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**A HISTORY  
OF THE  
UPPER DUBLIN  
EVANGELICAL LUTHERAN  
CHURCH,  
MONTGOMERY COUNTY, PENNSYLVANIA.**

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**An Address  
Delivered at the Sesqui-Centennial Anniversary Exercises,  
Sunday Morning, November 1, 1903,**

**BY  
Rev. MARION GILBERT RICHARD, A. M.,  
Pastor.**

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*For copies address Miss Keiser  
Ambler Pa.*

**PRINTED FOR THE CONGREGATION  
BY THE  
LUTHERAN PUBLICATION SOCIETY,  
PHILADELPHIA, PA.  
1903.**

John J. Ministone  
Feb. 10, 1901

A HISTORY  
OF THE  
UPPER DUBLIN  
EVANGELICAL LUTHERAN  
CHURCH,  
MONTGOMERY COUNTY, PENNSYLVANIA.

AN ADDRESS DELIVERED AT THE SESENTENTH ANNUAL ANNIVERSARY EXERCISES,  
SUNDAY MORNING, NOVEMBER 4, 1903.

BY

REV. MARION GILBERT RICHARD, A. M., PASTOR.

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The following is the Program as rendered at the Sesqui-centennial Exercises, November 1-3, 1903:

SUNDAY MORNING, NOVEMBER 1.

"The Historical Address." . . . . . By REV. MARION G. RICHARD.

SUNDAY EVENING, NOVEMBER 1.

"What the Lutheran Church Stands For." By REV. CHARLES S. ALBERT, D. D.

MONDAY EVENING, NOVEMBER 2.

"The Lutheran Church at Home." . . . . . By REV. HERBERT C. ALLEMAN.

"The Lutheran Church Abroad." . . . . . By REV. A. POHLMAN, M. D.

TUESDAY EVENING, NOVEMBER 3.

"What Lutheran Laymen Have Done." . . . . . By MR. A. D. CHUQUOISE.

"What Lutheran Laymen Can Do." . . . . . By MR. HENRY S. BONBR.

The Church Council at present is as follows:

**TRUSTEES.**

EDWIN H. FAUST,      FRANK SHUGARD,      CHARLES S. MANN.

**ELDERS.**

JOHN M. REX,      GEORGE W. YOUNG,      HARVEY M. STOUT.

**DEACONS.**

ALVIN B. FAUST,      RUDOLPH DILTHEY,      ADAM B. FLECK.

HISTORY OF  
UPPER DUBLIN EVANGELICAL  
LUTHERAN CHURCH,  
MONTGOMERY COUNTY, PENNSYLVANIA.\*

A BRIEF survey of the situation in general when the German Lutheran Church in America was in its infancy is fitting and necessary as an introduction to the history of this individual church.

In the early part of the eighteenth century, on account of religious persecution, many of the Germans, as well as people of other nationalities of Europe, left their native land for the new world, that they might have civil freedom and worship God according to their own faith.

They settled in the Colonies from New York to Georgia. The larger portion settled in Pennsylvania, and of the thousands upon thousands that poured into Philadelphia many settled in Montgomery, Berks, York, and Lancaster Counties.

Dr. Dorchester says :

“The German emigration was not only extensive, but very pure, and almost wholly Protestant, with a high standard of morality and distinguished for Christian virtues.”

A few of the colonies, like the Swedes and Salzburgers, brought their ministers with them, but “the large province of Pennsylvania, with a population of sixty thousand, had in all its area one

\* At the solicitation of friends and by the authority of the Church Council this address has been submitted for publication.

solitary German pastor," John Casper Stoever, Jr. (ordained 1733 by Rev. Schultze at New Providence in a barn).

This was probably overdrawn, but pastors were all too few.

This great lack of ministers and the preaching of the Word exposed them to the greatest spiritual danger.

The land was overrun with clerical vagabonds, crafty impostors, and persons who, for heinous crimes, had been driven from Europe. They had usurped the sacred office, imposed upon the simple-minded, confiding people, and, instead of gathering together and strengthening the Church, they scattered the members of such congregations as had been formed, and by their disreputable lives brought reproach upon the Lutheran name.

Another menace to the Church in Pennsylvania was the many religious beliefs that were represented. Someone has said: "This was a land full of sects and heresy, without ministers and teachers, schools, churches, and books, and that their children and descendants were in danger of sliding back into heathenism."

Because of the lack of faithful ministers and this sad spiritual condition the Lutherans in Philadelphia, New Hanover ("The Swamp"), thirty-six miles northwest of Philadelphia, and New Providence ("The Trappe"), nine miles south of New Hanover, hungering for the true Bread and thirsting for the pure Water of Life, decided to send commissioners to Europe to solicit aid and to secure a true, faithful pastor.

