but still those people were urgently petitioning Synod that ministers should be sent to them.

In this same year (1817), a petition came from Bedford County, Tenn., requesting a visit from some one of the ministers of the Synod, and in response the Synod took the following action :



REV. PAUL HENKEL AND WIFE.

“*Resolved*, That Candidate David Henkel, provided he can make the journey, visit that place, and also Cape Girardeau, at the Mississippi River, to minister to them the sacraments, gather congregations, and report the same at the next meeting of Synod.”

Unfortunately, the next meeting of the Synod, in 1819, was the beginning of the rupture, and we have no report of his concerning the trip to that country.

In 1819 there came to the Synod a heart-affecting memorial from members of our Church in Illinois Territory, praying and begging for ministers. But, alas! with that terrible crisis upon them, the petition “Could not otherwise be answered than with this painful ejaculation: ‘Dear Brethren, we gladly would help you, but we cannot.’” The next year, by request of Synod, Rev. L. Markert visited them and ministered unto them in holy things.

In 1824, Rev. Jacob Scherer reported to Synod that, according to previous instructions, he had visited Bedford County, Tenn., had traveled 2200 miles, preached 38 times, and had received \$45.60; his expenses being \$20.69.

This same year Rev. William Jenkins reported that he had visited the Lutheran congregations near Duck River, in Tennessee, where he was received with joy and treated with much Christian affection. He says, “I preached in the two already organized congregations with much pleasure, and organized two additional churches in Franklin and Lincoln Counties. In this district there is a great and open field for Lutheran ministers, and the longing for them is on the increase.” He tells of a settlement near Jackson, “where many Lutherans reside, who would rejoice if they were visited, or were served regularly.” And he concludes his report thus, “Since the last Synod I rode 3000 miles, preached 175 times, baptized 84 children, 7 adults and 7 negroes, received 34 into the church, and buried eight persons. The destitution of Union County, Ill., was again presented to Synod in 1825, and Rev. William Jenkins was appointed to visit there, and do for them all that he could. The Secretary of Synod was also instructed

to write to Rev. Samuel Schmucker, who was one of the founders and first professors of the Theological Seminary at Gettysburg, Pa., and at that time perhaps the most widely and favorably known man in the Lutheran Church in America, to send a preacher to that destitute field. In 1827 the Rev. John C. A. Schoenberg was sent, and in 1828 he reported to the Synod that "On his arrival at St. John's Church, in Union County, Ill., the congregations were in a desolate condition, like sheep without a shepherd. Some had suffered themselves to be proselyted by sects, and others had almost despaired of obtaining a minister of our persuasion. Soon, however, the wavering became more steadfast, the desponding were enabled to rejoice, and the congregations began to flourish. Hundreds of Lutherans are scattered through Illinois, Indiana, and Missouri, entirely destitute of preaching by our ministers, and in some places even congregations imperfectly organized, who seem to extend their hands toward us, saying, 'Come over into Macedonia and help us.' How painful is it, that we have to turn away from such urgent calls with a sorrowful heart, unable to supply them with the bread of life."

In 1832, the Rev. Daniel Scherer, who for ten years had been the pastor of St. John's Church, Cabarrus County, N. C., felt it his duty to labor as a missionary in the State of Illinois. He located himself in Hillsboro, and soon had a congregation organized and in a flourishing condition. In 1834 the Synod adopted the following resolution :

"Resolved, That we express our approbation of the laudable efforts of the Rev. Daniel Scherer in collecting and organizing a Lutheran congregation in Hillsboro, Ill."

"Resolved, That we receive the same into full connection with this Synod."

In 1836, the Rev. Daniel Scherer was dismissed from the North Carolina Synod to unite himself with the "Synod of the West," and his congregation of course went with him.

Much missionary work was done by the Synod in parts of Virginia up to 1842, the time when the "Western Virginia Synod" was organized.

From then on to the present time the missionary operations of the Synod have been confined principally to the State of North Carolina, other Synods having been formed around it, North, South, and West. Many congregations have been organized and much missionary work has been done. To-day the missionary labors of the Synod are devoted mostly to the establishment of new congregations, which are increasing so rapidly that it requires all the energy and benevolence that the Synod can command to attend to these new fields.

The following are some of the congregations that have been organized and assisted to a greater or less extent by the Synod :

St. Paul's Church, Wilmington ; St. Mark's Church, Charlotte ; St. James' Church, Concord ; St. John's Church, Salisbury ; St. Matthew's Church, Wilmington ; Augsburg Church, Winston ; Macedonia Church, Burlington ; St. Andrew's Church, Concord, and many others.

Missionary Operations During the War.

During the war between the States (1861-65), the Synod was actively engaged in missionary work among the soldiers in the camps and hospitals and on the fields of battle, sending and supporting chaplains to minister to them in spiritual things. No careful record was kept of the work, but from what we have it is evident that much good was accomplished and many souls comforted in the hours of suffering and death. The Synod at one time appropriated \$5000.00 to this work.

Among the Colored People.

In 1880 the Synod inaugurated missionary work among the colored people. For this purpose D. J. Koontz, a most excellent colored man, who had been instructed in both his literary and theological course by members of the Synod, was examined by the Ministerium, found qualified, and ordained by the Synod. A lot was secured at Pleasant Grove, money contributed for the erection of a house of worship, and the work progressed until 1885, when Samuel Holt and N. Clapp were ordained. These reported, in 1889, four congregations under their pastoral care.

In this year W. P. Phifer appeared before Synod as a candidate for the Lutheran ministry, and, after examination, was ordained by a special committee in 1890.

These four colored ministers, together with lay representatives from their congregations, at the convention of Synod in 1889, asked to be formed into a separate Synod of their own. A special committee, consisting of Revs. W. G. Campbell, F. W. E. Peschau, George H. Cox, and T. S. Brown, was appointed, who reported to Synod as follows :

“We your committee, appointed to organize the Colored Evangelical Lutheran Synod, met in the council room of St. John’s Evangelical Lutheran congregation, Cabarrus County, N. C., on Wednesday, May 8th, 1889, at 11.30 A. M. Rev. W. G. Campbell, the chairman, called the committee to order. Rev. George H. Cox was elected as Secretary. After prayer by Rev. F. W. E. Peschau, the colored brethren were organized and constituted under the name and title of ‘The Alpha Synod of the Evangelical Lutheran Church of Freedmen in America.’

“The Constitution of the North Carolina Synod was then adopted as the Constitution of this Synod. Rev. D. J. Koontz was then elected President, W. P. Phifer, Recording and Corresponding Secretary, and Rev. S. Holt, Treasurer.”

Upon the adoption of this report, the members of the new Synod offered the following, which was unanimously adopted :

“*Resolved*, That we, the members of the Alpha Synod, hereby tender our most hearty and sincere thanks to the officers and members of the honorable Synod of North Carolina for the kind interest they have ever manifested to us, the first Colored Lutherans of North Carolina, and we pray that they may ever cherish toward us the same kindly feelings, and help us in our work. God bless you for it !”

“*Resolved*, That we hereby unanimously request the Evangelical Lutheran Synod of North Carolina, that has ever been our friend, to be kind enough to print the minutes of our First Convention, as an appendix to theirs.”

Which request was granted.* In after years the Colored Lutheran pastors and churches voluntarily united with the Missouri

* See Minutes, 1889, page 57.

Synod, which was conducting extensive missionary operations among the colored people of the South.

The Woman's Home and Foreign Missionary Societies.

In 1885 the missionary work of the women of the Synod was inaugurated by the appointment of an Executive Committee to plan and prepare for a permanent organization.

The First Convention was held in St. James' Church, Concord, N. C., in 1886, at which were represented fourteen Auxiliary Societies, numbering 320 members, and "The Woman's Home and Foreign Missionary Society of the North Carolina Synod" was organized by the election of Mrs. J. S. Fisher, President; Mrs. J. S. Heilig, Mrs. J. B. Davis, Mrs. J. D. Shirey, Mrs. R. A. Brown, and Mrs. A. M. Brown, as Vice-Presidents; Miss Julia Shirey, Corresponding Secretary; Miss Lillian Slough, Recording Secretary; Mrs. John A. Cline, Treasurer.

This Society has now been in active existence for sixteen years. It has thirty Auxiliary Societies, with 944 active, honorary, and life members, and has contributed \$11,674.18 to the work of Home and Foreign Missions, besides creating, fostering, and encouraging a deeper interest in the general work of the Church than had before existed.

CHAPTER XIII.

RETROSPECTIVE AND PROSPECTIVE.

IN this good year of our Lord, 1903, we are celebrating with joyful and grateful hearts the one hundredth anniversary of the organization of our Synod.

Its beginning at Salisbury, N. C., May 2d, 1803, was small indeed and seemingly insignificant. Its infancy was a period of fear and hope. Its first history seemed to promise and develop but little. But from 1803 to 1903 God has never forsaken it; He has always been present with it, and has been constantly pouring out His blessings upon it. One hundred and eighty-two ministers have belonged to the Synod. Many of the able, efficient, and godly men of the Lutheran Church have been connected with it during these one hundred years; many of them have gone on before us into the land of eternal day, and are reaping the reward of the faithful servants of their Lord. Many are earnestly and faithfully serving the Church under other Synodical relations; whilst on the roll of the Synod there are to-day more ministers, more churches, and more members than have ever been before at any one time during its existence.

Looking back through the history of the Synod there may have been, doubtless are, records of words and actions that we may have felt disposed to criticise; some things, perhaps, that we may have wished had not occurred; and others that to us may have seemed strange that when begun were not carried forward to completion. And yet, when the history is read and studied in the light of the past; when we consider the environments of these early fathers, their difficulties, the obstacles that were in their way and which they were compelled to overcome, and all of the many things which entered into the questions of the lives and doings of those whose faithfulness has made the Synod what it is; when we remember those who, in the love

and fear of God, piloted the Synod safely through the trying times of the war between the States ; and back of them, those who endured the hardships of the Revolutionary War and its after results ; and still back of them, the men and women who labored and prayed patiently but steadily onward, building up the Church and the Synod through storm and sunshine, and amidst adversity as well as prosperity ; surely, as the memory of those years and labors, together with their unnumbered blessings, come crowding upon us, we can see the hand of God in all of it—His hand of blessing, His guiding hand, His uplifting, His protecting, His preserving hand—and our hearts cannot fail to go out to Him in thanksgiving for all His mercies and blessings.

On all the great and important questions that have come before the Church in the development of its life here, in its new home in America, the Synod has ever uttered a certain sound and exerted an important and often a controlling influence.

The great vital doctrines of the Gospel of the Son of God, the work of Home and Foreign Missions, Benevolence, Charity, Education, and such questions, coupled with the duty and obligations of leading godly lives, have ever been presented by the Synod in the light and purity of God's Word.

And the people to whom and for whom the Synod has ministered have ever responded nobly, grandly, and with hearty goodwill, contributing freely of their means as God has prospered them to all the work of the Synod. But the grand object of the Church upon earth is not only to teach doctrine, liberality, and charity ; not merely to civilize and reform, but to bring men and women into vital contact with the atoning blood of Jesus, to bring them into the arms of His salvation. It does not matter how grandly the Synod may have succeeded in everything else, all would be complete failure without this having been accomplished.

In the light of her history, who can say that the Synod has not been a success in this, as well as in the other ? The record is written in the souls saved through its ministrations who to-day, here and elsewhere, are praising and serving God, and in the

songs of the happy redeemed ones around the throne of God in heaven, who have gone up from around the altars of the churches of the North Carolina Synod.

Thousands upon thousands have been added to the Church, thousands upon thousands more have heard the Word preached from its pulpits. Who can compute the results? It can never be fully known until that day in which the secrets of all hearts shall be revealed. But these grand results have come not because of any peculiar gifts, merits, or worthiness in, of, or by those who have constituted the Synod from time to time, but only because of God's gracious mercy and love toward the Synod, and His ever-watchful care over, around, and about it, leading it into the right paths, and giving its ministry and members grace and strength to walk in those paths.

And now, standing at the one hundredth mile-post, and shading our eyes as we attempt to look through the mists out into the unknown future, cannot we go forward in perfect confidence and trust in Him who has thus far led us onward? Who can for a moment question but that God will do still greater things in the future, through the instrumentality of this Synod, if we only press on in full faith in the promised presence of our Lord, from whom all blessings come? With her present facilities and advantages; her own literary institutions, both male and female; her Church Extension, her Home Missionary operations on her own territory, and also through co-operation with the United Synod of the South in its general work of Home and Foreign Missions; and the prospect and promise of a homogeneous ministry, educated in her own theological seminary of the South, and the fast oncoming of the tide of immigration into her territory, who can estimate what she may yet, under the blessing of God, accomplish for His kingdom and glory? Never has the world needed the Gospel more than it does to-day. Never have there been grander opportunities for real, genuine Gospel work all over the world than are presented now. Never was there a time when the North Carolina Synod of the Evangelical Lutheran Church was more needed than at the present period of its history.

Opening out before us are wide and ever-widening fields for the sowing of the "good seed."

In the field of few other Synods in America is there such an open door for work and usefulness as in our now time-honored Synod of North Carolina.

The Master of the vineyard is certainly calling !
God help the Synod to hear and heed the call.

SKETCHES OF CONGREGATIONS

NOW CONNECTED WITH THE

Evangelical Lutheran Synod and Ministerium

OF

NORTH CAROLINA.

Albemarle Church, located in the town of Albemarle, the county seat of Stanly County, was organized by Rev. W. Kimball in 1880. Its house of worship was erected in 1881. It is a small frame building, neatly painted, churchly in all its appointments, and was dedicated 1881 by Rev. W. Kimball and J. B. Davis, D. D., the latter preaching the dedicatory sermon.

The congregation also has a very comfortable and convenient parsonage, containing six rooms, located near the church, and built in 1898. Mrs. S. H. Hearne, one of the leading members of the congregation, has the honor of having been the prime mover in securing the parsonage, she having, by her own individual efforts, raised nearly all the funds for the undertaking. The congregation has thirty-three members.

Pastors.

Rev. W. Kimball,
Rev. G. F. Schaeffer,
Rev. A. D. L. Moser,
Rev. John H. Wyse,

Rev. J. A. Linn,
Rev. J. D. Shirey, D. D.,
Rev. P. L. Miller,
Rev. C. B. Miller.

Amity Church is located in Iredell County, N. C., twelve miles south from Statesville.

The congregation, which was formerly a part of St. Michael's, was organized April 11th, 1885, by Rev. H. M. Brown. It has never been a large congregation; now numbers forty-one members.

The house of worship was erected 1888-1891, and was dedicated April 30th, 1893, by the pastor, Rev. D. W. Michael, assisted by Rev. W. S. Bowman, D. D. It is a frame building, 56 x 36, nicely finished, and well adapted to the wants of the congregation. Its seating capacity is three hundred and fifty.

Pastors.

Rev. H. M. Brown.....	1885—1888.
Rev. W. Kimball.....	1888—1889.
Rev. T. H. Strohecker.....	1889—1890.
Rev. D. W. Michael.....	1890—1894.
Rev. H. W. Jeffcoat.....	1894—1895.
Rev. B. S. Brown.....	1895—1899.
Rev. R. A. Helms.....	1899.

Augsburg Church, in the city of Winston, is a mission congregation under control of the Board of Missions of the United Synod. The mission was inaugurated in 1890, and the congregation was organized by the missionary pastor, Rev. W. A. Lutz, on September 27th, 1891. The congregation worshiped in a rented hall until the present church building was erected in 1893-95, and was dedicated, in 1895, by Rev. F. W. E. Peschau, D. D., Rev. W. S. Bowman, D. D., and the pastor, Rev. W. A. Lutz. It is a stone and brick structure, of gothic style, 50 x 72, and beautifully finished both inside and out, and has a seating capacity of four hundred and fifty. Rev. W. A. Lutz resigned July 1st, 1900, and Rev. E. L. Folk became pastor in February, 1901.

New Bethel Church is located in Stanly County, N. C., about ten miles northwest from Albemarle.

Some time between 1788 and 1806 members of the Lutheran

and German Reformed Churches were organized into a union congregation, it is supposed by Rev. C. A. G. Storch, and erected a house of worship near Bear Creek, in Stanly County, about two miles from the present location.

The congregation was named "Bethel," but was popularly known as "Bear Creek Church," because of its location. Thus it continued until 1874, when the Lutherans, for a money consideration, surrendered all claim to the property, and built a new house at the present location, the congregation taking the name of "New Bethel Evangelical Lutheran Church." The building was dedicated November 29th, 1874, by Rev. W. Kimball and Rev. P. A. Strobel. It is a neat frame building, 60 x 40, with a seating capacity of about five hundred.

In 1888, while under the pastorship of Rev. George H. Cox, the congregation erected a parsonage near the church. It is a neat, one-story building, containing six rooms, nicely painted, having a well of good water, all necessary outbuildings, and several acres of land.

The congregation now numbers one hundred and forty-nine members.

Pastors.

Rev. C. A. G. Storch.....	1806—1814.
Rev. John William Meyer.....	1814—1817.
Rev. C. A. G. Storch.....	1819—1824.
Rev. Daniel Scherer.....	1824—1831.
Rev. Daniel Jenkins.....	1834—1836.
Rev. Benjamin Arey.....	1837—1838.
Rev. P. A. Strobel.....	1838—1841.
Rev. William G. Harter.....	1841—1856.
Rev. J. D. Scheck.....	1856—1857.
Rev. G. D. Bernheim.....	1858—1860.
Rev. J. B. Anthony.....	1860—1866.
Rev. L. C. Groseclose.....	1867—1871.
Rev. W. R. Ketchie.....	1873.
Rev. P. A. Strobel.....	1874—1875.
Rev. S. Rothrock, D. D.....	1876—1879.
Rev. W. Kimball.....	1880—1883.
Rev. A. D. L. Moser.....	1885—1887.
Rev. G. H. Cox.....	1888—1890.
Rev. C. C. Lyerly.....	1890—1892.

Pastors.

Rev. J. H. C. Fisher.....	1893—1894.
Rev. C. C. Lyerly	1894—1897.
Rev. J. A. Linn, present pastor, took charge October 2d,	1898.

Bethel Church is located in Rowan County, N. C., four miles northwest from Salisbury. The congregation was first known as "Franklin." It was organized by Rev. Jacob Crim, in March, 1851, with twenty-one members. The first entry under the name of Bethel occurs in 1854. The first house of worship was erected a short distance from the present site. In a few years a small village grew up about half a mile west from the church. As a new church house was needed it was proposed to rebuild in the village. This, however, was opposed, and as a compromise the new house was erected midway between the old site and the village. It is one of the most beautiful church sites within the bounds of the Synod. The building is a frame, 60 x 40, beautiful in all its parts, and comfortably seats three hundred and fifty. Present membership is one hundred and fifty-two. Dedicated April 29th, 1883, by Revs. J. B. Davis, D.D., and V. R. Stickley. Three ministers have been reared in the congregation, viz.: Revs. M. M. Miller, Turner Earnhardt, and P. E. Monroe. Rev. M. M. Miller is buried in the graveyard. He was killed in skirmish near Richmond, Va., June 7th, 1864.

A commodious and convenient parsonage stands in the village of Zeb. It has eight rooms and all necessary conveniences, and is owned jointly by this congregation and St. Paul's, with which it is in pastorate relation.

Pastors.

Rev. Jacob Crim.....	1851—1858.
Rev. J. L. Smithdeal.....	1858—1860.
Rev. Jacob Crim.....	1861—1862.
Rev. S. Scherer.....	1862—1872.
Rev. S. Rothrock, D. D.....	1872—1873.
Rev. H. M. Brown.....	1873—1882.
Rev. V. R. Stickley.....	1882—1884.
Rev. C. A. Rose.....	1884—1899.
Rev. V. Y. Boozer.....	1899

Bethany Church, located in Stokes County, N. C., six miles south from Danbury. On the fifth Sunday in June, 1889, Rev. H. M. Brown, who was then the pastor of the Forsythe Mission, by invitation of Mr. B. F. Pulliam, preached at Flat Shoals school-house. He returned on the second Sunday in August and held a meeting for several days, and as a result Mr. B. F. Pulliam and Mrs. Golden united with the Evangelical Lutheran Church by the sacrament of baptism. Others soon followed, so that on the 9th of November, 1889, Bethany congregation was organized with D. M. Hall, Elder, and B. F. Pulliam, Deacon, there being five other members.

A neat frame church building was erected in 1890, the cornerstone having been laid in August by Rev. C. B. Miller. No special dedicatory services have been held. The house is 40 x 30, and comfortably seats about two hundred and fifty. The present membership is twenty-five. The congregation holds an interest in the parsonage of the Forsythe Mission.

Pastors.

Rev. H. M. Brown.....	1889—1891.
Rev. E. P. Parker.....	1891—1892.
Rev. H. A. Trexler.....	1892—1896.
Rev. R. L. Bame.....	1896—1897.

Bethany Church, located in Davidson County, N. C. Traditions says that emigrants from Pennsylvania settled here in 1791, and very soon thereafter organized a union congregation. The old deed of land is to "The Lutheran and German Presbyterians," but the congregation is now composed of Lutherans and German Reformed.

The first house of worship was erected at about the same time that the congregation was organized, and has long since passed away.

The present frame structure was erected in 1861. It is 60 x 40, and seats five hundred persons. It was dedicated by Rev. W. Kimball. Rev. John Swicegood was reared in this congregation.

The congregation has an interest in the parsonage at Tyro.

Pastors.

Rev. Daniel Jenkins,	Rev. E. P. Parker,
Rev. John Swicegood,	Rev. W. A. Lutz,
Rev. W. Kimball,	Rev. H. A. Trexler,
Rev. C. H. Bernheim,	Rev. R. L. Bame.
Rev. J. D. Bowles,	

The congregation has never seemed to prosper, and has been vacant often and during long intervals.

Christiana Church is located on the Gold Hill Road, six miles southeast from Salisbury, N. C. It was organized January 23d, 1871, by Rev. S. Scherer. Its first house of worship, a frame building, 50 x 35, was erected in 1874. In 1898, while under the pastorate of Rev. C. A. Brown, the old house was removed, and a beautiful modern building, 65 x 50, was erected in its place. This house was dedicated by Rev. L. E. Busby on January 1st, 1899. The congregation has one hundred and twenty members on the roll.

The following have served the congregation :

Pastors.

Rev. S. Scherer,	Rev. J. Q. Wertz,
Rev. R. L. Brown,	Rev. C. A. Brown,
Rev. J. M. Hedrick,	Rev. J. P. Miller.
Rev. J. W. Strickler,	

Coldwater Church is located near Coldwater Creek, two miles east from Concord, in Cabarrus County, N. C. It was first a German Reformed congregation, and as such dates back as far as 1768, five years before Nussman and Arends came from Germany.

About 1782 the Lutherans belonging to St. John's Church, and living in the neighborhood of Coldwater Creek, joined with

the German Reformed to form a union congregation. Land for a church site was deeded to the congregation, in that year, by Adam Bowers, and Martin Phifer was made Trustee of the congregation. The house that was built was of hewn logs, and was not completed until about 1834.

In 1814 the congregation was admitted to Synod, and it is probable that about that time it was organized as a Lutheran congregation, worshipping with the German Reformed.

In 1843 most of the Lutherans belonging to the congregation withdrew for the purpose of organizing a congregation at Concord, which congregation has since been known as St. James'. This left the congregation so weak that no Lutheran services were held there again until 1871, when the organization became an independent Lutheran congregation.

In 1880 the present house of worship was erected. It is small, but very neat and churchly. There are forty-three members belonging to it.

Pastors.

Rev. C. A. G. Storch,
 Rev. P. A. Strobel,
 Rev. W. G. Harter,
 Rev. L. A. Bikle, D. D.,
 Rev. J. H. Harry,
 Rev. S. T. Hallman,

Rev. J. S. Heilig,
 Rev. W. Kimball,
 Rev. J. M. Hedrick,
 Rev. J. D. Shealy,
 Rev. H. A. McCullough.

Centre Grove Church is located in Cabarrus County, N. C., five miles north from Concord. It was organized by Rev. W. Kimball on September 9th, 1876, and was composed of members from Lutheran Chapel Church.

The house is a handsome frame building, 50 x 30, nicely finished, and has a seating capacity for four hundred. It was dedicated the first Sunday in April, 1880, by Rev. W. H. Cone, assisted by Rev. V. R. Stickley.

The congregation had an interest in the St. Andrew's parsonage at Concord, which was destroyed by fire September 21st, 1900.

Pastors.

- Rev. W. H. Cone for three years.
 Rev. B. S. Brown for four years.
 Rev. J. L. Buck for three years.
 Rev. C. A. Marks for six years.
 Rev. J. Q. Wertz for two years.
 Rev. W. B. Oney for two years.
 Rev. C. A. Brown since May, 1900.

The aggregate of vacancies is about three years.

Concordia Church is located in Rowan County, N. C., fifteen miles southwest from Salisbury, on the Mooresville and Concord Road.

The congregation was organized in 1882 by Rev. W. A. Lutz, and was made up of families from Lutheran Chapel and St. Enoch's Churches.

The house of worship is a frame structure, 70 x 50, well finished and nicely furnished, and was erected in 1882 and 1883, and dedicated in the year 1883 by Rev. W. A. Lutz, assisted by Rev. G. D. Bernheim, D. D., and Rev. S. T. Hallman, D. D. Its seating capacity is eight hundred, and the present membership numbers one hundred and fourteen.

