

NEWS

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130TH ANNUAL MEETING AT ST. PAUL'S UCC, CHICAGO, ILLINOIS

The Evangelical and Reformed Historical Society held its annual meeting on October 16, 1993 at St. Paul's United Church of Christ, Chicago, Illinois. The Society joined with St. Paul's in celebrating its 150 years of outstanding service to the church at large and to the community. After greetings from the president of the Society, Dr. John Payne, and from the pastor of St. Paul's, the Rev. Thomas Henry, the members and friends sang the hymn, "Praise to the Lord, the Almighty," accompanied by Mr. Frank Stearns on the organ. Pastor Henry then led the gathering with the opening prayer.

Dr. Lowell Zuck, vice-president of the Society, introduced the first speaker, the Rev. Dr. Frederick R. Trost who presented the lecture, "Reflections on the Evangelical Synod of the Northwest." After an introduction by Dr. John Payne, Dr. Klaus Penzel addressed the Society on the subject, "The Private Schaff: Another Centennial Appraisal." A short discussion followed the lectures.

During the luncheon in the Oscar Mayer Room of St. Paul's Church, Pastor Henry described in brief the story of St. Paul's and its current mission. President Payne expressed the Society's appreciation for the hospitality of

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NEXT ANNUAL MEETING AT FIRST UNITED CHURCH OF CHRIST, BRIDGEPORT, CONNECTICUT, OCTOBER 15, 1994 WITH THE CONGREGATIONAL CHRISTIAN HISTORICAL SOCIETY

The Hungarian heritage of the United Church of Christ will be lifted up at a joint annual meeting of the Evangelical and Reformed Historical Society and the Congregational Christian Historical Society on October 15, 1994 at the First United Church of Christ, Bridgeport, Connecticut. The two Societies will join with First United Church of Christ in celebrating the congregation's one hundredth anniversary. Lectures on the Hungarian tradition will be presented by the Pastor, the Rev. Anthony Szilagyi, and by the Bishop of Budapest, Hungary, the Very Rev. Dr. Lorant Hegedüs. Details concerning this meeting will be found in the July Newsletter.

UNITED CHURCH OF CHRIST HISTORICAL COUNCIL MEETING SCHEDULED FOR MARCH 1994

In a departure from its recent tradition of fall meetings, the UCC Historical Council will hold its annual meeting on March 4 and 5, 1994. Sessions will take place in Cleveland, at the national offices of the United Church of Christ.

The March meeting has been planned as a
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REFLECTIONS ON THE EVANGELICAL SYNOD OF THE NORTHWEST

This paper concerns the story of the emergence of the Evangelical Synod of the Northwest and the place of St. Paul's Church, Chicago in that story. The essay begins with a description of the religious conditions in the "Northwest" at the time of the founding of St. Paul's, the "mother church" of the Evangelical tradition in this region.

In the first place, there were rationalist views which were anti-church and anti-clerical. "Evangelical" pastors were challenged by independent preachers who proclaimed a rationalist gospel of "freedom, equality, and brotherhood" and baptized children according to that "trinitarian" formula. Rationalism also invaded hymnody. The rationalist hymnal, Gemeinschaftliches Gesangbuch (1855) created controversy among the "evangelisch" and provoked Philip Schaff to produce his Deutsches Gesangbuch (1859) which stirred the Evangelischer Kirchenverein des Westens to publish its own hymnbook, the Evangelisches Gesangbuch (1861).

Another opposing reality which confronted Evangelical congregations was the presence of the Alt-lutheraner in their midst. The "Old Lutherans" were immigrants from Germany who were enemies of the 1817 union of the Lutherans and the Reformed in Prussia, the Evangelical Church of the Old Prussian Union. The "Old Lutherans" were hardliners who wanted to stick to the letter of the Lutheran confessions with no consideration of compromise or dialogue with the Reformed. Out of this Alt-lutheraner mode of thinking came the Missouri Synod and eventually the very conservative Wisconsin Synod of the Lutheran Church. But at first the Wisconsin Synod was not so conservative. It was marked by the irenic spirit of the Basel Mission House. By 1867, however, this conciliatory bent was overcome by the Missouri Synod's doctrinal position which rejected all unionistic tendencies. Evangelical congregations in the Northwest were caught up in this conflict between conservative confessionalism and irenic unionism. The Evangelical congregations were not indifferent to doctrine. The theology they conducted, however, was of the irenic kind.

This irenic spirit was especially incarnated in the remarkable Pastor Friedrich Schmid, a Lutheran, trained at the Basel Mission House and his friend, Joseph Rieger and other leaders of the Kirchenverein des Westens. He founded St. John's Church in Detroit, Michigan, a congregation, which along with St. Paul's Church in Chicago, would be the most influential in the United Evangelical Synod of the Northwest. (Ed: The Evangelical and Reformed Historical Society held its annual meeting at St. John's in connection with the celebration of the 150th anniversary of this congregation in October, 1983.)

The congregation which became St. Paul's had been holding services at the Court House in Chicago since 1838. In late 1843 the Church Council was formed and a search for a pastor was begun. They called their first regular pastor, Augustus Selle, a strict Lutheran, in April 1846.

