

*The Evangelical Lutheran Church
of the Holy Trinity
Lancaster, Pennsylvania*

Part One – 1730-1861

By Dr. George L. Heiges

THE BEGINNING

1730 – 1744

Rev. John Christian Schultze

Rev. John Casper Stoeber, Jr.

Forty eight years after William Penn received from King Charles the second a charter for land in America which was at once named Pennsylvania and forty six years before the Declaration of Independence was formulated and signed in Philadelphia, devout German Lutherans were worshipping and receiving the Sacraments in a new town in Pennsylvania with the name LANCASTER. At the present time in the same general area of the city of Lancaster where those early Lutherans met, their descendents and successors faithfully assemble Sunday after Sunday.

In 1729 the County of Lancaster was erected and in the following year the Borough of Lancaster had its beginning, and in that same year a Lutheran congregation which in time would be known as The Evangelical Lutheran Church of the Holy Trinity, was organized. By some church historians the Reverend John Christian Schultze has been given credit for bringing the congregation into being; and the first recorded baptisms in 1729 were possibly written by his hand. Not a great deal is known of this early religious leader as the period of his activity in Pennsylvania was quite brief. Asserting that he had been ordained in Germany, he was accepted as a clergyman in Philadelphia, at Trappe, at Muddy Creek and

at Lancaster. He returned to Germany about 1734 to solicit funds for his missionary work here but never thereafter returned to Pennsylvania.

To this writer it seems that the credit for the beginning of the Lutheran congregation in Lancaster should be accorded to Rev. John Caspar Stoever, Jr. This man with his father, also John Caspar arrived at the port of Philadelphia in 1728. On the oath of allegiance to which both men affixed their signatures, the name of the elder was followed with the word "Missionaire" and the younger man added to his name "S. S. Theol. Stud." Both men worked together for a time in Pennsylvania but soon after arrival the father moved to Virginia while the junior Stoever remained in Pennsylvania and lived successively at Trappe in Philadelphia (now Montgomery) County, Earltown (New Holland), finally at Sunnyside (now in Lebanon County).

John Caspar Stoever, Jr. wrote an autobiography in which he stated that he was ordained to the Christian ministry by Rev. John Christian Schultze on April 8, 1733. Just where the ordination took place is in doubt but it is presumed that it was at Trappe where Schultze was the first pastor of record, also the place where the Stoevers located on their entrance into Pennsylvania and where John Caspar the younger succeeded Schultze as spiritual leader. Even before Stoever was ordained he began his intensive missionary labors which eventually led to the formation of forty or more Lutheran congregations in eastern Pennsylvania. On September 27, 1730 he baptized in Lancaster, Anna Catharine Bart, daughter of George Bart with George Klein and wife as sponsors. All told, in that same year he baptized fourteen persons in Lancaster. Certainly we must think of Stoever as having had a very important part in the beginning of Trinity Church.

From the earliest evidence of a worshipping Lutheran group in Lancaster, there is evidence that they used an area on the southeast corner of Duke street and an alley (now Mifflin street) as a place of sepulture. The first recorded burial is that of a child born in 1729, died in 1730. Traditionally the land so used, actually 2 lots, was allocated to the Lutherans by James Hamilton who planned the town of Lancaster; although not until some years later was a deed given to them for the land they had been using.

In 1733 John Caspar Stoever opened a record book for the Lancaster congregation with the title "KIRCHEN PROTOCOLL/VOR DIE STADT. LANCASTER/ANNO 1733." There is no indication of the existence at that time of a building for the purpose of worship. We may only surmise that the early members of Trinity assembled in various homes where they sang the familiar hymns of the church and listened to the reading of a sermon from some devotional book brought along by a devout father in the migration from Germany to Penn's colony. Dating from the year 1733 there are parish records of the administration of Holy Communion, of baptisms, and of weddings. In the same year, on the 18th Sunday after Trinity, 140 persons partook of the Holy Elements. Interesting is the fact that on September 30 of the year, John Martin Weybrecht,

geboren
Anno
17

Verzeichniß der getauften Kinder in der Gemeinde der Stadt Lanark

Josef Georg Barts

17
17

1730
24 Sept.

Ein Tochter Anna Catharina Ziegen, Josef Georg Klein et Licentia

1730
27 Sept.

1734
April

Ein Tochter Anna Maria Ziegen, Josef Georg Klein et Licentia
Ein Sohn Georg Philipp Ziegen, Josef Georg Klein

1734
April
1734
April

1728
Novemb.
1735
Augusti

Ein Tochter Barbara Maria Ziegen, Conrad Ziegen
Ein Tochter Anna Maria Ziegen, Michael Albrecht Ziegen

1730
1735

1720
22 Dec.

Friederich Fiegelbergers
Sohnen Johann Georg Barts et Licentia

1730
1730

1740
16. Oct.
1743
15. Dec.

Ein Sohn Michael Ziegen, Michael Ziegen
Ein Tochter Maria Barbara Ziegen

1739
1740
1743

1730
6 April.

Ein Sohn Josef Georg Ziegen, Martin Lantz

1730
7 April

1733
20 April

Ein Tochter Anna Maria Ziegen, Philipp Ziegen

1733
20 April

First page of earliest record book of Trinity Church. Two births were recorded in 1729, a year before the organization of the congregation: Anna Maria Lien and Friedrich Lien.

member of the congregation and by trade a blacksmith, presented to the congregation a pewter communion flagon. From the same donor in the following year, came a chalice, a baptismal bowl and a pitcher. The flagon which is of European origin, is a treasured possession of the church.

After having acted as pastor periodically to the Lancaster Lutherans since 1730, Rev. Stoever on November 7, 1736 received a call to assume the place of the accredited pastor. Two years previously, decision had been made to build a substantial house of worship; and under the direction of Trinity's first pastor, Caspar Stoever, the work of erecting a church went forward. The site selected consisted of lots 49 and 50, fronting on Duke street for 127 feet and extending eastward 245 feet to a fourteen foot alley. Because the cemetery, mentioned earlier occupied the space on the northeast end of the site, that is on the corner of Duke and Mifflin streets, the church was built on the southerly part of the plot. Work on the erection of the edifice commenced in 1737 and on October 28, 1738 the completed structure was consecrated by Pastor Stoever. Trinity's first church building, as far as is known, was of stone construction, complete with a steeple and a small bell presented by John Redman.

From early congregational records a number of interesting facts relating to the interior of the building have been brought to light. There was a raised pulpit built by Zacharias Barth, said pulpit furnished with a sand clock which provided for a sermon of one and one-half hours. Christopher Draenkel, Adam Loeffler and George Honig made stairs for the pulpit. In front of the pulpit was a stone altar surrounded by a walnut railing. This was provided by Caspar Lochman, Jacob Beyerle, and Michael Beyerle. A black altar cloth was presented by Rev. Stoever and a figured one was given by William Ziegler. Adam Simon Kuhn was a donor of a red satin cloth to cover the elements at the administration of the Lord's Supper. A baptismal table occupied a place somewhere in the front of the sanctuary. It was built by "Henry Tettenborn, carpenter of this place" and "Anna Elizabeth, wife of Philip Scheutzen, the very worthy saddler of Lancaster presented a napkin for the baptismal table."

An organ, built by George Kraft, added only in 1744, completed the interior furnishings of the sanctuary.

From the record, one may read that the act of dedication was performed "in the presence of a large gathering of people, with prayer, preaching of the Divine Word and the administration of the Sacraments." Also preserved in the record is a portion of the prayer of consecration. "May God let it attain the desired purpose, so that the Saviour may not have cause to lament over Lancaster as over Jerusalem."

Rev. J. C. Stoever continued as pastor of Trinity until 1738 and after that year continued to ride from his Sunnyside home to Lancaster until 1744 to give limited service to the congregation. Stoever's own records are evidence that during the years 1730 - 1738 he baptized in Lancaster 220 persons and solemnized 63 marriages.

Following the close of Rev. Stoever's active pastorate there were several years when the congregation was virtually without the directing influence of any minister. It was a period when a preacher with only meager ability was welcome, for educated German Lutheran ministers were still a rarity in Pennsylvania. Seventy miles away in the Delaware Valley were congregations of the Swedish Lutheran Church, which had its beginning when the Swedes occupied the area in the first quarter of the seventeenth century. From the church in Sweden came trained and able preachers through the years, one of them being Rev. John Dylander who had come to the colony as missionary to all of the Swedish churches in the Delaware valley and in addition pastored Glorei Dei (Old Swedes) Church in Philadelphia. Each Sunday he preached in German at Matins, in Swedish at the principal service, and in English at Vespers. This talented churchman with labors enough among his scattered parishes to keep him busy, took it upon himself to travel the weary miles to Lancaster to minister to the pastorless German Lutherans. Rev. Dylander died in 1741 at the untimely age of thirty two. If death had not cut short his life, there is no doubt that Lancaster would have been influenced by him to a greater extent.

Another preacher who ministered to the members of the Lancaster congregation was Johann Valentine Kraft, described as "a wandering German preacher." When Henry Melchior Muhlenberg arrived in Pennsylvania, he found Kraft causing dissension at Trappe and in Philadelphia. The two men had frequent altercations before Muhlenberg was eventually accepted by the congregation to which he had been sent. Muhlenberg called Kraft "a godless preacher;" another time wrote that "old Kraft is sitting up in the city of Lancaster, breaking up the congregation. One faction wants him as preacher and the other opposes him." Be that as it may, old Kraft in his feeble way did give ministerial service to Trinity Church in 1742 and 1743.

On August 9, 1742 James Hamilton of Philadelphia, founder of Lancaster, deeded the two lots on which Trinity's first church and cemetery were already located to the congregational trustees. The deed conveying Trinity's first property to them was made "Between James Hamilton . . . of the one part, and Martin Lantz, George Gross, Caspar Loughman and Michael Beyerly, members and trustees for the Society or Congregation of the Lutheran Church in the township of Lancaster in the County of Lancaster." The deed further witnessed that

"the said James Hamilton as well for the advancement of Religion and Promotion of Public Worship . . . granted, bargained and sold to the trustees . . . those two certain lots . . . on Duke Street, Sixty-four feet four inches and a half and in depth to a fourteen foot alley, two hundred and forty five feet, bounded on the north by a fourteen foot alley and on the east by another fourteen foot alley." Hamilton asked no cash payment for these two choice lots in the very center of the town, only requiring that "the said Society pay

unto the said James Hamilton His Heirs & Assigns at the Town of Lancaster on the first day of May yearly hereafter the Rent of Seven shillings Sterling money of Great Britain or the value thereof in coin current according as the Exchange shall then be between the said Province of Pennsylvania & the City of London."



Rev. Henry Melchior Muhlenberg, D.D., Patriarch of the Lutheran Church in America. By his advice and spiritual guidance he was a great influence in the life of Trinity Church 1746-1785.

Other events of interest beside Hamilton's virtual gift of land to the Lancaster Lutherans made 1742 a memorable year for the congregation. Rev. John Dylander the Swedish preacher made such a favorable impression in Lancaster that a petition was sent to His Majesty, Frederick I of Sweden, begging him, that in view of the confidence they had in the Swedish clergy, to gratify them by sending a teacher to their congregation. The request was referred to the Archbishop and Consistory of Upsala who thereupon provided and called two clergymen to be sent to America, one of them being Mr. Hedstrand of East Gothland for the German Lutheran congregation in Lancaster. Both men were ordained in

the Cathedral of Upsala in May 1742 but when the question arose in regard to the expenses of the journey of Mr. Hedstrand, nothing could be drawn from the Royal Treasury and the Lancaster congregation did not make a positive obligation to bear the cost, so Mr. Hedstrand relinquished the call. Two years later, in 1744 the Swedish Church authorities in Philadelphia did send one of their ministers, in the person of Lorentz T. Nyberg, to the church in Lancaster. He was accepted as pastor and at once took up residence in Lancaster. In so doing he became the first resident pastor of Trinity Church. Rev. Nyberg, with ability to preach in German as well as in his native language, became immediately popular but shortly lost that appeal when he caused a great ferment in the congregation. In the very year of his arrival in Lancaster it was learned that he was sympathetic to the teachings of Count Zinzendorf, the Moravian leader. Inasmuch as there was very definite antagonism between Lutherans and Zinzendorffians in that far-off day, it can well be understood that this made him a suspicious character to staunch Lutherans. Before his first year as pastor was completed, he had declared openly in favor of Zinzendorf and the Moravian Church, and gained some followers for his avowed leader. The Lutherans then informed Governor George Thomas that they were compelled to hear a doctrine of which they did not approve or else resign from their church. The Governor kindly informed them that he could not interfere in the dispute. The church was next closed to Rev. Nyberg and a most unpleasant situation was the result. Nyberg then affirmed that he was not a Moravian but a genuine Lutheran, whereupon Governor Thomas did involve himself in the controversy to the extent of telling him that if he was a true Lutheran, he should again have the privilege of preaching in the church. Thereafter for a time Rev. Nyberg and his followers held a service on Sunday morning while the staunch Lutheran party entered the church in the afternoon and engaged in worship.

At this point Rev. Henry Melchior Muhlenberg became one of the actors in this intense ecclesiastical dispute. In 1742 Muhlenberg who was to become one of the heroic figures in the developing American church had arrived in Pennsylvania with a commission from the Reverend Frederick Ziegenhagen, German Court Chaplain at St. James Palace in London, to give pastoral care to three Lutheran congregations in the Philadelphia area. This assignment did not for long remain his only activity as his zeal and ability were soon manifested in Lutheran circles along the entire Atlantic seaboard. From the journal of Muhlenberg we learn that a committee of seventy from the Lancaster congregation requested that he and his colleague Rev. Peter Brunnholtz come to Lancaster and use their good offices to settle their difficulties. After three such requests, Messrs. Muhlenberg and Brunnholtz journeyed to Lancaster, arriving on the evening of January 31, 1746. Muhlenberg made no effort to preach in the again closed church but instead accepted an invitation from Trinity's devout layman Dr. Adam Simon Kuhn to use his home for services. On Saturday February 1, Rev. Muhlenberg accordingly preached in the Kuhn home on Acts 20:21 and on the following day he preached on the Gospel in the morning and at an afternoon

service used Ephesians 4:1-6 as a text.

In February Nyberg took his case into court, having "engaged two distinguished and experienced lawyers" much to Muhlenberg's disappointment who wrote "We would rather that the affair had not come into court." Colonel Conrad Weiser, a justice-of-the-peace and Muhlenberg's father-in-law as well rode to Lancaster from his home in the Tulpehocken Valley twenty five miles distant in hope that he might be of assistance in healing the schism but he too proved powerless to effect peace. Rev. Muhlenberg, forced to remain in Lancaster for another Sunday, was determined nevertheless to preach the Word. He asked for and was granted permission to hold a service in the Court House which stood in Lancaster's square. In his journal for the day, he recorded that he preached "to a large gathering." Following the service, Muhlenberg left Lancaster and thus ended his first visit to Trinity congregation.

Rev. Nyberg and his party lost their case in court and this, together with a communication from the Venerable Consistory of Sweden which declared against Nyberg, spelled the termination of his association with the Lancaster Lutherans. The news from Sweden was a particularly hard blow for him because he had declared that only the church authorities in Sweden were capable of passing judgement on his orthodoxy. Not very long after his ministry in Trinity ended he organized the First Moravian Church of Lancaster and directed the building of their first edifice on West Orange Street.

While the years 1738 – 1746 were difficult years for Trinity, yet at the end of that turbulent period the congregation was still intact. In the old records we read of various gifts to the church during that period – a silk and belled offering bag and a copy of the Baden-Durlachen Lutheran Liturgy from Vorsanger Michael Beyerle. The latter probably provided a pattern for the order of worship in Trinity services of the period.

In 1745 the congregation came into possession of a second bell for the church steeple and the story of how it came to Trinity is so strange that it deserves retelling. Fifteen miles to the east of Lancaster a Protestant monastic community of Seventh Day Baptists was begun in 1740 under the direction of John Conrad Beissel, a Dunkard preacher until his defection from that sect. With the biblical name of Ephrata, the members of this settlement lived very austere lives and were expected to implicitly obey the orders of Beissel who was known as Father Friedensam. One brother, however, by the name of Israel Eckerlin, known in the monastery as Brother Onesimus, was a man who tried to exercise a spirit of independence. Furthermore he was the Prior of the Brotherhood and held the purse strings. But he overstepped his authority when, without consulting Father Friedensam, he ordered a large bell from England for the Ephrata monastery. When word came to Ephrata of the arrival of the bell at Philadelphia with a demand that the purchase price of eighty pounds be paid, a council was imme-

diately held as to what disposition should be made of the bell. Beissel would have none of "the worldly trappings of the churches" and he ordered that the bell on arrival be broken up and buried in the ground. The morning following the council meeting and likely after Beissel had meditated on the problem during the night, he reported that "because the brethren were poor, the bell should be pardoned." We may infer from these words that Beissel came to a realization that the bell could be sold for the benefit of the poor brethren. Details of the transaction by which Trinity Church acquired the famous bell are lacking but the fact is that Trinity paid the bill of eighty pounds and the bell came to Lancaster and was hung in the steeple of the old stone church. For one hundred years it rang out announcements of many important events as well as summoning the faithful to worship services. Inscribed on the bell was this inscription: *Sub Auspicio Viri Venerandi Onesimi Societatis Ephratensis Praepositi* which being translated reads "By order of the Venerable Onesimus, Superior of the Ephrata Society." The bell is preserved and on it is the original inscription. Further mention will be made of the bell at a later place in this history.

EFFORTS TOWARD HARMONY

1748 - 1751

Rev. Henry M. Muhlenberg

Rev. John F. Handshue

Following the troubled visit of Rev. Henry Melchior Muhlenberg to Lancaster in the winter of 1746, he again came to "the wrangling congregation" as he called it, in April of the same year. On that occasion he held a preaching service in the stone church although the Nyberg adherents made a last feeble effort to obtain control of the church property. In June 1747 he was once more in Lancaster for several days at which time he conferred with the leaders of the fractured congregation, catechised a class of young people, baptized some children, and held a worship service.

During this period of Trinity's history, sporadic ministerial services were rendered by Rev. Gabriel Naesman, Swedish pastor in Philadelphia, and Rev. John Nicholas Kurtz, pastor at Tulpehocken; but when Naesman discontinued his services, partly because of an inability to preach effectively in the German tongue and partly because Trinity considered 5 pounds for each visit excessive, the field was left to Kurtz alone. At Muhlenberg's suggestion, the Tulpehocken pastor in each month, preached two Sundays in his home pulpit and two Sundays at Lancaster. After several years of this arrangement, there was a desire on the part of many members of Trinity that Rev. Kurtz be elected as their own pastor. This, in all likelihood would have been accomplished had not Muhlenberg introduced to the Lancaster congregation, Rev. John Frederick Handshue who arrived in Pennsylvania from Germany in early April 1748. Muhlenberg with his colleague Rev. Peter Brunnholtz brought Handshue to Lancaster on

April 23 and on the following day Rev. Handshue "preached an edifying sermon on the Gospel of the Good Shepherd before a numerous congregation." At the close of the sermon, Muhlenberg and Brunnholtz remained with the congregation and asked that they be given the liberty "to appoint for them, in accord with our best knowledge, the preacher who was best adapted to their circumstances and to the edification of their souls." To this request the congregation gave assent. On the next day Muhlenberg and Brunnholtz "spent most of the day in solicitude and anxious prayer that the dear Father in Heaven would grant them to know His will" while "Brother Handshue also spent the day in solitary dread and dismay because he saw" that Muhlenberg "intended to lay on him the burden and heat of the day." After considerable and earnest thought, Muhlenberg summoned the church council to which body he said "After much reflection and prayer we know of nothing better than to appoint Pastor Handshue as your pastor." There was some slight hesitation but in the end the council and the congregation accepted Rev. John Frederick Handshue as the first pastor of Trinity who was born and trained for the ministry in Germany. Educated at the celebrated Halle institution, he came to Pennsylvania with commissions from Dr. August Francke of Halle and Dr. Frederick Ziegenhagen, German Court Chaplain at London. Perhaps because there was not entire unanimity regarding the calling of Rev. Handshue, Muhlenberg told the people of Trinity that their new pastor was to remain in Lancaster only six months "on trial". Six months passed and Handshue remained in Lancaster until May 1751.

