

News from the Evangelical & Reformed Historical Society

ERHS ANNUAL MEETING OCTOBER 8, 2005

The annual meeting of the Evangelical and Reformed Historical Society will be held October 8, 2005 at Trinity United Church of Christ (Dorseyville), 3712 Saxonburg Blvd., Pittsburgh, PA 15238. The theme for the meeting will be the traditions, gifts and graces brought by the Evangelical Synod and the Reformed Church in the United States to the E & R merger and continue today and into the future as expressions within the United Church of Christ. Presenters will be Rev. Dr. Deborah Rahn Clemmens, Senior Pastor of New Goshenhoppen United Church of Christ in East Greenville, Pa. and Rev. David Schoen, Minister and Team Leader of Evangelism Ministry of the United Church of Christ.

Cost for registration and lunch is \$10.00 per person payable to ERHS either mailed to the office (555 West James St., Lancaster, PA 17603) or paid at the time of registration. There is a registration form on back cover of this issue.

Agenda for ERHS Annual Meeting, Saturday, Oct. 8, 2005. All events will be held at the Trinity UCC, Dorseyville, PA.

8:45 am	Registration and Coffee
9:15 am	Greetings and Worship
9:45 am	First Lecture by Rev. David Schoen
10:45 am	Break
11:00 am	Second Lecture by Rev. Dr. Deborah Rahn Clemmens
11:45 am	Discussion and Questions
12:30 pm	Lunch
1:30 pm	Workshop—"Organizing and Preserving Local Church Records" led by Rev. Richard Berg, ERHS Archivist
2:30 pm	Break
2:45 pm	Annual Meeting

Accommodations can be made by calling Best Western Parkway Center, Pittsburgh, 412-922-7070. Please mention you are with the "ERHS Annual Meeting for Oct. 7-8, 2005."

The 2004 annual meeting of the Society was held September 25 at the host church, Zion United Church of Christ on W. 25th St. in Cleveland, Rev. J. T. Morris, pastor. The theme of the meeting was the commemoration of the 70th anniversary of the establishment of the Evangelical and Reformed Church created by the merger of the Evangelical Synod of North America and the Reformed Church in the United States. Most appropriately two papers were presented on the two key figures in that merger: "Rev. Louis Goebel" presented by Dr. Lowell Zuck and "Dr. George W. Richards" presented by Dr. Richard Christensen (a summary of which will be found in this issue). After an enjoyable lunch provided by the members of Zion UCC, the annual meeting of the Society heard reports from the President, Treasurer, Archivist, and the Eden Archives and Southern Chapter and voted to approve changes to the by-laws which set term limits on the officers and board members. Copies of the minutes of the Executive Committee meeting, the membership meeting, and all reports are available upon request to the ERHS office. We would like to offer our heartfelt thanks to Rev. Morris and the folk at Zion UCC for welcoming us to their church, providing for all our wants, serving a hearty lunch, and treating us to a history of the church which served as the place of merger in 1934.



Winter/Summer 2005

Double Issue
Volume 32, Number 2
Volume 33, Number 1

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Summary of Paper Presented by Dr. Richard Christensen

George Warren Richards and the Pitfalls and Possibilities Of Church Union

Just about the turn of the century, in October 1899, a young pastor was inaugurated as professor of church history at the theological seminary of the Reformed Church in the United States at Lancaster, Pennsylvania. In his inaugural address, George Warren Richards struck themes about his understanding of the church and church union which he would maintain throughout his long career as a major ecumenical figure in both the North American and global church. Explaining his understanding of the nature of the church, Richards said, "The Church can only be defined through the person and life of Jesus Christ."^[i] He went on, "The Church, then, is not primarily an institution cast into an unchangeable mould, but a living organism with an unchangeable, vital principle, which seeks expression through forms varying with the ages."^[ii] He concluded that in this view of the nature of the Church, there can be change "without loss of identity."^[iii]

I have little doubt that many at this gathering will immediately recognize these convictions as the teachings of Richards' forebears, the Mercersburg theologians Philip Schaff and John Nevin. Schaff's principle of historical development of the Church meant that important aspects of the Church's life were preserved in the various traditions of the Church as they developed through the ages. This principle was ingrained in the young George Richards, and it undergirded his ecumenical endeavors for the rest of his life. Believing that the diversity of the universal Church was not to be denied, he championed the idea of unity in diversity and diversity in unity, noting frequently that the loss of any of the riches of the various traditions would be unacceptable in any proposal for church unity. In this view of church history, the growth and development of the church, including movement toward organic union, meant that the church would, throughout the ages, change and adapt and mature without losing its essential nature.

The first opportunity George Richards had to participate in a practical effort for church union came in the 10-year period beginning in 1905 when the Presbyterians and the Reformed Church discussed and formulated a proposal for church union. Richards served on the Tentative Committee on Closer Union and gave a great deal of effort to negotiation as well as to explanation of the process to both denominations, writing to the Presbyterians on the history of the Reformed Church and to his own people on the progress of talks. However, it was evident from the very beginning, even though he was enthusiastic about the possibility of union, that he had some reservations. In spite of these initial cautions, Richards worked eagerly and tirelessly on the committee, producing a paper explaining the history and doctrine of the Reformed Church to the Presbyterians. After good progress and affirmative resolutions from both churches, George Richards took the lead in the discussion of the Joint Report on Union at the 1911 Reformed General Synod in Canton, Ohio. The Committee on Union for the two churches had agreed that organic union was the goal, not simply federation. Committee members also determined that no union should occur unless strong support existed on the local level in both denominations.

George Richards was very much in favor of union with the Presbyterians, but in analyzing the proposal for union and the likely outcome, he concluded that this particular union proposal was actually unwise. He effectively killed the union with a 1912 article in the Reformed Church Review. Observing that doctrinal differences still prevailed between the two churches, Richards noted objections raised by the Potomac Synod that the Westminster Confession and the Heidelberg Catechism could not be said to be in "essential agreement," as the language of the Plan of Union had it. ^[iv] He recognized that the more irenic and ecumenical emphases of the Heidelberg Catechism would likely be submerged in the new union and the genius of the catechism be lost. In fact, he characterized the Plan of Union as one of absorption rather than union. The practical advantages of union being promoted as reasons for union - e.g., cooperation in missions and work for social reform - could already be obtained through the World Presbyterian alliance and the Federal Council of Churches. Furthermore, and most important, the proposed union would result in the loss of the denominational existence and ethos of the Reformed Church. The Reformed Church gave up its constitution and form of discipline, dissolved its General Synod, abolished (although gradually) all of the church's boards, and merged the synods and classes with corresponding bodies in the Presbyterian Church.

