

# News from the Evangelical and Reformed Historical Society




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## Message From The President,

I write this president's column as our country and, indeed, the world, is in the mist of the COVID-19 pandemic and persistent systemic racism. Amidst these and the many divisions in our world, I can only rely on my faith in the love of Jesus Christ and pray that same love will be at work among us as we work together with our sisters and brothers to end injustice and oppression.

With those heavy burdens upon our hearts I often wonder if or how the work of the ERHS remains relevant. Then I hear some of the stories lifted from the lives and work of faithful E & R people and how those stories continue to influence and transform lives and churches today. Such stories convince me that not only is the E & R tradition relevant, but is necessary as we seek to address the issues that confront us today. It is to carry on this work that I would like to update you on a number of items and projects that are currently under way.

- The Executive Director Search Committee (James Semmeroth-Darnell, chair; Deborah Rahn Clemens, Barbara Kershner Daniel, Rick Taylor and myself (ex-officio)) have been diligently at work. The job description was approved by the Board of Directors and advertised in appropriate places. A total of 44 resumes were received and after reviewing them, interviewing candidates, checking references, four individuals were selected for second interviews. The Search Committee hopes to be able to present a candidate to the board in the next several weeks. The Society is most grateful to the Arcadia Foundation for its generous grant to fund this position for two years.

- The Program Committee has recommended that a fall meeting not be held this year due to COVID 19. The Board of Directors will hold an online meeting to vote on nominations to the board, a budget for 2021 and a discussion of the relationship between ERHS and the Evangelical Synod archives at Eden Seminary. Eden's new president, Dr. Deborah Krause, will be part of that discussion.
- The Program Committee is also recommending that program events in a variety of formats be held several times annually in specific geographic areas in order to introduce the ERHS to a much wider audience. These programs will be planned by the committee in conjunction with local groups and will be announced on the ERHS website and through other means.
- The generous grant received from the Carpenter Foundation for additional archival shelving and for translating German script materials has enabled the purchase 36 sections of shelving (216 shelves) which have been installed and are almost at capacity. Mr. Edward Quinter has been hired to work on the German transcriptions. He has completed the years 1839-1842 of the minutes of the Susquehanna Classis which have exhausted the available grant funds. Fortunately, I have recruited my brother, Dr. Robert Berg (retired German professor from Heidelberg University) to translate the transcriptions as a volunteer.
- Mr. John Pollard (Chambersburg, PA), from whom the shelving has been purchased, has donated a large multi-drawer flat file which will be used to house over-size items such as deeds, maps, posters, etc. We are most grateful to him for this donation.
- The Society office manager, Alison Mallin, reports that ERHS has received the following church records: 29 boxes (St. John's, Reading, PA), 7 boxes (St. John's, Lebanon, PA), 7 boxes (St. John's, Milton, PA), 1 box from the New York Conference, 7 boxes (First UCC, Appollo, PA), 35 boxes (Grace Alsace, Reading, PA), totaling 86 boxes. St. John's UCC in Lebanon, PA, along with their records, is giving \$10,000 to the Society. We are grateful to all these churches for their records and their financial support. Such a large number of boxes, however, once again points out the issue of space needs for ERHS which the board will be discussing.
- The Archives Committee continues to work on ways to identify churches in the E & R tradition so that they can be contacted and introduced to the Society, its work and its services in records management.
- The Development Committee continues to identify grant opportunities as well as well as individuals with an interest in the E & R tradition. We will be applying for a grant from the First United Church of Christ Foundation of First UCC in Lexington, NC. This foundation has been generous in giving grants to ERHS for a number of years and we thank them for their continuing support.

As we find our way during these difficult and turbulent days, may our faith, built upon the work and ministry of those who have gone before, continue to strengthen us and guide us. Thank you for your support of the ERHS and rich legacy.

Blessings,  
Dick Berg, President and Archivist

## The Reformed Church in Western Slave States

Wars, religious persecution, and famines led many German Reformed people to seek refuge in the English American colonies. Churches were founded from upstate New York all the way south to Georgia (not to mention a few in Nova Scotia, and a settlement in Maine.) To our German forebears it was a refuge, but not to all. British colonial policy permitted slavery in all their American colonies.