As an indication of the importance and size of Trinity congregation, we need only state that in August of his first year as Pastor, Rev. Handshue administered communion to 185 persons. Lancaster at this period was a town of 400 houses according to an item in Handshue's diary.

In this same month of August 1748 Pastor Handshue took a prominent part at Philadelphia in the organization of the Ministerium of Pennsylvania, the first Lutheran synod to be founded in America. The most important work of this body was adoption of a liturgy for Sunday services and another liturgy for the orderly observance of the Holy Communion. Trinity Church was represented at the organizational meeting by delegates Dr. Adam Simon Kuhn, Christopher Drankel, Ludwig Stein, Michael Gross, Bernard Hubley and Michael Shreyak.

Another field which Pastor Handshue entered was the area of public education. Lancaster's first parochial school had been established by the Reformed congregation in 1736. This was a challenge to Handshue who clearly saw that another school was needed; and with council approval he proceeded to organize a school for Trinity children. We cannot find any old record which tells of the building of the schoolhouse but there is no doubt that such a building did exist as subsequently there are numerous references to the schoolhouse. Begun as a parish school the Trinity school soon became a community project due to requests for admission of children from English families. From Trappe in January 1749 Muhlenberg sent Jacob Loeser to Lancaster to be the teacher of the school

and to serve also as organist and sexton. Included as part of his duties was the leading of the singing during regular services and at funerals, opening and closing the church and full charge of the graveyard. For faithfully carrying out all his assignments he received living quarters in part of the schoolhouse, free use of the school lot, ten cords of wood, half being hickory and the sum of ten pounds in silver. Jacob Loeser remained in charge of Trinity's parochial school until 1785, after that year continued to lead the congregational singing until death in 1795. Quite elementary, the curriculum in this early school consisted of reading, writing, arithmetic, singing and the catechism.

Pastor Handshue labored with great zeal, preaching not only in Lancaster but also in rural churches. On the 14th Sunday after Trinity 1748 at Earltown (New Holland) he had 41 communicants but was obliged on that day to tell them that on account of the distance, the severe cold weather, the deep snow, the fording of swollen streams and his own weak condition, he would have to omit services for them during the three coldest winter months. In that same year the number of communicants in Trinity Church had risen to 243. Handshue's interest in the physical condition of the church led him to admonish the congregation concerning necessary repairs to the church building and the organ. When his advice was finally heeded, he was moved to write "At last the repairs to the church have begun! Oh, how hard it is to move the people in church matters!"

Pastor Handshue was a strict disciplinarian. On the 12th Sunday after Trinity 1749 he asked all the men who desired to be faithful to the congregation to remain, and presented to them eight articles which should be agreed to by persons who desired to enjoy the rights of the church. In brief, this was their content:

1. The Church Council and deacons should be recognized as such by everyone, in love and obedience.
2. Everyone should promptly adhere to our Christian Church discipline
3. The young people of both sexes should not come to church in a spirit of frivolity.
4. Everyone should publicly have his name enrolled by the school-master.
5. At funerals all drinking should cease. All should be quiet and orderly and should follow the body by two and two, first the men, then the women.
6. The annual statement of accounts should be listened to by the congregation every year.
7. The money for pastoral support should be received by a member of the council and the pastor should have nothing to do with it.
8. Everyone is at perfect liberty to belong to the congregation or to leave it. He who does not wish to agree to these articles, cannot be considered as a member of the congregation and also cannot attend the Lord's Supper with us.

June first through the fifth 1749 were interesting days in Trinity's stone church by reason of the fact that on those days the Ministerium held its second

annual convention there. On the Sunday night of the convocation Rev. Mulhberg preached a sermon "for the English people because they had no preacher and greatly desired a service." At this time there were still few organized Lutheran congregations and the Ministerium was not a large body — six ministerial members in fact — but at the close of the convention each preacher with his delegates went "to the house of one of the members of the church council where a meal was prepared and more than sixty persons dined."

As already intimated, Rev. Handshue believed in discipline and in time his earnestness in this respect and his intense spirituality awakened antagonism to the point that he became unpopular. In addition he was in poor health. Once he wrote in his diary "I often wish on Sunday before and after work to be freed from the unnecessary conversations thrust upon me because, especially on Sunday evenings, I am too weak to speak and hear, and to consider with deliberation."

One evening while he was ill, an elder of the church visited him and in conversation respecting his wretched household estate, Handshue drew attention to the daughter of one of the deacons, who was twenty-three years old and as being a person who would make him a good housekeeper. Her name was Susanna Barbara Belzner. She shortly thereafter entered Pastor Handshue's home as his housekeeper, proved to be pious and honorable and was able to please him in all his whims. In his diary, Handshue confided that he "began to wrestle with the Lord concerning marriage and that finally God convinced him that he was to have this woman and no other for his wife."

May 1750 saw Henry M. Muhlenberg once more travelling to Lancaster accompanied by Rev. Brunnholts, this time to officiate at the wedding ceremony of Pastor Handshue and Susanna Belzner. Pastor J. H. Schaum came over from York and Pastor Kurtz rode down from Tulpehocken to support their ministerial brother as he ventured into the marriage state. Unfortunately the marriage did not please members of the church council. They strangely opined that they should have been asked for advice if their pastor was seeking a helpmate. The wives of the councilmen also resented Pastor Handshue's wife because of her humble station in life and because they knew her as a girl who kept a cake stand in market. They could not accustom themselves to call her "Frau Pfarrerin."

Until his marriage, Pastor Handshue's labors in Lancaster were altogether satisfactory. His labors were incessant. Beside his work in Trinity he preached at New Holland, also at York on occasion and was virtual pastor of the Beaver Creek congregation in Strasburg Township which in time became St. Michael's in Strasburg borough. This latter work which was begun by Handshue continued by Trinity's pastors for the following thirty five years. As an indication that he was esteemed by his brethren in the ministry, it is only necessary to record the fact that he was elected Superintendent of the Ministerium at its fourth annual convention in Philadelphia.

However, the usefulness of John Frederick Handshue in Lancaster, sad to relate, ended with his marriage. On the advice of Muhlenberg, the unhappy and harried man accepted a call to Germantown. May 5, 1751 he preached a farewell sermon. On this occasion "his eloquence and earnestness and great power of speech and heart moved the congregation to tears and stirred them most deeply." He died in Germantown on October 4, 1754.

For the information relating to Pastor Handshue in Lancaster we are indebted to the journals of Henry M. Muhlenberg and the diary of Handshue which appeared in Vol 1 of The "Hallesche Nachrichten."

BUILDING FOR THE FUTURE

1752 - 1767

Rev. John Siegfried Gerock

Following the departure of Rev. Handshue, Trinity congregation was supplied the means of grace during the last nine months of 1751 and the first half of 1752 by three men, only one of whom was fully ordained and qualified. He was Rev. Tobias Wagner, currently the pastor of the Earltown congregation. The other two were J. T. Engeland and Henry Gabriel Wortman, itinerants who preached whenever and wherever they were given an opportunity. Engeland circulated in eastern Pennsylvania and then was lost to view. Wortman was selected as pastor of Trinity Lutheran Church in Reading in May 1753 but left there in December of the same year. His later years are obscure.

Trinity Church, Lancaster, struggling along with unsatisfactory pastoral service but ever anxious to enjoy the ministry of a trustworthy and settled pastor, on the advice of Rev. Tobias Wagner, now addressed to the Consistory of Wurtemberg, Germany, a request that a competent person should be selected and commissioned by them as Trinity's spiritual leader. The Stuttgart Consistory, appreciating the character and spirit of the Lancaster Lutherans, after careful consideration selected Rev. John Siegfried Gerock for the post. This excellent man, a Wurtemberger, had been ordained by the Consistory of Darmstadt. In March 1753 he reached Lancaster to enter into a pastorate which lasted until the spring of 1767.

Certainly the most important project which was begun and finished during the tenure of Rev. Gerock was the building of a new edifice for Trinity congregation. A structure which 219 years after the corner stone was laid is in this year of 1980 still admirably meeting the needs of a congregation of 1600 communicants.

Even though the original stone church was repaired and improved during the pastorate of Rev. Handshue, it still did not meet the needs of a congregation

with continuing accessions. A church building of more liberal dimensions became a real necessity. At a congregational meeting in January 1761 decision was reached "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." In the same month the congregation which had been known by various titles adopted officially the name "THE CHURCH OF THE HOLY TRINITY."

Incidental with decision to build a new house of worship was another very important step, the opening of a subscription list. Still extant is the record book which indicates pledges ranging from one hundred pounds down to one pound. Since the decision to build did not contemplate a new church on the existing cemetery ground, land on the north side of an alley (now Mifflin street) was acquired for the projected new church. Late in January 1761, a one-half lot measuring 126 feet on Duke Street and 64 feet 4½ inches eastward on the north side of Mifflin street was purchased from Johannes Eppley or Eppele and wife Sophia for 155 pounds and 8 shillings. At the same time Christopher Franciscus and wife Margarett sold to the congregation a quarter lot alongside the Eppley lot and extending eastward 32 feet 2 inches for 65 pounds. These land purchases provided a tract approximately 126 feet by 96 feet on which to erect a church building. The responsibility of planning and erecting the proposed house of worship was placed in the hands of Pastor Gerock and Elders Adam Simon Kuhn, Bernhard Hubley, and Frederick Jayser who proposed to have the laying of the cornerstone coincide with the fourteenth convention of the Ministerium which was scheduled for May 1761.

On Sunday May 17, 1761 the services incident to the laying of the cornerstone began in the stone church with a morning sermon by Rev. Paul D. Bryzelius, who was a Moravian turned Lutheran and who had become a good friend of Muhlenberg and had joined the Ministerium. At an afternoon service, Dr. Charles Magnus Wrangel, Provost of the Swedish Lutheran churches in the Delaware Valley, delivered a sermon in the English language.

Monday May 18 at 10 o'clock the members of the Ministerium and others in attendance assembled in the stone church and listened to a sermon of Rev. Henry Muhlenberg, based on the sixtieth chapter of Isaiah. This was Muhlenberg's first visit to Lancaster in ten years, as he had not been consulted when Pastor Gerock came to Trinity and moreover had not been called on for advice during a decade. After the preliminary service in the church, ministers and laity proceeded in order to the vicinity of the cornerstone, the foundation of the building having already been constructed and the walls raised to a height of several feet. Standing in a devout attitude the assembly united in singing several stanzas of the favorite German hymn "Sey lob und Ehr dem Hoeschsten Gut." (All praise and thanks to God most high,) Pastor Gerock then read a prepared document telling of the history of Trinity church up to that time, after which the historical narrative was placed in a small box which in turn was deposited in

a cavity of the stone. After the stone was placed in its permanent position Dr. Wrangel stepped forward and with a mallet struck the stone three times "In the name of the Father, of the Son and of the Holy Ghost." Every clerical and lay member of the Ministerium and every church officer in succession approached the stone, raised the mallet, and struck the stone, as Dr. Wrangel had done — 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. In closing, the vast assembly again sang one of the majestic hymns of the church "and then each spectator devoutly retired, carrying the blessings of God with Him."

An incident of unusual interest was acted out in the stone church on August 11, 1762 when one session of an Indian treaty then being consummated in the Lancaster County Court House, was held in the church. Prominent among the commissioners were James Wright of Wright's Ferry, Joseph Fox and Samuel Rhoads of the Provincial Assembly, and William Logan and Richard Peters of the Executive Council. The Indian Chiefs present were Thomas King of the Six Nations, Tokahaion of the Cayugas and Kinderuntie, a Seneca warrior, together with other chiefs of the Six Nations. The meeting in the church was appointed to be held there by Governor James Hamilton who also presided. Benjamin Franklin, while not present at Lancaster for this treaty procured the minutes of the proceedings and printed them in 1763. He titled this particular treaty-making "A conference held at Lancaster with the sachems and warriors of several tribes of Northern and Western Indians." The minutes of the session in Trinity's church closed with the information that "The Indians then broke up and went to their camp."

During 1762 the work of building the church appears to have steadily and prudently continued, while at the same time Rev. Gerock's labors were faithfully and successfully performed. At the meeting of the Ministerium convened in June in St. Michael's Church, Philadelphia, he reported the baptism of 250 persons. Also at that same meeting the following report of the parochial school of Trinity Church was included in the record:

In Lancaster the German school has from 50 to 60 children in summer, but from 80 to 90 in winter. It is supported by the congregation itself without outside assistance. Its schoolmaster, Jacob Loeser, is a ready and gifted man, who would be well capable of still more important service. It is to be regretted that the lack of room and of a proper code of rules interferes with its efficiency.

Progressive and harmonious as Trinity seemed to be, there was apparent some little unrest when the Pennsylvania Ministerium met at Providence (Trappe) in 1763. Mr. Caspar Singer, member of the congregation appeared before the body and desired to bring up the following consideration:

The majority of the elders and members of the congregation would be happy to see Pastor Gerock exchange with somebody for a time *a* because the congregation was involved in the heavy expense of building a church *b*

many did not want to give the amount they had promised, alleging that everything was so cold in the congregation, the pastor made no pastoral visits, etc.

Rev. Gerock answered *a* if a change was to be made, the congregation must tell him so itself; and *b* have the permission and the consent of the honorable Consistorium and the Dukedom of Wurtemberg (the ecclesiastical body which had sent Gerock to Lancaster). But as to his visiting the sick or families, the charge could not be proved, since the sick who needed attention were in no wise neglected. Also, if the Lancaster congregation itself desired a change, he knew a place to which he could go.

The above was only a minor tempest and went no further, for in the years ahead Pastor Gerock, as we read the record, gave entire satisfaction to the people of Trinity and had the supreme satisfaction of presiding over the dedication ceremonies of the new brick Trinity Church building which under his direction had its beginning.

Several accounts of the dedication ceremonies of Trinity Church are extant but the best record is undoubtedly found in the journal of Rev. Henry Melchior Muhlenberg. He wrote in his journal on May 2, 1766 of the invitation to attend the important event.

I, Muhlenberg, was invited by letter from His Reverence, Mr. Gerock and the honorable church council in Lancaster to attend the dedication of their new church, the cornerstone of which I helped to lay in the year 1761. My excuse that I was incapacitated and too weak to travel was not listened to. On the contrary I was urged on all sides to consent to make the journey.

On May 3 the day after his arrival in Lancaster, Muhlenberg conferred first with Pastor Gerock and then with the members of the church council to arrange for the coming ceremony. As an indication of Muhlenberg's fine sense of propriety in church matters, the detailed arrangements for Trinity's dedication as set down in his journal seem worthy of being included in this history.

1. Tomorrow, God willing, on May 4, Rogate Sunday, the preachers and delegates of the United Congregations shall assemble in the schoolhouse at nine o'clock in the morning.

2. From there they shall go in procession to the new church in the following order. (a) the schoolmaster in front with the children, (b) the deacons of the congregation in Lancaster bearing the *vasa sacra*, (c) the preachers, and (d) the elders of the Lancaster congregation and the delegates from the other United Congregations.

3. In the new church, named Holy Trinity, the preachers shall take their places within the railing surrounding the altar, and the local church council and the delegates shall form a half-circle outside the railing surrounding the altar. Then (a) Muhlenberg shall open the *actum* by reading Psalm 100, (b) the choir, with vocal and instrumental music shall sing and play the first stanza of "Komm heil, Herre Gott, erfull mit deiner Gnade", (c) the *pastor loci* shall make a decla-

ration concerning the church, the purpose for which it was built, is now designated, and is used, and (d) the choir shall sing the second stanza of "Komm heil, Herre Gott."

4. All the preachers who are present, shall, one after another, recite a verse from the Holy Bible, which is suitable for the consecration of the whole or its parts, for example.

a) Muhlenberg, for the entire church II Chronicles 6:20

b) *Pastor loci* for the preacher and the pulpit.

c) Pastor Stover, for Baptism and the baptismal font.

d) Pastor Kurtz, Sr. for the Holy Communion and the altar.

e) Pastor Schaum, for the church council.

f) Pastor Kurtz, Jr. for the members and the congregation, i. e. for parents and children.

g) Pastor Krug, for the school and Kinderlehre.

h) Pastor Buskerk, for the gracious king and government, I Timothy 2:14

i) Muhlenberg closes with a brief prayer, all kneeling.

j) The choir sings the last stanza of "Komm heil, Herre Gott."

k) The *pastor loci* expresses thanks to all the benefactors, etc.

5. The entire congregation shall sing the fifth stanza of "Sey lob und Ehr dem höchsten Gut", beginning "Der ist noch under nimmer nicht, von seinem Volck."

6. This is followed by the artistic, choice, and cheering church music which Mr. Heinrich Stiegel arranged. (Henry William Stiegel, the glassmaker)

7. The morning sermon shall be imposed upon Muhlenberg.

8. In conclusion the *pastor loci* shall dismiss the congregation with the benediction.

9. In the afternoon there shall again be church music and a sermon by the *pastor loci*.

10. In the evening the English preacher in Lancaster, Mr. Barton (Rev. Thomas Barton) shall preach in English, Church music before and after.

11. On Monday morning, (May 5) Pastor Stover shall preach with music before and after.

12. In the afternoon, Pastor Krug shall preach, also with music before and after.

As arranged by Pastors Muhlenberg and Gerock the above program was carried out to the letter on dedication Sunday and on the following Monday.



Stone tablets, one in Latin and one in German on the east wall of Trinity Church, placed there in 1761 in which year the cornerstone was laid.

Sunday morning the sermon by Rev. Muhlenberg was based on Exodus 20:24 and at the afternoon service Pastor Gerock selected as a text John 12:34, 35. Rev. Caspar Stoever who had been Trinity's first pastor twenty five years earlier preached on Monday morning, using as a text Ezra 20:24. At an afternoon service on the same day Pastor John Andreas Krug of Reading delivered a discourse, basing his remarks on 1 Timothy 1:15.

We will now look at the church edifice itself. Built of red brick, the exterior was devoid of any decoration except six finials (urns) at the two peaks and at the four corners of the roof and two stone tablets placed high on the west wall of the building where they remain intact to the present. On these tablets were chiseled the name of the church and the year of the laying of the cornerstone, the one being in Latin and the other in German. The Latin inscription reads: HOC TEMPLUM SS TRINITATI ECCLESIA EVANGELICA SACRAT. A D MDCCLXI. The German inscription reads: ZUR EHRE DER H.H. DREYEINIGKEIT IST DIESE EVANGEL. KIRCHE ERBAUET A D 1761. With neither tower nor bell on the new church, the historic Ephrata bell on the stone church continued to peal out the glad invitations to services of worship. A brick wall enclosing a yard on the Duke street side of the new church added a note of completeness to the exterior of the structure.