The congregation owns a parsonage located at "Saw" Post-office, about one and one-half miles from the church. It is an excellent frame building, two stories high, with an L, containing seven rooms, and having many conveniences for the pastors.

Pastors.

Rev. W. A. Lutz	1882—1883.
Rev. Holmes Dysinger, D. D.....	1883.
Rev. W. Kimball.....	1884—1885.
Rev. C. B. Miller, supply.....	1886.
Rev. C. A. Brown, supply.....	1887.
Rev. D. A. Sox	1887—1888.
Rev. W. Kimball.....	1889—1891.
Rev. C. A. Brown	1892—1893.
Rev. H. W. Jeffcoat.....	1894—1900.
Rev. B. S. Brown.....	1900.

Christ Church is located in the town of Spencer, Rowan County, N. C.

The congregation was organized in a school-house, about two miles northeast from Spencer, by Rev. Simeon Scherer, November 13th, 1870.

The first house of worship was built on the Lexington Road, three and one-half miles east from Salisbury. The present house is a nice frame building, 60 x 36, with seating capacity of about four hundred. It was erected in 1899. Present membership forty-six.

Pastors.

Rev. S. Scherer.....	1870—1875.
Rev. H. M. Brown.....	1875—1880.
Rev. W. J. Smith.....	1881—1882.
Rev. V. R. Stickley.....	1882—1884.
Rev. C. A. Rose.....	1884—1897.
Rev. W. Kimball.....	1897—1898.
Rev. P. L. Miller.....	1898—1900.
Rev. H. W. Jeffcoat.....	1900.

Ebenezer Church is located in Rowan County, five miles west from Organ Church and four miles east from China Grove. It was formerly a part of the western district of Organ congregation. In December, 1866, members of Organ Church living in the above-named community petitioned the Southern Conference of the North Carolina Synod to authorize the formation of a new congregation, for their benefit, somewhere near "Bostian's school-house."

The conference granted the request and appointed the Rev. G. D. Bernheim, D. D., with Dr. P. A. Sifferd and Captain J. A. Fisher as a special committee to attend to the matter. At the annual meeting of Synod in May, 1867, this action of the conference was ratified and confirmed; whereupon the committee, on the first Sunday in June, 1867, organized the congrega-

tion as Ebenezer Evangelical Lutheran Church, there being nineteen members entering into the organization.

The first council was elected upon the same day, and consisted of Dr. P. A. Sifferd and Frederick Stirewalt, Elders; and Moses J. Barger and J. A. Eddleman, Deacons.

A lot, containing three and one-half acres, was donated by Frederick and Paul Stirewalt, and the church was built thereon during the year 1868. It is an excellent frame building, 60 x 40, nicely finished inside and out.

The dedicatory services were held by the pastor, Rev. G. D. Bernheim, D. D., on January 31st, 1869, the sermon being delivered by the Rev. Prof. L. A. Bikle, D. D., who was at the time President of North Carolina College.

In 1879 the congregation was, by Synod, placed in pastorate relationship with Organ Church, and in 1887 the pastorate erected a parsonage near Organ Church, Ebenezer, holding a one-third interest in the same.

The present membership of the congregation is one hundred and twenty-three.

The congregation has had but very little vacancy since its organization, having been served as follows:

Pastors.

Rev. G. D. Bernheim, D. D.....	1867—1870.
Rev. Prof. L. A. Bikle, D. D.....	1870—1875.
Rev. W. Kimball.....	1875—1876.
Rev. R. W. Petrea.....	1876—1877.
Rev. Prof. S. S. Rahn.....	1878—1879.
Rev. S. Rothrock, D. D.....	1879—1885.
Rev. W. R. Brown.....	1886—1893.
Rev. George H. Cox.....	1894.

Faith Church, in the village of Faith, Rowan County, N. C., six miles south from Salisbury, was organized by Rev. R. L. Brown, on March 26th, 1899. The church building was erected during 1899-1900, and is a handsome frame structure,

56 x 34, built after the style of modern church architecture, with seating capacity of about three hundred. The corner-stone was laid February 17th, 1900, by the President of Synod, Rev. C. B. Miller, assisted by Revs. G. H. Cox, C. A. Brown, V. Y. Boozer, and R. L. Brown. The congregation numbers sixty-three members, and bids fair to become a strong church.

Frieden's Church is located two miles north from Gibsonville, in Guilford County, N.C. This is one of the oldest Lutheran churches in North Carolina. Although we do not know just when it was organized, yet we do know that it was prior to the Revolutionary War. During that war there was a man by the name of Schumaker lived a few hundred yards from the church. This man was a "Tory," and, upon a certain occasion, refused to give a drink of water to a wounded soldier. This so infuriated his companions that they took the man Schumaker to the church, made him stand on the door-steps, and shot him there. He is buried in the old graveyard. From this circumstance the church was often called "Schumaker's Church." Originally the congregation was composed of Lutherans and German Reformed, who had together come from Pennsylvania. About the year 1855 they separated, and it has since been wholly Lutheran.

There have been three houses of worship. The first was constructed of pine poles; the second was a log-house, weather-boarded and ceiled; and the present is a fine brick building, with a seating capacity of about five hundred. It was erected in 1869 and 1870, and was dedicated May 22d, 1871, by the pastor, Rev. C. H. Bernheim, assisted by Rev. S. Rothrock, D. D., and Rev. G. D. Bernheim, D. D.

The congregation has always been numerically strong, though, at present, but one hundred and seventy-eight members are reported.

In the graveyard near the church lie buried Rev. Simeon Scherer and Rev. J. R. Sikes, both of whom were born in the county and died while pastors of the church.

An excellent parsonage, belonging to the pastorate, stands in the town of Gibsonville, on the N. C. R. R. It is a frame structure, with two stories and an L, containing six rooms. A garden, barn, and other outhouses are attached, making a very comfortable and convenient home for the pastor.

The list of pastors is incomplete, no records having been kept of the early history of the congregation. The following is measurably correct :

Pastors.

Rev. Philip Henkel,	Rev. C. H. Bernheim,
Rev. G. Schober,	Rev. W. Kimball,
Rev. Jacob Scherer,	Rev. J. L. Buck,
Rev. William Artz,	Rev. C. B. Miller,
Rev. Simeon Scherer,	Rev. J. R. Sikes,
Rev. J. D. Sheck,	Rev. E. P. Parker,
Rev. L. C. Groseclose,	Rev. C. A. Brown.
Rev. S. Rothrock, D. D.,	

Grace Church is located six miles southwest from Salisbury, between Salisbury and China Grove. The organization was effected in 1880, by the Rev. V. R. Stickley, and was composed of members from Salem and Lutheran Chapel congregations.

Its house of worship, a neat frame building, 60 x 35, with a seating capacity of four hundred, was erected in 1880, and dedicated by Rev. W. A. Lutz in 1881.

Belonging to the Salem pastorate, it holds a joint interest in the parsonage near that church.

The present membership numbers one hundred and ninety.

Pastors.

Rev. V. R. Stickley.....	1880—1882.
Rev. J. D. Shirey, D. D.....	1882—1887.
Rev. W. Kimball.....	1889—1892.
Rev. C. A. Brown.....	1892—1894.
Rev. V. Y. Boozer.....	1894—1895.
Rev. H. N. Miller, Ph. D.....	1895—1897.
Rev. H. A. Trexler.....	1897.

The aggregate of vacancies has been a little over two years.

Holy Trinity Church, in the town of Mt. Pleasant, Cabarrus County, N. C., was organized about 1864, by Rev. L. C. Groseclose. The congregation worshiped in the chapel of North Carolina College until 1872, when its present church building was erected. It is a substantial brick structure, 50 x 40, having vestibule, tower, and bell, with the auditorium neatly frescoed. The congregation owns a good parsonage on a lot adjoining the church lot. It is a two-story frame building, containing seven rooms and suitable outbuildings. There are now one hundred and fifty-three members belonging to it. The graveyard is located in the northern part of the town, about a half-mile from the church. Here, among many others, lie buried Rev. J. B. Anthony and Rev. J. D. Shirey, D. D.

The following named pastors have served the congregation at different times :

Pastors.

Rev. L. C. Groseclose,
 Rev. D. M. Henkel,
 Rev. S. B. Davis, D. D.,
 Rev. J. H. Wyse,

Rev. B. S. Brown,
 Rev. H. N. Miller, Ph. D.,
 Rev. J. A. Linn.

Hopewell Church is located five miles south from Winston, N. C., on the road leading to Lexington. The land upon which the church stands was originally donated by Mr. Henry Rippel. He erected a school-house upon it, in which he and Rev. G. Schober, in 1807, organized the first Sunday school ever established in North Carolina. This was the beginning of the congregation that was organized by Rev. Schober in 1810.

The first house of worship was erected in 1810, and was dedicated in March, 1811. It was a log-house, 32 x 20, with end and side galleries. It had a bell, which was moulded by Mr. Rippel, and which is now preserved in the Museum in Salem, N. C.

The second house of worship was erected in 1896, and was dedicated in March, 1897, by the officers of the Northern Conference of the North Carolina Synod. It is a neat frame build-

ing, 54 x 28, well finished and nicely furnished. The present membership is only nine persons, and never has been large.

Its first pastor was Rev. G. Schober, who served the congregation for twenty-six years, until 1836, without accepting any salary at all. Since then there have been no regular pastors, but the following have supplied the congregation for longer or shorter periods :

Pastors.

Rev. L. C. Croseclose,
 Rev. W. Kimball,
 Rev. J. R. Sikes,
 Rev. W. A. Julian,
 Rev. J. D. Bowles,

Rev. W. A. Lutz,
 Rev. R. L. Brown,
 Rev. E. P. Parker,
 Rev. E. L. Folk.

Haven Church is located on Chestnut Hill, West Salisbury, N. C. The congregation was organized August 13th, 1899, by Rev. W. A. Julian, and was first called Mt. Zion.

The congregation is erecting a very nice building, 50 x 34, with a tower seventy feet high, which, when done, will be handsome and churchly, and will comfortably seat about three hundred and fifty persons.

The work is a mission of the North Carolina Synod and bids fair to become a prosperous congregation. The present membership is sixty-six.

Pastors.

Rev. W. A. Julian to September, 1899.
 Rev. H. W. Jeffcoat present pastor.

Immanuel Church is located in Rowan County, N. C., midway between Rockwell and Gold Hill.

For something like thirty years a Sunday school had been maintained in Elm Grove school-house, with occasional preaching service by the different pastors of Organ Church up until April 14th, 1895, when Rev. George H. Cox organized the congregation and served as the first pastor.

The house of worship is a very neat brick building, nicely finished, which was dedicated by Rev. H. M. Brown in October, 1898.

The present membership is forty-seven.

Pastors.

Rev. George H. Cox,
Rev. R. L. Brown,

Rev. Prof. J. H. C. Fisher.

Lau's Church is located in Guilford County, N. C., eighteen miles southeast from Greensboro and two miles from the Alamance battle-ground, where was fought the battle between the British and the Regulators in May, 1771.

No early records have been preserved, but the congregation must have been organized at a very early date, probably by Nussman or Arends, who made frequent ministerial journeys into that section of country. The congregation has always been Lutheran, never having united with the German Reformed, as so many of the early congregations did.

When the first house of worship was built, how long it was used, and what was its character, nothing is known except that it was the inevitable log-house of the pioneer period.

The second house was a frame building. Both houses stood very near the present location. The present building is a neat frame structure, with a roomy vestibule, and the pulpit between the doors as you enter the auditorium. It is 60 x 40, and has a seating capacity of five hundred.

Just in the rear of the church is the old graveyard, where lie the earthly remains of two Lutheran ministers, Rev. Jacob Grieson and Rev. B. C. Hall.

The congregation no doubt participated in the organization of the Synod in 1803, and took an active part in discussions and struggles growing out of the rupture that resulted in the formation of the Tennessee Synod.

It has always been a strong congregation, and now numbers two hundred and twenty-three confirmed members.

Near the church stands the parsonage, belonging to the churches comprising the "Guilford pastorate." It is a comfortable and convenient house, containing nine rooms. There are also necessary outbuildings, and fifteen acres of land for the use of the pastor.

Pastors.

- | | |
|----------------------|----------------------|
| Rev. A. Nussman, | Rev. B. C. Hall, |
| Rev. J. G. Arends, | Rev. W. A. Julian, |
| Rev. Ludwig Markert, | Rev. E. P. Parker, |
| Rev. Jacob Scherer, | Rev. A. D. L. Moser, |
| Rev. William Artz, | Rev. B. W. Cronk, |
| Rev. John Swicegood, | Rev. H. M. Brown. |
| Rev. Simeon Scherer, | |

Lebanon Church, located in Rowan County, N. C., two miles from Barber's Junction, on the "Western" Railroad, was organized by Rev. B. W. Cronk in 1893.

In the same year the present church-house was erected. It is a frame building, 60 x 35, with a seating capacity of three hundred and fifty, and nicely finished.

It was dedicated by Rev. H. N. Miller, Ph. D., on the fifth Sunday in November, 1896. The congregation numbers thirty-four members.

Pastors.

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|-------------------------------|------------|
| Rev. B. W. Cronk..... | 1890—1894. |
| Rev. V. Y. Boozer..... | 1894—1895. |
| Rev. H. N. Miller, Ph. D..... | 1895—1897. |
| Rev. H. A. Trexler..... | 1897. |

Lutheran Chapel Church is located in Rowan County, N. C., about one mile from China Grove. It is one among the oldest congregations, and, like all the rest, has failed to preserve any early records. From other facts that are known, it is evident that the congregation must have been organized about 1780, by

either Nussman or Arends, and was served by them until January 7th, 1789, when Rev. C. A. G. Storch became pastor. It was then known as the Irish Settlement.

During this time, that is, between 1780 and 1789, the first house of worship was erected, and was owned jointly with the German Reformed. The building was painted red, and was known as Savitz's Church. It was destroyed by fire by a crazy man because it was not painted blue.

In a short time another house was erected on the same spot, and was again painted red. Between 1820-1830 the Lutherans were greatly wrought up on the questions then agitating the Church, which resulted in a division and the formation of another congregation, adhering to the Tennessee Synod. Thus there were now three congregations, each having its own pastor, and worshipping in the same house. This state of affairs continued until about 1835, when a general separation took place, each congregation building a house for itself.

Thus the third house of worship was erected, and took the name of Luther's Chapel, which has since been changed to Lutheran Chapel Church. This was a frame building, and was unpainted. In 1865 the old church was removed, and a large brick edifice was erected in its place. This continued in use until 1892, when it was thoroughly remodeled and rededicated, May 7th, 1893, the sermon being delivered by the President of Synod, Rev. G. H. Cox, D. D. It is one of the most beautiful churches in the Synod. The congregation has always been large and always loyally Lutheran, and has taken an active part in all the work of the Synod, of which it was an original member. The congregation is thoroughly organized and equipped, and has a membership of two hundred and ten.

In the graveyard lie buried Rev. W. Kimball, Rev. C. A. Rose, and Mr. I. F. Patterson, who was for a number of years the Treasurer of Synod.

The congregation has an excellent parsonage, one mile from the church, in the town of China Grove. It is a large frame building, two stories, seven rooms, and has all conveniences and comforts for the pastor and family.

Pastors.

Revs. A. Nussman and J. G. Arends.....	1780—1789.
Rev. C. A. G. Storch.....	1789—1820.
Rev. Daniel Scherer.....	1820—1830.
Rev. Jacob Kaempfer.....	1830—1833.
Rev. Henry Graeber.....	1833—1837.
Rev. J. D. Scheck.....	1837—1854.
Rev. S. Rothrock, D. D.....	1854—1855.
Rev. B. C. Hall.....	1855—1857.
Rev. William Artz.....	1859—1861.
Rev. Whitson Kimball.....	1861—1877.
Rev. W. H. Cone.....	1877—1881.
Rev. B. S. Brown.....	1881—1887.
Rev. J. L. Buck.....	1887—1889.
Rev. C. A. Marks.....	1889—1896.
Rev. J. Q. Wertz.....	1896.

Luther Memorial Church is located at the southern point of Rowan County, N. C., about four miles from Richfield.

The first mention of the congregation is in the Minutes of Synod for 1830. At that time the Rev. J. Kaempfer was pastor. It is not known when it was organized.

The present house of worship was erected during the pastorate of Rev. T. H. Strohecker, and was dedicated September 7th, 1883, by the pastor, assisted by Rev. S. Rothrock, D. D., Rev. J. B. Anthony, and Rev. J. A. Linn, Jr.

It is a very pretty frame building, 60 x 40, with a seating capacity of about three hundred. The present membership is fifty-five.

Pastors.

Rev. Jacob Kaempfer.....	1832.
Rev. H. Graeber.....	1832—1841.
Rev. S. Rothrock, D. D.....	1841—1845.
Rev. J. A. Linn, Sr.....	1846—1852.
Rev. W. G. Harter.....	1853—1856.
Rev. J. A. Linn, Sr.....	1856—1863.
Rev. L. C. Groseclose.....	1866—1867.
Rev. R. L. Brown.....	1868—1874.
Rev. W. H. Cone.....	1875—1877.
Rev. J. A. Linn, Jr.....	1878—1880.

Pastors.

Rev. T. H. Strohecker.....	1883—1886.
Rev. H. A. Trexler.....	1886—1888.
Rev. S. Rothrock, D. D.....	1888—1889.
Rev. C. C. Lyerly.....	1891—1892.
Rev. J. H. C. Fisher.....	1894—1896.
Rev. C. C. Lyerly.....	1897—1898.
Rev. P. H. E. Derrick.....	1898—1899.
Rev. P. L. Miller.....	1899.

Macedonia Church is located in the town of Burlington, Alamance County, N. C., on the line of the Southern Railroad, between Greensboro and Raleigh.

In 1869, citizens of Burlington (then Company Shops) and vicinity, petitioned the Synod to establish a mission at that place, and assist them in the support of a regular pastor. The Synod granted the request, and made Rev. W. A. Julian the pastor. That was at the regular session in April, 1869. A congregation was immediately organized, and at an extra session of Synod held in August, 1869, it was received into Synod.

The church building was erected in 1879 and 1880, and was dedicated on the fourth Sunday in April, 1880, by the pastor, Rev. W. Kimball, assisted by Rev. G. D. Bernheim, D. D., who preached the dedicatory sermon. The house is a neat frame, 36 x 22, with a seating capacity of about three hundred. The number of members is now one hundred and ten.

The congregation owns an excellent parsonage on the adjoining lot to the church. It is a two-story frame, nicely finished in every particular. It was erected in 1894 during the pastorate of Rev. C. B. Miller. The congregation is not yet self-sustaining.

Pastors.

Rev. W. A. Julian.....	1869—1873.
Rev. S. Scherer.....	1873—1876.
Rev. W. Kimball.....	1876—1880.
Rev. J. L. Buck.....	1882—1887.
Rev. C. B. Miller.....	1890—1895.
Rev. V. Y. Boozer.....	1895—1899.
Rev. W. W. J. Ritchie.....	1899.

Mount Zion Church is located on the Yadkin Railroad, in the village of Richfield, Stanly County, N. C.

The congregation was organized by Rev. C. C. Lyerly, October 14th, 1894, with twenty-one members transferred from "Luther's," two from "New Bethel," and two from "Matin's Grove Methodist Episcopal Church, making a total of twenty-five.

The house of worship is a small frame building, 48 x 32, nicely finished, and churchly in all of its appointments. It was erected during the pastorate of Rev. C. C. Lyerly. The present membership is fifty-three.

Pastors.

Rev. C. C. Lyerly	1894—1897.
Rev. P. L. Miller.....	1898—1900.

Mount Hermon Church is located in Cabarrus County, N. C., four miles southeast from Concord.

The congregation was organized by Rev. S. T. Hallman, D. D., on April 17th, 1881, and was composed of members transferred from St. John's and St. James' Churches. Its house of worship, a neat frame building, was erected in 1881, and dedicated April 15th, 1888, by Rev. A. D. L. Moser. It is 54 x 36, nicely finished inside and out, and has a seating capacity of three hundred and fifty. There are at the present time eighty-five members. It had an interest in the St. Andrew's parsonage at Concord, which was destroyed by fire September 21st, 1900.

Pastors.

Rev. S. T. Hallman, D. D.....	1880—1883.
Rev. G. F. Schaeffer	1884.
Rev. W. Kimball.....	1884—1886.
Rev. J. M. Hedrick.....	1889—1893.
Rev. J. D. Shealey.....	1894—1895.
Rev. H. A. McCullough.....	1895—1898.
Rev. W. B. Oney.....	1898—1900.
Rev. C. A. Brown.....	1900.

The aggregate of vacancies has been about three years.

Mount Olive Church is located in Cabarrus County, N. C., five miles northwest from Mount Pleasant.

The congregation was organized at Moose's school-house, April 28th, 1878, by Rev. R. W. Petrea, the pastor of St. John's Church, with twenty-one members, nearly all from St. John's. Mr. John Moose offered to donate the lot upon which the school-house stood; the offer was accepted, and in a very short time a part of the necessary lumber was on the lot. Then it was decided to change to the present location. The work of building was rapidly advanced, and the house was dedicated November 2d, 1879. It is an excellent frame structure, 50 x 40, churchly in all its appointments, and has a seating capacity of about five hundred. At the time of the dedication there were fifty-one members. Now there are one hundred and forty-eight.

The congregation was received into the Synod April 30th, 1879.

It has an interest in the parsonage at St. Stephen's, with which it is in pastorate relation.

Pastors.

Rev. R. W. Petrea.....	1878—1882.
Rev. W. Kimball.....	1882—1883.
Rev. J. B. Davis, D. D.....	1884—1885.
Rev. A. D. L. Moser.....	1887—1888.
Rev. George H. Cox, D. D.....	1888—1894.
Rev. J. M. Lingle.....	1894—1895.
Rev. P. H. E. Derrick.....	1895—1896.
Rev. George A. Riser.....	1898—1899.
Rev. W. A. Dutton.....	1900.

Nazareth Church is located in Forsythe County, N. C., a short distance from Rural Hall. It is one of the oldest congregations in the Synod, having been organized somewhere about 1785, and in all probability by Rev. A. Nussman.

For a long time the congregation worshiped in a school-house; then an old-time log church was built; then, in 1878, a brick church was erected, which was dedicated November 27th,



ORGAN EVANGELICAL LUTHERAN CHURCH,
ROWAN COUNTY, N. C.

1879, by the members of the Northern Conference, Rev. L. A. Bikle, D. D., preaching the sermon.

The house is 45 x 35, and nicely finished. The present number of members is ninety-eight.

Pastors.

Rev. A. Nussman,	Rev. W. Kimball,
Rev. A. Roschen,	Rev. J. D. Bowles,
Rev. P. Henkel,	Rev. W. A. Lutz,
Rev. G. Shober,	Rev. E. P. Parker,
Rev. J. P. Rosenmüller,	Rev. R. L. Brown,
Rev. J. Crim,	Rev. H. A. Trexler,
Rev. M. M. Miller,	Rev. R. L. Bame.
Rev. John Swicegood,	

Zion (everywhere and by everybody known as **Organ Church**) is located in Rowan County, N. C., ten miles south from Salisbury, on the Mt. Pleasant Road, and seven miles west from Gold Hill. The exact date of the organization of the congregation is not known, but, in all probability, was shortly after 1747, when those who organized it first came from Pennsylvania to North Carolina. The organization was effected in its first church building, possibly and probably one hundred and fifty years ago, and no doubt was the first Lutheran congregation ever organized in this Piedmont section of North Carolina. At the very lowest estimate she is one of the very oldest congregations in all this section of country; a landmark reaching away back before the Revolutionary War to the time of King George III., and embracing in its history from then until now many events pregnant with interest and importance.

Its first house of worship was located about seven miles from where Organ Church now stands, near where is now St. Peter's Church. It was constructed of hickory logs, and hence was called "Hickory Church," and was erected, owned, and used jointly by the Lutheran and German Reformed people. Just when this house was built we have no positive information, nor do we know for how many years they occupied it. The ground upon

which it stood was never deeded to either church, and hence, when it became necessary to make a change, they both abandoned it, and it was used no more by either. The house stood until it finally went to decay, the last crumbling remains being remembered by persons who are still living.

The second house of worship was also a log church. It stood just back of the present building, and was used by the congregation until the new house was ready for occupancy. In this house Nussman, the first pastor, began his work and preached three years; here Arends was ordained and preached ten years; and here Storch entered upon his labors and preached until they moved into the new house. Then for years the building was used for school purposes. There are numbers of persons still living who went to school in the old building.

The third and present house of worship is a stone structure, 50 x 40, and two stories high. The old pulpit was goblet-shaped, with its sounding board overhead, and built high up against the wall, with winding steps to ascend. It has long since disappeared.

On three sides of the auditorium there is a capacious gallery with stairs leading up from either side, where, facing the pulpit, stood for many years the old pipe organ, from which the church derives its popular name of "The Organ Church."

It was built in the house, entirely by hand, by a Mr. Stirewalt, a member of the congregation, and was one among the very first pipe organs ever built in America, and the first of any kind in any Lutheran church in North Carolina.

