TRINITY PROTESTANT EPISCOPAL CHURCH, SWEDESBORO, NEW JERSEY
Erected 1716

the timber, planks, boards, etc., from different parts of the neighborhood and principally from the city of Philadelphia. The season proving very sickly, interrupted the several classes of workmen for some weeks. Nevertheless, the work advanced by unwearied exertions so far, that the building was inclosed before Christmas."

In spite of all Dr. Collins' exertions, the roof leaked, and a new roof was found necessary before the building could be used. The doctor himself helped in the work, as witness the following:

"Heavy rains in the late months spoiled a considerable quantity of bricks already hauled to the church. The approach of winter and want of money permitted not the purchase of a new supply. It was therefore necessary to contrive small ovens for drying such as were tolerable. I was myself very busy at this work many cold mornings and evenings, by which I contracted a severe rheumatic disorder, which continued for a long time."

The good rector's labors may still be seen in the eastern gable of the church, where between dried bricks may be seen those which were wet.

Money subscribed did not come in as it should; payments could not be met, so the following appeal was issued to the congregation in 1786 by the Committee in charge:

"It is nearly three years since the new church was first begun. We have done everything in our power, but have reason to complain of the backwardness and ungenerous neglect of many subscribers, who have paid little or nothing. We know well who can plead inability, and who in conscience cannot. We * * * earnestly request every person of ability speedily to pay his ballance and if he cannot command money to give his note to such of our creditors as will accept of it: and we must plainly, tho' with reluctance, declare, that we shall be under necessity of compelling the negligent by the authority of the law."

Among those who subscribed and whose descendants are still living in or near Swedesboro were Frederick Otto, Samuel Hews, Conrad Shoemaker, Benjamin Rambo, William Homan, Hans Hellms, Andrew Homan, Isaac Van Neaman, John Hellms, Sr., John Rambo, James Tallman, Richard Batton, William Denny, Samuel Denny, John Van Neaman, George Van Neaman, Gideon Denny, Francis Batton, William Mattson, Thomas Batton, Monroe Keen and George Van Lear.

Not long after the completion of the building the Swedish Mission ceased to take care of the church. The warden and vestrymen, therefore, arranged first with a German Lutheran minister to help them. Then, in 1789, arrangements were made with a candidate for holy orders in the Protestant Episcopal Church to take charge when he was ordained. He began the long succession of rectors of that communion which continues to this day.

VI

THREE OLD CHURCHES IN GERMANTOWN

THE PAPER-MILL MENNONITE PREACHER. HOW BEGGARSTOWN RECEIVED ITS NAME. CHRISTOPHER SAUR, THE DUNKARD, AND HIS BIBLE. THE GINGERBREAD BAKER OF ST. MICHAEL'S LUTHERAN CHURCH. HE WOULD NOT BE A WAR PROFITEER

AFTER the death of Simon Menno, his converts, scattered over many regions in Central Europe, were persecuted until many of them fled to Pennsylvania. The vanguard came in 1683; others followed in 1698 and in 1708.

Soon they had a log house for a meeting place; this was built in 1708, or perhaps a little earlier. The first preacher there was William Rittenhouse, who, in 1690, built the first paper mill in America, on the banks of the Wissahickon. His grandson, David Rittenhouse, born in the Rittenhouse homestead—which is still standing by the side of the Wissahickon—became the friend of Franklin and Jefferson.

The original log building occupied by the Mennonites was displaced in 1770 by the stone structure used to-day. Visitors to this Main Street building take pleasure in its simple lines, its many-paned windows, and the surrounding stones in the cemetery where rest many of those who were leaders in old Germantown—Op den Graffs, Keysers, Cassels, Van Bibbers.

The church suffered during the presence of the British in Germantown. The leaders of the invaders were angered by the action of citizens who, from behind the church wall, fired on the troops and fatally wounded Brigadier-General Agnew.

A few squares farther up Main Street is the not dissimilar building of the Dunkards, occupied by the suc-

