

NEWS from the

EVANGELICAL AND REFORMED HISTORICAL SOCIETY, UCC

*Sponsored Agency of the Historical Council, United Church of Christ*

June 1984

Volume 12, No. 1

#### ANNIVERSARIES ISSUE

This year, 1984 is an important anniversary year. It is the 500th anniversary of the birth of Ulrich Zwingli. It is also the 50th anniversary of the Evangelical and Reformed Church as well as the 50th anniversary of the Barmen Declaration. In this issue appear articles concerning the significance of these three events: Concerning "The Significance of the Barmen Declaration" by the Reverend Dr. Ezhard Rohland, pastor of Church of the Cross in Bonn, West Germany and the Reverend Robert G. Hunsicker, pastor of St. Andrew United Church of Christ, Lancaster, Pennsylvania; concerning the "Golden Years of the Evangelical and Reformed Church" by the Reverend Dr. John C. Shetler, Conference Minister, Pennsylvania Southeast Conference; and concerning "Zwingli after 500 years" by Dr. John B. Payne, President of the Evangelical and Reformed Historical Society.

#### PLEASE SEND CHANGES OF ADDRESS

For each Newsletter that is returned to the Society, because it bears an incorrect address, the Society must pay .25¢. This becomes quite an expensive item over a year's time. If you move, or for any other reason your address is changed will you please notify the Evangelical and Reformed Historical Society. You can help in this way to reduce the expenses of the Society.

#### ERHS ANNUAL MEETING AT FIRST UNITED CHURCH OF CHRIST, SHELBY, OHIO IN OCTOBER TO CELEBRATE THE 50TH ANNIVERSARY OF THE EVANGELICAL AND REFORMED CHURCH & THE 500TH ANNIVERSARY OF THE BIRTHS OF ZWINGLI AND LUTHER

The 121st Annual Meeting of the Evangelical and Reformed Historical Society will take place at 9:00 A.M. on Saturday, October 20, 1984 at First United Church, 23 Church Street, Shelby, Ohio. The 50th anniversary of the merger of the Evangelical Synod of North America and the Reformed Church in the United States to form the Evangelical and Reformed Church will be remembered and celebrated as well as the 500th anniversaries of the births of Martin Luther (November 10, 1483) and Ulrich Zwingli (January 1, 1484). Dr. Allen O. Miller, professor of theology at Eden Theological Seminary will present an address on the topic, "Reflections on the fiftieth Anniversary of the Evangelical and Reformed Church." Dr. John B. Payne, professor of church history at Lancaster Theological Seminary and President of the Evangelical and Reformed Historical Society will also speak on the subject, "Luther and Zwingli: The German Hercules vs. the Swiss Giant."

The Board of Directors of the Society will meet on Friday evening at 7:30 P.M. at the First United Church of Christ. Block reservations are being held at the LK Motel, 178 Mansfield Ave., Shelby, Ohio. Persons inter-

Cont'd. on page 2



(cont'd. from p. 1)

ested in staying there should send in the reservation form at the end of this newsletter to Ms. Norma Hassler, Secretary, First United Church of Christ, 23 Church Street, Shelby, Ohio 44875.

All persons are cordially invited to share in this celebrative and commemorative meeting.

#### GERMAN VISITORS COME TO THE ARCHIVES

"That all may be one" - Remembering these words from Holy Scripture, the Synod of the Evangelical Church of the Union in both the German Democratic Republic and the Federal Republic of Germany and the General Synod of the United Church of Christ on June 29th, 1981 affirmed Kirchengemeinschaft (full Church communion) with each other. Since that time persons have sought to strengthen that relationship through exchange of letters, visits and personal friendships. In August of 1983 a group of persons from St. Andrew Church, Lancaster, PA., the Rev. Robert Hunsicker, pastor, visited with members of the Evangelical Church of the Cross in Bonn. On April 19th of this year the members from Bonn returned the visit and while in Lancaster they visited the Archives. The group was pleasantly surprised to learn that many of our early church and synodical records are written in German, that we have many periodicals of the German Reformed Church, that we have in our possession copies of the Michael Schlatter Bibles brought to this country in the early 1700s. A feeling of greater kinship existed when they found in our genealogical listings so many names of German origin. It was a pleasant and prof-

itable visit but all too short. On July 9th two more pastors from the church in Bonn came to the archives and again the ties with our sister church there were strengthened. We shall later receive synod reports and other materials from them that will serve further to cement the full church communion between the Evangelical Church of the Union and the United Church of Christ.

