

News from the Evangelical and Reformed Historical Society



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Message from the President

Happy New Year! I hope that this message finds you well and that you are continuing to stay healthy as we enter the year of 2021. This will be an exciting year for the Society as we enter our first full year working with Caroline Dunleavy, the Society's first full-time Executive Director. We were blessed to hire an Executive Director from a generous grant from the Arcadia Foundation.

Although 2020 was a challenging year, the work of the Society has continued in many ways. The Society continues to be closed to in-person research, but the staff of the Society continues to work on-site and remotely to provide virtual access to collections, answer research inquiries, and conduct daily business. Please continue to contact the Society via our website and social media. We look forward to hearing from you soon.

The Board of Directors and committee members, in collaboration with the Executive Director, continue to be hard at work. The board is presently working on finalizing the mission and vision of the Society along with setting goals for short- and long-term planning. Committees are in the process of exploring content management systems, digital preservation platforms, program planning, and greater marketing, fundraising, financial planning, and monitoring of the Society. Please continue to look for more information on these activities on our Facebook page and website in the coming months.

The work of the Society could not happen without the generous support of our donors and friends. Please continue to reach out to learn how you can contribute to offer your time, talents, and treasures to support this work. Whether this be through financial support, volunteering at the archives, translating valuable German records, writing articles for the newsletter, or further spreading the word of the Society, know that you are welcomed and appreciated. You continue to be the heart and soul of the Society and without you, our work would not be possible.

Working together, I am confident that 2021 will be an amazing year for the Society and we look forward to sharing this work with you. Please continue to reach out to me at president@erhistoricalsociety.org or Caroline Dunleavy at director@erhistoricalsociety.org should you have any further suggestions, questions or comments.

Scott Meyer-Kukan
President and Co-Chair of the Archives Committee

From the Executive Director

Happy New Year! I am excited to be writing my first newsletter message to you as the new Executive Director of ERHS. First and foremost, I want to begin by thanking everyone who donated to our 2020 Annual Appeal and our new online fundraiser for Giving Tuesday! ERHS is so grateful for your support, especially given the challenging circumstances we have all faced over this past year.

One of the joys of my new position is that I have the opportunity to speak with our donors and stakeholders personally about what ERHS means to them. (Point of clarification: I use the term “stakeholder” to capture all of the other ways an individual might be involved with ERHS in addition to financial contributions – volunteer, researcher, current or former Board or committee member). Recently, I had a conversation with a long-time donor/stakeholder that I found particularly inspiring, so I thought I would share it with you.

When I began the conversation by thanking her for her generous 2020 Annual Appeal donation, as well as everything else she has done for ERHS, our donor/stakeholder exclaimed without hesitation, “ERHS is my thing!” We went on to discuss what ERHS has meant to her over the years, as well as her hopes and dreams for the Society moving forward.

Clearly, this donor/stakeholder engages with ERHS from a place of deep personal passion and commitment, and I know there are others like her. What if all of us were like her?

As we enter a new year full of exciting possibilities for ERHS, I challenge you to reflect on whether ERHS is your thing - indeed, I trust it is - and why.



A handwritten signature in cursive script that reads "Caroline A. Dunleavy". The ink is dark and the signature is fluid.

Caroline A. Dunleavy
Executive Director

Meet Our Director, Caroline Dunleavy

Caroline has been a long-time volunteer with ERHS, most recently serving as Co-Chair of the Development Committee. She is a seasoned nonprofit and church professional who began her career in the reinsurance industry. Caroline came to ERHS from Episcopal Community Services in Philadelphia, where she held positions of progressively greater responsibility throughout her 14-year tenure. She has also served as a Music Minister in the United Church of Christ for many years. Caroline holds a Bachelor of Arts in Political Science and German from Muhlenberg College, a Master of Arts in Government from Lehigh University, and a Master of Arts in Religion (MAR) from United Lutheran Seminary (formerly The Lutheran Theological Seminary at Philadelphia). She is a member of Salem United Church of Christ in Doylestown, Pennsylvania, where she participates in Salem's Social Action Network and the New Spirituality Book Club. She also serves on the Budget and Finance Committee of the Pennsylvania Southeast Conference.

