

NEWS

from the **EVANGELICAL AND REFORMED HISTORICAL SOCIETY UCC**
Sponsored Agency of the Historical Council, United Church of Christ

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THE NEXT ERHS MEETING TO TAKE PLACE AT TRINITY UCC, TELFORD, PA

The next Annual Meeting of the Evangelical and Reformed Historical Society will be held on October 16, 1999 at Trinity United Church of Christ, 101 South Main Street, Telford, Pennsylvania. The Society will be taking part in Trinity's 100th anniversary celebration. There will be three lively speakers for this meeting: the Rev. Dr. Deborah Rahn Clemens, pastor of Friedens United Church of Christ, Sumneytown, Pa.; the Rev. Martha B. Kriebel, pastor of Trinity Reformed Church, Collegeville, Pa.; and the Rev. Tyson Frey, pastor of Trinity United Church of Christ, Telford. The first two speakers will stress the continuing relevance for today's church of the Reformed roots of our faith. Dr. Clemens will lecture on the subject, "The Heidelberg Catechism: Then and Now," and Pastor Kriebel will address the topic, "The Reforming Power of the Reformed Church." The Rev. Tyson Frey will highlight the 100 year history of Trinity Church.

After lunch, to be served at the church, there will be the annual business meeting and a tour of historic churches in the area.

All persons are cordially invited to what should be an outstanding meeting.

Block reservations for Friday and Saturday nights, October 15 and 16 are being held at
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YEAR 2000 ANNUAL MEETING TO BE PART OF EDEN THEOLOGICAL SEMINARY'S 150TH ANNIVERSARY

The Evangelical and Reformed Historical Society will hold its Annual Meeting on October 14, 2000 at Eden Theological Seminary, Webster Groves, Missouri in connection with the celebration of Eden's 150th anniversary. This will be the second 150th anniversary at Eden in ten years that the Society has taken part in. In 1990 the ERHS joined in the festive commemoration of the founding of the Evangelical Synod of North America in 1840. Program plans are underway, but they have not yet been finalized. They will be announced in the January newsletter.

THE REVEREND FRANK HORAK: IN MEMORIAM

The Rev. Frank Horak, who spoke at our Annual Meeting last October at St. Peter United Church of Christ, Houston, Texas, died on February 21, 1999. Well-known and highly regarded throughout the South Central Conference, Rev. Horak had carried on a 40 year ministry as pastor of several churches in south central Texas. He was actively engaged with the youth and a strong supporter of youth camp and conference activities. The persons attending last year's Annual Meeting were indeed fortunate to have heard him and to have been blessed by his wisdom and his spirit.

ANNUAL MEETING (Cont'd from page 1)

the Days Inn, Kulpsville, Pa. **Directions to the Days Inn:** (Route 63 - Sumneytown Pike at Forty Foot Rd.), 1735 Sumneytown Pike, Kulpsville, Pa. 19443. **Phone: 215-368-5391**

From Baltimore/Washington, Delaware and Southern New Jersey: Take Route #95 north toward New York to Route #476 north. Take 476 north all the way to the end at Plymouth Meeting. **As 476 ends, stay to the left and enter the toll booth for the Pa. Turnpike. Exiting the toll, stay left onto 476 continued -- The Northeast extension of the Pa. Turnpike, toward Allentown. Take the first exit, #31 -- Lansdale & Route 63, which will be about 10 minutes up this extension. Exiting the toll booth, stay left and turn left at the light atop the off ramp. The Inn is immediately on the left.**

From Philadelphia and the 30th St. AMTRAK Station: Take the Schuylkill Expressway (Route 76) west toward Valley Forge, to Route 476 north. Take 476 north to the Pa. Turnpike and follow the directions listed above (in **bold print**).

From Valley Forge, Harrisburg and West: Take the Pa. Turnpike east (Route #76), continuing thru the Valley Forge area as it becomes Route #276 toward New Jersey. **Do not exit onto Route 76 east at Valley Forge-- that goes to Philadelphia.** Follow 276 east thru Valley Forge to the exit for Route #476 north-- The Northeast Extension of the Pa. Turnpike. Follow the above listed directions (in **bold print**).

