

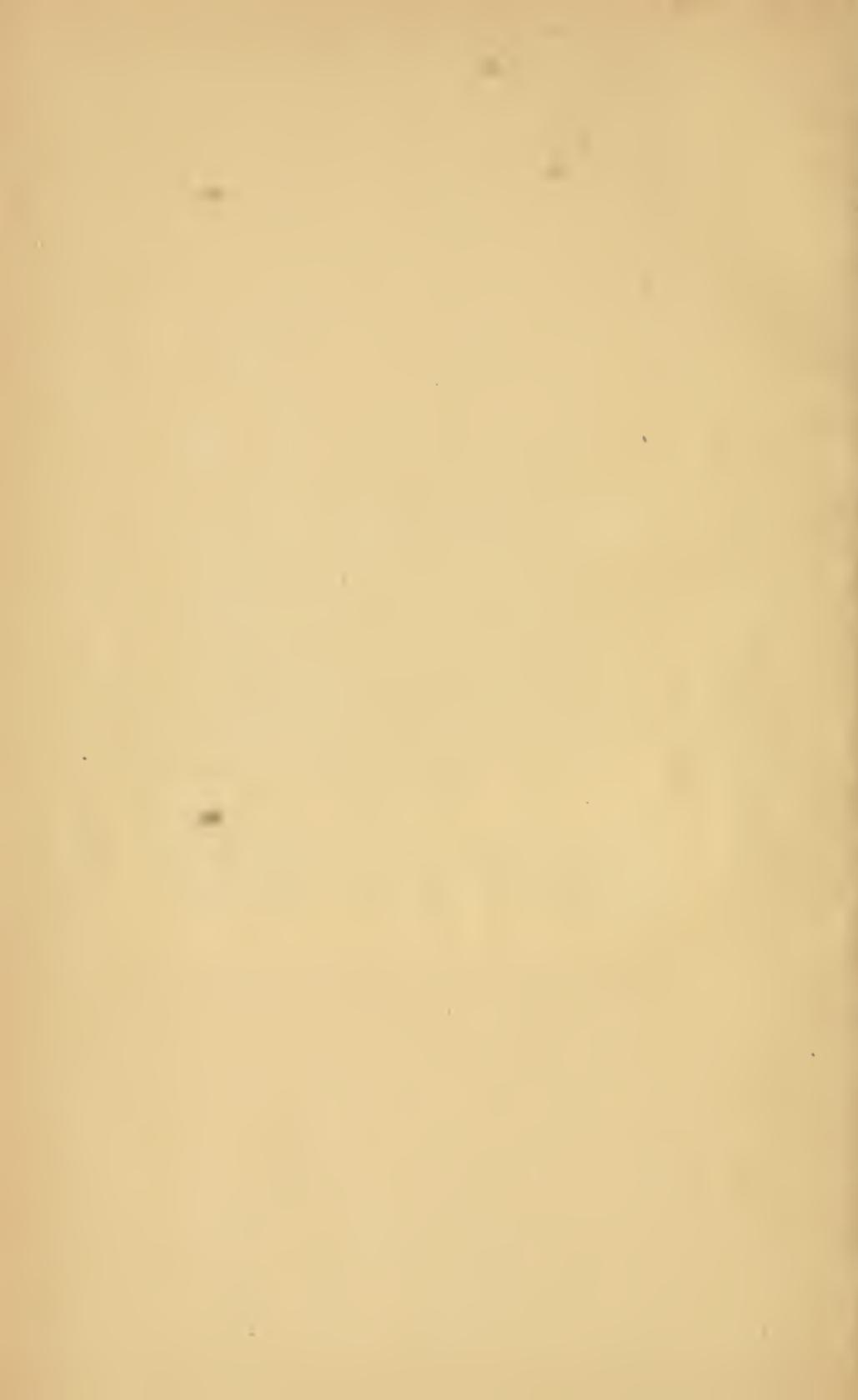




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The fathers of the German  
Reformed Church in Europe









THE

FATHERS

OF

The German Reformed Church

IN

EUROPE AND AMERICA.

BY

REV. H. HARBAUGH, A. M.,

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"BIRDS OF THE BIBLE," "UNION WITH THE CHURCH," AND  
"THE LIFE OF SCHLATTER."

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Like the tower of David builded for an armoury, whereon there hang  
a thousand bucklers, all shields of mighty men. — SONG OF SOLOMON, iv. 4.

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VOL. II.

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SECOND EDITION.

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LANCASTER:

J. M. WESTHAEFFER.

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Entered, according to Act of Congress, in the year 1857, by

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## PREFACE.

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IN presenting this second volume of "THE FATHERS OF THE GERMAN REFORMED CHURCH IN EUROPE AND AMERICA," a few remarks, in addition to what has been said in the Preface to the first volume, are necessary.

In this volume we give the lives of the Fathers of the Church in America who entered the ministry from 1748 to 1786—belonging to the Colonial period of our country's history, and including the dark years of the American Revolutionary War. It includes all those who were sent in by the Fathers in Holland—whose supervision over the Church in this country ceased about the year 1791—a type of ministers in this respect peculiar, and differing in some important particulars from those who succeeded them. The most difficult, and we may say the most necessary part of our work, is therefore

accomplished. The most difficult, because their lives and labors lie in an age which is fairly left behind, the records of which have been too carelessly handled, and therefore imperfectly preserved. The most important, because what remains to be done is nearer our own time, and the materials for its accomplishment are more generally at hand.

It will be seen, that the hope we expressed in the Preface to the first volume, that this volume would bring down the work to the present time, is not realized. Nevertheless, the work is always complete for the time which it covers. If life and health are granted, the next volume, bringing the work down to the present time, shall soon follow this.

It is scarcely necessary to mention that, in German quotations from documents or epitaphs, we have given the original verbatim, even when the grammar and orthography have been defective—because this also is history. The same has been done in the former volume, as well as in the Life of Rev. Michael Schlatter.

We hope it will be found that credit has been carefully given in the text, or in the notes, to such as have kindly rendered us assistance. If any

omissions are observed, they must be ascribed, not to intention, but to oversight. This we fear may have occurred in some cases, in bringing together materials from so many different sources. We would also here repeat, what we distinctly announced in the first volume, that "we have used the language of our sources in some cases, when we found it fully adapted to our purpose." As we wished this to be remembered in reference to our lives of the Reformers, so we desire it to be kept in mind in regard to the American Fathers, in justice to our sources and ourselves.

We would also here acknowledge the kind assistance rendered us by Rev. Isaac Gerhart and Rev. J. W. Hoffmeier, in reading difficult German manuscripts, as well as to many friends, known and unknown, for prompt and important aid in many ways which could not well be indicated in a formal manner.

The venerable Dr. Mayer took the pains of transcribing carefully many of the old historical documents pertaining to the history of the Church, in German, Dutch, English, and Latin; and as these are written in a very legible hand, we found them a very great convenience in our work, as the originals are often very difficult to read. These trans-

cripts being in two bound volumes, with regular paging, we have frequently referred to them instead of original documents, because the reference is more easily followed.

It will be found that some wrong dates, which have floated as current in the history of the Church, are changed, or rather corrected. In obituaries, and even in epitaphs, we have in many cases found the dates incorrect. We have throughout been very careful in regard to dates; and as we have had the whole historical field open before us, we hope the advantages thus afforded will give confidence in regard to our correctness, where the dates we give may differ from any in floating documents written or printed.

As the name Cötus was uniformly applied to the Judicatory of the Church, up to the time when the supervision of the Fathers in Holland over the Church in America ceased, we have thought proper to retain that name, as applied to the Synod previous to that time.

We have added to this volume some "ANNALS AND MEMORIALS," embodying many facts belonging to the history of the German Reformed Church in

America, from 1720 to the close of the last century. These we hope will be found worthy of the space appropriated to them.

The sentiment has often been expressed, yea, printed and preached, by persons whom prejudice or some selfish party interest, in ignorance of the facts, has rendered unfriendly to the Church — and the sentiment has been too readily accepted even by our own ministers and members — that the Fathers who labored in our churches during the last century, were generally in a great measure devoid of learning, zeal, piety, and even of correct moral character! We are greatly mistaken if the simple record here made, in all truthfulness, of their lives and labors, will not effectually repel such bold slanders of the worthy dead, and put the defamers of their memory to silence and shame, in the judgment of every candid reader. We hesitate not to say that here are records of earnest, self-denying, learned, and pious pioneer labors, equal to those furnished by men in any other denomination, who spent their lives in laying the foundations of the Christian Church in the New World.

If we have in any degree been instrumental in doing some kind of historical justice to the memory

of those venerable Fathers, good and true, who sowed in tears that we might reap in joy, and whose noble annals have been too long left at the mercy of misrepresentation and detraction, it shall be gratefully regarded by us as one among the pleasantest labors of our life. In the name of the pious and worthy dead, who speak no more, we humbly commend this record of their labors to the gratitude and favor of the living.

LANCASTER, December 10, 1857.

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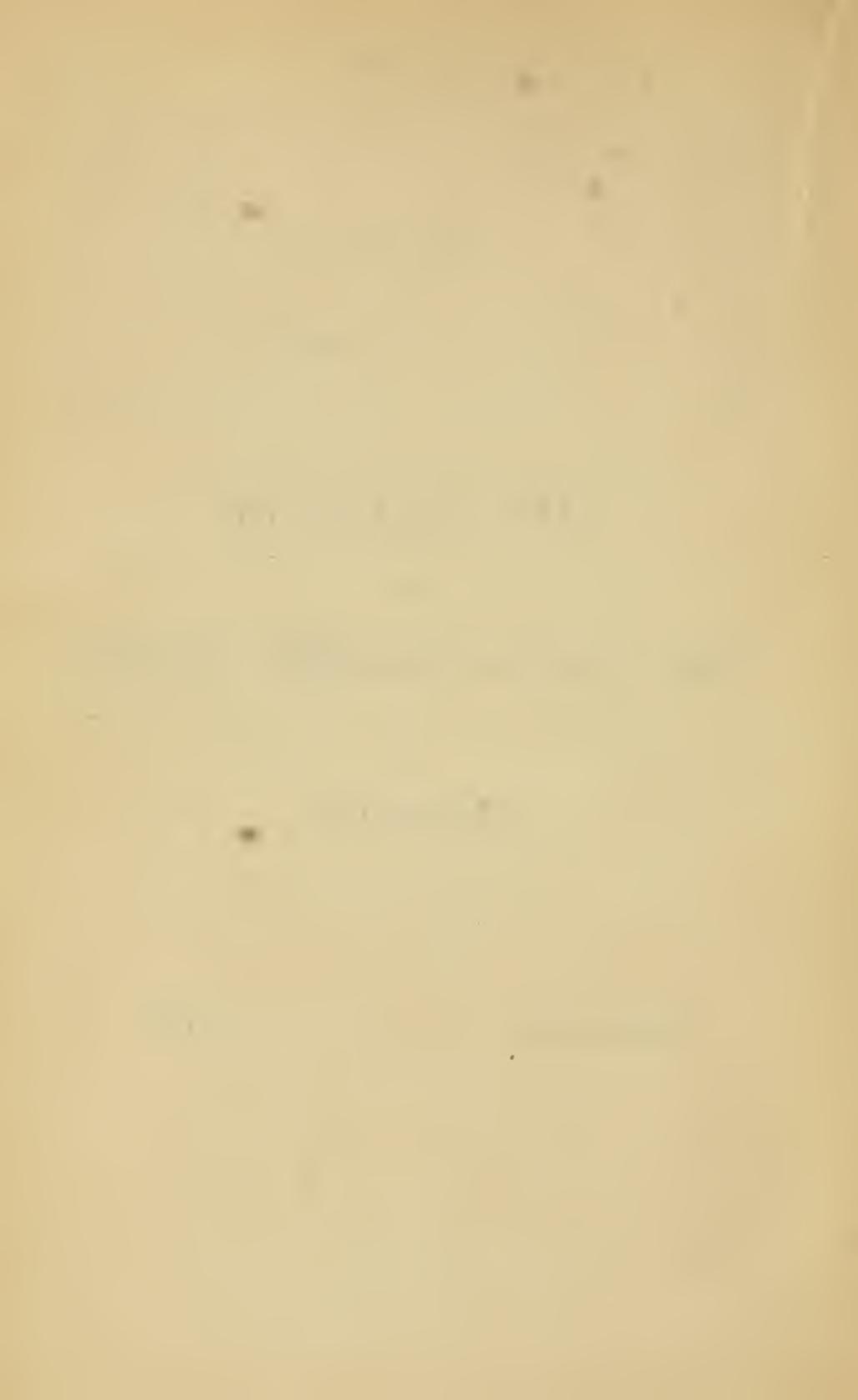
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THE FATHERS  
OR  
THE GERMAN REFORMED CHURCH  
IN  
AMERICA.

VOL. II.—2

(13)



THE FATHERS  
OF THE  
GERMAN REFORMED CHURCH.

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REV. JOHN JACOB HOCHREUTINER.

BETWEEN 1746 and 1748, the congregation at Lancaster had been vacant. In this condition, they applied to the Rev. Mr. Schlatter, requesting him to send a call for a minister, to Holland; which was done.

In July, 1748, Mr. Schlatter received information, from Rev. Mr. De Bois, of New York, that the Synod of Holland was sending two ministers in answer to the call; and that they were already on their way to this country. As early as the 13th of August, Mr. Schlatter had the pleasure of welcoming them to his house, in Philadelphia. The one was the Rev. John Jacob Hochreutiner, and the other the Rev. Dominicus Bartholomæus, who was intended for the congregation at Tulpehocken. Mr. Hochreutiner was a native of St. Gall, Switzerland;<sup>1</sup> and, we are incidentally informed in the "Hallische

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<sup>1</sup> Saur's paper, Nov. 16, 1748, furnished by J. D. Rupp, Esq

Nachrichten," that he was sent in from Switzerland<sup>1</sup>—although, as already noticed, he came in under the auspices of the Synod of Holland.

After these two newly arrived ministers had rested and refreshed themselves from their sea voyage, for a few days, at the house of Mr. Schlatter, he accompanied them to various parts of the country, to visit vacant charges.

Mr. Hochreutiner preached at Lancaster, and some other places, with much acceptance; and was immediately called to become their stated pastor, to which he consented; and, at the synod, in September, the call was approved and confirmed. When all the arrangements for his removal had been made, an Elder was sent from Lancaster to bring him from the house of Mr. Schlatter, in Philadelphia, to his destined home and field of labor. On the morning of the 14th of October, the elder, with a horse for him to ride, was at the door, in readiness to take him away; but—how mysterious are the ways of Providence!—he never again saw the place which had been assigned him as his field of labor. He had brought with him from Europe a gun, which he had loaded on board the ship, under the impression, it seems, that he

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<sup>1</sup> Hall. Nach., p. 82. In an old copy of Schlatter's *Journal*, in our possession, there is a note written in the margin, where the notice of his death is given, the chirography of which has the marks of great age, as follows: "N. B. In dem St. Gallen Gesangbuch Anno 1744, oder neu vermehrte geistliche seelen Music in der Dedication steht, unter den nahmen der Herren Schülbräthen: 'Hoch E. Herr Jacob Hochreutiner, V. D. M. F. Rectori.'" "

was about to enter a wild country, where he must be prepared for his defence, in sudden and dangerous emergencies. Having found, from a short residence in the New World, and especially from his late visit to Lancaster, and other settlements in the country, that his fears were only imaginary, he attempted, before starting with the Elder for Lancaster, to extract the load from his gun, when it exploded in his hands, and suddenly laid him low in death. When Mrs. Schlatter came into the room to inform him that the Elder, with a horse, was awaiting him at the door, she found him lying dead upon the floor!

Mr. Schlatter was absent, at the time, on a visit to the congregations in New Jersey; but returned on the evening of the sad day. He says, in his Journal, that, on his way home, "he felt oppressed with an uncommon anxiety of heart, without knowing whence it originated." When he arrived at home, and found his "excellent brother, Hochreutiner, lying dead at his house, all understood the import of his presentiment."

The sad event not only deeply affected Mr. Schlatter, and the congregation at Lancaster, but a sympathetic sorrow ran throughout all the congregations, as the melancholy news spread. On the 16th, Mr. Schlatter preached a funeral sermon on this sad and sudden death, "amid the streaming of many tears."

The written sermon, based on God's call to Samuel, in 1 Sam. iii., which, two days later, Mr. Hochreutiner intended to preach, as his introductory,

in Lancaster, was found in his pocket, after his melancholy death; which, upon the solicitations of many friends, was afterwards printed. Though we have diligently searched and inquired, we have not been able to obtain a copy. Alas! has time buried the interesting relic? and has this, perhaps the only fruit of his mind and heart which seemed to receive permanent form, met the doom of his own mortal remains: "Earth to earth, ashes to ashes, dust to dust!"<sup>1</sup>

Thus, Mr. Hochreutiner's pilgrimage in the New World was but short. The joy of the congregation which awaited him as their pastor, was turned into mourning; and the messenger who was to bring him, only brought the sad intelligence that he had fallen asleep, and had "no more any portion forever in anything that is done under the sun." Thus are the ways of God hidden. His footsteps are in the deep.

His ashes, no doubt, repose in Philadelphia, beneath the green sod of Franklin Square. Mr. Schlatter speaks in high terms of his worth and piety. "It is truly a hard stroke for our Pennsylvania Reformed Church," said Rev. Boehm, in a

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<sup>1</sup> While in E. Pa., I got my hands on some of Saur's papers, published at Germantown. Here is a notice, of March 16, 1749: "In Philadelphia, bei Johann Böhm, ist gedruckt und zu haben die zuletzt geschriebene Predigt des verstorbenen *Jacob Hochreutiner* die er in Lancaster halten wollte; sie is auch zu haben in Germantown, by Geo. Schmit. Das Stück 9 Pens. Sie ist vielen nützlich und werth zu lesen, um die Lehren zu bewahren und Uebung zu bringen." — *Letter from I. D. Rupp to the Author*, Sept. 17, 1855.

letter to the Reverend Fathers in Holland, shortly after the sad event, "and a still greater trial to the members of Christ's body, in our true Church. God's ways are wonderful, and always holy." Rest in peace, until the resurrection morning shall dawn, and bring with it, to the just, eternal deliverance from death and the grave.

## REV. DOMINICUS BARTHOLOMÆUS.

THIS good, but physically feeble man, arrived in this country in company with the Rev. Hochreutiner, August 13, 1748. The latter was a Swiss, and it is likely his companion was from the same country. They both came with commendatory testimonials from the Fathers in Holland.

On their arrival, they immediately called upon Mr. Schlatter, in Philadelphia, to whom they were recommended as proper laborers for the American field. In the beginning of September, Mr. Schlatter accompanied Mr. Bartholomæus on a missionary tour into the interior; and, among other places, to Tulpehocken, which he regarded as a suitable field of labor for him; at which place, also, he was soon after permanently located—the call having been ratified at the meeting of the second Cötus, September 30, 1748. While pastor here, he also occasionally visited, at Mr. Schlatter's request, the vacant congregations in Lancaster county, and preached for them. Perhaps the only writing of this man of God, now extant, is a letter addressed to the congregation at Lancaster—which, because it exhibits so much of the spirit of the man, we translate entire:

## OLD STYLE.

“TULPEHOCKEN, *December 21st*, 1748.

“To the honorable congregation in Lancaster, salvation and peace from God :

“The excellent consistory of the reverend congregation of Tulpehocken held a meeting on the 19th of December; on which occasion they took to heart the sad condition of the shepherdless congregation in Lancaster. After a careful consideration, it felt itself constrained, from feelings of Christian and brotherly love, to offer you its service. To this end, it has selected four Sabbaths, upon which I might hold divine service in Lancaster, as follows: April 2d, June 4th, September 3d, and November 5th. Inasmuch as, by this arrangement, a service may be rendered you, I am prepared, by the grace of God, to fulfil this engagement. You will be kind enough to send for me, and bring me over, at the time specified. Herewith I commend the congregation to the protection of the Most High, and shall die

“Your most submissive servant and friend,

“DOMINICUS BARTOLOMÆUS, V. D. M.

“To the Honorable N. N. SCHAFFNER.”

## NEW YEAR'S WISH.

“P. S. — Since the time has arrived when it is customary to send well-wishes, I will also, in the name of God, speak these words to you. Let the foundation of all your blessings and wishes be

Jesus, the Saviour of the world. May Jesus be the salvation of the Reformed Church on earth; may He establish His Church upon the mountain of Zion. May the Lord Jesus, as the Chief Shepherd, especially bless and sustain the Elders, Deacons, church, and school of the excellent congregation in Lancaster. May he give them Nehemiah's zeal, Obadiah's piety, and Solomon's wisdom; so that the Church may be preserved pure for Christ the Bridegroom. The Lord Jesus bless all the members of the worthy church; take them under the shadow of His wings; cover them with truth as with a shield; and pour His grace upon them, in body and in soul, that they may be fruitful in all the graces: in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, chastity. Gal. v. This I wish with heart and soul."—*Jan. 1st, 1749. NEW STYLE.*

This good man was permitted to labor but a brief period in his Master's service. Before the close of the year 1748, Mr. Schlatter already refers, incidentally, to "the precarious state of his health." He mentions him again in 1752, saying, "he is most of the time sick." Still, he was able to attend to his ministerial duties occasionally.

At what precise time he was compelled to desist entirely from ministerial labors, the records do not designate. In the Cötal minutes of 1757, it is said: "Rev. Stoy handed in the account of Rev. Bartholomæus, who is still in the same wretched condition." Assistance, to the amount of £15, is said

to have been afforded him, the previous year; and now a new appropriation was granted him. The last notice we have of him is in the Cötal Minutes of 1759, when it is stated that £25 were appropriated, "*pro alendo*," for his relief. Soon after this, no doubt, he departed to his eternal rest and reward.

In his case, the poet's combination of woes was realized:

"But see him, on the edge of life,  
With cares and sorrows worn;  
Then *age* and *want*—O ill-matched pair!—  
Show man was made to mourn."

But the time of joy will come to the patient. Long since has the poor sufferer been released from his tribulations; and now looks down serenely, and with tearless eyes, upon the painful path of his earthly pilgrimage. Through night to the light—through crosses to crowns—through the furnace of affliction to the fellowship of the pure, in the blessed land where they weep no more.

## REV. JOHN PHILIP LEYDICH.

1715—1784.

MR. LEYDICH was born in Europe, April 28, 1715; but what countryman he was, we have not been able to ascertain. He passed through his literary and theological studies in his native land. He was also ordained to the holy ministry in Europe; and, as he spent the first thirty-three years of his life there, he, in all probability, labored in the ministry some years before he emigrated to the New World.

In this country, Mr. Leydich is first introduced to us by Mr. Schlatter, in his Journal, thus: "On the 15th of September, 1748, to my exceeding great joy, came to my house, healthy and happy, Rev. John Philip Leydich, with his wife and two children; having been sent over by the Rev. Christian Synod of South Holland, which was this year assembled at Briel. His Reverence showed me his letters of appointment as minister in these regions, and handed over to me the letters which the reverend Christian deputies of the Synod had entrusted to him; which convinced me anew of the continued zeal and faithful care which the Christian Synods manifest for the good of the Pennsylvania churches; and furnished me with reasons for bowing my knees

before God, to present a heartfelt thank-offering before Him.”<sup>1</sup>

Such was the great want of ministers, at the time, and such the strong desire of the infant churches after the services of the ministry, that he had scarcely put his feet on shore, when a call was presented for him. “On the 19th,” says Mr. Schlatter, “Rev. Boehm, with an elder from his congregation, in Faulkner Swamp, came to visit me; and begged that Rev. Leydich might be appointed as regular minister in the above-named place, and in Providence.” Mr. Boehm made this request, because, on account of his advanced age, he felt no more able to endure such wearisome journeys as it was necessary to make, in order properly to serve his field. As the meeting of Cötus was approaching, the application was laid over till then; Mr. Leydich preaching, meanwhile, in various places, greatly to the satisfaction of the people.

Cötus met on the 29th; on which occasion the call to Mr. Leydich was considered, and the application granted; and Mr. Boehm was appointed, at the same time, solemnly to instal him in his charge; which was accordingly done, on the 9th of October, 1748.

A missionary in spirit, Mr. Leydich by no means confined his labors to his own immediate charge; but, desirous of relieving, as far as possible, the pressing wants of the times, he made visits to des-

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<sup>1</sup> See Life of Schlatter, pp. 182-3.

titute congregations beyond the bounds of his own field, cheerfully assisting Mr. Schlatter in his arduous work.<sup>1</sup>

His regular places of preaching also gradually increased in number. He could not resist the calls for help that came to him from all sides. It was through his instrumentality that Wentz's church was built, in 1762. Besides others, he served the congregations of Upper Milford and Salsburg, up to 1771. In that year, being too feeble to attend Cötus himself, he sent a letter, stating that, inasmuch as these congregations are located very far from him, and it was becoming very difficult for him to serve them, on account of old age, he begged, therefore, that another minister might be sent to them; recommending Rev. Mr. Steiner, the younger, who had preached for them on several occasions, as a suitable man; assuring Cötus that Mr. Steiner had given full satisfaction to the people.

Feebleness of body was now increasing on him. He seems, from the very first, not to have been a man of good health. Mention is made, in 1757, of his having been afflicted with a severe spell of sickness. In 1771, as already said, he was unable to attend Cötus. In 1776, the Minutes note: "Rev. Mr. Leydich was absent, on account of the infirmity of old age."

Mrs. Margaret Moser, who died, a short time ago, at the "Trappe," in Montgomery county, Pa., aged

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<sup>1</sup> See Life of Schlatter, pp. 189-90.

104 years, was baptized, in her infancy, and confirmed, when 14 years old, by Mr. Leydich. Paying a visit to this venerable woman, on the 14th of June, 1854, a short time before her death, we asked her whether she remembered any of the oldest ministers in this country? She remained silent, while we repeated the names of a number, till we mentioned the name of LEYDICH. At the mention of his name, she threw up her head, her eyes brightened, and smiles covered her aged face, while she said: "O yes! Leydich: he was a good man." With those feelings of childhood and youth which return in old age, came back to her the name of the pastor who confirmed her, savored with pleasant memories. She was a member of the German Reformed Church, after her confirmation, ninety years! How full of encouragement is such a fact to faithful, toiling pastors! Those labors which often pass almost unnoticed, amid the thoughtlessness and ingratitude of the present, may, and often do, bring honor and joy in their fruits on earth, while the glorified laborer is already reaping the joys of heaven!

At what precise time Mr. Leydich was compelled to cease from the active duties of the ministry, we have not been able to learn. He died Jan. 4, 1784, and is buried in a private family graveyard, surrounded by a stone wall, in Frederick township, Montgomery county, Pennsylvania. A stone, with the following modest memorial, marks his grave:

Johann Philip Leydich,  
Reformirter Prediger,  
war gebohren 1715  
den 28ten April.  
Ist gestorben den 4ten Januar,  
1784.  
Ist alt 69 Jahren.  
Den 2ten Tim. am 2 Cap. Vers 3.  
Leide als ein guter Streiter  
Jesu Christi.

## REV. JOHN CONRAD STEINER.

1707 — 1762.

THE REV. JOHN CONRAD STEINER was, by birth, a Swiss. He was born, on the first day of January, in the year of our Lord 1707, at Winterthur, an ancient and considerable town, lying on a fruitful and pleasant plain, watered by the river Alach, in the canton of Zurich, in Switzerland. He was of respectable and pious parentage. His father, Jacob Steiner, was a Senator in the upper Council, and secretary to the hospital, in his native town. His mother, Ursula, whose maiden name was Sutzer, was an eminently pious woman, who “devoted the babe of her bosom, with silent sighs, to the service of God, in the kingdom of His grace.”

The Christian anxiety and faith of his parents are tenderly exhibited in the fact, that, on the same day on which their beloved son was born, they also secured his baptism — thus introducing him into gracious covenant with the Triune God. True to the obligations assumed publicly in his baptism, they did not fail afterwards to train him in the nurture and admonition of the Lord, “to the honor of his Creator, to the service of his Saviour, and to the well-being of himself and his fellow-men,

that he might become a useful member of human society." His pious mother, especially, remembering her early vows in his behalf, showed peculiar diligence in instructing him in the knowledge and practice of religion. Her labors were blest of God to his spiritual good. At an early age, he assumed and ratified those vows, in confirmation, which his pious parents had made for him in baptism.

When yet very young, he manifested a partiality for theological studies, and had a desire to become a minister of the Gospel. The record is silent as to where he pursued his preparatory studies; but, when yet comparatively quite young, in the nineteenth year of his age, he already began publicly to preach the Gospel, in his beloved fatherland, after he had been examined and ordained to the holy ministry by the authorities of the Protestant Church.

Whilst yet unmarried, he was for two years vicar in the congregation at Mettmenstetten, in the canton of Zurich, where he labored with much zeal and success.

At the close of his vicarate of two years, he returned again to his birthplace, Winterthur. Here, on the 7th day of March, 1735, in the twenty-eighth year of his age, he was united in the bonds of holy matrimony with a young lady whose maiden name was Regula Hegner — which proved to be a long and happy union.

Soon after his marriage, he received a call to become the pastor of the Reformed church in St. Peterzell, in the province of Lower Toggenburg.

Here he labored for the space of eleven years and a half; "and, by the grace of God, was very useful, and a great blessing to the souls of his flock."

While he was pastor of the church at Peterzell, he published a volume of twenty-five sermons, written in 1738, entitled "The Midnight Cry." This volume was dedicated to the acting mayor, John George Steiner; to the ex-mayor, Jacob Biderman; and to the honorary members of the town-council of the city of Winterthur. The Rev. Dr. D. Zacharias, of Frederick city, Md., has in his possession a copy of these sermons. He says of them: "They breathe a most excellent spirit; show him to have been a man of talent, great plainness of speech, extraordinary faithfulness in those trying scenes through which the members of the Reformed faith had to pass, in consequence of the fierce opposition they met with from their Catholic neighbors, who were headed by the Abbé of St. Gall."<sup>1</sup>

He was next called to the congregation of St. Georgen, near Winterthur. This was, however, but a small congregation,<sup>2</sup> and the circle of his influence was here comparatively small; and, as God had bestowed upon him the talent of filling a larger sphere, he did not feel himself at home in this locality. He sighed for a more enlarged field of labor, where he might have an opportunity of

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<sup>1</sup> Centenary Sermon, p. 14.

<sup>2</sup> This village, situated in a most romantic region, has since become entirely Catholic.

preaching to a larger number of souls, to call them to repentance, and build them up in the faith and hope of the Gospel.

This desire led, at length, to a very important change in his life—his transfer to America. As the want of ministers in this country was at that time great, and there was a constant correspondence, after Mr. Schlatter's arrival, with the churches of Holland and Switzerland, in regard to the destitution which then prevailed among the German Reformed here, the pressing wants of this large field were well known. Thus, he was led, at length, to determine on giving himself to the service of the Church in America. He resigned his charge; made the necessary preparations for the long journey; and followed what he regarded as the leadings of Providence, to the New World. He passed through Holland, on his way, and became the bearer of important letters from the friends of the American Church, in Holland; and, on the 25th of September, 1749, while the synod was together in Lancaster, he arrived at Philadelphia, "with call and commission."<sup>1</sup>

It seems he had been expected; and was looked for, especially, as the bearer of letters from Holland. His arrival was made known to the brethren assembled in Lancaster; and, the time being now too short for the transfer of the letters to Lancaster, Cötus adjourned, to meet, on the 20th of October, in Philadelphia, so that their contents might

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<sup>1</sup> "Mit Beruf und Volmacht." "Nachricht," by Rev. Dr. Muhlenberg, appended to his funeral sermon on Mr. Steiner.

then be considered, and receive action; and also, no doubt, that they might have the pleasure of his personal presence.

At the time of Mr. Steiner's arrival, and for some considerable time before, the German Reformed congregation at Lancaster had been vacant, and was anxiously waiting for a minister. Their hopes of procuring a pastor had just been disappointed, in the sad and sudden death of the Rev. Mr. Hochreutiner; and now, in the arrival of Mr. Steiner, a new prospect was opened to them. Measures were immediately taken to secure his services. A call was put into the hands of Mr. Schlatter, by the congregation, which he was requested to present to him, if he approved of the man. On his return to Philadelphia, Mr. Schlatter found Mr. Steiner there, "welcomed him in the most friendly and fraternal manner," and, finding his papers all right, he accordingly put the call in his hands, on the 1st of October. At the Cötus, which was held in Philadelphia, according to adjournment, on the 20th of October, two elders, Paul Weitzel and Casper Shaffner, were present, to represent the congregation, and urge the call. While he was deliberating on the call, he was confined to his bed by sickness; and thus the matter of his final decision, and with it his settlement at Lancaster, was delayed, and, at last, entirely frustrated.

After his restoration to health, he, for some reason or other, continued in the city; and, in the meantime, a party of malcontents was formed, in the congregation of Rev. Mr. Schlatter, if not by

the instrumentality of Mr. Steiner, at least with his countenance, and, as the sequel showed, agreeably to his feelings. He succeeded in having himself elected as pastor of the church in Philadelphia, in place of Mr. Schlatter. This was regarded, as also it truly was, as an ungrateful return to his friend and benefactor. All men have their weaknesses; and it seems that the desire which Mr. Steiner already manifested, in Europe, of occupying a place of prominence, followed him into this country; and, no doubt, was the means of betraying him into the unholy desire of being located in the metropolis of Pennsylvania. He may have honestly regarded this desire for a large sphere of usefulness as a spirit of true zeal for the cause of Christ; but beneath it there seems to have lurked that selfish ambition from which even the disciples of the Lord were not free, when they revolved in their minds the question who among them should be greatest in the kingdom of heaven. This was plainly an error; and, consequently, stands as a blemish in Mr. Steiner's life; but only he whose life has no spots at all, may cast the first stone. This unfortunate circumstance deeply affected Mr. Schlatter; but our estimation of his excellent Christian spirit is only increased by the silent manner in which he bore it.<sup>1</sup>

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<sup>1</sup> "Viele für mich sehr unangenehme und schmerzliche Particularitäten in meinen Gemeinden, die vermittelt des Herrn Steiners, in dem übrigen dieses und in dem folgenden Jahr vorgefallen, will ich in dieser Gedruckten Schrift nicht entwerfen. Die Sache ist denen H. E. Deputirten des Synodi bekannt, und

Mr. Steiner continued in the united congregations of Philadelphia and Germantown only about two years. At the close of this term, he left the one in the city, removed to Germantown, and was pastor there for three years. If we may judge from his brief stay among them; from the fact that the congregation was cursed by an intemperate man, as his successor; and that there grew out of the whole affair a serious and bitter strife in the Church, which extended its baleful influence over years, ending only in an entire secession of one part of the congregation; we may conclude that the whole movement of Mr. Steiner's location, in the place of their faithful Schlatter, was of such a character as could not secure the Divine blessing upon it. The wrong done by Mr. Steiner and his friends, like Achan's golden wedge in the camp of Israel, gathered only a curse around it.

In 1756, Mr. Steiner received a call to the German Reformed in Fredericktown, Maryland; which

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ich zweifle nicht, es werden ihre H. E. davon den nöthigen Berichte der H. E. versammlung geben. Gleichwie ich nicht klage über erlittenes Unrecht, angesehen ich gelernet habe als ein Christ, zu vertragen, also begehre ich auch keine Genugthuung, oder Satisfaction, sondern bitte allein das diese H. E. Versammlung alles beliebe ins Werk zu stellen, das Friede und Erbauung unter uns befördert werde." — *Schlatter's Journal, in Fresini's Past. Samml.*, pp. 304-5, Dec. 16, 1749.

We have given more particulars, in regard to this unpleasant affair, in our Life of the Rev. Michael Schlatter. A transcript of documents pertaining to it, may be seen in Dr. Mayer's MS. volumes; also in Saur's paper, referred to in the Life of Schlatter. All conspire, as well his defence as the papers on the other side, to show how much he was in the wrong.

he accepted. He ministered in this charge a little less than three years. His labors, during his stay in Fredericktown, were not confined to that town, but extended over a large range of country.

In 1757, Mr. Steiner gives a statement of the churches, besides Fredericktown, to which he ministered; of the distances he travelled in going and coming; and of the number of miles travelled in that year.

“Winchester, in Virginia, besides two other congregations, May 1st, June 19, Oct. 30th; travelling each time 150 miles, being in all 450 miles.

“The congregation at the Potomac,<sup>1</sup> April 26th, June 14th, July 21st, Sept. 13th, Oct. 11th, and Nov. 24th; each time travelling 50 miles; in all, 350.

“The congregation in the mountains,<sup>2</sup> from March to December, once a month; travelling each time 18 miles; in all, 180 miles.

“The congregation in the Glades, from March to December, once a month; each time travelling 16 miles; in all, 160 miles.

“The congregation *in der Turkei*, from March till December, once a month; each time travelling 30 miles; in all, 300 miles.

<sup>1</sup> This congregation, Dr. Mayer thinks, was at the so-called school-house, in the valley of Antietam, between Boonsboro' and Sharpsburg; where, later, in Otterbein's time, “Die Grosse Versammlung,” *i. e.* the great meeting, was annually held, at Whitsuntide,

<sup>2</sup> This seems to correspond with Middletown, Frederick co., Maryland.

“The congregation on Pipe creek I visited six times during the summer; travelling each time 50 miles; in all, 300 miles.

“The congregation at Cannawaga I visited on the 30th of May, 11th of June, 26th of July, 18th of August, 18th of September, 15th of October, and 17th of November; travelling each time 70 miles; in all, 490 miles.

“To this must be added my journey to the Cötus, on the 7th of June, 160 miles; and a second time, in this year, I travelled to Philadelphia, as the Acts of Synod show; 300 miles. In all, I travelled, in this year, 2690 miles.”

Mr. Steiner closed his ministerial labors in Fredericktown, in May, 1759, and returned to Philadelphia, where he again became pastor of the congregation.

Mr. Otterbein, who was a particular friend of Mr. Steiner, disapproved of his returning to Philadelphia. On the 18th of August, 1759, he wrote him as follows: “I confess your unexpected, and almost clandestine, removal to Philadelphia has not pleased me. I have lately written to you my views on this matter, but the letter has been lost; hence, I take the liberty to write you now. To speak plain upon the matter<sup>1</sup>—if I am wrong I desire to be corrected—I can just as little regard your present call to Philadelphia as being divine, as I am convinced of the opposite, in regard to the first. Then you lamented that you labored in vain. What offence and disturbance did it then occasion?

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<sup>1</sup> Deutsch von der Sache zu reden.

But has all this, together with the disinclination towards your person, now subsided? Has the congregation united? or is this still wanting? Will you not, therefore, be in danger of again laboring in vain? Be assured, I wish it may not be so; and I will rejoice if God will truly unite the church in love among one another, and towards you personally, and build it up through your instrumentality. But, as the first has so far failed, there is no hope for the last. I will not say that you should never again have gone to Philadelphia; but, taking for granted that you have been divinely impelled to take this step, would not the matter have been much more honorable to you, if you had made it known to at least some of the ministers? It would then not have been such cause of offence, either to the congregation at Fredericktown, or to others. All who are acquainted with the matter, and who have before esteemed you, speak evil of it."

This did not please him. He afterwards replied sharply to Mr. Otterbein. Both Mr. Steiner and the congregation of Philadelphia were somewhat refractory towards the Cötus. When Mr. Steiner was called from Frederick, the Cötus was not consulted. Steiner, in his defence to the Synods of Holland, in Nov., 1757, says: "We had the weightiest reasons to act, in this matter, without the knowledge and counsel of the Cötus. For what concerns the congregation, they were influenced by the common proverb: 'A burnt child shuns the fire;' and since, for ten years, they had to be the unfortunate sacrifices of the *self-interested* and *pas-*

*sionate* motives and proceedings of the Cötus, they were not willing to submit themselves again to the mercies of its arbitrary notions, but rather act for themselves. So far as I am concerned, I was too well acquainted with the impure motives of these brethren, to have any desire to resort to their counsel. I wished to look to the LORD alone, and follow his leadings; which also have safely brought me, through every obstacle, to Philadelphia." Again he says: "For such a Cötus like this, I have not the least respect." Mr. Steiner abidingly impresses us, that he had much of the spirit of those men who desire to be a law unto themselves. He appeals to himself and to God, independent of Cötus and all other authority. He had in him much of the material of which sects are made.

