

# NEWS

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*from the* **EVANGELICAL AND REFORMED HISTORICAL SOCIETY UCC**

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

July 2000

Volume 28, no. 1

## OCTOBER ANNUAL MEETING TO BE HELD AT EDEN THEOLOGICAL SEMINARY

The Evangelical and Reformed Historical Society will hold its Annual Meeting on October 14, 2000 at Eden Theological Seminary, Webster Groves, Missouri. The Society will share in Eden's 150th anniversary celebration which is taking place during this year.

Two lectures will be presented on topics bearing on the history of Eden Theological Seminary and the Evangelical Synod. The Rev. Dr. Mary Schaller Blaufuss, pastor of St. Peter's Reformed UCC, Perkasie, Pennsylvania will speak on the topic, "'Die brennende Frage' ('The Burning Question') : The Evangelical Synod of North America and International Missions." The Rev. Dr. John C. Helt, pastor of First Congregational UCC, Fort Atkinson, Wisconsin, will address the subject, "Family Squabbles: the Niebuhrs and the Evangelical Synod." Both of these speakers are Eden graduates who went on to pursue doctoral studies in the respective fields of their papers.

In the afternoon the Annual Business Meeting of the Society will take place and there will be a tour of historical sites and churches.

(continued on page 2)

## 2001 ANNUAL MEETING TO TAKE PLACE IN LEXINGTON, NORTH CAROLINA

On October 13, 2001 the Evangelical and Reformed Historical Society will hold its Annual Meeting at First Reformed United Church of Christ in Lexington, North Carolina. First Church will be celebrating its 100th anniversary that year. Program plans are still in process, but they will include a paper on Dr. J. C. Leonard, the founding pastor of First Reformed Church, as he was the founding pastor of several other congregations in North Carolina. There will also be a tour of historical churches in the area.

The possibility of a bus or van tour from Pennsylvania to the North Carolina meeting is being explored. The tour would visit historic sites and churches in the area of the meeting as well as on the way to and from Lexington, North Carolina. Whether a bus or van would be the vehicle of choice, and indeed whether there would be a tour at all, depends upon the number of persons interested in participating in it. If anyone is interested in such a tour, please contact John Payne, Evangelical and Reformed Historical Society, 555 West James St., Lancaster, PA, 17603; tel.: 717-290-8735; E-mail: jpayne@lts.org.

EDEN ANNUAL MEETING (Cont'd. from page 1)

Block reservations have been made for suites in the newly renovated Schultz Hall at Eden Theological Seminary. The suites consist of a center room with two small bedrooms on either side. In the center room there is a queen-size futon and in the side bedrooms there are single beds. There are shared baths with showers on each floor. The cost is \$20.00 per suite single or double. Please make reservations for these accommodations with Audrey Nourse, Eden Theological Seminary, Webster Groves, Missouri 63119-3192; E-mail: [anourse@eden.edu](mailto:anourse@eden.edu); tel.: 314-918-2542. The deadline for making individual reservations is October 2, 2000.

A limited number of reservations have also been made at the recently renovated Pear Tree Inn, 100 South Highway Dr., Fenton, MO; tel.: 636-343-8820. The cost is \$54.99 for a single or \$64.99 for a double with two double beds. Included in the price is an ample continental breakfast. The deadline for making individual reservations at the Pear Tree Inn is September 25, 2000.

The location of the inn is just off the exit at I-44 and Bowles Ave., which is the second exit west from I-270. When coming off the exit, turn left and go through the stop light. Turn left just before the Quick Trip gas station and proceed to the inn. Directions to Eden Theological Seminary from the inn: From the inn take I-44 east to the Elm Ave. exit in Webster Groves and turn left or north on to Elm Ave. and drive through the stop light at Big Bend Ave. toward Lockwood Ave. Turn right on Lockwood Ave. and proceed about one half mile to Eden Theological Seminary at Lockwood and Bompert Avenues. A luncheon for the Annual Meeting will be provided at a cost of \$6.00. Please use the reservation form at the end of the newsletter.

