



News from the Evangelical and Reformed Historical Society

DR. PHIL (Philip Schaff that is) bulletin inserts are



available on the ERHS website and can be downloaded for your parish use or for Association and Conference meetings.

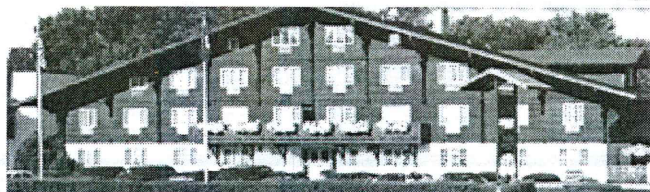
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2007 ANNUAL MEETING

Join us in Wisconsin for an exploration of the history of the Evangelical and Reformed Church in that area.

The Evangelical and Reformed Historical Society will hold its 2007 annual meeting on October 13 at Zwingli United Church of Christ in Monticello, Wisconsin. The meeting will begin with registration and refreshments 8:30-9:00 am, followed by opening devotions. The program for the morning will include a panel presentation on the history of the Wisconsin Conference which is about to be published and a presentation on the history of the Swiss Reformed churches in Green County, which has the highest percentage of UCC



Chalet Landhaus

population in the United States. After the presentations, the annual business meeting will be held. Tours of a local cheese factory and dairy are options after the business meeting.

The Board of Directors will have dinner with the North Carolina and St. Louis tour groups Friday evening at the Chalet Landhaus at 6:00 and will hold their fall meeting at 7:30.

A block of ten rooms is reserved at the Chalet Landhaus

at New Glarus, Wisconsin. Please reserve your room by calling the Chalet Landhaus at 1-800-944-1716 before September 29. To receive the special rate, tell them you are with the E & R group.

ADVANCED MEETING INFORMATION: The ERHS will be holding the 2008 annual meeting in Rochester, NY. In 2009 we travel south to the Southern Chapter region most likely meeting in North Carolina.

2006 ANNUAL MEETING

The Evangelical and Reformed Historical Society met for its 2006 annual gathering at Christ Reformed Church of the United Church of Christ, Shepherdstown, West Virginia on October 7. About 45 persons were in attendance with two caravans of tour groups – the

Southern Chapter tour and the St. Louis group. We listened to an informative and humorous biographical sketch of Henry Harbaugh and the Christmas Service presented by Rev. Judith Meier, OCC and ERHS secretary (see page 6 in this newsletter for the full text of

Jay's presentation). We sang the Henry Harbaugh Christmas liturgy in its entirety in the church sanctuary which was decorated for Christmas. This was an inspiring and spiritual experience. Our thanks to the pastor Rev. Mr. Stanley Bronson and to Mr. Ronald Grubb,

2006 ANNUAL MEETING (CONT.)

OCC as well as to the Consistory, Choir and Christ Church folk who made our gathering a most special one. One member of the touring group commented on Saturday: "This is the best meeting that I have attended."

The business meeting followed the worship service and included reports from the archivist, the Southern archives, and the Eden ar-

chives, and from President Rev. Linda Gruber. The nominating committee presented the following for three year terms on the Board of Directors Class of 2009: Rev. Cheryl Stoneback (Quakertown, Pa.); Dr. Charles Maxfield (Courtland, NY); and Dr. Theodore Trost (Tuscaloosa, AL). The following members of the Board will continue their terms: Rev.

Linda Gruber (Phoenixville, PA), President; Rev. Dr. Lowell Zuck (St. Louis), Vice-President (2nd term); Rev. Judith Meier (Norristown, PA), Secretary; Mrs. Dawn Proctor (Lancaster, PA), Treasurer; Rev. Richard R. Berg (Lancaster, PA), Archivist.

**KEEP WATCHING
the ERHS website**



www.erhs.info

for updates and
information about
the 2007 meeting
and registration
information.

ERHS ENDOWMENT FUNDS UPDATE

Over the past few months, we have successfully transitioned our various endowment accounts and are pleased to share some very exciting news with you!

Our endowment funds are now invested in a diversified portfolio with American Funds. We are working closely with Kylene Financials, Inc., a financial planning firm in Lancaster, PA, to select, monitor and make adjustments as needed to the investment portfolio.

American Funds is one of the oldest mutual fund companies in the country.

In addition, their fund managers are among the industry's most experienced. We are following a balanced investment strategy designed to provide annual income to the Historical Society while still achieving some growth in the underlying portfolio. We hope that this focus on moderate growth will result in income distributions that increase over time. If you would like to learn more about the American Funds group, you can visit their website at:

www.americanfunds.com.

With the repositioning of our assets

complete and our quarterly income distributions underway, we shift our focus to increasing contributions to our endowment account. We are working with American Funds and Kylene Financials, Inc. to develop informational literature for potential donors. If you are interested in contributing or know of a potential donor, please contact Dick Berg.