Richards was quite adamant in saying that he did not blame the Presbyterians for this situation and he wished to continue cordial relations and discussions with them in the hopes of a future union. But the time was not right, he thought. He explained his convictions about true church union with these words: A truly organic union was, he said,

When two churches of the same type, or of different types, have both advanced to a higher plane of Christian life and thought...which have brought them into closer fellowship with the Christ and have deepened and widened their Christian consciousness to such an extent that the new life can no longer be contained in the old forms, and that the two bodies by spontaneous spiritual attractions are brought into one; then we

Summary, continued

shall have union without evasion, compromise, annihilation, or a one-sided sacrifice of the smaller body. Then both churches will become something different from what they were, without losing the essential truth for which they stood...Out of the two there will come a new organism with a new life and a new name.[v]

In 1914 the Reformed Church decided that discussions of union be broadened to include all of the Presbyterian and Reformed bodies. They established a Permanent Commission on Closer Relations with Other Churches and appointed George Richards chairman. From that time on, Richards became the acknowledged leader of the church union movement in the Reformed Church.

The horror and tragedy of World War I brought a profound reconsideration of the issue of church unity by churches in every part of the world. George Richards expressed the hope for world peace through unity clearly at an ecumenical meeting in Philadelphia in 1919. Church delegates from numerous denominations had been called together by the Presbyterians to discuss union, and they invited Richards to present a major address. It was entitled "The Historical Significance of Denominationalism," and in it he called for the recognition of the unity of the churches "deeper than their diversity." Reviewing the path of history taken by the universal church, he observed that uniformity of the medieval Catholic Church had given way to the freedom and diversity of the Protestant denominations. This, he said, had been a gain, an advance, a necessary development, but there was also a yearning and a movement toward a reunited Christianity. "Nothing but a new interdenominationalism, akin to the new internationalism, recognizing both the unity of the spirit of Christianity and the diversity of its forms...and subordination of denominational welfare to the advancement of the Kingdom of Christ on earth - this alone will satisfy the demands of the Christian consciousness today." [vi]

That particular attempt at union by the churches involved turned out to be a failure, but Richards continued writing on the theme of unity and looking for new opportunities for church union. In 1922, he reiterated his strong conviction that only spiritual growth and transformation in the churches would bring about true unity. To try to accomplish organic union without such transformation would be a dismal failure. Then he made a statement that he would repeat a number of times in his ecumenical career. "So long as a plan of organic union can be defeated, it ought to be defeated." [vii] Just as his predecessor Philip Schaff had envisioned, Richards believed that the evangelical emphasis of Protestantism and the catholic emphasis of the Roman church would progress beyond each one to a higher order combining both. A true union of churches would be an advancement beyond its uniting members.

After a couple of other failed efforts at union, including one with the Presbyterians again, a more promising possibility arose in 1926 at a most unusual venue: the bleachers of the Harvard-Yale football game. At Yale primarily for the inauguration of the new president there, Richards and President Walter Clippinger of Otterbein College, a leader in the United Brethren Church, discovered in conversation that they both favored union of their two churches. You might remember that Philip Otterbein was a German Reformed pastor in the 18th century who was influenced by more revivalist forms of church life and left the Reformed Church. Richards did not act on this right away, but about a year later he encountered Clippinger at another presidential inauguration. He urged Richards, who chaired the Reformed Church's Commission on Union, to write to members of the Commission of the United Brethren Church proposing discussions.

In 1928, representatives from the two churches met. Richards presented an outline of a plan of union, which was accepted by the whole group. At this point, the Evangelical Synod of North America entered the picture and was invited into the discussions, and in February 1929 a Plan of Union was presented to the whole commission, which unanimously approved it after some revision. The new church was to be called the United Church in America. George Richards' emphasis upon the essentials for which the church exists comes out clearly in the opening section of the Plan. It reads,

Believing that each denomination exists not for itself but as an agency for the advancement of the Kingdom of God, which is greater than any single Church or than all the Churches taken together, and for which each denomination is to live and labor, and if need be, to die;

Believing, also, that in a union of Churches the distinctive ideals of each, and the essential principles of the Christian faith and life common to all, would not only be conserved but be more effectually applied in the promotion of the kingdom of God in the lives of individuals and of nations;

[the commissions of the three churches] present for consideration and action, to their respective judicatories and congregations, the following plan of union. [viii]

The United Brethren, however, later that year put a delaying action on their consideration of the Plan, and it appeared that there would be difficulty in gaining agreement from their people. So the Evangelical Synod and the Reformed Church decided to go ahead.

Summary, continued

At this point the Presbyterians pop up in the story again, because they decided to try once more for union of the Reformed and Presbyterian bodies, inviting the Reformed Church to participate. There was strong sentiment in the Reformed Church to do this, so the Evangelical Synod said, in effect, "With our Lutheran heritage, we don't quite fit in those conversations, so you Reformeds go and take care of that and we'll wait to see what happens. But we're still very open to union."

But the negotiations with the Presbyterians quickly fell apart, and the Reformed Church went right back to the Evangelical Synod, resuming discussions in early 1932. Taking the 1929 Plan of Union written for the original three churches, they revised it, and submitted it to the judicatories of the churches. The Plan gave clear evidence of Richards' views on church union. Both names of the two churches were retained, equal representation of both bodies was called for, and the doctrinal standards of both churches were incorporated into the statement. This format maintained the identity of each body without loss of their heritage. Both groups were ecumenically minded, with irenic attitudes, allowing for interpretation of the confessions on the basis of the Scriptures. Furthermore, a constitution was to be written by the General Council of the church after the union had taken place, not before. This meant that the basis of union, as Richards had always claimed, is the life in Christ in which the churches shared, not particular formulations of doctrine, polity, or worship.

On June 26, 1934, right here in Cleveland, the Evangelical Synod of North America and the Reformed Church in the United States became the Evangelical and Reformed Church. The first president of the new church to be elected was George W. Richards.

George W. Richards saw in this proposed union not absorption of one church by another, nor a loss of identity, but a union which conserved the best of each tradition and formed something greater. Earlier in his career he had rejected union with the Presbyterians because the proposal had not met the standard of true organic development of the church, preserving the unique characteristics of each church body. But he enthusiastically supported the Evangelical and Reformed union because it did meet the standard.

Richard L. Christensen

Associate Professor of Philosophy and Religion

Lakeland College

Sheboygan, Wisconsin

[i] An Inaugural Service: Held by the Eastern Synod in Santee Hall, on the occasion of the inauguration of Rev. George W. Richards, (Philadelphia, Reformed Church Publication Board, 1900), 27.

[ii] Ibid, 32.

[iii] Ibid., 34.

[iv] GWR, "The Report of the Committee on Closer Union with the Presbyterian Church in the U.S.A.," *The Reformed Church Review* vol. XVI (January 1912), 100.