**ANNUAL MEETING SCHEDULE: SATURDAY, OCTOBER 14, 2000**

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|------------|--|
| 9:00 a.m.  | Registration and Coffee in Boeke Center, first floor of the Press Building<br>Eden Theological Seminary, 475 East Lockwood Ave., Webster Groves,<br>Missouri             |
| 9:30 a.m.  | Greetings and worship in the chapel  |
| 9:45 a.m.  | Lecture: The Rev. Dr. Mary Schaller Blaufuss, "Die brennende Frage,"<br>(`The Burning Question'): The Evangelical Synod of North American<br>and International Missions" |
| 10:30 a.m. | Break  |
| 10:45 a.m. | Lecture: The Rev. Dr. John C. Helt, "Family Squabbles: the Niebuhrs<br>and the Evangelical Synod."   |
| 11:30 a.m. | Discussion   |
| 12:15 p.m. | Lunch  |
| 1:30 p.m.  | Annual Business Meeting of the Evangelical and Reformed Historical<br>Society  |
| 2:30 p.m.  | Tour of historical sites and churches  |



"THE REFORMING POWER OF THE REFORMED CHURCH" or "New Neighbors are Coming to Town!" by The Rev. Martha B. Kriebel

(Summary of paper presented at the Annual Meeting of the Evangelical and Reformed Historical Society, October 16, 1999 at Trinity United Church of Christ, Telford, Pa.)

I invite you to join me in experiencing some hands-on history at Trinity Church, Collegeville. Climb to the floor of the bell tower, to read the engraved words and numbers: "CHRISTIAN MEETINGHOUSE AT FREELAND 1854." Now, exit the building to stand outside. Look up at the bell tower addition that became the new face of the 1854 meetinghouse after 1898, and the structure to hold another stone with raised letters reading: "TRINITY REFORMED CHURCH." It is a new name that had to wait ten years to be announced in stone - by the members of a congregation who changed their place of worship and study from "Christian Meetinghouse" to "Trinity Reformed Church" when their 1888 request for membership in the Reformed Church in the United States was received by vote of the Classis meeting at St. John's Church, in Phoenixville, in February 1889.

Whenever I look on the face of a building now faced with a bell tower and its name-stone, I want to exclaim, "The Reforming Power of the Reformed Church!" For that's what that stone is all about, and that's the story I rejoice to have the opportunity to share, but, I'd like to share it from the side of the people who placed the request rather than the Classis that honored it. And so, a subtitle could be: "New Neighbors are coming to Town!"

It's the talk - not on a Fall day, but a Spring day - in 1869 in a town near the Perkiomen Creek, along the Philadelphia to Reading Turnpike (now, simply Main Street, in Collegeville). Everyone coming and going at Hobson's Country Store at the corner of Fifth and Main, is grumbling, "Our town is changing too much! The railroad has arbitrarily renamed us. Now we're 'Collegeville,' not 'Freeland!'" One dissenting voice argues for assessing the change as positive, "We'll be known as the place with a 'first,' the 'Pennsylvania Female College' - the first in the nation!" (1853)

A man's voice counters, "What about our school? - (Meaning the boys' high school, Freeland Seminary, dating from 1848). "We're losing the very school that could have preserved this town's name: Freeland Seminary! - with the sale to - what's his name?"

Someone calls out "John Henry Augustus Bomberger!" and adds, "Who knows how many more changes we'll see! The sale of Freeland Seminary means new neighbors will be coming to town, and what's that going to do to our community?"