We are looking forward to creating an even more successful endowment program that will support the Historical Society for many years to come!

STAFF CHANGES

After working in the ERHS office part-time for about 8 months, Elizabeth Young accepted a full-time position with the Lancaster County Historical Society last October. Elizabeth, a recent library school graduate, handled all membership matters, answered research inquiries, arranged local church record groups and entered data

into our PastPerfect system. We appreciate her work and wish her well in her new position.

We were fortunate to interview and hire Dawn Snyder to fill the 3 day per week position. Dawn began working with us in November. She has a degree in communications from Penn State. She and her family are members of Bethany

United Church of Christ in Ephrata, Pa where they are very active. Dawn's husband, Doug, is a gas marketer for UGI Energy Services. Their son, Ian, is attending Clarion University and their daughter Megan is a sophomore at Warwick High School. Both children are active participants in the Lancaster Seminary Leadership Now program for

youth, Ian attending the 2006 summer global experience to Taize and Geneva and Megan planning to attend the



Dawn Snyder

global experience to Mexico this year. Dawn plunged right in and has cleared up the back-log of church record groups

and entered the data into PastPerfect, handled research inquiries, and is currently getting membership renewals caught up. We are glad to welcome her to our staff.

ERHS treasurer and newsletter lay-out editor, Dawn Proctor, was diagnosed with cancer last November and lost a brave battle on Jan. 12. In addition to her work with the ERHS, Dawn was also full-time administrative assistant to Richard Berg in the Philip Schaff Library, Lancaster Theological Seminary. Dawn was quiet, efficient, hard-working computer knowledgeable, and highly organized. Her death has been a great loss and she is missed by the Seminary community, ERHS and her family.

An act of the Holy Spirit led Lee Snelbecker to stop by the ERHS early the first week of January to see what we

were all about. Lee, a member of Hamilton Park UCC, was interested in learning about E & R history and stopped in to see how we might be able to help him. It turned out that he has been a much greater help to us. A CPA, Lee heard our plight about Dawn Proctor's death and our need for a treasurer and he stepped in to close out the 2006 year and begin 2007. Although he stated that he would help us out on a temporary basis, Lee provided valuable service including recommending that the ERHS hire a bookkeeping firm to act as treasurer. Hollinger Services, Inc. of Elizabethtown, Pa. has been hired to handle all financial matters, including payroll and taxes as of April. We owe Lee a big thank you for helping us at a time of crisis. Thanks, Lee!

ACCESSIONS HIGHLIGHTS APRIL 2006 – APRIL 2007

This list represents only a small portion of the accessions during the past year. In addition to the items listed, we have also received many donations of church anniversary materials, obituaries, newspaper clippings, books, transcriptions of church and cemetery records, historical articles and papers, and artifacts. The Society would like to thank all donors for their help in preserving the history and heritage of the Reformed Church and ask that you spread the word to others to contact the Society if they have material they would consider donating.

- First United Church of Christ (Lakewood, OH). Records (1848-2006) including: Baptism, Confirmation, Marriage, Death, and Membership Records; Consistory and committee minutes, financial records, worship bulletins, newsletters, Sunday School records, Notan Players records, photographs, history. See related article in this issue. Gift of the Church which closed in May 2007.
- John Shetler Papers. Over 30 boxes of addresses, lectures, research articles, sermons, books, journals, pamphlets, 1763 Palatinate Liturgy all documenting Dr. Shetler's interest in Reformed Church history and liturgy, ecumenical work, Penn Southeast Conference, and theology. Gift of Mrs. Marie Shetler
- Reformed Church in the United States. Ohio Synod. Records (1820-1962) including minutes, financial records, reports, local church records, Women's Guild records, plus a set of the Reformed Church Messenger and the Christian World. Gift of the Archives of Heidelberg College, Tiffin, OH
- Collection of books, including 25 vols. of the Mercersburg Review. Gift of Rev. David Gockley
- Translation of Rev. Jacob Lischy's pastoral records including sections on "Establishing Church Order" and "Decision to Build a Church." Gift of Richard B. Kann, Jr.
- Records from St. Peter's UCC (Lewisburg, Pa.), 1859-2003. Gift of the church
- Transcribed cemetery records and history of St. Matthew's UCC and Lutheran Churches (Chester Springs, Pa.). Gift of Rev. Judith Meier

ACCESSIONS HIGHLIGHTS (CONT.)

