



UNIVERSITY OF PITTSBURGH

Dar.
EX8076
LLE



Darlington Memorial Library



Evangelical Lutheran Church of the Holy Trinity.- Lancaster Pa.

MEMORIAL VOLUME

OF THE

EVANG. LUTHERAN CHURCH OF THE HOLY TRINITY,

LANCASTER, PA.

D I S C O U R S E S

DELIVERED ON THE OCCASION OF THE

CENTENARY JUBILEE,

BY

Rev. C. F. SCHAEFFER, D.D. and Rev. Prof. F. A. MUHLENBERG, A.M.

WITH

ADDITIONAL HISTORICAL PARTICULARS,

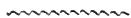
FROM A. D. 1761--1861.

LANCASTER, PA.:

PRINTED AND PUBLISHED BY JOHN BAER'S SONS.

1861.

INTRODUCTION.



WHEN the Evangelical Lutheran Church of the Holy Trinity at Lancaster, Pa. was renovated and rededicated, A. D. 1853—1854, the pastor and many members of the congregation, as they looked upon the two sandstone tablets in the front of the church, bearing the date 1761, the time of the Corner-stone laying of the venerable edifice, hoped that they might be spared to unite in the Centennial Celebration of that event, in the year 1861. Some of those who expressed this wish, venerable fathers and mothers of the congregation, "died without the sight;" but those who remained, determined, as the expected time drew near, to celebrate the interesting occasion, for the glory of God, and the edification of the Church.

At a vestry meeting, on the 4th of March, 1861, the pastor suggested the propriety of making arrangements for such a celebration, on the 18th of May, the anniversary of the laying of the corner-stone; and Messrs. Horace Rathvon, Chas. A. Heinitsh, and Geo. D. Sprecher were appointed a Committee, to confer with the pastor, and make such arrangements. On the 18th of March they reported the following:

"1. As Saturday, the 18th of May next, the day of the anniversary, will occur during the sessions of the General Synod (which is to meet in Lancaster) it is proposed to invite that body to be present.

2. In order to afford all the members of the congregation an opportunity to be present, three discourses or addresses are proposed, viz: in the morning, a historical discourse by Rev. Prof. CHAS. F. SCHAEFFER, D. D. of Gettysburg; in the afternoon, an address to the children of the Sunday Schools, and their parents and friends, by Rev. CHAS. A. BAER, A. M., of Norristown; and in the evening a festival discourse, by Rev. Prof. F. A. MÜHLENBERG, A. M., of Gettysburg.

3. Music, appropriate to the occasion, by the Choir, with such aid as can be had from the other choirs of the city, to be under the superintendence of the leader, Mr. W. E. Heinitsh, and the organist, Mr. A. Schmied.

4. The Church to be thoroughly cleansed, and appropriately decorated."

This report was adopted, and the same committee charged with the execution of the plan. The pastor was requested to correspond with the brethren named above, and authorized to designate others, if they should decline the invitation of the vestry.

On the 28th of March he was happy to be able to report, that the three gentlemen first designated, had kindly consented to take the parts assigned to them.

Soon afterwards, however, the storm that had so long threatened our beloved country, burst forth, and the bombardment of Fort Sumpter inaugurated the civil war which is still upon us, and roused every loyal heart in the nation, not only to a full realization of the dangers that threatened our very existence, but also to a solemn and unalterable determination, to crush the monster rebellion, and to restore the Union and the Constitution.

The whole nation was in a ferment, and communication between the North and South soon ceased. Under these circumstances, the pastors, and a number of the members of the Lutheran Churches of Lancaster, as well as other places, requested Dr. C. W. SCHAEFFER, of Germantown, President of the General Synod of the Lutheran Church, indefinitely to postpone the meeting of that body; and soon afterwards a notice of such postponement was published by him in the church papers.

As the General Synod was, therefore, not to be present at the Centenary Jubilee, the vestry determined to celebrate the event on the following day, Whitsunday, May 19th, provided the gentlemen who had already promised their services, would consent to the change. They at once signified their willingness, and the 19th of May was published as the day of the celebration.

The pastor was also directed to prepare a programme of the order of exercises, containing the hymns that were to be sung, and 2000 copies of the same were ordered to be printed for distribution. The committee made all the necessary preparations; appointed sub-committees to take charge of the decorations; and also covered the vestibule with new matting, and the floor of the choir with new carpet. Owing to the war excitement some thought, that the celebration would fail, and that it would scarcely be possible to awaken sufficient enthusiasm among the members to prepare the decorations, and enter into the celebration with truly festive feelings. But at a meeting of ladies, on the 9th of May, all manifested a warm desire to do all that was necessary, and, during the week preceding the great day of the feast, the school-house was thronged by the old and young, all joyously assisting in preparing the evergreens for the decorations. The members of the choir, and the friends that assisted them, met frequently, and the children of the Sunday school also met repeatedly, to sing the hymns that were to be used on the afternoon of the Jubilee.

At last the long-expected day arrived; and, although some threatening clouds appeared in the morning, the sky soon became clear, and the day was all we could desire.

Long before the hour of service the church was crowded in every part. One who was present, thus described the interior of the church, (in the "Lutheran" of June 7, 1861.) "For several days previous to the celebration, the ladies were engaged in decorating the interior of the noble church edifice. Over the pulpit, which was chastely adorned with ivy, was a beautifully wrought arch of evergreens, from which was suspended the date, "1761," which struck the eye of the beholder for its neatness. The windows and galleries were tastefully festooned with evergreens, in which were wrought the figure "100." The large organ was similarly decorated, whilst two beautiful American flags suspended over it, displayed the patriotism of the decorators." The font was filled with flowers, and a beautiful pyramid of the same was erected upon the altar. The whole affair exhibited the admirable taste of those who had charge of these decorations.

The services were opened, at 10 o'clock, A. M. by an anthem, admirably sung by the choir; and then the pastor conducted the altar service, according to the liturgy of the Synod of Pennsylvania. The general Prayer was offered by Rev. D. STECK, pastor of St. John's Lutheran Church, Lancaster. The first hymn was the following translation, by Miss Winkworth, of J. J. Schuetz's Hymn "Sei Lob und Ehr dem hochsten Gut," which was sung, in German, just one hundred years before, on the same spot, at the laying of the Corner-stone.

Tune—MONMOUTH.

All praise and thanks to God most High
 The Father of all Love!
 The God who doeth wondrously,
 The God who from above
 My soul with richest solace fills,
 The God who every sorrow stills;
 Give to our God the glory!

The host of heaven Thy praises tell,
 All thrones bow down to Thee,
 And all who in thy shadow dwell,
 In earth, and air and sea,
 Declare and laud their Maker's might,
 Whose wisdom orders all things right;
 Give to our God the glory!

The Lord is never far away,
 Nor sundered from His flock ;
 He is their refuge and their stay,
 Their peace, their trust, their rock,
 And with a mother's watchful love
 He guides them wheresoe'er they rove,
 Give to our God the glory !

All ye who name Christ's holy Name,
 Give to our God the glory !
 Ye who the Father's power proclaim,
 Give to our God the glory !
 All idols under foot be trod,
 The Lord is God ! the Lord is God !
 Give to our God the glory !

After the hymn Rev. Prof. C. F. SCHAEFFER, D. D. preached the sermon, published in this volume, to a deeply interested audience. After the sermon, the congregation united in singing the following translation of Luther's grand hymn, "Ein' veste Burg ist unser Gott," to the tune of the original.

[*Words and Tune by LUTHER.*]

A safe stronghold our God is still,
 A trusty shield and weapon,
 He'll help us clear from all the ill,
 That hath us now o'ertaken.
 The old enemy
 Now wars earnestly ;
 Great craft and might
 Do arm him for the fight,
 On earth is not his fellow.

With our might we nothing can,
 We soon would sink appalled ;
 But for us fights the proper Man,
 Whom God himself hath called,
 And who may this be ?
 Christ Jesus, 'tis He,
 The Lord Sabaoth,
 Our God and Saviour both ;
 None from the field can drive Him !

And were the world all devils o'er
 And watching to devour us,
 We lay it not to heart so sore,
 They cannot overpower us.
 The Prince of all Ill
 Look grim as he will,
 Can harm not a whit,
 His dreadful doom is writ :
 One word of God can fell him.

His holy word they shall let stand,
 No thanks to their forbearing !
 God in this battle is at hand,
 For all his soldiers caring,
 If they take our life,
 Goods, fame, child and wife ;
 We'll e'en let them go—
 This will not save the foe ;
 The kingdom must be ours !

All admitted that they had not heard such grand choral singing within the walls of old Trinity, for many years.

The Rev. W. BEATES, Senior of the Ministerium of Pennsylvania, was also present.

In the afternoon the body of the church was reserved for the children of the Sunday-

Schools. From five to six hundred scholars, led by their teachers, marched in procession to the church, and soon afterwards all the available space on the main floor and the galleries was occupied by the members of the congregation.

The exercises were conducted according to the form published in the Catechism issued by the Synod of Pa. The children and congregation united in singing "All hail the power of Jesus' name," to the tune "Coronation." After repeating the Ten Commandments and Apostle's Creed, Rev. Dr. C. F. SCHAEFFER offered prayer, and then was sung the following, written for the occasion, to the tune "OTTO."

Thou didst lay the earth's foundation
 Thou, O God, its corner-stone ;
 And didst build man's habitation
 At the footstool of Thy throne,
 Beautiful in its adorning
 Rich in an exhaustless store ;
 Well might sing the stars of morning,
 And the sons of God adore !

So in Sion—wondrous story !
 Thou a corner-stone didst lay,
 Which doth manifest thy glory,
 And shall never pass away ;
 Precious and elect—upholding
 All the building fitly framed,
 Temple of the Lord—enfolding
 All that after Christ are named.

On this only sure foundation,
 Built our fathers—in their day ;
 And, rejoicing in salvation
 Here a corner-stone did lay,
 Raised this temple, with Thy blessing,
 And enjoyed Thy Means of Grace,
 Prayers of faith and love addressing
 To Thy reconciled face,

They are gone—but what they founded
 Firm, enduring—still we see ;
 They could never be confounded,
 For they built their hopes on Thee.
 May we—who their work inherit
 Build like them, in faith alone,
 Trusting—not in human merit,
 But in Christ, the Corner-stone !

C After this came the sermon, by Rev. CHAS. A. BAER, on Isa. XI : 6.

The sermon was followed by prayer, and the following hymn, also written for the occasion, and sung to the tune "AMERICA."

Jesus whose holy name
 Angels and men proclaim
 Of Thee we sing ;
 Thou didst for sin atone,
 Thou art the corner-stone,
 Unto Thy name alone,
 Praises we bring,

Thanks for this holy place,
 Where all the means of grace,
 Thou dost bestow ;
 Thanks that from year to year
 Parents and children here,
 Feeling Thy presence near
 Learned Thee to know.

Here in our youthful days
 Lead us in wisdom's ways,
 Grant us thy grace;
 Here on Thy Holy Day
 Help us to hear and pray,
 Until we pass away
 To see Thy face.

Here may thy childrens' ears
 Through all succeeding years—
 Hear of Thy love;
 Till earth shall be no more,
 And on the blissful shore,
 All shall the Lamb adore
 Dwelling above.

DOXOLOGY.

To God—The Father, Son
 And Spirit—Three in One
 All praise be given;
 Crown him in every song;
 To him your hearts belong;
 Let all his praise prolong—
 On earth—in heaven.

A

In the evening the church was again crowded with an attentive audience. Revds. B. W. SCHMAUK, of the German Lutheran Zion's Church, CHAS. A. BAER, and the pastor, officiated at the altar. The hymns sung during the evening were Nos. 99, 565, and 628, of the New-York Synod's collection. Rev. Prof. F. A. MUELLENBERG, preached the sermon, published in this volume.

All retired to their homes, delighted with the services of this memorable day.

On the 21st of May, 1861, the Committee on the Centennial Celebration presented the following report to the vestry :

"The Committee charged with carrying out the suggestions in the report made to the vestry some time ago, relative to the Centennial Celebration of the Laying of the Cornerstone of this church, report; that they have attended to that duty, had the church cleansed, and with the assistance of Mrs. W. G. Baker, the Misses Margie Musser, Christie Gruel, Anna Ferry, Kate Mathiot, Mrs. Sophia Smith, Miss Melinda Peiper, and Messrs. W. G. Baker, Dr. John F. Huber, John B. Kevinski, W. G. Sehner, Geo. McIlhenny, and John F. Sehner, as a Sub-Committee, decorated, as they deemed, appropriately.

The gentlemen who were selected to deliver the discourses on that occasion, viz: Dr. C. F. SCHAEFFER, and Prof. F. A. MUELLENBERG, of Gettysburg, and Rev. C. A. BAER, of Norristown, were present, and delivered their addresses, according to arrangement.

Our Choir was ably assisted by several members from the Choirs of sister churches and also by Miss Jones, from Philadelphia.

The Committee cannot suffer the occasion to pass, without congratulating the vestry, on the happy day spent, particularly at this time, when the members of the congregation, in common with the whole community, are filled with anxiety, in reference to the troubles in our country. It was replete with enjoyment, to the older, as well as the younger portion of the congregation.

In conclusion, your Committee recommend, that the thanks of the congregation be tendered, through the Secretary, to the officiating clergymen, Miss Jones, the assisting members of other choirs, and our choir; to the Union and American Fire Companies, for the loan of their beautiful United States flags, and to all who kindly volunteered their services on the occasion,"

HORACE RATHVON,
 CHAS. A. HEINITSH,
 GEO. D. SPRECHER.

The same Committee was re-appointed, to solicit copies of their discourses, for publication, from the officiating clergymen. It was also resolved, that the Messrs. BAER be authorized to publish three hundred copies of the discourses, together with an introduction describing the Centenary Jubilee, and additional historical particulars of the last Century, the whole to be issued in a neat and durable book. It was also resolved "that Messrs. J. C. Hager, W. G. Baker, and Dr. J. F. Huber, be a committee to procure a lithographic or photographic view of the exterior of the church, as it now is, to be inserted as a frontispiece, in the book just ordered to be published."

The Rev. brethren, who preached at the celebration, kindly yielded to the request of the vestry, to furnish their discourses for publication, but, subsequently the Rev. CHAS. A. BAER requested to be excused, inasmuch as the lapse of time and numerous engagements rendered it impossible for him to furnish a copy of the discourse, as part of it had been delivered without notes. The vestry regret that they are unable to furnish this discourse, in this memorial volume; but are happy to present to the congregation, the morning and evening discourses.

Through a slight misunderstanding the lithograph, forming the frontispiece of this volume, was made larger than was intended and desired, and in this way the form and size of the present volume were necessarily changed. The pastor, charged with the preparation of additional historical particulars, originally contemplated little more than a chronological table, like that prepared by Dr. C. R. DEMME, and published, as an appendix, in the account of the Centenary Jubilee of St. Michael's church, Philadelphia. But, inasmuch as the form and size of the pages, were changed, and one discourse less than we expected, was furnished, and the desire was expressed, not only that the volume should be somewhat larger, but also that the period between 1761 and 1861 should be more fully set forth, the writer's "additional historical particulars" were greatly extended, and their preparation unavoidably delayed the publication of this volume much longer than he expected or desired. In the preparation of his part of this "Memorial," he has freely used Prof. M. L. STOEVER's "Reminiscences of Lutheran Ministers," published in the Evangelical Review, the Halle Reports, the records belonging to Trinity Church, the private Journal of Dr. H. E. MUHLENBERG, kindly furnished by Prof. F. A. MUHLENBERG, and various other sources. He has taken up the history,—where Prof. C. F. SCHAEFFER paused, and has carried it down to the close of 1861, which has, unexpectedly, also become the last of his pastorate at Lancaster.

It is not necessary for him to speak of the two discourses presented in this volume; they will speak for themselves. The history of an Evan. Lutheran Church, during a period of 130 years, is thus placed in the hands of our members, with the fervent prayer, that it may deepen and strengthen their attachment to the church of their fathers, its precious doctrines, and scriptural usages; and that they and their children's children may walk in the old paths, and ever "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever. AMEN."



S E R M O N

BY

Rev. Prof. CHARLES F. SCHAEFFER, D. D.



“A glorious high throne from the beginning is the place of our sanctuary.”—JEREM. 17 : 12.

The wise and benevolent manner in which the Creator has adapted the natural world to the physical and moral nature of man, has, in every age, afforded instruction and comfort to the devout believer. The peculiar organization of inanimate nature, and the various forces with which it is endowed, precisely fit it to supply the immediate wants of man. The light of heaven in which he walks or labors, benignly employs, but does not overwhelm, his powers of vision ; the sounds in nature, from the rustling of the leaf or the singing of the bird, to the loud echo of the water-fall or the still louder rolling of the thunder, may amuse or soothe or impress us, but cannot harm the delicate structure of the ear.—While nature, however, makes large concessions to human wants or weaknesses, it invites man to adapt himself, in his turn, to the unalterable laws by which the Creator has been pleased to control its operations. “While the earth remaineth,” said the Lord, as the sweet savour of Noah’s sacrifice ascended to heaven, “seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” (Gen. 8 : 22.)

To these regularly recurring seasons, our habits, our modes of thought and feeling, and our whole course of action have instinctively conformed themselves. By very gentle but, at the same time, irresistible processes, nature is continually educating our bodies and our souls. She insists that the labors of the day should terminate at the approach of night ; she vigorously sustains our love of action in the spring, demands our labor in the summer, and rewards the industrious with her autumnal gifts ; but then she pauses, and in-

exorably arrests the steps of man even with icy fetters. She admonishes him to reflect on the rapid flight of time, and to meditate on the solemn truth that another year has been taken from his short life, and that the eternal world—his future home—is not far distant.

If God has been pleased, by means of striking changes in nature, to give peculiar significance to that period of time which we call a *year*, and has trained us to count by years, he has, moreover, enforced that lesson by the voice of revelation. When he established a covenant with the people of Israel, which was designed to herald the advent of the Saviour of the world, one of its distinguishing features, which re-appears in the sacrifices, in the religious assemblies and in many a special ordinance, consists in the appointment of religious anniversaries.—At a later period, natural and religious influences led the Church also to express her consciousness of such a law of our position on earth, by the appointment of the festival days on which we gratefully commemorate the leading facts in the history of our divine Redeemer. This tendency of our nature, repressed and discouraged at times by one-sided fears of abuse, can never be entirely subdued; there are indications, which acquire increasing distinctness, that at not a remote period, Washington's Birth-day, and the Fourth of July will not constitute the only annual holidays of the whole nation, but be associated with others already sanctioned by the Church.

Among the institutions of Moses we find another reference to anniversaries, which not only embodies all the principles already mentioned, but is, besides, of so deep an import, peculiarly its own, that neither the jurist nor the theologian has yet developed its whole meaning — we refer to the semi-centennial season called *the year of Jubilee*, (Lev. 25 : 10). Unquestionably the law which commanded the Jews to hallow the *fiftieth* year, possessed a civil and political significance, as it widely influenced the tenure of property and the personal condition of numbers of individuals. But its religious character is also striking. The rare occurrence of the season allowed a generation of men to be born and to pass away, without sharing in its direct blessings; nevertheless, they knew that it would surely arrive and gladden the hearts of their children — for it was *the year of grace*, the year of liberty to the oppressed debtor, to him who sighed in bondage, to every burdened soul.—Did it not also proclaim to the devout and intelligent Jew, the grave and yet cheering truth that so, too, “the acceptable year of the Lord,”

(Isai. 61 : 21), the day in which "the Lord should suddenly come to his temple," (Mal. 3 : 1.) might linger long, and yet would surely come, and bring to a longing people all the grace and glory of the promised Messiah? What solemn reflections such a semi-centennial season awakened in the heart! How affectingly it taught the believer of old to survey the past with humility and gratitude, and to glance at the future with trusting faith and holy love!

When such seasons occur, after these long intervals, they produce deep solemnity of feeling; while they glorify that God, who, unaffected by the lapse of years, lives forever, they teach an instructive lesson respecting man's brief life on earth and rapid decay. Now, the present season and the very spot on which we are standing, unite in addressing such a solemn appeal to us.—Twice has the period of the Jewish Jubilee passed by, since, precisely one hundred years ago, a devout assembly occupied this spot. The Scriptures were read and applied, hymns of praise were sung, fervent prayers were offered—an event of deep interest occurred—the Corner-stone of this building was laid! But of that vast assembly of faithful pastors, zealous church-officers and joyful church-members, not one is here to-day! While that corner-stone has since reposed undisturbed in its bed, they have all disappeared—we, another generation, meet here to-day, to pay a willing tribute of honor to their memory, and to acknowledge with grateful hearts, the abundant goodness of the eternal God.

It is in strict accordance with the most elevated principles of our nature, and an expression, in the divine presence, of devout feeling, when a centennial celebration like the present is arranged. It affords us a new opportunity for strengthening our faith by the actual observation of the fidelity with which the Head of the Church fulfils his gracious promises; and, further, the clear view which it also presents of our own insufficiency and many infirmities, constrains us to say devoutly: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Ps. 115 : 1.)

In such a spirit the prophet uttered the words which we have already repeated: *A glorious, &c.*" He renounces all dependence on human wisdom, holiness or strength; he declares that God alone is his hope, and that the worship of God in his sanctuary, is the only comfort of his soul. The city of Jerusalem may fall, the temple pass away—but He that dwelt in the sanctuary would ever abide, as the constant friend and almighty protector of the faithful wor-

shipper. And the whole history of this congregation, founded as it was on the imperishable truth of God, attests that this sanctuary also, in a peculiar sense, has been "a glorious high throne from the beginning." To-day we declare in the presence of God, that we behold with our eyes the evidence of the precious truth that God is a faithful God, dwelling in the midst of his people. From very feeble beginnings this church arose—its infancy was cradled in storms—its faith was sometimes sorely tried; but in poverty, in loneliness, in sorrow and temptation, its early members remained steadfast in their faith. To this place of their sanctuary, where God from his throne of grace and glory, communicated light, hope and peace to their souls, they continued to cling with unconquerable tenacity. A current of holy faith and love seems to have uninterruptedly flowed through this place; and if any one of that multitude which was assembled here one hundred years ago, were now called up from his grave, he would first gaze at this temple, still standing in its beauty, but with expanded proportions and accumulating tokens of prosperity—at this worshipping assembly—at all the evidences of the peace, the faith and the love of the present flock and pastor, and, in wonder and holy gratitude, he would exclaim: "What hath God wrought!" (Numb. 23: 23.)

It has been deemed desirable, and is fitting, that a brief review of the history of this congregation should be presented on this occasion; it is this task which we shall now, as far as our limited time may allow, attempt to perform. It had been our original purpose to furnish a sketch of the whole 130 years—the period of the existence of this congregation. But the events of those years are so numerous and so important, that it is impossible to do justice to the subject or even give a mere chronological history in the space of an hour. We propose, therefore, to divide the whole into two parts. We shall attempt to trace the history of the congregation from its origin only to the era of the consecration of this church, and to show how it came that the *Corner-stone* was laid a century ago. If the *Consecration* of the church should lead to a centennial celebration five years hence, May 4, 1866, a suitable occasion will occur for any other speaker to resume the subject where we reluctantly pause, and to present the history of the century which succeeded the event commemorated to-day. Even if we confine ourselves to the period intervening between the origin of the congregation and the erection of this church, we must still beg for indulgence, in case our steady gaze at the flowing of the years should

lead us to forget the passage of the moments allowed to us on this occasion.*

Towards the close of the 17th century, or after the year 1680, the British colonies offered many political and other advantages to the adventurous who were disposed to visit this continent. The invitations of William Penn were accepted by many hundreds of German families, who found new homes in Pennsylvania before and after the year 1700.† Their spiritual wants were imperfectly supplied, and our first accounts of their religious condition, meagre as they are, describe the latter as deplorable. The efforts of a few zealous Lutherans who resided in Philadelphia, to procure a pastor, were only partially successful. The Rev. John Christian Schultze, who is to be carefully distinguished from Frederick and from Christopher E. Schultze of a later period, claimed to be a German student who had been ordained before he left his native country.‡ He appears to have been the first religious teacher of the Lutherans in Lancaster. The Register of Baptisms begins with the year 1730, and we shall probably not commit an error, if we assign the first entries to his hand. But he returned to Europe as the agent of the Lutherans in the eastern part of the State, and was commissioned

*The writer is indebted for the facts presented in this discourse principally to three sources:—First, copious extracts from the earliest Church Records of the congregation, with which he was most courteously supplied by the present pastor, Rev. G. F. KROTEL, who expended much time and labor in making them; secondly, the well-known *Halle Reports* (Hallische Nachrichten), the whole of which the writer searched for materials; thirdly, several of the biographical sketches of deceased Lutheran clergymen, which Prof. STROEVER has in regular succession published in the "Evang. Review," and which have so highly gratified the readers of that periodical.—The Lancaster congregation and its pastors are also occasionally mentioned in Dr. HAZELIUS's *History of the Church*, and in Dr. C. W. SCHAEFFER's "*Early History of the Lutheran Church in America*,"—No names, dates or facts have been admitted without satisfactory evidence from such sources of their accuracy. The materials selected by the writer have already overflowed the proper limits, and large masses of interesting relevant matter were necessarily omitted.

† The first arrivals of Lutherans from Germany, Sweden and Holland, in Georgia, New-York, &c., were much earlier. The Rev. ANTHONY W. ВОЕНМЕ, the German Lutheran chaplain of the court of St. James during the reign of Queen Anne, furnished some of the colonists with German books, consisting of Sermons, Arndt's "True Christianity," Francke's devotional works, hymn books, &c. Halle Rep. pp. 3, 4, 665, 793. Mr. ВОЕНМЕ had previously held an office in the Orphan House at Halle, from which he was transferred to London, where Prince George of Denmark assigned to him his honorable post at the court. His influence with Queen Anne induced her to exhibit in 1709 her royal munificence, like other distinguished persons, to Francke's Orphan House. See *Franken's Stift*, I. 303. II, 8. III, 316.

‡ Halle Rep. 7, 669.

to obtain pecuniary aid and to invite clergymen to visit America. He never resumed his labors in this country.

Large accessions were made at this period, between 1720 and 1740, to the German Lutheran population of Philadelphia and its vicinity ;* the rich soil and natural advantages of this region attracted many of them. Very few clergymen, however, at that early period, when the need of missionary labors in America had not been yet distinctly presented to the German mind and heart, were found among them. Those who did come forward, and who were faithful men, must have been directed by an impulse proceeding from their own hearts alone. One of these was the Rev. John Caspar Stoever. He had, like the Rev. Messrs. Hinckel and Falckner, crossed the ocean about the year 1725, in the capacity of a chaplain of a company of emigrants † who earnestly desired that their own holy faith should descend to their children. We find him in Lancaster in 1733, engaged in the work of preaching for a congregation which was organized and enjoyed regular services. On the 18th Sunday after Trinity in that year, he administered the Lord's Supper to as many as 149 communicants, and he records the names of other communicants on other occasions also. During the next two years, the public worship was maintained with comparative frequency, as the records of the Sunday collections show. Mr. Stoever's services, which had probably been those of a missionary, were then temporarily interrupted. On Nov. 7, 1736, however, he received a call, signed by the church-members in Lancaster, and thus appears to have been the first regular *pastor*. He and several members, including John Martin Weibrecht, furnished the congregation with a full set of communion furniture at their own expense. The spirit of the pastor and people is attested by the fact that they now erected their first church, which was solemnly consecrated by the pastor, Mr. Stoever, Oct. 28, 1738, on which occasion he again administered the Lord's Supper. The altar, which several liberal members had supplied, was of stone, surrounded by a walnut railing. The steeple of the church was furnished with bells. The organ, which was completed before 1744, was constructed by a skilful artist named George Kraft. That edifice stood on the

* For instance, a few years later, in the fall of 1749, twenty-five vessels brought 7049 Germans to Philadelphia, and in the following autumn not less than 12,000 arrived.—*“Early History, &c.”* pp. 96, 134.

† H. N. p. 667.

spot now partly occupied by the grave-yard, between this building and the present parsonage.

The men of that generation, which, in this respect, seems to have become nearly extinct, preferred long sermons; Mr. M. Barth furnished the pulpit of the new church with an hour-glass, or, to speak more strictly, a sand-clock, which measured one hour and thirty minutes. Mr. Stoever's successors appear, unlike so many of our own number, to have delivered sermons which were entirely too short, that is, not capable of being measured by the hour; it became necessary for Jacob Lochmann, five years after the consecration of the church, in 1743, to attach to the pulpit an iron rod which sustained the sand-clock in full view of the preacher and the hearers, thus securing to the latter sermons of a reasonable length in their opinion—one hour and a half.

Mr. Stoever continued to be the pastor during 1739, and for some months afterwards; the services were regularly continued. At this period he proceeded to a distant German settlement in Virginia, where he labored for many years as a faithful and successful minister of the gospel.*

After his departure the vacant congregation was exposed to severe trials. Several individuals reached Pennsylvania who claimed to be Lutheran clergymen, but who were in reality mere adventurers, or ministers who had been deposed in their own country. Of these the Church-Books complain in indignant terms. A German minister, named Valentine Kraft, † from the Palatinate, created considerable confusion in Philadelphia before Dr. Muhlenberg's arrival, as well as in Germantown and in other places. When his claims to consideration and confidence were ascertained to be unfounded, he proceeded to the interior of the State, and in 1743, he

* The great distance of his field of labor in the county of Spotsylvania, and a visit to Europe for the purpose of obtaining aid for the feeble church in Virginia, may have been the causes of his absence for a number of years from the meetings of the Synod which had been organized in 1748. At a later period he returned to Pennsylvania, and in 1763, presented himself to the assembled Swedish and German brethren composing the Synod. The fidelity of his labors during the long interval was joyfully recognized by them; the President and all the clerical and lay-members of the Synod cordially extended to him the right hand of fellowship, and he was unanimously received as a regular member of their body, (H. Rep. 1127). Three years afterwards, he attended the Synod at the time of the consecration of the Lancaster church; in the narrative of that event, Dr. MUHLENBERG introduces him as the pastor of the Lebanon congregation. He is now represented in Pennsylvania College, Gettysburg, by his great-grandson, Professor STOEVER, who is mentioned in a former note.

† H. Rep. 106, 170—174, 670, 1279.

made an effort to secure a position in Lancaster. His official connection with this congregation, even if only of a temporary character, is attested by occasional entries made by him in the Church-Books. He still preached here in 1748, but his adherents were few and remiss, and after that date he disappears from history. A Swedish minister, Rev. John Dylander, occasionally served the congregation in 1743 and 1744, and was acceptable.

It was at this era that the Rev. Henry Melchior Muhlenberg, the first of that name, was sent to this country by the Head of the Church.* Although he never felt at liberty to assume the pastoral charge of this congregation, as his great work employed him elsewhere, his deep personal interest in the Lancaster flock, and the vast services which he rendered to it, justify a brief allusion to him. His history, indeed, is so completely identified with many of the old congregations of our church in this country, that on any occasion like the present, he would necessarily occupy a prominent position. Most benignly has that interest which attaches to his name, operated on the heart of the Church, since the *Halle Reports*, which contain full and authentic records of his labors, have been made generally accessible. His name always had been revered as that of a faithful laborer in the work of the Lord, and of the founder of a family which ever afterwards rendered distinguished services to the Church.† But some of the noblest features of his character, among which was his deep, earnest, abiding devotion to those doctrines and those usages which are distinctively Lutheran, were suffered for a season to recede partially from the public view. It is now more generally known that Providence visibly directed his steps hither for great and holy purposes, that the highest Lutheran authorities in Europe officially appointed him, that he was a chosen instrument of Luther's God, and that to the day of his death he regarded himself not as the founder of a new church-organization, but as a servant of Christ, commissioned to extend the borders of the Lutheran Church of the Reformation, and to proclaim its life-giving doctrines in a new territory. He encountered vast difficulties occasioned by the poverty of the people, the enmity of false brethren and the operations of numerous sects.‡ These contests seemed to develope the singularly strong character of this faithful

* See "Memoirs, &c. of H. M. MUELLENBERG, D. D." by Prof. STOEVER, printed for the Luth. Board of Publ., Phil. 1856.

† Rev. Prof. F. A. MUELLENBERG of Pennsylvania College, is his great-grandson

‡ *Early History*, &c. p. 98. Halle Rep. p. 14, 17, 224, 348, 1199.

man. When he consecrated the new church in Philadelphia in August 1748, he and the Church Council publicly pledged themselves before God, as he himself relates,* that while God spared them and their church, no other doctrines should be preached in it save those of "the unaltered Augsburg Confession and all the other Symbolical Books."† This clause he inserted in many church constitutions which he afterwards wrote, and which are extant. And when, on the afternoon of the same day, he and other German and Swedish pastors ordained Mr. Kurtz, the first of that name, this excellent man was previously required to give a similar pledge that he would faithfully adhere to the pure doctrines of these confessional writings of the Ev. Lutheran church. ‡ In the days of these master-workmen, who were confessedly not less intelligent and conscientious than the men of any succeeding generation, the modern conveniences of a *qualified* or *conditional* acceptance of the Augsburg Confession, with a virtual rejection of the other Symbolical Books, and of the declaration that the doctrines of this Confession were "substantially correct," had not occurred, and could not easily occur, to a sound Lutheran mind.

There are men of a certain class, like Luther, Gustavus Adolphus or Washington, whose characters appear in such massive proportions, whose integrity, consistency and true nobility assume a position so august and commanding, that the spectator who surveys them at a distance, becomes conscious of a peculiar feeling of security and of positive enjoyment. The beautiful harmony in the features of such a character softens the inflexibility and even the severity,

* H. Rep. 285.

† The phrase "unaltered Augsb. Conf." which frequently occurs in historical and theological writings, does not refer to any modern alterations or mutilations of that Creed made by unauthorized persons in this country. This Confession had been officially recognized by the Church in 1530; ten years afterwards a change was made in the tenth article by some persons without the sanction of the Church, and this phrase was then introduced for the purpose of disowning that change *and any other*. The Lutheran Church recognizes no other text of it except the original and complete text of 1530, consisting of 28 articles, and appended to the German and English editions of Luther's Small Catechism, published by the Synod of Pennsylvania in 1855.—The "Symbolical Books" which Dr. MÜHLENBERG repeatedly mentions as constituting in his day, and, of course, in our own, the Creed of the Ev. Lutheran Church of Europe and America, are, in addition to the Augsburg Confession, the following:—The Apology (Vindication) of the Augsb. Conf.; the Smalcald Articles; Luther's Small and Large Catechisms; and the Formula of Concord. The second English edition of the whole was published in 1854 in Newmarket, Va. by Messrs S. D. Henkel & Bros. under the usual title of "Book of Concord."

‡ H. Rep. p. 77.

which are inseparable from a lofty, well-balanced mind. And when that character is truly sanctified in its whole inner life, and invested with the drapery which divine grace alone can throw around it—when every bold feature is relieved by that serenely cheerful air of spiritual health which true religion imparts, we gaze in mute admiration on that wonderful creation of divine power and love; and, as we gaze, we are cheered, we are strengthened, and we gratefully adore the Giver of all good. Thus, too, there are times when we are discouraged by the difficulties of our own age, when we dread the sacrifice of our church doctrines and usages, or shrink from the adoption of foreign opinions and measures, or mourn over the absence of union and harmony in the Church, and over the manifestation of petty strifes, of paltry evasions and a vapid theology—*then* we begin to tremble lest we ourselves or others of our day may be guilty of a neglect to seek after the Spirit of Christ. It is at such times a relief to turn to the contemplation of that apostolic man, Henry Melchior Muhlenberg. We bless God that such a Lutheran pastor, so sound in the faith and so devoted to his venerable Church, so true to Christ and so holy in heart and life, so meek and yet so heroic, so gentle and yet so firm, so free from narrow prejudices and yet so incorruptibly faithful to the cause of divine truth, was chosen by the Lord for the work of carrying the doctrines of Luther's Reformation to the remote regions of America. He stands before us in his history and the permanent results of his labors, as a model of a Lutheran pastor, still rebuking the unfaithful, still speaking soothing words to the desponding, still guiding all who will follow, to the Redeemer whom he loved and adored.

When this remarkable man first came to Philadelphia in November 1742, he at once commenced the work, with divine aid, of consolidating the dispersed flock which he there found. His comprehensive mind and energetic character, as a missionary, soon conducted him to other points also. After having laid the corner-stone of St. Michael's Church in Philadelphia in less than five months after his arrival, he appears to have visited Lancaster in December, 1743, where his personal character as well as the unction of his preaching must have deeply affected the people; in one of his reports of that period he makes the following remark in reference to the debt incurred by the building of the Philadelphia church: "Our Lutheran brethren in the faith, in a new town called Lancaster, 60 miles from Philadelphia, have sent us a sum of money equivalent to

100 German dollars.”* When we consider the limited means of the men of that day and the comparatively greater value of the precious metals, this voluntary donation by the Lancaster brethren may well be termed a munificent act, indicative of a noble and zealous spirit.