It possessed none of the external beauty and symmetry of the pipe organs of our day and time, but it was well adapted to its surroundings and the object for which it was made; and for long years its deep, majestic, solemn voice led the congregation in its service of praise, or wailed out its slow, heart-searching funeral dirge as the body of one after another of the people was carried out to the silent city of the dead. Like its builder, and the many who loved it and who for many years had united their voices with its mellow tones, it gradually yielded to the inroads of time and use, growing each year weaker and weaker, until at

length its work was done. Then, for a long time, it stood there voiceless and shattered, a relic and reminder of by-gone days. It has long since been removed.

In later years the house has been greatly modernized, improved, and beautified. Seating capacity about four hundred.

At the east end of the church is the graveyard, surrounded by a massive stone wall. Here lie buried the earthly remains of four Lutheran ministers, viz.: Rev. C. A. G. Storch, Rev. Henry Graeber, Rev. Joseph A. Linn, and Rev. Daniel I. Dreher.

Upon a beautiful and commanding elevation near the church stands the parsonage, which belongs jointly to the two congregations constituting the pastorate, and which was built during the pastorate of Rev. W. R. Brown.

It is a neat frame building, containing six rooms, and is finished in good style and taste, and has attached all necessary out-buildings. Belonging to the congregation there are between twenty and thirty acres of land surrounding the church, and mostly in native forest.

The present membership is three hundred and thirty-seven.

Pastors.

Rev. Adolphus Nussman.....	1773—1774.
Rev. Gottfried Arends.....	1775—1785.
Rev. Adolphus Nussman.....	1785—1787.
Rev. C. A. G. Storch.....	1788—1823.
Rev. Daniel Scherer.....	1823—1829.
Rev. Henry Graeber.....	1832—1843.
Rev. Samuel Rothrock, D. D.....	1844—1866.
Rev. W. H. Cone.....	1866 (4 months).
Rev. William Artz.....	1866—1868.
Revs. S. Scherer and W. H. Cone.....	1869—1870.
Rev. W. H. Cone.....	1870—1873.
Rev. W. R. Ketchie.....	1873—1874.
Rev. P. A. Strobel.....	1874—1875.
Rev. S. Rothrock, D. D.....	1876—1886.
Rev. W. R. Brown.....	1886—1894.
Rev. George H. Cox.....	1894.

The aggregate of vacancies since the first pastor in 1773 is only one year.

Prosperity Church is located in Cabarrus County, N. C., about five miles from Mount Pleasant.

The congregation is an off-shoot from St. John's Church, and was organized by its pastor, Rev. R. W. Petrea, at Rimer's school-house, in 1879. In the beginning it was a union congregation, composed of members of the Lutheran and German Reformed Churches, but before the church was completed a separation was effected, and the congregation has ever since been wholly Lutheran. The house of worship is a very neat frame building, which was erected in 1880 and dedicated in 1882 by Rev. L. A. Bikle, D. D. It is 40 x 30, and has a seating capacity of about two hundred and seventy-five. The congregation has always been small, and now numbers sixty-two.

Pastors.

Rev. R. W. Petrea.....	1882—1887.
Rev. S. L. Keller.....	1887—1888.
Rev. J. M. Hedrick.....	1888—1893.
Rev. B. S. Brown.....	1894—1896.
Rev. S. D. Steffey.....	1896 (3 months).
Rev. R. L. Brown.....	1897—1899.
Rev. J. H. C. Fisher.....	1900.

Pilgrim Church is located in Davidson County, four miles northeast from Lexington.

It is a very old congregation, having been organized early in the last or possibly in the latter part of the preceding century.

The earliest record found is in the Minutes of the Synod for the year 1810. Then Rev. Ludwig Markert was pastor, Christian Meyer and Valentine Tag were Elders, and Henry Conrad and Peter Lapp were Deacons. It was perhaps one of the fourteen congregations that united to organize the North Carolina Synod.

The church property has always been owned jointly by the Lutherans and German Reformed.

The first house of worship was a primitive log-house, 28 x 24.

How long that house was used we have no means of knowing; but it was at length supplanted by a frame building, 45 x 35, with a gallery on two sides and one end, after the old rural German style.

These houses stood very near where the present building is located. It is a very neat frame structure, 65 x 40, with gallery and vestibule, and has a seating capacity of five hundred. The present membership is sixty-five. Belonging to the Davidson pastorate, the congregation holds an interest in the parsonage at Tyro.

According to the best information to be had, the following have served as pastors :

Pastors.

Rev. Paul Henkel,	Rev. P. E. Zink,
Rev. C. E. Bernhardt,	Rev. W. H. Cone,
Rev. A. Roschen,	Rev. A. D. L. Moser,
Rev. Ludwig Markert,	Rev. J. D. Bowles,
Rev. G. Shober,	Rev. C. H. Bernheim,
Rev. Daniel Jenkins,	Rev. J. M. Hedrick,
Rev. Jacob Crim,	Rev. D. W. Michael,
Rev. J. B. Anthony,	Rev. R. S. Patterson,
Rev. L. C. Groseclose,	Rev. W. Kimball,
Rev. Benjamin Arey,	Rev. T. H. Strohecker,
Rev. W. A. Julian,	Rev. P. J. Wade.

Providence Church is located in Scotch-Irish Township, in Rowan County, N. C.

The congregation was organized in 1871 by Rev. J. H. Fesperman, and was a colony from St. Matthew's Church in Davie County. Immediately after the organization steps were taken to erect a house of worship. This building was of logs, and though used for years was never completed. Later another building was erected on the same ground. It is a substantial frame structure, 45 x 35, and will comfortably seat perhaps four hundred persons. It was dedicated on the fourth Sunday in April, 1897, by Rev. B. S. Brown and Rev. H. W. Jeffcoat. The present membership is forty-two.

Pastors.

Rev. J. H. Fesperman.....	5 years.
Rev. W. R. Ketchie.....	15 years.
Rev. R. L. Bame.....	1 year.
Rev. H. M. Brown.....	1 year.
Rev. E. P. Parker.....	1 year.
Rev. H. E. H. Sloop.....	1 year.
Rev. W. Kimball.....	1 year.
Rev. R. A. Helms, present pastor.	

Peace Church is located in Guilford County, N. C., on the public road leading from Gibsonville to Greensboro.

The congregation is an off-shoot from Frieden's Church, and was so named because "Peace" is the English translation for Frieden. It was organized in 1898 by Rev. V. Y. Boozer.

The house of worship is a frame structure, 50 x 35, and is neat, substantial, and churchly. It was erected in 1898. The present membership is fifty-five.

Pastors.

Rev. V. Y. Boozer.....	1898—1899.
Rev. W. W. J. Ritchie.....	1899.

Richland Church is located in Randolph County, four miles north from Liberty.

Emigrants from Pennsylvania settled here between the years 1750 and 1760, and, according to the best information, organized the congregation about the year 1791, under the leadership of Rev. Christian Eberhardt Bernhardt, who came to this vicinity in 1789. The congregation was then composed of Lutherans and German Reformed, and continued thus until about the year 1802, when it became wholly Lutheran. It is, in all probability, one of the congregations that participated in the organization of the Synod in 1803.

The first house of worship, like all churches of that day, was

made of logs. It was about 35 x 25, had a gallery, a goblet-shaped pulpit, and an elevated pew built expressly for the officers of the congregation.

The present house of worship is a neat frame building, 45 x 35, nicely finished and furnished, and having a seating capacity of three hundred and fifty.

Not far from here the Rev. Jacob Scherer was born, and in this congregation he was catechised and confirmed, and for long years held his membership.

Here, too, is the grave of the Rev. Philip Henkel, who died in 1833, while on a visit to this congregation.

The congregation owns an interest in the parsonage of the pastorate located near Lau's Church in the adjoining county. The present membership is sixty-nine.

Pastors.

Rev. C. E. Bernhardt,
 Rev. Ludwig Markert,
 Rev. Jacob Scherer,
 Rev. William Artz,
 Rev. John Swicegood,
 Rev. Simeon Scherer,
 Rev. B. C. Hall,

Rev. E. P. Parker,
 Rev. W. A. Lutz,
 Rev. D. W. Michael,
 Rev. W. A. Julian,
 Rev. A. D. L. Moser,
 Rev. B. W. Cronk,
 Rev. H. M. Brown.

Reformation Church is located at the southern point of Davie County, N. C., eight miles north from Salisbury.

In 1764 a colony from Germany settled ten miles north from the present location, and erected a church which was called "Heidleberg Church," and sometimes called "Dutchman's Creek Church." The old church book records the first baptism as having been administered on October 2d, 1766. This is the oldest positive date connected with any Lutheran Church in North Carolina, and the house they erected is supposed to have been the first church in all that section of country. The congregation seems to have lapsed, for the record is that a new house was erected in 1819, about eight miles south from the first

location, and that a congregation was organized in 1823, and was named "New Jerusalem."

Again the congregation lapsed, for on October 15th, 1873, a new congregation was organized in a school-house by Rev. J. D. Bowles and Rev. P. E. Zink, about one mile south from Jerusalem, and was named "Reformation," and sometimes called "Cherry Hill Church," and a new house was erected. This is a nicely finished frame building, 55 x 35, with a seating capacity for about three hundred and fifty. The present membership is twenty-two.

In 1871 the Synod appointed a committee to make sale of the real estate attached to the old Heidleberg Church. And in 1872 the committee reported that they had sold it for \$300.00, and, in accordance with their instructions, had had a substantial stone wall built around the old graveyard at that place.

The congregation has an interest in the parsonage at Tyro Shops.

Pastors.

Rev. Paul Henkel.....	1785—1789.
Rev. G. Shober.....	1809.
Rev. J. Crim.....	1843—1860.
Rev. C. Lentz.....	1863—1864.
Rev. W. R. Ketchie.....	1869—1870.
Rev. J. D. Bowles.....	1870—1873.
Rev. H. M. Brown.....	1874—1880.
Rev. W. A. Julian.....	1880—1885.
Rev. J. M. Hedrick.....	1885—1887.
Rev. R. L. Brown.....	1888—1892.
Rev. E. P. Parker.....	1893—1894.
Rev. H. E. H. Sloop.....	1896—1897.
Rev. W. Kimball..	1897—1898.
Rev. P. J. Wade.....	1898.

St. John's Church, located in Salisbury, Rowan County, N. C.

The date of the first organization of the congregation is not known, but was somewhere between 1747, when the first German

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, SALISBURY, N. C.



Lutheran settlers came from Pennsylvania, and 1768, when a parcel of land lying near the little village of Salisbury, now the old Lutheran graveyard in the city, was deeded to the congregation by Mr. John Louis Beard for the purpose of a graveyard ; and upon which it was proposed to erect a house of worship. In accordance with the usual custom at that time, the house was built of logs, and was the first church of any kind ever erected in Salisbury.

It was wholly Lutheran ; that is, no one else had any right or title in it ; and it was the only one of the three mother-churches, as well as many others in after years, that was owned entirely by the Lutherans. According to the terms of the deed of the land, the Church of England and the Calvinistic Churches were permitted to hold service in the house when it was not being used by the Lutherans, but they had no ownership in the property and no union with the congregation.

The second house of worship, a frame structure, was erected in 1818. The Lutheran congregation seems to have lapsed, and the Episcopalians to have continued to hold service in the old house until it became dilapidated. Then they erected a new house on the same ground ; they bearing nearly all the expense, though assisted by the Lutherans. When the question of dedication arose, there came with it a dispute as to ownership. Undoubtedly the Lutherans owned the land, but the Episcopalians claimed the house. And finally, as the best way out of the difficulty, the Lutherans purchased from the Episcopalians all their interest in the house.

The third house of worship was built of brick, and cost \$2500.00. The work was begun in 1848, during the pastorate of Rev. J. H. Coffman, but was not completed until 1857, while Rev. L. C. Groseclose was pastor. It was dedicated May 26th, 1857, the sermon being preached by Rev. D. F. Bittle, D. D., who was then the President of Roanoke College.

The fourth house of worship is a fine brick structure. The corner-stone was laid December 9th, 1883, while the Rev. W. J. Smith was pastor, and was dedicated the third Sunday in May, 1889, by the pastor, Rev. C. B. King, the Rev. Dr. W. S.

Bowman preaching the sermon. During the pastorship of Rev. Dr. I. E. Busby the church has been greatly improved and beautified. In 1899 an addition for Sunday school purposes was made at a cost of about \$4000.00, and during 1901 the main auditorium was remodeled and beautified at a cost of about \$2000.00.

The congregation also owns a neat parsonage standing upon an adjoining lot to the church.

Although history does not so state, yet there are good reasons for believing that this congregation united with Organ and St. John's of Cabarrus County in sending commissioners to Germany in the search of a preacher and school teacher in 1772; for immediately upon their return, in 1773, the preacher became the pastor of all three churches, and settled in Salisbury.

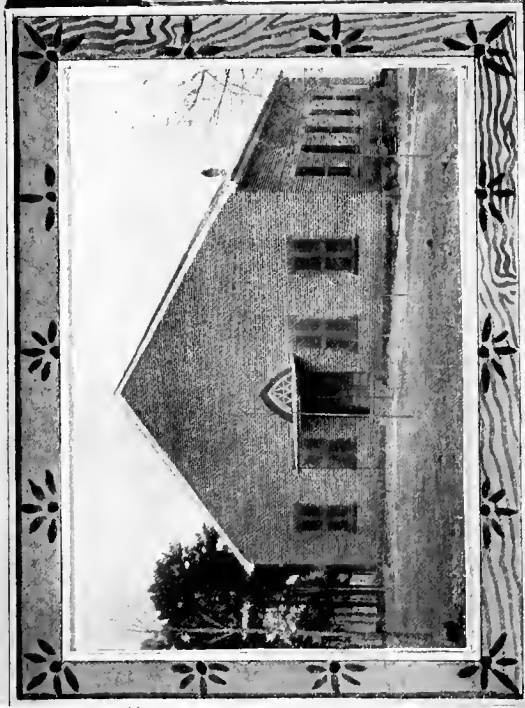
This congregation is celebrated for some important events that have occurred. Here the Evangelical Lutheran Synod and Ministerium of North Carolina, the Mother Synod in the South, and the third Synod in the United States, was organized in May, 1803, and here, in 1884, the Diet was held that projected the formation of the United Synod in the South.

The congregation has had many trials and difficulties, lapsing at one time for more than twenty years. Now, however, it is in a flourishing condition, holding property valued at \$20,000.00, and having three hundred and seventy-two confirmed members, with more than three hundred in the Sunday school.

The pastoral changes have been many and frequent. The following is the list, as nearly accurate as can be ascertained:

Pastors.

Rev. Adolph Nussman.....	1773—1774.
Rev. J. G. Arends.....	1775—1785.
Rev. C. A. G. Storch.....	1788.
Rev. John Reck.....	1831.
Rev. D. P. Rosenmiller.....	1831—1832.
Rev. John T. Tabler.....	1832—1833.
Rev. S. Rothrock, D. D.....	1833—1835.
Rev. E. A. Bolles.....	1835—1836.
Rev. S. Rothrock, D. D.....	1836—1839.
Rev. John D. Sheck.....	1840—1844.



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2

1. ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, CABARRUS COUNTY, N. C. 2. OLD GRAVESTONE OF REV. A. NUSSMAN.

Pastors.

Rev. S. Rothrock, D. D.....	1844.
Rev. J. B. Anthony.....	1844—1846.
Rev. J. H. Coffman.....	1848—1852.
Rev. Simeon Scherer.....	1852—1855.
Rev. L. C. Groseclose.....	1856—1865.
Rev. N. Aldrich.....	1865—1867.
Rev. Simeon Scherer } jointly.....	1867—1872.
Rev. W. H. Cone }	
Rev. J. G. Neiffer.....	1872—1876.
Rev. T. W. Dosh, D. D.....	1876—1877.
Rev. W. J. Smith.....	1878—1883.
Rev. William Stoudenmire.....	1884—1886.
Rev. C. B. King.....	1886—1896.
Rev. L. E. Busby, D. D.....	1896.

St. John's Church, located in Cabarrus County, N. C., six miles east from Concord and three miles west from Mt. Pleasant. The exact date of the organization of the congregation is not known, but it was, no doubt, shortly after the arrival of the first German emigrants from Pennsylvania, in 1747.

Its first house of worship was located near Buffalo Creek, about one and one-half miles north from Mt. Pleasant and about three miles east from the present church. It was a rude log-hut, built of unhewn pine logs, and was without floor, windows, or chimney. Here was also its first graveyard, the marks of graves being still visible. The house was built and owned jointly by the Lutherans and German Reformed.

In 1894, during the pastorship of Rev. J. Q. Wertz, a beautiful monument was erected to mark the spot, an address being delivered by Rev. George H. Cox.

The second house of worship was located about one-half mile from the present location, on the land now belonging to Mr. Archie Cline. This was also a log-house and owned jointly. Here was the second graveyard, several graves being yet distinctly visible. We do not know when this house was erected, nor how long it was used, but at length, in 1771, a peaceable

separation from the German Reformed was agreed upon, this being the first positive date preserved in the history of the congregation. Up to that time it had been known as "Dutch Buffalo Creek Church," but from then until now as "St. John's Church," though the old name continued to cling to it for many years.

The third house of worship was located in the midst of what is now the St. John's graveyard. The house was built chiefly at the expense of one member, Captain John Paul Barringer, and, as a mark of appreciation, the congregation had a large, elevated, and enclosed pew constructed for the exclusive use of him and his family.

The fourth house of worship was built upon the site of the third, it having been removed. This was a frame building and was larger and better than any that had preceded it. It was begun in 1784 and was dedicated July 4th, 1785. Being painted red, it came to be called and was known, as long as it stood, as "The Old Red Meeting-house."

The fifth (present) house of worship is a substantial brick structure, 80 x 55. Originally it had a gallery and side doors, after the style of the times. It was erected in 1845 and dedicated August 22d, 1846, and was used without material change for about forty-three years. Then, in 1888, the interior was completely remodeled, making it a modern church, with vestibule, library, infant class-room, and council-room, and having a seating capacity of six hundred. It was rededicated February 10th, 1889, the service and sermon being delivered by the pastor, Rev. S. L. Keller.

Near the church stands the parsonage. It is a neat frame building, two stories high, containing seven rooms, nicely finished and partly furnished, having all necessary conveniences and comforts. A separate building stands close by, erected for the pastor's study.

From the beginning the congregation has followed the true Lutheran custom of having the school-house alongside of the church. At first one house served for both church and school-house. Then, as far back as the time of the first pastor, Rev.

A. Nussman, a separate house was built, in which the teacher both lived and taught.

October 22d, 1782, Jacob Fegert, Marx Haus, and Jacob Thieme, three members of the congregation, entered one hundred acres of government land, in trust, for the congregation. The same being that on which the church property now stands. It is very valuable now and is a source of considerable income to the congregation. The congregation is one of the largest in the Synod, numbering at the present three hundred and eight members.

Although it is one of the three mother-churches of the Synod and has the honor of having entertained the first ecclesiastical meeting ever held by Lutherans in North Carolina, it did not participate in the organization of the North Carolina Synod, nor become an integral part thereof until its Fourth Annual Convention, in 1806. Since then it has taken an active part in all the work of the Synod, many important events having had either birth or culmination in its house.

General Barringer, of Revolutionary fame, as well as many other men prominent in the affairs of church, county, and State, have been reared spiritually in old St. John's. The graveyard is one of the largest in all the surrounding country, containing about four acres, and nearly or quite four thousand graves. Here lie buried the remains of three Lutheran ministers, Rev. Adolphus Nussman, Rev. Jacob W. Barrier, and Rev. William Artz.

Pastors.

Rev. Adolphus Nussman.....	1774—1794-
Rev C. A. G. Storch.....	1796—1797-
Rev. Adam N. Markerd.....	1797—1800.
Rev. C. A. G. Storch.....	1800—1821.
Rev. Daniel Scherer.....	1821—1831.
Rev. Henry Graeber.....	1832—1843.
Rev. John D. Scheck.....	1844—1857.
Rev. G. D. Bernheim, D. D.....	1858—1860.
Rev. J. B. Anthony.....	1860—1867.
Rev. L. C. Groseclose.....	1867—1872.
Rev. D. M. Henkel, D. D.....	1872—1875.
Rev. R. W. Petrea.....	1876—1887-

Pastors.

Rev. S. L. Keller.....	1887—1890.
Rev. Peter Miller.....	1890—1893.
Rev. J. Q. Wertz.....	1894—1896.
Rev. S. D. Steffey.....	1896.

The aggregate of vacancies since 1774, when the congregation secured its first pastor, is about six years.

St. Paul's Church, Rowan County, N. C., is located five miles south from Salisbury. It was originally known as "Holshouser's Church," so named because the land was given by Andrew Holshouser, near where was the Holshouser Mill, now known as the Heilig Mill. Mr. Holshouser was a member of the German Reformed Church, and the congregation was a union congregation. It was organized about the year 1835. The first mention of it is in the Minutes of the Synod of 1837. In 1866 it became wholly Lutheran, the German Reformed establishing what is now known as "Mt. Hope Church."

The present house of worship, which is the second building, is a fine large brick structure. It was dedicated July 21st, 1872, by Rev. W. Kimball, who was then pastor. During the pastorate of Rev. C. A. Rose the house was enlarged and remodeled at a cost of \$1600.00, and is now one of the most complete and handsome country churches in the Synod. It was rededicated April 29th, 1894, Rev. George H. Cox, D. D., preaching the sermon. The seating capacity is about four hundred and fifty. Number of members two hundred and eighty-five.

The congregation has an interest in the parsonage at Zeb, four miles northwest from Salisbury, near Bethel Church, with which it is in pastoral relation.

Pastors.

Rev. S. Rothrock, D. D.....	1835—1843.
Rev. Benjamin Arey	1843—1845.
Rev. J. A. Linn, Sr.....	1845—1855.
Rev. B. C. Hall.....	1855—1859.

Pastors.

Rev. J. L. Smithdeal.....	1859—1860.
Rev. W. Kimball.....	1861—1876.
Rev. W. H. Cone.....	1878—1880.
Rev. B. S. Brown.....	1881—1882.
Rev. V. R. Stickle.....	1882—1884.
Rev. C. A. Rose.....	1884—1899.
Rev. V. Y. Boozer.....	1899.

Five ministers have come from this congregation, viz.: Revs. J. H. Fesperman, C. L. T. Fisher, J. H. C. Fisher, C. A. Brown, and W. W. J. Ritchie.

St. Paul's Church, Iredell County, N. C., is located three miles east from Statesville.

The congregation was organized by Rev. Benjamin Arey, and was admitted to Synod in 1840.

The first house of worship was erected about one mile from the present location. It was a frame building, 60 x 40, and was used until 1885, when the present house was erected. It is a neat frame building, after the modern style of architecture, about 60 x 30, and having a seating capacity of three hundred. It was dedicated in 1886 by Rev. H. M. Brown. The present membership is thirty.

In the graveyard is the grave of Rev. Caleb Lentz.

Pastors.

Rev. Benjamin Arey.....	1840—1846.
Rev. W. H. Fink.....	1846—1847.
Rev. J. B. Anthony.....	1847—1849.
Rev. B. N. Hopkins.....	1849—1852.
Rev. W. G. Harter.....	1852.
Rev. S. Scherer.....	1852—1855.
Rev. John Swicegood.....	1855—1856.
Rev. Paul Kistler.....	1856—1857.
Rev. W. Gearhardt, D. D.....	1857—1859.
Rev. J. A. Linn, Sr.....	1859—1860.
Rev. G. Stingly.....	1860—1861.
Rev. J. L. Smithdeal.....	1863—1865.

Pastors.

Rev. Paul Kistler	1870.
Rev. J. H. Fesperman.....	1871—1874.
Rev. W. R. Ketchie.....	1875—1879.
Rev. J. B. Anthony.....	1880—1882.
Rev. H. M. Brown.....	1882—1887.
Rev. W. Kimball.....	1888—1889.
Rev. T. H. Strohecker	1889—1890.
Rev. D. W. Michael	1891—1894.
Rev. G. S. Diven.....	1895—1896.
Rev. B. S. Brown.....	1896—1899.
Rev. R. A. Helms.....	1899.

The aggregate of vacancies is six years.

St. Paul's Church, corner of Sixth and Market Streets, Wilmington, N. C., was organized by a committee appointed by the North Carolina Synod, consisting of Rev. J. A. Linn, Sr., and Rev. G. D. Bernheim, D. D., in the old Presbyterian Church that used to stand on Front Street, on May 31st, 1858.

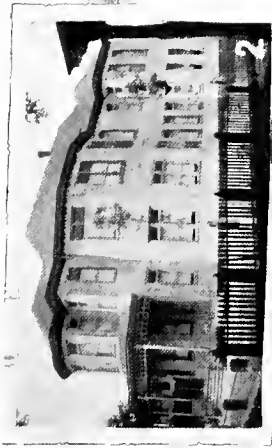
There were fifty-eight members, of whom the following were elected as the first council:

Trustees—J. G. Bauman, H. B. Eilers, H. Von Glahn, E. Schulken, and H. Vollers.

Elders—N. Bremer and A. Adrian.

Deacons—W. Knohl and H. Rehder.

