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The 175th Anniversary

Trinity Lutheran Church

Lancaster, Pennsylvania

1730–1905

AN OUTLINE HISTORY OF A CHURCH

A Memorial of the
One Hundred and Seventy-Fifth
Anniversary of

Trinity Lutheran Church

Lancaster, Pennsylvania.

BY
J. E. WHITTEKER, D. D., PASTOR.

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FOREWORD.

THIS sketch of "Old Trinity" has been hurriedly gathered, yet with scrupulous care, from every possible source—pamphlet, book and protocol. It is but a running chronicle; deals not with the flowers of the art, but with plain facts. Its preparation has been crowded with increasing interest; and if the reader gets half the enjoyment in scanning its pages as the author did in compiling them, the wage of the work has been met to the uttermost farthing.

J. E. WHITTEKER.

PENTECOST, 1905.

REMINISCENCES

1730-1905

A CLUSTER of wigwams, a hickory-tree amid, a near-by spring—such was Hickorytown in 1683. But the little hamlet of the Hickory Indians soon passed from sight, and in 1722 the only mark of its Indian origin was the tavern sign of a hickory-tree. In 1730 the scene changed, and Lancaster town, its folk ten-score, sprang into view : and Lancaster came to stay.

Among the settlers in and about Hickorytown, prior to 1730, were many German Lutherans—men of sturdy stuff. These came under the pastoral care of John Casper Stoever, a traveling missionary, whose ministerial acts among them date back to 1729. In 1730, the year of Lancaster's incorporation as a town, was the founding of Trinity Lutheran Church. Missionary Stoever, with others, supplied the congregation at intervals till 1736, when he became its first regular pastor. His pastorate continued till 1742.

In 1734, the congregation commenced to build its first church and school-house—the church, some writers tell us, being completed the same year. It was not dedicated, however, till October 28, 1738. It was a stone structure, with steeple and bells ; a walnut railing enclosed its altar of stone, while on the pulpit stood the sand clock, which measured an hour and a half, the supposed limit of the sermon. It was also furnished

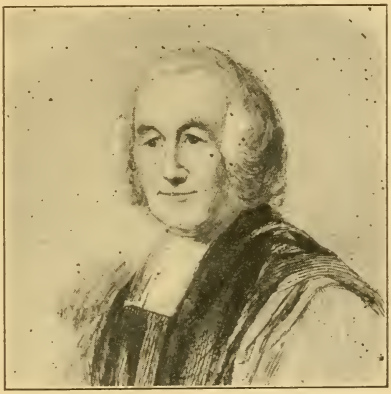
with a pipe organ—one built in 1744, a rare instrument in those days.

This first church (or was there a log one before it ?) stood on the site now occupied by Trinity Chapel. On different occasions, as early as 1743, the Rev. Henry Melchior Muhlenberg, the great Lutheran patriarch, preached in it. It was the center of those disturbing scenes when men like Kraft and Nyberg troubled the Church, and Muhlenberg and Brunholtz came to the rescue. Notably in 1746 Muhlenberg visited the congregation, preached on the parable of the barren fig-tree, confirmed the faith of the people, and exhorted them to maintain a spirit of Christian peace. In 1747, Mr. Kurtz, a catechist, acted as provisional pastor, the pastors of Philadelphia visiting the congregation from time to time and administering the sacraments.

In April, 1748, Muhlenberg and his colleague visited Lancaster, reorganized the congregation, and installed a new Church Council. On the 3d day of the following month, the Rev. John Frederick Handschuh supplied the pulpit, and being called as provisional pastor, he preached his introductory sermon May the 26th. Although church and school stood side by side, yet with the advent of Handschuh the school took a broader outlook. It was not confined to Lutheran limits, but was crowded, we are told, with English and Irish as well as German pupils. The teacher, Jacob Loeser, was organist and sexton as well, in which triple capacity he served many years. He led the singing during the regular services and at funerals, opened and closed the church, and had charge of the graveyard, for all which he received a free dwelling in part of the school-house, the free use of part of the school lot, ten cords of wood, half being hickory, and the sum of ten pounds of silver.

This school, like those of the other churches in Lancaster, was the forerunner of the public school, with whose opening the parochial schools ceased, and the buildings were rented to the town for common school purposes.

In June, 1749, the second convention of the Ministerium of Pennsylvania was held in Trinity Church. At Easter, 1750, the communicant membership of the congregation had reached 243. In the spring of 1751, a call came from Germantown,



Henry Melchior Muhlenberg, D. D.

to which Pastor Handschuh responded, and on May 5th he preached his farewell sermon, having served the congregation as provisional pastor for three years.

During 1751 and 1752, Trinity had no permanent pastor; the Rev. Tobias Wagner remaining scarcely a year, a student by the name of Engeland filling a brief interim, and the Rev. Mr. Wortmann giving but a few months of service, when he accepted a call from the congregation at Reading.

The next regular pastor was the Rev. John Siegfried Gerock, who came to Lancaster in March, 1753. The church, at an early date, had been enlarged; later, it had been repaired; and now, the foundation being unsafe, it was necessary either to make extensive improvements or to build a new church. In view of the rapid increase in membership, the duty of providing a larger house of worship seemed imperative; so a lot was bought, plans were made, the work begun; the Ministerium being invited to hold its annual convention in Lancaster, on the occasion of the laying of the corner-stone.

And so, on Monday, May 18, 1761, in the presence of that august body of fewer than a dozen men, the corner-stone of "The Church of the Holy Trinity" was laid! The preliminary service was held in the old church, Muhlenberg preaching the sermon: at its close, all marched in order to the rising walls of the new structure and ranged themselves about the corner-stone. There, after the singing of a hymn, Pastor Gerock read the history of the congregation, placed the document in a small box, and deposited the same in the corner-stone. The stone was then set in its place and Dr. Wrangle, the Swedish Provost, came forward and, according to usage, struck the stone three times, "in the name of the Father, and of the Son, and of the Holy Ghost;" after which he offered a short prayer. The solemn ceremony closed by every clerical and lay member of the Ministerium, and every officer of the Church, coming forward, lifting the mallet, and striking the stone three times—not with words upon their lips; but, we may well suppose, with the prayer in their hearts, that from this foundation there might rise up and remain, from age to age, a temple sacred to the worship of the Triune God!

