Prayer
Scripture: Romans 3:21-30
Hymn: 326 "A Mighty Fortress"

William Penn, on two preaching tours in Germany, saw first hand the sad plight of the Germans following the Wars of Religion and Louis XIV's invasions of Germany. Penn highly advertised his "Holy Experiment" in Pennsylvania in Germany and extended a warm invitation to the Germans to seek a new home and a new life in a colony that extended freedom of worship and freedom of conscience to men of all faiths. Penn's recruiting efforts in Germany were highly successful. Germans of the poorer class flocked to America. Almost all the religious groups in Germany were represented in the migration: many came from the two main Protestant churches, the Lutherans and the Reformed; most of the sects were represented. The German peasants were some of the poorest of Europe. Securing passage to America was not easy for them. Many would have to work for years to pay off their debt and then more years to get a start in the New World. The Lutheran and Reformed Churches showed very little interest in the early German settlers in America.

THE SCHWENCKFELDERS

The Schwenckfelders were one of the oldest, yet one of the smallest, of the German sects who came to America. They originated in the early days of the Reformation. Usually they are considered a part of the Left Wing Reformers. Sometimes they are classed with Anabaptists; more often they are considered as a representative of either the "free spirits" or the mystics or of the "spiritual reformers." From their earliest days they were highly critical of both Lutherans and Catholics. Both considered them heretics and bitterly persecuted them. The Schwenckfelders remained small in numbers but are important as early representatives of opposition to the all-sufficiency of Scripture and as advocates of continuing revelation by the Holy Spirit.

Kaspar Schwenckfeld von Ossig (1489-1561) was a wealthy German noble from an ancient family of the Duchy of Leibnitz in Silesia. He had a great and growing interest in theology. Before meeting the writings of Luther he had read and admired the writings of the mystic, Johann Tauler. By 1518 he had become an admirer and supporter of Luther. He became a leader in spreading Luther's reform in Silesia. In 1522 he visited Wittenberg. By 1526 he had begun to differ with Luther on several points, having developed definite and strong convictions of his own. He had come to consider Luther's doctrine of justification by faith only a serious threat to Christian morality. He believed in the equality of Old and New Testaments but insisted that the Bible did not contain everything necessary for salvation. He advocated the need of the living word communicated through the Holy Spirit. Luther was putting too much emphasis on the Written Word. The emphasis needed to be placed on the spirit rather than on the letter. Beyond and beneath the written Scriptures was the living word of Christ. The Written Word could
not renew the soul. The renewing power was that of Christ through the Holy Spirit. The renewing had to be an inner experience.

Schwenkfelder also differed with both Luther and the Catholics on the Lord's Supper. He denied that the Sacraments were vehicles of grace. Participation in the sacrament of the Lord's Supper was not necessary. The renewing power is Christ who is the inner or living word. Christ stood in a special and unique relation to God. He was begotten and not created. Therefore his flesh was divine, standing in a unique relationship to the Father. When Christ said, "This is my body," he meant "My body is this"--it was to the soul what bread and wine were to the human body--its food. Christ's divine flesh was the true food of the soul. The inner word is Christ himself.

Schwenkfelder attacked infant baptism but did not emphasize rebaptism. He did not advocate a return to the primitive church or the establishment of another organized visible church. He preached an inner, invisible, spiritual church.

Both Luther and the Catholics regarded Schwenkfelder a dangerous heretic. He was constantly involved in discussions and controversy and was a voluminous writer. He carried on an extensive correspondence with the religious leaders of his day: Luther, Melanchthon, Andreas Carlstadt, Thomas Müntzer, Zwingli, Bucer, and a number of Catholics. In 1529 he was forced to leave Silesia. He went to Strasbourg but in 1534 he was forced out of Strasbourg. He was driven from place to place to escape persecution but his wealth enabled him to survive and to continue his attacks on Catholics, Lutherans and Reformed. He gathered about himself a devoted following that often had to meet secretly in homes for worship. He advocated withdrawal from the parish churches and gathered little conventicles for study and prayer. He was pious, courteous, confident, very articulate and tirelessly persistent. His movement grew in Silesia, Swabia, and Prussia especially.