#### CHURCH AND PASTORAL RECORDS BOOKLET REVIEWED IN "JOURNAL OF THE PENNSYLVANIA GERMAN SOCIETY"

In the most recent issue of the *Journal of the Pennsylvania German Society* (Vol.18/1984/1) the booklet, *Church and Pastoral Records in the Archives of the United Church of Christ and the Evangelical and Reformed Historical Society, Lancaster, Pa.* edited by Florence M. Bricker received a very complimentary review. The reviewer begins: "To put it simply: everyone interested in Pennsylvania German genealogy must have this volume on his desk! Here is a list of the holdings of one of the largest and most important collections of source materials of Pennsylvania German family history;" and concludes: "The extremely reasonable price for the 50-page, well printed booklet is possible because memorial funds to the Rev. Dr. George H. Bricker, who initiated the work on the volume, have been used to bring it into print. He would have been proud to see it appear; it is an appropriate memorial to him." A limited supply of these booklets is still available at the current price of \$6.00 which includes postage. This figure represents a \$1.00 increase over the previous cost.



### GOLDEN YEARS OF THE EVANGELICAL AND REFORMED CHURCH

Nineteen hundred and eighty-four is the golden anniversary year of the Evangelical and Reformed Church. While its years of corporate ministry were less than fifty, it was a golden period of church life. From that day on June 26, 1934, when Dr. Paul Press and Dr. Henry J. Christman joined hands at the Uniting Synod in Zion Church, Cleveland, Ohio, the church was served by hundreds of great and dedicated leaders, among them, Dr. George W. Richards and Dr. Samuel D. Press, Dr. Louis W. Goebel and Dr. James E. Wagner. The leadership had a great respect for the Word of God, for the heritage of faith, for the pastors and congregations, for each other and especially for the church. I can still hear Dr. Goebel in his deep sonorous voice intoning the word C H U R C H and Dr. Wagner saying, "Dearly Beloved in the Lord." This same spirit carried over from the leadership to the pastors and members.

A manifestation of this spirit is observed in an experience related to me by Dr. Wagner. The event occurred during the presidency of Dr. Louis W. Goebel. Nominations were being made on the floor of General Synod. One of the Reformed leaders came to the platform to say, "Do you see what is happening in these nominations? Too many Reformed people are getting nominated." Shortly, one of the Evangelical Synod leaders also came forward to say, "Do you see what is happening? Too many Evangelical Synod people are being nominated." Here was the manifestation of the scriptural passage, "In honor, prefer one another." Therein lay one of the reasons for the success of the Evangelical and Reformed Church.

Both bodies who entered into union had a strong sense of the continuity of the church and both celebrated and taught the confessions of faith that took them through to the Reformation and common ethnic ancestry to the church of the apostles of our Lord. In this heritage of the Gospel with a strong conviction that thanksgiving for grace and redemption issues forth in ministry, they brought to the union gifts of ministry that were to be expressed in the midst of the world: homes for children, the aged, the handicapped, academies, colleges, seminaries, neighborhood centers, settlement houses, hospitals and agencies for emergency relief and provision of dedicated deaconesses, pastors, physicians, teachers and workers to accomplish this mission at home and around the world.

A title of a book for young people, "March on With Strength" by Dr. Alfred N. Sayres, best typifies what was happening through the boards of mission at home and abroad in education and the new commissions of social action, evangelism, theology and worship. From 1934 the membership grew from 629,787 to 800,961 in 1957.

Out of the Mercersburg Heritage of the Reformed Church and the experience of the Prussian Union of 1817 of the Evangelical Synod, came a commitment to church union that led the Evangelical and Reformed Church into the United Church of Christ. At this anniversary time we celebrate the gifts that we have brought to strengthen the new church. While there are many, we list just a few in addition to those mentioned earlier.