They met with great sympathy at Halle, Germany, receiving generous contributions for the erection of church buildings and schools and the support of pastors; also Bibles and devotional books; but their most important mission was to secure a competent pastor to gather in the lost sheep, to preach the Word, to administer the sacraments, and to teach the children spiritual truths.

Through Dr. Francke they were able to get a man with all the necessary qualifications for the great work of pastor and preacher in this new, undeveloped country. That man was Heinrich Melchior Mühlberg, born at Einbeck (Einbeck), in Hannover,

Germany, September 6th, 1711. He was baptized on the day of his birth, and confirmed in his twelfth year. He had great thirst for knowledge, was studious, religious, and kind. He received his commission in 1742, set sail from Gravesend, England, June 13th, and landed at Charleston, S. C., after a voyage of 110 days. Very early in November he again set sail and landed in Philadelphia, Thursday, November 25th, 1742.

Falling in with a German named Brandt, who was a member of the New Hanover Church (one of the three churches he had been called to serve), he set out on horseback the same day.

Brandt told him that "The Swamp" (New Hanover) Church had hired N. Schmidt, a quack doctor and dentist, as its preacher. He preached his first sermon in a log building not yet finished, and the next Sunday he preached in Philadelphia in an old butcher shop. Here he again met with trouble. Count Zinzendorf, the Moravian Missionary, appointed himself "Pastor and Inspector of the Lutheran Church in Philadelphia," got possession of the Lutheran pulpit for a time, intermeddled at Germantown and other places, and concocted a grand scheme to unite Moravians, Reformed, Lutherans, and Baptists in one organization. The third Sunday Mühlenberg preached at New Providence ("The Trappe") in a barn. Here he had been preceded by Kraft, an impostor.

Thus began the work of him who is rightly called "The Patriarch of the Lutheran Church in America." His path was not strewn with flowers. Though, at this time, as the Historian Sachse says, "Pennsylvania was a Lutheran colony, and for some years after the adoption of the Federal Constitution the Lutheran Church, so far as influence was concerned, was the dominant one in the province, yet it was a most disorganized Church, especially among the Germans."

Another writer says: "Unionism, indifferentism, rationalism, fanaticism, deadness resigned supreme."

Baron von Beck, who visited Philadelphia in 1734, thus describes the situation: "It is the abode of all religions and sects, Lutherans, Reformed, Episcopalians, Presbyterians,

Seventh-Day Baptists, Separatists, Boehmists, Schwenkfeldians, Tuchfelders, Wohlwuenscher, Jews, heathen," etc.

Mühlenberg says: "There is no lack of Atheists, Deists, Materialists, and Freemasons. You find people of every nation upon the earth, and often what is not tolerated in Europe asserts itself here openly.

"Throughout the land there are thousands who, according to their baptism, their training, and confirmation, ought to be Lutherans, in great measure have strayed away. So sad, so degraded is the condition of the poor Lutheran people that you could hardly bewail it enough with tears of blood."

Mühlenberg had natural obstacles to overcome. He said: "On the one side we have the Indians, who are yet heathens; on the other side we have the ocean. In traveling on the highways you are continually passing through woods. You come to one house standing near the road, then some miles further on you come to another. In the country there are several streams that sometimes suddenly rise and then again abate. As there are no bridges over them they have to be crossed on horseback or in a canoe. When I go from Philadelphia to the churches in the country I have always to cross three streams, the Wissahickon, the Skippack, and the Perkiomen, and in winter this is often dangerous." These names are familiar to all in this community.

It is interesting to note how Mühlenberg was paid. The Providence congregation gave him a horse and a little salary came in from Philadelphia. The people were depending upon the dear Fathers at Halle instead of reaching into their own pockets.

The farmers were generous. He says: "One man brings me a sausage; another a piece of meat; a third a chicken; a fourth a loaf of bread; a fifth some pigeons; a sixth a rabbit; a seventh some eggs; an eighth some tea and sugar; a ninth some honey; a tenth some apples; an eleventh some partridges," etc.

He was at times greatly in debt, yet never lost heart or temper. Such were the adverse conditions, morally, religiously, physically,



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and financially, which confronted Mühlenberg, yet amid them all he went courageously on, preaching the Word, comforting the distressed, and ministering to the sick. He made long visits west to Lancaster and York Counties, and as far south as Frederick, Md. He also journeyed up the Raritan River in New Jersey and up the Hudson in New York, looking up and organizing the German Lutherans into congregations.

Mühlenberg saw the largeness of the work and the need of more laborers, for which he urgently sent to Halle. In 1745 three men, Peter Brunnholtz, John Nicolas Kurtz, and John Helfrich Schaum came to his assistance. These were followed by others. The arrival of more Lutheran ministers in America made it possible for them to branch out from the larger churches which they served and preach to the scattered Lutherans in more remote districts.