In 1540 Schwenkfelder published an elaborate confession of faith and a reply to his opponents entitled Konfession und Erklärung. This led the Lutherans to publish their anathema against him. He and his followers formally withdrew from the Lutheran Church. Melanchthon branded him a religious outlaw. He and his followers were bitterly persecuted by both the churches and the states. The Schwenkfelders called themselves "Confessors of the Glory of Christ." After his death in Ulm on December 10, 1561, his followers continued to propagate his message.

In 1720 a Schwenkfelder tract so infuriated the Emperor Charles VI that he dispatched a band of Jesuits to destroy them. Schwenkfelders fled to England, Holland, and Sweden. One group found refuge on the estate of Zinzendorf in Saxony, where they remained for eight years. Zinzendorf was not able to blend the Schwenkfelders with the other refugees at Herrnhut. He found them very argumentative and a source of unrest. The Saxon government put pressure on him to expel them. Zinzendorf arranged with the board of overseers for Oglethorpe's colony in Georgia for the Schwenkfelders to settle in Georgia. Oglethorpe promised them a tract of land and passage. The Schwenkfelders changed their plans and moved to Pennsylvania. The first group arrived in 1734 and another group arrived in 1736. Schwenkfelders settled in Bucks, Montgomery and Berks counties.
The Schwenkfelders did not organize into a church when they arrived in Pennsylvania. Spangenberg, the Moravian, tried to minister to them in their homes and to win them to the Moravian fold but he did not succeed. The year following their arrival in America they chose George Weiss to serve as minister and he served until his death in 1741, holding services in homes. Balzer Hoffman was chosen to be their next leader but he became so disappointed with the response to his leadership that he resigned in 1749. In 1753 five heads of Schwenkfelder families agreed to hold regular meetings in their homes in rotation. The leader was chosen by lot. In 1762 the Schwenkfelders held a general conference to give "heart-searching, prayerful and face-to-face consideration of the sad condition of affairs among them. They strengthened their bonds of union, published a catechism and a hymnbook. They organized a school system to educate the young. They began holding regular services under the leadership of a lay ministry chosen by lot from among the heads of families. In 1782 they formally organized a church. In 1790 they erected their first church building in America. They continued a small sect separated from the outside world that made little effort to win strangers. Across the years they have joined with others in peace movements to call for an end to wars as an instrument of national policy. Like most of the German sectarians the Schwenkfelders were known as plain, hard-working, good people.

THE GERMAN LUTHERANS

At the Peace of Augsburg of 1555 only the Catholic and the Lutheran religions were recognized as legitimate. Both Catholics and Lutherans were determined that the Anabaptists and the Reformed should receive no recognition. At the Peace of Westphalia of 1648 the Reformed were given recognition. The Reformed had made great inroads into southern and central Germany and they continued to grow.

During the colonial period in America Germany was divided into more than two hundred independent petty states or kingdoms, episcopal principalities and free cities, most of which were a part of the Holy Roman Empire. Fierce religious loyalties added to the confusion with doctrinal issues fiercely debated. The poverty resulting from the ruinous wars of religion and the suffering from religious persecution turned the minds of many Germans to America. Of all the peoples who came to America the Germans were the most exploited in the colonial period. Their poverty and their language made them objects of great injustices. The Germans came as individuals or families rather than as church sponsored groups. Many had to come as "redemptioners" or indentured servants who had to serve from three to five years to pay for their passage to America. Both Lutherans and Reformed looked back to Europe for church leadership. They were both accustomed to state supported churches with a state supported ministry. Neither the Lutheran nor the Reformed churches of Europe took great interest in their poor members who had fled to America. They did not send an adequate supply of teachers or ministers. The people were too poor to erect buildings or to offer a salary sufficient to attract trained ministers. Most of the Germans who came to America, whether Lutheran or Reformed, had been greatly influenced by the Pietism of Halle. Halle and its Pietism was still the object of great disfavor in the eyes of many Germans. Enough of these came to America to result in conflicts and tension in America.
There were six strands of Lutheranism that influenced the Lutheranism of colonial America. There were the Swedish Lutherans of New Sweden, the Dutch Lutherans of New Netherland, the German Lutherans influenced by the Pietism of Halle and the German Lutherans who opposed Pietism and Halle, and the English Lutherans. There were six Lutheran churches in London and also the Lutheran chaplains who served the German king of the Hanoverian court.