As the walls arose, the congregation grew; and when the time for the consecration arrived, May 4, 1766, a conservative estimate places the communicant membership at from 700 to 1000.

That was, indeed, a memorable day! At 10 o'clock the procession formed, and all, in well-arranged order, marched to

the church : first the schoolmaster with the children; then the deacons solemnly bearing the sacred vessels ; next the invited ministers, followed by the elders and trustees of the congregation; and last the deputies of the united congregations. In the church the ministers occupied the space within the chancel ; the church officers and deputies stood in a semi-circle about it. The Rev. Henry Melchior Muhlenberg read the 100th Psalm ; the pastor, Dr. Gerock, delivered "the declaration"—the purposes for which the Church was set apart ; and each pastor present, eight in all, quoted a passage of Scripture appropriate to church and king, to the building in itself and its sacred parts, as well as to parents and children—the congregation, the school, and the kinderlehre—the preliminary service closing with a prayer by Dr. Muhlenberg. Between these different parts a single stanza of the hymn "Komm Heiliger Geist" was sung. Dr. Muhlenberg preached the morning sermon ; Pastor Gerock the afternoon sermon, and Mr. Barton, the English missionary of the Episcopal Church, delivered a discourse in the evening. On Monday morning, May 5th, the Rev. Mr. Stoever preached ; in the afternoon the Rev. Mr. Krug. The entire musical program had been put into print, so that all could follow the choir in the services of both days.

After the opening of the new church, Pastor Gerock faithfully continued his labors until the spring of the following year when he received a call from the German Lutheran congregation in the city of New York. On March 29, 1767, he preached his farewell sermon, having devoted fourteen years of pastoral labor among our people.

From March, 1767, till April, 1769, Dr. Muhlenberg, the

Rev. Emanuel Schultze and others ministered as frequently as possible to Trinity congregation. It was during this interim that Muhlenberg secured the adoption of the "Formula of Government" by which the affairs of Trinity, temporal and spiritual, are conducted to this day. Meantime, earnest efforts were made to secure additional laborers from the Fatherland. As a result, in the spring of 1769, two men arrived, one of whom, the Rev. Just Henry Christian Helmuth, was sent to Lancaster. Rev. Helmuth preached his first sermon in Trinity Church the Fifth Sunday after Easter, and on the 17th of May the Church Council resolved to extend him a call to the vacant pastorate. At Whitsuntide, 1769, he moved to Lancaster, and at once entered upon his pastoral duties under auspices, the most favorable that so far had come to the steadily increasing church.

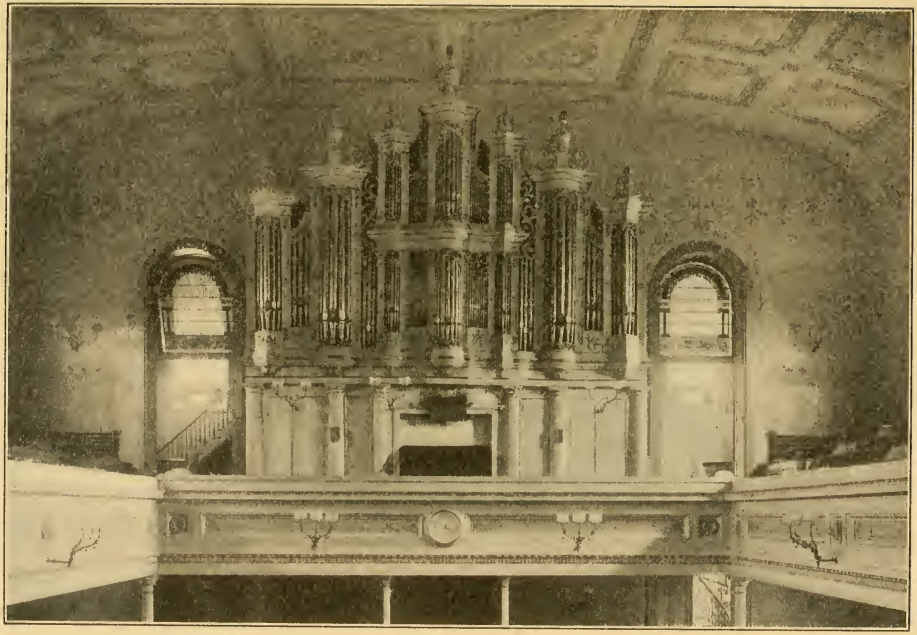
His first effort was to remove a church debt of 1000 pounds; then to gather funds for a new organ—that magnificent instrument whose frame is one of the chief ornaments of Trinity Church, though somewhat enlarged, and which a British prisoner at Lancaster, in 1778, immortalizes thus: "Largest pipe organ in America now in use at the Lutheran Church. Some of the officers went to see this wonderful piece of mechanism, and sent descriptions of it to their homes. Manufacturer had made every part of it with his own hands. It had not only every pipe and stop, but had some pipes of amazing circumference, and had keys to be played by the feet in addition to the regular keys."