But things began to change when the Revolution ended: many states abolished slavery and people began to move west over the Appalachians.

As mentioned in an article in the January newsletter the first Reformed minister settling in the new states west of the mountains was Benedict Schwope. He was ordained by the Coetus in 1772, and served in Maryland, closely aligned to other Pietists until 1776. Unfortunately the authorities in Holland did not approve his ordination, and he was dropped from Coetus lists in 1776. Schwope about then may have served in Tennessee, or more likely southwestern Virginia, but he was soon back in Baltimore supporting the Revolutionary cause.

But we do know that by 1780 Schwope had moved near Logan's Station Kentucky near his son's land, and where he soon bought land as well. He continued to preach in German and English, but it is not clear if as a pastor or itinerant. His arrival came before the first Methodist preachers in 1786 and the reported founding of the United Brethren in the State in 1816.

In 1792 Schwope was elected as an "anti-slave delegate" to the State Constitutional Convention and voted against slavery in the new State. One of the first acts of the new legislature was to authorize Schwope and others to raise funds for the "German Presbyterian Society (Dutch, High Dutch)" in Lexington.

In addition, Schwope seems to have close connections in the areas where the other early Reformed churches in the State were formed. Before the end of the century "German Presbyterian" churches were also founded in Danville, Bardstown, and Brunerstown (later Jeffersontown near Louisville). But these early churches did not last. Two of the churches had died by 1820. The other two, Bardstown and Brunerstown, became members of the Ohio Classis in 1823, but both were often served by Lutheran pastors. The last mention of either in Reformed records is 1832.

A few Reformed churches began in Tennessee and "southern" Kentucky after 1800, but they were never served by a Synod member and had died by the 1820s.

One other Reformed entry into western slave territory was initiated by George Frederick Bollinger. A former North Carolina resident, he secured some land in what is now Missouri from the Spanish government in 1799 and led a group of German Reformed people there the next year. As the land passed quickly to France and then the United States, Bollinger invited North Carolina Reformed pastor Samuel Weyberg to join the settlers in 1803. Missouri, of course, was not by American law clearly slave territory until the Compromise of 1820. Weyberg founded several churches, but when he died in 1833, one became regular Presbyterian and the others inactive.

Few early Kentucky residents were German-speaking. Language most likely played a role in the death of the Reformed churches there and in the other areas. But why did German-speaking Americans avoid western slave states? Some Lutheran churches in Kentucky and Tennessee did survive. So also why not some Reformed?

Language may not have been the only reason the early Reformed Church died out. Some of it may have been views like Schwope's vote to abolish slavery in the new state of Kentucky. The condition of slavery seems to have become more and more unpopular among descendants of colonial Reformed people moving west. For that matter, Georgia had been abandoned by the Reformed Church during the Revolution and South Carolina by 1838.

The first Reformed pastors to serve in the Miami River valley of southwest Ohio in 1804 and 1805 were Jacob Christman and John Jacob LaRose both from North Carolina. John King (Koenig), a layman from the Shenandoah Valley of Virginia moved to Perry County, Ohio where he helped form a Reformed Church in 1803, and led worship until an ordained pastor was available. Early Virginia and North Carolina people moving west in 1812 started a charge in the Virginia Military Reserve in Ohio.

When the Ohio Synod was independent, eastern Classes often sent missionaries and settlement groups to the west. In the 1830s Maryland sent two to Ohio and one to Indiana, while the North Carolina Classis also sent one to that state. But neither sent any to western slavery areas. While the Reformed Church grew in Ohio and Indiana, and other northern states, it seems that even people from southern Reformed churches in the east chose to settle in free territory.

Interestingly, a church founded by Weyberg across the Mississippi in Illinois lasted until the 1930s. Similarly, the Reformed presence in Harrison County, Indiana, across the River from Louisville, still continues with a UCC Church.

There was some change when new migrants came directly from Germany. Some German Evangelical settlements secured Reformed pastors in New Orleans, cities along the Ohio River and in Missouri. The Church also tried to revive Weyberg's Missouri churches in the 1850s. But with the exceptions of the old settlements in North Carolina, Virginia, and Maryland, the Reformed Church had become a northern Church by the time of the Civil War.