1. Our confessional heritage which includes the Heidelberg Catechism, Luther's Shorter Catechism, the Augsburg Confession and the great ecumenical creeds, the Apostles' and the Nicene.



2. The organic dynamic concept of the church as the Body of Christ with all its parts integrally related to each other with Christ as the head.
3. The sacramental concept of the church, the visible body is the sign of the invisible Christ in the world.
4. The church always being renewed by Christ through His Word and nurtured by the sacraments.
5. The concept of a Christ centered life with a life style or piety that grows out of both the Evangelical Catechism and the Heidelberg Catechism and embodied in these lines:  
Jesus I live to thee, the lovliest and best;  
My life in thee, thy life in me;  
In thy blest love I rest.
6. The practice of making social action a theological art. Because we are Christ's Body we are offered to feed the hungry of the human family.
7. The "epiklesis" or invocation to the Holy Spirit in the Eucharistic Prayer of the sacramental liturgy reinstituted in the service of 1866 for the first time in western Protestantism and continued in the United Church Service of Word and Sacrament.

At this Fiftieth Anniversary, we remember that the Evangelical and Reformed Church embodied within it the elements which are essential to the reunion of Christendom and are the lights on the ecumenical bridge of the Consultation on Church Union - Evangelical, Reformed, Catholic and Apostolic.

We dedicate this brief article to the two living officers: Dr. James E. Wagner, President and Dr. Sheldon E. Mackey, Secretary of the Evangelical and Reformed Church.

The Rev. Dr. John C. Shetler  
Conference Minister  
Pennsylvania Southeast Conference

#### SIGNIFICANCE OF THE BARMEN DECLARATION

The rise to power of Hitler in 1933 was a direct result of the psychic, social and economic depression that afflicted all of Germany after World War I. Because many persons--even leaders of the Church--were convinced that Hitler would help Germany recover its national identity and economic strength, he was viewed by many as a national hero and saviour of his people.

Many thought that he would help not only the country but also the Church achieve a new sense of unity. Hitler himself had said that it was by God's providence that he had been called to lead his country.

The years 1933 and 1934 were a period of radical structural and theological change for the Protestant Church in Germany. The Church in every way was to correspond to the National Socialist state under the leadership of a bishop. In the election of members to the local church councils in July, 1933, "German



Christians" almost everywhere gained a majority of the votes. The "theology" of the "German Christians" was basically a secular version of the ideology of National Socialism.

During the months that followed many persons had their eyes opened. At the forefront of the opposition to the "German Christian" movement was the Swiss theologian Karl Barth, who was a member of the theological faculty in Bonn.

From May 29 to 31, 1934, 138 representatives from Reformed, Lutheran and United Churches throughout Germany gathered in the Reformed Church in Wuppertal-Barmen. The Declaration that was approved by the Synod was the response of a faithful church to the secular ideology of the totalitarian state.

In 1984 the Church around the world joins with the Protestant Church in Germany in celebrating the Barmen Declaration, a confession which now is recognized as having importance for the Church in every time and place.

The Reverend Dr. Edzard Rohland  
The Reverend Robert G. Hunsicker

Because of its continuing importance we provide the full text of the Barmen Declaration.

#### THE BARMEN DECLARATION (MAY 1934)

According to the introductory words of its constitution of 11 July 1933, the German Evangelical Church is a federal union of confessional churches which grew out of the Reformation, of equal rights and parallel existence. The theological premise of the association of these churches is given in Article 1 and Article 2, paragraph 1 of the constitution of the German Evangelical Church, recognized by the national government on 14 July 1933:

Article 1. The impregnable foundation of the German Evangelical Church is the Gospel of Jesus Christ, as it is revealed in Holy Scripture and came again to the light in the creeds of the Reformation. In this way the authorities which the church needs for her mission, are defined and limited.

Article 2, Paragraph 1. The German Evangelical Church consists of churches (territorial churches.)

We, assembled representatives of Lutheran, Reformed and United churches, independent synods, Kirchentage and local church groups, hereby declare that we stand together on the foundation of the German Evangelical Church as a federal union of German confessional churches. We are held together by confession of the one Lord of the one, holy, universal and apostolic church.