[v] Ibid., 109.

[vi] GWR, "The Historical Significance of Denominationalism," *The Reformed Church Review* vol. 23, no. 1 (January 1919), 98.

[vii] GWR, "The Present Status of Church Union," *The Reformed Church Review* 1 (January 1922), 48.

[viii] *The United Church in America*, pamphlet, GWR archives, Lancaster Theological Seminary.

Bible Records

Continued from the last issue

7. Bible. English. Authorized. Philadelphia: Bible Association of Friends in America, 1848.

MARRIAGES: Amelia C. Heichhold and Joseph Karch, January 17, 1850
 Maria S. Karch and Rev. Allen R. Bartholomew, Sept. 9, 1878

BIRTHS: Maria S. Karch born March 6, 1853, Lebanon, Pa.
 Allen R. Bartholomew born Sept. 16, 1855, Dannersville, Northampton County, Pa.
 Ruth Amelia Bartholomew born June 2, 1879, Jonestown, Pa.
 Joseph Karch Bartholomew born April 2, 1881, Jonestown, Pa.
 Mary Hannah Bartholomew born Feb. 9, 1883, Pottsville, Pa.
 A daughter born and died October 5, 1884, Pottsville, Pa.
 Leah Bartholomew born April 21, 1886, Pottsville, Pa.
 Paul Bartholomew born Dec. 13, 1888, Pottsville, Pa.
 Grace Bartholomew born March 13, 1890, Pottsville, Pa.
 Miriam Bartholomew born Jan. 29, 1892, Pottsville, Pa.
 Jacob B. Karch born Feb. 2, 1851, Lebanon, Pa.

DEATHS: Joseph Karch, July 15, 1880
 Mary C. Karch, July 15, 1880
 Leah Bartholomew, Jan. 31, 1888, aged 21 months, 10 days
 Paul Bartholomew, Jan. 23, 1889, aged 1 month, 10 days
 Amelia C. Karch, Sept. 16, 1889
 Miriam Bartholomew, Feb. 29, 1892, aged 1 month

8. Bible. English. Authorized. Philadelphia: Jesper Harding, 1854.

BIRTHS: Helen Russel, daughter of John S. and Francina E. Stahr born May 13th 1873 at 6:45 a.m.,
 baptized by Rev. Dr. J. W. Nevin, June 23th 1873
 John Miller Stahr was born January 31st 1875 (6:30 a.m.) Baptized by Rev. Dr. Nevin,
 April 28th 1875
 Charles Patterson Stahr was born April 27th 1877 at 9:15 a.m., baptized by Rev. Dr. E.
 V. Gerhart, July 28th 1877
 Mary Isabel Stahr was born July 2d 1878 at 9:45 p.m., baptized by Rev. Dr. E. V.
 Gerhart, Aug. 28th 1878
 Hugh Andrews Stahr was born March 9, 1880 at 3:30 p.m., baptized by Rev. E. V.
 Gerhart, D.D., June 28th 1880

DEATHS: John Miller Stahr, May 22, 1885, age 10 years, 3 months, 22 days
 Hugh Andrews Stahr, August 12, 1899, age 19 years, 5 months, 3 days
 Helen Russel Stahr, August 3, 1957, age 84 years, 2 months, 21 days

9. Bible. English. Authorized. New York: American Bible Society, 1855.

MARRIAGES: Charles K. Adams was married to Martha W. Smith, Aug. 27, 1850
 Mary Esther Adams, daughter of Charles K. and Martha W. Adams was married to J.
 Watterson Harrington, Dec. 30th 1879
 Ida May Harrington, daughter of J. Watterson Harrington and Mary E. Harrington was
 married to Albert Louis Luteman, Dec. 27th 1899

BIRTHS: Charles K. Adams was born Sept. 27th 1826
 Martha W. Adams was born Tuesday, April 20th 1830
 Frank D. Adams was born Tuesday July 16th 1851
 Mary E. Adams was born Friday Aug. 29, 1856
 Ida M. Harrington was born Wednesday Nov. 24th 1880
 Floyd C. Harrington was born May 29th 1889
 Kenneth Carl Luteman, son of Albert B. Luteman and Ida May Luteman, born Monday,
 April 9th 1906
 Arlene Alberta Luteman, daughter of Albert L. and Ida May Luteman, was born Firday,
 Aug. 14th 1908
 Alice Alberta Luteman, daughter of Albert L. and Ida May Luteman, was born Tuesday,
 Jan. 2nd 1917

DEATHS: Charles Kellogg Adams died March 1st 1899
 Martha Worden Adams died Jan. 8th 1910
 J. Watterson Harrington died Feb. 20th 1911
 Mary Esther Harrington died March 16th 1915
 Frank D. Adams died Dec. 27th 1917
 Arlene Alberta Luteman died June 1st 1914

10. Bible. English. Authorized. Philadelphia: Jesper Harding & Son, 1859

MARRIAGES: John G. Moore and Ann E. Wilson married November 17th 1859, married in the Lutheran Church at New Holland, Lancaster County, Pa. by the Rev. J. Kohler
 Roland D. Moore and Helen B. Dugan married January 19th 1907 in Camden, N.J.

BIRTHS: My Mother, Catherine Wilson (maiden name Catherine Diller) was born June 7, 1795
 My Father, Morris Wilson, was born 31st March 1797
 John G. Moore, born March 10th 1830
 Ann Elizabeth Wilson (now Ann E. Moore) born August 3rd 1823
 Roland Diller Moore was born April 5th (on Easter Sunday at 9:00 a.m.) 1863
 Helen B. Dugan nee Helen B. Moore born January 6th 1872

DEATHS: Morris Wilson was born March 31st 1797, died Nov. 18th 1826
 My sister, Catharine Martha Wilson died April 4th, 1829
 Catharine Wilson, my darling Mother, died on Sunday, March 12th 1882 at four o'clock p.m. aged 86 years, 8 months, 5 days from a severe cold, which resulted in bronchitis. Hers was a long and useful life, full of Christian love, charity, and good works. Loved and esteemed by all. Her daughter pays this tribute to her memory and mourns, as only a daughter can, over such a loss. Her funeral sermon preached Rev. J. Hapler, text 2nd Timothy 4:7-8. She rests in peace.
 R. Diller, my uncle with whom I lived until married was born Dec. 5, 1793, died Sept. 16, 1882, six months after Mother, they having lived together over 50 years, he was in his 85th year.
 Aunt Elizabeth Luther died Sept. 30th 1869. She was my Mother's sister, her husband, Dr. J. Luther died in 1828, his son, Dr. J. Luther, Jr. died, April 24, 1870, both Father and son eminent physicians
 Louisa Ringwalt, nee Luther died Feb. 25th 1835, 28 years old leaving four children, namely, Luther, Porter, Louisa and Samuel.
 My dear friend and cousin Lizzie Luther born Nov. 13th 1821, died Sept. 9, 1881, aged 60 years, her sister Catharine born June 1819, died April 28th 1885, aged 66
 Dr. Diller Luther died 1890 aged 82
 Luther Ringwalt died 1891