Taking up the entire interior of the building was the sanctuary, in size eighty by sixty feet. Two hundred and fourteen years after being dedicated, this same room, the only addition being an apse, is still serving as the sanctuary of Trinity Church. Again we are led to declare that this is remarkable; that a worship center contrived in 1766 to accomodate the Lancaster Lutherans of that era when the town was but an outpost of the farflung British empire should be altogether serviceable in 1980 and that each Sunday morning at two services that same sacred place is filled with worshipping Christians.

In the center of the Duke street side of the church was placed the main entrance with other doors on the north side and on the south side. Four sets of stairs led to galleries on the north, south and west sides. The worshipper entering the sanctuary through the main doorway faced the goblet shaped pulpit and the altar which filled the center part of the east side. Close by was placed the baptismal font. The pulpit with its curving head and the important seat close

was raised above the floor of the sanctuary and was reached by stairs. The south gallery was reserved for the organ. The aisles were paved with brick and in common with churches in colonial America, no heat was provided. Possibly that was one reason for box pews. As a commentary on the discomfort tolerated by churchgoers in that era, the writer of the historical volume published in celebration of the one hundredth anniversary of Trinity's cornerstone laying surmised that before the church had any heating device "It is not unlikely that some worshippers supplied their box pews with hot bricks or some other convenience to warm their feet while the preacher was endeavoring to warm their hearts."

Several items of vital interest which are in the possession of Trinity Church date to the dedication of the edifice in 1766. Most important are two pewter communion flagons made by Lancaster's own pewterer, John Christopher Heyne. The two vessels are similiar in design to the flagon presented to the congregation in 1735, leading authorities to believe that Heyne may have used the earlier vessel as a pattern for the flagons which Trinity purchased from him. Heyne, a Moravian, with a shop on West King street was also a tinsmith; and as an example of his craftsmanship in that field, the congregation retains an ornate tin lantern which he made about the time of the dedication for outside illumination.

Assuredly the erection of Trinity church required the services of an architect but up to this time his name still is unknown. In the church archives are numerous receipted bills dated 1761-66 which reveal information relative to the supplying of material for the building, all of them bearing the signatures of Bernard Hubley, Treasurer and John Gerock, pastor. From these bills we learn that Andrew Walker hauled 661 feet of boards from Cumberland County for 2 pounds, three shillings and five pence half penny, and that Robert Gibyork hauled 722 feet of boards from the same county. Richard Jones furnished "5 cedar planks 5 inches thick and 90 feet long for medillions for ye church" and John Jenkins supplied 3810 feet of poplar board. From John Stillwagon were purchased 445 feet of 2 inch pine planks and from Caleb Sheward were bought 594 feet of pine board. Nails were procured from William Morris of Philadelphia and "smith work" was done by Nick Knight and Nicholas Reitenour. Masters Moore and Milnow were the bricklayers. The above enumerated items are relatively unimportant and tell us very little about the erection of the church. The truth is that the complete story of the building of Trinity Church cannot be told because the records are incomplete.

In 1767 Pastor Gerock had been the spiritual shepherd of Trinity Church for fourteen years. During that period there was no close association between he and Henry Melchior Muhlenberg who had no part in bringing him to Lancaster. It may be remembered that Pastor Gerock had been sent to America by the church authorities in Wurtemberg, Germany. In view of this, it is not exactly surprising to read in Muhlenberg's journal a rather sneering evaluation of Ger-

ock's labors in Lancaster. The following paragraph is from the pen of Muhlenberg:

During the fourteen years of his (Gerock's) pastorate, the Kingdom of Christ was probably not advanced greatly and the kingdom of darkness was not seriously hurt, yet the *opus operatum* was preserved. The principle achievements were the construction of a new church, which was brought about in the meantime by the elders, and a fair measure of harmony and external peace in the congregation.

In the Halle (Germany) report appears the statement that Gerock labored here "with great fidelity, but amid much tribulation".

April 1767 Pastor Gerock received a call to New York City at a salary of 150 pounds a year which was 80 pounds more than he was receiving from the Lancaster congregation. He accepted the call but when he made an effort to bid his Lancaster parishioners farewell, there was more feelings, love, confidence, benefactions and awakening than had been manifest in the fourteen years of his ministry. In his farewell sermon, which he uttered in a broken voice because of his grief, he said that "my spirit will always be present and remain in this, my dear congregation". With the New York congregation expecting Rev. Gerock in their city to preach an inaugural sermon and with the Lancaster congregation now in doubt as to whether they should leave him go, the Lancaster council met early on a Sunday morning and passed a resolution to raise Pastor Gerock's salary from 60 pounds annually to 100 pounds and supply him with "ten cords of firewood a year".

By this time a delegate from the New York congregation had arrived in Lancaster and insisted that Gerock go back with him to New York and "help dedicate their new church and minister to the congregation until the approaching Festival of Easter. To this the Lancaster elders replied that since Gerock was going to stay in Lancaster he would be required to preach a second inaugural sermon in Trinity Church". Of all persons involved in this quandary, certainly the one most confused was Pastor Gerock. In the end he resolved the situation by deciding to take the charge in New York. Sometime in June 1767 he departed with bag and baggage from Lancaster.

AMERICA'S YEARS OF REVOLUTION

1769 - 1779

Rev. Justus Henry Christian Helmuth, D.D.

In the absence of a spiritual leader in Trinity Church the elders turned once more to Rev. Muhlenberg and again the patriarch gave them the help which they sorely needed. Messrs Bernhard Hubley and Ludwig Lauman made a special trip to Philadelphia to confer with Muhlenberg, who invited Dr. Wrangel and Henry Keppel, a Philadelphia layman to meet with them in a conference designed to invigorate the Lancaster congregation. Dr. Wrangel had already visited Trinity once since the departure of Rev. Gerock. As there was no other minister available to

give instant guidance to the vacant congregation, "the choice fell upon the old scapegoat, Muhlenberg" — to use his own words as he recorded the decision. When the Patriarch objected that riding was difficult for him, the Lancaster delegates promised to furnish a light and comfortable wagon for him to make the trip. What they really provided was "an old fashioned coach, like the long wagons used in Germany for carrying grain or hay . . . and had fixed it as well as they were able." Reaching Lancaster in safety but much shaken up, Muhlenberg was lodged with Mr. Bernard Hubley. The following day he was ill and unable to leave the house as a result of the tiring and uncomfortable journey.

Rev. Muhlenberg remained in Lancaster until July 9, having then been with the members and councilmen of Trinity for sixteen days. A number of important decisions were made during that time while Muhlenberg was extremely busy visiting, catechizing and conducting evening devotions as he saw the need. Important above all else, the congregation requested the Ministerium to send to Halle, Germany for a pastor. Naturally, Muhlenberg was called upon to write the formal call. A portion of the call contained these words:

We for our part, in the name of the congregation, hereby guarantee that the pastor, who is designated and acceptable to our congregation shall receive, for his physical needs, a decent, healthy parsonage, free of charge for his and his family's use, a vegetable garden, a stable, ten cords of firewood a year, 25 pounds Pennsylvania currency every quarter-year, and the perquisites which are customary here.

During his stay in Lancaster Muhlenberg conducted the regular Sunday preaching services and introduced KINDERLEHRE, which he wrote was something new for the congregation. This was nothing less than a school for children and may be thought of as the forerunner of the Sunday School. He also began a new church record book of baptisms, marriages and deaths, a required duty which Pastor Gerock had neglected. Muhlenberg left nothing undone which would help to stabilize Trinity Church; and having done all for his Lancaster friends that it was possible to do at the time, he preached another farewell sermon on Genesis 50:15-21.

Muhlenberg's concern for Trinity Church did not end with his farewell sermon. Far from it, for he made it his business to see that preachers were supplied for the vacant pulpit. This was no easy matter as congregations did not care to give up their pastors for one or two or more Sundays. He did prevail upon Rev. John Ludwig Voight of the New Hanover Church (Montgomery County), Pastor John Kurtz of Tulpehocken, and Pastor John Andrew Krug of Reading to supply at Lancaster when it was possible for them to leave their own churches. The vexations which Muhlenberg encountered in his attempt to keep the Lancaster pulpit filled was reflected in a rhymed prayer which he wrote into his journal on July 17, 1767.

The sorrows, Lord, that try us,
O bring them to an end!

With needed strength supply us!
Thy love to us commend!



Justus Henry Christian Helmuth, D.D.
1769-1779

Again on April 6, 1768 he set out from Philadelphia at eight o'clock in the morning with two sons of Adam Simon Kuhn and by nightfall when they reached THE SIGN OF THE SHIP, one mile west of Downingtown, they had travelled thirty miles. Except for the fact that he "had frozen the large toe of his left foot," he stood the first days journey real well. On the following day the three men rode on until five miles east of Lancaster where they were met by four members of Trinity's council and escorted across the Conestoga Creek (the stream at this time had to be forded). From the west bank of the river, Squire (Doctor) Kuhn drove Muhlenberg in his chaise to the home of Michael Gross where he was to lodge during this visit to Lancaster. The next day the Patriarch "was very sick and had chest pains as a result of the journey, getting wet and catching cold."

By Sunday the tenth of April, although alarmed on account of his chest cold and with a huskiness in his voice, he somehow put in a busy day at Trinity Church. He baptized a group of children, preached at a morning service on John 14:18, installed two new deacons, preached at an afternoon service on I John, chapter 5, examined a class of prospective confirmands who had been instructed by the schoolmaster, and completed the day's program by an evening service when he discoursed on Psalm 3.

Instruction leading to confirmation was a very serious matter in the church of the eighteenth century; therefore it is not surprising to read that Muhlenberg on Monday morning from nine to twelve gave further instruction to the eighty young people seeking church membership and on the following morning met with them again from nine to twelve and from seven to nine in the evening. Having discovered that there were no accounts in the church records of "the laying

of the foundation stones and the dedication of the church" he spent considerable time in properly recording those important events. With his concern for the catechumens, his writing, his visitations to the ill, meeting with church councilmen, and his Wednesday evening devotional services, Muhlenberg found much to do during his waking hours.

A paragraph from the Muhlenberg journal for April 20 (1768) should give the reader a clear understanding of the earnest efforts of the patriarch.

Conducted divine service in the church, which lasted from ten o'clock in the morning until one o'clock in the afternoon, because the parents, guardians, and relatives of the confirmands had been invited to attend. Delivered an address to old and young, and it seemed to make a profound impression upon the emotions of all. Examined the confirmands in the theoretical and practical parts of the Order of Salvation, all of which had been imparted to them previously by instruction. Sat in the schoolhouse the rest of the day to register the members of the congregation who live in the city and who desired to receive the Holy Communion.

As a fitting climax to Rev. Muhlenberg's seventeen day visit to Lancaster, on Sunday April 24 he confirmed a class of seventy one catechumens and gave communion to 385 persons. On the next day he left Lancaster to return home.

At this point in time, the "Ephrata Bell" which had been acquired in 1745 was still ringing out its invitation to worship Sunday after Sunday. When council in 1768 resolved to purchase a bell which would be its very own, a canvass resulted in sufficient contributions to order a bronze bell from London. Like many church proceedings about which we would like to know more, correspondence relating to the procuring of the bell is non-existent. Suitably inscribed "TEMPLO EV. LUTH. GERM. LANCASTER S. S. T. SACRUM AD 1768," the bell in time arrived and was hung in the steeple of the stone church. Whether the steeple was ample enough to accomodate the new bell as well as the Ephrata bell is not known. Perhaps the Ephrata bell was retired; even though it remained the property of the church. That much is known. As to the bell which was purchased in 1768, it hangs in the steeple of the present church and serves in a way for which it was not intended, which will be explained later.

On April 30, 1769, Rev. Muhlenberg again visited Trinity Church. He brought with him 24 year old Rev. Justus Heinrich Christian Helmuth, native of Helmstadt, Germany who had just arrived in Pennsylvania as a result of Muhlenberg's summons for more pastors. With his coming some thought was given to the possibility that he would remain in Philadelphia in which case Muhlenberg or Christian Emanuel Schultze who had been periodically supplying at Lancaster would assume full charge there. The Philadelphia Lutherans emphatically opposed such a move and Muhlenberg therefore selected Helmuth for the Lancaster post. Introduced to Trinity Church on the day noted, Helmuth on the same day preached from Ezekiel 18:35. Plans were that he would preach in the evening as well "but because it was raining hard the service had to be omitted."

From April 30 until May 21, Rev. Helmuth served Trinity Church and

some other congregations in Lancaster County. During the same period Muhlenberg remained in the Lancaster area. In plain words, Helmuth was on trial; and when Muhlenberg believed that Helmuth was sufficiently acquainted with the country and his ultimate parishioners, he conducted a service (May 21) to confirm the pastoral relation of Rev. Helmuth and Trinity congregation. He preached "on the important text John 3:1" and read to the assembled congregation a carefully prepared paper. A portion of that discourse follows:

Inasmuch as we have learned that not only the elders and deacons, but also all the sensible members of the congregation, have expressed pleasure in Mr. Helmuth's Evangelical doctrine, clear speech, edifying conduct, and agreeable talent for conducting KINDERLEHRE; and inasmuch as the church council desires and wishes that the dear congregation be supplied from now on with a regular preacher . . . therefore the honorable council has unanimously and deliberately resolved, with the permission and consent of the regular members of the congregation, that Pastor Helmuth should be the pastor.

One small item in Muhlenberg's paper, not included in the above excerpt is of peculiar interest, Rev. Muhlenberg reminded the members that when the church was dedicated it was decided "that every regular member of the congregation shall have his designated place and seat in the church and shall pay a specified amount therefore into the congregational treasury. There is a goodly number of well meaning members who contribute payments for their seats with willing hearts and in accordance with the regulations, but some of them complain that their pews are occupied by disorderly people who contribute nothing".

Pew rents were common in the early churches of America and Muhlenberg like most church leaders of the period considered it to be a fair practice as by it church treasuries were replenished. In this day when a majority of communicants have an enlightened sense of stewardship, a catchpenny device like payment for a seat in church is not necessary. Before dismissing the subject however, the fact must be mentioned that the custom of pew rents in Trinity Church continued until 1945 when by a congregational vote of 685 to 31 the archaic practice was abolished.

As noted before, Muhlenberg's visit to Lancaster at this time ended on May 22. On that day he set out for his return to Philadelphia "accompanied by Mr. Helmuth and several elders to the other side of the Conestoga River." Again on August 25 he arrived in Lancaster to remain until September 27. In his journal he wrote that Mr. Helmuth took his place in Philadelphia during the time he was in Lancaster; and that he went to Lancaster at this time "to make some necessary arrangements." One important task that Muhlenberg accomplished on this visit was to prepare a constitution for the proper governing of Trinity Church. At the completion of this self assigned labor he read the entire constitution before the congregation "slowly and clearly, making comments," following which he invited all who approved the document "to give testimony by subscribing their names." Muhlenberg, during this particular month's resi-

dence in Lancaster took advantage of the opportunity to ride through the country on a missionary journey, during which jaunt he preached at Warwick (Brickerville), Lebanon, Heidelberg (Schaefferstown), Tulpehocken, Hummelstown, Middletown, Sand Hill and Manheim.

Four times during this Lancaster sojourn of Muhlenberg in Lancaster he wrote that he "conducted recitations with Pastor Helmuth's six seminarists or students." Detailed information about this project of Pastor Helmuth is lacking but the inference is that the energetic pastor, upon his arrival in Lancaster, realized so keenly the dearth of educated ministers that he was led to utilize his teaching talents to add to the knowledge of young men seeking to enter the ministry. The names of the six students who studied under Rev. Helmuth are not known with the exception of one, Jacob Goering by name. He was a native of York County who in his eighteenth year removed to Lancaster to be instructed by Helmuth. In subsequent years Rev. Goering was a pastor of note in Carlisle and York. The above information is derived from Dr. C. P. Krauth's "Reminiscences of Lutheran Ministers" written in 1854. From that source we further learn that in 1785 Doctor Helmuth with a colleague Doctor John F. Schmidt commenced a private seminary for the instruction of candidates for the Lutheran ministry. Among the students were these men, all of whom rose to places of eminence in the church: Drs. Lochman, Endress, Schmucker, Sr., Miller, Baker, Messrs Batis, Ulrich, Jaeger and Hecht. While this venture in ministerial education was a project after Helmuth's Lancaster pastorate, it emphasizes Helmuth's continuing interest in an educated ministry. Concerning Doctor Helmuth's qualifications as a teacher it need only be mentioned that he began his career as an instructor in the Halle institution in Germany and ended as Professor of German in the University of Pennsylvania.

Returning to Muhlenberg's extended visit in Lancaster 1769, one of his last chores was to draft a call to Pastor Helmuth. Although the congregation had on May 21 approved him as pastor and he had been in their midst all summer, in Muhlenberg's estimation J. H. C. Helmuth was not officially the pastor until a properly worded call was signed and issued. The call as composed by Muhlenberg closed with these paragraphs:

We grant him herewith, for his bodily support and maintenance, the salary stipulated, namely (1) a respectable, healthy and free parsonage for himself and family (2) a vegetable garden, adequate stable, and ten cords of firewood a year (3) 25 pounds currency every quarter, or at the close of every quarter of a year, and (4) the customary perquisites.

The above instrument of vocation we confirm as a whole and in all its parts, wishing our pastor, in his office, much fruit and blessing and many sheep and lambs which the Chief Shepherd has purchased with his own precious blood.

The following members of the Church council affixed their names to the document: Adam Simon Kuhn, Ludwig Lauman, Gerhard Brenner, Michael Hubley, Vitus Miller, Daniel Rody, Christian Liebe, Christian Schmid, Friedrich Roemle, Nicholas Ridenour, Michael Schindel.

Having written a constitution for Trinity Church, drafted a call to Pastor Helmuth and busied himself with visiting, counselling, and preaching, Rev. Muhlenberg delivered another farewell sermon to his Lancaster friends, using as a text Ephesians 6:10-17. On the next day he departed for Philadelphia by way of Reading where he met Pastor Helmuth enroute to Lancaster to officially begin a harmonious and profitable ten year pastorate in Trinity Church.

When Pastor Helmuth assumed his duties in Trinity Church he found that there was a debt of 1000 pounds, Pennsylvania currency, which had been incurred in the erection of the church. That he considered the reduction of this debt to be of supreme importance is evidenced in his report two years later when he wrote that the debt had been reduced to 500 pounds by means of pew rents and collections. He took occasion to praise the congregation for depending upon its own resources, without applying to other sources for aid. In the spring of 1771 he expressed the hope that they would be able to pay the remainder of the debt by the following spring.

Another problem which faced Pastor Helmuth early in his Lancaster ministry was the matter of a new organ. Many members had long expressed a wish to acquire a larger and better organ as the one then in use had been built in 1744 and had served in the original stone church, then placed in the brick church when it was dedicated. After the subject was considered by the church council, it was laid before the congregation on July 21, 1771 with a resulting resolution that the church officers should at once open a list for contributions. That subscription list in the church archives contains 321 names with sums pledged from 25 pounds down to 2 shillings, 6 pence. The response was so liberal that Messrs. Adam Simon Kuhn, Louis Lauman, Michael Hubley and Rev. Helmuth were appointed a committee to superintend the building of an organ. The committee did not have to go any farther than the Moravian village of Lititz to find a skillful organ builder by the name of David Tanneberger. That was his name and so it appears in Moravian Church records, but at some time during his Lititz residency, he adopted the shorter name of Tannenberg.