We declare, before the public view of all the Evangelical Churches of Germany, that the unity of this confession and thereby also the unity of the German Evangelical Church is severely threatened. In this year of the existence of the German Evangelical Church it is endangered by the more and more clearly evident style of teaching and action of the ruling ecclesiastical party of the German Christians and the church government which they run. This threat comes from the fact that the theological premise in which the German Evangelical Church is



united is constantly and basically contradicted and rendered invalid, both by the leaders and spokesmen of the German Christians and also by the church government, by means of strange propositions. If they obtain, the church-according to all the creeds which are authoritative among us-ceases to be the church. If they obtain, moreover, the German Evangelical Church will become impossible as a federal union of confessional churches.

Together we may and must, as members of Lutheran, Reformed and United churches, speak today to this situation. Precisely because we want to be and remain true to our various confessions of faith, we may not keep silent, for we believe that in time of common need and trial (Anfechtung) a common word has been placed in our mouth. We commit to God what this may mean for the relationship of the confessional churches with each other.

In view of the destructive errors of the German Christians and the present national church government, we pledge ourselves to the following evangelical truths:

1. "I am the way and the truth and the life: no man cometh unto the Father, but by me." (John 14:6)

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.... I am the door: by me if any man enter in, he shall be saved." (John 10:1, 9)

Jesus Christ, as he is testified to us in the Holy Scripture, is the one Word of God, whom we are to hear, whom we are to trust and obey in life and in death.

We repudiate the false teaching that the church can and must recognize yet other happenings and powers, images and truths as divine revelation alongside this one Word of God, as a source of her preaching.

2. "But of him are ye in Jesus Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. 1:30)

Just as Jesus Christ is the pledge of the forgiveness of all our sins, just so-and with the same earnestness-is he also God's mighty claim on our whole life; in him we encounter a joyous liberation from the godless claims of this world to free and thankful service to his creatures.

We repudiate the false teaching that there are areas of our life in which we belong not to Jesus Christ but another lord, areas in which we do not need justification and sanctification through Him.

3. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body (is) fitly joined together and compacted..." (Eph. 4:15-16)

The Christian church is the community of brethren, in which Jesus Christ presently works in the word and sacraments through the Holy Spirit. With her faith as well as her obedience, with her message as well as her ordin-



ances, she has to witness in the midst of the world of sin as the church of forgiven sinners that she is his alone, that she lives and wishes to live only by his comfort and his counsel in expectation of his appearance.

We repudiate the false teaching that the church can turn over the form of her message and ordinances at will or according to some dominant ideological and political convictions.

4. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister." (Matt. 20:25-26)

The various offices in the church establish no rule of one over the other but the exercise of the service entrusted and commanded to the whole congregation.

We repudiate the false teaching that the church can and may, apart from this ministry, set up special leaders (Führer) equipped with powers to rule.

5. "Fear God, honor the king!" (I Peter 2:17)

The Bible tells us that according to divine arrangement the state has the responsibility to provide for justice and peace in the yet unredeemed world, in which the church also stands, according to the measure of human insight and human possibility, by the threat and use of force.

The church recognizes with thanks and reverence toward God the benevolence of this, his provision. She reminds men of God's Kingdom, God's commandment and righteousness, and thereby the responsibility of rulers and ruled. She trusts and obeys the power of the word, through which God maintains all things.

We repudiate the false teaching that the state can and should expand beyond its special responsibility to become the single and total order of human life, and also thereby fulfill the commission of the church.

We repudiate the false teaching that the church can and should expand its special responsibility to take on the characteristics, functions and dignities of the state, and thereby become itself an organ of the state.

6. "Lo, I am with you alway, even unto the end of the world." (Matt. 28:20)  
"The word of God is not bound." (II Tim. 2:9)

The commission of the church, in which her freedom is founded, consists in this: in place of Christ and thus in the service of his own word and work, to extend through word and sacrament the message of the free grace of God to all people.

We repudiate the false teaching that the church, in human self-esteem, can put the word and work of the Lord in the service of some wishes, purposes and plans or other, chosen according to desire.



The confessing synod of the German Evangelical Church declares that she sees in the acknowledgment of these truths and in the repudiation of these errors the not-to-be-circumvented theological foundation of the German Evangelical Church as a federal union of confessional churches. [The synod] calls upon all who can join in its declaration to be aware of these theological lessons in their ecclesiastical decisions. It begs all concerned to turn again in the unity of faith, of love, and of hope.