- Papers of Rev. Verle C. Schumacher including his notes for notable Christian anniversaries. Gift of Rev. Verle C. Schumacher.
- Records of Friedens Evangelical Church (Buffalo, NY), 1880-1931; Immanuel UCC (Buffalo, NY), 1904-1997. Gift of Western New York Association through Rev. Carl Marks.
- Complete set of the 1727 Society Newsletter (Old First Reformed UCC, Philadelphia, Pa.). Gift of Robert Calvert
- Reformed hymnal, Heidelberg Catechism and anniversary material from 8th Reformed Church (Cleveland, OH). Gift of Mrs. Dorothy Tharpe

A CHAPTER CLOSED, A NEW CHAPTER BEGUN FIRST UNITED CHURCH OF CHRIST (LAKEWOOD, OH)

He came to America prior to 1840 seeking work as a machinist. Friedrich Kaufholz (1805-1859) found such work at the Cuyahoga Foundry in Cleveland and soon rose to the position of foreman. Settling among the German immigrants on Cleveland's near west side, Kaufholz began a Bible study group at the foundry which met during lunch hour, and held prayer meetings in his home. This was the beginning of First Reformed Church. At his own expense and on his own land Kaufholz built a small chapel on Tracy Street which was dedicated on Sept. 17, 1848 and then started a day school for children. Although never ordained, Kaufholz ministered to the growing congregation. By 1858 the congregation was incorporated but not affiliated with any denomination. In the same year they purchased the land and chapel from Kaufholz for \$800. When Kaufholz died in 1859 the church leaders did not know where to turn for pastoral leadership and decided to cast lots to determine whether a pastor should be chosen from within the congregation or from outside. The lots prescribed "outside." After consulting with a friend of Kaufholz, Rev. Max Stern, the congregation called Rev. H. J. Ruetenik as pastor.

Ruetenik, as a condition of his call, requested the congregation affiliate with the Reformed Church. The church was received by the Tiffin Classis as the Evangelical Brethren Congregation of the Reformed Church. Pastor Ruetenik and the congregation were

zealous about spreading the word of God throughout the area. Their missionary work resulted in the establishment of eight Reformed churches in the Cleveland area. With the growth of the membership, a new lot was purchased and a new church built in 1863. In addition to pastoring the congregation Ruetenik established a church paper, The Evangelist, which circulated widely throughout the denomination. He was also instrumental in founding the denomination's second publishing house, Central Publishing House, and in founding the short-lived Calvin College in Cleveland. During his pastorate (1860-1870) the membership of First Church grew from 50 to 224.

The congregation called Rev. Frederic Forwick as its third pastor. He emphasized Bible study and prayer groups and continued the missionary task by releasing 40 members of First Church to begin Fourth Reformed Church. The day school was discontinued in 1874 as the public school took over the function of daily education of children. A choir was started and a pipe organ purchased and installed. After serving as pastor since 1870, Rev. Forwick resigned in 1882 to serve the Reformed Church in Vermilion, Ohio.

In 1883 Rev. J. H. C. Roentgen began his ministry. Heating was installed in the church and a new parsonage built. Continuing the church's missionary endeavors, Rev. Roentgen was instrumental in establishing Fairview Park Hospital in 1892 and encour-

aged members of the church to contribute funds and volunteer their time. Changes to the constitution instituted six year term limits for deacons and elders. Membership peaked at 388. With Roentgen's resignation in 1901, the church called Rev. F. W. Leich as pastor.

During Leich's pastorate, men's and women's groups were formed, English was adopted for all services and Sunday School activities, repairs to the building were undertaken, a new parsonage built. After a relatively short pastorate of six years, Leich resigned in 1907 and moved to First Reformed Church, Akron, Ohio. The congregation called Rev. John Belser in 1907. It was during his pastorate that the church began to look into the possibility of moving to a new location in the growing west side suburb of Lakewood since a significant number of members were moving into that area. By the time Rev. Conrad Hoffman began his pastorate in 1914, the congregation was studying ways in which to increase membership and minister to the area. Extensive renovations were made to the building in the hope that such changes would better suit the needs of the neighborhood. Rev. Hoffman made a survey of the Lakewood area but it was not until Rev. John Sommerlatte began his work as ninth pastor in 1920 that the church made the decision to establish a mission church in that west side suburb.

Land was purchased and the first religious service held in open air on Sept. 21, 1921. A portable chapel was purchased in which Sunday School began on Christmas Day, 1921 with the first worship service held on New Year's Day, 1922. By 1923, the mother church merged with the daughter congregation, selling its building to West Side Magyar Reformed Church. The first worship service in the new church building was held Palm Sunday, 1925. Under Rev. Sommerlatte's leadership the church continued its witness among its members and to the wider community through prayer and study groups which met in homes, by financially assisting a labor group that became active in the industrial plants in Cleveland, by organizing a federal credit union at the church in 1939 to help members save and borrow money, by using the large gym for the Warren-Alger Community

Center for youth, and by actively engaging in evangelism and spiritual development. Because of declining health, Rev. Sommerlatte resigned in 1947 and was elected pastor emeritus. Rev. Robert F. Beck was called as pastor and installed in January 1948.

