

News from the Evangelical & Reformed Historical Society

ERHS ANNUAL MEETING September 25, 2004

In Cleveland during the morning of June 26, 1934, the Evangelical Synod of North America meeting at Zion Evangelical Church and the Reformed Church in the United States meeting at Eighth Reformed Church a few blocks away, held their last sessions as individual denominations. That evening, both groups met together at Zion Evangelical Church to celebrate the merger of the two denominations and the formation of the Evangelical and Reformed Church. It is this historic event that we commemorate during this year's annual meeting of the Evangelical and Reformed Historical Society.

The annual meeting will be held Saturday, September 25, 2004 at Zion United Church of Christ, 2716 West 25th St., Cleveland, Ohio. The day will include time for fellowship, opening worship, two lectures with time for questions, lunch, the annual business meeting of the Society, and a tour of Zion UCC. During the annual business meeting, members will be asked to approve the revised by-laws of the Society. The major change in the by-laws is the inclusion of term limits for officers and members of the Board which were approved at last year's meeting, other changes reflect updated language. The revised by-laws have been posted on the Society's web site (www.erhs.org), a copy can be mailed to individuals requesting one, and copies will be available at the meeting.

A block of rooms has been reserved at the Radisson Gateway Hotel adjacent to the UCC Church House on Prospect Avenue, downtown Cleveland. To make reservations please call 1-800-333-3333 and mention you are with the E & R Historical Society group at the Radisson Gateway in Cleveland in order to receive the special rate of \$81.00 per night.

The Historical Society Board of Directors will be meeting Friday, September 24, 2004, 3-5 p.m. in the St. Louis Room of the Radisson Gateway Hotel.



Summer, 2004

Volume 32, Number 1

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NUGGETS FROM THE COLLECTION: BIBLE RECORDS AS SOURCES FOR GENEALOGICAL RESEARCH

By Rev. Richard R. Berg,
Archivist

As a valued book in homes as well as churches, Bibles were often used to record the births, marriages and deaths of family members. Not only did this practice provide a family record for succeeding generations, it often provided opportunity to display the artistic and calligraphic talents of a family member, local teacher, or itinerant artist. In addition to the names and information recorded in calligraphy, the pages often contain elaborate, hand-colored borders, symbols, animals, birds, and people. Thus, these Bible records become important not only for the genealogical information they contain, but also for the folk art which is worthy of study itself. Illustrated here are three examples of these folk art Bible records from the Society's collection.

The problem for both genealogists and folk art enthusiasts is locating Bible records which often languish on the shelves of booksellers, libraries, historical societies and individuals. There is no central index or on-line source to locate the genealogical information and folk art in thousands of old Bibles. Some web sites do have links to other sites, usually local historical societies, which have indexed the genealogical information contained in their Bible records. More effort is needed to encourage holders of old Bibles containing genealogical information and folk art to make the information available in some form, whether in print or on-line. To help that effort, this will be the first in a series of articles transcribing the genealogical information and noting folk art in the Bibles of the Evangelical and Reformed Historical Society and the Philip Schaff Library of Lancaster Theological Seminary. In addition to printing the information, it will also be made available on the ERHS web site. The first installment, from the Society's collection, will include Bibles in English arranged chronologically by printing date. Instead of titles, most of which are "Holy Bible...", the information on the Bible will be entered as: Bible. Language. Version. Place of Publication: Publisher, Date. Please note that the King James version is officially known as the Authorized version.

1. Bible. English. Authorized. New York: Daniel D. Smith, 1823

BIRTHS: William Augustus Heitsher born 20 August 1833

Harriet Heitsher born 1 August 1835

John Heitsher born 14 October 1837

Samuel Heitsher born 27 January 1840

DEATHS: William Augustus Heitsher died 3 May 1904

Harriet Heitsher died 15 June 1912

John Heitsher died 10 December 1930

Samuel Heitsher died 1918

2. Bible. English. Authorized. Philadelphia: Kimber & Sharpless, 1825.

MARRIAGES: John Ashenfelter and Mary Ashenfelter 26 March 1799
George B. Reiff and Catharine (Ashenfelter) Reiff 9 January (unreadable)
Samuel Ashenfelter and Rebecca Miller 9 February 1832
Jonas Ashenfelter and Margaret Davis 20 February 1834
John Ashenfelter and Catharine Johnson 5 May 1835