Verbum Dei manet in aeternum.

#### ULRICH ZWINGLI AFTER 500 YEARS

January 1 of this year was the 500th anniversary of the birth of Ulrich Zwingli, the Reformer of Zurich. An exact contemporary of Martin Luther (Luther was born seven weeks earlier on November 10, 1483), Zwingli is considered by recent scholarship to be quite independent from Luther in his development toward becoming a Reformer.

He was the Father of the Reformed tradition which spread out in many directions -- across Switzerland and southern Germany, to France and Holland, to England and Scotland among the Congregationalists and Presbyterians, over to North America among the Congregationalists of New England and among the Presbyterian, the Dutch and German Reformed Churches of the Middle Colonies. Though Zwingli was the originator of this tradition, his role in the shaping of it was eclipsed by the second generation Reformer, John Calvin of Geneva and by Henry Bullinger, Zwingli's successor at Zurich after his death in 1531.

Zwingli was a remarkable scholar, an expert in Greek (he virtually memorized the Pauline letters from Erasmus' Greek New Testament) whose scholarship was in the service of his work as a minister. He was a powerfully prophetic preacher by whose preaching the Reformation was introduced into Zurich. He was a courageous pastor who gave no thought to his own safety when he ministered to victims of the plague in Zurich and was himself smitten and nearly died. He was an ardent Swiss patriot who was a strong partisan for Swiss liberty and independence. Zwingli's pacifistic and patriotic convictions as well as his pastoral concern for his people led him to oppose Swiss mercenary service which not only laid waste young manhood through violence but corrupted human souls through avarice and pride.

As is indicated by this attack on mercenary service, Zwingli's preaching and the reformation it introduced had a strong social dimension. It was concerned not just with personal religious reform but also with the reform of society. Henry Bullinger provides us with this report of the content of Zwingli's sermonizing: "He praised God the Father, and taught men to trust only in the Son of God, Jesus Christ, as Saviour. He vehemently denounced all unbelief, superstition and hypocrisy. Eagerly he strove after repentance, improvement of life and Christian love and faith. He insisted that the government should maintain law and justice, and protect widows and orphans, that people should always seek to retain Swiss freedom." With that last point it is clear that Zwingli, even though he was an advocate of peace, did not favor peace at any price which would threaten the independence of his native land. It is also clear, however, from



this statement as well as from his sermons themselves that in his preaching he was concerned not just with Christian faith and love exercised by individuals but with justice established by the laws of the community. Calvin will inherit this Zwinglian concern for social justice and it will characterize much of the Reformed tradition all the way down to the present.

Zwingli's and Luther's controversy concerning the Eucharist which culminated in their famous colloquy at Marburg in 1529 led tragically to the split between Reformed and Lutheran Protestantism. However, according to recent scholars, as reported by Professor Fritz Büsser of Zurich in a lecture last November at Lancaster Theological Seminary, Zwingli's most important thoughts on the Eucharist are found not in the polemical treatises against Luther but in his liturgical writings. In those writings he shows himself less interested in the question of the relation of the elements of the bread and wine to the Real Presence of Christ's body and blood but more interested in the Eucharist as a joyful and thankful celebration of the unity of Christ's body in memory of Christ's act of redemption. The focus was not upon the transubstantiation of the elements but upon the transformation of believers into the body of Christ.

We give thanks to God for this prophetic witness to Christian truth and for the rich legacy that he and his successors, both men and women of the Reformed traditions, have bequeathed to us.

Dr. John B. Payne

#### ZWINGLI 500TH ANNIVERSARY PUBLICATION

In cooperation with the Pennsylvania Southeast Conference, (Dr. John Shetler, Conference Minister), the Christian History Magazine, (Dr. Kenneth Curtis, publisher) will dedicate its next issue to the commemoration of the career of the great Swiss Reformer and its significance. Attractively designed with an abundance of illustrations, the issue will contain articles intended for the minister and the lay person written by an international group of scholars. The editor of the Christian History Magazine is Mr. Herman C. Ahrens, Jr., former editor of Youth Magazine. During this 500th anniversary year and afterwards churches will find this Zwingli commemorative issue useful for confirmation classes and study groups for youth and adults alike. Likewise, individuals who are interested in knowing more about the roots of their Reformed faith will benefit from what promises to be an excellent issue.