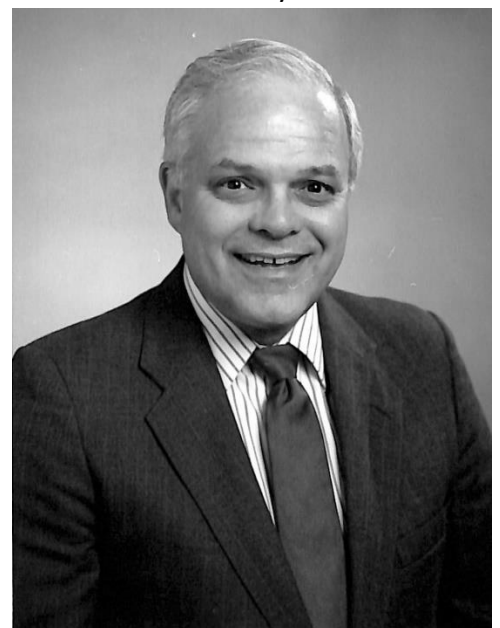
Richard H. Taylor  
December, 2019

## Discovering the Life of Rev. William B. Youngkin (1937-2014)

When I open a box of memories I never know what I may discover: photographs, letters, receipts, notes, writings; but what I will most definitely find is the remains of a life lived. It is usually a treasure trove from a different time; different norms and mores, different problems that one hopes have been relegated to the past. Sometimes it is not always the case. Sometimes a life from the past presents the same questions and problems that still have no solution. That is the life that I uncovered earlier this year.

Abortion, homosexuality, AIDS, poverty, racial equality, the Vietnam War, 9/11, Iraq War, disarmament; these are some of the heaviest issues weighing heavy upon one's soul and in fact, they seem to weigh heaviest upon the souls of servants of the church. Reverend William (Bill) Youngkin seems to have been one of those servants. Born in 1937 and ordained in 1963, Bill came of age and served the church during one of the most turbulent times from American history. The papers and materials that he deemed important enough to preserve open a window to that past. Unfortunately, it seems, that time has not healed many of those wounds.

Reverend Youngkin's papers were not exactly what I expected from a manuscript collection. Though they seemed light on biographical detail and published works like many of the manuscript collections that we preserve, they provided a rich history of the development, influences, and projects of a 20<sup>th</sup> Century pastor of the United Church of Christ. In another time maybe much of what Bill had kept could have easily been discarded as excessive material; we generally only keep a



few examples of sermons from one person rather than all of them. But it seemed that Bill had not only kept notes and full sermons from most of his career, he had also catalogued them by date and attached them to the church bulletin from the service that they were given. Yes, boxes and boxes of neatly filed bulletins from every church that he had the opportunity to preach, even well into his “retired” years. It would have been easy to discard most of them but taken as a whole I felt they provided a full picture of one reverend’s church serving career. I would like to think that any seminary student would greatly appreciate the chance to study them.

The sermons alone did not provoke my fascination with the Reverend Bill; it was the vast amount of material that provided the evidence to label him a true Social Justice Warrior, something that I’ve found to be emblematic of the United Church of Christ. Working my way through a precursory sorting of the material, I found folder after folder of programs that suggested that he was not just a participant but also spearheaded and championed programs that served the community, not just the church.

“The House” was one example of these programs. Located in Chicago, it was meant to be a safe haven and a place where Reverend Bill provided spiritual guidance for the neighborhood youth from 1968 to 1970. Though it had its problems, it seemed to be a place where troubled youth were able to escape from the social turbulence of the times. They came face to face with a “church person” that did not judge them but welcomed them, warts and all, just as Christ did with his flock.

The Summer Adult Leadership program (S.A.L.T.) provided the opportunity for young adults to work full-time as lay leader during a 10 week period every summer. The Lift Greater Dayton Area Project of 2010 had the extraordinary task of pulling the local economy out of the despair of the Great Recession.