BIRTHS: John Ashenfelter born 7 June 1771
Mary Ashenfelter born 20 January 1775
Catharine Ashenfelter born August 1801
Jonas Ashenfelter born 9 November 1805
Samuel Ashenfelter born 8 January 1808
John Ashenfelter born 5 December 1810
(The following births are noted as children of Henry and Catharine Ashenfelter)
Ambrose L. Ashenfelter born 15 March 1862
Lizzie Ashenfelter born 4 February 1866
Jane Ashenfelter born 23 November 1867
Emma Ashenfelter born 11 June 1869
Harrie and Katie Ashenfelter born 15 November 1870

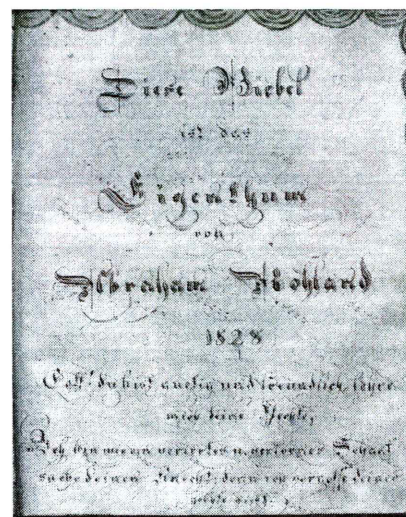
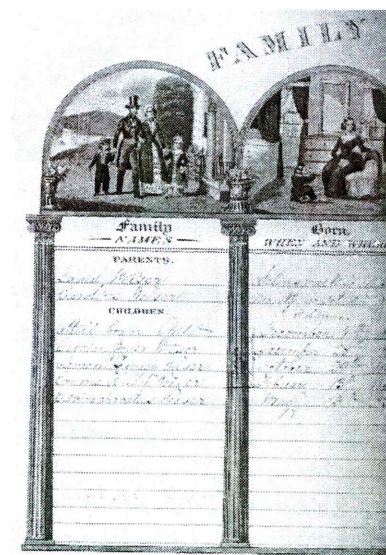
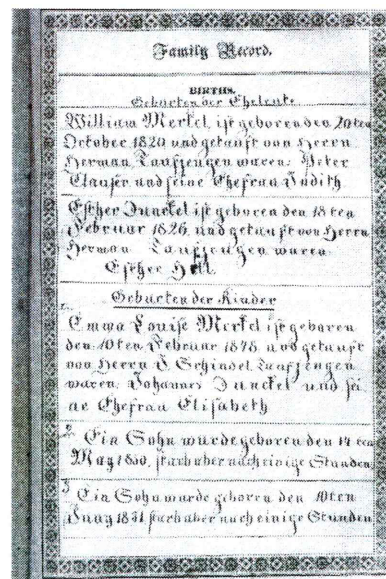
DEATHS: John Ashenfelter died 16 August 1846
Mary Ashenfelter died 10 December 1851
Katie Ashenfelter died 11 September 1871
Harrie Ashenfelter died 4 March 1872
Emma Ashenfelter died 14 March 1873

3. Bible. English. Authorized. Philadelphia: Towar, J. & D.M. Hogan; Pittsburgh: Hogan & Co., 1830. (Although the Bible is English, the family entries are in beautiful German script)

MARRIAGES: William Merkel and Esther Dunkel 31 May 1846

BIRTHS: William Merkel 20 October 1820
Esther Dunkel 18 February 1826
(Their children)
Emma Louise Merkel 10 February 1848
A son 14 May 1850, died in infancy
A son 10 June 1851, died in infancy
Maria Merkel 11 August 1852
Johannes (John) Merkel 6 June 1855
Howard Merkel 5 March 1858
Sarah Merkel 20 November 1860