The labors of this man of God were simply marvellous. He preached forenoon and afternoon, every Sunday—the latter service being followed by Kinderlehre, to which the children flocked by the hundreds. After Kinderlehre, at five o'clock,

he invited the children to the school-house, where he read them short stories, extracts from good books, and the like; and then he preached his third sermon in the evening. There was also a service on Thursday evening, the rest of the pastor's time being devoted to the work of the school and the visitation of the sick. In addition to this, he preached every four or five weeks at Middletown, about twenty-five miles distant, revived

Just Henry Christian Helmuth, D. D.
1769–1779.

the parish school there, and appointed the schoolmaster to read a chapter of Arndt's True Christianity every Sunday morning, and to catechize the children in the afternoon. No wonder his friends urged him not to preach so often, for fear he would ruin his health. In all his pastorate, Dr. Helmuth maintained a strict discipline, which subjected him to harsh criticism and, at times, bitter opposition. But he lived courageously through it all; and in 1773, though the church could comfortably seat



The Organ.

1500 people, it had fifty seats less than were necessary for the membership. He continued to serve the congregation during the revolutionary period until May 25, 1779, when he was called to Philadelphia.

It was during his pastorate in 1778 that his Excellency, Thomas Wharton, Jr., President of the Supreme Executive

Thomas Wharton, Jr.

Council of the Commonwealth of Pennsylvania, departed this life and was buried with military honors in Trinity Church, beneath the brick pavement in front of the old pulpit and altar.

The Rev. Gotthilf Henry Ernest Muhlenberg, son of the Patriarch Muhlenberg, was pastor in Philadelphia during the most troublous years of the Revolutionary War. In 1777, he was compelled to leave the city, the British having turned his church into a hospital. After serving a country charge for a few months, pursuant to a call, he visited Lancaster Jan. 1,

1780, and took charge of Trinity Church on the 9th day of March.

Dr. Muhlenberg was a profound scholar. He could speak Latin, was proficient in Greek and Hebrew, and could preach in five modern tongues. As a theologian, he ranked among the ablest in the Lutheran Church in America. He excelled in the natural sciences, especially in botany; and was early honored with the name of the American Linnaeus. Such was

Gotthilf Henry Ernest Muhlenberg, D. D.
1780–1815.

his distinction as a scientist, that Alexander von Humboldt, on his visit to this country, sought the Doctor's acquaintance. It is no matter of surprise, therefore, to find that Dr. Muhlenberg, shortly after becoming pastor of Trinity, advocated an advanced course of education—a movement which, in 1787, led to the establishment of Franklin College, of which he was the first president.

An event of special interest during his pastorate was the erection of the magnificent tower and steeple, which make Trinity one of the most imposing church buildings on this continent. In the fall of 1785, the foundation of the new tower

Trinity Steeple.

was laid—its walls seven feet thick and, in places, seventeen feet deep. In 1786, the masonry was raised to its full height of eighty-six feet. In 1792, the woodwork was begun; but it was not finished till 1794. On the 5th of September of that

year, the wooden figures representing the four Evangelists were set up: St. Matthew at the N. East corner, St. Mark at the S. East, St. Luke at the S. West and St. John at the N. West—thus following the course of the sun from its rising to its setting. On the 30th of October, the ball, with a capacity of ninety-five gallons, was put into place, and on the 8th of December the painting was finished. The height of the steeple is 195 feet.

On the 14th of December, 1799, George Washington died.

Thomas Mifflin.

There was a solemn funeral procession through our streets, and on the following anniversary of his birth, there were suitable addresses in all our churches, including Trinity. While the entire nation was thus mourning its great head, the State of Pennsylvania was called to lament the death of that distinguished citizen, Thomas Mifflin, the first Governor of Pennsylvania, and one of the three Quaker Generals of the Revo-

lutionary Army. He died in Lancaster, while serving as a member of the Legislature, this city then being the capital of the State. He was buried on the 22d of January, 1800, just outside the west wall of Trinity Church, beneath the humble tablet placed there, at a later date, to transmit his memory and mark his resting place.

Dr. Muhlenberg continued to serve Trinity Church till the day of his death, May 23, 1815. For many years he had been subject to distressing attacks which, at times, affected his memory and even deprived him of the power of speech. Sitting in his room with his son Augustus on that sad day, he suddenly remarked that he felt one of those attacks coming upon him. He arose, and placing his hands upon the stove to steady himself, his heart went out in prayer, first for his congregation, then for his family, and last of all for himself. In the midst of his prayer for himself, he fell into the arms of his son and expired. Thus ended his long and successful pastorate of thirty-five years in Trinity.

The next pastor was the Rev. Christian L. F. Endress, called to Trinity September 2, 1815, from St. John's Church, Easton, Pa. He took formal charge the following month. In 1817 the old brick floor was removed and a substantial one of pine took its place. In 1818, the ladies of the Church raised a subscription and put it in the hands of the vestry for "defraying the expense of covering the pulpit and communion table with crimson silk-velvet." Among other chancel furnishings, they purchased a pair of candlesticks to be placed on the altar during evening service. The crimson covering gave mortal offence to many of the members. To their notion black was the only fit color

for pulpit and altar. Excitement ran high; the congregation was divided into two factions—the reds and anti-reds. So intense was the feeling that the antagonisms became personal: as a sad result there were only ten people at the Christmas communion, the anniversary of the advent of the Prince of Peace. But as time passed sober sense took the place of shallow sentiment, the crimson coverings were accepted, and harmony was restored.

For many years the language question had vexed the Church,

Christian L. F. Endress, D. D.
1815–1827.

and on January 1, 1825, a petition to the vestry called for definite action. The vestry properly referred the matter to a congregational meeting, which promptly voted that there should be no English preaching. Against this decision a strong protest was presented. This called for new action on the part of the vestry, and after much heated debate, it was resolved that

there be alternate German and English preaching. The quarrel over the language question was so bitter that it almost dismembered the congregation, the number of communicants at Michaelmas, 1825, being reduced to thirty-two.