DIRECTIONS TO TRINITY UCC, (215-723-3889)
101 SOUTH MAIN STREET, TELFORD, PA 18969

From the South (Philadelphia)

Take Route 309 north to Telford exit. **Proceed west on State Rd. which becomes Church Rd. Turn left at the first stoplight on Main St. Proceed south .5 mile and the church will be on your left at the corner of Hamlin Ave. Turn left on Hamlin Ave. and park in the rear of the church.**

From the North (Allentown)

Take Route 309 south to the Telford exit. See directions above in **bold**.

From the East

Take I-78 west to Route 309 south or I-276 west to Route 309 north. Follow instructions for either south or north above.

From the West

Take I-76 east (Pa. Turnpike) to the Northeast ext. of Turnpike. Head north to the Lansdale exit and pay toll. Turn right on Route 63 and travel through Mainland and Harleysville. Turn right at intersection with Route 113 and travel east. Pass through three intersections with stoplights. Veer left at Getty Gas station on to Telford Pike and travel to dead end. Turn right on Main St. and church will be .3 mile on the left. Turn left on Hamlin Ave. and park in the rear of the church.

A VISIT FROM KARL KNIKER OF 1898

by David G. Nussmann

Background: The E & R Historical Society met in Houston, Texas on October 10, 1998. The host church was St. Peters UCC. Karl Kniker from 1898, dressed in black, appeared. After being introduced, Karl Kniker began.

Guten Tag, meine Damen und Herren. In this year of 1898 I am a pastor, and also the President of the Texas District of Die Deutsche Evangelische Synode des Nord Amerikas. But my heart pumps fastest when I am busy starting a new church!

I am very happy to be here. I am happy because it is wonderful to celebrate the fiftieth anniversary of our host, the Petrigemeinde. I am happy because this is a wonderful time to celebrate the health of our Texas District. We have just concluded a decade of growth.

A few personal words: the president of the Texas District in 1894 resigned. When his wife took ill, the doctor recommended that for her health they move to a more northerly climate. That elevated me from District vice-president to District president, but also left me immensely puzzled. In Chicago in 1885, I was told by my doctor to move to a warmer climate like Texas!

Let's talk about Germans of the pioneer churches of the Evangelical persuasion in Texas.

Today you come to Spring Branch by the railroad. Built in 1848, it would have taken you a whole day to drive your ox-pulled wagon from Houston! I am sure that Texan Gemeinden like St. Peters felt very much isolated. But still we observe them reaching out--responding to needs.

Texas Germans were organizing churches before there were pastors present to serve them - they had strong lay foundation. But those who wanted a church were a minority! Many Germans hated the institutional church of their homeland, which taxed them even if they did not attend. The American churches often remained independent - avoiding denominational alliances.

The first German language church in any area welcomed anyone who would worship with them. That lasted for a while, until the church got large enough to have factions within it. And then the fur began to fly. "Let's be Lutherans!" "Let's be Reformed!" or "Let's be Evangelical and continue to welcome all sincere German-speaking Christians of either branch." Often the way they went depended on the whims of the pastor. But whichever way they went, most in this period did not make a specific Synod affiliation.

Erste Protestantische of New Braunfels was founded in 1845. The settlement of New Braunfels was massively organized and emigration promoted by Prince Carl Solms as the Adelsverein. They were worshipping together the moment they landed at Port Lavaca, on the trek to New Braunfels. Prince Solms had found a Reiseprediger, Louis Ervendberg. The congregation that evolved is strong, and clearly independent-minded. Dreieinigkeits (Trinity)

A VISIT FROM KNIKER (Cont'd from page 3)

of Fredricksburg is next. Picture yourself in New Braunfels in 1846, on one of the ox-drawn wagons leaving to found Fredricksburg and its church!

St. Petri in Hillendahl, which we now call Spring Branch was founded in 1848. This is the church whose anniversary we are celebrating today.

Erste Deutsche Evangelish-Lutherische Kirche in Houston was founded in 1851. Caspar Braun, a Basel Missionary, landed at Galveston, came up Buffalo Bayou to Houston, discovered the worshipping Germans, and shepherded them for thirty years - what a wonderful pastorate! Not that First German was trouble-free. In 1879 a faction wanting to be 'Lutheran' departed to found Dreieinige (Trinity) Lutheran Church. First German stoutly maintained their Evangelical spirit of inclusivity!