Caroline is the proud parent of a young adult son, Aidan who is a student at Berks County Community College. Caroline and Aidan reside in Chalfont, Pennsylvania.

PROTESTANT DIVERSITY AND THE NINETEENTH CENTURY GERMAN MIGRATION TO AMERICA

Both parts of the Evangelical and Reformed Church grew from the migration of German-speaking people to America. The German Reformed and Lutheran Churches in America were born among eighteenth century refugees streaming across the Atlantic. But migration declined during the Revolutionary War, and continued only as a trickle through the French Revolution and Napoleonic Wars.

By the time it began to rise again, in the late 1820s, things in Europe had changed dramatically. The Holy Roman Empire had collapsed and its 300 or so scattered states had been replaced by thirty-nine nations. In many of these, beginning in 1817, established Reformed and Lutheran Churches had been united as Evangelical Churches. In America, meanwhile, the two groups were still distinct.

German-speaking Protestant church people who might come to America now came in different categories. The largest group of Protestants in Germany were now the Evangelicals, though many of their members might still cherish the Lutheran or Reformed practices and beliefs of their ancestors or local churches. However, a large number of German states still had established Lutheran churches, as there had been no similar Reformed churches there. In addition, in some Evangelical areas, strict Lutheran churches had been formed that were opposed to any union with the Reformed. A much smaller part of the population had remained Reformed. It was still the primary Protestant group in Switzerland, Lippe, Alsace, and a few places along the Dutch border. There were also some scattered refugee or migrant Reformed churches in Lutheran and Catholic areas.

For migrants who came to America in the 1820s there were no Evangelical churches. There were Reformed and Lutheran churches, but they were not concentrated in the new settlement areas, and many of their congregations had become English-speaking. New residents might not even know these denominations existed.

On top of that both the Reformed and Lutheran churches in America were split into several factions. The Reformed Church had six schisms of Reformed groups that originated between 1822 and 1853, though the last division was healed in 1866. Initially these splits represented factions already within the American church, but later they also reflected views and language use of the new migrants. The Lutherans were divided into several autonomous Synods. Some of the Synods formed alliances such as the General Synod, and later the General Council, and the United Synod of the South. But Synods joined and left those groups, and others stayed staunchly independent.

The first Evangelical group begun in America was the *Kirchenverein* of the West, in 1840. But a German United Evangelical Synod was founded to the east in 1844. Two small Evangelical groups, founded in 1850 and 1854, united with the *Kirchenverein* in 1858 and 1860 respectively. Three of these four groups had founders who had had Reformed connections. The 1844 Synod divided into three factions in 1858 and 1859. Two of these in 1872 united with the *Kirchenverein* group forming the Evangelical Synod that we all know. The third faction splintered into several regional groups that usually took the name Evangelical Protestant. Rationalists in theology, (rather than the pietist Evangelical Synod), they were also influenced by the 1848 Revolutions in Europe, and became unrelentingly independent.

About the same time, the arrival of the strict Lutherans from Europe led to the founding of strict Lutheran Synods, such as Buffalo (1845), and particularly Missouri (1847).

Over time the Reformed Church in the U.S. found that other Reformed denominations in America decided to respond to the migration by organizing or receiving German Reformed congregations into their ranks. Such churches could be found in the Presbyterian Church, and its later schisms, the Congregational Churches, the Dutch Reformed Church, and later the Christian Reformed Church. Some even organized German seminaries and judicatories.

Migrants arriving in groups might stay together as a congregation, often with a founding pastor that had come with them, or depending on pastors sent from missionary societies in Europe where they had contacts and connections.