DEATHS: William Merkel 29 March 1880



John Williamson Nevin: The Early Years

Summary of an Essay Presented at the E & R Historical Society

Meeting at Franklin and Marshall College, Lancaster, Pa., October 11, 2003

By John B. Payne

John Williamson Nevin, who became a professor and minister in the German Reformed Church and the chief architect of the so-called Mercersburg Theology, spent the first thirty-seven years of his life as a Presbyterian. Born February 20, 1803, Nevin grew up the oldest of ten children on his father's farm in Franklin County, Pennsylvania. His father, John Nevin, a Scotch-Irish Presbyterian, had a major influence on the young Nevin's upbringing. He encouraged his son's classical training and impressed him with his strong views against tobacco, hard liquor and slavery. On his father's mother's side of the family he was well connected. She was Margaret Williamson, the brother of Hugh Williamson, a distinguished physician and lawyer and a framer of the U. S. Constitution. Another brother, John Williamson, was a wealthy merchant in Charleston, South Carolina, who financed his namesake's college education and later made him guardian of his estate. Nevin was baptized and catechized in the church at Middle Spring where both his parents and grandparents are buried.

At the tender age of 14 he went off to Union College, Schenectady, New York, where he excelled in his studies and encountered revivalistic religion for the first time. Under the influence of students who had experienced "the new birth" at the hands of the moderate revivalist, Asahel Nettleton, he began to question his own religious state and underwent a conversion, which he later described as a "true awakening," even though he was critical of the morbid introspection which this induced in him.

There was a three-year hiatus in his studies as he battled dyspepsia, a severe gastrointestinal illness, and as he wrestled with his own religious state and the issue of his vocation. Even though he had taken for granted that he was destined for ministry, he hesitated because he was not sure whether his piety was sufficient for that profession.

Under some pressure from his family to proceed in this direction, Nevin entered Princeton Seminary in the fall of 1823. He came to think of Princeton as his "second home," a place of scholarly leisure, friendship and peace. Under the instruction of its outstanding professors, Archibald Alexander, Samuel Miller and Charles Hodge, Nevin gained a strong appreciation for the Reformed, especially the English and Scottish Presbyterian, tradition. In addition, he acquired there a high view of Scripture as the inspired Word of God. His expertise in Scripture, especially his mastery of Hebrew, led to his teaching the subject while Hodge was on sabbatical in Europe for two years. Nevin's first publication, *A Summary of Biblical Antiquities for the Use of Schools, Bible-Classes and Families*, emerged out of his enthusiasm for Biblical studies. Nevin's professors also impressed him with Scottish Common Sense Philosophy, which was widespread in nineteenth-century America and which affirmed a strong confidence in an empirical and logical common-sense approach to theology and Scripture. Finally, he appropriated from his Princeton professors the model of an active prayer life and a knowledge of English Puritan spirituality which aided him in emerging from his spiritual darkness.

The issue of vocation, which continued even during his seminary studies, was finally settled when he accepted the chair of Biblical Literature at Western Theological Seminary in Pittsburgh. Before assuming that position in 1830, Nevin remained at home and, after being licensed to preach

by the Carlisle Presbytery, he became the Stated Supply Pastor at the nearby Presbyterian church in Big Spring. In both preaching and in a published address Nevin took up the cause of temperance with enthusiasm. From the beginning his preaching was without manuscript.

In addition to teaching in the seminary and preaching in various churches in the countryside, Nevin edited and wrote for a journal he founded, *The Friend*, whose title and purpose were most likely influenced by the periodical of the same title published by Samuel Taylor Coleridge. Like Coleridge, Nevin expressed in Platonic terms his intent to address the moral and religious questions of the day which are of more permanent value rather than "the fleeting forms of opinions." Two moral questions to which he gave much attention were temperance and slavery. While Nevin excoriated slavery as a great sin, he adopted at first a neutral stance between the two proposed solutions for the evil, colonization or emancipation, but when he was forced to resign his editorship in 1835 after having published a strong indictment against the evil, he issued a parting shot proudly proclaiming himself an abolitionist. Such a strong stance against slavery and for abolition was virtually unique among Presbyterian theologians in the 1830s. As a zealous Calvinist moralist, Nevin also addressed such other issues as sabbath observance, theaters and ladies' fairs. He regarded fairs as "a specious form of charitable activity" and was not pleased that the ladies chose to hold a fair while he was absent from the city to get married. The marriage on January 1, 1835, was to Miss Martha Jenkins of Churchtown, Lancaster County.