The congregation rented the "Session House" of the Protestant Episcopal Church, where they worshiped until they were prepared to go into their own property. On February 15th, 1859, the lot upon which the church now stands was purchased, and the corner-stone was laid September 6th of the same year. In 1860 the church was under roof, and in 1861 the lecture-room was so far completed as to enable them to hold divine service and Sunday school there. By this time the war between the States was raging, and, in consequence, all work on the church was suspended. When the city fell into the hands of the United States troops they took possession of the church and destroyed or



ST. PAUL'S EVANGELICAL LUTHERAN CHURCH, WILMINGTON, N. C.
1. THE CHURCH. 2. LUTHER MEMORIAL SCHOOL BUILDING. 3. THE PARSONAGE.

mutilated everything, leaving nothing but bare walls and the roof, thus entailing upon the congregation increased expense and labor, so that the church was not completed until 1869, and dedicated, August 22d, 1870, by Rev. G. D. Bernheim, D. D., Rev. C. H. Bernheim, Rev. L. Muller, and Rev. W. A. Julian.

The house is a stucco-covered brick structure, 90 x 45 feet, with a steeple 125 feet high, inside and outside most beautifully finished, and has a seating capacity of four hundred.

The congregation has a large and commodious parsonage on a lot adjoining the church lot. It is a two-story frame building, with all modern conveniences. They also own what is called the "Luther Memorial" building, for Sunday and parochial schools. It was first erected in 1883, and opened for use in 1884. January 12th, 1894, it was destroyed by fire, but was immediately replaced by a more elegant building, the corner-stone being laid July 18th, and the house dedicated, September 30th, 1894. In this building the congregation maintains a regular parochial school, the only one in the North Carolina Synod.

The congregation numbers three hundred and fifty members.

Pastors.

Rev. J. H. Mengert.....	1859—1862.
Rev. G. D. Bernheim, D. D.....	1870—1882.
Rev. F. W. E. Peschau, D. D.....	1882—1893.
Rev. Karl Boldt.....	1893—1897.
Rev. A. G. Voigt, D. D.....	1898.

The aggregate of vacancies during the existence of the congregation has been nine years lacking one month.

St. Paul's Church in the city of Asheville is a mission congregation, under the control of the Board of Missions of the United Synod in the South, but connected with the North Carolina Synod.

The organization was effected September 11th, 1892, by Rev. F. W. E. Peschau, D. D., with twenty-five names enrolled. There are now about forty members. They have no church building, but worship in a rented hall. The mission has been served by

Rev. F. W. E. Peschau, D. D.....	1892—1894.
Rev. L. E. Busby.....	1894—1896.
Rev. C. B. King.....	1896—1897.
Rev. C. B. Cox.....	1898—1900.

St. Paul's Church, Alamance County, N. C., is located six miles from Burlington, on the old Salisbury and Hillsboro Road.

The congregation was for many years known as "Graves Church." It was organized about the year 1795, probably by Rev. C. E. Bernhardt, and was composed of Lutherans and German Reformed, but in a few years, about 1801, it became wholly Lutheran, and no doubt was one of the congregations that participated in the organization of the Synod in 1803.

Two buildings have preceded the present house of worship, which is a neat frame edifice, 40 x 35. It was erected in 1893, and comfortably seats about three hundred persons. The present membership is sixty.

The congregation owns one-half of the parsonage at Gibsonville, it having formerly been connected in a pastorate with old Frieden's Church. It is now, however, a part of the Guilford pastorate.

Pastors.

Rev. C. E. Bernhardt,	Rev. S. Rothrock,
Rev. Philip Henkel,	Rev. C. H. Bernheim,
Rev. Ludwig Markert,	Rev. W. Kimball,
Rev. Jacob Scherer,	Rev. E. P. Parker,
Rev. William Artz,	Rev. C. B. Miller,
Rev. John D. Sheck,	Rev. H. M. Brown.

St. Peter's (Krauth Memorial) Evangelical Lutheran Church is located in Rowan County, N. C., about two miles from Rockwell, on the Yadkin Railroad.

The exact date of the first organization is not known, but it was probably between 1825 and 1830. The congregation belonged exclusively to the Tennessee Synod.

During the year 1855, Rev. J. A. Linn, Sr., and Rev. S. Rothrock, D. D., held services with the congregation, which resulted in the organization of a congregation in sympathy with the North Carolina Synod, to which one-half the property was ceded.

In 1858 this congregation was received as an integral part of the North Carolina Synod, Rev. S. Rothrock being the pastor.

The first house of worship was a frame building, about 40 x 30, with the old-fashioned gallery, pulpit, etc.

While under the pastorship of Rev. T. H. Strohecker, April 7th, 1883, the corner-stone of the new church was laid and the house was dedicated, June 29th, 1884, Rev. J. B. Davis, D. D., preaching the sermon, and the members of the Conference, there in session, participating in the services. It is a neat frame building, 60 x 40, in gothic style, and neatly finished inside and out. Its seating capacity is about three hundred.

The congregation is now all one, belonging to the North Carolina Synod, but when the change took place is not definitely known. Rev. J. A. Linn, Sr., Rev. J. A. Linn, Jr., Rev. H. A. Trexler, and Hon. L. H. Rothrock are children of this congregation. The present membership is two hundred and forty-six.

Pastors.

Rev. S. Rothrock, D. D.....	1855—1868.
Rev. S. Scherer.....	1868—1870.
Rev. W. H. Cone.....	1871—1877.
Rev. J. A. Linn, Jr.....	1877—1880.
Rev. T. H. Strohecker.....	1881—1885.
Rev. H. A. Trexler.....	1886—1892.
Rev. W. P. Huddle.....	1893—1897.
Rev. W. B. Oney.....	1897—1898.
Rev. E. W. Leslie.....	1899.

St. Matthew's Church, of Rowan County, is located eleven miles east from Salisbury, on the Bringle Ferry Road. In the year 1838 twenty young persons from the neighborhood went to Organ Church to be catechised and confirmed by Rev. Henry Graeber, and then were organized into a congregation by the Rev. Benjamin Arey. John Hartman, Jacob File, Andrew Frick, and Peter Klutz constituted the first council. The congregation worshiped in barns and private dwelling-houses for a number of years, until the first house of worship was erected. It was a frame building, nearly square, with gallery on three sides; and stood near the present building, in what is now the graveyard.

The first child baptized in the congregation was Michael Bame, son of Samuel and Anna Bame. The baptism was administered by Rev. Benjamin Arey, in a barn, on April 16th, 1838.

The present church house was erected in 1882, and dedicated in 1884 by Rev. J. B. Davis, D. D., and Rev. V. R. Stickley. It is a neat frame building, 60 x 40, with vestibule, gallery, two council-rooms, tower and bell, and niche in rear of the pulpit.

The parsonage is located two miles from the church, on the Bringle Ferry Road. It is a two-story frame building, containing seven rooms, and nicely finished, and was erected in 1889. The congregation numbers three hundred and six members.

Pastors.

Rev. Benjamin Arey,	Rev. J. A. Linn, Jr.,
Rev. J. D. Sheck,	Rev. R. L. Brown,
Rev. William Artz,	Rev. T. H. Strohecker,
Rev. S. Rothrock, D. D.,	Rev. H. A. Trexler,
Rev. J. A. Linn, Sr.,	Rev. W. P. Huddle,
Rev. W. Kimball,	Rev. W. B. Oney,
Rev. L. C. Groseclose,	Rev. E. W. Leslie.
Rev. W. H. Cone,	

St. Matthew's Church, Wilmington, N. C., is located in that part of the city called Brooklyn, N. Fourth Street, above Bladen. In the year 1890 some of the members of St. Paul's Evan-

gelical Lutheran Church, realizing the necessity for another Lutheran Church in Wilmington, took the first step toward the desired end by the organization of a Sunday school, in a rented hall, on Fourth Street. The school grew so rapidly as to very soon demand larger and more suitable quarters. A lot was purchased and the work of building begun in 1891. In the following year, 1892, ten members of St. Paul's, having secured letters of honorable dismissal for the purpose, on March 21st, organized the congregation. The building was soon completed. It is a beautiful chapel, in gothic style, 55 x 30, with a spire 70 feet high. All is nicely finished and in churchly order.

The congregation also owns an excellent school-building, adjoining the church. It was originally intended for a parochial school, but is now rented to the City School Board for the use of the public school.

On July 28th, 1895, the pastor of St. Matthew's, by instructions from Synod, organized a congregation in New Bern. Since then the few members who were there have united with St. Matthew's.

The pastor of St. Paul's, Rev. F. W. E. Peschau, D. D., served the congregation from the beginning until April 27th, 1892, when Rev. G. D. Bernheim, D. D., became pastor, and served until October 15th, 1899, when, on account of the infirmities of age, he tendered his resignation. On November 5th, 1899, the congregation accepted the resignation and made the Doctor pastor emeritus. He supplied the church until July 1901, when the Rev. C. W. Kegley became the pastor, and was installed the following 25th of August by the President of Synod and the Rev. R. C. Holland, D. D.

St. Matthew's Church, Davie County, N. C., was organized by Rev. Benjamin Arey in 1847.

The church building is of logs, 50 x 36, and was erected in 1850, and dedicated by Rev. H. M. Brown in 1882. During

the pastorship of Rev. R. L. Brown the house was remodeled and enlarged, Rev. Brown presenting the bell. It will seat comfortably about three hundred. The present membership is forty.

Pastors.

Rev. Benjamin Arey.....	1840—1845.
Rev. J. Crim.....	1845—1861.
Rev. W. Kimball.....	1861—1866.
Rev. W. R. Ketchie.....	1866—1882.
Rev. H. M. Brown.....	1882—1886.
Rev. R. L. Brown.....	1888—1892.
Rev. E. P. Parker.....	1892—1893.
Rev. H. E. H. Sloop.....	1894—1896.
Rev. W. Kimball.....	1896—1898.
Rev. B. S. Brown.....	1898—1899.
Rev. R. A. Helms.....	1899.

St. Enoch's Church is located in the town of Enochville, Rowan County, N. C. The congregation is an off-shoot from Lutheran Chapel Church, and was organized at Mr. Philip Overcash's residence, in August, 1835, by Rev. P. A. Strobel.

The first house of worship was a frame building, erected shortly after the congregation was organized, at a cost of \$1500.00. It was dedicated the second Sunday in September, 1839, by Revs. W. Artz, S. Rothrock, and P. A. Strobel.

The present building is a fine brick structure, 70 x 50, beautiful and churchly in all its appointments. It was erected in 1873, at a cost of \$7000.00. It is calculated to comfortably seat seven hundred persons. The dedication services were held September 20th, 1874. The present number of members is two hundred and ninety-four.

This congregation has produced numbers of prominent persons, among whom are Mr. W. T. H. Plaster, a teacher of three generations; Rev. J. W. Rumble, Rev. T. J. Yost, Revs. W. A. and J. L. Deaton, and Rev. B. S. Brown.

An excellent parsonage stands near the church, containing eight rooms; a two-room study. All necessary outbuildings, an orchard, garden, and two or three acres of land. All of which is in good condition and belongs to the pastorate, consisting of St. Enoch's and Trinity Churches.

Pastors.

Rev. P. A. Strobel.....	1837—1841.
Rev. W. G. Harter.....	1841—1849.
Rev. J. H. Coffman.....	1849—1850.
Rev. B. N. Hopkins.....	1850—1852.
Rev. J. S. Heilig.....	1852—1866.
Rev. J. W. Barrier.....	1866—1867.
Rev. A. D. L. Moser.....	1868—1873.
Rev. W. A. Julian.....	1874—1879.
Rev. W. A. Lutz.....	1880—1891.
Rev. V. R. Stickley.....	1892.

The longest vacancy in sixty-five years was seven months. To this congregation belongs the honor of inaugurating the "Church Extension Fund" of the North Carolina Synod, which was done by contributing \$75.00 in cash at its semi-centennial exercises, in August, 1887.

St. Stephen's Church is located in Cabarrus County, N. C., two and a half miles from Gold Hill, on the Concord Road.

Early in 1837, John Peck, John Lentz, Solomon Nussman, Peter Troutman, Henry I. Barringer, and George Culp held a meeting in the school-house and decided to build a church in the neighborhood. The congregation was organized on Christmas Day, 1837, at the home of Mr. John Peck, with thirty-two members. Four of these were German Reformed, and the rest were Lutherans. The first officers were: Elders, John Lentz, Lutheran, and John Peck, German Reformed; Deacons, Solomon Nussman, Lutheran, and Charles Barrier, German Reformed.

One month later, *i. e.*, January 30th, 1838, a congregational meeting was held, when Elder John Peck resigned and Henry Lentz, a Lutheran, was elected in his place, and there never was

another German Reformed officer elected by the congregation, so that in reality St. Stephen's has always been wholly Lutheran.

The first house of worship was begun before the congregation was organized, and finished shortly after. This has been replaced by a more modern building, which was erected in 1880 and dedicated June 10th, 1883, under the pastorate of Rev. W. Kimball. It is a neat frame building, 60 x 40, with gallery in one end, and has a seating capacity of four hundred. The present membership is one hundred and thirty-seven.

In the year 1897 St. Stephen's and Mt. Olive's erected a roomy and comfortable parsonage, near St. Stephen's Church, together with all necessary outbuildings.

Pastors.

Rev. P. A. Strobel.....	1837—1843.
Rev. S. Rothrock, D. D.....	1843—1854.
Rev. J. A. Linn, Sr.....	1855—1863.
Rev. L. C. Groseclose.....	1864—1866.
Rev. R. L. Brown.....	1866—1873.
Rev. W. R. Ketchie.....	1873—1874.
Rev. P. A. Strobel.....	1874—1875.
Rev. S. Rothrock, D. D.....	1876—1879.
Rev. W. Kimball.....	1880—1883.
Rev. A. D. L. Moser.....	1885—1887.
Rev. George H. Cox.....	1888—1894.
Rev. J. M. Lingle.....	1894—1895.
Rev. P. H. E. Derrick.....	1895—1897.
Rev. G. A. Riser.....	1898—1899.
Rev. W. A. Dutton.....	1900.

St. Mark's Church is located in the town of China Grove, Rowan County, N. C.

It was organized in 1894, by Rev. C. A. Marks, and was composed of members of the Lutheran Chapel Church, then living in the town.

Their beautiful house of worship was erected in the same year. By the year 1896 the congregation had grown so as to



ST. MARK'S EVANGELICAL LUTHERAN CHURCH AND PARSONAGE, CHARLOTTE, N. C.

necessitate the enlargement of the house. It is an excellent building, and both beautiful and churchly in all its appointments.

The present membership is one hundred and sixty.

Pastors

Rev. C. A. Marks.....	1894—1896.
Rev. J. Q. Wertz.....	1896.

St. Mark's Church, Charlotte, N. C., is located on North Tryon Street of that city.

The congregation was organized in January, 1859, by Rev. G. D. Bernheim, D. D. It had a severe struggle for existence for several years, being weak in numbers. Gradually, however, it grew and prospered, being assisted financially by Synod, until during the pastorship of Rev. T. S. Brown, when it became self-sustaining.

The first house of worship was a neat frame building at the corner of College and Seventh Streets, and was purchased from the Methodist Episcopal Church South.

The second was also a frame structure on North Tryon Street, one block from the present location.

The present building is of brick. It was erected in 1885, and was dedicated, November 3d, 1885, by Rev. T. S. Brown, Rev. W. S. Bowman, D. D., and Rev. E. A. Wingard, D. D. It has a seating capacity for four hundred, and a Sunday school room on the lower floor. It is elegantly furnished and finished, and is the most beautiful church in the North Carolina Synod. To Rev. T. S. Brown, Prof. W. A. Barrier, and Messrs. Jacob Duls, S. E. Linton, T. L. Seigle, and H. L. Klueppelberg the credit of its erection and completion belongs. Present membership one hundred and seventy-five.

The congregation also owns an elegant parsonage. The first house for the pastor was located at the corner of Tenth and Pine Streets. It was built in 1893, and was sold in 1899.

Then a new one was built on the church lot, 408 North Tryon Street, at a cost of \$3000.00. It is a three-story frame building, containing eight rooms, with all modern conveniences, and is probably the best parsonage in the Lutheran Church in either of the Carolinas.

Rev. C. L. Brown, missionary in Japan, was baptized in this church in 1876, and Prof. W. A. Barrier, who remembered the United Synod's Theological Seminary in his will, was an active member.

Pastors.

Rev. A. Phillipi.....	1859—1860.
Rev G. D. Bernheim, D. D.....	1861—1865.
Rev. N. Aldrich.....	1865—1874.
Rev. E. A. Wingard, D. D.....	1876—1882.
Rev. T. H. Strohecker.....	1882.
Rev. T. S. Brown.....	1882—1891.
Rev. W. S. Bowman, D. D.....	1891—1897.
Rev. C. B. King.....	1897—1898.
Rev. R. C. Holland, D. D.....	1898..

St. Michael's Church is located in the town of Troutman, in Iredell County, N. C., on the A. T. and O. R. R., about six miles from Statesville..

The congregation was organized in 1815, by Rev. R. J. Miller, and was admitted to Synod in October of the same year, under the name of "New Pearth." The organization was effected in "Cambridge Associate Presbyterian Church," about two miles south from the present location, where the first communion was had on August 27th, 1815. The congregation continued to worship there until about the year 1823, when a Mr. Daniel Walcher donated land for a church site about one and one-quarter miles southwest from where Troutman's now is. The land was given to the Lutherans and Episcopalians jointly, and upon it they erected a union house of worship, made of logs, about 36 x 25. For several years both denominations worshiped in this house, then the Episcopalians voluntarily withdrew and

erected a church of their own a few miles distant. The date of this movement is not known, but persons who have been reared in the neighborhood, and who are now fifty years old, have never heard an Episcopal clergyman preach there.

About the year 1850 the house was considerably enlarged and improved, and the congregation continued to worship in it until it had erected the present building. The corner-stone was laid August 19th, 1886, and the dedicatory services were held August 14th, 1892, by the pastor, Rev. D. W. Michael, assisted by Rev. Prof. J. D. Shirey, D. D. It is a handsome frame building, 60 x 36, with recess, council-rooms, etc.

A comfortable and convenient parsonage belongs to the congregation. It is a two-story, eight-room, frame building, with usual conveniences, located in the town near the church.

Rev. Simeon W. Harkey, D. D., and his brothers were born and reared in this congregation.

The congregation, in the past, has been very strong; the present membership is two hundred and twelve.

Pastors.

Rev. R. J. Miller.....	1815—1821.
Rev. John Reck.....	1825—1830.
Rev. J. T. Tabler.....	1832.
Rev. Benjamin Arey.....	1837—1853.
Rev. Paul Kistler.....	1856—1858.
Rev. James D. Stingley.....	1860—1862.
Rev. G. D. Bernheim, D. D.....	1862—1865.
Rev. W. Kimball.....	1868—1870.
Rev. J. H. Fesperman.....	1871—1877.
Rev. J. B. Anthony.....	1878—1880.
Rev. H. M. Brown.....	1882—1887.
Rev. W. Kimball.....	1888.
Rev. T. H. Strohecker.....	1889—1891.
Rev. D. W. Michael.....	1891—1894.
Rev. George S. Diven.....	1895.
Rev. B. S. Brown.....	1896—1899.
Rev. R. A. Helms.....	1899—1900.

A remarkable thing in this congregation is that during its existence, eighty-eight years, its aggregate of vacancies has been nineteen years.

St. James' Church is located in the town of Concord, Cabarrus County, N. C. The original members were nearly all from Coldwater congregation. The exact date of the organization is not known, but was, probably, about 1841 or 1842, and was effected by Rev. W. G. Harter, who was the first pastor.

The first house of worship was built on what is now called Mt. Pleasant Street. It was a large frame building, well finished, and was dedicated April 6th, 1843, the sermon being delivered by Rev. Henry Graeber. The building still stands and is used by the town for a high school.

The second and present house of worship is a large brick structure, standing at the corner of Union and Corbin Streets. It was erected in 1882, and was dedicated May 10th, 1891, by the pastor, Rev. W. G. Campbell, assisted by Rev. S. T. Hallman, D. D., Rev. J. M. Hedrick preaching the sermon. It is modern in all its appointments, having a corner tower 112 feet high, a lecture-room and an infant class-room in the basement, and a pipe-organ in the auditorium. Its seating capacity is something over five hundred.

The congregation also owns an excellent parsonage, standing on an adjoining lot to the church, on Corbin Street. It is a substantial brick building, containing seven rooms and all modern conveniences. The present membership is two hundred and ninety-five.

Pastors.

Rev. W. G. Harter.....	1842—1853.
Rev. D. I. Dreher.....	1854—1869.
Rev. C. H. Bernheim.....	1872—1873.
Rev. W. W. Bowers.....	1874 (died in office).
Rev. J. H. Harry.....	1874—1875.
Rev. L. A. Bikle, D. D.....	1876—1880.
Rev. S. T. Hallman, D. D.....	1880—1883.
Rev. W. G. Campbell.....	1886—1893.
Rev. M. G. G. Scherer.....	1893—1896.
Rev. C. B. Miller.....	1896—1901.
Rev. W. H. Hiller.....	1902.

The aggregate of vacancies is about three years.



ST. JAMES' EVANGELICAL LUTHERAN CHURCH, CONCORD, N. C.

St. Andrew's Church is located at the corner of West Depot and Valley Streets, Concord, N. C. It was a colony of Lutherans from different congregations attracted to Concord by work found in the cotton mills, and was organized September 10th, 1893, by Rev. George H. Cox, D. D., then President of the Synod.

The church house is a neat frame structure, 46 x 32, built in gothic style. It was erected in 1889 and 1890, the work being carried on by the St. James' congregation and superintended by its pastor, the Rev. W. G. Campbell. It was dedicated November 7th, 1897, by Rev. V. R. Stickley, the President of Synod, assisted by the pastor, Rev. H. A. McCullough, and Revs. J. Q. Wertz and C. B. Miller. The congregation numbers eighty-nine members. It has received considerable aid from Synod and is not yet self-sustaining.

In 1899 a parsonage was erected by the pastorate, and was located on the corner of West Depot and Walter Streets. It was a neat cottage, containing ten rooms. It was destroyed by fire September 21st, 1900, but was immediately rebuilt by St. Andrew's congregation alone.

The congregation was supplied by Rev. W. G. Campbell and other near-by pastors until November, 1894, then the following served as

Pastors.

Rev. J. D. Shealey.....	1894—1895.
Rev. H. A. McCullough.....	1895—1898.
Rev. W. B. Oney.....	1898—1900.
Rev. C. A. Brown.....	1900—1901.

St. Luke's Church is located fourteen miles west from Salisbury, on the Sherill's Ford Road. The congregation was organized in 1870, by Rev. S. Rothrock, D. D.

The corner-stone of the church building was laid in April, 1871, and the edifice was completed and dedicated in May, 1872, by Rev. S. Rothrock, D. D., and Rev. J. G. Neiffer. It is a large

brick structure, 60 x 40, with gothic windows and an inclined floor, and with a seating capacity of four hundred and fifty.

The congregation also has an excellent parsonage, located about three-quarters of a mile west from the church, and built in 1879. It is a two-story house, with an L, containing six rooms, and has attached a well of good water, stable, garden, orchard, and six acres of land. There are eighty members.

Pastors.

Rev. S. Rothrock, D. D.....	1869—1875.
Rev. V. R. Stickley.....	1876—1882.
Rev. J. D. Shirey, D. D.....	1882—1889.
Rev. H. C. Haithcox, D. D.....	1890.
Rev. B. W. Cronk.....	1891—1894.
Rev. H. W. Jeffcoat.....	1894—1900.
Rev. B. S. Brown.....	1900.

During this time the congregation has been vacant in the aggregate of four years.

St. Luke's Church, Tyro, Davidson County, eight miles west from Lexington, was first known as "Swicegood's Meeting-house," and afterward as "Sandy Creek." It is one of the oldest congregations, and, in all probability, took part in the organization of the Synod in 1803. Just when it was organized we do not know, as no records can be found.

Rev. Christopher Eberhardt Bernhardt came from Germany to North Carolina in 1787 and Rev. A. Roschen in 1788, and labored in that part of Rowan County lying east of the Yadkin River, now known as Davidson County, and in 1800 the Rev. Paul Henkel came from Virginia and labored in the same field, Rev. Bernhardt having removed to other parts. The probability is that one of them organized the congregation somewhere between 1787 and 1800. The original members of the congregation were what have since been called "Pennsylvania Germans," who settled in that neighborhood as early as 1764.

The congregation is now worshiping in its fourth church building, all of which have stood upon the same ground.

The first was a rude log-house, 24 x 20, which was destroyed by fire.

The second was a reproduction of the first.

The third was a frame building of the same size.

The fourth and present house is a neat frame building, 58 x 35, with gallery, annex, and two council-rooms, and having a seating capacity of four hundred and fifty. It was erected in 1861, and dedicated the same year by Rev. W. A. Julian.

A commodious two-story parsonage stands near the church, which was built in 1854, and which is deeded to the Trustees of the pastorate. The present membership is one hundred and eighty.

We are not sure that we have the full list of pastors, but, so far as known, the following have served at different times and for different periods :

Pastors.