The Rev. Joseph Hunsicker Hendricks, forever his jovial self, is more than happy to have the opportunity to say, "It was the Civil War that brought on a decline in enrollment and income at Freeland Seminary. Plus the State's normal schools which stepped in to prepare the teachers both our school and Female College had served to train. Our school needs to look to a new future, and that's what's happening. And it's happening with the full consent of my father-in-law, Abraham, who funded the school's building, staffing, and annual budget all these years. Last winter, December 29, 1868, to be exact, he and Warren Sunderland of the Female College joined with men from Philadelphia, Chester, and

"THE REFORMING POWER..." (Cont'd from page 3)

Montgomery counties to form a self-constituted board and apply to the State for a charter for a new college. A group of the Reformed denomination has seen the need for such a school. It's much more than a sale. It's really a new future for our alma mater. Abraham is on the board and so is Warren Sunderland, plus other Freeland Seminary graduates. And, as for Reformed people taking over a Mennonite School, let's admit it, we really weren't very 'Mennonite!' The majority of our graduates have come from other religious backgrounds; of the 3,000 graduates, Mennonites are the minority! And, it's been my father-in-law who encouraged the numbers as what he's called 'his dream.' He wanted to provide Mennonites with the education he never had, but his progressive views weren't accepted. Actually, they were rejected! That's how the congregation I now pastor came into being! In 1851, Abraham who'd been a bishop of the General Conference of Mennonites, was suspended, and he - with those who shared his views - formed the 'Christian Society of Freeland.' Three years later they built the meetinghouse, and eight years ago they numbered enough families to call me as the first, full-time pastor. I must stress that the spirit that rules in our congregation is the same spirit that prevails in the school that is the successor to our alma mater. Just as the church is open to all Christians, the school is open to all students -as our seminary was- and it will be even better, with the curriculum enlarged to a four-year college, plus a seminary - now, not a high school or normal school, but a graduate school to prepare students for the ministry. And our school's faculty aren't out-of-work; they'll be retained. I'm very excited about the new neighbors who are coming to town!"

Two decades and one year later, a concerned friend visits Joseph Hendrick who has to explain a newspaper recount of "pointed and severely personal remarks." "The issue is," he relates, "my urging to apply to the Reformed Church to be received into membership. My brother-in-law, Henry, is down there in Philadelphia in the midst of religious controversies that seem to be dividing and ruining congregations. He's probably writing from that controversial atmosphere, and remember, he's joined a Presbyterian Church down there."

"We Mennonites have our own to read, from the 1840's and 50's - I reread that correspondence, and then the Reformed Church's documents. And I've detected a difference. In our Mennonite records the letters are a reading of an impasse, a division. In the Reformed papers, as divided as they are, they are laboring for reconciliation, or accommodation. They have their high and low church liturgies, their pulpit vs. altar-centered churches; they even have different seminaries (with one in Collegeville), BUT THEY have NOT expelled one another, as we were expelled in 1851! Up in Collegeville we have a point of reference Henry doesn't have in Germantown. John Bomberger, caught in the Reformed controversy, is my neighbor (living in Zwinglihof -now Shreiner). I pass by his home every day. And, faculty and staff at the college - Ursinus College- ARE members of our church. The college's commencement is held at Trinity."

"Here, we live together as neighbors and as Christians. We've come to believe the time has come to formalize our friendship, to make it more official, to announce it. And I've been urging our congregation to be involved in mission beyond our local educational venture. We should be contributing material for Sunday Schools on our nation's frontier -

"THE REFORMING POWER..." (Cont'd from page 4)

an at-home mission, and we should be involved overseas, in Africa and Japan, where the Reformed Church is working. One congregation can't do all that, but with the mission boards of our neighbors, we can."

"Trinity Church, a place for all Christians! Doesn't that mean Mennonite and Reformed - right here in Collegeville? It's history and geography! History - because historically Mennonite-Reformed ties go back to the early 1500's in Switzerland, when Swiss Anabaptists were persecuted by Swiss Reformed people - for political rather than theological reasons. The politics being that Switzerland was developing democracy, which a handful of Anabaptists wanted to overthrow. The way in which they were silenced is inexcusable, but the reason for their opposition to the anarchists is understandable. The Swiss Reformation was unique."

"Now for geography! Remember the Thirty Years War? A detail after the war was repopulating the devastated lands of Germany's Palatinate villages - 80% dead, 80% of the farmland laid waste! Swiss Mennonites were invited to settle and work the land, and the Reformed Churches added their names to the Baptismal records - counting them as members to save them from harassment and persecution."