Swedish Lutherans and some Finnish Lutherans, with encouragement and backing from King Gustavus Adolphus, had established New Sweden with the founding of Fort Christina on the Delaware in 1638. Peter Stuyvesant captured New Sweden in 1655 and made it a part of New Netherland. In 1664 what had been New Sweden passed to the English. When Sweden lost control of the colony the flow of Swedish colonists ceased. One thing to be said for the Swedish Lutherans is that they did a better job of sending ministers to minister to the people. Some were good and some were bad. Some made a lasting and significant contribution to the history of American Lutheranism. John Campanius in the early days was an effective missionary to the Indians and translated Luther's Catechism into the Delaware Indian language several years before John Eliot's Indian Bible in New England. In 1690 when Andrew Printz, nephew of a former Swedish governor, visited the Lutherans on the Delaware he reported to King Charles XI that he found no minister. Jesper Svedberg and three young pastors arrived in 1697, with a supply of books, including a printing of Campanius' catechism. One of the young ministers served Holy Trinity at Tranhood, the Old Swedes' Church at Wilmington, and a new building was consecrated in 1699. One of the young ministers served Gloria Dei at Wicaco, the Old Swedes' Church of Philadelphia and a new building was consecrated in 1700. The third minister visited among the Swedish Lutherans, preparing a report for the king. Under the leadership of Svedberg the doctrine and ritual of the Church of Sweden was faithfully maintained.

Archbishop Jacob Benzelius sent John Sandin to revive the Swedish Lutherans who suffered some decline in the old age of Svedberg. Sandin helped German Lutherans in Pennsylvania organize the Ministerium of Pennsylvania. Israel Acrelius (1749-56) while ministering among the Swedish Lutherans prepared a history of the Swedish Lutherans in America. He was followed by Karl Magnus von Wragel (1659-68) who revitalized the Swedish Lutheran churches and who took such an interest in the work of the German Lutherans in Pennsylvania and in the restoring of the Ministerium which had discontinued meetings, that he virtually became a part of the Pennsylvania Ministerium. Under the English the Swedish Lutherans declined and a number turned Anglican.

Small groups of Dutch Lutherans settled in New Amsterdam and in Albany before Stuyvesant became governor of New Netherland. Governor Stuyvesant started out on a policy of tolerating only the Dutch Reformed. When the Lutherans of New Amsterdam sought permission to secure a pastor, Stuyvesant was determined to drive them out of the colony. The Reformed in Holland "by Connivance" had allowed a man to be ordained to serve the Dutch Lutherans in New Amsterdam in 1657 but when Pastor Johannes Gutwasser arrived in New Amsterdam to serve the Lutherans, Governor Stuyvesant promptly arrested him and shipped him back to Holland. The Dutch Authorities ordered Stuyvesant to change to a policy of toleration for all religions. When the English took New Netherland and changed the name to New York, they established a
policy of tolerance. In 1669 the Amsterdam consistory finally found a man willing to serve the Dutch Lutherans in New York. His name was Jacob Fabritius. He proved very quarrelsome and lasted only two years. He later did better serving as pastor to the Swedish Lutherans at Wicaco. Bernardus Arsenius followed Fabritius in New York and served until 1691. Then for twelve years the Dutch Lutherans of New York and Albany were without a pastor.

