



# A HISTORY OF St. Philip's Church

— est. 1680 —



## **Welcome to St. Philip's Church!**

We hope that this pamphlet will help acquaint you with some of the remarkable history of this congregation and its church buildings, which have been at the heart of Charleston since the church's founding in 1680 under the Bishop of London. Herein you will find a collection of significant facts about various aspects of St. Philip's history, focused around these categories:

- Architecture
- St. Philip's role in the American Revolution
- Spiritual Timeline of St. Philip's
- Little-Known Facts about St. Philip's

Unlike many historic churches today which function primarily as museums, St. Philip's is a vibrant and active congregation focused on the Gospel of Jesus Christ and characterized by a commitment to strong Biblical teaching and preaching, glorious worship in the beauty of holiness, warm fellowship, and compassionate outreach to our community and the world. We are grateful for the privilege of being stewards of these historic buildings and the rich history that has been passed on to us by previous generations, which we are delighted to share with you today.

We hope that your time with us will be a blessing, and we invite you to come and worship with us at any of our services.

Cordially,

The Clergy, Wardens, and Vestry of St. Philip's Church

# ARCHITECTURE



**1680** St. Philip's is founded and first building (made of black cypress) is constructed at Broad and Meeting St., the Four Corners of Law (present site of St. Michael's, E on 18th-century map at left; present St. Philip's is shown at F).

**1710** Because of rapid growth, the Colonial Assembly authorizes the acquisition of a much larger site on Church St. for the construction of a new brick church for St. Philip's, the site where the church is still located today.

**1714** Construction of the new church stops when a hurricane leaves the partially built structure in ruins.

**1720** The Assembly passes an act to finish building the brick church, stating that the wooden church would "inevitably in a very little time fall to the ground, the timbers being rotten, and the whole fabric being entirely decayed, so that the whole town will be left without a fit and convenient place for public divine worship."



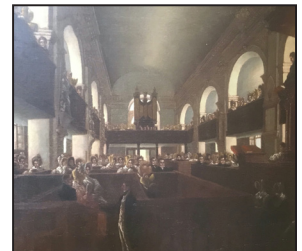
**1721** Work begins in earnest on the new church building, which has been designed in the latest taste to accommodate a much larger congregation.

**1723** First services are held on this site in the new church on Easter Sunday. British statesman Edmund Burke described St. Philip's as "spacious and executed in a very handsome taste, exceeding everything of that kind which we have in America."

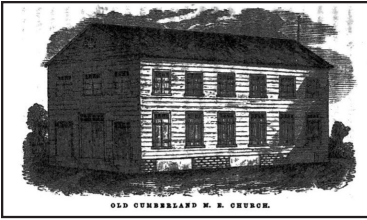
**1723** Following the completion of the church, the brick walls around the churchyard (most of which are still standing today) are constructed and the wrought iron gates are installed. The gate to the West Cemetery is some of the earliest 18th-century wrought iron in the city, as are the low iron gates outside the main doors of the church, which were originally part of the altar rail of the 1723 church.



**1751** Charleston has grown to the 3rd largest city in North America, and because of overcrowding at St. Philip's, the Assembly authorizes the construction of St. Michael's Church, which was completed in 1761, on the former site of St. Philip's.



**1835** Second St. Philip's Church suffers a devastating fire and is restored to its former glory on the same foundations with some modifications to lighten the interior design.



**1835** The congregation meets for a short time at Cumberland Methodist Church, and beginning in May moves into the Tabernacle, a temporary building on the west church yard. Three years later Cumberland Church burns. In May of 1838, St. Philip's moves into the nearly-finished restored church building, offering the Tabernacle to Cumberland Church in their emergency. This is the church in which we now worship.

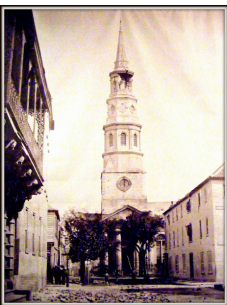
**1838** On November 9, the restored church is consecrated by Bishop Bowen. The \$84,206.01 cost for rebuilding the church is reported to the congregation in July 1839. James P. Welsman donates a new organ, which was made in London at a cost of \$3,500.