That David Tannenberg was a craftsman of no mean ability is manifested in the fact that he built forty one organs between 1756 and 1804 for churches in Pennsylvania, New York, Maryland, Virginia and North Carolina. The instrument which Trinity Church commissioned Tannenberg to build in 1771 or 1772 was not delivered until 1774.

From Sept. 27 through the 30th 1772 the Pennsylvania Ministerium convened for its 25th convention in Trinity Church at which time Rev. Henry Melchior Muhlenberg made his last visit to Lancaster. Before the first business session, the delegates had "a dinner or rather a feast" as guests of the "honorable Church Council of Lancaster." Muhlenberg in his journal made the following comment about the meal:

Several honored members of the Church Council graciously and pleasantly waited on table, and the repast was partaken of in pleasant harmony with thanksgiving to God. During the meal nothing was heard of religious disputes or opinions; but they were all healthy, gifted with good appetites and benevolence, had one heart and one stomach, and felt that God had satisfied them with pleasure.

During Patriarch Muhlenberg's attendance at this meeting of the Ministerium, his work in Philadelphia was taken care of by his youngest son, Gotthilf Henry Ernestus who had just returned to the parental home after seven years of ministerial education in Germany. The opening sermon of the 1772 meeting of the Ministerium was given by the elder Muhlenberg on the text Matthew 10:32 and the closing address was delivered in English by Rev. Anders Goeranson, Swedish pastor from Philadelphia.

When the Ministerium met in Philadelphia in 1773, we read from the minutes of that meeting that "A letter handed in by the honorable Church Council in Lancaster was read in which request is made that the Synodical meeting be held in Lancaster in 1774, because their new organ would then be finished and played for the first time." The request being favorably acted on, Ministerium did indeed meet in Trinity Church in September of 1774; but of that meeting no record was preserved. Neither is there any note in parish records which tell of the consecration or dedication of the Tannenberg organ. Further, at that time Lancaster had no newspaper, German or English to chronicle daily happenings. It seems strange that the old church records omit any mention of the completion of the new organ, for certainly it was an important event in Trinity's church life. However, fortuitously there is this reference to Trinity's organ in the congregational diary of the Lititz Moravian Church:

Dec 27, 1774 - To-day the organ lately built by Brother Tannenberg (it has twenty stops) for the Lutheran Church in Lancaster was consecrated. Dr. Adam Kuhn was here several days ago to ask that our trombone players might assist in this occasion. Accordingly five brethren with trombones and hautbois (oboes) started early this morning and took part in the tunes at two preaching services.

Therefore, lacking any other information we know definitely that the Tannenberg organ was consecrated to its proper use on the day after Christmas 1774 and that members of the Lititz Trombone Choir assisted in the services on that day.

Also, there is no clear account in Trinity records of the cost of the Tannenberg organ, and Mr. William Armstrong in his excellent book on Tannenberg ("Organs for America") failed to satisfy one's curiosity in this respect. He was able from his research to give the cost of other organs which came from the shop of the Lititz organ builder. The one of fifteen stops in the German Reformed Church in Lancaster cost 250 pounds, the one for Christ Lutheran in York cost 355 pounds while the largest instrument which Tannenberg fabricated for Zion Lutheran Church in Philadelphia cost 1500 pounds.

From one other source we have data about the Trinity organ. It is from a

letter written by Lieutenant Thomas Anburey of the Army of General Burgoyne. This British officer, captured at the Battle of Saratoga was taken as a prisoner to Charlottesville, Virginia and during a pause with his captors in Lancaster, visited Trinity Church, heard the organ and left this interesting, if not altogether accurate description. Excerpts from his letter dated December 17, 1778 follow:

The organ is reckoned the largest and best in America. . . It was built by a German. . . he made every individual part with his own hands; the organ has not only every pipe and stop that is in most others, but it has many other pipes to swell the bass, which are of an amazing circumference, and these are played upon by the feet, there being a row of wooden keys which the performer treads on. I do not recollect ever seeing an organ of this construction, except those of the Savoy Chapel and St. Paul's; . . . the man who showed the instrument played on it, and the effect of these keys was astonishing, it absolutely made the very building shake. . . I shall tell you it cost two thousand five hundred pounds sterling: to you who are so musical, what a treat would it be to be here a few hours only. . .

In Lititz Moravian history, David Tannenberg is credited as the fabricator of the cases for his organs as well as being the builder of the instruments. In the case of the organ in Trinity Church, recent delving in parish records indicate that Peter Frick, native of Germantown was commissioned to make the highly ornamented cabinet for 160 pounds. Frick for several years worked as a joiner in Lancaster and on November 21, 1770 was married to Barbara Breidenhardt by Trinity's pastor, Rev. J. H. C. Helmuth.

Before dismissing Lieutenant Anburey's letter, his note that the organ in Trinity Church cost 2500 pounds cannot be accepted as being factual. Even making allowances for the cost of the Frick case, the cost of the Trinity organ would have cost almost 1000 pounds more than the organ in Zion Church, Philadelphia, which instrument was considered to be the masterpiece of the Lititz organ builder.

While nothing remains of the working parts of the Tannenberg organ, the Frick organ case has been preserved and is today the central section of the present organ cabinet. Moreover, the pipes in this same section which were once speaking pipes but are now mute occupy the same positions in which Tannenberg placed them two hundred and six years ago.

September 1774, besides being the month that the Pennsylvania Ministerium met in Lancaster without leaving a record of its proceedings was also the month that the First Continental Congress met in the State House in Philadelphia. That year and succeeding years were fraught with momentous events. The year 1775 witnessed the first testing of colonial soldiers at Lexington, Concord and Bunker Hill. It was truly "a time that tried men's souls." Ministerium made no effort to assemble in that year. On July 4 of the next year – 1776 – delegates from the thirteen American colonies meeting as the Second Continental Congress brought forth as a result of their debates the immortal Declaration of Independence.

Trinity Church records elicit little information relative to the Revolutionary War as it touched congregational life. We may be sure of one thing and that is that the bell or bells which hung in the small steeple of the old stone church rang out the glorious news of American Independence when that exciting information reached Lancaster several days after July fourth 1776.

In February 1775 Pastor Helmuth wrote a letter to someone in Germany in which he described the state of affairs in America. The contents of the letter clearly indicate that Helmuth was wholeheartedly in sympathy with the cause of the colonists. A paragraph from a copy of the letter preserved in the library of the Philadelphia Seminary follows:

Throughout the whole land great preparations are being made, and all is under martial law. The enthusiasm that manifests itself under such dark circumstances is indescribable. Where a hundred men are desired, many more than that number immediately appear, who when, because they are not all needed, are turned back, to their own great dissatisfaction. In my own slight acquaintance with history I know of no parallel state of affairs. Regions of which one was obliged to believe that it would be years before the people freely gave of themselves in martial matters, as soon as the news of the first clash at Lexington was known, became very warlike in a few weeks; Quakers, Mennonites, etc. exercised themselves in drill with the rest.

That Mennonites and Quakers participated in military drill during the Revolutionary War is to be doubted, as the adherents of those sects while not pro-British were unalterably opposed to war, it being part of their doctrinal tenets.

On the other hand, there is no doubt whatever that the sentiment of the members of Trinity Church was on the side of Independence. Practically every man of Trinity Vestry was involved in some manner in the war effort, some holding very trustworthy offices. Dr. Adam Simon Kuhn, who lies buried on the Duke street side of the church was a member of the Committee of Correspondence. Twenty six members of Trinity Church, all of them accredited as veterans of the war, were buried in Trinity Cemetery.

In September 1777, General Washington's army was defeated at the Battle of the Brandywine; and Continental Congress fled to York, stopping briefly at Lancaster. Simultaneously, the Supreme Executive Council which was the governing body of Pennsylvania left Philadelphia in the hands of the British and moved to Lancaster where they deliberated from October 1, 1777 through June 20, 1778.

The presiding official – in essence Governor – of Pennsylvania at this time was Honorable Thomas Wharton who had the high sounding title of "President of the Supreme Executive Council of Pennsylvania and Commander-in-Chief of its forces." On May 23, 1778 this patriot who had only assumed the newly created office of "President of Pennsylvania" on March 5, 1777 departed life suddenly in Lancaster "of an attack of quinzey." On the following day funeral services of President Wharton were conducted with interment within the walls of Trinity Church. From official colonial records as found in the Pennsylvania Archives, the details concerning the Wharton obsequies are extracted and here

set down:

The following orders were adopted

That the body be enclosed in a double coffin and interred in the Evangelical Trinity (Lutheran) Church in this borough, the Elders and Vestry of the Church having politely requested that it might be there interred

And that the procession be as follows: The Military under the conduct of Colonel Gibson. – Clergy. – Physicians. – the Corpse, covered with the pall. – The pall supported by six members of Council. – His Excellencies' three sons and his brother. – The Honorable Vice President, attended by the Secretary, on his left hand. – The remaining members of the Council. – The State Treasurer and the Judges of the Supreme Court. – The delegates of the State in Congress, who may be in the borough. – The Honorable Speaker of the House of the General Assembly. – The clerk of the House on his left hand. – Members of the House of the General Assembly. – Doorkeeper of the Council, and of House of Assembly. – Corporation of the borough, and the magistrates of the county. – Coroner and prothonotary of the county. – Gentlemen of the law. – Officers of the Army and Navy. – Citizens.

The order of the military was as follows, to wit. Two sergeants with arms reversed. – Lieutenant and ensign. – Band of Music. – Fifes and Drums. – Soldiers in four divisions; ten deep; Arms reversed. – Captain of the Company.

In the official records of the Wharton obsequies we read further that as the corpse was brought into the street, from the house which Wharton occupied and placed on the bier, a signal was then made from the cupola of the Court House in the square by letting fly a flag which announced to the gentleman who commanded the artillery that the procession was to begin. The guns began to fire, "which continued to do so during the procession, firing 44 guns."

Slected as a place of sepulture for the body of President Wharton was space beneath the brick floor of the church in front of the pulpit which location in the present arrangement of the sanctuary may roughly be described as being midway in the nave and somewhere to the right of the center aisle.

In 1907 Dr. John W. Jordan spoke in Lancaster and referred to the "journals of a local chronicler of events transpiring in Lancaster" in 1777. The funeral of President Wharton was noted in this manner:

May 24–Sunday 4 p.m., the funeral of President Wharton took place. Coffin with remains borne by several members of the Council to the Lutheran Church, placed in another box and interred in a grave which was walled. No singing or speaking, but during the procession the cannon were fired 42 times in outskirts of the town, and afterward discharge of small arms three times.

Regretfully, the writer of the above is not known. In the records of Trinity Church there is not one word which refers to the burial of President Wharton. As the journal entry notes that there was no speaking, it follows that the only part which Pastor Helmuth may have had in the proceedings was a brief committal service. Wharton was of Quaker stock but the Lancaster Quakers did not offer their services or suggest a place for burial, according to Christopher Marshall, the Philadelphia diarist who was then living in Lancaster

In 1779 Justus Christian Helmuth was marking his tenth year as pastor of Trinity; and on a certain day in May of that year he wrote to Patriarch Muhlenberg that he had a desire to be more closely associated with him, which would mean his removal to the Philadelphia area. He further suggested that he would be willing to exchange with Rev. Henry Ernestus Muhlenberg, who was then assisting his father who was still the nominal head of the so-called United Congregations (Philadelphia, Providence or Trappe and New Hanover). Much disturbed by the wishes of Rev. Helmuth to leave Lancaster, laymen Ludwig Lauman and Michael Hubley were dispatched to visit Rev. Muhlenberg to voice their objection to the departure of Rev. Helmuth. "They insisted that Mr. Helmuth must not be called away from their congregation, inasmuch as the congregation had been living in peace and harmony with him (Helmuth) for the last ten years." Unfortunately the protestations of the Lancaster men had no effect. On May 25 Rev. Helmuth was elected second pastor of St. Michael's and Zion Church in Philadelphia, which was followed by a prompt acceptance. From then until his death in 1825 Doctor Helmuth had a notable career as preacher, university professor and writer of many hymns and anthems, none of which have found their way into present day hymnals.

One of Pastor Helmuth's successors at Trinity (Dr. J. E. Whitteker) wrote this summation of the work of Helmuth in Lancaster.

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 children flocked by the hundreds. After Kinderlehre, at five o'clock, he invited the children to the schoolhouse, where he read them short stories, extracts from good books, and the like; and then he preached the 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 visitation of the sick. In addition to this he preached every four or five weeks in Middletown, revived the parish school there, and appointed the schoolmaster to read a chapter of Arndt's 'True Christianity' every Sunday morning and to catechise the children in the afternoon. 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 1500 people, it had fifty seats less than were necessary for the membership.

TRANQUILLITY IN TRINITY

1780 - 1815

Rev. Gotthilf Henry Ernest Muhlenberg, D.D.

In the months following the departure of Dr. Justus Henry Helmuth from Lancaster, the members of Trinity had the benefit of ministerial services from Rev. Christian Emanuel Schultze of Tulpehocken and from Rev. John Christopher Hartwick who at this time was circulating in eastern Pennsylvania in search of a pastorate but who eventually returned to New York State where he had begun his American ministerial career and where he remained to the close of his life. He founded Hartwick College.

In 1780 the War for American Independence was still front page news but the seat of the conflict was no longer in the north but had moved to the southern colonies. Nevertheless the war's effect was being felt in Pennsylvania as well as in all of the colonies. Especially did the war have its impact on the economic situation due to the decline in value of the money issued by Continental Congress and also by the emission of additional paper money by the several colonies, which also declined far below its face value. The result was a general derangement of trade and finance. In 1777, Trinity Council, in view of high living costs had raised the salaries of Pastor Helmuth, the schoolmaster and the organist. To the pastor's salary was added 50 pounds, "the same to hold good as long as the hard times last."

Also, the winter of 1780 was weatherwise one of the severest recorded in American annals, to the extent that there was little or no travelling. With utter disregard for perilous travelling conditions, on January first and second of that hard winter, Gotthilf Heinrich Ernest Muhlenberg, youngest son of the Patriarch appeared in the pulpit of Trinity Church and preached sermons which must have given entire satisfaction to the congregation for on January 7 a call came to him from the vacant congregation. He accepted and promised to preach his introductory pastoral sermon on Sexagesima Sunday. However, from his father's journal we learn that on February 4, son Henry was still at New Hanover "because the road to Lancaster was not open and the wagons could not get through to get his effects". Not until March 7 were G. H. E. Muhlenberg and his family able to reach Lancaster. Once situated here, the twenty six year old Muhlenberg did not lose any time in beginning pastoral activities. Writing to his father on March 29, he said that he took on sixty young people for instruction during the day and also was instructing a number of adults and married people in the evening. All of these persons continued their instruction during the remainder of the year and into the next year, and only on Good Friday 1781, after they were thoroughly grounded in Christian doctrine did Pastor Muhlenberg confirm 75 young people and eleven adults.

In the same year, at the annual convention of the Ministerium in Philadelphia, Rev. G. H. E. Muhlenberg was elected secretary of the body, indicating that his abilities were already impressed upon the minds of his fellow ministers. At the next convention, again held in Lancaster, the Muhlenbergs, father (in absentia) and son together with Helmuth, were appointed a committee to prepare a new Hymn Book, as up to this time the only available hymnal was the Halle Hymn Book which was imported from Germany as needed. The new hymnal, authorized by the Ministerium which was finally published in 1786 served as the official German hymnal of our denomination until 1849. Not only was the Lutheran Church in America dependent on Halle for hymn books; but devotional literature, Bibles and Testaments were also supplied by the German institution. As an example of the manner in which Pastor Muhlenberg ordered books from overseas, we read in the journal of his father that on a March day in 1784 he ordered through his father 314 Bibles, 106 Testaments, several hun-

dred copies of small pieces to give as gifts to children on occasion, some theological books and Greek testaments." At the same time, Ludwig Lauman, active vestryman and a Lancaster shopkeeper placed his own order for 100 copies of Arndt's "Wahres Christenthum" and 767 Bibles.

Two letters of Pastor G. H. E. Muhlenberg, written in 1785 to his father give us a very good idea of his aims, his purposes, and his devout nature. Excerpts of the first letter written on February 7 from Lancaster follow:

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 made known; and the baptism of children, which in this congregation almost always takes place at the residence of the parent, or at the parsonage.

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.

During the year I did 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 the second letter, written on April 2, he expresses his concern for the catechumens under instruction.

Toward 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. 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. As for myself, the instruction of the young is my most delightful labor.

In his "Amts-Journal" (Official Journal) Pastor Muhlenberg indicated how anxious he was to be of benefit to his congregation as well as to the community. 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, and by establishing a congregational library. He was persuaded that a reading congregation would be better qualified to understand his sermons.

The outstanding activity in Trinity Church in 1785 was the decision of the congregation to erect a church steeple, if funds could be raised. The estimated cost was 1500 pounds and a goodly sum was procured from 210 subscribers toward the project. Still to be seen in the church archives is the subscription list which bears the names of leading citizens, many of them non-Lutherans. Appointed to the building committee were Bernhard Huble, Matthias Slaugh, Jacob Krug, Valentine Breneisen and Melchior Rudisill. George Lotman was engaged as mason and Frederick Mann was hired to do the carpenter work. The work went forward, and the foundation walls, seven feet thick and in some places sunk to a depth of seventeen feet were raised and then covered over before winter set in. When spring came (1786) work was resumed and the walls

were raised to a height of 85 feet. Already the amount of money expended to build the tower and steeple was 1100 pounds. Because of the miscalculation of the cost, decision was made to delay further work on the tower.

Pastor Muhlenberg had one very absorbing interest apart from his church vocation and that was the study of nature, particularly in the realm of botany. Even as early as 1783 we learn from his father's journal that he was visited in Lancaster by "deputies of His Imperial Majesty of Austria to see his collection of botanical and mineral specimens which he had collected in hours of recreation. The deputies exhibited such pleasure in seeing it that they gave him a present from His Imperial Majesty, namely a rare marble." In 1785 he was made a member of the American Philosophical Society. To the end of his life he continued his great interest in botany. More of this will appear later.

Again quoting from Muhlenberg Amts Journal, we learn that in 1786 there was an increased attendance upon the means of grace and that the friendship and love between pastor and people was growing stronger. The pastor was also led to commend the increasing liberality of members with their money.

Indication that Pastor Muhlenberg's status in scientific and churchly circles was on the ascent was proven when Princeton College in 1787 conferred on him the degree of Doctor of Divinity. Henceforth we will write of him as Doctor Muhlenberg.

At this time it seems germane to give attention to certain very definite ideas which Doctor Muhlenberg had regarding the place of the church in the community. For one thing he was most anxious to cultivate among his parishioners a proper appreciation of the German church and its native tongue. While he seldom, if ever, preached in English he intuitively realized that Lancaster would not always be a German community and that the German vernacular would not always be the language of the street and of his beloved church. Once he confided in his diary "I must apply myself more to the English language, so that if necessary, I may be able to preach or speak it fluently." He regretted when many young men of his congregation married women of English families because too often they were then lost to the Lutheran church.

One early church custom which had been discontinued was the baptism of children in the church. To restore the old practice he insisted "that children, whenever possible, should be baptized in church." Hoping to impress on the entire populace that the church was a vital part of the community, he instructed the sexton to ring the bells immediately before the opening of a service for not less than fifteen minutes.