In 1703 Justus Falckner (Falkner) was installed as minister of the Dutch Lutheran Church in New York. He would serve until his death in 1723. He had been ordained by the Swedish Lutherans. He and his brother, Daniel, had spent some time living with a band of hermits on the Wissahickon in Pennsylvania, beginning in 1700. Both had come from the pietistic center of Halle. Shortly after Falckner had been installed in the New York church, Germans from the Palatinate, both Lutheran and Reformed began swarming into New York, New Jersey, and Pennsylvania. Falckner did not confine his labors to New York City. He tried to minister to all the new German colonists. He made the whole Hudson Valley, Long Island, and East Jersey a part of his parish. In 1708 Pastor Kocherthal of Landau in the Palatinate led a party of Lutherans to Newberg (later Newburg) in New York. Three thousand Germans from the Palatinate were settled along the Hudson in 1710 to produce naval stores. They were promised farm land. When it became clear that the English did not intend to keep the promise of farm land the Germans moved to Pennsylvania.

Falckner was followed by Christoph Berkenmeyer in 1525, a German who had no sympathy for Pietism. In 1731 Michael Christian Knoll joined him and he split the parish with Knoll ministering to New York City and the surrounding territory and Berkenmeyer ministered to the Albany region. The Consistorium of Amsterdam sent other ministers to serve in New York and New Jersey. Most of these were hostile to the Pietists who were growing in Pennsylvania. In 1735 Berkenmeyer convoked what has been called the first Lutheran synod in America to establish rules to maintain orthodoxy and a true Lutheran ministry. His assembly was the forerunner of the New York Ministerium that was founded after the American Revolution. Berkenmeyer was followed by his son-in-law, Peter Sommer, who served the upper Hudson region until 1795. In spite of all the efforts of Berkenmeyer and his associates Halle Pietism spread in New York.

The two oldest continuously existing Lutheran churches in America are Saint Matthew's in New York City and First Lutheran in Albany. Both trace themselves to the small groups of Dutch Lutheran laymen who came to New Netherland in the early days of the Dutch colony.

The Dutch Lutherans living among the Reformed gradually modified their church government in the Reformed direction. In 1786 the Dutch Lutherans adopted the presbyterian form of government. In 1792 the Ministerium of Pennsylvania also adopted this pattern of government.

German Lutherans were by far the largest and most important of the German religious groups who came to America, and the majority of them settled in Pennsylvania. After 1712 the main tide of Lutheran immigration was to Penn's territory. It was at its height between 1735 and 1755.
A few German Lutherans had settled around Philadelphia as early as 1682. Among the earliest German settlements were those in Philadelphia, Germantown, and Falckner's Swamp (New Hanover). One of the first organized German Lutheran congregations was the one organized in Falckner's Swamp in 1703 by Daniel Falckner, the elder brother of Justus. Daniel Falckner had succeeded Pastorius as agent for the Frankfort Land Company. He had secured a tract of meadow land in the northern part of Montgomery county that came to be known as Falckner's Swamp. It became one of the largest German settlements. It is not certain that Falckner was ever ordained—often the early German Lutheran churches were formed by unordained laymen. Very few ordained men came to America in the early days. Before 1730 most of the congregations were loosely organized and had no regular pastor. There were very few trained teachers. Between 1703 and 1740 small German Lutheran congregations sprang up without trained leadership. Usually these congregations met in homes. With such a lack of teachers and preachers many tended to either forget their religion completely or to drift into other churches, especially into the more aggressively missionary sects. Those who maintained their Lutheran loyalty met with kindred spirits in their homes, read their Bible, the catechism, and such devotional classics as Johann Arndt's True Christianity. Swedish and Finnish Lutherans gave some help to the destitute Germans.