In addition to these practical moral issues, Nevin also discussed theological themes in *The Friend*. The subject which received the most attention was the interpretation of Scripture. Three principal perspectives governed this interpretation: 1) the grammatical, historical sense; 2) Scottish Common Sense Philosophy; 3) Christian Platonic spiritualism or mysticism. The importance of the first principle Nevin learned from the German scholars, J. A. Ernesti and W. M. L. De Wette, as well as from Moses Stuart, the outstanding Biblical exegete at Andover Seminary. Nevin learned German so that he could read these German critics as well as the church historian, August Neander, in the original. His mastery of German enabled him eventually to acquire a broad knowledge not only of German Biblical and church historical scholarship but of German theology and philosophy in general. Nevin's Scottish Common Sense approach followed Hodge in applying the empirical, inductive scientific method derived from Francis Bacon to the study of Scripture. But Nevin also set forth a more intuitive, Platonic, mystical approach to Scripture which clashed with that of Common Sense Philosophy. His Platonism is evident in his arguing that the Bible discloses "the realities of the spiritual and invisible world." This Platonic interpretation was no doubt influenced by Nevin's reading of the Platonizing Puritans of seventeenth-century England: Archbishop Robert Leighton, John Howe, Henry Scougal and Samuel Shaw. Scougal's popular devotional classic in particular, *The Life of God in the Life of the Soul*, expressed in its very title what Nevin increasingly came to perceive as the essence of the Christian life. He was attracted to this Christian Platonism because, in contrast with the subjectivistic revivalistic piety which he first experienced at Union College, this spirituality took more account of the "objective powers" or "ideas" of Christianity. This seventeenth-century Platonizing spirituality afforded Nevin not only an intuitive, spiritual interpretation of Scripture, which competed with the rational, critical approach, but also a corrective to evangelical subjectivism. In addition, Nevin's Platonic idealism prepared him to be receptive to the Hegelian idealism which he encountered forcefully for the first time in the thinking of Friedrich Rauch, whose colleague Nevin became when he was appointed a professor at Mercersburg in 1840.

WANT LIST

The want list printed in the last issue brought two generous responses. Mr. Ralph H. Kurtzman, Jr. of Berkeley, California sent a check for half the cost (\$1750) of a photocopier with a challenge to the membership to match (or surpass) that amount. The photocopier will help with security concerns for the collection since we must currently use the photocopier on the main floor of the Seminary library, with preservation of the collection since many items are fragile and require special care in photocopying, and with convenience for the staff for the many projects underway using photocopying. An enormous "thank you" to Mr. Kurtzman. A challenge to you: help raise an additional \$1750-2000! Send contributions marked "Photocopier" to the ERHS.

Dr. John B. Frantz wrote that purchasing books to strengthen the Society's collection and aid in genealogical and historical research would be an appropriate use of the fund established in memory of his father, John B. Frantz. A number of titles from our extended "want list" have been purchased and cataloged and are ready for use. We encourage others to make contributions designated as memorials or celebrations for the purchase of books.

Collecting and Preserving the Evangelical and Reformed Church Heritage

In the last issue of the Newsletter, we inaugurated a column asking for help in locating the papers of various church officers. To date we have not received any information on the papers of the individuals mentioned in that article. In this issue we are seeking help locating the records of several closed churches. If you know the whereabouts of these records or are willing to put on your Sherlock Holmes hat and do a little sleuthing on our behalf, please call the office (717-290-8734) and let us know. We appreciate your help.

Alcola, PA. Trinity UCC. 1820-1997; Allentown, PA. Trinity UCC. 1891-2000; Almont, PA. 1826-2000; Cementon, PA. St. Paul's UCC. 1884-2000; Everett, PA. Trinity UCC. 1843-1996; Fleetwood, PA. Salem Shalters UCC. 1860-1998; Friedens (Somerset County) PA. Friedens UCC. 1808-1994; Hamburg, PA. St. Michael's UCC 1766-1993 (ERHS has records for 1897-1992, looking for the earlier records 1766-1897 which may be at the Lutheran Church in Hamburg); Philadelphia, PA. Faith UCC 1928-2000; Philadelphia, PA. Wynnefield UCC 1978-1994; Souderton, PA. Immanuel (Leidys) UCC 1858-1993.