At this period, however, it pleased the Lord to subject the Lancaster congregation to a sore trial, which is full of instruction to later ages. A spirit of discord appeared, which attempted to profane the garden of the Lord, and banish truth and love. It was not gross vice, it was not unblushing infidelity, it was not any fraudulent business transaction that then convulsed the church; for such dangers, which at once reveal their own character, the people were well prepared. We possess, in reference to the whole series of events, the testimony of Dr. Muhlenberg himself, recorded by him after his long continued efforts in the case, sustained as these were by fervent prayer, had made him personally acquainted with all the facts. The danger proceeded from the peculiar form of one man's unfaithfulness to the orthodox doctrines of the Lutheran Confessions. That man professed to be a Lutheran, and never, so far as the records show, denied the Trinity, nor the inspiration of the Scriptures, nor similar features of our creed. But he availed himself of his position to undermine the confidence of Lutherans in their church creed, insidiously suppressed or ridiculed our holy faith generally, and dishonestly betrayed a confiding people. We shall merely give a general view of the case, and refer to the copious statements respecting it which are accessible to all in the Halle Reports.†

Dr. Muhlenberg states in the year 1747 that the Lancaster congregation which had previously counted large numbers of members, was at that time thrown into the utmost disorder. They had, probably before his own arrival, transmitted through a Swedish merchant of Philadelphia a memorial to the arch-bishop of Upsal in Sweden,‡ a dis-

* H. Rep. p. 22.

† H. Rep. p. 67—75, 82, 230—233, 673, 1353—4.

‡ “The Church in Sweden—has somewhat of an episcopal constitution, but this episcopacy is maintained upon the ground of convenience, of *political expediency*, and not, as is the Episcopacy of England, upon the assumed principle of apostolic succession.”—*Early History, &c.*, pp. 30, 31.—“The inhabitants of Sweden are Lutherans, and have retained the episcopal mode of church government, though they do not, like the English Episcopal church, reject consistorial or synodical ordination,” *Hazelius's History*, p. 53 note. Mr KURTZ's ordination is an apt illustration; see Hal. Rep. p. 676, and especially pp. 852 and 1128.

tinguished representative of the Lutheran church, and entreated him to send to them, (in Dr. Muhlenberg's words), "a teacher according to the Holy Scriptures, the Augsburg Confession, and the other symbolical books." With their characteristic liberality they also sent a sufficient sum of money to defray the expenses of the long journey. At this time there was a young man, named Nyberg, living in the family of an influential Swedish nobleman, in the capacity of a private tutor. He had originally studied civil engineering as a profession. He hastily acquired a superficial knowledge of theological science, and then, through his patron, applied for the situation in Lancaster to the Swedish church authorities. He solemnly pledged himself to adhere to the Symbolical Books, and was commissioned to proceed as a Lutheran clergyman to America.—But he had secretly adopted the doctrinal views of another body of Christians, whose interests alone he intended to promote. He was received in Lancaster, says Dr. Muhlenberg, as an angel of God, and administered the Lord's Supper for the first time on the third Sunday in Advent, 1744. So attractive was his manner of preaching that multitudes of other denominations regularly frequented the services, and the old church was soon considerably enlarged in order to receive the increasing number of admiring hearers. Many souls appeared to be awakened, and the preacher was regarded as a "burning and a shining light.* Then he commenced to mutilate the Lutheran doctrines of Christ's Person, natures, office and states, and ridiculed those of repentance, faith, sanctification and prayer. It is necessary to remark here, in order to do justice to Dr. Muhlenberg, whose conflicts with this man and his party were long continued and severe, that the venerable patriarch, like all the godly men sent hither from Halle, was conscientiously all that his name imparted—a *Lutheran* minister of the Gospel. These men were trained in the school of the devout Spener, whose well known work: "Plain exposition of Christian Doctrine, according to Luther's Small Catechism," possessed in their eyes almost the sacred character of a symbolical book. Spener here teaches that Baptism is sanctified by the Lord and constituted to be not only an external application of water, but also an internal and spiritual "washing of regeneration." (Tit. 3: 5), and that the communicant receives not only bread and

* "He was a man of keen susceptibility, of strong passions; and, had his training been thorough, his understanding enlightened and solid in proportion, he might have become long and eminently useful, &c." *Early History, &c.*, p. 111.

wine at the Lord's Table, but also the true and essential body and blood of the Lord Jesus, in a sacramental manner. Thus Dr. Muhlenberg gladly reports instances which revealed distinctly "the grace of Holy Baptism" in the case of children,* and his reverence for the Sacraments as means of grace exhibit him as a genuine disciple of the school of Arndt, Spener and Francke. Such doctrines or others which were very precious in his eyes, were diluted or decided or misinterpreted and virtually scorned by Nyberg.

Let us here properly understand a feature in Dr. Muhlenberg's character, the singular beauty and harmonious proportions of which have not always been properly understood and appreciated. His personal relations with members of other denominations were moulded not only by the nicest sense of honor, but also by the spirit of pure Christian love. There were many Presbyterian, Episcopalian, German Reformed and Moravian clergymen and laymen with whom he frequently came in contact, and among whom he counted many personal friends, besides the German Reformed Pastor Slatter.† He valued them and loved them as Christian brethren, and respected all their rights and religious convictions; the difference in their doctrinal views could not possibly embarrass or even cast a shadow on their delightful social and private intercourse. Persons of other denominations testified to the edifying influences of his sermons, although these, as he himself relates,‡ plainly showed that he was a Lutheran in doctrine. He and good men of other ecclesiastical names entertained mutual respect; each honored and loved the other as an honest, conscientious Christian man. But Dr. Muhlenberg did believe that every man should act honestly and consistently. He would probably never have disturbed Nyberg in the possession of the Lutheran name, even if Nyberg, as a private individual, had differed widely from the doctrines of the Church. But when this man availed himself of his ecclesiastical name and official position for the purpose of misguiding uninstructed Lutherans, or corrupting the faith of the Church, or sowing tares "while men slept," and scattering around him the seeds of disunion and strife, Dr. Muhlenberg was not a man who could survey such a course with respect or only tacit disapprobation. He claimed that Nyberg, whose honest convictions he, of course, did not desire to control, should either believe and teach as

* H. Rep. p. 158, 207, and *Early History*, &c., p. 125.

† H. Rep. p. 502,

‡ H. Rep. p. 503.

he had officially pledged himself to do, and then retain the Lutheran name, or else, as every man is perfectly at liberty to do, should adopt any other denominational appellation that expressed his faith, and, like a free man, should avow his real sentiments and retire from the false position which he held—then he would be an honest man, worthy of confidence and love.

Now when he bore witness against Nyberg's disingenuous course and attempted to defend the faith of the Lancaster congregation, this man and his adherents gravely expressed doubts of Dr. Muhlenberg's piety, represented him as a very dangerous man, and with pretended charity expressed the fear that his tenacity in adhering to the old and established Lutheran system of faith was little less atrocious than the sin against the Holy Ghost. And one of Nyberg's clerical friends afterwards visited the next pastor of this congregation, Mr. Handschuh, for the purpose of denouncing the German Universities, including Halle, as Satan's schools, and, as if invested with omniscience, of deploring that the members of the consistories, the pastors in Berlin and elsewhere, were unconverted persons, as well as of informing him that no true servant of Christ could adhere to the Lutheran Church and its government with a good conscience.

While Dr. Muhlenberg sorrowfully complains of such persecution, he expresses his pleasure that the faithful Lutherans were led by these controversies to study the Bible and the Catechism with new zeal. He himself seems from this period to have strictly adhered to his practice of inscribing, particularly in the Church Books of congregations exposed to danger, a solemn declaration, the substance of which, as he reports * in the case of a church in Maryland near the Monocacy, was the following: "We, German Lutherans, hold to the holy Word of God in the prophetic and apostolic writings, and, further, to the unaltered Augsburg Confession and the other Symbolical Books."

The difficulties continued during the years 1745 and 1746; even scenes of violence occurred, and legal proceedings were instituted, after the British Governor's advice that the matter should be adjusted by the German and Swedish clergy, had produced no result. In the latter year Pastors Muhlenberg and Brunnholtz visited Lancaster, confirmed the faith of the genuine Lutherans, and exhorted all parties to maintain a spirit of Christian peace. The former preach-

* *H. Rep.* p. 231, 235.

ed on the parable of the barren fig-tree (Luke 13 : 6-9), * and his wise and energetic measures, which were sustained by judicial decisions, ultimately compelled Nyberg to withdraw from the contest. After July 1748 this man finally departed from Lancaster. When all the circumstances and the necessary legal documents were subsequently communicated to the Swedish archbishop and the consistory in Upsal, Nyberg's commission was revoked, he himself was disowned, and, in consequence of his infidelity to his ordination vows and his many delinquencies, formally deposed from the ministry. † In October 1746, Rev. Gabriel Naesmann, the Swedish pastor of the Wicaco church, ‡ who nearly two years afterwards appears as a member of the first Synod and assisted at the ordination of Mr. Kurtz, addressed an earnest letter to the Lancaster congregation, signed by himself and many other faithful Swedes; he urged the members to renew their pledges of adherence to the old Lutheran faith of their fathers, and to emerge from their recent troubles with new fidelity and zeal.

As we may easily conceive, the congregation presented a mournful aspect to the eyes of Dr. Muhlenberg, when he repeated his visit in June 1747. The members had entreated him and his colleague Brunnholtz to provide them with a faithful pastor. Mr. Kurtz, who was not yet ordained, but labored as a catechist in Tulpehocken, consented to divide his time between the two charges until a pastor should arrive, || and accordingly spent two weeks at his original post and then the same period in Lancaster, where the divine blessing visibly attended his labors. The Philadelphia pastors occasionally visited the place also, for the purpose of administering the holy Sacraments.

At length the appeals for aid which had been sent from America to Dr. Ziegenhagen of London, the Lutheran court chaplain of George II., as well as to Halle, ¶ were successful, and Rev. John Frederick Handschuh arrived; he reached Philadelphia April 5,

* H. Rep. p. 74.

† H. Rep. p. 73 note, 187, 573.

‡ "Half a mile below the southern limits of the city of Penn, stood the Swedish church of Wicaco—built in 1669 &c." *Early Hist.*, &c. p. 22.

|| H. Rep. 76, 230.

¶ The Rev. Dr. and Prof. Gotthilf Augustus Francke (died Sept. 2, 1769) who is so frequently mentioned in connection with Dr. Ziegenhagen, labored long and faithfully in Halle as the successor of his distinguished father, Augustus Hermann Francke, (the founder of the Orphan House), who died June 8, 1727. The former is described as *the only son* of the elder Francke, and as Pastor and Professor in Halle, in "Franken's Stif-tungen" Vol. II. 266, III, 15,

1748, and soon afterwards proceeded to Lancaster, accompanied by Pastors Muhlenberg and Brunnholtz.

Mr. Handschuh, who was born June 14, 1714, had, in the kind Providence of God, not only received an excellent education, but was also placed under very happy religious influences, and at an early period gave his heart wholly to Christ. He was ordained in 1744, and assumed a pastoral charge in Saalfeld, in one of the Saxon duchies. The call from America seemed to Dr. Francke to indicate Mr. Handschuh as the individual who possessed suitable qualifications for the proposed work. As a self-denying, conscientious man, he accepted the call, and was regularly commissioned by Drs. Francke and Ziegenhagen.

He preached his first sermon in Lancaster May 3, 1748, and, two days afterwards, officiated in Earltown, (the modern New Holland), 14 miles, as he states, from Lancaster. Mr. Muhlenberg and his colleague had previously, in April, reorganized the distracted congregation and installed a new Church council. It was finally determined that Mr. Handschuh should become the provisional pastor of the congregation, and he accordingly preached his introductory sermon on May 26. He describes the town of Lancaster of 1748 as a place containing about 400 dwelling houses, to which rapid additions were constantly made, and remarks that it was inhabited chiefly by Germans. The congregational school which he established, was soon crowded, and the English, Irish and German pupils who applied for admission, could not all be accommodated. His labors in the pulpit—during his pastoral visits—at the frequent meetings of the church officers—and among his catechumens, were eminently blessed. The removal from Lancaster of those who had agitated the congregation, materially tended to establish union and peace. On August 4, the number of communicants was 185, and in December, on the 2d Sunday in Advent, he confirmed 43 persons. His labors were incessant; he preached in Lancaster, in Earltown, in York and many other places, with incredible zeal, and even severe hemorrhages from the lungs which ensued, could not long compel the indefatigable man to rest from his labors. The church edifice also, the foundation of which was beginning to yield after the previous enlargement, was repaired, in consequence of his earnest and repeated admonitions.

In June 1749 the second meeting of the Pennsylvania Synod was held in Lancaster. The Lord's Supper was administered on that

occasion (June 4,) and it may be mentioned as an illustration of the spirit and forms of the church discipline of that period, that, at the preparatory service, a penitent appeared before the congregation and publicly entreated all to forgive the past evil and offensive course of conduct of which he had been guilty.* On Sunday afternoon, Mr. Handschuh relates, the members of the Synod, with other guests, sixty in number, went in procession to the private residence of a member of the church council, where they dined. While the guests were at table in the different apartments of the house, devout hymns were sung by each group, and Mr. Conrad Weiser, a man highly distinguished in the early annals of Pennsylvania, accompanied by an Englishman who held a high position in the government, visited each banquet-chamber in succession; both expressed the great satisfaction which the good order observed by the clergy and the company generally, afforded them. The pastors and church-members did not, even in seasons of relaxation, forget that they were professing christians.†

The number of communicants at Easter in 1750 had risen to 243. Mr. Handschuh's health was very frail, and often confined him to the house. But he had fortunately secured at this period ‡ "an help meet for him," and was married May 1, 1750 in his church, on which occasion Dr. Muhlenberg officiated in the presence of several clerical and other friends, including Conrad Weiser, who had been specially invited. He mentions in his journal the arrival and the departure of his honored guests on the auspicious occasion, but mysteriously forbears to tell the happy event itself which brought the company together. It appears, however, that when Mr. Handschuh selected a wife among the daughters of the land, some of the people regarded the transaction as a congregational matter—an opinion, which in many a later similar case, has been revived—while Mr. Handschuh had deemed it his privilege to consult his personal feelings alone, and had not submitted the election of the pastor's wife, like that of the pastor himself, to the suffrages of the congregation. The dissatisfaction which various individuals manifested, and which threatened to circumscribe Mr. Handschuh's usefulness very seriously, prepared his mind for a change in his pastoral relations; and, as he had in reality rather been a provisional than a set-

* The discipline of the Church is also strikingly illustrated in an extract given in *Early History, &c.*, pp. 120, 121.

† H., Rep. 405, 406.

‡ Ev. Review, 1855, p. 153, Memoir of Rev. J. J. Handschuh.

ted pastor, he consented to accept a call to labor in Germantown. His departure was deeply lamented by many estimable members. He preached his farewell sermon on the Sunday Cantate, May 5, 1751, to a weeping congregation, and in the following week proceeded to his new home in Germantown. He afterwards removed to Philadelphia, where he died October 9, 1764, as pastor of the German congregation.

After his departure from Lancaster, this congregation was temporarily supplied by at least three individuals during 1751 and 1752. The first was the Rev. Tobias Wagner, a pastor from Wurtemberg, who had accompanied a number of emigrants to New-England. After his arrival, he proceeded, however, to Pennsylvania, and was kindly received by Dr. Muhlenberg. He remained but a short time here, and then assumed a charge in Reading. A Wurtemberg student who had reached Pennsylvania in his wanderings, named Engeland, of whom we have no other knowledge, succeeded Mr. Wagner. He was followed by Rev. Mr. Wortmann, who had, before his departure from Europe, been the pastor of a congregation in the vicinity of Hamburg; he, too, after a short residence received a call from Reading, which he accepted.

The congregation, in the mean time, being anxious to enjoy the services of a trustworthy and settled pastor, had addressed a memorial to the Consistory of Stuttgart, Wurtemberg, by the advice of Mr. Wagner, in which they expressed a strong desire that a competent person should be selected and commissioned to labor as their pastor. The distinguished ecclesiastical authority to which they appealed, appreciated the character and spirit of the Lancaster Lutherans, and in May 1752, after careful consideration, unanimously selected the Rev. John Siegfried Gerock for the post. This excellent man, who had been already ordained by the consistory of Darmstadt,* reached Lancaster in March 1753, and officiated as the pastor of this congregation during the period of fourteen years, until, in the spring of the year 1767, he accepted a call from the German Lutheran congregation in the city of New-York, which had recently erected a new church. He at once, after his arrival, united with the Synod, the seventh convocation of which occurred in June 1754 in New-Hanover. Of his history scarcely any details occur in the Halle Reports, with the exception of the remark that he labored here with great fidelity, but amid much tribulation. At a

*Hazelius's Hist. p. 77.

later period, between 1773 and 1787, he re-appears as the pastor of the congregation in Baltimore, and the immediate predecessor of the Rev. Dr. Daniel Kurtz.*—One interesting document, formally signed and sealed, still exists, in which he solemnly declares, that with all the strength which God shall give him, he will endeavor to fulfil the commission assigned to him by the civil and ecclesiastical authorities of his country, and proceed to Lancaster, and, in accordance with the Symbolical Books, earnestly labor by pure doctrine and a holy walk to edify the congregation.

It was during the period of the pastorship of Mr. Geroock that the interesting event occurred, to the commemoration of which this day has been appropriated. While the congregation began to flourish in consequence of the divine blessing which signally attended the pastor's efforts to restore union and harmony, and to build up believers in their holy faith, the church edifice itself, even after the repairs which Mr. Handschuh had succeeded in effecting, exhibited visible signs of decay. The increasing number of members, moreover, and the encouraging evidences of continued and rapid accessions, demanded a building of more liberal dimensions. A congregational meeting was held January 1, 1761, after much anxious deliberation among the members; the whole subject was conscientiously discussed, and, as an existing German document sets forth, it was resolved "deliberately, voluntarily and firmly" by all the members that their duty to God, their own religious wants, and those of their children, and the honor due to the Saviour, imperatively demanded that a new church should be built, in order that therein the word of God might be preached and the holy Sacrament administered, in accordance with the unaltered Augsburg Confession. It was also decided that a certain lot, which is the one on which this church now stands, should be forthwith purchased.—The latter resolution was at once carried into effect. This action was ratified at another congregational meeting held a few days subsequently, and the whole task of erecting the building was assigned to Mr. Geroock and three elders, Adam Simon Kuhn, Bernhard Hubley and Frederick Jayser. These men were in earnest as their large subscriptions and their prompt action fully demonstrate.

It was also resolved that the Synod should be invited to hold its annual meeting on Trinity Sunday, May 17, in Lancaster, in order that, on the succeeding Monday, the *corner-stone* might be laid in

* Hazellius's Hist. pp. 94, 114, 147; Ev. Review, 1857, p. 525.

the presence of the assembled synodical members. The invitation was cordially accepted. The brethren, including Dr. Wrangel, the universally beloved and cherished Swedish Provost, arrived on Saturday, as well as Dr. Muhlenberg and other pastors, Kurtz, both the elder and the younger, Bryzelius, Schaum and Borell; all were most courteously received by the pastor and his efficient church officers. The services on Sunday, conducted by the several members of Synod, proved to be a spiritual feast to the assembled guests and to all other devout hearers of the Word.

The great day now arrived! On Monday morning, the 18th of May, 1761, one century ago, the members of the Synod repaired at an early hour to the residence of pastor Geroock, and, together with himself and all the officers of the church,* signed a document which was to be deposited in the corner-stone. This document, of which no full copy is known to exist, related the whole previous history of the congregation in detail, and then declared that the sacred edifice which the corner-stone was intended to sustain, should be called "The Church of the Holy Trinity," and be consecrated solely to the cause of evangelical truth, as that truth is taught by the apostles and prophets, and set forth in the pure, unaltered Augsburg Confession.

At 10 o'clock the members of the Synod and others, went in procession to the old church, and Rev. Dr. Muhlenberg delivered a discourse on the 60th chapter of Isaiah; after the service all proceeded to the immediate vicinity of the corner-stone. The foundation of the new building had already been constructed, and the walls had been raised to a height of several feet; the corner-stone was also ready, exhibiting a cavity in the centre, but did not yet occupy its appointed place. The whole assembly, standing in a devout attitude, united in singing several stanzas of the favorite German Church hymn, beginning with the words: "*Sey Lob und Ehr' dem hoechsten Gut.*"† Then Pastor Geroock read aloud the document which has already been described, transferred it to a small box, and deposited the whole in the corner-stone; after this act the stone

* They were the following:—Elders and Trustees: Adam S. Kuhn, Michael Gross, Bernhard Huble, Frederick Jayser, Gerhard Brenner, Ludwig Laumann.—Deacons (Vorsteher): Christoph L. Mayer, Martin Laumann, Carl Schneider, Adam Hambrecht.

† This hymn is the only one which is known to have been composed by JOHN J. SCHUETZ, a counsellor at law of the city of Frankfort on the Maine, and an intimate friend of SPENER; he died in 1590.—It has been translated ("All praise and thanks to God most High, &c.") and inserted by Miss C. WINKWORTH in the Second Series of *Lyra Germanica*, p. 196.

itself was reverently removed to its proper place, in the name of the Father, and of the Son, and of the Holy Ghost, and firmly secured. Dr. Wrangel now came forward, and with a mallet struck the stone thrice, and offered a short prayer. Every clerical and lay-member of the Synod, and every church-officer in regular succession approached the stone, raised the mallet and by distinct strokes on the stone, of the same mystic number, indicated that his heart prayed for the completion and perpetuity of the building. Again did the vast assembly sing to God's praise one of our old and magnificent German church-hymns, and then each spectator devoutly retired, carrying the blessing of God with him.

The members of the Synod withdrew to the parsonage, where the hospitable church-officers had caused a table to be spread, which bountifully supplied the wants of the honored guests. As the whole day constituted a festival, synodical business was entirely suspended by the brethren. In the afternoon they proceeded, by the invitation of several members of the congregation, who were also the magistrates of the town, to the Court-house. Here an exhibition, prepared for the occasion and consisting of speeches delivered by several pupils of the school and of various pieces of music that were admirably performed, furnished the guests with an agreeable recreation. The evening was passed at the residence of Mr. Michael Gross, an elder, whose delicate hospitality provided for the clergy an entertainment of instrumental and vocal music; the tasteful and happy adaptation of the pieces to the grave, clerical character of his guests, did not fail to obtain a respectful recognition.

These simple details we have now presented, not only because they are really interesting and instructive in themselves, but also because the church-officers on that occasion resolved that the pastor should preserve an account of the solemnities of the day, and afterwards exhibited anew their solicitude by requesting Dr. Muhlenberg, whose narrative still belongs to the treasures of this church, to inscribe the whole in the Church Book, for the sake of their children, to whom the narrative would naturally be deeply interesting.

The work of building the church appears to have been steadily and prudently continued, while, at the same time, Mr. Geroek's labors were, as heretofore, faithfully and successfully performed. At the meeting of the Synod, a year after the laying of the cornerstone, he reports the baptism of nearly 280 children for Lancaster and Beaver Creek, which, even if the modern disproportion between

the number of communicants and of baptized children be taken into the account, would indicate that the number of communicant members may have ranged from 700 to 1000. Forty persons, including one Roman Catholic, were confirmed in the same year. The German School, which was sustained by the pecuniary contributions of the members, was crowded to its utmost capacity, and then admitted 90 children.

At length this church was completed, five years after the event which we commemorate to-day.* Again the brethren assembled, including the pastors, Dr. Muhlenberg of Philadelphia, Kurtz, Sr, of Tulpehocken, Kurtz, Jr., of Earltown, Stoeber of Lebanon, Krug of Reading, and others. On the 4th of May, 1765, on the Sunday *Rogate*, this building was solemnly consecrated to the worship of the Triune God. The solemnities of the occasion our time does not permit us to describe—another speaker on a future occasion may appropriately commemorate the pleasing event. Then, too, a favorable opportunity and time will be secured for describing that brilliant succession of pastors whom the Lord has, during the past century, sent to this congregation. These were, first, the gentle and eloquent Dr. Helmuth, who laboured here ten years, and then was called to Philadelphia; the tender exhortations which he there addressed to us in our childhood at the Sunday afternoon catechetical exercises, when the children of the congregation recited the Catechism, made ineffaceable impressions on many youthful hearts. He was succeeded by the energetic and scientific Dr. Henry E. Muhlenberg, who died here, after a faithful pastoral service of 35 years. Then appeared the noble-minded and wise Dr. Endress, who also died here, after his useful labors had extended over 12 years. The guileless and indefatigable Dr. Baker succeeded, whose

* Dr. MUHLENBERG has left a detailed account on record of the proceedings at the *consecration*. At a preliminary meeting of the pastor and church-council, which, at their special request, he also attended, the liturgical services which were to be held, were minutely arranged. The place of every individual in the procession, the order of the hymns, prayers, scripture portions, choral performances, &c., were all determined. Dr. M. adds that the programme, which he gives in full, had been observed in the most successful manner, and concludes with a serious admonition to succeeding generations, for whose satisfaction the statement is made, to remain faithful to the Redeemer; he applies in moving terms the words:—"Hold that fast which thou hast, that no man take thy crown." Rev. 3: 11.—The following were the church-officers at the time:—Elders and Trustees: Adam Kuhn, Michael Gross, Bernhard Hubley, Gerhard Brenner, Ludwig Laumann, Michael Hubley.—Deacons: Christian Werth, Caspar Singer, Carl Klug, Veit Mueller.

pastoral services, continued during 25 years, were also eminently blessed. And then, eight years ago, the present esteemed pastor was called to this post; and his labors, if the Lord spares his life, and the present auspicious state of the congregation is an index, will be as long continued and as abundantly useful and blessed, as those of any of his admirable predecessors.

Permit me to remark in conclusion, that 100 years ago, a document was placed in the corner-stone of this church, testifying before God, that this building should be consecrated to the worship of God, in accordance with the pure, evangelical doctrines and the time-honored usages of our own venerable Church. To-day, precisely 100 years afterwards, we stand here in the divine presence, in order to inquire whether the vows of the builders of this church have been held sacred by their successors. And here, in that presence, we now publicly declare, that, as far as a careful survey of the history of the past century authorizes us to speak, the solemn obligations so long resting on the congregation that has worshipped here, have been observed conscientiously, inviolably and uninterruptedly, to the present day. Each pastor, since the building has been erected, was a man honored by the Church and by all others as a clergyman of eminent natural abilities, developed and refined by judicious early culture and subsequent attention to study—as an able preacher of the gospel — as a faithful pastor — as eminently pure and holy in heart and life, and, in reference to ecclesiastical points, confessedly a sound Lutheran theologian. What a magnificent scene the history of this church presents to our delighted view! What blessings have crowned the faithful, watchful care of the members for the purity of doctrine and for a corresponding holiness of life!—Brethren! As you value your souls, as you fear your Maker, as you hope for heaven, walk onward resolutely in the path in which former generations found light and comfort and peace! Let no timid feelings ever propose to you the sacrifice of one particle of your holy church faith and of your precious church usages; let no servile spirit ever prompt you implicitly to adopt the views or practices of strangers to your faith. You have in the creed and in the customs of your Church a glorious inheritance, transcending in historical splendor and intrinsic value and completeness any glittering gift which those who dissent from you, might offer to bestow. Let your faith, by God's grace, produce its intended fruit—holy hearts and holy lives. Then, when a second centennial celebration shall

occur, your children and children's children will appear on this spot, coming first from a visit to your graves. But they will not mourn on that festive occasion — it will be to them, as this day is to you, a day of holy Christian joy ; for they will commemorate anew God's faithful love to the children of his servants, and they will have the soothing conviction that, although you are no longer with them, yet your fidelity to divine truth and your humble, zealous imitation of Christ, have transferred you to happier homes—you will not be on earth with them—you will be with God in heaven forever !—Amen !



S E R M O N

BY

Rev. Prof. F. A. MUHLENBERG.



“Walk about Zion, and go round about her ; tell the towers thereof. Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following.—Ps. 48 : 12, 13.

The emotion of joy in the soul, my Christian friends, arises from the contemplation of present or future good. It has different degrees of purity, varying with the nature of the truths which excite it, being most excellent and rational, when it arises from a consciousness of possessing that spiritual knowledge, those spiritual dispositions and affections which qualify men for the duties of earth, and the rewards of heaven. This elevated kind of joy is found even in angelic minds ; its primal source being the bosom of God.

As there are different kinds of joy, so also are there different *outward manifestations* of it. These are not limited to individuals, but embrace in their extended range, families and also nations, living in every age of the world, under every diversity of climate, and every stage of social developement. With the general, they have had also their *special* seasons, for the manifestation of joy in an extraordinary or unusual degree. The yearly return of a birth-day, the celebration of a silver or golden wedding-day, in the case of individuals, or the annual or centennial festivals of nations, commemorative of their deliverance from bondage or oppression, have been made the occasions, to manifest by extraordinary external acts, the joyous elevation of their feelings ; and to congratulate each other, in cheerful song and lively music, upon the happy condition in which they were placed. They thus contemplated together the deliverance of the past, enjoyed the good of the present, and looked with hope to the future. Nor have these been confined merely to

secular occasions, joyous celebrations have formed part of every *religion* that has ever existed among men. They were a prescribed part of the ritual of the Jewish as they are of the Christian church. The Jews had their three annual festivals, their sabbatical year and their year of jubilee, when they sang the praises of the Lord, and rejoiced in all that he had done for their happiness as a people. The Christian religion likewise is not designed to diminish, but to increase our joys ; not to destroy, but to purify and chasten them, to prepare us by the songs and rational pleasures of earth, for the exalted and everlasting hallelujahs of heaven.

Thus encouraged, both by reason and religion, it is no wonder, my Christian friends, both aged and young, it is no wonder, that you have felt yourselves impelled to commemorate by appropriate ceremonies, to hallow and make profitable by suitable public services, the hundredth anniversary of the laying of the corner-stone of this noble structure, in which you now worship Almighty God, and to manifest to the world your joyous feelings by such an array of the beautiful flowers of the field, and such delightful strains of jubilant music. It has pleased you, through your respected vestry, to honor me with an invitation to participate in the festivities of this occasion, and to aid in rendering my humble contribution to the profit of this centennial celebration. It would have been my preference, as it was my expectation, to unite with you in this celebration not in this public capacity, but amid the great throng of less conspicuous participants. But your invitation, not my own feelings, led me to believe it a call of duty, to occupy this, under all the attendant circumstances, to me *unenviable* position. We propose therefore to address to you a few thoughts, which we regard as appropriate to this interesting occasion, suggested by the words of the Psalm already repeated: "*Walk about Zion, and go round about her ; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following.*"

You will surely not expect me, on an occasion like the present, to furnish you with an explanation, in the regular and formal way, of this passage of scripture, it will be used rather as a guide to such reflections of a general nature, as will be profitable and innocent, because based upon the unerring oracles of God's word. The tone of the verses you will observe is exceedingly joyous, it may be said without extravagance *exultant*, and we desire to present to you some of the reasons which should authorize and encourage you, to

indulge in the same joyful emotions. You are therefore authorized to rejoice, and to manifest to the world your joy on this occasion, when you look back on the past period of one hundred years, principally for *three* reasons: your church has been a *Christian* church; it has been a *Lutheran* church; it has been a *highly favored* Lutheran church. Upon these points we will dwell for a short time.

Now it may be premised, that the world and the scriptures differ materially in the choice, as well as estimate of objects to excite our praise, as they do in the extent of their descriptions. The former, whether looked at as individuals, or nations, are wont to make the eye, the sole agent to lead them to a conclusion. They judge merely by the external, whilst the internal or spiritual is generally altogether neglected or overlooked. They may be guided by the eye of reason in many cases, yet they are either unable or unwilling to use the keen and perfect eye of faith. When, therefore, they speak of individual or national glory, it is ever to celebrate the riches, the imposing display, the external manifestations of power, the large naval force, the well-constructed forts bristling with successive rows of cannon, protruding through massive walls, the immense and well-disciplined standing armies, the inexhaustible resources, the vast multitude of the people, the splendid victories of the troops by land or by sea. This they call *power*; these swell their enthusiasm. But it is not thus with the Scriptures. They view all these things in a different light. Whilst as means, under certain circumstances, they teach us not to undervalue them; they warn us not to regard them with such excessive admiration, as to do violence to the truth. They do not constitute the real greatness and power and glory, either of an individual or a nation, they are but the ornamented casket, whilst the rich jewel itself is contained within. All these things will avail nothing, if they be not accompanied with that favor of God, without which every thing else, however imposing externally, will be of no avail. How, for instance, would the world, even enlightened by reason, have despised, Moses with his simple rod at the Red Sea, or Elijah alone amid the priests of Baal, or Paul and Silas, with their feet in the stocks, in prison at Philippi, or the twelve trembling apostles of Jesus at Jerusalem, and have regarded the means in their hands, as altogether inefficient for the accomplishment of the mighty objects with which they were intrusted. Yet faith discerned the unseen and almighty power behind the cloud; the horses of fire, and chariots of fire; the earth-

quake bursting open the stout prison doors; and that unseen yet effective agency of the Spirit, operating with the rapidity and power of the viewless wind, through the ancient world, though fortified by the mightiest power, and defended by the highest intelligence, prostrating in its course all opposition, until it penetrated the very palace and mounted the imperial throne of the Cæsars. It is God that rules, and not men: "For thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth." This is true power and true glory, and in this we may joy; and here we may be sure, that our praises will never be extravagant or excessive. You will perceive by a close examination of this Psalm, that whilst the writer in the close of it speaks of the external beauty of the earthly Zion, "*her towers,*" "*her bulwarks,*" "*her palaces,*" the great burden of it is: "Great is the Lord and greatly to be praised, in the city of our God, in the mountain of his holiness"—"God is known in her palaces as a refuge," we have thought of thy loving kindness," "thy right hand is full of righteousness." These are *substance*, of which the others are but the shadow. The perfections of God, the manifestation of these for the defence of his people, their appropriation to their condition by the hand of faith, are the great things which the writer magnifies in his beautiful and poetic words. These therefore are the proper elements of our joy. Christianity is only the more complete display of these same perfections for the benefit of all believers. God authorizes you to exult, that you have been, and still continue a Christian church. This is both a duty and a privilege; and the extent of your joy need only be limited by the degree in which you are such a church. That you have been, and are such, needs no proof. The very name of this noble edifice, when erected by your forefathers one hundred years ago, "Trinity," testifies to the belief and spirit in which it was founded. This name at once suggests the grandest mystery of the Christian system. But the authorized records of your church, describe more fully in all the essential particulars, the principles which guided your fathers, when they laid the corner-stone of this house for the worship of God. *That stone was laid by believers in the Christian religion.*

But what is the Christian religion? Its essence, without the minute

details, the revelation of God's extraordinary love to the human race, in sending his only begotten Son into the world, "that whosoever believeth in him, might not perish, but have everlasting life." It is the source, and *only* source of our strength and happiness, for time and eternity. It is the wonderful counsel of the Triune God from all eternity, to rescue men from the bondage and misery of sin, and to make them ultimately co-heirs, with the "everlasting Son of the Father:" It is the history of the mission of the Son of God into the world, "in the likeness of sinful flesh," after a long period of preparation in the world for his reception, his life of suffering whilst on earth, the wonderful particulars of his earthly pilgrimage, from his birth in the stable in Bethlehem, to his resurrection and ascension to the right hand of the Father. It embraces the history of the establishment of the church of the Redeemer with its ministers, and its sacraments as one of the remedial instrumentalities for the recovery of man from his degradation and impurity; the agency of the Holy Spirit, the Purifier and Comforter to make these means effectual, to the regeneration and salvation of the souls of men. It explains fully the whole duty of man to God and to his fellow-men. It opens up with great distinctness the future, with its eternal joys and endless sorrows, as the strongest motives to a holy life; it illuminates the path-way of man, whilst it teaches him the use of the varied sufferings and trials to which he is exposed in his march to the heavenly Canaan; it unites into one brotherhood all mankind, and seeks to persuade them, by imitating the perfect example of Jesus, to renovate the earth and people heaven. It teaches them, that in the use of these means, in the simple exercise of faith in the crucified Redeemer, they receive as a *gratuity*, without any merit or worthiness on their part, all the blessings of the completed scheme of redemption, aid for every duty and station in life, every thing they need for body or soul on earth, and infinite, indescribable happiness in the new Jerusalem above. In these things we may safely and perpetually exult; for they will outlast all the fashion of this world. But not so with other things, however brightly they promise. Who, as an illustration, would have thought that the beautiful arch of States which lately made up our glorious Union, and spanned our country like the bow of promise with its bright colors of hope, for the oppressed of all lands, could so soon be broken into fragments? And yet it was the source of our highest pride and exultation, and we deemed it perpetual. How insecure there-

fore the trust and joy of men in any thing into which God and his religion does not enter. The works of men crumble to ruin, but his outlast, the solid world itself. Hence in this exult ever, this glorious religion of Christ—you cannot exhaust this theme; for neither these lofty arches, nor the eternal arches of heaven itself, with its thousand and ten thousand times ten thousand angelic voices can ever ring too much with such notes of sincere and hearty praise, for the inspired volume itself assures us: “*without controversy, great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*”

But whilst you may and ought to rejoice in these first and greatest of all truths, you may in a moderate degree also rejoice in others arising out of these in the course of God’s providential dealings with the church, and which you have as a congregation enjoyed for the last hundred years, and that is that you are an *Evangelical Lutheran Church*. For you this would be the same, whether you call it a *Lutheran Christian*, or a *Christian Lutheran Church*. You have been, and are a part of the church of Christ, which adopts that view of the Christian system, as Luther and the fathers of our church understood and defended it, in our Confessional or Symbolical books. Nor need you be surprised that we have asserted the fact of your being a *Lutheran* church, to be a proper subject for congratulation on this festive occasion, for you have a birth-right as Lutherans, in which you should ever glory, and for which you should not fail to thank God. It is not strange, that those who do not belong to us, who have had but little interest in us, and little or no knowledge of the principles of our forefathers, who have heretofore been obliged to see us through the medium of the German language, which they were not acquainted with, should have often looked down upon us, with indifference or even with contempt. They may be excused because their conduct has been due to a want of sufficient acquaintance with the subject; but not those who have been reared amongst us, and have without sufficient cause turned their backs upon the religion and church of their forefathers—who, from a false shame, have sold their valuable heritage for a mess of pottage. There is nothing in Lutheranism of which we need be ashamed; but enough in which we may justly glory. For the very name *Lutheran*, recalls to all properly instructed sons of the mother church of Protestant Christendom, the times of the glorious Refor-

mation; and the distinguished line of worthies, in church and State, in the cabinet and the field, who jointly by their valor and their learning, succeeded in breaking off the shackles with which truth was confined, and setting her free, and in emancipating the minds and souls of men from the iron bondage of ages. Our space will not allow us to dwell upon the great deeds, which, Luther and his associates at first, and his successors afterwards, accomplished for the cause of learning and rational liberty, since it is our design, as more in harmony with the occasion, to bring out more prominently the religious aspect of the question. Yet it may be said, in passing, and this is matter of congratulation, and that too without fear of successful contradiction, that the Lutheran church in the last three hundred years, from the days of Luther onwards, can challenge competition with any church, Protestant or Catholic, for the extent, variety and depth of the learning of its ministers and people. We hesitate not to make the assertion, from a sufficient knowledge of the subject, that she, the first-born of that beautiful company of regenerated sisters, is in these respects the equal of any, the second to none, though each other, we cheerfully admit, is herself greatly eminent. More we are not permitted to say at present; for the religious aspect of the question calls for fuller treatment.