The many Germans who settled in Upper Dublin Township were desirous of hearing the Word as they had in their native land. In response to this desire, Rev. John Frederick Handschuh, pastor at St. Michael's Church, Germantown, organized a congregation here in 1753. It is likely he preached here several years prior to this date.

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## 1753-1810.

### I.—PERIOD OF PRIMITIVE AND HUMBLE THINGS.

No record was kept by the congregation, consequently the history of the early congregation can only be made by materials gathered from the diaries of those who served as pastors and from the records of the churches which they served.

For instance, in the marriage record of St. Michael's Lutheran Church, Germantown, the following is the second marriage that is recorded :

“ July 7th, 1751, Joseph Brown, *ein lediger Schmidt in Ober*

*Doublin Tp., Maria Schnekin, ein lediger Person sobischer bei Fischewassern (Fitzwatertown), Servant gewesen, Pfarrer Handschuh."*

Other marriages of parties from this neighborhood by early pastors at Germantown are also on record. It might be interesting to note the date of the organization of this congregation, 1753, as related in time to other important historical events: Twenty-one years after Washington was born: five years after the organization of the first Lutheran Synod in America ("Evangelical Lutheran Ministerium," Philadelphia, August 14th and 15th, 1748); twenty-five years before the awful suffering at Valley Forge: twenty-eight years before the independence of the United Colonies was gained: more than 100 years before the first railroad passed through this section of country, and simultaneous with the French and Indian War. While Braddock and his men were erecting forts in the western part of this State and fighting battles for King George II. of England, Mühlenberg and his colleagues were building churches and fighting battles and winning victories for the King of kings and Lord of lords.

Those that were members of the early organization were Puff, Timanus, Klippenor, Houpt, Summers, Ulrich, Gilbert, and others. Valentine Puff was a prominent member. He was a farmer and carpenter, and most probably did a large part of the work on the church with his own hands. It may be for this reason in part that the church was originally named "Puff's Church," though this designation is now obsolete. Valentine Puff's house, though no longer used as a residence, is one-fourth of a mile east of the church on the Keisel estate. Over the doorway on the wooden cross-piece one can still see beautifully carved: "**Vallentin Pvff 1753.**"

The first church was a log structure, built in 1754.

Rev. Mühlenberg visited the congregation, and in his report to Halle, dated June 18th, 1754, says: "Many German Lutherans reside in this neighborhood, and, although new beginners and poor, they have erected a roomy school and meeting-house,

and have besought aid from us. Mr. Handschuh has visited them and administered the Word. I visited them at their request and preached on a week-day, baptized several children in the presence of a large assemblage of German and English people, who had gathered from North Wales and other adjacent parts. As there was as yet no roof on the building, and it was difficult to preach in it, I urged the poor people to follow my example and add their contributions to mine, so that at least one-half of the building might be roofed in, which was done." How poor they must have been!

Rev. Mühlberg, who had general oversight for several years, sent his student, William Kurtz, to serve this congregation about a year, 1757-1758.

On the 29th of June, 1758, a legal document, called a "Declaration of Trust," was made by Valentine Puff, Jacob Timanus, and George Klippenor, donating to the "Dutch Lutheran Church sixty perches of land, so long as the members and the minister thereof continue in unity and religious fellowship, for a place to erect a church or place of worship and for a place to keep a school in, and for the use and behoof of all such Protestants who may from time to time have occasion or think proper to send thereunto." This document, now yellow with age and tattered and torn by use, is still in the possession of the Trustees of the church. It "is recorded in the office for the recording of deeds for the city and county of Philadelphia, in Book I, Volume 10, page 365 f."

Rev. John Helfrich Schaum, of New Hanover, was supply pastor from 1758-1762.

On page 64 of the Documentary History of the Evangelical Lutheran Church of Pennsylvania and Adjacent States, we note that the Ministerium met in Philadelphia, June 27th to 29th, 1762. At this meeting new and vacant congregations applied for preaching. Among the latter "Upper Dublin" made application.

Rev. Henry M. Mühlberg then served as pastor from 1762 to June, 1763. A number of children here were baptized by

Rev. Mühlenberg at different times. He baptized the children of Michael Hörner and his wife, Barbara; also "Catharina Puff, daughter of Valentine Puff, born February 28th, baptized May 9th, 1773" (Trappe Record).

The Ministerium met in Philadelphia, October 16th to 19th,



HENRY MELCHIOR MÜHLENBERG, D. D.

1763. Upper Dublin was represented by "Valentin Pough" (Puff) and Jacob Timanus (Doc. Hist., p. 70).

Rev. John Nicolas Kurtz, of Germantown, was pastor 1763-1764.

Rev. John Ludwig Voigt, of Germantown, 1764-1765.

Rev. Jacob van Buskerk, of Germantown, 1765-1769.