ALTERNATE WAYS OF FUNDING ERHS

In addition to making monetary contributions to support the Society, perhaps you might consider donating an antique piece of furniture, glassware, silver, oriental rugs, etc. which the Society could then consign to an appropriate auction using the proceeds to help the general fund or the endowment fund. If you would like to discuss this possibility, please contact the archivist, Richard Berg (717-290-8704)

Evangelical and Reformed Church Missions Project

Some of the most frequently consulted material during the past several years has been that of foreign missions. Unfortunately, this material has been scattered among four or five different record groups, other boxes and individual items were shelved in various locations among the book stacks, and still other items were placed in a storage closet. It was difficult to find all relevant material and often embarrassing when a particular item could not be located.

When retired UCC archivist, Kay Shellhase said she would like to volunteer some time if there was a particular project needing work, I suggested the organization, arrangement, and description of the E & R Board of International Missions material. Kay enthusiastically embraced this suggestion and has spent many volunteer hours gathering the material together and arranging it. Some further arranging remains to be completed before the next step of preparing a descriptive inventory to the collection. Once completed, interested researchers will know what the collection consists of and what material they want to use, while the staff will be able to easily locate the needed material. Many thanks to Kay for undertaking this project.

There are many more such projects awaiting similar attention. If you would like to volunteer some time, please contact the ERHS office (717-290-8734).

John Williamson Nevin, continued

Closely associated with the mystical motif of the life of God in the soul of man was for Nevin the idea of religion as a life. Religion, he argued, "is the true and proper life of the soul, a state . . . of sympathy and fellowship with Him who is the original Fountain of life." Like the Romantics, Coleridge and Friedrich Schleiermacher, Nevin argued that this state is more a matter of sentiment than of thought. Like Schleiermacher and his school, Nevin contended that religion is a life, not a form of morality or doctrine or worship. Nevin's view here contrasts with the stress he gave to creeds and liturgy in the Mercersburg period.

The theme of the life of God in the life of the soul remained with him throughout his life, but at Mercersburg it became more Christocentric, communal, sacramental and liturgical than previously. The Apostles' Creed, with its strong affirmations of the incarnation and "the one holy catholic church," played a major role. He understood this article of faith as setting forth an historic, objective unity and universality of the church over against the rampant sectarianism of nineteenth-century American society. At Mercersburg he also experienced a sacramental awakening. He now stressed that the mystical union with God takes place only through union with Christ, the God-man, and that it is especially in the Lord's Supper that such an intimate union is realized. This Eucharistic spirituality and theology led logically to the reform of the liturgy so that it was to be Eucharistically, not homiletically, focused, with the altar rather than the pulpit as the visual center. In all of this Christocentric, churchly, sacramental and liturgical theology and life, Nevin found the answer not only to his own earlier anxious, introspective wrestlings but also to the troubling individualism of American Protestantism in the mid-nineteenth century.

Nuggets from the Collection, continued

4. Bible. English. Authorized. Philadelphia: M'Carty & Davis, 1832.

MARRIAGES: Daniel Weiser and (1st wife) Lydia Rieth 29 January 1824 (no children)
 Daniel Weiser and (2nd wife) Caroline Boyer 2 January 1827
 Rev. C. Z. Weiser and Caroline Louisa Gutelius 13 July 1859

BIRTHS: Daniel Weiser 13 January 1799
 Caroline Boyer Weiser 10 October 1804
 (Children of Daniel and Caroline Weiser)
 Still-born child 4 December 1827
 Calvin Boyer Weiser 28 December 1828
 Clement Zwingli Weiser 29 October 1830
 Emma Helen Weiser 13 February 1832
 Edwin Servatus Weiser 13 May 1834
 Caroline Louisa Gutelius 29 March 1830
 (Children of Clement Z. and Caroline Louisa)
 Sancta Regina Weiser 6 May 1860
 Clement Gerald Weiser 16 February 1862
 Paul Weiser 3 November 1869
 Clement Daniel Weiser 3 March 1867

DEATHS: Lydia Rieth Weiser 25 September 1826
 Edwin Servatus Weiser 16 July 1834
 Caroline Weiser 19 August 1834
 Calvin Weiser 23 September 1845
 Clement Gerald Weiser 20 April 1862
 Paul Weiser 7 December 1869
 Clement Daniel Weiser 10 February 1868
 Daniel Weiser 2 December 1875