Migrants coming on their own might settle in areas where there were few German-speakers, or in a strong German area with a large population of conflicting German groups. Some might join one of the American bred German bodies such as the United Brethren, Evangelical Association, or Churches of God. But other religious new comers, eager to be Americanized would try to find homes in English-speaking congregations. While not reflecting necessarily the catechisms or worship style of the European churches, German Baptist and German Methodist churches also appeared.

So, how did all this variety play out? I have found some fascinating differences in the history of three isolated areas of concentrated German settlements. In the next three issues of this newsletter, I'll look at them and see how these varieties came to be and their aftermath.

Richard H. Taylor
December 2020

Congregations of the German Reformed Church in the United States

by Rev. Richard H. Taylor.

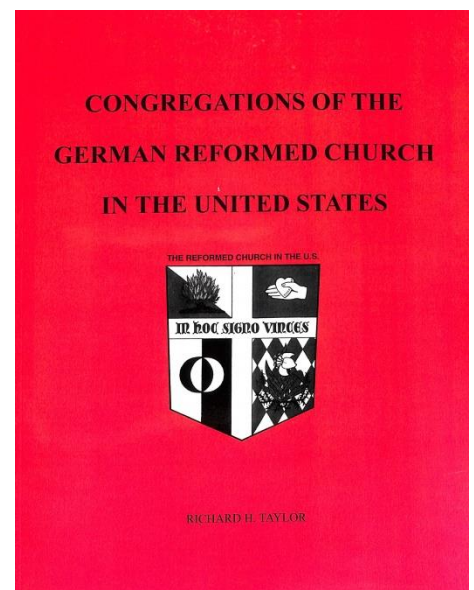
A Review by Richard R. Berg,

Evangelical and Reformed Historical Society Archivist

In the opening lines of his introduction to this monumental work, Rev. Taylor writes: "A well regarded history of Hanover Township on the east branch of the Susquehanna River tells us that, 'In 1825 the Pennsylvania Dutch of Hanover, mostly Presbyterians, determined to build a church for themselves.' A person unacquainted with the terminology might think that some Hollanders had moved into Pennsylvania, while others might think it odd that people from the European continent had become Scotch Irish Presbyterians. But despite the desire to tell the congregation's history, this sentence uses neither the church's own chosen way to identify its ethnicity, nor its actual denomination. The Church in question was German Reformed. This example illustrates some of the reasons why a religious community with much significance to American history has shrunk in the nation's historical memory. Hopefully this book can help invigorate the story."

Taylor's assessment that the German Reformed Church has shrunk in our historical memory is illustrated by the fact that no comprehensive history of the denomination has been written since the publication of James I. Good's two volumes on the Reformed Church published in 1899 and 1911. Articles and essays touching on various topics of the Reformed Church have been published sporadically. While the subject of this review is not, and does not claim to be, a comprehensive history of the Reformed Church, the first 55 pages present an insightful history of the denomination from its roots in the Reformation through its growth into a major voice in the history of Protestantism in the United States.

Understanding the theological and organizational foundations of the Reformed Church in the Reformation, as outlined by Rev. Taylor are fundamental to understanding its development as a denomination in the United States. Taylor suggests that under the guidance of reformer Jean Calvin, churches were encouraged to join together for mutual support and ministry, to form consistories, to choose pastors to serve the congregations and administer the sacraments, and to resist submission to secular authority. Calvin's successor, Theodore Beza, set



up regional and national synods. As Taylor states: “These policies clearly put the Reformed movement in the center of Protestantism... While still calling for moral and just nations, the Reformed were ready when necessary to break from the state” (3). This understanding of the relation of church and state would create some issues for the Reformed Church in the American colonies during the eighteenth century as it struggled to provide pastors for the growing number of new congregations and to provide adequate financial support.