But in true Evangelical spirit, both St. Peters and First German reached out to others as well! Sankte Johannismgemeinde had started just east of here in Vollmer, now called White Oak. The St. Peters' Pastor Flath ministered to them in the early 1860's. St. Peters' Pastor Wilhelm Krapf also reached out in 1870 during the ministerial gap. In 1872, when St. Johns would register with the State as a duly organized church, it would be the pastor of first German of Houston, Basel Missionary Caspar Braun who would sign as Chairman of St. Johns. And it has worked the other way, too - Pastor Frank Neuhaus of St. Johns provided interim help to St. Peters in 1890-1891. And right now St. Johns' pastor is helping a filial congregation up in Cypress, St. Lukas Kirche.

The Constitution of St. Johns, written in the late 1870's, preserves the charge of the Gemeinde to the pastor: "The minister shall be kindly in soul, and shall not overeat or over drink, and be a husband of only one wife. He shall not be a wine drunkard and shall not be dishonest, nor stingy, and will govern his own house well, and rear obedient children with all honor. The minister must be a member of a right thinking Synod. He shall not be a preacher of a new religion such as the Methodists' revivals."

In the Texas town of West, a Gemeinde began to meet in 1875. They were calling themselves St. Petri Kirche. In Cibolo in 1876 a group of concerned lay people began St. Paulus. Oscar Samuel, one of their own lay members, became their first pastor when licensed by the Lutherans. And in Richland Germans who had worshipped on occasions from 1860 formally organized independent St. Johannis Kirche in 1878.

The struggling Kirchenverein in Missouri and these Texas churches were isolated in 1846-66 by a long, river journey. By 1872, the Kirchenverein had blossomed, and declared themselves the Die Synode des Nord Amerikas, but they remained parochial. They were their own mission field. For their Seminary to supply missionaries to Texas was unthinkable.

All that changed in the 1870's. What developed then was a feeder-academy, the Elmhurst

A VISIT FROM KNIKER (Cont'd from page 4)

Proseminar. By the end of the 1870's, the Proseminar and Seminar combination was for the first time producing more than enough pastors to serve the home territory, and they considered missionary expansion!

And in Texas they were building railroads. Texas did it right - it was profitable for the railroads, profitable for the State, and usually profitable for the settlers. And so it boomed! Settlers in huge numbers! Many of them were German speaking!

In 1881 the Evangelical Synod sent their first Missionary to Texas, Friedrich Werning. He was a 'Reiseprediger' (traveling preacher-missionary). The call to go to Texas arrived, "like a thunderbolt from brightest heaven during Summer 1881." What is your vision of a traveling preacher? A weary horseback rider? Well, this "modern" Reiseprediger was using the 'iron horse' - he was traveling from station to station along the railroads, preaching and organizing at each stop! The 'iron horse' multiplies the distances a Reiseprediger can cover! Werning's first unique 1881 mission start, Evangelische Zions-Kirche, Waco was the first true 'Evangelical Synod church' in Texas. In 1882 he began supporting the already existing independent congregation in West, Texas. In 1882 the MK & T railroad reached Fort Worth. Werning arrived on the first train to begin evangelizing! He was soon joined by Seminary graduate A. Hermann Becker. Werning turned to Temple and Barlett as the railroad reached these locations. He also traveled to Washington on the Brazos. In 1893, Houston's 'First German' became his 'home church' Later he would found St. John's in Otto.

The number of ES missionary pastors increased rapidly. From 1882 to 1888, an additional fifteen came to Texas. Some soon left, but others stayed. Joseph C. Rieger arrived in 1883. He is the son of the Joseph Rieger who signed the Kirchenverein agreement in 1840. Like his father, Joseph C. was a true Reiseprediger, undertaking mission work in Cego, Temple, New Baden, West, Brenham, and Washington on the Brazos. Wilhelm Hackmann came in 1887, succeeding Werning at First German in Houston. August Hagenstein came in 1888 to New Baden. Texas wasn't hot enough in August, he left us in 1890 to join the Evangelical Synod's mission in central India.