Rev. John Frederick Schmidt, 1769-1785. Rev. Schmidt served the longest period of the early pastors. His pastorate extended through the Revolutionary War. Tradition says the church was used as a hospital for wounded American soldiers after the Battle of Germantown.

Rev. Schmidt married a number of parties who were members here. We will only mention one: "December 28th, 1784, Justus Donnert *aus* Upper Dublin T., Montgomery County, and Rahel Staat *aus* Springfield T." It was this year (September 10th, 1784) that Montgomery County was established, it formerly being included in Philadelphia County.

Rev. Anthony Hecht, of Tohickon and North Wales, served as pastor 1785.

Rev. Jacob van Buskerk, of North Wales, was again pastor from 1785-1795.

Rev. Henry A. Geissenhainer, 1797-1801.

Rev. Frederick D. Schaeffer, of Germantown, 1801-1810.

The Ministerium met in Hanover, York County, Pa., May 28th, 1809. At this meeting Rev. Schaeffer reports one congregation in Germantown and "six filials." Among the latter is "Oberdublin" (Doc. Hist., p. 402).

He married a number of parties in this community. Among them was the following: "May 31st, 1810, Joseph Whitcomb and Catharina Lauern, both of 'Ober Dublin.'"

About 1810, or soon after, Gospel ministration ceased, and the church edifice decayed and disappeared. Not one of the oldest residents of this neighborhood remembers that building.

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## 1810-1852.

### II.—PERIOD OF DECAY AND DORMANCY.

A number of causes produced the discontinuance of church activity here: 1. At that time the German language was giving

way to the English language. The German, which was spoken by the pastors, was not appreciated by those desiring the English.

2. This was the time of war between Great Britain and the young Republic. War marketh dismay and desolation. Business activity was suspended and religious efforts were paralyzed. Hundreds of congregations were broken up during this unsettled period.

3. There were many good openings in the Department of State, and it was a fact of frequent occurrence that men who had been called into the service of the living God heard and obeyed that which they believed to be a call of the State; left the pulpit for the forum, the platform, and the field of battle, serving their country in these and other capacities. This made an already scant ministry scantly still. Consequently this, with hundreds of congregations, was left without a minister.

4. There was a lack of supply of ministers. No more ministers came from Halle. There were no large Lutheran schools in this country for the training and preparation of ministers, and without ministers, without the preaching of the Word, no church can long continue active.

Though the congregation at this place no longer met together for worship, many of the members of the church still lived in this community, and we have every reason to believe that they were good Lutherans. The church gone, the organization discontinued, but Lutheranism abiding. Those desiring matrimony sought a Lutheran pastor, when possible, to perform the ceremony, and, though the record of the marriages recorded in St. Michael's Lutheran Church does not designate the place of residence of those married, yet we know that some of the Lutherans from this vicinity went to the pastor of St. Michael's to be united in matrimony. Among them we note that on October 8th, 1834, Amos Erb and Ann Freas were married by Rev. Keller, pastor of St. Michael's. Both were members of this church, and Mr. Erb was laid to rest only four years ago (September, 1899) by the present pastor.

Again, on October 15th, 1835, Malachi Stout and Jane Houpt were married by Rev. Keller. Both of these names are

very familiar to us. Their descendants form a part of the present membership.

In this same year, 1835, Conrad Emich, a resident, left by *will* a sum of money (John B. Sterigere, Trustee) for the erection of a church building. When applied to that object in 1858 it amounted to \$1,564.21.

The following is an exact copy of the first marriage recorded by Rev. J. W. Richards, as pastor of St. Michael's: "April 28th, 1836, Jacob Armstrong, of Upper Dublin, son of James and Mary Armstrong, and Catharine Brownhulz, of Upper Dublin, daughter of Michael and Mary Brownhulz." Both of these names are familiar to residents in this community.

Again, by referring to the monuments in the churchyard, we find that almost every year during this period, the remains of those who were members or their descendants were here laid to rest.

There was also occasional preaching at the homes of Lutherans in this community. One instance is that of Rev. F. R. Anspach, pastor of Whitemarsh and Barren Hill, who preached several times at the home of Mr. Daniel Gilbert, afterward a member of the Church Council here. He lived one-half mile north of Ambler, where Mr. Frank Houston now resides.

But this period of lethargy was not to last forever. *This ground* had been set apart for the purpose of the worship of the living God. This was known, and it might be said that the spirits of those who were resting here had a resurrection and were re-incarnated in a number of persons in this community, and the church, which had declined and slept for more than forty years, again came to life.

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## 1852-1898.

### III.--PERIOD OF REVIVIFICATION AND GRADUAL GROWTH.

Hon. John B. Sterigere, then a prominent lawyer and politician, formerly a Congressman and State Senator, whose kindred repose here, was instrumental in procuring a charter for the

church. (His remains lie here, and it is said that James Buchanan, afterward President of the United States, was present at his funeral, 1852.)