(This Bible also contains newspaper obituaries for Catharine Wilson, nee Diller; Roland Diller, Dr. John G. Moore, Isaac R. Diller)

11. Bible. English. Authorized. New York: American Bible Society, 1866.

MARRIAGES: Edmund Holden and Anna S. Poland married April 30, 1829 by J. Crosby
 W. Willard Holden and Julia A. Smith married Nov. 9, 1862 by A. Jaquith
 George R. Holden and Mary E. Rogers married Sept. 1863 by Rev. A. Jaquith
 John W. Holden and Mary E. Murphy married March 24, 1870 by Rev. F. Knowlton

BIRTHS: Edmund Holden born March 28, 1802
 Anna S. Poland born July 24, 1804
 Susan R. Holden born July 12, 1830
 A son born June 6, 1832
 E. Willard Holden born Aug. 27, 1833
 S. Orthonette Holden born Feb. 18, 1836
 Martha M. Holden born July 6, 1839
 George R. Holden born Aug. 10, 1841
 John W. Holden born Aug. 21, 1843
 DEATHS: Anna S. P. Holden died July 26, 1870, aged 66 yrs., 2 days
 Susan R. Holden died March 2, 1855, aged 24 years, 7 months, 18 days
 A son died June 10, 1832
 Martha M. Holden died April 2, 1893, aged 59 years, 7 months
 John W. Holden died April 18, 1891, aged 47 years, 9 months

The following information is written on a loose sheet of paper inserted in the Bible:
 Jane Cooper born April 10, 1780, died July 12, 1857

John Cooper born Dec. 23, 1775, died April 1, 1854

Their Children

Charles Lewis born March 5, 1809, died June 8, 1868

Laura A. Born July 30, 1810, died Aug. 22, 1847

Mary J. Born Oct. 20, 1812

Harvey W. Born April 25, 1816

Nancy born March 25, 1818

Warren J. Born April 17, 1822

Laura A. (Cooper) Smith married 1835

Children

Sumner C. Born Aug. 23, 1836, died May 14, 1850

Ellen M. Born Nov. 13, 1838

Julia A. Born July 27, 1840

Marshall A. Currier born Nov. 24, 1868

12. Bible. English. Authorized. Philadelphia: William Flint, 1869.

MARRIAGES: Joseph Le Bosquet and Marianna Morse united in marriage Wednesday, January 27, 1869 by Rev. S. C. Thrall

William Frank Furness and Marianna Le Bosquet united in marriage Nov. 3, 1880 by Rev. Charles A. Rand

Maurice Le Bosquet and Olivia Kate Chafee united in marriage June 14, 1899

Marian Morse Furness and Warren Newton Bixby united in marriage Jan. 1, 1917 by Rev. James Malcolm Smith at Trinity Church, Haverhill, Mass.

Ruth Furness Bixby and Charles Holden Howarth united in marriage, May 13, 1944 by Rev. Warren Newton Bixby at the Church of Our Saviour, Arlington, Mass.

Warren Newton Bixby, Jr. And Anne Blackmar united in marriage Oct. 1946 in Scarsdale, New York

BIRTHS: Marianna Morse born Dec. 1, 1847

William Frank Furness born Dec. 29, 1848

Susie Plummer Le Bosquet born Feb. 13, 1870

Maurice Le Bosquet born Feb. 1, 1871

Robert Edwin Le Bosquet born Jan. 14, 1873

Marion Morse Furness born Jan. 24, 1887

Olivia Le Bosquet born March 24, 1900

Maurice Le Bosquet born July 14, 1901

Lois Marian Le Bosquet born Dec. 5, 1906

Charlotte Le Bosquet born Jan. 1, 1916

Anne Blackmar born Dec. 6, 1919 in New York

Warren Newton Bixby, Jr. Born Jan. 21, 1918 in Arlington, Mass.

Ruth Furness Bixby born June 15, 1921 in Arlington, Mass.

Charles Holden Howarth born May 8, 1901 in Providence, R.I.

Ann Newton Howarth born Nov. 19, 1945 in Boston

Charles Holden Howarth, Jr. Born Feb. 6, 1948 in Boston

William Newton Bixby born Aug. 13, 1947 in Torrington, CT

David Trowbridge Bixby born Nov. 26, 1948 in Boston

Kenneth Bernard Bixby born March 30, 1951 in Boston

DEATHS: Susie Plummer Le Bosquet died March 18, 1870

Robert Edwin Le Bosquet died Dec. 7, 1877

Joseph Le Bosquet died Jan. 6, 1878

William Frank Furness died Nov. 4, 1915

Marianna Morse Furness died Nov. 9, 1916

13. Bible. English. Authorized. Philadelphia and Boston: Hubbard Bros., 1870?

MARRIAGES: Charles B. Schneder and Elizabeth Renninger were married July 21, 1885 in the house of Mr. Dellinger at Marietta by Rev. D. B. Schneder

Rev. Charles B. Schneder and Ivy Elton Hughes were married June 9, 1891 in the house of the bride's parents at Pine Grove, Schuylkill Co., Pa. By Rev. J. F. Moyer assisted by Rev. D. Scheirer

- BIRTHS:** Charles Bowman Schneder was born Jan. 5, 1861 in Brecknock Twp., Lanc. Co., Pa. Baptized by Rev. D. Hertz
 Elizabeth Renninger was born Feb. 21, 1886 in Brecknock Twp., Lanc. Co., Pa. and baptized by Rev. Boyer
 William Abraham Schneder was born Oct. 5, 1886 in Brecknock Twp., Lanc. Co., Pa. and baptized in Center Church Oct. 31, 1886 by Rev. S. Schweitzer
- DEATHS:** Elizabeth, wife of Rev. C. B. Schneder, died March 12, 1890 at 8:55 p.m. aged 30 years, 19 days. Immediate cause of death convulsions brought on by influenza.