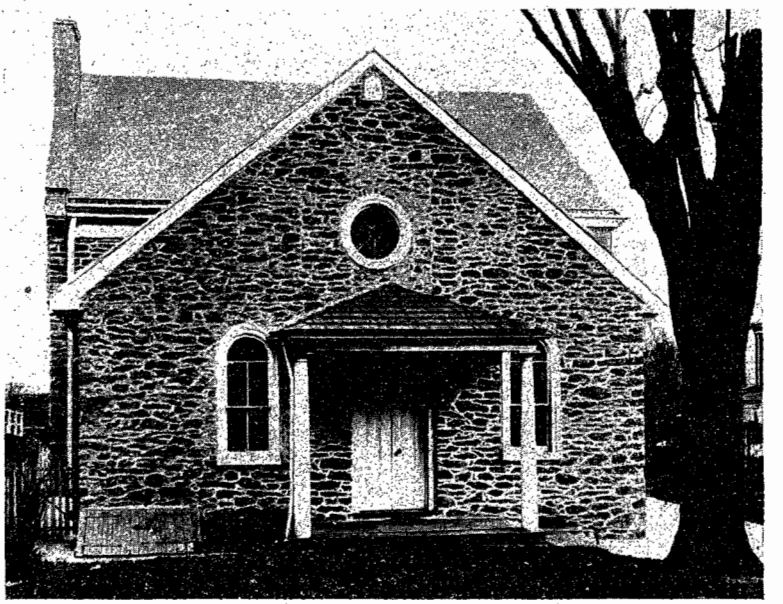
cessors of their first congregation organized in America. Yet the structure is not quite so Quaker-like as that of the Mennonites. The round-top windows and the circular light above the portico give it a tone that, to some of the members of other days, would seem almost worldly.

In 1723 the church was founded on land in Bebber's township, outside of Germantown proper. Because the tract there was owned by Matthias Van Bebber, the locality was called Bebbarstown. The name was corrupted to Beggarstown. That strange title had to be accounted for, so, when Morgan Edwards wrote about the church, he told how the first house in the section was built by John Pettikopf, who was as poor as a beggar. Hence, the name Beggarstown!

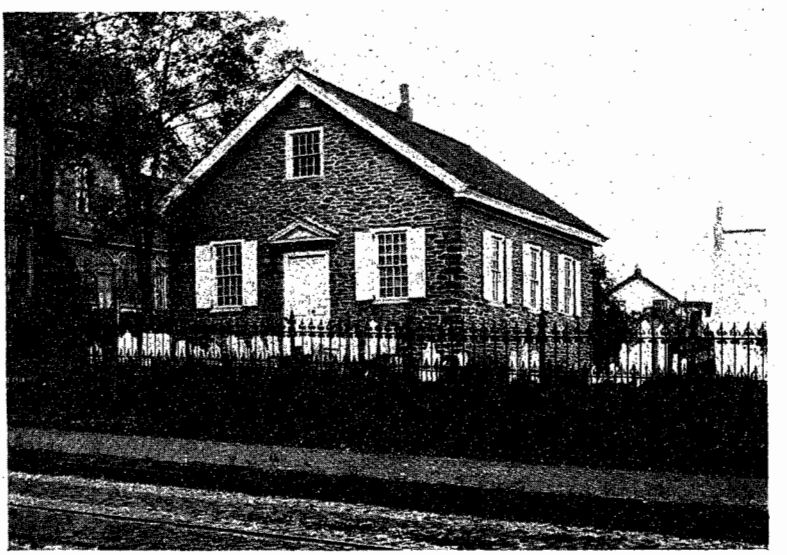
Not until 1760 was it possible to erect the first log meeting house. Ten years later this was succeeded by the present stone building. The rear wing was added in 1797, but the front portion is almost unchanged.

In early days the most prominent members of the congregation were Christopher Saur, the father and the son. The father, in 1743, published the first American quarto edition of the Bible. The son, who became Bishop of the Church of the Brethren, was also a publisher of the Bible. In the loft of the new church, at the time of the Battle of Germantown, were stored sheets of the third edition of the same Bible. British cavalrymen seized these and used them as bedding for their horses, and as wadding for muskets.