In 1787 the Pennsylvania State Assembly passed an act incorporating "The German Lutheran Congregation in and near the Borough of Lancaster in the State of Pennsylvania." Named in the act as being the incorporators were "Reverend Henry Muhlenberg, the present pastor of the said congregation; Bernard

Hubley, Ludwig Lauman and Michael Hubley, the present trustees; Matthias Slough, George Mosser, Jacob Krug, George Adam Lindenberger, Michael Musser, Christian App, John App, John Hubley, Paul Zantzingler and Michael Rudisill, the present Elders; Ludwig Heck, John Blattenberger, Michael App, Charles Heinitsh, Stophel (Christopher) Hager and John Burg, the present Church Wardens." Signed by Thomas Mifflin, Speaker, it was enacted into law on March 5, 1787.

Five days after the incorporation of Trinity Church became legal, a charter was granted by the Legislature of Pennsylvania for a college in Lancaster. This charter also bore the signature of Speaker Mifflin. The names of forty six trustees appeared in the text of the charter and of this group seven were Lutheran ministers, seven were Reformed ministers, one was a Moravian pastor and one was a priest of the Roman Catholic Church. The remainder were all men of intellectuality and influence. "From a profound respect for the talents, virtues and services to mankind in general, but more especially to this country, of His Excellency Benjamin Franklin, Esquire, President of the Supreme Executive Council" the new college was named Franklin College.

While the beginning of Franklin College may not be thought of as being an integral part of the history of Trinity Church, the college and the church were closely related for many years. It was on December 11, 1786 that Colonel Adam Hubley, member of the congregation and then serving in the Pennsylvania Assembly, presented a petition to the Assembly from "the trustees of the German College and Charity School to be established in Lancaster." While all of the petitioners were from Philadelphia, two of them had close ties with Trinity Church. One was Dr. J. H. C. Helmuth, former pastor and the other was General Peter Muhlenberg, brother of Pastor Henry E. Muhlenberg. From the petition which included a "General Plan of the College" we excerpt the following clauses:

A number of gentlemen of this commonwealth, having taken into consideration the necessity and advantage of diffusing literature among their German fellow-citizens, have come to a determination to establish a German College and Charity School in the borough of Lancaster. They have been led to make choice of this place from its central and healthy situation, the character of its inhabitants, the conveniences with which students of every description may be accomodated with board and lodging, and the probability that the necessary buildings may be immediately procured and at a moderate expense.

The design of the institution is to promote an accurate knowledge of the German and English languages, also of the learned languages, of mathematics, morals, and natural philosophy, divinity, and all such other branches of literature as will tend to make good and useful citizens.

It is proposed that this institution shall be put under the direction of forty trustees, fourteen of who shall be chosen from the Lutheran and fourteen from the Reformed Churches, the remaining trustees to be chosen indiscriminately from any other society of Christians.

On June fifth 1787 at a meeting of the trustees of the budding college held in the Lancaster County Court House, Dr. Henry E. Muhlenberg was elected Principal and Rev. William Hendel (Reformed) as Vice-principal. Rev. Frederick V. Melsheimer (Lutheran) was selected as Professor of Latin, Greek and German

languages, Mr. William Reichenbach as Professor of Mathematics and Rev. Joseph Hutchins (Episcopalian) as Professor of the English language and Belles Lettres.

The next day Trinity Church was the scene of the dedication program of Franklin College. Actually there was no building to be dedicated but the official printed program was titled "ORDER/ of/ Procession and public worship/ to be observed in the/ DEDICATION /of/FRANKLIN COLLEGE/ in the Borough and County of/Lancaster". From several sources we have been able to recreate a clear picture of the entire proceedings which were interesting and dignified. On the great day, the clergy of the Reformed Coetus, and the Lutheran Ministerium together with the trustees assembled in the Court House and from there proceeded two by two to Trinity Church for the dedication program. Rev. Caspar Dietrich Weiberg, pastor of Race street Reformed Church in Philadelphia opened the service "with an excellent prayer, suited to the occasion." Afterward Doctor Henry Muhlenberg "delivered an elegant discourse in the German language in which he recommended in strong terms, the necessity of human learning to his German fellow-citizens." This was followed by an address in English by Rev. Joseph Hutchins, rector of St. James Episcopal Church in Lancaster. "Several odes composed and hymns chosen for the occasion, in German and English were sung (accompanied with the organ) in a manner that pleased and affected everybody." Dr. Benjamin Rush, eminent Philadelphia physician who attended the dedication in his capacity as a trustee wrote in a letter to his mother-in-law, Mrs. Richard Stockton: "It was to me one of the highest entertainments I ever enjoyed in my life. I enclose you a copy of the odes and hymns sung upon the occasion. The Odes were composed by the Rev. Mr. Helmuth." The program was concluded with "a well adapted prayer" by Rev. John Herbst, Moravian pastor in Lancaster.

Benjamin Franklin did not attend the dedicatory exercises of the college named in his honor but did contribute 200 pounds to help get it started. More than one historian has erroneously declared that Doctor Franklin was present in Trinity Church on June 6, 1787; but there no longer need be any doubt of eighty one year old Franklin's movements on that day. We know where he was.

Franklin was a delegate from Pennsylvania to the momentous Constitutional Convention which convened in Philadelphia on May 25 and elected General George Washington as presiding officer. Franklin, therefore, was absorbed with delegates from the thirteen States in the task of forging a Federal Constitution. On June 6, the day that Franklin's name was being bestowed on the new college, that revered gentleman was entertaining General Washington in his Philadelphia home. From Washington's diary for June 6, 1787 we extract his terse entry for that day "In Convention as usual. Dined at Doctor Franklin's and drank Tea there. After which retired to my lodgings and wrote letters to France."

Three other trustees of Franklin College – George Clymer, Thomas Mifflin and Robert Morris – were not present for the opening of the college because they too were delegates to the vitally important convention.

Dr. Henry Muhlenberg did not keep his aging father too well informed about the beginning of Franklin College and the reason may be that Father Muhlenberg criticized his son on occasion for dabbling too much in affairs outside his vocation. The elder Muhlenberg confided in his journal “If the undertaking (Franklin College) is of God it will come into being despite many difficulties. On the other hand, if it is only of man, it will not succeed.” Another time he wrote “The proposed Franklin High School causes me many disquieting thoughts although I have no hand in the matter.”

However, General Peter Muhlenberg, brother of Henry and also a trustee, on his return to Philadelphia from Lancaster following the dedication, stopped at the parental home in Trappe and gave the father first hand information relative to Henry and his relation to the new institution of learning. Unfortunately, Father Muhlenberg never had the opportunity of hearing from Henry’s own lips intimate details concerning the college; for Henry did not visit his old home all of the summer of 1787 although his father’s health was precarious. On October 7, 1787 Doctor (University of Pennsylvania conferred the degree of D. D. in 1784) Henry Melchior Muhlenberg died at his Trappe (New Providence) home at age seventy six. The funeral was held on the tenth with interment in the adjoining cemetery.

Before dismissing the subject of Franklin College it seems in order to state that the institution continued as a joint effort of the Lutheran and Reformed Churches until the middle of the nineteenth century when by an amicable arrangement, Franklin College continued under the aegis of the Reformed Church while the Lutheran Church withdrew its collegiate interest from the Lancaster institution to become part of Pennsylvania College at Gettysburg which subsequently was named Gettysburg College. In 1853 by reason of a merger with Marshall College of Mercersburg, the Lancaster institution became “Franklin and Marshall College.”

In 1788, renewed interest was shown in the completion of the building of Trinity’s tower and steeple, the erection of which had been halted in 1786 because of rising costs. In this year, Mr. Bernard Hubley, member of council was allowed the sum of five pounds (approx. \$24.33) for a trip to Philadelphia to view church towers there and “to consult with intelligent workmen”. Not until 1791 was anything further done. In January of that year, councilman John Miller was ordered to get an estimate of the cost to complete the tower and steeple. Resulting from Mr. Miller’s endeavors there came from Philadelphia, Mr. William Colladay and son Abraham, master carpenters, to appear before the church council with a model of the tower and plans to complete the same. Messrs. Colladay’s plans being accepted, a committee consisting of John Hubley, Michael Moser and John Miller, was selected to go forward with the project. Finally in Decem-

ber 1791, the following agreement was confirmed with the Philadelphia carpenters:

The committee appointed by the Corporation of the Lutheran Congregation in the Borough of Lancaster to confer with Messrs. William Colladay and Abraham Colladay on the subject of building and completing the steeple of the Church of the said congregation have agreed with the said Messrs. Colladay that the bill for materials, lumber and scantling for the said steeple be immediately made out to them, that such parts of the scantling and stuffs as are necessary to be got in Philadelphia, the said Messrs. Colladay shall procure and the other parts shall be procured by the Congregation in Lancaster. That the said Messrs. Colladay shall go to work with such a number of hands as they think necessary in the beginning of next spring and in the course of next summer build and erect the said steeple in a good, durable and workmanlike manner agreeable to the plan now produced. And as the building of the steeple is of such a nature as makes it impossible at this time to agree with Messrs. Colladay on the exact price of their work, it is agreed that the same shall remain until the same is finished and that they shall be paid for it, what it may reasonably be worth, taking into consideration the time spent thereon and the expense of workmen.

From the date of the above agreement until the steeple was completed, much discussion went on in the meetings of Council relative to the unfinished tower and steeple. At one meeting, Mr. Bernard Hubley urged the elimination of one story of the steeple, in order to reduce the cost. Dr. Muhlenberg seconded the suggestion but when the question was put to a vote, surprisingly only Mr. Hubley voted AYE whereupon Dr. Muhlenberg congratulated the members of council on their spirit to finish the job as planned.

Lancaster at this time had many public houses which were little more than drinking places. In an effort to stem the tide of more such places, Dr. Muhlenberg and Rev. Hendel of the Reformed church on the last day of December 1790 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 was undoubtedly much drinking in those days, and in speaking of the many and heavy bills incurred in building the steeple, Dr. Muhlenberg complained of the unnecessary expenditure for wine and gin demanded by the workmen.

In April 1792 the question was raised as to the advisability of again going forward with the steeple project. Without hesitation, the unanimous decision was, that regardless of rising prices, the work begun 'bravely in the name of God' should go forward. Accordingly, Messrs. Colladay with their workmen were summoned to proceed according to their proposed plans. Putting up their scaffolds, they then worked from spring until December in which month the work again stopped completely. In 1793 the carpenters did not put in an appearance and only in August 1794 did they again return to Lancaster. Minutes of Council do not state why the work was delayed for a year and a half but the inference is that increasing costs of Trinity's outstanding architectural feature was proving to be burdensome. This is at least implied from a minute which tells of

loans "for paying off the debts of our tower" and of the appointment of "young members to gather a collection to pay for the bell and belongings on the tower."

From the time of resumption of work on the steeple in 1794 the work was carried through to completion.

On the fifth of September the carved wooden figures representing the Evangelists were put in place on the four corners at the base of the steeple and on October 30 a metal ball which was large enough to hold 85 gallons of water was placed above the highest point of the spire, just below the weather vane.

Concerning the figures of Matthew, Mark, Luke and John, extensive research by many historians through the years has failed to ascertain the identity of the wood carver who was responsible for these specimens of expert craftsmanship. Each one of the statues, according to wood experts, is made from a single piece of Pennsylvania white pine, with the exception of the arms which were made separately. Certain knowledgeable persons have expressed an opinion that these carved figures are from the hand of William Rush, eminent Philadelphia wood carver but lacking factual information they cannot be attributed to him. It is interesting to read in the old minute book of Vestry that there was much debate while the steeple was in process of erection whether URNEN or FIGUREN would be placed at the base. Doctor Muhlenberg made a special trip to Philadelphia to confer with the Colladays concerning the problem; and only after his return did the Vestry vote in favor of the images (FIGUREN) as they are called in the records. The figures were placed in the following order; St. Matthew at the north-east corner, St. Mark at the south-east, St. Luke at the south-west and St. John at the north-west. Dr. Muhlenberg expressed their positions in this manner; they were arranged according to the path of the sun, from the rising to the setting, beginning with Matthew as the first in the east and ending with John as the last in the west.

Upon completion of the steeple the bells of the congregation which had been ringing out their invitations to worship from the old stone church were placed in Trinity's graceful steeple. There was plenty of room and to spare for the historic Ephrata bell and Trinity's own 1768 bell.

Before leaving the subject of the steeple, some information concerning the cost of Trinity's church as finished by the Colladays deserves some attention. The bill from Messrs. Colladay for work alone amounted to 1985 pounds, 1 shilling, 1 pence, and with the cost of materials reached a total of 2570 pounds, 17 shillings, 2 pence. Much of the needed material was purchased and handcrafted in Lancaster as numerous preserved bills attest. On November 19, 1795 Mr. William Colladay met with the church vestry and explained in detail his itemized bill. He also stated that he had given the bill to four of Philadelphia's most esteemed architects and builders — Matthew Sadler, James Pierson, Robert Allison, John Smith — for their inspection. All of the mentioned persons considered the amount of the bill to be reasonable. Altogether satisfied with the finished work as well as with the bill as submitted, Vestry "Resolved with all earnestness, and



*Holy Trinity Lutheran Church as it appeared 1794–1854.
The present vestibules were added in the latter year.*

joy, to pay off this considerable debt as soon as possible." True to the resolve of the councilmen the bill was paid in full, although in thus doing the honorable thing, the congregation incurred a heavy debt which was only cleared by means of a lottery years later. Without doubt, the Trinity steeple was the pride of the congregation and of the city; and after all the travail that the congregation went through to bring it to completion, they were going to make sure that it would be protected. To the schoolmaster was given the key to the church, which was not to

be transferred to any person unless accompanied by a member of the church council; and no one was permitted to smoke a cigar in it or to enter it at night without a well protected lantern and not at any time with a bare light.

With the completion of the tower and the placing of Trinity's bells therein, there appeared to be no further use for the original stone church whereupon it was sold to Michael Gundaker for 50 pounds 5 shillings. (approximately \$147.22)

During Dr. Muhlenberg's tenure, numerous rules and regulations were promulgated covering all phases of church life. Here are a few of the rules governing meetings of the council.

All members of the church council shall appear punctually. Who neglects it without sufficient reason shall pay one shilling into the poor fund of the congregation.

Should the president and vice-president remain away at the same time they shall pay 2 pence 6 shillings.

Every meeting is begun and closed with prayer.

Every member has the freedom to hand in points on matters, articles or topics which he wishes to be considered and talked over.

The president or vice-president reads every point aloud and the members speak on it standing.

The speaking shall be in the German language unless permission is given by a majority of those present to speak in another language.

New regulations too, relating to pew rents were put into effect. Every member who desired to enjoy the privileges of the congregation was required as soon as he or she was of age to apply for a pew ticket and pay for it. Any member who was poor received a pew ticket free. Further, a member could not be buried in the church cemetery unless his or her rent had been paid.

Trinity Church never neglected its poorer members. The special duty of the Armenpfleger (Guardian of the poor) together with the deacons and the pastor was to look after the needy who required assistance; and in the records are numerous orders on the treasury for the benefit of the poor, all of them in the handwriting of Dr. Helmuth and Dr. Muhlenberg.

The church school which had its beginning in 1748 was never forgotten although after the retirement of Jacob Loeser, the first schoolmaster, some difficulty was encountered in finding an effective teacher until in 1802 Jacob Strine was elected. He served until 1828. In 1795 Doctor Muhlenberg, likely realizing an overemphasis on the German language in the school, made this note in his journal "An English class ought to be added, so that all children may learn English . . . An English school is almost indispensably necessary and could easily be held in the second story of the schoolhouse." It is no surprise therefore to note that when Strine was chosen as teacher, the English language was included as a branch to be taught. Jacob Strine's salary was 20 pounds per annum, 10 cords of wood, half of it hickory, free dwelling in the schoolhouse, use of the schoolhouse, use of the schoolhouse lot, the usual school money, 10 shillings per quarter for day scholars, the rates for night scholars and singing school to be fixed

by himself. 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 also required to play the organ and lead the singing at public worship and at funerals.

In November 1799 Lancaster became the most important town in the Commonwealth of Pennsylvania by reason of the fact that the seat of government was moved from Philadelphia to Lancaster. Never recognized officially as the capital of the state, because of continual bickering in the Assembly, Lancaster, nevertheless, to all intents and purposes, was definitely the capital of Pennsylvania from 1799 until October 1812. The Court House in the square was used for successive sessions of the State Assembly, and from Lancaster, three governors — Mifflin, McKean and Snyder — administered their executive duties.

On the fourteenth of December 1799, General George Washington passed from this mortal life at his home in Mount Vernon, Virginia. Not until the eighteenth did the sad news reach Lancaster. Governor Thomas McKean had only assumed office two days previously so it transpired that his first official communication was a funeral notice addressed "To the Senate and House of Representatives of the General Assembly of the Commonwealth of Pennsylvania." Lancaster, befitting its rank as the capital city put forth special efforts to arrange an impressive ceremony in honor of the death of the nation's first citizen. On January 7 a dignified procession formed at the Court House, moved through several of the streets to the "Episcopal English Church where a short but effecting address and a pertinent prayer were delivered by Reverend Doctor Clarkson." General Edward Hand was marshal of the procession. No memorial service was held in Trinity Church at that time but Prof. F. A. Muhlenberg, son of Doctor Henry E. Muhlenberg recorded the fact that on February 22, 1800, the anniversary of Washington's birth, a service of commemoration was held in Trinity at which time a suitable address was delivered.

While the nation was still in mourning for the passing of Washington, a distinguished Pennsylvanian died in Lancaster. Governor Thomas Mifflin had retired from office on December seventeenth, to be succeeded by Thomas McKean. On the nineteenth of January Governor McKean visited Mifflin who had remained in Lancaster because of his election to the Assembly. After the visit, Governor McKean wrote to his wife: "General Mifflin is very ill . . . I saw him today and staid (*sic*) about an hour with him, he was delirious, totally debilitated and in my opinion can not survive two days." McKean was correct in his judgement of Mifflin's physical condition; for on the following day Governor Mifflin, equally well known as General Mifflin passed from time into eternity.

The "Lancaster Journal" printed the following obituary on January 22, 1800:

Died in this Borough on Monday last at about 3 o'clock A.M. in the 57th year of his age Gen. THOMAS MIFFLIN, — a man who honorably waded

thro' all the perils and dangers of the American Revolution, as a soldier, ably assisted in the first councils of the U. States – was 12 years Governor of Pennsylvania – and at his death a member of the State Legislature.

His remains were this day interred in the burying ground of the German Lutheran Church. The following was the order of procession observed at the funeral: (The order of the procession is omitted)

On the day of General Mifflin's death the State Senate passed a resolution which provided "that the remains of the late General Mifflin be interred at the sole expense of this Commonwealth." In the Senate Journal of January 22 may be read this resolution:

Resolved that to carry into effect the intention of the Legislature, the remains of the late General Mifflin shall be interred at twelve o'clock on Wednesday next, in the burying ground of the German Lutheran Church in the borough of Lancaster, and that the Governor be requested to cause to be erected at or near the place of interment, a marble tablet or monument with a suitable inscription in commemoration of the patriotism and the public services of the deceased.

In Trinity Church on the day of the funeral an address was delivered by Dr. William Smith, first Provost of the University of Pennsylvania, who chose as a text verses 13-17 from the 4th Chapter of Paul's first epistle to the Thessalonians. There may be readers of this history who wonder how it happened that Dr. William Smith, was chosen to deliver the funeral address at the Mifflin obsequies. It is clearly explainable. Charles Smith, a son of Dr. Smith was married to Mary, a daughter of Lancaster's eminent citizen, Hon. Jasper Yeates; and in January 1800 he became ill while at the Lancaster home of his son. Therefore Dr. Smith was available to speak at his friend's funeral, although he had but a few hours on the evening preceding interment to prepare what he would say.