An early Lutheran cleric was Anthony Jacob Henkel who preached in Germantown and Philadelphia in 1717. Another early cleric was John Casper Stoever, Sr., who landed in Philadelphia in 1718 with his son, John Casper Stoever, Jr., who was listed among the immigrants as a theological student. The elder Stoever went on to Virginia where he ministered to Lutherans. The son was ordained by John Christian Schulz who arrived in Philadelphia in 1732 and remained only a year. The younger Stoever for fifty years travelled over eastern Pennsylvania, Maryland and Virginia ministering to German Lutherans. Schulz organized the congregation in Philadelphia. He persuaded the three strongest congregations in Pennsylvania, Philadelphia, Falckner's Swamp and Providence to unite in one parish. Then he persuaded them to send him and two laymen to Germany to recruit ministers and to secure funds for churches and schoolhouses. In London Schulz laid his plea before King George II, a German on the English throne, and before his chaplain, Pastor Frederick Michael Ziegenhagen. In Halle he laid his plea before August Hermann Francke. Both the king and Halle were sympathetic but would promise no help until the American congregations committed themselves to provide adequate support for a minister. They did not understand the poverty of the American Lutheran congregations.

The early days of many of the German immigrants was sad and hard. When a ship arrived in Philadelphia the immigrants were examined for contagious diseases. All had to take the oath of allegiance to the British King. Those who had been able to pay for their passage were released to make their way in a strange world—few could speak any English. Those who could not pay for their transportation were advertised for sale by the captain. The young, those with a trade, and the strong and healthy sold quickly—it might be to an honest and kind master or it might be to a cruel and unscrupulous one. Often families were split. The old, widows, and the sickly often were hard to sell and they had to serve for longer periods of time before they were free. Often the sick died for lack of proper care.

The attitude of Halle changed when news came that Zinzendorf was seeking to unite all the Germans in one church and that Zinzendorf was ministering to
Lutheran congregations. Halle sent Henry Melchoir Muhlenberg (1711-87) to block the plans of Zinzendorf and to save Lutheranism in America.

Henry Melchoir Muhlenberg was born in Eimbeck (Hanover) and educated in the University of Gottingen where he was guided by a Pietist professor of theology. He was a gifted linguist and musician. On leaving the university he founded an orphanage. He went to Halle where he taught in the orphan school. In 1739 he was ordained in Leipzig (Saxony) and then served a parish in Upper Lusatia. In 1741 while visiting in Halle, Johann Gotthilf Francke who had succeeded his father, persuaded him to accept a call to America even without the promise of an adequate salary. The thirty-two Muhlenberg sailed for America in 1742. On the way he stopped in London where he spent nine weeks with Ziegenhagen, the royal chaplain, learning what he could about affairs in America and perfecting his English. On his arrival in America he was able to preach effectively in German, English and Dutch. Ziegenhagen urged him to first visit the churches in Georgis and South Carolina.

On September 23, 1742 Muhlenberg landed at Charleston, South Carolina. He was shocked at the condition of the Negro slaves and made an entry into his Journal: "This is a horrible state of affairs, and it will entail a severe judgment." He went on to visit the Salzberg Lutheran settlement in Georgia where he spent eight days. He was impressed with the hard work and thrift of the colony and wrote: "In temporal matters, it is a real wonder to see how these people have, by the Divine favor, worked themselves up out of their poverty; and in spiritual things a rich harvest may be confidently expected."

Muhlenberg arrived in Philadelphia on November 25, 1742. He came with high credentials: he was the deputy of the younger Franke of Halle, he had the approval of the consistorium of Hanover whose ruler was King George II of England, and he had letters from the royal chaplain in London. He found the three churches that he had come to serve under the leadership of Zinzendorf the Moravian. Within a month he had rallied the Lutherans away from Zinzendorf, who withdrew without a fight and built his own church, and rallied them under his own leadership. He preached to the Lutherans of Philadelphia in a carpenter's shop, in New Providence (Trappe) he preached in a barn, and in New Hanover in an unfinished log chapel. Before long he was serving a fourth church, the one in Germantown. He travelled more than a hundred miles a week ministering to these churches. Unable to find a school teacher he began giving instruction to the young, spending a week in each of his churches. Other congregations began calling on him for help. Frequently he was called on to settle quarrels—the Germans seemed inclined to hair splitting wrangles, stubborn dogmatism, and bitter personal clashes. With gentle persuasion, patience, sound judgment, Christian charity and tact but with firmness, Muhlenberg brought great improvement and new life to the congregations. He put to flight two imposters who had been installed in Pennsylvania churches by the Swedish Lutheran minister of Wilmington.