Rev. Paul Henkel,	Rev. W. A. Julian,
Rev. G. Shober,	Rev. W. H. Cone,
Rev. L. Markert,	Rev. A. D. L. Moser,
Rev. Jacob Scherer,	Rev. J. D. Bowles,
Rev. Jacob Miller,	Rev. C. H. Bernheim,
Rev. D. P. Rosenmiller,	Rev. P. E. Zink,
Rev. John Tabler,	Rev. R. W. Petrea,
Rev. Daniel Jenkins,	Rev. J. M. Hedrick,
Rev. Benjamin Arey,	Rev. D. W. Michael,
Rev. Jacob Crim,	Rev. W. Kimball,
Rev. J. B. Anthony,	Rev. T. H. Strohecker,
Rev. L. C. Groseclose,	

and the present pastor, Rev. P. J. Wade, who took charge in 1898.

Shiloh Church is located twelve miles west from Winston, N. C., in Forsythe County, and constitutes a part of the Forsythe Mission. It is unknown when the congregation was first organized, but there are traditions reaching back to a very early date. It is supposed to have been a union congregation with the Moravians, as some of the pastors of that church preached there. It is now

entirely Lutheran, but when the separation was effected is not known.

The first house of worship was erected about a quarter of a mile from the present site. It was an old-time log-house, 30 x 20, with the old-fashioned galleries.

The present house is a brick structure, 46 x 32. It was erected in 1880 to 1882, and was dedicated by the members of the Northern Conference in October, 1884. Its seating capacity is three hundred. The number of members is forty-two.

The Forsythe Mission has an excellent parsonage located near Rural Hall. It was erected in 1895, in the place of the old parsonage that stood near Nazareth Church, twelve miles north-east from Shiloh.

Pastors.

Rev. Paul Henkel,
Rev. John Swicegood,
Rev. W. Kimball,
Rev. J. R. Sikes,
Rev. W. A. Lutz,

Rev. E. P. Parker,
Rev. W. R. Ketchie,
Rev. H. M. Brown,
Rev. H. A. Trexler,
Rev. R. L. Bame.

Salem Church is located on the Beattie's Ford Road, seven miles west from Salisbury.

There were twenty-two persons living in that neighborhood, who were members of Organ Church, situated seventeen miles away. Becoming wearied with the long journey to and from their church, at their request, in 1850, the Rev. B. N. Hopkins organized them into a congregation under the name of Salem Evangelical Lutheran Church.

For some reason, not now known, the congregation did not make application for and was not admitted to Synod until 1854; since then it has always taken an active part in all the work of the Synod.

The first house of worship was erected in 1850. It was a frame structure, 50 x 35, with a gallery at the back end.

In 1882 the present building was erected. It is a churchly

structure, 50 x 36, with a seating capacity of four hundred, and is free from debt. It was dedicated November 25th, 1883, by the pastor, Rev. J. D. Shirey, D. D., assisted by Rev. W. A. Lutz, who preached the dedicatory sermon.

Mr. John Barger donated thirty acres of land when the congregation was first organized. Upon this tract the church stands, as also an excellent parsonage erected during the pastorship of Rev. V. Y. Boozer, in 1894. It is a two-story frame building, containing six rooms, nicely finished, and with all things arranged for the comfort and convenience of the pastor. It belongs to the Salem pastorate.

The present membership is one hundred and thirty-five. The congregation has had but few and short vacancies.

Pastors.

Rev. B. N. Hopkins.....	1850—1854.
Rev. J. S. Heilig.....	1854—1859.
Rev. Jacob Crim.....	1859—1862.
Rev. S. Scherer.....	1862—1868.
Rev. S. Rothrock, D. D.....	1868—1875.
Rev. V. R. Stickley.....	1875—1882.
Rev. J. D. Shirey, D. D.....	1882—1889.
Rev. H. C. Haithcox, D. D.....	1889—1890.
Rev. B. W. Cronk.....	1890—1894.
Rev. V. Y. Boozer.....	1894—1895.
Rev. H. N. Miller, Ph. D.....	1895—1897.
Rev. H. A. Trexler.....	1897.

Trinity Church is located in Cabarrus County, N. C., _____ miles from Concord.

The congregation originally came out from old St. John's Church, and was organized by Rev. J. S. Heilig, in 1857.

The first house of worship was a frame building, 40 x 30, erected the same year of the organization.

The present house is a brick structure, 60 x 40, with a seating capacity of four hundred, and cost \$3000.00. It was erected in 1897, and was dedicated on the second Sunday in November, 1897.

The sermon was delivered by Rev. M. G. G. Scherer. Rev. J. Q. Wertz and Rev. H. N. Miller, Ph. D., assisted Pastor Stickle in the dedicatory exercises.

The congregation owns an interest in the parsonage at Enochville, N. C. The present membership is seventy-four.

Pastors.

Rev. J. S. Heilig	1857—1866.
Rev. J. W. Barrier.....	1866—1867.
Rev. A. D. L. Moser.....	1868—1873.
Rev. W. A. Julian.....	1874—1879.
Rev. W. A. Lutz	1880—1891.
Rev. V. R. Stickle.....	1892.

Union Church, originally known as "Pine" Church, is located in Rowan County, N. C., five miles southeast from Salisbury.

There are no records to show when the congregation was first organized, but, judging from other historical facts and dates that are recorded, it is reasonable to suppose that the congregation was organized by Rev. J. G. Arends in the year 1784, and was one of the congregations that participated in the organization of the Synod in 1803.

Of the first house of worship very little is known, except that it was built of pine logs, and hence called the "Pine Meeting-house."

The present building is of brick, 60 x 40, with gallery in one end, and with a seating capacity of about four hundred. It was erected in 1878 and 1879, during the pastorship of Rev. R. L. Brown, and was dedicated on the first Sunday in December, 1879, the President of Synod, Rev. L. A. Bikle, D. D., preaching the sermon.

Rev. S. Rothrock, D. D., lies buried in the graveyard near the church.

The congregation owns a nice parsonage, two-stories high, with an L, containing six rooms. There are also necessary out-buildings, and several acres of land. The membership is now two hundred and sixty-eight.

Pastors.

Rev. J. G. Arends,	Rev. W. H. Cone,
Rev. C. A. G. Storch,	Rev. A. D. L. Moser,
Rev. Daniel Jenkins,	Rev. R. L. Brown,
Rev. S. Rothrock, D. D.,	Rev. J. M. Hedrick,
Rev. William Artz,	Rev. J. W. Strickler,
Rev. J. B. Anthony,	Rev. J. Q. Wertz,
Rev. L. C. Groseclose,	Rev. C. A. Brown,
Rev. S. Scherer,	Rev. J. P. Miller.

Zion Church is located fourteen miles south from Greensboro, in Guilford County, N. C. It was organized about the year 1812, by Rev. Jacob Scherer, and was composed of members transferred from Lau's Church, with which it has always been in pastorate relation. At first it was a union church, composed of Lutherans and German Reformed. In 1820, when the Tennessee Synod was organized, a part of the Lutherans united with that Synod, and from then until 1845 there were three congregations worshiping in one house. Then it became wholly Lutheran, and remains so to this day, although two congregations are jointly owning the property.

The congregation belonging to the North Carolina Synod now numbers twenty-eight members. The Tennessee congregation has always been numerically the stronger.

The first house of worship erected when the congregation was first organized was a log-house, with end and side galleries.

The present building is a pretty frame structure, erected in 1856, and is 50 x 40, with a seating capacity of about four hundred.

Pastors.

Rev. Jacob Scherer,
Rev. William Artz,
Rev. John Swicegood,
Rev. Simeon Scherer,
Rev. B. C. Hall,

Rev. William A. Julian,
Rev. E. P. Parker,
Rev. A. D. L. Moser,
Rev. B. W. Cronk,
Rev. H. M. Brown.

CHAPTER XV.

NOTEWORTHY TRANSACTIONS OF SYNOD.

- 1803** Monday, May 2d, the first conference or convention to organize the Synod of North Carolina met in Salisbury, N. C. The Sunday previous several of the ministers preached in Pine Church, now Union Church, where the Holy Supper was administered to many communicants.
- The ministers present at this convention were :
1. Rev. Johann Gottfried Arends, of Lincoln County.
 2. Rev. Robert J. Miller, English Lutheran preacher, of the same county.
 3. Rev. Carl August Gottlieb Storch, near Salisbury.
 4. Rev. Paul Henkel, from Abbot's Creek, Rowan County.
- It was resolved that Pastor Paul Henkel should visit Rev. Arends' congregation next August, and perform the necessary Ministerial Acts, because Pastor Arends' want of sight and other bodily infirmities disabled him from attending to them. This was accordingly done.
- 1803** Monday, October 17th, the North Carolina Synod re-assembled with the above-mentioned ministers and Philip Henkel as Catechist. Place of meeting, Lincolnton, N. C. At this meeting the first Constitution was adopted.
- 1804** Very little business was transacted at this meeting of the Synod, because most all the ministers were incapacitated on account of the prevailing fever.
- 1810** Protracted meetings were recommended, to last three days, to which Moravian and Reformed ministers should be welcomed to assist; this was resolved on motion of Rev. Philip Henkel. At this meeting, Rev. Gottlieb Schober, of the Moravian Church, was ordained as a Lutheran minister.

- 1811** The Minutes contain the "Extract of the Journal of Rev. Robert Johnson Miller, the First Missionary of the Lutheran Church in North Carolina."

The Minutes were printed for the first time in the English language, and contain "A Proposed Constitution for an Orphan School in the United States, Constituted by the Synod of the Lutheran Ministry of North Carolina," containing ten articles. Also an order of service for the burial of the dead.

- 1813** The Minutes of this meeting are lengthy, 52 pages. They contain the missionary journals of Revs. R. J. Miller and Jacob Scherer; besides extracts of sermons, and accounts of remarkable occurrences, furnished by Rev. Miller.
- 1814** An Appendix to the Minutes contains the correspondence of Revs. Storch and Schober with Bishop Von Vleck, of the Moravian Church, for a supply of ministers, which was fruitless, as the Bishop laments that the want of ministers is also great in his own Church.
- 1815** The Synod ordered a special conference to be held in Bethel Church, Lexington District, S. C., by Revs. Storch, Miller, and Schober, and the Lutheran ministers in the vicinity, to adjust certain difficulties and misunderstandings of the rules of Synod. This conference was held and the best results followed. Their report was submitted at the next meeting of Synod.
- 1816** Trouble arose in Synod, from Lincoln County, N. C., about the ordination question, that licensed candidates should not perform Ministerial Acts without having been first ordained. But the Synod resolved that it would not act differently from the Pennsylvania Ministerium, that a licentiate could with good conscience perform all ministerial duties.
- 1817** A letter was read from Rev. John Bachman, D. D., of Charleston, S. C., in which he expressed the desire that a theological seminary, to educate ministers, would be established; that his congregation would cheerfully contribute

toward this object. That he regrets not being able to attend this Synod, though he belongs to the New York Ministerium, because of the season of the year in which the North Carolina Synod is held.

It was also ordered that the book, "Luther," be published in the English language, and that the English minutes be published in the same.

- 1819** Time of meeting changed from Trinity Sunday to second Sunday after Easter; this was done to elect and send deputies to the Ministerium of Pennsylvania, held in Baltimore, Md., on Trinity Sunday, for the purpose of forming a general union of all Lutheran Synods, which resulted, a year later, in the organization of the General Synod.

This change of time became the beginning of the division in the North Carolina Synod, and occurred at St. John's Church, Cabarrus County, then called Buffalo Creek Church.

- 1820** Repeated and earnest efforts were made at this Synod to heal the breach made in the Synod last year, but without success, so the following fall the seceding party organized the Evangelical Lutheran Tennessee Synod.
- 1821** Rev. R. J. Miller took his departure from Synod to unite with the Episcopal Church, and Rev. J. E. Bell reported by letter that he had united himself with the Presbyterian Church.
- 1824** A letter from South Carolina was read, informing the Synod that the ministers in that State had taken steps to form their own Synod, but desiring to labor in harmony with this body, which feeling was reciprocated, and, in 1825, a delegate was appointed to visit said Synod.
- 1827** First settled pastor sent to Illinois—the Rev. John C. A. Schoenberg.
- 1828** "The Evangelical Lutheran Missionary Society for North Carolina and Adjacent States" was organized.
- 1831** March 27th, the Rev. C. A. G. Storch, Senior of this

Ministerium, departed this life, of which the Synod made honorable and affectionate mention.

- 1832** The second and very lengthy Constitution adopted.
- 1834** The congregation at Hillsboro, Ill., organized by Rev. Daniel Scherer, was received in connection with the North Carolina Synod.
- 1835** Messrs. Charles Fisher, Emanuel Shober, Daniel M. Barringer, Colonel John Smith, and Rev. Daniel Jenkins were appointed a committee to formulate a plan for a manual labor school, in the bounds of Synod, and to receive bids for its location, which, however, resulted fruitlessly, doubtless owing to the overture made by the Synod of South Carolina the next year (1836), when Rev. E. L. Hazelius, D. D., and Mr. Henry Muller were sent as commissioners to induce this Synod to make the classical and theological institution at Lexington, S. C., also our institution of learning. The liberal offer of the South Carolina Synod was accepted, and this relationship continued until the establishment of North Carolina College.
- 1840** The third Constitution of Synod adopted, and printed in the Minutes, as formerly.
- 1841** "The Secretary brought to the notice of Synod the condition of the lands bequeathed to the Directors of the Seminary at Gettysburg, Pa., amounting to two thousand acres or more, by our late venerable Father Shober, stating that during an interview lately had with E. Shober, Esq., executor, he (E. Shober) stated that he had written to the President of the General Synod, and to the Directors of the Theological Seminary at Gettysburg, requesting them to appoint an agent to dispose of the lands, to prevent intrusion, etc.; and that all his communications thus addressed had been treated with neglect. He also informed the Secretary that, since the death of his father, he had regularly paid the taxes on said lands, but that he could do so no longer. Whereupon, it was
Resolved, That the President correspond with the Directors of the Theological Seminary at Gettysburg,

relative to the lands bequeathed to that institution by our venerable Father Shober, deceased, with a view that they may not be lost to the Church."

- 1842** The President of Synod reported that he had addressed "a letter to the Board, and received an answer from their Secretary, Rev. John N. Hoffman, in which he assures us that due attention shall be paid to the subject, and that every effort will be made to secure the bequest of Father Shober."

Later on the Synod was informed that Rev. S. S. Schmucker was authorized to sell these lands; but as they were located in the mountains of North Carolina very little was realized from the sale of them. Had they been retained until this time, they would have become exceedingly valuable for the timber alone that was standing on them.

- 1843** Considerable money was raised for a Centenary Fund, and several succeeding Synods made large additions thereto. These funds were applied to the various objects of the Synod, and finally to the then future college.

- 1846** Another Constitution of the Synod was adopted, and appended to the Minutes.

- 1852** The first step was taken toward the establishment of a male institution of learning in the bounds of the Synod; suggested in the President's report; and

- 1853** In commemoration of the semi-centennial of the organization of the Synod, the establishment of the Western Carolina Male Academy, Mount Pleasant, N. C., was decided at a convention held for that purpose in Concord, N. C., July 21st, 1852, and carried into effect. In the year 1859 the academy became a college. Special services were resolved to be held in all the churches in gratitude to God for His blessing during the past fifty years of the existence of the Synod.

- 1855** The fifth Constitution of Synod was adopted and printed with the Minutes. Also at a convention preceding the meeting of Synod, all the congregations connected

with the Synod formed themselves into regular pastorates, making in all about twelve charges.

- 1858** A committee was appointed to visit the cities of Wilmington and Newbern, to inquire into the condition of the German and English Lutherans residing there, with the view of organizing Lutheran Churches in those places. The committee succeeded in organizing St. Paul's Lutheran Church in Wilmington.
- 1859** St. Mark's Lutheran Church in the city of Charlotte was organized. The establishment of these new congregations in these two important cities of our State gave the Synod a prominence in the Church-at-large, and a spirit of progress which has been a blessing to it up to this time. Rev. John H. Mengert was chosen as the missionary in Wilmington, and Rev. Alexander Phillippi the missionary to labor in Charlotte.
- 1861** The Synod to a certain extent severed its connection with the General Synod, as the war between the States made "it impracticable to send our delegates to the next meeting to convene at Lancaster, Pa."
- 1862** The Synod finally withdrew from the General Synod; and resolved to form, in connection with other Lutheran Synods in the South, a Southern General Synod of their own.
- 1868** The first step was taken to arrange for a colored Lutheran ministry to labor exclusively among the colored population of this State, which finally resulted in forming their own Synod.
- The female seminary at Mount Pleasant, N. C., became an institution of the Synod; the money for that purpose having been collected at the North by Rev. G. D. Bernheim.
- 1869** At an adjourned meeting of Synod, held in Salem Church, Rowan County, August 26th, 1869, the North Carolina Synod adopted a thoroughly Lutheran doctrinal basis, conformable to the teachings of the symbolical books.
- 1870** The sixth Constitution of Synod, as adopted at the ad-

journed meeting of last year, was appended to and printed with the Minutes of this year.

- 1871** The Synod dissolved its connection with the Southern General Synod.
- 1879** The seventh Constitution of Synod was printed with this year's Minutes.
- 1880** The "Proposed Constitution for the Use of Congregations of the Synod" was published with the Minutes; so also was the Constitution of Synod republished.
- 1881** Synod reunited with the General Synod of the South.
- 1887** Synod was incorporated by an Act of the Legislature of North Carolina. (See Minutes, page 18.)

Synod was informed of the merging of the Southern General Synod into the United Synod of the Evangelical Lutheran Church in the South, which was consummated June, 1886, without a negative vote, thus healing the long-continued division of 1819 and 1820, "and uniting all the Lutheran Synods in the South Atlantic States into one general body."

- 1889** The colored Lutheran ministers were organized at their special request into a separate Synod of their own, under the name and title of the Alpha Synod; they subsequently united themselves with the Missouri Synod.

August 27th, 1889, a new or revised Constitution of Synod was adopted, making the eighth in number.

- 1891** Two important legacies for the benefit of our Church in North Carolina were reported this year; they were made by Capt. W. A. Barrier, who departed this life in Charlotte, October 8th, 1890; and Capt. T. L. Seigle, also of Charlotte, who died February 27th, 1891; both these legacies were in favor of St. Mark's Lutheran Church, Charlotte; that of Capt. Barrier also included \$1000.00 to North Carolina College and a considerable sum to our Southern Theological Seminary, with the proviso that, if said seminary should fail of being established, the amount intended for that institution should be given to this Synod for the benefit of Home Missions. A copy of

Capt. Barrier's will is published in the Minutes of this year.

- 1892** Several years ago a legacy was left to Synod by Mr. M. A. Blackwelder, which was, however, involved in litigation, and Synod did not receive any benefit from it until 1892 (see page 25 of Minutes of Synod), when Synod disposed of its interest in the land to Mr. A. D. Misenheimer for the sum of \$500.00.
- 1896** The Synod this year was called upon to mourn the loss of three of its most useful and worthy members: Rev. J. B. Davis, D. D., was taken from earth to heaven in Salem, Va., January 3d, 1896, formerly President of North Carolina College, an able preacher, and a very scholarly man. The next was Mr. I. Frank Patterson, the honored Treasurer of Synod, called away in the midst of his years and usefulness, and who bequeathed to the Synod the sum of \$2000.00, the interest of which is to be devoted to Home Missions in the bounds of this Synod; a very timely legacy and very much needed. Mr. Patterson died at China Grove, N. C., February 18th, 1896. After him, the Lord called Rev. Prof. J. D. Shirey, D. D., President of North Carolina College, to his rest, who departed this life in Mount Pleasant, N. C., on Easter Sunday morning, April 5th, 1896. Rev. B. H. W. Runge's death was also reported at this Synod. This young brother was but thirteen days in the ministry, and died in Wilmington, N. C., June 15th, 1895.
- 1899** The Theological Seminary of the South was removed from Newberry, S. C., to Mount Pleasant, near Charleston, S. C., in the fall of 1898, and has now a local habitation of its own, which has brought it at once into prominence and gave it prosperity. It was reported in the Minutes in the following glowing terms: "It is with special gratitude and encouragement we can call attention to the fact that this school of the prophets has been permanently established in a home of its own in Mount Pleasant,

S. C., a suburb of the city of Charleston ; and that, at its head, has been secured the services of our beloved brother, Rev. J. A. Morehead, who, with the able assistance of the local talent of Charleston, afford the institution a strong and ample teaching force."

CHAPTER

A TABULATED SKETCH OF EVERY MINISTER THAT

(Read across both pages.)

NUMBER.	NAMES OF MINISTERS.	LICENSED, WHERE, WHEN, BY WHOM.	ORDAINED, WHERE, WHEN, BY WHOM.
1	Adolph Nussmann.....	Came to North Carolina, 1773.....	As a converted Roman Catholic priest...
2	Johann Gottfried Areads	As teacher, Oct. 16, 1772, in Göttingen, Germany.	Organ Church, Aug. 28, 1775, by Rev. Joachim Bnelow.
3	Arnold Roschen.....	Came to North Carolina, fall of 1788....	Ordained in Germany.....
4	Christopher E. Berohardt	Came to America, 1786.....	Wurtemberg, Germany, about 1785.....
5	Charles A. G. Storch...	Came to North Carolina, Sept. 1788....	Helmstaedt, Germany, March 12, 1788, by Rev. J. C. Velthusen, D. D.
6	Robert J. Miller.....	A Methodist licentiate.....	St. John's, Cabarrus, May 20, 1794, by the Lutheran ministry in North Carolina.
7	Paul Henkel.....	1782, by Pennsylvania Ministerium.....	Philadelphia Pa., June 6, 1792, Pennsylvania Ministerium.
8	Philip Henkel.....	June, 1800, by Pennsylvania Ministerium.	Union Church, N. C., April, 1805, North Carolina Synod.
9	John Ludwig Markert...	Davidson Co., Oct. 22, 1804, North Carolina Synod.	Abbot's Creek Church, Oct., 1808, North Carolina Synod.
10	John Michael Rickert..	Abbot's Creek, Oct. 22, 1804, North Carolina Synod.	Was never ordained.....
11	Gottlieb Schoher.....	Member of Moravian Church.....	Organ Church, Oct. 21, 1810, North Carolina Synod.
12	Jacob Grieson.....	Organ Church, Oct. 23, 1810.....	Was never ordained.....
13	William Hauck.....	Member of the Methodist Church.....	On the list of 1810.....
14	Godfrey Dreher.....	Organ Church, Oct. 23, 1810, North Carolina Synod.	In South Carolina, spring of 1812, by Rev. Storch and others, in special conference.
15	Jacob Scherer.....	Organ Church, Oct. 23, 1810, North Carolina Synod.	Lau's Church, Oct. 18, 1812, North Carolina Synod.
16	Charles Z. H. Schmidt..	A teacher in Tennessee.....	Lincolnton, N. C., April 6, 1812, by North Carolina Synod.
17	John P. Frauklow.....	Lincolnton, April 6, 1812, North Carolina Synod.	Lau's Church, Oct. 20, 1812, North Carolina Synod.
18	Daniel Moser.....	Lincolnton, April 6, 1812, North Carolina Synod.	St. John's, Cabarrus, April 28, 1819, North Carolina Synod.
19	Michael Rauch.....	Lau's Church, Oct. 19, 1812, North Carolina Synod.	St. John's, Cabarrus, April 28, 1819.....
20	John Vost Meetze.....	Oct. 19, 1812, Lau's Church, North Carolina Synod.	In 1822, by G. Dreher and M. Rauch, committee of North Carolina Synod.
21	John W. Meyer.....	Oct. 20, 1812, Lau's Church, North Carolina Synod.	Was never ordained.....
22	Philip Roth.....	Oct. 20, 1812, Lau's Church, North Carolina Synod.	Was never ordained.....
23	Jacob Miller.....	Oct. 20, 1812, Lau's Church, North Carolina Synod.	June 4, 1822, Pilgrim's Church, North Carolina Synod.

XVI.

HAS EVER BEEN CONNECTED WITH THE SYNOD.

NUMBER.	ADMITTED TO NORTH CAROLINA SYNOD, WHENCE, WHEN.	REMOVED, HOW, WHEN.	AGE.			BURIED.	REMARKS.
			Yrs.	Mos.	Dys.		
1	The pioneer Lutheran pastor in North Carolina.	Died Nov. 3, 1794.....	55	3	Some.	St. John's Graveyard, Cabarrus Co., N. C.	
2	One of the organizers of the North Carolina Synod.	Died July 9, 1807.....	66	6	28	Lincolnton, N. C.	
3	.....	Returned to Germany.	..	..	..	.....	Labored in Davidson Co., N. C.
4	Oct. 20, 1806.....	Died in South Carolina, Aug. 27, 1809.	47			Near St. Michael's Church, South Carolina.	Came to America two years before Storch.
5	One of the organizers of Synod.	Died March 27, 1831....	66	9	11	Organ Church.	
6	One of the organizers of Synod.	Died 1834.....	..	..	..	Lenoir, N. C.....	Returned to Episcopal Church, June, 1821.
7	One of the organizers of Synod.	Died Nov. 27, 1825.....	70	11	11	New Market, Ya...	Abundant in labors.
8	Oct. 17, 1803, as catechet.	Died Oct. 9, 1833.....	54	0	17	Randolph Co., N. C.	Labored often as traveling missionary.
9	Labored in Davidson Co., N. C.	Died Nov. 22, 1850.....	..	..	..	Portland Mills, Ind.	First Missionary of Synod in Ohio, Indiana, and Illinois.
10	.....	Dropped by North Carolina Synod, May 4, 1833.					
11	Labored in Stokes and Forsythe Counties.	Died June 29, 1838.....	82	7	26	Salem, N. C.	
12	Always a member of North Carolina Synod.	Died Aug. 13, 1854.....	86	3	19	Guilford Co.	
13	Nothing more heard of him.	.....	..	..	..	.....	Wanted to be ordained as a Reformed minister.
14	Labored in South Carolina.	Died July 28, 1875.....	85	7	0	Lexington District, S. C.	United with Tennessee Synod.
15	.....	Died March 2, 1860.....	73	0	25	Columbus, Texas..	Abundant in labors.
16	.....	Died in Tennessee, 1814.					
17	An organizer of South Carolina Synod.	Died in South Carolina, Sept. 4, 1829.	..	..	..	Lexington District, S. C.	
18	.....	Died in Lincoln Co., July 11, 1839.	49	2	3	Lincoln Co., N. C.	
19	An organizer of South Carolina Synod.	Died Feb. 26, 1869.....	88	4	20	Lexington County, S. C.	Honored for his long and useful life in the Church.
20	An organizer of South Carolina Synod.	Died May 7, 1833.....	..	..	..	Lexington District, S. C.	
21	.....	Expelled Oct. 21, 1817, by North Carolina Synod.					
22	Labored in Guilford Co., N. C.	Died in 1824.					
23	.....	Moved to Indiana.					