*Waft, waft, ye winds, His story;  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.*

**1847** Colin Campbell, Esquire, of Beaufort presents a chime of bells and a musical clock to St. Philip's, and architect Edward Brickell White is engaged to design a 200-foot steeple in the Wren-Gibbs tradition to accommodate them, which cost nearly \$20,000. There were 11 bells, the largest weighing 5,000 pounds. The clock chimed the hours and quarters and at three different intervals in 24 hours played Isaac Watt's hymn "Welcome, Sweet Day of Rest," Reginald Heber's missionary hymn "From Greenland's Icy Mountains," and "Home Sweet Home." The words of the last stanza of Heber's hymn are particularly appropriate for steeple chimes.

**1861** The chime of eleven bells is contributed to the Confederate military cause to be melted down and re-cast as weaponry and ammunition. Four bells were replaced in 1976.

**1860-65** St. Philip's steeple is targeted for shelling by the invading Union Army. One shell explodes in the churchyard during a Sunday service. The service is completed, but worship is moved to St. Paul's Church on Coming Street.



**1886** On August 31, a major earthquake occurs, creating disaster for the church and many members of the congregation. Two thousand buildings are severely damaged or destroyed.

**1893-1915** A beacon in the steeple is used to guide ships into the harbor.

**1921** A fire in the chancel area does much damage but affords the opportunity to redesign and improve the area around the altar under the guidance of noted architect Ralph Adams Cram, who also designed the cadet chapel at West Point as well as prominent New York City churches the Cathedral of St. John the Divine and St.

Thomas Fifth Avenue. Cram also guided the restoration of St. Philip's Chapel of the Good Shepherd.

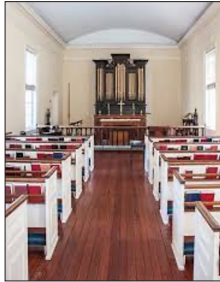
**1926** The All Saints stained glass window designed by Clement Heaton is installed in the chancel. Heaton, a leading figure in the Arts & Crafts movement, was a partner from 1882 to 1885 in the London firm of Heaton, Butler, & Bayne, which designed stained glass windows for prominent churches, including Westminster Abbey. Heaton came to the United States in 1914.







**Architectural symbolism:** The interior of St. Philip's is a richly ornamented feast for the eyes, but it is also loaded with theological symbolism. A few examples worth noting are the lion heads in the center of the top of the capitals of the columns (symbolizing the watchful presence of the Lion of Judah), pomegranate blossom medallions (symbolizing resurrection and eternal life), and the vaulted ceiling and cherubim surmounting the arches (symbolizing the vault of Heaven).



**1938** A fierce tornado causes much damage to the church and the old Sunday school building. The Sunday school building is rebuilt as the church's chapel.

**1989** Hurricane Hugo causes severe damage to the church. Restoration costs totaled \$4.5 million.

## SHINE THE LIGHT CAMPAIGN



For almost three and a half centuries, St. Philip's Church has been a beacon of faith and hope for the city of Charleston and beyond. Built to tell the Gospel story, the church's architectural elements were designed to draw people off the wide streets of the world, inside, to a saving relationship with Jesus Christ.

For 345 years, the doors of St. Philip's have welcomed congregants and visitors alike, and they still do today. All who benefit from this historic church, her missions and ministries, are inheritors of a legacy of faith-filled sacrifice from generations who have gone before. Beginning in 1680, early Charles Towne settlers built to glorify God. Through times of plenty and want, through wars, fires, pestilence, earthquakes, and storms, they repaired, restored, and, when necessary, rebuilt, to share the love of God with the people of Charleston, the nation, and the world.

St. Philip's once served as a lighthouse, guiding souls safely home. The Shine the Light campaign is a fundraising effort by the congregation, friends, and supporters to repair and restore the Sanctuary and other historic buildings to prepare them for the next generation of ministry and to fund a new missional ministry to serve the community. This new ministry will be St. Philip's Academy, a Christian school in the classical tradition.