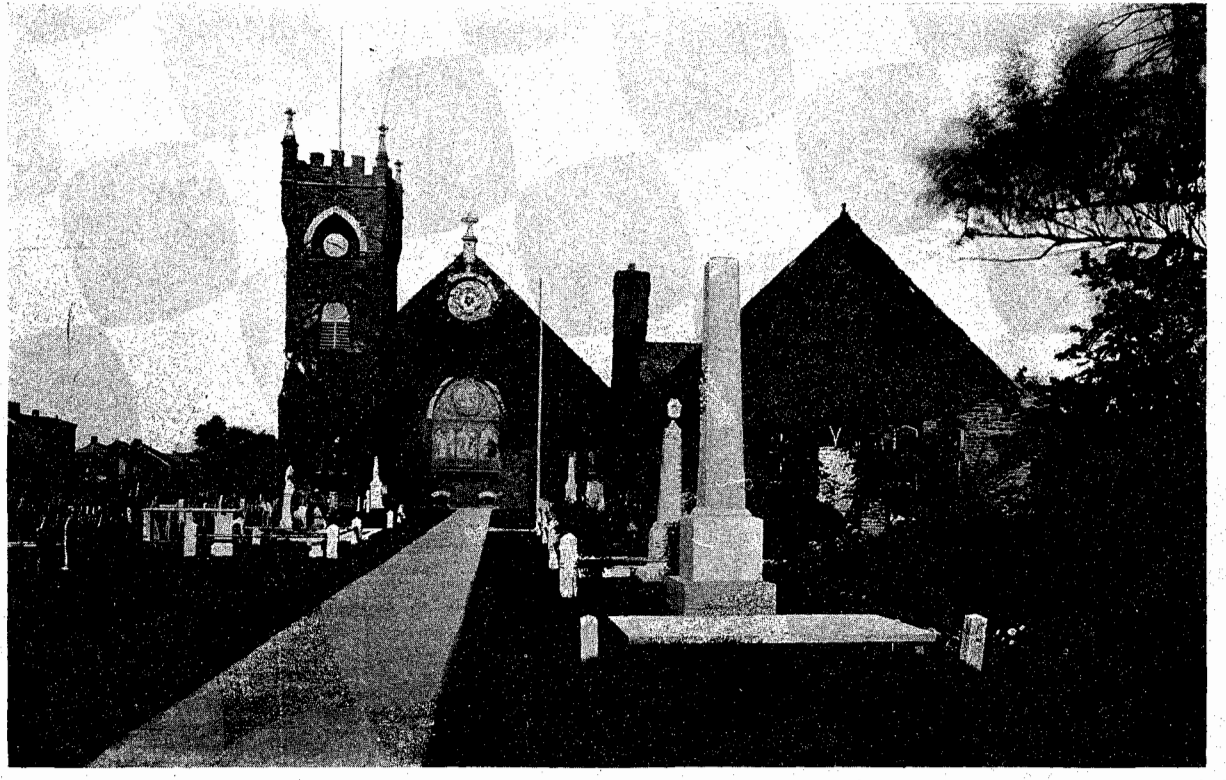
Still a little farther along on Main Street is the building of St. Michael's Lutheran Church, the first German Lutheran church in America, which was founded before 1728. One of the early pastors was Rev. Henry Melchior Muhlenberg, who cared for the congregation in connection with his church in Philadelphia.



DUNKARD CHURCH, GERMANTOWN, PENNSYLVANIA
Erected 1770



MENNONITE CHURCH, GERMANTOWN, PENNSYLVANIA
Erected 1770



ST. MICHAEL'S LUTHERAN CHURCH, GERMANTOWN, PENNSYLVANIA
Founded before 1728; Present Building Erected 1897

Dissension in the congregation led, among other things, to the organization in 1752 of the Lutheran church at Barren Hill, on the Germantown Road, whose first building was used as barracks by the troops under General Lafayette. When the British forced the retirement of the American force, they used the church as a stable. The building thus desecrated was occupied until 1848, when a stone church with a very high steeple took its place. When this second building was burned in 1899, the building occupied to-day was erected.

While the old building of Revolutionary days has disappeared, there are reminders of it. One is the marker erected by the Historical Society, which tells of the location of Lafayette's battery of six guns. Another is the presence of descendants of the Cressmans, the Haleys, the Streepers, and the Freases. In the early days these families intermarried to such an extent that almost all the members of the congregation were related.

The dissensions in St. Michael's Church that led to the loss of many members were healed before the Revolution, and the church began to prosper. But growth was interrupted by the war. The building was used by the British for a battery, and soldiers were quartered in it. The organ was entirely destroyed. The church occupied to-day is the second erected since that building.

The graveyard of St. Michael's repays a pilgrimage. Among those buried there are Major James Witherspoon, son of Rev. John Witherspoon, president of Princeton College, who was killed in the Battle of Germantown. But probably the most famous name carved on a stone in the enclosure is that of Christopher Ludwick.

Before the Revolution Ludwick was a simple gingerbread baker in Germantown. But when Congress realized that it was necessary to make arrangements to

provide bread for Washington's army in some more regular way than that in use before 1777, he was appointed "Superintendent of Bakeries and Director of Baking in the Grand Army of the United States."

His biographer relates how he spurned the offer of Congress that would have made him a rich man—he was to have the privilege of delivering eighty pounds of bread for every one hundred pounds of flour furnished to him. But he was too much of a patriot to accept. "Is it that I should grow rich by such ways?" he asked. "I will bake one hundred and thirty pounds of bread for every hundred pounds of flour, and it will be good bread."

So his salary was fixed at seventy-five dollars per month. Generous pay that for a man who had to organize a system for giving bread to the entire army, superintending not only the making of bread, and the building of ovens, but the delivery of bread as well!