Persons may pre-order this issue at a price of \$2.50 per copy for 1-6 copies, \$2.00 per copy for 7 or more copies, from Pennsylvania Southeast Conference, Box G, 620 Main St., Collegeville, PA 19426.



MINUTES OF THE EXECUTIVE COMMITTEE OF THE EVANGELICAL AND REFORMED HISTORICAL SOCIETY, APRIL 18, 1984, LANCASTER, PA

The Evangelical and Reformed Historical Society Executive Committee met in the Board Room on the second floor of the Philip Schaff Library of the Lancaster Theological Seminary April 18, 1984 at 11:00 A.M. Present were President Dr. John B. Payne, Dr. Lowell Zuck, Dr. Philip Weiss, Dr. Herbert Anstaett, Mr. Owen Fox, Mr. Myron Wolf and Mrs. Florence Bricker.

The Minutes of the October 7, 1983 meeting were accepted as presented.

President Payne reported that the process of incorporation has been completed and that we have been given a corporation minutes book and a corporation seal by attorney George Alspach.

Mrs. Bricker reported that early in April Mr. Donald E. Miesemer of Engle, Hambright and Davies insurance company had been called to the archives to give us an estimate of the cost of insurance on our pewter and silver. Earlier an assessment of the pewter had been given by Mr. Donald Herr and the value of the silver pieces was estimated by Mr. Miesemer. It was recommended by Mr. Miesemer that we have the silver, the book collection and other antique items catalogued and values placed on each item. When this has been done, a Fine Arts insurance policy could be written on an "all risk" basis rather than on a general contents coverage. The advantage of this is that in the case of loss, adjustments can be made in a more satisfactory manner, and the difference in cost of the type of policy is insignificant. After due consideration a motion made by Dr. Weiss and seconded by Dr. Zuck was passed that we proceed with having the insurance written after all items have been properly evaluated.

The Historical Society has been approached by the Genealogical Society of Utah, represented by Mr. & Mrs. Artel Ricks, for permission to microfilm all church records that have not previously been microfilmed. They ultimately desire to photograph all such records extant in the United Church of Christ and for this they will need the approval and cooperation of the historical societies and conferences in Pennsylvania. In addition, they will need locations within each conference where the microfilming could be done. At our meeting with Mr. & Mrs. Ricks in the afternoon they sought to further clarify their position with the Society and the Conferences and they made the following offer: they will contact Conference Presidents; help to publicize their proposal and provide promotional literature. All records to be microfilmed must meet the criteria of the Genealogical Society of Utah. When the work for each local church has been completed, the congregation or the Evangelical and Reformed Historical Society will receive a free copy of the film. After much discussion it was the consensus that we proceed with this proposal although the actual work may have to be postponed until fall, in order for Conference executives to be contacted and logistics worked out.

Lowell Zuck reported for the Eden Archives: Inasmuch as the archival committee had not met recently, no definite action on any matter could be reported. However, Dr. Zuck summarized the situation in this manner: Those concerned with the Eden Archives conceive of them as belonging to the Seminary and the Evangel-



ical Synod rather than the Evangelical and Reformed Historical Society. He also reported that there is a need for an archivist at Eden.

The report of the treasurer, Mr. Myron Wolf was discussed and accepted with thanks. A copy of the report is attached.

Plans for our Annual Meeting in Shelby, Ohio October 20th were discussed. Tentative plans call for the presentation of a paper of historical interest in both morning and afternoon sessions. Some subjects considered were a paper on Luther & Zwingli, the Barmen Declaration, Fiftieth Anniversary of the Evangelical and Reformed Church, and a paper bearing on the anniversary of the local church.

Material for the next Newsletter was discussed and we will attempt to have some articles dealing with the merger of the E & R Church, the Barmen Declaration, and Zwingli.