The goal is for St. Philip's, as it has for three and a half centuries, to continue to offer hope and salvation by shining the light of Jesus Christ brightly forth to a hurting world.

*"And now the Lord says...I will make you as a light for the nations, that my salvation may reach to the end of the earth." —Isaiah 49:5-6*

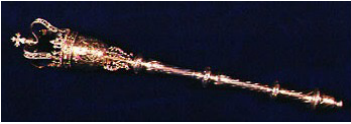
# THE AMERICAN REVOLUTION



**1756** The Rev. Robert Smith, a native of Norfolk, England, and a graduate of Gonville and Caius College, Cambridge, arrives as Assistant Rector of St. Philip's at age 25, two years after he was ordained an Anglican priest by the Bishop of Ely.

**1759** Smith begins giving civic lectures on natural and moral philosophy and becomes Rector of St. Philip's.

**1766** Parishioner Christopher Gadsden organizes the Charleston Sons of Liberty. Of the party which Christopher Gadsden assembled under the Liberty Tree in 1766 ten of the twenty six were his fellow worshipers in the old church, to wit—William Johnson, Joseph Verree, Nathaniel Lebbby, John Hall, Tunis Tebout, William Trusler, Robert Howard, Alexander Alexander, Edward Cannon, and Daniel Cannon.



**1775** February 17 is set aside by the Provincial Congress as a day of "fasting, humiliation, and prayer." Members of the Commons House come in procession to St. Philip's with the silver mace of the Province borne before them. Smith preaches a "pious and excellent sermon." Smith, unlike most Anglican clergy who were linked with the British aristocracy, chose the side of the Patriots and urged his listeners to put their trust in God and to act with courage.



**1775** As the Continental Congress organizes its fledgling naval forces, parishioner Christopher Gadsden is a key player and designs the famous "Don't Tread on Me" flag for the Navy, first hoisted Dec. 20, 1775, by Lieutenant John Paul Jones aboard the USS Alfred, the flagship of the first Commander-in-Chief of the U.S. Navy, Commodore Esek Hopkins.

**1776** On February 9, Christopher Gadsden presents a Gadsden Flag to the Provincial Congress of South Carolina, which writes in its records: "Col. Gadsden presented to the Congress an elegant standard, such as is to be used by the commander in chief of the American navy; being a yellow field, with a lively representation of a rattle-snake in the middle in the attitude of going to strike and these words underneath, "Don't Tread on Me!"



**1776** On June 28, St. Philip's Rector Robert Smith takes up arms and fights in the Battle of Sullivan's Island at Fort Moultrie against the British forces, where there is a remarkable Patriot victory against the British fleet. Smith praises the city's defenders in a sermon the following week.

**1780** When the British besiege Charleston, Rector Robert Smith enlists again as a private in the Patriot forces and serves in the fortifications at Boundary (now Calhoun) St. When the city falls, Smith is arrested and imprisoned. When offered his freedom and property if he would swear an oath to the Crown, Smith replies, "Rather would I be hanged by the King of England than go off and hang myself in shame and despair like Judas."



**1780** In May, British General Earl Cornwallis, fearing the influence leading Patriots had over the populace, arrests about sixty prominent Charlestonians, over a third of them being St. Philippians, and holds them at the provost dungeon before shipping them out to St. Augustine. “His Lordship in order to secure the quiet of the province, finds himself under the necessity to direct the Commandant to order several Persons to change their Place of Residence on Parole

from Charles Town to St. Augustine; His Lordship has further directed that a proper Vessel be provided to carry their Baggage with them.”