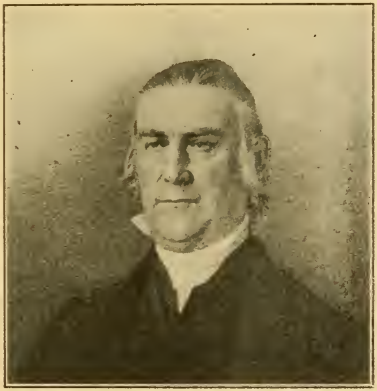
Some of the staunch Germans, justly surmising that their interests would suffer, resolved to withdraw from the congregation and build a church in which only the German language should be used. And so on April 17, 1827, the corner-stone of Zion's Church was laid, the dedicatory service being held May 11, 1828. This brought peace to the church, and thus was again illustrated the truth of Scripture, that the Lord causes even the wrath of man to praise Him. The strife was scarcely settled, when Dr. Endress died, September 30, 1827. Although he had only reached his fifty-second year, he had completed thirty years in the active ministry, twelve of which were devoted to Trinity Church, during the most troublous time that can come to any congregation, the period of transition from the language of the fathers to that of their children.

The Rev. John C. Baker was called as pastor November 21, 1827. On his acceptance the vestry sent teams to Germantown to bring his household effects to Lancaster by wagon. Four persons from each ward were appointed to accompany the new pastor on his first round of visitation and introduce him to the members of the Church.

Dr. Baker preached his initial sermon in Trinity January 27, 1828, and on February 10th he organized a Sunday-school society. On Tuesday evening, February 12th, a constitution was adopted ; February 17th the Sunday-school was organized by the appointment of a corps of teachers, and on Sunday,

March 9th, the Sunday-school was formally opened. The first Sunday's enrollment was 63 teachers and 413 pupils; the second Sunday's enrollment, 74 teachers and 470 pupils.

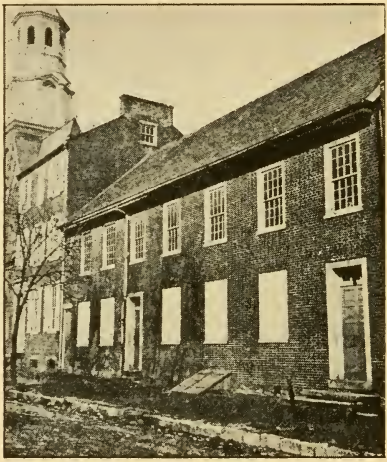
Up to this time the source of the pastor's support had been a voluntary fund known as "minister-money." But in 1832, the vestry authorized the renting of family pews in the gallery —a system which was extended to the body of the church in 1836. In 1834, additional ground was secured extending the



John Christopher Baker, D. D.
1828–1853.

church property to Vine St., but which later passed into other hands. As the work of the Sunday-school progressed, it became apparent that larger quarters were needed. In 1833, the vestry had granted the Sunday-school society permission to erect a building at the southern end of the old stone school-house: in course of time a two-story brick edifice, containing two large rooms, stretched along Duke street toward Vine.

The Sunday-school Society had obligated itself to raise the money for this new enterprise; but falling short of their mark, the congregation in 1842 assumed the unpaid balance. In 1849, part of the church property was sold, in order that its proceeds might be used in the purchase of a large outlying tract of land for a cemetery; whereupon the cemetery committee purchased the plot of ground now known as "Woodward Hill Cemetery."



Old Stone School House: Old Sunday-School Building.

In 1852, this passed out of the hands of the congregation into those of an independent company.

On the 3d day of November, 1851, a committee was appointed looking to the entire remodeling of the church—a work so admirably carried out during the next pastorate. The young members of the congregation, looking hopefully into the future, petitioned the vestry to permit them to establish a Sun-

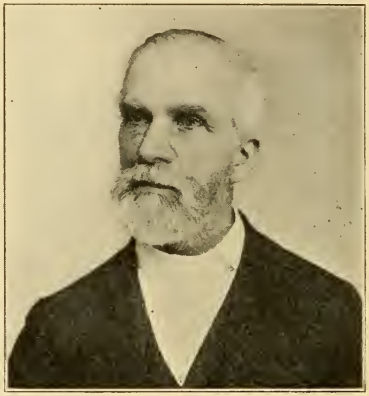
day-school in the northwestern part of the city. The school—now St. John's Lutheran Church—opened with twenty-two scholars. It soon became evident to those of progressive mind, that a new congregation should be organized; and while the suggestion was approved by a majority vote of the vestry, the pastor heartily concurring in it, the matter gave rise to so much unpleasantness that Dr. Baker was constrained to tender his unconditional resignation. On the 30th of January, 1853, he preached his farewell sermon, taking charge of St. Luke's Church, in the northern part of the city of Philadelphia. On the Tuesday evening following his final sermon he administered the communion to a small band of devoted friends in the upper room of the Sunday-school building, thus closing twenty-five years of faithful labor as pastor of Trinity.

Several interesting changes were made during the pastorate of Dr. Baker. At his coming the railing around the minister's pew was removed, and curtains, cushions and carpet constituted the new furnishment. At the same time the little bells attached to the collection bags were taken off. In 1835 occurs the first mention of lamps; which were procured for lighting the vestry-room for evening service; while in 1850 gas was introduced into the church and Sunday-school building. In 1836, the official pews of the minister, trustees, elders and wardens were abolished and rented to the highest bidder for family pews. In 1839, a clock took the place of the hour-glass, and in 1847 the collection bags were supplanted by baskets. Thus by degrees the old and effete gave way to the up-to-date and the new: and so it shall be from age to age!

On the 7th of March, 1853, the Rev. Gottlob F. Krotel, of Lebanon, was made the unanimous choice of the Vestry as

pastor of Trinity. He preached his introductory sermon on the following Trinity Sunday.