NUMBER.	NAMES OF MINISTERS.	LICENS'D, WHEN, WHERE, BY WHOM.	ORDAIN'D, WHEN, WHERE, BY WHOM.
24	David Henkel.....	Oct. 19, 1813, Pilgrim's Church, North Carolina Synod.	June 6, 1819, by Philip Henkel.....
25	John Peter Schmucker..	Oct. 19, 1813, Pilgrim's Church, North Carolina Synod.	May 30, 1820, Lincolnton, N. C.....
26	Jacob Zink.....	Oct. 18, 1814, Organ Church, North Carolina Synod.	July 19, 1820, Solomon's, Tenn., Tennessee Synod.
27	Andrew Henkel.....	Oct. 19, 1814, Organ Church, North Carolina Synod.	.....
28	Adam Miller.....	Oct. 17, 1815, Emanuel's Church, North Carolina Synod.	July 19, 1820, Solomon's, Tenn., Tennessee Synod.
29	John Dreber.....	Oct. 17, 1815, Emanuel's Church, North Carolina Synod.	Was never ordained.....
30	Daniel Scherer.....	Oct. 22, 1816, Guilford Co., North Carolina Synod.	June 18, 1821, Lau's Church, North Carolina Synod.
31	Daniel Walcher.....	Oct. 22, 1816, Guilford Co., North Carolina Synod.	Was never ordained.....
32	Joseph E. Bell.....	Oct. 22, 1816, Guilford Co., North Carolina Synod.	June 6, 1819, by Philip Henkel.....
33	Martin Walther.....	Oct. 21, 1817, Pilgrim's Church, North Carolina Synod.	June 18, 1821, Lau's Church, by North Carolina Synod.
34	Michael McMakin.....	Oct. 22, 1817, Pilgrim's Church, North Carolina Synod.	.....
35	Jacob Moser.....	May 31, 1820, Lincolnton, North Carolina Synod.	April 4, 1824, St. John's, Lexington District, S. C., by South Carolina Synod.
36	Martin Kibler.....	May 31, 1820, Lincolnton, North Carolina Synod.	.....
37	Adam Grimes.....	June 18, 1821, Lau's Church, North Carolina Synod.	Was never ordained.....
38	Andrew Seechrist.....	June 18, 1821, Lau's Church, North Carolina Synod.	May 4, 1831, Organ Church, North Carolina Synod.
39	John Reichert.....	June 19, 1821, Lau's Church, North Carolina Synod.	Was never ordained.....
40	Samuel Herscher.....	June 4, 1822, Pilgrim's Church, North Carolina Synod.	Jan. 14, 1824, St. Michael's, S. C., by South Carolina Synod.
41	William Jenkins.....	May 4, 1824, St. John's, Cabarrus, North Carolina Synod.	May 7, 1828, Union Church, Rowan, North Carolina Synod.
42	Daniel J. Hauer, D. D..	May 9, 1826, Zion's Church, Botetourt Co., Va., North Carolina Synod.	May 6, 1829, St. John's, Wythe, Va., by North Carolina Synod.
43	John C. A. Schoenberg.	Jan. 15, 1824, St. Michael's, South Carolina Synod.	May 7, 1828, Union Church, Rowan, North Carolina Synod.
44	John Reck.....	.....	May 20, 1826, Zion's Church, Botetourt Co., Va., by North Carolina Synod.
45	John P. Klein (Cline)..	Zion's Church, Va., May 8, 1826, North Carolina Synod.	St. John's, Virginia, May 6, 1829, North Carolina Synod.
46	Julius C. W. Schyler...	St. Paul's, Lincoln Co., May 9, 1827, North Carolina Synod.	.....
47	Henry Graeber, M. D..	June 7, 1818, by Pennsylvania Synod..	Fredericktown, Md., Sept. 5, 1821.....
48	William Artz.....	Lau's Church, May 4, 1830, North Carolina Synod.	Organ Church, May 4, 1831, North Carolina Synod.
49	David P. Rosenmiller...	Lau's Church, May 4, 1830, North Carolina Synod.	Organ Church, May 4, 1831, North Carolina Synod.
50	Jacob Kaempfer.....	Lau's Church, May 4, 1830, North Carolina Synod.	Organ Church, May 4, 1831, North Carolina Synod.
51	John T. Tahler.....	St. Paul's Church, Lincoln Co., May 21, 1832, North Carolina Synod.	.....
52	Samuel Rothrock, D. D.	Frieden's Church, May 4, 1833, North Carolina Synod.	St. Paul's Church, Virginia, May 7, 1834, North Carolina Synod.
53	Daniel Jenkins.....	St. Paul's Church, Virginia, May 7, 1834, North Carolina Synod.	.....
54	Edwin A. Bolles.....	Pilgrim's Church, May 17, 1836, North Carolina Synod.	Ebenezer, Georgia, March 12, 1837, by South Carolina Synod.

NUMBER.	ADMITTED TO NORTH CAROLINA SYNOD, WHENCE, WHEN.	REMOVED, HOW, WHEN.	AGE.			BURIED.	REMARKS.
			Yrs.	Mos.	Dys.		
24		Died June 15, 1831.....	36	1	11	Lincoln Co.....	An organizer of Tennessee Synod. Labored in Virginia.
25			..	..	..	.....
26							
27		Died April 23, 1870.....	79			Germantown, Ohio.	
28		Died July 6, 1844.....	..	..	..	Washington Co., Va.	
29		Died 1847, Lexington District, S. C.					
30		Died April 4, 1852.....	62			Mt. Carmel, Ill.....	Labored in North Carolina and Illinois.
31		Expelled by North Carolina Synod, May 5, 1823.					
32		Joined the Presbyterians, May 20, 1821.					
33							
34		Joined the Tennessee Synod.					
35		Died Dec. 26, 1865.....	..	..	..	.....	An organizer of South Carolina Synod.
36		Joined the Maryland Synod.					
37		Died March 22, 1868....	In his 82d year.			Wilkes Co.	
38		Expelled May 5, 1835.					
39		Died in South Carolina.					
40		Expelled by South Carolina Synod, Nov. 26, 1825.					
41		Died Oct. 27, 1877.....	75	7	3	Shelbyville, Tenn..	Labored in Tennessee.
42		Died Nov. 27, 1902.....	95			Hanover, Pa.	
43						.....	Missionary to Illinois.
44							
45		Died.....				New Market, Va.	
46							
47	Maryland and Virginia Synod, 1828.	Died Sept. 11, 1843.....	50	7	13	Organ Church.	
48		Died April 19, 1876.....	71	10	18	St. John's, Cab. Co.	
49		Died Sept. 26, 1880.....	71	3	4	Lancaster, Pa.	
50		Died Jan. 20, 1880.....	79	5	27	Glen Rock, Pa.	
51		Expelled Sept. 28, 1841.					
52		Died Nov. 2, 1894.....	84	11	6	Union Church, Rowan Co., N. C.	Labored all bis life in North Carolina, a ministry of sixty-one years.
53							
54		Died Dec. 22, 1893.....	81	9	12	Columbia, S. C.	

NUMBERS.	NAMES OF MINISTERS.	LICENS'ED, WHERE, WHEN, BY WHOM.	ORDAINED, WHERE, WHEN, BY WHOM.
55	Benjamin Arey.....	Pilgrim's Church, May 17, 1836, North Carolina Synod.	Zion's Church, Virginia, May 16, 1838, North Carolina Synod.
56	John Schweisguth (Swicegood).	Pilgrim's Church, May 18, 1836, North Carolina Synod.	Hopewell Church, Aug. 31, 1851, North Carolina Synod.
57	Elijah Hawkins.....	St. John's Church, Lexington, S. C., Nov. 16, 1836, South Carolina Synod.	Zion's Church, Virginia, May 16, 1838, North Carolina Synod.
58	Philip A. Strobel.....	St. John's Church, Lexington, S. C., Nov. 16, 1836, South Carolina Synod.	Zion's Church, Virginia, May 16, 1838, North Carolina Synod.
59	Jacob Crim.....	St. John's, Charleston, S. C., Nov. 16, 1837, South Carolina Synod.	Sandy Creek, N. C., Nov. 7, 1841, North Carolina Synod.
60	John J. Greever.....	St. Michael's Church, Oct. 6, 1840, North Carolina Synod.	Zion's Church, Virginia, May 24, 1842, North Carolina Synod.
61	N. Aldrich.....	St. Michael's Ch., Oct. 6, 1840, North Carolina Synod.	Ebenezer, Georgia, Nov. 31, 1841, South Carolina Synod.
62	Gideon Scherer.....	St. Michael's Church, Oct. 6, 1840, North Carolina Synod.	Zion's Church, Virginia, May 24, 1842, North Carolina Synod.
63	John D. Scheck.....	Ebenezer, Georgia, Nov. 26, 1827, South Carolina Synod.	St. Paul's Church, Newberry District, Nov. 21, 1830, South Carolina Synod.
64	William G. Harter.....	St. John's, Charleston, S. C., Nov. 16, 1837, South Carolina Synod.	St. John's Church, Broad River, S. C., Nov. 13, 1838, South Carolina Synod.
65	Joseph A. Linn.....	St. James' Church, Concord; May 6, 1844, North Carolina Synod.	St. Matthew's Church, Rowan, July 27, 1845, North Carolina Synod.
66	Jacob B. Anthony.....	.....	By Methodist Church in 1832.....
67	William H. Fink.....	Organ Church, May 3, 1847, North Carolina Synod.	Was never ordained.....
68	John H. Coffman.....	St. Paul's, Catawba, May 8, 1848, North Carolina Synod.	Was never ordained.....
69	Burrell N. Hopkins.....	St. John's, Cabarrus, May 9, 1849, North Carolina Synod.	Was never ordained.....
70	Levi C. Groseclose.....	Pine Grove, Va., Sept. 6, 1849, Southwestern Virginia Synod.	St. Peter's Church, Virginia, Sept. 24, 1850, Southwestern Virginia Synod.
71	John S. Heilig.....	St. Stephen's Church, May 6, 1851, North Carolina Synod.	St. Enoch's Church, Oct. 29, 1854, North Carolina Synod.
72	Simeon Scherer.....	St. Peter's, Virginia, Aug. 30, 1848, Southwestern Virginia Synod.	St. Peter's Church, Virginia, Sept. 24, 1850, Southwestern Virginia Synod.
73	William Gerhard, D. D.	Mifflinburg, Pa., Sept. 28, 1847.....	Pottsville, Pa., May 29, 1850, Pennsylvania Ministerium.
74	Daniel I. Dreher.....	St. Matthew's Church, South Carolina, Nov. 16, 1853, South Carolina Synod.	Concord, N. C., June 8, 1856.....
75	Bryant C. Hall.....	Fredericktown, N. C., May 8, 1855, North Carolina Synod.	Luther Chapel, North Carolina, Aug. 29, 1858.
76	Paul Kistler.....	Ebenezer, Georgia, Nov. 31, 1841, South Carolina Synod.	St. Matthew's Church, South Carolina, Nov. 16, 1843, South Carolina Synod.
77	Caleb Lentz.....	St. Enoch's, North Carolina, May 6, 1856, North Carolina Synod.	Luther Chapel, North Carolina, Aug. 28, 1858, North Carolina Synod.
78	William A. Julian.....	St. Enoch's, North Carolina, May 6, 1856, North Carolina Synod.	Salem Church, North Carolina, May 29, 1859, North Carolina Synod.
79	G. D. Bernheim, D. D.	St. Andrew's, Lexington District, S. C., Nov. 14, 1840, South Carolina Synod.	Charleston, S. C., May 15, 1853, South Carolina Synod.
80	John L. Smithdeal.....	St. Paul's, Alamance, N. C., May 3, 1858, North Carolina Synod.	.....
81	John H. Mengert.....	University of Basel, Aug., 1836.....	Baden, Germany, Oct. 2, 1839.....
82	Daniel H. Bittle, D. D.	Cincinnati, Ohio, April 18, 1848.....	Dayton, Ohio, April 17, 1849.....
83	Louis A. Bikle, D. D....	St. Mark's, Charlotte, May 28, 1859, North Carolina Synod.	Organ Church, May 4, 1862, North Carolina Synod.
84	Alexander Phillippi, D. D.	St. Mark's, Charlotte, May 28, 1859, North Carolina Synod.	Wytheville, Va., Aug., 1861, Southwestern Virginia Synod.

NUMBER.	ADMITTED TO NORTH CAROLINA SYNOD, WHEN, WHEN.	REMOVED, HOW, WHEN.	AGE.			BURIED.	REMARKS.
			Yrs.	Mos.	Dys.		
55	.....	Honorably dismissed May 29, 1855.					
56	.....	Died Sept. 9, 1870.....	75			Shady Grove, N. C.	
57	South Carolina Synod, May 30, 1837.						
58	South Carolina Synod, May 30, 1837.	Died .....	..	..	..	Dansville, N. Y.	
59	South Carolina Synod, April 23, 1839.	Died .....	..	..	..	Texas.	
60	.....	Died June 30, 1877.....	66	2	3	Burke's Garden, Va.	
61	.....	Died June 3, 1866.....	70	4	11	Charlotte, N. C.	
62	One of the organizers of Southwestern Virginia Synod.						
63	South Carolina Synod, Sept. 24, 1841.	Died.					
64	South Carolina Synod, Sept. 24, 1841.	Died.					
65	.....	Died March 16, 1864.....	43	9	18	Organ Church.....	Killed going from church by a fall from his horse.
66	Methodist Church, May 6, 1844.	Died Nov. 20, 1886.....	78	0	20	Mt. Pleasant, N. C.	
67	.....	Dropped Nov. 12, 1850, by South Carolina Synod.					
68	.....	Expelled by North Carolina Synod, May 1, 1852.					
69	.....	Expelled by North Carolina Synod, May 4, 1853.					
70	Southwestern Virginia Synod, May 1, 1851.	To Southern Illinois Synod, 1873.					
71	.....	Died Aug. 12, 1885.....	..	..	..	Concord, N. C.....	Transferred to Maryland Synod, Sept. 8, 1866.
72	.....	Died July 11, 1876.....	57			Frieden's Church, Gibsonville, N.C.	
73	Pennsylvania Ministerium, 1855.	Ministerium of Pennsylvania, 1861.	..	..	..	.....	First principal of W. Ca. Male Academy at Mt. Pleasant, N. C.
74	South Carolina Synod.	Died Feb. 18, 1871.....	46	4	8	Organ Church, North Carolina.	
75	From Methodist Church.	Died July 19, 1864.....	39	3	3	Lau's Church.	
76	South Carolina Synod, May 2, 1856.	Joined the Methodists in 1859.					
77	.....	Died Sept. 30, 1863.					
78	.....					
79	South Carolina Synod, April 29, 1858.						
80	.....	Died.....	44			Ancram, N. Y.....	Transferred to South Carolina Synod, Jan. 9, 1860.
81	Evansville, Ind., April 28, 1859.	Died Oct. 26, 1876.....	62	4	10	Gardenville, Md...	First pastor of St. Paul's, Wilmington.
82	Salem, Va., April 28, 1859.	Died Jan. 14, 1874.....	54	7	8	Savannah, Ga.....	First President of North Carolina College.
83	.....	To Tennessee Synod, 1885.					
84	.....		..	..	..		Moved to Virginia.

NUMBER.	NAMES OF MINISTERS.	LICENSED, WHERE, WHEN, BY WHOM.	ORDAINED, WHERE, WHEN, BY WHOM.
85	James R. Sikes.....	Sandy Creek, N. C., May 7, 1860, North Carolina Synod.	Frieden's Church, Aug. 5, 1861, North Carolina Synod.
86	Whitson Kimball.....	Sandy Creek Church, May 5, 1860, North Carolina Synod.	Organ Church, May 4, 1862, North Carolina Synod.
87	James D. Stingley.....	Charleston, Nov. 18, 1846, South Carolina Synod.	St. Andrew's Church, Nov. 14, 1849, South Carolina Synod.
88	Martin M. Miller.....	St. Mark's Church, Charlotte, May 2, 1863, North Carolina Synod.	Was never ordained.....
89	Georgé F. Schaefer.....	Organ Church, May 4, 1862, North Carolina Synod.	Hollidaysburg, Pa., Sept., 1865, by Alleghany Synod.
90	W. H. Cone.....	<i>Ad interim</i> , May, 1858.....	Salem, Va., Aug., 1858, Southwestern Virginia Synod.
91	J. W. Barrier.....	Organ Church, July 4, 1866, Conference of North Carolina Synod.	Was never ordained.....
92	A. D. L. Moser.....	Bethlehem Church, Oct. 19, 1863, South Carolina Synod.	St. Mark's, Edgefield, Oct. 22, 1866, South Carolina Synod.
93	L. W. Heydenreich.....		
94	Charles H. Bernheim ..	Bethlehem Church, Nov. 13, 1855, South Carolina Synod.	Pine Grove Church, Oct. 31, 1858, South Carolina Synod.
95	J. H. Fesperman.....	Lau's Church, May 2, 1868, by North Carolina Synod.	Salem Church, Oct. 15, 1871, North Carolina Synod.
96	R. L. Brown.....	Lau's Church, May 2, 1868, North Carolina Synod.	Salem Church, Oct. 15, 1871, North Carolina Synod.
97	W. R. Ketchie.....	Lau's Church, May 2, 1868, North Carolina Synod.	Salem Church, Oct. 15, 1871, North Carolina Synod.
98	J. D. Bowles.....	Jan., 1861, South Carolina Synod.....	Sept., 1861, Georgia Synod.....
99	Philip M. Bikle, Ph. D.....		Salem Church, Aug. 29, 1869, North Carolina Synod.
100	Jacob G. Neiffer.....		
101	W. E. Hubbert.....	Washington Co., Va., 1868, by Southwestern Virginia Synod.	Floyd Co., Va., 1870, by Southwestern Virginia Synod.
102	E. P. Parker.....		Frieden's Church, Sept. 29, 1872, Conference of North Carolina Synod.
103	P. E. Zink.....	Organ Church, Aug. 26, 1872, North Carolina Synod.	St. Paul's Church, Rowan, May 4, 1873, North Carolina Synod.
104	H. M. Brown.....		St. Paul's Church, Rowan, May 4, 1873, North Carolina Synod.
105	D. M. Henkel, D. D.....	New Market, Va., Oct. 5, 1848, Tennessee Synod.	New Market, Va., Sept. 11, 1849, Tennessee Synod.
106	J. B. Davis, D. D.....	Virginia Synod.....	1834, Virginia Synod.....
107	J. H. Harry.....		Concord, July 26, 1874, North Carolina Synod.
108	Calvin W. Sifferd, D. D.....		St. John's Church, Cabarrus, May 1, 1875, North Carolina Synod.
109	T. W. Dosh, D. D.....		1858.....
110	V. R. Stickley.....	Smith Co., Va., Aug., 1873, Southwestern Virginia Synod.	Smith Co., Va., Oct. 1875, Southwestern Virginia Synod.
111	R. W. Petrea.....		St. Enoch's Church, May 7, 1876, North Carolina Synod.
112	E. A. Wingard, D. D.....		St. Luke's Church, Newberry Co., S. C., 1885, South Carolina Synod.
113	S. S. Rahn, D. D.....	Ebenezer Church, Georgia, April, 1874, Georgia Synod.	Mt. Pilgrim Church, Nov. 1, 1874, Georgia Synod.
114	William A. Lutz.....		St. Peter's Church, May 5, 1877, North Carolina Synod.
115	Franklin P. Cook.....		St. Peter's Church, May 5, 1877, North Carolina Synod.
116	J. A. Linn.....		St. Peter's Church, May 5, 1877, North Carolina Synod.

NUMBER.	ADMITTED TO NORTH CAROLINA SYNOD, WHENCE, WHEN.	REMOVED, HOW, WHEN.	AGE.			BURIED.	REMARKS.
			Yrs.	Mos.	Dys.		
85		Died Jan. 21, 1895	62	9	23	Gibsonville, N. C.	
86		Died May 23, 1898	70	1	25	Lutheran Chapel.	A very useful minister.
87	Mississippi Synod, May 2, 1861.	Died.					
88		Killed in battle June 7, 1864.	30	8	19	Bethel Church, Rowan Co., N. C.	
89	Pittsburgh Synod, 1882.						
90	Virginia Synod, May 3, 1866.						
91		Died July 20, 1867	26	10	5	St. John's, Cabarrus Co. Charlotte, N. C.	
92	South Carolina Synod, May 2, 1867.	Died July 26, 1893	56	10	24	Brooklyn, N. Y.	
93	East Pennsylvania Synod, April 30, 1868.	Died March 18, 1879	73	8	24	Near Conover, N. C.	
94	South Carolina Synod, April 30, 1868.	Died Jan. 20, 1901	69	9	14		
95							
96							
97							
98	Georgia Synod, April 29, 1869.	To South Carolina Synod in 1874.					
99		To Maryland Synod, July 13, 1870.					
100	Virginia Synod, Aug. 25, 1870.	To District Synod of Ohio, Sept. 24, 1875.					
101	Southwestern Virginia Synod, Aug. 23, 1871.	To Southwestern Virginia Synod, April 7, 1877.					
102							
103		Died Dec. 23, 1892.					
104							
105	Virginia Synod, May 1, 1873.	To Indiana Synod, March 3, 1876.	86	9	0	Salem, Va.	
106	Virginia Synod, April 28, 1875.	Died Feb. 26, 1895					
107							
108		To Southern Illinois Synod, June 10, 1875.					
109	South Carolina Synod, May 2, 1876.	Died Dec. 24, 1889	59	1	3	Burkittsville, Md.	
110	Southwestern Virginia Synod, May 2, 1876.						
111		To Southern Illinois Synod, April 7, 1888.					
112	South Carolina Synod, Sept. 8, 1876.	To South Carolina Synod, Feb. 15, 1883.					
113	South Carolina Synod, March 23, 1877.	To South Carolina Synod, Oct., 1879.					
114							
115		To District Synod of Ohio, April, 1878.					
116							

NUMBER.	NAMES OF MINISTERS.	LICENSIED, WHERE, WHEN, BY WHOM.	ORDAINED, WHERE, WHEN, BY WHOM.
117	W. J. Smith.....		Frieden's Cburch, May 5, 1878, North Carolina Synod.
118	B. S. Brown.....		Frieden's Church, May 5, 1878, North Carolina Synod.
119	D. J. Koontz (colored).....		Mt. Pleasant, May 1, 1880, North Carolina Synod.
120	S. T. Hallman, D. D.....	St. Paul's Church, Newberry Co., Oct. 19, 1868, South Carolina Synod.	Walhalla, S. C., Oct. 17, 1869, South Carolina Synod.
121	J. D. Shirey, D. D.....	Oct. 30, 1860, Virginia Synod.....	Augusta Co., Va., Oct. 20, 1861, by Virginia Synod.
122	F. W. F. Peschau, D. D.....	Apollo, Pa., fall of 1873, Pittsburgh Synod.	By Pittsburgh Synod, 1876.....
123	J. L. Buck.....	1877, by Southwestern Virginia Synod.	Smyth Co., Va., Aug. 25, 1878, by Southwestern Virginia Synod.
124	Thomas H. Strohecker.....		Pottstown, Pa., 1879, by Ministerium of Pennsylvania.
125	T. S. Brown.....	Washington, D. C., Oct., 1881, by Maryland Synod.	Clover Hollow, Va., Aug., 1882, by Southwestern Virginia Synod.
126	Nathan Clapp (colored).....		1884, North Carolina Synod.....
127	Samuel Holt (colored).....		1884, North Carolina Synod.....
128	J. M. Hedrick.....		
129	C. A. Rose.....		Clover Hollow, Va., Aug., 1881, Southwestern Virginia Synod.
130	J. C. F. Rupp.....		
131	W. Stoudenmire.....		
132	J. W. Strickler.....	May 20, 1882, Southwestern Virginia Synod.	Clover Hollow, Giles Co., Va., Aug. 27, 1882, by Southwestern Virginia Synod.
133	W. G. Campbell.....	Madison, Va., April, 1877, Southwestern Virginia Synod.	Augusta Co., Va., Aug., 1877, by Virginia Synod.
134	W. R. Brown.....		Easton, Pa., June 22, 1886, by Ministerium of Pennsylvania.
135	H. A. Trexler.....		Easton, Pa., June 22, 1886, by Ministerium of Pennsylvania.
136	C. B. King.....	St. John's Church, Wythe Co., Va., 1885, Southwestern Virginia Synod.	St. Michael's Church, Iredell, May 3, 1887, North Carolina Synod.
137	George H. Cox, D. D.....		Holston Synod, Sept. 25, 1872.
138	J. G. Schaidt.....		Pennsylvania Ministerium, 1875.
139	B. W. Cronk.....	Botetourt Co., Va., Aug., 1884, by Southwestern Virginia Synod.	Salem, Va., Aug., 1885, by Southwestern Virginia Synod.
140	D. W. Michael.....		Sandy Creek Church, July 10, 1887, North Carolina Synod.
141	S. L. Keller.....		Philadelphia, Pa., June 7, 1887, by Ministerium of Pennsylvania.
142	C. B. Miller.....		Concordia Church, Sept. 17, 1887, North Carolina Synod.
143	J. H. Wyse.....		Lancaster, Pa., June, 1888, by Ministerium of Pennsylvania.
144	C. A. Brown.....		Salisbury, Aug. 29, 1889, North Carolina Synod.
145	C. A. Marks.....	1876, by Virginia Synod.....	Giles Co., Va., Aug., 1877, by Southwestern Virginia Synod.
146	H. C. Haithcox, D. D.....		Danville, Pa., June 16, 1873, Susquehanna Synod.
147	J. Q. Wertz.....		Orangeburg, S. C., Oct., 1881, South Carolina Synod.