The following lines, which we give literally, were found, on a separate slip, among the papers pertaining to the removal of Mr. Steiner to Philadelphia; and were probably composed on the occasion of his induction as pastor. They breathe, however, more of the spirit of party triumph than of devotion and piety to God. The reader will readily notice the play upon Mr. Steiner's name. The orthography shows the writer to have been illiterate.

“Der Stein, der sonst vorher, ein anstoss ist gewesen  
 Wir nun in später zeit als Diamand erlesen,  
 Den Stein den viel zuvor, gantz blindlings veracht,  
 Wird nun durch deren wunsch zum eckstein hier gemacht.  
 Der Stein must durch die Prob, auf andere orten gehen  
 Bis das man anderer auch, ihr tugent hat gesehen.  
 Den Stein den die bau-lent, verworfen han aus neid,  
 Den sucht mann nun auch weid zum eckstein unserer freud.”

Mr. Steiner continued his labors, in Philadelphia, this second time, something more than three years, up to the time of his death, which occurred, between six and seven o'clock, on Tuesday evening, July 6th, 1762. His age was 55 years, 6 months, and 6 days—twelve and three-quarter years of which he spent in America.

His last sickness was but short; and he seems to have been able to attend to his ministerial duties to the very last. On the Sabbath evening previous to his death, as if in the spirit of prophecy, he yet preached from the words: "O God! Thou art my God; early will I seek Thee: my soul thirsteth for thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is." Ps. lxiii. 1.

On Wednesday evening, at six o'clock, the people assembled in the house of mourning, to sympathize with the living, and to pay their last sad tribute of respect to the dead. A number of prominent men and ministers of Philadelphia were there. It appears that no German Reformed minister was present, as the funeral solemnities were conducted by the Rev. Dr. Henry Melchoir Muhlenberg. The record says the day of his funeral was almost insufferably hot; and it was on this account, no doubt, that the burial was deferred till so late in the day. At six o'clock, the corpse, followed by the procession, was borne to the church. After a few verses had been sung, Dr. Muhlenberg preached the funeral sermon. The *exordium remotum* was drawn from Ps. lxiii. 1—the passage which, only a few days before, had been the text of Mr. Steiner's last

sermon. The funeral sermon itself was founded on Acts xx. 25-38, from which the preacher treated: "Of the hallowed love which exists between a spiritual father and his children." When the sermon was ended, it was already so dark in the church, that Mr. Muhlenberg could not see to read the brief sketch of Mr. Steiner's life, which he had prepared, by the assistance of Mrs. Steiner, the day before: he made known, therefore, that it would be read on the following Sabbath, after the regular service in the church.

They were now ready to proceed to the grave. In the meantime, a heavy thunderstorm had gathered, and it began to rain. Through a heavy shower of rain,<sup>1</sup> the funeral proceeded, from the church in Race street, to the German Reformed churchyard, which was situated in the northeast corner of what is now Franklin Square, where, amid singing, and descending rain, they closed the grave over the mortal remains of Mr. Steiner.

That part of the graveyard has been filled up some five or six feet, since it has been — what shall we say? — desecrated by the authorities of the city of Philadelphia; so that the ashes of Mr. Steiner repose about ten feet beneath the surface, on the northeast side of the circle where the jets are thrown up, only a few steps from the edge of the broad circular gravel-walk. By his side were afterwards laid Weyberg, Winkhaus, and Hendel.

At his death, he left a widow and three sons. He had, in all, thirteen children — ten sons and

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<sup>1</sup> Hal. Nach., pp. 922-3.

three daughters. All his children, except three, went before him through death into eternity.

The last few years of his ministry were peculiarly characterized by zeal, power, tenderness, and devotion. "His earnest words of instruction, exhortation, and comfort, during the last three years of his ministry in Philadelphia," says Dr. Muhlenberg, "could appropriately be called his swan-song." It was frequently remarked, by persons of close observation, who loved the truth, that Pastor Steiner must be near eternity, because of his very powerful, affectionate, earnest, disinterested, touching, and sincere exhortations, in which he besought sinners, for God's sake and their own, to hasten to Jesus, and be reconciled and saved.

He himself felt that his end was nigh; and often secretly sighed, to his Heavenly Father, that He, for Christ's sake, would save him from a long and tedious sickness, but rather take him to his true home by a speedier way, that he might not become a burden to his beloved congregation. This child-like prayer was also heard and answered by his gracious Father, who took him, without delay, from the sufferings and toils and tears of earth, to the joy and peace and rest of heaven.

Mr. Steiner felt a deep interest in the German population of this country—then so new, so thinly populated, and, in a religious point of view, so destitute. There was, especially at that time, a great lack of suitable religious reading, in the German language. Desirous of meeting, in some measure, this want, Mr. Steiner, some time before

his death, conceived the idea, and formed the purpose, of publishing a Book of Sermons, in large quarto form; adapted, in its contents, to all seasons of the year, and to all periods and circumstances of life; and, at the same time, as cheap as could possibly be done, with a view of securing for it as large a circulation as possible among the German families. He afterwards, however, slightly altered his plan; so as to reach the same end, in a different, and, as he thought, a better way. He now designed to publish four smaller volumes. The first volume was to contain such sermons as should be calculated to arouse careless sinners. The second was to be adapted to the instruction, encouragement, and comfort of Christians. The third was to set forth the blessed privileges of Christians, in this world, and their eternal felicity in the world to come. In the fourth, he intended to contemplate the works of God, in nature, in such a way as would lead the thoughts and hearts of men towards heavenly things, in their daily, secular avocations and duties. A very excellent arrangement of very suitable contents.

His object in making four small volumes, of different contents, we are told, was, that a parent, purchasing the four separate books, could, when his children leave home, give one to each, and suit the contents of the gift to the character and circumstances of the child.

Mr. Steiner, however, did not live to carry out to completion his pious designs. Only the first volume was published; and, even before this was

quite half through the press, he was called from his labors to his reward. He had, however, written all the matter for this volume; and it was published, after his death, by his widow.

This volume is now before us. It was printed in Philadelphia, by Henry Miller, in Second street, 1763. It contains eighteen sermons, founded on Matt. xxv. 31-46. It is entitled, "The Glorious Appearing of the Lord Jesus to the General Judgment of the World; together with its Consequences to the Righteous and Wicked, through all Eternity: set forth for the Encouragement of the Pious, as also for the Awakening of Sinners." There are also introduced, at the end of the volume, the funeral sermon preached at his burial, by Dr. Muhlenberg, and a brief account of his life. The first eight sermons have short prayers added, at the close, adapted to express the feelings awakened, by the reading of it, in the heart of the reader.

These prayers he appended as the printing was progressing. Before the ninth left the press, the author's praying on earth had been exchanged for praise in heaven; and the remaining sermons, therefore, have no prayers attached to them.

In these sermons, the great and solemn things that pertain to the last judgment are set forth with much clearness of arrangement, aptness of illustration, and power of application. Many of his applications and exhortations are wonderfully tender, touching, and warm-hearted. Himself feeling the terror of the Lord, he most earnestly persuades men to seek reconciliation with the Judge, and

flee from the wrath to come. He lifts up his voice like a trumpet, and speaks as in the light and solemnity of eternity. It would be well if this earnest book could be read by every careless, slumbering, sinful soul.

## REV. LUDWIG FERDINAND VOCK.

MR. VOCK, at that time already an aged man, arrived at Philadelphia, in December, 1749. The congregation at Lancaster, being then vacant, after consultation with Mr. Schlatter, and on his recommendation, accepted of him as their pastor.

Mr. Vock commenced his ministry in Lancaster in January, 1750. At a meeting of the congregation, held Jan. 28, 1750, in reference to his settlement among them, the following action was taken; which we quote, as it exhibits the purposes of the congregation in regard to his support, and also, in other respects, gives us a glance into the times.

“According to the resolution of the German Reformed congregation, the pastor, for this year, shall receive £40 cash, Pennsylvania currency. For Proclamation and marriage, he shall receive 7 shillings and 6 pence. For preaching a funeral sermon, from those who are able to afford it, 5 shillings. For baptizing children, he shall not receive any pay. In addition to this, the Pastor shall be furnished with a free dwelling-house; also, six cords of wood. He shall also have four Sabbaths free, to preach at other places; namely, the first Sabbath after Easter, the first after Whitsun-

tide, St. Michael's day, and the Sabbath after New Year. It is also allowed him, on week days, to preach in other congregations, provided it does not interfere with any of his pastoral duties in town." Signed by 20 persons, members of the church.

We find, in the "Hallische Nachrichten," an allusion to this Pastor. It seems that Rev. Mr. Handshuh, Lutheran pastor in Lancaster, received a friendly visit from him the next day after the act of the congregation just recorded. "On the 29th of January, I received a visit from the newly arrived German Reformed minister, who has been appointed to this place. He is already an aged man. We conversed, principally, of the pure and disinterested motives which must be possessed by an evangelical minister, in this country, if he would accomplish anything for the upbuilding of Christ's kingdom. I am not a little delighted that the Reformed have now also secured a pastor for themselves."<sup>1</sup>

He continued pastor in Lancaster for one year only. He failed to satisfy the congregation, as appears from a remonstrance drawn up and signed by 34 male members, who were then prominent in the church. It reads thus: "The names of those Freeholders of the German Reformed church in Lancaster, who, after the termination of the year 1750, will not continue with Pastor Vock, or who cannot, with a good conscience, hold to him."

It seems that trouble between him and the congregation began before the half of the year had

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<sup>1</sup> Hall. Nach., p. 417.

rolled around. In the diary of the pastor of the Moravian church in Lancaster, there is the following note :

“July 22d, 1750. To-day the Reformed minister suddenly preached his farewell sermon, and wept because the people did not want him any longer.”

“August 19th, 1750. We heard to-day that the party which is opposed to the Reformed minister in this place, have quietly permitted him and his adherents to go into the church.”

The relation between him and the congregation was dissolved at the end of the year. Of his subsequent history, nothing is known. Some weakness, no doubt, crowded him aside, till he lost the confidence of the pious; but where and how his pilgrimage ended, at last, who can tell? Where his ashes repose, who can tell? How his case shall stand in the great day, God can tell!

## REV. CONRAD TEMPELMAN.

1687—1761.

IN June, 1747, Mr. Schlatter visited the congregations at Zeltenreich, Donegal, Modecreek, Coccalico, and Weiseichenland, in Lancaster county, Pa. In that part of his Journal which gives an account of this visit, we have the first notice of Mr. Tempelman. "Up to this time," says Mr. Schlatter, "these congregations have been served by a certain tailor, from Heidelberg, named Tempelman, whom the people, some twenty years ago, urged to this service; they being willing to be instructed and comforted by a pious layman, rather than be wholly without the public service of God. This man, who is nearly sixty years of age, is reported of by the congregation as a man of correct views, quiet and peaceable in his spirit; by which he has won the love and respect of the community. After I had administered the Lord's Supper, I asked him to preach the thanksgiving sermon — to which I listened with pleasure and edification, as being well adapted to the circumstances of the people. He offered, of his own accord, that he would vacate the post, to which the necessities of those needy times had called him, as soon as a regular minister should

be secured for these congregations; but, at the same time, asked that he might be placed in such circumstances, that, as a regularly constituted minister, he might conduct the holy service in the congregations of Quittopahilla, Swatara, Donegal, etc. He resides at Swatara, where he has a family, and a small piece of land. I am of opinion, that, when he shall receive a regular investiture of the sacred office, according to the order of the Church, he could labor there unto good fruit.”<sup>1</sup>

Having been nearly sixty years old in 1747, he must have been born about 1687; and having then labored as a pastor twenty years, his ministry—which was, however, at first, not ecclesiastically regular—must have commenced about 1727.

Through the instrumentality of Mr. Schlatter, it seems, who presented his case to the Fathers in Holland, he was afterwards regularly introduced into the sacred office. In 1751, the Synod of North Holland directed “that old Father Tempelman be ordained.”<sup>2</sup>

He extended his labors into what is now Lebanon county, called by Mr. Schlatter Swatara; as it was customary, at that time, to name settlements after the streams which watered them. He was the regular minister at “the hill church, at the time the old church edifice was consecrated; but how long he had been officiating in the charge before, is not known.” He preached, also, “in an old church some few miles southeast of Lebanon; which, however, has become entirely dilapidated

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<sup>1</sup> Life of Schlatter, pp. 159–60.

<sup>2</sup> *Ibid.*, p. 229.

and demolished. The sacred vessels used in the service of the altar are still in existence." It is said he preached, besides, "at several other points in this section of country, upwards of twenty-five or thirty years, until about the year 1766" (1760?)<sup>1</sup> Baptisms by him are recorded in the church-book at Jonestown as early as 1745.

In his last years, he was compelled to perform his duties wearily, and amid the growing infirmities of age. In the Minutes of Cötus for the year 1757, it is said: "Rev. Tempelman, on account of increasing old age, and failing vision, is no longer able to serve his congregations; but his brethren have agreed to relieve him of the burden, as far as lies in their power." The affliction in his eyes increased; so that, soon after this, he had entirely lost his sight. In the Cötal Minutes of Oct. 21 and 22, 1760, it is said: "Tempelman is stone-blind; and preaches, at the present time, only seldom, and in his own house." He had continued to preach, however, in the churches, for some time after he was blind. There are still some aged members in the Swamp church, who remember to have heard their parents tell of Tempelman's having been led to the church, and into the pulpit, after he was entirely blind.

The first church in the Swamp was erected about 1755. Previous to that time, a congregation existed

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<sup>1</sup> Ger. Ref. Mess., April 19, 1854. This ought evidently to be 1760; since it will be seen, farther on, from Cötal testimony, that he ceased preaching, except in his own house, about 1760. His name appears, as "Emeritus," on the Cötal Minutes of 1759.

there which, it is said, worshipped in the house of John George Brunner, about half a mile from the present church—now the farm of Mr. Pennabecker—where there is still an old graveyard, overgrown with shrubbery; which was, at that early day, the German Reformed burial-place.<sup>1</sup> Mrs. Brunner was a sister of Mr. Tempelman. It is said that, in his last years, he resided with his sister; where he also died, about the year 1761. He is buried “about four miles southeast of Lebanon, at a place called Tempelman’s Hill, near the spot where he used to reside.”<sup>2</sup>

Not only the documents, but tradition speaks well of Mr. Tempelman. He is always referred to as a pious man, and a faithful minister of the Gospel; and, while his works of faith and love are still remembered on earth, his reward, we doubt not, is great in heaven.

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<sup>1</sup> Kirchen-zeitung, Dec. 15, 1852.

<sup>2</sup> Ger. Ref. Mess., April 19, 1854

## REV. WILLIAM OTTERBEIN.

1726 — 1813.

WILLIAM OTTERBEIN was born in Nassau Dillenburg, Germany, on the 4th day of June, A. D. 1726. His parents were eminently pious; and he had all the advantages of a faithful Christian nurture, in childhood and youth. At the proper age, he entered upon a regular course of classical and theological studies, in the Reformed Gymnasium at Herborn, a small town on the Dill. In due time, having been found fully qualified, he was licensed to preach the Gospel; which he did, for a short time, in his native town. His sermons, full of unction, and breathing a truly evangelical spirit, made, even at this period, a marked and deep impression on his hearers.

Young Otterbein early felt the stirrings of a missionary spirit, which caused him, with silent longings, to look beyond his native land, and sigh for an open door in some foreign field. This desire seems to have been nurtured in his heart by his pious mother, who wished him to become a missionary. Much and peculiarly as she loved her amiable son, yet, for Jesus' sake, as a matter of choice, she devoted him to the service of the Gos-

pel, in another land, and said: "Go, my son." With what strange and beautiful courage and grace can a mother's love bind its sacrifice upon the altar!

It was not long till that God who had prepared his heart also sent the call, and opened the opportunity. Through letters from the New World to an older brother of his, who was also in the ministry, he was made acquainted, in part, with the destitution here. Meanwhile, also toward the close of the year 1751, the Rev. Michael Schlatter came to the Palatinate, for the very purpose of procuring at least six young ministers for the American field. Young Otterbein's wish was gratified: he became one of them; and, having been ordained, with five others, at the Hague, they sailed together, in company with Mr. Schlatter, in March, 1752; arriving safely at New York, in the night preceding July 28th of the same year.

Soon after his arrival, Mr. Otterbein received a call from the congregation at Lancaster, Pa., which had been vacant for several years, and only occasionally visited and supplied. An engagement for five years was made between him and the congregation; and he entered upon his duties, as pastor, in August, 1752, in the twenty-seventh year of his age, full of vigor and holy zeal. He labored, during these five years, as appears from the records of that church, amid various discouragements, though with regular success. Owing, probably, to the frequent vacancies which had here occurred, during some years previous, loose ideas and prac-

tices had come to prevail; and various irregularities, especially in regard to order and discipline, had gradually crept into the church. This was a source of grief and annoyance to him, and discouraged him in his work.

Accordingly, at the close of the stipulated term, in 1757, he was anxious to withdraw. "He complained of many grievances, which had rendered his ministry unhappy; and demanded, as the condition of his continuance, the exercise of a just ecclesiastical discipline, the abolition of all inordinacies, and entire liberty of conscience, in the performance of his pastoral duties. All this was readily promised by the congregation."

The Cötus interceded in behalf of the congregation, urging him to continue his ministry—to which he finally consented, but was unwilling to engage for any specified time. He resumed his duties; reserving, however, the liberty of resigning at any time, as he intended soon to visit his native country, and it was uncertain to him whether he would ever return.

To this period belongs a paper, without date, but drawn up in the hand-writing of Mr. Otterbein, and signed by eighty male members of the congregation. The original is preserved in the archives of the church, at Lancaster; and it is worth quoting, as showing the spirit of the man, and also the praiseworthy character and disposition of the congregation, at that time.

"Inasmuch as, for some time, matters in our congregation have proceeded somewhat irregularly,

and since we, in these circumstances, do not correctly know who they are that acknowledge themselves members of our church, especially among those who reside out of town; we, the minister and officers of this church, have taken this matter into consideration, and find it necessary to request, that every one who calls himself a member of our church, and who is concerned to lead a Christian life, should come forward, and subscribe his name to the following Rules of Order:

“First of all, it is proper that those who profess themselves members should subject themselves to a becoming Christian church discipline, according to the order of Christ and his apostles; and thus to show respectful obedience to ministers and officers, in all things that are proper.

“Secondly. To the end that all disorder may be prevented, and that each member may become more fully known, each one, without exception, who desires to receive the Lord’s Supper, shall, previous to the preparation service, upon a day appointed for that purpose, personally appear before the minister, that an interview may be held.

“No one will, by this arrangement, be deprived of his liberty, or be in any way bound oppressively. This we deem necessary to the preservation of order; and it is our desire that God may bless it to this end. Whoever is truly concerned to grow in grace, will not hesitate to subscribe his name.”

This paper, as already said, was signed by the congregation. The custom here established, which gives the pastor an opportunity of a personal inter-

view with each communicant, previous to partaking of the Lord's Supper, is certainly an excellent one. This good custom continued in the congregation till the close of the ministry of the Rev. J. H. Hoffmeier—a period of seventy-five years. The members visited the parsonage during the week preceding the Holy Communion, leaving their names, as communicants; thus affording an opportunity to the pastor of making any inquiries into the progress of their religious life, and of imparting such counsel and comfort, as their several cases might require. Pity that the good custom has been suffered to sink out of sight. Its abandonment brought no blessings to the church at Lancaster.

Mr. Otterbein continued with this church only one year longer. He resigned his charge of it at the close of the year 1758, intending, at that time, to make his contemplated visit to his native land.

Though the congregation at Lancaster had existed, with considerable prosperity, since 1736, it is evident that it was the labor, zeal, and influence of Mr. Otterbein, which, more than those of any previous pastor, gave it consolidation, firmness, and character. Previous to his time, its history was somewhat fragmentary and weak. He was the instrument by which its strength was concentrated and made permanent. Under his ministry, the old small wooden church, which stood in the back part of the graveyard, was superseded by a massive stone church, at the street; which was built in 1753, and only taken down in 1852, having stood almost a century. Internally, the congregation greatly prospered. Evi-

dences of his order and zeal look out upon us, from the records, in many ways; and enterprises started in his time have extended their results, in the permanent features of the congregations, down to this day.

After his resignation, at Lancaster, his design of visiting Europe was again frustrated. The stern winter had set in; and the war with France was still prevailing; which two things combined made a voyage very unpleasant, if not perilous. In the hope of a speedy peace, he deferred his voyage till the ensuing spring. Meanwhile, not wishing to be unemployed, but useful to the Church, he took charge, temporarily, of two congregations in Tulpehocken. The war continuing, he remained in this charge till the autumn of 1760, with great blessing upon his labors.

In the fall of 1760, in answer to a second call, and pursuant to the wishes of Cötus, he transferred his labors to Frederick, in Maryland. The considerations laid before him, as inducement to remove to Frederick, were, that it was a large congregation, and lay so very remote, that it could not, like Tulpehocken, be supplied by the pastors of neighboring churches. He had previously, on several occasions, visited this congregation, as supply; and, after the vacancy occasioned by the resignation of Mr. Steiner, in 1759, he had also received a regular call from the congregation; which, however, at the time, he declined. It seems that he now abandoned, or, at least, deferred indefinitely his favorite idea of visiting his native land

— to which he was also strongly urged by the Fathers in Holland, by the Cötus, and by the congregation at Frederick; and, according to the urgent solicitations of Cötus and the congregation, removed to Frederick. In 1761, a call was presented to him by the congregation of Reading and Oly, in Berks county, Pa. This call, however, he declined, on the ground that he could not leave a charge which he had so lately assumed. He labored in Frederick, and its affiliated congregations, with success, for the space of five years.

In November, 1765, Mr. Otterbein removed to York, Pa.; and took charge of that congregation, to which he had received a regular call. While laboring here, the desire of visiting his fatherland, so long suppressed in his bosom, began once more to move him strongly. At length, he determined again to follow up his desire. Accordingly, in April, 1770, he left York, without, however, resigning his charge; and soon after sailed for his native land. He had a prosperous voyage, and reached the place of his destination in safety. After he had visited his childhood home, and the friends of his early years, his heart was again strongly moved towards his field of labor in the New World. After an absence of about one year and a half, he returned; and arrived safely among his people at York about the 1st of October, 1771. He continued here till the spring of 1774, when he was induced to accept a call from the new congregation in Baltimore; which, in 1770, had separated from the old church.

This division took place under the ministry of a Mr. Faber, of whose services a portion of the congregation complained, as being lifeless and unedifying. Not succeeding in displacing him, they seceded, and built a church in Conway street; and procured, as their pastor, Rev. Mr. Swope, a young man of talents and piety, who had lately arrived from Germany. The strife and trouble, however, did not abate. The intervention of the Cötus was invoked. Cötus, hoping still to unite both parties, decided that both Faber and Swope should withdraw, that their adherents might be united under some one against whom neither party was prejudiced. Mr. Faber withdrew, and removed to Taneytown; but Mr. Swope's party would not suffer him to go. The old church then called a Mr. Wallauer, who had lately arrived, but was not sent by the Fathers in Holland. The new party, losing Mr. Swope, by death or removal, called Mr. Otterbein, who accepted. Cötus did not approve of his acceptance of this call, inasmuch as there were prejudices in the old church against him, and there would be little hope of uniting the two parties under his ministry. He, however, persisted; and Cötus yielded to the arrangement, and recognised both congregations.

Mr. Otterbein began to labor in this congregation with his usual zeal; and he is spoken of, in the Minutes of 1775, as "laboring, with a blessing, in his new field." He continued in this church up to the time of his death—a period of almost forty years. This period of his life has been much mis-

understood and misrepresented. It is claimed, by the United Brethren in Christ, that this church in Baltimore is the mother, and Rev. Otterbein the father, of that sect. Although it is well known that his influence mingled much with the elements out of which that sect at last sprang into formal existence, yet he was, in no proper sense, the founder of that sect. By his well-meant, though somewhat unguarded, zeal, he unconsciously encouraged tendencies which he could not afterwards control as he desired; but the results to which the movement led were neither, then or later, according to his will and wish.

It is due to truth, and to the memory of Mr. Otterbein, to present some facts and considerations which will clearly show that he never designed to form a sect; that he never did form one; that he labored to hinder its formation; and that he, towards the end of his life, drew back from the religious movement which he saw would end in a sect; and died, formally, as well as in heart and sympathy, in the German Reformed Church.

Rev. William Hauby, in his "History of the United Brethren in Christ," says: "This denomination took its rise in the United States, about the year 1755." Supposing this to be a correct statement — though, as will later appear, it is far aside of the historical fact — the Minutes of Cötus, as well as the preceding facts of Mr. Otterbein's life, show that, for years later, no minister stood and labored more regularly, in the German Reformed Church, than Mr. Otterbein. After he took charge

of the church at Baltimore, he was equally regular in his attendance upon Cötus. He was present in 1775, in 1776; absent in 1777. From this time on, the Minutes are lost, for several years. For 1783, 1784, and 1785, the Minutes are extant: in the first two years he was present, and in the last absent, "on account of a journey to Virginia." In 1790, he was absent; no doubt on account of the distance, Cötus having met that year in Faulkner Swamp.

The next historical date given by Mr. Hanby is this: "The first conference was held in Baltimore, Maryland, in 1789." Then, farther on, he says: "They appointed an annual conference, which convened in Maryland, in 1800. They there united themselves into a society, which bears the name of 'United Brethren in Christ.'" Supposing this also to be true, we find that, from 1790 to 1800, Mr. Otterbein was three times present at the Cötus, and is mentioned at *every* annual meeting; and once (1796) it is expressly said, that he was absent "on account of sickness." He was present, in 1800, at the Cötus, in York. He was present also in 1806. His name appears on the Minutes up to the time of his death, in 1813; and the next year it is dropped.

How clearly do these facts show the falsehood of those oft-repeated charges, most uncharitably made against the Church in which he stood—that he was "persecuted, for many years, for preaching the doctrines of the Reformation;"<sup>1</sup> that "he virtually withdrew from his Mother Church;"<sup>2</sup> that he "or-

<sup>1</sup> History of Denominations, p. 560.

<sup>2</sup> Ibid.

ganized a separate and independent church, in Baltimore, already, in 1774;”<sup>1</sup> that he and others were “ejected from their churches, because of their zeal;”<sup>2</sup> that he had “to leave his old church because of persecution;”<sup>3</sup> that “the Synod and Church parted with him apparently with little sorrow or regret”!<sup>4</sup> How untrue is all this, when viewed in the light of facts! Much as the Cötus regretted some of his well-meant concessions to what they saw would prove—as history shows it has done—a tendency to fanaticism, sect, and schism, he was treated with the utmost tenderness—a Christian spirit which, after the storm had abated, in his mind, he gratefully appreciated; and which served greatly, in his old age, to endear to his heart the Church of his first and last love.

We do not intend, by this, to show that he did not, for some time, sympathize with the movement which resulted in the sect of “the United Brethren in Christ.” We are well aware that he attended a certain conference, composed of men who looked, more and more, towards such an organization: we desire only to show that he kept his hold in the German Reformed Church; that this claim was never denied to him; and that he never surrendered himself to that tendency; and it will clearly appear, in what follows, that he labored all the time to prevent the formation of a sect.

Mr. Spayth himself says, in regard to Otterbein: “He was no partisan. From first to last, nothing

<sup>1</sup> Spayth’s Hist., pp. 21, 43.

<sup>2</sup> Ibid., p. 107.

<sup>3</sup> History of Denominations, p. 561.

<sup>4</sup> Ibid., p. 565.

was farther from him, than to use his talents, or the office of his calling, to cause schism in any church, or to put himself forward as a leader. Nevertheless, the work of reformation proceeded onward, under his guidance; and, by his prudential measures, was gaining firmness and stability as it progressed. Yet he would not be called chief.”<sup>1</sup>

Had he desired it, he could at any time have organized a sect. He had unlimited influence over the preachers. “All eyes,” said Spayth, “had been directed to him, to lead in counsel: the preachers, not one excepted, paid this deference to him: the care of all the churches had been resting upon him; and, such was the love of obedience to him, that if he said to one, Go, he went; if to another, Come, he came.”<sup>2</sup> He used this influence to prevent a sect, instead of to form one.

“Why,” asks a Methodist, “was the German Reformation, in the Middle States, that sprang up with Boehm, Otterbein, and their helpers, not more perfect? They all had had Church membership, as Presbyterians (Reformed), Lutherans, Moravians, Dunkers, Mennonites. The spiritual men of these societies generally united with the Reformers; but they brought along with them the formalities, superstitions, and peculiar opinions of religious education. There was no master-spirit, to rise up and organize and lead them. Otterbein, one of the wisest and best of men, could only approve: when urged to put himself forward, as a leader, his great

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<sup>1</sup> History of the United Brethren, p. 133.

<sup>2</sup> Ibid., p. 83.

modesty and diffidence of himself forbade his acceptance of so high a trust.”<sup>1</sup> All this means, most clearly, that, while they ardently desired a revival of the spirit of true piety, they were not willing either to be turned over into the bosom of Methodism, or consolidated into a sect.

In this feeling of horror, at the idea of forming a sect, Mr. Boehm, with whom he often met at “big meetings,” sympathized with him. “Being convinced,” he says, “of the necessity of order and discipline in the Church of God, and having no wish to be at the head of a separate body, I advised serious persons to join the Methodists.” He himself did what he advised others to do. “In 1802, I enrolled my name on a Methodist class-book.” Mr. Otterbein, however, could not be drawn towards the Methodists. He would not consent to adopt “the general rules of the Methodists, which were urged by Bro. Henry Weidner, and some others, on Otterbein, to translate and adopt, at an early day.”<sup>2</sup>

In 1805, Mr. Otterbein was present, for *the last time*, at the Conference;<sup>3</sup> though he lived till 1813, and was present at the German Reformed Synod in 1806. It is remarkable that, from that time, the peculiarities which characterize the sect began to be introduced. In 1809, they entered into a correspondence with the Methodists, which was continued till 1812. From this correspondence, it is plain that they were not yet fully consolidated into an independent sect, but the leaders are feel-

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<sup>1</sup> Meth. Mag., vol. vi. pp. 253-4.

<sup>2</sup> History of the United Brethren, p. 147.    <sup>3</sup> Ibid., p. 105.

ing their way in that direction. Many were averse to it. The Methodist Conference says: "We have instructed our preachers to deal very tenderly with those members of your Church who have not fully come into our measures of union, as far as the rules and orders of our Church will admit." In reply, the Brethren say: "We are truly thankful for the delicacy and tenderness, intimated in your letter, as touching those members of our Church that may, as yet, not be divested of certain peculiarities. But we humbly hope that the mists will, ere long, through the effulgence of the Gospel day, be dispersed from every mind. We have, in many places, succeeded in forming class-meetings, and extending discipline; and, as far as prudence shall dictate, we will pursue."<sup>1</sup> It will be remembered that we have already shown that Otterbein did not agree to adopt the Methodist rules and discipline. He was one of those who could not be "divested of certain peculiarities."

Mr. Spayth speaks of Otterbein and Boehm, as bishops, early in this century; yet it is evident, that no such office existed among them then. Otterbein positively refused to be regarded in that light, or as a leader, in any sense. But we have positive proof, from Rev. Newcomer himself, that neither bishops nor a general discipline existed before 1813. Under date of May 5th, 6th, and 7th, 1813, he mentions a conference of Brethren, held at Christian Herr's, where he records the following: "May

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<sup>1</sup> See Correspondence in the History of the United Brethren, pp. 116-26.

the Lord grant us union of spirit and brotherly love! I find the Brethren are greatly divided in opinion, in respect to the discipline of our society. 6th. To-day we had rather somewhat of a turbulent session: the Brethren appear not to understand each other: may the Lord grant unto each of us wisdom from on high, to perform our duties acceptably in His sight. 7th. Bless the Lord! to-day we had more unanimity in Conference. The Brethren elected a superintendent or bishop, who is to have charge of the whole society: if possible, to attend all the Annual Conferences of the United Brethren in Christ. He is also to have power to nominate, and, with the approbation or consent of each Annual Conference, to appoint elders to assist and support him, when and wherever he may find it necessary; but to continue in office only one year, unless re-elected: may God grant him wisdom, and assist him, with His Holy Spirit, faithfully to discharge his duties! Amen.”<sup>1</sup> This was only six months before Otterbein’s death, and nearly eight years after he had attended their conferences for the last time.

There is abundant evidence of the fact, that, during the eight years from 1805, when he attended the Brethren Conference for the last time, to his death, in 1813, he continued to take an interest in the German Reformed Church. We have already shown that he attended synod after that date, and that his name continued on the roll of its ministers, in the regular way. In 1808, we find he interested himself in Mr. Fries and Mr. Humerichhouse, who

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<sup>1</sup> Newcomer’s Journal, p. 213.

wished to study, with a view to the holy ministry ; advising them to study with Mr. Wagner, of Frederick, and writing to him in their behalf.

In 1810, when Mr. Fries had taken charge of congregations in York county, he was much annoyed by Methodistic fanaticism and proselytism. He wrote to Otterbein for advice as to the course he should pursue towards them. He advised him not to speak publicly on the subject, but pursue a quiet and orderly course, in his own worship, preaching the positive truths of the Scriptures, as the best way to meet error, and build up the kingdom of God.

There are, however, venerable and truthful Fathers, still living, whose testimony, in reference to Otterbein's position in relation to the Church of his fathers, is abundant, clear, and conclusive. The testimony of Rev. Thomas Winters, of Ohio, who was brought into the ministry by Otterbein, testifies that he was often urged to join the new sect, but refused, on the same ground as Otterbein, who "had never contemplated such a movement, nor believed that it was called for." Speaking of Otterbein, he says: "He always made great account of the Catechism. He never thought of leaving our Church; had no desire of forming a new organization. I often heard him say to his audience, in his appeals: 'I ask you not to leave your Church; I only ask you to forsake your sins.' I do not know that he was charged with having left our Church, while living."<sup>1</sup>

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<sup>1</sup> See the Life of Rev. Thomas Winters, elsewhere in this work.

In August, 1812, Rev. Isaac Gerhart, still living, called to see Otterbein, in Baltimore. He met him, sitting in his study, with a large German Bible before him, which he had been reading. He remarked to Mr. Gerhart, that old age made it necessary for him to have large print to read. In the conversation, he asked Mr. Gerhart whether he was a member of Synod; to which he replied, that he was not yet taken up as such, but was studying with Rev. S. Helfenstein, and expected to apply for license the next spring. On which Mr. Otterbein remarked: "I also am a member of the Synod of the German Reformed Church; but cannot attend, on account of old age." He then mentioned the time when he was last present at Synod: Rev. Father Gerhart says he can testify to this fact on oath, if necessary; but all who know him will believe his word as well as his oath.

Rev. William Hendel, Jr., D.D., before his death, testified the same as these two Fathers, to Rev. Thos. H. Leinbach, of Tulpehocken.

The position and course of Otterbein is easily understood by any one who looks impartially into the character and spirit of the man, and into the times when he operated. He was a man of ardent piety and burning zeal. Gifted with extraordinary preaching powers, he left deep impressions behind him, wherever he ministered in the Word. His gifts and his zeal induced him frequently to extend his ministrations beyond his own congregation. He was full of pious sympathy for the German people, in destitute settlements. He cheerfully attended

meetings held at private houses, and in the woods; where preaching was generally kept up for several days, in which ministers and members of different persuasions took part. His superior talents made him prominent; so that his presence was everywhere desired and solicited. As he could not abide in those places where the people were awakened to new earnestness by his preaching, and that of those who labored with him, he encouraged sensible and gifted laymen to hold meetings, at private houses, for prayer and exhortation. These exhorters gradually rose to preachers. For a time, all went well. But gradually differences arose, in these circles, and among these exhorters, in regard to feet-washing, infant baptism, immersion; and other means and measures. For a while, the influence of Otterbein was sufficient to settle these differences. Time and progress, in their opinion, called for order, some kind of discipline, and organization. Mr. Otterbein wished no order except that in which all stood in the churches to which they severally belonged. But some of these exhorter-preachers, as they grew in prominence, grew also in a censorious spirit towards the regular churches. There must be a flight from "Babel"—a "coming out" from among the dead, and "dead forms" must be cast away. "The spirit," and not "the letter," must be the rule. The spirit of independence looked towards a separate organization, and this towards a sect. Otterbein saw it; felt it; and, notwithstanding he was held in unbounded respect, yet was the new power daily growing beyond him.

He had wakened up powers which he found it difficult to control. His disciples, with less learning, less comprehensiveness of theological and ecclesiastical views, less reverence for what was old, venerable, and sacred in the order of the Church, hesitated not wildly to run out his well-intended movements towards a revival *in* the Church, to an organization *out* of it; till the movement grew, at length, into the last results of sect and schism. He held on to it, not to organize it, but to prevent its organization; not to carry it forward, but to restrain and control it. Only when the case became hopeless, did he withdraw. He saw, for years before he died, whither it was leading. In the quietude of old age, he silently mourned over the evil; and scarcely had he closed his eyes in death, when the finally formed sect, in the victory of full organization, shouted over his grave.

He seems to have felt deeply, in his last years, the fearful evil of a host of preachers, going forth in the land, in connection with this movement, performing all the functions of the ministry, *without ordination!* This crying evil he labored, in his last years, as far as possible, to remove. On the 1st of October, 1813, only about six weeks before his death, when he was already "very weak and feeble in body," Mr. Newcomer visited him. Otterbein "was greatly rejoiced" to see him, informing him that he had received a letter from the Brethren in the West, "wherein he was requested to ordain him, by the laying on of hands, to the office of Elder and preacher of the Gospel," before his de-

parture out of this world. Mr. Otterbein had evidently had correspondence with "the Brethren in the West," on this subject; for what else could cause them to desire the ordination of a man who had already performed all the functions of the ministry for thirty-three years? Newcomer replied that "if, in his opinion, the performance of the act should be thought necessary and beneficial, he had no objection to make whatsoever, but would cheerfully consent." The next day, Mr. Otterbein, assisted by Rev. William Ryland, an Elder of the Methodist Episcopal Church, in the presence of several members of the Church, ordained Mr. Newcomer, and two other Brethren preachers, Joseph Hoffman and Frederick Shaffer, "in the house of Father Otterbein."<sup>1</sup> It was, perhaps, the best he could do. This circumstance shows how powerfully the solemnity of the old Church feeling came over his mind and heart, in the calm hours of old age! Who can fail to read, in this touching effort to give validity to an abnormal ministry, volumes in relation to his views and feelings, at the time. Whether, in the heat of former enthusiasm, he had, for the time, ceased to lay any stress upon regular ordination, or whether the fiery spirits who believed themselves called to the ministry by the Spirit, without the form, would not hear him on this subject, it is, perhaps, now difficult to determine; but his ordination, just before his death, of a man who had served in this irregular ministry for a period of thirty-three years, shows

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<sup>1</sup> Newcomer's Journal, pp. 219-20.

that the whole subject came home to his feelings with deep solemnity.