The old stone parsonage on Duke street was now sold, and a new parsonage, the present one, built next to the Sunday-school building. A part of the old stone school-house had to be torn down to furnish room for the pastor's home. The branch Sunday-school was still connected with the mother con-



Gottlob F. Krotel, D. D., LL. D.
1853–1861.

gregation, but on June 6, 1853, it was transferred to the new St. John's Church.

For several years there had been a growing sentiment that the church building should be modernized, and finally on July 5, 1853, a special committee was appointed to take the matter into consideration, outline plans, inquire into the probable cost, and report at the next meeting of the Vestry. An architect was engaged, the necessary changes were agreed upon, and in

a short time the work was under way. At the same time the old Sunday-school building received extensive repairs, the idea prevailing, however, that a new Sunday-school building was an approaching necessity.

On the 5th of September, 1853, ground was broken for the enlargement of the vestibule on each side of the tower entrance, the old brick wall enclosing the church property was taken down, and the material was used for the vestibule extension. On Sunday evening, September 18th, the last service in the church, with its old-fashioned form, took place, Dr. Krotel

The Old Stone Parsonage.

preaching from the text Gen. xxviii. 16–19, and on the following morning the work of remodeling began.

There was a tinge of sadness to that morning scene. Many of the members silently stood by, and as the old altar was removed, that altar at which they had been confirmed, and before which they had knelt and received the Holy Supper—and the old pulpit was taken away, that pulpit from which Gerock, and Helmuth, and Muhlenberg, and Endress, and Baker, and

the great evangelist Whitfield, had preached—and the old pews were torn out, those pews in which they had sat from childhood and listened to those great and godly men who spake to them the Word of Life: no wonder they turned away with tear-filled eyes. But the work of upbuilding quickened a new interest, and when it was completed the eyes that had grown dim with tears at the destruction of the old, now sparkled with delight at the beautiful effect produced by the new. On Sunday, May 21, 1854, took place the re-consecration of Trinity, the pastor, Dr. Krotel, officiating. The Rev. P. F. Mayer, D. D., pastor of St. John's Lutheran Church, Philadelphia, preached the morning sermon, and the Rev. C. W. Schaeffer, D. D., of Germantown, preached in the evening.

The impulse for improvement was in the air. In addition to building the parsonage, remodeling the church, and repairing the Sunday-school building, the steeple was painted, and another story put on the sexton's house; an iron railing was substituted for the old brick wall about the church; a peal of eight bells was hung in the tower, and the organ was remodeled at an outlay of $1,500.00—the original frame being kept intact. The organ and chimes were used for the first time on Sunday, May 28, 1854. The largest of the old bells was cast in England in 1769 for Trinity Church, and is still hanging in the steeple. The smaller one—now the property of Grace Lutheran Church—was cast in England in 1745, for the monastic Prior of the Seventh Day Baptists near Ephrata. It seems that when this remarkable bell was landed in Philadelphia, it was utterly rejected by the Ephrata brethren—doomed to be destroyed, broken to pieces and buried in the earth. But better counsel prevailed, and it was sold to the

The Chancel.

Trinity congregation and placed in the steeple of the old stone church. Through French and Indian wars it rang; through the dark days of the Revolution it rang; for more than a century, in the old church and the new, it rang. It gave the alarm of fire, it summoned men to arms, it called the hosts to

The Old Ephrata Bell.
Cast 1745.

worship, and now, like the great Liberty Bell, its tongue is silenced forever.

At a meeting of the teachers of the Sunday-school, February 11, 1855, it was decided to open a mission school in the northern part of the city. The outcome was "The James Street Branch School." This work was begun February 25th, with an enrollment of thirty-three scholars and a sufficient number of teachers for thorough class arrangement. The work progressed rapidly, and in process of time Grace Lutheran Church, on North Queen St., was the happy result.

On the 27th of May, 1855, a translation of the new liturgical morning service, prepared by the Ministerium of Pennsylvania, was brought into use; but as some of the members were opposed to a responsive service, its complete adoption was postponed till a different feeling should prevail on the subject. An event of more than passing interest occurred on April 4, 1856, when the pastor organized his newly confirmed members into the "Junior Missionary Society"—an organization which has faithfully stood by every enterprise of the Church, especially along the lines of Home and Foreign Missions, and which, to this day, has lost none of its early enthusiasm nor fallen short in useful service.

About this time the question of Hymn-books, Liturgical service, and the like, agitated the Church. The Hymn-book in use at Trinity was that published by the Synod of New York: for the present it was retained. The Liturgical service prepared by the Ministerium of Pennsylvania was adopted by the vestry, November 13, 1860, for the morning service; and on December 2d, the First Sunday in Advent, it came into regular use.

At the Vestry meeting, March 4, 1861, the committee on repairs reported that the large tenor bell was cracked, and therefore no longer fit for use. It was proposed to have it recast, but after negotiations with Naylor and Bros., of Philadelphia, who at that time had a chime of eight bells in New York, in key of F, weighing 7,705 pounds and cast in Sheffield, England, an exchange was made, the old bells were taken down and the new ones were hung in their place.

On the 20th of November, 1861, Dr. Krotel presented his resignation as pastor of Trinity Church, to accept a call to St.

Mark's Church, Philadelphia, as the successor of the Rev. Charles Porterfield Krauth, D. D. His pastoral labors in Trinity closed with the end of the year. From every point of view—spiritual development, churchly life, material advancement, his pastorate was a remarkable one.

On invitation the Rev. F. W. Conrad, of Dayton, Ohio, visited Lancaster and occupied the pulpit of Trinity, January 5, 1862. A call was extended to him January 15th and accepted

Frederick W. Conrad, D. D.
1861-1864.

on the 24th. The third Sunday in March Dr. Conrad entered upon the duties of his office.

These were the dark days of the Civil War—sad days in Church and State. As a rule, the vestry meetings were brief and without interesting incident. At one time more than three months intervened between sessions. There were no great plans for church development, for the terrible crisis rested like

a pall upon our people. There was, it is true, the stated preaching of the Word, together with the regular routine of congregational business, but no reaching out, no aggressive action : the times were out of joint.