One year later, on April 26, 1847, twenty-two pastors and delegates from sixteen congregations met at St. Paul's and formed "the Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Pastor Selle wished to have St. Paul's congregation join this synod, but the vast majority of parishoners, who had come from territories in Germany where the confession was "united," refused to join their pastor and began searching for a new pastor. In 1848, they

REFLECTIONS ON THE EVANGELICAL SYNOD OF THE NORTHWEST (cont'd from page 2)

called Dr. Joseph Anton Fischer who, however, served only three years. His successor was Pastor Joseph Hartman, who was to epitomize the German Evangelical Synod of the Northwest in its irenic spirit and theological substance.

Pastor Hartman carried on an outstanding ministry amidst many conflicts and hardships: the struggles with the Missouri Synod Lutherans, the cholera epidemic of 1854, the death of his wife in child-birth in 1871, and in the same year the great Chicago fire which devastated not only much of Chicago, but St. Paul's church (except for the walls) and the homes of most of the congregation, including Hartman's own home. Undaunted, the congregation under Hartman's leadership rebuilt the church within sixteen months after the fire.

The German United Evangelical Synod of the Northwest was founded on May 19, 1859 in St. Paul's Church, Chicago by delegates from seven congregations. The primary reason for the founding of this new Synod was the feeling of many of the pastors and lay delegates to this Chicago meeting that the Evangelical Synod of North America, to which they had previously belonged, had succumbed to the spirit of rationalism. This latter synod had been established in Cincinnati in 1844 by German pastors and congregations who were dedicated to both Lutheran and Reformed symbols, but who used them in the conciliatory manner of the Evangelical Church of the Old Prussian Union of 1817. From the beginning of its existence, churches of this Synod had to struggle with the forces both of rationalism and of a narrow confessional Lutheranism.

Pastor Hartman was the president of the new Synod and Pastor Fischer was the vice-president. Under their leadership the Synod adopted a confessional statement which was grounded in Scripture, the great ecumenical creeds--Apostolic, Nicene and Athanasian--as well as the doctrinal writings of the Lutheran and Reformed traditions--Augsburg Confession and the Lutheran and Heidelberg Catechisms. The statement stressed "the unity of faith and fellowship in a living and active communion" in spite of their doctrinal differences which they did not consider as "essential to salvation." The confessional statement of the Evangelical Synod of the Northwest fell essentially in line with the one adopted in 1848 by the Evangelischer Kirchenverein des Westens. Both the Kirchenverein des Westens and the United Evangelical Synod of the Northwest were irenic in character, but the latter synod had a deeper commitment to theological work and, in reaction to rationalism, it specifically identified its foundation teachings: Trinity, Christology, and justification by faith alone.

Shortly after the formation of the Evangelical Synod of the Northwest, Pastor Hartman founded a seminary for the education of pastors in Waukegan, Illinois. Named after Philip Melancthon, this seminary patterned itself in its theological stance after the irenic Lutheran Reformer. The seminary moved to Elmhurst, Illinois and by October, 1869 it had ten students with Wilhelm Binner a graduate of the University of Breslau, as Dean. He had come to the United States in 1845 along with Adolf Baltzer, who had studied at Berlin and Halle. Both became important leaders of the Kirchenverein des Westens. Binner had served as Dean of the seminary of the Kirchenverein at Marthasville, Missouri. Both Binner and Balzer paved the way for the union between the Evangelical Synod of the Northwest and the Evangelical Synod of the West in 1872.

This story makes clear that the roots of the United Church of Christ are not only Reformed but

RELECTIONS ON THE EVANGELICAL SYNOD OF THE NORTHWEST (cont'd from page 3)

Lutheran, though to be sure in the irenic Lutheran tradition of Melanchthon. The United Church of Christ is unique in having this combined Lutheran and Reformed heritage and thus is in a position to make a special contribution to the current Lutheran-Reformed dialogue.

We are at a crossroads in the United Church of Christ today. The issue has to do with our capacity, in faith, to honor God, to serve the Lord with gladness, and live out the meaning of the creeds. With all our diversity, what do we share in common? Does the Reformed tradition have anything to contribute? Do our Lutheran roots offer any help? And what of that irenic spirit which shaped the life of the Church in the Northwest? Is to be irenic to be theologically indifferent? What responsibility do we bear to take with joyful seriousness the traditions which have given us birth as the United Church of Christ in the United States?

Frederick R. Trost, Conference Minister
Wisconsin Conference of the United Church of Christ
(Summary by John B. Payne)

THE PRIVATE LIFE OF PHILIP SCHAFF: ANOTHER CENTENNIAL APPRAISAL

On the occasion of the centennial of the American Society of Church History, which Philip Schaff had founded in 1888, I offered a compact appraisal of his distinguished public career. In this year, which marks the centennial of Schaff's death, this lecture on Schaff's private life is meant to complement that earlier effort. Guided by Peter Gay's recent book Freud for Historians and Wordsworth's well-known dictum that the Child is the father of the Man, I try to employ psychoanalytical insights and categories by taking a closer look especially at the formative years of Schaff's childhood in the Swiss town of Chur and later in Kornthal in the kingdom of Württemberg in southern Germany.

We now know that Schaff was an illegitimate child, deserted by his mother and an orphan after his father's untimely death. We now also know that at the age of fifteen he and several of his classmates suffered the indignity of being dismissed from school for having committed what was then darkly called "the secret sin," that is, masturbation. As a consequence, Schaff was exiled to a boys' boarding school in the village of Kornthal, a well-known center of Württemberg pietism, where soon after his arrival he had an intensely emotional conversion experience. At Kornthal Schaff became a pietist or, as we would say today, an "evangelical" Christian, and the religious outlook and ethos of Württemberg pietism were indeed to put their indelible stamp on his whole life and scholarly career.