Funds were not provided for his use, but rather than see the soldiers suffer, he sold his own property and spent the proceeds, as well as all his savings, for flour. And when, in 1781, broken in health and nearly ruined financially, he tried to give up his work, Congress refused to accept his resignation, and asked him to continue his task.

When he died in 1801, the following message was placed over his grave in St. Michael's Churchyard:

"On every occasion his zeal for the relief of the oppressed was manifest: and by his last will, he bequeathed the greater part of his estate for the education of the children of the poor of all denominations, gratis. He lived and died respected for his integrity and public spirit, by all who knew him. Reader, such was Ludwick. Art thou poor, Venerate his character. Art thou rich, Imitate his example."

VII

THE TALE OF THREE PRESBYTERIAN CONGREGATIONS IN PHILADELPHIA

A "STROWLING PREACHER" IMPRISONED. HOW BAPTISTS HELPED THE FIRST PRESBYTERIAN CHURCH. AN AUCTION BLOCK FOR SLAVES IN PHILADELPHIA. BENJAMIN FRANKLIN STANDS BY THE PREACHER. "A DUCK POND IN THE WILDERNESS." HOW WHITEFIELD'S OUTDOOR PREACHING LED TO THE SECOND CHURCH. THE STORY OF A STEEPLE. WHEN PINE STREET CHURCH SAVED THE COLONIES. TOO MANY MEN IN CHURCH

ABOUT the year 1680 Colonel William Stevens, of Rehoboth, Maryland, asked the Presbytery of Laggan, in Ireland, to send a Presbyterian minister who could gather into a church the members of that communion who lived near him. In response to the request Rev. Francis Makemie came to Rehoboth, where he organized the first Presbyterian church in America.

Much of the time of this pioneer was spent in traveling from place to place, as far north as New York City—where, a few years later, he had a trying experience with Lord Cornbury, who ordered his arrest and imprisonment for daring to "Preach in a Private House, without having obtained my License for so doing, which is directly contrary to the known Laws of England." Makemie invoked as his authority a certain Act of Parliament which Lord Cornbury said "was much against Strowling Preachers, and you are such, and shall not preach in my government."

Fortunately, the Presbyterian minister from Ireland found a more cordial welcome in Philadelphia, when he visited that thriving nine-year-old town in 1692. Finding there a number of Presbyterian sympathizers, he gath-

ered them for service in the old sail loft called the Barbadoes store, a warehouse of the Society of Free Traders, or the Barbadoes Company, at the northwest corner of Second and Walnut Streets. With the Presbyterians came others, notably the Baptist residents of Philadelphia, who gladly joined in a series of union services. After the first service conducted by Makemie, arrangements were made for preaching every other Sunday by Rev. John Watts, pastor of Pennepek Baptist Church. On other Sundays visiting Presbyterian ministers preached, whenever these were available.

Three years later, in 1698, the way was open for the coming from Boston of Jedediah Andrews. Under his guidance the First Presbyterian Church of Philadelphia was soon organized. The members were English Dissenters, Welsh Calvinists, and French Huguenots, who wished for something different from the stately service offered them in Christ Church. Their first pastor was ordained in 1701, and the church was ready for advance in a town in which were about five thousand people who lived in some five hundred homes.

The first ruling elders of the new church were John Snowden, tanner, and William Gray, baker. At that time material for office-bearers was strictly limited, but soon there was such growth that nine men were among the members, while a larger place of worship was necessary. Accordingly, in 1704, a building was erected on the corner of White Horse Alley (now Bank Street) and Market Street. While no picture of the structure is available, a good idea of it may be gained from the description of Kalm, the Swedish traveler, of 1748. He said it was a plain building, with a hexagonal or semi-circular roof, and that it ran north and south, "because the Presby-

terians are not particular as to the points of the compass in placing their Church."

The first book of records of the church, which was begun in 1701, has in it an entry made by the first Mayor of Philadelphia, dated March 13, 1753. This reads:

"As I think it necessary that this book of records should be preserved, I desire that my executor or administrator will take particular care of it. It was delivered to me by William Gray, one of the executors of the Rev. Mr. Jedediah Andrews, deceased.

"Edward Shippen."

Growth continued, in spite of the prophecy made by a representative of the Society for the Propagation of the Gospel, who wrote, in 1702:

"They have here in Philadelphia a Presbyterian minister, one called Andrews, but they are not like to increase."

Again in 1703 the same man sent word home to London:

"The Presbyterians have come a great way to lay hands one on another, but, after all, I think they had as good stay at home for the good they do."

In 1729 the church building was enlarged. The congregation was not able to bear the entire cost, so Mr. Andrews persuaded Boston friends to take part in the project. The new building was long known as "Old Buttonwood," because of the buttonwood trees about it.