Some of the older established churches with evangelical leanings became part of that circle too. First German in Houston, with Friedrich Werning, readily joined. After Carl Kreuzenstein arrived as St. Paul Cibolo the church accepted his Synod membership, and became 'Synodale' in 1893. Both St. Peters Spring Branch and St. Johns White Oak, have by now become 'Synodale.' But at independent St. John Richland, not even the pastorate of Julius Horstmann could convince them. First Protestant in New Braunfels and Dreieinigkeits of Fredricksburg have had pastors who are 'Synodale,' but at present only Fredricksburg's is Evangelical Synod. And those aren't the only still independent churches. We could count New Bielau Dreieinigkeits (Trinity), and Lyons Immanuel, both founded in 1882.

During the 1880's, Synod members were a distant part of the Missouri District. Our independence was granted at the Missouri district's annual meeting in 1888. We were so

A VISIT FROM KNIKER (Cont'd from page 5)

charged up that we held our first organizational meeting of the Texas District on the spot! So that makes us ten years old. The Missouri District gave half of their treasury, 'as a gift to us to start our household'-\$200.00! In June 1889 when we held our own official first meeting of the Texas District, at Erste Deutsche Evangelische Lutherische Kirche in Houston, it really was our first birthday! Fourteen pastors and 21 Gemeinde were represented!

We did not stop growing in 1889! In 1898 we are 35 Gemeinde, of which I am happy to say all but ten are Synodalglieder. New church starts since 1889 that you know about include: St. Paul in Dallas (1890), Friedens in Washington on the Brazos (1890), Zion in Kurten (1892), St. John in Burton (1894), St. Peter's in Coupland (1894), St. Paul's in Marlin (1894), St. John, Uhland [Kyle] (1889), Friedens, on the Geronimo (1896), Zions, Womack (Clifton) (1891), and Dreienigkeit (Trinity), Mound Prairie (1898).

Not every new start succeeds. We tried hard in Galveston - first with Alpermann, then with Werning himself - but had to give up the effort in 1894. And our attempts to attract other existing congregations has had mixed results. We welcomed Böhmsche Gemeinde - congregations of Bohemian Protestants - but that did not last.

We are now 24 pastors. William Baur pastored primarily at Zion, Waco; Paul Dyck's first pastorate was right here in Spring Branch, before he moved to the mission start in El Paso; Julius H. Horstmann came in 1892 to St. Johns, Richland. One of the most recent is Samuel Press, who came in 1896 to St. Pauls, Marlin. We may not have him for long, because he wants to get more education.

We have been assigned twenty fresh Eden graduates in the past ten years! But there is a problem here: You know that seminarians just completing their training are assigned their first post. Many do not last! They will only last if nurtured!

Seventeen of our pastors are also conducting Gemeindeschulen. These church related schools are in the German language. They do not only enable our children to continue worshiping with us in German, but also help us preserve our German culture.

Let's look ahead. We are in 1898. A new century is about to dawn! What will it hold for us in the Texas District? How will we respond? There are some realities:

Texas is a huge state - bigger than the ES home territory of Ohio, Indiana, Illinois, Missouri and Iowa combined. If it weren't for the railroads, what would we do! Transportation improvements and other modern marvels are changing how we live, and how we evangelize, and how we nurture our people!

Our Gemeinden are not as stable as they used to be. Settlements appear and disappear as fast as mushrooms! We have started healthy Gemeinden, only to find in a few years that just two families are left. So we as a church have to move on just as the people do.

A VISIT FROM KNIKER (Cont'd from page 6)

Our members are a minority of the population. We have to work harder to seek out the responsive.

We are competing with other denominations. The Lutherans are actively establishing congregations, and providing pastors. Gaining a member often depends on a personal invitation, not on the details of theology. Which denomination a church will join often depends on who can supply the pastor!

Our seminary is strong. Think of how vital the supply of pastors, and how vital it is for us to support seminaries. We need to find pastor candidates in our Texas churches to send to seminary! I can tell you with joy that Johann Strauss of Robinson will be ordained soon.

A significant factor has been our ability to support struggling new churches with missions funds. Each of you has the obligation to hold at least one Missions-Fest as a fund raiser each year!

A cornerstone of our health will be the founding of new churches. We need to ask where are the people we can attract - then go to them! When our District more than doubled in members in the last ten years, that has largely come from new church starts, only marginally from enlarging existing Gemeinden. I see many opportunities for new church starts in our midst. What starts would you suggest?

I am an optimist. The future is a challenge rather than a problem! We are faithful Christians in these closing days of this century. With God's support, we can all look forward to the next century with joy and anticipation.