14. Bible. English. Authorized. Philadelphia: A. J. Holman, 1872.

- MARRIAGES:** Rev. Darius Gerhard was married to Miss Mary C. Geise Sept. 12, 1872 in Reading by Rev. W. T. Gerhard, assisted by Rev. Dr. B. Bausman and C. S. Gerhard.
- BIRTHS:** Darius William Gerhard (son of Rev. W. T. Gerhard & Elizabeth Gerhard) was born March 21, 1838
 Mary Clara Geise (daughter of Jacob & Catharine Geise) was born Sept. 23, 1847 in Pottsville, Schuylkill Co., Pa.
 Paul Lambert Gerhard (son of Rev. D. W. & Mary C. Gerhard) was born July 4, 1873 in New Holland, Lanc. Co., Pa. Was baptized July 28, 1873 by Rev. W. T. Gerhard
 Elizabeth Rebecca Gerhard was born Oct. 1, 1874 in New Holland, Lanc. Co., Pa. Was baptized Dec. 13, 1874 by Rev. W. T. Gerhard
 Mary Emma Gerhard was born Feb. 11, 1878 in New Holland, Lanc. Co., Pa. Was baptized April 28, 1878 by Rev. W. T. Gerhard
 Martha Eleanor Gerhard was born April 1, 1880 in New Holland, Lanc. Co., Pa. Was baptized May 7, 1880 by Rev. W. T. Gerhard
 William Seibert Gerhard was born Aug. 20, 1881 in New Holland, Lanc. Co., Pa. Was baptized Sept. 25, 1881 by Rev. W. T. Gerhard

The following notes are pasted in the Bible:

Henry Geise born April 1, 1774, died May 27, 1863
 Hannah Geise, wife of Henry Geise, born Aug. 8, 1785, died May 13, 1868
 Catherine Seitzinger daughter of Henry and Hannah Geise, died Nov. 1, 1881, aged 75 years.
 Jacob Geise son of Henry and Hannah Geise born Oct. 27, 1816, died Oct. 15, 1885
 Catherine Lambert wife of Jacob Geise, died Feb. 13, 1848 in her 27th year
 Obituary for Jacob A. Gerhard, died Dec. 25, 1874, aged 27 years

15. Bible. English. Authorized. Philadelphia: John E. Potter & Co., 1873

- MARRIAGES:** Jessie Plummer Davidson and Anna Elizabeth Cochran married Dec. 3, 1898 at Martins Ferry, Ohio
 James Harold Davidson and Margaret Recktenwald married April 25, 1927 at Canton, Ohio
 James H. Davidson and Mildred M. Coyle married Aug. 22, 1936
- BIRTHS:** James E. Davidson born Oct. 17, 1883
 Goldie Davidson born March 30, 1886
 Bessie Davidson born Sept. 24, 1887
 Maudie Davidson born Nov. 9, 1890
 Jessie P. Davidson born April 14, 1874
 James H. Davidson born June 21, 1900
 Jay P. Davidson born Feb. 28, 1929 married to Margaret K. Recktenwald, April 25, 1928
 Mildred (Coyle) Davidson born Aug. 23, 1912
 Sarah A. Davidson born Sept. 17, 1853
 Anna Elizabeth Davidson, wife of J. P. Davidson, born Aug. 14, 1878
 Margaret Katharine Davidson, wife of J. H. Davidson, born Dec. 9, 1907
 Kim Davidson born June 9, 1955
- DEATHS:** Fernando Davidson died June 3, 1900
 Sarah A. Davidson died Jan. 9, 1903
 Miss Delcie Robinson died Aug. 5, 1902
 James H. Davidson died Sept. 15, 1925
 Jessie P. Davidson died Nov. 21, 1943
 Ella Davidson died July 22, 1880

16. Bible. English. Authorized. Philadelphia: Kimber & Sharpless, 1825?

- MARRIAGES:** Nathaniel M. Weeks and Mary Ann Holland (first marriage)
 Mary Ann (Holland) Weeks and Henry Benjamin married Sept. 17, 1848
- BIRTHS:** George Weeks, Sept. 17, 1841
 John Henry Weeks, July 16, 1843

George Augustus Benjamin, July 14, 1849
 Frank Benjamin, May 27, 1852
 Henry Benjamin, Jr., Nov. 23, 1854
 Thomas Holland, Jan. 27, 1807
 Mary Ann Holland, Nov. 2, 1812
 John Holland, Sept. 25, 1818
 Sarah Holland, Nov. 11, 1821
 Noah Weeks, March 6, 1771
 Sarah Morrell, Sept. 2, 1758, they were married March 12, 1793, she died June 5, 1819, aged 60
 Son, Noah Weeks died Dec. 31, 1804 aged 3
 Son, Noah Weeks born Oct. 17, 1804. Died Aug. 19, 1811, aged 7 years.
 Susan Weeks born Feb. 26, 1794
 Henry M. Weeks born April 13, 1796
 John L. Weeks born Jan. 27, 1799
 Nathaniel M. Weeks born Jan. 10, 1802
 George Weeks died Feb. 24, 1844, aged 2 years, 5 months
 Nathaniel M. Weeks died Sept. 4, 1844, aged 40 years
 Henry Benjamin [Jr.] died April 24, 1861, aged 6 years, 5 months
 Henry Benjamin died Aug. 3, 1861, aged 54 years, 5 months
 Mary A. Benjamin died April 11, 1880, age 68 years, 4 months, 9 days
 Henry Holland died May 14, 1809, aged 7 months
 Margaret Holland died Sept. 14, 1832, aged 19 years, 7 months, 12 days
 Nancy Holland died June 28, 1826, aged 42
 Thomas Holland died Sept. 10, 1828 aged 45
 John H. Weeks died Feb. 7, 1872

DEATHS:

Nuggets From the Collections

by Rev. Richard R. Berg, Archivist

Many of you, while walking along the street in a city or town, have probably passed someone handing out a sheet of paper espousing some cause, announcing a coming cultural event, or advertising a sale of merchandise at a nearby store. Briefly noting its contents, that single sheet usually ends up in the nearest trash can. Called broadsides, such one sheet hand-outs are not modern phenomena but date back to the Middle Ages when hand-written proclamations were posted in a prominent place in the town square. With the advent of printing, broadsides flourished, being relatively easy and cheap to print. These single-sheet handouts announced events and issues of immediate concern and were meant to be discarded. Such events and issues included current news, official proclamations, government decisions, announcements of public meetings, entertainment events, religious meetings, advocacy of political and social causes, advertisements of products, services, and auctions, and poems, songs, and hymns. Fortunately many broadsides have survived, providing us with insight into the social, cultural, and religious lives of people from the fifteenth century to the present.

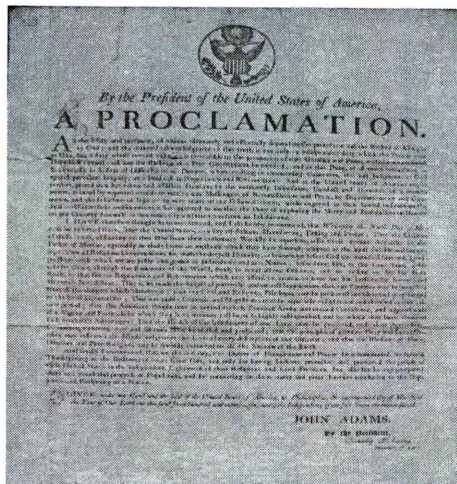


The Evangelical and Reformed Historical Society is fortunate to have in its collection a number of broadsides in both English and German. Many, but not all, are of a religious nature, particularly Confirmation hymns and other hymns. In 2003, Dr. Carola Wessel visited the ERHS to include the broadsides in a bibliography of German American broadsides, Bibliography and Edition of German-Language Broadsides Printed in North America, 1700-1830, being compiled as a companion to the two volume First Century of German Language Printing in the United States.