During its centennial year the congregation celebrated its history, received 32 new members, expanded the Sunday School program and suffered a disastrous fire. The church grew during the 1940s and 1950s reaching a membership of 425 in 1951. A second worship was instituted, damage from the fire was repaired and the debt liquidated, and the congregation voted to renovate the sanctuary and install a new pipe organ. True to its mission witness, First Church established yet another daughter congregation in Westlake, a further west side suburb of Cleveland. Church of the Redeemer was founded in 1954 with the transfer of 25 church members to the new church start. With an increasing membership and expanded programs, the church embarked on a major capital campaign to build an educational wing onto the sanctuary building. The new building was dedicated in 1960. With Rev. Beck's resignation in 1964, the congregation called Rev. Alexander Campbell as pastor who served the church until 1967 with a renewed emphasis on Christian education. Rev. Robert Lahr became pastor in 1968 during a period when many churches, First Church among them, were suffering a decline in membership and financial support. The congregation celebrated the church's 125th anniversary in 1973 but membership and stewardship remained constant concerns. Rev. Ray Larson served as pastor from 1980 to 1984 when the church called Rev. William Nelson as pastor to begin his duties in Feb. 1985. The members of Joy Community Church merged with First Church in 1986 bringing a group of dedicated and faithful members to help continue the witness of the congregation. A community meal program was begun and later expanded to include a Friday drop-in lunch. The church participated in Fairview Hospital's Parish Nurse program which rendered valuable service to an aging congregation.

CONTINUED ON PAGE 10
(LAKEWOOD)

PRESENTATION ON HENRY HARBAUGH'S CHRISTMAS SERVICE

BY THE REV. JUDITH A. MEIER, OCC

When I was asked to make this presentation, sad to say, I wasn't even aware of Harbaugh's Christmas Service - just totally missed it in paging through the E & R Hymnal every week as I select hymns for the coming Sunday. Oh, I knew something about Harbaugh - even make a special effort to have my congregations sing "Jesus, I Live to Thee" at least two or three times a year. And I knew he was one of the ardent proponents of the Mercersburg Liturgy.

Little did I know that he had developed "street cred," so to speak, among the World Wide Web crowd.

Last year Fox News host John Gibson wrote a book entitled *The War on Christmas*, in which he argued for a more Christian Christmas. Andrew Santella hit the internet on December 21, 2005, with what he called *The War on Christmas, the Prequel: When the Holiday was Banned*, which set off a barrage of comments and repetitions of his essay ricocheting through cyberspace. What caught my eye in his brief history of Christmas celebrations and non-celebrations was this statement: "Naturally, some celebrants of the holiday complained about the abstainers. In 1867 Reformed Church minister Henry Harbaugh protested that Presbyterians in his Pennsylvania neighborhood 'spend the day working as on any other day. Their children grow up knowing nothing of brightly lit Christmas trees, nor Christmas presents. God have mercy on these Presbyterians, these pagans.'"

Now I know who Henry Harbaugh is. And you know who he is - that's why we're sitting here today. But I never dreamed such an ecclesiastical luminary, one of the Reformed Church Fathers, no less, would be the subject of blogs and chat rooms.

Henry Harbaugh was born in Waynesboro, Franklin County, Pennsylvania, on October 28, 1817, to simple country folks, Annie Snyder and George Harbach. Harbaugh thought he was of Swiss heritage, but later family historians traced their roots to Kaiserslautern in the Palatinate. His father was one of the founders of the German Reformed Church in Waynesboro.. and Henry happily recalled seeing the church

building go up when he was 13. On June 4, 1836, when Henry was 19 years old, he and his brother were confirmed by Pastor G. W. Glessner. Later that summer he headed off to Ohio, where he would spend the next few years knocking about, working as a laborer, studying on his own, teaching, and writing. In 1840 he began his studies at Marshall College and then Mercersburg Theological Seminary. He made a very favorable and lasting impression on the Rev. Dr. John W. Nevin.



Henry Harbaugh
1817-1865

Professor of Didactic and Practical Theology
1864 - 1867

Harbaugh was most at home speaking the Pennsylvania German dialect, but he spoke equally well in English. High German, however, he heard only in church and at family prayer. He studied German with William Good, who had by that time replaced the ailing Dr. Friedrich A. Rauch. Later German-speaking parishioners would say the lessons didn't help him much in the pulpit.

Henry Harbaugh met a girl in Ohio and began a long-distance courtship, some details of which have survived through their correspondence. It is through these letters between Henry and Louisa Goodrich that we learn something about his interest in music, for that is one of the reasons we have gathered in this place this morning. His letters to her were full of advice, particularly when she was negotiating with her relatives about where she should go to school and how she should prepare herself to be a minister's wife. His letters became more intense as time went on. "Do the folks think we are engaged? What do your parents say?" he wrote in the summer of 1842. "The ladies of the choir here suspicion that I have some one afar off. They tried to pump it out of Mr. Leshner (his roommate) but he would not let anything slip. So they are in the dark only so far as they can guess. I still tell them that if I serve so long as their president or leader that I must have one out of the choir. They seem to have no objections to that...." That must have made Louisa feel secure in his affections. "Louisa, have you concluded to join the church this summer? I do not wish to advise you as to which church you should join ... but I think you should join one ... Let us, though separated, yet go to the same blessed road towards happiness and heaven....If you can get to love it, I would like you to learn to sing. No doubt they have a good teacher there, and it will be good exercise for your lungs."¹