**1780** In December, after the British occupy her Charleston residence as their headquarters, Rebecca Motte (a prominent member of St. Philip’s) takes her family out of Charleston to the comparative safety of her late brother’s home, Mt. Joseph, on the Congaree River. In January 1781, the British occupy Mt. Joseph, where they begin to fortify the house and surrounds. Motte and her remaining family and household slaves move to the overseer’s house. In May 1781, Patriots Brigadier General Francis “Swamp Fox” Marion and Lt. Col. Henry Lee III of Virginia are sent by General Nathanael Greene to capture Fort Motte. In what became known as the Siege of Fort Motte, they arrive with about 400 men and an artillery piece. After five days of attack without dislodging the British, Marion and Lee decide to burn the mansion, which has a dry wood shingle

roof. Rebecca Motte does not hesitate to “burn her home” and provide the Patriot forces with some arrows from East India that were designed to light on impact. The mansion burns down, forcing the British out to surrender. Rebecca Motte is buried in St. Philip’s churchyard, and within the church is a stone from her home inscribed in her memory.



**1781** Rector Robert Smith is exiled to Philadelphia for refusing to pray for the King of England. In July, Smith’s country residence on the Cooper River is taken over as headquarters for Lord Cornwallis. Hearing a rumor that there is valuable silver buried there, the British torture Smith’s overseer, an Irish immigrant named Mauder, but he steadfastly

refuses to betray where the silver (which included the communion silver St. Philip’s still uses today) is buried.



## *St. Philippians Prominent in the American Revolution and the Founding of the United States of America*



**Arthur Middleton:** Member of the Provincial Council of Safety and its Secret Committee, Delegate to the 1776 Continental Congress, Signer of the United States Declaration of Independence, and designer (with William Henry Drayton) of the Great Seal of South Carolina.

**Edward Rutledge:** Delegate to the 1776 Continental Congress, youngest Signer of the United States Declaration of Independence, later Governor of the State of South Carolina.



**Christopher Gadsden:** Founder and leader of the Charleston Sons of Liberty in the 1760s, delegate to the First Continental Congress in 1774 and the Second Continental Congress the following year. He left Congress early in 1776 to serve as Brigadier General in command of the 1st South Carolina Regiment of the Continental Army and to serve in the Provincial Congress of South Carolina. Designer of the “Don’t Tread on Me” flag known today as the Gadsden flag.

**Henry Laurens:** President of the Provincial Council of Safety, Delegate to and then President of the Continental Congress, Ambassador to the Netherlands, delegate to negotiate the Treat of Paris.



**John Laurens:** Aide-de-camp to George Washington, anti-slavery advocate, close friend of Alexander Hamilton and the Marquis de Lafayette, Special Minister to France, drafter of final terms of British surrender at Yorktown.

**Rawlins Lowndes:** Member of the Council of Safety, President of South Carolina in 1778, helped draft Constitution of South Carolina, Intendant (Mayor) of the City of Charleston.



**Col. Charles Pinckney:** Commander of the Charles Towne Militia, President of the South Carolina Provincial Congress in 1775, leading member of the U.S. Constitutional Convention and signer of the U.S. Constitution.

**Thomas Pinckney:** Officer and aide-de-camp for the Patriot forces in the Revolution, President of the state convention that ratified the U.S. Constitution, served as President George Washington’s Minister to England from 1792-1796, was Federalist candidate for the President of the United States in 1796, losing to John Adams.



## SPIRITUAL TIMELINE



Henry Compton

**1680** St. Philip's Church is founded, the oldest congregation in America south of Virginia. The congregation was under the jurisdiction of Henry Compton, Bishop of London, and would soon be closely associated with the efforts of the Society for the Propagation of the Gospel in Foreign Parts.

**1698** The Rev. Dr. Thomas Bray, English clergyman and founder of the Society for the Propagation of Christian Knowledge, establishes the first lending library in America at St. Philip's, organized around a core collection of theological books. Bray took

a great interest in colonial missions, especially among slaves, people of color, and Native Americans, writing and preaching vigorously against slavery and the oppression of Native Americans.



Thomas Bray



**1701** The Society for the Propagation of the Gospel in Foreign Parts is chartered in England under the joint patronage of the Bishop of London, the Bishop of Ely, the Deans of Westminster Abbey and St. Paul's Cathedral, the Regius Professor of Divinity at Oxford, and the Lady Margaret Professor of Divinity at Cambridge. The Society was to have a profound impact on shaping St. Philip's mission of Gospel ministry and scholarship. All clergy from the parish's inception through the early part of the 19th century were educated at universities like Oxford, Cambridge, the University of Aberdeen, and Trinity College, Dublin.