Illustrated here are four broadsides from the collection representing four areas of life religious, political, medical, and cultural. The first broadside was printed with colored woodcut illustration in Harrisburg, Pennsylvania by G. S. Peters between 1830 and 1850. It is a poem entitled "Der Einzug Christi in Jerusalem" describing Jesus' entry into Jerusalem and its meaning for the forgiveness of sin and the salvation of the sinner.

The second example is actually both political and religious. Printed probably in Philadelphia in 1798, President John Adams sets aside a day of prayer and fasting in response to the increased attacks on American trade ships and the unlawful impressment of sailors and passengers into the British navy. In spite of the prayer and fasting, impressment continued eventually leading to the War of 1812.

Continued next page



Broadsides were used to advertise products of many kinds as well as remedies for a variety of maladies. The third illustrated broadside, probably printed in Pennsylvania, 1820-1850, prescribes a remedy for humans and animals who have been bitten by a dog with rabies.

Used from the Middle Ages, broadsides are still being printed and used today for a wide variety of purposes including cultural enrichment. The fourth broadside is a poem entitled "Das Alt Schulhaus an der Krick" in both Pennsylvania Dutch dialect and English by Henry Harbaugh (1817-1867) printed by Harry F. Stauffer in 1959 during the annual Pennsylvania Dutch Folk Festival at Kutztown, Pennsylvania. Many broadsides were printed with poems, hymns, songs, or announcing lectures, dramas, musicales, and other cultural events. This was an inexpensive means to get a poem or song known or bolster attendance at a cultural event which may charge an admittance fee.

Currently on display in the Evangelical and Reformed Historical Society are over twenty broadsides from the collection illustrating hymns, poems, political and cultural events. These items provide a look into the lives and culture of the people, particularly Pennsylvania Germans, giving us clues to their piety, their phobias, their concerns, and their leisure pursuits.

If you are interested in learning more about broadsides, visit the ERHS display and read the newest book on broadsides "Flying Leaves and One-sheets: Pennsylvania German Broadsides, Fraktur, and their Printers" by Russell and Corinne Earnest.

NEW AND OLD MATERIALS ON THE U C C AND THE EVANGELICAL SYNOD

Lowell H. Zuck

The two newest books on the U C C are Randi J. Walker, "The Evolution of a U C C Style" (Pilgrim, June 2005), a Louis Gunnemann-like irenic historic sketch from the perspective of a West coast feminist, and a self-published history of the U. C. C. just made available by its author, N. Y. Pastor Charles A Maxfield, who competently tries to include everything. "A Pilgrim People", pb, June 2005, 357 pp. (5 Elwood Ave., Cortland NY 13045).

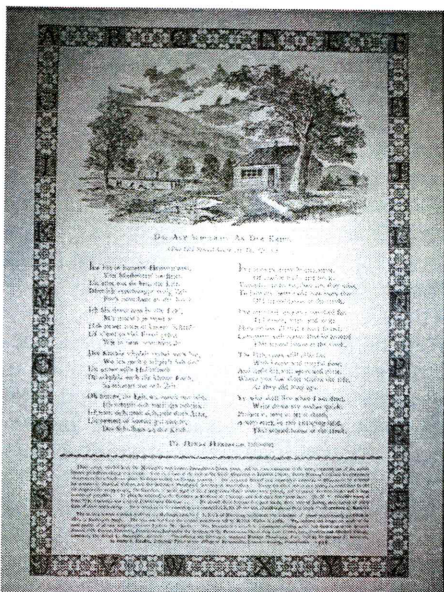
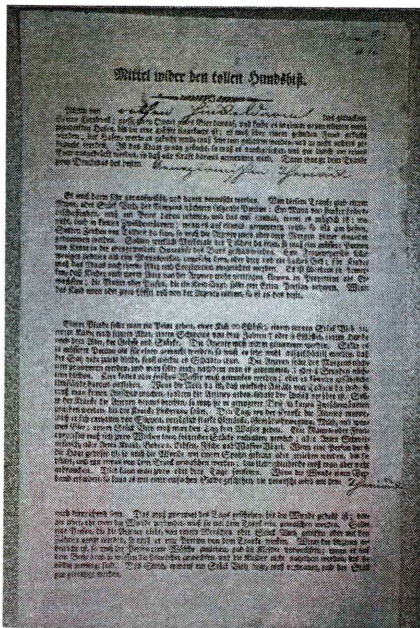
Barbara Zikmund's massively edited "Living Theological Heritage of the UCC" has just been completed with volume VII on the UCC Since 1957, "United and Uniting", with Frederick Trost. (Pilgrim, June 2005)

See also Lowell Zuck on 19th Century Evangelical and Reformed documents, and Elizabeth Norbeck's collection of Christian and Congregational materials in the same period (Pilgrim, "Consolidation and Expansion" Living Theological Heritage of the UCC, Vol. IV, 1999).

Among older materials, John von Rohr's 1957 "Shaping of American Congregationalism", David Dunn's "History of the E & R Church", 1961, and Louis Gunnemann's "Shaping of the United Church of Christ", 1977 all from Pilgrim, are helpful.

Specifically on Evangelical Synod history, little new has appeared, but older materials are available in the Archives at Eden.

Freebies include Robert Laaser's 1993 history of Eden Seminary and Bill Kerr's book of stories, "Heritage Moments". Continued next page



NEW AND OLD MATERIALS (continued)

John Flucke translated the very valuable German-text of Hugo Kampenhausen's history of religious life in the Evangelical Synod, 1924, available in the Archives or Luhr Library. Scott Holl's 2005 Convocation pictures and text on Evangelical Synod St. Louis congregations is available from the Luhr Library.

For county-wide Evangelical Synod congregational listings, see Richard H. Taylor's "Congregations of the Evangelical Synod", 367 pp., 1998, available from editor, 70 Oak St., #B, Providence, RI 02909.

Flucke's "Evangelical Pioneers" of 1931 and Henry Bode's "Builders of Our Foundations" of 1940 have still not been replaced.

Carl E. Schneider's "German Church on the American Frontier", 1939, long out of print, remains the essential 1840-1866 source book for Evangelical Synod history.