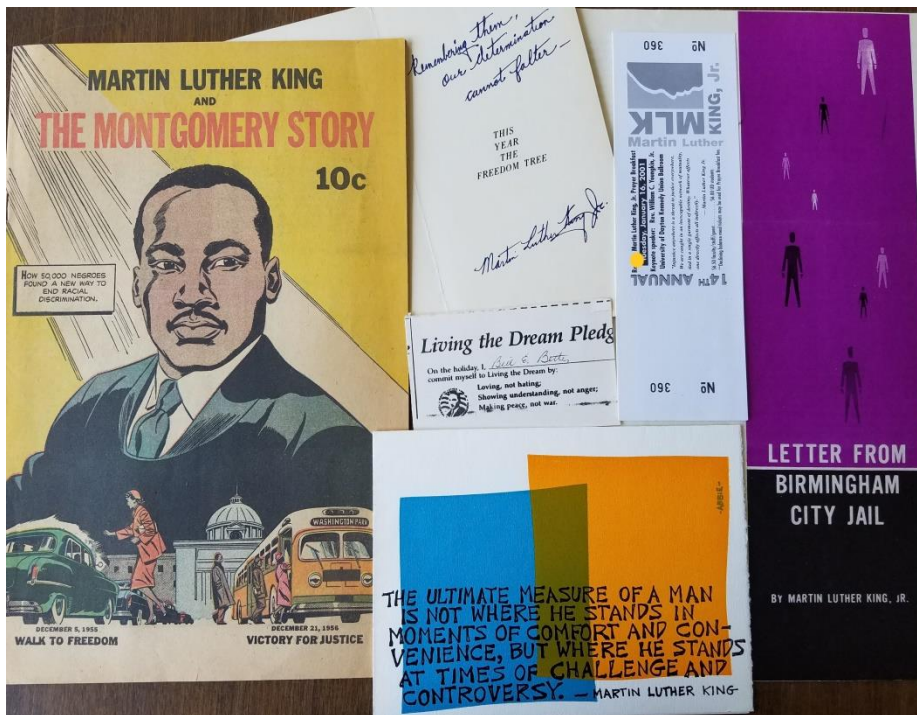
I found many papers about marriage seminars that he conducted in which he seemed to truly believe that love could prevail with a bit of wisdom about the practicalities of marriage, which I assume came from examples of his own long marriage. File after file colored a picture of a man who was truly invested in the betterment of his community.

There were scrapbooks created by Rev. Bill’s former congregations in appreciation for his years of spiritual leadership presented to him as a celebration or farewell as he moved along his career path. I found thank you notes and a scrapbook of mission trips to Africa. It became more and more clear that these trips were not simply to bring the Gospel to Africa but to bring Africa’s rich culture and diversity to his young parishioners in order to create a better world.

Among the binders was a cover with nothing more than a newspaper clipping: an illustration of a heart with a simple outline of the World Trade Center Towers dated 9-14-01. Within it contained news articles and editorials about one of the most tragic and life changing event of our modern world. As I turned each page I felt the hurt and despair that a religious person may feel searching for meaning of this tragedy in order to provide comfort to his flock. Though he was not the author of these pieces and they do not pertain directly to our mission of preserving Evangelical and Reformed history, I decided to maintain this record so that future generations can understand the struggle so many pastors surely shared.

I opened a souvenir cigar box which contained a treasure trove of buttons and trinkets. In it were not only the obligatory insignia from the church but many other items that identified the owner’s convictions: an ERA bracelet, a pin commemorating the Martin Luther King, Jr. stamp, pins from the Obama and Rock the Vote campaigns, a pin created for “The House”, and a few pins of the South African flag.





As I dug deeper, one box drew my attention. It was full of what can be described as research material: sermons from other pastors, documents that described the churches position on many controversial topics, news-clippings and editorials separated by folders titled with controversial social topics. This box I saved until last; not really sure what I was going to do with it. Do we keep all of it? Some of it? Discard it so not to take up precious space on our already cramped shelves? One folder stuck out in particular. Titled simply MLK, it contained clippings about Dr. Martin Luther King, Jr. There were full newspapers from that tragic month

following his assassination: news pieces about his speeches, his life, and his message. There was an advertisement for the play “I Have a Dream” where Billy Dee Williams portrayed MLK’s life that came to Chicago. I cannot help but wonder if Bill attended the matinee shows that were circled. A comic book about Dr. King’s early life loving was preserved as if it were a first edition Superman. I opened a simple card and was amazed to find a message of gratitude from the sender, signed with the familiar signature of Dr. King. This I could not resist taking a picture immediately and sending to my husband with tears in my eyes. At the back of the box was a folder simply titled “Moon” that contained various newspapers about the first moon landing in 1969.