Almost directly in front of Old Buttonwood was the auction block, where slaves and Redemptioners were sold, in accordance with an announcement like the following, which appeared in 1758 in Franklin's *Pennsylvania Gazette:*

"To be sold, a likely negro wench about twenty-five years of age; is an exceeding good cook, washwoman and

ironer, and is very capable of doing all Sorts of housework. Inquire of the printer."

Benjamin Franklin was a pewholder in Old Buttonwood, as appeared from his defense of Rev. Samuel Hemphill, an Irish minister who came to the city in 1735. The people liked the preaching of the stranger, but the pastor of the church declared that his theology was not sound. Synod joined in the opinion. But Franklin liked him, and stood by him, in the *Pennsylvania Gazette,* and in a pamphlet which he printed for the purpose.

During the early days of the Revolutionary War the pastor was Dr. Francis Allison, Vice-Provost and Professor of Moral Philosophy in the College of Philadelphia. His scholarship was so profound that the President of Yale College was led to call him "the greatest classical scholar in America." That he knew how to impress others appears from his record; it is said that he instructed at least four Governors, eight Congressmen, and four Signers of the Declaration of Independence.

One of his most famous pupils was Charles Thomson, who became an honored elder in the First Church. Dr. Allison befriended Charles in 1739, when, a boy of eleven, he was set adrift on the shores of the Delaware by the rascally captain of the ship who had brought him, his brother, and his father from Ireland. The father died on the voyage, and the captain took advantage of his opportunity. First in the academy, then in the college, Dr. Allison gave him his education, and when the teacher was pastor of the First Church he had part of his reward, in seeing Thomson become not only an office-bearer, but the first Secretary of the American Congress, and one of the master spirits of the American Revolution. In later life he won fame as the translator of the Septuagint. And always he was known for his high sense of

honor. "As true as if Charles Thomson's name were to it," was one man's way of giving a superlative statement of truth.

Dr. Allison was succeeded by Dr. John Ewing, who was also Provost and Professor of Natural Philosophy in the University of Pennsylvania. During his term of service one of the most prominent elders was Dr. Hugh Williamson, an influential member of the convention that framed the Constitution of the United States.

It was also during Dr. Ewing's pastorate that an improved church became necessary. A stately record of the day tells of the change:

"The congregation, being able and flourishing, began to think it necessary to rebuild our church, and in 1783 subscriptions to a large amount were raised, and the present elegant building commenced. Captain Magnus Miller, an antient and wealthy member of the congregation, devoted his whole time in superintending and rebuilding, and whilst the pestilential fever was raging throughout the city, did the worthy man continue to superintend the rebuilding."

During the rebuilding operations, the congregation was permitted the use of the hall of the University of Pennsylvania. This privilege was surrendered in 1796, when the congregation entered the new building. The old structure had been extended until it reached to Market Street. A handsome portico, with Corinthian columns, distinguished the structure. The first name on the subscription list for the new church was Thomas McKean, Chief Justice and Governor of Pennsylvania, both Province and State.

In the new building pews were to be given by choice, made in order of subscriptions to the church. But there was a notable exception: "Provided always that the So-

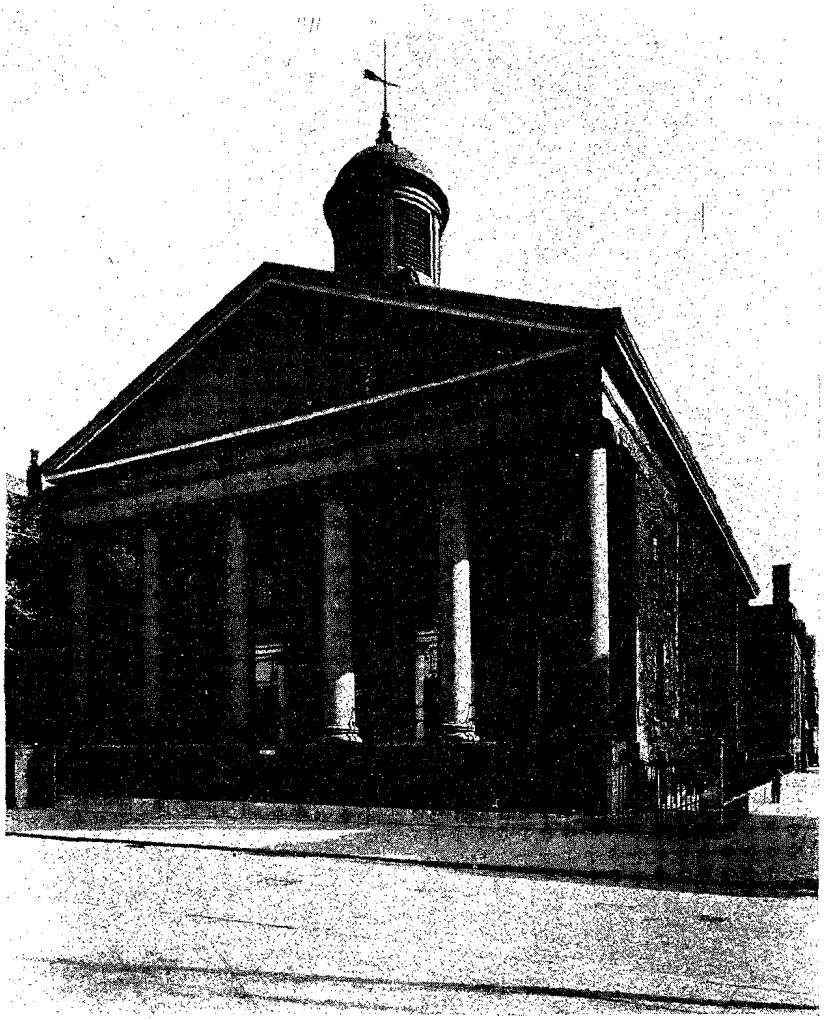
ciety reserves to itself the right of allotting a pew in all or any of the said choice of subscribers for the accommodation of such members as may be aged, infirm, hard of hearing, or respectable for their long standing and usefulness in the congregation, without having any reference to the amount of their subscriptions."