Taylor presents a detailed account of the German migrations to the colonies providing a detailed account of the arrival of the first Reformed people and pastors and the work of John Philip Boehm in formally organizing churches in 1725. Also discussed are the increasing number of German Reformed people migrating to the colonies; the struggles to obtain clergy and financial support; the oversight of the Holland synods; the organization and work of the Coetus established by Michael Schlatter in 1747; the issues of independent pastors and discipline of Coetus members; cooperation with Lutheran congregations in forming union churches, and the geographic distribution of Reformed people.

Taylor details the Coetus’ break from the Holland synods and the establishment of the Synod of the German Reformed Church in the United States in 1793. Independence enabled the Synod to examine and ordain clergy and assign pastors to churches and charges. Independence was not without problems as people moved west and south making attendance at synod meetings challenging and losing the fellowship and mutual support pastors depended upon. Language also became an issue with second generation Reformed members beginning to demand services in English. In spite of these issues the newly independent denomination continued to grow and in 1820 the Synod established regional classes to better minister to the work, pastors and congregations.

After the Napoleonic Wars and the union of the Reformed and Lutheran churches in Prussia in 1817 a second German migration began reaching a peak in the second half of the 19th century. Many of these German immigrants moved westward which placed a demand for additional clergy who spoke German and a demand for German speaking regional classes. Taylor also discusses the ecumenical involvement of the Reformed Church and early attempts at union with other denominations. The rapid expansion of the Reformed Church also meant clergy serving multi-church charges there being too few clergy and many small churches unable to afford a full-time minister.

The Reformed Church was not without its divisions. Rev. Taylor discusses the separation of the United Brethren and Winebrenner’s Churches of God General Conference as well as schismatic groups that formed independent synods that eventually reunited with the General Synod. Other topics discussed include independent clergy; ethnicity, including Hungarians; and ecumenism, mergers and affiliations. Included is the 1934 merger with the Evangelical Synod of North America to form the Evangelical and Reformed Church, and the 1957 union with the Congregational Christian Churches to form the United Church of Christ. Taylor also briefly mentions the churches which did not join the 1957 union forming instead the Conservative Congregational Christian Conference and the National Association of Congregational Christian Churches. Also mentioned is the formation, in 1998, of the Evangelical Association of Reformed and Congregational Christian Churches to which many former Reformed Churches joined since its inception.

These introductory pages are worthy of study by themselves but they “merely” preface the main body of the work which is the listing of over 4000 Reformed Churches. The listing is introduced by a helpful section discussing Reformed Church records which defines terms in historical context. “Naming Reformed Churches” outlines the difficulty in identifying specific churches since names were changed, multiple names used, locations changed, and mergers and closures took place and geographic places changed names.

Types of records kept, the vagaries of reporting, how and what information on local churches is reported, all complicated Rev. Taylor’s work in compiling this comprehensive listing of Reformed Churches. He discusses three periods of formal reporting beginning with the formation of the Coetus in 1747, first recognizing that the earliest information on Reformed churches from 1710 to 1747 had no formal reporting except through the letters sent by Philip Boehm to the Holland synods. In addition to the formal reports, Taylor also discusses

additional sources used in compiling the list including local church records, classis and synod records and histories, pastoral records, and other published works. Taylor warns: "Not every church that had the words 'German Reformed' in its title is included in this book. Some churches probably were organized on a union basis that were never able to secure Reformed clergy, and so soon died or were absorbed by their Lutheran partner...A few congregations organized as union churches quickly became single congregations with an Evangelical identity" (67).

In summing up this section on Reformed Church records Rev. Taylor states: "Time has not permitted review of many extant records that include denominational periodicals, both English and German. Further work is needed by a fluent German-speaker to explore many Classis and regional records and histories. If someone has a multimillion-dollar grant to make, the translation of those records at the Evangelical and Reformed Historical Society would not only correct and fill in much of the material presented here, but also provide a much better sense of the significant Reformed contribution to German-American history. Surely many of the missing denominational records and local church histories are hidden away in local libraries or archives, in church basements or individual homes. Those who find them are encouraged to make sure they are saved. Forwarding information on such finds to the Society would also be a great help to future historians" (67).