The following is a part of Section 1: "Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted



REV. DAVID SWOPE.

by the authority of the same, that John B. Sterigere, Peter Sterigere, Jonathan Taylor, B. Franklin Taylor, Anna Elizabeth Summers, Martha L. Sterigere, Sarah Conrad, Henry Sperry, Anne Eliza Brock, Samuel Houpt, Henry Houpt, Eliza Shaffer, Joseph Taylor, and such other persons as may be associated with



them in pursuance of this act, or of the By-Laws of the Corporation, and their successors be, and they are hereby created, a body corporate, in law and in fact, by the name of 'The Upper Dublin Lutheran Evangelical\* Church,' and by said name shall have perpetual succession and be able to plead and be impleaded in



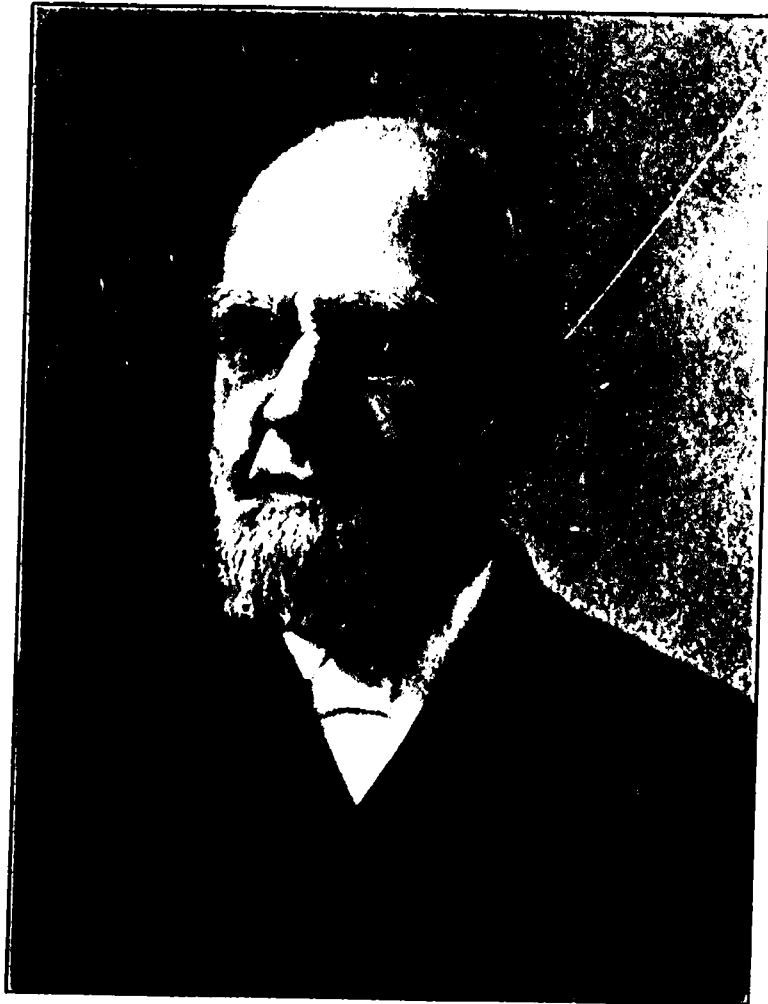
REV. BENJAMIN CHRISTIAN SUESSEROIT.

all courts of law and elsewhere, and may take and hold for the use of said church and corporation the burial ground in said

\*The word "Evangelical" should precede the word "Lutheran" instead of following it. So that the correct reading, ecclesiastically, is "The Upper Dublin Evangelical Lutheran Church."

township, called Puff's Burial Ground or Puff's Church," etc. As yet there was *no preacher, no preaching, no church building.*

It is interesting to note the beginning of divine service. There is no doubt that many of the Lutherans in this neigh-



REV. WM. M. BAUM, D. D.

borhood, during the interval when no regular service was held here, attended service at the Whitmarsh "Union Church" (Lutheran-Reformed), organized in 1817. While Rev. William M. Baum was pastor at Barren Hill he supplied the Lutherans at Whitmarsh, 1852-1854.

One Sunday, as he was hitching his horse, a man, John Kuhler by name, said to him: "There used to be an old Lutheran Church up in Upper Dublin. It has died out, but there are still Lutherans there." Rev. Baum replied: "'Gottes Wort und Luther's Lehr, Vergeht nun und nimmermehr.' Gather the sticks together and I will come up some time and fan them into a flame." He came and preached, December 4th, 1853 (Dr. Baum's private diary); text, Isa. lv. 6.

This service was held at "Puff's school-house," an old stone building, which stood in what is now known as Susquehanna Street Road, about thirty yards north of Butler Drive. Though removed many years ago and almost forgotten, dim traces of the foundation may yet be seen.