While Louisa acclimated herself to her new school at Steubenville, advice flowed from Mercersburg. "One thing I must remind you of, and that is to preserve an erect position when you read or write at the table. One can injure his health soon by not sitting up straight," he wrote in November of 1842. And then he continued to press his case, sending her a copy of the Heidelberg Catechism and a series of letters devoted to understanding the catechism, for, as he wrote, "it is necessary that you should know our articles of faith so that you can unite understandingly with me as a minister."² Biographer Elizabeth Clarke Kieffer notes that he incorporated some of that catechetical exegesis into his later works on the subject.

"Don't forget to learn to sing," he reminded her in December. "Do you love it? I pass many moments with music on my bass viol. Do any of your

ladies play the guitar? I love to hear it."³

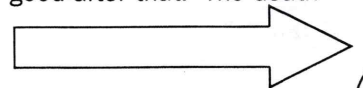
During her winter break Louisa reported to her suitor that "I get along in vocal music just middling. I like it. I am glad when vocal music morning comes but I never expect to be a very good singer. I intend to try and learn if I can. If you want to see my report, I will send it."⁴

Their correspondence became more tense as Henry's seminary education came to an end. They discussed the possibility of a call to the church in Lewisburg; they considered having a large wedding party or a private ceremony; and then, when the interval between letters increased, they worried whether one or the other was losing interest in the relationship. His licensing gave her the opportunity to say that they better marry by the end of the year because she was becoming impatient with his excuses.

That last letter was posted on November 23, 1843. Henry hastened to her, and they were married at her father's house on December 14. They arrived at Lewisburg on Christmas Day to begin his first pastorate. The fact that their parsonage was not ready for them for another couple weeks and that they spent those two weeks having to visit among the parishioners may have been a harbinger of what was to come. The Lewisburg Charge consisted of a union church, a larger German church, and a smaller church that wanted all English services. He preached three or four times a Sunday, several evenings a week, attended week-night services in other churches, organized a Ladies Sewing Society for the benefit of a female library, conducted prayer meetings, Sunday school teachers meetings, Bible classes, choir rehearsals, weddings, and funerals. He was ordained January 24, 1844.

I don't want to spend too much time on the details of Harbaugh's life and ministry, but I do want you to get the flavor of it. He bought a second-hand piano and began taking lessons from a Mr. Kalish, who became his closest friend in Lewisburg. He was an ardent temperance man, and an abolitionist as well. He gave up smoking cigars.

Henry and Louisa had two baby girls, but Louisa's health was never good after that. The death



of their second little girl, Laura Amanda, deepened his interest in what he called the Future Life. Louisa Goodrich Harbaugh died of scarlet fever.

Out of this tragedy came something good. Harbaugh's first volume on the Future Life was published, thus assuring him of a steady income for the rest of his life.

Mary Louisa Linn had been a teacher in Henry's Sunday School, a member of his choir, a worker in his tract society, and a member of Louisa Harbaugh's sewing society. On November 14, 1848, the two were married in the Lewisburg Reformed Church. Their first child was a premature baby daughter who lived only eight days.

Sometime after that Harbaugh began receiving overtures from the First Reformed Church in Lancaster, which had been experiencing great conflict over the use of English or German. He began serving there in the spring of 1850. Two things got him into trouble quickly: his strong and outspoken stand against alcohol - in the face of a consistory that included a popular tavern-keeper and a community that enjoyed its liquor - and his impatience with the annoying and unwelcome interruptions of his parishioners.. He and Mary Louisa lost another infant, this time a little boy. And then in 1851 Wilson Linn Harbaugh was born. Harbaugh was being pulled this way and that by the demands of his congregation, conflicts with consistory, his new duties as secretary of the Board of Trustees of Franklin and Marshall College, and the growing criticism of his enthusiastic involvement with the Mercersburg Movement. A bright time came in the midst of all this turmoil when his daughter Margaret Anna was born in 1855. Another little boy, Henry Lange, was born in 1857. By this time Harbaugh was an active member of the liturgical committee, with frequent meetings at the church and Philip Schaff a frequent houseguest. At one point, when opposition became almost unbearable, Harbaugh tried unsuccessfully to resign from First Church but was prevailed upon to stay another few years. He introduced the new liturgy to the congregation and noted that they "went through the preparatory service. The congregation responded good in the Litany."⁵

That was the quiet before the storm. I'll

leave the storm to another meeting

Peace returned in 1860, along with the birth of little James Fleming Linn Harbaugh, and on September 9 of that year, Harbaugh was presented a call from St. John's Church in Lebanon

The new church was dedicated and Harbaugh was installed on the same day, October 18. The signs were promising for this call, inasmuch as Harbaugh had delivered the principal address at the cornerstone-laying of this new church and that a copy of the Provisional Liturgy had been placed in that cornerstone.