Taylor states: "The purpose of this study is to identify the location, name, and years of service of each German Reformed congregation in the United States. By definition, that list includes every congregation that belonged to the Coetus, Synods, and Classes of the Reformed Church from 1747 to the 1934 merger, including those in independent Reformed judicatories. It also seeks to include all German Reformed churches in the Coetus of New York and New Jersey in its various forms from 1747 to 1792, and those in the Classes of the National Hungarian Reformed Church of America (1904-1921)" (72). He has also attempted to include all independent Reformed churches before the formation of the Coetus in 1747. The section titled "A Detailed Overview of Church Listing Presentations" is necessary reading to best understand the use of the church lists. There is a valuable listing of classes with information on their founding and history and a list of Reformed and E & R synods.

The bulk of the book, 531 pages, contains the church lists. Each listing contains a mini-history of the congregation including its founding date and any changes, mergers, separations, etc. with applicable dates. Other columns list the classis or charges to which the church belonged and the dates, followed by the church's current status. Also included is an extensive bibliography of primary and secondary sources, an index of the topics discussed in the textual introduction, and an index to towns and cities in the church list.

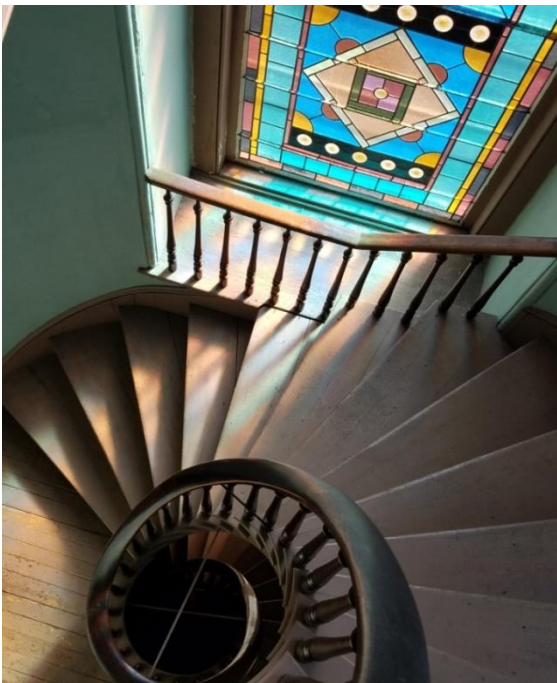
This comprehensive book is invaluable in identifying Reformed churches and provides a greater understanding of the spread and influence of the German Reformed Church. Rev. Taylor further states: "One goal of this directory is to provide a framework on which a careful long-term study comparing church membership and population trends can be assembled. This information also can be used as a foundation for inventories of church records for genealogical and similar studies; local history studies of states, parts of states and counties and cities; ethnic histories as they relate to German and related immigrant communities, and the wider Reformed community, and studies in ecumenism as they relate to both federations and interdenominational local church unions on the one hand, as well as the twentieth century church unions of the Reformed Church on the other" (i-ii).

This monumental work contributes greatly to the exploration and understanding of the German Reformed Church in the United States, its history, organization, and churches. It forms a companion volume to Rev. Taylor's earlier volumes on the Congregational churches and the Evangelical Synod of North America. Rick is to be commended on his years of research and his diligence in scrutinizing all available sources, both primary and secondary, in the E & R Historical Society as well as other libraries, historical societies, and individuals. If you are interested in purchasing a copy of this, or any of Rick's other volumes, please contact him at: pilgrimrht@rcn.com or visit his website: rhtpublishing.com. Rick is generously contributing a portion of sales of this book to the Evangelical and Reformed Historical Society.

Church Records Preserve American History

Preserving the history of Evangelical and Reformed churches of the United States may be the central mission of this organization but we are also preserving a unique period of American history that grew, prospered, and is, arguably, now in decline. It is a period of optimism, activism, and duty. The records of these four churches that have been recently donated to the ERHS archive over the past year are a window into not just the life of the congregants as church-goers but also the life of a congregation as Americans.