Sixtus Carl Kapff, the young Kornthal pastor, became Schaff's spiritual father, for the loving care of this gifted pedagogue helped to induce a cleansing and vivifying release from the shame and guilt engendered by the young boy's immediate past. It is further noteworthy that the disturbing experience of his deviant sexual behavior, deviant at least according to the standards of his time, resolved itself in Schaff's case with such astonishing quickness into a single-minded devotion to religious ideals of his pietistic mentors. Psychoanalytical theory offers an explanation when it emphasizes the presence of defensive strategems especially in the young,

THE PRIVATE LIFE OF PHILIP SCHAFF: ANOTHER CENTENNIAL APPRAISAL (cont'd from page 4)

such as obedience, conformity and socialization, in the face of the whirlpool of aggressive drives and feelings embedded in the unconscious. One might also claim that having experienced the threatening power of sex so early and dramatically, Schaff came to accept perhaps even more readily the dominant Victorian understanding of the essentially spiritual character of marriage, as is shown in the sections on marriage, family and celibacy in Schaff's History of the Apostolic Church. Characteristic of Schaff's later life was also his craving for an extended family, a necessary substitute for the family of his own blood whose absence he had painfully felt in his childhood and youth. Important roles in his later life were played by Meta Heusser-Schweizer, the gifted poetess of Swiss pietism, and two unmarried woman friends, whom Schaff called his "sisters," Sarah Boswick in Scotland and Ega, "Mother Heusser's" daughter. Schaff was deeply devoted to his wife Mary, whom he had met, shortly after his arrival in the United States, in Frederick City, MD. She was the perfect Victorian wife, humbly and selflessly subordinating herself to her husband's public career, seeking and finding her own fulfillment only in the domestic sphere. The couple suffered the deep sorrow of the early death, due to illness or accident, of five of their eight children. While the mother was almost crushed mentally and physically by these family tragedies, the father found solace not only in his rock- and child-like faith but also in the furious pace with which he pursued his various scholarly projects. Once he exclaimed: "The only rest I can really enjoy is change of work." Schaff showed the obsessive pattern of behavior of a workaholic.

I finally touch briefly on two other aspects of Schaff's private life--courtship and money. His German diaries reveal that he allowed, in pietistic fashion, religious considerations to be the decisive factor in his choice of a mate, though the two German girls to whom he proposed marriage declined to follow him into the unknown New World. Having grown up a pauper, Schaff was initially overly sensitive in money matters, but he was always generous in supporting financially students and younger colleagues. He later engaged in land speculation which he appears to have lightly and trustingly placed into the hands of colleagues and a son, in strange contrast to the expert management of the financial side of his numerous scholarly projects. But nothing made Schaff so proud as the purchase of his first house, in New York City, at 15 East 43rd Street, for which in 1877 he paid \$25, 000. He died at the age of seventy-four of a second stroke in his New York City home on October 20, 1893. Having started in such poverty and from such obscure and unusual beginnings, he was to grow into a distinguished Christian scholar, without peers as a "Christian Scholar and Ecumenical Prophet," as an "Historian and Ambassador of the Universal Church" (the title of two recent books on Schaff).

Klaus Penzel, Professor of Church History
Perkins School of Theology
Southern Methodist University, Dallas, Texas

130TH ANNUAL MEETING AT ST. PAUL'S UCC, CHICAGO, ILLINOIS (cont'd from page 1)

St. Paul's congregation and its pastor and for their efforts to make this a memorable meeting, the first for the Evangelical and Reformed Historical Society in Chicago.

UNITED CHURCH OF CHRIST HISTORICAL COUNCIL MEETING (cont'd from page 1)

special session designed to provide extended time for conversation with UCC persident Paul H. Sherry about the role and functions of the Historical Council. The Council is an advisory body to the president and the Executive Council on certain historical matters within the denomination. Routine business will be kept to a minimum in order to allow as much time as possible for President Sherry's participation in the meeting.

In consultation with the president, the Historical Council will also be addressing the issue of its place in the restructuring that is under discussion for the denomination.

Chair of the Historical Council is the Rev. Barbara Kershner Daniel, senior pastor of St. Paul's United Church of Christ, Fleetwood, Pennsylvania. Appointees of the Evangelical and Reformed Historical Society to the Council are Mrs. Anne Hage, the Rev. Dr. John B. Payne and the Rev. Dr. Lowell Zuck.

MINUTES OF THE BOARD OF DIRECTORS OF THE EVANGELICAL AND REFORMED HISTORICAL SOCIETY, OCTOBER 15, 1993

President John Payne called the meeting to order at 7: 50 p.m.. Present: Mrs. Florence Bricker, The Rev. Deborah Rahn Clemens, The Rev. Mary Hutchens, The Rev. Robert Hunsicker, The Rev. James Mohr, The Rev. David Rapp, Ms. Kay Schellhase, The Rev. Banks Shepherd, Mr. Frank Stearns, The Rev. Mark Steiner, and Dr. Lowell Zuck. Regrets: The Rev. Scott Sanders, Mr. Myron Wolf.

The opening prayer was given by the Rev. Banks Shepherd.