Mr. Otterbein's bodily feebleness, in his last years, was not the result of any special disease, but rather the gradual exhaustion of life by old age. He had lived temperately, which husbanded his physical powers till the term of mortal life was fully run out. He had, however, suffered some, towards the close of his life, from an asthmatic affection. He died, in great tranquillity, about ten o'clock on Wednesday evening, October 17th, 1813, aged 87 years, 4 months, and 13 days.<sup>1</sup>

He was attended, on his death-bed, by Rev. Dr. Kurtz, of the Lutheran Church. After this venerable man had concluded his prayer, the dying man responded: "Amen! amen! it is finished!" Soon after, he quoted the words of aged Simeon: "Lord, now lettest thou thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation." Still later, and as his last words, he said: "Jesus, Jesus, I die; but Thou livest, and soon I shall live with Thee. The conflict is over. I begin to feel an unspeakable fulness of divine love and peace. Lay my head on my pillow, and be still!" The emancipated spirit rested in the bosom of its God.

On Friday morning, the 19th, at ten o'clock, the corpse was borne into the church, where a discourse was delivered, in German, by Rev. Dr. Kurtz, and

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<sup>1</sup> The inscription on his tombstone makes it 87 years, 5 months, and 13 days; which makes him one month older than he was.

one in English by the Rev. Mr. Ryland; after which, his remains were deposited by the side of the German Reformed church, on Conway street, Baltimore; now in possession of the United Brethren in Christ, though the property belongs to the German Reformed church, by charter! The services at the grave were performed by the Rev. George Dashields.

On the 14th of March, 1814, Bishop Asbury, of the Methodist Church, by request, preached a sermon, "in allusion to Wm. Otterbein," in the Conway street church, Baltimore, from Rev. iii. 10, 11. Mr. Otterbein had assisted Dr. Coke at the ordination of Mr. Asbury as the first bishop of the Methodist Episcopal Church, in America; and they were intimate friends through life. His sermon is said to have been an affectionate token to the memory of his friend.

Mr. Otterbein was a man of considerable mental cultivation, and of undoubted piety. As a preacher, he was popular and impressive. His voice was low, and somewhat feeble; which, on one occasion, was made an objection to him, when he was a candidate for the pastorate of the congregation of Philadelphia. Yet there was a charm in his speaking, which chained the listener to him. Dignified in his deportment, in the pulpit, he spoke calmly, solemnly, and tenderly. His enunciation was distinct, and his thoughts ran in a clear and logical order; while his exhortations moved, with great power, the emotions of his audience.

In his personal appearance, he was tall, well formed, with a bland, benevolent countenance; in

his deportment, courteous and friendly; in his words, easy and mild. The Rev. Mr. Stahlschmidt, who met him, at the house of Dr. Stoy, in 1773, when he was yet comparatively young, says: "He is a very gentle and friendly man; and, on account of his devout and pious course of life, he is known and highly respected throughout the whole land."<sup>1</sup>

There is an incidental reference, in 1762, to the fact that Mr. Otterbein married, a short time previously; "because circumstances in this country are such, that no minister, who would escape the tongue of slander, can remain unmarried."<sup>2</sup> It is said that his wife was of the Hendel family. She lived but a short time. In a letter accompanying the Cötal acts of 1773, he is referred to as unmarried; but how long a time previous to this his wife died, does not appear. He has no descendants.

Mr. Otterbein had an older brother, Rev. George Gottfried Otterbein, Reformed pastor in Duisburg, on the Rhine, who was considerable of an author: among other works, he published, in 1803, two volumes of sermons, on the Heidelberg Catechism. A number of copies of this work were imported by his brother, and sold in this country. Copies of it are still, here and there, to be found. The work possesses considerable merit, as a sound, spiritual, and eminently practical treatise on that excellent symbol of faith.

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<sup>1</sup> Pilger-Reise zu Wasser und zu Land, p. 288.

<sup>2</sup> Letter to Holland, from several elders of the church in Amwell, New Jersey, to the Deputies of the Synods of Holland, Oct. 29, 1762. See a copy in Dr. Mayer's MSS., vol. i. pp. 158-9.

The tomb of Otterbein is well preserved, and suitably marked by a marble entablature, bearing the following memorial :

“Hier ruhen die Gebein,  
Des verstorbenen  
William Otterbein,  
Geboren 4, Juni, 1726.  
Gestorben 17, November, 1813.  
Seines Alters 87 Jahre, 5 Monath, 13 Tage.”

“Selig sind die Toden, die in dem Herrn sterben, von nun an. Ja der Geist spricht, dass sie ruhen von ihrer Arbeit; denn ihre Werke folgen ihnen nach.”

## REV. DR. WILLIAM STOY.

1726 — 1801.

ON the banks of the Dill, a tributary of the Rhine, in Westphalia, is a small town named Herborn. It contains a small castle; and is the seat of a German Reformed academical gymnasium, which was established in 1584. This is the birth-place of Rev. William Stoy. He was born March 14th, 1726. He received, no doubt, his preparatory education in the seminary of his native place.

Mr. Stoy<sup>1</sup> came to this country as a young man, in July, 1752. He was one of the six ministers whom Mr. Schlatter brought with him, on his return to this country. They had been ordained by the Classis of Amsterdam, and appointed to labor in the destitute churches in America.

Soon after his arrival, yet in the same year (1752), he took charge of the congregation at Tulpehocken. Here he remained, as pastor, for the space of three years, when he resigned. Mr. Stoy found the climate of this new country very severe upon his constitution. Fevers prevailed, to which he became

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<sup>1</sup> Pronounced STO-E. In later life, he was always called *Doctor* Stoy. We have not been able to ascertain whether this was a medical or theological title.

subject; and, during the first four years of his ministry, was afflicted with ill-health, almost without interruption. He had made up his mind to return to his fatherland, as his only hope of regaining his health; and wrote to the Fathers in Holland, for permission so to do. However, before he received an answer to his request, his health improved; and he concluded to remain, even though permission to return had been granted him.

In 1756, the congregation in Philadelphia became vacant, by the resignation of the Rev. Mr. Steiner, who removed to Frederick, in Maryland. Mr. Stoy was requested by Cötus to supply that congregation, for a year, with the hope, as it seems, that he would become its permanent pastor. This was also Mr. Stoy's wish. He was not successful, however, in retaining the good-will and confidence of the congregation. Difficulties arose soon after he came to Philadelphia; growing out of the circumstance of his contracting and consummating marriage in a clandestine manner; which the congregation regarded as both imprudent and improper—imprudent, because his choice fell upon “a stocking-weaver's daughter;”<sup>1</sup> and improper, because she was, at the time, by consent of her parents, solemnly engaged to a young shoemaker. In regard to the first point, our fathers may have been too severe; since virtue and worth may also be found in humble life. Whether this was the case, in this instance, the documents do not reveal; but charity hopes so. As to the second

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<sup>1</sup> A daughter of Frederick Maus, who seems to have been a zealous member of the church.

cause of offence, there can be no doubt as to its impropriety. Both, taken together, were regarded as undignified and wrong, in a minister; and a feeling of settled dislike was thereby awakened against him. Though he made strenuous efforts to reconcile the people, and remain, he failed; and, in a little more than a year, was forced to leave Philadelphia.

About this time, Mr. Otterbein resigned the congregation at Lancaster, with a view of visiting Europe—in which design, however, he was afterwards hindered—whereupon Mr. Stoy received a call from that congregation. He accepted the call; and commenced his ministry, in his new field of labor, in October, 1758. He continued at Lancaster until January, 1763. The history of this congregation, at least in its outward concerns, is characterized by considerable vigor and enterprise, during the period of Mr. Stoy's ministry. In the Cötal proceedings of the Reformed Church of Holland, for the year 1760, there is to be found the following notice of Mr. Stoy, and his operations in Lancaster: "After Mr. Stoy came here, A. D. 1758, in the month of October, he found about one hundred families that belonged to the church. He has baptized, since that time to the month of May, 1760, one hundred; instructed forty young persons in the confession of faith, and received them as communicants. At present, sixty children attend the school."

While he was pastor at Lancaster, he also preached, every four weeks, at Pequae, now New

Providence; that being then connected with the Lancaster pastorate.

From Lancaster, Mr. Stoy removed to Lebanon, then called Steitztown — a new town, laid out only about four, some say seven, years previous. His ministerial attentions were not confined to Lebanon. He preached also at the Host church; and, at intervals, more or less regularly, in a number of localities between the Schuylkill and the Susquehanna, in Lebanon Valley.

In 1773, the Rev. Mr. Stahlschmidt refers to him as residing in Lebanon, “a practising physician;” though he also preached.<sup>1</sup>

Some difficulties seem to have arisen between him and Cötus; so that, for some time previous to 1771, he was not a member of it. How, and at what precise time, the rupture occurred; whether he separated himself, or was separated by the act of Cötus, is not known. The Synod of Holland, about 1770, made inquiry in regard to his relation to Cötus; to which this body, in their Minutes of October, 1771, reply as follows: “The Venerable Fathers desire to know of the Reverend Cötus, why Mr. Stoy is no more received as a minister, under the Cötus. We have the honor of assuring them, that, much as they would wish to regard Domine Stoy as a member of the Reverend Cötus, they are not able to do so; for the reason, that, it is to be feared, he would effect more injury than good among them, because we all know him; and hence the Reverend Cötus has thought it better

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<sup>1</sup> Pilger-Reise, p. 288.

and more judicious, seeing there is danger that the peace of our communion would be interrupted, not to accept and receive Mr. Stoy as a member of Cötus.”<sup>1</sup>

This, it seems, was not satisfactory to the Fathers in Holland; and hence, in a letter to Cötus, dated Amsterdam, Jan. 12th, 1773, they again refer to the matter, expressing their wish that he might be received as a member of Cötus. They return a similar answer; adding that Mr. Stoy had heretofore been a source of strife in their body; that, a year ago, shortly before the meeting of Cötus, he had published, in the public paper, an article against the Cötus, holding it up to ridicule; and, this year, immediately after its adjournment, he had sent a circular to all the ministers, filled with bitter charges and threats.<sup>2</sup>

A learned German traveller, who, in 1783 and 1784, passed through the various settlements of Pennsylvania, found Mr. Stoy still at Lebanon, and made his acquaintance. He says that Mr. Stoy had already been, for many years, pastor of that congregation: he had, however, left the congregation, for several years, to go to Leyden, in order to study the science and art of medicine.<sup>3</sup> This must have

<sup>1</sup> Minutes of Synod, 1771; transcribed by Dr. Mayer. See MS., vol. i. pp. 187-8.

<sup>2</sup> Letter from the Officers of Cötus to the Reverend Fathers in Amsterdam, dated Northampton, Nov. 27th, 1773; transcribed by Dr. Mayer. MS., vol. i. p. 215.

<sup>3</sup> Reise in den Nord. Am. Staaten, by Johann David Schöpf, p. 314.

been previous to 1773, the time when the Rev. Mr. Stahlschmidt already speaks of him as a physician.

After his removal to Lebanon, he devoted much of his time to the practice of medicine; though he did not, at first, at least, cease to preach. He carried his saddle-bags with him, to his appointments. He discovered, it is said, an effectual cure for hydrophobia, which is still in use. He also prepared another medicine, which received great favor, and is still popularly known as "Stoy's Drops."

It would seem that Mr. Stoy also, at one time, resided in Reading. We have before us now, a long original letter and document, from him, directed to Joseph Reed, Esq., President of the Supreme Executive Council of the State of Pennsylvania, "on the present mode of Taxation." It is dated "Reading, Dec. 17th, 1779;"<sup>1</sup> and the endorsement which the recipient made on it is: "Rev. William Stoy, of Reading: his remarks on the present mode of Taxation." This would indicate that he then resided at Reading.

This interesting and characteristic letter and document is written in English, in Mr. Stoy's own hand. It exhibits the extent of his knowledge of the English language; shows what interest he took

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<sup>1</sup> In January, 1779, Congress had sent down to the States a requisition for \$15,000,000, for the redemption of bills of credit; of which sum \$1,900,000 was apportioned to Pennsylvania, to be raised by taxation for the year 1779. This heavy sum, only a small part of a heavy debt, and the probability of its increase, by the continuance of the war, brought the subject of taxation formidably before the people. This seems to have occasioned this letter and document.

in political matters; manifests much of his spirit, and manner of thinking and speaking; and is, in many respects, of much interest.

It shows his patriotism; his hatred to aristocracy and monopolies; his sympathy with the laboring class, and with the poor; his honesty, sincerity, and earnest desire to preserve the rights of private citizens, and promote the welfare of the State. It is said that frequent communications, on political subjects, from Dr. Stoy, appeared in the "Reading Adler," at an early day.

Abraham Brown, an Elder in the church at Lewisburg, who was born in 1789, and, with his father, removed from the valley north of the Blue mountain,<sup>1</sup> in Berks county, Pa., at an early day, remembers that Dr. Stoy used to come across the mountain, to preach in that valley, when he was a child. At the same time, he was in the habit also of inoculating against the small-pox; being the first one who, amid much opposition, introduced that merciful remedy into that valley. For some time, there were only six families in the valley who permitted him to operate: the general feeling was, that it was a wicked attempt to thwart Providence; but his influence, and, with it, the remedy, gradually prevailed over all prejudice.

On the occasion of such semi-medical and semi-pastoral visits, Dr. Stoy was never without his much-loved fowling-piece. At an early day, there were, in that valley, extensive plains, covered with low scrub-oak, in which prairie-hens, and other game,

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<sup>1</sup> Blauberger-Thal.

abounded. He generally came on Friday evening; and, on Saturday, he would get some persons to accompany him, not so much to assist in shooting, as to start the game for him, so that he could drop it on the wing—the only way he would ever shoot at any fowl. Such was his skill, that he seldom missed his mark; and such was his passion for this kind of sport, that he never grew weary of it.

Mr. Stoy was a man endowed with a considerable share of natural talent; which was well developed by a good education. He thought with vigor on such subjects as were of interest to him. His sympathies were very strongly on the side of freedom, during the war of the Revolution; and tradition still repeats ways and instances in which his zeal expressed itself. He seems to have turned his attention considerably to natural science; and took an active interest in the development of the natural resources of the country, then so new. He was an excellent linguist: most of his letters, still extant, are written in the Latin language. He also wrote English and Dutch, with considerable fluency and correctness.

He was somewhat given to queer schemes. As an instance, may be mentioned his determination to train one of his sons after the manner of the Nazarites—the tenets of which were to abstain from wine, and all intoxicating drinks; to let the hair grow, without cutting or shaving; not to enter a house with a corpse in it; and not to attend any funeral. Numbers vi. In this way, he hoped to train up a man of Samson-like energy—a physical

and moral Boanerges. Judges xiii. 5; xvi. 17. It is said, however, that the experiment was far from successful.

His spirit and habits exhibit many of those blunt, sturdy, and rough pioneer elements, which we readily associate with a prominent, original character of that age. He was, as already noticed, excessively fond of gunning sports; and frequently carried his gun with him, when passing round on pastoral duties. He was very fond of relating anecdotes of a diverting kind; and frequently gave occasion to others, by his singularities, to tell amusing anecdotes of him; many of which tradition has preserved, and still repeats — an unfortunate fame for a minister to acquire.

His piety was questioned by many — perhaps uncharitably. He is said to have been wanting in earnestness, in his ministerial duties. His eccentricities; his want of gravity, and fondness for the hunting sports; and his partial devotion to a secular profession, must, of course, have left a bad savor behind it; interfered with his influence as a minister; undermined confidence in him, in the minds of the pious; and given some occasion to doubt, if not his piety, at least his earnestness, as a minister; and makes, even now, a painful impression upon us. Let us not, however, think harshly or uncharitably. God forbid! While faithfulness to our sketch has required us to bring out this feature of his character, let us not forget that our sins, though in a different direction, and of a kind which cause less detriment to our reli-

gious character, in the minds of others, may be just as great, and just as offensive to God. The blood which, we trust, will cover the one kind, we must hope will cover the other. At the same time, let us remember, that, next to approving ourselves, in Christ, before the tribunal of God, "in that day," is the duty of transmitting to those who come after us, the fair fame and the holy savor of an unquestioned Christian character.

There are, at present, only two members of the Host church living, that were confirmed by him; but there are still many who saw him, and remember his habits and ways. He always wore grey clothes, and a white hat. He had a strong prejudice against black clothes; and was in the habit of speaking, with much censoriousness, and sometimes with carnal adjective and emphasis, of "black coats;" by which terms he designated ministers who had higher ideas of ecclesiastical distinctions and authority than he had himself. Towards the latter part of his life, as already mentioned, he stood in an independent position, in reference to Synod. Some aged members of the church say, that the anti-Synod feeling, which has, for more than half a century, more or less troubled the church, in the region of his latest and most extensive labors, is to be traced back to his influence, and that of Rev. Mr. Boos.

Mr. Stoy died in Lebanon, Sept. 14th, 1801; and was buried, at his own request, at the Host church, where he had continued to preach up to near the time of his death, and for which he seems

to have felt a peculiar partiality. His tombstone bears the following inscription :

“Hier ruhet  
*Wilhelm Stoy,*  
 Prediger und Diener des Wortes Gottes,  
 Geböhren im Nasauischen, in Herborn,  
 den 14ten Märtz, 1726 — Kam in  
 Dieses Land 1742.<sup>1</sup> Im Ehestand  
 lebte er mit Maria Elizabeth  
 Mausin, 44 Jahre, hinterlies 9 Kinder,  
 und starb den 14ten September, 1801.  
 Alt 75 Jahr und 6 Mo.”

A daughter, very aged, and devotedly pious, died, in 1857, in Pittsburg, Pa., where she had become a member of that Mission church, and where there are also a number of very respectable descendants of the family. This venerable lady informed Rev. G. B. Russell that there was, in her family, until lately, an old trunk of papers, from her father. Regarding them as of no value, they suffered them to be destroyed! Knowing, as we do, how extensively Dr. Stoy stood in correspondence with the Venerable Fathers in Holland, for a full half century, we may be assured that this trunk contained many valuable historical papers. Alas! how often, in our researches, have we been mourner at the grave of buried historical treasures — buried without even the hope of rising again! We see only their memorial: to our earnest questionings they respond no more!

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<sup>1</sup> This is an error: it ought to be 1752.

## REV. JOHN WALDSCHMID.

1724—1789.

JOHN WALDSCHMID was a native of the province of Nassau, in Western Germany. He was born August 6th, 1724, and educated for the ministry, in his native land. When, in 1751-2, Mr. Schlatter visited that country, with a view of securing ministers for the destitute American vineyard, he was one of the six young men who volunteered to accompany him to the New World. With the rest, he was examined and ordained, at the Hague; soon after which solemn occasion, they sailed for America, arriving at New York in the night preceding July 28th, 1752; and thence went to Pennsylvania.

Soon after their arrival in Pennsylvania, Mr. Schlatter accompanied him to Lancaster county, and installed him as pastor over the congregations of Cocalico (since called Swamp), Weiseichenland (then called Sebastian Reicher's church), Modecreek, and Zeltenreich. From a notice in the Record-Book of the Cocalico church, we learn that he was installed in his charge October 22d,

1752.<sup>1</sup> He administered the Holy Supper in that congregation, for the first time, November 19th, 1752, to seventy-two communicants; "after having, on the previous day, preached a preparatory sermon, and inquired in regard to evidence of their fitness for the reception of that ordinance." On the 26th of the same month, he administered the Holy Supper to sixty communicants, in the congregation of Weiseichenland; and, January 28th, 1753, at Mode-creek.

On the 14th of May, 1754, he was married, by the Rev. William Otterbein, to Mary Elizabeth, daughter of Christian Grub.

After Dr. Stoy ceased preaching at Tulpehocken, Mr. Waldschmid supplied that congregation two years, in connection with his charge, from 1756 to 1758. Some years later, he also preached, for a time, in the congregation of Heidelberg. His ministry in that church ceased in 1770, when they complained to Cötus that he was "a little inactive, and neglectful of them;" after which, that congregation was joined with Reading. Whether there

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<sup>1</sup> "Im Namen Gottes, Amen.—Dieses Buch verehrt worden von den Herrn Hollender damit darin die jungen Kinder getauft aufgezeichnet wurden von den 4 Gemeinden, Cocalico, Modenkrik, Weiseichenland, oder Seb. Rieggers kirche und Seltenreich. Mir Johannes Waldschmid als Pfarrer der 4 Gemeinden von Herrn Schlatter uebergeben zu Lancaster, Oct. 25th, 1752, nach der den 22 October, 1752, eingestellt würde von ihm."—*From the Record Books.* These books are in the hands of the widow of John Waldschmid, grandson of the Rev. Mr. Waldschmid, who resides near the church now called the Swamp, in Lancaster county, Pa.

was just ground for this complaint, it is not easy to decide: we are inclined to think, that the distance he lived from the congregation, and their desire to be more conveniently connected with Reading, may explain it, at least in part. If this be so, it was neither the first nor the last time when persons saw faults in a minister, on which to build a justification of their own schemes. The long time during which this man of God labored successfully in the same charge, it seems to us, presents an argument, in favor of his efficiency, that far outweighs this incidental complaint.

Still, there was, at one time, also some dissatisfaction expressed, by some in his own charge. In the Cötal proceedings of the year 1760, it is said: "In regard to the Rev. Mr. Waldschmid, it appears that his congregations are satisfied with his preaching; only they desire that he might be more diligent in family visitations, and more prudent in his general conduct." Tradition remembers him, as a remarkably good-natured, mild, and easy man. With all his goodness, and devotion to the Church—of which there is no doubt—he may have needed, at times, the impulse of a special stimulus, to keep him moving with freshness, ministerial dignity, and pastoral earnestness.

As already intimated, he continued in the same charge to the end of his life. In the Record-Book, already referred to, we find the following touching entry, made by the hand of filial affection: "God, the Almighty, took our dear father out of the world to Himself, into a blissful eternity, on the 14th of

September, 1786, between nine and ten o'clock in the forenoon. On the 15th, in the afternoon, at two o'clock, we committed his remains to the grave. The Rev. Mr. Boos preached his funeral sermon, from Psalm lxxiii. 23, 24. God grant that we may all come to where he is! Amen. The tombstone was erected October 6th, 1787; costs £7 and 2 shillings."

A circumstance, in connection with his tombstone, happened, about six years later, which was thought very singular; and which is not only traditionally remembered in the neighborhood, but we find a record of it in the Church-Book. On a Sunday, June 2d, 1793, while a large congregation was assembled in the church, listening to the Word of God, and when the winds were quiet, the tombstone of the Rev. Mr. Waldschmid suddenly broke off at the top of the ground, and fell flat upon the tomb. "Many saw it," says the Record, "and all heard it fall." The wonder, in connection with this event, was vastly increased, in the minds of the people, by the fact that Mrs. Waldschmid, who was demented, long before, and had not spoken a word for years, began to speak again with others, on that same day!

Mr. Waldschmid is buried in the graveyard connected with the church now called the Swamp (in early times Cocalico), in Lancaster county, Pa. His widow survived him many years, and died July 12th, 1803. Besides daughters, he had two sons to perpetuate his name: one of them moved to the west; another, whose name was John, lived and died in

the Swamp, on the farm where his father had resided, several miles northeast of the church. One of Mr. Waldschmid's daughters was the mother of the two Revds. Gring, who are still laboring in the ministry, in the German Reformed Church. On his tombstone is written:

“Hier ruhet in Gott  
der  
Ehrw. Johannes Waldschmidt,  
Geb den 6 August, 1724.  
Ins Predigtamt verordnet 1752.  
Starb den 14 September, 1786,  
Alt 62 Jahre, 5 wochen, 4 Tage.”

## REV. THEODORE FRANKENFELD.

THEODORE FRANKENFELD was born in Western Germany. Educated in his native land, he was one of the six young candidates who responded to the appeal which Mr. Schlatter, in 1751-2, made, in person, to the churches of the Palatinate, for laborers, to supply the great destitution in the New World. With the other five, he was examined and ordained, at the Hague, by the deputies of the Synods of Holland; after which, they sailed for America, arriving at New York in the night preceding the 28th of July, 1752.

Having arrived in Pennsylvania, it was thought proper, by Mr. Schlatter and the Cötus, that he should be located in Frederick, Maryland—to which place Mr. Schlatter accompanied him. Though Mr. Schlatter and others had visited that place as early as 1747, yet Mr. Frankenfeld was the first pastor regularly stationed there.

In the Record-Book of the congregation is the following entry: "Fredericktown, the 4th of May, 1753.<sup>1</sup> On this day, the 4th, Mr. Schlatter came

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<sup>1</sup> The last figure of this date is worn away; but we know, from collateral facts, that it is a figure 3. See Dr. Zacharias's Centenary Sermon, p. 12.

hither with me, for the purpose of installing me in my office; but, inasmuch as we were detained by the water, and preaching could not be appointed, it was, therefore, postponed to another period. Still, it was resolved that I should hold my introductory discourse, on Sabbath.

“At the same time, it was proposed, by Mr. Schlatter, that it would be necessary for me, with this congregation, to take charge also of the congregation of Conowaga and Conogococheague, under the promise, that, should another minister come into the country, he shall be located on this side the Susquehanna, and that the Conowaga congregation shall then again be taken off my hands.” Underneath this, says the Rev. Dr. Zacharias, is written, in another hand, but apparently with the same ink, and at the same time: “This was written by Mr. Frankenfeld.”

The following stanza was written, by Mr. Frankenfeld, upon the first page of the baptismal record, in Frederick, Md. It is evidently original with him, and may indicate something of his spirit.

“Für wahr der ist bey Gott ein tieferfahrener Christ,  
 Wer gründlich glaubt, dasz er ein grosser Sünder ist;  
 Der ganz entblösst in sich auf lauter Gnade trauet,  
 Und wie ein Bettler, Gott stets nach den Augen schauet.”

The records made by him indicate that he was a neat scholar. “His entries,” says the Rev. E. W. Reineke, “are in a distinct, legible, well-formed, and often elegant hand; which may, perhaps, indicate general cultivation, if not external polish and gracefulness.”

Mr. Reineke further adds: "He mentions, in his baptismal record, the date of the baptism only, not that of birth. May we conclude, from this, that he judged the date of natural birth of no account, when compared with that of spiritual birth; or, entrance into the world of no importance, whilst entrance into the Church, by the new birth, in baptism, was all important?"

His name does not appear on the Cötal Minutes, after 1755. It is probable that he died soon after—perhaps in 1756 or 1757. The baptismal record, says Dr. Zacharias, indicates that his ministry closed in October, 1756. His term of labor was short; but all that is known of him is favorable to him, as a man and a minister. He seems, so far as can be judged from the records of the congregation in Frederick, to have been blessed in his ministry. In 1753, he confirmed 23 persons; and, in 1754, the same number.

He was buried at Frederick. "There are," says Dr. Zacharias, "some traditionary reminiscences, still left in the congregation, concerning the widow of the pastor. I believe she resided on the farm—owned, perhaps, by her husband—which was recently purchased by the ex-sheriff of this county, Mr. Henry Houck." As he died young, she survived him, no doubt, a long time.

We may here add, that the six young ministers whom Mr. Schlatter brought to this country, in 1752, were Otterbein, Stoy, Waldschmid, Frankenfild, Rubel, and Wissler. The lives of the first four will be found in this volume. We have given

some account of Mr. Rubel and Mr. Wissler in the Life of the Rev. Michael Schlatter, pages 249-53; to which the reader is referred. The first, Mr. Rubel, seems not to have met the expectations entertained in regard to him; and Mr. Wissler died, it appears, not long after his arrival. It does not appear that he ever served a charge. His name is not on the list of ministers in the Cötal Minutes of 1755—the first extant after his arrival—and, in 1757, there is mention made of a gift to his widow. We hope the poet's words were fulfilled, in his case:

“Oh, sir! the good die first.”

## REV. JOHN GEORGE ALSENTZ.

MR. ALSENTZ came to this country, as a minister, under the auspices of the Fathers in Holland, in the year 1757. During the vacancy which occurred in the congregation of Philadelphia, after Mr. Stoy's brief connection with it, he was chosen, in preference to Mr. Stoy, who desired to remain, as pastor, at an election directed to be held by Cötus. Owing, however, to still existing strife, which had originated in Rubel's time, and the remonstrances of Mr. Stoy, he found it his duty to decline accepting the position. He, however, frequently preached in Philadelphia, both before and after this time; and by far the majority of the members were very anxious to secure him as their pastor; but, for the sake of peace, they yielded their preference.

Rev. Steiner, in a letter to Holland, dated in October, 1758, mentions that Mr. Alsentz had accepted a call to Germantown, soon after his arrival. He also says, in the same letter, that "the congregation and Mr. Alsentz were well pleased with each other." He remained pastor of that church until near the close of the year 1762.

The congregation at Amwell, New Jersey, was vacant from 1756 to 1760; and we find mention

made, that Mr. Alsentz served that congregation in the summer of 1760; which he seems to have done, in connection with Germantown. How long he supplied that church, we know not.

There is a letter of Mr. Alsentz's extant, written in Dutch, dated Germantown, May 30th, 1760, and directed "to the reverend and pious Mr. Kulenkamp, faithful minister of the Divine Word, in Amsterdam." In this letter, he speaks of difficulties which he had been forced to encounter, since he is in this country; alludes modestly to himself and his labors, which God had not left without a blessing; and, in a subdued tone, complains of some unbrotherly treatment which he had received at the hands of Revs. Steiner and Reiger. The letter is short, and written in a good spirit.<sup>1</sup>

From Germantown, Mr. Alsentz was called to Wentz's church, in Montgomery county, and affiliated congregations, in 1762. One of his congregations was at the old Boehm's church, in Whitpain township. The church at Wentz's was dedicated Nov. 13th, 1763; and Mr. Alsentz, who was pastor there, is said to have been specially active in effecting its erection. He was pastor in that region seven years, up to the time of his death, which occurred in 1769.

Mr. Alsentz died when yet a young man. He was married to Hannah Wentz, a daughter of Peter Wentz. They left no children. An English Bible and a German hymn-book, very old, brought by

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<sup>1</sup> See a copy of this letter, in Dr. Mayer's MS., vol. i. pp. 139-41.

Mr. Alsentz from Germany, are still piously preserved, by the Boehm's church, in a good condition.<sup>1</sup> A curious clock, brought from Europe by him, which plays seven tunes, is also still preserved.

Tradition speaks well of Mr. Alsentz. He seems to have been a faithful man of God; and, though the period of his earthly labors was short, he finished his course with joy. He is said to be buried in the graveyard of the German Reformed church in Germantown—not in the one at the church, but in the old one, located some distance from it. We hope his grave has not been neglected. To us it has always appeared, that there must be something by far too selfish and irreverent in the spirit of a congregation that can leave unmarked the graves of its pastors. We have sometimes, in our researches, been compelled to mourn over such evidences of ingratitude. May the Lord graciously keep the spirit of the fifth commandment in honor among us, that our days may be long in the land which the Lord our God giveth us!

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<sup>1</sup> Letter from Jonas Detwiler.

## REV. CASPER DEITRICH WEYBERG, D. D.

CASPER DEITRICH WEYBERG was a Swiss by birth. He was educated in Europe; and came to this country, as a minister, about the year 1762.

His first charge was Easton, Pa., and affiliated congregations.\* Though some irregular, self-constituted ministers had preached there before him, and the Rev. Mr. Gross, and, after him, the Rev. Mr. Pithahn, stationed pastors at Saucon, had preached there, by way of supply, Dr. Weyberg was the first regular pastor stationed at Easton. He was called to that place in the early part of the year 1763. "For want of more suitable accommodations, he preached in the then newly erected court-house, and in the country around, in barns, or wherever room could be found, to shelter the assembly."<sup>1</sup> He was, however, but six months pastor in this, his first charge, when he was called to Philadelphia.

In a letter to the Fathers in Europe, dated December 14th, 1763, he says: "In regard to my congregations, I may say, that they were very well

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<sup>1</sup> Dr. Bomberger's Sermon on the Death of the Rev. Thomas Pomp.

satisfied with me; nor did God's blessing fail to crown my labors, since much that had been scattered was brought together. I am also persuaded that many are walking in the way of conversion to God. However, my body was not able to bear the riding about which was necessary; and, in consequence, I was necessitated to take charge of a congregation that was able of itself to support me. This was fulfilled by my being transferred to the Philadelphia congregation." He had several times preached in this congregation, during a meeting of Cötus; and, having pleased the people, they were led to desire him as their pastor; which resulted in his call and settlement there.

Dr. Weyberg entered upon his duties, as pastor, in Philadelphia, on the 13th of November, 1763. He found many uninviting features in his new field. Ever since the arrival of Mr. Steiner, and the unfortunate division of the congregation, occasioned by his irregular course, that church had not seen a moment of peace. Feud had followed upon feud, from year to year, and from one brief pastorate to another; whilst the strength of the congregation was wasting away, and the sacred cause of Christianity lay prostrate and bleeding, calling forth the ridicule of the enemies of Christ, and the tears of the pious, in the city, and throughout the Cötus and Church.

Under these circumstances, Dr. Weyberg came as a Godsend into this desolate and dreary vineyard. The old wounds began to heal, under his judicious ministrations. Hope began again to inspire the

hearts of that long-discouraged people, and a reign of peace and prosperity came in with their new pastor. Shortly after he had taken charge, Dr. Weyberg wrote: "The most of my labor is devoted to catechization of married and unmarried persons, who, on the coming Christmas, will be admitted to the Holy Communion. As much as I can learn, there are yet about 200 heads of families that belong to the old congregation; but, the coming Easter, I will give a more particular account of the condition of this congregation."

There was still a party who had not joined in the election of Dr. Weyberg; but it never again rose to such influence as to disturb the peace of the church, and, gradually, all dissension died away; whilst the church continued to grow and prosper, more and more, from year to year.

Dr. Weyberg took a warm interest in the war of the Revolution. Strange as it may seem for a minister in the kingdom of peace, he had quite a fancy for mingling, in some way or other, in the warlike struggle of the times. He stood out prominently, as a patriot; and is said to have acted, for a time, in the capacity of chaplain. At the time when the British held possession of Philadelphia, he preached to the Hessians, who thronged to hear him, in great crowds. He boldly asserted the justice of the American cause; and bore down, with such energy, upon the wickedness of the oppressors, that the British began to feel the effects of his fearless appeals, in the daily desertions of their Hessian mercenaries. In order to put a stop

to his preaching, they threatened his life, and threw him into prison. He was, however, soon liberated. "I have been assured by aged members of the church, that it used to be confidently affirmed that the Hessians would, in all probability, to a man have left the British service, if the old Father had not been silenced."<sup>1</sup>

During the time Dr. Weyberg was in prison, his church was used as a hospital, and the congregation scattered. May 5th, 1779, he writes to the Classis of Amsterdam thus: "Whilst the British had this town in possession, my congregation was scattered; my beautiful church was torn up, and converted into a hospital. To the members who still remain here, I preach in the school-house. At the present time, the people are returning again, and take possession of their dwellings; still, many, from fear of the British, remain in the country. On the other hand, however, many strangers have moved into the city; so that my congregation is as strong again as it was before."

The first sermon he preached, after having been liberated, was, somewhat significantly, from the text, Ps. lxxix. 1: "O God! the heathen are come into Thine inheritance; Thy holy temple have they defiled."

After the war he pursued the even tenor of his way, in his congregation; much beloved by his people, and successful in his ministerial labors.

Dr. Weyberg was remarkable for his calm deter-

<sup>1</sup> Dr. Berg's Christian Landmarks, pp. 16, 17.

mination. Nothing could move him from the path of duty, or what he regarded as such. This he showed, especially, in the position which he took in reference to the war. He proved himself no time-server, nor was he afraid of their faces. Though kind and affectionate among his people, he took an independent course in his ministry, in the spirit of the apostle: "With me, it is a very small thing that I should be judged of you, or of man's judgment: but He that judgeth me is the Lord."

In his reproofs, he was sometimes exceedingly severe. It is said that, on one occasion, parents brought a child to be baptized: they had dressed it extravagantly, and, as he thought, foolishly and sinfully; and, at the same time, manifested no seriousness or interest whatever in the ceremony, being only concerned about the attention which the beautiful dress would elicit. He publicly said to the parents: "You have brought me a child to baptize as if it were a young devil!"

In reproving the congregation for the wickedness of their children, he would frequently repeat, from the pulpit, the proverb: "The apple does not fall far from the tree."

It is said that, on one occasion, he and one of his Elders went to visit some members that lived in what is called the "Neck." They met a man who was a member of the church, but who very much neglected the duty of attending worship. He addressed him thus: "John, what have I heard of

you! Did you not steal a hymn-book out of the church?"

"Oh! my dear pastor, that is not so: I have not been inside of the church for six months," was his earnest reply.

"Aha!" says Dr. Weyberg, "my dear John, you told on yourself that time."

He was strongly attached to his own Church. On one occasion, he said, in a sermon: "The Reformed Church counts the greatest number of martyrs; which is an evidence that her foundation is in truth."

Dr. Weyberg was a good, earnest preacher. He had, however, somewhat of an impediment in his speech. Being a Swiss, he had that peculiar brogue in his pronunciation, especially of some words, which he was never able fully to overcome. He had a strong voice, which, with his earnest manner of speaking, enabled him to be heard for a square and a half, while preaching in the church.

In his person, as we have been informed by one who still remembers him, he was tall and slim. The same person informed us that, on going to church, he always wore a kind of hood or cowl. While preaching, he wore the white linen ruff, or clerical neck-dress. He always carried his Bible under his arm, on his way to church.

The degree of Doctor of Divinity was conferred upon Mr. Weyberg in 1788, at the same time when the Rev. Mr. Hendel, the aged, was honored with this title. It was conferred, as the record says, "by the English college of New Jersey."

At length, the period of his stewardship ended; and he was called to his account, and to his reward. The church-record very affectionately says: "Died, Saturday, August 21st, 1790, the Rev. Casper Deitrich Weyberg, the beloved and faithful pastor of this congregation, which he had served for twenty-six years."

He was buried, by the side of Mr. Steiner, his predecessor in the same congregation, in what was then the German Reformed graveyard, but, by the desecration made of it by the city of Philadelphia, is now Franklin Square.

The Rev. Dr. Helmuth, who was his constant friend, wrote a touching funeral hymn, which was printed, set to music, and sung in the church, by the children, on the 26th, as we learn from a copy of the hymn now before us. Either his funeral was deferred so long—from Saturday to Thursday—or there was a special solemnity held, to enable the children of the congregation to express their sorrowing love for their departed pastor.

We here present the original of this hymn. It is printed, surrounded with black mourning borders, and entitled: "Weak, but true, expressions of sorrow for the death of the most excellent Rev. Doctor Casper Deitrich Weyberg, as sung in the German Reformed Church, in Philadelphia, in which he had been a faithful teacher for 26 years, on the 26th of Sept., 1790, by the children of this congregation, with hearts deeply moved, and accompanied with funeral music.'

## I.

“Gott, welch’ ein Schlag trifft unser Hertz;  
 Wir weinen heisse Tränen;  
 Die ganze Heerde fühlt ein Schmerz,  
 Und singt in Kummerthönen:  
 Er, WEIBERG, ist verschieden,  
 Zu früh ist er verschieden!

“Die süßen Lippen schlossen sich,  
 Die hier so ernstlich lehrten;  
 Der Mann, der nie zurücke wich,  
 Wann sich auch Leiden näh’ten;  
 Der ist von uns geschieden,  
 Zu früh von uns geschieden!

## II.

“Schweigt, ihr bangen Kummerthöne!  
 Trocknet sie von dem Gesicht,  
 Weinende, die heisse Thräne;  
 Den er wandelt dort im Licht:  
 Er, der hier gelübte Lehrer,  
 Ruht nun sauft in seiner gruft;  
 Liebt noch jetzt euch, seine Hörer;  
 Und wann die Posaune ruft,  
 Dann fuhr er euch zu dem Thron,  
 Stellt euch dar dem Menschensohn.

“Ruhe denn, in diener Kammer,  
 Vater, von der Arbeit aus;  
 Er, der bittere Lebens-Jammer,  
 Drücket nie dies Ruhehaus.  
 Wir sehn dich voll Wonne wieder,  
 Wann der grosse Tag erscheint;  
 Jeder singt dann Jubel-Lieder,  
 Der hier Jesu nachgeweint.  
 Deine krone glänze schön,  
 Vater, bis zum Wiedersehn.”