If a visitor were to return a year later, he'd hear more words. Joseph's report on the aged Rev. Abraham Grater. When two representatives of the Reformed Church come to Trinity to acknowledge officially the vote taken at the February 1889 Classis meeting, at St. John's Reformed Church, Phoenixville, and announce, "Welcome to the bosom of the Reformed Church" and predict a time when "the churches of all denominations will be united," Abraham Grater, in his usual noisy whisper will be overheard saying, "Why not now?" "That, Joseph Hendricks will be able to acknowledge as a pleasant exception to his usual, less than positive, gruff 'whispered' shouts; it would be an unexpected benediction! For me, that benediction is cast in two stones. 'Christian Meetinghouse' and 'Trinity Reformed Church,' I cannot hold back the words, 'The reforming power of the Reformed Church!'"

A century later, the neighborhood is changing again, and this time the change is almost overwhelming. It's sudden and massive! Farm fields are covered with houses. A town with its campus named Ursinus and a church across the street with its stone plaque preserving the word "Reformed," are judged by some to be relics, reminders of a past that is past - and good riddance! There's no place for those days now. Time to forget and move on! Besides, we are now a minuscule minority, a percentage too insignificant to warrant hearing!

But the need for a reformation with the transforming power of the Reformed Church hasn't been replaced with a better way. It's a seed waiting to be sown - again - in the same place, a hundred years later, when more and more new neighbors are coming to town.



NEWS FROM THE ARCHIVES

by Richard R. Berg

With a generous grant from the Century Fund, Allentown, Pa., the staff has begun re-processing the local church records from Lehigh County. To date, all records and published histories of each church have been gathered together into Local Church Record Groups. An inventory of each Record Group is being prepared and will be posted on the ERHS web site. This will provide historians and genealogists with a guide to these local church records from which they can contact the ERHS for information contained in the records.

Work continues on re-processing the manuscript collections of individuals. To date 102 collections have been gathered together and container listings prepared. Still in process is the creation of finding aids for each collection which include a short biography of the individual, churches, and other posts served, and a detailed list of the contents of the collection. These finding aids will eventually be posted on the ERHS web site and will facilitate the work of historians and genealogists. A grant proposal is being prepared which will provide funds to re-process the papers of Philip Schaff and John Williamson Nevin making these important papers more accessible to historians.

The Unger Collection is a valuable collection of genealogical information. The Collection was acquired by the ERHS in 1976 from the Fackenthal Library, F & M College. Much of the material is in the form of handwritten and typed notes on poor quality paper which crumbles when handled and newspaper clippings. To facilitate its use, the material in the Collection is being photocopied onto acid free paper and mistakes in filing are corrected. Access to this collection is through a card index organized by surname. At some point it would be helpful to genealogists to have the index available on the ERHS web site.

The ERHS staff continues to search for the records of former Reformed Church in the United States and Evangelical and Reformed Church congregations which have been closed or merged and whose records have not been given to the ERHS for permanent retention. Through these efforts the records of several churches which were closed in 1999 and 2000 have been given to the ERHS and records from several other churches have been located and donated. Your help is needed. If you know the whereabouts of such records or want additional information please contact Dick Berg (717-290-8704). Your help in securing these records is also needed.

The ERHS book collection is currently being re-classified and catalogued using OCLC (the international bibliographic database) and the automated system of the Schaff Library of Lancaster Theological Seminary. This project enables the book collection in the ERHS to be searched using the automated catalog of the Schaff Library through the Seminary web site and through OCLC which is available in over 30,000 libraries world-wide. Books in the ERHS collection are recognized through the use of "ERHS" as the first part of each classification number.

Archives Want List: 1) Volunteers to help with a number of projects, call for information (especially needed are those who know German); 2) A good photocopy machine (or funds for purchase) so that patrons do not have to go down to the Schaff Library to photocopy



ARCHIVES (Cont'd from page 6)

(this will also help with security of the ERHS collections); 3) sponsors who will provide funds (in addition to their annual membership) for the purchase of archival, acid free supplies for the re-processing projects.