Time is flying, and I know you want to get on with the Christmas Service. We will not dwell on his years at Lebanon. Suffice it to say that he was deeply involved in working on the *Order of Worship* and the *Tercentenary Edition of the Heidelberg Catechism*. His writing flourished; poetry in both English and Pennsylvania German poured from his pen, much of which was gathered posthumously into Harbaugh's *Harfe*; his *Golden Censer* became increasingly popular. I'll leave it to the folks from Lancaster and the folks from Lebanon to decide when he wrote "Jesus, I Live To Thee." His daughter Mary (that is, Mary Olivia Allena, in contrast to a more recent Mary, born December 19, 1862) entered a marriage he vociferously opposed. That is a whole other rather painful story.

On his 46th birthday, October 28, 1863, Henry Harbaugh was elected to succeed Dr. Bernard C. Wolff in the chair of Didactic and Practical Theology in the Seminary at Mercersburg. Those days at Mercersburg were fulfilling and peaceful. Besides his teaching and writing, he led an active athletic life and enjoyed gardening. There were countless musical parties with Dr. E.E. Higbee on the flute, Mr. Kershner on the bass violin, Miss Louisa Zeller on the piano or melodeon, and Dr. Harbaugh leading the singing of his family choir, that is, his own children.

The Harbaughs' youngest son, George Merrill died at less than a year old, and a final child, John Alvin, was born in February of 1867. All told, Henry Harbaugh had four sons and three daughters who lived beyond infancy.

When the Order of Worship was presented to Synod in 1866, Harbaugh strongly defended it. At the beginning of 1867 he turned over the editorship of

The Guardian to Benjamin Bausman and initiated the revival of *The Mercersburg Review*.

Harbaugh was struck down with a puzzling illness in the summer of 1867, described finally as a cerebro-spinal affection. Jacob F. Wiant, a seminarian who nursed him at his bedside through his final weeks, testified that Harbaugh was once roused briefly and recognized that it was his beloved Christmas day. Henry Harbaugh died on December 28, 1867, at the age of 50 years and two months. He was buried on New Year's Eve in front of the church in Mercersburg, with J. W. Nevin, E. V. Gerhard, Theodore Appel, and Benjamin Bausman officiating at the funeral service Harbaugh himself had written for the new liturgy. Said his memorialist, quoted in Volume IV of *The Fathers of the German Reformed Church*, one of his own projects, "The Reformed church, in which the services were held, was still clothed in the beautiful Christmas decorations; but these were now draped in mourning. The surroundings, as the corpse lay before the altar, were beautiful even in their sadness. They were just such as Dr. Harbaugh would have chosen to surround his body in its burial. The Christmas decorations were there to speak forth his own love for the festal days and their pious observance in the Church, which he always so earnestly advocated, and in which he loved to join."⁶

Which brings us full circle to the Christmas Service we are about to celebrate. Elizabeth Clark Kieffer was consulted by Armin Haeussler when he compiled *The Story of Our Hymns: The Handbook to the Hymnal of the Evangelical and Reformed Church*. She had never been able to prove the date of the first Christmas Service but was pretty well convinced, from Harbaugh's diaries, that it occurred at First Reformed Church, Lancaster, at 6:00 am on Christmas Day 1858.

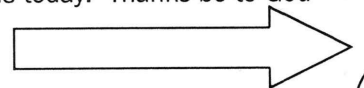
The ladies worked throughout the week before Christmas on decorating the church, and on December 22 Harbaugh "met the choir to arrange the service for Christmas morning." At that early English service on Christmas Day the history of Christ's birth was read. Dr. Gerhart preached at the 10:00 service, and in the afternoon they had a festival with the children in the basement, complete with cakes and the Christmas tree.⁷

Harbaugh considered Christmas to be a greater day than Sunday, the day that celebrated the beginning of "that great process by which the world was saved - the coming of the God-Man." The holiday issues of *The Guardian* always contained Christmas stories and poems. What joy "Der Kristkindle" and "Der Belznickle" brought to young readers!