The enlarged building was occupied until 1821, when after much discussion it was decided to purchase a lot on the south side of Washington Square. This lot was then a mere duck pond, and its outlet flowed through the square to Dock Creek. Since 1701 the square had been a Potter's Field for strangers. There many soldiers of the Revolution were buried. Until 1795 the bodies of paupers continued to find resting places there.

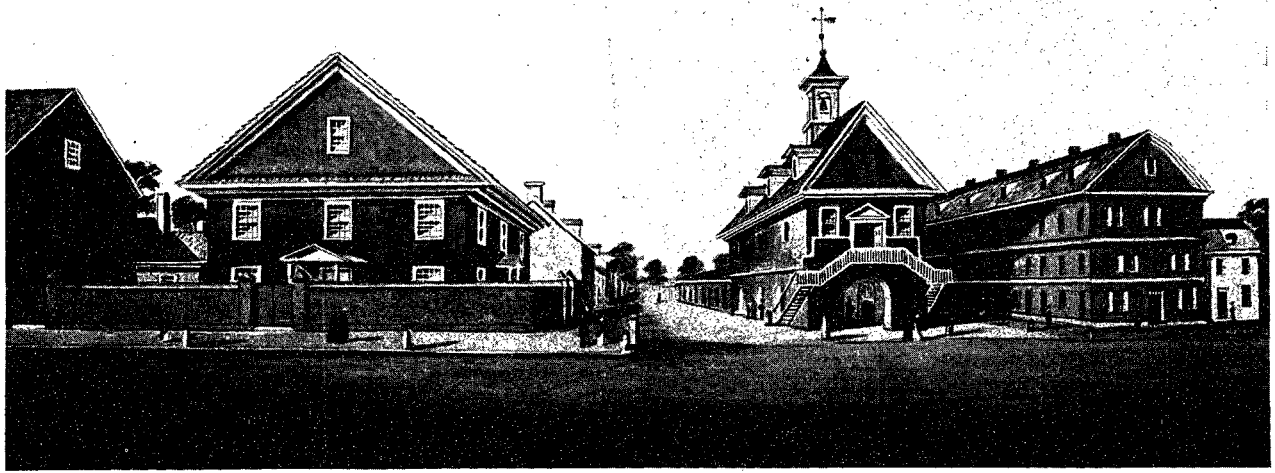
"Why erect a church in a duck pond in the wilderness?" was the query of those who opposed the new structure. But their opposition was in vain. In 1821 a church magnificent for the time was erected. The building, almost unchanged, is still occupied by the congregation. Visitors to the city who look on its hospitable looking portico from the trees of Washington Square, or who take place within the gate of a comfortable pew, beneath the lofty ceiling, between the great organ and the lofty pulpit, to which curving stairs lead from two sides, agree that this is one of the notable church buildings of the country.

Of the many leaders in the city who were members of the church during the early years in the new building, one of the most prominent was Matthias Baldwin, founder of the great Baldwin Locomotive Works, and builder of the famous pioneer locomotive "Old Ironsides," who was as devoted to his church as to his business.