Now we assert in *the first place*, and this is a fundamental question, that if any one denies, that the Reformation was the result of divine agency, or that the Lutheran church is a part of the Holy Catholic or Christian church; he is either a wilful or ignorant *atheist*, so far as the existence and active agency of God are manifested in the way of his providence and grace. For the seal of God has been impressed upon the work of the architects, and as we learn the genuineness of a seal, either by looking at the original or its impression upon the wax; so by the same impression on individuals and society, we learn the agent who caused it. God will not give the seal of his approbation to that, which does not proceed from himself, or his authorized agents. But God did set his seal to the work, in the hearts, lives and glorious deaths of millions who have been born, reared, and passed off the stage of action, in the bosom of the Lutheran church. The work proved its genuine character by every test, which men or devils applied to it, in the course of its wonderful origin and progress. And as Paul said to the Corinthians, many of whom doubted his apostleship: "If I be not an

apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord," so could Luther and his coadjutors "put to silence the ignorance of foolish men." To this we might add, that it could not be the work of Satan, nor that of man; it was too good for the former, too mighty for the latter; and hence we must conclude, with the motto on Luther's monument at Wittenberg:

"Is it God's work, it will endure,
Is it mens' work, it will pass away."

But it has not passed away, and will not pass away.

Besides this, they did not separate from the apostolical Christian church, but the corrupt branch of it, the Roman Catholic. They withdrew from her communion, because she had departed from the principles laid down by Jesus Christ and his holy apostles; and had introduced doctrines and devices of human invention, intended and calculated to bind the consciences of men, and bury under vile rubbish, brought down by "the drag-net of antiquity," the simplicity of the Gospel of Christ. They could not under such circumstances innocently remain within her fold, they obeyed therefore the command of God to come out from her and be *separate*, and thus they have been separated ever since, and for this they are entitled to our gratitude, and for this you may rejoice that you are Lutherans.

But this is not all. They rescued from the obscurity, in which it had been involved, from interested motives, by cunning priests, the cardinal doctrine of the Christian religion, justification by faith alone, without the deeds of the law; they brought out again the Holy Scriptures, which had been taken from the hands of the people, for whom God had given them, translated the whole body of inspired writings, both of the Old and New Testament, into the vernacular language of the people, that they might know clearly the foundation of their faith, and thus inaugurated that new era of light and truth, amid the blessings of which we now live. Still further. They published as the symbols of their belief, the three ancient general Creeds of the church, along with the other Confessional writings, to which they held; assigning greater prominence to the Catechism of Luther and the Augsburg Confession, which was presented to the brilliant assembly at Augsburg, and formed a lucid defence, of the principles of the Christian religion, as they understood them to be taught in the Holy Scriptures. It is enough here to quote what Leopold Ranke, a distinguished author of the

‘History of the Popes’ says of the Smaller Catechism of Luther : “Happy is he who nourishes his soul with it, happy he who holds it fast. For it possesses an imperishable power of consolation on every occasion ;” and to add of the Augsburg Confession, that it is a symbol which formed the basis of the Thirty Nine Articles of the Church of England ; that Dr. Bull, an Episcopal divine of great eminence, asserts it to be “the noblest symbol of the Reformed churches ;” and that it has been regarded by equally able divines of other sister communions, such as Dr. Jas. W. Alexander and others, as one of the best defences of Protestant Christianity.

Nor did they carry the spirit of reform to such an extent, as to abolish altogether the use of the ancient Liturgies, but they so purified, these venerable forms of prayer, handed down from the church Catholic before them, that they have been used without idolatry and for general edification, in varied forms, and to a greater or less extent, by all parts of the Lutheran church, since the days of the Reformation, to the present time. Neither however did they err, on the other extreme, by doing away with extemporaneous or free prayer, but guided by sound reason and scriptural principles, retained this also in their system of church discipline and order. They inaugurated likewise, that special system of religious instruction for the young, which is peculiar to our church ; and in the form of catechetical teaching of these Lambs of Christ’s flock, as it was practised in the days of the Reformers and their successors, they reached an elevation to which few, and that only in isolated cases, of the clergy in sister churches attained.

But not to be too diffuse, the highest praise, to complete the picture, is that they were men, whose piety will bear comparison with that of any who have succeeded them, in the most favored period of the church militant since that time. *They showed the excellence of their principles, by the purity of their lives.* Luther himself was a man of the most eminent devotedness to God, “mighty in prayer,” “full of faith and the Holy Ghost,” — one who as a prince had power with God and prevailed. No one ever denied this, who was an unprejudiced observer of his life ; those who knew him *most intimately*, and this fact is high praise, could never speak of him, in these respects, without the greatest reverence and affection. Dr. Cox, who wrote his life, himself no Lutheran, has asserted, that he never studied any one’s history, “in whose integrity he had more confidence.” Though the same high praise cannot be

extended to the others, because Luther was a man of an *extraordinary* character, it can safely be said of them, that their lives were an ornament to the church to which they belonged, and to the cause of the Redeemer.

Having such a Lutheran ancestry from the great Reformation onwards ; descended from men whose constant aim was so manifestly, to promote the glory of God and the happiness of man ; noted for such depth of learning and holiness of life ; who accomplished so much for Germany and the whole civilized world, of whose labors also this church may be said to be one of the remote and beautiful fruits, you need scarcely be urged by your speaker to rejoice, on this hundredth anniversary of the laying of the corner-stone of this edifice. It seems to me, under the circumstances, even after only a partial and incomplete survey of their history, your ardor will need to be restrained, rather than encouraged, lest in the warmth of your admiration, you ascribe to them more than their just meed of praise, more indeed than they themselves would be willing to claim, or have others to bestow, for fear of robbing God of the glory. Avoiding this last extreme, you may also, for this *second reason*, proclaim to the world, on this festive occasion, your joy, on rational and scriptural grounds, without giving offence to any.

This thought brings us to the *last* reason, why you justly rejoice at present ; you have been a *highly favored church*. If the blessings enumerated in the preceding remarks be the greatest which earth or heaven could bestow, as is the truth, it has been one of the distinguishing elements of your history, that you have had the almost uninterrupted use and enjoyment of them, for an entire century, scarcely without an intermission. This ought to awaken your profoundest gratitude to God, and fill you with the most joyous feelings ; that amid all the changes of this century, which has passed, both in Church and State ; amid the great destitution of Lutheran ministers in this land ; the difficulties and embarrassments of our infant church ; the trials of our country during the gloomy period of our revolutionary history ; you should have had no important interruption in the ministration of the means of grace. There were but *two* years, during the last century, during which you had no settled pastor ; and even then you were supplied by the pastors from Philadelphia. This is certainly worthy of profound gratitude ; whilst in many other places, the light was burning only dimly or altogether extinguished upon the altar.

Then in the *next place*, it was not merely an *ordinary* ministry, whose services you enjoyed. You heard in this morning's discourse, something of this series of worthy men, who have stood at varied periods within these walls; and we hesitate not to affirm, without at all wishing to disparage the ministers of other churches, that for learning, firm attachment to the principles of their beloved church, freedom from bigotry, ability *in* or *out* of the pulpit, active efforts to promote the glory of God, the happiness of men in general, the internal as well as external prosperity of the church, to which they specially ministered, they will bear favorable comparison with any of the contemporary ministers of any of the sister Protestant churches in this city, or in our entire country. Without a single exception, up to the present time, they have all been gentlemen of education, most of them of extended and varied culture, received either in the Universities of the Fatherland or our own Colleges, some of them having even acted as Professors in the educational schools of this land, whose learning and attainments were recognized by eminent scholars of this and foreign countries. They thus stand out as living exponents of the settled principle of their church, *to have men rightly qualified to divide the word of truth*, well acquainted with the original languages of Scripture, conscientiously making daily additions to their stock of knowledge, that no obstacle might thus be placed in the way of the free course of the gospel. They were firmly attached to the creed of their own church, which they maintained and defended, not with the blind enthusiasm of bigots, claiming infallibility for themselves, but with toleration towards others, who held also the great fundamentals of the Christian system. Thus at the consecration of this church, the Episcopal minister, Mr. Barton, aided in the ceremonies and conducted the evening service, and some of your pastors frequently and without compensation, performed services for the members of sister churches, especially the Episcopal, in baptizing their children and burying their dead. They co-operated also with other denominations in efforts to circulate the Scriptures, one of their number having been the *first* President of the Lancaster Co. Bible Society, and others afterwards occupying the same post. They had intercourse with others thus as Lutherans, and also as Christians. In their laudable efforts to promote their own, they did not forget the cause of Christ. Their highest glory was that Christ was preached, even though by those differing from themselves in the less essential details, and like Paul in this they rejoiced. They endeavored to promote the spiritual interests of the congregation they served, by

fidelity in the use of the divinely appointed means of grace, the preaching of the word in the house of God, and at the graves of the departed; the administration of the ordinances; regular visitations of the people, year after year, in health and in sickness. They visited and sustained by their influence the parochial schools of the church, as long as they were continued; and twice each week paid them special visits to explain the Catechism; to indoctrinate them in the principles of Christian religion and of the Lutheran faith. Besides all this, they gathered on Sunday afternoon, the young of the congregation into the church, and explained in familiar discourse, like fathers to their children, the doctrines and duties of our holy religion; and it is one of the pleasant recollections of my very early years, to behold the respected pastor walking amid, and instructing these Lambs of the fold; and many fragments of the beautiful hymns of our church in the language of the Fatherland, used on those occasions still linger in my memory, and awaken religious emotions. These young disciples were subsequently gathered into classes of catechumens, and after additional instruction, introduced into the full communion of the church; and by their faithful and assiduous labors, watered with many prayers and tears, the seeds of piety sown in their hearts grew up, some sooner, others later, for the honor of God, and their own joy and rejoicing in the great day.

Nor were their labors merely confined to the city, where in consequence of the size of the congregation they had enough to do; they visited the neighboring towns of Columbia and Strasburg, and the surrounding country, and preached to them "the unsearchable riches of Christ." Thus did they strive to commend themselves to every man's conscience in the sight of God; and God added his blessing to their efforts, his Spirit gave the increase, and many *thousands* of souls, during the last hundred years, have been gathered into the fold on earth, and many transferred to the rewards of a better world.

But they did not neglect the *external* prosperity of the congregation. The payment of the just debts, the support of the pastor and teacher, the poor of the congregation, the erection of the necessary church buildings, cleansing, repair, and necessary attention to them, providing a house for the pastor—these, were some of the objects which claimed their attention. Here too they saw the success of their labors; for at varied times, to suit the increasing wants of the church, they erected first in 1734, the small stone church in the

grave-yard, long since destroyed, then this structure as it formerly stood, then the graceful tower and steeple, then this renovated and magnificent temple for the worship of the God of their fathers, and through all these difficulties, in hard times, with an expenditure of upwards of \$50,000, they successfully carried, by their prudence and their patience, the people whom they served, so that at the present time, at the close of this centennial period, you can assert, with gratitude to God, we will soon be able to say that, which but for the unexpected troubles of the times, we expected to have said on this occasion, we are altogether *free of debt*.

But such an uninterrupted series of well-educated Lutheran pastors, could not have been had, if the *people* had not desired their services. Whilst therefore you should rejoice in the pastors you have had, you should not forget your lay-ancestors, who faithfully co-operated with them to bring to pass the present favorable results. "Like priest, like people," is true both ways; an ignorant un-Lutheran, or corrupt people will also have pastors to suit themselves. You should therefore rejoice that your ancestors were not such. They selected their own pastors, and the character of those you have had during the century that has passed, does credit to their Christian character, and sound judgment. They also after his election, attended faithfully upon his ministrations, aided him in his plans for their improvement, served as officers in the vestry, contributed liberally to his support and to defray the necessary as well as the extraordinary expenses of the congregation, and gave their services for the promotion of its welfare, when called upon. *These noble hearted Christian men should not be forgotten in the general joy.*

Lest you may however suppose me too much disposed to *praise*, it must be added by way of caution, that our forefathers were not angels, nor were they altogether free from difficulties and trials, in their spiritual or external history. Pastors and people were with all their good qualities, "men of like passions with ourselves," and were themselves conscious of coming short in the discharge of their duties. Some failed to improve the blessings of the gospel; some created difficulty in the vestry, some in the congregation; some deserted the principles of their fathers, whilst others "made shipwreck of their faith;" some refused to contribute at all, and others to the extent of their ability, in the noble objects in which their pastor and fellow Christians were engaged. There were congregational difficulties, anterior to 1761, as you heard this morning, they nearly

lost their church by the artifices of a man of corrupt principles, and subsequently, after the commencement of the second quarter of the present century, a few dissatisfied members withdrew, in consequence of the introduction of the English language; yet with these trifling exceptions, and with those charitable allowances for human infirmity, which universally characterize the actions of men, you may be justly thankful for the continued peace, good order, and harmony between pastor and people, which have constantly prevailed, and with the sweet singer of Israel may say: "Walk about Zion and go round about her, tell the towers thereof."

The latter part of these verses, furnishes us with the practical improvement of the whole subject. We are to walk about Zion; that we may tell it to the generation following for their edification. The present generation is to instruct the rising one, in the same principles they profess, that they be qualified to be worthy successors of their fathers, when they themselves shall sleep in the dust. And after having been instructed, as you have been this day, and whilst standing amidst these noble monuments of the Christian character and fidelity to the trust committed to them of your ancestors, what is your duty? Are you to tarnish the fair heritage, to which by your birth you are entitled, by being degenerate sons of worthy parents, and thus to bring down upon yourselves the displeasure of that God, who justly visits with the severest chastisements, those who having exalted privileges, and honored Christian parents, and careful Christian instruction, fail to make the proper improvement? Or is it your duty to imitate the same example of faith and patience which they have left behind—to follow them as they followed Christ? Plainly the latter. You are to be Christians as they were; firmly attached to the same faith as developed by the noble band of Reformers and Confessors of our church, sincerely concerned to promote the spiritual and temporal welfare of this honored congregation to which you belong. Think not that they did every thing, and that nothing is left for you to do; there is much more justly expected of you, because you have had more favorable opportunities and live in an age of still greater light; and still greater advances are yet to be made. Your ancestry and your present associations, with all the glorious memories of the past crowding up before you, call loudly upon you, not to be inferior but *superior* to them. Gladly avail yourselves of the enthusiasm, kindled by the services and recollections of this day, to determine by the grace of God "to walk worthy of the vocation by which ye are called." Have you

been remiss heretofore, determine to be so no more ; have you been in some measure faithful, resolve to be increasingly so in all subsequent times. A *double* obligation rests upon you all. The individual who does not feel his patriotism enkindled on such battle fields as Marathon or Plataea, or Lexington and Bunker's Hill, where the brave have fought, whether successfully or unsuccessfully matters not, against the attack of invading foes, in behalf of the rights of man ; or when standing amid the mighty monuments which their genius and perseverance have reared ; or does not feel his piety grow warmer on the hallowed ground where Christian martyrs heroically met with their fate, or by the contemplation of their glorious principles or conduct in any other situation, has reached a low stage of moral deterioration. *Such a man ought to be shunned.* But we are persuaded better things of you. Make therefore God as he is revealed in his word and in his Son, the object of your supreme love, unlimited confidence, and constant imitation. "He who has made his refuge God, has found a most secure abode." As your fathers imitated Christ, so follow them, in the cultivation of the same intelligent Christian faith, the same love for a holy life, the same practical benevolence, the same devoted attachment to the distinguishing features of your own beloved Zion, the same desire for the regular services and Christian order of our sanctuaries, the same zeal for an educated Christian Lutheran ministry and an educated Christian people, the same activity in promoting the spiritual and temporal welfare of the church, the same care and obedience to those who minister to you in holy things, the same charity towards Christians of sister denominations which your fathers manifested, for which you praise them this day, and for which they will be held in everlasting remembrance. Let your resolve be that of David : "If I forget thee, O Jerusalem, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth." Give up your life in her behalf—her faith *never*.

For in the *last place*, joy and sorrow are twin sisters—they succeed each other in this world, like the alternation of sunshine and shadow, light and darkness. This day reminds us of the dead of a hundred years. How many of the gray-haired fathers, whose faces greeted us so kindly ten years ago, when first we left this place to labor for our beloved Zion in another sphere, are now numbered with the dead. Here, there, a place is vacant ; they sleep their last sleep in the cemetery, you yourselves have bought, laid out and beautified, near Woodward Hill. The dead of the last

twenty-five—the dead of a hundred years—all, so many thousands who once worshipped here, gone the “way of all the earth.”—Another hundred years—and we too will sleep in the dust with them. Men come and go like the leaves of spring and autumn. Yet they shall rise again. That you and your children may partake of the resurrection of the just—this is the object for which this temple was reared. These are types of the heavenly Jerusalem, with its golden pavement and gates of pearl. We are to admire the earthly Zion; but on the wings of sanctified Christian imagination, from the mount of contemplation, we should survey the battlements of the house of God above, which not made with hands is eternal in the heavens. There God is manifested in still greater glory, even as the sun when he shineth in his strength. “The glory of the terrestrial is one, the glory of the celestial is another.” The Lamb is in the midst thereof. There those lost on earth for a brief period, will be recovered forever. Animated by such hopes, impelled by such motives, guided by such principles, as the word of God imparts, let us cheerfully go forward with the exultant language of David on our lips and in our hearts—for this is our strength: “Walk about Zion, and go round about her; tell the towers thereof. Mark ye *well* her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: he will be our guide even unto death.”

ADDITIONAL PARTICULARS

OF THE HISTORY OF

The Ev. Luth. CHURCH of the HOLY TRINITY, and its PASTORS,

FROM A. D. 1761—1861.



On the first of January 1761 the congregation resolved to purchase the lot on Duke street, near the old church, in order to erect a new building large enough to meet the wants of the increasing membership. On the seventh of the same month, the lot having been purchased, they agreed to open a subscription at once, the members pledging themselves to pay the sums subscribed, on or before August 1, 1761. The old subscription list contains almost four hundred names, and opens with a subscription of £100 Pennsylvania currency by one, and five of £50 by five other elders. The ceremonies connected with the laying of the corner-stone, May 18, 1761, have already been fully and satisfactorily described in the interesting historical discourse of Rev. Dr. C. F. Schaeffer.

The work advanced slowly but steadily, the congregation continuing to worship in the old church which had been consecrated in 1738, and was not taken down until some years after the opening of the present edifice. It has been described to us by a nonagenarian patriarch, who still worships with us, and he distinctly recollects that the bells on the shaking steeple of the old building in the graveyard were rung for the services of the new church, long before the latter was supplied with a tower and bells. We could not ascertain at what time the old church was taken down.

Jan. 1, 1765, the congregation resolved that the work on the new building should be vigorously carried on during that year, and be fitted for actual use as soon as possible. The four elders, Adam Simon Kuhn, Michael Gross, Bernhard Hubley, and Lewis Lauman were instructed to borrow a sum of money, not exceeding £1000 Pa. Currency, on their own credit, and the officers and members of the congregation pledged themselves to provide for the payment of the principal and interest out of the income of the church. They

also resolved that if any member should die or remove from the congregation, such an one or his heirs were to be released from this obligation; and that if any one of the four responsible elders should die or remove, the remaining elders, deacons and members agreed that he or his heirs and executors should be exonerated from the fourth part of the money borrowed, and that the whole sum should be made up by the subscribers to the agreement.

On Jan. 4, 1765, it was also resolved by the church-council, that in future their meetings should be held on the first day of every month, unless it should be a Saturday or Sunday, and then it was to take place on the following Monday, at the hour published from the pulpit.

We have before us an old letter, dated Feb. 27, 1766, signed by Rev. Mr. Gerock, and the church-officers, and addressed to Rev. Dr. H. M. Muhlenberg, in which they inform him that the work in which they had been engaged for so many years has almost been completed, and that they expect to dedicate it to Almighty God on the first Sunday of the month of May of that year. They cordially invite him and all the other regularly ordained Lutheran ministers of Pennsylvania and New-York, each one to be accompanied by one or two elders or deacons. They also request that this should be published in the congregations three or four weeks before the dedication, so that other friends of the Lancaster congregation might make arrangements to be present on that interesting occasion.

Previous to the dedication of the new church, the church-council also resolved, April 30, 1766, that in future no minister should be permitted to preach in the church, administer the sacraments, or perform any other services, except he be regularly called, and acknowledged as an Evang. Lutheran minister, by some Evangel. Luth. Consistory or Ministerium of Germany, Sweden, or some other Lutheran country, and also be in connection with the present Rev. Ministerium of Pennsylvania. This agreement has the signatures of Rev. Gerock, and the officers of the church, and was doubtless intended to protect the congregation against the dangers and distractions from which it had greatly suffered before Mr. Gerock's time.

The time fixed for the dedication of the new church of the Holy Trinity at last arrived. On Saturday afternoon, May 3, 1766, the church-officers, (whose names are given in the note on page 22) together with Rev. J. S. Gerock, and Dr. H. M. Muhlenberg met, and agreed upon the following programme:

1. To-morrow, at 9 A. M., May 4, being the Sunday Rogate, the invited ministers and deputies of the united congregations will meet in the School-house.

2. At 10 o'clock they will form a procession and go to the new church, in the following order: a. the Schoolmaster, Mr. Jacob Loeser, accompanied by all the children that attend his school; b. the Deacons of the Lancaster congregation, bearing the vasa sacra, or sacred vessels used in the administration of the Holy Sacraments of Baptism and the Lord's Supper: c. then the Ministers; d. and after these the Elders and Trustees of the Lancaster congregation, and the deputies of the united congregations.

3. In the church of the Holy Trinity the ministers will occupy the space within the railing that encircles the altar, and the church-officers of the congregation, and the representatives of the united congregations will stand, forming a semi-circle, on the outside of the railing.

4. Then a. the Rev. H. M. Muhlenberg will open the service by reading Psalm 100; b. the Choir, instructed and directed by Mr. Henry Stiegel, will sing the first verse of the hymn: "Komm heiliger Geist, Herre Gott, erfuell mit deiner Gnade Gut," accompanied by instrumental music; c. Rev. Mr. Gerock, as the pastor of the church, will then deliver the "declaration" in regard to the church, for what purpose, by the blessing of God, it has been built, designed, and is to be used. Then the choir will sing the second verse of the foregoing hymn.

5. After these one after the other of the pastors present will repeat a passage of Holy Scripture, appropriate to the consecration of the whole and its parts, as follows:

- a. Rev. H. M. Muhlenberg, one referring to the Church in general, 2 Chron. 6: 20.
- b. " Gerock, to the pastor and pulpit.
- c. " Stoever, to baptism and the baptismal font.
- d. " Kurtz, Sen., to the Lord's Supper and altar.
- e. " Schaum, to the Church-Council.
- f. " Kurtz, Jun., to the members, i. e. parents and children.
- g. " Krug, to the School and "Kinderlehre."
- i. " Buskerk, to the King and all our rulers,

After these passages have been pronounced,

6. Rev. H. M. Muhlenberg is to close with a short prayer, all kneeling; and

7. After the choir has sung the third verse of the former hymn, Rev. Gerock is to return thanks to all the friends and benefactors of the congregation.

8. And the whole congregation shall then sing the fifth verse of the hymn: "Sei Lob und Ehr dem hoechsten Gut."

9. This shall be followed by the performance of a select piece of church music, specially arranged and prepared for this occasion, at the request of the church-council, by Mr. Stiegel.

10. Rev. H. M. Muhlenberg shall then, at the request of Rev. Gerock and the church-council, deliver the morning sermon, and Rev. Gerock one in the afternoon, each sermon being preceded and followed by music. Rev. Mr. Gerock shall pronounce the benediction at the close of the morning service. In the evening the English Missionary of the Episcopal Church, Mr. Barton, will deliver a discourse, preceded and followed by music.

11. Monday forenoon, May 5th, Rev. Mr. Stoever will preach, and

12. Rev. Mr Krug in the afternoon.

At 9 o'clock, May 4, 1766, the following assembled at the school-house:

1. The entire church-council of the Church of the Holy Trinity.
- 2 Rev. H. M. Muhlenberg, and deputies of the Philadelphia congregation.
3. " Nicholas Kurtz, " " " Tulpehocken "
4. " Stoever, " " " Lebanon "
5. " Schaum, " " " Berks County "
6. " Kurtz, Jr., " " " Earltown "
7. " Krug, " " " Reading "
8. Diaconus Van Buskerk, " " " Germantown "
9. Deputies of the vacant congregation at Yorktown.
10. The English minister, Rev. Mr. Barton, who preached in the evening, on Psalm 81: 2, 3.

a. The morning sermon, on the Sunday Rogate was preached from the words Exod. 20: 24: "In all places where I record my name, &c.

b. The afternoon sermon on John 13: 34, 35, "A new commandment."

c. On Monday morning the text was Ezra 3: 11, 12.

d. On Monday afternoon, 1 Tim. 1: 15.

The musical selections had been printed for distribution, so that all were able to follow the choir during the performances of both days.

Dr. Muhlenberg, at the request of the officers of the church, recorded the above interesting particulars, in the church book, April 16, 1768, and closes the account with an affectionate and earnest appeal to the future generations for whose satisfaction and information he wrote.

We are informed by the Rev. Mr. Gerock, that the handsome sum of £137 was collected during these consecration services.

The new edifice was 80 feet long and 60 wide. The tower was built a number of years afterwards, during the pastorate of Rev. Dr. G. H. E. Muhlenberg. With the exception of the tower, the pulpit-recess, the southern extension enclosing the tower on the east and west, and the removal of the principal door from the centre of the front on Duke street to the addition on the south-east corner, the building, as shown in the lithograph inserted in this volume, is the same as that on which the fathers looked on the day of dedication. Two sandstone tablets containing the name of the church, and the date of its foundation, the one in Latin, and the other in German, still occupy their old places, on either side of the centre upper window of the front; the German being: ZUR EHRE DER H. H. DREY-EINIGKEIT IST DIESE EVANGEL. KIRCHE ERBAUET AC. 1761; and the Latin: HOC TEMPLUM SS TRINITATI ECCLESIA EVANGELICA SACRAT. AD MDCCLXI.

The pulpit was on the eastern side of the church, directly opposite the front door. The church was supplied with deep galleries on three sides, and it is probable that the organ of the old church for some time occupied a place in the new building. The aisles were paved with brick, and furnaces and stoves were an unknown luxury at that day. Many years afterwards Mr. Coleman presented a large wood-stove, and then the frequenters of Trinity for the first time rejoiced in a tolerably comfortable church. It is not unlikely, however, that some supplied their pews with hot bricks or some other convenience, to warm their feet, while the preacher was endeavoring to warm their hearts. A stone font, fragments of which still remain, occupied an appropriate place near the pulpit, and two large square pews, with curtains, were specially set apart, one for the pastor, and the other for the officers of the church. In those days the males and females occupied different pews, and the children were under the special guardianship of the sexton.

It also appears from the church records, kept by Rev. J. S. Gerock, that children, were as a general thing, baptized in church, and the administration of the ordinance in private houses was exceptional.

Mr. Gerock also remarks at the beginning of the marriage register, that persons were united in the bonds of holy matrimony after three public proclamations, in the church, of the intended marriage; and it is likewise evident from some lines at the head

of the record of burials, that it was a general custom to bury the departed on the day after their death.

After the opening of the new church, Mr. Gerock faithfully continued his labors, until the spring of the following year, when he received and accepted a unanimous call from the German Lutheran congregation in the city of New-York.

On the fourth Sunday in Lent, March 29, 1767, he preached his farewell sermon, and on the following day wrote a testimonial, which is recorded in the church-book, attested by Dr. H. M. Muhlenberg and Jacob Loeser, and in which he gratefully acknowledges the many acts of kindness of the congregation during the fourteen years of his residence among them; and also states that they regularly and punctually paid the promised sum of £60 Pennsylvania Currency. He makes special mention of the friendly co-operation of the officers of the church, especially during the arduous labors connected with the erection of the new church. He parted from the congregation with many earnest prayers for their temporal and eternal welfare.

The officers of the church also passed appropriate resolutions, which are here presented as an interesting specimen of the manner in which such things were done at that day. The testimonial is recorded in English, as follows :

“TESTIMONIAL.

“The Reverend John Siegfried Gerock, A. M., late minister of the German Evangelical Lutheran Church in the borough of Lancaster, in the Province of Pennsylvania, having resigned the pastoral charge of said church, favoured with the benefit of his pious labors for 14 years, and accepted a call from a Corporation in the City of New-York.

We, the Vestry and Wardens of the Church aforesaid, ever desirous to evince the sense we have of merit, and with hearts sincerely warmed with affection and every good wish for our late worthy pastor, beg leave to testify—that Mr. Gerock, during the course of holy vocation amongst us, led a life becoming a minister and servant of Christ,—in the sacred duties of his office, he was zealous, faithful, diligent and devout,—in his principles and doctrine, sound and orthodox, in his morals, exemplary; and in his whole conduct and conversation, inoffensive and discreet.

Tho’ the relation, which so long happily subsisted between him and us, is now dissolved, yet our friendships are still united, and our best regards and esteem will ever follow him. Persuaded as we are, that he will be led by the goodness of his own heart to persevere thro’ life in the glorious work of promoting religion and virtue, we pray that Almighty God may long continue him a happy instrument in advancing the blessed kingdom of the Messiah in general, and in doing much good among the people to whom he now stands related in particular!

This Testimonial of our good opinion of, and good wishes for the Rev. Mr. Gerock, we have the pleasure to grant him freely; firmly believing, that we recommend a gen-

tleman, whose merit entitles him not only to our, but to the esteem and favor of the public.

Signed in behalf of ourselves and the congregation we represent in Trinity Church, in the Borough of Lancaster, March 31, 1767.”

In June of the same year the church-council sent two elders, Messrs. Bernard Hubley, and Lewis Lauman, to Philadelphia, to invite Rev. Dr. H. M. Muhlenberg to visit the vacant congregation at Lancaster, and he arrived on the 24th of that month. On the 27th the council adopted the following resolutions :

1. That the Lancaster congregation should in future stand in connection with the Philadelphia, and the rest of the united congregations. 2. The church-council deem it necessary and advisable to ask the United Evangelical Ministerium in Philadelphia to supply them with a pastor. 3. Said Ministerium is requested to write for a pastor to the Rev. Fathers in Europe, and after his arrival, the Ministerium and the church-council of the Lancaster congregation will determine, whether the new comer, or some one of the present members of the Ministerium who would be more familiar with the state of things in this country, would be best adapted to this congregation. 4. It will be necessary for the respective members of the Ministerium to visit and supply the congregation in the mean time.

On July 1, these resolutions were laid before the congregation, and adopted.

On the 4th of July the church-council adopted the following call :

“To the Rev. pastors of the United Evang. Congregations in Philadelphia, Providence, Hanover, &c., Revs. Dr. Wrangel, Henry Muhlenberg, Emmanuel Schultz, and others, as well as the honorable and beloved members of the St. Michael's Corporation in Philadelphia,

We, the undersigned, for the time being elders and deacons of the associated congregation in and around the city of Lancaster in Pennsylvania, worshipping in the Church of the Holy Trinity, herewith send our heartfelt greeting, and desire to communicate the intelligence, that our large congregation, is at present vacant, and deprived of the services of a regular pastor. And as it is our conscientious duty, as the ruling officers and representatives of said congregation to see to it, that the congregation be not neglected, but, by the grace of God, supplied, as soon as possible, with a pastor, who shall cherish in his heart, and set forth in his walk and conversation, as an example to the flock, the saving Evangelical doctrine, according to the foundation of the apostles and prophets, and in accordance with the unaltered Augsburg Confession and the rest of the Symbolical books of our mother-church, who shall be regularly examined, ordained, and supplied with satisfactory testimonials by some Rev. Consistory or Ministerium of our church; who shall also be possessed of the graces and gifts which will enable him to edify our congregation by his doctrine and life, and especially thoroughly to instruct our numerous youth, in our Evangelical doctrine; and one who will be a peaceable and useful member of the Ministerium.

And as the Rev. members of the Ministerium know, by experience, that new ministers, who come over from the mother-church in Europe, although they may possess a considerable amount of theological knowledge, qualifications for the office, and good intentions, would nevertheless be exposed to many trials and difficulties, if they should at once be sent to a field of labor as important and extensive as that of Lancaster, where they would be far removed from their older brethren of the Ministerium, and surrounded and sorely tried by many different religious parties; Therefore we and the congregation

unite in earnestly requesting your Rev. Ministerium and the Corporation in Philadelphia, for the sake of Jesus Christ and his sheep and lambs so dearly purchased with his blood, with all possible haste, to send a regular call, for a minister and pastor suitable for our congregations, to the venerated and long-tried benefactors, fathers and teachers of our mother-church in Europe, particularly the Rev. Court-chaplain at the Court of St. James, in London, and the Senior of the Theological Faculty of the Frederiek University at Halle, in Saxony, and earnestly request and urge them, with the gracious aid of God, to call, examine, ordain, and furnish with the necessary testimonials, such a minister for our united congregations in general.

We on our part promise, in the name of our congregation, that the pastor who may be appointed for this place, shall receive for himself and family, a healthy, suitable and free parsonage, kitchen-garden and the requisite stabling, ten cords of wood annually, £25 Pa. currency every quarter, and all the perquisites customary here.

And inasmuch as we are anxious for the promotion of the good of our church in general, it is our request, that as soon as the newly called pastor shall have arrived, the united Rev. Ministerium, or a Committee of the same, as well as a Committee of St. Michael's Corporation in Philadelphia, should meet with the church-council of Lancaster, and impartially and carefully deliberate and decide, as in the presence of God, whether it would be best to station the new comer, or some one of the more experienced ministers at present connected with the Ministerium, at Lancaster, and in the latter case, place the new comer in the vacancy thus created, as it is the object of the union to promote the good of the whole and its parts.

In conclusion we would pray the Rev. Ministerium to advocate this our petition, and also in the mean time to visit our congregation, for the purpose of supplying it with the means of grace."

This document is signed by the officers of the church, and it is evident that the successive steps taken at this time by the congregation, were suggested and approved by Dr. Muhlenberg, who was in their midst.

Muhlenberg and his associates were at that time very anxious to secure new laborers from Europe. The congregation at Philadelphia deemed it necessary to appoint a third pastor; Barren Hill, and the congregations on the Raritan, in New Jersey, were also to be supplied; so that with Lancaster, at least four pastors were required for the American field. The American laborers sent repeated and earnest appeals to London and Halle, and their European friends were equally anxious to supply the destitution. Nevertheless the arrival of the new laborers was delayed until April 1769, and during this interval of two years Muhlenberg, Em. Schultz, and others visited the Lancaster congregation as often as possible. It was at this time that Muhlenberg, who had often before proved himself a faithful friend to this congregation, was instrumental in introducing the constitution or form of church discipline, by which it is still governed.

Dr. Muhlenberg felt the want of a scriptural discipline in his own congregation, and in connection with the Swedish provost, Dr. Wran-

gel, Rev. Handschuh, his colleague, and the officers of the Philadelphia congregation, carefully prepared a form of church government, and on the 18th Oct. 1762 presented it to that congregation, by which it was adopted. It is published in full in the "Halle Reports" pp. 962—971. During one of his visits to Lancaster he recommended and secured the adoption of the same.

In the Spring of 1769 the long expected laborers arrived, and we proceed to give some account of the one who was stationed at Lancaster.