This was a beautiful tribute of love from an affectionate people to one who had grown old in their spiritual service, and who had now gone before them into the saints' everlasting rest.

We cannot refrain from making the sad inquiry: Where are those children who, sixty-four years ago, joined in that funeral anthem? A few are yet living, who still hold in affectionate remembrance the venerable pastor and friend of their youth. By far the greater part have followed him to the grave, and—many we hope—have greeted him in the heavenly home. How brief, after all, is human life!

‘What is this passing scene?

A peevish April day!

A little sun, a little rain,

And then night sweeps across the plain,

And all things fade away.

Man, soon discussed,

Yields up his trust,

And all his hopes and fears lie with him in the dust.”

A son of Dr. Weyberg entered the ministry, laboring, the greater part of his life, on the frontiers, in Missouri. An account of his interesting life and labors will be found elsewhere in this work.

## REV. JOHN CONRAD BUCHER.

1780—1780.

REV. JOHN CONRAD BUCHER was a Swiss by birth. He was born June 10th, in the year of our Lord 1730. His father was Jacob Bucher, Landvogt or sheriff of the district of Neukirch, in the canton of Schauffhausen, and resided in the town of Neukirch.

His father, being a man of means and influence, gave his son the educational advantages of the best schools of his native land. Young Bucher had an active mind; and, pursuing his studies with diligence, he gained "the highest honors in the schools which he attended. He was remarkable for having acquired a rich flow of language, and unprecedented copiousness and energy of thought; which rendered him useful, and attracted the attention of all who heard him."<sup>1</sup>

In his youth, it was intended that he should enter the holy office of the ministry; and his studies were arranged with a view to this end. From some entries in his "Bedenk-buch," or Album, it would appear that he visited—perhaps, however,

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<sup>1</sup> Rupp's History of Berks County, p. 457.

only visited—the learned institutions at St. Gall, Basel, and Göttingen. The fact that the autographs, with sentiments, of the professors and learned men, in all these places, appear in his book, would suggest that he may have studied there. He was, however, but a brief period at either place. His Album is a curious collection of names, pictures, or symbols, drawn, with pen and paint, by the various writers; and sentiments written in Hebrew, Arabic, Greek, Latin, French, and German. Among many others, we find the autographs of Wägelin and Zollikoffer, of St. Gall, 1752; and that of the celebrated Joh. Laurence Mosheim, of Göttingen—author of a well-known church history—written in 1753, only about two years before his death.

Mr. Bucher seems, however, to have been more inclined to military life. Drawn by this bent of his mind, he left the school and his native land, at the age of twenty-five, and entered the military service of Holland. In the organization of the American provincial army, at the opening of the Indian war, experienced officers were needed; and the English having found it to be policy to have German officers for their German troops, they offered situations, with advance of position, to German and Dutch officers; and thus many—and among them young Bucher—were drawn into the English service. In this way he came to America.<sup>1</sup>

<sup>1</sup> The Rev. Mr. Stahlshmidt, in his "Pilger-Reise zu Wasser und zu Land," has the following notice of Mr. Bucher, about 1773, p. 287: "The Reformed minister in Lebanon, who is by

Extract from a pamphlet published  
by Thomas Conrad Porter Esq. Easton Pa.  
"Notes on the Album of John Conrad Becker"  
"That (entry) of Fr. Ulric Ries D.D. of the  
theological faculty, styles him an esteemed  
auditor of several years standing  
(Auditori suo per annos aliquot  
gratissimus ac stimatissimogue)"

Such evidence nullifies the conjecture  
of Rev. Dr. Harbaugh (in his Lives of the  
Fathers of the Reformed Church in the  
United States) that he merely roved  
about from one seat of learning  
to another without pursuing a regular  
course of study in any. The truth is that  
for at least two whole years he was

not absent from Marburg except  
in June 1753, when, after a visit  
of a fortnight at Cassel he pro-  
ceeded to Göttingen. Here the entries  
in the album are but 5. four on same  
date June 19. One from the pen of the  
well known Church-historian  
John Lawrence Mosheim. By the 4th  
of July he was again in Marburg,  
where all the entries 33 in number  
(one or more in every month) extend  
in an unbroken line to May 7, 1754.

July 9, 1897.

G. H. B. Corlies Pa  
Princeton June 98.

He arrived in this country in the year 1755, "and took up his abode at or near Carlisle, Cumberland county, Pennsylvania, which was then a frontier settlement, where Fort Louthier had, just shortly before, been erected."<sup>1</sup> On the 26th of February, 1760, he was joined in holy marriage to Mary M. Hoke, whose parents had been among the first settlers in York, Pa.

We have seen the parchment certificate of the appointment of "Conrad Bucher, Gentleman," as "lieutenant of a company in the battalion of the Pennsylvania regiment of foot;" signed by the "Honorable James Hamilton, Esq., Lieutenant-

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birth a Swiss, had been a lieutenant in the American provincial troops, during the Seven Years' War. In his youth, he was to have studied theology; but he left the school, and entered into the military service of Holland. When, in the just-named war, in the organization of the provincial army, experienced officers were needed, and the English had offered situations to the Holland officers, with advance of position, many were, very naturally, allured into the English service. In this way he came to America. When the troops were dismissed, at the end of the war, as is generally the case, they were thrown out of employment; and this man, in order to get along, laid hold of the office of minister, and was also ordained to that office. He did not only allow me to preach in his congregations as often as I pleased, but he pressed me more than was pleasant, because he had himself no inclination to preach much."

This last remark is difficult to understand, as it is so unlike what we know of the general tenor of Mr. Bucher's life. He was a most industrious and laborious minister. He may have been unwell about that time, as he often was feeble, and thus inclined to relieve himself whenever a substitute could be procured.

<sup>1</sup> Rupp's History of Berks County, p. 457.

Governor and Commander-in-Chief of the Province of Pennsylvania, and the counties of Newcastle, Kent, and Sussex, on Delaware," and by "Richard Peters, Secretary." It is dated April 19th, 1760. He had been engaged in some kind of military service, in this country, previous to the time this position was tendered him. He remained at Carlisle till some time in the year 1762, "when he was called to another station, or to itinerate, as an officer, at the command of his superiors."<sup>1</sup>

A few years later, he was advanced. We have seen the official document, similar to the one just named, "by the Hon. John Penn, to Conrad Bucher, Gentleman," creating him "Adjutant of the Second Battalion of the Pennsylvania regiment of foot;" signed July 12th, 1764. Another document, dated a few weeks later, July 31st, 1764, says: "Reposing especial Trust and confidence in your Loyalty, courage, and conduct, I appoint you a Captain in the Pennsylvania regiment of foot commanded by me." This is signed by John Penn, and addressed to "Conrad Bucher, Esq."<sup>2</sup>

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<sup>1</sup> This fact appears from a church certificate, which is interesting, also, as showing the religious standing of his wife: "This is to show that the bearer hereof, Mary Bucher, has, for some time past, lived in the congregation, and has behaved herself in a sober and decent manner, so far as it is to me known; and is now, at this time of her departure, here free from any Church censure, or anything to me known, exposing her thereto. Carlisle, 4th day of November, 1762. GEO. DUFFIELD, V. D. M." — *Rupp's Hist. Berks co.*, p. 458.

<sup>2</sup> These documents are in the possession of Mrs. Bucher, widow of the late Judge Bucher, of Harrisburg, Pa.

He seems to have turned his attention towards the holy ministry—for which, as regards scientific acquirements, he had, in a great measure, been prepared by his studies in Europe, and into which he was now regularly inducted—about the year 1762; and, though he held military office, later, yet he seems not to have been called into actual service, but devoted himself to the sacred warfare. From an old baptismal record, we learn that he performed regular ministerial acts, in Carlisle—which seems to have been his first location—from the year 1763 to 1768; in Middletown, from 1765 to 1768; in Hummelstown (then sometimes called Fredericktown), from 1765 to 1767; “at Falling Spring, near Conococheague,” from 1765 to 1768.

From 1764 to 1766, he preached and baptized at Bedford, Fort Pitt, Shippentown, “on Susquehanna,” Sharpsborough, and Coxtown (or Hestertown). In 1768, “at Big Crossings of Yoghegeny,” at Redstone, and “near Fort Cumberland.”

Mr. Bucher removed to Lebanon in the beginning of the year 1768. His labors, however, were not confined to that place, but extended over a large field, including those places where he had preached before, as we learn from the blank leaves of his pocket-almanac, where his appointments are indicated. During the year 1768, and several succeeding years, his field of labor included the following churches and preaching places: Lebanon, Quitopahilla, Hummelstown, Middletown, Buffalo, Jonestown, Klopff’s, Chamberlin’s, Carlisle, Falling Springs, Dr. Schnebley’s, Conococheague, Ha-

gerstown, Peter Spang's, Sharpsburg,<sup>1</sup> Bedford, Redstone, Heidelberg, Schafferstown, Weiseichensland, Maytown, Manheim, Rapho, Blasser's. This circuit he seems to have travelled regularly, preaching often on week-days. In 1771, he also notes a number of meetings held, in the evening — which were, no doubt, for exhortation and prayer — at private houses, where he abode over night.

For some time previous to 1770, Mr. Bucher had also supplied the congregation at Reading. At the meeting of Cötus, in that year, that congregation presented a call to him, to become their regular pastor. He was not present at the meeting, on account of sickness in his family; and so Cötus did not decide on the call, but resolved that "the decision should be laid upon the conscience of the Rev. Mr. Bucher;" since, inasmuch as he had preached among them for some time, he was well acquainted with the condition of the congregation. The congregation is described as "unfortunate," having been, "as well externally as internally, spoiled" by a certain Berger who had been among them, in an irregular way. Mr. Bucher declined this call, "from love to his own congregations."

Mr. Bucher was unwearied in his labors over his large and scattered field. No wonder that gradually his constitution gave way, and the earthly house

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<sup>1</sup> On a blank leaf of his pocket-almanac, for 1768, he has the following: "October den 8ten sind in Sharpsborough zu Eltesten und Almosen-pfeger erwählt und eingesetzt worden, Christian Orendorff, George Keufer, Eltesten: Adam Grund, Almosen-pfeger."

of his tabernacle began to show signs of approaching dissolution. In the Cötal Minutes of April, 1779, mention is incidentally made of his "sickly condition;" by which he was compelled to withdraw from some of his more distant congregations. He was afflicted with disease of the heart. Still, he attended to his duties to the last. On the morning of the 15th of August, 1780, he had gone from Lebanon to Millerstown (now called Annville), a distance of five miles, to solemnize a marriage; and, whilst there, in the midst of the joyous nuptial party, he suddenly died; and as suddenly was the house of joy turned into a house of mourning, for a pastor universally and warmly beloved.

It was proposed to convey his body decently to Lebanon, on a vehicle; but the nice sense of many present would not agree to the proposition. In the spirit of deep affection and high regard for their deceased pastor, they spread a bier, on which he was reverently laid, and delicately covered; and, in this way, "devout men" bore him upon their shoulders to Lebanon.

Amid a large concourse of people, his remains were committed to their resting-place, in the graveyard connected with the German Reformed church in Lebanon, of which he had been pastor for the space of twelve years. On his tombstone is the following:

"Hier ruhet  
CONRAD BUCHER,  
12 Jahren Prediger in Libanon,  
Geboren den 10 Juny, 1730,  
Starb den 15 August, 1780,  
Alt 50 Jahre, 2 mon., und 5 Tagen."

“Rühet demnach in dem Kühlen,  
Eine noch so kürtze Zeit;  
Er will schon den Aufzug spielen,  
Die so nahe Ewigkeit,  
Da ihr sollt mit Haut und Beinen  
Vor dem Stuhl des Lamm's erscheinen.”

It is said that some of Mr. Bucher's descendants live in Montgomery county, Pa. Some reside in Cumberland, Dauphin, and Huntingdon counties. One of his sons, Conrad Bucher, Esq., is yet living, and resides in Alexandria, Huntingdon county. The late Hon. John C. Bucher, of Harrisburg, and George Bucher, Esq., of Cumberland county, were his grandsons. His descendants are highly respectable, and devoted to the Church, verifying the truth of the poet's words:

“If pure and holy be the root,  
Such are the branches too.”

## REV. FREDERICK L. HENOP.

THE first notice we have of the Rev. Mr. Henop, is as pastor of Easton, and some congregations in the region around. The precise time either of his coming or leaving there is not known. He was, however, the second regular pastor of that charge — the successor of the Rev. Dr. Weyberg, who left that place, for Race street church, Philadelphia, towards the close of the year 1763.

Mr. Henop removed to Frederick, Maryland, in the year 1769 or 1770. He was the successor of the Rev. Charles Lange, whose ministry there ended in May, 1768. "On account of a chasm in documents," says Dr. Zacharias, "we cannot give the date of the commencement of his ministry. He appears on the records of the Reformed church, as pastor of the congregations of Frederick, Middletown, and Glades, in 1770."

Whilst stationed at Frederick, Mr. Henop also preached, for some time, at least, once a month, at Lovettsville, Loudon county, Virginia. He is the first pastor, in that congregation, of whom anything is now known, though it existed at a much earlier day.<sup>1</sup>

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<sup>1</sup> Letter from the Rev. Geo. H. Martin.

While pastor in Frederick and vicinity, he made occasional visits to the destitute Reformed in the Valley of Virginia. We have an allusion to the state of the Church in that region, and his interest in its behalf, on the Minutes of Cötus, held in Reading, in the year 1771. A petition was laid before Synod, from five congregations in Virginia; namely, "Luis Steffenstatt, Stauffersstatt, Müllersstatt, Winchesterstatt, and the church at Røeder's." They desire that, if at all possible, a minister from Cötus may be sent to them. If this cannot be done, they still desire that some measures be taken, by which ministers may visit them several times a year. They represented their want, in regard to Church privileges, in a very moving manner, as being very great. Messrs. Henop, and Weymer of Hagerstown, confirmed all they said, because these two brethren had themselves visited them, and had been eye-witnesses of their sad condition. Because the means to help them, as they desire, were entirely wanting, Cötus encouraged them patiently to wait, in the hope that they would be served, in the way of supply, till it should be in their power to furnish them with a regular minister. With this they were satisfied. As Henop and Weymer were the pastors nearest them, at the time, it fell to their lot, no doubt, to attend, as far as possible, to these destitute brethren.

At the meeting of Cötus, in Reading, May, 1784, a call was presented to Mr. Henop, from the congregation of Reading; and permission was granted him to accept it, if it seemed to him duty. After

due deliberation, he did accept; but, in the providence of God, he was never permitted to enter upon the labors of this new field. In the Cötal Minutes for the year 1785, we find the following entry: "The Rev. Mr. Henop, who was pastor at Fredericktown, accepted the call to Reading; and when, at the close of the past year, he was about to remove to Reading, the Lord laid him upon a bed of sickness; and, to the great sorrow of us all, as well as of the congregation in Reading, this deserving man was called from time into an endless eternity, where, as we hope, he enjoys the reward of a faithful minister."

Mr. Henop labored in Frederick, and its affiliated churches, about fourteen years. "He was considered a good preacher," says the Rev. Dr. Zacharias, in his Centenary Sermon, "and was much beloved by his people. Those of his spiritual children who are yet living, hold him still in affectionate remembrance. During his ministry here, many were added to the Church: the communions, generally, were unusually large. The remains of this servant of God are yet with us. His ashes are entombed beneath this church, near where the old pulpit stood."

## REV. WILLIAM HENDEL, D. D.

WILLIAM HENDEL was a native of the Palatinate, on the Rhine. He prepared himself for the holy ministry, in Europe; and afterwards came to this country, as a minister, under the auspices of the Synods of Holland, and with recommendations from them.

He arrived in this country in 1764. Having presented his credentials to the officers of Cötus, the Rev. John G. Alsentz and the Rev. Casper D. Weyberg, who met in Philadelphia for that purpose, he was by them recommended to the congregation at Lancaster, in a letter dated December 18th, 1764. "We find it altogether proper," they say, "to present this venerable man to your congregation; and hope, at the same time, he may be received with all that love and respect which he deserves. We doubt not his service will be acceptable to you all, and subserve the interests of undying souls. It will be necessary for you yet to pay some money towards the passage of Mr. Hendel, which was here advanced for him, namely, £13, our currency; which sum you will please send, as soon as possible, to the Rev. Dr. Weyberg, in Philadelphia. Farther, we hope also that you will provide,

for his support, £75, Pennsylvania currency, annually, besides a free dwelling; and we will see, by the next meeting of Cötus, what more particularly shall be necessary in this case. His year shall begin with his introductory sermon. Meantime, we commend you to the loving guardianship of the chief shepherd, Jesus Christ."

Mr. Hendel entered upon his duties at Lancaster immediately, and was pastor of the German Reformed congregation there, from January, 1765, up to September, 1769; four years. During this time, he also preached, once every four weeks, at Pequae, now New Providence, about ten miles southeast of Lancaster. Traces of his zeal, piety, and faithfulness, are seen upon the records, at Lancaster, in incidental ways, as well as in the general prosperity of the church.

From Lancaster he was called to the congregation at Tulpehocken, and neighboring congregations. His ministry in this charge began in 1769, and closed in 1782—thirteen years; and included, therefore, the dark period of the war of the Revolution. When he was visited by the Rev. Mr. Stahlschmidt, in 1773, he was serving nine congregations.

During his ministry at Tulpehocken, Mr. Hendel made frequent missionary excursions to the smaller settlements of Germans, in the valleys northward. During the Revolutionary war, he often visited Lykens Valley, and preached at what is called "David's church," about two miles east of the river, where Millesburg now is; where a congrega-

tion, composed of Reformed members from Mahantongo, Armstrong, and Lykens valleys, had been organized, a few years previous.

“It being during the war that these visits to this and other congregations in this section of the country, were made, and the Indians being yet numerous, it was necessary for the inhabitants to go, armed with weapons, to meet him, at the confines of the valley, and guard him to his place of destination. Whilst he preached, the guards stood under and around the door, with their rifles, so that they could both keep a look out for their enemies, and also listen to the servant of God delivering unto them the glad tidings of salvation. They thus accompanied him from place to place; and, when the services were ended, he was guarded, in the same manner, on his way home, till he was beyond the reach of danger; he being then stationed in Tulpehocken. This was, indeed, a laborious task; but he looked not for the pleasures and comforts of this world, but laid up for himself treasures where neither moth nor rust do corrupt; and he is now reaping his rich reward.”<sup>1</sup>

In September, 1782, in answer to a second call, he removed again to Lancaster. He returned with his former learning, eloquence, zeal, and piety — only all these had become still more venerable and lovely by age. Though his inward man was ripening more and more, his outward man was declining. The earthly house of his tabernacle, on his appearance in Lancaster the second time, gave evident

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<sup>1</sup> Father Gerhart, in “Weekly Messenger,” Feb. 14, 1838.

signs of decay. The records are made now with a trembling hand, resembling the writing of Mr. Hopkins, in the Declaration of Independence. Still, by God's grace, he continued his ministry there till February, 1794. Thus, his second term in that congregation was twelve years; and they were years of unusual spiritual prosperity to the Church.

The last term of Dr. Hendel's ministry in Lancaster, is still within reach of the memory of the oldest living members; and we can yet learn, from the pious especially, that his holy influence has not died with him, but lives, to this day, in the piety of the aged who enjoyed his ministry in youth. His name is held in the most grateful and sacred remembrance, and the mention of it sheds over the hearts of many aged pilgrims a savor which is as ointment poured forth.

A short time ago, we asked an old Mother in Israel, who was confirmed by him, whether there were any peculiarities about him which she could still remember. The answer she gave was: "Yes, old Father Hendel, he was a good man. Oh! but he was a good man!"<sup>1</sup>

"Yes," said her daughter, "that is what she often says; and it is about the only thing she says of him."

The only peculiarity about him, therefore, was that he was a good man. Everything about him was subordinate to his piety. A better idea could

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<sup>1</sup> "Ja, der alte Vater Hendel er war ein guter Mann. O, er war aber ein guter Mann!"

not possibly be given of this excellent servant of Christ, than is given in these few words from the heart of age and piety.

We asked this old Mother whether he was fond of meetings, for prayer, in the congregation. "O yes! he was very much for such things. He held a meeting of that kind every Thursday evening, in the old church."

The records, during this period, show that he aimed at the purity of the Church, and the advancement of the members in true piety.

During his second term at Lancaster, the congregation at Manheim was vacant; and, from 1783 to 1787, was frequently visited by Dr. Hendel. He also continued to preach at New Providence, once a month, during the whole term.

In 1788, the degree of Doctor of Divinity was conferred upon him, by the "English college of New Jersey."<sup>1</sup>

Though now old, and worn down in body by the toils of a long and laborious ministry, yet he was again invited to transplant himself, and become once more fruitful, in a new soil. He received a call from Philadelphia, which also he accepted, and began his labors in his new field, Feb. 9, 1794.

Dr. Hendel's ministry, in Philadelphia, was not without its trials. He had some opposition to encounter, which originated principally in the consistency of the church. It would be strange if so good

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<sup>1</sup> Letter from Holland, in Dutch, dated April 13th, 1791. See my collection of MSS.

a man had not awakened some worldly spirits against him.

This was the good man's last field of labor; and, as it became the scene of his heaviest trials, so also it afforded him occasion to witness his best confession. He was not long there, when the yellow fever broke out the second time. That was a season of sore trial. It required a giant faith, and Dr. Hendel showed himself equal to the terror. Not only such citizens as could do it, but almost all the ministers, fled from the city, for their lives, leaving the sick and dying to the mercy of God, and the care of those whose faith was strong enough to enable them to stand to their duty, in the face of death. Countenances struck with terror, and overclouded with gloom, gazed at each other in the silent street, and in every house reigned the loneliness and the sorrow of death! Dr. Hendel was firm at his post. He was at the bedside of the dying; and in the house of mourning, with the dead; ministering help with his hands, and consolation with his prayers. If ever the poet's picture of a faithful pastor had its true original, it was here:

“Beside the bed of death, where parting life was laid,  
And sorrow, guilt, and pain by times dismayed,  
The reverend champion stood. At his control,  
Despair and anguish fled the struggling soul;  
Comfort came down, the trembling wretch to raise,  
And his last falt'ring accents whispered praise.”

During that dreadful season of pestilence, many families struck up booths west of the Schuylkill,

into which they removed, hoping to get beyond the reach of the contagion; but in vain. The tented hill-sides along the river became a vast hospital, tenanted with the sick and dying. To them the faithful Hendel repaired, to administer to them the last offices of the Church, and cheer their dying hours with words of hope and consolation.

At length, the dreadful scourge also laid hold of him. He became one of the last victims of the retiring epidemic; and, on the 29th of September, 1798, "after he had served his own generation, by the will of God, he fell asleep, and was gathered unto his fathers." He lies buried by the side of Steiner, Weyberg, and Winkhaus, in Franklin Square, in Philadelphia. His funeral sermon was preached by his warm and faithful friend, Dr. Hel-muth, from 2 Sam. i. 26. "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me."

Dr. Hendel presented a fine personal appearance. He had naturally a strong voice, which, from his earnest and deep devotion, became peculiarly pleasant and impressive. He was fond of singing; and was wont to fall in with the hymn, in a loud bass voice, singing with great spirit and devotion.

He labored, in all his ministry, to promote, among his members, sincere devotion of heart and life. His exhortations were warm and moving. He was, besides, a good preacher, an unwearied pastor. He paid special attention to the sick and afflicted: they knew him as an angel of mercy, and so awaited and welcomed his visits.

Dr. Hendel was possessed of more than ordinary strength of mind, and excellent pulpit talents. The Rev. John Christian Stahlschmidt, who became acquainted with him in Tulpehocken, in the year 1773, says of him: "This man is one of the best preachers that I became acquainted with in America. He was born in the Palatinate; and had come to this country, as a minister, many years ago. He possesses much science and knowledge; and, without any sectarian or party spirit, he is, in heart, consecrated to the cause of true godliness."<sup>1</sup>

Dr. Hendel was a man of prayer. He was particularly known as such by those students whom he prepared for the holy ministry. He seems to have felt communion with God to be such a luxury, that he could not deny himself the blessed enjoyment, even where circumstances seemed to make it inconvenient for him to retire. An old gentleman in Philadelphia says, that, on one occasion, he accompanied him to a meeting of Synod. On the way, they stopped for dinner, and to feed their horses: after dinner was over, Dr. Hendel disappeared. The horses were brought out; all was ready for them to start; but for some time yet he did not come. It was, at length, incidentally discovered that he was earnestly engaged in prayer, in a thicket near by.

Dr. Hendel was the St. John of the German Reformed Church. There are aged persons yet, in Tulpehocken congregation, who still remember him as he was and appeared, when he came to them on

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<sup>1</sup> "Pilger-Reise zu Wasser und zu Land," p. 291.

a visit, from Philadelphia, in his last years. His hair was long and white, his countenance serene and heavenly, and his whole appearance beautifully venerable and saintlike. He could scarcely hold the hymn-book in his trembling hands; but, with true unction from above, and with holy earnestness and paternal affection, did the words of life and love fall from his anointed lips!

Dr. Hendel had, in a very extraordinary degree, what may be called the *gift* of prayer. His public prayers always melted the hearts of the people. He seemed to bear their hearts into the very presence of God, so that they were overwhelmed with a sense of His nearness, and softened by the power of His mercy and love. Thus, he lived, in the way of foretaste, as in the presence of God. His prayers have long since been changed into praises; and he lives and worships, with the general assembly and church of the first-born, and the spirits of the just made perfect, in Heaven.

The following hymn on Dr. Hendel's death, was composed by some friend; and, as it would lose by translation, we give it in the original.

“Trauer-Musick, auf den Abschied des seligen Herrn Dr. Hendels, den 9ten December, 1798.”

“Herr, welch' ein Schlag! die Heerde weint,  
 Ihr frommer HENDEL ist entschlafen,  
 Der treue Knecht; ein Gottes Freund  
 Sinkt hin: Gott, das sind harte Strafen!  
 Auf, auf Gemeinde! traure laut!  
 Auf welche Gott mit ernste schaut.

“Ein Lehrer starb, der ohne scheu  
 Den Schmalen Pfad den Sündern zeugte,  
 Und der am Wort vom Kreutze treu  
 Sich nie vor falscher Weisheit beugte.  
 Auf, auf Gemeinde! traure laut!  
 Auf welche Gott mit ernste schaut.

“Nun nicht mehr hier — ein Vater Starb,  
 Der seine Heerd' wie kinder liebte!  
 Der durch sein Beispiel nichts verdarb,  
 Der auch nicht gern ein kind betrübte.  
 Auf, auf Gemeinde! traure laut!  
 Auf welche Gott mit ernste schaut.

“Der Hirte starb; der weis wie warm  
 Er wie sein Herr verlorne suchte.  
 Sein off'nes Hertz, sein Liebes-Arm  
 Umfasste Fromme und verruchte.  
 Auf, auf Gemeinde! traure laut!  
 Auf welche Gott mit ernste schaut.

“Ein Beter starb — er bat und rang  
 Im Geist und Kraft bei Nacht und Tage.  
 Der Wahrheits-Abfall macht ihm bang;  
 Er ahndete noch grössre Plage.  
 Herr Jesu, höre du sein Fleh'n,  
 Lass davon uns noch Segen seh'n!

“Lamm Gottes, heil'ger Herr und Gott!  
 Erbarme Dich der armen Heerde.  
 Den Geist des Irrthums mach' zu Spott;  
 Erfülle bald die ganze Erde  
 Mit Licht und Kraft — Ach! tröste doch  
 Die deinen, Herr! sie weinen noch.”

“Lebensfunke, den Gott schuf,  
Folge willig seinem Ruf.  
Friede fliesset auf dich nieder,  
Alles halt von Wonne wieder,  
Weine, weine länger nicht,  
Sich dein Todes Thal ist Licht.

“Hör, dein Jesus rufet dich:  
Komm, Erlöster! liebe mich.  
Gott! ist dies des Christen Tod?  
Endet so sich seine Noth?  
Sinkt er so zum Grabe hin?  
Dann sei sterben mein Gewinn.

“Ich seh’ ihn, Er, mein Herr ist da,  
Hallelujah! Hallelujah!  
Heil mir! O süsse Ruh.  
Ich schwinge mich vor Gottes Thron;  
Gott! welch ein Jubelvoller Ton!  
Waltet mir von dort her zu!”

## REV. NICHOLAS POMP.

1734 — 1819.

NICHOLAS POMP, a native of Germany, father of the Rev. Thomas Pomp, of Easton, and a very prominent man among the German Reformed ministers who labored in this country during the latter part of the last century, was born January 20th, in the year of our Lord, 1734. He passed through a regular course of scientific and theological training, for the sacred office, at the University of Halle; after which he was sent to this country, under the auspices of the Fathers in Holland, A. D. 1760.

Mr. Pomp's first charge was Faulkner Swamp,

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<sup>1</sup> So says his tombstone. It must, however, be a mistake. In the Cötal Minutes of 1761, a list of ministers, present and absent, is given; but his name does not appear among them.

According to another account, "he was one of the four missionaries sent to this country in the year 1765."—*Dr. Bomberger's Sermon on the Death of the Rev. Thomas Pomp*, p. 12.

Inasmuch as no four missionaries came to America in that year, that part must be a traditional mistake; yet the date may be right. His name appears on a list, in 1770; and he was also president of Cötus that year, which would indicate that he was in the country earlier, as it was by no means the custom of our fathers to exalt new comers early.

and affiliated congregations.<sup>1</sup> In the first statistical table extant, in which his name appears (1770), he is put down as connected with Faulkner Swamp; and he confirmed, in that year, in his charge, fifty-one persons. Judging from the progress exhibited in the statistical tables, so far as extant, his ministry must have been successful. In 1777, we find he confirmed seventy-nine.

Whilst he was pastor in Faulkner Swamp, he published a small volume, of 200 pages,<sup>2</sup> in reply to a very subtle and mischievous book on Universalism, then circulated among the Germans of Pennsylvania, entitled "Das Ewige Evangelium" —The Everlasting Gospel. Some copies of this excellent treatise are still extant. He speaks of it with great modesty, in the preface; and says he had it, in manuscript, four years before its publication. At the instance of friends, who knew its worth, he was induced to give it to the public. It is divided into two parts. The first treats of God's love, and the second of His righteous retributions. It is scriptural in its teachings, able in its discussions, and excellent in its spirit; and it very extensively served the cause of truth, in its day.

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<sup>1</sup> "The first field of missionary labor occupied by the Rev. Nicholas Pomp, comprised portions of Montgomery, and the adjoining counties, in this State; his place of residence being in Skippach township."—*Dr. Bomberger's Sermon*, p. 12.

<sup>2</sup> "Kurtzgefaszte Prüfungen der Lehre des Ewigen Evangeliums: womit deutlich gezeiget wird das man die Wiederbringung aller Dinge in der heiligen Schrift vergeblich sucht. Auf Begehren vieler Freunde zum druck befördert. Von N. Pomp, V. D. M. Philid. Gedruckt bei Heinrich Miller, 1774."

In 1783, Mr. Pomp accepted a call to the congregation in Baltimore, and preached his introductory sermon on the first Sabbath in September of that year. He entered upon his duties, in this new field, under disadvantages, arising from the state of the congregation, at the time. What this was, may be best known from a brief entry, made by Mr. Pomp himself, in the records of the Baltimore church, at the time he took charge of it. "From its commencement, this congregation experienced manifold adversities. When it consisted only of a few families, they were sometimes visited by Mr. Lischy, and afterwards by Mr. Otterbein. But when the congregation increased, from year to year, and sought a preacher for itself, and obtained Mr. Faber, a remarkable schism took place in it; which still continues. The one-half of the congregation would have nothing to do with Mr. Faber, and held to Mr. Otterbein, who still ministered to them, at the time. After Mr. Faber had been here several years, and could not sustain himself in the congregation, he went away; and Mr. Wallauer, who succeeded no better, came into his place. After Mr. Wallauer, Mr. Boehm, a member of the Pennsylvania Cötus, was called to the charge of the congregation; and, after the lapse of some years, when he was found to be disqualified, and was also, by the Reverend Cötus of Pa., in the year 1782, at Reading, declared to be so,<sup>1</sup> and permission

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<sup>1</sup> This poor man became fearfully afflicted with epilepsy. There was nothing immoral, to call forth the action of Cötus. See a notice of him elsewhere in this work.

was given to the congregation to call another man, qualified for the post, Mr. Pomp was called.”<sup>1</sup>

Notwithstanding the congregation was inheriting the “iniquities of their forefathers,” Mr. Pomp’s ministry was at first successful. “Under his labors, the congregation was built up, and its condition much improved.” In his administration, they began to build a new church; which movement created opposition on the part of some members, and the old troubles, in a degree, again returned. About one year after the new church was consecrated, “in consequence of much opposition, from only two members chiefly, growing out of the new church building, perhaps, Mr. Pomp resigned; and, on the 15th of November, 1789, preached his farewell discourse.”<sup>2</sup>

Mr. Pomp was now immediately called to be the successor of the Rev. Mr. Faber in “the three united congregations in Goshenhoppen,” as we learn from the Cötal acts of 1790. They sent their deputies to Cötus, to have their call confirmed, which was granted; but accompanied with a beautiful and merciful recommendation, namely: “Since the parsonage, owned jointly by these congregations, is still occupied by the widow of Mr. Faber, and no one would remove her, the congregations were advised to provide another home for Mr. Pomp, and, as far as possible, to continue their goodness towards the widow.” Most cheerfully do we record this beautiful fact, as an honor to the hearts of the

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<sup>1</sup> Dr. Mayer’s MS., vol. ii. p. 151.

<sup>2</sup> Dr. Heiner’s Centenary Sermon, 1850, p. 24.

Fathers ; and most earnestly do we commend its imitation to all congregations who have among them the widows of their departed pastors, who, to serve their people, were willing to leave their families in poverty behind them, commending to God, and to the Christian feelings of the people in whose highest service they spent their lives, the silent but touching appeals of the needy, fatherless, and widow. Who shall pass them coldly by, and hope to be forgiven ?

He seems to have been in this place only one year ; for, in the Cötal Minutes of 1791, we find his name connected, in the statistical table, with Indianfield, Bucks county. His name appears on the records of Boehm's church, as pastor, from 1794 to 1797, showing that this was then part of his charge. His health seems now to have commenced failing. In 1793 he is absent from Synod, which met at Lancaster ; and, in his written apology, refers to his "bodily infirmities, as unfitting him for undertaking a tedious journey, although they are not of such a nature as to interfere with his ministerial duties." In 1796, he is absent "on account of indisposition." In 1797 and 1798, he is also absent, which can only be accounted for on the same ground. In 1801 we find his name given as resident in Easton, and the Rev. Mr. Senn's name appears in connection with Indianfield. He was now compelled, by growing infirmities, to desist from serving a regular charge ; having been physically disabled, in a great measure, by an attack of paralysis. His son, the Rev. Thomas Pomp—whom,

in fulfilment of his ardent desire, he had now the pleasure of seeing in the ministry—had been called to Easton, in July, 1796, and with him his venerable father had now gone to reside; and this was his home until his death.

Though he was now without a regular charge, yet such was his fondness for preaching, that he continued to preach whenever an opportunity was afforded him. For a while, he supplied several congregations in the neighborhood of Easton. In visiting these, on one occasion, he fell from his horse; by which accident he received an injury which rendered it impossible for him afterwards to ride, either on a horse or in a carriage. The people to whom he had preached, however, were so anxious to hear him, that they made arrangements to have him carried, by four men, on a litter, a distance of from twelve to fifteen miles. This was done several times.<sup>1</sup>

Tradition says that he took great delight in preaching, to the last. This he did, also, until, from infirmities of age, and the loss of his teeth, the people were no more able to understand him.

In his old age, his counsel was still sought by younger ministers; and he cheerfully aided them, in this way. We have a letter from him to the Rev. Mr. Weber, of Westmoreland county, dated Easton, March 16th, 1806, from which it appears that Mr. Weber had sought his counsel in regard to several matters. Mr. Pomp had replied to him;

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<sup>1</sup> For this interesting fact, we are indebted to the Rev. Prof. Theo. Apple, who obtained it from aged persons who were witnesses of it.

but afterwards heard nothing in regard to his letter. He now says: "I not only answered your letters, but also, in a printed newspaper, gave my views in regard to the Methodists, or fanatics,<sup>1</sup> with the hope that you might be able to make good use of what I wrote. But, since you have not replied, in the least, I fear I have not served you therein. My object in the present writing, is to elicit an answer from you. I am, at present, thank God! still pretty well. The office of the ministry I have laid aside, on account of the infirmities of age. Thus, I am now no longer of any account in this world, and I long after the life to come."

Though feeble in body, Mr. Pomp still lived a number of years later than this. He died in Easton, September 1st, 1819. He is buried by the side of his wife, in the German Reformed cemetery in Easton, where a stone, with the following memorial, marks his grave:

"In  
Memory of  
Rev. Nicholas Pomp,  
Who was born  
Jan. 20th, A. D. 1734,  
and departed this life  
Sept. 1st, A. D. 1819,  
Aged 85 yrs., 7 mos.,  
and 27 days."

"His name should be cherished, as one of the founders of the German Reformed Church in America. He came to this country, as a missionary from the Synod of Holland, in the year 1760; and labored, as pastor, successively, in the congregations of Faulkner Swamp, Baltimore, and Indianfield."

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<sup>1</sup> "Strabler."

The wife of Mr. Pomp, whose maiden name was <sup>2</sup> Fisher, was born Feb. 9th, 1734; died May 20th, 1812. Besides the descendants through his son, the Rev. Mr. Pomp, of Easton, "he has also," says Dr. Heiner, of Baltimore, "a number of grandchildren and great-grandchildren, in this city; some of whom are now (1850) members of this congregation."

Mr. Pomp was small in stature. His natural abilities were good, and well disciplined by education. In all his duties, he manifested good sense and a sound judgment. He was pious as a man, and devoted to God and his people as a pastor. His sermons evinced a high order of talent, as well as sound and thorough theological acquirements, evangelical views, and a truly catholic spirit. He had a slight impediment in his speech, which somewhat marred his delivery; yet he was an acceptable preacher, nevertheless, on account of the higher excellencies of his sermons. The odor of a good name still lingers in the memories of the few survivors who knew him, and heard him preach.

## REV. JOHN THEOBALD FABER.

1739—1788.

JOHN THEOBALD FABER was born in Toggenheim, in the Palatinate, on the 13th day of February, in the year of our Lord 1739. He studied theology in his native land, where also he remained till he was in the twenty-eighth year of his age. He arrived in this country, sent by the Fathers in Holland, Sept. 11th, 1766, and immediately went to Sunnyside, in Montgomery county. Here he took charge of the united congregations of Old and New Goshenhoppen, and Great Swamp, which were vacant at that time. He preached also, occasionally, in neighboring congregations, which were often vacant in those early times. It is mentioned, in the Minutes of Cötus, in 1773, that he preached in the Trumbaur church, in Bucks county, "from time to time."

Not long after he took charge of these congregations, he was joined in holy marriage with Barbara Mary, daughter of Erhard Rose, of Reading, Berks county, Pa.