Let Elizabeth Kieffer, writing in 1945, describe the tradition that continued in Lancaster long after Harbaugh was gone:

"In First Church in Lancaster, the Christmas Star, inaugurated by Dr. Harbaugh, was even more marvelous, for it was lit with gas, new to Lancaster in itself, and it flamed close to the high dome ceiling of the auditorium, over the chancel - a marvelous sight to draw in the sightseers from the entire town. It draws them still, for each Christmas morning for close to a hundred years, it has flamed in its place, and today, to a generation which has never seen gas used for illumination, it is almost as strange a wonder as it was then. In its light at six o'clock each Christmas morning is repeated the Christmas service which Harbaugh planned, with the music and hymns he chose - the Christmas story read from the Bible and interspersed at the appropriate moments with the Magnificat, the Benedictus, the Annunciation Angeli, the Nunc Dimittis, Mozart's almost unendurably emotional Gloria from the Twelfth Mass, and the Choral "Beside Thy Cradle" from Bach's Christmas Oratorio. It has become the highest hour in First Church's year, and for many unconnected with the church, a necessary prelude to Christmas Day. In the great dim auditorium, with the scent of the great ropes of green which swing from the ceiling, the candles aflame on the altar, the hypnotic star blazing above, dawn coming up outside the Harbaugh window, and the mighty thunder of music overhead, the kneeling worshipper can become very conscious of the presence of the man who began it all - can think of him as coming back this Christmas morning, with a greater speed than light, from that 'Heavenly Home' somewhere beyond the planet Hercules, around which the galactic universe revolves."⁸

This is his gift to us today. Thanks be to God



HARBAUGH CHRISTMAS CONTINUED FROM PAGE 9

for the life of Henry Harbaugh and for his love of Christmas. Amen.

- 1 "Henry Harbaugh: Pennsylvania Dutchman, 1817-1867, by Elizabeth Clarke Kieffer, in *The Pennsylvania German Society Proceedings and Addresses*, Vol. LI, Norristown, PA, 1945, p. 78.
- 2 *Ibid.*, p. 85.
- 3 *Ibid.*, p. 84-5
- 4 *Ibid.*, p. 86.
- 5 *Ibid.*, p. 176
- 6 *The Fathers of the German Reformed Church in Europe and America*, by Rev. H. Harbaugh, D.D., continued by Rev. D. Y. Heisler, A.M., Vol. IV, Lancaster: 1872, p. 375.
- 7 Armin Haeussler, *The Story of our Hymns: The Handbook to the Hymnal of the Evangelical and Reformed Church*, St. Louis, MO: Eden Publishing House, 1952, , p. 513.
- 8 *Op. Cit.*, Kieffer, pp. 261-2.

TRAVELING TO HARTFORD and attending General Synod in June of 2007? Be sure and stop by the Exhibit Hall and visit us as we partner with the Congregational Christian Society and the UCC Historical Council with a Exhibit at Synod. And please be sure and encourage anyone you know who will be at Synod June 22-26 to stop by and visit our 'table'.

LAKESWOOD CONTINUED FROM PAGE 5

With Rev. Nelson's resignation in 1997, the congregation called Rev. Martha Smith as pastor in 1998 which coincided with the 150th anniversary celebration. As with many mainline Protestant churches in older urban/suburban areas, First Church continued to see a decline in membership and financial support even as they faithfully continued to minister to the community in a number of outreach and cooperative programs. With Rev. Smith's resignation, Rev. Kurt Schaller-Blaufuss was called as interim pastor. Under his leadership the congregation began a long and detailed study of the church and its mission. After careful and prayerful deliberations the congregation decided that it would begin a new chapter of its life and mission by merging with its daughter congregation, Church of the Redeemer United Church of Christ in Westlake. The closing service was held in the old building on May 12, 2006 with Rev. Kurt Schaller-Blaufuss officiating and Rev. Richard R. Berg, ERHS archivist, returning to his home church to participate in the service and for which he wrote a special litany to celebrate the church's history and continuing mission as the records were transferred to the ERHS.



The ERHS staff:
Dawn Snyder, Rev. Richard Berg and Dianne Russell at your service!

OTHER ITEMS OF INTEREST

The Historical Society receives a number of newsletters from various organizations including other historical societies and family genealogy organizations. These are useful to see what other organizations are doing, exhibits they have on display, acquisitions, programs, funding ideas, and publications. In one of the family genealogy newsletters we receive, "Longenecker Family Newsletter," there is an article about a growing area of interest among genealogists, Y-DNA testing, which is helpful in tracing ancestry and places of origin among various branches of families bearing a common surname. Because the newness of this type of genealogical research may be new to many the article is here reproduced.