Rev. David Swope became pastor at Whitemarsh in 1855, and preached here in connection with his work there.

Rev. Benjamin C. Suesserott was pastor 1856-1857. He was Secretary at the first meeting of the corporators of the church.

On November 29th, 1856, the corporators of the church met at Henry Hout's Hotel, Jarrettown, Pa. "John Kuhler, Augustus Brock, and Henry Hout were elected a Building Committee for the erection of a church edifice."

Rev. William M. Baum preached a number of times during the summer of 1857, and on Sunday, October 18th, 1857, laid the corner-stone of the second church. Text, Psalm lxxviii. 15, 16.

The next meeting of the corporators was held on October 10th, 1857. According to the minutes it seems that the object of this meeting was to recall what had been done at the former meeting, and resulted in the appointing of the same Building Committee.

The next meeting of which there is any record was held nine months later, July 17th, 1858, in the basement of the new church edifice. No minute was made as to the cost of the church. It probably cost about \$4,000.00, as it was insured at that time for \$3,600.00. It was dedicated July 18th, 1858. Rev. John C. Baker, D. D., preached the sermon.

A Sunday school was organized September 30th, 1858.

Rev. Louis Hippee served Whitmarsh and Upper Dublin as pastor from 1857-1859.

At the meeting of the Church Council, August 23d, 1858, a



REV. LOUIS HIPPEE.

Constitution and By-Laws were adopted. Minutes have been regularly kept since the re-organization of the congregation, though at times not so minute as they might have been.

The following is a list of the members constituting the membership at that time, twenty-three in number :

John Kuhler, Catharine Kuhler, Mary Kuhler, Anna Kuhler, Daniel Gilbert, Sarah Thompson, William Webster, William Nicolas, Catharine Nicolas, Emma Nicolas, Sarah Nicolas, John B. Rittenhouse, Ellen Rittenhouse, Alvin D. Faust, Catharine Faust, Amos Erb, Annie Erb, Daniel Erb, Washington Erb, Angeline Erb, Caroline Wallace, and Elizabeth Wallace.



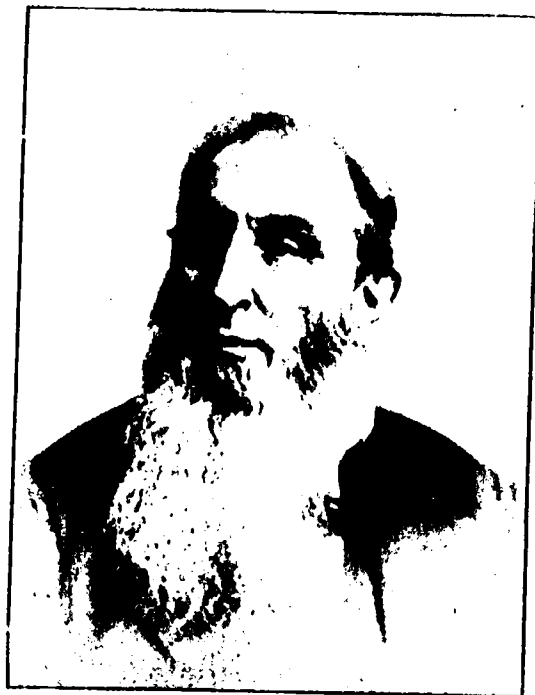
REV. EDWARD J. KOONS.

Rev. Edward J. Koons served as pastor from March, 1860, to the spring of 1863.

We notice a number of gifts to the church during the early part of this period. In 1858 the Whitmarsh congregation presented this congregation with a communion and baptismal service, and in 1860 St. Michael's Church presented a chandelier and eight

lamps, formerly used in their church. Coal-oil was ninety cents per gallon at this time. The raising of the salary was a burden, and, in response to a request, Dr. Seiss' Church, Philadelphia, appropriated \$90.00.

Mr. William Webster, the first Superintendent of the Sunday school, made a handsome bequest to the church. It became available after the death of his daughter, Ida, which occurred in 1866. The bequest amounted to \$1,775.00.



REV. GEORGE SILL.

Rev. George Sill served as pastor from September, 1863, to the spring of 1869. It was during his pastorate in 1867 that a lot for shedding was bought of Charles Smith for \$500.00. Commodious shedding, 200 feet in length, was built the same year. The interior of the church was much beautified during the latter part of the pastorate. The pastor and Dr. Conrad had charge of the re-opening services, February 28th, 1869.

Rev. Matthias Sheeleigh became pastor April 27th, 1869, and served until June 30th, 1898. This was the longest pastorate in the history of the church.

In 1885 a small farm of 16 acres, immediately adjoining the church property, was purchased of Charles Smith for \$4,100.00. Seven acres have been converted into a cemetery, called "Rose Hill Cemetery," making one of the most beautiful of burial



REV. MATTHIAS SHEELEIGH, D. D.

places. This cemetery is owned and managed by this church. It is a very desirable burial ground, and the lots are in constant demand.