I realized then that this simple box needed to be preserved as much as any other on our shelves. This box contained the reasons and reasoning for what makes the United Church of Christ what it is in its heart: a warrior to create a better world in Christ’s image. That is the church that I remember from my childhood and I am relieved to find that there are pastors within it that have not lost sight of that mission.

It took months to sift through and catalogue Rev. Youngkin’s papers, especially with the interruption of the Covid-19 pandemic but at the end I can say that I truly wished I had a chance to meet this man. I have many questions that are left unanswered. There was so much material but most of the original writings were only his sermons. I would have loved to hear of his personal experiences navigating the 1960s and the civil rights movement, his time in Africa, and how he came to terms with the direction our current society was moving. Unfortunately that cannot be, but at least we have the work that influenced him and his world and I take comfort in thinking about the many lives I’m sure he touched and hope that somewhere out there are future Social Justice Warriors that will continue his legacy.

Kristin Phillips, Archives Assistant

## Hungarian Union with Reformed Church

The following essay was written by Rev. Anthony Szilagyi (1948-2007) in 1995 and sent to Rev. Dr. John B. Payne, then president of the Evangelical and Reformed Historical Society. Tony was born in Styre, Austria and came to the United States with his family. He graduated from high school in Fairfield, Connecticut, received his BA from Sacred Heart University, his M.Div. from Lancaster Theological Seminary in 1974 and his Th.D. from Hartford Seminary. Rev. Szilagyi served churches in Pennsylvania and Connecticut and was active in the Calvin Synod of the United Church of Christ. Interested in the history of the Hungarian Reformed church in the United States and its ministers, Tony researched and wrote a number of articles and essays and made presentations to church and civic groups emphasizing the importance and influence of Hungarian Reformed people and congregations. In the essay presented here, Rev. Szilagyi recounts the events, problems and influences leading up to the Tiffin Agreement of 1921 which united many of the Hungarian Reformed churches in America with the Reformed Church in the United States. (Introduction written by Richard R. Berg)

Years of Transition: A Brief History of the Hungarian Reformed Church From 1918 to the Tiffin Agreement by Anthony Szilagyi, January 13, 1995

The present status of Hungarian Reformed congregations within the United States is one of fragmentation. These congregations trace their beginnings to the numerous missionary efforts carried out during the last decade of the nineteenth century by various American Protestant denominations. There have been numerous attempts to organize these congregations into one group. It is ironic, however, that while these attempts were intended to be instruments that would bring unity, they actually contributed to further disunity. The period covered in this paper, 1918 to the ratification of the Tiffin Agreement, is one example.

Today, Hungarian Reformed congregations are disbursed among numerous denominations. The two largest clusters are the Calvin Synod Conference of the United Church of Christ and the Hungarian Reformed Church in the United States. There are also additional congregations associated with the Presbyterian Church. Other individual congregations fall under the jurisdiction of various United Church of Christ conferences and associations.

Because the era covered in this paper did not develop in a vacuum, I would like to focus briefly on the shifting tides of Hungarian immigrant church life preceding it.

Between 1904 and America's entry into the First World War, the majority of Hungarian Reformed congregations in the United States were directly linked to the Reformed Church of Hungary through its Eastern and Western Classis.

There are a number of sources that lay out the time when almost every aspect of the immigrant's secular and religious lives was being influenced by the General Conventus located in Budapest. This control, which reflected official Hungarian governmental policy and launched in 1902, was intended to address the crisis caused by Hungarian immigration.

In December of 1902 a number of highly confidential reports dealing with the immigration issue were completed under the supervision of the Hungarian Prime Ministry. The reports revealed, among other things, that the number of ethnic Magyars leaving the Hungarian portion of the Austro-Hungarian Empire, had reached 33%. It was feared that if this pattern was not reversed, Magyar control within Hungary would be

threatened. As a result, the government in Budapest produced a strategy designated "The American Action". The driving force behind the American Action was Magyar survival. The assumption was that even though established in America, Hungarian communities should be viewed as an extension of Hungarian cultural and institutional life. Further it was hoped that by keeping watch over these communities, a portion would return to Hungary.