**1708** The Rev. Gideon Johnson is sent as first Commissary (a clergyman who was also the Bishop's Representative) by the Bishop of London under the auspices of the Society for the Propagation of the Gospel in Foreign Parts. His territory included all of North and South Carolina as well as parts of the Caribbean, and he served as Rector of St. Philip's.

**1719** The Rev. Alexander Garden is sent by the Bishop of London as the new Commissary and Rector of St. Philip's.

**1720** St. Philip's Parish Register begins recording baptisms, confirmations, marriages, and burials of all parishioners, with names and sponsors, including slaves and free people of color as members as well as whites.

**1736** The Rev. John Wesley preaches at St. Philip's at the invitation of the Rev. Alexander Garden to a congregation of over 300 parishioners; Wesley records in his journal being moved by different races worshipping together and the presence of slaves in the congregation with whom he enjoyed fellowship.



George Whitefield

**1738** The Rev. George Whitefield, the renowned evangelist of the Great Awakening, preaches twice at St. Philip's at Garden's invitation as Charleston is stirred by religious revival. Garden later falls out with Whitefield over Whitefield's "enthusiasm," which Garden perceived as anti-clericalism.



John Wesley

**1742** Despite objections from some powerful colonial leaders, the Rev. Alexander Garden begins a school for enslaved black children at St. Philip's with two black teachers, with upwards of 60 students, teaching reading, writing, religion, and other subjects.



**1755** Evangelical “Holy Club” (modeled after the Wesleys’ Oxford club) is formed by Charleston ministers and leading lay people from Anglican, Baptist, French Huguenot, and Presbyterian congregations, with St. Philip’s Rector the Rev. Richard Clarke as a leading member.

**1755** The Rev. Richard Clarke begins a weekday Bible study on the Epistle to the Hebrews, attracting a large following.



*Robert Smith*

**1756** The Rev. Robert Smith, a scholar who later served as the founding President of the College of Charleston, becomes assistant rector and assumes leadership of the Free School at St. Philip’s, as well as lecturing on natural and moral philosophy, and in 1759 becomes Rector of St. Philip’s.

**1776** Under Smith’s leadership, St. Philip’s formally embraces the Patriot cause, and Smith edits his prayer book to pray for “the delegates of these our American States” rather than the King of England.

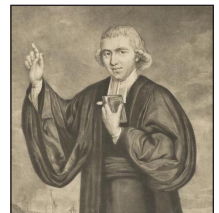
**1789** The Rev. Robert Smith serves as one of the organizers of the general convention in Philadelphia that would ultimately form the Episcopal Church and receives an honorary doctorate from the University of Pennsylvania.

**1795** The Rev. Robert Smith is elected as first Bishop of South Carolina and is consecrated by Bishop White in Philadelphia.



**1800** The burgeoning Sunday School movement in the U.S. takes root in Charleston, and St. Philip’s Sunday School for instructing children in Scripture and faith joined its other educational efforts for slave children. Future abolitionists Sarah and Angelina Grimké attended the St. Philip’s Sunday School and taught in the Sabbath school for slaves on Sunday afternoons. The Sunday School grew so that in little more than a decade it had over 200 children attending.

**1805** The Rev. William Percy, a prominent evangelical and a protégé of Lady Selina, Countess of Huntingdon, and the Rev. George Whitefield, joins the staff of St. Philip’s. Renowned as a passionate preacher, he becomes one of the founders of the Charleston Bible Society.



*William Percy*



*Christopher Gadsden*

**1814** The Rev. Christopher Gadsden, a Phi Beta Kappa graduate of Yale College and grandson of the Revolutionary War hero, becomes Rector of St. Philip’s, with an active congregation of over 500 members (340 white, 190 black) and a burgeoning Sunday School with some 200 children.

**1834** The Rev. Christopher Gadsden and his assistant, the Rev. Daniel Cobia, organize a classical Christian school at St. Philip's.