J. H. C. HELMUTH, D. D.

A. D. 1769--1779.

JUST HENRY CHRISTIAN HELMUTH was born at Helmstaedt, in the Duchy of Brunswick, in the year 1745. His father died when he was yet a boy. He immediately left home without the knowledge of any of the family, and was overtaken on the highway by a nobleman in his carriage, who entered into a conversation with him, and inquired whither he was going. He informed him that he had left home, because he was angry with God, having prayed earnestly to him during his father's illness, for his restoration to health, but God had not answered his petition. Interested in the artless reply of the innocent boy, and commiserating his sad condition, the nobleman took him into the carriage, and afterwards sent him to Halle at his expense, to be educated. He was in the fourteenth year of his age when he entered the Orphan House, and after having passed over the prescribed course of study, he became a member of the University.

When the request for a preacher came from America, Dr. Franke at once thought of young Helmuth, who was then twenty-four years of age, and engaged as a preceptor in the Orphan School. The faculty at Halle had been most favorably impressed with the first attempts of young Helmuth at preaching. His first sermon was delivered in the Hall of the Orphan House, and the celebrated Bogatzky, author of the "Golden Treasury," was present, sitting in an alcove under the pulpit, concealed from the notice of the preacher.—After the exercise, Bogatzky expressed his approbation of the performance. When the call to this Western world was first presented to Helmuth, he hesitated in reference to its acceptance; but his doubts were removed, the path of duty became clear, and he felt

that if he refused the invitation, he would do violence to conscience, and resist the will of God.

Like his predecessors, he was ordained by the Consistorium at Wernigerode, and after making a visit to his widowed mother, at Hannover, he journeyed to England, whence he embarked for this country. He reached Philadelphia in the Spring of 1769, accompanied by his friend John I. Schmidt, and they were kindly received by Dr. H. M. Muhlenberg. Schmidt was appointed third pastor in the Philadelphia congregation, and subsequently was stationed at Germantown. Dr. H. M. Muhlenberg as soon as possible took Mr. Helmuth to Lancaster, and although greatly fatigued by the long journey, the young preacher delivered a sermon on the following day, being the fifth Sunday after Easter, on Ezek. 18 : 32, his theme being "God's earnest desire for the salvation of sinners." Dr. Muhlenberg states that it was a thorough and edifying discourse, and gave great satisfaction to the congregation. He also preached on the following Sundays and festivals, and catechized the children.

As the congregation seemed to be satisfied with his gift for preaching and catechization, a meeting of the Church council was held on the 17th May, Dr. Muhlenberg being present, at which it was resolved, that a call should be given to Mr. Helmuth, and that the congregation should be informed of this action on the following Sunday.

On Sunday morning, May 21, 1769, Dr. Muhlenberg preached on the Gospel for the day, and then published the resolution of the Church council as follows: "I wish to inform the congregation of the action of the church council, at the meeting on last Wednesday.

1. Inasmuch as this congregation was deprived of its pastor about two years ago, and the church-council, with the knowledge and consent of the congregation, applied to our Ministerium to request the reverend Fathers in Europe to send more laborers to this country, and by the favor of God two additional ministers have now been sent to us, and one of them, the Rev. Mr. Helmuth, has preached before the congregation, and we have understood that the elders and deacons, and the regular members of this congregation are pleased with Mr. Helmuth's Evangelical doctrine, distinct delivery, edifying walk, and admirable gift for catechisation; and as the church-council is anxious that the congregation should be supplied with a regular pastor, the preaching of the blessed gospel, the instruction of the young, the holy sacraments, pastoral visitation, &c., therefore the church-council, after careful deliberation, unanimously

resolved, with the consent of the regular members of this congregation, to give a call to the Rev. Mr. Helmuth, with the understanding, that inasmuch as Mr. H. is not yet familiar with the state of the country and congregation, one of the elder members of the Ministerium, either Muhlenberg or Schulze, is to serve the congregation in connection with him—as long as this may be deemed necessary.”

The second item referred to the parsonage.

3. “And in order that this old and large congregation, which has passed through so many conflicts, may be reduced to better order and quietness, the church-council, as the representatives of the congregation, will prepare rules and regulations, in accordance with the principles of our Evangelical church, so that the pastors, trustees, elders, deacons, and members of the congregation may know their rights and duties.”

The fourth point referred to the treasury, building fund, &c.

He closed by calling upon all the members who were satisfied with the action of the council, to say, in their hearts, “Yea and Amen, so let it be !” and to pray for God’s blessing upon it. Those who were dissatisfied, or could propose something better, were invited to present themselves before him and a committee of the church-council, who would sit in the school-house on the following morning, from 8—12, to hear such modest protest or opinion.

Dr. Muhlenberg waited during the prescribed time on the next day, but no one came ; and he spent the time very pleasantly in examining the children of the parish school, numbering about 50. In the afternoon he set out on his return to Philadelphia.

Mr. Helmuth removed to Lancaster at Whitsuntide 1769, and at once began his pastoral labors with the zeal and energy that distinguished his ministerial career in Lancaster and Philadelphia.

When he arrived he found a debt of £1000, Pennsylvania currency, which had been incurred in the erection of the church. Two years afterwards he was able to report a reduction of £500 by means of the pew money, and collections, and takes occasion to praise the congregation for depending upon its own resources, without applying to others for pecuniary aid. In the spring of 1771 he expressed the hope, that they would be able to pay the remainder of the debt during the next spring.

Many members had long expressed a wish to substitute a larger and better organ for the old one, and after the subject had been considered by the church-council, it was laid before the congregation

July 1771, which resolved that the church-officers should at once open a subscription. The members were so liberal, that on the 2d of September the church-council appointed Messrs. Simon Adam Kuhn, Louis Lauman, Michael Hubley and Rev. M. Helmuth a committee to superintend the building of an organ, which was to contain 20 stops. The old subscription list contains 321 names, and sums from £25 to a few shillings.

The church-officers co-operated with each other and the pastor, and gave him all the help he required. He preached every Sunday forenoon and afternoon; and the latter service was succeeded by "Kinderlehre" or the catechetical instruction of the young by the pastor. Sometimes this exercise took the place of the sermon. From 200—300 young people attended this service. At five o'clock, after "Kinderlehre," he invited those children who wished to come, (for he never constrained any to come, he tells us) to meet him in the school-house, where he would read to them several short and edifying biographies of pious children, or extracts from some other good book; and he found that it had a good effect. He tells us, that in this way he succeeded in keeping them from the street, where temptations abound, and they are in danger of losing all that they had heard during the day. In the evening there was another sermon. He also preached regularly on Thursday evening, and devoted the rest of his time to visiting the school, the sick and others.

In describing the spiritual state of the congregation at this time, he admits that some had a saving knowledge of Christ, but that very many were ignorant of true conversion. "Some," he says, "when Jesus calls, disturbs, and awakens, are not willing to believe that it is He, but are disposed to look upon it as the work of imagination, fancy, melancholy, or even of Satan, who is anxious to rob them of their faith, when, alas they have no faith, but are immersed in the deepest and most terrible unbelief. Be merciful, O God, and grant me persevering faithfulness and wisdom!"

About this time he and a neighboring German Reformed pastor came to the conclusion that it would greatly edify the congregations and encourage pastors, if the latter would meet more frequently; and they resolved to suggest to their respective Synods the propriety of recommending quarterly conferences of pastors living near each other, and that these conferences should differ from the Synodical meetings, by being devoted more particularly to edification and mutual encouragement.

The Synod of Pennsylvania met Sept. 23, 1771, and Mr. Helmuth proposed the introduction of such conferences. The Synod at once acted upon the suggestion, and specified what brethren should constitute such conferences, and that the pastor in whose congregation the conference should meet, was to keep a record of the proceedings, and transmit a copy to the President of the Synod, so that it might be read to that body.

Mr. Helmuth mentions Revds. Kurtz, sen., Kurtz, jr., Krug, Wildbahn, Enderlein and Frederick Muhlenberg, as residing nearest to him, and they all, (with the exception of Mr. Krug, who was ill,) held their first conference meeting in the village of New-Holland, where the younger Kurtz was stationed. They found the conference very pleasant and edifying, and resolved to meet in Lancaster, on the 2d of Feb. 1772, and together to celebrate the Lord's Supper. The pastor at New-Holland recorded the proceedings, and sent them to the President, Rev. H. M. Muhlenberg.

The congregation continued to prosper, in temporal and spiritual things, and the pastor gratefully refers to many acts of kindness on the part of his people. In a letter to Dr. Ziegenhagen, dated Oct. 1772, he states that every four or five weeks he was in the habit of paying a visit to a small town called Middletown, about 25 miles from Lancaster, and that his labors appeared to be blessed to the people there. He revived the parish school there; and appointed the schoolmaster, who was a pious man, to hold service twice every Sunday, reading a chapter from Arndt's True Christianity in the morning, and catechizing the children in the afternoon. This was kept up with great regularity during the entire summer, and few failed to attend both morning and afternoon.

The attendance upon his services at Lancaster constantly increased, and many members of other denominations from the town and county flocked to hear him. The efforts of the congregation to liquidate the debt, were also quite successful.

In the same letter he also joyfully refers to a general awakening among his people. In order that he might become more fully acquainted with the spiritual state of his members, he invited them to call upon him daily from 8–12 o'clock, A. M., during fourteen days before each communion, and then conversed with every communicant. He tells us that he sometimes forgot his meals; but though exhausted in body, he rejoiced in spirit.

But he soon discovered that whenever the Lord builds a church, the devil is sure to build a chapel beside it. Although an excellent

form of church government and discipline had been introduced into the congregation through the instrumentality of Dr. H. M. Muhlenberg, Mr. Helmuth found a difficulty in enforcing it as fully as he deemed necessary. He repeatedly read it to the congregation, and appealed to it whenever he excluded any one from the Lord's Supper. Finally he concluded to make an effort to induce the members to subscribe their names to the church rules, although he had reason to apprehend considerable opposition, inasmuch as many were very reluctant to append their names to any such document, fearing that they would bind themselves, and lose some of their rights and privileges. But he determined to make the attempt, called a meeting of the congregation, Sept. 7, 1769, and after having explained the matter, secured about 500 signatures. On the following Sunday he invited all who had not yet signed the rules, to do so, at the parsonage, during the succeeding four weeks; and at the end of that time 1300 names had been subscribed. He permitted all to sign, even those who had been refused at the table of the Lord, in order to try them once more. At the end of the four weeks, he called another congregational meeting, on a Wednesday. He made an address, in which he described and lamented the decline of the people in spiritual things, in such an affecting manner, that many of the people mingled their tears with his. He told them that they would be able more fully to realize the truth of his statements, after learning the names of those who claimed to be their brothers and sisters in one household of faith. He then read aloud an alphabetical list of all the members. He closed by rehearsing the duties of church members, and entreated them to aid him in watching over the flock, and to inform him of the transgressions of church members, not from a feeling of spite or revenge, but from love for their temporal and eternal welfare. It was also agreed, that in future, the names of new members should be signed on the first Wednesday of September; and that annually, on the first Wednesday in October, the names of all those who were living in open sin, and who had failed to repent after private and public admonition, by the pastor and church-council, were to be published, and stricken from the list of members.

This action had a happy effect. Some who had absented themselves from the services and communion, returned, and were anxious to be restored, as the pastor and people appeared to them to be greatly in earnest. In several taverns in which some had been guilty of shameful behaviour, peace and decorum took the place of noise

and disorder, as they feared to be published in church; and no more was heard of gambling on Sundays, Court- and Fair-days.

In 1773 he speaks of increasing attendance. The church, capable of accommodating 1500 persons, and which had been too large a few years before, was now becoming too small, and they already had 50 seats less than were necessary for the membership. In the spring of this year they also paid £400, and the interest on the debt, and also bought a parsonage for £450.

It had hitherto been customary to announce the celebration of the Lord's Supper two weeks in advance. On the Sunday after the notice, the country members remained after service, and proceeded to the school-house, where they gave their names, and were briefly addressed by the pastor. The city members handed in their names during some afternoon of the week. It was, of course, impossible to converse with every individual, under these circumstances. Mr. Helmuth, seeing so many approach the table of the Lord, without proper views or feelings, felt himself conscientiously bound to introduce a change. He published the intended communion season *four* weeks in advance, and requested each member, from the city and country, to call upon the pastor, on some forenoon during these four weeks, so that he might become acquainted with every one. Formerly it had been quite customary for the husband to give the name of the wife, or the wife that of the husband, and for heads of families to present the names of the children and domestics.

Some opposed the plan as soon as published; but Mr. Helmuth was not easily alarmed or turned aside from what he conceived to be the path of duty. The people came, as he had requested, and he conversed with each one alone, questioning them, in a kind and affectionate manner in regard to their spiritual state. He tells us that sometimes an hour was devoted to one person, and sometimes he knelt with them in prayer. He thought he perceived good fruit resulting from this course. Some indeed, who were unwilling to have their consciences probed, refused to come, and also manifested their opposition in other ways. The pastor did not refuse to admit any to the Lord's table, unless they were living in open sin. When in these conversations he discovered that the individual before him was content with a mere moral life, and was practically ignorant of godly sorrow, and faith in the Lord Jesus Christ, he did not refuse to admit him to communion, but simply advised him to stay away, for the present, and to seek the Lord.

In the communion register, still in the possession of the church,

may be seen several lists of communicants, with Mr. Helmuth's observations opposite almost every name. The remarks attached to the names presented for communion on Christmas 1772 may serve as an interesting specimen. "Matthias G. and sister, dull and ignorant; M. C. appears to have the beginning of good: Ann. M. L. cannot read, and is very ignorant, but also very attentive; Salome, spoke to her of hunger after Christ, and directed her to the great teacher Christ; P. & E. endeavored to convince them that they had no faith, and they promised to pray for it; two persons—very ignorant; another—more attentive; Agnes S. the Lord knoweth her; opposite eight names:—under the influence of the grace of Christ, but I am somewhat doubtful after all, whether their professions are reliable; eight others—entreated them to ask the Lord whether their faith was genuine; 2 others—were deeply concerned; another promised to seek Jesus more earnestly, &c., &c. Similar remarks are not added to all the lists of communicants during his pastorate.

About this time some members were in the habit of meeting, in different houses, on two or three evenings of the week, for the purpose of singing, praying, and reading a chapter of the Bible, or a selection from Arndt's True Christianity. When the Sunday evening church service was omitted, they also met, and conversed about the morning sermon. Sometimes from twenty to forty met in one house.

These proceedings gave great offence to some members of the congregation and others, and some of them did all they could to annoy those who attended the meetings. On several occasions several older and younger persons collected around the place of meeting, and even went so far as to throw stones at the door. Those within prudently avoided all notice of this disorderly conduct, and although frequently sneered at in the streets, as pietists, hypocrites, &c., they reviled not again.

Mr. Helmuth would have been glad, he tells us, if a smaller number of persons would have met in any one house. He advised them to this effect, but did not insist upon their doing so, as he feared to do harm. He took occasion publicly to commend such orderly and devout gatherings, at the same time insisting, that they were utterly worthless when attended without an earnest desire to grow in grace. He spoke of the importance of prayer in the closet, and pointed out the hypocrisy of public meetings and prayers, when this is neglected. Prudential considerations prevented him from attending any of these meetings; but he made it a point to inform himself in regard to

their progress, suggested some of the arrangements, and earnestly cautioned them against errors and excesses.

The Lord graciously prevented any evil results. Some indeed went back to their old ways, but others came to him with the assurance that they had been strengthened by such fellowship.

Bearing in mind the difficulties that afflicted the congregation in Nyberg's time, and the fact that some very active members of the council and congregation had at that time suffered considerably in peace of mind as well as in purse, we are better prepared to understand their sensitiveness and suspicion, and why some feared a repetition of such disorders and divisions, and others went so far as to circulate the report throughout the neighborhood, that Helmuth was trying to originate a new sect.

The leaders of the opposition threatened to call the pastor to account on the coming New Year's day, on which the annual congregational election took place. Mr. Helmuth applied to the throne of grace, that he might be clothed with proper courage and wisdom for the occasion. The great day arrived, and all proceeded to the school-house. The election passed off as usual, and all were on the point of retiring, as no one seemed to be bold enough to speak. Very unexpectedly however, one of the elders, a very worthy man, rose and said, that he understood that some were present who had made up their minds to enter complaint, and he called upon them to speak out now, in the right place, and not go about doing so among the sects, and in taverns and beer-houses. For a long time no one appeared willing to accept the challenge, and Mr. Helmuth, in his account of the scene, says, that he would have been glad if his well-meaning friend had said nothing about it, as he greatly feared a disturbance; but the elder insisted upon their speaking out. At last one man rose, and charged that a new sect was being established; that the pastor did not preach on the regular Gospel for the day, but on other texts selected at pleasure; that he approved of hypocritical meetings from house to house, and affected to regard all such persons as the only Christians in the congregation, &c.

Mr. Helmuth remained perfectly quiet during these remarks, inwardly praying that God would give him a harvest that day, as he had given him so admirable an opportunity to defend his cause. He rose, with a heart full of joy and boldness, and began by saying, that as he perceived that the whole complaint was directed against him, and it is no slight thing when members feel constrained publicly to accuse their pastor, he regarded it as of primary importance

5

to ask counsel of God, and expressed his fears, that his accusers had forgotten to pray, before coming hither. His heart was full, and his mouth overflowed with fervent supplications, that God would that day ensnare Satan in spite of all his might and craft, and bring great good out of evil. He was greatly moved, and many wept with him. After prayer he kindly invited the complainants to state their grievances. Although overthrown by one heartfelt prayer, and very unwilling, they were constrained to speak. Mr. Helmuth then kindly, earnestly, and unreservedly explained himself in regard to all the points mentioned. The complainants, (there were but *two*—who had principally caused all the troubles,) yielded to his arguments and appeals; and after some further exhortations, which breathed the warmest interest in their spiritual welfare, he closed with prayer. Enemies were ashamed, and friends rejoiced. Slanders were silenced, and all was quiet; and, he adds: “The people can now meet for prayer as much as they please, and I can preach on the Gospel lesson, or any other text, as I please, and no one fears evil consequences. Praise be to God!”

This little storm was after all followed by some happy results. Many strangers were drawn to his preaching, and many, he assures us, who listened with increased carefulness and watchfulness, in order to detect the new heresy, were thus unconsciously opening their hearts to the good old gospel. His hearers now, at the close of the service, did not engage in conversation about every day affairs, but discussed the sermon.

About this time he also, once in five weeks, preached to a little flock, about five miles from Lancaster. Many persons who were greatly prejudiced against educated and salaried preachers, gathered around him here, and heard him gladly.

In the spring of 1773 he confirmed 70; 55 being unmarried. From a letter, dated May 29, 1774, it appears, that he also preached to small gatherings of Lutherans, Baptists, Separatists and others, ten, twelve, and fifteen miles from town, so that there was seldom a week in which he was able to spend more than two days at home, and then he was constantly engaged with his own people. Many members of the surrounding sects had the highest regard for him, and it would have been easy for him to draw many of them into his own church, had he been willing to take advantage of their confidence and love. Obligated to preach so often, almost every day, and sometimes two or three times in one day, often too in the open air, we are not surprised to hear him say that he did not feel as strong

about the chest as formerly, and that he found very little time for study. He thought that it would probably promote his health, if he could be removed from Lancaster, and that some other more competent brother might accomplish more in his place. However, he felt convinced that if God thought so, he would in his own way and time, bring about the change.

Later in 1774 he found himself obliged to serve three other congregations, fifteen or sixteen miles from Lancaster, in addition to his own. At times he preached eleven times, and rode 100 miles in one week. His friends urged him not to preach so often, for he would ruin his health; but he insisted upon working while it was day; yet at the same time longed after a less extensive field of labor, and a competent successor. In a letter of the year 1775 he gives an interesting description of the enthusiasm for the great struggle for American Independence, which then animated all classes from New-England to Georgia. He continued his labors, of which we have no particular account for some years. Dr. H. M. Muhlenberg, in a letter of Oct. 31, 1778—speaking of the Lancaster congregation, says, “it continues to flourish in peace, Helmuth is faithfully performing his duty, and amidst his arduous labors has enjoyed the assistance of Him, who never forsakes his faithful servants.”

The following historical fact, mentioned in the 11th vol. of the Colonial Records, as well as in a small memorandum in the handwriting of Dr. G. H. E. Muhlenberg, is of sufficient interest to the members of this congregation, and to Pennsylvanians in general, to be inserted here.

While the Supreme Executive Council met in Lancaster, its President, His Excellency Thomas Wharton, jun., Esq., departed this life early on the morning of May 23, 1778. The council having been informed of his death on the same day, they appointed Col. Hart to join a Committee of the Hon. House of Assembly, to conduct the funeral of his Excellency the President. They met on Sunday, May 24, 1778, in order to attend the funeral, and set out in due form. At the meeting of the Council, Monday, May 25, 1778, “the Hon. Col. Hart reports, That the following order was adopted, the Committee appointed to superintend the funeral of Thos. Wharton, jun., Esq., Presdt., to wit:—That the body be enclosed in a double coffin, and interred in the Evangelical Trinity Church in this borough, the Elders and Vestry of that Church having politely requested that it might be there interred.” Then follows the order of the procession, after which the report says:

“The funeral was conducted with great decorum, and the military in particular, had been very attentive to pay the honors due to His Excellency’s character and station.”

We had frequently heard that some person had been interred immediately in front of the old pulpit and altar, and that when the brick pavement of the aisle was removed, the grave was disclosed ; but no one appeared to know who it was. When the repairs were commenced in the autumn of 1853, the removal of the floor again brought it to light ; but nothing about the grave or in the church records afforded any clue to the name of the occupant.

A few days ago the writer found a small memorandum, by Dr. G. H. E. Muhlenberg, in which he sets forth “Data for the granting of a lottery to the members of the Lutheran congregation at Lancaster ;” the fifth being as follows : “The congregation have been from the beginning good Americans ; they have received President Wharton in their Church, and Gov. Mifflin on their burial ground without any gratuity. Does not one good turn deserve another ?”

This, taken in connection with the statement in the minutes of the Executive Council, appears to place it beyond a doubt, that Presdt. Wharton was interred “*in* the Evang. Trinity Church,” and that his remains occupy the grave in front of the old altar and pulpit.

During the following year some important changes took place in the Lutheran congregation of St. Michael’s and Zion in Philadelphia, and on the 25th of May, 1779, they elected Rev. Mr. Helmuth their pastor. He believed that it was the will of the Master that he should accept the call, and he removed to Philadelphia.

There he spent the remainder of his long and useful life. His pastoral relations were continued until 1820, when the growing infirmities of age compelled him to relinquish the station. He passed his time in retirement, waiting for the coming of the Lord. He died February 5, 1825, in the eightieth year of his age. His funeral sermon was preached by Rev. Dr. C. R. Demme, on Heb. 13 : 7.

Dr. Helmuth was a man of acknowledged ability. For 18 years he was Professor of the German and Oriental languages in the University of Pennsylvania, from which institution he received, in 1780, the honorary degree of A. M., and in 1785 that of D. D. In 1785 he and Dr. Schmidt began a private Seminary for the instruction of candidates for the Lutheran Ministry. They continued it for 20 years, and sent forth many able preachers.

He enjoyed a rare influence in the church, and in the city in which he lived. He was the author of several valuable works. He was a highly gifted preacher, and an indefatigable and zealous pastor, and during the ravages of the yellow fever in Philadelphia, in 1793 and 1800, he remained with his flock, at the imminent risk of his life. During that visitation he buried 625 of his members. He was a true lover of children, and the fame of his admirable and edifying *catechizations* still lingers in the church.

Surely we have reason to believe that ten years of the faithful labors of such a man made an impression upon the congregation of Lancaster, that is felt to this moment!

The congregation now extended a call to the Rev. Mr. Schulze, of Tulpehocken; but he found it impossible to sever the ties that bound him to his congregation, and therefore declined. A call was thereupon given to and accepted by one, whose faithful labors extended over thirty-five years of the history of the congregation,—and who is affectionately remembered by many fathers and mothers in our midst.

G. H. E. MUHLENBERG, D. D.

A. D. 1780--1815.

GOTTHILF HENRY ERNEST MUHLENBERG, the youngest son of Dr. Henry Melchior Muhlenberg, and his wife Anna Maria, a daughter of the celebrated Conrad Weiser, was born at New-Providence, Montgomery county, on the 17th of November, 1753. At his baptism, Henry Keppele and the absent Henry, Count of Wernigerode, were sponsors. His earliest education was received in the school of his native village, until he removed, with his parents, to Philadelphia in 1761, where he entered the congregational school. On the 27th of April, 1763, he, with his elder brothers, Peter and Frederick, was sent to Europe. In about seven weeks they reached England, and thence proceeded to Holland, and East Friesland. As his brothers went on in advance, he travelled alone, by way of Oldenburg, Brunswick, and Hanover, to Eimbeck, where his father's relatives still resided. On the 1st of September, 1763, they safely arrived at Halle, where the three brothers were placed among the orphans. In the Orphan House he first passed through four German, and then

through the Latin, Greek, Hebrew, and French classes. As he was too young to enter the University at the same time with his brothers, he continued longer in the higher classes of the Orphan House, and did not enter the University until September 1769. In 1770 he departed from Halle, and, by way of Wernigerode, Brunswick, Luneburg, and Altona, went to London, whence he soon sailed for New-York and Philadelphia, arriving safely towards the end of Sept. 1770. In Oct. of the same year he was ordained, at a meeting of the Synod of Pennsylvania, at Reading, and became his father's assistant, preaching in Philadelphia, Barren Hill, and in the Churches on the Raritan. In 1773 he was formally appointed assistant minister at Philadelphia, and on the 4th of April 1774, he was elected third minister of that congregation. On the 26th of July 1774, he married Mary Cath. Hall. During the memorable year 1776, many members of the Philadelphia congregation entered the revolutionary army, and the young pastor informs us, that he took his wife and child to New-Providence, on account of the British. During the year 1777 they were again obliged to fly, and he followed his family, Sept. 22. On the 22d of Nov. Zion's church was converted into a hospital, by the British, who did not evacuate the city until July 1778, when the young pastor returned to his post.

April 5, 1779, he offered his resignation, and on the 20th of May left Philadelphia, to take charge of the congregation at New-Hanover. He confesses that he soon discovered that he would be of more use in the city than in the country, and therefore, when the call from Lancaster was offered to him, at a Synodical meeting at Tulpehocken, he took it into serious consideration. With the approbation of all the brethren present, he determined to accept it, on condition, that his congregation at New-Hanover should be supplied with a good pastor.

On the 1st of January 1780 he visited Lancaster, and formally accepted the call, but was unable to remove before March 4th, and did not arrive in Lancaster until the 9th of that month.

Before proceeding to our description of his labors and experiences, it may be of service to recall a few facts in regard to the peculiar difficulties of the days in which he entered his new field of labor.

The preceding winter had severely tried all parts of the country. Irving says that the hardships of Valley Forge "were scarcely more severe than those suffered by Washington's army during that winter, while huddled among the heights of Morristown." The winter set in early, and was the most intense ever remembered in the country.

It was called "*The hard winter.*" The great bay of New-York was frozen over. Ice was from 16 to 19 inches thick, and frost penetrated the ground from four to five feet; the ears of the horned cattle, and the feet of hogs exposed to the air, were frost-bitten; squirrels perished in their holes, and partridges were often found dead. In addition to this, the currency was greatly deranged. Congress had issued paper money, "which, for a time, passed currently at par; but sank in value as further emissions succeeded, and that already in circulation, remained unredeemed. The several States added to the evil by emitting paper in their separate capacities; thus the country gradually became flooded with a "continental currency," as it was called; irredeemable, and of no intrinsic value. The consequence was a general derangement of trade and finance. The continental currency declined to such a degree, that forty dollars in paper were equivalent to only one in specie."*

The hard times had however pressed upon the people at Lancaster during several years before. In 1777 the church-council, in view of the high price of the most needful articles, which was more than twice that of former years, resolved, that inasmuch as the pastor, schoolmaster and organist do not and cannot enjoy any opportunity to increase their income, they would add £50 annually to the pastor's salary; and that this increase should be taken from the treasury, and hold good as long as the hard times should last. They also raised the salaries of the schoolmaster and organist.

It was during such times, that Dr. Muhlenberg took charge of the Lancaster congregation. The following insertion in the church-records, the second in his hand writing, suggests the character of the times: "May 15, 1780. As the times are still getting worse, it was resolved that Jacob Uhrig shall in future receive £25 of the present currency, quarterly, for his services, viz: blowing the bellows, ringing the bells, having charge of the children in church, and cleaning the church."

At the same meeting they, however, also resolved, that those who do not subscribe anything towards the support of the pastor, should in future no longer be considered members of the congregation.

The congregational school, established many years before, was still flourishing under the old and faithful teacher, Jacob Loeser. He was formerly schoolmaster in the New-Hanover congregation, when the elder Muhlenberg was pastor there. He recom-

* Irving's Washington, vol. 4, p. 2, 3.

mended him to Lancaster in 1748, during the pastorate of Rev. Mr. Handschuh. He removed to Lancaster, on the 7th Jan 1749, and at once began his important and responsible work. At a meeting of the Synod of Pennsylvania, held in Philadelphia in June 1762, a report setting forth the condition of the congregational schools within its bounds, contains the following statement of the Lancaster school: "During the summer the German school is attended by about 50 or 60 children, and during the winter from 80-90. The school-master, Jacob Loeser, is an able and gifted man, who would well be able to render more services. It is however to be regretted, that on account of the want of room, and better regulations, it cannot be rendered more efficient." Jacob Loeser continued his work during the pastorate of Revds. Handschuh, Gerock, Helmuth, and part of that of Rev. H. E. Muhlenberg. In 1776 his son Valentine Loeser assisted him, especially in playing the organ, for which he received an annual remuneration of £12 Pa. currency. In 1781 it appears that Mr. Jacob Loeser, in addition to teaching school and playing the organ, led the singing during the regular public services, and at funerals, opened and closed the church, and had charge of the grave-yard, for which services he received a free dwelling in part of the school-house, the free use of a certain part of the school-house lot, ten cords of wood, half being hickory, and the sum of £10 in silver. At the same time his son was discharged from the further performance of the duties of organist.

Jacob Loeser, after having faithfully served the congregation during forty-four years, and after following to the grave his wife and son Valentine, a few years before, died in 1793, in the 70th year of his age. In the grateful remembrance of the laborers of the past one hundred and thirty years, the man who for more than forty years faithfully instructed the children of the church, not only in the usual branches taught in that day, but especially in the principles of the christian religion, should not be overlooked and forgotten.

The formula of government adopted by the congregation specified, that every member "must have his assigned pew or seat in the church, and annually pay into the treasury the fixed rent, without murmuring and hesitation, and also his benevolent gifts, for the support and continuance of the Evangelical service of God, and the support of the laborers in it, so long as necessary." In 1782 the church-council passed the following resolutions in regard to the former: 1. The pew-money must be publicly paid on May 13, 14, 15. and all who desire to secure seats, or make any change, must apply at

the same time. 2. Whoever shall fail to pay the rent of his or her pew for three years or more, shall forfeit the seat, unless the non-payment arises from poverty. 3. He who takes no sitting, shall be deprived, according to the church-rules, of all the privileges of a member, especially the burial place, ringing of the bells, &c. 4. All are earnestly to be reminded not to occupy a pew, to which they are not entitled, especially as there are free pews, open to all.

The present church edifice having been dedicated and opened in May, 1766, the year for pew-rent began in May, and pews were also assigned at that time, and the same arrangement is still continued, almost 100 years after its introduction.

During the meetings for the reception of pew-rent, May, 1782, the question was raised, whether, under existing circumstances, and in order to afford relief to the congregation, it would be possible to abolish the "pew-rents" or the "minister-money." After considerable discussion, it was resolved to continue the collection of both. At the same meeting they made arrangements to provide lodgings for the ministers of the Synod of Pennsylvania, which was expected to hold its next meeting, on the first Sunday after Trin. 1782.

A few months afterwards they elected a new sexton, or as the old minutes call him, "bellows-treader and grave-digger." It was his duty to ring the bells at public worship and funerals, blow the bellows, watch the children in church, clean the church as often as directed to do so by the deacons, and superintend the grave-yard; for these latter services he was to receive an annual salary of £5, to be paid quarterly. They also fixed the price for making graves, as follows: for that of a child, when the minister does not accompany the funeral, and no bell is rung, 2 shill. 6 pence; for a child's grave, when no bier is used, and there is bell-ringing, 3 sh. 9d.; for those who are carried on the bier, 5 sh.

That church-discipline was exercised at this time, appears from the minutes of the next year, when two males and two females were formally excommunicated on account of adultery, and declared deprived of all the privileges of membership, until they should manifest sincere repentance towards God.

During the same year, 1783, the question of discontinuing either the pew- or minister-money again came up. All who had already served as elders and deacons met the church-council, and after several sittings, a congregational meeting was called, which resolved, by a vote of two-thirds, that the minister-money should be collected as

usual, but that the pew-money, beginning with the current year, should be reduced one-half.

In August, 1783, it was resolved, that no suicide, malefactor, or any one who had lived and died in the open works of the flesh, such as adultery, fornication, theft, and drunkenness,—also such as have contributed nothing whatever towards the support of the church, should be buried on the grave-yard, unless a certain sum, to be fixed by the church-council, or a committee of the same, be paid into the treasury in advance. Illegitimate children were to be interred in the grave-yard, if their parents or grand-parents have been contributors to the church; but they must be buried away from the other graves, near the wall, and there shall be no ringing or singing.

In order to secure the punctual attendance of the members at the meetings of the church-council, they at this time agreed that a fine of 2 sh. 6 d. should be paid by every one who absented himself, or came a half hour too late, without sufficient excuse.

The “Hallische Nachrichten” supplied abundant material for the foregoing pages, and enable us to give a full and satisfactory account of the Lancaster congregation during the ministrations of Dr. H. E. Muhlenberg’s predecessors; and, we regret that the last communications, concerning this congregation, contained in these interesting annals, were written in 1785. They consist of “Two letters of the younger Mr. Muhlenberg, of Lancaster, to his father, exhibiting some particulars concerning his congregation.” Both letters are here presented, the first being dated Feb. 7, 1785.

“I am still engaged in the duties of my office. As usual, I preach twice each Lord’s day. I cannot visit as much as I wish, because I have no time. But I do not neglect to visit the sick, as soon as their sickness is known; and the baptisms of children, which in this congregation almost always takes place at the residence of the parents, or at the parsonage, afford me a good opportunity to exercise *curam pastoralem*. And this too is the principal reason why I do not make stronger efforts to prevent the baptism of children in private houses. I also make valuable use, for the same pastoral purpose, of the visits of members who come to present their names for communion. I also publicly and privately invite my members, to visit me, while they are well; and some of them gratify me by doing so.”

“You will be able to understand the outward condition of the congregation, when I inform you, that during the past year I baptized 179, confirmed 72, administered the Lord’s Supper to 627, and

buried 48 persons. The number of baptisms is less than during the preceding year, because, during this year, I baptized few English children, but sent all such to the English minister. The increase in the number of confirmants is 6, and in public communicants 8. I cannot speak of any change in the spiritual state of the congregation. Sincere souls grow in grace, and old sinners continue settled on their lees. I have witnessed several interesting instances of awakening, especially among the young; and I hope that my labor will not be in vain."

"During this year I do not preach on the so-called gospel and epistle lessons, but on other texts, selected at pleasure. For the morning sermon I take a text that has been suggested by something that has occurred in my own pastoral experience, or in my reading of the Scriptures or other books. In the afternoons I have been taking up, in the order of time, the discourses of the Saviour, as they are recorded by the four Evangelists. In my sermons, I address myself principally to my congregation, as I believe this secures a greater degree of interest and attention on their part, than when the body of the discourse is in general terms, and the direct application is reserved for the close. I have resumed my catechetical instruction, having about 50 young people. I meet them on Tuesday and Friday, from 10-12 A. M. and 1-3 P. M., and twice a week, in the evening, I meet several married persons. God grant me grace for this work; for I love it best."

The other letter, dated April 2, 1785, is as follows :

"During Lent I instructed 70 catechumens, five being married. Most of them attended during the day, and about 6 or 7 in the evening. I pursue the following course. I direct them to memorize the ten commandments, the creed, the Lord's prayer, the principal parts of the articles on baptism and the Lord's Supper, the "Glaubenslied" and the most important scriptural proof passages, and then go through the course of christian doctrine. Towards the close of the course of instruction, I at each meeting, examine about ten or twelve, one by one, asking them some thirty indispensable questions. I detain them, after the others have been dismissed, and strive to impress them with the nature and importance of the promise they are to make, and after getting each one to make this promise to me, I pray with them. In this way I feel sure that each one has been sufficiently instructed, and also gain this additional advantage, that my catechumens approach me unreservedly, and, I must say, love me with a filial and fraternal affection, instead of fearing

me. I confirmed them on Good Friday afternoon, in the presence of a deeply-moved audience, and I trust to God, that my labor, with many of them, has not been in vain. As for myself, the instruction of the young, is my most delightful labor; and hard as I am by nature, I can never dismiss my catechumens without feeling like Jacob, Gen. 43: 14. As a general thing they have hitherto afforded me much satisfaction."