As early as 1769, the congregation at Lancaster presented a call to Mr. Faber, which, after four

weeks' consideration, he felt it his duty to decline, on the ground of strong attachment to the people of his charge. In the early part of the year 1775, the congregation at Lancaster again became vacant, by the resignation of the Rev. Charles L. Boehm; and, in May of that year, two Elders appeared before Cötus, with a written call to Mr. Faber; but he could not make up his mind, at that time, to leave his congregations in Goshenhoppen. Three years later, when the Rev. Mr. Helfenstein closed his ministry in Lancaster, that congregation renewed their call to Mr. Faber. This appeal succeeded; and he, having accepted their call, left Goshenhoppen in the latter part of the year 1779, and removed to Lancaster, Pa. He was induced now to leave his old charge, "because they did not give him the necessary support, which they are abundantly able to do." He served the congregation at Lancaster, and that of New Providence, connected with it, and in which he preached once a month, for three years; from Sept., 1779, to Sept., 1782. It appears that his ministry was successful, in the congregation of Lancaster. The records of baptisms, confirmations, marriages, and burials, show that he performed a large amount of ministerial duty. The consistorial records, we find, were almost entirely neglected, during his time — for which, however, he is not wholly responsible — so that not much is known of the doings of the church, in a general way, during the period of his ministry.

From Lancaster he was called to the Indianfield

charge, in Montgomery county, where he remained about two years.

In the early part of the year 1786, the congregations in Goshenhoppen and Great Swamp became vacant, by the resignation of the Rev. Frederick William Vandersloot; when they called Mr. Faber back to his old charge. He accepted their call, and returned to Goshenhoppen. Here he continued till the time of his death, which occurred Nov. 2d, 1788.

His death was very sudden and solemn. He went to the church, on Sabbath morning, apparently as well as usual. "To the surprise of the schoolmaster, and many in the congregation, he gave out the well-known funeral hymn:

'Ach Herr lehre mich bedenken,  
Das ich einmal sterben mus.'

He then read the Gospel for the day, which was the raising of Jairus's daughter, Matt. ix. 18-26; and began to preach. He dwelt with peculiar earnestness and emphasis on the consoling words: "The maid is not dead, but sleepeth." When he had finished the first part of his discourse, and was beginning the second, he began to grow weak, and suddenly stopped speaking, and was seen to sink. The Elders ran to his assistance: they brought him from the pulpit, and carried him into the sexton's house, adjoining the school-house, and laid him on the bed, where he expired in about forty-five minutes afterwards. The congregation, as we may well sup-

pose, was overwhelmed with consternation and sorrow. What a solemn death!—and yet how glorious for a servant of Jesus Christ, thus to die at his post! It is remarkable that his son, who was afterwards pastor in the same charge, forty-five years later, died suddenly, of the same disease, in the same pulpit, while preaching a funeral sermon.

Mr. Faber was buried, on the following Tuesday, under the altar in the church at Goshenhoppen. Besides several neighboring ministers, a vast multitude of people followed his remains to the church. The Rev. Mr. Blumer preached a very impressive and edifying sermon, from Heb. xiii. 17. In front of the pulpit, on the right side of the altar, and directly above his grave, there is a panel, on which, in beautiful letters, is the following inscription:

“TRITT LEISSE!

Hier ruhet der

Ehr. John Theo. Faber; ehemals  
Gewessener Prediger dieser Gemeinde.  
Geboren den 13 Februar, 1739,  
Starb den 2ten Nov., 1788,  
Alter 49 Jahr, 8 m., & 18 Tage.”

On the left side is a similar panel, on which is a memorial of his son, the younger Faber, closing with the words, “WEICHE SACHT!” to correspond with the words on the other side, “TRITT LEISSE!” The visitor is to come softly and depart quietly, because here are the honored dead.

Of Mr. Faber’s ministry in Lancaster, tradition now repeats nothing; but of his later and longer

ministry in Goshenhoppen, it still speaks in warm terms. "From all I can gather concerning Mr. Faber," says the Rev. Daniel Weiser, the present pastor in that charge, "from the oldest member, he was much beloved as a pastor: so much so, that, if he were living now, he would, no doubt, still be pastor of the charge. That the congregations, at their own expense, sent the younger Faber to Father Hendel, to be prepared for the ministry, and, after he was through his studies, called him as their pastor, speaks much of their love for the father; seeing it was on the father's account that they educated his son. He seems to have been pious and zealous, as a man and a minister. He, as far as appears, was the only one, in that early day, stationed in this charge, who held prayer-meetings, and enforced the discipline of the Church. In short, he seems to have been a pastor of the right spirit."

The fact that he was recalled to this charge, after having served in other places for several years, also shows that he left behind him a pleasant savor, which induced the people to desire his services again. Still more tender is the testimony of their love to him, which appears in the fact, that they honored his remains with a burial in the altar.

Mr. Faber had seven children, three sons and four daughters. He has a son-in-law, Dr. T. Sellers, residing at Pottstown. There are also some of his descendants residing at Reading, and others in Northumberland county, Pennsylvania.

This servant of Jesus Christ has left a good

report of himself behind him. Records and traditions speak of him only that which is good. "We are sorry," say the Fathers in Holland, in their letter to Cötus, dated Amsterdam, April 13th, 1791—"we are sorry to hear of the decease of Mr. Faber, and we condole with Cötus in the loss of that excellent man."

## REV. JOHN CHRISTOPHER GOBRECHT.

1733 — 1815.

JOHN CHRISTOPHER GOBRECHT was born in the village of Angerstein, a short distance from the city of Göttingen, Germany, on the 11th day of October, 1733.

In his twentieth year, to use his own language, "he was led, by divine providence, to turn his thoughts towards the New World." Following the promptings of the good spirit which he believed was drawing him, he embarked for this distant country, alone, and arrived safely in Philadelphia, in 1753. Of the incidents of his voyage hither, he has left us no account.

After being in this country ten years—so he informs us, in a notice written in his large family Bible—"he was led, by the Holy Spirit, to feel a desire to enter the holy ministry, and to win souls to God." With this purpose in view, he studied two years, under the Rev. Mr. Alsentz, then stationed at Wentz's church; and, after having been examined, he was ordained and consecrated, as a

minister of the Gospel, at the Tohicken church, in Bucks county, Pa., Sept. 28th, 1766.

Soon after his ordination, he took charge of the congregations of Tohicken, Indianfield, and Great Swamp; and also preached, as a supply, for the Trumbaur congregation. He labored successfully in this field for the space of four years.

At the meeting of Cötus, September, 1770, a letter was received from the congregations at Modecreek, Cocalico, Zeltenreich, and Reicher's church, in Lancaster county, vacated by the Rev. Mr. Witter, requesting that Mr. Gobrecht might become their minister; but, as he could not make up his mind to leave his congregations then, Cötus allowed him four weeks in which to consider the matter, when he was to give information of his decision. He decided, at length, favorably; accepted the call of these congregations; and entered upon his duties, in his new field of labor, December 15th, 1770. He seems to have been warmly attached to the charge he left, as he was, at first, at least, reluctant to leave. The farewell sermon, based on John ii. 8, which he preached, in the Tohicken church, on the 9th of December, 1770, is still extant; and is in possession of Mr. Henry Wirt, Jr., of Hanover, Pa.<sup>1</sup>

Soon after taking charge of the congregations in Lancaster county, May 28th, 1771, he was married to Elizabeth Lentz, of Berks county, Pennsylvania.

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<sup>1</sup> We are indebted to Mr. Wirt for much assistance rendered in collecting the facts in this sketch.

Mr. Gobrecht served the congregations in Lancaster county about nine years—a period including the darkest portion of the American Revolution. From well-authenticated tradition, we learn that he took quite an active part in the cause of the Colonies; and was frequently engaged in addressing the troops and levies, drafted and *en route* to fill the ranks of the continental army; encouraging them, by patriotic appeals to their love of country and of freedom; and also striving to effect a deep religious impression upon their hearts, previous to their entering upon the temptations, dangers, and privations of that sanguinary struggle.

While in this charge, he also frequently preached at New Providence, in the way of supply. From this field of labor, he removed, in 1779, to “M’Callister’s,” as the place now called Hanover, in York county, was then named; having received a call to become pastor over the congregations then composing the Hanover charge, namely, Hanover, Christ Church (which is the old Conewago), Abbottstown, and Bermudian. Here he labored a period of twenty-seven years. When, in 1806, the infirmities of old age increased upon him so fast, he resigned this charge, and retired from the active duties of the ministry, patiently awaiting the time when his Master, whom he had so long and faithfully served, should call him to his rest and reward. He died in Hanover, peacefully and in hope, November 6th, 1815, aged 82 years and 26 days. His remains rest in the burying-ground of the German

Reformed church, in that town. He had ten children, eight of whom survived him.

Many years before his death, he made a list of the books contained in his library. Immediately under the catalogue, there are several requests appended, in his own handwriting, in the way of a will.

“It is my will that none of my books shall be sold, after my death; but my children and relatives may divide them among themselves. My dear children, live in peace and harmony; and the blessing of the Almighty God will be with you. Act faithfully and honestly in all your transactions. Always remember that you are in the presence of the Most High, and the Lord will not forsake you. This is my last will and wish to you all. Your father,

“JOHN C. GOBRECHT.

“*Sept.* 21st, 1790.”

Father Gobrecht was not what, in these days, would be called a learned minister. He commenced the world as a weaver; and, of course, had to encounter all the difficulties incident to the want of preparatory studies. Yet, cherishing the conviction “that he was led by the Holy Spirit,” and aided by industry and fixedness of purpose, he overcame, in some measure, these obstacles; and, in the written sermons which he has left, he has given evidence of much vigor of thought, and a clear apprehension of the doctrines of Christ which he sought to enforce.

His field of labor, in the Hanover charge, was very large; having four, and sometimes six, congregations, and these lying widely apart. He had but little time for anything but the active out-door duties of his profession. These, from what we can learn, he performed faithfully, visiting each one of his members, if possible, at least once a year. He already foresaw, at that early day, the evil consequences of the practices of drinking, gambling, and carousing, then so common among almost all classes of society. Regularly, on every New Year, would he preach a sermon on such like follies; and rebuked, with special severity, the practice, then so common, of parties going out "to shoot the Old Year off and the New Year in," as it was called.

The Hanover congregation, as well as the rest in his charge, prospered under his ministry. In his time, a new brick church—in those days (1797) no common thing, in the country—was built for the Hanover congregation; and also one for the congregation of Christ's Church; which latter one is still standing. All his churches increased in numbers and influence. In his old age, he could review, with pleasant memories, the time he had spent in laboring for them, and see much fruit as the result of his cares and pains.

"Er war ein guter Mann, von allen geliebt," says an aged man who still remembers him. Thus, he has left a good savor behind him; and, while his memory is blessed on earth, his reward is sure in Heaven.

Mr. Gobrecht had seven sons and three daughters.

One of his sons became distinguished as a designer and engraver. At the time of his death, he was general superintendent of the engraving department of the United States Mint, in Philadelphia. Another of his sons, the Rev. John Gobrecht, became a minister — a sketch of whose life we have given elsewhere in this volume.

On his tombstone is the following beautiful memorial:

“Sanft schlummert einer frohen Auferstehung entgegen der Ehrw. Johann Christopher Gobrecht, vieljähriger Reformirter Prediger. Geboren in Deutschland, den 11ten October, 1733. Gestorben den 6ten November, 1815. Seines alters 82 Jahren, 3 Wochen, und 5 Tage.”

## REV. CHARLES LANGE.

THIS was a pious and zealous man, known only as pastor, for a brief period, of the German Reformed church at Frederick, Maryland, and as a missionary in the surrounding regions. It is due to his memory to give, from Dr. Zacharias's Centenary Sermon, all that can, perhaps, now be known of him on earth.

“The Rev. Charles Lange was successor to Mr. Otterbein, in this charge. He entered upon his pastoral duties here about the beginning of the year 1766. Mr. Lange appears to have been a faithful and energetic man. Beyond doubt, he was a scholar, and a man of considerable talents. His church-records are made in a very neat and careful manner. Indeed, it is from these entries — which are, in part, rather in the form of a journal — that we must judge of the man; there being no other traces left, to my knowledge, either in the archives of this church or of the Synod, from which we might gather any farther particulars of his history. His ministry in this charge was brief. His first entry in the church-record is in February, 1766, and his last in May, 1768. During this period, besides preaching in Frederick, he visited regularly,

and preached, confirmed, and administered the ordinances, at the Glades, Millerstown (or Woodsboro'), Taneytown, and at the Potomac Mountain, in Maryland; at Strasburg, the South Fork, the South Branch, Upper-tract, the Picket (Peacked?) Mountain, Lower church and Upper church, in Virginia, and at the house of a pious deacon, George Shewmaker, who resided somewhere near the Potomac, in Loudon county, Virginia. Judging from the contents of some private letters, addressed to members of this congregation, from ministers abroad, and preserved in the archives, I conclude that there were difficulties, between him and some of his members, relative to the ordinances of the Church; on which, they said, he placed too much stress; and, in this way, a breach was fomented, which resulted in his removal. Mr. Lange must have been a very industrious man. Perhaps not another of the early ministers of this charge took so wide a range in his ministrations; nor attended, at least to the external duties of his calling, with so much punctuality and care."

"The following statistics of Mr. Lange's ministrations in destitute churches, whilst he was pastor of the Frederick charge, I gather from one of the church-books of this congregation. They were noted down by Mr. L. himself, somewhat in the form of a journal: he appears to have faithfully recorded the name of every individual whom he either confirmed, or admitted to the sealing ordinances of the Church.

"On the 8th of June, 1767, he administered the

Lord's Supper, 'at the school-house, across the first mountain,' where Middletown subsequently arose to thirty-eight souls, viz., to Adam Reyell, Elias Williard, Frantz Oster, George Cost, and others June 14th, 1767, he confirmed, 'at the Glades,' one person; and administered the communion to Abraham Mueller, Christian Smith, C. Crumbach, Geo. Kremer, John Berg, John Deubelbiss, Peter Berg, and others; in all, fifty persons.

"In the second week in August, in the same year, he seems to have set out from Frederick on a parochial visit to destitute churches in Virginia; and, on the 14th of this month, he confirmed, 'at the house of George Shewmaker, Reformed deacon, across the Potomac,' Adam Kuntz, Henry Dill, John Schneider, Margaret Dill, Philipina Roland, and others; in all, thirteen; and he then administered the Lord's Supper to Conrad Heckerman, Daniel Edleman, David Moll, Frantz Richi, and others; in all, besides those confirmed, thirty-five souls.

"August 30th, same year, he confirmed, 'at Strasburg (or Shaferstown),' Virginia, Augustin B. Baard, Jacob Seiber, John Laurman, and others; twelve in all; and he administered the Lord's Supper to Adolph Seiber, B. Seiber, Christopher Young, Felix Meyn, and others; in all, besides those confirmed, fifty-five persons. On October 8th, he confirmed, 'at the South Fork, Virginia,' thirteen persons, viz., Edward Dieffenbach, Mathias Alt, Peter Schuck, Helen Metz, and others; and he admitted to the communion A. V. Hangbeck,

A. Rigger, George Dinckle, H. Mouch, and others; besides those confirmed, thirty-six. On the 10th, same month, 'at the South Branch, in the Gapp,' he confirmed four persons, viz., Michael Buch, Ann M. Heyer, etc.; and administered the communion to Conrad Young, H. Kaufman, Jacob Bindert, etc.; besides those confirmed, twenty-five souls.

"On the 15th October, same year, 'at the Uppertract, South Branch, Virginia,' confirmed seventeen persons, viz., George Jordon, Nicolas Herber, etc.; and administered the Lord's Supper to Adam Herber, A. Herboldt, George Deiss, George Ewig, and others; in all, besides those confirmed, thirty-four persons.

"On the 22d October, same year, confirmed, 'at the Picket Mountain, lower church, Virginia,' thirty-one, viz., David Wingert, Henry Bochman, H. Demuth, etc.; and administered communion to sixty-one persons, besides those confirmed, viz., Adam Buch, Carl Fey, Daniel Weis, Jacob Linger, and others. Here his statistics, for the churches abroad, close the first year of his labors, while pastor of Frederick charge.

"During this year (1768), Mr. L. made another tour into Virginia; and, on April the 12th, he confirmed, 'at Millerstown' (now Woodstock), eleven persons, viz., George Leutz, Henry Meyer, Peter Schaffer, Christopher Zumwald, Anna Lauman, Anna M. Zingler, Catharine Schwartz, Elizabeth Becker, and others.

"April 17th, same year, he confirmed, 'at Adam Røther's, Virginia (now Røther's church),' six

persons, viz., Adam Arbach, Christopher Brechtbill, Jacob Brechtbill, Dorcas Røether, Maria Shewmaker, etc.

“May 1st, same year, confirmed, ‘at the branch in Upper-tract,’ Pendleton county, Virginia, George Geill; and, on the 8th do., at the Picket Mountain, Rock county, Virginia, John Hersberger, John Zimmerman, Anna Hornberger, Anna M. Helde- rich, and others. This is Mr. L.’s last record of confirmations or communions.”

This shows him to have been a man of extraordinary diligence in his labors, and great devotion to his Master’s work. Though but this narrow vista is opened to us, into his earthly life, it is gloriously illumined by the golden light of heaven.

## REV. SAMUEL SUTHER.

1722 — 1788.

REV. SAMUEL SUTHER,<sup>1</sup> the scene of whose labors lay chiefly in the South, was born in Switzerland, on the 18th of May, 1722. On the 28th of March, 1738, his father, with a large family, twelve or thirteen in number, left the land of his birth, to seek a home in the forests of America. An all-wise and mysterious Providence, however, frustrated all their plans, and prostrated all their hopes. All, except Samuel, perished on the way! The father and two of the daughters found their graves on the shores of England, where the ship was detained several months, in order that damages, sustained in encountering a severe gale, might be repaired. This was a sad stroke for the family; but there was mercy in it, for they were taken away from the evil to come. The sufferings which the surviving members of the family sustained, are said to have been such as scarcely have a parallel in the annals of human sorrow.

The ship having been repaired, again set sail for a port in Virginia; and, having been tossed about upon the mountain waves, by thirteen fearful suc-

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<sup>1</sup> See Ger. Ref. Messenger, May 10th, 1843.

cessive storms, during a space of more than four months, they at last cast anchor, in sight of the destined shore, on the 5th of January, 1739. Hope now once more cheered the hearts of the survivors of the ship's company—we say survivors, for many of them had already perished, their entire stock of water and provisions having been exhausted six days previous.

The boats were now despatched to the shore, for supplies; but, before relief could be obtained for the starving company, most of them found a watery grave. Another storm was upon them—the winds raged, the waves beat high, the cables gave way, and the ship became a wreck, launching about two hundred and twenty souls into eternity!

On the 10th of January, Samuel Suther, the only one of his father's family that survived, was brought to shore, almost lifeless from hunger and cold; but, by the kind attention of an Englishman, and the blessing of God, he was in due time restored.

From this time on, to the year 1768, Mr. Suther seems to have been engaged in the provinces of Virginia, Carolina, Georgia, Pennsylvania, and Maryland, mostly in the capacity of a school-teacher. In 1749, he taught the German Reformed school in Philadelphia.

It cannot be discovered, from his mutilated and almost obliterated Diary, that he preached any before June, in the year 1768, when he began to preach in Mecklenburg county, North Carolina.

When and by whom he was ordained, does not appear upon the remains of his Diary; but it is said, by his grandchildren, that, until a few years ago, they had in possession the certificate of his ordination, and that he was ordained in Philadelphia.

On the 25th of October, 1771, he removed, with his family, from Mecklenburg to Guilford, or perhaps Orange, county, N. C., where he resided, and labored in the ministry, till the 7th of January, 1782. It is supposed that he founded and formed all the German Reformed churches in Guilford and Orange counties.

In 1784, Mr. Suther went to Pennsylvania and New York, in company with George Gurtner, Esq.—who is well known, in Guilford and Orange counties, as one of the original founders and supporters of their churches—in order to collect money with which to build the first German Reformed church in those counties. How they succeeded is not known; but the church was afterwards built, and has since given place to the well-known brick church, in Guilford county. From Guilford he again removed to Mecklenburg, where he remained till 1786, when he removed to Orangeburg District, in South Carolina. There he lived till his death, which occurred on the 28th of September, 1788.

## REV. BRUIN ROMCAS COMINGOE.

OF MR. COMINGOE'S early life, we have not been able to obtain any information. As the disciples along the Tiberias, so we find him first as a fisherman, along the shores of Nova Scotia; where, afterwards, in the same region, he became a fisher of men — lived, labored, and died.

The first immigrants from Germany who settled in Nova Scotia, arrived at Luneberg about the year 1753 or 1754. They were composed of Reformed and Lutherans, and were the first regular settlers of Luneberg county. Together, they founded the town of Luneberg; which is a pleasant place, in the bosom of a beautiful and fertile country, with a most excellent harbor.

We find that, as early as 1759, the Lutherans made an effort to obtain a pastor: to this end sending a call to the Rev. Dr. Muhlenberg, then in New York, by the hands of the Rev. Michael Schlatter, on his return from service, as chaplain, in the Pennsylvania regiment, after the capture of Louisberg.<sup>1</sup> The Reformed were without a pastor for a period of about sixteen years, from the time of their arrival there; thus, till about the year

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<sup>1</sup> See Life of Schlatter, pp. 328-9.

1770. During this time, they had made application, to the Cötus in Pennsylvania, for a minister; in which, however, they were not successful, in consequence of the scarcity of ministers, and the great want in the Church nearer home. In the year 1772, they appointed the Elder, Martin Kaulbach, their agent, to solicit donations in New York, Pennsylvania, and in Holland, to defray the expense of a half-finished new church for the congregation. Not having been able to succeed in procuring a minister, "they fixed their eyes upon one among themselves, namely, Mr. Bruin Romcas. Comingoe, as their only resort."

Before we proceed with a farther account of Mr. Comingoe, we will present the reader with some interesting historical facts, which not only bear on the life of Mr. Comingoe, but are also of importance to the history of the early German Reformed Church in Nova Scotia. Here is a copy of the testimonials furnished to Elder Kaulbach by the consistory, and many members of the church at Luneberg, and attested by other persons of distinction. It is written by an illiterate person, often hardly legible, and, in some places, scarcely intelligible. It has no date; but was evidently written in the spring of 1772. We interpret it as follows:

"The circumstances of the German Reformed churches in Luneberg, Nova Scotia, briefly represented and commended.

"There are about sixty families in this town, which live together in peace, under the ministry

of Mr. Bruin Romcas Comingoe — a regular, successful, and well-approved minister. With great labor and pains, we have lately built a church, in which to hold our divine service, and to honor and praise God. It is only about half finished; because we are too weak, in our worldly circumstances, without assistance, to finish it, and, at the same time, provide our pastor with that which is due him and his office, that he may labor unhindered among us. So that we entreat for some aid; and, since the province is yet in its infancy, and not able, as yet, properly to help itself, inasmuch as the greatest number were weak and without means when they came hither; and they, as well as we, find it difficult to support their families and pastors; we humbly ask whether we could not obtain some help from our brethren in the faith, in other colonies. We see no other way in which we may sustain the Gospel amongst us; and we are in much fear that either we must leave our new settlement, with great loss to ourselves, or live here without public worship and the preaching of the Gospel. This is our unfortunate condition. Hence, we send forth our heartfelt and earnest petition, to our Christian brethren, for help and support. We have, accordingly, commissioned Mr. Martin Kaulbach, Elder of our church in Luneberg, to represent our necessity and circumstances to all sympathising Christians, and solicit their aid, which we hope will be speedily extended by all who truly love our Saviour Jesus Christ, and are desirous for the advancement of His kingdom. Whatever may

be given, to this end, by any well-disposed Christians, shall be thankfully received and acknowledged by their brethren in the Gospel:

“BRUIN ROMCAS COMINGOE,	BABIST BACH MAN,
VAN GRONINGEN,	PHILIP HÖRMAN,
MARTIN KAULBACH,	PETER ZWICKER,
MICHAEL LEY,	JACOB MOSER,
HEINRICH SHUPLEY,	CASPER HECHMAN,
MARTIN BORN,	NICHOLAS REINHART,
HEINRICH KOCH,	PHILIP WINTER,
JOHANNES VOGLY,	PHILIP HENRICII.”
VALTIN WILT MAN,	

“We, whose names are hereunto subscribed, are fully convinced that all above-written is true: we, therefore, heartily commend the cause to the love of all sympathising and well-disposed Christians.

“MALACHY SALTER, ESQ.,	JOS. BIRPONT, ESQ.,
WILLIAM ALLEN, ESQ.,	AND. WALLACE,
JOHN SECOMBE, V.D.M.	ABRAM BOYER,
at Chester,	JOSIAH MARSHALL,
JAMES MURDOCH,	SIMON GIFFIN,
V.D.M. at Horton,	PHILIP HARNMAN,
AARON PORTER,	THOMAS COCHRAN,
JOHN FELLIS,	THOMAS NEWELL,
HENRY FURGUSON, ESQ.,	THOMAS M’CLURE,
ETWART NICOLS,	JOS. FAIRBANKS, ESQ.”

Soon after his return from New York and Pennsylvania, the Elder, Martin Kaulbach, addressed a letter to the Classis of Amsterdam, soliciting aid for the same object. It is dated Luneberg, August

4th, 1772. This letter is longer than the one just given, but of the same general import. He informs the Classis that he did not obtain much aid in Pennsylvania and New York, since the brethren there are also in debt, and many of them building, "so that not much could be expected from them; still, they have contributed according to their ability, which has been gratefully received." He appeals to them earnestly, "in behalf of their poor brethren in this distant country, that here also our Reformed Church may be perpetuated, to the honor of God, and the salvation of ourselves and our neighbors." He tells them that he would have visited Holland, in person, to receive their gifts of love, were not the distance and the expense so great; and therefore begs them to send it, by papers of exchange, through some merchant in London.

We cannot refrain from quoting the closing paragraph of this letter. It is most tender and touching, as showing their great anxiety to be provided with the ordinances of the Church, for themselves and their children.

"N. B.—Further, we turn to the Reverend Fathers for counsel, in case it should please the Lord our God to call our minister away; which we hope will not be the case, but rather we pray that he may live long, and continue to receive grace and strength from on high, still to preach God's Word, in its purity, among us; still, in case it should be determined, in the counsel of His will, soon to take

him home, which we cannot know, we turn to you for instruction, where, in such a case, we should apply for a minister."

We have not been able to learn what response was given to this appeal for help, and prayer for advice and instruction.

To return to Mr. Comingoe. Having sought in vain for a minister from the Cötus of Pennsylvania, the people began earnestly to seek for the ordination of Mr. Comingoe. Accordingly, upwards of sixty families petitioned the ministers of the Scotch Presbyterian Church, of Nova Scotia, to ordain him to the holy office. After earnest consideration, their request was granted; and the ordination solemnities took place in Halifax, on the 3d of July, 1770. The ordination sermon was preached by the Rev. John Secombe, of Chester. The questions were propounded by the Rev. James Murdoch, of Horton. The Rev. James Logan delivered the charge, and the Rev. Mr. Philips gave the right hand of fellowship. All these were ministers of the Scotch Presbyterian Church.

This was the first sermon preached, on such an occasion, in Nova Scotia. It was afterwards translated and published, in book form, and a few copies are still extant.<sup>1</sup> The sermon has, for its mottoes,

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<sup>1</sup> The sermon, with an account of the solemnity appended, was printed by Henry Miller, Second street, Philadelphia, in 1771. The title is: "Eine Predigt gehalten zu Halifax den 3ten July, 1770, an die Hochdeutsch-Reformirte Gemeine zu Lüneburg, bey der Einsetzung des Ehrw. Herrn Bruin Romcas

the following passages of Scripture: "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." Acts xxiii. 9. "I have appeared unto thee for this purpose, to make thee a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Acts xxvi. 16. "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." Numbers xi. 29.

"These mottoes indicate," remarks Dr. Mayer, in a note to his transcript of the "Anhang" of the sermon, "that scruples were entertained, by some, about the ordination of a man who had not been regularly educated for the ministry; Mr. Comingoe having previously followed the profession of a fisherman." That this supposition is correct seems very plain, from the published document itself, part of which it is necessary here to give. We translate from the German.<sup>1</sup>

"Inasmuch as, at this time, a representation of the destitute condition of the German Reformed church in Luneberg has been made to us, an assembly of evangelical ministers, we have earnestly considered the same; and, after due investigation, we have found that this congregation has, for the

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Comingoe, durch Mag. John Seecombe, von Chester. Welche die erste ist, die in der Provinz Nova Scotia bey einer solchen gelegenheit abgelegt würde. Nebst einem Anhang."

<sup>1</sup> See a copy of this, and the documents already quoted, in Dr. Mayer's MSS., vol. i. pp. 203-209.

space of sixteen years, been without a regular minister, to break to them, at the proper time, the bread of life, and perform for them the other acts of the sacred office, according to the Holy Scriptures and the dictates of their own consciences; that they have made regular application to the brethren of the same faith, in Philadelphia, who, however, could give them no encouragement, since they are not in a condition adequately to supply their own vacant places with ministers; and that they, as their last refuge, have fixed their eyes upon one among themselves, namely, Mr. Bruin Romcas Comingoe, who is commonly known by the name of Brown.

“Accordingly, over sixty families have besought us to ordain the said Brown to the holy ministry. But, in order that religion may not suffer by such a procedure, we have exercised all possible caution, in so important a matter. We have made ourselves acquainted with his life and conversation; and we have learned, from persons of undoubted veracity, that he is a man of excellent character and blameless life. We have also inquired into his qualifications for such a holy office, namely, his acquaintance with speculative and practical religion, and his fitness to explain the Word, the Articles of Faith, etc.; and we can assure this assembly, or others, that, in all these respects, he has rendered full satisfaction to us. And, so far as our judgment in regard to these things has weight, his knowledge of the Holy Scriptures verifies the adage universally received among the learned: ‘*Bonus textuarius est*

bonus theologus'—one who understands the Scriptures is a good theologian; and such a one cannot, consequently, be called a novice.

“We have considered several objections which have been made against the ordination of this candidate to the holy office.

“First, that he has had no education adequate to this office, and is unacquainted with the languages. To this we reply, that, in this respect, we merely follow the example of the Reformed Churches. In the year 1708, the Assembly of Scotland, whose Minutes we have had before us, directed the ministers of Skey to ordain one, in the parish St. Kilda, on account of his extraordinary gifts, who had no such education as is generally required, and who did not understand the Latin language. From an extract of the proceedings of the Society for the Spread of the Gospel in Foreign Lands, in the year 1768, mention is made of a similar thing having been done, in the case of the Rev. Philip Quaque, a negro, who was ordained as missionary, catechist, and schoolmaster among the negroes on the gold coast of Africa, whose annual salary is fifty pounds sterling. We find, also, that, in other and earlier instances, the same has been done, in cases of necessity; which appears to be the case in Luneberg. We have, moreover, here, in North America, examples of persons who have no regular education, who have, nevertheless, in a regular way, been admitted into the spiritual office; and who, in the judgment of charity, are instruments by which many are turned to righteousness.

“Secondly, that this is only sustaining a party. We have also examined this circumstance; and find, on due consideration, that this accusation is false. These people, in their fatherland, were brought up in the Reformed Protestant religion; and continue to adhere, as we well know, steadfast in the same faith. Inasmuch as the lawgivers of this province have wisely ordained, ‘that such persons shall enjoy unrestrained freedom of conscience; have the right of building meeting-houses, or houses for the public worship of God; and to worship in such a manner as to them seems most conformable to His will;’ we have concluded, on this account, and also for the reason mentioned in the previous paragraph, as well as because we have had before us the information, that different persons, who have always been useful citizens, have declared themselves to the effect, that they will have to leave the province, if this privilege is not allowed them—to set apart the candidate to the holy office.

“Forasmuch, then, as we have found Mr. Comingoe qualified to become the minister of the church in Luneberg, by which we have been requested to ordain him to this office, we herewith announce to all present, that, if any one can show any cause why he should not be ordained minister over the said congregation, that they now make it known. Since, now, no objection has been made, we proceed without delay.”

The following questions, which were addressed to the persons whose names are mentioned in them, were all answered in the affirmative.

“QUESTION. — Mr. Kaulbach and Mr. Shupley, do you, as Elders of the church of Luneberg, and in its name, renew the call to Mr. Bruin Romcas Comingoe?

“QUESTION. — Do you, Mr. Bruin Romcas Comingoe, accept the said call to become their minister?

“1. Do you believe that the Scriptures of the Old and New Testaments, and the truths therein contained, are the Word of God?

“2. Do you acknowledge, and will you adhere, to the confession of faith which you have made before us; to the Heidelberg and the Assembly's Catechism, and the doctrines therein contained, as taught in the Holy Scriptures, and in harmony with the same?

“3. Will you, by the grace of God, be true and zealous in the defence of the truths of the Gospel, and in promoting the unity and peace of the Church, against all opposition that may come in your way?

“4. Do you, at the same time, acknowledge the worship, discipline, and government of the Reformed Presbyterian Churches,<sup>1</sup> as according with the Scriptures, and will you continue in the same?

“5. In desiring to enter upon the holy office of the ministry, have you been led by true love to God, and a desire to promote His glory, and not by a shameful desire after gain, and the hope of worldly advantage?

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<sup>1</sup> The name they gave the German Reformed.

“6. Do you promise to be diligent and industrious in prayer, reading, meditation, preaching, administering the sacraments, catechising, discipline, and in the performance of all the duties of a minister, towards the church which is entrusted to your care?

“7. Will you submit yourself to us, your brethren in the Lord, and to the order of the aforementioned Reformed Churches?

“8. Finally, do you acknowledge his Majesty the King, George the Third, and promise loyalty to him in all things pertaining to law and citizenship?”

After answering all these questions in the affirmative, Mr. Comingoe was solemnly ordained to the holy office. He proved to be a most worthy and faithful minister of Jesus Christ. Long life, and a long period of service, were granted him. He labored in Luneberg for a period of forty-nine years; when, through age and infirmity, he was obliged to resign his charge. He retired from the active duties of the ministry in 1819. His labors were abundantly blessed; and his memory is still gratefully cherished by the people in whose midst, and for whose spiritual good, he labored.

It may be in place to state, in a few words, the history of the German Reformed church in Luneberg, since the death of Mr. Comingoe.<sup>1</sup> In 1819,

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<sup>1</sup> For these and other facts in this sketch, we are indebted to the Rev. W. W. Bowers, Lutheran pastor in Bridgewater, Nova Scotia.

he was succeeded in the pastorate by the Rev. Adam Moschell, who arrived in this country, from Germany, the same year; having received a call from the congregation at Luneberg. He labored in that congregation till 1837, when he returned to Germany.

Mr. Moschell was a man of fine scholarship and gifted mind. He came in as a single man, but was married in Nova Scotia; and his wife afterwards went with him to Europe. A few years after his return to his native land, he died; after which, his widow came back to Nova Scotia, and is still living.

When Mr. Moschell resigned, the congregation applied for a minister to the Synod in Nova Scotia, connected with the Established Church of Scotland. In answer to their petition, the Rev. William Frazer was sent to them. He labored in Luneberg till 1842, when he was removed to St. Johns, Newfoundland. Mr. Frazer was succeeded by the Rev. William Duff, a licentiate of the Established Church of Scotland. When the disruption in the Church of Scotland took place, in 1843, Mr. Duff and his people went with the Free Church; and they are now a congregation in connection with the Synod of the Free Church of Nova Scotia. The Rev. Mr. Duff still continues their pastor; and is respected and beloved for his solid attainments, his ability as a preacher, his faithfulness as a minister, and his excellent deportment as a gentleman and a Christian.

We rejoice that these people, though in another

denomination, are so well supplied, in a religious way. May that covenant God to whom their fathers remained faithful, in their early history of poverty and tribulation, and who was with them through many and sore trials, continue to be equally precious to them, in their new relations, and in the days of their greater prosperity!

## REV. CASPER WACK.

1752 — 1839.

JOHN GEORGE WACK, the father of the subject of this sketch, was a native of Wittenberg, in Germany. He arrived at Philadelphia in the autumn of 1748. It appears that he came in as a single man, but was soon after married to Elizabeth Schuyler. He was a man in humble circumstances, a shoemaker by trade, but industrious and respectable. He was, at an early day, an Elder in the church on Race street, Philadelphia. Living to the extreme age of ninety-four years, he died at the house of his son, in German Valley, Morris county, New Jersey. Besides Casper, he had three children — one son, the Rev. John Jacob Wack, late of Fort Plain, in the State of New York; and two daughters, Barbara and Elizabeth.

The oldest son, the Rev. Casper Wack, was born in Philadelphia, August 15th, 1752. As a boy, he gave signs of superior talent; but his father did not feel able to give him an education. Dr. Weyberg saw in the boy the dawn of great promise and hope, and requested his father to permit him to take charge of his education. He was accordingly placed, in the eleventh year of his age, in the

family, and under the private tuition, of Dr. Weyberg. With him, and under his superintendence, he obtained his general and theological education. As early as the seventeenth year of his age, in the beginning of the year 1770, the congregation at Lancaster being then without a pastor, he was sent thither as catechist. Towards the close of the same year, he was sent to officiate, in the same office, in the congregations of Tohicken, Indianfield, and Great Swamp; also preaching publicly for the congregations. They were so much pleased with the youthful candidate, that they sent a unanimous call, to the Cötus of 1771, for permission to have him as their regular pastor, stating that they had been greatly edified by his preaching. "Mr. Wack," says the Cötus, "was accordingly examined in the truths of God's Word, and as to the way of salvation; and, having rendered full satisfaction to the Reverend Cötus, it was agreed and resolved that he should continue to catechise and preach in these congregations, as heretofore: his ordination, however, shall be deferred for the present, till the Reverend Fathers have been consulted in regard to the matter; and what they shall advise, shall hereafter be done, in regard to Mr. Wack."

As the file of the Cötal Minutes in our possession is not full, we are not able to say precisely when he was ordained; no doubt, as soon as a reply from Holland was received. It is said that Mr. Wack was not only the first young man, born in America, who entered the ministry, but also the first one inducted into the holy office by the authorities of the

German Reformed Church in this country; though it was done, no doubt, by permission of the Fathers, as the American Church, at that time, implicitly subordinated itself to the mother Church.

Very favorable reports had gone to Holland in reference to Mr. Wack, and the Fathers were led to take a special interest in him. Not long after his ordination, he received an invitation to make a visit to Europe, with the offer of having all his expenses paid, and a handsome donation besides. The incident is well authenticated; but the purport of it we have not been able to unravel. Perhaps, *as the first young minister who had been educated, licensed, and ordained in this country*, he was desired to visit Europe, still farther to advance his literary and theological education. He was disposed to go; but relinquished his wish, in deference to the unwillingness of his parents and friends.

In 1773, Cötus added to his charge, and directed him to supply, the congregation of Nacomixen. He also preached occasionally, in the way of supply, at Saucon, and some other churches in the counties of Montgomery, Bucks, and Northampton. His residence then was in Hilltown township, Bucks county, Pa., about two miles from the present Hilltown church.