NUMBER.	ADMITTED TO NORTH CAROLINA SYNOD, WHEN, AND WHERE.	REMOVED, HOW, WHEN.	AGE.			BURIED.	REMARKS.
			Yrs.	Mos.	Dys.		
117		To Southwestern Virginia Synod, March 20, 1883.					
118							
119		Died May 27, 1890.	..	..	..	Concord, N. C.	First President of Alpha Synod.
120	South Carolina Synod, May 29, 1880.	To South Carolina Synod, Oct. 22, 1883.					
121	South Carolina Synod, May 2, 1883.	Died April 5, 1896.	59	11	20	Mt. Pleasant, N. C.	
122	Middle Tennessee Synod, May 3, 1882.	To Pittsburgh Synod, April 18, 1893.					
123	Southwestern Virginia Synod, May 3, 1882.	To Southwestern Virginia Synod, 1889.					
124	Pennsylvania Ministerium, May 3, 1882.						
125	Southwestern Virginia Synod, May 2, 1883.	To Southwestern Virginia Synod, April 19, 1892.					
126		Organizer of Alpha Synod, May 8, 1889.					
127		Organizer of Alpha Synod, May 8, 1889.					
128	Virginia Synod, Aug. 16, 1884.	Died Feb. 17, 1895.	50			Charlottesville, Va.	
129	Southwestern Virginia Synod, July 9, 1884.	Died July 2, 1899.	42	3	21	Lutheran Chapel, N. C.	
130	Pittsburgh Synod, April 24, 1885.	Moved to Ontario, Canada.					
131	Maryland Synod, November 13, 1884.	Dropped May 3, 1892.					
132	Southwestern Virginia Synod, Dec. 18, 1885.	To Southwestern Virginia Synod, 1890.					
133	Alleghany Synod, July 1, 1886.	To Susquehanna Synod, July 13, 1893.					
134	Pennsylvania Ministerium, Aug. 10, 1886.	To Southwestern Virginia Synod, Dec. 20, 1893.					
135	Pennsylvania Ministerium, Sept. 21, 1886.						
136			..	..	..		President of Elizabeth Female College at Charlotte.
137	Holston Synod, Dec. 10, 1887.						
138	Holston Synod, May 3, 1888.	To Tennessee Synod, 1890.					
139	Southwestern Virginia Synod, May 31, 1887.	To South Carolina Synod, March 19, 1894.					
140		To Virginia Synod, Dec. 3, 1895.					
141	Pennsylvania Ministerium, Feb. 1, 1888.	To South Carolina Synod, 1890.					
142							
143	Pennsylvania Ministerium, Nov. 26, 1888.	To South Carolina Synod, 1890.					
144							
145	South Carolina Synod, May 2, 1890.	To Virginia Synod, Feb. 17, 1896.					
146	East Ohio Synod, May 2, 1890.	To Northern Illinois Synod, Dec. 9, 1890.					
147	South Carolina Synod, May 2, 1890.						

NUMBER.	NAMES OF MINISTERS.	LICENSED, WHERE, WHEN, BY WHOM.	ORDAINED, WHERE, WHEN, BY WHOM.
148	C. L. T. Fisher	Taneytown, Md., 1884, Maryland Synod.	Baltimore, fall of 1885, Maryland Synod.
149	W. P. Phifer (colored) ..	Licentiate of Maryland Synod.....	Charlotte, April 28, 1890, North Carolina Synod.
150	W. S. Bowman, D. D. ...	Martinsburg, Va., Dec. 3, 1853, Virginia Synod.	Woodstock, Va., Oct. 20, 1856, Virginia Synod.
151	Peter Miller	New Market, Va., Oct. 26, 1858, by Virginia Synod.	Oct. 22, 1860, by Virginia Synod.....
152	C. C. Lyerly.....	March, 1881, Southern Illinois Synod...	St. John's Church, Illinois, 1886, by Southern Illinois Synod.
153	W. A. Deaton .....	.....	St. Enoch's Church, May 3, 1891, North Carolina Synod.
154	M. Wolf.....	.....	.....
155	H. M. Petrea.....	.....	St. Paul's Church, Rowan, May 3, 1892, North Carolina Synod.
156	J. H. C. Fisher	Martinsburg, W. Va., Oct. 7, 1889, by Maryland Synod.	Washington, D. C., Oct. 9, 1890, Maryland Synod.
157	W. P. Huddle	Salem, Va., Aug. 25, 1885, by Southwestern Virginia Synod.	Pembroke, Va., Aug. 19, Southwestern Virginia Synod.
158	R. L. Bame .....	.....	Lutheran Chapel, May 5, 1893, North Carolina Synod.
159	W. H. Stutts.....	.....	Lutheran Chapel, May 5, 1893, North Carolina Synod.
160	Karl Boldt.....	Oswego, N. Y., Sept. 9, 1889, by Synod of New York and New Jersey.	Red Hook, N. Y., Sept. 28, 1890, by Synod of New York and New Jersey.
161	M. G. G. Scherer	New Market, Va., Oct. 1, 1882, by Virginia Synod.	Waynesboro, Va., Oct. 14, 1883, by Virginia Synod.
162	B. H. W. Runge.....	.....	St. Paul's Church, Wilmington, June 2, 1895.
163	H. E. H. Sloop.....	.....	Bethel Church, Rowan, Aug. 23, 1894....
164	V. Y. Boozer .....	.....	Bethel Church, Rowan, Aug. 23, 1894.
165	H. W. Jeffcoat.....	.....	Bethel Church, Rowan, Aug. 23, 1894....
166	J. D. Shealy.....	.....	Union Church, Lexington Co., S. C., 1891, by South Carolina Synod.
167	P. H. E. Derrick .....	.....	.....
168	H. N. Miller, Ph. D. ...	Baltimore, Md., Oct. 5, 1893, by Maryland Synod.	Frostburg, Md., Oct. 11, 1894, by Maryland Synod.
169	H. A. McCullough .....	.....	St. Michael's Church, Lexington Co., S. C., Oct. 27, 1895, South Carolina Synod.
170	L. E. Busby, D. D. ....	.....	.....
171	S. D. Steffey.....	Salem, Va., Aug., 1889, by Southwestern Virginia Synod.	Burke's Garden, Va., Aug., 1892, by Southwestern Virginia Synod.
172	W. B. Oney	Burke's Garden, Va., Aug., 1881, Southwestern Virginia Synod.	Clover Hollow, Va., Aug., 1882, Southwestern Virginia Synod.
173	C. L. Miller .....	.....	Burlington, May 1, 1898, North Carolina Synod.
174	G. A. Riser.....	.....	Burlington, May 1, 1898, North Carolina Synod.
175	C. B. Cox .....	.....	Organ Church, July 6, 1898, North Carolina Synod.
176	A. G. Voigt, D. D. ....	.....	Norristown, Pa., May 22, 1883, Pennsylvania Ministerium.
177	R. C. Hulland, D. D. ...	Aurora, W. Va., Oct. 1868, by Virginia Synod.	Hehron Church, Madison Co., Va., Oct., 1869, Virginia Synod.

NUMBER.	ADMITTED TO NORTH CAROLINA SYNOD, WHENCE, WHEN.	REMOVED, HOW, WHEN.	AGE.			BURIED.	REMARKS.
			Yrs.	Mos.	Dys.		
148	Nehraska Synod, May 2, 1890.						
149	.....	One of the organizers of the Alpha Synod, May 8, 1889.					
150	Georgia Synod, May 1, 1891.	Died March 26, 1900....	69	7	23	Charleston, S. C.	
151	Virginia Synod, Oct. 30, 1890.	To Southwestern Virginia Synod, Jan. 15, 1894.					
152	Southern Illinois Synod, June 6, 1890.	To Central and Southern Illinois Synod, Dec. 7, 1897.					
153	.....	To South Carolina Synod, Sept. 28, 1891.					
154	New York and New Jersey Synod, June 28, 1890.	Died March 5, 1899.....	..	..	..	Poplar Mount, N.C.	
155	.....	To Alleghany Synod, Aug. 29, 1893.					
156	Maryland Synod, March 24, 1892.						
157	Southwestern Virginia Synod, May 2, 1893.	To Virginia Synod, March 24, 1897.					
158	.....	To Central Illinois Synod, Nov. 30, 1894.					
159	.....	To New York Ministerium, April 25, 1894.					
160	South Carolina Synod, May 3, 1894.	To South Carolina Synod, Jan. 19, 1898.					
161	West Pennsylvania Synod, May 3, 1894.	To South Carolina Synod, Sept. 5, 1899.					
162	.....	Died June 15, 1895.....	31	5	13	Wilmington, N. C.	
163	.....	To Georgia Synod, Oct. 6, 1896.					
164	.....					
165	.....					
166	South Carolina Synod, Nov. 27, 1894.	To South Carolina Synod, Dec. 3, 1895.					
167	Georgia Synod, July 6, 1895.	To South Carolina Synod, Jan. 19, 1899.					
168	Maryland Synod, Sept. 30, 1895.						
169	South Carolina Synod, April 17, 1896.	To South Carolina Synod, Aug. 11, 1898.					
170	South Carolina Synod, May 4, 1896.						
171	Southwestern Virginia Synod, June 10, 1896.						
172	Southwestern Virginia Synod, March 9, 1897.	To Virginia Synod, April 20, 1900.					
173	.....	To Tennessee Synod, May 18, 1898.					
174	.....	To Virginia Synod, Oct. 16, 1899.					
175	.....	To Holston Synod, March 11, 1901.					
176	South Carolina Synod, June 17, 1898.						
177	South Carolina Synod, June 30, 1898.						

NUMBER.	NAMES OF MINISTERS.	LICENSED, WHERE, WHEN, BY WHOM.	ORDAINED, WHERE, WHEN, BY WHOM.
178	P. L. Miller.....	Lebanon, Va., Aug. 23, 1892, Virginia Synod.	New Market, Va., Aug. 25, 1895, by Virginia Synod.
179	P. J. Wade.....	Ceres, Va., Aug., 1889, by Southwestern Virginia Synod.	St. Peter's Church, West Virginia, Oct., 1891, by Potomac Conference of the Virginia Synod.
180	E. W. Leslie.....	East Radford, Va., Aug., 1896, by Southwestern Virginia Synod.	Rural Retreat, Va., Aug. 19, 1898, by Southwestern Virginia Synod.
181	R. A. Helms.....	.....	Angusta Co., Va., Aug. 23, 1896, by Virginia Synod.
182	W. W. J. Ritchie.....	.....	Newberry Co., S. C., Oct. 19, 1899, by South Carolina Synod.
183	E. L. Folk.....	Botetourt Co., Va., May, 1885, by Southwestern Virginia Synod.	Salem, Va., Aug. 1885, by Southwestern Virginia Synod.
184	J. P. Miller.....	.....	Holly Grove, N. C., 1889, by Tennessee Synod.
185	W. A. Dutton.....	Rural Retreat, Va., 1893, by Southwestern Virginia Synod.	Blueridge Springs, Va., 1897, by Southwestern Virginia Synod.
186	C. R. W. Kegley.....	.....	Salem, Va., Aug. 18, 1901, by Southwestern Virginia Synod.

NUMBER.	ADMITTED TO NORTH CAROLINA SYNOD, WHENCE, WHEN.	REMOVED, HOW, WHEN.	AGE. Yrs. Mos. Dys.	BURIED.	REMARKS.
178	Ohio Synod, July 22, 1898.	To Wittenberg Synod, March 19, 1901.			
179	Southwestern Virginia Synod, Sept. 15, 1898.				
180	Southwestern Virginia Synod, April 8, 1899.				
181	Virginia Synod, July 11, 1899.				
182	South Carolina Synod, Dec. 7, 1899.				
183	Virginia Synod, Jan. 26, 1901.				
184	Tennessee Synod, Dec. 23, 1900.				
185	Southwestern Virginia Synod, May 19, 1900.				
186	Southwestern Virginia Synod, Aug. 18, 1901.				

CHAPTER XVII.

THE GROWTH OF THE SYNOD IN THE NUMBER OF ITS MINISTERS.

A. D.	Minis- ters.	Candi- dates.	Cate- chets.	Licen- tiates.	Total.	Remarks.
1803	4	.....	.....	.....	.....	Convention organized.
1803	4	.....	1	.....	5	
1804	4	.....	3	.....	7	
1806	.....	.....	.....	.....	7	No change reported.
1809	.....	.....	.....	.....	7	No change reported.
1810	6	5	.....	.....	11	
1811	6	6	.....	.....	12	
1812	8	6	.....	.....	14	
1813	9	5	3	.....	17	
1814	9	11	2	.....	22	
1815	9	7	7	.....	23	
1816	9	9	7	.....	25	
1817	10	9	6	.....	25	
1819	11	5	10	.....	26	
1820	11	5	6	.....	22	Tennessee Synod ² was formed.
1821	10	4	6	.....	20	
1822	11	4	5	.....	20	
1823	11	3	5	.....	19	
1824	8	1	2	.....	11	South Carolina Synod organized.
1825	6	2	2	.....	10	
1826	7	6	2	.....	15	
1827	7	7	1	.....	15	
1828	8	6	1	.....	15	
1829	10	4	2	.....	16	
1830	12	5	2	.....	19	
1831	15	2	2	.....	19	
1832	7	5	.....	.....	12	Minutes very incomplete.
1833	7	4	.....	.....	11	Catechets no longer admitted.
1834	8	3	.....	.....	11	
1835	7	4	.....	.....	11	
1836	8	7	.....	.....	15	
1837	7	6	.....	.....	13	
1838	10	3	.....	.....	13	
1839	9	4	.....	.....	13	
1840	9	7	.....	.....	16	
1841	8	6	.....	.....	14	
1842	7	3	.....	.....	10	Synod of {Southwestern Vir- ginia was formed.
1843	7	4	.....	.....	11	
1844	7	4	.....	.....	11	
1845	7	4	.....	.....	11	
1846	8	.....	.....	3	11	
1847	8	.....	.....	4	12	
1848	8	.....	.....	4	12	
1849	7	.....	.....	5	12	
1850	7	.....	.....	5	12	

A. D.	Ministers.	Candidates.	Catechets.	Licentiates.	Total.	Remarks.
1851	8	.....	.....	6	14	
1852	10	.....	.....	4	14	
1853	10	.....	.....	3	13	
1854	10	.....	.....	3	13	
1855	12	.....	.....	3	15	
1856	12	.....	.....	5	17	
1857	13	.....	.....	4	17	
1858	13	.....	.....	5	18	
1859	16	.....	.....	5	21	
1860	18	.....	.....	5	23	
1861	18	.....	.....	5	23	
1862	19	.....	.....	4	23	
1863	21	.....	.....	1	22	
1864	16	.....	.....	2	18	
1865	14	.....	.....	1	15	
1866	17	.....	.....	1	18	
1867	14	.....	.....	2	16	
1868	16	.....	.....	3	19	
1869	19	.....	.....	3	22	
1870	15	.....	.....	3	18	
1871	14	.....	.....	3	17	
1872	18	.....	.....	.....	18	The licensure system abolished.
1873	20	.....	.....	.....	20	
1874	19	.....	.....	.....	19	
1875	22	.....	.....	.....	22	
1876	19	.....	.....	.....	19	
1877	23	.....	.....	.....	23	
1878	23	.....	.....	.....	23	
1879	23	.....	.....	.....	23	
1880	23	.....	.....	.....	23	Colored ministers admitted.
1881	24	.....	.....	.....	24	
1882	27	.....	.....	.....	27	
1883	29	.....	.....	.....	29	
1884	25	.....	.....	.....	25	
1885	29	.....	.....	.....	29	
1886	28	.....	.....	.....	.....
1887	30	.....	.....	.....	.....
1888	35	.....	.....	.....	.....
1889	32	.....	.....	.....	.....	Colored ministers formed the Alpha Synod.
1890	34	.....	.....	.....	.....
1891	36	.....	.....	.....	.....
1892	37	.....	.....	.....	.....
1893	38	.....	.....	.....	.....
1894	32	.....	.....	.....	.....
1895	35	.....	.....	.....	.....
1896	34	.....	.....	.....	.....
1897	34	.....	.....	.....	.....
1898	36	.....	.....	.....	.....
1899	39	.....	.....	.....	.....
1900	34	.....	.....	.....	.....	Heavy losses by death and removals.
1901	35	.....	.....	.....	.....

CHAPTER XVIII.

A SUMMARY OF PAROCHIAL REPORTS.

Year.	Churches.	Communi- cants.	Baptisms.		Confirma- tions.	Admissions.	Funerals.	Sunday Schools.	Teachers.	Scholars.	Remarks.
			Adults.	Infants.							
1803	...	...	...	...	...	...	...	...	...	...	No report.
1810	27	...	...	...	...	...	...	...	...	...	First published list of congregations.
1812	36	...	13	414	141	...	...	...	...	...	First report.
1813	...	...	28	768	266	...	...	...	...	...
1814	...	...	16	868	266	...	22	...	...	...
1815	...	...	22	473	133	...	36	...	...	...
1816	...	...	87	924	454	...	80	...	...	...
1817	...	...	67	1060	442	...	62	5	...	...
1819	...	...	67	975	518	...	94	...	...	...	54 slaves baptized.
1820	...	...	83	1019	446	...	75	...	...	...	40 slaves baptized.
1821	...	...	39	578	189	...	107	...	...	...	7 slaves and 1 Indian baptized.
1822	...	...	11	606	237	...	122	...	...	...	11 slaves baptized.
1823	...	...	13	434	220	...	72	...	...	...
1824	...	...	6	312	112	...	50	...	...	...	3 slaves baptized.
1825	24	1335	14	461	223	...	80	...	...	...
1826	37	1393	11	453	149	...	120	...	...	...
1827	34	1509	35	613	198	...	128	...	...	...
1828	39	1927	26	667	245	...	126	...	...	...
1829	40	1794	36	492	357	...	122	...	...	...
1830	45	1888	29	636	264	...	98	13	...	250	
1831	33	1732	13	493	217	...	94	14	...	...
1832	...	...	...	...	...	...	...	...	...	...	No report.
1833	...	1994	2	441	144	...	71	2	...	71	
1834	24	1621	18	387	233	...	71	6	...	71	
1835	23	1572	19	321	155	...	75	13	...	...
1836	19	1789	11	289	113	...	40	16	68	440	
1837	26	1759	8	356	213	...	71	10	22	605	
1838	36	2024	17	321	223	...	77	12	6	465	25 received by letter.
1839	22	1641	11	322	190	...	46	14	31	655	47 received by letter.
1840	37	1886	1	361	176	...	98	10	26	450	2 received by letter.
1841	35	2343	5	344	130	...	120	11	37	543	4 received by letter.
1842	23	1929	11	273	169	...	83	7	15	345	9 received by letter.
1843	17	1463	...	93	56	...	76	4	12	85	S. W. Va. Synod formed. 17 received by letter.
1844	21	1882	9	185	87	...	122	3	...	...	14 received by letter.
1845	17	2093	20	238	316	...	158	3	28	152	27 received by letter.
1846	21	2272	11	205	161	...	154	5	35	196	12 received by letter.
1847	24	2082	23	229	174	...	12	97	4	...	
1848	30	2523	26	236	217	...	129	7	9	60	20 received by letter.
1849	23	2215	22	264	199	...	27	59	2	...	80
1850	26	2482	39	294	281	...	36	68	5	...	201
1851	35	2472	18	264	161	...	7	51	6	...	...

Year.	Churches.	Communi- cants.	Baptisms.		Confirma- tions.	Admissions.	Funerals.	Sunday Schools.	Teachers.	Scholars.	Remarks.
			Adults.	Infants.							
1852	28	2587	41	200	196	39	77	10	25	160	
1853	25	2513	41	229	251	26	61	4	11	90	
1854	29	2812	30	239	162	16	69	4	...	...
1855	26	2697	39	176	212	25	96	10	20	163	
1856	25	2682	31	200	104	32	115	10	37	335	
1857	28	2620	29	131	189	50	96	13	40	451	
1858	32	3360	92	265	246	80	137	18	50	380	
1859	24	3171	68	233	414	58	117	26	120	799	
1860	38	3942	65	253	114	50	102	29	80	595	
1861	39	4083	60	301	258	49	97	33	170	1221	
1862	38	4250	73	332	318	41	162	21	97	644	
1863	38	4055	26	251	96	26	317	23	113	677	
1864	37	4110	59	178	315	42	226	12	71	416	
1865	...	...	...	...	...	...	...	...	...	...	Few ministers present. No report.
1866	32	3109	75	159	210	16	222	11	33	250	
1867	32	3471	63	139	200	34	53	11	88	752	
1868	33	3351	37	191	161	140	68	20	119	782	
1869	33	3903	72	173	178	50	73	15	92	725	
1870	39	4201	97	299	254	77	85	28	188	1576	
1871	31	3555	35	253	153	109	105	23	177	1335	
1872	40	4266	44	220	150	62	78	23	152	1150	
1873	36	3843	23	137	115	60	82	14	119	809	
1874	41	4201	28	238	162	80	101	24	169	1345	
1875	37	4131	62	283	379	145	100	24	167	1211	
1876	35	3320	50	251	183	55	96	26	198	1380	
1877	41	4170	33	297	213	91	139	28	218	1684	
1878	43	4508	38	322	212	70	134	30	266	1884	
1879	44	4806	77	377	315	63	131	35	320	2559	
1880	48	4689	36	386	190	64	123	32	267	1872	
1881	50	4823	29	294	223	124	106	29	279	1875	
1882	55	4833	29	324	176	72	98	28	267	1741	
1883	56	4670	45	359	322	93	114	...	313	2708	
1884	47	4145	31	381	217	84	106	...	339	2784	
1885	44	4108	18	315	204	74	112	...	233	2149	
1886	50	4150	25	343	287	86	133	...	107	2596	
1887	49	4613	46	318	293	140	146	...	283	3208	
1888	51	4524	62	388	258	102	153	...	348	3640	
1889	53	6310	36	343	294	133	55	44	536	3461	
1890	54	6162	44	332	306	89	77	55	429	5757	
1891	52	6519	47	415	307	109	78	50	600	4902	
1892	53	6908	21	368	329	121	87	50	627	4947	
1893	53½	6844	49	434	274	136	72	49	602	4791	
1894	52½	7116	41	269	378	109	86	56	663	4834	
1895	57	7077	31	303	326	204	67	52	660	5125	
1896	62	7087	39	330	278	152	102	57	691	5262	
1897	60	7136	29	351	219	115	99	58	680	5314	
1898	53	6392	37	297	277	129	89	54	643	5290	
1899	60	7347	13	353	283	141	78	59	903	5705	
1900	62	8167	40	415	256	209	118	54	637	5244	
1901	58	8173	17	352	296	168	90	50	664	5469	

CHAPTER XIX.

A SUMMARY OF FINANCIAL REPORTS.