The oldest of these four churches, St. John's U.C.C., was founded in 1817 in Milton, PA, less than 50 years after the establishment of the United States. Harmony Church, its original moniker, housed three distinct congregations: Reformed, Lutheran, and Presbyterian. The Presbyterian congregation withdrew in 1831, the Lutherans 19 years later. The Reformed congregation built a new church building in 1866 which survived until a fire swept through the town in 1880, destroying all the protestant churches in the downtown area except the Episcopal Church. A year later, a new cornerstone was laid and by 1895 the building was dedicated. This stood until Hurricane Agnus blew into town, flooding the area. Unfortunately these disasters seemed to have wreaked havoc on record keeping, leaving no consistent records from 1910 to 1980. By 2006, the dwindling number of congregants made it necessary to find a smaller building to maintain and the church moved across the river to New Columbia until its final closing in 2019.



Spiral staircase and window from St. John's Lebanon, PA

By the late 1850s, the U.S. Civil War around the corner, it became difficult for the Reformed Tabor Church of Lebanon to provide services in both English and German to its growing congregation, many who could not speak both. A shared pastorate did not appease those wanting an exclusively English church and in 1858 their petition to organize a separate congregation was granted. The cornerstone of St. John's Reformed was laid on May 20, 1859 a few blocks west of the population center with the anticipation that the town would grow. Dr. Henry Harbaugh, who had served 10 years earlier as pastor of St. John's of Milton, was secured as the first pastor after an impressive address at the cornerstone ceremony. During its early days, the congregation suffered the losses of war, losing many of their young men to the battlefield. Dr. Harbaugh, who had organized both a strong Sunday and parochial school, dedicated himself to corresponding with the soldiers and honoring those who did not make it back. Over the decades the church congregation and building grew alongside the growth of Lebanon city, peaking in the mid-twentieth century before suffering from population and economic changes. St. John's U.C.C. closed in the summer of 2020.

Another "city church", St. John's U.C.C. of Reading, PA, was established in 1871 by a forward thinking congregation, immediately acquiring a debt of \$2,500.00 to buy land in anticipation of needing a larger church but delaying its construction in order to keep that debt in check. The cornerstone was laid in 1876 after William Lotz donated 400,000 bricks worth \$1,600.00. The frugal congregation reused seats from the old chapel and the new church, declared the "cheapest church property in the city", was dedicated in 1879.

St. John's was not just a church but an important member of the city that surrounded it. They established programs that were open to all, acting as a community center for the neighborhood. A child development center was created as well as Camp Joy, an inter-congregational camp in the Poconos that provided a well-needed respite to the urban youth of Reading. It may have been because of this neighborhood interaction that they



In 1892, Lancaster Theological student John N. Naly was sent west to Apollo, PA, a small town 35 miles northeast of Pittsburgh, to find interest in establishing a mission church. Naly was successful and a congregation was organized in mid-June that year and began holding services at a lodge room in Diamond Hall. A Sunday school was also established by the end of the month. Rev. Naly became their first pastor after his ordination a year later and a building was finished in 1894 to serve as a mission church, becoming self-supporting in 1911.

Though the Pittsburgh area was prosperous during the nineteenth century, the church appeared to have financial difficulties from its beginning. The congregation borrowed heavily to build and furnish their church building but by the late 1920s it had fallen into disrepair. Immediately before the Great Depression, a building inspector declared it unsafe and though consistory minutes suggest that it may have been against the better judgment of the pastor, they voted to build anew. Unfortunately they were not untouched by the financial ruin that swept across the country and only the basement of the building was completed, serving the congregation until the first floor was added in 1960. The church was dissolved in 2019 and the building was donated to the Borough of Apollo to use as borough offices.