Not long after taking charge of these churches, he became united in marriage with Barbara Leidy, whose parents resided in Franconia township, Montgomery county, within the sphere of his extended parochial labors. They were of the early and respectable German settlers of that region, and of

the now increasingly numerous family of that name still residing in the same neighborhood. The Rev. George Leidy, still living, is a brother's son of the wife of the Rev. Casper Wack. He continued in this charge till 1782, when he received a call to the German Reformed churches of German Valley, Foxhill, and Rockaway, in New Jersey. "In 1705, a number of German Reformed people, residents between Wolfenbeuttel and Halberstadt, in Germany, fled to Neuwied, a town of Rhenish Prussia, where they remained some time, and then went to Holland; there embarked, in 1707, for New York. Their frail ship was carried, by reason of adverse winds, into the Delaware Bay. Determined, however, to reach the place for which they were destined, to have a home among the Dutch, they took the overland route from Philadelphia to New York. On entering the fertile, charming valley in Nova Cæsarea, New Jersey, which is drained by the meandering Musconetcong, the Passaic, and their tributaries, and having reached a goodly land, they resolved to remain in what is now known as the German Valley of Morris county. From this point, the Germans have spread into Somerset, Bergen, and Essex counties."<sup>1</sup>

Such was the origin of these German Reformed churches in New Jersey, and others, to whom the Rev. Casper Wack was called to minister, about seventy years afterwards. "This," says the Rev. Charles P. Wack, a grandson, "is indeed a charming valley: I know of no more transporting views

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<sup>1</sup> Rupp's Thirty Thousand Names.

than are to be had from the north; and then, again, miles distant, from the southern terminus of Foxhill, the latter overlooking the Musconetcong Valley: the former bearing your vision far, far southward, over the Valley of the Raritan, thickly studded with villages, and the churches of the Reformation, served by our Dutch brethren. On these scenes, the eyes of my venerated ancestor often feasted; and these identical prospects my own spirit has often drunk in, with almost enrapturing delight. Among these hills, and over these valleys, I trod, in after years, in his footsteps: how worthily I followed him, metaphorically, or in breaking the bread of life to the *children* of those whom he served, in the Gospel of Jesus Christ, is not for me to say; but to tread in his footsteps, even in a literal sense, to enter the same old houses where he so often entered, and to meet there, in many instances, the same faces, and hear the same voices, which he there met and heard so many years before, has always been to me, and is yet, at this day, a tender and interesting reminiscence.”<sup>1</sup>

Mr. Wack declined a first call to this charge, but was induced to accept a second, soon after. While settled here, he resided in “the Valley,” which was the principal one of the churches. His residence was four miles from the church, on his own property. His labors were by no means confined to the three congregations enumerated, but extended

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<sup>1</sup> For other facts in this sketch, we are indebted to the same source. We have, in some parts, also used nearly the same language in which the facts were communicated.

to numerous other and distant points to which the German settlers extended. At many, if not all these points, flourishing churches now exist, under the jurisdiction of other denominations. The church in "the Valley," after his removal, became Presbyterian, and has so remained till this day; though, at the time of leaving it, he stipulated with the congregation to the effect that they were to retain their original ecclesiastical connection, in the prospect of being supplied, by the German Reformed Synod, with a man who could preach to them in the English language. The same stipulation was made in relation to the Foxhill church, four miles distant, which is also now Presbyterian; and, as well as "the Valley" itself, supports a pastor. The church at Rockaway, next in importance to "the Valley," is now known as the Reformed Dutch church of Lebanon. This is ten miles west of "the Valley" church, and six from the place where his residence was. Besides these, his regular churches, he preached stately and frequently at Newton, the county-town of Sussex county, then known as Sussex court-house, in the extreme northern part of the State. Here there is now a flourishing Presbyterian church, the basis of which is German.

At Stillwater, there existed a substantial stone church, such as our forefathers used to build, with very extensive and beautiful burial-grounds, surrounded by a massive, capped stone-wall. The remains of both still exist; whilst the congregation, now Presbyterian, occupy a modern wooden

edifice, in the immediate vicinity. Here Mr. Wack preached frequently. It must have been a large congregation. The remains of the original property may still be legally the property of the German Reformed Church, as is the case with the old church edifice and grounds in the German Valley; in which instance, when, a few years ago, a new church was erected, there was found *one* individual who — from what motive, we cannot say; perhaps from love of the church of his fathers, perhaps from reverence to the old and sacred — successfully resisted the appropriation of a single stone, or brick, or inch of ground, to the new edifice. There remains the venerable pile, in all its ancient, solitary grandeur; while Time is doing his peculiar work, as “the adorer of the ruin.”

At Knollton, in Warren county, he had something of a more regular station or preaching place. “I have heard my father say,” writes the Rev. Charles P. Wack, “that it was there he preached his first sermon; and that he, and others of his father’s students, were sometimes sent to officiate at that place.”

The German Reformed and Lutherans were numerous, at that day, in all that part of New Jersey; as their descendants, now merged into other denominations, still are, at this day. Nor were they “unknowing or unknown,” as it respects their brethren in Pennsylvania. “I heard, only a few years ago,” adds Mr. Wack, “of a document containing a list of names from among them, as contributors to the erection of the old Wentz

church, lately replaced by a modern structure. It was among the Germans of Sussex, the extreme northern county of the State, that the late Rev. Father Herman obtained his helpmate for life, whose family name and connections still survive in that region."

At that early day, the German Reformed in New Jersey were too numerous to be supplied with the means of grace, as they ought to have been, and as they desired to be, by their own Church. Their numbers were wholly out of proportion to the number of ministers of their own faith.

Mr. Wack's labors in the German Valley extended through the long space of twenty-seven years, and embraced the prime period of his life. It was here that his character developed itself, in its distinctive traits, and he became mentally and spiritually what he was. In stature, Mr. Wack was below the ordinary measurement; but his conformation was broad, compact, and flexible. His physical elasticity and power of endurance were extraordinary. His activity, especially considering that he was rather corpulent, is better described by the word *agility*. His health was unsurpassed: once, and once only, in all his long life, was he seriously ill; and then as the result of an accident, and not of disease. His long and continual travels were performed on horseback; this mode he preferred, and, when alone, practised to the age of eighty years.

Having a numerous family, and not realizing an adequate income from his people, he rendered himself independent by his personal industry and en-

terprise; and, in a few years, secured to himself a valuable property, now in possession of his son William, who resides on it, and is an Elder in the church in which his father preached so many years.

His theological knowledge was thorough; but he had no taste for speculative questions in theology. Both in the pulpit and in conversation, he loved to dwell on the plain, practical, and well-understood doctrines of grace. His library consisted mostly of Latin, German, and Dutch authors of the Reformed Church. With these he was remarkably familiar, but more so with the Holy Scriptures. He had chapter and verse, on all occasions, ready for proof of every point which he presented. He was settled in his faith, and could always say: "I know in whom I have believed!" His facility in quoting Scripture was extraordinary. His memory, in this respect, and, indeed, in all others, was tenacious in an eminent degree. Facts and dates seldom escaped him.

Mr. Wack was an humble man, and pretended not to meddle with things too high for him; but, in matters relating to his profession, he was an antagonist not to be coveted. His perceptions were quick, and his tongue prompt to utter the repartee which his mind suggested. Some anecdotes illustrate this. A Universalist preacher once annoying him, for some time, with his balderdash, at length remarked: "Our doctrine is old; it was preached in Paradise." But, before he could finish his argument, and quote the proof to which he

alluded: "The seed of the woman shall bruise the serpent's head"—quick as thought came the reply from the opposite side: "Yes, it *is* old; it *was* preached in Paradise; and the Devil was the first preacher of it, and his text was: 'Thou shalt *not* surely die!'"

On another occasion, a preacher of the same dogma, but of the limited punishment or restoration class, became officious in urging his favorite *one idea*, that, after suffering a definite time, the wicked should all be released. "If that be so," abruptly retorted Mr. Wack, "I don't see what you have to do here, where I am doing all in my power to prevent people from *going* to hell: your proper mission is in hell itself, preaching the Gospel of prospective deliverance to those who are in torment."

To a minister who complained of being persecuted, in the place where he was preaching, he said, in his usual quick but significant manner: "Then why don't you follow your Master's advice: 'If they persecute you in one city, flee ye into another'?"

In conversation, he was exceedingly animated, and always edifying. A peculiarity in style tended to render him entertaining, in a high degree. His style was sententious and interrogative. When relating an event, or describing the operations of his own mind, or that of others, he would invariably express himself in the form of a dialogue, or by way of question and answer, and always make use of the first and second, instead of the third person.

He would place some imaginary speaker in the position of the first person, himself assuming the second, or the reverse; and thus the subject would proceed, the event would be described, or the question discussed. His use of the present tense, too, on such occasions, would present the matter as passing at the moment before your eyes, and impart a dramatic charm to his conversation, which only they who ever heard him can conceive.

In action, he was resolute, energetic, and persevering; as his success in life, and in his profession, abundantly demonstrates. His numerous family of children and domestics, he ruled with uniform kindness and decision. With the exception of one daughter, who died in early youth, his eight children were all sons. This large family were all nearly reared to manhood during his residence in "the Valley." As a father, then; as a preacher and pastor; as a business man; and as a neighbor and friend, his character was fully matured during this period; and, in all those relations, he lived respected and beloved by those who knew him.

Having thus devoted the prime of his days to his extensive ministrations in Jersey, he was, at a still vigorous age, called to the less laborious charge of the church at Germantown, Pa. The necessity, in the German Reformed Church, for services in the English language, had hardly, as yet, begun to manifest itself. We are not aware that it had yet been introduced, in a single instance. In Philadelphia itself, it did not occur till 1818. In his Jersey churches, he had already found it expedient

to make use of the English language, to some extent; and he began also to preach English in Germantown, soon after he took charge. He is said, accordingly, to have been the first German Reformed minister who preached in English, in this country.

It is said that he studied English with great diligence; and, though his pronunciation was necessarily defective, yet he attained to an accurate knowledge of the language. A German by birth, by education, and in all his habits of thought and feeling, he, nevertheless, seldom, if ever, dishonored the grammar of his adopted tongue. He took great pains to be accurate. In some of his sermons, still extant, the proper pronunciation, accent, and emphasis of more difficult words are designated, in the manuscript, as his dictionary had directed them to be placed.

At Germantown, in connection with the White-marsh church, he labored twelve years—the English language being, all the while, in the ascendant. It has, long since, entirely superseded or supplanted the German.

Advancing age now began to demand gradual relaxation of labor. Resigning, therefore, the Germantown church, he confined his ministrations, for a year or two, to the Whitmarsh people, residing in their midst.

At the solicitation of his son, the Rev. George Wack, he was induced to remove into his immediate vicinity, at Whitpain, where he was comfortably accommodated, for several years; but he was not yet content to live without labor. It was at

this period that he undertook, and for several years continued, to supply the churches in Pikeland, Chester county, sixteen miles distant. To these distant appointments, being now nearly eighty years of age, he still sometimes travelled, on horseback and alone.

When the infirmities of age prevented him from preaching regularly at Pikeland, he would occasionally preach for his brethren. Such was his fondness for preaching, that he still seemed anxious to labor in this calling, when he had scarcely strength enough to walk fifty paces alone, and his memory so feeble that he would lose his train of thought in the attempt. The last four or five years of his life, he resided with his son, Dr. Philip Wack, at the Trappe. "Here," says the Rev. Mr. Guldin, "he was ever anxious to take my place, in my absence, and even to preach between the regular appointments; until we felt it a duty to persuade him not to attempt public duty any longer. So much was his heart in the house of God, that he would not fail to be there, even when he had to be led the few steps from his house to the church. When it was impossible for him to be present in the house of God, he seemed to feel the loss of this privilege most deeply. When he could no longer enjoy the comforts of the public assemblies, he would not feel satisfied if I did not visit him every few weeks. I could not see him too often. Here, in my very frequent visits to him, within the last three or four years, I got to know him better than ever I had known him before. I never entered his

room without finding him in some devotional exercise. The chief theme of his thoughts and conversation was the goodness and love of God to him. Such humility, meekness, and gratitude to God, I have hardly ever witnessed, in any case. I can safely say, that I have heard him repeat, more than fifty times, with tears of humble gratitude, one of the first characteristics of God's children, the words: 'I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant.' In recounting the many favors of God bestowed on him during his long pilgrimage, and in his ministry, and especially in the prospect of his full redemption, in Jesus Christ, in his approaching death, he would seem quite overwhelmed. Not a drink of cold water did he seem to take from the hands of those who waited on him, without blessing God for it. Not a cloud seemed to be over his mind, as he approached still nearer his dissolution. This calmness and serenity was not stupidity, nor insensibility to his condition. It was the consciousness of peace with God, the assurance of his adoption into the family of God. During the four or five years of my nearer acquaintance with him, the almost exclusive theme of his mind and conversation was Christ and Him crucified. He found Christ his comfort and support in death. In the waters of Jordan, He did not suffer him to sink: 'he made the waters to stand to his right and to his left, as a wall, and led him through dry-shod.' When his bodily strength was so far gone that he knew not those around him, until

told, and scarcely then, it was discovered that, unless quite asleep, he was engaged in prayer; that all his mind was on Christ. In this state, the last words which he was heard to utter, and which were understood by one of the family, were: 'Jesus Christ.' How near is this to the case of Bishop Beveridge; who knew no more his nearest friends, no, not even his wife, who yet, when, at the same time, he was asked whether he knew Christ, exclaimed: 'Jesus Christ! O yes, I have known Him these forty years!' In his several last days, he had his eyes almost constantly fixed upon one part of the room, and would often stretch forth his hands that way. Did not the soul, now almost free from the body, in a state next to death, have visions of the heavenly world, but which the almost dead body would no more utter? Is it impossible that he should have seen angels, waiting for the moment when the soul should be set free from the body?

"Is it not the case with all God's saints, now, that, like Stephen, when just dying, they see the heavens open; and, full of heavenly bliss, their countenances radiate, though it be unseen by mortals, like an angel's countenance? In Stephen's case, we have a revelation of what he saw and felt; in present cases, most persons, when just dying, cannot utter their experience. Was Stephen's case an exception, or is that of all the saints, who die in Christ, much like his? I believe the latter. Oh! that we may all die the death of the righteous!"

Mr. Wack died on the 19th of July, 1839, lacking twenty-seven days of eighty-seven years. On

the occasion of his funeral, a great multitude of people collected. His body was conveyed into the Reformed church, at the Trappe, where several addresses were delivered: first, one in the German language, by the Rev. H. S. Bassler, from Luke ii. 29, 30, 31, 32. Mr. Guldin followed, in offering some further remarks, in English, from the same words. From the church his remains were conveyed to what is known as "Leidy's grave-yard," at Indianfield, in Montgomery county, where Mr. Guldin preached his funeral sermon, from Gen. xxxii. 10. His so frequently repeating this passage, in a sense of his unworthiness, when he would recount the instances of the goodness of God, in his long life, in his family, in his ministry, in view of his own salvation, induced him to preach from that text. The Rev. Mr. Strasberger officiated at the grave, and the Rev. Henry Gerhart offered up one of the prayers, in the church near the grave-yard. His aged widow, in her eighty-fourth year, went along to the grave, and bore her affliction in Christian fortitude.

Mr. Wack was a warm patriot, during the Revolutionary struggle; and "his heart was with his native land." Whilst he resided in Bucks county, during the war, he was permitted, on account of his office, and the general respect in which he was held, to pass the watch at pleasure, in the prosecution of his official business. In this way, the British became acquainted with the extraordinarily fine horse which he was accustomed to ride. Some soldiers, of evil eye, perhaps to accommodate their

masters, stole it. He obtained permission to go in pursuit of it; but not succeeding, for some time, in getting any trace of it, he heard, at length, that the Americans had taken the horse, among other spoils, from the British; after which, he immediately turned back, and made no further inquiry in regard to the horse, but willingly left it in possession of those who were struggling for the freedom of their country and his. A beautiful evidence of his patriotism!

Another somewhat pleasant anecdote, relating to the same period, is preserved. Though, as we have seen, he preached English fluently, later, he knew little of that language in the earlier part of his ministry. Still, on one occasion, during the war, he was induced to preach English, near the American camp. An officer, who understood no German, and supposing the service to be, as usual, in that language, nevertheless went to church. After service, the officer expressed himself, in the way of agreeable surprise, to a friend, saying that he had understood nearly all of the sermon, and declared his intention of attending German service regularly, in future. His friend then informed him that Mr. Wack had not preached German, but English, that day!

It is proper to add a few words in regard to the general religious character of the Rev. Mr. Wack. He was a true man, and an ardent lover of the truth. What he conceived to be essential truth, he was unwilling to relinquish or to modify. He was disposed always to make more account of faith

than of doctrine. He believed that sinners might be "taught of God," so as to obtain an interest in the saving merits of his Son; whilst theoretically to know all doctrine, and be without faith, was for them certain perdition. His sermons, like his conversation, were always practical and experimental. He believed religion to be a matter of the heart, mainly. In his private intercourse, his speech was "with grace seasoned with salt." Wherever he was seen or heard, there Christ was seen and heard. He was mild, amiable, and winning, in setting forth a Saviour's claims. Never obtrusive or abrupt, in his introduction of the "one thing needful," yet, "ere you were aware," the soul of the believer, in his presence, "became as the chariot of Aminadab;" and the sinner's ears began to tingle with sounds of the wrath to come.

An anecdote or two about him, in this respect, is here in place. In the primitive times, when he was settled in New Jersey, almost the only mode of travel was on horseback. Stopping once at a certain place, he met with a young man, who, already much fatigued with walking, was anxious to get on some miles further. "You are very welcome," said he to the youth, "to a seat behind me, on my horse." The offer was accepted. The young man, moreover, was "no better than he should have been." Thus they went, both of them together; but the conversation soon became very much one-sided, and passed, on the part of the minister, into a regular, serious, and lengthened admonition on the subject of the young man's vices. Afterwards,

meeting his friends, who were present when he took his seat behind Mr. Wack, the young man assured them, emphatically: "I shall never ride behind *him* again."

"While living at Germantown," says the Rev. Charles P. Wack, "I was an inmate of his family, and would sometimes be taken with him to his appointment at Whitemarsh. I remember that, on the way, he would sometimes fearlessly draw up opposite a tavern, where a company of Sabbath-breakers were occupied in pitching quoits or pennies. He would solemnly remonstrate against their wickedness, and warn them of a retribution according to their works; and then drive on. It was not long before he broke up the practice."

Mr. Wack was eminently a man of prayer. Well, if all our ministers and people are, in this thing, fully conformed to the spirit of the "Fathers" and their ways!

He was much given to secret prayer. "If the writer," says one of his grandsons, in a letter to the author, "can trace his earliest and most abiding religious impressions to any particular source, it is to those 'wrestlings with the angel of the covenant' of which he was the witness during all the hours of many a long night, and, literally, till the 'breaking of the day,' when it was his fortune occasionally to be the partner of his bed. Unconsciously, and in his sleep even, these ejaculations and breathings of a praying spirit would escape him. I say to myself still, when I think of those seasons: 'What endearment of feeling! what a loving and confiding

spirit: what implicit reliance on the blood of Christ for his acceptance with God, those sighs and prayers, in the night-watches, breathed forth unceasingly; and now, I doubt not, he is where he breathes forth the language of praise to the Lamb that was slain for him, and the cleansing and saving power of whose blood was his constant and his prayerful theme. May I but meet him where he is! ”

Mr. Wack's grave is neatly walled with brick, a few inches above ground, and then covered by a large horizontal marble slab; while another slab rests above this, upon six square marble pillars, on which is engraved:

“ Sacred  
To the Memory of  
Rev. Casper Wack,  
who departed this life the 19th of July, A. D. 1839,  
Aged 87 years.”

## REV. JACOB WEYMER.

MR. WEYMER was a native of Germany. The history of his younger life is lost. He came to this country at an early day. We find him first in 1770; at which time he was a regular member of Cötus, and pastor of congregations in East Pennsylvania, namely, Heidelberg, Lyntown, Albany, Greenwich, and Lowhill. In 1771, when he had left that region, and the Rev. Mr. Steiner succeeded him, the several congregations are again enumerated, "as formerly served by Mr. Weymer," thus: "Organ church, Jacob's church, Rosenthaler church, and Dunkel's church." Perhaps these, or some of them, are the same, under different names.

In the Cötal Minutes of 1770, it is stated that Mr. Weymer had been called to Connogocheague, which is described as "lying in Maryland, about eighty miles from Baltimore." There had previously been various strifes in that region. The Synod appointed the Revds. Gross and Gobrecht, who were also on the way to settle difficulties between the Revds. Faber and Swope, and their congregation, near Baltimore, and, at the same time, to proceed to this place, with a view of restoring order and peace; after which, if they succeeded, Mr. Weymer

had engaged to accept the call. This they did, in September, 1770. "The country," they say, "is populous, and the sects are very active there." Their mission was successful; and, in a letter written in December of the same year, mention is made that Mr. Weymer had already gone to Conogocheague, and was to receive there a salary of £70 per annum. His residence was at Hagerstown, then called Elizabethtown, Maryland.

It would seem that Mr. Weymer had something of a missionary spirit. The Cötal Minutes of 1771 refer to the fact that he, as also Mr. Henop, of Frederick, made occasional visits to forsaken congregations in Virginia. These are put down as "Luis Steffenstadt, Staufferstadt, Müllerstadt, Winchesterstadt," and the congregation "beym Røeder." These congregations appeared before Cötus, through petitions, in this as well as the following year, representing their destitutions, and entreating for help, in a most touching manner. But, owing to the scarcity of ministers, Cötus could promise them nothing but sympathy and occasional supplies.

Mr. Weymer collected and organized the congregation in Chambersburg, about the year 1784 or 1785, and served it a short time. He also preached, besides this, in Pennsylvania, at Grindstone Hill church, and at Greencastle. It is thought that he was the first regular German Reformed minister in each of these places. A few years after he came to Hagerstown, the congregation began to build the stone church, which is still standing. The corner-stone was laid in 1774.

“Mr. John Schaeffer,” says the Rev. Mr. Giesy, the present pastor at Hagerstown, “is the only man living, in all this region, who was a catechumen of Mr. Weymer. I saw him just a day or two before I received your letter, and learned from him the following facts:

“Mr. Weymer was a good man, an excellent preacher, plain and practical, beloved by every person, both in and out of his own congregation. In catechetical class, he was exceedingly happy. He would require catechumens to commit the answers; and, when together with them, he would walk up and down the aisle, in front of the pulpit, explaining them. Mr. Schaeffer, who is now (1856) a man ninety-three years of age, speaks of him in the highest terms. When Mr. Weymer came to Hagerstown, there were only between thirty and forty members there.

“He preached also in Apple’s church, Frederick county, Md.; St. Paul’s, near Clear-spring; Baird’s church, near Cavetown; Besore’s, near Waynesboro’; and, most likely, other places, even further off. I have heard, indeed, that he used to preach in Shepherdstown: of that, however, there is no record. He also went, once a year, on a visit to the churches in Huntingdon county, Penna. He was, in labors, most abundant.

“At the consecration of the church in Hagerstown, the Rev. Mr. Hendel was present, who then resided at Tulpehocken.”

The Cötal Minutes of the meeting held June 7th and 8th, 1790, make mention of the death of Mr.

Weymer, who, "a short time previous, had finished his earthly course, and entered into his blessed rest." It is also mentioned that "he left a widow, but no children, behind him."

The present pastor at Hagerstown writes further: "Mr. Weymer lies entombed in our grave-yard, no one knows where, without a stone to mark his resting-place, or speak his name and praise to future times! But he still lives in the memory of a few aged persons, the remnant of a past generation.

"*'Sic transit gloria mundi!*'

"He was the first regular pastor of the German Reformed church in Hagerstown; and sorry am I that this congregation has not long since reared a monument to his memory."

Right sorry also are we to record this unlovely fact. Glad are we, however, to have lately heard that a better spirit is coming over the good people of Hagerstown; and, after the tide of forgetfulness has swept over the grave of their first pastor for sixty-seven years, his memory is now to be honored by a memorial. By which noble purpose they not only do credit to themselves, but also escape a gentle lecture, which had otherwise been here recorded.

## REV. ABRAHAM BLUMER.

1736 — 1822.

ABRAHAM BLUMER was born and baptized on the 14th of December, A. D. 1736, old style, which is the 25th of the same month and year, new style. He was born in Graps, in the province of Werdenberg, then belonging to the canton Glaris. His parents were the Rev. John Jacob Blumer, minister in the place of his birth, and his wife Salome, whose maiden name was Schindler.

The sponsors at his baptism were President or Chief Justice David Hildy, and Catharine Schmidt, the wife of the then reigning bailiff; John Christoph Streiffen, and the magistrate John Hildy, and his wife Anna, whose maiden name was Blumer.

Having passed the first years of childhood, he was sent to a German school. Having lost his father as early as his tenth year, and having been destined by his relatives for the ministerial office, he was sent, a few years after the death of his father, to a Latin school. Here he learned, during a course of seven years, the Latin, and other learned languages, besides various necessary branches of science. After this, he went to the Gymnasium at Basel. Here he remained two years; after which,

he was received and ordained to the ministerial office, on the 8th of June, 1756.

On the 11th day of July, 1757, he received a call as chaplain to the Swiss regiment, then under Col. Meyer, in the Royal Sardinian service; which office he continued to fill until the latter part of September, 1766—a period of nine years and two months.

Having now asked for and obtained his dismissal, he was, from this time forth, vicar to a sickly minister, as well as instructor of several young persons, in the languages and sciences, until the beginning of the year 1770.

Inasmuch as, about this time, his desire to go to America, which he had already felt in his younger years, woke up anew, he resolved to undertake, in the spring of 1770, a journey to Holland and England. On the 23d of August, the same year, the deputies of the Synods of South and North Holland, at the Hague, received him as a Reformed minister for Pennsylvania.

After a long and extremely tedious sea voyage, he reached the port of New York in the latter part of January, 1771; and, soon after, Philadelphia, where several ministers, assembled for this purpose, received him, and directed him to the congregations of Allentown, Jordan, Schlosser's church, and Egypt, in Lehigh county, Pa. In these congregations he successfully labored, as minister, from the 17th of February, 1771, until the 17th of May, 1801—a period of thirty years and three months. Necessitated, finally, by old age and a

diminution of strength, to abandon the active duties of the ministry, he resigned his congregations.

In the second year of his residence in this country, namely, on the 25th of February, 1772, he entered into matrimony with Susanna Maria Frary, with whom he begat four children—two sons and two daughters; all of whom survived him. He lived to see twenty-nine grandchildren; of whom twenty-one were still living when he died, eight having preceded him to the eternal world. His descendants are still numerous and respectable, many of them residing in Lehigh county, Pa. He died, full of years, and weary of life, on the 23d of April, 1822, aged 85 years, 3 months, and 29 days. He is buried in the churchyard of the Egypt congregation, where a suitable stone marks his grave. During his ministry he baptized 2517 children, and introduced into full communion with the Church, by confirmation, 1137.

“Soon after he entered his charge,” says the Rev. Mr. Dubbs, the present pastor, “he purchased several hundred acres of land, upon which he made his home. He was a worthy man, and a good preacher. The congregations grew, under his care; and, after he had been compelled, by the infirmities of age, to lay aside the regular duties of his charge, he was still a regular attendant upon the public worship in his neighborhood. In the Jordan congregation, near which he resided, and where he regularly attended church, there are yet two chairs standing in the altar, which he purchased and placed there, one for the pastor and the other for himself.”

The Cötal Minutes furnish abundant evidence of his activity and usefulness, as a member of that body, upon whose meetings he was a regular attendant; as well as many direct and incidental testimonies of his superior natural abilities, extensive and solid learning, and commanding influence. He seems to have been highly respected by the ministers; and enjoyed, in a large degree, the confidence of the Church.

## REV. CONRAD STEINER, JR.

THIS MR. STEINER was a son of the Rev. John Conrad Steiner, an account of whose life will be found elsewhere recorded in this volume. At first, and up to the year 1771, he served the calling of schoolmaster. Meanwhile, he turned his attention also to the study of theology, in which he made good progress, and gradually began to preach; at first, merely as an occasional supply to vacant congregations, under the direction of other ministers.

Among others, he served, in this way, the four congregations, Organ church, Jacob's church, Rosenthaler church, and Dunkel's church, which had been vacated by the Rev. Mr. Weymer, when he left for Maryland. These people were pleased with him and his services; and, in 1771, applied to Cötus for his appointment as their regular pastor, urging their great need of a minister, and stating that they had been much edified by his preaching.

After due consideration of all the circumstances, it was concluded that Mr. Steiner should be examined, and, if found qualified, he should be appointed to these churches, as preacher and catechist. His examination was satisfactory. He was accordingly licensed; and the assurance given him, that

if, in future, he showed himself worthy, and the Fathers in Holland approved, he should be ordained, and permanently received into the holy office.

In 1774, he received a call from "the congregations on the Lehigh;" which, however, after mature consideration of the circumstances of those congregations, Cötus did not, at that time, grant him permission to accept. The following year, these congregations renewed their call to Mr. Steiner; and their petition came again before Cötus. He was now allowed to accept; but Cötus directed that he should only enter upon his new field of labor "in the coming autumn."

Mr. Steiner served this charge up to the time of his death, which occurred in 1782. In the Cötal Minutes of that year, we find the following notice: "The congregations, Allentown, Moortown, and Lehigh, have informed Synod, with sorrowful hearts, of the death of their beloved pastor, the Rev. Mr. Steiner, and have made application for another suitable minister."

He is, no doubt, buried in Allentown. He is said to have been an amiable and worthy man. Tradition speaks with affection and gratitude of his services in the field where he labored longest and last, and where his early removal by death was sincerely lamented.

## REV. JOHN WESLEY GILBERT NEVELLING.

1750 — 1844.

THERE are few lives more sadly interesting, and more strangely eventful, than that of Mr. Nevel-  
ling. He was a native of Westphalia, Germany,  
where he was born in the year of our Lord 1750.<sup>1</sup>  
He came to this country when a boy, in company  
with Mrs. Weyberg, whose nephew he was, and  
whose husband had preceded her to this country.

It does not appear that he had any special desire  
for the ministry, or made any special preparation  
towards that office, previous to his arrival on these  
shores. Being a nephew of Dr. Weyberg, of Phila-  
delphia, he began his studies with him; and also,  
later, continued them, for some time, under the  
care of the Rev. Mr. Gross. It is said, in the Acts  
of Cötus, that "he was a diligent student, and was  
soon so far advanced that he could preach." In  
October, 1771, his case came before Cötus, assem-  
bled in Reading; when he was examined. "In  
the languages, it is true," says Cötus, "he is not  
so well advanced, but in theology he has made

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<sup>1</sup> See Ger. Ref. Messenger, Jan. 31st, 1844.

greater progress; so that we may well be satisfied with him."

Previous to this, he had already preached some at Anwell, in New Jersey; and they were so much pleased with him, and edified by his services there, that they made application to Cötus to have him sent to them as their pastor. Mr. Nevelling was allowed to serve them, for the present, with preaching and catechization; with the understanding, that if he shows himself further worthy, in doctrine and life, and no complaints should come in against him, he shall be ordained, when the approbation of the Fathers shall have been obtained. He was afterwards regularly ordained.

In 1776, after the resignation of the Rev. Mr. Helfenstein, the congregation at Germantown desired Cötus to grant them Mr. Nevelling as their pastor; but, as he was not present in Cötus when the matter came up, they did not decide upon the request. It appears, however, that his location there was not subsequently effected. He remained in New Jersey till about the close of the war, 1782, or the beginning of 1783.

During the Revolutionary struggle, Mr. Nevelling showed himself a true patriot. Being then in the prime of life, he entered into the exciting contest with all the ardor of youth, and with a self-sacrificing spirit of which it is believed few more noble examples can be cited. He was in possession of a handsome estate; and, in order to afford relief in the pecuniary embarrassments of the Continental Congress, he reduced all his property into cash,

and loaned the proceeds, amounting to £5000 or \$25,000; for which he took the certificate of Congress, as his only security. He then joined the army, in the capacity of a chaplain; preached to the battalions, in the sacred cause of freedom; and was held in the highest esteem by our great Washington. As an evidence of the important influence which he exerted, it may be mentioned that the British Government offered a large reward for his apprehension; and that Washington, on one occasion, placed a troop of horse at his disposal, to insure his protection against those who sought his life.

By some means or other, Mr. Nevelling was defrauded of his certificate, which fell into other hands, so that he lost the whole of it! He was ever afterwards poor; yet the Lord always raised up those who befriended him.

After the close of the war of independence, he took charge of the congregation in Reading, where he was but a short time, when he met with a most singular misfortune. On one occasion, about the year 1783, whilst riding on horseback, German-like, with his long pipe in his mouth, his beast stumbled and fell, and the stem of his pipe inflicted a severe wound in his throat, which seriously and permanently affected his speech. Being now unable to preach, and having a large family, and all his patrimony gone, he was overtaken with real distress, in the shape of stern poverty. Cötus, in the Minutes of 1787, refers to his misfortune and needy circumstances, and very tenderly commends him to

the charity of the Fathers in Holland. Many of the American churches also kindly contributed to his support, in earlier times.

It is said that he was a man of noble personal appearance, commanding pulpit talents, and was generally esteemed a popular preacher, in his time. For the last sixty years of his life, he was a paralytic; and, for more than forty years, he was entirely helpless. His active ministry was comparatively short, commencing in his twentieth, and closing in his thirty-third year; when he was overtaken with that affliction, already referred to, which called him rather to *suffer* than to *do* God's will, and at length ended his long, active, and eventful life.

He continued to hold the office of the ministry during this long period of suffering, desiring still to be an ambassador, though in bonds. He attempted to preach, on several occasions, after his affliction with paralysis; but was constrained to desist, in consequence of his imperfect enunciation. It must have been a great privation to him, to desist from the work which possessed his heart; but he bore all his afflictions with lamb-like patience. "His Bible," says one of his grandchildren, "was his constant companion, till his eye-sight failed him." Even when his eye-sight had failed, he lay quietly in his chamber; always happy, never fretful, submitting to this privation, added to all the rest, with all the placid submission of a child that is weaned. Many a man, who has "lived a hero and died a martyr," would have shrunk in the

ordeal through which this worthy Father passed. But there is an end to suffering and sorrow, though, as in his case, it tarry long.

He lived in Philadelphia in his last years; where also he died, in peace, on Friday, Jan. 18th, 1844, having lived to the extraordinary age of ninety-four years. Three of his children survived him. His wife was a Steinmetz. His remains rest in a vault by the side of the Race street church, in Philadelphia. His sufferings have ended; and his reward is no doubt great, in that happy world which he has at length reached, through much tribulation. As we sometimes see the sun, hidden by a long cloudy day, burst forth in glory in its setting, so the patient, suffering saint, though his life has been dark, by reason of sorrow, emerges at its close into the glorious light and joy, which indicate at once the end of his wo and the beginning of his bliss.

“The Lord can clear the darkest skies,  
Can give us day for night,  
Make drops of sacred sorrow rise  
To rivers of delight.”

## REV. JOHN WILLIAM WEBER.

1735—1816.

JOHN WILLIAM WEBER was born in the province of Wittgenstein, Germany, on the 5th day of March, 1735. From a certificate given him by the pastor of the church in his native place, and dated April 23d, 1764, it appears that he was a school-teacher, in his fatherland; and, as he is therein recommended "for his journey," it would appear that he left for this country at that time, where he safely arrived soon after.

Mr. Weber was married, on the 5th of October, 1767, in Faulkner Swamp, Montgomery county, Pa., by the Rev. Mr. Vogt, a Lutheran minister, to Maria Agnes Born, a native of Baden-Baden, Germany. She died July 25th, 1784. He was afterwards married to Anna Maria Robinson. He had, in all, eighteen children.

In the Cötal Minutes of 1771, he is mentioned as "a schoolmaster, who appeared with the request that he might be examined as to his knowledge of divine things." His request was granted: he was examined, and rendered satisfaction. Nothing was promised, as yet, in regard to his ordination; but he was permitted to preach and catechise in such

congregations as were vacant at the time. It is said that he had studied, for a time, with Dr. Weyberg, in Philadelphia.

He soon after located in destitute congregations near the Wind-Gap, formerly Northampton, but now Monroe county, Pa.; where he is spoken of as still laboring, in the Cötal Acts of 1776, when it was "resolved that, inasmuch as these congregations are so far away from all other ministers that they cannot be supplied by them, Mr. Weber shall remain with them and serve them, as long as they give him the necessary support." In the Cötal Minutes of 1777, the Easton congregation asks that several congregations, formerly connected with them, but for several years past served by Mr. Weber, be restored to their former connection, as they in Easton charge are not able to support their pastor without their aid.

In the month of August, 1782, a German traveller, Mr. Schöpf, who afterwards published an account of his journey in America, travelled from Philadelphia to Wyoming Valley. He stayed over night at Eckardt's, four miles north of Helar's, and two miles north of the Wind-Gap, then Northampton, but now Monroe county, Pa. He says: "After we left Eckardt's, we missed the way which we were to take to Brinker's mill, turning to the left: in this way, however, we came past several farms, for which we would not have looked, in this region. They lay scattered in the woods, and are settled, for the most part, by Germans; for these are inclined mostly to locate in remote places, where they can

obtain land at a low price. We passed a small log-church, which has been built by the Lutherans and German Reformed, whom it serves, alternately, as a place of worship. A Rev. Pastor Weber last served this congregation; but he lost the affections of the people, because he preached too much about the war. They withdrew their support from him, and he was necessitated to leave. He went to Pittsburg. The first settlers in these solitudes came hither soon after the former peace, and, before their numbers had somewhat increased, they had to pass through much trouble. The Indians, who were at that time yet in great numbers their neighbors, were not the most agreeable company.”<sup>1</sup>

May 1st, 1782, Cötus met in Reading. In the Minutes of that year, it is said: “A congregation in Westmoreland county, near Pittsburg, in the back part of Pennsylvania, a new settlement, where no ministers have yet been, very earnestly entreated for a good minister, to whom they promise to pay annually £80, besides other necessaries of life. Since now the Rev. Mr. Weber expressed his inclination towards this congregation, it was resolved by the Reverend Cötus to recommend him to them, that he may receive a regular call to that place.”

Mr. Schöpf afterwards refers again to Mr. Weber, when he was at Pittsburg, in October, 1782. Speaking of Pittsburg, he says: “Public buildings, as houses for worship, there are as yet none here. There is, nevertheless, a German preacher here,

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<sup>1</sup> Schöpf's Reise, p. 247.

who ministers for believing persons of different confessions.”<sup>1</sup>

In a document<sup>2</sup> drawn up by Mr. Weber, apparently for some friend, in vindication of himself against some uncharitable insinuations, and dated “Westmoreland county, March 28th, 1814,” he gives some interesting particulars concerning his removal to this then new region, and of the difficulties which he encountered, in various ways. It is worth translating.

“In the year 1782, I was sent by Cötus to Westmoreland county, Pa., to visit the congregations there; and privilege was given me to become their pastor, if they should call me. I arrived on the ground in September of that year; preached in all the congregations in Westmoreland county, Pa., on to Pittsburg, and afterwards in Washington and Fayette counties, returning again to Westmoreland county, on the 14th of October. Four men, as elders and deacons, came to me in the house of Mr. Thomas, and requested me to accept a call to come and labor among them. I believed sincerely that it was my duty to accept this call, and remove to them, with my family. The question then arose, how much salary was necessary to support me? I told them they knew best what would be required, in the circumstances. Whereupon they consulted together, alone, returned to me, and offered me

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<sup>1</sup> Schöpf's Reise, p. 273.

<sup>2</sup> For the original of this document we are indebted to the Rev. N. P. Hacke, of Greensburg, Pa.

£116 in money, one hundred bushels of wheat, a free house, and firewood, annually.

“In the beginning of June, 1783, I removed, with my family, to Westmoreland county. No one, however, had concerned himself in providing me with a dwelling, except one Gerhart Thomas, who had rented an old house, into which I moved; but it was so open and exposed, that I and my family almost perished from cold, during the winter. At length spring came; and I was forced to leave the old house, and knew of no other into which I could move. I proposed that they should buy one hundred acres of land, on which to make myself a home. This could not be done, though land was cheap. I then proposed that they should buy it for me, and appoint men who should receive my salary, as it became due, and pay for the land, giving me only what was over of my salary, when the land should be paid for. The men were appointed, but did not carry out my wish. Then I bought it myself, and thus got into debt; paid £100, of which I had to borrow £60, as the first payment; after which, I was to pay £50 a-year. My salary not having been regularly paid, I could not make up the payments as they became due. I labored hard to get out of debt; rode from forty to fifty miles to preach to destitute congregations, on week-days, with a view to increase my income, that I might get out of debt. When at home, I labored, with my children, to maintain my family from the land. Thus, I continued eighteen years before I was out of debt, and had my land free.”