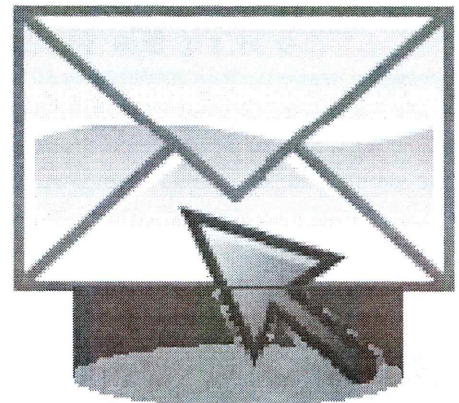
"Participants Wanted for the Longenecker Y-DNA Project. Around 1718, Ulrich Longenecker (1681-1757) immigrated to the Pennsylvania colony from Biglen (6 miles west of Langnau), Canton Bern, Switzerland. Ulrich's ancestors came from the Langenegg hamlet a few miles northeast of Langnau. Male descendants of this extended family have the Y-DNA markers for the haplogroup 'R1b.' In the 19th century, the Langeneggers immigrated to the U.S. from Gais, Canton Appenzell, Switzerland. These Langenegger ancestors came from the other Langenegg hamlet a few miles southwest of Gais. Male descendants of this family have totally different Y-DNA markers belonging to the haplogroup 'R1a.' The two groups are not genetically related. In the 17th-21st centuries, a third group of the Langeneggers, possibly unrelated, resided around Munich, Germany. It can be speculated that the ancestors of these Langeneggers came from the 13th century Castle Langenegg. Berthold von Langenegg (born 1269) was a knight and vassal to Kempton Abbey and bore the Langenegg Coat-of-Arms. The city of Kempton and the ruined Castle Langenegg are located in Bavaria, Germany many southwest of Munich. In the 13th century, the town of Langenegg was formed in the Bregenz forest in Austria's westernmost province of Vorarlberg. Do any Langenegger descendants come from this town? Seeking make Langeneggers from the region of Bavaria, Germany and Vorarlberg, Austria who would participate in the Longenecker Y-DNA Project to determine if they have different Y-DNA markers than those participants whose ancestors came from Switzerland. Inquiries should go to the web site: www.familytreedna.com/public/Longenecker."
Longenecker Family Newsletter 9:1 (Jan.-March 2007)

We publish this article not only to spread the word about this Y-DNA project, but also to make genealogists and historians aware of this relatively new area of research which other individuals and/or family groups might want to pursue.

WE WELCOME YOUR INPUT

in helping us to locate foundations and other potential supporters who might aid the Society in our mission and work. Please send your thoughts and ideas to Rev. Richard Berg at the ERHS email address:

ERHS@LANCASTERSEMINARY.EDU



Evangelical and Reformed Historical Society

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Permit No. 1412

Dear Members and Friends of the Evangelical and Reformed Historical Society

Your continuing support of the Society is genuinely appreciated. Support such as your membership renewals and extra contributions ensure that you will be a vital participant in the exciting and important work of collecting, preserving, organizing, and promoting the documents and history of our Reformed heritage. This year we are challenging you, our members and friends, to make an extra contribution beyond your membership fee to help fund several unanticipated opportunities which arose after the current budget was set.

These opportunities include:

- ERHS participation in the UCC Historical Council display with the Congregational Christian Historical Society and the UCC Archives during General Synod. One generous gift has already paid for the ERHS space (\$450) but additional funds are needed to have 1000 extra copies of our Newsletter printed, 1000 extra copies of our brochure printed, 1000 copies of our local church archives manual and other handout sheets, materials to create the display, and travel and accommodations for the archivist.
- Due to lack of space, the Heidelberg College Archives in Tiffin, Ohio transferred to the ERHS the records of the Ohio Synod (1820-1962), records of several closed churches, and the records of the Reformed Church Women's Missionary Society and the E & R Church Women's Guild. This transfer will bring together in one place a major collection of Reformed and E & R records, thus facilitating the work of potential researchers. The cost of shipping this collection is \$600.
- Due to renovations at the Catawba College library, the Southern Chapter of the ERHS has voted to move the records of the former Southern Synod to the ERHS in Lancaster, Pa. While these records have been carefully organized, additional funds will be needed to pay ERHS staff to work extra hours to verify and enter data into our PastPerfect system.
- At the annual meeting in October 2006 the Board of Directors and the membership passed a deficit budget. Additional funds are needed to make up the projected deficit.
- With the hiring of Kylen Financials, Inc. of Lititz, Pa. to manage ERHS invested funds, we are now assured of wise investing and an excellent rate of return. With that assurance, we need to build a permanent endowment fund which will support the annual budget and enable the creation of full-time staff positions. Your contribution or bequest to the endowment fund will help realize those vital goals.

We encourage you to make an extra contribution to help meet these opportunities and realize long-term goals which will assure the continuing work of the ERHS in preserving and promoting our Reformed heritage. Please fill out the form on the back side of this letter and send it along with your contribution to: ERHS, 555 West James St., Lancaster, PA 17603.

Sincerely,

Rev. Richard R. Berg, Archivist

MY EXTRA CONTRIBUTION
TO SUPPORT THE WORK OF
THE EVANGELICAL AND REFORMED
HISTORICAL SOCIETY

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AMOUNT OF EXTRA GIFT _____

PLEASE APPLY MY EXTRA GIFT TOWARD:

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- ___ OHIO SYNOD RECORDS
- ___ SOUTHERN SYNOD RECORDS
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RETURN THIS FORM WITH YOUR CONTRIBUTION
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SOCIETY, 555 WEST JAMES ST., LANCASTER, PA 17603