The liturgical service introduced by the former pastor was radically modified by the new incumbent. The General Synod convened in Trinity Church, May, 1862. Dr. Conrad resigned February 1, 1864, to follow a call to Chambersburg, Pa., and

Samuel Laird, D. D.
1864–1867.

although a committee of the vestry waited upon him and asked him to reconsider his action, his decision was declared to be final, and his resignation went into effect on the 1st day of April. By special request he preached the first Sunday in April, and as his last official act he installed the newly-elected officers.

The Rev. Samuel Laird, of Philadelphia, was called to the

vacant pastorate June 30, 1864. He forwarded his letter of acceptance July 8th, and began his pastoral labors on the 1st of September. Dr. Laird's first official act was to restore the Liturgy of the Ministerium of Pennsylvania to its place in the regular church service, a pulpit edition of which was provided by the vestry. A committee of ten vestrymen accompanied him on his initial round of visitation and introduced him to the members of the congregation in their respective homes. On November 14th, the choir master asked for an appropriation of $75.00 for the salaries of bass singers. In lieu of paying the singers, the choir master was voted a salary of $75.00 a year.

At a vestry meeting held Saturday afternoon, April 15, 1865, the following was adopted:

"*Resolved*, That the Committee on Supplies have the church draped in mourning for thirty days, as a mark of sorrow and respect for the late President of the United States, Abraham Lincoln."

At the regular April meeting of the vestry, an increase of 25 per cent. was added to the pew rents to meet current demands upon the treasury. About this time, the corporate name "Ministers, Trustees, Elders and Church Wardens of the German Lutheran Congregation in and near the Borough of Lancaster, in the State of Pennsylvania," was changed by act of Legislature to "The Evangelical Lutheran Church of the Holy Trinity of Lancaster, Pennsylvania." By action of the vestry, the life of the pastor was insured for $5,000—the premium to be paid out of the church treasury.

Sunday June 10, 1866, the Ministerium of Pennsylvania met in Trinity Church to take part in her centenary celebration. The Church was beautifully decorated with evergreens and

flowers. On the right and left of the pulpit were placed the names of the pastors, from Stoever to Laird; while over it were the words in evergreen :

"1766. EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY. 1866."

At nine o'clock in the morning the chimes were played, and from 9:45 till 10:00 the large bell was rung. At 10:30 the procession formed in the school-house and marched to the church in the following order: The officiating clergymen, the members of the vestry, the ministers of the Synod, and the lay delegates. The service opened with the hymn, "Come Holy Spirit, God and Lord." Dr. Laird, the pastor, conducted the liturgical service; the Rev. A. T. Geissenhainer, Treasurer of Synod, read the Scripture lessons, and the Rev. J. Kohler, English Secretary, offered up prayer. After the singing of the hymn, "All Praise and Thanks to God Most High," the Rev. C. W. Schaeffer, D. D., President of Synod, preached the sermon from the text, St. Luke xiv. 16–24, "The Parable of the Great Supper." The service closed with the Lord's Prayer and the hymn, "A Mighty Fortress," after which the congregation retired, and the Synod remained to partake of the Holy Communion.

In the afternoon the children of the Sunday-school were gathered in the church, and a service appropriate to the occasion was held. They were addressed by Rev. Prof. F. A. Muhlenberg, D. D., Rev. J. B. Rath, and the Rev. W. A. Passavant, D. D. Dr. Krotel was seated in the chancel and assisted the pastor in the service.

The evening service was devoted particularly to the centenary celebration. The liturgical part was conducted by the Rev. J.

A. Seiss, D. D., and the Rev. Prof. Muhlenberg, D. D. The centenary sermon was preached by the Rev. Dr. G. F. Krotel from Deut. xxxii. 7: "Remember the days of old; consider the years of many generations; ask thy father and he will show thee, thy elders and they will tell thee." The divisions of the discourse are significant:

1. Hold fast the Faith of the Church.
2. Hold fast the Life of the Church.
3. Hold fast the True Unity of the Church.

The closing exercises were conducted by the Rev. Dr. Seiss. A beautiful feature of this service was that it was modeled after the one held on the occasion of the dedication, one hundred years before. It was, indeed, one of the most notable events in the history of the congregation.

The pastor, having received a call to the First Lutheran Church of Pittsburg, was constrained by the peculiar condition of church affairs in that city to accept it. A series of resolutions were adopted by the vestry, stating why the pastoral relations should not be severed; but on March 4, 1867, Dr. Laird urged the acceptance of his resignation and he preached his final sermon, as pastor, the last Sunday in April.

For several years the eyes of Trinity had been upon the Rev. E. Greenwald; but conditions at Easton, where he was pastor of Christ Church, made that his peculiar post of duty, and he bravely stood by it. But now, upon the resignation of Dr. Laird, a unanimous call was extended to him, with the significant proviso, that he connect himself with the old mother Synod of Pennsylvania. The call was issued March 18, 1867, and on May 25th Dr. Greenwald was installed by the Rev. G. F. Krotel, D. D., assisted by Dr. C. W. Schaeffer.

The St. Andrew's Society, made up of the young men of the Bible class, laid before the vestry a proposition to found a mission in the southwestern part of the city. The plan being approved, the Manor Street Mission, now Christ Lutheran Church, was formally opened September 29, 1867. A lot was purchased, and June 21st of the following year the corner-stone of the chapel was laid. A Sunday-school Committee was ap-

Emanuel Greenwald, D. D.
1867–1885.

pointed by the vestry to visit the branch schools once a month, and report state and progress and needs at its monthly meetings.