It seems they had stipulated with him, in the beginning, for seven years. Every year they settled, giving him credit for the balance they owed him. Thus, at the end of seven years, the congregation at Brush Creek owed him £50 12s. 8*d.*; that in Hempfield township, £58 4s. 3*d.*; and Mount Pleasant congregation, £16. He complained to Cötus; and they wrote to the congregations, exhorting them to pay their pastor his back-standing dues; or, if he should leave them, they would find it difficult to procure another. They now newly subscribed his call, and renewed their obligations for his salary; but the amount paid him became less from year to year, so that at last he received only from £80 to £90 a-year.

“I thought,” he adds, “I would continue, in the name of God; believing that He who, in His wise providence, had placed me in the important office of the ministry, would sustain me; and He has done so, even to my old age. Now I am cast off! Still, I know the necessity of a minister being here. May the providence of God so arrange it, that a man may come hither who fears God, and is not afraid of man, and who shall not be brought into discredit through false friends. I pray, my brother, that you may regard this with favor; and I hope you will not despise an aged brother, of whom you can hear no evil, in truth, except through false reports and slanderers; and who, next August, will have been in the ministry forty-two years. What other persecutions I have here endured, I will lay

before you in the accompanying papers. I invoke the blessing of God upon your doings, and remain your well-wisher and brother,

“JOHN WILLIAM WEBER.”

When he first arrived in this western field, he preached to four congregations; one in Pittsburg, two in Hempfield township, namely, Brush Creek and Heralds, and one in Mount Pleasant township.<sup>1</sup> There being no other German Reformed minister in all that region, he visited all the infant congregations in Allegheny, Washington, and Fayette counties; instructing the young, administering the sacraments, and preaching the Gospel.

The Rev. Henry Habliston, who succeeded Mr. Weber, some years ago, informed Mr. I. D. Rupp, that, when Mr. Weber first traversed that country, there was still much danger, in travelling, from wild beasts and Indians; and, in riding on horseback, or travelling afoot to his appointments, he usually went armed with a musket or horse-pistol. This fact is indirectly confirmed by the Rev. Joseph Smith, D.D., author of “Old Redstone.” In speaking, on page 132, of the journeys of the first ministers in Western Pennsylvania, from 1782 to 1788, he says: “We must not forget that, during all this time, they and their people were harassed, more or less, by the savages on their borders making continual inroads, burning and desolating all before them, and sometimes murdering whole families.

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<sup>1</sup> In the Cötal Minutes of 1783, the names of his congregations are given thus: Fort Pitt, Hautolon, Hempfield, and Mount Pleasant.

They came in on their settlements from various points on the Ohio and Allegheny rivers. In some instances, their meetings were broken up. In many cases, at particular periods, every man went armed to their places of worship; and, in some cases, stacked their guns at the door, and appointed a sentinel. It was not till after the victory of Wayne (1794), that all danger from this quarter ceased."

In view of these facts, we may easily feel the force of the traditionary remark which Mr. Habliston says he heard, in the field of his labors, that "Mr. Weber was truly a man who sowed in tears!" Whilst enjoying the religious advantages which are so richly ours, in more peaceful times, how little do we reflect on the cares and sufferings it cost those who went before, to secure them for us!

In his last years, Mr. Weber was still inspired with a desire to enlarge the bounds of the Church of his fathers. He made journeys to the adjacent new counties of Armstrong, Venango, Butler, and Crawford; and to him is owing, under God, the planting of the German Reformed Church in the northern and northwestern counties of Pennsylvania. In his instruction of the young, he used the Palatinate Catechism, which he required them, as far as possible, to commit to memory; after which, he would explain it to them, and earnestly exhort them to steadfastness in faith, and a holy life.

Mr. Weber was able to continue his ministerial labors up to the end of his life. He died at his house in Hempfield township, Westmoreland county, Pa., the first or second week in July, 1816, in the

eighty-second year of his age. He had just preached in Mount Pleasant township; and, on his return, he passed through Greensburg, where he visited Mr. A. Turney, his son-in-law, and family, to whom he said he thought this would be his last visit, as he believed the time of his departure was at hand. He went home, was confined to his bed, and in two weeks died. His disease was old age, the powers of physical life having been exhausted. He was conscious to the last, conversed about his approaching end, and was often seen engaged in silent prayer.

He was buried in the grave-yard at Mühleisen's church, about five miles southeast of Greensburg, on land which he had been instrumental in securing for the German Reformed Church. "On this land," says the Rev. N. P. Hacke, "is erected a small church, built of logs, now weather-boarded and painted, but the inside unfinished, in which the Rev. Mr. Voigt preaches. There is also a pretty good farm-house erected on the same land, which has been occupied by the Rev. Mr. Weinel as a parsonage, but is now occupied by a renter. The tract contains about seventy acres. The grave-yard is small, enclosed by a post-and-rail fence. It is in a hilly region; the church and grave-yard lie on the side of a considerable hill, along which a road passes, by which the place is accessible. No tombstone has been erected to his memory; and even the exact spot where his remains rest, could not be pointed out to me, when I preached there some time ago! I still hope, by calling together

those who survive, and were present at his funeral, to verify his grave. His friends have shown, of late, a disposition to erect a tombstone to his memory; and I have encouraged them to do so." Every rightly disposed heart hopes this reasonable debt of gratitude will not be left unpaid.

A funeral sermon was preached on the death of Mr. Weber, some time after his burial, by the Rev. Henry Habliston, who had become his successor in the principal congregations of his charge. The funeral services at the grave were cut short, on the day of burial, by a heavy thunderstorm. It is said that, in view of certain slanderous reports which were circulated in reference to him, by enemies, he said, on one occasion, that signs at his grave would declare his innocence. This interpretation was put by many upon the meteorological phenomena which attended his burial.

All his children, except three daughters by his last marriage, are dead. His descendants live principally in Westmoreland county, Pa., Richland and Delaware counties, Ohio, and some in Cincinnati.

In personal appearance, Mr. Weber was a good-looking, portly, well-formed man; blest with a strong and vigorous constitution, and able to undergo a great deal of labor and fatigue. He was of an ardent, quick temperament; free-spoken; rapid, but clear and distinct, in his enunciation, while preaching; and in the habit of what is generally termed calling things by their right names. Somewhat sensitive to injuries received, he remembered them perhaps too severely; and, in this way,

often made himself enemies, who took advantage of his hasty temperament, to get him into trouble. He had bitter enemies, who exaggerated his weaknesses, and labored to destroy and limit his influence. But he had also many and warm friends, who adhered to him through all his trials, to the last — friends who had known him long and well; who had known him even in the east, while teaching school in Northampton county, between the Broad and the Blue mountains; who had been instrumental in bringing him to the West, and for whose sakes he came — as the Brinkers, Huguses, Drums, Lauffers, Nelighs, Fishers, Kendigs, Christmans, Hartzels, Wentzels, Weisskophs, Turneys, Bernhards, Korts, Grosses, Thomases, Fiskys, and Smiths, besides many others, to whom he had ministered in spiritual things; who had known him, and his self-denying, in the period of manhood, when all that country was a vast wilderness—when they had to attend church with guns in their hands —when he catechised the youth in their log-cabins, or in a rude log-church, at times of the year, too, when they had to fire the brush-heaps around the church, whereat they might warm themselves, during intermission; who had known him, thus, as faithful to them, to the German Reformed Church, and the Heidelberg Catechism:—these friends clung to him through good and through evil report, followed him to the grave, and wept over him tears of sincere affection. Many of these still live; and some of them, the most influential and steadfast men in the Church, were his catechumens, and bear cheerful

witness to the faithfulness, earnestness, and kindness with which he instructed them.

It was Mr. Weber's custom to celebrate his birthday by spending it in solitude, fasting, prayer, and pious meditation. On such occasions, he would record his feelings in verse. The Rev. Mr. Hacke has furnished us with several specimens, from the latter part of his life. They are not destitute of poetical merit, and may here find a place.

MARCH 5th, 1812.

“Heut' ist es eilfmahl sieben Jahr'  
 Da ich gebohren war,  
 Und erst erblickt das Jammerthal,  
 Die Welt darin viel Angst und Quaal,  
 Ich bisher ausgestanden.

“Nun dank ich Gott, der mir bisher  
 So treulich beigestanden,  
 Das ich sein theure Gnadenlehr',  
 Noch lehr' in diesen Landen.  
 Obgleich die Kräften nehmen ab,  
 So stärket mich sein Gnadenstaab,  
 Das ich bis daher noch kann stehn,  
 Vor seinem Volk ihn zu erhöh'n,  
 Mit Preis und Lobgesänge.

“Wie längerhin, Gott, weist du allein,  
 Vielleicht ist nur noch Heute mein,  
 Die Zeit läuft schnell zum Ende.  
 Gib das in deinem Dienst allein  
 Ich meinen Lauf vollende.  
 Und dann las dein' Gerechtigkeit,  
 Herr Jesu, sein mein Hochzeitkleid,  
 Damit ich kann vor Gott bestehen,  
 Und zu des Lammes Hochzeit gehen,  
 Und mich bei dir dort ewig freun,  
 Weil du bist mein, und ich bin dein. Amen.”

MARCH 5th, 1813.

"Ein Jahr von meiner Pilgrim schaft,  
 Ist widerum vollendet,  
 Es sind nun Siebenzig und acht,  
 Mein Leben sich bald endet.  
 Gott du hast über mich gewacht,  
 Bis noch auf diese Stunde,  
 Drum lob ich deine Treu' und Macht,  
 Mit Hertz und mit dem Munde.  
 Ach bleib bei mir bis an mein End'  
 Dan nim mein' Seel in deine Händ'."

MARCH 5th, 1814.

"Ein Jahr ist wieder heut' verflossen,  
 Heut' ist es siebenzig und neun',  
 Von Gott hab' ich viel Gnad genossen,  
 Drum danke ich dem Nahmen sein.  
 Obgleich ich alt bin, und verstossen  
 Von Menschen, Gottes Gnad' bleibt offen,  
 In Jesu wunden find ich Ruh'  
 Wann ich schlies meine Augen zu."

MARCH 5th, 1815.

"Unser Leben währet siebenzig,  
 Wenn's hoch kommt sinds achtzig Jahr'.  
 Heut' leg' ich achtzig hinter mich;  
 Durch Augst, verfolgung, und Gefahr,  
 Hat mich mein Gott geführt.  
 Des dank ich ihm von hertzens Grund,  
 Weil er mich bis auf diese Stund'  
 So Gnädiglich erhalten.  
 Drum las ich ihn nur walten.  
 Wann mich die Menschen gleich verlassen  
 So will ich Jesum fester fassen.  
 Ich weis er läst mich nimmer nicht,  
 Er steht mir bei in Tod und Gericht."

To this he adds: "Meine Grabschrift ist folgender Schlussreim:

"Hier ruh' ich sauft in Gott,  
Kein Feind kann mich hier stören;  
Ich fühl nicht mehr des Neider's Spott,  
Gott woll' sie all' bekehren.  
Nun meine Seel' preis Gottes Nahmen,  
In alle Ewigkeiten. Amen."

REV. JOHN CONRAD ALBERT  
HELFENSTEIN.

1748 — 1790.

MR. HELFENSTEIN<sup>1</sup> was born in the town of Moszbach, in the Palatinate, Germany, February 16th, 1748. He received his classical education in his native town, under the immediate care of his father, who held the office of Inspector. He was afterwards sent to the University of Heidelberg, where he studied theology.

The office of the ministry has had a succession, in this family, since the Reformation. The great-grandfather of this Mr. Helfenstein lived during the trying times of the Thirty Years' War; and, being distinguished and known for his avowed attachment to the cause of Protestantism, on one occasion, it is said, narrowly escaped from the hands of the enemy, in a somewhat unusual man-

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<sup>1</sup> The facts for this sketch have been derived from the preface to a volume of Mr. Helfenstein's sermons; from his sons, Dr. S. Helfenstein and the Rev. A. Helfenstein; from a sketch of his life, published in the Ger. Ref. Messenger, some years ago; from the Rev. Mr. Stahlshmidt's "Pilger Reise zu Wasser und zu Land;" and from the archives of the congregations he served.

ner. Being hotly pursued by a band of the enemy, he took refuge in a hole, or opening of the earth. During the interval of pursuit, a spider had diligently plied itself to its work, and closed with its web the entrance of the hole in which he had crept; so that the enemy, when they arrived at the spot, harbored no suspicion, but passed on. This was regarded by him as a remarkable providential interposition, and as such has been transmitted to his descendants.

Having finished the course of studies at the University of Heidelberg, and resolved to devote himself as a missionary among his brethren in the New World, Mr. Helfenstein made application, for examination and ordination, to the Synod of Holland — at that time the fostering parent of the German, as well as the Dutch Reformed Churches, in this country, and the only approved medium, from abroad, of access to them. His examination being sustained, he was accordingly ordained; and, in due time, in company with his step-brother, the Rev. Mr. Helfrich, and the Rev. Mr. Gebhard, who were sent by the Synod of Holland for the same purpose, was landed at New York, Jan. 14th, 1772, after a journey of four months and eight days; where one of his first calls was upon the Rev. J. H. Livingston, D.D., who has mentioned with pleasure the interview he then had with the youthful missionary.

It appears, from his own statements, that, when on his voyage to this country, a fearful storm at sea was the occasion of deeply strengthening his

religious convictions. Having been in imminent danger of being engulfed in a watery grave, he vowed to God that, should his life be preserved, he would more entirely devote himself to His service, and endeavor to prove faithful in the ministry of reconciliation.

Soon after his arrival in this country, he became settled as pastor of the Germantown charge, about six miles from Philadelphia. Here he labored, with marked success, for the space of about three years. The congregation at Lancaster having become vacant, by the removal of the Rev. Charles Lewis Boehm, they fixed their eyes upon Mr. Helfenstein; and, towards the close of the year 1775, extended to him a call to become their pastor. After due consideration, he accepted; but it cost both him and the Germantown people a severe struggle to break the existing ties. "The dissatisfaction at my removal is so great," he writes, December 27th, 1775, "that I intend to hasten my departure, so that I may no longer be compelled to see or hear the trouble which has been occasioned." In January, 1776, he removed to Lancaster, and assumed the duties of his new charge, in which he continued till July, 1779.

This period includes part of that perilous and trying time, amid the throes of which this great and free nation was born. Some interesting notices, relative to the war and the times, appear upon the Minutes of the Consistory at Lancaster, during this period, which are creditable to the patriotism and piety of both pastor and people.

During his ministry at Lancaster, the captive Hessians of Trenton were barracked in that town; and it became his duty frequently to preach to them. Being himself decidedly favorable to the cause of his country and of freedom, he did not hesitate, when opportunity offered, to disclose his sentiments. On one occasion he preached on the text, Isaiah lii. 2: "For thus saith the Lord, Ye have sold yourselves for nought, and shall be redeemed without money."<sup>1</sup> This sermon caused a good deal of excitement and offence among the captives. On another occasion, he delivered a discourse, in the church, in the evening, on the words: "If the Son make you free, ye shall be free indeed" — when the excitement was so great, that it was deemed necessary to accompany him home with a guard. Once he preached to the American soldiers, on their departure for the scene of conflict, from the words: "If God be for us, who can be against us?" He concluded, amid great enthusiasm of feeling, with an eloquent passage, which was long remembered, thus: "When you, my brethren, stand on the field of conflict; hear the booming of cannon; see the smoke of battle rise, like a dark, ominous cloud, to heaven; while the dead and dying are lying around you, first smite on your breasts, and say, 'God be merciful to me, a sinner!' but, at the same time, be of good courage, and shout, 'If God be for us, who can be against us?'"

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<sup>1</sup> It will be remembered that the Hessians were bought by the King of England to aid in prosecuting the war in America.

In 1779 he was again recalled to Germantown, to the people of his first love; where he labored about ten years longer, till death, which approached him slowly, in the form of consumption, relieved him from his responsibilities and cares, May 17th, 1790, in the forty-second year of his age.

At his death, he left behind his widow — whose maiden name was Catharine Kircher; whose father was a prominent member in the Race street church, Philadelphia, in early times — with five sons, in straitened circumstances: four of them chose the ministry, two of whom are still living. The eldest, Samuel, was pastor of the German Reformed church in Philadelphia, more than thirty years, and had himself three sons in the ministry. Albert, now an aged minister, resides in Lancaster.

His remains were interred in the Germantown burial-ground; on which occasion the Rev. J. Hel-muth, D. D., of the Lutheran Church, between whom and the deceased a particular friendship existed, delivered an impressive and feeling discourse, at the grave, on 2 Kings i. 26: "I am distressed for thee, my brother"—the Rev. Mr. Dal-lecker having previously delivered a very appropriate sermon, in the church, on the words in the Revelation of St. John xiv. 13. The church in which this faithful servant of Jesus Christ labored, and prayed, and wept, together with the graveyard which contains his ashes, has lately been transferred to another religious denomination, under the pastorate, and by the influence, of his grandson, the Rev. Jacob Helfenstein! "O times! O manners!"

Mr. Helfenstein's pulpit exercises were remarkable for the manner in which he attracted the attention of his hearers at the commencement. He usually had, as was common among German preachers, two introductions—one before, the other after, the first prayer. The first was called the "exordium remotum," the other the "exordium proximum." The "exordium remotum" began with some remarkable passage of Holy Scripture, which had an immediate reference to the text. For instance; one who heard him preach, on one occasion, at Whitemarsh, about five miles from German-town, says that, after the singing of the first hymn, he stood up, and commenced: "Lord, save, or I perish!" or, as the German has it: "Lord, help me, or I shall sink!" He then closed his eyes, bowed his head, and folded his hands. In a few seconds, he opened his eyes, unfolded his hands, stood erect, and proceeded: "Thus it was that Peter cried out, when on the sea he saw himself in danger of perishing." The relator of this said he was much alarmed, at first, at the position he had taken, and thought he was actually sinking on the pulpit.

He was an eloquent, warm-hearted, and pungent preacher. His zeal was more than ordinary. During the first period of his ministry, his sermons were written with much care, and committed to memory before delivery; but, in his latter years, his ordinary preparation for the pulpit was meditation, and an outline or skeleton. His synodical sermons are said to have been particularly impressive and power-

ful. Several small volumes of his sermons have been published, which bear testimony to his unction, and to his direct and solemn aim at reaching the conscience and the heart. In the application of his sermons, he was peculiarly animated and impressive. His ministry, both at Lancaster and at Germantown, was greatly blest. Often, it is said, was the congregation overwhelmed by the mighty power of truth, as it flowed with holy warmth and tenderness from his heart; and he manifested especial zeal, in his private pastoral duties, to discover penitent and contrite hearts, and to administer to them the instructions and consolations of the Gospel.

“In all his duty prompt, at every call,  
He watched and wept, he prayed and felt for all;  
And as a bird each fond endearment tries  
To tempt its new-fledged offspring to the skies,  
He tried each art, reproved each dull delay,  
Allured to brighter worlds, and led the way.”

## REV. DANIEL WAGNER.

1750—1810.

THERE are few lives more pleasant to contemplate than that of Mr. Wagner. Both tradition and the records unite in presenting his life in beautiful symmetry, a harmonious whole. To fine scientific and theological attainments, he united a childlike spirit, and the most earnest practical piety. Thus qualified as a safe guide in the Church, he enjoyed general confidence, and exerted a wide and lasting influence, both on the ministry and laity.

Mr. Wagner was born in Eibelshausen, near Dillenburgh, in the duchy of Nassau, Germany, January 11th, 1750. When only two years of age, his parents emigrated to this country. After their arrival, the family, consisting, at the time, besides the parents, of two sons and three daughters, settled temporarily in Chester county, Pa. Never intending to make this place their permanent home, they removed, about five or six years later, to Bern township, Berks county, Pa., where they settled upon a farm. Here young Daniel grew up to manhood; and here both his parents lived, and died, and are buried.

Previous to the removal of the family from Chester county, and consequently before he was eight years of age, he received one quarter's instruction in an English school, which is all he ever received in that language.

Between the time of his father's removal to Berks county, and the commencement of his studies, preparatory to the ministry, his life is a silent one. His father being a farmer, he assisted him, no doubt, on the farm. His life was thus the quiet life of a farmer's son; and his body and mind were gradually and healthfully developed, receiving their earliest impressions and moulding amid rural scenes and pursuits. He was early pious; and, as his youth was merging towards manhood, he began deeply to feel that he was called to serve Christ and the Church in the office of the holy ministry. He accordingly proposed to his parents that he should be permitted to carry out his wishes, in this respect; willing that any worldly inheritance that might be in reserve for him, should be spent in enabling him to procure the education of himself for this great calling. It does not appear that any opposition was made to his noble desires.

Accordingly, being yet comparatively young, in his eighteenth or nineteenth year, he went to New York, to prosecute the study of the Latin, Greek, and Hebrew languages, under the tuition of the Rev. Dr. Gross. He pursued his studies with great diligence; and, such was the proficiency which he acquired, and such the foundation which he laid, that, in after life, even to the last, though he had

been laboriously engaged in large pastoral fields, which often made it difficult for him to keep up regular habits of study, he nevertheless continued to read all these languages fluently. He pursued his theological studies under the Rev. Dr. Hendel, in Lancaster; where the same industry characterized him, and the same success crowned his efforts.

At the meeting of Cötus, which was convened in Reading, October the 8th and 9th, 1771, application was made, in his behalf, for examination and licensure. The Minutes say: "Besides the two brethren, Wack and Nevelling, a young man, by the name of Wagner, was also examined. He studied under the Rev. Mr. Hendel, and also somewhat under the Rev. Mr. Gross. In regard to Mr. Wagner, Cötus resolved nothing farther than that he shall preach and catechise in congregations where his services may be needed; and if he shall continue to be industrious, and lead a Christian and pious life, he shall be encouraged to hope for advancement in his office."

Mr. Wagner now labored, as directed, in the congregation of Kreutz Creek, and others in that neighborhood, in York county, Pa. At the Cötus in Lancaster, in the following year, June 17th, 1772, his congregations earnestly entreated for his ordination; since, inasmuch as he could not administer the sacraments, they still felt, in a great measure, as though they were without the ministry. Cötus directed that he should sustain another examination, which should be held at the house of the President of Cötus, Mr. Faber, at such time as

should be convenient for the committee, appointed for that purpose, to meet; and, if the examination should prove satisfactory, he should be ordained by them. With him were included, in the same action, Messrs. Wack, Weber, Nevelling, and Steiner. The examining committee were the Revds. Weyberg, Faber, Gross, and Pomp.

The examination was satisfactory, and Mr. Wagner was accordingly ordained; after which, he returned to his charge, and served those congregations till May, 1774, when, after the resignation of the Rev. Mr. Otterbein, and by his recommendation, he became his successor in the York congregation — still serving, however, several country churches, with that in town. Here he labored, with much acceptance and success, for the space of twelve years, including the dark and trying period of the Revolutionary War; when, near the close of the year 1786, he transferred his labors to Tulpehocken, in Lebanon county.

In his new charge, he found himself in the midst of a very extensive and laborious field. Besides Tulpehocken, he served a number of affiliated congregations. His charge is given, in his statistical report of 1792, as composed of Tulpehocken, Heidelberg, Bern, Berg, and Summerberg. In that year he confirmed ninety-nine.

After Mr. Wagner had left York, the congregation there felt his loss deeply, and suffered much disadvantage, in various ways. "I have been told," says the Rev. Mr. Miller, the present pastor at York, "by the oldest members of this congre-

gation, that, so strong was the attachment of this people for him, that it was common for them, after he had left, to make up parties of from three to half-a-dozen persons, once and twice a-year, who, mounting their horses, proceeded to Tulpehocken, to pay their old pastor a friendly visit. Nor did this affection confine itself to his own former members, but extended to the whole community."

The York congregation had several ministers after Mr. Wagner left, but they remained only a short time; and there was neither unity nor prosperity in the congregation. At every vacancy which occurred, they gave a call to Mr. Wagner, their old pastor. They wrote him letters, and sent committees to him—all of which failed to bring him back. At length, in October, 1793, in answer to the third or fourth call, he returned to them again. He now remained at York, as pastor, from October, 1793, until October, 1802—a period of nine years. During this time, the congregation accidentally lost their church edifice, by fire. It was soon replaced, however, under his efficient ministry, by a new building, which was consecrated May 11th, 1800.

In October, 1802, Mr. Wagner accepted a call to the congregation in Frederick, Maryland, and removed, with his family, to that place. He found the congregation in a distracted state, which resulted from a long strife and schism, occasioned through the intrusions of an independent vagrant named Schneider.<sup>1</sup> It was, no doubt, the distressed con-

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<sup>1</sup> See the Life of the Rev. Wm. Runkel.

dition of the church here, which induced Mr. Wagner to accept their call; hoping to be able, by God's help, to restore peace and prosperity. This hope was not in vain. "By a wise and dignified course, and an able, faithful, and prudent ministry, he succeeded in putting an end to the unchristian strife, and securing the confidence and affection of every member. To the pious, and all who possessed a heart to feel, his ministrations were highly instructive and edifying; whilst the ungodly found nothing in him of which they would not be ashamed to complain."<sup>1</sup>

Two years after his location at Frederick, he was afflicted by a severe attack of fever, which very much enfeebled his constitution; so that he was never afterwards as strong and healthy as before. Still, he was able to go forward in the regular duties of his ministry. Besides Frederick, he also preached in the Glades, Middletown, Jefferson, and in Loudon county, Virginia. This large district devolved upon him too great an amount of labor, and he gradually sank under it. We have a letter from him to the Rev. Mr. Rahauser, dated January 9th, 1809, in which he alludes to his health, in the conclusion. "In regard to the state of my health, I can say little. Worse I have not become, for some time past: I think, also, that I have gained a little in strength, but it is only a little. Whither it shall lead, the Lord knows; and let His will, which is alone good, be done. May He only grant that my faith

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<sup>1</sup> Dr. Zacharias's Centenary Sermon, p. 18.

in Him may be strong and living in the hour of my death !”

Amid increasing weakness and fast-failing health, he still continued in his labors till October, 1810, when he was compelled to resign his charge, and cease from the active duties of the ministry. He now removed to York, Pa., to spend the remainder of his days among the people of his former charge—many of whom had ever manifested towards him the strongest attachment and love.

Having always felt a deep and strong desire for the increase of the number of the ministry, and having, during his active pastoral life, conducted the private theological studies of many, it was his intention to devote his remaining days, in retirement, to this important work. His time, however, was short. He was scarcely two months at York, when he was afflicted with dropsy, which did its work rapidly. He died December the 17th, 1810. He was abundantly sustained, in his last hours, by that “glorious Gospel of the blessed God” which he had so long and so faithfully preached to others. Amid tender exhibitions of love, on the part of a multitude of Christian friends, his remains were consigned to their resting-place in the burial-ground in York, where they await the trumpet summons which shall awake the dead, and admit all the saints to their full and final reward.

In 1775, Mr. Wagner was united in marriage with Anna Maria Reitzel, of Lancaster, Pa., with whom he lived happily thirty-five years. She survived him twenty-seven years. They were blessed

with eight children, four sons and four daughters. His descendants are highly respectable; and reside principally in York, Pa., where they are active members of the German Reformed Church.

We have before us a printed funeral sermon on the death of Mr. Wagner, preached by his friend and former pupil, the Rev. Dr. Lewis Mayer, in the German Reformed church in Frederick. It is based on Isaiah lvii. 1, 2; and is a beautiful tribute from a grateful son to his spiritual father. The sermon is in the German language; from which, in a condensed form, we give the substance of several passages, in which the characteristics of Mr. Wagner are very correctly given, by one who knew him well.

‘Mr. Wagner was an upright, experienced, and earnest minister. He was a holy man. Whoever had intercourse with him, had abundant reason to know that in him the “old man” was conquered. He led a correct life. Who among you can point out the time when he swerved either to the right or left? You are yourselves witnesses that his way was a right way. I knew this man, as I believe, better than any among you could possibly know him. Instructed and prepared for the ministry by him; living in the bosom of his family; and accustomed to having daily communion with him, I had opportunity to become acquainted with his inward, as well as his outward character; and, in the presence of God, I can here declare that he was, in truth, all that he appeared to you to be,

and that his outward life was nothing else than a true transcript of his inward life.

‘As a man, he was honorable; and his nobility was of the highest kind, the nobility of the heart. He was honest, not from policy, but from principle. As a man, he was possessed with a deep love for his fellow-men. Whoever needed his help, was sure to receive it, so far as it was in his power to render assistance. I can bear testimony to this, from my own experience; and so can many more. He rejoiced with men in their prosperity, and was sad with them in adversity. Especially did he love the souls of men, and travailed for their salvation.

‘As a Christian, he was a true follower of his Lord and Saviour. He did not consume himself in idle questions and disputations, or in sectarian zeal for words and opinions; for he felt that the kingdom of God is not in word, but in power. He held closely to that which constitutes the essential substance of Christianity. He endeavored to live in love; and he desired that all his zeal might flow from this heavenly principle, and that his acts and devotions might be animated by its spirit. His piety was not, on the one hand, a cold and dead form, without heart; it was lively, earnest, and full of feeling — the religion of the living, not of the dead: nor, on the other hand, was it fanatical: it floated not in wild phantasy; it made no noise before the world; it was a rational, quiet, humble, and submissive walk with God. He was firm and steadfast in his religious life. He had a high con-

ception of God, and a low view of himself; and deeply felt the necessity of a mediator between God and man, Jesus Christ, in whom he trusted, with a childlike confidence, in all that he did, and for all that he hoped to be. He was not seen, now rising to heaven and now falling to the earth. His flight was that of an eagle: he soared towards the sun of righteousness, with eyes that were not blinded, and with wings that did not weary. Whoever would follow him must look heavenward.

‘As a preacher, he had many excellencies. He received the Word from God’s mouth, and proclaimed it in His fear. Hence, his sermons were full of wisdom and power. Have we not often heard him, from this pulpit, explaining obscure passages of Scripture, that called forth our astonishment and admiration? No one ever taught more soundly or more clearly. How beautiful and touching were his representations of the lovely and attractive in Christ! How he moved our affections and drew forth our tears! You know, too, how affectionate and instructive he was in his pastoral intercourse. The grave and the cheerful were alike easy in his presence. Everywhere he inspired confidence, and reverence, and love — not because he sought these, but because he deserved them. In one word, he was what a servant of Christ ought to be.’

Wherever he was known, and in all those places where he labored, tradition confirms all the high praise awarded him by his eminent and affectionate pupil. His memory is precious. He was an

ornament and an honor to the Church, in his day; and the influence which he silently exerted, in the way of spirit and example, upon the ministry, and especially upon those by himself prepared for the holy office, has come down in blessings to our day.

REV. JOHN HEINRICH  
HELFFERICH.

1739 — 1810.

MR. HELFFERICH was born in Moszbach, a village in Hesse, near Frankfurt-on-the-Mayn, on the 22d of October, 1739. His parents were John Peter Helfferich, and Anna Margaretta, whose maiden name was Horn. His father was burgomaster in Moszbach; but died soon after the birth of this son. His mother was afterwards married to the Rev. Mr. Helfenstein, who was, later, Inspector and pastor in Singheim, and father of the Rev. Mr. Helfenstein who labored in this country. Young Helfferich now spent the years of his childhood in the house of his step-father; and, later, attended, with his brothers, the Latin school. After some years he went to the Gymnasium; and, having regularly passed through these schools, he went, in company with his brothers, Albert Conrad Helfenstein and John Henry Helfenstein, to the University of Heidelberg, where they all three devoted themselves to the study of theology. Various manuscripts which he has left behind, and among them a system of dogmatic theology, in Latin,

bear testimony to the faithfulness with which he prosecuted his studies. Having completed his studies, he was examined and licensed on Sept. 22d, 1761. After this, he labored as minister in some charge under Inspector Helfenstein, till he received a call, from the Synod of Holland, to go to America. He left for Amsterdam, with his step-brother Helfenstein, in June, 1771; whence he sailed, on the 6th of September, 1771, in company with his step-brother, the Rev. J. C. A. Helfenstein, and the Rev. J. G. Gebhard, and landed at New York, Jan. 14th, 1772, after a voyage of four months and eight days. In this tedious and dangerous voyage, they encountered seven fearful storms and two water-spouts, which broke their masts, tore the sails, and threatened their destruction.

Soon after his arrival, he went to Philadelphia, and from thence to Weissenberg, then in Northampton, but now in Lehigh county, Pa.; where he took charge, in June of the same year, of congregations in that region. Here he was married, on the 3d of November, 1773, to Magdalena Sassamanshausen; and was soon after presented, by his father-in-law, with a piece of land and dwelling — to which he removed, and resided there to the time of his death.

His charge comprehended the following congregations: Kutztown, where he took charge in 1772; De Lange, 1772; Long Swamp, 1778; Upper Milford, 1779; Trexlerstown, 1784; Ziegle Church, 1778; Weissenberg and Lowhill, 1772; Heidelberg, 1772; Lyntown, 1804. Besides these, he also

preached, in the way of supply, in Mertz's church, Mosilem, in Berks county, and other places.

In order to obtain a correct idea of the labors of Mr. Helfferich in this field, it is necessary to take a survey of the religious condition of these congregations, when he took charge of them. To found and build up the German Reformed Church, in this region, required altogether different labor from that needed in other parts of Pennsylvania. The antecedents, circumstances, and condition of the people were different. The first German Reformed settlers here were worthy Christian people, the largest number of them being Huguenot and Swiss families. They came into this country pious, and many of them for the sake of piety. What they desired and greatly needed was pious ministers; but, alas! such were not to be obtained. While other parts of German Pennsylvania, after 1746, when Mr. Schlatter began to operate, and even, in some settlements, previous to his arrival, were provided with learned and pious ministers, who stood in regular ecclesiastical connections, this region was afflicted, for the space of full forty years, by a succession of unordained, irresponsible ecclesiastical vagrants, who were not only irregularly in office, but generally grossly immoral in their lives. This reign of ecclesiastical hirelings, with its ignorance and vice, was inaugurated by such men as Philip Jacob Michael, of whom we have made some mention in a note to the life of Spangenberg. As specimens of these leaders of the people, may be mentioned a Mr. Fritz, who, on one occasion, ascended the

pulpit of the De Lange church in a state of beastly intoxication! He announced his text: "If any man will come after me, let him deny himself, take up his cross, and follow me." Repeating his text, with emphasis, he lost his balance, and tumbled down the high pulpit stairs, with the last words, "follow me," in his mouth! One of the Elders arose in his seat, and, earnestly addressing the people, exclaimed: "No, brethren, we will not follow *him!*" He was immediately sent away. Tradition still repeats many most ridiculous remarks, explanations, and speeches made, in preaching, by these ignorant vagabonds.

The reign of each one was generally short; as the piety and good sense of the old people were insulted by their crude ministrations and immoral lives. But they got rid of one only to be afflicted again by another like him. Gradually the piety of the fathers itself suffered, and the young grew up in ignorance and vice. The proverb, "Like priest, like people," verified itself among them; and after from twenty-five to forty years had passed, a peculiar state of society began to prevail, which may properly be designated as half civilized. There are still living some of the ancient people whose early life lay in the last results of that gloomy period; and who tell, as from the lips of their parents, of the darkness which reigned in their day.

Such was the state of religion in this region previous to Mr. Helfferich's arrival among them, in 1772. The old people say the first thing he did

was to organise the consistories in a regular way, and to induce the congregations to unite with the Cötus — thus making them properly German Reformed churches. He laid hold of his work with a firm hand; and many of the people, long weary of their dark captivity, showed themselves willing to be led in a better way. There were some of the congregations, however, which were not at once brought into better measures. They heard him for a while; but, though he was mild and prudent, yet his strictness and zeal for order, and his insisting upon regularity and purity of life, indicated to some a new Gospel. In some congregations, he was, accordingly, in a few years, compelled to withdraw, finding the people too inveterately joined to their old ways. Yet, in other places, he was successful. Light and life spread. The Lord was with him, by His victorious Spirit, and established upon him the work of His hands, more and more. Silently and gradually, in the midst of the darkness,

“The little Zion rose.”

In order to extend his labors over this vast district, he was compelled to preach, not only on the Sabbath, but often on week-days. It was his custom, in order to save time, to bring the catechumens from several congregations together in one place, for instruction, and afterwards to confirm them, in the congregations to which they respectively belonged.

There is extant a statistical table of Mr. Helfferich's congregations, covering the period between

June 22d, 1791, and May 6th, 1792, in which the number of heads of families, of baptisms, confirmations, schools, and scholars, in each congregation, is given. The congregations included are Heidelberg, Lowhill, De Lange, Kutztown, Upper Milford, Macungie, and Weissenberg. 7 churches, 246 heads of families, 122 baptisms, 76 confirmations, 6 schools, 241 scholars.

This statistical report was drawn up for the Fathers in Holland, and is accompanied with the following remarks, by Mr. Helfferich, which afford a glimpse into those times.

“The Reverend Fathers, in their letters in reference to the state of the churches in Pennsylvania, among other things, desire to know why so many churches are combined in one charge; and how it is possible for a minister to serve them. Since my congregations are named in those letters, and I have now mentioned even one more, in my statistical report, than I had before, I feel it my duty to state the reasons why I have so many congregations, and how I serve them.

“1. Several congregations are poor and weak, and wholly unable to sustain two ministers.

“2. Since many members had a great distance to go, to attend church, which is very inconvenient for old persons and children, they have, in union with the Lutherans, built new churches; by which means the number of churches, and thus also the labors of the minister, have been greatly increased, whilst the salary is not correspondingly larger.

“3. These churches cannot easily be connected with other charges, and, did I not serve them, they must stand vacant.

“4. I have to do, in the neighborhood, with two men, Hertzell and Roth, who, although they could not be received into Cötus, have nevertheless been accepted by congregations, and administer the sacraments, *sine ordinatione*—without ordination! If, at any time, I should withdraw from a congregation, against its will, some of the members might fall in with these men; and, in this way, occasion much disturbance in the congregation.

‘I serve my congregations as follows: on three Sabbaths I preach twice, and on the fourth only once; and, during summer, I hold catechization every Sabbath, in the church where I preach. I come into each congregation, every four weeks, on the Sabbath—the same as most ministers who have only four congregations. On those Sabbaths when I do not preach in this or that congregation, the schoolmaster catechises, under my direction; as he does also, in winter, in the schools. I instruct and catechise the youth twice a-year—one portion in the spring, and another in the fall. I baptise the children in the church, when I preach, unless when they are sick. The majority of marriages I solemnise in my house, or in the church where I preach; since my congregations seek to relieve me of labor, as much as possible. The funerals, at times, occasion to me the most trouble; but when, in this respect, the members cannot suit themselves to

me, they invite a Lutheran minister; since I also attend many funerals on the Lutheran side.

“My otherwise strong constitution has, it is true, suffered not a little, through frequent overworking, constant riding, and fast increasing old age; but that God in whose service I cheerfully consume my strength, has, thus far, sustained me in a way wonderful to myself and my congregations; for which we cease not to praise Him. Often have I proposed to give up some of my congregations; but neither begging nor remonstrance has enabled me to succeed in obtaining the object of my desire. The earnest entreaties of my people, the touching representations of their circumstances, and the great love shown towards me, have frustrated every attempt I have made to reduce my charge to more convenient limits, or to accept a call to a charge better suited to my strength.”<sup>1</sup>

Mr. Helfferich was devotedly attached to his people; laboring as a father among them, and sympathising with them in all their interests. At the time of the insurrection, during the administration of President Adams, many of his people were drawn into the rebellion, especially in Upper Milford and Macungie. He went to Easton, when the hearing took place, and used all his influence to induce the judges to deal mercifully with them, as they had been seduced into the insurrection by wily leaders. He was treated with much consid-

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<sup>1</sup> See a copy of this letter in Dr. Mayer's MSS., vol. ii. pp. 89, 90.

ration, and succeeded in procuring the pardon of many of his misguided people. From a letter written to him by Marshall John Arndt, he is assured of the high regard entertained for him by the civil authorities.