Respectively submitted,

Florence Bricker, Secretary protem

The Evangelical and Reformed Historical Society

Balance Sheet -- Operating Account

March 31, 1984

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ASSETS

Checking Account -- Hamilton Bank	\$ 3,767.92
24-Hour Statement Savings Account -- Hamilton Bank	27,166.88
First Federal Savings & Loan Association C/D	4,400.00
Hamilton Bank C/D	10,000.00
Wellington Fund -- Book Value	1,008.00
St. Paul's Preservation Fund -- Hamilton Bank C/D	3,000.00
Total Assets	<u>\$ 49,342.80</u>

LIABILITIES AND PRINCIPAL

Liabilities		-0-
Principal -- 12/31/83	\$ 38,594.41	
Surplus -- 1/1/84-3/31/84	<u>10,748.39</u>	\$ 49,342.82
Total Liabilities and Principal		<u>\$ 49,342.80</u>

Respectfully submitted,

Myron E. Wolf, Treasurer



The Evangelical and Reformed Historical Society  
Statement of Income and Expenses -- Operating Account  
Three Months Period -- January 1, 1984-March 31, 1984

INCOME

Executive Council -- U.C.C.		\$ 1,125.00
Conferences: Penn Central		101.25
Associations: Susquehanna, N.Y. Conference	\$ 50.00	
Lancaster, Penn Central Conference	100.00	150.00
Dues received Through Lancaster		240.00
Historical Council -- Financial Campaign		1,000.00
Interest on Investments		876.86
Visitor Fees		65.00
Miscellaneous Income: copies, books, film rentals, etc.		428.80
Memorial Gifts and Other Gifts:		
Charles Shenk	\$ 100.00	
St. John's U.C.C., Mehlville	134.00	
Emory Ferree	50.00	
Arcadia Foundation	12,000.00	
Trinity U.C.C., Pottstown, PA	1,000.00	
Wentz U.C.C., Worcester, PA	500.00	
Others	79.00	
		<u>13,863.00</u>
		\$ 17,849.91

EXPENSES

Lancaster: Salaries	\$ 2,326.70	
Supplies	293.01	
Equipment	219.15	
Postage	79.02	
Telephone	96.94	
Miscellaneous	298.70	\$ 3,313.52
Eden: Subsidy		1,305.00
General: Salaries	\$ 791.60	
Printing & Postage	620.00	
Miscellaneous	87.42	\$ 1,499.02
Historical Council -- Archives		983.98
		<u>\$ 7,101.52</u>
Surplus as of 3/31/84		\$ 10,748.39

Respectfully submitted,

Myron E. Wolf, Treasurer



REGISTRATION FORM FOR ANNUAL MEETING, SHELBY, OHIO OCTOBER 20, 1984

Please return this form by October 1, 1984 to:

Mrs. Norma Hassler  
First United Church of Christ  
23 Church Street  
Shelby, Ohio 44875

- ( ) I plan to attend the Annual Meeting at First Church, Shelby, Ohio.
- ( ) Please make reservations for \_\_\_\_\_ persons for October 19 and/or 20, 1984 at L-K Motel, 178 Mansfield Avenue, Rt. 39, S., Shelby, Ohio 44875.

Please indicate the size and number of rooms you wish \_\_\_\_\_.

1 person, 1 bed	\$24.30/night plus \$1.70 tax
2 people, 1 bed	\$28.80/night plus \$2.01 tax
2 people, 2 beds	\$32.40/night plus \$2.26 tax
additional person	\$ 3.60/night plus \$0.25 tax

Children 18 & younger - free with parents.

- ( ) Please make reservations for \_\_\_\_\_ persons for the luncheon October 20 at \$2.50 per person.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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MEMBERSHIP FORM

Please enroll me as a member of the ERHS and CCHS for 1984. Enclosed is my check.

Memberships

\_\_\_\_\_ Sponsor (\$100 or more)  
\_\_\_\_\_ Supporting (\$50 to \$99)  
\_\_\_\_\_ Sustaining (\$25 to \$49)  
\_\_\_\_\_ Individual (\$10)

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Please detach, return and make payable to either the Historical Council UCC, 105 Madison Avenue, New York, NY 10016 OR the Evangelical and Reformed Historical Society, 555 West James Street, Lancaster, PA 17603.