received a great deal of financial help from community members who were not congregants. Anna Maria Van Neida, a member of the First Presbyterian Church, bought St. John's mortgage for \$1,000 and willing the church \$4,000.00 upon her death. Though challenged in court, it was upheld and the mortgage canceled. The beloved pastor, Dr. Steinmetz, was a large factor in establishing these relationships which put the church on steady financial footing and nurtured its passion for community outreach. Though the church remained a beloved presence in the city, it shared the same fate as so many of Pennsylvania's urban churches. The building had grown alongside the prosperity of the city and nation but as the demographics of the city changed, it had become too cumbersome to manage for a much smaller congregation. The last service was held August of 2018.

Rev Goeringer and Family at Camp Joy in 1944



Church basement of 1st Church Apollo, PA where they held services for 30 years

These four churches were established within a 75 year period which coincided with the growth of this nation and developed their ruling bodies with the United States' government as a model. Their growth coincided with immigration and western expansion. They endured natural disasters, war, the ups and downs of economic growth, and social upheavals. They prospered during the middle of the twentieth century as the U.S. became a super power and suffered as the country found itself changing: economically, demographically, and politically.

We do not just house the stories of churches within these walls; we preserve one of the many stories that make this country what it is. Within our many boxes and files are stories of waves of immigration that affected the daily functions of churches, economic highs and lows, the cost of war, the struggle for civil and human rights, and sometimes just the everyday stories of what makes us not just congregations but Americans.

Kristin Philips Assistant Archivist

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Hidden Gems of the Society

Did you know that the (German) Reformed Church in the United States played a role in the founding of the United States? During the American Revolution, German Reformed ministers and congregations played key roles. According to William Toth, the former head of the History Department at Franklin and Marshall College, "When the British Army was approaching Philadelphia in 1777, Zion Reformed Church in Allentown ripped up the floors of its church to hide the Liberty Bell until the city was evacuated by the British." This swift action led to the preservation of one of the important symbols of the United States.

The Society maintains a collection of Zion Reformed Church in Allentown and can be found on the "Church Records" section of our website for the Commonwealth of Pennsylvania. Contact Alison Mallin at info@erhistoricalsociety.org to learn more about this collection or to gain access.

Acquisitions

Fraktur, by Gustavius Sigmund Peters. Birth and Baptism Certificate 1841, Lykin's Valley, Dauphin County, PA of Heinrich Herrison Weber, Pastor Isaac Gehrhart. 13" x 17"

First United Church of Christ, Apollo, PA Church Records 1892-1976

Grace Alsace United Church of Christ, Reading, PA Church Records 1897-2020

Grace United Church of Christ, Lancaster (Eden), PA Church Records

Church Records from the Rocky Mountain Conference;

German Congregational, Milliken CO.

Bethlehem, Salem and German Congregational Berthoud, CO

Friedens Evangelical, Denver, CO

St. Paul's, Loveland, CO

Oak Lane United Church of Christ, Philadelphia, PA Church Records

Trinity Evangelical and Reformed, Tonawanda, NY Church Records,

News from the Archives

While the Covid pandemic has kept researchers and volunteers from physically working in the archives, we have been diligently processing a growing number of records from closing churches. Kristin's article highlighting just 4 of the most recent acquisitions, is just a tiny fraction of the history that the society preserves. In addition, we responded to over 80 requests for information from individuals and churches since July. The archive continues to receive many boxes of records from closing churches and has been notified of more to come.

Requests for information or research can be made by visiting the website or contacting Alison Mallin
717-290-8734 email info@erhistoricalsociety.org

FIND ERHS ONLINE

Check out our new updated website! The ERHS website is: www.erhistoricalsociety.org

Follow us on Facebook: Evangelical and Reformed Historical Society

We are located on the second floor of the 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

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

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

WE WANT TO HEAR FROM YOU!

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

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.

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
info@erhistoricalsociety.org ☞ 717-290-8734 • www.erhistoricalsociety.org