IN MEMORIAM

Within the last year and a half several persons out of the Evangelical and Reformed tradition have died who have played major roles in the life of the Church denominational, and in some cases, ecumenical. Through their long years of service they showed themselves to have been dedicated to their heritage not in the narrow, but in the broad sense and active in its promotion as pertinent to the life of the church today. In this newsletter we honor five such sons of this tradition.

EUGENE S. WEHRLI, 1922-2000

by Lowell H. Zuck

Dr. Eugene S. Wehrli, eleventh president of Eden Theological Seminary in Webster Groves, MO from 1986 until his retirement in 1993, died on February 5, 2000 at home near the Eden campus. His death resulted from complications related to lung cancer. He had been remarkably active following retirement in preaching, traveling, and serving as Interim Conference Minister in South Illinois.

At a huge memorial service in Evangelical United Church of Christ in Webster Groves, Dr. David Greenhaw, present President of Eden, paid tribute to Dr. Wehrli as "one of the finest teachers in the U.C.C....a committed church person whose leadership strengthened both the seminary and church ecumenical. He loved the church perhaps more than anyone I have ever known."

The son of Dr. Allen Wehrli, a noted Old Testament Professor and preacher at Eden Seminary, he grew up on the seminary campus. He graduated from Oberlin College and from Eden Seminary and obtained his doctorate in New Testament from the University of Chicago. He was ordained to the ministry in 1947.

Before joining the Eden faculty as a New Testament professor in 1960, Dr. Wehrli taught religion at Cedar Crest College in Allentown, Pa. and served as head of the Department of Religion at Elmhurst College. At Eden he was Evangelical Professor of Biblical Interpretation.

Besides teaching, Dr. Wehrli was a long time administrator at Eden, serving as Acting Academic Dean and Dean of Student Affairs, as well as becoming Interim President of Eden in 1986, and a year later President at Eden. Under his seven-year leadership, Eden nearly doubled its full-time student body, added five faculty members, and increased its endowment from \$3.5 million to \$9 million.

EUGENE S. WEHRLI (Cont'd from page 7)

A son of the Evangelical tradition, an insightful student of the Scriptures, a marvelous teacher and caring administrator, a wise and irenic pastor, a dear friend, Dr. Wehrli was also a loving father and husband to "Lolly" for 52 years, a woman remarkable for leadership in her own right in many settings of the church. They were happy parents of five children.

In her memorial sermon for Dr. Wehrli, the Rev. Dr. Marilyn Stavenger said, "Gene believed the promises of God...His words to us on this day might come, appropriately, from the Evangelical Catechism, Question 128: 'Being reclaimed by our Savior and Redeemer we should live, suffer, and die to his honor, so that in all times and especially in the hour of our death we may cheerfully and confidently say,

Lord Jesus, for thee I live, for thee I suffer, for thee I die!

Lord Jesus, thine will I be in life and death! Amen.'

Grant me, O Lord, eternal salvation! Amen."

ALLEN OTT MILLER, 1912-1999

by Lowell H. Zuck

Dr. Allen O. Miller, a long-time professor at Eden Theological Seminary and beloved teacher and ecumenical statesman of the church, died on August 26, 1999. A beautiful memorial service for Allen was held in the overflowing Webster Groves Evangelical United Church of Christ on September 24.

Both Dr. Miller and his beloved wife, Dottie, were members of Trinity Reformed Church at Mount Bethel, Pennsylvania, where Allen was born in 1912, and where Allen's father was a public school teacher. His pastor, the Rev. John Riegel, inspired him to enter the ministry. He graduated from Lafayette College, Yale Divinity School and Yale University.

He was ordained as an E & R minister in 1938. Between 1938 and 1946, Professor Miller taught in the Department of Religion and Philosophy at Heidelberg College in Ohio. In 1946, he was called to Eden Theological Seminary where he served for 50 years as Professor of Systematic Theology and Philosophy. He also was Director of Postgraduate Studies for eight years at Eden before retiring in 1978. After retiring, Dr. Miller continued at the Seminary on a part-time basis until 1996. He also taught at Washington University and in the Catholic diocesan seminary, Kenrick, for many years.