The address of Dr. Smith was printed by W & R Dickson, Printers on Queen street, Lancaster; and it is only from an extant copy at the Historical Society of Pennsylvania that the fact was learned of Dr. Smith's participation in the Mifflin funeral service.

A solemn procession accompanied the mortal remains of General Mifflin to the place of burial which was not in the cemetery, as noted in the legislative resolution but in the narrow yard between the Duke street pavement and the west wall of Trinity Church. There the body of Thomas Mifflin who had served with distinction in the Revolutionary War, was a President of Continental Congress in 1785 and was a signer of the Federal Constitution in 1787 was laid to rest in the presence of many prominent Pennsylvanians of the period. Trinity records are silent on details of the funeral but we may assume that Doctor Muhlenberg had over-all supervision of arrangements. Placed in the west wall of Trinity Church is the tablet authorized by the Commonwealth to perpetuate the memory of Governor Mifflin. It bears this 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

Six months later another patriot who had risen high in the councils of the infant Republic of the United States was buried from Trinity Church followed by interment in the cemetery of the congregation. He was the Honorable Frederick Augustus Conrad Muhlenberg, second son of the Patriarch and brother of Trinity's pastor. Little more than a year before he had taken up his residence in Lancaster, having been appointed Receiver General of the Land Office by Governor McKean. With his removal to Lancaster he was looking forward to a close association with his brother Henry as both of them studied together for the ministry in Germany. By his sudden death, hopes for a renewed relationship with his brother were not to be realized.

The Lancaster Journal of June 13, 1801 gave the public the following information concerned with his departure.

Frederick Augustus Muhlenberg, Esquire, late Receiver General of the Land Office, died at the age of 51 years.

At 11 o'clock on the Tuesday preceding his death, he repaired from his own house to the office of Surveyor-General, to attend a meeting of the Board of Property. He was then in his usual state of high health; but in less than an hour from that time he was suddenly seized with a violent apoplectic fit to which his plethoric habit and extreme corpulence had perhaps predisposed him. This stroke was soon succeeded by two others of greater severity; and within 50 hours of the first attack his dissolution took place.

Thus departed from this transitory scene a man truly estimable in public and private life. He was generous, charitable and benevolent and possessed a sound understanding, cultivated by a liberal education.

Mr. Muhlenberg has left a widow and six children to lament his loss.

Because there is much more to be said relative to the public career of F. A. C. Muhlenberg than was contained in the above obituary, the writer is impelled to add a brief summary of his notable career.

F. A. C. Muhlenberg, born at Trappe, Montgomery County was educated by his father and at the University of Halle, Germany. Trained for the Christian ministry, his work as a pastor began when he was given charge in 1770 of four Lutheran congregations in Northern Lancaster County — Manheim, Brickerville, White Oak and Schaefferstown. In 1773 he accepted a call to Christ Church in New York City. His tenure there ended when the British occupied the city. Returning to Pennsylvania, he assisted his father for several years in pastoral work until 1779 when he left his calling to enter political life. Elected to the Pennsylvania Assembly in that year, in the following year he was selected as Speaker of that legislative body. In 1787 he was President of the Pennsylvania Convention which ratified the Federal Constitution. From 1789 until 1795 he was a member

of the lower house of the Congress of the United States and was chosen as Speaker of the First and Third sessions. Defeated for Congress in 1795 he took up residence in Philadelphia where he remained until picked by Governor McKean for a post in the State Government in Lancaster. Hon. F. A. C. Muhlenberg, during his career as a public officer never lost his zeal for the church, so we may assume that for one year he with his family were regular attendants at Trinity services.

Pastor Henry Muhlenberg himself made the brief notation in the record book of Trinity Church which tells of the death and burial of Hon. Frederick Augustus Conrad Muhlenberg.

“On our cemetery, Frederick Augustus Muhlenberg, formerly Receiver General, my brother, Died the 4th of apoplexy – 51 years, 5 months, 2 days old.”

Subsequently the mortal remains of F. A. C. Muhlenberg were removed to the Muhlenberg plot in Woodward Hill Cemetery.

Again taking up the intimate history of Trinity Church, we find, in searching the records during the first decade of the nineteenth century, items of intrinsic interest.

Accumulating enough money to operate a church one hundred and seventy five years ago was indeed a problem. Free will plate offerings were not enough and in Trinity Church there was heavy reliance on “pew rents” and “minister-money”, which was money collected door-to-door from members in order to pay the pastor’s stipend. The writer knows from personal experience that the custom of collecting for the “preacher’s salary” was prevalent in Lancaster County as late as Nineteen hundred and five. One of the old lists of subscribers in Trinity archives has attached to it some remarks of Dr. Muhlenberg. He wrote:

There must be 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 (the pastor) all the year round, and may always look for his advice and comfort.

The father of a family, who is not a day labourer, ought to do twice as much as the day labourer. 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.

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; for his instruction in dancing, or any other art to be compared with instruction in the doctrine of Christ.

In 1802 the salary of the schoolmaster was raised to 50 pounds a year; and at the same time the school fees were raised to 11 shillings 3 pence. Also, the schoolmaster was given the right to receive a fee of fifty cents at each funeral where he led the singing and played the organ.

In December the council made decision to purchase a stove for the church. For almost seventy years the worshippers in Trinity Church had sat through long services huddled in the warmest clothes they could afford and this was the first effort put forth to bring comfort into the sanctuary. Mr. Robert Coleman, prosperous ironmaster and maker of heating devices, apprised of Trinity's need, presented a stove to the congregation, thus reducing their expenses to some extent for the year.

In council meeting it was not one bit unusual to hear the treasurer report that the congregational treasury was empty. Repeated requests to the State Assembly for permission to conduct a lottery in order to pay off the "steeple debt" were turned down. This led Dr. Muhlenberg to remind the brethren of the council at a meeting in March 1804 that "our congregation has always depended upon God's blessing and in every difficulty came through without outside assistance" and further said that "if we hold together there is no danger that the remaining debt will not be paid off." The depleted treasury however did cause the council in 1806 to disapprove "a collection this year for an institution to train preachers, to send missionaries into distant regions and to keep preacher's widows. . . because in our present situation it is not advisable."

Finally in 1807 the State Assembly approved the petition of Trinity Church for a lottery to raise \$3600. While Dr. Muhlenberg would have preferred some other method of securing funds to pay the debt, he did prepare "Data for the granting of a Lottery to the members of the Lutheran congregation at Lancaster" which presumably was transmitted to the Assembly for their study. Following is the data:

LANCASTER LUTHERAN CHURCH

LOTTERY,

Authorized by the Legislature of Pennsylvania,

To raise a sum of money to defray the expenses incurred by the German Lutheran Congregation in and near the borough of Lancaster.

SCHEME.

6,000 Tickets at 3 Dollars each.

1	Prize of 500 Dollars is	500
1	of 200	200
2	of 100	200
10	of 50	500
20	of 30	600
40	of 20	800
50	of 10	500
2800	of 5	14000

1	first drawn number (blank or prize) after 1000 tickets are drawn,	50
1	do do after 2000	50
1	do do after 3000	50
1	do do after 4000	50
1	do do after 5000	50
1	do when only 500 are in the wheel,	50
1	do do 400	50
1	do do 300	50
1	do do 200	50
1	do do 100	50
1	last drawn numbers, 50 dollars each,	200

2958 Prizes. \$18000
3062 Blanks.

6000 Tickets at 3 dollars each. \$18000

Prizes subject to a deduction of twenty per cent.

Not much more than one blank to a prize; and a single ticket may draw five hundred and fifty dollars.

The prizes will be paid within ten days after the drawing is completed. All prizes not demanded within twelve months will be considered as relinquished in favor of the church.

Tickets to be had of any of the following managers:

George Messersmith,
Benjamin Schawm,
Peter Stindler,
John Gundacker,
Conrad Swartz,
Michael Gundacker,
Christopher Kurtz,
Jonas Metzger,
Leonard Lichholtz,
Henry Swenizels,
John Burg,
Jacob Stahl,
John Hoff,

April 10, 1807. .. tf.

1. The Congregation 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 pounds annually, so that the tuition money can be at half price. The school contains at present 112 scholars, at half price, and 6 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 1800) they have paid, not without great effort

For Roof to the Church	\$300
Principal	875
Other expenses	100
Interest	462
Painting	200

besides the annual expenses of about \$1750 annually.

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

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

The last item in the foregoing list of course refers to the fact that Lancaster was the seat of government of the Commonwealth .

There is no record as to the precise amount of money that Trinity Church obtained through the lottery but it must have been a successful venture for no longer in the reports of the treasurer were the sad words repeated “the treasury is empty.” Definitely, the debt on the tower was cancelled.

Adjourning further interest in such a mundane thing as a lottery, let us look at some of the matters, large and small, that were giving concern to the members of the council and the congregation.

Good Friday, known in former years as “the still Friday” was the day appointed for confirmation. In 1807, with a sudden realization of the solemnity of the day, vestry resolved not to play the organ in the morning “to show that we observe the death of Jesus,” but to permit it to be played during the afternoon confirmation service.

In 1810 the council or vestry as it was now occasionally being called, resolved to add a piece of land to the cemetery as there was little room left in the original burying ground which extended westward all the way to the Duke street pavement. In the addition, the graves 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 side. Also in the new part, there was a place appointed for the burial of all who were interred “without Klang and Gesang”, that is without the tolling of the bell and without singing.

At a meeting of the vestry in June 1813 it was resolved to put a new top – or roof as it was called – on the brick church wall and after some discussion it

was further resolved to use white stone instead of brick. Later minutes indicate that the so-called white stone was native sandstone.

Another decision of the vestry in this year was to allow the secretary for his labors an annual stipend of 5 pounds, free seats for he and his wife and 5 per cent of monies such as pew rents and grave yard fees which he would personally collect.

These years were still a transitional period in the monetary system of the infant Republic of the United States and the American system of coinage as well as the British pounds and shillings were both being used.



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

In June 1814 Dr. Henry Muhlenberg was beginning his thirty fifth year as pastor of Trinity Church; and in that year and month he was compelled for the first time since he began his tenure in Lancaster, to miss a meeting of the Ministerium. Lamenting the absence occasioned by his "feeble condition" he duly reported his situation to the officers as they met in Easton. He never thereafter attended a meeting of the body in which he had been an important figure for all of his career. Before the 1815 meeting was convened Dr. Muhlenberg was called to his eternal home.

As early as 1786 Dr. Muhlenberg experienced attacks of dizziness, coupled with lapses of memory. During succeeding years the attacks became more frequent, at times causing partial paralysis, at other times occasioning an almost complete loss of memory. While there must have been times when he was disheartened by his condition, he nevertheless devotedly continued his pastoral

duties and also kept up a heavy correspondence with his scientific friends in this country and abroad until his final attack.

Dr. Muhlenberg with his wife and eight children lived in the stone house—unchanged exteriorly to this day — on the n. e. corner of Duke and Grant streets, which had served as the parsonage of Trinity Church for many years, having been purchased from Melchior Snyder in 1773. Here on the 25th day of May 1815, Dr. Muhlenberg while seated in his room with his son Frederick Augustus, who in 1814 at age nineteen had received the degree of Doctor of Medicine from the University of Pennsylvania, suddenly remarked, "Augustus, I feel that I am about to have another of my attacks. Send for Dr. Kuhn." Rising to his feet, he began to pray aloud and in the midst of his prayer he collapsed into the arms of his son and succumbed immediately. He was sixty two years of age.

At once the pulpit in Trinity Church was draped in black and the bells began their tolling which continued for one half hour in the morning and one half hour in the afternoon until the body of Dr. Muhlenberg was carried into the church for the funeral service. Messrs. John Hoff, George E. Krug, Jacob Snyder, Christopher Kurtz, Adam Keller, George Martin, George Ackerman, Henrich Dietrich and Peter Shindel were the appointed carriers; and Jacob Krug, Jacob Stahl, Christopher Myers, Leonard Eichholtz, George Musser and Peter Protzman were the pall-bearers. At the service, the discourse on the text Hebrews 13:7 was delivered by Dr. Helmuth, former pastor at Trinity and an intimate friend of the deceased. Interment followed in the congregational cemetery. A plain marble slab with this German inscription covered the grave.

Hier ruhen die Gebeine/GOTTHILF HEINRICH MUEHLENBERG,
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 23 sten Mai 1815/ in 62sten Jahre seiner Pilgrimschaft.

Today the stone may be seen in Woodward Hill Cemetery where the remains of Dr. Muhlenberg and other members of his family were taken when Trinity Church established a new burying ground.

At the first meeting of vestry following the passing of Dr. Muhlenberg a resolution was passed which provided "that the next quarter 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."

Before leaving the subject of Dr. Henry Muhlenberg there is a great temptation to write more of his stature as a scientist, especially in the realm of botany, but as we are concerned especially with church history, the reader who desires to know more about Muhlenberg the scientist need only go to the files of the journals of the Lancaster County Historical Society to have his interest satisfied.

When the centennial of the laying of the cornerstone of the present church



House on northeast corner of Grant and Duke streets which served as Trinity's parsonage 1773-1853.



As it looks today.

was observed in 1861, Prof. F. A. Muhlenberg, a grandson of Dr. Henry Ernest Muhlenberg, delivered an address which contained an interesting profile of his grandfather as given to him by his own father, F. A. Muhlenberg, M. D. An excerpt follows:

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 great skill. In person he was of medium stature, of a florid complexion and robust frame, He was a great pedestrian, frequently starting on foot for Philadelphia and regarding the walk as a trifling feat. . . . 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 by any one in the United States.

FUROR OVER LANGUAGE – ENGLISH VERSUS GERMAN

1815 – 1827

Rev. Christian J. F. Endress, D. D.

One week after the passing of Dr. Henry Muhlenberg, the vestry of Trinity Church met to consider a successor to their late lamented pastor. Surprisingly, the choice pointed to another member of the illustrious Muhlenberg family. In Reading, Rev. Henry Augustus Muhlenberg was serving as pastor of Trinity Lutheran Church, and it was to him that Vestryman Johannes Hubley was directed to write to get his opinion in regard to coming to Lancaster to be his father's successor as pastor of Trinity Church. A son of Dr. Henry E. Muhlenberg, Rev. Henry Augustus in succeeding years would serve three terms in the U. S. Congress and be appointed Minister to Austria.

Apparently the reply from him was encouraging to the Lancaster Vestry as a call approved by a unanimous vote of the membership was extended to Rev. Henry A. Muhlenberg. The salary offered was \$1200 per annum and Leonard Eichholtz and George Musser were appointed to proceed to Reading with the call to Henry Augustus. For reasons still unknown, Rev. Henry Augustus Muhlenberg declined the call and suggested Rev. Christian Endress of Easton in his stead for the Lancaster pulpit.

Rev. Christian L. F. Endress, born in Philadelphia 1775 was graduated from the University of Pennsylvania in which institution he continued as an instructor until he decided to enter the ministry of the church. Following studies under Doctor Helmuth and Rev. J. Frederick Schmidt, he was licensed to preach and in 1802 received his ordination. In 1801 he assumed the pastorate of St. Johns Church in Easton and was serving there in 1815 when Trinity vestrymen Henrick Keffer and Christopher Kurtz conferred with him relative to his coming to Lancaster. The inducements which Messrs. Keffer and Kurtz offered led Rev. Endress to visit Lancaster in August. During his visit he delivered six sermons. On August 4 he preached in the evening. On the following day which was Sunday he preached in German at the morning service and at Vespers. Two days later he delivered a funeral sermon and that same day preached twice in German. After such a liberal exhibition of his preaching ability, the Vestry was not long in coming to a decision that Christian Endress was the man for Trinity. Subsequently, the congregation voted unanimously to call him. His salary was set at "ten hundred dollars." He was also granted permission to preach in English at evening services if he so desired. On the Second day of October 1815, Rev. Endress began his pastorate at Trinity Church.

Authorization for English preaching marked a step that was not easy for Trinity's vestrymen to take. German was the tongue that they used and were accustomed to hear. On the streets and in the markets of Lancaster, German was the predominant language. As previously alluded to, Doctor Muhlenberg had command of the English language but seldom if ever preached in the English



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

tongue. He did foresee a time when the introduction of the English language into the German Lutheran Church would be essential. It remained for Rev. Endress to introduce English preaching on alternate Sunday evenings, a practice which gradually led to more frequent English services. Also, in 1819 Vestry passed a resolution which permitted the pastor to preach English funeral sermons, a request which up to this time had been denied. These changes were definite breaks with tradition and at the time seemed not to cause dissatisfaction but did start a quiet rebellion which ultimately caused a rift in the ranks of Trinity church.

Indicative of the growing stature of Pastor Endress in Lutheran church circles, the University of Pennsylvania (1819) conferred on him the degree of Doctor of Divinity. When a convention to organize the General Synod of the Lutheran Church was held at Hagerstown, Maryland in 1820, Doctor Endress was given the task of translating the proceedings from German into English. At the same assembly he was appointed to a committee which was charged with the labor of preparing an English catechism.

Another step in the wider use of the English language in Trinity Church was taken in 1825 when 134 males and 34 females of the congregation petitioned the vestry to adopt a resolution "To this effect, that on Sunday mornings the services shall be conducted alternately in the English and German languages." One sentence in the petition is especially striking as it indicates a change which was taking place in Lancaster, "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." The petition engendered a series of meetings and the presentation of another resolution to Vestry which provided that on one Sunday German be preached in the forenoon and English in the afternoon or evening and on the following Sunday, English in the forenoon and German in the afternoon, with the exception of Festivals when only German shall be preached. Vestry approved the resolution and the first English morning service was held on April 24, 1825. Distressed with all the furor over the language question Doctor Endress was moved to write "The disturbances created by the opponents of English preaching, cause much offense." That was stating the depressed condition of the congregation very mildly. Between thirty and forty members who were still dissatisfied with the trend toward a further use of English, withdrew their membership, purchased a piece of ground on Vine street, around the corner from Trinity and proceeded to build a church. They titled their congregation "The new High German Evangelical Lutheran Church in the City of Lancaster" and in 1828 proudly dedicated their edifice. Today the congregation is known as Zion Lutheran Church and is thoroughly anglicized, regular German services having been discontinued in 1942.

During the tenure of Doctor Endress at Trinity, other problems beside the language question troubled him and caused him anxiety. In 1823 at a meeting of the General Synod with Doctor Endress in the president's chair, the Ministerium of Pennsylvania withdrew as a member from this Lutheran body which they had been active in promoting. Prominent on the agenda which the Ministerium opposed was the establishment of a seminary and a proposed union with the German Reformed Church.

Doctor Endress also became involved in Lancaster's first public school system. Called the Lancasterian System after its author, Dr. Joseph Lancaster, a board was organized in 1822 with Doctor Endress as the first president. A school building was erected and the school opened on April 22, 1823. As a matter of course the new school which operated with public funds drew boys and girls from the Lutheran and Reformed Parochial schools. In 1842 the enrollment of Trinity's school dropped to 16 in the summer and 33 in the winter; a situation which moved the Vestry to appeal to the County Treasurer for an allocation of money for the support of their parish school. There is no record to tell if the appeal was even considered.

Two significant services were held in Trinity in July 1826; the first of many succeeding services which relate to our national life.