DATE.	Synodical.	Missions.	Education and Mis- sions.	Educational.	Centenary.	College.	Benevolence.	Total.	REMARKS.
1811.....	\$43 40	\$70 44						\$113 84	First collection.
1812.....	53 20							53 20	
1813.....	27 05	146 70						173 75	
1814.....	41 01							41 01	
1815.....	40 85							40 85	
1816.....	39 90							39 90	
1817.....	47 70							47 70	
1818.....									No Synod held.
1819.....	234 12				\$246 75			480 87	
1820.....	51 00							51 00	
1821.....	49 10							49 10	
1822.....	58 60							58 60	
1823.....	70 66							70 66	
1824.....	47 45	45 60						93 05	
1825.....	25 94							25 94	
1826.....	62 01							62 01	
1827.....	62 19							62 19	
1828.....	85 07							85 07	
1829.....	96 17							96 17	
1830.....	59 78	14 25						74 03	
1831.....	63 06	89 59						152 65	
1832.....	41 52							41 52	
1833.....	39 92	16 17						56 09	
1834.....	45 06	30 94						76 00	
1835.....	46 84	17 00						63 84	
1836.....	47 21	11 50						58 71	
1837.....	94 24	31 00			530 70			655 94	
1838.....	74 46	*			237 00			311 46	
1839.....	69 87	84 43			224 45			378 75	
1840.....	66 50	110 85			163 50			340 85	
1841.....	62 18	69 21			125 00			256 39	
1842.....	48 74	35 49			21 52			105 75	
1843.....	33 17	34 03			31 90			99 10	
1844.....	41 81	40 55			174 75			257 11	
1845.....	58 06	41 97			155 21			235 24	
1846.....	57 28	35 68			39 00			131 96	
1847.....	52 24	77 08			28 50			157 82	
1848.....	42 72	78 08			11 83			132 63	
1849.....	50 49	56 74			56 50			163 73	
1850.....	52 97	136 22						189 19	
1851.....	64 79		867 46					132 25	
1852.....	60 09		148 81					208 90	
1853.....	64 89		73 11			\$59 52		197 52	
1854.....	71 06		80 31				\$36 03	187 40	
1855.....	88 42		36 19				363 25	487 86	
1856.....	77 63		64 50				416 25	558 38	
1857.....	70 62		67 33			27 00	695 69	860 64	

* Education added.

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DATE.	Synodical.	Missions.	Education and Mis- sions.	Educational.	Centenary.	College.	Benevolence.	Total.	REMARKS.
1858.....	\$100 70		\$184 89				\$251 61	\$537 20	
1859.....	105 55		*431 85			†22140 00	357 25	23034 65	Only Home Mission Society.
1860.....	100 35		353 15			180 00	178 55	812 05	
1861.....	118 22		213 94				695 25	1027 41	
1862.....	119 99		305 49				485 80	911 28	Confederate money.
1863.....	215 00		763 19				616 20	1594 39	Confederate money.
1864.....	572 50		†				2627 00	3199 50	Confederate money.
1865.....									No report. Few mis- teters present.
1866.....	109 18							109 18	
1867.....	129 68		14 50			‡153 00	118 00	315 18	
1868.....	79 05		27 00			§134 15	334 60	574 80	
1869.....	92 95		52 00			||56 35	167 51	268 81	
1870.....	293 77						338 02		Incomplete.
1871.....	400 17						558 15	958 32	Reports mixed.
1872.....	497 35						594 85		Reports mixed.
1873.....	426 19							426 19	All objects included.
1874.....	319 67						40 00	359 67	All objects included.
1875.....	213 59	\$45 65					119 00	348 24	All objects included.
1876.....	413 71						21 00	434 71	All objects included.
1877.....	342 93	105 00						447 93	
1878.....	376 48			\$174 36				550 84	Missions included.
1879.....	413 40			73 70				487 10	Missions included.
1880.....	417 85			733 29				1151 14	Missions included.
1881.....	502 90			22 47				525 37	Missions included.
1882.....	560 52			136 52				697 04	Missions included.
1883.....	736 60	277 69		204 25			467 17	1685 71	
1884.....	367 24	506 51		168 00			187 15	1228 90	
1885.....	303 71	443 16		509 10			130 22	1386 19	
1886.....	342 10	753 66		291 20			265 10	1652 06	
1887.....	282 75	766 16		429 91			571 47	2050 29	
1888.....	285 38	786 07		1429 89			1226 97	3728 11	
1889.....	307 60	651 88		113 57			1726 13	2799 18	
1890.....	305 91	604 77		276 18			1451 98	2658 84	
1891.....	265 27	685 62		380 34			1270 68	2601 91	
1892.....	279 65	714 91		331 54			713 68	2039 78	
1893.....	251 31	855 15		556 36			1140 80	2803 62	
1894.....	246 60	956 33		239 16			421 54	1863 03	
1895.....	272 59	881 25		146 37			614 54	1914 75	
1896.....	556 38	708 61		60 05			356 68	1681 72	
1897.....	449 34	973 32		135 36			348 38	1906 42	
1898.....	567 36	912 27		122 58			161 15	1764 36	
1899.....	451 80	653 13		224 25			489 31	1818 49	
1900.....	506 18	670 44		152 61			1329 23	2658 40	
1901.....	538 18	585 93		400 03			1544 15	3068 29	
1902.....									

* Mission only.

† North Carolina College Endowed.

‡ No report.

§ General Synod delegates.

|| General.

OTHER FINANCIAL REPORTS.

1883 contains the report of the first Church Extension Fund collection, which has done much good, and is in a prosperous condition; but as the figures are evidently reported wrong at times, they cannot be embodied here. State of funds in 1900, \$1923.90.

1886 the Woman's Home and Foreign Missionary Societies were organized, which have been very successful in all these years, raising over \$1000.00 annually at the present time.

CHAPTER XX.

A TABLE SHOWING WHEN AND WHERE THE DIFFERENT SYNODICAL MEETINGS WERE HELD.

NO.	DATE.	PLACE OF MEETING.	DAY.
Convention	May 2d, 1803	Salisbury, N. C.	Monday.
1st.	October 17th, 1803.	Lincolnton, N. C.	Monday.
2d.	October 21st, 1804.	Ebert's Creek, Rowan County, N. C.	Sunday.
3d.	..... 1805	Leonard's Church, near Lexington, N. C.*	.....
4th.	October 20th, 1806.	Organ Church, Rowan County, N. C.	Monday.
5th.	October, 1807.	Lincolnton, N. C.†	.....
6th.	October, 1808.	Ebert's Creek, Rowan County, N. C.†	.....
7th.	August 7th, 1809.	Lau's Church, Guilford County, N. C.	Monday.
8th.	October 22d, 1810.	Organ Church, Rowan County, N. C.	Sunday.
9th.	September 24th, 1811.	St. John's Church, Lincoln County, N. C.	Monday.
Special Synod	April 3d, 1812.	Lincoln County, N. C.	Sunday.
10th.	October 18th, 1812.	Lau's Church, Guilford County, N. C.	Sunday.
11th.	October 17th, 1813.	Pilgrim's Church, Rowan County, N. C.	Sunday.
12th.	October 16th, 1814.	Organ Church, Rowan County, N. C.	Sunday.
13th.	October 15th, 1815.	Emanuel's Church, Lincolnton, N. C.	Sunday.
14th.	October 20th, 1816.	Reformed Church, Guilford County, N. C.	Sunday.
15th.	October 19th, 1817.	Pilgrim's Church, Rowan County, N. C.	Sunday.
16th.	April 25th, 1819.	St. John's Church, Cabarrus County, N. C.	Sunday.
17th.	May 28th, 1820.	Lincolnton, N. C.	Sunday.
18th.	June 17th, 1821.	Lau's Church, Guilford County, N. C.	Sunday.
19th.	June 2d, 1822.	Pilgrim's Church, Rowan County, N. C.	Sunday.
20th.	May 3d, 1823.	Organ Church, Rowan County, N. C.	Saturday.
21st.	May 1st, 1824.	St. John's Church, Cabarrus County, N. C.	Saturday.
22d.	May 1st, 1825.	Brick Church, Guilford County, N. C.	Sunday.
23d.	May 7th, 1826.	Zion's Church, Botetourt County, Va.	Sunday.

24th.....	May 6th, 1827.....	St. Paul's Church, Lincoln County, N. C.	Sunday.
25th.....	May 4th, 1828.....	Union Church, Rowan County, N. C.	Sunday.
26th.....	May 3d, 1829.....	St. John's Church, Wythe County, Va.	Sunday.
27th.....	May 2d, 1830.....	Lau's Church, Guilford County, N. C.	Sunday.
28th.....	May 1st, 1831.....	Organ Church, Rowan County, N. C.	Sunday.
29th.....	May 17th, 1832.....	St. Paul's Church, Lincoln County, N. C.	Thursday.
30th.....	May 2d, 1833.....	Frieden's Church, Guilford County, N. C.	Thursday.
31st.....	May 4th, 1834.....	St. Paul's Church, Wythe County, Va.	Sunday.
32d.....	May 3d, 1835.....	St. John's Church, Salisbury, N. C.	Sunday.
33d.....	May 16th, 1836.....	Pilgrim's Church, Davidson County, N. C.	Sunday.
34th.....	May 28th, 1837.....	St. John's Church, Cabarrus County, N. C.	Sunday.
35th.....	May 12th, 1838.....	Zion's Church, Wythe County, Va.	Saturday.
36th.....	April 20th, 1839.....	St. Paul's Church, Orange County, N. C.	Saturday.
37th.....	October 3d, 1840.....	St. Michael's Church, Iredell County, N. C.	Friday.
38th.....	September 24th, 1841.....	St. Peter's Church, Wythe County, Va.	Friday.
39th.....	September 23d, 1842.....	Luther's Chapel, Rowan County, N. C.	Friday.
40th.....	April 28th, 1843.....	Sandy Creek Church, Davidson County, N. C.	Friday.
41st.....	May 3d, 1844.....	St. James' Church, Concord, N. C.	Friday.
42d.....	May 2d, 1845.....	St. Paul's Church, Orange County, N. C.	Friday.
43d.....	May 1st, 1846.....	Union Church, Rowan County, N. C.	Friday.
44th.....	April 30th, 1847.....	Organ Church, Rowan County, N. C.	Friday.
45th.....	May 5th, 1848.....	St. Paul's Church, Catawba County, N. C.	Friday.
46th.....	May 4th, 1849.....	St. John's Church, Cabarrus County, N. C.	Friday.
47th.....	May 2d, 1850.....	St. Matthew's Church, Rowan County, N. C.	Thursday.
48th.....	May 1st, 1851.....	St. Stephen's Church, Cabarrus County, N. C.	Thursday.
49th.....	April 30th, 1852.....	Frieden's Church, Guilford County, N. C.	Friday.
50th.....	April 29th, 1853.....	Newton, Catawba County, N. C.	Friday.
51st.....	May 5th, 1854.....	Bethel Church, Stanly County, N. C.	Friday.
52d.....	May 4th, 1855.....	Fredericktown Church, Davidson County, N. C.	Friday.
53d.....	May 2d, 1856.....	St. Enoch's Church, Rowan County, N. C.	Friday.
54th.....	April 30th, 1857.....	St. Paul's Church, Iredell County, N. C.	Thursday.
55th.....	April 29th, 1858.....	St. Paul's Church, Alamance County, N. C.	Thursday.

* For this year's proceedings no records can be found.

† Meetings were held, few were present, no records extant.

NO.	DATE.	PLACE OF MEETING.	DAY.
Called Session	August 27th, 1858.	Lutheran Chapel, Rowan County, N. C.	Friday.
56th.	April 28th, 1859.	St. James' Church, Concord, N. C.	Thursday.
57th.	May 3d, 1860.	Sandy Creek Church, Davidson County, N. C.	Thursday.
58th.	May 2d, 1861.	St. Paul's Church, Wilmington N. C.	Thursday.
59th.	May 1st, 1862.	Organ Church, Rowan County, N. C.	Thursday.
60th.	April 30th, 1863.	St. Mark's Church, Charlotte, N. C.	Thursday.
61st.	April 28th, 1864.	Mt. Carmel Church, Cabarrus County, N. C.	Thursday.
62d.	May 4th, 1865.	St. Michael's Church, Iredell County, N. C.	Thursday.
63d.	May 3d, 1866.	Trinity Church, Cabarrus County, N. C.	Thursday.
64th.	May 2d, 1867.	St. John's Church, Salisbury, N. C.	Thursday.
65th.	April 30th, 1868.	Lau's Church, Guilford County, N. C.	Thursday.
66th.	April 28th, 1869.	Frieden's Church, Guilford County, N. C.	Thursday.
Adjourned Meeting.	August 26th, 1869.	Salem Church, Rowan County, N. C.	Thursday.
67th.	August 25th, 1870.	Lutheran Chapel, Rowan County, N. C.	Thursday.
68th.	August 23d, 1871.	Pilgrim's Church, Davidson County, N. C.	Wednesday.
69th.	August 21st, 1872.	Organ Church, Rowan County, N. C.	Wednesday.
70th.	April 30th, 1873.	St. Paul's Church, Rowan County, N. C.	Wednesday.
71st.	April 29th, 1874.	St. Paul's Church, Wilmington, N. C.	Wednesday.
72d.	April 28th, 1875.	St. John's Church, Cabarrus County, N. C.	Wednesday.
73d.	May 2d, 1876.	St. Enoch's Church, Rowan County, N. C.	Tuesday.
74th.	May 2d, 1877.	St. Peter's Church, Rowan County, N. C.	Wednesday.
75th.	May 1st, 1878.	Frieden's Church, Guilford County, N. C.	Wednesday.
76th.	April 30th, 1879.	Bethel Church, Stanly County, N. C.	Wednesday.
77th.	April 28th, 1880.	Holy Trinity Church, Mt. Pleasant, N. C.	Wednesday.
78th.	April 27th, 1881.	Sandy Creek Church, Davidson County, N. C.	Wednesday.
79th.	May 3d, 1882.	St. James' Church, Concord, N. C.	Wednesday.
80th.	May 2d, 1883.	St. Stephen's Church, Cabarrus County, N. C.	Wednesday.
81st.	April 30th, 1884.	Ebenezer Church, Rowan County, N. C.	Wednesday.
82d.	April 28th, 1885.	Bethel Church, Rowan County, N. C.	Thursday.

83d.	April 30th, 1886.	Union Church, Rowan County, N. C.	Friday.
84th.	April 29th, 1887	St. Michael's Church, Iredell County, N. C.	Friday.
85th.	May 4th, 1888.	St. James' Church, Concord, N. C.	Friday.
86th.	May 3d, 1889.	St. John's Church, Cabarrus County, N. C.	Friday.
Called Session.	August 27th, 1889.	St. John's Church, Salisbury, N. C.	Tuesday.
87th.	May 2d, 1890.	St. Luke's Church, Davidson County, N. C.	Friday.
88th.	May 1st, 1891.	St. Enoch's Church, Rowan County, N. C.	Friday.
89th.	April 29th, 1892.	St. Paul's Church, Rowan County, N. C.	Friday.
90th.	May 2d, 1893.	Lutheran Chapel, Rowan County, N. C.	Tuesday.
Called Session.	August 16th, 1893.	St. John's Church, Salisbury, N. C.	Wednesday.
91st.	May 3d, 1894.	Organ Church, Rowan County, N. C.	Thursday.
Called Session.	August 23d, 1894.	Bethel Church, Rowan County, N. C.	Thursday.
92d.	May 2d, 1895.	St. Michael's Church, Iredell County, N. C.	Thursday.
93d.	April 30th, 1896.	St. James' Church, Concord, N. C.	Thursday.
94th.	April 29th, 1897.	St. John's Church, Cabarrus County, N. C.	Thursday.
Called Session.	September 9th, 1897.	St. Enoch's Church, Rowan County, N. C.	Thursday.
95th.	April 28th, 1898.	Macedonia Church, Burlington, N. C.	Thursday.
Called Session.	July 6th, 1898.	Organ Church, Rowan County, N. C.	Wednesday.
96th.	May 4th, 1899.	St. John's Church, Salisbury, N. C.	Thursday.
Called Session.	February 20th, 1900.	St. John's Church, Salisbury, N. C.	Tuesday.
97th.	May 3d, 1900.	Albemarle Church, Albemarle, N. C.	Thursday.
98th.	May 2d, 1901.	Frieden's Church, Gibsonville, N. C.	Thursday.
99th.	April 30th, 1902.	St. Mark's Church, China Grove, N. C.	Wednesday.

CHAPTER XXI.

THE OFFICERS OF SYNOD.

DATE.	PRESIDENT.	SECRETARY.	TREASURER.
1803.	Rev. J. G. Arndt.	Rev. R. J. Miller.	No Treasurer.
1804.	“ Paul Henkel.	“ “ “	“ “
1806.	“ C. A. G. Storch.	“ Christoph Bernhardt.	“ “
1809.	“ “ “	“ Ludwig Markert.	“ “
1810.	“ “ “	“ Gottlieb Schober.	“ “
1811.	“ “ “	“ Philip Henkel.	“ “
1812.	“ R. J. Miller.	“ G. Schober.	Rev. G. Schober.
1813.	“ C. A. G. Storch.	“ “ “	“ “ “
1814.	“ “ “	“ “ “	“ “ “
1815.	“ Philip Henkel.	“ Jacob Scherer.	“ “ “
1816.	“ C. A. G. Storch.	“ G. Schober.	“ “ “
1817.	“ “ “	“ “ “	“ “ “
1819.	“ “ “	“ “ “	“ “ “
1820.	“ “ “	“ “ “	“ “ “
1821.	“ G. Schober.	“ Jacob Scherer.	“ “ “
1822.	“ “ “	“ “ “	“ “ “
1823.	“ C. A. G. Storch.	“ “ “	“ “ “
1824.	“ Jacob Scherer.	“ Daniel Scherer.	“ “ “
1825.	“ G. Schober.	“ Jacob Scherer.	“ “ “
1826.	“ “ “	“ “ “	“ “ “
1827.	“ “ “	“ “ “	“ “ “
1828.	“ “ “	“ John Reck.	“ “ “
1829.	“ “ “	“ “ “	“ “ “
1830.	“ “ “	“ “ “	“ “ “
1831.	“ “ “	“ Henry Graeber.	“ “ “
1832.	“ Henry Graeber.	“ William Artz.	Mr. Theobald Lentz.
1833.	“ “ “	“ “ “	“ “ “
1834.	“ “ “	“ “ “	Rev. S. Rothrock.
1835.	“ Jacob Scherer.	“ Henry Graeber.	“ William Artz.
1836.	“ William Artz.	“ “ “	Col. John Smith.
1837.	“ Henry Graeber.	“ S. Rothrock.	Mr. Theobald Lentz.
1838.	“ William Artz.	“ “ “	“ M. Barrier.
1839.	“ “ “	“ “ “	Col. J. Shimpoch.
1840.	“ S. Rothrock.	“ P. A. Strobel.	Mr. D. M. Isenhauer.
1841.	“ H. Graeber.	“ J. D. Scheck.	“ A. Ricbard.
1842.	“ J. D. Scheck.	“ W. G. Harter.	“ “ “
1843.	“ William Artz.	“ “ “	Col. J. Shimpoch.
1844.	“ “ “	“ S. Rothrock.	“ “ “
1845.	“ J. D. Scheck.	“ “ “	D. Barringer, Esq.
1846.	“ S. Rothrock.	“ J. B. Anthony.	M. Barrier, Esq.
1847.	“ “ “	“ J. A. Linn, Sr.	“ “ “
1848.	“ J. B. Anthony.	“ W. G. Harter.	“ “ “
1849.	“ B. Arey.	“ J. A. Linn, Sr.	“ “ “
1850.	“ W. G. Harter.	“ J. Crim.	“ “ “
1851.	“ J. A. Linn, Sr.	“ W. G. Harter.	“ “ “
1852.	“ William Artz.	“ J. A. Linn, Sr.	“ “ “

DATE.	PRESIDENT.	SECRETARY.	TREASURER.
1853.	Rev. J. A. Linn, Sr.	Rev. L. C. Grosclose.	M. Barrier, Esq.
1854.	" S. Rothrock.	" W. G. Harter.	" " "
1855.	" " "	" L. C. Grosclose.	" " "
1856.	" Wm. Gerhardt.	" S. Scherer.	" " "
1857.	" L. C. Grosclose.	" D. I. Dreher.	" " "
1858.	" J. A. Linn, Sr.	" " "	" " "
1859.	" William Artz.	" J. S. Heilig.	" " "
1860.	" S. Scherer.	" D. I. Dreher.	" " "
1861.	" J. D. Scheck.	" G. D. Bernheim.	" " "
1862.	" D. I. Dreher.	" J. A. Linn, Sr.	" " "
1863.	" G. D. Bernheim.	" L. A. Bikle.	Major L. G. Heilig.
1864.	" J. Crim.	" J. B. Anthony.	" " "
1865.	" J. B. Anthony.	" L. A. Bikle.	M. Barrier, Esq.
1866.	" S. Rothrock.	" W. Kimball.	Dr. P. A. Seaford.
1867.	" N. Aldrich.	" W. A. Julian.	" " "
1868.	" L. A. Bikle.	" N. Aldrich.	" " "
1869.	" W. A. Julian.	" L. A. Bikle.	" " "
1870.	" W. Kimball.	" C. H. Bernheim.	" " "
1871.	" S. Rothrock.	" J. G. Neiffer.	" " "
1872.	" W. H. Cone.	" W. Kimball.	Major L. G. Heilig.
1873.	" J. D. Bowles.	" A. D. L. Moser.	" " "
1874.	" S. Rothrock.	" W. R. Ketchie.	" " "
1875.	" " "	" R. L. Brown.	" " "
1876.	" L. A. Bikle, D. D.	" C. H. Bernheim.	Rev. S. Rothrock.
1877.	" L. A. Bikle, D. D.	" W. Kimball.	" " "
1878.	" G. D. Bernheim, D. D.	" L. A. Bikle, D. D.	" " "
1879.	" L. A. Bikle, D. D.	" J. S. Heilig.	" " "
1880.	" S. Rothrock.	" J. A. Linn, Jr.	Col. P. N. Heilig.
1881.	" V. R. Stickley.	" W. J. Smith.	" " "
1882.	" S. T. Hallman.	" " "	" " "
1883.	" " "	" J. A. Linn, Jr.	" " "
1884.	" J. A. Linn, Jr.	" T. S. Brown.	" " "
1885.	" W. A. Lutz.	" B. S. Brown.	" " "
1886.	" F. W. E. Peschau,	" J. L. Buck.	" " "
1887.	" " " D. D.	" " "	" " "
1888.	" " " "	" C. B. King.	" " "
1889.	" " " "	" " "	" " "
1890.	" G. H. Cox, D. D.	" " "	Mr. I. F. Patterson.
1891.	" " " "	" " "	" " "
1892.	" " " "	" " "	" " "
1893.	" " " "	" " "	" " "
1894.	" B. S. Brown.	" " "	" " "
1895.	" " " "	" " "	" " *
1896.	" V. R. Stickley.	" M. G. G. Scherer.	" J. D. Heilig.
1897.	" " "	" H. N. Miller, Ph. D.	" " "
1898.	" C. A. Rose.	" L. E. Busby, D. D.	" " "
1899.	" " " *	" " " "	" " "
1900.	" C. B. Miller.	" C. B. King.	" " "
1901.	" " "	" " "	" " "

* Died in office.

CHAPTER XXII.

A TABLE SHOWING THE WORK OF THE BOARD OF CHURCH EXTENSION.

1888.	Seed planted by St. Enoch's Church, Enochville.....	\$75 00
1889.	Amount reported as being on hand.....	98 21
1890.	“ “ “ “	284 95
1891.	“ “ “ “	398 58
1892.	“ “ “ “	421 09
1893.	“ “ “ “	611 10
1894.	“ “ “ “	960 24
1895.	“ “ “ “	1095 00
1896.	“ “ “ “	1407 83
1897.	“ “ “ “	1544 05
1898.	“ “ “ “	1547 23
1899.	“ “ “ “	1823 33
1900.	“ “ “ “	1923 90
1901.	“ “ “ “	1943 90

	Loaned.	Returned.
Amount loaned St. James', Concord, to build St. Andrew's, Concord.....	\$500 00	\$500 00
Amount loaned St. Matthew's Mission, Wilmington, N. C.....	350 00	350 00
Amount loaned Bethany, Stokes County, N. C.....	100 00	100 00
Amount loaned St. Mark's, China Grove, N. C.....	400 00	200 00
Amount loaned Christ's Church, Spencer, N. C.....	200 00
Amount loaned Haven, Chestnut Hill, Salisbury, N. C..	400 00

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CHAPTER XXIII.

A TABLE SHOWING THE STATISTICS OF THE WOMAN'S HOME AND
FOREIGN MISSIONARY SOCIETIES.

Date.	WHERE CONVENTION WAS HELD.	Auxiliary Societies.		Contributed.		Children's Societies.		Contributed.	
		Societies.	Members.			Societies.	Members.		
1886	St. James', Concord.....	14	320	\$274	18	...	...	...	...
1887	St. Enoch's, Enochville.....	19	467	474	18	...	...	...	...
1888	St. John's, Salisbury.....	17	419	645	48	...	...	...	...
1889	Holy Trinity, Mt. Pleasant.....	22	552	602	37	...	...	...	...
1890	Lutheran Chapel.....	22	605	740	82	...	...	...	...
1891	St. Mark's, Charlotte.....	22	641	731	90	...	...	...	...
1892	St. Peter's, Rowan.....	23	727	615	23	...	...	...	...
1893	Union.....	27	834	796	84	...	...	...	...
1894	Holy Trinity, Mt. Pleasant.....	27	693	726	45	...	...	...	...
1895	Organ.....	27	900	1062	93	9	265	\$93	17
1896	St. Enoch's, Enochville.....	26	851	860	30	9	199	86	22
1897	St. John's, Salisbury.....	29	967	999	34	6	...	58	91
1898	Bethel, Rowan.....	29	889	875	82	6	317	108	35
1899	St. Mark's, Charlotte.....	29	915	816	19	9	279	120	34
1900	Lutheran Chapel.....	30	944	877	83	9	303	109	33