Thank you for being with me today! God be with you all in the new century!

EVANGELICAL SYNOD BOOK AVAILABLE LISTING ALL CONGREGATIONS

by Lowell H. Zuck

Recently the Rev. Richard H. Taylor has published a large historical directory entitled Congregations of the German Evangelical Synod of North America and Related Groups. In a large hard-bound volume of 375 pages, Taylor has carefully assembled by states and counties the locations and dates of all of the former and present Evangelical Synod churches along with data regarding Evangelical institutions including hospitals and deaconess homes, homes for the aged, children and orphans, those with special needs, settlement houses, and educational institutions.

He also includes helpful bibliographies and a 60 page discussion of the Synod's history, its foreign missions, and its relation to German immigrants, Lutheran bodies, and related groups which joined the Synod. Taylor, former pastor of First Congregational Church UCC, Benton Harbor, MI, is a long-time member of the UCC Historical Council.

EVANGELICAL SYNOD BOOK AVAILABLE (Cont'd from page 7)

This book is a very helpful addition to previous volumes of a similar sort by Richard Taylor devoted to Congregational churches in New England, the South and the West. It is currently being used by the large Chicago archives of the Evangelical Lutheran Church in America to help direct research inquiries beyond the Lutheran fold into the Evangelical tradition.

The volume can be purchased directly from the Rev. Richard Taylor, 116 Ivy St., Providence, RI 02906 for \$45.00. It can be a valuable addition to libraries for ministers, churches, and interested laypeople, and it contributes significantly also to background understanding for Eden Theological Seminary's upcoming 150th Anniversary celebration.

MINUTES OF THE EXECUTIVE COMMITTEE OF THE EVANGELICAL AND REFORMED HISTORICAL SOCIETY, APRIL 9, 1999

The Executive Committee of the Evangelical and Reformed Historical Society met at 10:00 a.m. on Friday, April 9, in the Society's Archives. John Payne, the Society's President, presided. The following persons were present: John Payne, Richard Berg, Mary Schaller Blaufuss, Robert Hunsicker, Banks Shepherd, Ken Zimmerman and Lowell Zuck.

John Payne opened the meeting with an Easter Litany. The minutes of the October 10, 1998, meeting at St. Peter United Church of Christ in Houston, Texas were approved as written.

President Payne reported that the Graeff estate has not yet been settled. Payne exhibited a collection of letters that were sent to John Williamson Nevin, some of which were written by Professor Rauch in 1840-41. The collection was given to the Society by John Weiler, who obtained it from Faith Sayre Schindler, a great-granddaughter of J.W. Nevin.

Richard Berg, the Society's Archivist, reported that records have been received from First German Reformed Church in Cincinnati and from Martins Creek; he is currently working on the materials of Bernard C. Wolf, Theodore Appel, and Thomas G. Apple and also on the family Bibles in the collection; the Society is trying to get more information on churches that have closed and is seeking to determine the location of their records; photographs are being gathered that will then be put on a data base; he suggested trying to make the newsletter more "user-friendly". He is considering purchasing or leasing a photocopier for the Society and identifying foundations that support religious institutions. Berg is encouraging Executive Committee members to support the Society at Conference and Association meetings; and he is reminding the Executive Committee of the need to seek additional funding.

Kenneth Zimmerman, treasurer, reported that the income for the first three months of 1999 was nearly \$4,000 greater than last year's for the same period of time. On the other hand, the expenses for the first three months were a little more than \$6,000 over last year's expenses for the same period. The net income as of the end of March 1999 was \$3,372,

MINUTES OF THE EXECUTIVE COMMITTEE (Cont'd from page 8)

whereas in 1998 at that time it was \$5,547.

Banks Shepherd, President of the Southern Chapter, reported on the Chapter's meeting on October 31, 1998 at Brick United Church of Christ, Whitsett, NC. Old Brick Church, built in 1813, has been restored during the past two years by the Clapp family. Former pastors returned to share stories of their days at Brick Church. The following officers were elected at the meeting: President, Rev. Banks Shepherd; Vice President, Rev. Nelson Weller; Secretary, Rev. Harold Holste; Treasurer, Rev. Dr. Richard Cheek; Librarian, Rev. Lawrance Bolick. He reported that memberships and individuals have been increasing due to issuing annual membership cards. The Annual Fall Historical Bus Trip to Trinity UCC, Telford, Pa. will include touring Washington D. C. and Baltimore, Md. from October 11-18. Membership in the Southern Chapter will be included for all who join the tour.