It was moved, seconded and voted to adopt the Executive Committee minutes of April 16, 1993 as printed in the July 1993 ERHS Newsletter.

Written reports of the president, archivist, Southern Chapter, Eden Archives, and treasurer were all presented. They are included elsewhere in this Newsletter. It was moved, seconded and voted to receive all reports.

The 1994 proposed budget was presented along with a comparison of 1992 and 1993 budgets and actual expenses. After a brief discussion, it was moved, seconded and voted to adopt the 1994 budget as printed.

The October 15, 1994 annual ERHS meeting will be in Bridgeport, CT at First United Church of Christ, a Hungarian congregation which is celebrating its 100th anniversary. Details of the meeting are still being worked out. A request was made for housing and travel information to be made available to ERHS Board members as early as possible.

Trinity Roth's UCC, Spring Grove R.D., PA, which will celebrate its 230th anniversary in 1995, invited the Society to hold its annual meeting in their building in October 1995. It was moved, seconded and voted to accept the invitation and hold the October 14, 1995 annual ERHS meeting at Trinity Roth's UCC.

MINUTES OF THE BOARD OF DIRECTORS (cont'd from page 6)

The 1996 annual meeting will take place at Trinity UCC, Canton, Ohio. The Rev. David Schoen, pastor, will share in developing the plans.

St. Andrew UCC, Lancaster, PA, has extended an invitation to hold the 1997 annual meeting at St. Andrew as they celebrate their 100th anniversary. It was moved, seconded and voted to accept the invitation to meet at St. Andrew UCC, Lancaster, PA in 1997.

The 1998 annual meeting is tentatively scheduled for St. Peter UCC, Houston, TX.

The Rev. Deborah Rahn Clemens reported for the ad hoc committee. To highlight our history, a Speaker's Bureau is being developed. Suggested speakers and topics will be listed in the ERHS Newsletter and conference newsletters. The fees and dates will be arranged by the speaker and the group which desires the speaker. Selected regions were named. However, the Board suggested speakers across the United States. Individual speakers will be asked to report to the ERHS, so that the program may be evaluated.

It was announced that renewal notices will be sent to members in November.

Future conference displays will highlight work of the Society and feature membership applications, new brochures and publications.

President Payne reported that the UCC Historical Council met in Allentown, PA in September 1993. The addresses of Dr. Paul Sherry and Dr. John Payne will be published. Cost will be shared by ERHS and CCHS. Sherry's address will probably also be printed in PRISM. Severe budget cuts may limit future meetings and work of the Council. The Council members have been asked to respond to the UCC restructuring plan. The new chairperson is the Rev. Barbara Kershner Daniel.

President Payne has been informed by the Rev. John Weiler of a cache of letters written to John W. Nevin.

Dr. Lowell Zuck shared an 1847 news item which indicated that the Missouri Synod Lutheran Church was formed in St. Paul's UCC four years after St. Paul's original founding in 1843, but the name of the church was not mentioned in the article.

"On that proper historical note," President Payne declared, "it is time to adjourn."

Respectfully submitted,
Mary E. Hutchens, Secretary

MINUTES OF THE ANNUAL BUSINESS MEETING OF THE EVANGELICAL AND REFORMED
HISTORICAL SOCIETY, OCTOBER 16, 1993

The business meeting was called to order at 1: 30 p.m. by President Payne. The Rev. Deborah

MINUTES OF THE ANNUAL BUSINESS MEETING (cont'd from page 7)

Rahn Clemens gave the convening prayer.

It was moved, seconded and voted to accept the 1993 annual meeting minutes as printed in the January 1993 newsletter.

President Payne presented his report. He noted the attendance of the Rev. Richard Taylor, vice-president of the Congregational Christian Historical Society.

During the course of discussion of President Payne's report, the Rev. Richard Crusius reminded us that the official name of the antecedent denomination was the Reformed Church in the United States, not simply the Reformed Church or even the German Reformed Church.

Archivist Kay Schellhase presented her report. She noted the complexity of materials of the UCC and its antecedent streams, the collection of materials at Lancaster Theological Seminary, Elon College, Catawba College, Eden Seminary, the Congregational Library and various other sites. One of the purposes of preserving these records is the hope that the history and theology of our traditions may inform the future direction of the UCC.

The Rev. Banks Shepherd presented the Southern Chapter report. He also acknowledged the contribution of Dr. Roy E. Leinbach to the Southern Chapter and the Society. Dr. Leinbach died in the past year.

In the absence of Dr. Lowell Zuck who had to leave, President Payne presented the Eden Archives report. In addition, Eden Archives Committee envisions a full-time archivist in the near future.

The treasurer's report was also presented by President Payne in place of Mr. Myron Wolf who was unable to attend the meeting.

It was moved, seconded and voted to receive the reports as presented. The reports are printed following these minutes in the Newsletter.

Mrs. Gladys Snider presented the Nominating Committee report. The nominees were:

President-Dr. John Payne
Vice-President-Dr. Lowell Zuck
Secretary-The Rev. Mary E. Hutchens
Archivist-Ms. Kay Schellhase
Directors-The Rev. Lawrence Bolick
Mrs. Florence Bricker
The Rev. Deborah Rahn Clemens
The Rev. James Mohr
The Rev. David Rapp
The Rev. Scott Sanders
Mr. Frank Stearns
The Rev. Mark Steiner

MINUTES OF THE ANNUAL BUSINESS MEETING (cont'd from page 8)

It was moved, seconded and voted that the secretary cast the ballot for the above nominees, who were thus elected. President Payne thanked Mrs. Snider and the committee for their fine work.