On July 4, 1826 our nation celebrated the fiftieth anniversary of the signing of the Declaration of Independence. In Lancaster the day was signaled with a procession, a meeting at the Court House when an address was delivered and a concluding service in Trinity Church. The latter was reported in the Lancaster Journal as follows:

The procession of citizens preceded by the Battalion of Volunteers proceeded to the Lutheran Church. The battalion opening to the right and left, the procession marched through and entered the church, a large portion of which was already occupied by the beauty and fashion of our city. The Volunteers closing, followed the procession of citizens into the church. The services commenced by the singing of an appropriate anthem by the Choir (Moravian), accompanied by the fine organ of the church and other instrumental music. A prayer to the Throne of Grace was then offered by the Rev. Mr. Endress. The Declaration of Independence was then read in an impressive and appropriate manner by Cyrus S. Jacobs, Esq. after which William Jenkins, Esq. delivered an oration, the eloquence and pathos of which were deeply felt; at one time melting the audience into tears at the distresses and sufferings of those who fought and bled to achieve our independence – at another bowing down their heads in thankfulness to the Giver of all good gifts and graces.

A prayer by Rev. Herman (Moravian pastor) followed after which an anthem by the choir and the blessing pronounced by Rev. Herman closed the ceremonies in the church.

The second service of tremendous import was a convocation of a different nature. On July fourth 1826 while the nation was celebrating its fiftieth anniversary the two patriots who by their mental efforts produced the text of the immortal Declaration, passed from time into eternity; John Adams at his home in Massachusetts and Thomas Jefferson at Monticello in Virginia. When news of the passing of these truly great Americans reached Lancaster, arrangements were immediately made for a service to be held in Trinity Church on July thirteenth. For a report of that service we again rely on the file of the Lancaster Journal.

In the consequence of the resolution adopted at the town meeting, yesterday (July 13) was observed in this city as a day of public mourning for the loss sustained by the nation in the deaths of John Adams and Thomas Jefferson.

A few minutes before ten the City Battalion paraded at the Court House and proceeded to the Lutheran Church, when the ceremonies were opened with a prayer by The Rev. Mr. Clarkson (Episcopal rector) after which Wm. C. Frazer pronounced an eloquent and appropriate eulogium on the character of the two deceased patriots and statesmen. After a prayer by Rev. Mr. Ashmead (Presbyterian pastor) the blessing was pronounced by The Rev. Mr. Endress. The military then proceeded to the eastern part of the city where minute guns were fired from 12 until 1 o'clock.

Doctor Endress was the last of Trinity's pastors to render pastoral serice to other congregations, particularly St. Michael's in Strasburg. Since that time while Trinity has had no pastoral affiliation with any other Lancaster County Lutheran church, pastor and vestry of Trinity congregation with true missionary zeal were instrumental in organizing other congregations in Lancaster City as will in time be indicated.

One further evidence which marks the transition from the use of German to that of English in Trinity Church should be noted. On April 23, 1827 the minutes of Vestry were written in German for the last time and at the next meeting on April 30, English was used for the first time in recording the proceedings.

After a brief illness, Doctor Endress died on September 27, 1827 at age fifty two. On the same day Vestry met and adopted these resolutions:

RESOLVED, that the Rev. H. A. Muhlenberg of Reading, be requested to attend the funeral of the late 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 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.

As requested, Doctor H. A. Muhlenberg delivered the funeral sermon on October 2, following which the body of Doctor Christian Endress was buried in Trinity graveyard close by the grave of his immediate predecessor, Doctor Henry E. Muhlenberg. At a later period the remains of Doctor Muhlenberg were moved to Woodward Hill Cemetery but the mortal body of Doctor Endress was not disturbed when the chapel was built in 1876 on the cemetery site, and again when the present Parish Building was erected in 1952 his resting place was not disturbed. So it happens that the body of Doctor Endress lies buried about ten feet in front of the Parish building, midway between Mifflin street and the front entrance. These lines from the Endress obituary in the Lancaster Journal indicate the respect which the late pastor enjoyed.

Educated in all the learning of the day, he devoted his life to the acquisition of useful knowledge. At an early period in his life, he commenced his scientific career, and having completed his collegiate studies, his youthful piety led him to pursue the profession of Divinity. Possessing a strong and vigorous mind, a sound understanding and retentive memory, he soon became distinguished as a scholar and as a Divine.

From the pen of Prof. F. A. Muhlenberg is this further commentary on the career of Doctor Endress.

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 acquirements. He was a finished classical scholar and accomplished in almost every branch of knowledge. He was distinguished by his urbanity and refined manners. In the discharge of his pastoral duties he was most faithful. He will be long remembered by the church.

AN ERA OF EXPANDING CHRISTIAN SERVICE

1828 - 1853

Rev. John Christopher Baker, D. D.

Less than two months after the demise of Doctor Endress, the vestry of Trinity Church came to a decision on the minister they would like to have as their next spiritual leader. He was the Reverend John Christopher Baker, pastor of St. Luke's Church in Germantown. Born in Philadelphia in 1792 and edu-

cated at the Moravian Seminary known as Nazareth Hall, he was confirmed in old Zion's Church in Philadelphia 1807 and after pursuing theological studies under Doctor George Lochman of Lebanon, was ordained by the Ministerium of Pennsylvania in 1811.

Signed by each of the nineteen members of vestry, the call to Rev. Baker was delivered personally by Mr. Peter Shindel. One paragraph from the call reads thus: "We do 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 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 this shall continue as long as the pastor and the congregation shall be satisfied with each other."

When Rev. Baker answered the call, his heart was heavy with grief, as a son had just died, and so he wrote: "In the midst of our affliction, I received this morning by Mr. Shindel, a written invitation to take charge of your congregation. You will excuse me if I say no more than that I accept your call, and I will repair to Lancaster to enter upon my pastoral duties as soon as possible; and may God bless my labors among you to the good of many souls."

After an introductory sermon in German on January 27, 1828 and after the same discourse was delivered in English on February 3, Rev. Baker lost no time in introducing new trends into the life of Trinity Church. First, each Wednesday night was set aside for a mid week service. Next, at a special service on February 10, initial steps were taken to form a Sunday School. At once this idea appealed to the congregation. On March 9, the school opened with 413 pupils and 63 teachers. During the succeeding year the school purchased 354 English Testaments, 24 German Testaments, 240 English spelling books, 132 English primers and 62 German primers. The sessions of the school were held in the church. Although not adequate for the large number of pupils attending, it served the purpose until the Sunday School Association built a two story brick edifice adjoining the old stone school house on Duke street. Interesting is the fact that Trinity's Sunday School was the first such school to be organized in Lancaster city. It was only in 1821 that the first Lutheran Sunday School in America opened in Philadelphia. In this connection it should be remembered that the parochial school of Trinity Church was still being conducted under a succession of teachers and continued until the adoption of the common school system about ten years later.

Still causing slight waves of discontent on the otherwise peaceful scene at Trinity was the language question. Because funeral services were sometimes held on a Sunday and the language used on the day of the obsequies was not understood by all the attendants, the vestry resolved that a funeral sermon delivered on any Sunday "be delivered in the same language for which that Sunday has been set apart." "As a very respectable number of the congregation did not

understand the German tongue properly to fully appreciate the Holy Communion service" the vestry directed that four times a year the Lord's Supper should be administered in the English language in the evenings of the same Sundays on which it is given in the German language at the morning service.

Another matter of concern to the vestry was the anomaly that, although the congregation was in a peaceful and stable condition, the free will offerings of the members were not sufficient to meet the increasing cost of operating the church. A committee headed by Dr. F. A. Muhlenberg (M. D.) was charged to devise means to provide for the continuing permanent support of the church, as the church officers realized that the time had come for an increase in revenues if the church was to survive. There was nothing in the set of resolutions proposed by the committee which suggested the idea of stewardship of one's substance. That was not even thought of. One resolution marked the end of the collection of "Minister money" and the rest of the resolutions focused attention on the rules governing the rental of pews. The rule requiring every member to take a seat somewhere in the church and sign the constitution was to be enforced. Further "all the male seats heretofore assessed at one dollar shall henceforth be charged at four dollars; those at eighty cents to three dollars; those at sixty-seven cents to two dollars; and each of the rest at one dollar." Those who were unable to pay twenty-five cents a quarter were given a seat *gratis*. Up to this time, there were official pews for the church officers. These were to be eliminated and those pews rented as family pews. In 1847 baskets were used for the first time in place of the belled bags on long poles to lift the offerings which in Doctor Baker's day were still called the "penny collections."

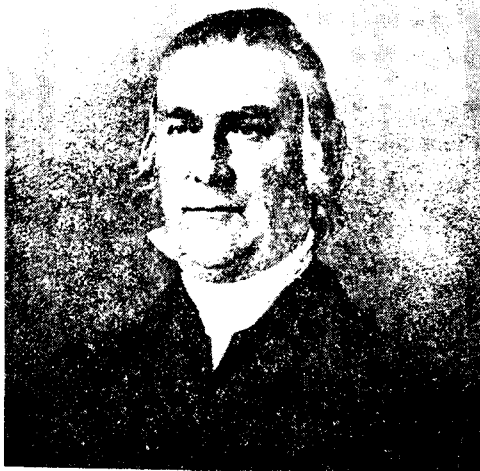
Realizing that the cemetery would be too small in coming years, a lot of ground 86 feet by 90 feet on the n.e. corner of Duke and Vine streets was purchased in 1834 for \$765. However, this land was never used for the expansion of the cemetery but was sold with other church property facing on Vine street for \$2,805 in 1849. In that year vestry was looking for ground on which a new cemetery would be plotted. The proceeds from the sale of the Vine street properties would be used in acquiring land for the proposed new burying ground.

Several items of secondary interest merit inclusion at this point in the narrative of Trinity's history.

In 1838 the vestry gave permission to the American Fire Engine & Hose Company to erect a building for their equipment on the church property. The building which was erected in that year served as the quarters of the American Company until 1846, in which year the vestry ordered the hose house and the fire fighting apparatus to be removed from the church premises.

In 1839 a clock was presented to the church and by this gift, the pastor was no longer required to time his sermons by the hour glass which had been an accoutrement of the church since it was built.

Again in 1845, the sanctuary became the scene of a memorial service for a



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

departed President of the Nation. Andrew Jackson, who was Chief Executive from 1829–37, passed away at his home “The Hermitage” on June 8, but not until July 26, was his death officially recognized in Lancaster. On that day which was set aside as a day of public mourning, all business was suspended and a procession with Dr. Samuel Humes as Chief Marshal and in which marched soldiers of the Revolution and of the War of 1812 passed through the principal streets to Trinity Church for a service in memory of “Andrew Jackson, a venerable patriot, a distinguished soldier and an able statesman.” The orator for the occasion was Hon. Ellis Lewis, currently Judge of the Lancaster District Court, who at a later date served as Chief Justice of the Pennsylvania Supreme Court. Four men – Christopher Hager, Col. Reah Frazer, Dr. F. A. Muhlenberg, David Longenecker – served as his escort in the procession. The lengthy discourse which Judge Lewis delivered was printed in full in the *Lancaster Examiner-Herald* and later published in pamphlet form.

On the nineteenth of July 1847, the vestry received from Dr. Baker a letter of resignation in which he wrote “I have for some time 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 life in the enjoyment of rest and ease.” These words convey the impression that Doctor Baker had reached a ripe old age. Actually he was only fifty five. After a conference with church leaders, Doctor Baker was led to withdraw his resignation. He then continued his work in Trinity for seven years, a period which saw several very significant projects begun.

At a meeting on September 10, 1849, on motion of Dr. F. A. Muhlenberg, resolution was adopted “that for the accomodation of the congregation a suf-

ficient amount of ground for a cemetery be purchased and that a committee be appointed to carry the same into effect." In February 1850 a tract on South Queen street was purchased for cemetery purposes, from Emanuel C. Reigart, said parcel of land containing 12¼ acres, 30 perches. At the same time the committee reported that they had sold the land on the n.e. corner of Duke and Vine streets, which land had originally been acquired for an addition to Trinity's burying ground. In 1856 Trinity's six year old cemetery was sold to a corporation and named Woodward Hill, the congregation at the time retaining fifty lots.

Sale of another parcel of ground on Vine street owned by Trinity Church illustrates the amicable relations which existed with Zion Church. In 1850 Zion desired a lot which was next to their church whereupon Trinity not only willingly sold the needed ground to Zion Church but graciously asked only a nominal sum of one dollar. On the lot Zion built a schoolhouse and today the congregational parsonage occupies the site.

In this same year, Doctor Baker was called on to participate in two services of national import. After having served only sixteen months of a four year term in the Presidency, General Zachary Taylor died at Washington on July 9, 1850. Two memorial services were held in Lancaster; the first one in the Court House and the second one in Trinity Church. At the Court House the service which was held on the day of the obsequies, addresses were delivered by Thomas Franklin, Esq. and by Hon. James Buchanan "who spoke with more than his usual eloquence and impressiveness of manner" according to the *Lancaster Intelligencer*. Doctor John C. Baker was president of the assembly, the vice-presidents being Father Bernhard Keenan of St. Mary's Catholic Church, Judge A. L. Hayes. Dr. John L. Atlee and Hon. Thomas H. Burrowes. At the second demonstration of respect held in Trinity Church on July 17, Bishop Samuel Bowman of the Episcopal Church delivered "an appropriate and highly eloquent address." A procession preceded the meeting in Trinity Church and one of the treasured bits of local lore which has been recalled many times is that Father Keenan, Bishop Bowman and Doctor Baker marched in the procession arm in arm and in that fashion entered Trinity Church. Incidentally, those three popular divines also served at the same time on the Lancaster School Board and together visited the public schools each month.

Once, during Doctor Baker's pastorate (May 1, 1840) all of the public school pupils of Lancaster marched in procession to Trinity Church to observe May Day. Fifteen hundred children attended and *The Lancaster Intelligencer* reported that "4000 persons, counting children, were present within the building, while a dense mass struggled for admission from without." In the case of the report, the newspaper writer permitted his enthusiasm to run away with him as it is to be doubted if 4000 people could attend a meeting in Trinity Church. Judge Benjamin Champneys was the featured orator at this May Day Festival. Dr. Baker participated, and most likely directed the entire proceeding.

Another change in Trinity's pattern of worship in 1851 took the congre-

gation a further step toward complete anglicization. Realizing that on the mornings when German services were held, the younger members strayed away to other churches. Vestry unanimously voted "that henceforth the morning and evening services be conducted entirely in the English language. . . . also that the Sunday afternoon service shall be conducted in the German language." For some years thereafter the Sunday afternoon German services were conducted in the Sunday School building until the dwindling number of interested persons caused those services to be discontinued.

What may be considered as the first evidence that Trinity Church felt an obligation to extend its sphere of influence in Lancaster City emerged when certain younger members of the congregation visioned a Mission Sunday School in the northwestern part of the city. Vestry approved the idea and a school was accordingly opened on March 2, 1852 in the public school building on Mulberry street above Orange, with Mr. John C. Crumbaugh, who was Principal of the Male High School, as superintendent. This energetic young man had come to Lancaster direct from Pennsylvania College at Gettysburg. In addition to his duties as principal and teacher in the High School, he studied theology under Doctor Baker and when the Mission Sunday School under his leadership showed evidence of becoming a congregation, Mr. Crumbaugh was ordained to the Christian ministry. The new congregation was named St. John's Lutheran Church and Rev. Crumbaugh was selected as pastor. Meeting first in Fulton Hall and then in the Moravian Church until completion of a edifice of their own, the congregation of St. John's Church acted speedily and by December 1854 were ready to dedicate a church building. Situated on the n.e. corner of Orange and Arch streets, site of the original church, St. John's congregation presently worships in a magnificent edifice which was dedicated in 1891. Rev. Crumbaugh went on in his educational career to become Superintendent of the Public Schools of Lancaster County and while serving in this office he died in his twenty eighth year.

After almost twenty five years as the spiritual leader of Trinity, Doctor Baker resigned his pastorate. On the 30th of January 1855 he preached a farewell sermon and shortly thereafter removed to Philadelphia to assume the pastorate of St. Luke's Church. During his tenure in Lancaster, Doctor Baker baptized 3,132 persons, administered the rite of confirmation to 1,115 persons, married 5,522 couples and conducted 1,464 burial services. Contemporary accounts indicate that Doctor Baker was an earnest, enthusiastic and indefatigable worker, was unwearied in preaching, in visiting and in his attention to all sorts and conditions of individuals. He enjoyed the confidence and esteem of the entire community and one needs only to read bits of information from various sources to realize that this man was greatly loved by his people and that his departure was deeply and sincerely regretted.

In 1837 Lafayette College had conferred the degree of Doctor of Divinity on Reverend Baker.

A PERIOD OF RENOVATION

1853 – 1861

Rev. Gottlob F. Krotel, D. D.

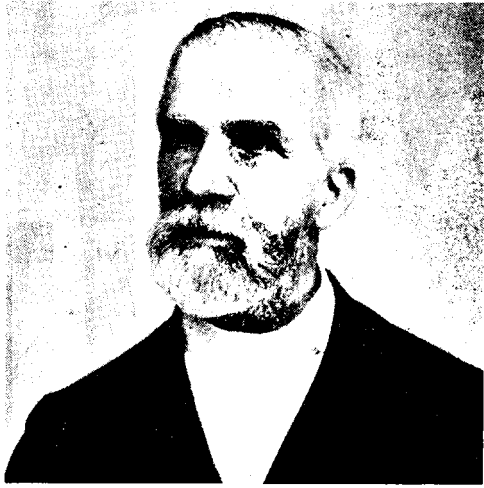
Trinity's next pastor came from nearby Lebanon, although the church which he pastored – First Lutheran – was not in that city but in the adjacent town of Annville. His name was Gottlob F. Krotel and he was born in Wurtemberg, Germany in 1826. When quite young he came to Philadelphia where he received his collegiate training in the University of Pennsylvania, being graduated from that institution in 1845. Under the tutelage of Dr. K. R. Demme, pastor of St. Michael's and Zion's Church and who was a recognized theologian, he was prepared for the ministry to which he was ordained in 1850.

On Trinity Sunday, May 22, 1853, Rev. Krotel, twenty seven years of age, preached his introductory sermon in Trinity Church. Although the new pastor had an inherent ability to deliver German sermons, decision was made upon his arrival to discontinue Sunday afternoon German services. With the nearness of Zion Church which was wholly Germanic and where competent pastors preached eloquently in the mother tongue, it seemed that there was no longer a need for German services in Trinity Church. However, as an abiding evidence of how difficult it was to break away from a language which was so much a part of the Lutheran Church, we read that in 1856 when the Pennsylvania Ministerium came to Trinity once more for its annual convention, the synodical sermon, by action of the Vestry, was delivered in the German vernacular.

The seven year tenure of Dr. Krotel as pastor was marked by an extensive renovation and building program. Even before his arrival, decision had been made to sell the stone parsonage on North Duke street and build a new home for the pastor, north of the parish schoolhouse on South Duke street. The committee charged with the responsibility of selling the stone parsonage recommended that "from the circumstance of its being in the immediate vicinity of the new Court House, which will add to its value, it should be sold for not less than \$7000. (The present Court House was completed in 1854) Actually, the old parsonage was sold for \$4700 in April 1855 to Mr. Lewis Sprecher who permitted Rev. Krotel to reside in it until the new house was finished. Two and a half stories in height, the pastor's house on South Duke street was erected at a cost of \$2,592. With the building of the parsonage, Trinity Church had four buildings to maintain south of Mifflin street, the parsonage, the schoolhouse, the sexton's house and a Sunday School Building. The ground on the s.e. corner of Mifflin and Duke streets was taken up by the cemetery.