5. Bible. English. Authorized. Philadelphia: M'Carty & Davis, 1833.

MARRIAGES: George Mull and Rebecca Stauffer 2 October 1847

BIRTHS: George Mull 16 January 1821 (son of Thomas and Elizabeth Mull)
 (Children of George and Rebecca Mull)
 Infant son 30 May 1858
 Thomas Jefferson Mull 4 May 1861
 Mary Elizabeth Mull 12 March 1863

DEATHS: Thomas Mull 2 July 1842 (Father of George Mull, buried in Sinking Spring Cemetery)
 Elizabeth Mull 17 January 1874 (Mother of George Mull, buried in Sinking Spring Cemetery)
 George Mull 5 April 1889 (buried at Boyerstown, Pa.)
 Thomas Jefferson Mull 21 May 1862
 Mary Elizabeth Mull 20 June 1868

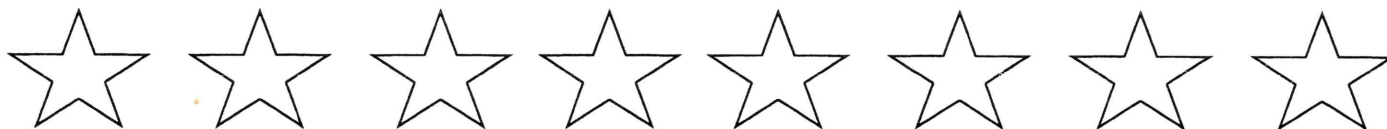
Still More Nuggets

6. Bible. English. Authorized. Boston: B.B. Mussey, 1845.

DEATHS:

Henry Waxler 18 October 1863 (by a stab from a sailor in the harbour of New York on board the barque Crusader, in the 21st year of his life)
 Mary Trewiton 13 September 1863 (in the 27 year of her age)
 Phennetter Page 24 April 1872 (aged 64 and 24 days, by an attack of the palsey after a life of suffering for the space of six and a half years)
 Thomas Page 4 October 1879 (in the seventy fourth year of his age)

Since writing this article the Society has received its copy of the annual volume from the Pennsylvania German Society titled: To the Latest Posterity: Pennsylvania-German Family Registers in the Fraktur Tradition by Corinne and Russell Earnest. In addition to discussing printed and free-hand family registers, the authors also discuss and illustrate several family registers in Bibles. Hopefully this work will revive interest in Bible records and lead to a centralized data base for these important genealogical and folk art documents.



Annual Meeting Schedule

8:45 a.m.	Registration and Coffee
9:15 a.m.	Greetings and Worship
9:45 a.m.	Lecture: "George W. Richards and the Pitfalls and Possibilities of Church Union" by Dr. Richard Christensen, Lakeland College (time for questions following lecture)
11:00 a.m.	Break
11:15 a.m.	Lecture: "Louis W. Goebel: Evangelical Union Efforts Between Lutheran and Reformed Larger Denominational Realignments" by Dr. Lowell Zuck, Eden Theological Seminary (time for questions following lecture)
12:30 p.m.	Lunch
1:30 p.m.	Annual Meeting
3:00 p.m.	Tour of Zion

Local Church Records

ERHS secretary, Mary Hutchens, continues to be busy, volunteering one morning a week organizing local church records. During the past several months the Society has been fortunate to receive the records of four churches which have closed. One has been completed, St. John's UCC, Philadelphia, and the collection has been added to our on-line data base. Currently, Mary is working on the records of Salem UCC, Allentown, Pa.. Waiting for processing are the records of Trinity UCC, Norristown, Pa.; Concord UCC, Scranton, Pa.; and UCC, Derry, Pa. A short sketch of these churches enables us to see UCC heritage at the local level.