Future meetings of the Society as reported in the Board of Directors' minutes were announced.

OLD BUSINESS:

It was reported that Dr. Klaus Penzel's and The Rev. Frederick Trost's addresses will be summarized for inclusion in the ERHS Newsletter. The presenters will be asked to place their manuscripts in the ERHS Archives.

The Rev. Deborah Rahn Clemens, chair of the Ad Hoc Committee, reported that a Speaker's Bureau is being established.

Ms. Schellhase was prepared to share Guidelines for Local Church Historians with persons present.

Steps are being taken to encourage membership enrollment by greater visibility at conferences, the preparation of a new brochure, the sending out of membership renewal notices, and through the Speaker's Bureau.

The meeting adjourned at 2: 35 p.m. with the benediction by the newly elected member of the Board of Directors, the Rev. Lawrence Bolick.

Respectfully submitted,
Mary E. Hutchens, Secretary

REPORT OF THE PRESIDENT

The Evangelical and Reformed Historical Society, after having had a fine meeting in York, Pennsylvania at three churches which were celebrating major anniversaries--Zion, Trinity, and Heidelberg--will be meeting this year for the first time in Chicago, Illinois. We look forward to our meeting October 16 at St. Paul's United Church of Christ, which is celebrating its 150th anniversary this year.

We continue to look forward to our first joint meeting with the Congregational-Christian Historical Society October 15, 1994 at First United Church of Christ, Bridgeport, Connecticut. This meeting will celebrate the Hungarian Reformed heritage of the United Church of Christ. During this past year the Evangelical and Reformed Historical Society lost a warm friend of the Society, Mrs. Edith Steinbright of Norristown, Pennsylvania. Mrs. Steinbright had been a strong supporter of the work of the Society for many years. The Board of Directors and members of the Evangelical and Reformed Historical Society are, I am sure, most grateful to Mrs. Steinbright for her long time sustaining support of its work of preserving the rich heritage of the Church which she so dearly loved.

REPORT OF THE PRESIDENT (cont'd from page 9)

Kay Schellhase has provided me with information concerning the happenings of the ERHS archives. The microfilming of records of church statistics has been now brought up to date by the visitation of the Mormons in May and June. The microfilming has freed the original records from so much handling and many of them have been placed in acid-free boxes. Materials concerning women in the former Reformed and Evangelical and Reformed Church have been reprocessed, arranged, described, placed in acid-free boxes and added to the listing of women's resources. We have noticed a diminishing of genealogical research. That decrease may be due to the growth of Mormon Family Centers. There is now one in Lancaster. From April through June 1993 there were just 74 visitors of whom 55 conducted genealogical research. Thus, staff persons are less needed for this purpose. The time of the staff can be better utilized for special projects. Much of Kathleen Chesnut's time has been devoted to assisting with the research for the Living Theological Heritage project and is being paid for by the United Church Board for Homeland Ministries.

During the summer we have had two sets of visitors from Sendai, Japan, a group of students from Tohoku Gakuin University who were studying at Ursinus College and a group of twenty-one alumni and staff persons, in some cases with families, from that university led by Professor Akira Demura. As is our custom whenever they visit, we bring out pictures and some records of the mission work of missionaries of the Reformed Church in the United States there since 1886. My daughter, Rebecca, who has herself studied in Sendai but not at Tohoku Gakuin, is presently trying to bring those records into a better order. She is working in the archives on a temporary basis.

On the occasion of the meeting of the United Church of Christ Historical Council meeting on September 17 at Phoebe Home in Allentown, Pa., I presented a lecture entitled, "Philip Schaff: Christian Scholar and Prophet of Ecumenism." The Historical Council decided at this meeting to publish this lecture together with Paul Sherry's lecture on Reinhold Niebuhr given at our Historical Council meeting last year in Cleveland. With financial support from the two historical societies they will be printed and distributed to members of the two societies and other interested persons.

For the past year my major project has continued to be the UCC Living Theological Heritage volume II, The Reformation. By early June I had completed a draft of all thirty-six short document introductions and the general introduction. I had also selected and edited most of the documents, which were put on a disc by Kathleen Chesnut. She also helped with the editing. I am most grateful for her excellent work.

I should like also to mention another project with which I have become involved that concerns Reformed history, the Dictionary of the Presbyterian and Reformed Tradition in America to be published by InterVarsity Press. I have been asked to write brief articles on Louis Gunemann, William Hoy, Robert Moss, David Schneder, Bela Vassady and James Wagner. Charles Hambrick-Stowe is writing a general article on the history of the Reformed Church and another on the Eureka Classis. I suggested other names for possible inclusion and other contributors. Unfortunately, they will not all be included, for the editor wrote me that they had reached the upper word limit for the volume and could not take on more names.

REPORT OF THE PRESIDENT (cont'd from page 10)

Along with Susan Dickerman, the chair of the Historical Council, Ruth Rasche, Kay Schellhase and Lowell Zuck, I was pleased to represent the UCC Historical Council and the E & R Historical Society at General Synod in July. The outstanding display which Ruth Rasche arranged seemed to attract considerable attention. The joint banquet with the Disciples of Christ Historical Society drew quite a large number of persons, thanks in part no doubt to the drawing card of Paul Crow, the President of the Disciples Council on Christian Unity, as speaker. The banquet served well to highlight the work of the two societies even if it was my impression that there were far more Disciples present than UCC people. I hope that we can think of more opportunities for the two societies to carry on joint ventures in the future.