The roll of the pastors in the First Church has been



FIRST PRESBYTERIAN CHURCH, WASHINGTON SQUARE, PHILADELPHIA
Founded 1698; This Building Erected 1821



THE COURT HOUSE AND SECOND FRIENDS' MEETING HOUSE, SECOND AND MARKET STREETS, PHILADELPHIA
Sketched in 1799. From the Balcony of the Court House Whitefield Preached

remarkable. One pastor was John Blair Linn, at one time a student of law in the office of Alexander Hamilton. His unusual service was cut short by early death.

Dr. James P. Wilson, before coming to the church, was for fourteen years a lawyer in Delaware, and became Chancellor of the State. But when he was in the midst of his success at the bar, he was converted. After a few years Dr. Benjamin Rush recommended him to the First Church. During his service, from 1806 to 1830, he gave to the church not only national but international reputation. He was followed by a man who added to that fame —Albert Barnes, who was pastor from 1830 to 1870. The most popular Bible commentator of his day, he was also a famous expository preacher, who attracted visitors to the city from all points. They came because they liked to hear a man who knew the Bible apply it to problems of the day. Even those who disagreed with his vehemence in opposing such an evil as slavery, respected him because of his tremendous earnestness.

Successors of Dr. Wilson and Dr. Barnes have added to the reputation of the church, but they cannot dim the fame of those giants of the early days.

The First Church has been called the Mother Church of the Communion. Out of it have come so many other churches. Then it welcomed many of the notable gatherings of the Presbyterian Church. The first Presbytery was organized in Old Buttonwood in 1705. Thirty-eight General Assemblies have met in the First Church, eighteen of them in the edifice now standing, including the Assembly of 1870, which marked reunion after disastrous division, and that of 1888, the Centennial Assembly, held at the close of one hundred years of organized Presbyterianism in America.

The story of the beginning of the Second Presbyterian

Church of Philadelphia is closely connected with the famous George Whitefield, companion and friend of the Wesleys, who prevailed on him to follow them to the New World. The Wesleys were at work in Georgia, but Whitefield began his work in Philadelphia.

There a warm welcome awaited him from the people, although most of the churches were closed to him. So he preached out of doors, and the people flocked to hear him. Sometimes the chosen place was the old Court House at the corner of Second and Market Streets; there, from the steps and the balcony, he pleaded with the thousands who came to listen to him. It is said that the throngs sometimes filled the space from the Court House to the Delaware River. Many hearers sat in boats on the river. Again he would lead his admirers to Society Hill, between Spruce and Pine, from Second to Front Streets. Standing by the flagstaff, he would often look into the faces of fifteen thousand people, not only on Sundays, but on week-days as well. So earnest was his preaching that he could be heard at Gloucester, two miles away.

The impression made in the city was so profound that even Quaker James Pemberton was led to write:

"Eleventh of 9th month, 1739. He preaches every day. Some of our curious youths of rash judgment, who look at words rather than substance, are very constant in attendance and much pleased. * * * Last night he had the greatest multitude I ever saw, and some accident happened which greatly frightened many. Some thought it was an earthquake; others that it was fire, and others that the Spaniards were come. Many were hurt by falling and being trodden upon; many lost their hats, cloaks, etc. The preacher had to leave off speaking till they recovered their senses, which some did and others did not."

And Benjamin Franklin said:

"It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless and indifferent about religion, it seemed as if all the world was growing religious; so that one could not walk through the town in an evening without hearing psalms sung in different families in every street."

The effect of the oratory was startling. The cause of the panic of which James Pemberton told was the falling of a lantern held by a young man who was deeply moved by what he heard. Even such a cool-headed, unemotional, philosophical and somewhat skeptical hearer as Benjamin Franklin acknowledged that Whitefield's eloquence penetrated all his defenses and left him so powerless to resist that on a certain occasion when he had made up his mind to give nothing to the Orphan House in Georgia for which Whitefield was pleading, he speedily changed his plans. As the speaker proceeded, he began to soften:

"I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. I determined to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver, and he finished so admirably that I emptied my pockets wholly into the collection dish."

The effect of Whitefield's oratory was noticed on public amusements. "The dancing school was discontinued," writes one historian. "The ball and concert rooms were shut up. When some gay and spoiled young men broke open the room, and announced a ball, there was not a single person who would attend."