Still valuable is the translation of Daniel Irion's "Commentary on the Evangelical Catechism", issued under the title of "Evangelical Fundamentals" in 1916, partly in Zuck, Living Theological Heritage of the UCC, Vol. IV.

- NEWS NOTES

Thanks to the generosity of Mr. Ralph H. Kurtzman, Jr. of Berkeley, CA and Mr. Thomas Myers the Society has purchased a photocopy machine. The Brother machine not only serves as a photocopier but also enables the staff to scan items, send them to a computer, and forward them as an email. The machine will assure increased security of the collections since patrons will no longer have to take items to the first floor of the library to use the copy machine. We are very grateful to these two interested members for their generous donations.

A response to the last issue's "Alternate Ways of Funding ERHS" came from Rev. Ann Lutz who generously donated a Flo-catta rug from Greece which will be consigned to a local auction house and the proceeds placed in the general fund of the Society. If you would like to make a donation of artwork, antiques, stamps, or coins, the proceeds from their sale aiding either the general operating budget or the endowment fund, please contact the archivist, Rev. Richard R. Berg (717-290-8704).

Watch for a totally revamped ERHS website in the near future. The staff, together with Chris Beldan, Associate Librarian for Public Services and Technology, Philip Schaff Library, Lancaster Theological Seminary, are designing a new website which will provide more information including guides to the various collections, policies and procedures, forms for requesting research or reproductions, books for sale, and eventually some digitized collections.

Through the fund established a number of years ago to honor Dr. John B. Frantz, by his son, Dr. John Frantz, a number of books on the Society's "Want List" have been purchased and added to the collection. Dr. Frantz indicated that promoting research through additional library resources is an excellent way to honor his Father. Although the "Want List" doesn't appear in this issue, there are still many titles needed to enhance our ability to help researchers and genealogists. If you would like to make a contribution toward the purchase of books, please send it to the ERHS office marked "Want List Books."

NEWS FLASH! It was brought to our attention that there were four items on ebay which would enrich the ERHS collections. After looking over the descriptions and the images, the archivist decided that they should be purchased and added to the collection. Unfortunately, the Society has no funds to purchase such items. We need sponsors who are willing to provide funds for these items. One of items is the original deed dated 1796 for the property for the Reformed and Lutheran Church (Union Church) in Springfield Township, Bucks County, Pa. This item will complement the original records of this church already in the Society's collection. The sponsor's cost for the deed is \$60.00. The other items are: a communion broadside from the Reformed Church at Shoemakersville, Pa. dated 1882, with a sponsor cost of \$12.00 and two small calendars published by the Women's Missionary Society of the Reformed Church and the Evangelical and Reformed Church, with a sponsor cost of \$15.00. We were outbid for a four line poem by Philip Schaff with his signature dated 1861 on a page from an autograph album. If you are interested in sponsoring the purchase of any one or all of these items, please call the Society office (717-290-8734).

DISCOVERIES

The on-going project of reprocessing items into record groups and manuscript collections enables the staff to more easily locate specific items and information for researchers and genealogists. It also leads to interesting discoveries and helps the staff to better know the collection. Some of the interesting discoveries made during past several months are three letters written by James Buchanan to three different individuals. The earliest letter to Bernard C. Wolff is dated Lancaster, 31 August 1837 while Buchanan was serving as senator from Pennsylvania. In the letter Buchanan responds to Rev. Wolff's appeal for aid to the newly established Marshall College in Mercersburg, Pa. After explaining that he is leaving for Washington which necessitated a brief response, Buchanan writes: "I feel a deep interest in the success of Marshall College: and entertain the highest regard for Dr. Rauch its President. Its situation is healthy & picturesque in the highest degree & the society which surrounds it is intelligent & moral. It well deserves public patronage &, I think, cannot fail to obtain it. I shall reflect upon the endowment of a scholarship, when I have more leisure. I feel every disposition to do something for the College." Rev. Wolff is then advised not to travel to Washington to solicit additional funds for the college from members of Congress as there was an understanding that they would not spend their time on such matters of personal interest but rather concentrate on the affairs of state!

The second letter, dated Lancaster, April 21, 1843, is written to Henry Wheaton [envoy extraordinary and minister plenipotentiary in Berlin] introducing Revs. Theodore Hoffeditz and Benjamin Schneck who were traveling to Europe on "...business of great importance to their church as well as to the causes of humanity." Buchanan continues: "There is no religious community in the United States more respectable than that of the German Reformed; and these Commissioners whom I take the liberty of introducing to you, are gentlemen of the highest character both for piety and learning." Hoffeditz and Schneck were appointed by the Synod of 1843 to travel to Elberfeld, Germany to extend a call to Rev. Frederick William Krummacher to fill the vacant professorship in the Theological Seminary caused by the death of Friedrich A. Rauch. When, after prayerful consideration, Krummacher declined the position, the two representatives of Synod traveled to Berlin to seek advice from colleagues about a likely candidate for the position. The advice they received from such eminent scholars as Neander, Hengstenberg, Tholuck, and Krummacher was to extend the call to Dr. Philip Schaff who accepted and began his work at the seminary in 1844. It is interesting to speculate how the history of the seminary, the Reformed Church in the United States, and the discipline of church history would be different had Krummacher accepted the call and Schaff remained in Germany.

Dated Wheatland, near Lancaster, 17 October 1861, several months after leaving the office of President of the United States, the third letter was written to Philip Schaff. In the letter Buchanan reflects on the last few months of his presidency leading to the beginning of the Civil War. The entire letter is worth quoting.

"I have received your favor of the 15th Instant & am sorry to say that at the present moment it is not convenient for me to make a donation to your Library. Whilst the troubles of the Country have greatly diminished my income (never very large) the calls upon me for relief to the needy have greatly increased.

I recur, with much satisfaction, to our first interview & the whole of our subsequent acquaintance. I had hoped to enjoy the pleasure of meeting you at the last College commencement & pressing you to stay at my house; & was sorry to be disappointed. I hope yet 'ere long to give you a cordial welcome to Wheatland.

I am glad you are pleased with my letter to the Union meeting in Chester County. I regret that in writing it I omitted to quote the last warning given by the Secretary of War to South Carolina by my direction in his letter to Col. Haynes of the 6th February 1861 & published among the Congressional Documents. It is as follows: 'If with all the multiplied proofs which exist of the President's anxiety for peace, & of the earnestness with which he has pursued it, the authorities of that State shall [?] Fort Sumter, & peril the lives of the handful of brave & loyal men shut up within its walls, & thus plunge our common Country into the horrors of Civil War, then upon them & those they represent must rest the responsibility.'