**1835** The church burns and Gadsden and Warden William Mason Smith lead the fundraising and rebuilding effort. The church reopens in 1838 following a restoration that cost in excess of \$100,000.

**1840** Gadsden is elected and consecrated Bishop of South Carolina while continuing to serve as Rector of St. Philip's.

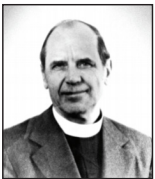
**1850** Bishop Gadsden leads efforts to build a Sunday School building to house the numerous children coming for spiritual instruction. The result was the Chapel of the Good Shepherd, still standing today in the churchyard, with the inscription "Feed My Lambs" over the door.

**1861-1865** During the siege of Charleston, the congregation had to abandon worship in the church and move further up the peninsula to escape the bombardment by Union forces, who used the church steeple for artillery siting. The church chancel, roof, and steeple sustained significant damage from repeated strikes.

**1866-1900** Despite major damage to the church from artillery shelling during the Civil War, compounded by the devastating impact of the 1886 earthquake, the small congregation of St. Philip's managed to repair the building and keep the doors open for worship, as well as establishing a church home for destitute widows next to the churchyard.



**1924** The Rector and Vestry begin St. Philip's first outreach to tourists, printing postcards with a picture of the church and an invitation for "strangers" to come to services at the church, which were distributed at hotels and other public places.



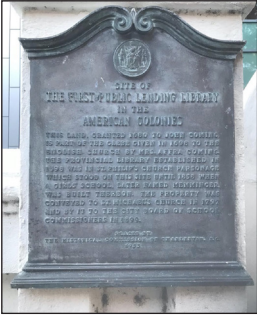
**1957-1964** St. Philip's clergy, led by Rector S. Grayson Clary, and Vestry went through a time of turmoil on the topic of race relations, with the clergy consistently urging adoption of what they saw as the biblical standard of equality between the races and hence the welcoming of all races for worship services, while the Vestry was deeply split on this question. Clary stated that the day any black people were excluded from entering St. Philip's would be his last day as Rector. Under his guidance the church weathered these storms; although no black people were actually turned away from St. Philip's, there continued to be deep division during this period about what it meant to practice biblical hospitality.

**2001** St. Philip's parishioners George and Molly Greene found Water Mission, a nonprofit Christian engineering ministry providing sustainable safe water solutions, through a Christian worldview perspective, to people in developing countries and disaster situations. Water Mission's work has now spread around the world to more than 50 countries and has touched the lives of more than 7 million people. Water Mission continues to have its world headquarters in Charleston and is a strategic mission partner of St. Philip's.



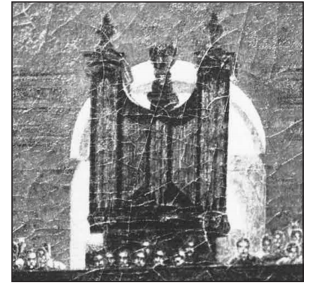


## LITTLE-KNOWN FACTS



The first public library in America was established at St. Philip's in 1698 and housed in the "parsonage-house" under the jurisdiction of the Rector, as directed by the Commons House of Assembly of South Carolina, which appropriated fifty-three pounds to be paid in London for "Bookes Belonging to ye Library of Charles Towne in Carolina." In November of 1698, Jonathan Amory was ordered to "lay out in Drest Skins to ye fallue of Seaventy Pounds Currant Money ... for ye payment of fifty three Pounds ... Due (on) a Publick Library" and to spend the surplus for such books for the "Publick Library" as were not already mentioned in the library catalogue.

One of the earliest and finest pipe organs in the American colonies was installed in St. Philip's Church in 1728; many scholars believe this organ came from Westminster Abbey in London, having been built by Father Smith in cooperation with the renowned organist and composer Henry Purcell. At Westminster Abbey, the organ was played for the coronations of monarchs James II, William and Mary, Anne, and George I, in addition to that of George II. This last coronation was the one for which Handel wrote his anthem "Zadok the Priest." Sadly, this organ was lost in the fire of 1835.