Muhlenberg's motto was "Ecclesia plantanda" ("Let the Church be planted."). He was tireless in working to get pastors and catechists to come from Germany to minister to the congregations in Pennsylvania. The Lutheran congregations took on new life and began building buildings: Tulpehocken in 1743, Providence in 1745, Germantown in 1746, New Hanover in 1747, and Philadelphia in 1748.
Churches outside of Pennsylvania began calling on him to mediate church fusses and to help with disturbing problems. He made frequent trips to New York and New Jersey. A thorn in his side was the opposition he had to face from the New York and New Jersey ministers who bitterly opposed Pietism and anything that smacked of Halle. One bitter case where this was a factor was the case of a very unworthy minister of four churches in New Jersey, August Wolfe. Wolfe had alienated his congregations and his wife and children. He had sadly neglected the churches. Wolfe was supported by the New York and New Jersey ministers who opposed Pietism but Muhlenberg finally broke Wolfe's hold on the congregations, reawakening concern for the young and for worship and Christian living. He was called back to Georgia to arbitrate a serious dispute in the Ebenezer congregation. While there he worked to strengthen the organization of the congregation and made an inventory of Lutheran property in Georgia and checked deeds to make sure that the Established Anglican church would not be able to confiscate Lutheran property.

Muhlenberg kept in close contact with Halle. His Halle Reports were published and circulated in Germany. His appeals for help and his reports of the growth of the work captured the imagination of clergy and laity. The flood of German immigration continued to the beginning of the French and Indian Wars in the middle of the 1750's. The Germans began responding to Muhlenberg's appeals with both men and money. One of the most helpful to Muhlenberg was Pastor Peter Brunnholz who arrived in Philadelphia in 1745 with two catechists, John Kurtz and John Schaum. Muhlenberg gave Brunnholz oversight of the congregations in Philadelphia and Germantown which enabled him to devote more time to itinerating among the congregations in remote areas. In 1747 he began a tour of the churches of the Pennsylvania churches and even visited Frederick in Maryland.

In 1745 Muhlenberg married Anna Marie Weiser, the daughter of Johann Conrad Weiser, the Indian agent. She bore him six sons and five daughters. All six of the sons entered the Lutheran ministry. The three oldest were sent to Halle for their education. John Peter Gabriel Muhlenberg, the eldest, became one of Washington's most trusted generals in the Revolutionary War. Frederick Augustus Conrad, the second son became the first speaker of the Federal House of Representatives. Gotthelf Henry Ernst gained a great reputation as a botanist and became the first president of Franklin College. Two of the daughters became the wives of Lutheran ministers. His grandsons continued the tradition of leadership and service to both country and church.

In 1748 Muhlenberg called a meeting that was the first real synod of the Lutheran church in America. Six pastors and twenty-four lay delegates, representing ten congregations, met in the new St. Michael's Church in Philadelphia and formed what was known as the "United Pastors." Only about one seventh of the Lutheran congregations were represented, but the synod continued to meet regularly until 1755 and grew rapidly. In 1748 the synod prepared a liturgy for the American Lutheran churches modeled on the liturgy of the churches in Germany.

The meetings of the synod were discontinued between 1755 and 1759 due to discouragement among the pastors caused by opposition from the ministers opposed to Halle and to opposition from the leaders in Germany who had little understanding of the American problems. When Charles Magnus Wrangel arrived in 1759 to serve and lead the Swedish Lutheran Churches he became a close
friend of Muhlenberg and encouraged him to revive the meetings of the synod. The meetings were revived in 1759 and the United Pastors became the Ministerium of Pennsylvania. Muhlenberg and Wrangel worked together closely. The American congregations developed from a mission sponsored and controlled from Europe into an American church served and led by an American ministry.