In his report on the Eden Archives, Lowell Zuck reported that, "It's is a happy picture at Eden Seminary!" Eden Seminary will celebrate its 150th anniversary during the year 2000. The Society will meet at Eden during its anniversary year. President David Greenhaw is very ambitious concerning the future of the Archives. Ruth Rasche is concerned about what to do with the Deaconess Hospital Archives. Additional room for the Archives will be available as the Webster Library moves out. The Eden Archives is being used more frequently.

Plans have been made for the 1999 Fall Meeting at Trinity United Church of Christ in Telford, PA.

Among the names suggested as speakers for the October 14, 2000 meeting of the Society at Eden Seminary were the Rev. John Helt and the Rev. Mary Schaller Blaufuss.

The 2001 meeting will be held at First Reformed Church in Lexington, NC, where Dr. J.C. Leonard served as pastor. As a possible topic the following was mentioned, "Dr. J.C. Leonard, his ministry, his contribution to the church in North Carolina, and his work in the denomination."

The suggestion was made that Ralph Quellhorst, Ken Zimmerman, and John Payne prepare a proposal for an endowment policy for the Society.

After a lovely lunch in the Buchanan Room on the Franklin and Marshall College campus and having completed its work in advance of the stated three o'clock adjournment hour, the Executive Committee adjourned.

Robert G. Hunsicker, Secretary pro-tem

WEBER MANUSCRIPT DONATIONS

By the last quarter of the 18th century western Pennsylvania had a sizeable population, many of whom were German immigrants. This German population came to the western part of the state either directly from Germany or moved from eastern Pennsylvania to the west for more land and opportunities. Such a German population presented a fertile field for spreading the Gospel and establishing churches, particularly for the German Reformed Church. However, this small denomination was struggling to keep the congregations in eastern Pennsylvania supplied with ordained clergy and could not take advantage of the opportunity the "west" presented.

The lack of ordained clergy continued to hamper the work of the denomination in east Pennsylvania, Maryland, Virginia, and North Carolina. Many of the clergy were serving multiple point charges, some with 10 or 15 congregations. Among the factors contributing to the clergy shortage were the difficulty recruiting clergy from Germany, Switzerland and Holland; the problem of receiving permission of the Synods of North and South Holland, under whose jurisdiction the German Reformed Church remained until 1792, to appoint and ordain clergy; and the lack of a seminary in Pennsylvania to educate men for ministry. In spite of these obstacles the church continued to grow and several men who had received their theological training in Germany were persuaded to come to Pennsylvania to serve the German church.

Among these men was Johann Wilhelm Weber. Born in Wittgenstein, Germany March 5, 1735, Weber was educated in Westphalia and Stockholm, Sweden. He emigrated to America in 1762 first settling in New Jersey. By 1771 he is mentioned in the minutes of the Coetus as being a school-master. In the same minutes it is recorded that Weber was examined by the Coetus in his knowledge of theology and authorized to preach. His preaching seems to have begun in Northampton County but he soon moved to serve several congregations in the Wind Gap area of what is now Monroe County where he worked in until 1782. In the Coetal minutes of 1782 is recorded: "A congregation in Westmoreland County, near Pittsburgh, in the back part of Pennsylvania, a new settlement, where no ministers have yet been, very earnestly entreated for a good minister, to whom they promise to pay annually 80 pounds, besides other necessities of life. Since now the Rev. Mr. Weber expressed his inclination towards this congregation, it was resolved by the Reverend Coetus to recommend him to them, that he may receive a regular call to that place." (Translation by Henry Harbaugh in Fathers of the Reformed Church, v. 2, p. 210) Weber arrived in Pittsburgh in September and immediately began a circuit of the congregations he would serve in Westmoreland, Washington, and Fayette counties. A call was offered to Weber including a salary of 116 pounds, 100 bushels of wheat, a free house, and firewood. He accepted the call and moved his family to Westmoreland County in June 1783.