In the years before 1917 many Hungarian Reformed congregations, along with other immigrant institutions, were acting as surrogates for Hungarian interests. A shift in emphasis for these congregations would take place following the war as the Hungarian government sought a new role for them.

As the economic conditions in Europe worsened, Hungarians on both sides of the Atlantic realized that Budapest would no longer be in a position to continue to support financially its American congregations at pre-war levels. Therefore, the Hungarian government wanted to use the congregations as a channel through which it could turn American post-war public opinion and foreign policy in its favor. The shift in Hungarian policy caused a sense of unease within the immigrant communities. They were afraid that they would be perceived as an alien surrogate at a time of heightened isolationism and fear in the United States. As this shift in policy developed it magnified the immigrant's difficult position and induced some of them to hunt out a future of their own.

By 1918 the options for seeking a future detached from Hungary were basically two. One was the establishment of a totally independent synod. The second was a variation of the first. Instead of an independent synod, however, affiliation with an American denomination could be sought. Let me briefly relate why the second option won out.

I have already suggested the major reason why affiliation won out over independence: the political atmosphere in the United States. The red scare spreading across Europe was being experienced in America. Hungarian immigrant pastors as well as secular leaders were apprehensive that an identifiably ethnic synod would be perceived as a foreign body on American soil. The Dean of the Eastern Classis wrote in a pastoral letter that an independent synod "would not be looked upon favorably by public opinion". There was indeed cause for the Hungarians to believe that a Hungarian synod would be interpreted as un-American. Because of the climate of suspicion in the United States and the inability of an economically destitute synod to aid Hungary after the war, this option was deemed impractical. Therefore, in the early part of 1919 several Hungarian congregations explored the alternative of uniting with an American denomination. This choice, however, was not totally free of difficulties.

Basically, the difficulty centered on which American denomination the Hungarian congregations would join. Naturally, linking with the Reformed Church in the United States was an option. What little influence the Convention had with its American charges, however, was pressed in favor of union with the Presbyterian Church. The Conventus promoted this intention by leveraging the fact it had the final authority to release officially its American congregations. To resolve the problem, the Conventus invited representatives from both denominations to visit Hungary.

In July 1920, Dr. Arthur J. Brown of the Presbyterian Church and Dr. James I. Good of the Reformed Church in the United States entered into negotiations in Budapest. The discussion resulted in the Budapest Agreement. In exchange for monetary compensation, the Conventus would release its charges. It would, however, be up



to the American denominations to decide “which of them would admit the congregations in question”. This agreement was doomed to failure, however.

First, there were the reservations of the immigrant pastors expressed by Zoltan Kuthy, the Dean of the Hungarian Eastern Classis. He wrote: “The General Conventus wants to sell us like cattle to the Presbyterians”.

Second, the Board of Home Missions of the Reformed Church in the United States felt that the agreement did not stress the ultimate Americanization of the congregations. It was clear that the Budapest Agreement did not offer a suitable solution to the predicament of the immigrant congregations.

It was also at this time that any talk of union with the Presbyterian Church came to an abrupt halt. The Presbyterian Church issued conditions for union that were unacceptable to Budapest. Fearing everything would be lost, a new round of negotiations was entered into between the Conventus and the Reformed Church in the United States in Lancaster, Pennsylvania in 1921. An accord, known as the Lancaster Agreement, was entered into. Whereas the Budapest Agreement did not stress Americanization enough, the Lancaster Agreement had that as its theme. When it became obvious that Americanization would be attempted through the education of the immigrant children, the Hungarian pastors balked. They were not prepared to relinquish their children to a still strange culture.

Even though the Budapest and Lancaster Agreements did not produce the hoped for results, this period of transition was needed. First, it offered time for the General Conventus to realize that it had to relinquish ultimately any hopes of manipulating its immigrant charges to further Hungary’s political interests. Second, it forced the Hungarian American congregations to concede that any future in the United States would necessitate accommodation to its environment. It seems that only after acknowledging the reality of their situations, the parties could enter into substantive negotiations. These negotiations would result in the Tiffin Agreement in 1921. This agreement permitted the Conventus to finally release its congregations into the hands of an American denomination, the Reformed Church in the United States.