"On Easter Sunday morning I preached on Matth. 28, and showed the unspeakable importance of the resurrection of Christ, and how Christians ought to apply it, and administered the Lord's Supper to 260 communicants, 165 being unmarried, and 95 married persons. The disagreeable state of the weather prevented a large attendance of older persons. In the afternoon I made some remarks to the communicants, especially to those who had communed for the first time, on Philem. 20. The young people were melted to tears."

"On Easter Monday, as the election for elders and deacons was to be held in the afternoon, I preached on 1 Cor. 14: 33, 40, my theme being: "A description of a congregation, in which all things are done decently and in order." God strengthened me in this discourse. I myself was moved, and I have scarcely ever seen my hearers more so; earnestness, sadness and tears were visible on all sides. Alas! if these good impressions were only permanent! I entertain no vain delight in such manifestations, and do not strive to bring about mere outward demonstrations. The servant of Christ should wish not to have run in vain, Phil. 2: 16, and may rejoice over every prospect of a blessing upon his labors. Why then should I hide my joy from you, when there is a prospect of saving the soul of some one? This comforts, and encourages me, and the spirit is quickened. 1 Thess. 3: 7, 8."

As we were regretting the want of further communications to the "Annals" from his pen, we were permitted to peruse his "Amts-Journal," commenced in 1785 and continued until the year of his death. In this exceedingly interesting journal he recorded 1. various theological ideas, for further investigation. 2. Sketches of letters, and 3. remarkable events. This volume, whilst it fully reveals his excellent qualities as a father, teacher, theologian, and pastor, and contains many admirable suggestions, especially on the subject of pastoral theology, has also enabled us to throw much light on the period, during which he served the congregation.

The beginning of the journal shows how anxious he was to benefit his congregation and the community in general. He fully appreciated the responsibility of a pastor, and labored faithfully. He at this time thought that his people might be greatly assisted in their devotions, by the preparation of a family prayer-book, better adapted to their wants than any he could import. He also fully recorded his views in regard to the necessity of establishing a German High School or College at Lancaster, for the benefit of the German population of Pennsylvania, Maryland, &c. He asked himself the question, how his people could be induced to read more? and proposed to do it, by privately and publicly recommending cheap and proper books; by establishing a congregational library, and by presenting prizes of books to the children. He was persuaded that a reading congregation would be better qualified to understand his sermons. He also proposed collections, so as to be able to distribute at least a dozen Bibles among poor children and parents. During the next year he again refers to this subject, and expresses his conviction that the congregations at Philadelphia, Lancaster, York, Reading, Lebanon and Germantown should have congregational libraries.

A meeting of the Conference was held at Lancaster, in Sept. 1785. The congregation attended the services, both during the day and evening; and the pastor expressed his conviction, that these occasions were highly beneficial to pastors and people. The good attendance in the evening also suggested the propriety of introducing occasional evening services.

The great event, however, of the year 1785, to which he does not allude in the above letters to his father, was the beginning of the erection of the steeple.

The subject was discussed at a number of meetings of the church-council. He informs us that it was positively and solemnly estimated, that the steeple could be built for £1500. They determined, however, not to undertake it, without being sure that the money could be raised. A subscription was drawn up, and the pastor himself accompanied the elders in visiting the members; and having succeeded in securing over 210 liberal subscriptions, they determined to begin the work in the autumn of 1785, and elected Frederick Mann, carpenter, and George Lotman, mason. Messrs. Bernard Hubley, Matthias Schlauch, Jacob Krug, Valentine Breneisen, and Melchior Rudisill, were appointed the building-committee.

The foundation walls, seven feet in thickness, and in places seventeen feet in depth, were raised and covered before the winter set in.

In the following spring, operations were resumed, and the stonework, lime-stone on the inside, and brick on the outside, was successfully carried to the proposed height of 86 feet, the cost, including materials, amounting to £1100. They now began to doubt the possibility of soon completing the work, and it rested until the spring of 1792.

During the year 1786 there was an increased attendance upon the means of grace, and especially the Lord's Supper, and the ties of friendship and love which united pastor and people, were evidently growing stronger. He also gratefully commends the increasing liberality of many. At this time the congregation also resolved to take steps to secure a charter. Some influential members were anxious to introduce a change in regard to the presiding officer, but Dr. Muhlenberg contended for the old custom of the church, and especially that of the congregation at Lancaster, according to the fundamental rules of which the pastor was "empowered to be present and preside at the annual settling of the church accounts, and all regular and necessary meetings of the vestry." The old rule, as just quoted, is still in force.

In his journal at the beginning of this year, he notices, regretfully, the fact, that many of the most prominent young men of his congregation married young women of English speaking families, some of whom were not even baptized. He deplored this, because he saw that many of them were thus alienated from the church and language of their fathers, and that the Lutheran congregations were in danger of sustaining considerable losses in this way. Although exceedingly liberal, and far in advance of many of his contemporaries in the church, in regard to the use and introduction of the English language, he at the same time was very anxious to cultivate among his people a proper appreciation of their German church and language.

At an earlier period, children in the Lancaster congregation, were generally baptized in church. That Dr. Muhlenberg was anxious to restore this old custom, which seems to have been somewhat neglected, is apparent, not only from the remark in one of the letters to his father, but also from a resolution adopted by the vestry, in 1786, to this effect, "that children, wherever it is possible, should be baptized in church."

During this year, the sexton was also instructed to ring the bells, at the last ringing, immediately before the opening of the service, for not less than 15 minutes; a fact which we record, because the

bells of all the Protestant churches of our city are still rung in accordance with the arrangement then made.

It is evident that the fathers of our American German churches did not neglect or oppose the English language to the extent supposed by many. In 1772 an English class was added to the German parish schools of the Philadelphia congregation. At the dedication of Trinity Church, Lancaster, Rev. Mr. Barton preached an English sermon; and we were surprised to discover, in the old records, that the famous Whitfield also preached in the same church, on the 10th and 11th of December 1770.

They therefore had no objections to an occasional English sermon in their church. Whether they contemplated the possibility of the introduction of the English language in public worship, at that day, we cannot say, but in the rules for the government of the vestry, adopted in 1788, they agreed "that the proceedings of the vestry should be conducted in the German language, until the majority should consent to the introduction of the English."

At this time Dr. Muhlenberg also wrote in his Journal: "I must apply myself more to the English language, so that if necessary, I may be able to preach or speak it fluently."

During the following year the subject of prayer-meetings in private houses seems to have engaged the attention of some of the people and the pastor. He has devoted several pages of his journal to this question, and appears to have come to the conclusion, that it would be proper for a few intimate friends to meet in a private house, the males in one house, and the females in another, for the purpose of unreserved and friendly conversation on spiritual things, prayer and reading of the scriptures. Should the minister meet with them, he ought to offer the prayers, whilst the others should participate in singing. He appeared to think that after all a comparatively small number, in a larger assembly, would be able to pray; that timid Christians would scarcely attempt it; that as a general thing, when we meet with others, it is more edifying to us to hear than to offer a prayer. He thought greater attention should be paid, first of all, to closet-prayer, family-worship and public worship, and that he would rather urge his people to attend to these things, than to give special attention to other meetings.

At that time Lancasterians spoke of introducing theatrical performances, on which, as well as on dancing parties, he expressed views such as are at present held by almost all Evangelical Christians. During this year it became evident that Mr.

Loeser could no longer satisfactorily discharge the duties of his office, and from this time, until Mr. J. Strein removed to Lancaster, the congregation had many discussions and difficulties about the school. A Mr. Machold was elected to the position of schoolmaster and organist in October of this year.

Among other things that appear to deserve mention, during this year, was a resolution of the vestry, that the pastor's salary should be paid quarterly; and another, which prohibited all persons from sitting in the organ gallery, unless they held a regular seat there. They also agreed, that in renting seats there, particular care should be taken to assign them to persons who would be of some assistance in singing.

Some time ago we read a description of Lancaster, as it appeared many years ago, in which the writer makes special mention of the many public houses which meet the eye of the traveller. This seems to be corroborated by the fact, that on the last day of the year 1790, Dr. Muhlenberg and Rev. Mr. Hendel, agreed to urge their respective Synods to petition the authorities to prevent the increase of taverns and fairs, believing that they had too many already. There appears to have been a good deal of drinking in those days, and in speaking of the many and heavy bills incurred in building the steeple, he complains of the unnecessary expenditure for wine and gin, demanded by the workmen.

In 1792 the Synod of Pa. met here, and the work on the steeple was resumed. It had already involved them in a debt of £1000; but, nevertheless, they determined to go on. Two carpenters of Philadelphia, William and Abraham Colliday, who had been highly recommended to them, were invited to present plans for finishing the steeple. They did so, and when asked to estimate the cost, said, that while they could not positively fix the precise amount, they felt assured that it would not cost over £1500. Some members of the vestry proposed to enter into a written contract, but this was rejected as "ungentlemanly." Mr. Hubley urged the leaving out of one of the stories of the proposed structure, and he was seconded by the pastor. They did so, because they feared the congregation would be unable to carry out the plan as proposed. But when the question was taken, the mover stood alone, and the pastor congratulated his fellow-members on their spirit, and told them it would now devolve on them to see to the completion of the work.

The Messrs. Colliday resumed work in the spring of 1792, and were able to put up the frame-work in the beginning of August.

When the weather became too cold for outside work, they worked on the inside until December. In 1793 the carpenters did not make their appearance, and to prevent damage, it became necessary to remove some of the scaffolding, which involved additional expense. The work rested until August 4, 1794, and then it took them two weeks to replace the scaffolding, and reach the point at which they had stopped a year before.

On the 5th of September they set up the four wooden figures, representing the Evangelists, in the following order: *St. Matthew* was placed at the North-East corner, near the church, *St. Mark* at the South-East, *St. Luke* at the South-West, and *St. John* at the North-West corner, or as Dr. Muhlenberg expresses it, they were arranged according to the path of the sun, from its rising to its setting, beginning with Matthew as the first in the East, and ending with John as the last in the West. On Oct. 30, the ball, large enough to hold 95 gallons, was elevated to its proper place, and on the 8th of December, 1794, the painting was finished, and the whole work was completed. The height of the steeple is 195 feet.

And now the bills began to enable them to realize the cost. The Messrs. Colliday's bill, for *work only*—was £1985: 1s. 1d. and including materials £2370: 17s. 2d.

In 1795 they discovered that they owed £2628, that they had gone too far, and must devise ways and means to pay the debt.

Many have thought that our Lancaster steeple greatly resembled that of Christ church in Philadelphia, which was finished in 1754 at a cost of £2100, and is 196 feet 8 inches high. The early Philadelphians were proud of their steeple, and one, who had seen numerous similar architectural ornaments abroad, says: "It is the handsomest structure of the kind, that I ever saw in any part of the world; uniting in the peculiar features of that species of architecture, the most elegant variety of forms, with the most chaste simplicity of combination." We believe that Lancasterians generally look upon the steeple of Trinity Church as superior, in many respects, to the former pride of Philadelphia.

Some were very anxious to purchase bells, but the pastor and others insisted that this should be postponed until the debt was paid, and that even then *three* bells would be sufficient.

They were so careful of their steeple, that they resolved the schoolmaster should take charge of the key, which was not to be given to any one, unless accompanied by a member of the vestry,

or in cases of fire, public worship, and funerals. No one was permitted to smoke a segar in it, or to enter at night without a safe lantern. In 1806 the rule was made still more stringent, and no one was permitted to ascend higher than the belfry, unless accompanied by a member of the vestry.

In 1795, the subject of pew-rents again engaged the attention of the congregation, and it was resolved, that whoever wished to enjoy the privileges of membership, must, as soon as he is of age, or free, make application for a "Stuhl-Zettel;" (a certificate showing the number of the pew or sitting held) and, if able to do so, annually pay the required rent; if not able, he must nevertheless apply for one, which shall be granted gratuitously, and shall be renewed annually. Whoever failed to apply for this certificate for three months after public notice from the pulpit, or, having one, failed to renew it, or pay, for three years, was to forfeit his seat. They at the same time, however, agreed to the old rule, according to which the graveyard was always open to the poor and to strangers, provided they have been members of the Lutheran church.

Speaking of the poor reminds us of a fact which must not be overlooked. The records of the congregation, from the beginning, show, that the care of the poor was not neglected. It was made the special duty of the "Armenpfleger," the deacons and the pastor. We have found a great number of "orders" on the treasury, in the hand-writing of Helmuth, Muhlenberg and others, for the benefit of poor widows and others who applied to them.

During this year the importance of the English language led the pastor to note in his Journal, in regard to the German School of the congregation:—"An English class ought to be added, so that all the children may learn English An English school is almost indispensably necessary, and could easily be held in the second story of the school-house, for Lutheran children."

In 1797 the troubles about the schoolmaster were renewed. Mr. Strein was elected, and they were very anxious that he should accept; but he was unable to come, and they were obliged to get along as well as they could, the pastor during this time, frequently and painfully feeling the want of a competent organist. In 1796 and 1799 the members were again called on to contribute towards the payment of the "steeple-debt."

Although not strictly a part of the history of the congregation, it may be interesting to recall the fact, that the year 1799 was remarkable in Pennsylvania for one of the most violent and bitter

gubernatorial election campaigns, which was felt in almost every circle, affected Churches, and alienated life-long friends. Dr. Muhlenberg also refers to it in his journal. In perusing some old German papers of that day, we came to the conclusion, that party spirit was as violent then as now.

Washington died on the 14th of Dec. 1799, and during the remainder of the year and the beginning of the first year of the new century, the country was filled with sounds of lamentation, because the "Father of his country" had been taken away. Appropriate solemnities were observed in all the principal cities and towns, and in Lancaster too a solemn funeral procession passed through the streets, and on the 22d of Feb., Washington's birth-day, the churches, (and Trinity church among the number) were opened, and suitable addresses delivered.

While the country was thus in mourning, another distinguished citizen died. THOMAS MIFFLIN, Governor of Pennsylvania, and Major General in the revolutionary army, died at Lancaster, and was interred on the 22d of January, 1800, in front of the Ev. Luth. Church of the Holy Trinity, immediately beneath the tablet which was subsequently inserted in the wall, to perpetuate his memory. It contains the following inscription :

In perpetuation
of the Memory of
THOMAS MIFFLIN, Esq.,
Major General of the revolutionary army of the
United States and Governor of the State of
Pennsylvania.
A distinguished patriot
and zealous Friend of Liberty.
Died January 19th 1800.

The Church records contain the simple statement that the interment took place on that day, and although several individuals in our midst distinctly recollect the funeral, we have not been able to gather any particulars worth recording.

Not only the adult members but the children also of the congregation, were encouraged to contribute towards the expenses incurred. In 1801 it became necessary to put a new roof of cedar shingles on the church, and the children publicly contributed the sum of £263. 14. 7½, which, we believe, they deposited in the font, in the presence of the pastor and the congregation.

During this year many appeared to be in favor of holding a lottery to liquidate the church debt, and the pastor remarks, in his journal, "as this is the case, the attempt may as well be made."

In 1787 Dr. Muhlenberg lost his father, and now on the 4th of June, 1801, his brother FREDERICK AUGUSTUS, the second son of the patriarch. He had been pastor in Lebanon Co., Reading, New-Hanover, and in New-York city. Having been called into political life, he laid aside the duties of the ministry. In 1779 he was elected a member of the Continental Congress. He was also sent as a delegate to the State Convention, which assembled to ratify the new Federal Constitution, and was selected to preside. He was repeatedly chosen as a representative to Congress, under the new constitution, and, on two different occasions, served as Speaker of the House. He was universally esteemed, and his mortal remains now rest in our grave-yard, near the grave of his brother, and are covered by a plain slab with the following inscription :

Sacred
To the Memory of
FREDERICK AUGUSTUS MUHLENBERG,
Who was born on the 1st day of January
1750,
and departed this life
on the 5th day of June
1801.
Aged 51 years 5 months
and 5 days.

Ruht sanft, schlaft wohl in eurer Gruft,
Bis euch einst Jesus wieder ruft.

For many years the income of the congregation had been derived from “pew-rents” and “minister-money.” One of the old church-books contains a list of subscribers towards the support of the pastor, during the year 1802, and is preceded by the following remarks, (in the handwriting of the pastor) which may throw some light upon the liberality of some in that day, and prove interesting as containing the sentiments of Dr. Muhlenberg upon the subject :

“REMARKS.

1. “There must be bitter poverty indeed, if a member of the congregation, for the labor of the pastor for an entire year, cannot give one dollar, or double the wages of one day. For this trifle he hears him all the year round, and may always look for his advice and comfort. We give four times as much as this for a child’s tuition in the humblest school; often ten times as much when it learns English.

2. The father of a family, who is not a day-laborer, ought to do at least twice as much as the day-laborer. Two dollars a year is therefore reasonable for him; for it rarely happens that he does not make as much as that in two days.

3. Those who are well off (and the Lancaster congregation has many such) have partly done well, and partly not. I am not as yet able to say, that one has paid more than one half as much as he is obliged to pay annually to the dancing-master; and is instruc-

tion in dancing, or any other art, to be compared with instruction in the doctrine of Christ?

4. A minister is not bound to serve, in days of health and sickness, those who ignore him. He can, with a good conscience, leave such to their own will; or, when they call on him, demand remuneration for his time and trouble, especially when they say: "we owe him no thanks—for he is bound to serve us."

5. Twenty years ago the people gave as much as now (1802.) Are they in the habit of not taking more in their business?

6. Many are still wanting on this list, who call themselves brethren, present their children for baptism and catechetical instruction, and wish to be treated like members. This is unjust towards the rest, and a difference must be made. The minister should see to this, and not serve such, without public and private admonition."

Some, however, at this time, were not only careless about the grace of liberality, but also about their attendance upon the means of grace; and this too was done by some whose special duty it was to set a good example before the congregation. To meet such cases the vestry resolved, "that it is considered highly important for the church-officers to attend public worship, and especially at preparatory service, communion and confirmation, so that the congregation may find true examples and patterns in the members of the church-council."

In 1802 the "steeple-debt" still amounted to £1825, and the work of subscribing was resumed, and continued during the following years, the expectation being that the whole debt should be paid by March 1, 1805.

In 1802 Mr. John Jacob Strine, formerly of Northampton Co., received a formal call, dated April 1, as teacher and organist. He was to receive £30 per annum, 10 cords of wood, half of it hickory, free dwelling in the Schoolhouse, (except vestry-room) free use of the Schoolhouse lot, the usual school-money, 10 s. per quarter, for day scholars, the rates for night-scholars and singing-school to be fixed by himself. Perquisites for funeral and other services were to be optional with the members. He was bound faithfully and properly to give instruction in reading, German and English, writing, arithmetic, and other branches of knowledge, hitherto taught or that may be directed to be taught by the vestry. He was to lead the singing at public worship, and funerals, and play the organ and have charge of it.

As we have seen, the congregation had for several years been anxious to secure his services. He now removed to Lancaster and entered upon the discharge of his duties.

In 1803 Dr. M. in his journal asks the question: "Shall the small congregation beyond the Conestoga be served longer?" Dr. Hel-

muth had been in the habit of preaching there, and Dr. Muhlenberg continued to do so for a number of years. On the 11th of Sept. he asks: "Shall a church be built at Columbia?" the Lutherans of which place looked upon Trinity church as their spiritual home. The question was soon answered affirmatively, for in 1805 the corner-stone was laid. On the 23d of August 1806 the corner-stone of a Lutheran church was laid at Strasburg, and Dr. M's. journal contains the "declaration" that was deposited in it.

In 1807 the parochial school contained over 100 children, one half being English. On the 24th of May of that year, the Synod of Pennsylvania, which has been a frequent and always welcome visitor, held its annual meeting at Lancaster. Thirty-five ministers were present, and sermons were delivered by Revds. Helmuth, Kurtz, Schmucker, Geissenhainer, Jaeger and Schaeffer. In speaking of the sermon of the first, Dr. M. remarks: "I perceived that early love does not rust, for Dr. Helmuth made a very deep impression upon those who still recollected him."

The recent formation of St. John's Ev. Lutheran church at Philadelphia, and the difficulties connected with the introduction of the English language in congregations and in the Synod, rendered the discussions spirited and important. The Synod remained in session until Wednesday evening. Dr. M's. remarks upon this perplexing question of language prove his practical wisdom and liberality. His former connection with the Philadelphia congregation, together with his standing in the church, and acknowledged wisdom and ability, combined to make him a very active participant in the great trouble of the day.

We congratulate ourselves that *Lotteries* belong to the past, in which they were permitted to play a part which would not be tolerated now. When money was to be raised for churches, or other public works, the men of that day resorted to the lottery, as promptly as many of our day appeal to fairs, festivals and lectures.

In 1752 a lottery was held in Philadelphia, for the purpose of raising "£1012 10s.—being half the sum required to finish the steeple to Christ church, and to purchase a ring of bells and a clock." The lottery was drawn in March 1753. As it was deemed a Philadelphia ornament, it was appropriately enough called "the Philadelphia Steeple Lottery."*

In looking over old files of Lancaster papers, we found the following advertisement of a lottery in 1804: "Third class of the Lan-

*Watson's Annals, I, 3:3.

easter Street Lottery, authorized by law, to raise \$20,000 to defray the expenses of paving the streets of Lancaster in the borough of Lancaster.” The highest prize in this lottery was \$1500.

An old memorandum, in Dr. M’s handwriting, presents the following considerations, probably intended to induce the legislature to grant a lottery to the congregation :

“Data for the granting of a Lottery to the members of the Lutheran congregation at L.

1. The Cong. have built church and school-house, and bought Organ, Bell and Parsonage, without any aid of the public.

2. The steeple, an ornament for the public, was built, and four-fifths of the cost paid by the congregation without aid—4000 out of 5000.

3. They give towards their school, English and German, besides a free house, 12 cords of wood and £50 annually, so that their tuition money can be at half price. The school contains at present 112 scholars, at half price, and 6 of which are entirely free.

4. They do not call on Hercules for help, without having put their shoulders to the wheel, for in the last years (since Jan. 1800) they have paid, not without great efforts—

For Roof to the Church	\$300
Principal	875
Other Expenses	100 repair, church, stove, fences.
Interest	462 or more,
Painting	200

besides the annual regular exp. of about \$1750 annually.

5. The congreg. have been from the beginning good Americans, they have received Presid. Wharton in their church, and Governor Mifflin on their Burial P. without any gratuity. Does not one good turn deserve another ?

6. They know that they have to take the tickets chiefly among themselves.

7. Will the Assembly leave no monument of generosity where they have been well entertained a number of years ?”

The petition of the congregation was granted, and the lottery was held in 1807. There were 6000 tickets at \$3 each; 1 prize of \$500; 1 of \$200: 2 of \$100, &c., altogether 2938 prizes and 3062 blanks, and all prizes were to be subject to a deduction of 20 per cent. We present the following specimen of one of the tickets :

No. 995.

LANCASTER LUTHERAN CHURCH

L o t t e r y,

Authorized by Law of the State of Pennsylvania.

THIS Ticket entitles the Bearer to such Prize as may be drawn to its number, if demanded within twelve months . . . Subject to a deduction of twenty per cent.

Signed,

Although many of the books used in this lottery are still in the archives of the church, we have not been able to ascertain the precise amount gained by this operation. It must, however, have considerably promoted their object, for a few years after this they were out of debt.

In the Minutes of 1807 we also found the following: "Resolved, that on the morning of Good Friday, the organ shall not be played;" which was probably adopted, in order to add to the quiet solemnity of that day, sometimes called, in German, "the Still Friday." Confirmation generally took place on Good Friday afternoon.

Public worship was then, as now, conducted according to the liturgy of the Synod, in obedience to the section of the Fundamental rules, which requires that "our pastors shall conduct the public service, administer the Holy Sacraments, and perform their other ministerial duties, in accordance with the Agende and custom now in use, until the United Ministerium consider it necessary and useful to make and introduce a better." The usual church festivals were regularly observed, and Dr. Muhlenberg also retained the use of the clerical gown. We could not formerly ascertain whether Dr. Helmuth, whose portrait generally appears with a gown, wore it during his residence in Lancaster, but in looking over a mass of old papers, we found a receipt, given by a tailor in Philadelphia, to Dr. Helmuth, for a gown furnished to him, in 1775, while he was pastor at Lancaster.

A little document, bearing the date of 1809, may also find a place here, as it shows that the great subject of "ministerial education" was not neglected by the congregations of the Synod of Pennsylvania. It is a receipt, which we translate, as follows:

Hanover, May 29, 1809.

Received, through Mr. Peter Shindel,

From the German Lutheran Congregation at Lancaster Twenty Dollars, for the Education of German Lutheran Ministers in Pennsylvania and the adjacent States.

J. FREDERICK SCHMIDT,

Treasurer of the German Lutheran Synod.

The original is a *printed form*, (the blanks being filled as above) one of which was evidently given by the treasurer to all congregations contributing to this particular object.

In 1810 some one reported, in the meeting of the vestry, "that many now contribute and subscribe less, because we no longer have a church-debt," a remark which might perhaps encourage some to believe that a church debt is a church blessing, even as a National debt is a National blessing. We have nothing to say upon the latter subject, but in regard to the former, we believe the history of this congregation, and of every congregation, will satisfy all that it is best, literally to obey the apostle's injunction: "Owe no man any thing."

In 1810 the vestry also resolved, inasmuch as very little room remained in the old grave-yard, to make use of a lot adjoining it, which had been purchased for burial purposes, many years before. Members in good standing were to be interred in the old ground; but all others in the new. The graves in the latter were to be made in two rows, separated by a walk, the graves of adults on one side, and those of children on the other; while a particular part of it was to be appropriated for the burial of all those, who, according to the church-rules, were to be buried without "Klang und Gesang," i. e. without the usual tolling of the bell, singing, &c.

There is no end to work, in spiritual and outward things, in a Christian congregation. "God's husbandry" and "building" require the constant attention and activity of those who "are laborers together with God." The people had just congratulated themselves on getting through with the steeple-work, and now the grave-yard wall required repairing, and the subscription papers again passed from hand to hand, in 1811. It was so from the beginning of our history—and will unquestionably continue to be the case as long as the congregation shall exist.

We have now gleaned all we could from the records of the church, and Dr. Muhlenberg's Journal, the last page of which was written on March 31, 1815, a few months before his death, and refers to the subject of the "Ministerial Ordnung" of the Synod of Pa. and

the interests of his congregation. If we had been able to find one of the older minute-books of the congregation, we might have been able to present other interesting facts, or a more full account of these already given; but after all we believe, that nothing of moment has escaped us.

As early as 1786 Dr. Muhlenberg experienced attacks of giddiness, which were frequently repeated, with greater severity in subsequent years. He often complains of a weakness of memory, connected with, and consequent upon these attacks. Later still there was a partial paralysis. In the latter part, especially the last year or two, of his life, he had repeated returns of the disease, which affected him very singularly. After one of them he lost the power of articulation, and communicated his thoughts by writing; at another time his hand was paralyzed, so that he was unable to carry on his extensive correspondence; and still at another his memory was so strangely affected, that he seemed to have forgotten all his stores of knowledge, and actually lost the ability to read. With all this he was fully conscious and believed that the loss was owing to disease, and that he might succeed in acquiring knowledge afresh. For this purpose he took up the spelling-book, and, strange to say, began to learn his letters, and to spell in words of one and two syllables. When he had reached this point, the veil appeared suddenly to be lifted, the lost treasures of memory were again revealed, and he was able to read as usual, and to make use of his great store of information with his former facility.

He continued his pastoral labors, and extended foreign correspondence with scientific men and others, up to the time when he experienced his last attack.

On the 23d of May, 1815, while in his room, his son, Dr. F. A. Muhlenberg of Lancaster, from whom we have this and other particulars, being present, his father suddenly remarked "Augustus—I feel that I am about to have another of my attacks, send for Dr. Kuhn!" With this he arose, and resting his hand upon a large stove, that was still standing in the room, he began to pray aloud, first for his congregation, to which he was greatly attached, and then for his family, and then for himself. In the midst of his prayer for himself he fell into the open arms of his son, and in less than half a minute was a corpse. We may readily imagine how the intelligence of the pastor's sudden death must have shocked the congregation.

On the next day, the vestry met, and "after taking into consi-

deration the death of the Rev. Dr. Muhlenberg, the members present agreed that the pulpit be covered with black cloth; and that the bells be tolled one half hour in the morning, to begin at 10 o'clock, and one half hour in the afternoon, to begin at 2 o'clock, until the day of the funeral; and that the deceased be carried into the church during the funeral sermon, and be buried near the other members of his family. Messrs. John Hoff, Geo. H. Krug, Jacob Snyder, Christoph. Kurtz, Adam Keller, Geo. Martin, Geo. Ackermann, — Dietrich, and Peter Shindel, were appointed carriers; and Jacob Krug, Jacob Stahl, Christoph. Myers, Leonard Eichholtz, Geo. Musser, and Peter Protzman, pall-bearers.

His remains were followed by an immense concourse of weeping friends, and an appropriate discourse was delivered by Dr. Helmuth, of Philadelphia, from the text: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." His body rests near the church in which he preached so many years, and in the midst of his parishioners. A plain marble slab, with the following inscription, covers the grave:

Hier ruhen die Gebeine
GOTTHILF HEINRICH MUEHLENBERG'S, S. T. D.
der diese Gemeine 37 Jahre lang mit dem
Evangelio von Christo
als ein treuer Hirte geweidet hat.
Sein Geist entriss sich froh der hier nieder-
gesenkten Huette den 23sten Mai 1815
im 62sten Jahre seiner Pilgrimschaft.
Die ganze Gemeine beklagt in Ihm den grossen
Verlust eines Vaters und treuen Lehrers.
Einer Wittwe und acht Kindern
Die Ihm dieses Denkmal errichten
Bleibt sein Andenken auf immer heilig.
Heil dir, du hast nach trueben Kummerstunden
Auf ewig Ruh in deinem Herrn gefunden.
Wir kaempfen noch: der Herr sieht uns're Thraenen
Womit nach Wiedersehn wir uns hier sehnen.

"He had enjoyed the uninterrupted regard, not only of his own congregation, but his virtues were enshrined in the hearts of the whole community.—He everywhere produced the impression that he was a sincere Christian.—He regarded the young, especially, with the most tender interest, and zealously labored to promote their good; and they entertained for him feelings of the most profound

respect.—His manners were easy and affable, but dignified . . . He was extremely fond of music, and on several instruments performed with much skill In person, he was of medium stature, of a florid complexion and a robust frame He was a great pedestrian, frequently starting on foot from Lancaster to Philadelphia, and regarding the walk as a trifling feat.” He frequently walked to Conestoga Centre, attended to his duties there, and then spent some hours in rambling among the hills in botanical explorations, and then walked back to Lancaster.

He was remarkably successful in the catechetical instruction of the young, and the system introduced by him, and presented a few years ago, in a translation, by his grandson, Prof. Muhlenberg, of Gettysburg, was used for many years, by his successors. Many of the old members of the congregation retain a vivid recollection of these instructions, and still edify and comfort themselves with the lessons then impressed upon their minds.

The University of Pennsylvania, in 1780, conferred upon him the degree of A. M. and at a later period, that of D. D. He was regarded as a sound theologian and good linguist. His attainments in medicine, chemistry and mineralogy were considerable. Botany was his favorite pursuit, and in this department, he was probably unsurpassed, at that time, by any one in the United States; Dr. Baldwin styling him the *American Linnæus*. He carried on an extensive correspondence with the most distinguished naturalists; and was connected with numerous scientific associations. In May, 1804, he was called on by Humboldt, who was then visiting the United States. He frequently wrote for the press, and he left valuable manuscripts on science and theology.

He was faithful in and out of the pulpit; and long before the formation of a Bible Society in this country, he sent to Halle for copies of the Bible, for distribution among his people.

One of his sons, H. A. Muhlenberg, was for years pastor of the Church of the Holy Trinity at Reading; the surviving brother—F. A. Muhlenberg, M. D., is still an elder in the congregation so long served by his father.

On the 5th of June the vestry met again. It was unanimously resolved, “that the next quarter’s Minister’s salary, due the 1st of July next, be paid to Mrs. Muhlenberg, and that she continue in the house wherein she now resides, until she gets timely notice to remove from the same, and in the meantime be furnished with firewood, as usual.”

At the same meeting it was also resolved: "that Mr. Hubley be requested to write to Mr. Muhlenberg at Reading, (Rev. Dr. H. A. Muhlenberg, son of the Lancaster pastor, and afterwards Member of Congress, Minister to Austria, and Gubernatorial candidate in Pennsylvania,) to hear his sentiments in regard to coming to Lancaster, to serve this congregation as its minister.

On the 22d of June, they again met, to hear Mr. Hubley's report. He stated that he had "written to Rev. H. A. Muhlenberg, and had also received a reply. The letters were read, and the church-council being agreed to send a call to the Rev. Mr. Muhlenberg, it was unanimously resolved, that the members of the congregation be convened in the church, on Sunday next, at 9 A. M., when the bells are to be rung, to take the call on Mr. Muhlenberg for our pastor into further consideration."

"Pursuant to notice, upwards of two hundred members of the congregation met in the church, and the question being put, whether a call may be sent to Mr. Muhlenberg, it was unanimously consented to."

"The members of the Corporation proceeded to the vestry-room, where it was agreed, that eight members should go about among the members of the congregation, with a subscription paper, so as to ascertain, what offers could be made to the next minister. (The meeting also ordered the treasurer to distribute donations among the poor of the congregation.)"

"July 2, 1815, the members met in the church. It was agreed that they would offer to Rev. H. A. Muhlenberg \$1200 per annum, and the present parsonage. Leonard Eichholtz and George Musser were appointed a Committee, to proceed immediately to Reading, with power to agree with Mr. Muhlenberg, their expenses to be paid out of the funds of the church."

Here the scanty minutes end. We know, however, that Mr. Muhlenberg of Reading declined the call, and directed them to Rev. Mr. C. Endress of Easton, whose name had probably already been spoken of by some. What steps were subsequently taken, we cannot say; we simply know that a call was received and accepted by Dr. Endress.

C. L. F. ENDRESS, D. D.

A. D. 1815--1827.

CHRISTIAN L. F. ENDRESS was born in Philadelphia, in the year 1775. At an early period in life he commenced his studies, and was regarded as a youth of rare promise. He graduated in 1790, at the University of Pennsylvania, in which he was engaged, for some time, in teaching. He determined to devote himself to the work of the ministry, and studied theology under the direction of Drs. Helmuth and Schmidt. He was licensed to preach in 1794, by the Synod of Pennsylvania, and at once took charge of the congregation at Frankford, Pa., and Cohanzy, N. J. He continued for some time to reside in Philadelphia, and was employed during the week as a teacher in the English school, connected with the German Lutheran congregation.

In 1801 he received and accepted a call to Easton, Pa., where, with the exception of a single year, spent in the State of New-York, he labored uninterruptedly, until on the 2d of September, 1815, he was elected Dr. Muhlenberg's successor at Lancaster, whither he removed on the 2d of October in the same year.

As the Minutes of the meetings of the Vestry and Congregation from the year 1815—1825, are very irregular and meagre, and we have been unable to discover further particulars, by means of journals or memoranda by Dr. Endress, we cannot speak very satisfactorily of that period of his ministry, and must content ourselves with the few facts we have been able to gather.

He administered the Lord's Supper for the first time, on Michaelmas, to 47 guests, and subsequently, at Christmas to 13 guests. At the close of the list of names he added the following: "The congregation at Strasburg, which formerly communed with that at Lancaster, has for some time been engaged in building a church, and it is now finished. They make application to the Lancaster pastor, for his services; but he cannot well undertake it, and he therefore directs them to apply to Candidate Strein, who intends to take charge of Conestoga, Maytown, and Elizabethtown." At Easter, 1816, there were 149 communicants, and he also confirmed 54 persons. In 1818, at Easter, the number of communicants was 243.

During the "language-troubles" in the German church at Philadelphia, Dr. Helmuth, in a letter to Dr. Muhlenberg, remarked: "Lancaster, most assuredly, needs no English preaching, for in my time at least, even the English people understood German." This was written in 1805. Dr. M. adds to it: "There is a great change

in this respect ;” and afterwards, on the same page in his journal : “Lancaster is greatly changed. In less than 15 years English will become necessary in the German church. What shall I then do for the children I have baptized? I myself shall preach for them, or seek assistance in this particular elsewhere.” On the same page he remarks : “God is my witness—I worked against the English as long as I could—but I cannot longer resist.” He appears to have been favorable to the introduction of English services in German congregations, while he still gave preference to the German, and thought that the division of a congregation on account of language should be avoided, unless both parties were able to build a church, and support a pastor ; and that under all circumstances, whether they remained together, or parted, the utmost harmony and brotherly feeling should be maintained.

We refer to this subject here, because his prediction, in regard to the introduction of English in the Lancaster congregation, was fulfilled. Although visitors, on special occasions, may have been permitted to preach in the English language, Dr. Muhlenberg himself, we have been informed, on the most reliable authority, never preached an English sermon in his own church. Nor are we able to say, by whom English preaching was introduced, for Dr. Endress did not enter upon the discharge of his duties here until October 1815, and yet, in the account-book of the Sunday collections, we met the following statement : “From the 4th of August 1815 until April 14, 1816—clear gain from the English preaching on Sunday evenings \$90.70.” These evening services were at first held every other Sunday evening, and afterwards more frequently. Dr. Endress therefore, in preaching English, on Sunday evenings, only continued a practice that had been introduced before his arrival, and after Dr. Muhlenberg’s death.