The free house turned out to be unsuitable, the family almost perishing from cold during the winter. Another house was not forthcoming so Weber asked the congregations to purchase 100 acres of land upon which he would build a house. In the end, the congregations could not provide the money for land purchase and Weber went into debt to purchase land for himself and build a house. His salary was irregularly paid even after the

WEBER MANUSCRIPT DONATIONS (cont'd from page 10)

congregations received admonishment from Coetus. Harbaugh quotes Weber from an 1814 document as writing: "My salary not having been regularly paid, I could not make up the payments as they became due. I labored hard to get out of debt; rode from forty to fifty miles to preach to destitute congregations, on week-days, with a view to increase my income, that I might get out of debt. When at home, I labored, with children, to maintain my family from the land. Thus, I continued eighteen years before I was out of debt, and had my land free." (Harbaugh, p. 212)

Weber preached regularly to four congregations: Pittsburgh, Brush Creek and Heralds (in Hempfield township) and Mount Pleasant township. However, he also visited all the small congregations in the surrounding counties teaching, preaching, and administering the sacraments. In addition to the hardships of traveling, Weber also had to keep a watchful eye for Indians who were attempting to clear their land of white settlers. The threat of Indian trouble was not settled until the treaty of 1794. Even in his later years, Weber labored to expand the German Reformed Church visiting the new counties of Armstrong, Venango, Butler, and Crawford and establishing congregations among the people.

In 1767 he married Maria Agnes Born and they had eight children. After the death of Maria in 1784, Weber married Maria Robinson and they had eleven children. At the time of Weber's death in July 1816 there were only three daughters living. Harbaugh describes Weber's physical appearance: "...Mr. Weber was a good-looking, portly, well-formed man; blest with a strong and vigorous constitution, and able to undergo a great deal of labor and fatigue. He was of an ardent, quick temperament; free-spoken; rapid, but clear and distinct, in his enunciation, while preaching; and the habit of what is generally termed calling things by their right names...." (Harbaugh, p. 217)

John William Weber (afterwards anglicized to Weaver) served the German Reformed Church with zeal and dedication. His labors in western Pennsylvania provided the German immigrants with religious instruction, worship, and the sacraments at a crucial time in the history of that area and of the German Reformed Church. A number of the congregations started by Rev. Weber continue to be active today.

In 1998, First UCC in Greensburg donated to the Evangelical and Reformed Historical Society the notebook compiled by John William Weber. This original document contains the baptisms, marriages, and deaths; financial information; some writings; and original poems dating from 1764 through 1815. Restored and beautifully bound in leather, this notebook is a document outlining the history of this remarkable man and his ministry in the "back part of Pennsylvania." The pastoral records from the notebook have been compiled and published by Dr. Paul M. Ruff in his German Church Records of Westmoreland County, Pa., 1772-1791 and by Della Reagan Fischer in her work of Weber's births and baptisms, 1782-1815. The Society is grateful to the First UCC in Greensburg, Rev. Edwin Fromm, pastor and Linda Soles, church historian for preserving this valuable document and donating it for inclusion in the Society's collections of pastoral records and history of the Reformed Church.

HAPPENINGS AT THE HISTORICAL SOCIETY

A number of projects are underway in the archives. The reprocessing of records and manuscripts is continuing with the organization of several manuscript collections: Bernard C. Wolff (1794-1870), Theodore Appel (1823-1907), Thomas Gilmore Apple (1829-1898), Rudolph Duenger (1808-1902), David Schley Schaff, Theodore F. Herman (1872-1948), Henry Haverstick Ranck (1868-1948), Diodorus Sicalus Dieffenbacher (1835-1893), Jacob Follmer Dieffenbacher (1802-1842), Joseph Schwenk Dubbs (1796-1877), Nero Stout Strassburger (1819-1888), Andrew Jackson Heller (1837-1924), John Martin Titzel (1832-1905), John Summers Stahr (1841-1915), Paul E. Schmoyer (1907-1972), Henry Martin John Klein (1873-1965), Henry Martyn Kieffer (1845-1930), Rufus Wilder Miller (1862-1925). Inventories detailing the contents of these collections have been completed for Bernard C. Wolff, Rudolph Duenger, and Rufus Wilder Miller.

Eunice Mazingo, employed by the Lancaster County Office on Aging, has been working on the organization and housing of the photograph collection the information from which will be recorded on a data base. With the data base, staff will be able to search by name, group, building, etc. to locate specific photographs. Mrs. Mazingo has also transcribed the family information from the Society's Bibles which will also be entered into a data base for easier searching.