The Jubilee of the Reformation, the 350th anniversary of the nailing of the ninety-five Theses to the church door at Wittenberg, was celebrated in due form October 31, 1867. The pastor, Dr. Greenwald, preached each Sunday in October on the history, doctrine and mission of the Lutheran Church. On the 27th of October, a mass meeting of the Sunday-schools of

Trinity, James Street Mission and Manor Street Mission was held in Trinity Church—nearly 800 scholars taking part in the interesting exercises. The pastor addressed them on the early life of Luther, and a special offering for college and seminary was made, amounting to $244.02. On Thursday the 31st was the closing service. The church was becomingly decorated, the address of Dr. Greenwald, strong, inspiring, convincing, was in thorough rapport with the greatness of the occasion, while the offering of the congregation for the educational work of the Synod reached the magnificent sum of $1,670.

August 29, 1869, was adopted a series of resolutions, inaugurating the present system of voluntary contributions known as "systematic beneficence"—a fund to be devoted exclusively to "the various benevolent causes claiming our sympathy and support." At this point of events, assistant pastors were called from time to time to look particularly after the mission interests of the congregation—the Rev. Charles S. Albert, the Rev. D. H. Geissinger, the Rev. J. W. Rumple, the Rev. C. E. Haupt, and the Rev. Charles L. Fry whose labors, however, were limited to the bounds of Trinity Church. December 1, 1873, the Sunday-school Committee reported an East Orange Street Mission, with an enrollment of 72 scholars and 10 teachers. After a checkered career of a few years the mission was abandoned, but a promising enterprise was afterward taken up, which speedily developed into the Church of the Advent.

Under date of August 3, 1874, the Ways and Means Committee had under consideration the practicability of a parochial school in connection with Trinity Church, and the vestry heartily approved the movement. During the summer important repairs and improvements were made in the church,

involving an expenditure of $5,100. Meantime, the congregation worshipped in Zion's Lutheran Church, while the Infant School, whose sessions had been held in the gallery, met each Sunday in the Court House.

On March 8, 1875, it was

"*Resolved*, That the vestry, realizing the importance of having a more suitable building for the use of the Sunday-schools

Trinity Chapel.

and for a lecture-room, will proceed to the erection of such a building as soon as the funds necessary for its erection are secured."

A year elapsed, when a series of resolutions were passed looking to the erection of a building for Sunday-school, lecture and parochial school purposes; and the matter was placed before the congregation the first Sunday in April. On April

24, 1876, Dr. Greenwald recommended the appointment of Deaconesses, the organization of a beneficial society, and the establishment of a Widows' Home. At the next regular meeting of the vestry, the Board of Deaconesses was appointed, at the same time rules being adopted for their government.

On May 15, 1876, the amount of $10,000 having been subscribed, a building committee was appointed, plans were adopted, and the work on the new chapel was at once begun. The corner-stone was laid August 13th with appropriate services, Dr. Greenwald officiating. The name given to the new building was "The Chapel of the Evangelical Lutheran Church of the Holy Trinity." The old school property was sold, the new building having been completed the following spring. Already in August, 1877, it was proposed to establish a kindergarten; an institution which has not yet become firmly rooted in our system of education. So far was the venerable Dr. Greenwald in advance of his time.

The fiftieth anniversary of Dr. Greenwald's induction into the office of the holy ministry was observed with an appropriate public service. Dr. Seiss preached the sermon, and the choirs of Trinity, Grace and Christ Church made the event memorable by a grand chorus of church song. A series of resolutions, expressive of the appreciation of Dr. Greenwald's eminent services to the Church, was adopted by the vestry, a copy of which was handsomely engrossed and framed, and presented to the pastor. November 10, 1883, the Luther festival was held, commemorating the 400th anniversary of the great Reformer's birth. A notable program was prepared, the musical part being particularly elaborate. The morning sermon was preached by the venerable pastor; his assistant, the Rev. Charles

L. Fry, occupied the pulpit in the evening. On the Saturday before the celebration, the chimes were played at six, nine and twelve in the morning and at three and six in the afternoon.

Among the gifts which from to time have come to Trinity was a small bequest, significant for its sacred intent, "The Ann Jane Thompson Fund," an endowment of $200 to keep the pastor supplied with ministerial vestments.

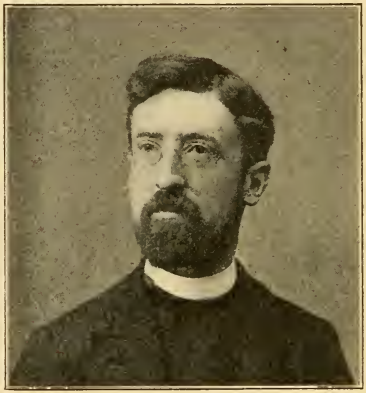
To all who had known Dr. Greenwald in the days of manly vigor it was evident that the time of his departure was at hand. With the apostle he had fought a good fight, he had finished his course, he had kept the faith. And so when Trinity bell solemnly tolled on the morning of December 21, 1885, the sad message floated out over the city in language plainer than words, "Dr. Greenwald is dead!"

Dr. Greenwald was distinguished by rare constitutional excellencies and traits of character, as well as by more than ordinary pulpit ability and pastoral efficiency. He was an instructive preacher, a popular author, and a model pastor. In his intercourse with his parishioners he was considerate and sympathetic, tender and affectionate—a true spiritual father, an unfailing friend. In short, he was a good man—one who rejoiced in every good thing—one who lived in a devotional spirit at all times. And so, like Enoch of old, he walked with God and was not, for God took him.

On January 4, 1886, the assistant pastor, the Rev. Charles L. Fry, was chosen as Dr. Greenwald's successor. He was duly inducted into office on February 14th, the Rev. Dr. Jacob Fry, of Reading, preaching the installation sermon.