Funeral sermons were, at that day, delivered in the church, and in 1819 the vestry passed a resolution, permitting the pastor to preach English funeral sermons, when requested to do so by the family. We have not been able to discover any evidence of dissatisfaction with the introduction of this language to this extent, either in the records, or from conversation with individuals who distinctly recollect the circumstances. The difficulties did not arise until some years later.

It was stated on a former page, that the aisles of the church were originally paved with brick. On the 23d of June 1817, the vestry however resolved, that it was time to make a change, and to substi-

tute floors of $1\frac{1}{4}$ inch yellow pine boards, and to lay the proposition before the congregation. The action of the vestry was approved, and the desirable change was soon made.

Before relating the difficulties concerning the English and German languages, we must give an account of another congregational trouble, which arose from a mere trifle, but created much unpleasant and bitter feeling for a time.

Some of the ladies of the congregation had expressed the wish to Dr. Muhlenberg, several years before his death, that they might be permitted to present to the church a handsome crimson covering for the pulpit and altar. He told them that such a present would be beautiful and acceptable. Soon after this, however, his health failed, and the matter was postponed from time to time, until his death put it off still further, inasmuch as the pulpit and altar were then covered, by order of the vestry, with black cloth.

After waiting several years, the ladies proposed to carry out the suggestion formerly made, and passed around a paper, with the following heading: "Lancaster, July 27, 1818. The subscribers, Ladies belonging to the Lutheran Congregation of the City of Lancaster, agree to pay the sums respectively annexed to their names towards defraying the expenses of covering the Pulpit and Communion Table with crimson silk velvet." This paper—with the names and sums subscribed is now before us. The necessary amount was soon raised, and the material bought and made up. They also provided a board and cushion for the Pulpit-Bible, a covering for the whole, and also some hooks, on which the black covering could be suspended on suitable occasions. Having some money left, they also purchased a pair of candlesticks, to be placed on the altar, during evening service. The original letter of presentation, containing all these facts, together with many warm expressions of sincere attachment to the church, is still in our possession, and is quite an interesting document. From the tone of this letter it is easy to perceive, that they are indirectly replying to some objections, and endeavoring to pacify some who were displeased; and allusions in the Communion Register, as well as the statements of persons still living, show that there were such objections.

Although the letter states, that before Dr. Muhlenberg's death, it was clearly understood to be the intention of the ladies to purchase a *crimson* velvet covering, and the subscription paper mentions the same, some subscribed or expected to subscribe, under the impression that the color was to be *black*, and were so much shocked

at the idea of having *red* on the pulpit and altar, that they refused to subscribe or pay. But this was not all. The whole congregation became excited on the subject, and was divided into *reds* and *anti-reds*. The former referred to the example of many sister congregations, which had introduced red without opposition; the latter thought it would greatly detract from the sanctity of the place, and would be especially out of place on funeral occasions. But the letter of presentation, dated August 28, 1818, was placed in the hands of the vestry, and in due time the *crimson velvet* covered the pulpit and altar.

We have already stated that 243 persons communed at Easter, 1818. On Whitsunday, of the same year, there were 105; at Michaelmas 65; at Christmas 10; and at Easter 1819, 110. Here Doctor Endress adds the simple but expressive remark: "Excitement on account of the crimson covering for the pulpit and altar."

But fortunately, this storm soon blew over, and the communicants gradually lost their terror of the terrible *crimson velvet*, and again took their places at the table of the Lord. All this happened many years ago, and the few who still distinctly recollect all the circumstances, smile as they relate the strange excitement that pervaded the congregation about such a trifle. Yet how often have Christian congregations suffered themselves seriously to be troubled by trifles light as air!

In 1821 the congregation asked the Assembly for a change in the charter, which was granted, viz: "That the members of the Germ. Luth. Cong. in the City (formerly borough) of Lancaster, duly qualified to elect officers of the said church, be, and they are hereby authorized and empowered to elect three church wardens, in addition to the present number, at their next annual election, &c.," so that the vestry thenceforth consisted of the pastor, three trustees, nine elders and nine wardens. One third of the elders, and of the wardens go out of office every year; but the Trustees "are and shall remain a part of the vestry, and continue in their office, as long as each one desires, during life, or until they depart from the doctrines of the Lutheran church, remove from the county, or in a regular way be proved incompetent for it."

During this year the Treasurer of the congregation, of his own accord, gave \$1000 security, for the faithful performance of his duty. The vestry resolved that, in future, this should always be required.

The parochial school, in charge of Mr. J. J. Strein, was still in operation.

As this congregation is connected with the General Synod of the Lutheran Church in the United States, it may not be out of place here to recall a few facts in regard to its origin, and the part taken in it by Dr. Endress.

The question of the Union of the different Synods then existing, formed one of the principal topics of deliberation at the meeting of the Synod of Pennsylvania, at Baltimore, in Trinity week, 1819. At this meeting the Rev. G. Shober appeared as a delegate from the Synod of North Carolina, for the express purpose of suggesting and urging the formation of a General Union among the Synods. A plan was adopted by the Synod, and a printed copy sent to all the Synods, with the understanding that if three-fourths of the Synods, then in existence, approved of it, a Convention should be called. The Convention met in Hagerstown, Oct. 22, 1820. Dr. Kurtz of Baltimore was elected President, and Rev. H. A. Muhlenberg, of Reading, Secretary. The Synods of Pennsylvania, New-York, North Carolina and Maryland were represented. Dr. Endress was one of the deputation of the first-mentioned. This Convention adopted the Constitution of the Evang. Luth. General Synod in the U. S. of America.

They resolved to publish 500 copies of their proceedings in the German, and 250 copies in the English language, and that the Rev. Dr. Endress translate the same into the English language. He did so, and we have now before us one of the copies, printed by John Bear, of Lancaster. Dr. Endress was also appointed a member of the Committee "to form a plan for a Seminary of Education;" his associates being Revds. J. G. Schmucker, Dr. Lochman, Geissenhainer, and H. A. Mullenberg.

The next meeting of the General Synod was held at Frederick, Oct. 22, 1821. Dr. Endress was again present, as a representative of the Pennsylvania Synod, and preached one of the opening sermons, in the English language. Drs. Schmucker, *Endress*, Lochman, and Revds. Shober and Schaeffer were appointed a Committee to prepare an English Catechism, and lay it before the next meeting of the Gen. Synod. He was also appointed a member of a Committee to prepare a Pastoral Letter to the churches. At the next meeting of the General Synod, at Frederick, 1823, the Synod of Pennsylvania, "induced by peculiar circumstances"—had "receded from an institution, which they aided in establishing, and

which they still professed to regard as proper and highly beneficial to the interests of the church." The General Synod expressed its regret, and at the same time the hope that the Mother Synod would soon resume its connexion with it. But this connexion was not resumed until 1853, at Winchester.

We now come to the principal event of Dr. Endress' pastorate. English preaching, as we have seen, was introduced before his coming, and continued on Sunday evenings, and occasionally funeral sermons were delivered in the day time. But after some years, those members who felt the importance of English preaching, endeavored to make it more prominent, and to give it equal rights with the German. On the first of January, 1825, the following petition was presented to the Vestry :

"To the Hon. Church-council, of the Luth. Congregation.

Respected Friends and Brethren !

With entire confidence, and united in christian love, we, the subscribers, appear before you with this petition, and pray you, respected brethren, to prevent the ruin or decline of our congregation.

Many of us, whose fathers, to the utmost of their ability and in christian love, contributed towards building and supporting our church and school, and to all other expenditures, and who ourselves also have endeavored to do our duty, perceive with great sorrow, that after the old debts have been paid, new ones have been made, and are increasing from year to year. In addition to this we regret to find, that we cannot longer induce our young people, our wives, brothers, sisters and other relatives and friends, to attend our church, because they do not understand the German language sufficiently, to derive the benefit which they desire. Other churches are glad of this opportunity of attracting our members, whereby they increase, and we decrease. It is scarcely necessary to inform you, that wherever other Lutheran congregations, such as those at Lebanon, Harrisburg, and Carlisle, have introduced alternate preaching in German and English, they have thereby been brought into a very flourishing condition. The Moravian congregation also presents a striking illustration of this fact, which will be sufficient to convince you.

We therefore pray you, honored brethren, to adopt a resolution to this effect, that on Sunday mornings the services shall be conducted alternately in the English and German languages.

In the full assurance that you will comply with our request, we remain in christian love, your friends and brethren.

Lancaster, Jan. 1, 1825."

This petition, now before us, was signed by 134 male, and 82 female members.

It was laid before a meeting of the Vestry, in January, and postponed for further consideration until the beginning of February. At the latter meeting a motion was made "that the subject of the petition be referred to the congregation;" this was thus amended, "that the question in regard to which the petitioners present their request, should first be decided in the vestry." The amendment was adopted, ten voting for, and 6 against it. Afterwards, on motion of the mover of the amendment, the resolution was unanimously reconsidered, and the question arose on the original motion, and 9 voted for it and 7 against it. Thereupon it was resolved, 1. That the election be published twice before it is to take place; 2. That the election was to be held on Tuesday a week, from 1—5 P. M.; 3. That the election was to be by ballot, one kind of tickets containing the words "alternate English preaching," and the others "no English." The election was held on Tuesday, February 15, 1825, and evidently resulted in favor of the "no English" ticket.

On the following Friday, a large meeting of the members of the congregation was held, and after some discussion in regard to the election held on the preceding Tuesday, a Committee was appointed, which, after a short absence, returned and laid before the meeting the following *protest*, which was unanimously adopted, viz:

"Protest of many members of the German Luth. Congregation in Lancaster, against the election held in Trinity church, on Tuesday, the 15th inst.

Revd. Presdt. and Hon. Members of the Church-council of the German Lutheran Congregation in Lancaster:

Respected Fathers and Brethren!

It is with feelings of the deepest regret that we lay this document before you. But we cannot decline doing so, because we regard it as our duty to do our part, so that the rights and privileges inherited from our fathers, may be transmitted, unimpaired, to our posterity.

We protest against the election held in our church on last Tuesday,

1. Because several persons were permitted to vote, who had not reached the age of 21 years. See sect. 11 of the charter.

2. Because several persons were permitted to vote, concerning whom it could not be known whether they were baptized, confirmed, had ever been admitted to the Lord's Supper in our congregation, or whether their conduct really entitled them to recognition as members of the congregation. See sec. 1, 2, 3, in chapt. 3 of our Fundamental rules.

3. Because many were permitted to vote, who have had no assigned pew or seat in the church, for which they *annually* paid into

the treasury the fixed rent ; according to which it would be necessary, that they must have held, and paid for a seat at least *more than one year*. And also, that these persons have contributed nothing for the support and continuance of the Evangelical service of God, (See Rules, chapt. 3 : 6.) but, contrary to the rules of the congregation and the vestry, presented themselves before our otherwise highly esteemed Secretary, between the time of the publication of the election, and the actual holding of the same, and upon the payment of 53 cents, or something more, had their names inserted in the pew-book.

4. Because many voted, whose names have not been signed to the Church-Rules, and, according to all that has been stated above, are not entitled to be signed, because they cannot properly be regarded as members of the congregation. (See the entire 3d chapt. of the rules, and in the church-book the manner in which signatures have heretofore been acknowledged.)

All which we are ready to prove.

We hope therefore, that this protest will be received in the spirit of brotherly love, and that the Hon. Church-council will take this matter into careful consideration, and postpone the announcement of the result of the election, until this consideration may be given to it, in the fear of God.

(Signed by the Committee): J. F. Heinitsh, Charles Herbst, Henry Keffer."

It was also resolved, that the proceedings of the meeting, together with the Protest, should be signed by the chairman and secretary, and be presented by the Committee, to the Church-council. In accordance with this, it was signed by Jacob Snyder, Chairman, and C. Hager, Secretary.

This document was read at a meeting of the vestry, March 9, 1825, which unanimously adopted the following resolution :

Resolved, That Dr. Endress be requested to inform the congregation from the pulpit, that on Easter Monday next, in the afternoon, all those persons who have not as yet signed the Fundamental Rules, shall on that day, have an opportunity of becoming regular members by so doing ; and that at the same time, it shall be ascertained from all the regular members present, whether they be for or against alternate English and German preaching, by signing their names to a proper instrument of writing to that effect ; and that as soon as possible thereafter, a committee be appointed by the vestry from its own body and from the congregation, consisting of two persons from each party, to call upon every regular member who has not yet expressed his opinion, in order to ascertain whether he be for or against English preaching."

After this the meeting adjourned.

On the 15th of March, 1825, the vestry was again convened in compliance with the following request :

Lancaster, March 12, 1825.

Christian Endress, D. D., President of the Ev. Luth. Vestry of the city of Lancaster :

SIR:—Having a communication to make to the vestry, we therefore request you to convene the same on Tuesday next.

PETER SHINDEL,
GEORGE MUSSER,
LEONARD EICHHOLTZ,
JACOB SNYDER,
HENRY KEFFER,
GEO. LOUIS MAYER.

Some unpleasant occurrences, originating in the great question that agitated the congregation, prevented the pastor from appearing at the opening of the meeting, but having been waited on by a committee, who, in the name of the vestry, assured him of their confidence, and desired that he might meet them, he appeared, and after a few remarks, he knelt in prayer with the vestry. The following letter was now read :

Lancaster, March 12, 1825.

To the President and Vestry of the Evangelical Lutheran Congregation of Lancaster :

Gentlemen:—We, the undersigned, in behalf of a committee of nine, who were appointed at a general meeting of the members of the Lutheran congregation favorable to English preaching, and being entrusted with full powers to represent said meeting in any arrangements which may be entered into with the vestry, in order to preserve the Harmony, Peace, and Union of the congregation, have therefore appointed George Musser, Henry Keffer, George Louis Mayer, and Christopher Hager, as a sub-committee to confer with said vestry or a committee of the same, in order to accomplish the desired object.

PETER SHINDEL, *Chairman*.
GEORGE MUSSER, *Secretary*.

A committee was appointed to inform the sub-committee, that the vestry was prepared to hear them. They appeared, and after some conversation with them, the following was moved and seconded, by members of the vestry.

“That the English language alternate with the German, in our public services, under the following conditions :

1. That those in the congregation, or a considerable number of those, who are in favor of the introduction of the English language, sign a paper, in which they are to promise, never to ask for more English in the public services, than is allowed by this resolution.

2. That the German language shall at least be on an equal footing with the English, in our public services, as long as——fathers of families in the congregation are in favor of it.

3. That on all the great church-festivals there shall be German preaching.

It was resolved, to postpone the vote upon this motion, until the vestry should meet for the nomination of officers. After this the meeting adjourned.

On the 3d of April, the Saturday before Easter, the vestry met for the nomination of officers, 18 members being present. After the nominations had been made, the Secretary was obliged to retire, and the President, Dr. Endress, was called away to attend a funeral.

The question was now called for, on the resolution presented at the last meeting, and it appeared that *five* voted for it, and *eleven* against it, and so the motion was lost, and the vestry adjourned.

The annual election for church-officers was held on Easter Monday, but the resolution adopted on March 9, was not carried out, on account of the one adopted on April 3.

It may be interesting here to present the state of the Treasury, on April 18, 1825.

The Treasurer had received, in this year	\$1954,88
“ “ “ “ paid out	1960,08
Balance due to him	\$5,20

At the vestry-meeting, which received this report of the Treasurer, the following communication was presented :

Lancaster, April 18, 1825.

The Vestry of the Evang. Lutheran Congregation of Lancaster.

Gentlemen—The undersigned, a sub-committee, appointed by the Committee of Nine, take the liberty of again addressing you, for the purpose of requesting a short Conference with your body at your meeting to-day.

Yours respectfully,

GEORGE MUSSER,
HENRY KEFFER,
JACOB SNYDER,
GEO. HAMBRIGHT,
GEO. LOUIS MAYER.

A committee was appointed to introduce these gentlemen, and after a short address from Mr. Geo. Musser, Mr. Mayer moved, and Mr. Krug seconded, the following resolution: “That there be alternate German and English preaching in our church, viz: on one Sunday German in the forenoon, and English in the afternoon or

evening, and on the following Sunday English in the forenoon, and German in the afternoon or evening, with the exception of the festivals, when German only is to be preached.

Furthermore, that as long as —— members, who are fathers of families, shall desire it, no further change in this particular shall be asked or granted.

The motion led to a protracted discussion, (and, we presume, one that was considerably *animated*, although the minutes do not say so!) during which five gentlemen left the room.

At last the question was called for, and the yeas and nays recorded; *nine*, including Dr. Endress, voted for, and *four* against it. It was then unanimously resolved to fill up the blank in the latter part of the resolution, with the number *fifteen*. It was also resolved, that on next Sunday a week, the first English service in the forenoon should be held; and then the meeting adjourned.

At the next meeting, several resignations of members, who felt they could not continue in the vestry, after the adoption of the resolution in regard to language, were presented; and although committees of the vestry called upon them to induce them to withdraw the resignations, they declined to do so, and it became necessary to elect others to fill their places.

As was the case elsewhere, a great deal of bitter feeling was aroused by this question, and the spiritual and temporal affairs of the congregation suffered greatly. The list of communicants at Easter 1825, shows that many were deterred from coming to the Lord's Supper; and Dr. Endress added the remark, explanatory of the small number: "The quarrel about English preaching had commenced."

On Whitsunday, May 22, 1825, there were only 62 communicants and Dr. Endress again adds: "English preaching introduced a short time before," and "Continued disturbances on account of the English preaching." At Michaelmas, Oct. 9, 1825, the number was reduced to 32, and he closes the list by writing: "The disturbances created by the opponents of English preaching, cause much offence."

In 1826 the Treasurer's report showed receipts \$1208.98, and expenditures \$1295.70.

Dr. Endress in the minutes of 1827 has recorded the following causes of the reduction in the income of the church.

"1. At the time of the election to decide whether English preaching should be allowed, (two years ago) all back-standing dues were

mostly paid, so that since that time only those pew-rents which are due during the year, have been paid; and some who let their pew-rents go on unpaid for two years, are still in arrears.

2. Because between 30 and 40 former members of the congregation have entirely withdrawn from us, on account of the introduction of the English language, and have purchased a piece of ground, adjoining our grave-yard, to be used for burial purposes, and have also commenced to build an exclusively German church. Their subscriptions therefore are no longer included.

3. Because cents, which are generally given as alms, in the penny collections, were very scarce this year; and although, during a considerable part of the year, the services were better attended than formerly, the penny collections amounted to less.

4. Because the last few years were generally characterized by great scarcity of money, and on this account the collections were small.

The subscription money reached the usual amount, and in two of the districts it even exceeded that received in other years."

As intimated above, a number of members, dissatisfied with the action of the vestry and congregation, determined to build a church, in which German only should be used. The old subscription paper, of 1827, is now before us. It contains the names and subscriptions, not only of those who expected to be members of the new congregation, but of many others, from the city, the county, York, Columbia, Middletown, Baltimore, Harrisburg, New-York, and \$250 received from the vestry at Philadelphia, out of a legacy from Germany. The whole amounted to \$2315.28.

The corner-stone of the new German Zion's church was laid on April 17, 1827, by Rev. D. Hertz, pastor of German Reformed churches in this Co. The church was dedicated on May 11, 1828, Rev. Mr. Uhlhorn of Baltimore, preached in the morning, Rev. Mr. Hoffmeier in the afternoon, and Rev. Strein in the evening. Rev. W. Schulze, the first pastor, served the new congregation until October 1, 1828. He was succeeded by Rev. Weiand, Nov. 27, 1828; and he by Rev. Mr. Merz. The congregation was afterwards served for a number of years by Rev. W. Baetis, now Senior of the Ministerium of Pennsylvania; and by his gratuitous services, the church was freed from debt, and also increased in numbers and efficiency. Advancing years induced him to retire from the active duties of the ministry in 1853, and in July of that year Rev. B. W. Schmauk took charge of the congregation, which he is still serving. It is now one of the largest congregations of the city, and a few years ago was obliged to enlarge the church. There is every reason to believe that God is establishing the work of their hands.

Often have we heard the remark : “what a blessing after all that that church was built, and that such a fine German congregation has been established !” The German population is, and probably will be for many years to come, large enough in this and many similar places, to require and fully to sustain German services.

The old feelings that animated many on both sides, years ago, have long since died away, and the utmost harmony and friendship unite the two congregations ; and their present pastors, who as boys sat in the same parochial school of the mother church in Philadelphia, find it very pleasant to labor side by side.

A few years ago the English congregation presented to their German brethren, as a token of friendship and good-will, a lot of ground, on which the latter have built their school-house. As might be expected, it is no unusual thing, to see some of the children of German parents, as they become anglicized, entering into the membership of Trinity church. Long may this fraternal relation continue !

Although not in the proper place, we here present the substance of a note, by Dr. Endress, written in 1821, on the first page of one of the church-books.

“At the opening of this Register, Conestoga, Columbia, Strasburg, and Leacock were connected with this congregation. In Conestoga there was a church, but the Lancaster pastor preached in it. In 1812 Rev. Mr. Ernst began to serve that congregation, in connection with Maytown and Elizabethtown. Shortly after the small congregation in Columbia was also added to his charge. But both, Conestoga and Columbia, as long as Dr. Muhlenberg lived, were regarded as branches of the Lancaster church, so that the children were baptized by him, and confirmed in the latter. About the same time Mr. Plitt preached in Strasburg, and baptized the children ; but only in part, for that congregation was also looked upon as a branch. But after the death of Dr. Muhlenberg, in 1815, Conestoga and Columbia came under the exclusive care of Mr. Ernst, and in 1816 of Mr. Strein, and Strasburg was also assigned to him. In 1817 the Leacock congregation was organized, and placed in charge of Rev. Trumbauer. From 1814 the Episcopalians had a resident pastor. From 1816–1819, and afterwards from 1821 the Presbyterian congregation was also supplied. When they had no resident pastors, the Lutheran pastor was frequently called upon to baptize the children of those congregations. According to all appearances, the number of Lutherans, in Lancaster, and in the surrounding country, originally embraced in the Lancaster congrega-

tion, has doubled since 1790. The number of baptized, confirmed, and funerals, in the respective years, proves this," (The above written in 1821.)

Dr. Endress died Sept. 30, 1827, after a brief but painful illness, which was borne with great meekness and Christian fortitude. His congregation, whose interests lay near his heart, occupied most of his last thoughts, and elicited his deep solicitude. His end was calm and peaceful.

A meeting of the vestry was held on the day of his death, and the following resolutions were unanimously adopted :

Resolved, That the Rev. Dr. H. A. Muhlenberg, of Reading, be requested to attend the funeral of the Rev. Dr. Endress, and to preach the funeral sermon.

Resolved, As a mark of respect to the memory of our late worthy pastor, that the pulpit and communion table be covered with black cloth, to remain on for one year.

Resolved, That Messrs. W. Hensel, P. Shindel, G. H. Krug, C. Hager and H. Eichholtz, be a committee to make the necessary arrangements for the funeral.

Resolved, That the members of the vestry wear crape on the left arm for ninety days.

Resolved, That the Revd. Clergy be invited to attend the funeral, on Tuesday at 10 o'clock, A. M.

Dr. Muhlenberg, of Reading, accepted the invitation, and preached the funeral sermon. Dr. Endress was buried in the grave-yard, near the resting place of his predecessor, and a simple monument, bearing the following inscription, marks the spot :

This Monument

which covers the remains of the Revd.

CHRISTIAN L. F. ENDRESS, D. D.,

has been erected by his friends as a mark of their affection, and a tribute to his worth.

He served this congregation as their faithful Pastor for twelve years, and having completed thirty years of his ministry,

in the fifty-second year of his age.

He was, on the 30th of September, 1827, gathered to his Fathers, a bright example of the peace and confidence, that spring from the faith that he had so long and so faithfully taught.

Peace to his soul.

Although the Synod to which he belonged, was no longer connected with the General Synod, that body, at its meeting in Get-

tyzburg, Octob. 1827, took the following action in regard to the death of Drs. Lochman and Endress :

“WHEREAS it has pleased Almighty God, since the last meeting of this Synod, to call into the eternal world the Revd. Doctors *Lochman* and *Endress*, who were among the fathers and founders of this General Synod, and were faithful servants of our Lord and Saviour Jesus Christ, and we desire to express our sorrows at their loss, therefore

Resolved, That this Synod hereby gives expression to its special high esteem for these faithful servants of God, as well as to its deep sorrow for the loss which the church has sustained in their death.”

Dr. Endress was one of the ablest and most influential among our older divines. He was distinguished by the versatility of his powers, and the range of his acquirements. He was a finished classical scholar, and accomplished in almost every department of knowledge. He attained the highest honors of his profession, and from the University of Pennsylvania, he received the Doctorate of Divinity in 1819. He wrote with equal facility in the German and English languages, and, at the time of his death, he had in contemplation several works for the press. He had prepared for publication, a commentary on Paul's Epistle to the Romans, in reference to the merits of which Bishop White, of Pennsylvania, to whose judgment the manuscript had been submitted, expressed a most favorable opinion. It was the Doctor's habit to deliver lectures to his people on the different epistles. These, it is said, were very able, and were, no doubt, written with a view to publication. During his life, he frequently contributed to the pages of the *Lutheran Intelligencer*, and since his death, several of his sermons have appeared in the *Lutheran Preacher*.

The personal appearance of Dr. Endress was rather striking. He was a man of athletic frame, six feet in stature, not corpulent, but muscular. His complexion was florid and his hair light. He was distinguished for his urbanity and refined manners. In the discharge of his pastoral duties he was most faithful. He will be long remembered by the church.

While he was pastor at Lancaster, he also prepared some young men for the Gospel ministry. Of these we have been able to discover the names of Revds. S. Trumbauer, Jacob Albert, John Speck, a Mr. Strein, Adam G. Reichert, and Samuel Gundaker. Rev. Mr. Trumbauer long served the congregations constituting the Leacock charge, and died last year. Messrs. Albert and Reichert are still in our midst, and well known in the church.

At a meeting of the vestry, on the 12th of November, 1827, it was resolved to appoint a committee to request the Rev. Mr. Deininger to preach on next Sunday; also, unanimously, that the vestry feel anxious to secure Rev. Mr. BAKER of Germantown as their pastor; and that the Rev. Mr. Deininger be requested, when he officiates, on Sunday next, to inform the congregation of the action of the vestry, and to read the 9th article of the rules and regulations for the Government of the church, relative to the above matter, and that the vestry will meet in the church on Wednesday, the 21st inst., between the hours of 9 and 12, to hear any objections which may be made to said call or vote of the vestry.

Pursuant to this resolution the vestry met on the 21st, in the church, for the purpose of receiving objections. None having been presented, it was resolved that Messrs. G. Musser, Geo. L. Mayer, and J. F. Heinitsh be a committee to draft a call, to be submitted to the consideration of the vestry.

The vestry met in the evening, received and adopted the form of a call prepared by the committee, and resolved that it should be signed by the vestry, and forthwith conveyed to the Rev. Mr. Baker, by Mr. Peter Shindel.

The call was accepted in due time, and Dr. J. C. Baker became Dr. Endress' successor.

J. C. BAKER, D. D.

A. D. 1828--1853.

JOHN CHRISTOPHER BAKER was the son of Samuel R. and Elizabeth Baker, and was born in Philadelphia, May 7, 1792. His father died of the yellow fever, in 1793, when John was only eighteen months old. He then lived with his maternal grandparents, until he was ten years old. He was a delicate child, but uncommonly precocious, and regarded by all as a very thoughtful, conscientious and kind boy. He was early imbued with deep, Christian principle, and was, in the morning of his youth, awakened to a serious concern in reference to his immortal interests. He early evinced a great fondness for books, and a more than ordinary facility in the acquisition of knowledge. In 1802 he was placed in Nazareth Hall, a Seminary of the Moravian church, where he remained five years. In 1807 he was confirmed, in Zion's church, Philadel-

phia, by Rev. J. F. Schmidt. He now determined to study for the ministry, but he was at first strongly opposed by his friends, who wished him to succeed his father in the mercantile business. But nothing could divert him from his purpose. After remaining a short time in Philadelphia, he repaired to Lebanon, Pa., for the purpose of studying Theology under the direction of Rev. Dr. Lochman.

After the completion of his theological course, he returned to his native city, and before he was nineteen years old, preached his first sermon in one of the German churches. In 1811 he was licensed by the Synod of Pennsylvania, of which he continued a faithful, devoted, and influential member, until his death. He immediately received and accepted a call as an assistant minister of the German congregation in Philadelphia.

In the following year the church at Germantown, Pa., having become vacant by the removal of Dr. F. D. Schaeffer to Philadelphia, Mr. Baker was unanimously elected his successor. His new charge embraced Germantown, Whitmarsh, Barren Hill, and several other preaching places. During his residence here the church greatly increased. In the year 1818, the large new church edifice was erected, which still stands as a monument of his zeal and enterprise. He labored here with his well known untiring faithfulness, in and out of the pulpit, for fifteen years.

When the time came for severing the tie, which had so long bound pastor and people together, it was a source of general regret. To him it was a severe trial. The principal motive for making the change was the prospect of increased usefulness in a more extended sphere of influence, although there were other considerations that controlled the decision. Here, in Nov. 1827, he received the following call :

“In the name of the Holy Trinity.

Be it known to all persons whom this may concern, that We, the undersigned, regularly and properly elected Trustees, Elders and Wardens of the incorporated Evang. German Lutheran congregation of the Holy Trinity church in the City of Lancaster, State of Pa., with the unanimous approbation and consent of the regular contributing and communicant members of said congregation, do elect and call the Revd. John C. Baker, present pastor in Germantown, which call we send with the anxious desire, that it may be received as a call from God, being well convinced, that as a good teacher and Herald of the Kingdom of God, he will admonish and correct his hearers, through the mercies of God, and bring many of them to the kingdom of our Lord Jesus Christ.

The high and important duties of a teacher with us, are as follows: That he shall preach the word of God openly and intelligibly, instruct and catechize the old and young, administer the Holy Sacraments of Baptism and the Lord's Supper according to the instructions of Christ, visit the sick, attend funerals, and on Sundays and festival-days perform the duties of an evangelical teacher according to our long established rules.

In the faithful discharge of this important trust, we promise all possible respect and love, assistance and support.

We do also hereby promise, and bind ourselves, to furnish him with a free parsonage and lot attached to it, and to pay him an annual salary of \$850.00 lawful money, to be paid quarterly, and all the usual perquisites customary in our church. All this we promise to perform, with the assistance of Providence; and all this shall continue as long as the pastor and the congregation shall be satisfied with each other.

In consideration of which, we, the Trustees, Elders and Wardens, have hereunto affixed our signatures, the 21st day of November, in the year of our Lord One thousand eight hundred and twenty seven, and agreed that the same shall forthwith be presented by Mr. P. Shindel to the Rev. John C. Baker, of Germantown.

(Signed.)

GEO. MUSSER, *Presd. p. t.*,
GEO. KING, *Vice Pres.*,
PETER PROTZMAN,
CHRISTIAN SWENTZEL,
W. HENSEL,
PETER SHINDEL,
G. L. MAYER,
ADAM KELLER,
JOSEPH HUBLEY,
GEORGE H. KRUG,
JACOB SNYDER,
JOSEPH BLANDFORD,
HENRY EICHHOLTZ,
DAVID LEBKICHER,
JOHN YOST,
CHRISTOPHER HAGER,
F. D. HUBLEY,
CHRISTIAN BACHMAN,
J. F. HEINITSH, *Secretary*.

Dr. Baker returned the following reply:

“Germantown, Nov. 23, 1827.

The Trustees, Elders and Wardens of the Evangelical Lutheran congregation at Lancaster, Pa.

Gentlemen—Since I had the pleasure of seeing you, it has pleased God to visit me with a heavy affliction; my oldest son, a charming and promising boy, has been taken from me, and now lies a corpse.

By this afflicting dispensation of Divine Providence my dwelling has been converted into a house of mourning, and the hearts of its inmates have been filled with the most poignant grief. May God enable us to bear this heavy bereavement in a christian spirit, and grant that it may be sanctified to our good.

In the midst of our afflictions I received this morning, by Mr. Shindel, a written invitation from you, to take charge of your congregation. I suppose, Gentlemen, that you are all fathers, and that you will therefore excuse me, if under existing circumstances, I say no more than that I accept your call, and that I will repair to Lancaster and enter upon my pastoral duties as soon as possible; and may God bless my labors among you to the good of many souls.

Commending you and the congregation over which you preside, to God, I remain, Gentlemen,

Your sincere friend,

JOHN C. BAKER.

By order of the vestry, the call and Dr. Baker's reply were entered upon the Minutes.

They also resolved to procure wagons to convey his effects to Lancaster; to put the parsonage in proper order for his reception; to publish his acceptance and expected coming from the pulpit; and that the President should write a letter of condolence to the pastor elect.

On the 31st of December a committee was appointed to make such arrangements as they may deem necessary for the reception of Rev. J. C. Baker and family. At the same time the committee of repairs was instructed to remove the railing around the minister's pew. During the same month they also removed the little bells attached to the collection bags or purses. On the 14th of Jan. 1828, the vestry returned thanks to a number of ladies, for collecting funds, making curtains, cushions, and putting carpet in the minister's pew and on the pulpit stairs. They also resolved to publish in the newspapers of the city, that the Rev. John C. Baker will deliver his introductory sermon on Sunday, Jan. 27, in the German, and on the following Sunday in the English language. The sermons were delivered as announced, and on Monday evening, Jan. 28, 1828, Mr. Baker, for the first time, appeared in the vestry, subscribed his name to the rules, and took the chair, being ex-officio President of that body. A committee of four persons, for each ward, was appointed at this meeting, to accompany and introduce the new pastor to the members of the congregation. Feb. 25, 1828, it was resolved, that Wednesday evenings be set apart for the purpose of holding weekly evening service in the church.

Mr. J. J. Strein, for many years teacher and organist of the congregation, having resigned his situation, the vestry, on the 3d of March, 1828, elected Mr. Jacob Slemmer in his place. They promised to give him \$90 per annum, in quarterly payments, "together with all the emoluments and perquisites arising from the office of organist and schoolmaster,—the said J. Slemmer to have the privilege of regulating his own charges for tuition." He was to receive, for the nominal rent of \$1 per annum, the use of the school-house, with the exception of the large room in the second story, called the "vestry-room." Thanks and a proper remuneration were also returned to Mr. Beckel for playing the organ while the congregation was without a regular organist. It appears from these minutes, that the minister's salary was still raised by subscription. Thanks were also returned to the ladies, for the Bibles presented by them to the congregation.

On March 22, 1828, the Committees appointed to receive subscriptions of Minister-Money, reported that they had received \$698.25.

The preceding pages have shown that the congregation cared faithfully for the intellectual and religious training of the young. A parochial school, in charge of a succession of able teachers, had been sustained for many years; and regularly on Sunday afternoon, the children were gathered in the large open space in front of the altar, where the pastor, walking up and down, among these lambs of the flock, heard them repeat Luther's Catechism, Scripture passages, and beautiful and instructive German hymns, adding such words of instruction, exhortation and admonition, as their years required. This practice was kept up until the time of the introduction of the Sunday-school.

On January 27, 1828, Dr. Baker preached his introductory sermon, and on February 10th, "in pursuance to notice given, a number of the members of the Evangelical Lutheran Congregation, and others, met at the church, on Sunday afternoon, for the purpose of forming a Sunday School Society, to be attached to the said congregation. The Rev. John C. Baker (after having stated the object of the meeting, by an address suitable to the occasion) was called to the chair, and Christian Bachman appointed Secretary. A committee was appointed, to draft a constitution; and it was also agreed that all those present, friendly to the institution, annex their names to a subscription paper; whereupon ninety-eight persons subscribed their names. A committee of ladies and gentlemen was

also appointed to wait on the members of the congregation and others, to solicit subscribers to the society. They also elected the following officers: Rev. John C. Baker, Presdt., Christian Bachman, Secretary and Treasurer; Mrs. John Musser, Mrs. John Hoff, Mrs. John Longenecker, Sarah Musser, and Wilhelmina Rine, as Directresses; and Geo. Musser, Geo. King, George H. Krug, Geo. Matter, and John Ehler, as Directors.

On Tuesday evening, Feb. 12, the committee reported a constitution, which was adopted.

“February 17, 1828, the Sunday school was organized by the appointment of the following teachers: In the female school—Eliza Hoff, Sarah Kurtz, Maria Hambright, Ernestine Brown, Juliana Kolp, Sarah Hensel, Susan Hambright, Sarah Peterman, Harriet Brown, Augusta Musser, Wilhelmina Rine, Catharine Hager, Catharine Shroder, Juliana Witmer, Elizabeth Rathfon, Ann Broch, Susan Smeltz, Hetty Rathfon, Catharine Turner, Henrietta Eichholtz, Elizabeth Locher, Maria Haag, Eliza Stahl, Sophia Shindel, Magdalena Martin.