Mrs. Mary A. Berkheimer, a former member of this congregation, left, at her death in 1891, a bequest of \$500.00 to this church.

We would not be true to our mission if we failed to mention a favor which this church received December 31st, 1885. The financial condition of the church in 1877 and later was very

discouraging. At different times the late Mr. Alvin D. Faust, a substantial member of this congregation, furnished financial assistance. The church being in his debt in 1877 for \$1,100.00. This debt continued unpaid for eight years. The sons of Mr. Faust, Messrs. Richard J., Edwin H., Samuel A., Milton D., and Alvin B., offered to cancel this debt, provided that the balance due on the pastor's salary, which at that time was \$500.00, be paid, and that each of them be given a choice lot in Rose Hill Cemetery.

The proposition was accepted and the provisions granted. This was a timely and generous benefaction which called forth profound thanks from pastor and people at that time. We may add that these same brethren manifested the same interest in giving liberally and cheerfully to the church when it was re-modeled and enlarged.

On April 21st, 1895, Rev. Matthias Sheeleigh, D. D., tendered his resignation as pastor of this church and that of Whitmarsh, but by the request of the Council of this church he was persuaded to continue his work here, which he did for three years. Again on April 3d, 1898, after having served the congregation for twenty-nine years, he offered his resignation as pastor, which step he was constrained to take with regard to the preservation of his health.

A record of Dr. Sheeleigh's work in this congregation is found in a note at resignation written in the pastor's record by his own hand: Added members, 155; baptized children, 109; married couples, 48; attended funerals, 151; members left on record, 115.

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## 1898- ———.

### IV.—PERIOD OF INDEPENDENCE.

For 145 years, or during its past history, the church was served by pastors that preached elsewhere, viz.: Germantown, New Hanover, North Wales, Barren Hill, and Whitmarsh. At



the time Dr. Sheeleigh resigned, it was decided by the Church Council to call and support a pastor of their own.

In May, 1898, a call was extended to Rev. Marion G. Richard, who accepted and took charge July 1st, 1898, and was installed as pastor November 6th, 1898, just five years ago this first Sunday of November.

In September, 1899, the work of re-modeling and enlarging the church building was begun. One of the first steps was to remove the old poplar tree, which probably saw the first church :

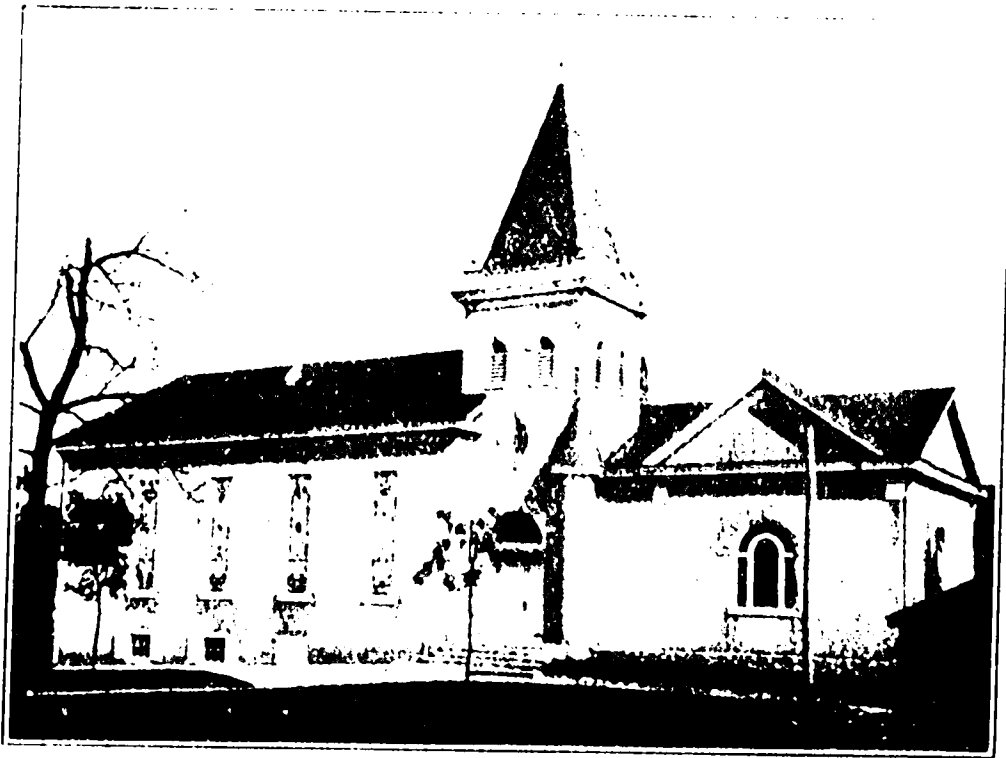


REV. MARION GILBERT RICHARD.