Allen Miller was instrumental in the formation of the Interfaith Clergy Council of St. Louis, and was a delegate to the World Council of Churches and to the World Alliance of Reformed Churches. He translated, with Eugene Osterhaven, the 400th anniversary edition of the Heidelberg Catechism and was a member of the Commission that prepared the Statement of Faith of the United Church of Christ.

Both Dr. Miller and Dottie made repeated visits to Europe, Asia, Africa, Latin America, Israel, and the Middle East. Much of his research and publication focused on the history of the relationship between members of the faith-family of Abraham (Judaism, Christianity,

ALLEN OTT MILLER (Cont'd from page 8)

Islam, liberal bourgeois Humanism, and Marxian proletarian humanism).

In honor of their life-long commitment to ecumenical and global interests, Eden Seminary established the Allen and Dottie Miller Fund for World Ecumenics, supporting faculty and student exchanges with Third World countries. The fund became seed money which grew to more than \$1.1 million and provided the means to establish the Allen and Dottie Miller Endowed Professorship of Mission of Peace. Professor Michael Kinnamon will become the first occupant of the new chair in September 2000.

DR. PAUL M. LIMBERT, 1898-1999

by Banks Shepherd

I met Dr. Paul M. Limbert in the mid-1960's, after he had retired to a beautiful home at Black Mountain, North Carolina. There was a significance to its proximity to Blue Ridge Assembly, the YMCA retreat center for the southeastern United States. The YMCA had been the center of most of his professional life. But his ministry carried him to many different places and in many different types of work.

My impression of Dr. Limbert was that of a gentle person yet one who stood tall, above his imposing stature. His quiet voice and his perennial smile allowed a mere glimpse of his greatness. A scholar, with degrees from Franklin & Marshall College, Lancaster Theological Seminary, Union Theological Seminary in New York and Columbia University Teachers College, he returned to some of these institutions as instructor and administrator. He served on the faculty of Franklin and Marshall, Teachers College of Columbia University and Springfield College (a YMCA-related institution in Massachusetts) and as president of Springfield. Then he spent ten years as Secretary General of the World Alliance of YMCAs with headquarters in Geneva, Switzerland. But that is only part of his story.

When Dr. Limbert reached the age of retirement in 1963, he began writing a book, and he then became executive director of Blue Ridge Assembly at Black Mountain, NC. He also served for three years as interim pastor at Congregational United Church of Christ in Asheville, NC. He was very active in several community organizations in Western North Carolina. He wrote a number of books on YMCA and on religious subjects, including a history of First Congregational United Church of Christ of Asheville on the Congregation's seventieth anniversary.

Because Dr. Limbert was an active member of the Catawba District UCC Ministerial Association, I had the privilege of visiting in the home on the slope of the Blue Ridge mountains where he and Mrs. Limbert (the former Anna Elizabeth Myers, whom he had married in 1922 in Lancaster, Pa.) had a flower garden with flowers from various countries of the world.

He spearheaded a movement that led to the establishment of the very lovely Highland Farms Retirement Community. There he lived his later years until his death on Christmas Eve 1998 at age 101. He had received many awards and honors from listing in Who's

DR. PAUL M. LIMBERT (Cont'd from page 9)

Who in America since 1961, three honorary doctoral degrees, the Legion of Honor (France) in 1956, and Grand Commander, Order of Star of Africa (Liberia) in 1998. And we must not overlook the publishing of his book of memoirs Reliving a Century in his one hundredth year. Dr. Limbert was an active member of the Southern Chapter of ERHS, attending meetings well into his 90's. His was a long life spent generously in humanitarian service. "Servant of God, well done!" Amen!

LEE J. GABLE, 1907-1999

Born in the Roaring Creek Valley in Pennsylvania, Dr. Gable was a graduate of Franklin and Marshall College and the Theological Seminary of the Reformed Church in Lancaster, Pennsylvania. He obtained both an M.A. and Ph.D. from the University of Pennsylvania.