In the boys' school—George W. Stauffer, William Hambright, William Heiss, John A. Keller, Henry Hambright, Peter Speaker, William Hensel, Henry G. Lemon, Peter Garber, Henry Markley, Jacob Weaver, George Albright, John Powell, Jacob Garber, John Albright, Julius Keffer, William A. Hambright, Townson Ryan, John Brenner, George C. Shindel, Daniel Roth, John Martin. Mrs. Keppele and Mrs. John Ehler were appointed Directresses in the room of Sarah Musser and Wilhelmina Rine.

Sunday, March 9, 1828, School was opened. Present in the girls' school, thirty-six teachers, and two hundred and nineteen children; and in the boys' school twenty-seven teachers, and one hundred and ninety-four boys. Total 413 pupils. On March 16th, they had 74 teachers, and 470 scholars. At the annual meeting of the society in January 1829, it was reported, that the following books had been purchased during the year: 354 English Testaments, 24 German do., 240 English spelling books, 132 primers, and 62 German do., besides a great number of cards. The pastor was again elected President, and C. Hager, Secretary and Treasurer.

Dr. Baker preached regularly, in both languages, according to the arrangement introduced in the days of Dr. Endress. It sometimes happened, however, that when funeral sermons were to be delivered on Sunday, they were often required in a language, different from that to which the day properly belonged, and this created some

dissatisfaction. The vestry therefore resolved, April 18, 1829, "that when a funeral takes place upon a Sunday, and a sermon is to be delivered upon the occasion, it shall be delivered in the same language for which that Sunday has been set apart."

In 1832 Mr. Jacob Slemmer resigned, and Mr. George C. Strein, a son of the former teacher, was elected to the position of organist and teacher.

In May 1832, application was made for a family pew in the gallery, and it led to the following action of the vestry: "Resolved, that the application for a whole pew in the gallery, for a family pew, be submitted to the congregation, who are to be invited to attend in church on Monday morning, May 5, there to decide whether the vestry shall grant family pews in the gallery."

Pursuant to notice given, a meeting of the congregation was held in the church, on Monday, May 28th, for the purpose of hearing such as were opposed to the letting of family-pews in the gallery, when, on motion, a committee of four persons was appointed to call on the members of the congregation, and ascertain their sentiments upon the subject, and report to a meeting of the congregation to be held in the church at 2 P. M., on Monday, June 11, 1832. The consent of the congregation having been obtained, it was resolved, in July, "that the Secretary receive applications for family pews on the gallery," and in this way the renting of family pews was introduced in the gallery, some years before they were granted in other parts of the building.

The sessions of the Sunday-school were originally held in the church; but it soon appeared desirable to secure a building, better adapted to the peculiar wants of such a school; and therefore the Sunday-school society took measures to raise an amount sufficient to erect a building, and petitioned the vestry to grant them a piece of ground, belonging to the congregation, for this purpose. In July 1832, the vestry resolved, "that the Female Sunday-school Society be permitted to erect a building on the south end of the School-house of this congregation, fronting on Duke street, for the purpose of keeping the Sunday-school attached to this congregation therein."

In the minutes of March 26, 1833, we find the following:

"WHEREAS, a very respectable number of members of the Lutheran congregation do not understand the German language perfectly, and wish to partake of the Lord's Supper in the language best understood by them, it was, on motion,

Resolved, That the Sacrament of the Lord's Supper be administered four times in each year, in the English language.

Resolved, That the Lord's Supper, in the English language, be administered in the evening of the same day, in which it is administered in the German language."

Although the pastor's labors were successful and acceptable, and peace prevailed in the congregation, it was, during this year, found necessary to direct a committee "to investigate the causes which may have occasioned the deficiencies in the annual revenue of the church, and that they be requested to suggest ways and means to remedy the evil."

For some reason, not mentioned in the minutes, the Sunday-school society did not make use of the privilege to erect a building, granted by the resolution of the year 1832. In April 1833, it was again resolved, on motion of Dr. F. A. Muhlenberg, "that the Sunday-school Society be permitted to erect a building on the south end of the School-house lot, for the purpose of keeping the Sunday-school attached to this congregation."

In August 1833, the committee, appointed to investigate the financial affairs of the congregation, reported: "that the receipts of the treasurer for the financial year 1832, amount to \$1093.78, and the expenditures to \$1261.75, and the entire indebtedness to \$1708.22. There are no available funds belonging to the congregation, excepting real estate, and a legacy which cannot be infringed upon. The committee therefore suggest, that the congregation be informed, by the Rev. Pastor, in such manner as he may think most judicious, of the state of the funds, and the necessity of immediate effort to sustain its credit, and to discharge its debts; and further to inform them, that the receipts from minister-money, ground-rent, and pew-money, with alms and collections, have been annually decreasing, so that ultimately insolvency must be the necessary result. The Committee conclude their report with the following resolutions: 1. That hereafter the congregation shall, at least once a year, be informed of the amount of receipts and expenditures, and the real debt. 2. That monthly, instead of quarterly, collections be held in the church, to be applied to the payment of the debt, and no other purpose, until the debt is paid. 3. That the wardens be enjoined to be assiduous in the performance of their duties, to call four times in every year upon contributing members, if necessary, &c."

At the next meeting, committees were appointed, to raise money, by subscription, to extinguish the debt.

In October, it was again resolved "that permission be granted to the Sunday School Society of this congregation, to erect such a building, at the southern end of our School-house, as they shall think proper, they bearing all the expenses, and being responsible for any waste or damage which the property belonging to the congregation may sustain by the erection of said building."

On the 20th of January, 1834, the vestry also resolved "that the public examination of the children shall take place on Good Friday, and not on the Sunday before, as heretofore." This referred to the examination of the candidates for confirmation.

At a meeting, in July 1834, the President of the vestry stated, that the lot of ground situated on the north-east corner of Duke and Vine streets, and adjoining the property of this congregation, was lately sold by the sheriff, and was purchased by Mr. Adam Metzger, who is willing to let the congregation have it at the same price for which he purchased it; whereupon it was resolved, "that the offer of Mr. Metzger be accepted, and the said lot be purchased for the use of the congregation, provided funds sufficient can be raised by individual subscription." A committee was appointed to wait on the members for this purpose, and at the next meeting reported subscriptions, amounting to \$765.25; and soon afterwards the lot was purchased.

February 9, 1835, it was resolved, "that hereafter there shall be German service every other Sunday in the morning, and on all the holidays; German service every Sunday afternoon, and English service every Sunday evening." Also "that lamps be procured for lighting the vestry-room for evening service; and that the collections taken up at the week-day evening service, shall be appropriated towards procuring new benches for the vestry-room, and that this be made known to those who attend the week-day evening service."

At the meeting shortly afterwards, a committee, appointed for the purpose, recommended that the grave-yard should be enlarged, by removing the fence which separated it from the school house lot, so as to take in the ground of that lot, and to sell the materials of the old building on the newly purchased lot at the corner of Duke and Vine streets, and to enclose the lot by a good and substantial fence. The Schoolmaster was permitted to use the garden part, and the sexton the remainder of this lot.

At the close of December 1835, the treasury was again exhausted,

as it was found necessary “to borrow the sum of \$500 to pay the present demands against the congregation, and that the faith of the congregation be pledged for the payment of the same, said sum to be re-paid in May next.”

We have introduced these repeated references to the financial affairs of the congregation, because they serve to show how they were gradually pressed on to the adoption of a different system for securing a regular revenue. On the 15th of March 1836, it was resolved, “that a committee be appointed to ascertain the yearly income of the congregation and the yearly expenses of the same, and in case the present income be insufficient to pay all the expenses, to devise means to raise funds for the permanent support of the congregation. And that the committee also take into consideration the propriety of introducing family-pews into the church, and make report on the subject at the next meeting.” Messrs. Geo. King, Geo. Musser, and Dr. F. A. Muhlenberg were appointed on this committee.

On the fifth of April 1836, Dr. F. A. Muhlenberg in the name of this committee, reported as follows :

“After a careful examination of the records of the congregation, from the building of the church, in the year 1761, the completion of the steeple in 1794, until the final payment of the whole debt, your committee have with great satisfaction witnessed the most indefatigable and persevering efforts made by the patriarchs of this church, to erect, complete, and transmit free from debt, to their descendants, all the splendid buildings now in our possession. They were sterling disciples of that good man MARTIN LUTHER ; their hearts were as open as their countenances, and their religion required no hypocritical efforts to render it perceptible to all the world, for their acts proved their sincerity. In those guileless and honest times, every man contributed *voluntarily*, in proportion to his means, and, by universal consent, the unprofitable and unworthy were excluded. It was sufficient that it was *customary* with the good members to make *voluntary contributions* to defray expenses, to insure regular annual and semi-annual payments If we examine the method used by other denominations of Christians, especially the English churches, to raise necessary funds, we shall find that they depend only upon *obligatory* payments ; voluntary contributions have gone out of fashion, and are only used in great emergencies, when large sums are to be raised, and for such occasions, we think they ought to be resumed by us. Your committee, therefore, have no hesitancy in ascribing our past and present difficulties to the protracted dependence upon these “free-will gifts,” unsuited to the times, and especially to the complexion of our congregation. In accordance with these views they propose the following resolutions for the action of the vestry :

1. *Resolved*, That from henceforth the annual collection of what has been called "Minister-money" shall cease.

2. *Resolved*, That the by-law, which requires every male and female, after confirmation, if he or she wishes to participate in the benefits of membership, to take a seat somewhere in the church, and sign the constitution, shall hereafter be strictly carried into effect.

3. *Resolved*, That all the male seats heretofore assessed at one dollar, shall from henceforth be charged at four dollars; those at eighty cents at three dollars; those at sixty-seven cents at two dollars; and each of the rest at one dollar. A similar change was also made with the seats of females.

4. *Resolved*, That all those who are unable to pay twenty-five cents per quarter, shall receive a seat *gratis*: but no person shall be considered a member, unless regularly enrolled as such in the church-books.

5. *Resolved*, That family-pews shall be permitted in any part of the church, wherever the seatholders in any one or more pews may agree thereto, provided, nevertheless, that no alteration in their structure be made, without the previous consent of the vestry or a committee thereof.

6. *Resolved*, That the pastor be requested to abstain hereafter from performing the customary professional services for those who profess to be members, and, having sufficient means, obstinately refuse to contribute what is justly due to the congregation. And to enable him to effect this object, the Secretary should semi-annually furnish him a list of contributing members.

7. *Resolved*, That a suitable person be appointed, by the vestry, to make quarterly collections of the pew-rents that may be due; and that the Secretary furnish him with bills and receipts. The collector shall receive 5 per cent.

8. *Resolved*, That the Pastor be requested to publish these resolutions, from the time of their adoption by the vestry, until May, at which time all those who are disposed to hold their present seats at the new prices, or to obtain others, are requested to come forward and express their wishes. Those who shall absent themselves, will be considered as having acceded to the new arrangement, and will be charged with the amount now assessed upon the seats they hold.

9. *Resolved*, That immediately after the distribution of the seats under the new plan, a general voluntary contribution be made by all well-disposed members, to liquidate and fully extinguish the whole of the old debt.

10. *Resolved*, That an annual standing committee be appointed, with full powers to grant seats and family pews to applicants, to permit and direct such alterations in the structure of the pews as they may conceive useful and necessary to accommodate the members, and carry the intentions of the foregoing resolutions into full effect."

The report and resolutions were unanimously adopted. It was also resolved, "that the four pews at present occupied by the Minister, Trustees, Elders and Wardens, be disposed of for family-pews, at an annual rent, to the highest bidder, on Monday, the second day of May next, at 10, A. M., and that the Trustees, Elders, and Wardens, thereafter occupy the seats which they have individually taken as members of the congregation."

This was also adopted by a unanimous vote, and from that day to the present the officers of the church have ceased to occupy an official pew.

In the Minutes of June 11, 1837, we find the following: "It being represented that a proposition has been made in the Convention in Session at Harrisburg to amend the Constitution of this State, to adjourn, and to meet at this place, in October next, provided a suitable building can be obtained; it was, on motion, Resolved, that in case the Convention should adjourn to meet at this place, this church be tendered to them during the time they remain in session here."

During this year it was also resolved "that the church and the other buildings belonging to the congregation, together with the organ, be insured for such sum as may be agreed upon hereafter; and that a committee be appointed to raise money, by collections, for that purpose, and also to liquidate the debt of \$500."

The situation of organist having become vacant at this time, Mr. John G. Fetter was unanimously elected, December 15, 1837. He was to receive a salary of \$100 per annum, with the privilege of occupying the house of the former organist, with the exception of the school-room.

The historical discourse at the beginning of this little volume mentions the presentation of an hour-glass, by which the pastor and people might be reminded of the flight of time, and the proper length of the sermon. In the year 1839, Mr. John Brown "presented to the vestry, for the use of the church, a clock or time-piece, which was accepted, and the Committee of repairs directed to have the same put up." After the completion of the extensive repairs in 1854, the same gentleman again kindly presented another clock, which now occupies a place in front of the organ gallery.

In February 1840, a committee of three was appointed, "to examine and make report, as soon as convenient, in relation to the general repairing of the church, specifying particularly all matters and things necessary and requisite to make the same more comfor-

table and convenient.” On the 27th of April, they presented the following report :

“They find the windows and frames in a sound state, but very much warped and open, but think that by using cement and wedging the frames to the wall, very little cold can enter the church. They also recommend two flues to be cut into the wall, four inches by eighteen, on the east side of the church, the wall being twenty inches thick, which they think can be done at less expense than building chimneys on the outside, upon their own foundation. . . . They also recommend the painting of the church, the expense of which, however, they have not yet been able to ascertain. They also find that the steps at the front door require repairs.”

A committee was appointed to collect funds to carry out these suggestions. The committee of repairs was also instructed “to have the back nosing of the pews taken off,” probably to relieve the suffering backs of the people.

On the 17th of November 1841, when the vestry was requested to grant the use of the church for a certain purpose, it was resolved “that henceforth the use of the church be granted for no other purpose than for divine worship, to our congregation, and the meetings of the Synod, except by particular permission of the vestry.” This rule has been strictly adhered to, and the church has been properly reserved for the purposes for which it was built and solemnly set apart.

By the persevering exertions of the Sunday-school society, and especially the female members of the same, the proposed Sunday-school building, a two-story brick edifice, containing two large rooms, the one on the ground floor being used as a lecture-room, had been erected on the lot adjoining the old stone school-house ; and on the 26th of March, 1842, it was resolved, by the vestry, “that the debt still due on the Sunday-school building be assumed by the congregation, and that the said building be taken charge of by the vestry, in common with the remaining church property.”

In 1842 the steeple was re-painted ; and on the 19th of July of the same year it was struck by lightning, without, however, sustaining any greater damage, than the breaking of a number of panes of glass.

On the 3d of November 1842, “a petition was presented, signed by various members of the congregation, setting forth their wishes and the propriety of having more of the services conducted in the English language, instead of the German. On motion its further consideration was postponed until next meeting.”

At the next meeting “a remonstrance was presented against a change of the service from the German to the English language. It was therefore moved, that all the papers relative thereto be referred to a committee. This was rejected. It was then resolved, that the service be conducted in the same language as usual.”

On the 4th of May, 1843, permission was asked and granted “to hold the prayer meetings, in future, in the Sunday-school house, under the control of the Revd. Mr. Baker.” These meetings had for some time been held in private houses.

On the 20th of June, 1845, the vestry granted “the use of the church, at an early day, to commemorate the death of General ANDREW JACKSON, by a eulogy, to be pronounced by Judge Lewis.”

As the parsonage was found in need of immediate repairs, the proper committee was directed to cause the same to be made, also during this year.

February 2, 1846, it was resolved “that a committee of the vestry be appointed, for the purpose of forming an Education Society, said Committee to consist of five members, whose duty it shall be to form a constitution, and report at the next vestry meeting.”

In the autumn of the same year, a committee, appointed to inquire into the propriety of disposing of the half lot of ground adjoining the parsonage, reported, that they had carefully examined into the matter, and came to the unanimous conclusion, that said lot should be disposed of for a sum not less than one thousand dollars, the purchaser to agree in writing, to leave a space of six feet north of the parsonage, if he or they shall erect a building on said lot; and that the money arising from the sale be placed out at 6 per cent. interest, for the term of ten years, on mortgage, the interest, with forty dollars to be taken annually from the treasury, to be applied to the payment of the debt.” The report was adopted, and a committee appointed to carry it into execution. The lot was soon after sold for \$1000.

April 3, 1847, it was resolved “that the seal, with the inscription of a Bible and the words “Evangel. Lutheran Church, Lancaster,” be adopted and recognized as the corporate seal of the church, and placed in the hands of the Rev. Mr. Baker.”

During this year baskets were substituted for the bags or purses, hitherto used for gathering the penny collections.

On the third of May, 1847, the question of language again came up, and the following resolution was adopted: “that from and after

next Whitsunday, there shall be German service, every third Sunday in the morning only.”

On the 19th of July, of the same year, the vestry received the following communication from their worthy pastor.

Lancaster, July 19, 1847.

To the Trustees, Elders and Deacons of the Evang. Luth. Congregation of the Holy Trinity, in the city of Lancaster.

Dear Brethren,—I herewith tender you my resignation of the pastoral charge of the congregation over which you have chosen me to preside.

I have for some time past desired to retire from the ministry, as the duties of my station have become too arduous for me, and I am considerably advanced in years. I long to spend the evening of my life in the enjoyment of rest and ease.

Be pleased to accept my sincere thanks for the uniform courtesy and kindness with which I have been treated by you and the congregation during the period of nearly twenty years that I have had the honor of being your pastor. I shall carry the recollection of it with me to my grave, never ceasing to pray for the prosperity of the congregation, and to commend it to the care of the great Founder and Head of the church, the Blessed and Adorable Redeemer.

Believing that the step I have taken will be of advantage to the congregation, as well as to myself, and hoping that it will meet with your approbation,

I subscribe myself, with sentiments of respect and esteem,

Your affectionate pastor,

JOHN C. BAKER.

On motion, this letter was ordered to lie on the table, for the present, and a committee was appointed, “whose duty it shall be to confer with Mr. Baker on the subject of his resignation, and to prevail on him to continue his services either wholly or in part, and make report at the next stated meeting of the vestry.

At the next meeting said committee reported: “that the Rev. Mr. Baker will withdraw his resignation for the present, and will make known the sentiments of his mind more fully to the vestry, at some future time.”

In the list of deacons, elected on Easter Monday of the year 1849, we find the names of E. W. Hutter, now pastor of St. Matthew's Evang. Luth. Church, Philadelphia, and also that of F. A. Muhlenberg, Jr., at present Professor in Pennsylvania College, Gettysburg. The former also accompanied Dr. Baker, in the capacity of lay-delegate to the meeting of the Synod of Pennsylvania, at Lebanon, in 1849.

On the third of October 1849, on motion of F. W. Beates, a committee was appointed "to take into consideration the propriety or expediency of disposing, by sale, of a part of the real estate belonging to the church, and also the propriety of purchasing a piece of ground for a cemetery."

At the next meeting, in November, "Mr. Beates presented a written report relative to the sale of part of the church property, and the purchase of a piece of ground for a cemetery; which report was adopted, provided, a suitable piece of ground can be obtained, and paid for out of the proceeds of the sale of the church property intended to be offered for sale."

At the same meeting F. A. Muhlenberg, Jr. moved that a committee be appointed to translate the church rules into the English language. He was made chairman of the committee, and we believe made the translation.

At another meeting, November 10, 1849, Dr. Muhlenberg moved, and it was resolved, "that for the accommodation of this congregation, a sufficient amount of ground for a cemetery be purchased, and that a committee be appointed to carry the same into effect. It was further moved, by the same, that as much of the church property south of the Sunday School building, as the committee may think necessary, be disposed of, at public sale, for the payment of said cemetery ground; which was adopted. Also, that the Rev. Mr. Baker publish from the pulpit, both morning and evening, on next Sunday, the resolutions of the vestry, relative to the sale of the church property, and the purchase of a cemetery ground, in accordance with the rules. A committee was also appointed "to select a site for the proposed cemetery, and report the result of their determination at a subsequent meeting of the vestry, for final confirmation."

The congregation having offered no objections to the proposed sale, the ground was sold for \$2,805. The committee also reported that they had found a suitable piece of ground, and the vestry unanimously approved of their choice, and ordered the same to be purchased, on the first of February, 1850.

At a subsequent meeting, the Cemetery Committee reported "that they have purchased the lands, agreeably to a resolution of the vestry, and had that part, purchased from Em. C. Reigart, Esq., surveyed, and found that it contained 12 acres 1 quarter, and 30 perches. The Committee ask permission to employ a landscape

surveyor, to lay off the grounds in walks &c., and also for permission to procure trees &c., which was granted.”

At the same meeting it was also resolved to introduce gas into the church and Sunday-school building.

A few months afterwards the vestry granted permission to the Presbyterian congregation, to hold divine worship in the upper room of the Sunday-school house, during the erection of the new church of that denomination.

On the 6th of July, 1850, “Mr. Wind, in behalf of a committee, appointed at a previous meeting, to confer with a committee of the vestry of the German Lutheran Zion’s church, in reference to the sale of a portion of the graveyard property, reports, that they attended to that duty, and that the vestry of Zion’s church was desirous of purchasing a part of it, fronting 41 feet on Vine Street, and running in depth 50 feet, for the purpose of erecting a school-house thereon. Whereupon it was unanimously resolved, that the vestry of this church, (the congregation consenting) for and in consideration of the sum of one dollar, to be paid by the vestry of Zion’s church, to them will convey the quantity of ground they desire, viz. provided the building to be erected thereon be for ever secured for the use of the Evang. Luth. Zion’s church, as a school-house.” The vestry soon afterwards received the following communication :

“*Lancaster*, Sept. 4, 1850.

To the Hon. members of the vestry of the German Lutheran church of Lancaster.

Much honored Sirs and brethren in Christ !

We, the undersigned members of the German Lutheran Vestry of the Zion’s Congregation, in the City of Lancaster, offer you, in the name of our congregation, the most heartfelt and sincere thanks for the donation of a lot of ground for the erection of a School-house.

May the Lord bless you abundantly, and also your beloved congregation, for the gift which you have bestowed upon us.

With love and esteem, we remain

Your obedient servants,

WM. BEATES, *Pastor*,

Followed by the names of all the officers of the church.

After the purchase of the property, now so well-known as “Woodward Hill Cemetery,” the vestry, on November 4, 1850, elected the following nine persons as Trustees of that Cemetery, viz : Messrs. Adam Keller, Dr. F. A. Muhlenberg, John Ehler, John Hamilton, John F. Long, Fred. Sehner, Judge Lewis, C. Kieffer, and Henry Reed.

Shortly afterwards they adopted a form for the conveyance of the cemetery lots and authorized the nine trustees of the cemetery to draft rules and by-laws for the regulation of the same, and submit them to the vestry for approval. Some changes having been made, the managers of the cemetery, in December 1850, consisted of Dr. F. A. Muhlenberg, John Ehler, John Hamilton, John F. Long, John F. Shroder, Fred. Sehner, Judge Ellis Lewis, Christian Kiefer, and Henry Reed. It was also resolved that they be empowered to fill any vacancy that may occur in their body.

At a meeting of the vestry, January 25th, 1851, Mr. Hager made the following statement, viz: "that the Cemetery Committee have appointed Judge Lewis their chairman; and also moved that a committee be appointed to transfer the cemetery to the stockholders through their Trustees, upon certain conditions hereafter to be approved by this vestry; whereupon a committee of three members of the vestry was appointed, viz: Messrs. Hager, Musser, and Beates, to confer with the cemetery committee, for the purpose of carrying the above object into effect. It was also resolved, on motion of Dr. F. A. Muhlenberg, that the committee have discretionary power either to take a mortgage on the lawn, for the amount to be paid for the cemetery, and receive the interest for the first two or three years in lots, or, if willing to purchase, and pay the cash, to receive it.

On the 19th of April, 1851, a committee was appointed, to confer with the cemetery committee, on matters relative to said cemetery, and also to subscribe the sum of \$200 towards the erection of a sexton's house and chapel for the use of the cemetery, said sum to be paid by a deduction of so much interest on the lawn, which the church holds against the cemetery.

On the 2d of February, 1852, the cemetery committee reported, that they had executed a deed of conveyance to the proper persons, and secured payment for the same by a bond and mortgage, the interest to commence on the first day of April, 1851. The committee was also directed to purchase fifty cemetery lots for the use of the congregation; and also to settle and close up the whole business, to the best of their judgment and ability, and cause the mortgage and bond to be recorded by John W. Hubley, the treasurer of the church. A committee was also appointed to audit and examine the accounts of F. W. Beates, the cemetery treasurer; they did so, as follows:

Amount received for lots sold	\$5225.08
“ “ on loan	766.42
	<hr/>
Sum total	\$5991.50
	<hr/>
Paid out the following sums at various times	\$5965.75
Leaving in his hands a balance of	25.80
Debts contracted by the congregation, and to be assumed by the present trustees, viz:	
a loan	\$434.00
due to	135.00
“ “	199.48
	<hr/>
	768.48
Amount uncollected for lots sold by the congregation, and now due to the present company	\$645.00

The treasurer was directed to pay the amount in his hands, to his successor.

In this way the cemetery, originally undertaken and established by this congregation, passed into the hands of an independent company. “Woodward Hill Cemetery” has already received many a silent inhabitant, and among them, some of those who were active in its establishment. Its location near the city, and yet in a direction in which it is not likely to be crowded by the growth of the city, with the Conestoga winding along its base; the beautiful and peaceful rural prospect that is presented from almost every part of it, and the number of flourishing trees and evergreens, render it one of the most beautiful cemeteries we have seen.

It was found necessary to make still further changes in regard to language. On the 28th of April 1851, it was unanimously resolved “that henceforth the morning and evening service be conducted entirely in the English language, and all resolutions prohibiting the same are hereby repealed. Also, that the Sunday afternoon service shall be conducted in the German language.”

It was found that when German service was held in the morning, many of the members, especially the younger ones, who could not profit by German preaching, strayed away to other churches, and we have heard how painfully it affected Doctor Baker, to meet his people, on his road to church, going away from their own spiritual home, to worship elsewhere. Besides this, the German morning service was poorly attended, as the German congregation, at this time regularly and faithfully served by Father Beates, was more attractive than these occasional services, and small audiences. A few months after the adoption of the above resolution, it was also agreed “that it be optional with the pastor to hold the German service either in the church or Sunday school-room;” a resolution

which was called for by the fact, that so few, sometimes not many more than a dozen or two, attended the afternoon service, that it was not very encouraging to hold the service in the large church, with hearers scattered here and there. From this time Dr. Baker regularly preached English in the morning and evening, and met the few Germans, whose attachment to the old church disinclined them to go to Zion's congregation, in the afternoon, in the lecture-room.

The introduction of the pew-system rendered it desirable to increase the number of pews, and it was thought that an entire renovation of the interior of the church would secure this object, as well as render it more comfortable and agreeable to a generation that had become familiar with the modern style of church architecture. The pews were uncomfortable, and although an attempt had been made to improve those in the gallery, and to render them more desirable as family-pews, it was unsuccessful. Some at this time already thinking that a thorough change could not easily be brought about in the old church, spoke of building a new one, in some other part of the city. All these considerations at last moved the vestry, on November 3, 1851, to appoint a committee, "to make the necessary inquiry relative to the expediency of remodelling the church." Messrs. J. W. Hubley, Horace Rathvon, and W. G. Baker, constituted this committee. At the next monthly meeting, this committee reported "that it is inexpedient, inasmuch as very little advantage can be gained unless at a heavy expense." The report was adopted, and the committee discharged.

About this time, a number of the young members of the church, at a social gathering, conversed on the propriety of opening a Mission School in some part of the North-western ward of the city; and agreed to make the attempt, provided they could secure the approbation of the vestry. On the 2d of March, 1852, the latter body resolved: "that the members of the Sunday-school Society have permission to establish a Sunday-school in the north-western part of the city, to be styled "a Lutheran Sunday-School." The society soon after secured, through the kindness of the Board of Directors of the Common Schools, the use of the building now occupied by the Male Secondary School in Mulberry street, above Orange, for the purpose of holding the new Sunday-school. The Rev. J. C. Crumbaugh, at that time Principal of the Male High School, consented to act as Superintendent of the new school, and it was soon afterwards opened, with twenty-two scholars. The school continued

to prosper, and out of it, subsequently, grew St. John's Ev. Luth. church, located in the immediate vicinity of the place, where the Sunday-school was first opened.

At the meeting of the vestry, April 1852, a motion was made "that hereafter unmarried men be admitted as candidates for the office of warden;" but a majority of the vestry refused to adopt it. It appears to have been customary to select none but married men, and we have been assured that competent and faithful members, who belonged to the class of "bachelors," repeatedly murmured at a custom, not based upon any requirement of the constitution, by which they were excluded from serving the congregation, in an official capacity. This disqualification was subsequently removed, and for the past seven or eight years, several unmarried brethren have discharged the duties of a deacon, to the satisfaction of the church.

In the spring of 1852 the Synod of Pennsylvania again met in Trinity church, and was received in the usual hospitable manner.

About the same time the Ladies of the congregation also presented the handsome silver communion service, which is used at present, and received from the vestry a vote of thanks.

At a meeting of the vestry, on the 4th of October, of the same year, it was, on motion of Mr. C. Hager, resolved: "that any effort on the part of any of the members of this congregation, to build a new Lutheran church in this city, meets with the approbation of this vestry." Although the vestry passed this resolution, and many members were favorable to the erection of such a church, others were opposed to it, for various reasons. Dr. Baker, although he also had some objections and difficulties, nevertheless felt it his duty to advocate the new enterprise, because he believed that the church should be extended. The matter, however, gave rise to some unpleasant circumstances and misapprehensions, and Dr. Baker came to the conclusion that he would retire from the post he had occupied so long and faithfully. With characteristic candor and impetuosity he announced this determination to his people, on communion day, and intimated that it would be the last occasion of the kind. That he had fully made up his mind, will also appear from the following communication to the vestry:

Lancaster, November 1, 1852.

To the Vestry of the Evangelical Lutheran Congregation of the Holy Trinity in the City of Lancaster.

Gentlemen:—From the character of the announcement made from the pulpit yesterday, you have doubtless been led to anticipate the

object of this communication. Recent developements, with the nature of which many of you are familiar, render it incumbent on me to tender an unconditional resignation of the office of pastor of the congregation, to take effect as soon as a successor shall be appointed.

In thus dissolving the connection that has existed between us for a period of nearly twenty-five years, permit me to express my gratitude for the many manifestations of kindness which I have received at the hands of those to whose spiritual necessities I have so long ministered.

Commending you and those you represent to God and the word of his grace.

I am, gentlemen, your brother in Christ,

JOHN C. BAKER.

However much the resignation of the pastor was to be regretted, he had evidently come to a fixed determination, and the vestry felt constrained to accept it.

The trustees of the congregation were appointed to wait on Dr. Baker, to inform him of the acceptance of his resignation; but at another meeting, on Nov. 7, 1852, they reported, that they had not yet performed the duty assigned to them, but had prepared the following letter, which was read, and approved by the vestry.

“To the Rev. Dr. John C. Baker.

Reverend Sir—We, the undersigned Committee, being appointed by the vestry of our congregation to inform you that they have received your communication of the 1st inst., announcing to them your unconditional resignation as pastor of our church, are instructed to say to you, that they very much regret that we are to be deprived of your services as our spiritual guide, and, in accordance with the tenor of your letter, are extremely sorry that they are compelled to accept your resignation.

The vestry would be pleased if you could make it convenient to continue the performance of your services to the congregation, until the first of February next.

The Committee, on their own behalf, are sorry to be the medium of making this communication to you, who have served us so faithfully and well, for such a length of time, in harmony and love.

With our best wishes for your future health and happiness, which we pray the Lord may prolong, we remain, your friends,

GEO. MUSSER,
ADAM KELLER,
GEO. H. KRUG,

Committee.

It was also resolved that Messrs. Geo. Musser, Dr. F. A. Mullenberg and C. Hager be a committee to correspond with the President of the Ministerium of Pennsylvania on the subject of the ministry of this congregation.

At a meeting of the vestry, December 6, 1852, the committee presented a letter from Dr. J. W. Richards, of Reading, at that time President of the Synod, naming several clergymen, who, in his opinion, would suit the congregation. The letter closed with the following N. B. "It will scarcely be necessary for me to suggest to you, in these days of instability in the christian world, to be careful in selecting a man who will adhere to the Augsburg Confession, in its doctrines and usages, as your charter requires; it is the most certain method of retaining the blessing promised in God's holy word to his church." It may not be amiss to add here, that Dr. Richards did not mention the name of the pastor who actually became Dr. Baker's successor.

Dr. Baker labored on faithfully, and every day of his closing pastorate at Lancaster served to convince him more and more, that he had a strong hold upon the affections of the people, and that it was the most difficult and painful thing for him to leave a place, where he enjoyed the confidence and esteem of the whole community. But the die was cast, and he moved steadily towards the goal.

On the 30th of January 1853, he preached his Farewell sermon, in the presence of an immense audience, and on the following Tuesday evening once more celebrated the Lord's Supper, in the upper room of the Sunday-school building, with fifty-one communicants. With this he closed his twenty-five years of pastoral labor in Lancaster.

He removed to Philadelphia, and took charge of St. Luke's Evang. Luth. Church, in the northern part of the city. It seemed particularly gratifying to him that he should spend the remainder of his ministerial life in building up a new congregation in the city of his birth. To this service he devoted himself with youthful zeal, laboring with great faithfulness, without any compensation, and even contributing from his private resources to the support of the church. Amidst many trials and discouragements he labored on until the Master bade him enter into the rest that remaineth to the people of God.

He left behind him, at Lancaster, three sons and one daughter. One of these sons, Dr. Chas. L. Baker, a young, skilful and beloved physician, died very suddenly, April 21, 1859, and this sudden affliction fell like a crushing weight, upon the father, who was thus brought back to the scene of many joys and sorrows, to follow to the grave the remains of a beloved child. On Easter Sunday afternoon, an immense concourse carried the son to his grave in Wood-

ward Hill Cemetery, and gazed with sympathizing and tearful eyes upon the familiar form and face of the aged pastor, citizen and friend.

During his short stay in Lancaster he saw many of his old friends, and felt more than ever assured that all, without exception, entertained the most kindly feelings towards him. He was induced to sit for a photograph, and an excellent picture was secured. He appeared to enjoy his usual health; but disease was already at work, and he received some medical attention before leaving town. He returned to Philadelphia on the following Wednesday, April 27, pleased with the many assurances of continued friendship and love, and expressing the hope, that he would soon return, and preach in Old Trinity.

But God's "thoughts are not our thoughts, neither are our ways his ways, saith the Lord." On the 12th of May we already heard that he was seriously ill, and his children at once proceeded to Philadelphia. He had preached his last sermon, May 8th. He was unwell at the time, and after the services was with difficulty taken home. He was soon seized with alarming symptoms of Typhoid fever. From day to day we heard that he was drawing nearer to the grave; and at noon, May 26, 1859, he died. He looked upon the approach of death with Christian faith and hope. "If it is God's pleasure," he said, "to prolong my life, I will endeavor by his help to show forth his praise, not with my lips only, but in my walk and conversation. If in his infinite wisdom, he shall see fit to call me home, my prayer is that He may receive me unto himself in heaven—not that I have any merit or claim to it, but for Jesus Christ, my Saviour's sake."

On Monday morning, May 30, religious services were held in St. Luke's church, of which he had been the Pastor for the last six years. "The house was filled with a sorrowing assembly, some of whom were the children of his early ministry, who had come from all the region round. The exercises were conducted by Revds. B. Keller, H. N. Pohlman, D. D. and E. W. Hutter. The body was uncovered in front of the pulpit, and all present had an opportunity of taking a last look at their departed friend. The remains were then conveyed to the city of Lancaster. A committee of the vestry of St. Luke's accompanied, and one of Trinity church, Lancaster, received the remains, and conveyed them to the residence of Mr. J. F. Long, son-in-law of the deceased. At an early hour crowds surrounded the house and church. At 4 o'clock the procession proceeded from the

house to Trinity church, where the body was placed in front of the altar. All the clergymen of Lancaster were present, and the large edifice was crowded in every part, while hundreds pressed around the open doors and windows. After a short mournful prelude on the organ, Rev. W. Beates, Senior of the Ministerium of Pennsylvania, delivered a brief, and touching address, in the German language. The pastor of the congregation followed with an address, in the English language; and Rev. D. Steck, of St. John's Ev. Luth. church, Lancaster, closed with prayer. The whole audience then, in excellent order passed the coffin, which had been opened, and gazed for the last time on that familiar face. It was indeed a most impressive and touching scene!

The body was then taken to Woodward Hill, and laid near the remains of the Son who had been buried shortly before; and now a beautiful monument, erected by his affectionate children, marks the spot.

On the following Sunday, June 5, 1859, the pastor of Trinity church, according to previous announcement, preached a funeral sermon, from the words, John 1: 47. "Behold an Israelite indeed, in whom there is no guile!" The church was again crowded, and many retired, without being able to secure seats.

Thousands are still living, who knew Dr. Baker, and are familiar with the prominent traits of his character. He was an earnest, enthusiastic, and indefatigable worker. He could say that "I must work while it is day; the night cometh, when no man can work!" was his motto, always remembered and acted upon. He was unwearied in preaching and visiting, in his attentions to the old and young, rich and poor, healthy and sick. He was faithful in his labors in the Sunday-school, which had been established during his pastorate.