Respectfully submitted,
John B. Payne, President

REPORT OF THE ARCHIVIST

This has been a year of changing patterns in the work of the E & R Historical Society. Both the physical space and the program emphasis have undergone alterations.

The one room of the second floor of the Philip Schaff Library set aside for the archives serves many purposes. In attempting to create a well-organized design that takes into account suitable storage space for archival materials (control over temperature, humidity and light), good working space for staff and patrons, security and accessibility, and the existence of two collections in a single room, we have developed a new arrangement that works well most of the time.

My "office" is away from the hall entrance door and against the window wall on the south side of the room. I use the term office in quotes because there are no walls to separate me from the rest of the room, but I am partially hidden from the public by bookstacks and the placement of my desk and computer. At the same time, I have direct visual contact with the other staff members when they are at their desks, and I am adjacent to work tables where I can process records.

We have also more effectively separated the area in which the public works from staff persons and from the resources to which the public is not permitted direct access. These changes have created a more professional atmosphere for patrons and staff.

At the spring meeting of the board, I indicated that our pattern of use seemed to be changing. That trend has continued, with the summer being unusually slow for genealogical research. (In the first nine months of 1993 we had 225 visitors, compared with almost 400 in the same period in 1992. Memberships have also fallen to 70 from 100 at the same time last year.) As a result of the smaller number of visitors, we have been able to turn our attention to several special projects.

1. Microfilming of church records. Once again, we are up-to-date in having our church records filmed through the auspices of the Genealogical Society of Utah. Diane Rimert, one of

REPORT OF THE ARCHIVIST (cont'd from page 11)

our part-time staff persons, has been my mainstay on this project. She and I have spent countless hours determining what needed to be filmed and making our entries for churches as accurate as possible. While it is true that churches seldom move, post offices and addresses change over the years. Since our entries in the archives are by town or city in which the church is located, rather than by the name of the church, there is a great deal of checking to be done to be sure that we have the right church in the right town. Diane has the necessary patience and persistence to see this kind of painstaking task through to its completion, and she has just put the last of the new microfilms on the shelf, completely indexed and accurately listed. We have developed a system to keep track of new records coming in, so that we will be better prepared for the next microfilming session.

An outgrowth of the microfilming project has been another task that Diane has undertaken: checking our Pennsylvania church file folders against the listings in the UCC Yearbook and making the needed cross-references for locations. Again, this is a technical job and one in which Diane is extremely competent.

2. Reprocessing of women's materials. You have heard me mention on other occasions a UCC project that involves a descriptive listing of archival materials documenting women's work in the church. I have made good progress on that guide in the past year, and one part of the listing deals with the Woman's Missionary Society of the Reformed Church in the United States and the Women's Guild of the Evangelical and Reformed Church. In this work I have benefited from the expert assistance of Kathleen Chesnut, another of the part-time persons on the archives staff. She has been invaluable in assembling this material from various places in the archives, putting it together in good order and even writing a historical account of these women's groups. Kathleen has been with us for more than a year, and we have especially appreciated her computer expertise.

3. Reprocessing of Japan missionary materials. As I indicated at our spring meeting, I have been hoping to find a way to do more preservation and better arrangement of some of the significant historical records in the E & R collection. Partly because we were working on Woman's Missionary Society records, and partly because we have annual visitors from Japan, I wanted to concentrate on the history of Reformed work at Sendai, for which we have a significant body of material. We have been fortunate to be able to employ Rebecca Payne in a short-term, part-time position to work on these records. Not only does Rebecca speak and read Japanese, but she has proven to be a most careful and intelligent worker, able to mend fragile letters written in the 1870s and produce cogent accounts of the missionaries who wrote the letters. I am pleased to have this project well under way and to know that the material will be better preserved and more accessible to researchers.

In my role as UCC archivist I continue to process denominational records, working with national and Conference staff and local churches on preservation of their records. As is usual at General Synod, the work of the historical agencies was highlighted through a display and dinner, and this time with a workshop for local church historians, all jointly sponsored by our counterpart organization in the Christian Church (Disciples of Christ).

REPORT OF THE ARCHIVIST (cont'd from page 12)

Like you, I am anticipating this year's joint Congregational Christian/Evangelical and Reformed Historical Society meeting. In preparation for that meeting, I have asked the editors of the Calendar of Prayer to include information in mid-September, 1994, about the joint meeting, the UCC Historical Council and the two Historical Societies. I hope many UCC persons will remember us in their prayers when they read about our efforts.

Respectfully submitted,
Kay Schellhase, Archivist

REPORT OF THE SOUTHERN CHAPTER

Last week (October 5, 1993) we reported to the Western North Carolina Association of the Southern Conference that the historical archives is maintained in the library of Catawba College, operating under the direction of the Southern Chapter. We felt it necessary to report to the Association, since our major funding comes from there. We reported further that the archives "is to collect, catalog and make available information on official records and historical materials in the churches and institutions of the Western North Carolina Association." This position is the basis for both a challenge and a dilemma for us. The challenge is that we serve churches whose background is not Evangelical and Reformed. The dilemma is how to avoid overlapping with the Elon College archives, which concentrates on former Christian materials. We feel that meetings of our archivist, Jacquelyn Sims, and Diane Gill, archivist at Elon, with Kay Schellhase have helped point us toward a solution. This will enable us to avoid duplication in the acquisition of materials and the loss of materials in the cracks between the two archives.