Several older collections of records have been sorted, processed and added to appropriate existing record groups, most notably material from the Woman's Missionary Society.

The Society's collection of artifacts from Japan was recently expanded by the gift of several items from Old First Reformed Church in Philadelphia. Items include two dolls sitting on a dais with gold screens, a pair of embroidered shoes, and 12 small wood carvings of daily chores (plowing, carrying produce, cooking, etc.). These items considerably expand the collection of Japanese artifacts brought back to the U.S. by Reformed Church missionaries in the first 30 to 40 years of the 20th century.

LOCAL CHURCH RECORDS

One of the frustrations in working with the public is being unable to supply them with the information they are looking for. This is particularly true when genealogists are looking for the records of a particular church for births, marriages and deaths and the Society does not have the records of that church. If the church is still active, we refer the patron directly to the church. However, if the church is closed, the question then becomes, where are the records? With the help of many people the Society has secured the records of several closed churches. The records are now available for historical and genealogical research.

Records received include: Rockcreek Township, Indiana, Emmanuel Reformed Church (photocopies) from Joyce E. Decker of Columbus, OH; West Philadelphia Reformed Church of the Strangers (later St. John's Reformed Church and later merged with Old First Reformed) from Old First Reformed; Charleroi, PA, Bethlehem UCC (Slovak Congregational);

LOCAL CHURCH RECORDS (Cont'd from page 12)

Baltimore, MD St. Paul's Fifth Reformed Church, St. Mark's Reformed Church, Faith Reformed Church and Faith and St. Mark's Reformed Church given by Faith and St. Mark's UCC; Buffalo, NY, St. John's UCC from Mr. Robert Kindred; Martin's Creek, PA, Mt. Zion Reformed Church from Rita Swope; Cincinnati, OH, First Reformed Church from Freeman Ave. UCC.

The Society encourages anyone having records from a closed Reformed, E & R, or UCC church or if anyone knows the location of such records, consider donating them to the Historical Society for permanent retention. If you have questions or need further information please contact the archivist, Rev. Richard R. Berg. (717-290-8704).

ANNUAL MEETING SCHEDULE: SATURDAY, OCTOBER 16, 1999

9:00 a.m.	Registration and Coffee at Trinity United Church of Christ, 101 S. Main St. Telford
9:30 a.m.	Greetings and Worship in the Sanctuary
9:45 a.m.	The Rev. Dr. Deborah Rahn Clemens, "The Heidelberg Catechism: Then and Now"
10:30 a.m.	Break
10:45 a.m.	The Rev. Martha Kriebel, "The Reforming Power of the Reformed Church"
11:30 a.m.	Discussion
12:15 p.m.	Lunch
	The Rev. Tyson Frey, "The Story of Trinity United Church of Christ, Telford"
1:30 p.m.	Annual Business Meeting of the Evangelical and Reformed Historical Society
2:30 p.m.	Tour of Historic Reformed Churches in the Area: Falkner Swamp Reformed, Gilbertsville; Christ UCC, Indian Creek; St. Peter's UCC, Tohickon

REGISTRATION FOR LUNCH AT ANNUAL MEETING
SATURDAY, OCTOBER 16, 1999
TELFORD, PENNSYLVANIA

NAME _____

ADDRESS _____

Please make reservations for lunch for _____ (# of) persons on Saturday, October 16. RSVP by **October 4, 1999**. The cost of the lunch is \$6.00 per person. Make your check payable to: Trinity United Church of Christ. Enclose this form and mail to:
Trinity United Church of Christ, 101 S. Main St., Telford, PA 18969

MEMBERSHIP FORM

Please enroll me as a member of the ERHS for 1999. Enclosed is my check for the following amount:

MEMBERSHIPS

_____ Donor \$25	_____ Sponsor \$100
_____ Student \$ 7	_____ Institution \$50
_____ Life (Individuals only) \$250	

NAME _____
ADDRESS _____

Please include check made payable to: Evangelical and Reformed Historical Society, and mail to: ERHS, 555 W. James Street, Lancaster, PA 17603-2830.

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

ADDRESS CORRECTION REQUESTED

The Evangelical and Reformed Historical Society UCC
555 West James Street
Lancaster, PA 17603-2830

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