Muhlenberg felt that the greatest weakness of the American congregations was their dependence upon Europe for pastors and teachers. He dreamed of a school and seminary to train leaders. He bought forty-nine acres in Philadelphia in 1749 hoping to build such a training center. He was unable to secure the necessary funds. He devoted much time to training young ministers in his own home.

In 1749 some 12,000 Germans landed in Philadelphia. Large numbers continued to come until 1756. German immigration slowed to only a trickle. The coming of the American Revolution greatly reduced the contacts with Halle. By 1779 the correspondence had ceased and the American churches had become an independent Lutheran movement. By 1771 there were eighty-one congregations in Pennsylvania and the adjacent states that were under the supervision of Muhlenberg. There were some thirty independent congregations in other parts of America. Even before the coming of Muhlenberg as the best land in Pennsylvania was taken up Germans began to move on to other colonies. A number moved into Maryland and Virginia where they were served by John Casper Stoever, Jr. By 1730 there was a small Lutheran community at Monocacy Creek. It was organized as a congregation in 1738. Other Lutheran settlements were established at Hagerstown and at Baltimore in Maryland. The first Lutherans arrived in Virginia in 1717. In 1725 they organized a congregation in Madison County. By the Revolution there were congregations at Winchester, Strasburg, Rader's, Woodstock, and at Pine. One of the most noted of the German Lutheran settlements outside of Pennsylvania was the Salzberger colony of Ebenezer in Georgia that Muhlenberg visited on his arrival in America and to which he returned to mediate disputes. When the Catholic Archbishop of Salzburg drove the Lutherans out of Salzberg in a fierce winter, some of the Salzbergers found refuge in England. The English took pity on the Salzbergers. In 1734 the English arranged for ninety-one of the Salzbergers to found a colony in Georgia. They settled Ebenezer on the Savannah River. They were granted all the rights of English citizens with freedom to worship. The Society for the Propagation of the Gospel contributed liberally to the founding of the colony. The Salzbergers were accompanied by two ministers trained at Halle, John Martin Boltzius and Israel Christian Gronau. The two guided the colony religiously and economically. The Salzbergers were very sincere and industrious. The colony prospered. In 1735 one hundred-ten more refugees joined the colony. During the next five years others poured into Ebenezer—there were two main migrations. By 1741 Ebenezer had 1200 people. Gronau and Boltzius planted other settlements. When Gronau died in 1744 he was replaced by Hermann Henry Lemke who became a faithful colleague to Boltzius. A church building was erected, an orphanage was founded, two grist-mills were built, a saw-mill and a rice stamping-mill. Missionary work was begun among the Indians. The ministers also served as a court of justice. When Thomas Jones visited Ebenezer in 1740 he reported: "The people live in the greatest harmony with their ministers and with one another, as one family. They have no drunken, idle, or profligate people among them, but are industrious, and many have grown wealthy."
The first Lutherans settled in North Carolina in 1710, founding the community of New Bern. The following year Indians almost completely destroyed the colony. In the 1720's more Lutherans came to North Carolina. In the 1730's Lutherans established Purysburg on the Savannah and also a colony at Charleston. Strong German communities grew up in Orangeburg and Lexington counties. John Ulrich Giesendanner, a Swiss, was the first Lutheran minister in South Carolina. He arrived in Orangeburg county in 1737. He was succeeded by a nephew who after serving the church for ten years turned Anglican. In 1788 there were fifteen German churches in South Carolina—nine Lutheran and seven German Reformed. They formed a union known as the "Corpus Evangelicum."

Of all the national groups who came from Europe to America the Germans had the largest number who were lost to the churches. Even with the shocking number of unchurched, the Lutherans showed remarkable growth. In 1660 there were only four Lutheran congregations in America. By 1700 the number had increased to seven. By 1740 there were some 95 Lutheran congregations in America. By 1800 the number had increased to two hundred-forty. The Lutherans were destined to play an important part in American Church History.