Ms. Schellhase was extremely helpful in suggesting in a history keeping workshop in our area that churches and institutions keep their own records at the point of origin and supply a list of their holdings to the archives. This is a necessity for us, to avoid over-crowding. The problem is how to get the churches and institutions to keep their records properly and to account for them responsibly to the archives. Mrs. Sims and Ms. Gill have been working with a newly formed Property and Conservation Committee of the Southern Conference to help deal with this problem.

According to Mrs. Sims, many of the requests that come to the Catawba archives are for genealogical information. However, she gives priority to retrieving and arranging materials produced by the churches and official church bodies (primarily in North Carolina) that were a part of the Reformed Church in the United States and the Evangelical and Reformed Church. She continues to catalog books and bind periodicals that have to do with those church bodies. She employs, part-time, Mrs. Erlene Caldwell, library assistant in the technical services department of the Catawba Library, to type cards of the cataloged items and eventually to make duplicate cards available to the Lancaster Archives and to the main catalog file at the Catawba Library.

So, we in the Southern Chapter are attempting to serve the historical interests of the United Church of Christ churches in our area in the present time, while seeking to fulfill our

REPORT OF THE SOUTHERN CHAPTER (cont'd from page 13)

responsibility to our parent from the past, the Evangelical and Reformed Historical Society.

For the first time in our chapter's history our annual meeting will be in a church not of Evangelical and Reformed background--Spoon's Chapel, at Asheboro, North Carolina, which is celebrating its bicentennial this year, on October 30. Although it is Christian in background, its pastor, the Rev. Mike Wilburn, seems eager to have it relate to the United Church of Christ through our chapter.

For our 1994 meeting we have an invitation to meet at St. James Church, Mt. Pleasant, North Carolina. This church is firmly rooted in the Reformed tradition and has contributed leaders in the church and the community from the families named Barringer, Foil, Kluttz, Moose and others.

Again this year we are sponsoring a bus tour which brings 43 people to this meeting. Thus we continue a tradition begun in the 1970's through the efforts of the late Rev. Frank Snider, Sr. Although we have said for the past few years, "This is probably our last historical bus tour," here we are again, by the grace of God. And probably we will be back again next year.

Respectfully submitted,
Banks D. Shepherd, President
Southern Chapter

REPORT OF THE EDEN ARCHIVES

The work of the Eden Archives goes on steadily, with Lowell Zuck and Mrs. Ahme Quist continuing with the regular open hours on Tuesdays and Thursdays.

The newly constituted Eden Archives Committee meets regularly in October, January and April, providing supervision especially from the Eden Seminary Board.

Disintegrating original volumes of church records have been placed in acid-free boxes, preserving them and saving space.

Additional church records have been microfilmed with the cooperation of the Genealogical Society of Utah.

Materials relating to the Niebuhrs and Samuel Press continue to accumulate. Fifty-three audio tapes of Reinhold Niebuhr have been acquired from Union Seminary in Virginia. A well-attended 100th anniversary of the birth of Reinhold Niebuhr was presented by Eden Seminary in the fall of 1992, and an unusual reincarnation of his presence on campus in the spring of 1993 was prepared in cooperation with the Missouri Humanities Council, entitled "The German Religious Experience in Missouri."

We anticipate also a 75th anniversary of the movement of Eden Seminary to Webster Groves in

REPORT OF THE EDEN ARCHIVES (cont'd from page 14)

1994 and a 100th anniversary event in memory of H. Richard Niebuhr in 1994.

Copies of lectures by former Eden faculty persons are being bound in response to the Archives Committee directive.

Many people continue to visit and work in the Archives and much correspondence is involved. Many confirmation groups and church tours come at unusual hours.

Among persons working in the Archives have been the Rev. Richard Taylor of Benton Harbor, Michigan, who is preparing an Evangelical Synod directory of churches, and the Rev. Elizabeth Hilke, who researched ecumenical activities of the Evangelical Synod in May 1993, for a volume of the "Living Heritage of the UCC" series.

With the cooperation of Mr. and Mrs. Carl Rasche, an excellent display was prepared and staffed at the UCC General Synod in St. Louis in July 1993, on behalf of the UCC Historical Council, the ERHS, the Eden Archives, and the Deaconess Archives. In addition, Lowell Zuck and Howard Short, a former Disciples church historian, presented a videotaped conversation about the histories of both denominations to the combined audiences of both churches at their joint meetings.

Lowell Zuck is preparing articles on the Evangelical Synod and its leaders for a forthcoming "Dictionary of the Presbyterian and Reformed Tradition."

With the completion of the automation of the Eden/Webster Libraries catalog, we anticipate that eventually the rare books in the Good Collection may also be taken care of more adequately.

The Eden Archives Committee and staff continue to be appreciative for financial undergirding from the ERHS, and are attempting to fulfill our responsibilities within the developing archival structures of the United Church of Christ.