He was familiar with the best German and English writers in Theology, and received from Lafayette College, the Doctorate of Divinity, in 1837. His sermon on the death of Rev. Dr. Fred. D. Schaeffer, was the only one he ever furnished for publication.

He was a devoted and influential member of the mother Synod of Pennsylvania, and for many years filled the responsible office of Treasurer. He also served as President of that body. He took a most active part in its Missionary operations; and for years prepared the annual report. He will always be held in affectionate remembrance by the members of that body.

For a number of years he devoted much attention to the Common Schools of Lancaster, and was one of the most efficient and devoted members of the Board, and a most regular and welcome visitor in all the Schools.

In short, he was a good man—an “Israelite indeed !” He was a faithful pastor, husband, father, and friend, and he too “shall be in everlasting remembrance.”

We have said as much as our space will permit, and refer all who desire a full review of his life and character, to Prof. M. L. Stoever’s excellent article, in the October No. of the *Evangelical Review*, of 1859.

A. D. 1853--1861.

On the 7th of March, 1853, “Rev. G. F. KROTEL of Lebanon, was nominated as a candidate for Pastor of the congregation. No other nomination being made, the vestry, on motion, proceeded to an election, which resulted in the unanimous choice of the person already named.” The action of the vestry having been subsequently ratified by the congregation, a regular call was prepared, forwarded by a committee, and, in due time accepted; and the new pastor preached his introductory sermon, on Trinity Sunday, May 22, 1853.

After Dr. Baker’s resignation the friends of a new church again agitated the subject, and before the arrival of the new pastor, resolved to organize a new congregation. The Rev. Mr. Crumbaugh, who had read Theology with the Rev. Dr. J. C. Baker, and who had become well-known as a member of the congregation, and Superintendent of the Branch Sunday-school, was selected as pastor of the new church, and was licensed at the meeting of the Synod of Pennsylvania, at Reading, in 1853.

On the Sunday after the meeting of Synod, April 10, 1853, the pastor elect of Trinity church visited Lancaster, and preached in the morning and evening; and on the same day the Rev. Mr. Crumbaugh began the new enterprise, by also preaching in the morning and evening, so that the two pastors actually started at the same time.

March 21, 1853 the Trustees were authorized to sell the old stone parsonage, in North Duke street, provided the congregation should

make no objections. It was subsequently sold for \$4710. It was resolved to remove a part of the old stone school-house, between the new Sunday-school building and the sexton's house, for the purpose of securing a site for the erection of a new parsonage; and on the 18th of April the Messrs. Hensel received the contract for building it, for the sum of \$2250, which was afterwards raised, because it was resolved to make the new house three stories high. On the 16th of May, the vestry also resolved to put another story on the sexton's house, and also to furnish it with a slate roof.

At the meeting of the Synod of Pennsylvania, in the spring of 1853, it was resolved that that venerable body should resume its connection with the General Synod, and the pastor elect and the lay-delegate of the Lancaster congregation voted for the measure. The latter, Dr. F. A. Muhlenberg, soon after attended the meeting of the General Synod, at Winchester, as one of the delegation from the Pennsylvania Synod.

The branch Sunday-school was still connected with the old congregation; some of the members of the latter taught in it, and some of the teachers of the Sunday-school of the old congregation, had connected themselves with the new St. John's church, and the teachers, of both schools, were still in the habit of meeting at the monthly concert. It was, however, soon found desirable to effect a separation, and at the monthly concert, June 6, 1853, it was resolved, that henceforth the branch-school, together with all the books, &c., should be transferred to St. John's Lutheran church, and very soon afterwards the teachers in the respective schools were such as were members of the church with which each school was connected.

Although the new congregation had been in existence for some time, it was not as yet distinctly known how many members, whose names still appeared in the old church book, would connect themselves with the new organization. The pastor of the old church, therefore, on the 14th of June 1853, at a special meeting of the vestry, presented the following, which was unanimously adopted:

“WHEREAS, many members of this congregation have never been called upon to sign our Church Rules, as required by them, and might thus be prevented from exercising the rights of full membership; and whereas—a new Ev. Lutheran Church, named “St. John's Church,” has lately been organized in this city, and members, whose names have been signed to our Rules, have connected, or may connect themselves with the new church, and cannot therefore longer be regarded as members of the Church of the Holy Trinity, therefore

Resolved, That an English copy of the Fundamental Rules be placed in the Church-Book.

Resolved, That the Pastor, Trustees, Elders, Wardens, and all the members, or those wishing to become such, be called upon, and required to sign these rules, and thus signify their adherence to the Church of the Holy Trinity.

Resolved, That it shall be the duty of the pastor, after every confirmation, to request each Confirmant to sign his or her name to these rules, and to require the same of every member of any other church, who presents his or her certificate, and desires to be a full member of our Holy Trinity Church.

Resolved, That this preamble and these resolutions be inserted in the Church-Book, immediately before the fundamental rules.

It was also resolved, that the vestry should sit in the church during the forenoons of Monday, Tuesday and Wednesday, to receive such signatures; that the pastor should give public notice to that effect from the pulpit, that committees should afterwards call upon all the members who did not come forward during those days; and that a new book should be purchased for the above purpose. All this was attended to, and on the 1st of July the new book had received 487 signatures, and not from 1000—1200 as many of the members had expected, for the number of Lutheran church members was really not as large as had been generally supposed. Subsequently more names were added; and some persons were doubtless entirely overlooked at first.

The idea of modernizing the church, entertained by a number of members for some time, received a new impulse at this time; and whilst the vestry sat, to receive signatures, on the 21st of June, the subject was freely and fully discussed.

On the 5th of July the matter again came up, and Mr. W. E. Heinitsh moved, "that a special committee of five members be appointed to take the subject into consideration, and report at the next meeting a plan or plans, and the probable cost of the same, which, being agreed to, the President appointed Messrs. Geo. Musser, Geo. H. Krug, Dr. F. A. Muhlenberg, John Bear, and Geo. D. Sprecher said Committee.

July 25. "On motion of Mr. C. Hager, the following Committee was appointed to take into consideration the propriety of altering or extending the lecture room, and report at the next meeting, viz: Messrs. C. Hager, F. W. Beates, and Chas. A. Heinitsh.

On the first of August, the "Committee on remodelling the church," presented the following report:

“In accordance with the request of the Vestry, they having maturely considered the matters entrusted to them, the committee would recommend the altering and repairing of the interior of the church, for the purpose of making it more convenient, comfortable and capacious. The committee are satisfied, that it is not in the power of the vestry, to accommodate the members, and others who would wish to become members, with pews and seats, on the present plan of the interior of our church.

Should the Vestry approve of the above suggestions of the Committee, and duly authorize them, agreeably to the church Rules, they would employ some competent person to make a draft or plan of the proposed alterations, specifying the probable expense of altering the same.

They would further recommend, that when the church is about being painted, the steeple be painted at the same time.

And further, that committees be appointed to collect sufficient funds from the members of the congregation, before the above project be carried into execution.

GEO. MUSSER,
GEO. H. KRUG,
F. A. MUHLENBERG,
JOHN BEAR,
GEO. D. SPRECHER.

The Committee appointed to report on enlarging the Lecture-room, reported through Mr. F. W. Beates, “that an addition equal in size to the present building could be made for about \$2000, by extending to the eastward ; also, that a building large enough could be erected on the corner of the alley near the church, for a sum equal to that which might be obtained for the present one.”

The Report of the first committee was unanimously adopted ; and that of the second received, and the committee continued.

It was then resolved “that the adoption of the report be made known to the congregation from the pulpit, on Sunday next, and that the vestry will sit, in the church, on Wednesday afternoon following, from 2 o’clock until 5, to receive the protests of any members who may be dissatisfied with this action.”

The pastor gave the required notice, and the vestry met, on the following Wednesday. No one, however, appearing to protest, it was resolved, “that the committee appointed at a previous meeting to report a plan, &c., be authorized to employ an architect, procure a plan, and an estimate of the cost, and report the same at the next meeting of the vestry.”

The committee on the Sunday-school building proceeded to the work assigned them, and removed the partition walls separating the

former lecture-room and infant school-room, and in this way provided the present lecture-room, which has much more space than formerly, and must answer the purpose until the congregation shall feel able to erect a larger and more suitable building for the Sunday-school and all meetings during the week.

On the 18th of August, "the committee having the improvement of the church in hand, presented the plan and estimate made by Mr. John Sehner, proposing to extend the church at the southern end, with galleries on the east, west and south, a recess at the northern end, for the pulpit, at a cost of \$5266."

At the same meeting Mr. Sehner was appointed to superintend the work, and he and the pastor were appointed a committee to visit Reading and Philadelphia, for the purpose of examining the improvements in the Lutheran churches there.

It was also resolved that committees be appointed to raise the funds necessary to carry on this work, and, that they should be selected from the congregation as well as the vestry, and their names published from the pulpit. The pastor was also requested to preach a sermon on the subject of improving the House of worship, on the following Sunday eve. The sermon was preached; the committees appointed; and the superintendent and pastor visited Trinity church, Reading, and St. John's and St. Mark's Lutheran churches in Philadelphia, making such measurements and notes as appeared desirable.

On the 29th of August the vestry appointed a building committee, which, after a few changes, was composed of the following members, Geo. Musser, Sr., John F. Long, Geo. D. Sprecher, F. W. Beates, and the pastor, the latter acting as chairman. It was also resolved to appoint a special treasurer "for the improvement fund," and Mr. W. G. Baker was selected for that office.

On the 5th September ground was broken preparatory to the erection of the two additions at the south, and the old brick wall that formerly enclosed the church, was taken down, so that the materials might be used in the extension. On the evening of the same day the collecting committees reported subscriptions to the amount of \$2080.

The plan adopted by the vestry, that the Building Committee should employ all the workmen and artists, and that Mr. Sehner should superintend the work under their direction, was successfully adhered to until the completion of the work. All the particulars of the improvement were left to the discretion of the committee, al-

though the vestry was frequently convened and consulted in regard to matters of greater importance and difficulty.

On Sunday evening, September 18th, the last service in the old church took place, and the pastor addressed a large audience, on the words Gen. 28 : 16-19.

On the following morning the workmen began to remove the wood-work of the interior, and many watched, with tearful eyes, the gradual disappearance of the old familiar pews in which they had sat so many years, the altar around which they knelt, and the pulpit from which Gerock, Helmuth, Muhlenberg, Endress, Baker, Whitfield, and so many sainted fathers of our own church had proclaimed the everlasting gospel. The Committee were anxious to save the old pulpit, and use it in the lecture-room, but it was impossible. The old altar, however, was subsequently used, and covered with velvet, now occupies its appropriate place in the renovated church.

Several congregations very kindly offered the use of their lecture-rooms and churches during the progress of the repairs. By invitation of Rev. Mr. Keyes, then pastor of St. Paul's German Reformed church, the pastor of Trinity church occupied his pulpit during his absence, until the 23d of October, the people of the two congregations worshipping together.

On the afternoon of the 9th of October the interesting services connected with the corner-stone laying of St. John's Evangelical Lutheran Church took place. Rev. B. Kurtz, D. D., delivered an address in the First Presbyterian church, and then the people proceeded to West Orange street, where the corner-stone was laid, according to the form of the Liturgy of the General Synod, by the pastor of Trinity Church.

September 29th, the vestry unanimously passed the following resolution : "that this vestry have entire confidence in the Committee appointed to superintend the repairs of the church, and that they have full power to use such materials and make such alterations, as in their opinion will best accomplish the work entrusted to their care."

October 3d, the vestry resolved "that the seats and backs of the pews be cushioned and lined uniformly," and at a subsequent meeting the Committee was instructed to procure the salmon-colored material now used.

On the 29th of September the Trustees of the First Presbyterian church had kindly offered us the use of their church on Sunday afternoons, and of their lecture-room for week-day services ; but af-

terwards the pastor of that church, Rev. Mr. Baldwin, and the pastor of the Lutheran congregation agreed that it would be best for the two congregations to worship together, each pastor preaching once on the Lord's day. This arrangement met with the approbation of the officers and members of both churches, and they "dwelt together in unity" until the completion of the repairs in May 1854.

In the beginning of November, 1853, the pastor's family removed to the new parsonage, which the congregation very generously supplied with some necessary and beautiful articles of furniture.

On the 25th of November the chairman of the Building Committee reported, that they had written to Mr. H. Knauff, organ-builder of Philadelphia, to come and examine the organ. Upon examination he pronounced it so completely worn out, that all repairs would be thrown away. To rebuild it, using the old case, would cost \$1,500, and an entirely new organ of the same size \$2,000. It was resolved to postpone the re-building of the organ, and that the committee of repairs should have it cleaned and tuned. At the December meeting, however, it was resolved, by 13 votes against 4, "that the Building Committee be instructed to contract with Mr. Knauff, for the re-building of the organ, and that the utmost of the appropriation for that purpose be \$1,500." At another meeting the President stated, that two of the Building Committee had gone to see Mr. Knauff, and some of the organs built by him; and that he informed them that an organ, with 26 stops, suitable for a church of the size of ours, would cost \$1,800, by taking the old one, as part of the payment. He, however, finally agreed to furnish it for the amount to which they were limited, viz. \$1,500, provided he would be permitted to use the old case, and such of the old pipes as might answer, the congregation finding the boxes and paying freight to and from Philadelphia, and that he would have it completed by the 8th of April 1854.

December 22d, the liberal offer of a peal of eight bells, to be presented by a number of gentlemen, was accepted, and the two old bells hanging in the steeple were also placed at their disposal.

On the 27th of February, 1854, the Building Committee, in compliance with a resolution passed at a former meeting, reported to the vestry, through their chairman, "that they estimated the total cost of the improvement at \$11,000, being about \$6,000 over and above the sum already secured for that purpose." At the same meeting the committee was instructed to procure a suitable baptismal font.

On the morning of Sunday, March 5th 1854, the lecture-room of St. John's Evang. Lutheran church was solemnly set apart for public worship, and the pastor of the mother-church preached the sermon on Isa. 54: 2, 3.

March 13, "the building committee was instructed to have the exterior of the church, and the brick work of the steeple painted and pencilled, and also to make the necessary preparation for painting the wood-work of the steeple;" but on the 27th of the same month "the chairman expressed the hope that the vestry would excuse the building committee from attending to the painting and other work on the outside of the church, as their labors were already prolonged, and would probably take more of their time than they could give." They were unanimously excused, and the regular committee of Repairs directed to take this matter in hand.

At the meeting on the 13th of April 1854, the pastor "stated to the vestry, that the inquiry had been repeatedly made, whether he would wear the clerical gown, during the public services of the Lord's day, (as it had been a former custom in this church) after the re-opening of the church; and as he was perfectly willing to do in the matter as the vestry directed, he desired their action in reference to it; when—after some consideration of the subject, it was resolved, that the pastor of this congregation be requested to resume the wearing of a gown during service, as was formerly the practice in this congregation."

On the first of May, the pew-committee reported, "that they received about 100 applications for pews and 40 for seats, and that they are of the opinion, that the contemplated plan of allotting them, will not prove satisfactory to the members." It was then resolved that the choice of family pews be sold in the church, the first choice to the highest bidder, the second to the next, and so on until all are disposed of.

At the same meeting it was also resolved, "to commence a subscription immediately, to extinguish the debt of the church, the sums subscribed to be paid in three instalments, the first on July 1, 1854, the second on July 1, 1855, and the third on July 1, 1856."

On May the 8th, the vestry directed the Building Committee to cover the floor of the aisles and pews in the galleries with the same kind of carpeting that was used on the lower floor of the church." The work was now rapidly drawing near its completion, and appeared to give general satisfaction, although the cost so greatly exceeded the expectations and wishes of all. It was found necessary to make

changes where it was least expected, and as all desired the work to be complete, and that the materials should be of the very best kind, it was impossible to avoid a great outlay. When it is remembered that all but the four walls of the building is new, the extent of the work can be readily appreciated. The wings at the south, the recess at the north, the window frames, plastering, roof and wood-work, are all new. It was necessary to excavate a cellar for the furnace, and to lay new floors.

The wood-work was all put up under the direction of Mr. John Sehner, the superintendent. Messrs. Druckemiller and Benedict were the plasterers; Mr. Robinson, of Philadelphia, built the massive and convenient staircases in the vestibule, and those connected with the pulpit. Mr. Sloan, the well-known architect from Philadelphia, furnished the drawings of the pulpit, which was carved and built by Mr. Bolton of the same city, and is universally acknowledged to be a beautiful work. Mr. John Gibson, of the same city, furnished the stained glass of the windows, and the walls and ceiling were also painted by his artists. The painting of the woodwork of the interior was done by Messrs. W. E. Heinitsh & Co. Some, at one time, thought, that it would have been desirable to provide a basement story for Sunday-school and other purposes, but we believe that all now congratulate themselves upon the possession of a fine, lofty audience room, on the ground-floor, easy of access, and through whose five large doors the largest congregation can readily be dismissed in a few minutes.

On the evening of May 14, the Lutheran congregation for the last time met with their Presbyterian brethren; and the pastor of the former, after preaching on the words of Paul, Ephes. 4: 3, in the name of his people presented a handsome copy of the Holy Scriptures, for the pulpit of the Presbyterian church; and thus ended the friendly intercourse of many months, leaving behind a kind and brotherly feeling, which has often manifested itself, and we trust will ever be maintained.

Sunday, May 21, 1854, was another great day in the history of the congregation. Although it rained during the day, the church was filled with a glad and festive throng. The new organ had not been finished in time for the occasion, but a large choir, under the leadership of Mr. J. G. Fetter, the organist, furnished appropriate music. The church was again solemnly dedicated to the worship of the Triune God, according to the form prescribed by the liturgy, by the pastor of the church; and an admirable and appropriate

sermon on the first two verses of Psalm 84, was preached by the Rev. P. F. Mayer, D. D., Pastor of St. John's Ev. Lutheran Church, Philadelphia. In the evening the congregation was again edified by an excellent discourse by Rev. C. W. Schaeffer, D. D. of Germantown, on John 2: 17. As the vestry had recommended the introduction of the gown, Dr. Mayer suggested that the day of re-dedication would be the most suitable for the purpose, and therefore all the officiating ministers wore it.

During the following week the new chime of bells and the new organ were set up in their respective places, and were used for the first time on Sunday, May 28, 1854, at which time the pastor also confirmed his first class of catechumens, 41 in number.

The largest of the old bells was cast in England in 1769 for Trinity Church, and is still hanging on the steeple; the smaller of the two formerly belonged to the ancient society of Baptists at Ephrata, but was afterwards sold to this church. It is now suspended in the belfry of the Washington Fire Company of this city.*

The committee on painting the steeple contracted with Messrs. W. E. Heinitsh and E. Carter for \$700, they finding all the materials. \$479 was subscribed by members of the congregation and other citizens, to defray this expense.

On the 31st of July Messrs. Geo. H. Krug and C. Hager were appointed a committee to put up a substantial iron railing in front of the church, and the work was soon afterwards completed, at a cost of \$580.

On the 14th of August the Chairman presented the final report of the Building Committee. The report was unanimously adopted, and the committee discharged, with the thanks of the vestry.

It will be seen that much was done during this year, in the improvement of the property of the congregation. The church was thoroughly renovated, from the cellar to the vane upon the steeple; a new parsonage was built; extensive repairs were made in the school-house; the sexton's house was raised one-story; the organ was re-built, and an iron railing placed in front of the church; all which was done at an expense of about \$25,000.

In December of this year St. John's Ev. Lutheran church of this city was dedicated, Rev. F. W. Conrad preached the dedication sermon. Trinity church was closed on the morning of that day, to give the people an opportunity to participate in the interesting services.

*NOTE—A further account of this bell may be found in Rupp's Hist. Lanc. Co., p. 223.

On the 27th of March, 1855, the vestry received and accepted the resignation of Mr. J. G. Fetter, the organist, and tendered him their thanks "for the faithful manner in which he performed his duties during a long period; and also expressed their regrets at the feeble state of his health." On the following day, Mr. Levi Smith was elected his successor, as organist, and was afterwards also appointed to chime the bells on Sunday morning at 9 o'clock, and in the evenings of Tuesday and Friday of every week.

At a vestry meeting May 7, 1855, it was resolved "that the pastor of this congregation be requested to extend to the General Synod an invitation to hold its next session in Lancaster."

During this summer the German Lutheran congregation, under the pastoral care of Rev. B. W. Schmauk, found it necessary to enlarge and renovate their church, and for some time occupied the Sunday-school building of this church, for public worship, on the Lord's day.

During the same summer the lecture-room was granted to St. Paul's Methodist church, for the meetings of their Sunday-school, until their lecture-room should be completed.

The vestry at this time also granted an additional number of feet of ground to the German Lutheran congregation, to enable them to enlarge their School-house.

The propriety of opening a Branch or Mission Sunday School in the northern part of the city, which promised to grow more rapidly than any other, had been thought of by several who took an interest in the Sunday-school and church. They thought, that as the old congregation was large, and the population in the northern part of the city was increasing, and was more remote from the church than St. John's church, which had already been successfully started, such a Sunday-school might in due time lead to the erection of the fourth Lutheran church in Lancaster.

At a meeting of the Teachers of the Sunday-school, on Sunday afternoon, February 11, 1855, the matter was presented by the President, and after some discussion the meeting unanimously appointed Messrs. J. W. Hubley, Chas. A. Heinitsh, and Reuben A. Baer, a committee to look for some building, in which such a Sunday-school could be opened. After diligent search they found two small rooms in a small one-story house in James street, between Duke and Prince, and after furnishing it with benches, &c., formerly used in the old church, and after public notice in the "Inland Daily,"

the "James Street Branch School" was opened on the afternoon of February 25, 1855. Thirty-three scholars and more than a sufficient number of teachers were present, and Mr. J. W. Hubley acted as Superintendent. On the following Sunday 46 pupils were present, and from Sunday to Sunday the number increased, and the room soon became too small and uncomfortable.

After some months the third story of the building at the northwest corner of James and N. Queen was secured, and subsequently the building at the southwest corner of Prince and Lemon, and the school held there until the congregation erected the present building. Rev. Chas. A. Baer, at present pastor of the Ev. Luth. Church at Norristown, and at that time a theological student, for some time had charge of the Branch School. On the 26th of October 1855, his brother, Mr. Reuben A. Baer, was elected Superintendent, and still holds the same office.

After the successful opening of the Branch School, all felt that it would be desirable to provide a suitable building, as soon as possible; and at a vestry meeting, September 10, 1855, on motion of Mr. W. P. Brooks, "Messrs. Geo. Musser, Geo. H. Krug, C. Hager, and Dr. F. A. Muhlenberg, were appointed a committee to report at the next meeting on the propriety of erecting or renting a building for the Sunday-school commenced in the northern part of the city."

In due time the vestry bought some ground, on the north side of James street, between Duke and North Queen, and erected a neat brick building, 46 feet by 30, which was so placed and constructed, that it can easily be converted into two dwellings, whenever the congregation desires to dispose of it. This enterprise again demanded an outlay of almost \$2000, Messrs. J. W. Hubley, W. Frick, Esq., and Wm. Buckius were the building Committee.

On Sunday afternoon, October 18, 1857, the scholars of the Branch School went, in procession, to the new building, where they arrived at two o'clock and were addressed by the pastor. At three o'clock the children were dismissed, and the room was soon filled by the members of the congregation. After a short address by the pastor, those present contributed their freewill-offerings for the benefit of the new school.

Some time afterwards the pastor gave notice that he would hold service in the new School-house every Thursday evening, for the special benefit of the members and other residents of that part of the city. These services were continued for some time; but were

afterwards suspended, on account of the inclemency of the season, and the numerous services which occupied the pastor's time almost every evening of the week. The duties of the Lord's day, in the church, morning and evening, and in the Sunday-school in the afternoon, not to speak of special pastoral duties, prevented the holding of a Sunday afternoon service.

The James street Sunday-school continued to prosper, and has now nearly 200 names on the roll, and frequently 140 or more pupils in attendance; together with a number of active teachers, some of whom have been connected with the school from its establishment.

On the 27th of May, 1855, a translation of the new liturgical morning service, adopted by the Synod of Pennsylvania was introduced, and used for some time; but inasmuch as some of the members were unfavorable to the responses, the vote of the congregation was taken upon the subject, on October 21st, and although it appeared that a considerable majority voted in favor of the new form, it was determined to respect the feelings of the minority, and postpone the use of the new liturgy, until its introduction elsewhere, should better prepare the way. Subsequent intercourse with the members proved, that the number really and earnestly opposed to it, was exceedingly small.

On the fourth of April 1856, the young members who had just been confirmed, at the suggestion of the pastor, organized the "Junior Missionary Society," which is still in existence, and has been the means of doing some good, not only abroad, but also in developing the activity of some of the young members in the church and Sunday-school.

In 1856 the Synod of Pennsylvania met in this congregation, and by resolution of the vestry, the Synodical Sermon was preached in the German language.

It may be of interest to remark, in this connection, that German preaching, in Trinity church, ceased with the departure of Dr. J. C. Baker. When the new pastor was elected, some were anxious to know whether he could preach in German, hoping that there would still be occasional service in that language. But upon his arrival, with the approbation of the vestry, it was determined that there should be no German afternoon preaching, as the nearness of an exclusively German Lutheran congregation, faithfully served by competent pastors, rendered German preaching in Trinity church not only useless, but really detrimental to the best interests of both

congregations. This decision deservedly secured the approbation of the whole congregation, not excluding even the few who had a warm side for a German sermon.

On the fifth of May, 1856, the vestry adopted the new design of the corporate seal of the congregation, representing an open Bible, with the letters V D M I Æ—the initials of *Verbum Domini manet in æternum*, (the word of the Lord abideth forever)—inscribed upon it.

About this time the congregation also began to support two beneficiaries at the institutions in Gettysburg.

On the 12th of April the Treasury of the Repair Fund, was united with the general treasury, and the officer who had charge of the former, while it was deemed necessary to have a distinct treasury, was relieved, with the unanimous thanks of the vestry.

On the 7th of February 1859, the Committee of Ways and Means reported: “that, in their opinion, the only way to liquidate the principal and interest of the church debt, (incurred by making the extensive repairs) is to make another appeal to the liberality of the members. Although the present may be regarded by some as an unpropitious time for the commencement of another subscription, the Committee feel that much has already been lost by delay, and that the extrication of our church edifice from the debt that now rests upon it, is a consummation so devoutly to be wished, as to call for the exercise of a prompt and vigorous effort for its attainment.

Entertaining these views, the Committee recommend, that the vestry authorize the President to call a meeting of the members of the congregation, at such time as they may see proper to designate, and that they there be informed of the condition of our financial affairs, and solicit their co-operation in our efforts to extinguish the debt.

The congregation owes \$8,741. In order to provide for the payment of this debt, the Committee would propose, that subscriptions be taken with the view of raising the whole amount; that the members so subscribing have the privilege of paying their whole subscription at once, or in six semi-annual instalments, the first on July 1, 1859, and the remaining ones semi-annually thereafter, until July 1, 1861; the sum thus paid, to be put out at interest, until required, to pay either the principal or interest of the debt.”

W. G. Baker, Horace Rathvon, Geo. H. Krug—*Committee*.

The time for holding the congregational meeting was fixed for Monday, Feb. 14th, at 7, P. M., notice to be given from the pulpit.

At the appointed time a considerable number of members met in the church. The exercises were opened with singing and prayer,

after which the Secretary, Mr. Chas. A. Heinitsh, read a statement of the indebtedness of the church, and was followed by the pastor's address. It was proposed to make an effort to raise \$9,000, so as to cover the interest also. Some believed it utterly impossible to do anything of the kind, especially during such a time of pecuniary difficulties. But, after all, the meeting resolved, "that we enter into a subscription for the liquidation of the whole Church-debt, the subscriptions to be binding, only in case the whole amount be subscribed." The work of subscribing was then commenced by three members putting down their names for \$500 each, and went on pleasantly and successfully until 9½, P. M., when it was found that \$5,243 had been subscribed. On motion the meeting adjourned until Sunday morning, after the sermon. Although the weather was unfavorable on Sunday morning, the attendance was good. After the usual altar service, the pastor briefly addressed the people, on the words in 2 Cor. 9: 7, whereupon a statement of the success of the meeting on Monday night was presented, and the members were invited to go on with the good work. The amount was raised to \$6,784. After evening service the vestry appointed Committees of four members from each ward, to wait upon every member of the congregation to gather the names of those who had subscribed, and also to solicit further subscriptions.

"On Wednesday evening, March 3, 1859, a large meeting of the congregation was held, for the purpose of receiving the reports of the Committees. After some remarks by the pastor, relative to the origin of the debt, and the amounts previously subscribed and paid, he stated the result of the present effort to be subscriptions to the amount of \$8,804, a sum exceeding the principal of the debt.— Whereupon the following was unanimously adopted: Whereas, at a former congregational meeting, held February 14th, it was resolved, that the subscriptions about to be opened should only be binding, in case the whole amount of the debt be raised, and whereas, from the report of the Committee, it appears, that this sum has already been subscribed, therefore Resolved, that the congregation hereby declares the subscriptions binding." After some congratulatory remarks by the pastor, prayer, singing, and the Benediction, all retired, highly delighted with the success of this effort.

At a meeting of the vestry, July 11, 1859, the President stated, that frequent inquiries were made whether we intended to change our Hymn-Book, (published by the New-York Synod) inasmuch as our Synod is now connected with the General Synod. But owing

to the fact that there were several hymn-books in the market, and another was about to be published, and it was not known whether it would be endorsed by the General Synod, or whether that body might not be induced to make some changes in their present book, he suggested the propriety of the continued use of our present New-York collection, at least until after the next meeting of the General Synod, which is to be held at Lancaster, in May 1861. This was unanimously agreed to.

On the 5th of September 1859, the Treasurer reported that the amount received, of the first instalment, including \$900 in bonds, was \$3,369.75, so that the congregation began to see the decrease of the debt, although some, who had subscribed, failed to do their duty.

November 7, 1859, it was resolved, "that the collections at the Wednesday evening lectures, during the winter, be appropriated to the relief of the poor of our congregation, under the Supervision of the Ladies' Dorcas Society."

March 5, 1860. "Resolved, that the Committee of Repairs examine the parsonage, and have such painting, repairing, and alterations or improvements effected, as, in their opinion, upon consultation with the pastor, may be necessary and desirable."

On the 9th of May 1860, the vestry purchased an iron safe, for the safe keeping of the ancient and very valuable Records of the Church, and the communion service.

At a vestry meeting, November 5, 1860, a communication was received from the pastor, transmitting copies of the morning service of the new liturgy, recently translated, and ordered to be printed by the Synod of Pennsylvania, and requesting such action relative to its introduction and use in our congregation, as the vestry might see proper.

As the pastor himself soon afterwards entered the room, he was requested to explain the history of the new liturgy, and how much of the pamphlet was to be used in the morning service. He wished them to consider the matter fully, and therefore further action was postponed until November 13, when it was unanimously resolved: "that the liturgy emanating from the Synod of Pennsylvania and adjacent States, and recommended by our pastor, for the use of our congregation, be adopted for the present upon trial, and that \$15 be appropriated out of the general treasury, for the purchase of 500 copies of the morning service, for the use of the members."

On Sunday, November 18, the pastor published this resolution

of the vestry, and also, that the new liturgy would be used, for the first time, at the beginning of the Church-Year, the first Sunday of Advent. He also invited the congregation to the lecture room, on the following Wednesday evening, where, in the presence of a very large audience, he explained the new order of service, and went over it with those who were present.

On December 2, 1860, the first Sunday in Advent, the new liturgy was used for the first time; and it was discovered that the service did not require more time than that formerly in use. On the first Sunday in Advent 1861, the new liturgy had been used for a year, and the responses have been made with considerable success and satisfaction. Neither the pastor nor the vestry have been requested to put an end to the trial, and the attendance during the morning service does not appear to have been injuriously affected by its continued use.

On the 10th of Nov. 1860, Mr. Levi Smith, organist, died, and on the 22d of January Mr. Anthony Schmied was elected as organist.

March 4, 1861, the Committee of Repairs reported that the large tenor Bell, used for service, was cracked and unfit for use, and that they had endeavored to remedy the defect, but without success. At a subsequent meeting it was resolved to have it re-cast, as soon as sufficient funds could be raised for that purpose. The committee appointed to attend to this, reported that they feared the amount could not be raised. On the 28th of March 1861, a letter and circular from Naylor and Co., Philadelphia, relative to the cost and quality of their Cast Steel Bells, was read to the vestry, and a committee was appointed to make further inquiries about cast steel bells and chimes. Messrs. Chas. A. Heinitsh, Michael Fisher and Horace Rathvon were the committee.

The committee of Repairs, by order of the vestry, removed the large bell, and suspended the second bell of the chime in its place, until further action could be taken in regard to the subject of the chime.

On the sixth of May, the Bell Committee reported, "that two of the committee, Messrs. Heinitsh and Rathvon, accompanied by the pastor, visited the establishment of Naylor and Co. in Philadelphia, examined a number of Cast Steel Bells of various sizes, and were well pleased with their tone. They were informed that the house has now, in New-York, a chime of eight bells, in key of F. weighing 7705 lbs."

The committee subsequently, by resolution of the vestry, entered into an agreement with Messrs. Naylor and Co., by which they exchanged the old bells for the new cast steel chime, made at Shef-

field, England. On the 24th of May they arrived at Lancaster, and during the next two days the old bells were taken down, and the new ones elevated to their places, with remarkable expedition and safety, and they were ready for use at the great Centenary Jubilee.

On the 3d of June, Mr. John B. Kevinski was elected to chime the new bells, at the times formerly agreed upon.

The vestry was led to make this exchange of bells, principally because they could thus avoid the heavy outlay involved in the recasting of the large tenor bell. We believe that the congregation and the citizens generally have been very agreeably disappointed by the tone of the new chime, and that it is growing in public favor the oftener it is rung.

The successive instalments of the subscriptions for the payment of the church debt were regularly called in, and had it not been for the unprecedented pecuniary difficulties of the time, rendered still worse by the breaking out of the Great Rebellion in 1861, almost the entire amount could have been collected, and one more vigorous, final effort would have wiped out the remainder. We trust, however, that a speedy restoration of union, peace and prosperity, will enable the congregation fully to accomplish this desirable work.

On the 20th of November, the pastor of the congregation, who had been elected pastor of St. Mark's Evangelical Lutheran Church Philadelphia, made vacant by the resignation of Rev. Dr. C. P. Krauth, Jr., who had been elected General Editor of "The Lutheran and Missionary," presented his resignation as pastor of Trinity church. He believed that he was moved to take this painful step, and to accept the call from St. Mark's, from a sense of duty; and the vestry, acting in the name of the congregation, accepted his resignation, with expressions of regret and kindness utterly undeserved by him. With their consent, his labors were to terminate with the close of the year 1861; and they wisely took immediate steps, according to the provisions of their constitution, to secure a suitable successor.

The collector of these historical particulars little thought, when he proposed to describe the century, from 1761 to 1861, that his pastoral labors would close the century. During this century this venerable church has been served by Revds. Gerock, Helmuth, Muhlenberg, Endress, Baker, and the writer of this; six pastors in a century. One of these served 35 years, another 25, another 12, another 10, the first 7 years of the century were occupied by Mr. Gerock, and the last 8½ by the writer. Mr. Gerock removed to take charge of a congregation in New-York city; Revds. Helmuth, Baker, and the

writer were called to Philadelphia, and Drs. Muhlenberg and Endress rest in the grave-yard of the church. Each of these pastorates witnessed some memorable event in the history of this church. During the ministry of Rev. Gerock, a native of Wurtemberg, Trinity Church was built and dedicated ; Dr. Helmuth accomplished great things in the discipline, and spiritual purification of the congregation ; in Dr. Muhlenberg's time the great work of the steeple was accomplished ; Dr. Endress passed through the ordeal of the introduction of the English language ; Dr. Baker introduced the Sunday School ; and the last pastor of the century, a countryman of the one that opened it, witnessed the renovation and re-dedication of the venerable edifice ; the successful establishment of the St. John's Lutheran church, and that of the Branch School, which will perhaps result, in due time, in the fourth Lutheran church of Lancaster.

The writer and reader of these historical particulars, cannot fail to perceive, that the congregation has, for one hundred and thirty years, consistently pursued the same path, and maintained the same principles. As the pastor who closes the century, looks back upon the principles cherished by his predecessors, and the doctrines and usages of the church, he feels the gratifying assurance, that he has attempted no novelties, but simply endeavored to maintain the old, historical, Lutheran position of the congregation. He has conscientiously endeavored to cherish the faith which dictated the terms of the calls presented to ministers for over a hundred years ; and earnestly hopes and prays that the congregation, so old and influential, so faithful and affectionate to its pastors, and whose undeserved kindness and love can never be forgotten by him, will ever "earnestly contend for the faith which was once delivered to the saints," and "continue in the things which they have learned and have been assured of, knowing of whom they have learned them."

And may the Great Head of the Church grant unto them a man after his own heart, who will open the new Century of the History of the Congregation more worthily, than the writer was able to close the old.

May the next pastor experience the same faithful love, and may God's richest blessings rest upon him, and every member of the church. AMEN.

END.