James Logan told how, "by good language, a better utterance, an engaging manner, and a powerful voice, he gained much at first on most sorts of people. He gained so much on the multitude that they have begun for him

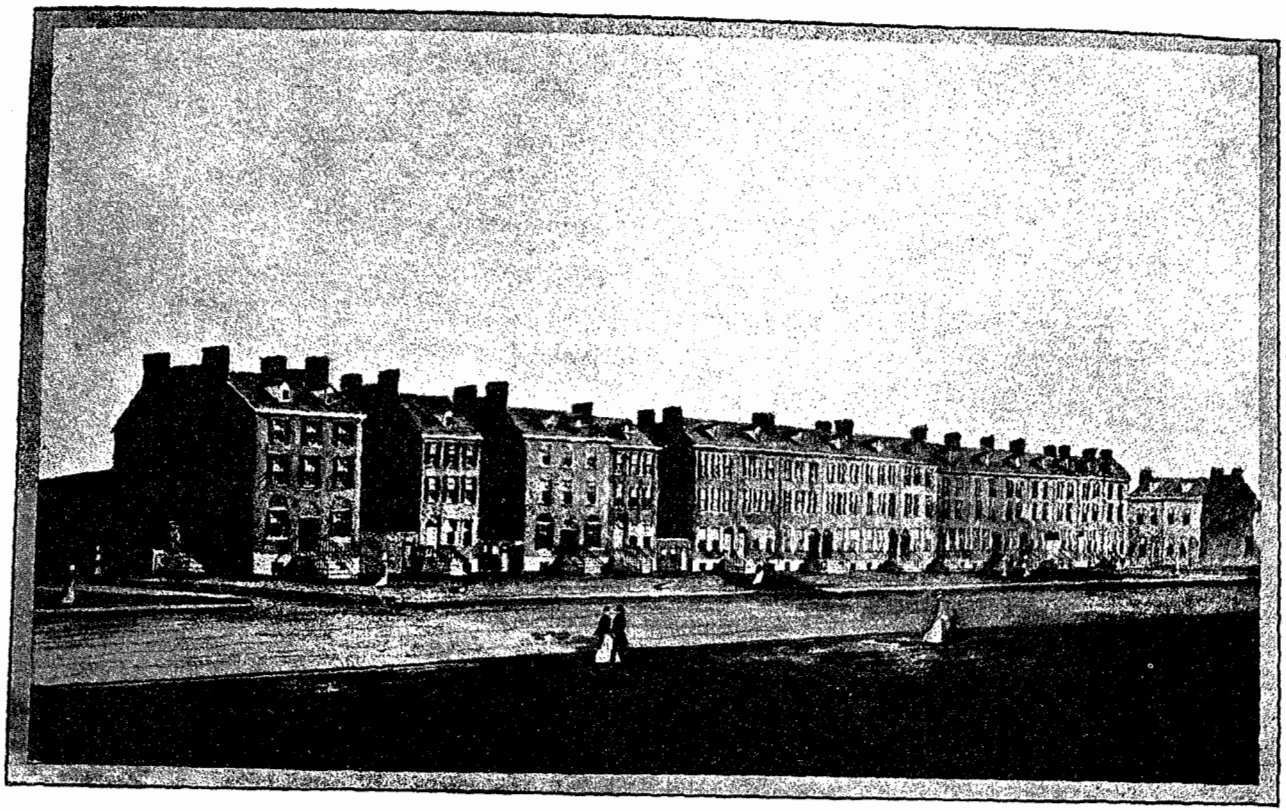
a great brick building in which, though not covered, h preached a great many times." This building was oc cupied later by the College of Philadelphia, predecesso of the University of Pennsylvania.

During Whitefield's absence in Georgia, Gilbert Ten nent, son of the famous founder of the Log College at Neshaminy, and himself trained in that primitive school, carried on the work begun by the great evangelist. This was done so successfully that when, in 1740, Whitefield returned to the city, he was glad to work with Tennent.

One who heard Tennent preach was William Black, who was Secretary of the Commission appointed by Lieutenant-Governor Gooch of Virginia to unite with similar commissions from Pennsylvania and Maryland in treaty with the Iroquois, with reference to the lands west of the Alleghanies. Of his visit he wrote humorously:

"Most of our young Company with my-Self went in order to Visit the Reverend Mr. Gilbert Tennent, a Disciple of the Great Whitefield, whose followers are Called the New lights; we found him Delivering his Doctrines with a very Good Grace, Split his Text as Judiciously, turned up the Whites of his Eyes as Theologically, Cuffed his cushions as Orthodoxly, and twisted his Band as Primitively as his Master Whitefield could have done, had he been there himself; we were not Converts enough to hear him to an end, but withdrew Very Circumspectly * * *"

A result of the work of Tennent and Whitefield was the growth of many churches in the city. One of these was the First Presbyterian Church. After a time some of the members felt that they would have more freedom if they were to have a church of their own. Many converts of Whitefield who were not yet members of any church were ready to unite with them. So came the organization in 1742 of the Second Presbyterian Church of



SOCIETY HILL, EAST SIDE OF FOURTH STREET, IN 1839
Between Willings Alley and Spruce Street