Respectfully submitted,
Lowell Zuck, Director
Eden Archives

The MERCERSBURG SOCIETY WILL MEET ON JUNE 7-8, 1994 IN RIDGEWOOD, NJ

The Mercersburg Society will hold its Annual Convocation on June 7 and 8, 1994 at Old Paramus Reformed Church, 660 East Glen Avenue, Ridgewood, NJ 07450. The host pastor is the Rev. Linden DeBie. The theme for this year's meeting is "Ordination and Ministry." Papers will be presented on this topic by Dr. Michael Kinnamon, Dean of Lexington Theological Seminary, Lexington, KY; Dr. John B. Payne, Paul and Minnie Diefenderfer Professor of Mercersburg and Ecumenical Theology, Lancaster Theological Seminary, Lancaster, PA; and Dr. Peggy Way, Professor of Pastoral Theology, Eden Theological Seminary, Webster Groves, MO. For information concerning the meeting write or call the Rev. Jeffrey Roth, 1811 Lincoln Way East, Chambersburg, PA 17201, 717-263-8593.

THE EVANGELICAL AND REFORMED HISTORICAL SOCIETY OF THE UCC
STATEMENT OF INCOME AND EXPENSES
JANUARY 1, 1993 - DECEMBER 31, 1993

<u>INCOME</u>		
Executive Council -- UCC		\$4,092.00
Conferences:		
Penn Central	500.00	
Penn West	100.00	
Wisconsin	<u>100.00</u>	700.00
Associations:		
Lancaster, Pa.	1,875.00	
Cumberland, Maine	20.00	
Susquehanna, N.Y.	<u>50.00</u>	1,945.00
Memberships		2,522.00
Life Fees		500.00
Historical Council Financial Campaign		1,964.50
Interest on Investments		2,487.03
Visitor Fees		653.00
Misc. Income: Copies, Rentals, Books, Etc.		1,203.93
Gifts: (Not Including Fees)		
St. Andrews UCC--Lancaster, Pa.	150.00	
Arcadia Foundation	15,000.00	
John Weiler in memory of Ralph S. Weiler	100.00	
Faith U.C.C., Lancaster, Pa.	400.00	
Gladys Hefty	100.00	
Rev. Stephen Sziarto	75.00	
Rev. Elvin Groff	50.00	
Mark Steiner	50.00	
Norris Johnson	70.00	
William F. Schelb	50.00	
Church of the Apostles, Lancaster, Pa.	150.00	
Richard & Kay Schellhase	100.00	
Others (less than \$50 each)	<u>266.00</u>	16,561.00
TOTAL INCOME		<u>\$32,628.46</u>

(continued on page 17)

STATEMENT OF INCOME AND EXPENSES (Cont'd from page 16)

<u>EXPENSES</u>		
Payroll and Payroll Taxes	\$14,584.68	
Supplies	1,901.76	
Equipment	15.16	
Printing	1,060.97	
Postage	1,012.18	
Telephone	561.98	
Miscellaneous	224.19	
Meetings and Travel	6,556.76	
Special Projects	966.50	
Insurance	1,124.00	28,008.18
Eden Subsidy		4,500.00
<u>TOTAL EXPENSES</u>		<u>\$32,508.18</u>
 SURPLUS FOR YEAR ENDED 12/31/93		 <u>\$120.28</u>

THE EVANGELICAL AND REFORMED HISTORICAL SOCIETY UCC
BALANCE SHEET
9/30/93

<u>ASSETS</u>	
Checking Account-- Core States Hamilton Bank	\$1,859.44
Money Market Account-- Core States Hamilton Bank	55,921.46
Certificate of Deposit--Penn Savings Bank	4,402.02
GMC Memorial Endowment--Hamilton Bank C/D	1,001.00
Wellington Fund - Book Value	1,008.00
St. Paul's Preservation Trust--Hamilton Bank C/D	3,000.00
Accounts Receivable	298.19
United Church Foundation	25,000.00
<u>TOTAL ASSETS</u>	<u>\$92,490.11</u>

LIABILITIES AND PRINCIPAL

Principal--12/31/92	\$92,369.83	
Plus Surplus: 1/1/93-12/31/93	120.28	<u>\$92,490.11</u>
TOTAL LIABILITIES AND PRINCIPAL		<u>\$ 92,490.11</u>

TREASURER'S NOTE

We are happy to report that we were able to complete our 1993 year without a deficit. Many, many thanks for your support. We appreciate all the help you can provide for 1994.

Respectfully submitted,
Myron E. Wolf, Treasurer

MEMBERSHIP FORM

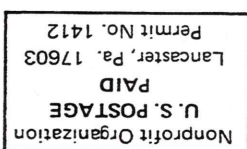
Please enroll me as a member of the ERHS for 1994. Enclosed is my check for the following amount:

<u>MEMBERSHIPS</u>	
_____ Donor \$25	_____ Sponsor \$100
_____ Student \$ 7	_____ Institution \$50
_____ Life \$250	

NAME _____
ADDRESS _____

Please detach, include check made payable to: Evangelical and Reformed Historical Society, and mail to ERHS, 555 W. James Street, Lancaster, PA 17603.

If you wish to be a member of both the Congregational Christian and the Evangelical and Reformed Historical Societies, make your check payable to the UCC Historical Council and mail it to: UCC Historical Council, 700 Prospect Avenue, Cleveland, OH 44115.



The Evangelical and Reformed Historical Society UCC
555 West James Street
Lancaster, Pennsylvania 17603
ADDRESS CORRECTION REQUESTED