saw the congregation decline and revive and the second church built. The walls of the main building are unchanged, excepting the wall of the south end, which was removed. The gallery in north end was taken away. The main entrance, which was from Butler Drive, was closed. The main entrance now is from the Susquehanna Street Road. The pulpit and choir have likewise been removed from the south to the north end. A pastor's sanctum was added. A tower and large Sunday school room were built, so that the Sunday school, which for nearly one-half

century was held in the dark, damp, and gloomy basement, has been given a bright, beautiful, and comfortable room, with primary and adult apartments. The stoves have been replaced by steam heat; coal-oil lamps have been superseded by acetylene gas. The plain glass windows have been removed, and beautiful art stained-glass windows (a number of which were donated by members as memorials of their departed relatives) were put in.

The congregation put in windows in honor of Drs. Baum and



UPPER DUBLIN EVANGELICAL LUTHERAN CHURCH.

Sheeieigh, the first and last pastors of Period III., and a memorial of Dr. Heinrich M. Mühlenberg.

A memorial brass tablet to the Summers family, whose remains are here buried, was presented by a relative, Mr. William Summers, of Conshohocken, Pa., and placed in the Sunday school room. New quartered oak pews, pulpit, and lecturn were furnished, and a new carpet purchased. These with other changes

were made and the church was re-dedicated, Sunday, February 4th, 1900. Dr. Baum preached the sermon, and Dr. Shee-leigh delivered an address.

The improvements were made at a cost of \$6,112.57, which had either been collected prior to or pledged on the day of re-dedication, thus leaving the church free of debt. This is a token of devotion and an evidence of noble self-sacrifice on the part of those who so generously contributed.

Another important and timely material advance was made in April, 1899, when the church purchased of Mr. John Davis a property lying at the west of Rose Hill Cemetery for \$2,700.00. The property consists of 1 1/2 acres of land and a dwelling house, which at present is used as a parsonage.

Two bequests have also been made to the church. The first by the late Mrs. Catharine Faust, consisting of a share in the Fire Association, valued at \$400.00, and three cemetery bonds, \$100.00 each, making a total of \$700.00. The second bequest was made by the late Mrs. Anna J. Mann, of \$400.00, to be held in trust by the Church Council to keep up the family burial lot in the cemetery, and the balance to be applied on the pastor's salary. This constitutes the material progress and benefits of the last five years.

During this time the pastor has attended 18 funerals, married 6 couples, baptized 28 children, and received 62 members. The total membership at present is 142.

The congregation during this period has advanced *materially*, having a larger and more beautiful church building, and more property than ever before; *numerically*, having a larger membership than ever before; and we trust the congregation has advanced *spiritually*, being more *prayerful*, and *willing*, and *anxious* to promote the interests of Christ's kingdom.

You have now heard the history of this old congregation, let us make one or two reflections: First, the early German settlers were devout, they loved their church. The church and the school must go up simultaneously with the home. They *prayed*, they *worked*, they *sacrificed* for the church. If they had not,

there would have been no Lutheran Church in Upper Dublin, nor (to be more general) in America. We are the descendants of those who were Lutheran through and through. Let us be the worthy children of those loyal, godly men and women. As they made history 150 years ago, so are we making history now. Let us show our gratitude to the Great Head of the Church, Christ Jesus, by praying, working, and sacrificing for the salvation of men everywhere.

Again, what we do we must do quickly. The names of the members of the first congregation are no longer found on the roll of membership. For the sake of illustration, will those who were present at the dedication of this church, July 18th, 1858, please raise their hands (*three persons responded*). Of all that congregation 45 years ago, only three are here to-day. When the Two-hundredth Anniversary is held there will be but few, perhaps none, of us present. Therefore, what we do we must do now. What the members of the first church did, they did while they lived. They cannot work now. So if we ever do anything, we must do it *now*.

A final thought. It may be considered an honor (and it is) to be a member of a church 150 years old, but whether one be a member of a church 150 years old or a member of a church 1 year old makes but little difference. *The one thing needful is, that one be a member: that he be joined to the very body of Christ.* If this be our relation to Him, then we are members of a Church that was 1700 years old before this was started—members of a Church 1900 years old now—members of a Church that will go on and on through the years, until the Church militant shall become the Church triumphant.

But remember the principle upon which the Church has lived for 1900 years, and upon which the true Christian has always lived, and always must live. It is suspended in large letters before you this morning:

“THE JUST SHALL LIVE BY FAITH.”

The man who has faith in Christ as the Saviour of the world,

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and is baptized into that faith, and openly confesses that faith, and walks in that faith, shall live for ever and ever.

That each of you may purpose to live the life of faith, and thereby reap the reward of the just, is my sincere prayer. Amen.