European composer Charles Theodore Pachelbel (son of the composer of Pachelbel's Canon in D) was one of the earliest noted musicians to come to the American Colonies. After serving as organist at Trinity Church, Newport, he came to Charleston and served as organist and choirmaster of St. Philip's from 1740 until 1750, where he also established a singing school. He is buried in the churchyard.

The famous British sculptor Sir Francis Chantrey, who was perhaps the most celebrated sculptor in England in the late 18th and early 19th century (best known for his oversized equestrian statue of King George IV in London's Trafalgar Square), created the marble sculpted memorial to William Mason Smith, the church warden who led the effort to rebuild St. Philip's after the 1835 fire, on the south wall of the nave.



The early 18th-century sterling silver Communion service used at Christmas and Easter services at St. Philip's was commissioned in the 1720s by King George II as a gift to the church, then the largest in colonial America, and carries the royal coat of arms. An additional leaf-shaped paten was given during this same period by Colonel William Rhett, a member of the parish famed for capturing several notorious pirates, including Stede Bonnet. The paten is reputedly made from melted pirate silver.







The beautiful 18th-century Communion table that served as the church altar beginning around 1760, and which may be the work of noted Charleston cabinet maker Thomas Elfe, was carried out of the church through the flames in the 1835 fire, and it is still used today in St. Philip's Chapel of the Good Shepherd.

On MONDAY the 3d of July,  
Will be opened at St. Philip's Parsonage,  
Charleston,  
**An ACADEMY;**  
WHERE Youth will be taught the  
English, Latin, Greek and French  
Languages, Writing, Arithmetic and Geo-  
graphy, with the use of the Globes. For  
particulars enquire of  
56 6 ROBERT SMITH.



In 1785, the Rev. Robert Smith, Rector of St. Philip's, began a small classical academy at the Parsonage (Rectory) of St. Philip's. The academy prospered, and as Smith became the Founding President of the recently-chartered College of Charleston, the academy and college

merged, and the first classes of the College of Charleston were held on the ground floor of the Parsonage until the College took over a former barracks nearby in 1790. Thus, St. Philip's helped found the College of Charleston. The former parsonage where Smith lived now serves as the official residence of the President of the College of Charleston.

From 1893 to 1915, a large light was placed in St. Philip's steeple as part of the lighthouse guidance system for Charleston Harbor that allowed ships to enter the main channel of the harbor. During this era, St. Philip's became known as the Lighthouse Church.



In 1893, stone jetties were under construction to improve Charleston Harbor, and Swash Channel (main channel) was deepened, making it the best entrance into Charleston Harbor. During the dredging operation, which included a straight cut across the bar, workers used the lighthouse on Fort Sumter and the steeple of St. Philip's Church in Charleston as a range for making the channel. When the work was finished, Fort Sumter Light coupled with a light on St. Philip's steeple was the natural choice for range lights to mark Swash Channel. The vestry of St. Philip's Church was approached and gave its permission to place a light in its steeple in exchange for a yearly rental of \$300. Gas pipes were run from the city main to an argand gas-burner placed inside a reflector at a height of 140 feet in the steeple. An electric apparatus at the base of the steeple was used to activate the gas light via wires that ran up to the burner. In 1898, an electric burner replaced the gas burner, but it appears the gas light was soon back in operation, as the Lighthouse Board noted in 1901 that "repairs were made to

the electric apparatus for lighting the gas-burner in the locomotive headlight, which is used for lighting this beacon in this church tower." By 1906, the range lights no longer marked the center of the shipping channel, and an iron tower was placed atop piles driven into the seabed 131 feet northeast of the fort and activated as a new front light on August 15, 1906. This light worked in conjunction with the steeple light until July 1915, when St. Philip's Church Light was discontinued.



To all who are spiritually weary  
and seek rest,  
to all who mourn  
and long for comfort,  
to all who struggle  
and desire victory,  
to all who sin  
and need a Savior,  
to all who are strangers  
and want fellowship,  
to all who hunger  
and thirst after righteousness,  
to all who have been blessed  
and wish to give thanks,  
and to whoever will come—  
this church opens wide her doors  
and offers her welcome  
in the Name of the Lord Jesus Christ.