In 1851 a committee which was appointed to study the possibilities of remodelling the church after some study reported that "It is inexpedient inasmuch as very little advantage can be gained unless at a heavy expense. Vestry approved the report and the committee was discharged. Two years later another committee entrusted with the same problem voted that the interior should be

altered to "make it more convenient, comfortable and capacious." To this committee report the vestry gave entire approval, and appointed a day to sit in the church to hear protests against the proposed renovation. Surprisingly, there were no objections whereupon the committee was ordered to employ an architect. Selected for the important task, was a member of Trinity congregation, Mr. John Sener who worked closely with the building committee which was composed of these members: Pastor Krotel, Chairman; George Musser, Sr.; John F. Long, George D. Sprecher, F. W. Beates.



*Gottlob F. Krotel, D.D., LL.D.
1853-1861*

On Sunday evening, September 18th, 1853 the last service in the unaltered sanctuary as constructed in 1766 was held; and on this memorable occasion Rev. Krotel preached on the text. Gen. 28:16-19. On the following morning the work of removing the simple furnishings of the church began. With the exception of the altar, nothing else was saved. Subsequently the altar, covered with velvet was used in the changed sanctuary. The committee had hoped to save the old pulpit from which Gerock, Helmuth, the two Muhlenbergs, Endress and Baker had proclaimed the word, but according to the record, this proved to be impossible.

Passing by any further details relative to the alteration of Trinity Church, we must be content to recite the changes that were made. First, the brick wall on the Duke street side was removed and replaced with an iron fence, intact to the present. The bricks from the wall were used in the addition of two vestibules on the south side of the church. The main doorway, situated in the center of the building on Duke street, was eliminated and the original door and its

frame relocated at the new Duke street vestibule. On the north side of the church a pulpit recess, now called the apse, was added, and it is remarkable that this was the only additional space added to the sanctuary, which down to this day remains in size as it was originally built, sixty by eighty feet.

It was in the interior of the church that the greatest changes were consummated. Instead of the seating remaining on an east-west axis, it was changed to a north-south axis. Adding an apse on the north end of the sanctuary eliminated a central doorway but two new entrances, one to the east and one to the west of the apse were provided. Instead of galleries on the west, north and south sides, the revised seating arrangement made galleries possible on the east, west and south sides, the latter reserved for the organ and the choir. Two artistic stairways in the vestibules were designed by a Mr. Robinson of Philadelphia and took worshippers to the galleries, thereby doing away with four sets of stairs in the sanctuary proper. The windows which had been small panes of plain glass were replaced with stained glass fabricated by John Gibson of Philadelphia. Architect Samuel Sloan, also a Philadelphian, designed the graceful and delightful pulpit which is the crowning glory of Trinity's interior. Two public buildings in Lancaster – the Court House (before the 1976 addition) and Fulton Opera House – further attest to Mr. Sloan's architectural ability. The carving on the pulpit was done by still another Philadelphian named Bolton. Two stairs leading to the pulpit were the work of the same man who designed the vestibule stairs.

In retaining box pews Vestry and pastor demonstrated their appreciation of Trinity's unique colonial style. Succeeding generations, fully praising the good judgement of Pastor Krotel and Vestry have never shown any intention of changing to more modern pews. Looking to the comfort of worshippers, Vestry selected "A salmon colored material" for the cushioning and covering of the pews, but before completing this phase of the improvements, "the building committee desired of Vestry to know whether they should cause the backs of the pews to be stuffed with hair or fine meadow hay," whereupon it was resolved "that the backs of the pews should be stuffed with hay."

Another matter which called for urgent attention in 1853 was the pipe organ which had been made by David Tannenberg in 1774 and was still giving service of a sort after 79 years of usage. By the very nature of that remarkable record, it perhaps was a pretty wheezy instrument in 1853. At the same time it was a tangible tribute to the superb craftsmanship of Tannenberg. At any rate, Mr. Knauff, a Philadelphia organ builder was called to look over the ancient instrument. Mr. Knauff's verdict was that "It was completely worn out and that all repairs would be money thrown away" and that to make a new instrument, using the old case would cost \$1500 and an organ, not using the old case would cost \$2000. For this expert advice Vestry reacted by voting to have the Tannenberg instrument cleaned and tuned. However, at the next meeting the faithful churchmen, having given further thought to the matter, wisely rescinded their

action and ordered Mr. Knauff to rebuild the organ at the quoted cost of \$1500, using the Tannenberg case and such pipes as would be serviceable.

Late in 1853 five Lancaster gentlemen, not all of them affiliated with Trinity, offered to the church a peal of eight bells, the same to cost \$3150, provided that the two bells then in the steeple would be given in trade. The offer was accepted and the bells, made by Jones and Hilcock and weighing 6,605 pounds, were duly installed. The donors of the chimes were W. L. Helfenstein, David Longenecker, John F. Long, B. C. Bachman and Thomas Baumgardner. One of the bells which the church relinquished was the Ephrata bell which had been owned by Trinity since 1745. The second bell was Trinity's own, it having been cast in England in 1768 and having inscribed on it Trinity's official name. Fortuitously, both of the historic bells remained in Lancaster, even to the present. This is how it happened.

Mr. Gottlob Sener purchased the Ephrata bell from Jones and Hilcock and promptly donated it to the Washington Fire Company on North Queen above Walnut. For the next thirty years it hung in the tower of their building and summoned Lancaster's loyal firemen to the call of duty. In 1882 when volunteer fire companies were replaced with a municipally directed fire department Mr. J. Frederick Sener acquired the bell and presented it to Grace Lutheran Church where for another quarter of a century it called the faithful of God's people to services of praise and worship. In 1909 by which time, the bell had acquired the title "Lancaster's Liberty Bell" by reason of the fact that it in truth announced the signing of the immortal Declaration of Independence in 1776, it was given an honored place in the narthex of Grace Church. It is, without doubt, Lancaster's most significant relic of the Revolutionary period.

Trinity's 1768 bell was bought back from Jones and Hilcock by the donors of the chimes and presented to the congregation. Replaced in the steeple, it is there to this day where anyone with the inclination to make the arduous climb to the bell room may see it and read the original inscription "Templo Ev. Luth. Germ. Lancaster S. S. T. Sacrum A. D. 1768".

To the following list of alterations in Trinity Church, several more important operations should be included. Repairs were made to the schoolhouse, the sexton's home had another story added to it, the shingled roof on the church was replaced with a slate roof, the floor of the church was covered with Carolina yellow pine; all the renovations and improvements accomplished at a cost of about \$25,000.

From the era of Henry Melchior Muhlenberg, Lutheran pastors by custom wore a ministerial gown when in the pulpit, but a reading of Trinity Church vestry minutes imply that sometime before the pastorate of Rev. Krotel, the practice had been discontinued. In 1854, Rev. Krotel asked whether he was to wear the gown when the church renovations were completed, stating that he was perfectly willing to do as vestry directed. Vestry resolved "that the pastor of the

congregation be requested to resume the wearing of the gown during services, as was formerly the practice of the congregation.”

During the months that Trinity was deprived of the use of their own sanctuary, the congregation by invitation met with the congregation of the First Presbyterian Church, the pastors of the two churches preaching alternately. On the evening of May 14, 1854, the two groups worshipped together for the last time, which service was signalized by the presentation of a pulpit Bible to the host church in recognition of their Christian hospitality.

A decided break with tradition came late in 1854 when vestry decided that henceforth all seats at the evening services would be free.

Sunday May 21, 1854, the day of rededication, marked another significant milestone in the history of Trinity congregation. Although rain fell during the day, the church was filled with a glad and festive throng. The new Knauff organ had not been finished in time for the day of jubilation but that did not prevent a large choir under the direction of Mr. J. G. Fetter from rendering appropriate music. Pastor Krotel solemnly rededicated the transformed church to the worship of the Triune God and Rev. Philip F. Mayer, D. D. of St. John's Church, Philadelphia preached an appropriate sermon, based on the first two verses of Psalm 84. At the evening service, Doctor Charles W. Schaeffer of Germantown used John 2:17 as the text for another edifying discourse.

Since the extensive renovations in Trinity Church 1853–54 both the exterior and the interior of the edifice have not been altered.

*I*nspired with a great forward look, Rev. Krotel on February 11, 1855 brought before the teachers of the Sunday School the subject of the possibility of a branch school in the rapidly growing northern part of the city. After discussion, Messrs John Hubley, Charles A. Heinitsh and Reuben A. Baer were given the assignment of looking for a place to begin a school. After diligent search they found two small rooms on James street. After bringing in some benches which had served Trinity until its renovation, the James street branch Sunday School opened on February 3 with thirty three pupils and more than a sufficient number of teachers. From its beginning the school prospered and convened in various places until Trinity vestry purchased a piece of ground on James street between Duke and Queen streets and erected thereon a building for the developing school. That this school might develop into a congregation was first intimated by Rev. Krotel at a Sunday afternoon worship service in 1857. It must have been about this time that the Secretary of Trinity Sunday School said “If, in the course of time, a congregation should be built upon this foundation, we should thank God that we have been enabled to gather the stray sheep into the fold of Christ.” The James Street Mission did indeed become a congregation, although both the Sunday School and the church body continued to be a mission of Trinity until 1874 when Grace Lutheran Church – such it had been named several years previously – was organized as a separate congregation with

Rev. D. H. Geissinger, assistant pastor of Trinity chosen as its first spiritual leader. The present finely appointed building of Grace Church was erected 1906-08.

During the pastorate of Rev. Krotel there were other evidences of Trinity's involvement in the work of the church at large. In 1856 the energetic pastor organized the Junior Missionary Society which in time became the Woman's Missionary Society. This group of zealous women did much to keep the missionary spirit alive in Trinity Church until replaced by an organization titled "Women of the Church." Another move broadened the horizon of Trinity Church and took it again into the stream of American church life. In 1853 the Pennsylvania Ministerium of which Trinity was a constituent member re-affiliated with the General Synod of the Lutheran Church in America, after having remained aloof since 1823.

A saddening event occurred in 1859 when Doctor John C. Baker, immediate predecessor of Rev. Krotel passed from life into eternity. He died in his Philadelphia home May 27, a victim of typhoid fever. The editor of the Lancaster Examiner-Herald wrote "Perhaps no man connected with the ministry was so well and widely known in Lancaster County. In hundreds of families in this county, the name of Father Baker is a household word and where his name will be long revered."

The Philadelphia Press account of Dr. Baker's demise contained these paragraphs:

Naturally of a powerful frame of body and possessing a mind highly cultivated by extensive reading and observation, few men, if any within his sphere of duty, have performed the same amount of labor and certainly none with a greater degree of earnest and disinterested zeal.

During the last seven years Doctor Baker served as pastor of St. Luke's Church in the city (Philadelphia) on Fourth street above Girard which church was erected under his ministry. The best commentary on his sincerity as a minister of the Gospel is the fact that during the last five years, he has served without asking or receiving one cent of salary and contributing meanwhile largely to its support out of his private resource.

On May 31 the funeral services for Dr. Baker were held in Trinity Church with Rev. William Beates, Pastor-emeritus of Zion Church, Lancaster preaching in German and Pastor Krotel speaking in English. Interment in Woodward Hill Cemetery followed the obsequies in the church.

May 18, 1861 marked the one hundredth anniversary of the laying of the cornerstone of Trinity's present building and assuredly the outstanding event in the life of the congregation in that year was the elaborate program arranged to signalize the anniversary. Looking forward to the event, a committee of three members of the vestry were appointed to confer with Pastor Krotel to make the necessary arrangements. The three vestrymen were Horace Rathfon, Charles A. Heinitsh and George Sprecher. Decision was made to have the celebration on Sunday May 19 (Whitsunday) on which day there would be three services. In the

morning there would be a historical discourse by Rev. C. F. Schaeffer, D.D. of Gettysburg College. In the afternoon, Rev. C. Alfred Baer of Norristown would address the Sunday School while in the evening Prof. F. A. Muhlenberg, Lancaster native, grandson of Henry Ernst Muhlenberg and currently teaching at Gettysburg College would deliver the Festival Discourse. The three selected speakers accepted the invitations to participate in the notable program and on the appointed day, Trinity Church was crowded for all services. Especially at the morning service, according to the *Lancaster Daily Express* "Every part of the large church was crowded to capacity, yet several hundred were obliged to go away, being unable to obtain seats."

Continuing its coverage of the centennial observance, the *Daily Express* reported:

The church was neatly and beautifully decorated for the occasion and the religious exercises were as solemn and impressive as the occasion was novel and interesting, being opened with the singing of the hymn translated from the German and which was sung at the laying of the cornerstone of the church one hundred years ago.

The musical part of the service cannot be too highly commended. The opening anthem was particularly fine, superior to anything we have heard in the way of church music for a long time, the old chorals awakening the same feelings which invited the Reformers to their deeds of religious heroism. We can imagine now better than ever before what must have been the effect of the fine old German chorales upon them from the effect produced upon the congregation yesterday.

From a preserved program of the event, we read with much interest the titles of the hymns sung on that auspicious day. The hymn translated from the German was "All praise and thanks to God most high." which was followed by these majestic favorites, all rendered in English: "A safe stronghold our God is still" (Ein feste berg), "All hail the power of Jesus' name" to the tune Coronation, "Thou didst lay the earth's foundation" to the tune Otto, "Jesus whose Holy name, Angels and men proclaim" to the tune America, "Joy to the world, the Lord is come," "Glorious things of Thee are spoken" closing with "Blest is the memory of the just."

On the day of the anniversary a new set of chimes pealed out the old familiar hymn tunes from Trinity's steeple. Only two months before – March 4 – a report came to Doctor Krotel that the large tenor bell of the set of chimes presented in 1853 was cracked. Recasting was proposed but after negotiations with Naylor and Brothers of Philadelphia, a complete exchange was advised. Eight new bells, in the Key of E, weight 7,705 pounds, cast in Sheffield, England, were installed. The exchange did not necessitate great expense and was done with the knowledge of the original donors. Chosen at this time to be chimer was Prof. John B. Kevinski, one of Lancaster's celebrated musical geniuses of the last quarter of the century. Mr. Kevinski was ordered to chime bells Tuesday and Friday mornings and Sunday morning, for which labour he was given a stipend of twenty five dollars per annum.

To preserve the rich memories of Centennial Sunday, Dr. Krotel was asked to procure the manuscripts of the discourses delivered on that day and arrange for their publication. The result was a hard cover book of 144 pages, containing the texts of the addresses of Dr. Schaeffer and Prof. Muhlenberg and the history of Trinity Church for the century from 1761 to 1861, the latter written by Pastor Krotel.

The committee which was responsible for the Centennial Observance in making their final report to Vestry, said these words:

The Committee cannot let this occasion pass without congratulating the Vestry for the happy day spent; particularly at this time, when the members of the congregation, in common with the whole community are harassed with anxiety in reference to the troubles in our country; yet it was replete with enjoyment to the older as well as the younger portion of the congregation.

Just about one month before Trinity's glorious day, Fort Sumter was attacked which precipitated President Abraham Lincoln's call for 75,000 volunteers. In Lancaster, Judge Champneys of the Lancaster County Court offered a resolution that all members of the bar be called to renew their oaths of fidelity to the Union; and on the recommendation of Congressman Thaddeus Stevens, that motion was amended to include jurors, students-at-law and all county officers. It was so adopted and the oath administered accordingly. May 1861, 33 companies of militia were forming in Lancaster County, and if there had been any mutterings of disloyalty before, the attack on Fort Sumter on April 11 aroused loyal Americans to a determination to defend the Union. Lancaster, beside being the home of Congressman Stevens, was also the home of the lately retired President, James Buchanan, who saw in the Constitution no authority "to coerce the sovereign States." Rev. Krotel was strongly Unionistic and declared as much in his sermons.

On November 20, 1861, at a special meeting of the vestry, the resignation of Pastor Krotel was read. Part of what he wrote follows:

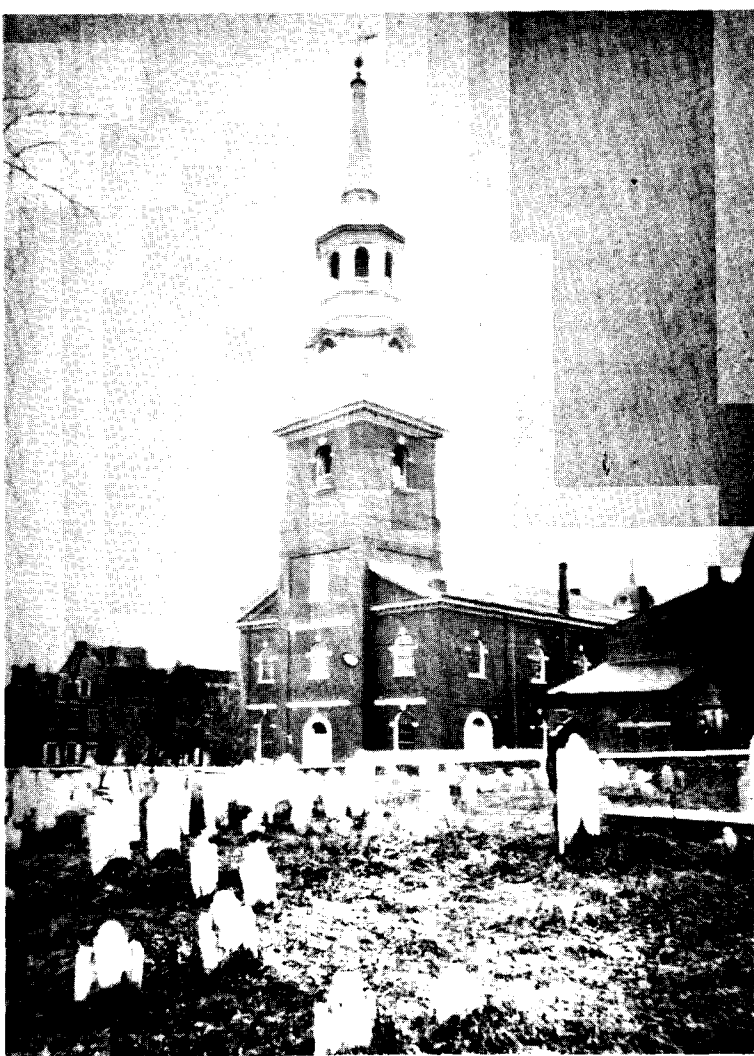
It is now eight years and a half since I assumed the pastoral relation to you; and during these long years, God has pleased to bless my labors, and to incline your hearts in Christian friendship and love towards me. If anything has been accomplished in promoting the temporal and spiritual welfare of the congregation, it is to be ascribed to the grace and blessing of God, and, after that, to the faithful co-operation of the officers and members of the congregation.

A call has presented itself, which after mature and prayerful consideration, appears to be a call from God, to a more extensive and important field of labor.

The field to which Pastor Krotel was called was St. Mark's Church in Philadelphia. Regretfully, vestry accepted the resignation and by the close of the year, Trinity was without a pastor. The *Daily Evening Express* in commenting on the departure of Rev. Krotel said: "The loss of this able divine will be severely felt by the congregation of Trinity Church. His untiring zeal, his earnest

devotion, were daily adding strength to the church. Under his ministration, the church has grown stronger and more popular until it is now surpassed by none in the Synod outside of Philadelphia.”

Dr. Gottlob Krotel – the University of Pennsylvania conferred the Doctor of Divinity degree in 1865 – departed the earthly life in 1907 and like his immediate predecessor, Doctor Baker, his body was also brought to Lancaster for interment in Woodward Hill. □



Trinity Church and cemetery before the erection of the Sunday School Chapel in 1876-77.