## News From the Archives

One day before the pandemic “stay at home” order in March, John Pollard delivered and set up 14 sections of new shelving as part of the grant that we received from the E. Rhoades and Leona B. Carpenter Foundation. Also as part of that grant, Ed Quinter has been working to transcribe some of the handwritten German Classis records. Rev. Robert Hunsicker has completed the translation of the Synod Minutes of 1819, 1823 and 1827 and is continuing to work on that project.

The rest of March and April required working from home as much as possible with a few trips in to the office to take care of business. Working from home I was able to handle the applications for hiring an executive director for two years, as part of the Arcadia Foundation grant. In May as Lancaster County went into the “yellow phase” Kristin Philips and I resumed our regular hours at the archives handling research requests, processing acquisitions and removing and installing shelves. In June the last 8 sections were installed and all of the boxes were replaced on the new shelves. Because the pandemic has kept researchers away we have received more requests than usual and have been scanning and sending material whenever possible.

I would like to express a sincere thank you to Richard Zierdt, who generously purchased a Fujitsu Scan Snap touchless overhead scanner for us. Mr. Zierdt was visiting the archives to do research on his relative Anna Katherine Zierdt, who was a missionary to China in 1928, and saw that we were in need of a better scanner. This scanner allows us to safely scan larger documents without damage. It has enabled us to do work we would otherwise be unable to do.

Researchers from Tohoku Gakuin and North Japan College have agreed to pay the costs of digitally preserving five 11 to 15 minute missionary films depicting activities and school life in Japan in the 1930's as part of their Anniversary celebration. Last fall a grant was submitted to preserve all of the films in the archive, but was unsuccessful. We were encouraged to re-submit the Recordings at Risk grant again this year to cover the costs of digitizing the remainder of the films.

The Lancaster Seminary will continue to follow the health and safety guidelines from the State of Pennsylvania and federal health experts in order to protect the campus community from the spread of COVID-19. They will continue to limit access to the library and other campus buildings, and everyone who enters the building will be required to wear a face mask and practice social distancing.

If you would like to visit the archives please call ahead to make arrangements. We are open for business by appointment only. 717-290-8734 or email [info@erhistoricalsociety.org](mailto:info@erhistoricalsociety.org)

### Acquisitions;

St Luke's United Church of Christ, Lancaster, PA Church Records 1990-2015

St. Peter's Evangelical and Reformed Church in Amherst, Ohio Ten year Sunday school award pin

David Schley Schaff Vestments and 2 hoods

The Rev. John K. Stoudt Personal Papers, sermons, letters and news clippings

Edward O. Butkofsky personal papers, news clippings, and historical photographs

Mary Butkofsky historical papers and photographs 3 Fracturs (Poorman / Purman)

The Rev. Willard S. Rabert Pastoral Record Book

The Rev. Dr. Doyle Luckenbaugh 1964 letters and reports written during the Civil Rights event in Canton, MS with Rev. Dr. Gabriel Fackre and Rev. Herb Davis

St. John's United Church of Christ, Lebanon, PA Church Records

St. John's United Church of Christ, Reading, PA Church Records

St. John's United Church of Christ, Milton, Church Records

First Evangelical and Reformed Church, Toledo, OH

### Projects Completed;

Zion Reformed Church (New Providence, PA)

St. James United Church of Christ (Dearborn, MI)

Becker, William (1850-1919)

First German Reformed and Evangelical Reformed Zion's Congregation (OH)

Salem's Evangelical Church (Crooked Run Valley, OH)



St. John's German Evangelical Church (Strasburg, OH)

David's United Church of Christ (Kettering, Dayton, OH)

The Bernville Charge includes; St. Thomas, Bernville PA, Zion's, Strausstown, PA, Friedens, Shartlesville, PA, Christ, Little Tulpehocken, Bernville, PA, St. Paul's, New Schaefferstown, Bernville, PA

Reformed Church Classis, Allegheny Classis, Baltimore MD Classis, Baltimore Washington Classis

Reformed Church Northwest Synod, California Classis

Rev. William C. Youngkin (1937-2014)

## Technology Upgrades

- Our website can be located at [www.erhistoricalsociety.org](http://www.erhistoricalsociety.org)
- Our old URL at [www.erhs.info](http://www.erhs.info) is inactive but will continue to exist to redirect people to our new URL for the next two years.
- The website has been updated and includes more features, access to our record group collection by geographic location, and access to resources that have been, and continue to be, digitized and uploaded to [www.archive.org](http://www.archive.org)
- Our primary email address for the organization is [info@erhistoricalsociety.org](mailto:info@erhistoricalsociety.org)
- Our old email address at [erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu) is inactive but will continue to forward emails sent to that address for the next two years.