Concord UCC, Scranton, Pa. was organized August 19, 1855 by Welsh congregationalists at the home of Henry D. Christmas, a lay preacher. For eight months the small congregation met in the Presbyterian Church and from 1856 to 1860 met in the Notch School. A lot was purchased and a building constructed, its dedication taking place December 25, 1860. The first two pastors guided the congregation through its early years and saw growth in the numbers of members. In 1872 R. S. Jones began a long pastorate which so influenced the congregation that after his death they named the church the Dr. Jones Memorial Congregational Church. Jones was from Glamorganshire, Wales and carried on the tradition of using Welsh for services until the younger generation pressured for services in English. Even then, Welsh was used for Sunday morning services, English for Sunday evening services. Under Jones' pastorate, the church was enlarged twice and a new building constructed in 1904. Unfortunately, Jones died suddenly before the building was completed ending a pastorate of 32 years. All pastors were either born and educated in Wales or, if born and educated in the U.S., spoke Welsh until E. Earle Eaton was called as pastor in 1945, the first non-Welsh speaking pastor. It was, however, during the pastorate of Enoch Hughes (1921-1928) that the morning service was also changed to English. The church was active in supporting missions, both home and foreign, and in youth work. Over the years many repairs and renovations were made to the church, particularly at the time of its centennial celebration in 1955. In 1960 the church voted to join the UCC. With the pastorate of Wayne Strever (1973-1984) the church was yoked with Puritan Congregational UCC and changed its name from Dr. Jones Memorial to Concord UCC. With dwindling membership and finances, the church voted to close in 2003. Fortunately, detailed records were kept which will now be organized and available for research, helping to tell the story of this historic church and its work in Scranton.

Trinity UCC, Norristown, Pa. was begun under the auspices of the Philadelphia Classis, Eastern Synod of the Reformed Church. Weekly services began in June 1872 in the home of Dr. & Mrs. B.F. Helfenstein. Second Reformed Church, as it was first named, constructed a building in 1876 and changed its name to Trinity Reformed Church. As a mission church of the Classis, half of the support for the pastor's salary was supplied by the Classis. This support was eliminated in 1892 when the congregation voted to assume full financial responsibility. With the congregation growing, more space was needed for services, Sunday School and other activities. A lot was purchased and a new building constructed, the dedication taking place on February 21, 1897. In 1911 a new sanctuary and social hall were constructed to accommodate the still growing congregation. Youth and women's groups flourished during this period providing a valuable ministry to the church and community. Outreach was important in the life of the church, illustrated by the purchase of a heifer through Church World Service which was accompanied on its journey to Greece in 1945 by Rev. Wilmer Long, his son and a church deacon.

In 1949 the Salamon family was resettled in Norristown from a displaced persons camp in Germany, a second family being resettled in 1957. Extensive renovations were carried out during the pastorate of Rev. Dr. Earlin Lutz. Under the leadership of Rev. Roy Schmid, a Cuban family was resettled in Norristown in 1962. Financial problems called for a campaign in 1974 which eliminated the church's debt. Numerous repairs were necessary in the 1970s and in 1976 the church called its first Youth Associate, Paul Martin. During 1981 a thrift shop and candy making operation were begun which helped contribute significantly to the church's budget. The 1990's saw a decline in membership and an aging congregation with the congregation voting to dissolve the church as of September 25, 1994. Trinity's faithfulness, ministry and mission are a part of our heritage and will live on through the lives it touched and the tangible records now in the care of the ERHS.

Evangelical and Reformed Historical Society
Annual Meeting
Cleveland, Ohio
September 25, 2004

Registration Form

Name _____

Address _____

Phone Number _____

Please cut and send this registration form along with \$10.00 made out to the Evangelical and Reformed Historical Society, 555 West James Street, Lancaster, Pennsylvania, 17603.

****Please note the \$10 fee is for lunch only. Registration to the conference is free.****

**Evangelical &
Reformed
Historical Society**

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(717) 290-8734

**We're on the
Web:
www.erhs.info**

****Due to past confusion concerning membership dues, we have decided to change our mailings and membership requests. Current members will now receive a mailing in the month their membership is due to expire. Your new membership card will be enclosed and the bottom of the letter can be easily filled out, (your name and address will already be printed there!) cut and mailed with your check.**

To reduce confusion, the bottom of your mailing label will have the month and year your membership expires. If you are a lifetime member there will not be a date on your label.

There is not a membership renewal form in this newsletter. If you know of someone who is interested in becoming a new member of the Society please have them contact ERHS (717-290-8734) or email us at erhs@lancasterseminary.edu.

We hope this change eliminates a lot of the past confusion concerning membership dues and expiration dates. As always, feel free to give us a call with any questions or concerns!**