If you be correct that abolition is the grand mother & secession the mother of this war, then I am no favorite with either branch of the family. I have carefully reviewed all my public conduct since the day of A. Lincoln's election until I left office, & I would not change it, if I could, in any important particular. It requires much Christian patience, however, to bear with tranquility the falsehoods now currently believed respecting my administration. For example: It is believed that Floyd (who heaven knows is bad enough) [John Buchanan Floyd was appointed Secretary of War by President Buchanan but mishandled finances and was accused of shipping ordnance to states he knew would secede] stole the cannon & other arms now used by the South against the North; when it would be true only to say that he did make the attempt but was arrested in it by my order before a single cannon was sent. This appears from the report of W. Stanton the Republican Chairman of the Committee on Military Affairs made during the last session of the late Congress. The war would probably have commenced early in January had the Senate confirmed my nomination of a collector for the port of Charleston. The truth is that Congress during the whole session of 1860-1861 would do nothing towards compromise & nothing to enable the President to employ force should this become necessary. But I am writing what I did not intend & have been moved thereto by your comparison of the grandmother & mother, two ladies more frightful than the Furies.

With great respect, I remain, truly your friend,

James Buchanan

St. Paul's Memorial UCC Continues a Living Legacy

Closing churches is never fun and is not something any of us like to see or experience. However, it is, at some times and under certain circumstances, appropriate. Such was the case with St. Paul's Memorial UCC, Reading, Pa. After a wonderful legacy of service to the community and the glory of God, this historic congregation closed, selling its building to an active Hispanic congregation. The history and service of the congregation was remembered in a celebrative service of worship. The history of the church will be cared for and preserved as their records were donated to the ERHS. Now organized and housed in acid-free folders and boxes, the minutes, vital records, photographs, financial records, etc. are available for research. But, St. Paul's Memorial legacy will continue to live in another way as well. A donation of \$10,000 was given to the ERHS in recognition of its service in preserving the history and heritage of the Reformed and E & R churches. By formal action of the Executive Board, this generous donation will be used to establish a permanent endowment fund providing income for the ongoing work of the Society. The Society is extremely grateful to St. Paul's for this substantial gift demonstrating their trust and belief in the mission of the Society to collect, preserve, and make available the history and heritage of the Reformed tradition. The establishment of a \$3 to \$5 million endowment would provide sufficient income for the operation of the Society including two full-time positions. With the amount of work to be done and the opportunities for expanding the work of the Society, it is clear that full-time positions are necessary. We encourage individuals and churches to consider making a major gift to the Society's endowment either directly or through planned giving. If you are unable to make such a gift but know of others who have an interest in the work of the Society and might be able to make a major gift, please contact the Archivist, Rev. Richard R. Berg (717-290-8704).

RECENT ACCESSIONS

1. Boehringer, Emanuel. "The Orphanage of the Shepherd of the Lambs." English translation from the original German article published in Der Lammerhirt Dec. 1864. The orphanage became Bethany Children's Home. Gift of Joseph and Elizabeth Christ
2. 100th anniversary keepsakes from St. Peter's UCC, Pine Grove, Pa. Gift of the church.
3. History of Zion UCC, Mayview, MO; report of 125th anniversary planning committee; photo of church. Gift of Elaine F. Hudson
4. Church records from St. John's UCC, Fort Wayne, Ind. Gift of Beulah Jane Bertsch Stephens
5. Harbaugh, Henry. The Golden Censor. Gift of Emmanuel Reformed UCC, Export, PA
6. 2004 Annual Report, Zion's UCC, Hamburg, PA. Gift of David M. Adams
7. English translations of three documents relating to Rev. Johann Heinrich Helffrich. Gift of David Helffrich
8. Church records, communion ware, altar cloth (dated 1786), offering collection pouch, books. Gift of Egypt Reformed UCC, Egypt, PA
9. Transcription of the pastoral records (1905-1921) of Rev. Charles Frederick Freeman (1878-1956). Gift of Bucks County Historical Society
10. The History of the Phoebe Ministries 1903-2003. Gift of Phoebe Ministries.
11. Transcription of the church records of Mt. Zwingli Reformed Church (1840-1932) and David's German Reformed Church (1839-1900) Fairfield County, Ohio. Gift of Rev. Richard R. Berg
12. Church records of Bethany Evangelical Church (1904-1972), Buffalo, NY; Emmanuel Evangelical Church (1898-1987) which includes records of St. Philippus Evangelical Church, St. Thomas Evangelical Church, Golgotha Evangelical Church, and Calvary Evangelical Church all from Buffalo, NY; Emanuel Reformed Church (1884-1972), Buffalo, NY; Trinity Reformed, Buffalo, NY. Gift of Western New York Association through Rev. Carl Marks.
13. Manuscript and notes of Reiff Family in America. Gift of the author, Harry E. Reiff
14. Various clippings, bulletins, pamphlets relating to former Reformed churches in Pennsylvania. Gift of John R. Weiler
15. Horak, Frank H., Jr. Faith Expressions on the Prairie: Reminiscences of the Rev. Frank H. Horak, Jr. Rev. Horak ministered in the Texas District of the Evangelical Synod of North America. Gift of Charles T. Rice
16. Old Beginnings-New Beginnings. 250th anniversary booklet for Union UCC, Neffs, PA. Gift of Dr. Harry B. Burger
17. Programs, bulletins, pamphlets, biographical information from various churches and clergy in Pennsylvania. Gift of Rev. Willis K. Heckler.
18. Wood block and gavel of the Reformed Churchmen's League. Gift of St. Peter's UCC, Lancaster, PA
19. Anniversary plates from Good Shepherd UCC, Boyertown, Pa., Salem Evangelical and Reformed Church, Doylestown, Pa. Gift of Rev. Robert Hunsicker.
20. Diplomas, notes, books, cap, pictures belonging to Rev. William Henry Bollman (1895-1954) including a 1560 Bible published in Zurich by Froschauer, a Staffordshire porcelain flat-wall figurine group of the crucifixion (ca. 1860-1880), Della Robbia style porcelain plaques, Italian porcelain plaque of Mother and Child, Greek New Testament with Rev. Bollman's marginal notes. Rev. Bollman served two pastorates in New Jersey and Pennsylvania before being called to First Reformed Church, Lancaster where he served from 1932 to 1954. Donated by Marlene G. Bollman.

**Evangelical &
Reformed
Historical Society**

555 West James Street
Lancaster, PA 17603
(717) 290-8734

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Web:
www.erhs.info**

**Registration and Lunch for Annual Meeting
Saturday October 8, 2005
Dorseyville, Pennsylvania**

Name _____

Address _____

Please reservations for _____ (# of) persons on Saturday October 8.

RSVP by September 27, 2005. The cost of registration which includes lunch is \$10.00 per person.

Make your check payable to: ERHS.

Enclose this form and mail to: ERHS, 555 West James Street, Lancaster, PA 17603