Please take some time to look at these resources. Ask questions, submit any errors in content, and provide feedback so that we can make these resources as user friendly and as best as possible for the ERHS organization. Questions, comments and feedback can be sent to [admin@erhistoricalsociety.org](mailto:admin@erhistoricalsociety.org) Currently Scott Meyer Kukan has been filling the role of the ERHS administrator.

### **Books by Rev. Judith Meier available through Amazon.**

**John R. Kooker: For God and Country** \$6.50 The biography of the founding pastor of the Reformed Church of the Ascension in Norristown, PA.

**A Greywolf Histories Reader:** Churchly Tales from Pulpit and Pew ... and So Much More -- \$10.00 Stories about pastors, churches, a popular farm park, a cemetery, and so much more.

**Henry Harbaugh's Christmas Service** \$4.00 Two lectures and fleshing out of the service with authentic hymns and a pick-up choir as it was presented to the Mercersburg Society Convocation."

**Boehm's Church Crawl.** \$8.00 A collection of brief histories of the churches John Philip Boehm founded, together with information for contacting the churches. This book is especially recommended for use with confirmation classes and planning a church crawl or tour of some of the churches.

**Take It to the Cross:** Meditations on Mental Illness and the Stations of the Cross. \$4.00 This book is recommended to persons who have a family member with mental illness.

## FIND ERHS ONLINE

**Check out our new updated website!** The ERHS website is: [www.erhistoricalsociety.org](http://www.erhistoricalsociety.org)

**Follow us on Facebook:** Evangelical and Reformed Historical Society

We are located on the second floor of the Philip Schaff Library, on the campus of the Lancaster Theological Seminary, 555 West James Street, Lancaster, PA 17603.

ERHS is open to the public Monday, Tuesday, and Wednesday 9 am – 3 pm.

**Please call or email in advance of your visit so that we may better assist you.**

717-290-8734 • [info@erhistoricalsociety.org](mailto:info@erhistoricalsociety.org)

## THE ARCHIVES AT EDEN THEOLOGICAL SEMINARY

The records of the Evangelical Synod of North America and Eden Theological Seminary are located on the lower level of the S.D. Press Education Center on the Eden Theological Seminary campus, 475 Lockwood Ave., Webster Grove, MO 63119. For more information, please visit: [www.eden.edu](http://www.eden.edu)

Scott Holl, the archivist, is currently available Monday and Thursday, 8:30 am – noon.

**Access to the archives is by appointment only.**

314-252-3141 • [sholl@eden.edu](mailto:sholl@eden.edu)

## WE WANT TO HEAR FROM YOU!

- Have you used the archives to research your family genealogy?
- Did you participate in the Caravan movement or attend one of the church camps?
- Is there a pioneering E&R figure that you'd love to learn about?

Let us know! We'd like to feature more content from our donors and friends that celebrates and explores the Evangelical and Reformed heritage. Articles, interviews, essays, and photographs are all welcome.

If you would like to contribute something to the newsletter or the website, please contact the office by phone 717-290-8734 or email [info@erhistoricalsociety.org](mailto:info@erhistoricalsociety.org)

## FINANCIAL SUPPORT

ERHS depends upon financial support from individuals, institutions, contributions, inheritance or legacy gifts, and investment income from all who are interested in preserving our heritage. Your support of the Society through giving helps assure the continuation of its mission.

All contributors to the society receive the ERHS Newsletter twice a year and have access to the archives, where they can conduct genealogical and church historical research.

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Contact us if you would like information on how to set up a Charitable Gift Annuity for the Society with United Church Funds.

Contact us if you have remembered the Evangelical and Reformed Historical Society in your will or estate plan, or would like information on how to do so.

**Send Donations to: E&R Historical Society 555 W. James Street Lancaster, PA 17603**  
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