The Theological Seminary in Philadelphia at this time was enlisting the best energies of the Synod, and Trinity Church,

with characteristic promptness, responded with an offering of nearly two thousand dollars. On December 6, 1886, plans were submitted to the vestry for a new organ. The contract was entered into early the following spring, and on September 11th the new organ was dedicated. The original frame was once more wisely retained, the central part of which dates back to 1771. In the early part of 1887 the General Council's Church



Rev. Charles L. Fry.
1881–1901.

Book with Music was formally adopted and directed to be used in the church service during all seasons of the year.

"Muhlenberg Day," commemorative of the life and labors of the patriarch of the Lutheran Church in America, was celebrated with an appropriate service at Trinity Church October 9, 1887, the Sunday-schools of Grace and Christ Churches participating with that of Trinity in the exercises. On November 7th a member of the Church, who desired his name to be

unknown, on looking about for an object of special beneficence, discovered that the Sunday-school badly needed an organ: he generously presented one for the use of the school at its services.

A small tablet graces the side of the church, a memorial to Thomas Wharton, Jr. It is inscribed as follows:

In Memoriam
THOMAS WHARTON, JR.,
First President of the Supreme Executive
Council of Pennsylvania.
Under the Constitution of 1776
and Commander-in-Chief of her forces.
Inaugurated March 5th, 1777.
Died in office greatly lamented, May 23rd, 1778.
At the request of the Vestry, his remains were buried within
this Church East of the Tablet erected by the present Vestry,
July 4, 1887.

The work of the Church moved on in a quiet, methodical way till the beginning of 1893, when a committee, appointed to look into the matter of church improvement, reported the necessity of a thorough refitting and refurnishing at an estimated cost of $10,000. Special committees were soon at work along financial and decorative lines. The pulpit and chancel were furnished anew; the floors were carpeted and the walls frescoed; uniform windows of stained glass were put into place; its wood-work was painted—cream-white trimmed with gold; a magnificent painting of the Resurrection—an historic composite—was spread upon the wall back of the pulpit; a steam plant for heating purposes was inaugurated; the floor of the vestibule was covered with linoleum, in short, there was a thorough going through the whole building—every nook and corner, the happy, harmonious effect of which we enjoy to this

day. From time to time special gifts, and the most of them precious memorials, added to the chancel adornment: an altar of onyx and alabaster, with brass furnishings; an onyx and brass lectern; an onyx and brass baptismal font; massive chancel chairs; brass cross and alms plates and vases, while a handsome pew chart was placed on the tower-wall of the vestibule. The re-opening service was held September 24, 1893, Drs. Laird and Fry assisting the pastor in the interesting exercises. Meantime the congregation was not unmindful of its duty to the Church at large, a sum of money being appropriated for furnishing a room at our Theological Seminary in Chicago, and the regular apportionments for synodical purposes being fully met.

A letter from the Rev. Dr. Kohler, President of Conference, under date of January 4, 1896, urged upon the vestry the importance of establishing a mission in the eastern part of the city. Following close upon it was a petition from the teachers of Trinity Sunday-school appealing to the vestry to take up this new mission interest. The outcome was the organization of the Orange Street Mission, which in a comparatively short time developed into the Church of the Advent. About the same time the Working Society of the Evangelical Lutheran Sunday-school of Emanuel, chartered April 17, 1889, applied to Trinity for aid. An occasional letter with a remittance from the church treasury encouraged the congregation, which has developed, under the name of Emanuel Church, into one of the most active and aggressive congregations in the city.

The 150th anniversary of the Ministerium of Pennsylvania called for special observance. A movement was started looking to the gathering of a large fund which should place the

Synod with its college and seminary out of debt. Rev. Fry took hold of the enterprise with characteristic energy and zeal, and with contributions from the church treasury and special offerings from the people, supplemented by the generous gift of $1,000 from one of the ladies of the church, Trinity rounded out about $3,000 toward this great synodical enterprise.

A new pipe organ was presented to the congregation by Mr. Bernard Mudler, of Philadelphia, for the use of the Sun-

Sexton's House : Parsonage.

day-school—a gift highly appreciated by those engaged in Sunday-school work. On September 3, 1900, was reported a bequest from one of the members, the provision of whose will reads as follows: "I give and bequeath the sum of $1,000 to Trinity Lutheran Church of Lancaster, the income of which is to be paid annually to the pastor of the Church." This goes under the well-known name of "The John Keller Bequest."

After more than nineteen years of continuous service, the

Rev. Fry resigned the pastorate of Trinity to take charge of St. Luke's Church, Philadelphia, his resignation to take effect with the close of the year. His last official act was the administration of the Lord's Supper, in which nearly every member of the church participated. The vestry adopted resolutions expressive of good-will and best wishes; while the Sunday-school was loth to part with one who had introduced the new graded system, and under whose pastoral care the vast majority of its members had thus far been reared.

The present pastor, Rev. J. E. Whitteker, was extended a unanimous call on the 27th day of December, 1900, and entered upon his pastoral labors February 1, 1901. During his ministry, the sexton's house was built; a beautiful memorial window, "The Transfiguration," was placed where, half a century ago, was the main entrance; and the Rev. F. W. Wackernagel was sent to the mission field in India, as "The Representative of the Church of the Holy Trinity, Lancaster, Pa."

February 15, 1905, the seventy-fifth anniversary of the organization of Trinity Sunday-school was observed with appropriate services. The morning sermon was preached by the Rev. Dr. G. F. Krotel; the city pastors participated in the afternoon exercises, and the Rev. Samuel Laird, D. D., and the Rev. Charles L. Fry were the speakers of the evening.

It can still be said of Trinity as the poet says of the sea:

> "Time writes no wrinkles on thine azure brow:"

for Trinity, like the eagle, continually renews her youth; and with the prestige of years back of her, with a noble spirit within her, with glorious possibilities before her, she should move forward, conquering and to conquer, until the Church Militant merges into the Church Triumphant.

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