Ordained in the Reformed Church in the United States in 1931, he was the pastor of St. Paul's and St. John's (Blymire's) churches in Dallastown, Pa. from 1931-1939. Subsequently, he was Director of Leadership Education for the Pennsylvania State Council of Christian Education (1939-1944). He served also the Board of Christian Education of the Evangelical and Reformed Church (1944-1946) and was the Director of Leadership Education and Church School Administration for the National Council of Churches (1946-1952). From 1952 to 1974, Dr. Gable served as Professor of Christian Education at Lancaster Theological Seminary. He was Dean of the Faculty from 1961-1972.

Dr. Gable's Christian faith had very much a global outlook. During his sabbatical leaves he and his wife, Ann, traveled around the world visiting centers of church world service and church cooperation in the Middle East and Asia. They also visited Africa, observing the work of the church there and participating in discussions concerning theological education. Dr. and Mrs. Gable often entertained foreign students in their home. He also studied the Evangelical Academies in West Germany concerning which he wrote his book, Evangelical Academy and Parish in West Germany 1945-1961. He was the author of Church and World Encounter, Christian Nurture through the Church and the editor of Encyclopedia for Church Group Leaders as well as numerous articles in various journals.

After his retirement to Uplands Retirement Village, Pleasant Hill, Tennessee, he continued an active life in that community and in his service as interim pastor of several congregations, Windward UCC, Hilo, Hawaii; Brookmeade UCC, Nashville, Tennessee; and St. Peter's UCC, Lancaster, Pennsylvania.

A festive service was held on May 9, 2000 in Santee Chapel, Lancaster Theological Seminary, which remembered with thanksgiving Lee Gable's buoyant faith, his cheerful optimism based on that faith, his love for his wife and two daughters and grandchildren and his outstanding service to the church and to Lancaster Theological Seminary.



MERLE U. FOX, 1920-2000

Merle Fox, who with his wife, Alice, was a faithful longtime Life Member of the Evangelical and Reformed Historical Society, died on April 7, 2000 at Hershey Medical Center in Hershey, Pennsylvania. He was also a Life Member of the Mercersburg Society, the American Library Association and Pennsylvania Library Association. He was a member of Grace United Church of Christ where funeral services were held on April 11, 2000.

A graduate of Western Maryland College, he received an M. Div. degree from Lancaster Theological Seminary, an M.L.S. from Western Michigan University and an S.T.M. from Lutheran Theological Seminary, Gettysburg. After working in coal, wood, and sheet metal businesses for several years, Rev. Fox was ordained to the Christian ministry at St. John's United Church of Christ, Sabillasville, Maryland. He was a parish pastor from 1958 to 1966 when he became a librarian, serving in various positions until his retirement in 1981.

Devoted to the legacy of the Reformed Church and especially to that of Henry Harbaugh, he published An Annotated Bibliography of the Works of Rev. Henry Harbaugh, D.D. He was also the author of Pathways of Prayer.

**CORRECTION FROM OUR JANUARY NEWSLETTER**

**We invite you to look us up on our website.**

**<http://www.lts.org/erhs/erhs.htm>**

Our E-mail address is : [erhs@lts.org](mailto:erhs@lts.org)

Telephone: 717-290-8734

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**REGISTRATION FOR LUNCH AT ANNUAL MEETING**

**SATURDAY , OCTOBER 14, 2000**

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

Please make reservations for lunch for \_\_\_\_\_ (# of) persons on Saturday, October 14.  
The cost of the lunch is \$6.00 per person. RSVP by **October 2, 2000.**

Make your check payable to: **Eden Theological Seminary**

Enclose this form and mail to: Audrey Nourse, Eden Theological Seminary,

475 East Lockwood Ave., St. Louis, MO 63119-3192

### MEMBERSHIP FORM

Please enroll me as a member of the ERHS for 2000. 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, Pennsylvania 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, Ohio 44115.

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