Soon after the beginning of this rebellion, a detachment of soldiers was sent to Upper Milford, to subdue the instigators of the disturbance. Mr. Helfferich had a funeral at that place, at the same time. On his return, innocently riding past the encampment, he was accosted by the captain: "Who's here?"

Helfferich gave his name.

"What is your business?"

"I preach the gospel, and serve my God."

"Do you also serve your country?"

"My God I serve first, and then also my country."

"How are you disposed towards the present administration?"

"Let every soul be subject to the higher powers."

The captain was satisfied with his answer, and permitted him to pass on.

Mr. Helfferich was a very punctual and prompt man, and consequently always reliable. He generally rode on horseback to his appointments, and in his pastoral visits. No weather kept him back. He was decided, and yet mild; combining, in a remarkably happy manner, the authority and dignity of his office, with gentleness and mercy, and open-hearted familiarity among his people.

His preaching was instructive. He always con-

fined himself closely to his text; and was in the habit of writing nearly all his sermons, though he spoke without notes, in the pulpit. Having the advantage of a good education, and possessing a warm heart, he was regarded, in his day, as a superior preacher. His delivery was somewhat quick, but distinct; and he was gifted with a strong but musical voice. He testified fearlessly against sin, and sustained his public teaching by a consistent private life.

In person, Mr. Helfferich was pretty large, and firmly built. He had an open, lively, and benevolent countenance. He had black hair, and was near-sighted, on which account he wore glasses. Like most of the ministers in his day, he was fond of the pipe; and it was his constant companion, as he rode on his way.

In his family, he was faithful, friendly, and greatly beloved. Meeting the qualification designated by the apostle, he was a bishop "that ruled well his own house, having his children in subjection, with all gravity." When at home, he ended the day by calling together his family, reading the Bible, hearing his children recite the catechism, and explaining it; closing the exercise with prayer. In all his intercourse with his family and his people, he was cheerful, hopeful, and devoted to them and his God. One of his sons, who has also been called home, became a minister; and several of his grandsons are yet actively engaged in the holy service.

During his ministry, Mr. Helfferich baptised 5830, and confirmed 4000 souls. He may be regarded as

the Father of the German Reformed Church, in the field over which his labors extended. Though that part of the Church did not escape the general stagnation of a later period, which came in, as the echo of German rationalism and indifference, on our shores, yet the vantage-ground upon which it was placed, by means of his labors, has been a blessing to it down to our day. Mr. Helfferich sympathised fully with the Rev. Dr. Hendel, when, during this period, he wrote to him thus: "Since, at this time, there is such a wide degeneracy, in religious matters, in Germany, that, in most of the schools, they have lost the truth as it is in Jesus, we ought not to permit any European to take charge of a congregation, unless he has been first carefully examined." The evil spirit here alluded to, which did not fail to insinuate itself into the American German Churches, through ministers and books, was only the better resisted as its insidious character was thus foreknown; and though, for a time, it deluged the Church, it did not overwhelm it.

The time now drew near when the Master saw it good to release the venerable man from his earthly labors, and call him to his eternal reward. On the 5th of December, 1810, as he was in the act of mounting his horse, to visit the widow of his old friend Lehman, who was sick, he was struck with palsy, and died suddenly. He was carried to his bed, where he only yet uttered these words: "O how well I lie here!" He fell sweetly asleep, and rested from his long and arduous labors.

A few days after, the greater part of his members,

and the neighboring ministers belonging to the Synod, attended his funeral. The Rev. Mr. Blumer delivered a discourse at the house; and the Rev. Mr. Vandersloot preached at the grave, from the words, Luke xii. 37: "Blessed are those servants whom the Lord, when He cometh, shall find watching." He lies buried in the Sassamanshausen private family graveyard, in Maxatanny, Berks county, where a marble slab, with the following inscription, covers his grave:

"Hier

ruhen die Gebeine von des verewigten Johann Heinrich Helfferrich, Reformirten Prediger.

Er erblickte das Licht dieser Welt  
den 22sten October, im Jahr 1739.

Es gefiel dem Herrn ihn aus dieser  
Zeit in die Ewigkeit zu nehmen  
den 5ten December, im Jahr 1810. Er  
brachte sein Alter auf 77 Jahre, 1  
Monath, 1 Woche, und 5 Tage."

REV. JOHN CHRISTIAN  
STAHLSCHMIDT.

1740—1825.

WE are here invited to follow a true pilgrimage—a truly interesting and eventful journey through “the wilderness of this world.”

The Rev. John Christian Stahlschmidt was born in a town not far from Cologne, in the principality of Nassau-Siegen, on the 3d of March, in the year of our Lord 1740. His father was a Landhauptman, and the subject of this memoir was the oldest of eight children. When a boy, he was characterized by a natural buoyant and lively spirit, joined with a certain restlessness; on which account he was somewhat changeable, and never continued long at the same thing. This frequently subjected him to harsh dealing from his staid and steady father, who was constitutionally a disciplinarian, and somewhat disposed to positiveness and severity in the regulation of his children. Though his tendency to instability was, no doubt, the occasion of calling forth his father's strictness and severity, yet this also seems to have run into a somewhat tyrannical extreme; and had the opposite effect from that

intended, alienating gradually the feelings of father and son, as we shall presently see, and making their intercourse unpleasant. It is hard to say which injunction was most disregarded: "Children, obey your parents in the Lord;" or, that other: "Fathers, provoke not your children to wrath."

His want of steadiness and stability seems to have been owing to a strong romantic tendency, which early developed itself, and followed him through life. "I loved the birds, and human society, to a passion," he tells us. "For a true-hearted comrade, I would have offered up my all; but, through these strong attachments to society, I became a wild and extravagant boy."

Of his mother he speaks in the highest terms. "My mother was at great pains on my account, anxious to train me, from infancy, to a virtuous and pious life. She never failed, morning and evening, to pray with us children; and exhorted us, without weariness, to that which is good. She was a good, pious, lovely mother. She loved me peculiarly; and I as heartily loved her in return."

According to the excellent custom of the country, he was early sent to school, where he was taught not only the rudiments of secular learning, but was also caused to commit the catechism to memory, and hear explanations of its doctrines. In committing to memory, he fell short—not so much, as he confesses, from real lack of memory, as from the difficulty he always found to keep his attention long enough directed to one thing. He, however, made considerable progress in reading, writing,

arithmetic, and the rudiments of the Latin language.

He manifested, from his earliest years, an intense anxiety to know and understand things. His curiosity to become acquainted with the condition, inhabitants, scenery, etc., of foreign lands, led him to study diligently such sources of information as he found within reach. He earnestly read Huebner's State Gazetteer, a copy of which his father possessed; which, to an extent, satisfied his curiosity, but, beyond that, only excited him the more to know what its brief accounts did not contain. He accordingly devoted his first means to the purchase of maps and geographical books. Having acquired a good knowledge of the earth, he now desired also a knowledge of the planetary heavens. He bought "Fontenelle's Dialogues on the Plurality of Worlds," which he studied with intense interest and delight. In this way, of himself, without any instructor but such books as he could buy and borrow, he made himself well acquainted with the prominent features of geography and astronomy; which became to him a source of much rational and innocent enjoyment.

As he grew up, he assisted his father, whose business required him to be much from home. He was rich; and, besides large landed estates, also owned and carried on two forges, for the manufacture of steel—the care and management of which, in his own absence, devolved upon this oldest son. His attention to business was such as to induce his father often to express to him his approbation. He

tells us, however, that his carefulness and obedience proceeded much more from fear than from love; for he constantly felt a slavish fear of his father.

Though he was, during his youth, naturally disposed to be wild and extravagant, yet there was, also, all along, an under-current of seriousness. Beneath the surface of his everyday life, were felt the deep drawings of the Father, and the quiet but powerful operations of the Spirit of Grace, pledged by a covenant God to pious parents, in the baptism of their child. He was often deeply exercised by religious feelings. "The first special religious impressions I received, were as a boy in school, while reading the history of Joseph. I wept very earnestly over good Joseph, and could not comprehend how brothers could so treat their brother. When I had seen the glorious end of the history, I was deeply impressed, and resolved in my heart that I would also become a good man, and a favorite of God." He refers also to the circumstance that, on his twelfth birthday, his mother told him, among many other maternal exhortations, that our blessed Saviour had, when he was twelve years old, already grown very much in wisdom, grace, and favor with God and man. This he never forgot.

The period now arrived when he began to attend catechetical instruction, with a view to preparation for confirmation and the Lord's Supper. Still strongly prone to evil, notwithstanding his frequent religious feelings, he felt within himself a severe conflict during these preparatory instructions. The operations of grace laid strong hold of his conscience

and heart: he was often deeply moved to penitence, under the exhortations of the pastor. These interesting seasons came to a close; and, in the fourteenth year of his age, he was confirmed. He received this sacred rite amid meltings of heart, a deep sense of his unworthiness, and earnest prayers to Jesus for grace to become a new man. The following Sabbath he was to partake of the Lord's Supper, for the first time. He shrank from it, under a sense of his unfitness. In great distress of mind, he made known his difficulties and fears to his mother, who so far comforted and encouraged him, that he ventured to the table of the Lord. He afterwards, however, condemned these feelings, which would have kept him away from the holy sacrament; regarding it, very properly, as a means to strengthen the weak in faith, and as furnishing nourishment to such as sincerely hunger and thirst after righteousness.

After this solemn transaction, as is often the case, he was drawn into considerable backslidings. Though he contended with evil, he was often overcome, through his great fondness for society, which sometimes lured him into frivolous and giddy company. In the seventeenth year of his age, he felt again, for some time, extraordinary drawings of divine grace. He went about sorrowing, praying, and earnestly resolving again upon a new and better course of life. This was followed, however, again by a season of backsliding and carelessness, as before.

In August, 1758, when he was in his eighteenth

year, after having spent more than half of the night in frivolity and folly, with companions, into whose society he had very improperly suffered himself to be drawn, he returned to his chamber, and, falling asleep, he dreamed a fearful dream. He thought the end of the world had come! He heard a sudden noise, and, lo! as he looked around, he found himself in the midst of a mighty multitude of men, who were moving forward to the judgment! Terror and agony seized upon him. "Now," he exclaimed, "the day of grace is past, and there is no mercy for me." He saw the Judge upon the throne! He beckoned him to draw near. At this he fell upon his face, and cried: "Mercy! I will lead a better life!" Here he awoke, deeply affected at the thought that he was not yet sentenced, which he felt was his due. Again he resolved to be more faithful to his vows and his Saviour.

Perhaps, if we knew all, it would appear that very many persons have received similar warnings, through similar dreams. Why may not God, who of old spake with men in dreams and visions of the night, still warn men through these solemn whispers, and show them, as if it were reality, the solemn things which await us all, and which, in our experience, must shortly come to pass.

Some months after this dream, he was once more led, and more earnestly than ever before, to dedicate himself, by a solemn resolution, to the service of God. This was brought about by the pious exhortations of an uncle, who took a deep interest in his religious welfare. This he calls the most im-

portant period of his life, when he formed the blessed, unchangeable resolution to give himself wholly to God. He was now more earnest than before. Sore temptations assailed him: he found little sympathy around him; piety very much lacking in warmth and vigor. In answer to his earnest searchings for light, and prayer for rest and peace, he was enabled to settle down in a firm faith, and a comfortable experience of the favor of God. He continued to lead a quiet and obedient life.

At this period of his life, he was brought to sympathise considerably with pietistic separatists. Indeed, he had already felt their influence for some time before—the seeds of this mode of thinking and feeling having been sown in his heart by the writings of the celebrated theosophist, Jacob Boehm, and the conversations of his uncle, who was in that way of thinking. The pastor of his native place, no doubt with good intentions, committed the common error of speaking publicly, and from the pulpit, in harsh and unmerciful terms, of these pietists. This wounded the feelings of young Stahlschmidt, and caused that, for some time, he went but seldom to church; thinking, but very erroneously, that he could do himself more good at home, in reading and meditation. He read the Bible diligently, and Jacob Boehm's "Way to Christ;" from which he endeavored to strengthen and confirm himself in holy living.

By his fondness for the writings of Boehm, and his sympathy with the pietists, he incurred the severe displeasure of his father, who was extreme

in his dealings with him, on this account. Indeed, he went so far one day as to whip him, though he was now in the nineteenth year of his age; extorting from him a promise, while still holding the rod over him, that he would no more read those books, or seek the company of the pietists, while he was under his care. He made this solemn vow to his father.

This vow gave him new sorrow. The next day, while going on an errand, his way lay through a silent wood. This was pleasant to him, as it gave him opportunity to think and pray over his distressed position. What shall he do? This was the question. He had vowed to his father, and he must keep this vow; but how can he keep it? for it seemed like giving up his life to leave his books and his favorite company. As he walked thoughtfully along, the thought came suddenly into his mind: "Leave father, mother, and all! The Lord will protect thee, and help thee through all." In this thought he saw an outlet, and indeed he already felt peace and comfort in the prospect it opened.

But whither? He had seen, on the title-pages of his favorite books, that they were printed in Amsterdam; and he concluded, in his own mind, from this, that there must be some Christian friends there, who would receive, advise, and employ a forsaken brother; so that he might find a home, and support himself by honest industry.

On the following Sunday evening, he remained in his room, and began to make ready for his journey. His clothes having been packed, and all being

silent in the house, he engaged in earnest prayer for himself, for his brothers and sisters, for his father and mother. He then sat down, and wrote a letter for his father, in which he told him that he had been compelled to make a vow which he could not keep, and therefore had resolved to withdraw from his presence; that he could not change his course of life, but would rather choose death than desist from what God had graciously shown him to be his duty; and, lastly, that he commended him, his mother, and all his brothers and sisters, into the hands of the Lord, and would bear in his heart a sincere desire and prayer for their welfare. This letter he left upon his table.

As the watchman cried twelve o'clock, he laid his bundle upon his shoulder, passed through the back part of the house, thence through the stable, and so through the yard into the street that led towards Cologne. On the way, he sought to forget, for the time, friends and home, and regard himself as a pilgrim and a stranger in the world, who from henceforth must trust alone to the leadings of divine providence.

His greatest concern, now, was in regard to a pass. As it was just in the time of the Seven Years' War, and the French were in possession of the whole Rhine, it was difficult to get through; and if he should have been stopped, without a pass, he could not have been released except by writing to his father, which would have ended in his being returned home. Meantime, however, he arrived safely in Cologne early in the morning; where he

remained, at the Rhine, fearing that, if he went over into the town, a pass might be demanded of him.

Here he inquired whether there was no opportunity to go by water to Holland, and learned, to his joy, that a boat would leave in an hour. In a little time the boat moved down the Rhine. It was fortunate for his purpose that he had a chance to leave so soon; for, at ten o'clock, already an express from his father arrived at Cologne! He had gone; and here they had the last trace of him. In a few days he arrived safely in Amsterdam.

Here he was, in the midst of a large city, and all around him were strangers. He soon found that his ideas of a ready reception and attention from the pious circle in the city where the good Boehm's books were published, had been dreamy. There were such there, no doubt; but *where* shall he find them? For two weeks he sought in vain a situation and employment, and his small resource of funds was fast growing smaller. During this time, he lodged at the same hotel with two companions, whose acquaintance he had made on the boat down the Rhine. One of these, who was from Frankfurt, had been in Surinam, and was desirous of going thither again. He was, however, without funds; but, through an acquaintance, he was recommended to a ship captain, who was soon to sail for the East Indies. From him the Frankfurter obtained a berth, and employ on the passage. As the ship was not yet fully manned, it was detained for some days; during which time our Stahlschmidt fre-

quently visited the ship, with his companion from Frankfurt. One day the captain, who was a German, asked him whether he would not like to go with him to the East Indies, and, if so, he would employ him as his attendant. At first he did not entertain the proposal, desiring rather to be employed on the land. Finding himself, however, pressed to do something, and despairing of obtaining employment in Amsterdam, he regarded the proposal of the captain as a wink of providence; and accordingly made up his mind, in the employ of the ship, to entrust himself to the waves.

His only concern now was, as to how he would fare for religious society in such a voyage, and in a foreign land. To fortify himself against the worst, in this respect, he started out through the city, to purchase the books of his favorite Boehm; which he found, at length, after a long search, in an antiquarian book-store. These, with his Bible, were his only store of books. The hour arrived. Amid sounds of the rolling drum and martial music; amid rushing crowds; amid weeping of parting friends; amid songs, and shouts, and oaths, and cries of farewell from merry sailors, our pilgrim entered the ship, somewhat sad at heart, but silently comforting himself with the reflection, that our blessed Saviour also was once in a ship, and knew how to find and visit his own amid dangerous waves and threatening storms, leading them safely into the haven of peace and security.

His first care was to find a congenial companion; and whenever he observed one more quiet and

thoughtful than the rest, he sought to know his heart. He soon found, however, that, among the 300 who formed the company of the ship, there was not one who had even the form of piety. His only comfort was night, his books, and communion with God in prayer.

He did not inform his parents of his departure upon this voyage—a circumstance which he afterwards regretted, and for which neglect he very justly censured himself, especially when he heard that suspense and anxiety caused his mother to fall into a severe sickness.

The voyage was somewhat tedious. On New Year's day, 1760, they touched at the island of Madeira. Three months after they sailed, namely, on the 3d of March, they landed at the Cape of Good Hope, the southern extremity of Africa, where they were detained sixteen days, taking in new supplies for the ship. Sailing again, after encountering a fearful storm, they passed between the inhabited islands of St. Paul and Amsterdam; bearing eastward, they had New Holland in view; then northward to the island of Java, passing through the strait between it and Sumatra. On the 3d of June, after a voyage of six months, they arrived safely in the port of Batavia.

Here they changed their cargo; and, in three weeks, the ship was again under sail for Canton, in China, to which port three weeks more safely brought them. Here they tarried six months, fitting up the ship, and loading for the return voyage. The great wickedness which our pilgrim witnessed,

both in Batavia and in Canton, moved his heart with strong compassion for the heathen, caused him to feel the necessity of watching closely over his own heart, and led him to earnest prayer for grace.

On the 8th of January, 1761, they set sail from the port of Canton, on their return voyage. Off the Cape of Good Hope the ship was overtaken in the night by a terrible thunderstorm: one of the masts was struck by lightning, by which two sailors were instantly killed, a number of others were so stunned that they could not rise for a length of time, and the ship was set on fire. Hope seemed for a time to depart, and death stared the whole crew in the face! They succeeded, however, in arresting the fire, and were mercifully saved from the flames and the flood. The two sailors who were killed by the lightning, were the most abandoned on the ship: they had, on that very evening, vied with each other in blasphemies against God, and mockery of heaven and hell. This he regarded as a direct judgment; and the more especially so, as they were a distance apart when struck dead, there being some eight sailors between them. The justice of God knows how to find the guilty, though they stand amid thousands!

It being unsafe, on account of the war, to pass through the Channel, they sailed around Ireland, Scotland, and the Shetland Islands, coming into Amsterdam through the North Sea, landing safely in the beginning of June, 1761. He had enjoyed good health on the whole voyage; and now put his

feet on land, with a heart swelling with gratitude to God, his preserver.

Not knowing how his parents might receive him, he could not persuade himself to visit his home. Having heard and read that there were many pious persons in Altona, near Hamburg, he was induced, from this consideration alone, to go to that place, hoping to find some congenial friends and employment there. His highest ambition was to be located in a quiet place, and in the midst of Christian friends. Before he left Amsterdam, he wrote to his parents, informing them where he had been, and whither he now intended to go, expressing also his continued interest for the welfare of the family. This done, he left for Altona. Here he was disappointed. He found neither the Christian society for which he sought, nor yet employment. He remained some time, hoping yet to find both, after further acquaintance. Meantime, his funds were exhausted, and no opening presented itself. At length he concluded to return to Amsterdam, and enter again the service of an East India ship. Selling some articles, to get money for the journey, our pilgrim is again on the way to the sea-port. He wrote once more to his home, informing them of his new intention, and expressing the wish to hear from them before he left; giving them, at the same time, directions where to send their letter.

He now regretted that he had not accepted of the offer which was made him, to remain in the employ of the ship on which he had made the former voyage. But this chance was now lost; so

he engaged in the service of a ship bound for Bengal. Just before they sailed, he received a letter from home, in which his father wrote in a tender tone, expressing regret that he had been so severe with him, but stating that he then thought it to be his duty towards a son whom he believed to be pursuing an erroneous course; telling him that he had preserved the book of Boehm, which he would give him, should he ever return; informing him, also, that his mother had been sick ever since he had left, her sickness having been induced by sorrow and anxiety on his account, but that she revived from the time that intelligence of him had arrived; and, lastly, that all the rest were well, and earnestly and affectionately hoped that the Lord would protect him, and would at last lead him safely back to them again. This letter affected him deeply, and drew forth warm affection for those at home.

The ship set sail. There were 300 on board, many of whom were soldiers, for the service in Ceylon. A fearful sickness broke out in the ship, so that they lost three and four a day, by death. Our pilgrim was also taken down, at length, with a violent fever, the first time he was sick in his life. On the night of the seventh day, the fever rose so high that he became unconscious of himself. He fell out of his hammock; and, next morning, when he came to himself, he was laying in between two large boxes, some distance from his berth. His fever was broke, however; and, from that time, he grew gradually better, until he was fully restored.

But the suffering and deaths continued, until, at length, there were not enough well properly to manage the ship. Thus it continued during the whole voyage. One hundred and eight died; many were left in hospitals, at different points; and several, in despair, cast themselves into the sea.

He spent six months in Bengal. Here he took the ague, and had to be placed in the hospital, for some time. At length the disease yielded; and, before he had fully recovered, the ship was ready to sail. Weak as he still was, he went on board, and would gladly have returned to Europe; but the ship yet traded from port to port, and only reached Amsterdam about the 1st of June, 1765. Here he found letters from home, earnestly inviting him to visit them when he returned from his voyage. This also he did; and thus, after having been absent five years and eleven months, he found himself once more in the home of his childhood, in the beginning of July, 1765.

Here he found changes. His father was friendly, and his mother, brothers, and sisters affectionate. Some of his pietistic friends were dead, others had grown cold in their zeal. This was the case even with his uncle, who had, previous to his departure from home, exerted such a good influence upon him. There was only one left who had preserved, in a degree at least, his warm first love. Our pilgrim had also changed, in some of his uncompromising pietistic separatistic views; which he cheerfully confessed. He was less censorious and uncharitable against the regular pastors and churches.

He saw better the evil spirit which, as an angel of light, mixed with separatistic zeal. He testified to fanatical persons, that they would speak with less of a censorious selfishness of those who went not with them in their separation from the churches, when once they knew their own spirit better. He now regularly attended church, and partook of the Holy Sacrament. He had no more any sympathy with "those Babel-stormers who ridicule churches and ministers, and set themselves up, in pride and vanity, as reformers." Still, he preserved his former warmth, zeal, and love in the service of God, and quietly enjoyed a deep sense of God's gracious nearness. "Oh!" he exclaimed, "is there here already so much peace, rest, and blessedness in Jesus and His communion! What will once be ours in eternity!"

At this time, the devotional writings of Tersteegen fell into his hands, and proved of great profit to him. The reading of his writings begat in him a strong desire to know this man of God personally, who lived in Mühlheim, on the Ruhr; and, accordingly, he visited him, in August, 1766. He was kindly received, and much instructed during the few days he abode with him. After taking an affectionate leave of Tersteegen, and receiving from him impressive words of encouragement on the way, he returned again to his father's house.

Finding it unpleasant to be at home, in a dependent mode of life, and being desirous of some situation in which he might support himself, and lead a pious and quiet life, in the service of God,

he joined, with a piously disposed uncle, in Elberfeld, in the manufacture of lace-strings. He found this situation very agreeable to him, especially as it enabled him to indulge his desire for quietness and meditation. "Not far from our dwelling, upon a rocky height, there was a wood, to which I resorted, in the evening, whenever the weather allowed of it; where I often lingered till late in the night. Oh! how many blessed hours did I here spend, in sweet communion with my divine Saviour! His love animated my whole heart. I often lived more in eternity than in time."

In the summer of 1767, he visited Tersteegen a second time. Being much exercised, at the time, by what he regarded as deeper experiences of the Christian life, he spent eight days with the good man; receiving much light, from a most open and confidential intercourse with him. "This journey," he says, "was greatly blest to me."

He continued in business with his uncle — they having also taken in another partner — till the fall of 1769; when some misunderstanding, which had disturbed their harmony long before, brought their partnership to an end. This period was, upon the whole, much mixed with bitterness to him. He passed through many seasons of spiritual gloom; during which time he frequently wrote to Tersteegen, for direction and consolation; till the death of this good man, which happened towards the close of this period. Being now again out of employ, he asked permission of his father, in the meantime, to spend the winter at home; which was granted him.

During the winter, he endeavored, but in vain, to find some situation for his future support. At length he said to himself: "Perhaps North America is the place where I can find some means of supporting myself. There, too, I can live without entanglement, and submit to what the Lord pleases to make of me." He made known his thoughts to his father, who gave him a very repulsive answer: "Do you now intend to go to the place where all the rag-tag rabble gather?" This caused him, at first, to falter in his purpose, and he proposed to himself to go first to Holland; leaving the decision open in his own mind, and the hints of Providence, as to whether he would remain there or proceed to America.

In the beginning of March, he gathered up his effects, and sent them to Cologne; and, on the 13th of March, 1770, he once more bid adieu to father, mother, brothers, and sisters, took his pilgrim-staff in hand, commended his friends to God, and himself to His protection and guidance, and directed his steps towards Holland. He went first to Rotterdam, where he safely arrived, and remained fourteen days, but found no employment. From there he went to Helvaetsluis, and from thence he sailed, in an English packet-boat, to Harwich. Here he took stage seventy-two miles, to London, where he remained two months, without making much effort to get employment, as he had now a strong desire to go to America; and he went daily to the wharf, to see if there was any ship advertised to sail for Philadelphia. At length his wishes were

realised—a ship was announced for the New World; and it sailed, in the beginning of June, with our pilgrim on board. The voyage was tedious, and only after eleven weeks' sailing did it arrive at Philadelphia, in August. Their provisions and water became so scarce, towards the end of the voyage, that the passengers had to be put upon a scanty allowance, and there was great anxiety on board.

On landing, he devoutly commended himself to the Divine protection, in this New World. After a few days, he found one of his own countrymen, in the person of the schoolmaster of the German Reformed church, who knew his parents, and who received him kindly. He was now again concerned as to some employment for a livelihood. On consulting with his new friend, the schoolmaster, it was concluded that he should try his trade of lace-making. After he had spent over a year in this business, and produced a considerable stock, in the line of his trade, he began to see that, owing to the different customs of wearing clothes in this country, his sales were not sufficient to warrant his continuing in this business.

Meantime, he had extended his acquaintance. He had lived, during this year, only two doors from the Rev. Dr. Casper Weyberg, the German Reformed minister; and, on account of his piety, he had secured the confidence of the pastor, who was himself a deeply devoted man. Dr. Weyberg took a deep interest in him, and Stahlschmidt often visited him, to receive his counsel and encourage-

ment. One evening, while he was at the good pastor's house, Dr. Weyberg told him that he had had thoughts, for some time, in reference to him, which he would now open to him. He then told him that he thought he would be a suitable man for the office of the holy ministry; that the ministers sent in from Europe were not sufficient to supply the many destitute congregations in the country; and that, if he would spend several years in study, with some minister, he could well qualify himself for usefulness in the ministry. At first he modestly shrank back from the proposition; but Dr. Weyberg encouraged him to entertain the hint prayerfully, and give him an answer at some future time. He took one month for reflection, during which time he endured a severe inward conflict. "Here also, in Philadelphia, I loved to visit solitary places, especially the nearest woods; where I relieved my burdened heart, by pouring it out before my Saviour."

Meantime the month, during which he was to make up his mind as to entering the ministry, rolled around. Fearing the responsibility, and having an humble sense of his unworthiness for such a solemn and holy service, he had endeavored to secure some other situation; but the door seemed shut all around him. At length he called on Dr. Weyberg, and expressed his willingness and determination now to prepare for the ministry.

He had still funds enough to support him a year; so he remained in the house where he was before, and began to take daily lessons with Dr. Weyberg,

at first in Latin, of which language he had a slight knowledge before; but, at length, dropping this study, he confined his time to Stapfer's work on theology, and the German language. Meantime, Cötus met in Philadelphia, and he was presented to Synod as a candidate for the holy office, and was by Synod directed to continue his studies under Pastor Weyberg.

After he had studied about a year, and had prepared several sermons, he was induced to try his speaking gifts; which he did by preaching his first sermon, "at Frankfort, six miles from Philadelphia," from Matt. xi. 28. His friends were pleased with his effort, though he himself felt discouraged.

After he had studied about a year and a half, Dr. Weyberg advised him to present himself for examination and licensure. He could not, however, immediately bring himself to agree to take this step. In the meantime, he became acquainted, in the city, with a certain judge, from Lebanon, Pa., who had a son to educate, and who proposed that he should accompany him home, and become private teacher in his family. This proposal fell in with his desire; and, after obtaining the consent of Pastor Weyberg, he started with the judge, in his private carriage, for Lebanon. Dr. Weyberg thought he could, by getting into the country, exercise himself in preaching, and thus become, in time, located as pastor. Having arrived in his new field of labor, he began his work in the family of the judge; and found that the children, a son and a daughter, "truly *needed* education." The foolish

fondness of the parents had so spoiled them, that he found them hard to manage. While thus engaged in teaching, he also frequently preached for the German Reformed minister in that region. On account of the rudeness of the judge's children, he found it impossible to remain there long. During his stay here, he frequently visited Dr. Stoy, who was then practising medicine in Lebanon. At the house of Stoy he met with Otterbein, while on a visit to Stoy, with whom he had crossed the ocean in 1752.

Otterbein took an interest in Stahlschmidt, and invited him to pay him a visit, in York, where he was then located as pastor, promising to aid him in procuring a situation of some kind. He accepted the kind invitation; and, after a residence of six months with the judge, he bade the family a friendly farewell, and went to York. He remained with Mr. Otterbein six weeks, during which time he preached twice in town and once in the country. There seemed, however, no suitable opening for him in York.

Dr. Hendel, who lived at Tulpehocken, was at that time serving a large district of churches in that region; and it occurred to Mr. Otterbein that Mr. Stahlschmidt might get a situation with him, to assist him in preaching, and to instruct in his family. Hendel was written to on the subject, and the result was an invitation to Stahlschmidt to come immediately to Tulpehocken. This invitation he accepted, with much pleasure, as he had become acquainted with Dr. Hendel while he resided with

the judge, in Lebanon, and was highly pleased with him. He mentions him, in his Journal, as "one of the best preachers he had met in America." He preached frequently in Dr. Hendel's congregations, and instructed his children; in which latter work he says he succeeded better than with the judge, "because here another spirit reigned." Here he felt at home.

While he lived at the house of Dr. Hendel, he was frequently elected as pastor by surrounding congregations; but he always declined. In the latter part of the year 1774, the Rev. A. Helfenstein, who was then minister at Germantown, while on a visit to his uncle, the judge, in Lebanon, was taken down with a long and severe sickness. Mr. Stahlschmidt, who knew him in Philadelphia, frequently visited him; and, at the earnest request of Mr. Helfenstein, he went to Germantown, on several occasions, and preached in his congregation. They were so pleased with him, that, in the beginning of the year 1775, when the congregation at Germantown became vacant, by Mr. Helfenstein's removal to Lancaster, they sent Mr. Stahlschmidt a unanimous and very pressing call. Mr. Helfenstein himself, in a very urgent letter,<sup>1</sup> urged its acceptance upon him. He, with the greatest modesty, declined this call. Afterwards the congregation sent one of its deacons, as a delegate, to urge the call upon him; but he still declined. Dr. Weyberg, who was very anxious for him to accept, urged it strongly upon him; yet he could not feel

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<sup>1</sup> Pilger-Reise, pp. 293-5.

himself qualified for the post, and so remained at Tulpehocken.

About this time, Otterbein, of York, was called to Baltimore; and the Rev. Mr. Wagner, who had served seven congregations lying around York, was called to take his place. Thus, these seven congregations which Mr. Wagner had served were vacant. At the earnest solicitation of Mr. Wagner, Mr. Stahlschmidt consented to take charge of them. The Cötus met that year in Reading, at which time he was examined; and, after he had preached a trial sermon, on the text, 1 Cor. iii. 9, which had been assigned him, he was licensed, and the Rev. A. Helfenstein and Mr. Wagner were appointed to ordain him.<sup>1</sup> This was soon after done, in York, in the presence of the officers and many of the members of the seven churches which constituted his charge. The congregations lying around York, that town was a central point; and hence he made that the place of his residence, going to his appointments on horseback.

Our pastor entered upon his work with spirit. He was courteous and charitable towards Christians of other denominations, and won the respect of all. Meantime, however, the war broke out. This brought with it great difficulties to the ministers of that time, owing to the difference of sentiment which prevailed among the members. He himself was favorable to the Americans; but some of his members were in sympathy with the English. Such was the state of affairs, that no one's sentiments

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<sup>1</sup> Cötal Minutes, 1777.

could long be hidden. As soon, therefore, as his views were known, he was persecuted by those of the opposite side; and, though he was very prudent, yet troubles increased, till he began, at length, seriously to think of resigning his charge, and of leaving the country, for a time.

Pressed by these trials, and having a strong desire to see his parents and friends once more, he at length concluded to visit his fatherland. After due preparation, he sailed from Baltimore, in August—the same month in which he had arrived—1779, after he had been in this country nine years, “and tasted much bitter and sweet.” On account of the war, they were detained three weeks in Chesapeake Bay, before they could pass out into the open sea. Circumstances made it necessary for them to sail by way of the West Indies. They had several encounters, on the way, with English ships; but got through without serious damage. They landed at St. Eustatius, one of the West India islands, where, after some detention, he went on board a Holland ship, Oct. 9, 1779. It proved a stormy and dangerous voyage. They lost their masts, in a storm, before they got fairly out into the open sea; besides, the captain was a very worthless man, and did not at all understand his business. The ship was so much shattered, that they drew into the port of Portsmouth, to have it repaired; but so badly was it injured, that nothing could be done with it; and so our pastor had to take another ship for Amsterdam, where, with a heart swelling with gratitude to God for His goodness, he landed in March, 1780.

In Amsterdam he soon learned, from friends, that his parents were yet alive; and he immediately addressed a letter to them, informing them of his safe arrival in Holland. Having had some business, from America, entrusted to his care, he had to remain yet for some time in Amsterdam. When this had been attended to, he left Amsterdam in the end of May, and arrived at home in the beginning of June, 1780, having been absent over ten years. "I did not profess to be a minister," he says; "for I knew that one who had not studied at the university, would not, in Europe, be acknowledged or respected as such. If, however, any one asked me whether I had been a minister in America, I always said yes; for I had in no way dishonored my office."

He found, on his return home, that those awakened souls with whom he used to associate, had little good left among them. Some had followed erring spirits, some had been carried away by alchemy, and the rest had lost all interest in religion. How often has this proved to be the end of fanatical separatism!

He spent the summer at home, only waiting for the end of the war, that he might return to America; on which he was fully determined. In the fall, he paid a visit to his old friends at Solingen, Wald, Mühlheim, on the Ruhr, Elberfeld, and Bann, having been everywhere received with the greatest kindness. At the same time he bade these friends farewell, in view of his expected return to America. He returned to spend the winter at home. In January, 1781, his father died; and his mother

followed him, in May, to the land of rest and peace. He wept over their graves with true, childlike affection.

Being solicited by an uncle to live with him, he went thither in March, 1782. His uncle was engaged in manufacture, the business of which required him to go to Holland three times each year. His leisure he employed in the library of his uncle, especially in the study of geography and history. He had before practised in the construction of globes; and he now made one three feet and one inch in diameter, on which he indicated Cook's three voyages of discovery. Up to this time, he fully intended, as soon as the war should come to a close, to return to America. Gradually, however, through the influence of friends, his purpose began to grow weaker, and he made up his mind, at length, to remain in the fatherland; continuing, up to the spring of 1787, to make his business trips to Holland, for his uncle.

After he had made these business journeys to Holland for about four years, he became acquainted with a pious and very wealthy woman, who was charmed by his childlike piety, and became interested in him to such an extent, that she fixed on him an annuity sufficiently large to keep him free from care for life. This he received, as a favor of Providence, with grateful heart. She requested that he should pay her a visit once a year; which also he did, until she died, in 1793, in the eightieth year of her age, a most devoted Christian woman.

In the spring of 1787, his uncle closed his business. Being now again out of employ, and having no direct pecuniary need, he boarded with his friends, spent much of his time in reading and meditation, made some globes, and taught some classes in geography; thus endeavoring to make himself useful. "Above all, however, I desired earnestly to honor and serve Him who had hitherto led me so wonderfully, but, at the same time, in so blessed a way."

Though he was never able to carry out his purpose of returning to the New World, he continued to feel a warm interest in the friends he left in America, and ceased not to manifest an interest in the progress of piety in the German Reformed Church here. He corresponded with the Rev. Mr. Wagner and the Rev. Mr. Otterbein, for many years after his return to Europe. We find letters to Mr. Wagner, dated Elberfeld, 1804.<sup>1</sup> In one he says: "The recollection of that country, and the friendship — especially also of yourself — which I there enjoyed, still awakens in my bosom new esteem and affection for that land, and the friends that dwell in it."

In 1797 and 1798 he wrote an account of his life and travels, which, in 1799, was published at Nürnberg. It is written in a series of sixty-two letters to a friend, containing, in all, 462 pages, with the title: "Die Pilger-Reise zu Wasser und zu Land" — The Pilgrimage by Water and by Land.

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<sup>1</sup> See Ger. Ref. Messenger, Feb. 24, 1841.

From this work, kindly furnished by the Rev. Dr. B. S. Schneck, we have drawn most of the facts contained in this sketch of his life.

During his last years, after his return to Europe, he took an active part in the interests of the German Reformed Church, having lost all his youthful taste for fanatical separatism. In the beginning of the year 1804, Mr. Wagner had given him an account of an "unusual and very remarkable religious excitement" which had for some time prevailed in this country, expressing his doubts as to its genuine character. In reply Mr. Stahl Schmidt says: "With the views you express I fully accord. I believe, with you, that spirits are found frequently to mingle with such a work, which bear no resemblance with the Spirit of Christ; and that it is the part of wisdom and safety not to attach *undue* weight to these things, because the consequences are not always most desirable. We must wait and see whether these trees, which have been so greatly shaken, will, in time, come to bring forth good fruit. If this be the case, then the tree also is good." Had this plain rule of our Saviour been understood by him, in his earlier life, it would have saved him much religious dreaming, and kept him from many strange wanderings. Coming from him in old age, as the result of much experience, it is worthy of being deeply pondered by all such as are disposed to believe and follow every spirit, because it speaks piously, and promises much in the way of extraordinary piety.

He now sees, in the regular church organizations, in their worship, and in their ministry, more good than he had done when, in his youth, he had been blinded by religious sentimentalism. His piety now finds its home in the Church, instead of alluring him away from it. "With our ministers here," he writes, "I am on the most cordial terms; and they are men who have the salvation of souls truly at heart. We have also established a missionary society here, of which they are members. Perhaps we may yet, during the present year, send you some of our publications, which have been scattered throughout all Germany."

It is said that he was a faithful laborer in the cause of Bible and tract distribution, to the end of his life. The precise time of his death we have not been able to ascertain. A friend of ours, to whom we wrote several times on the subject, was not able to collect any facts pertaining to the closing part of his life.

It seems, however, he did not remain at Elberfeld, but afterwards removed to Western Germany. The last notice we have of him is in the album or autograph-book of the Rev. James Reily, who paid him a visit when he travelled in Germany, in behalf of the Theological Seminary. He wrote in Mr. Reily's Album, under date October 25th, 1825, as follows: "Joh. Christian Stahlschmidt ehemaliger Prediger in Amerika, wohne zu Saarn bei Mülheim." He was now in the eighty-sixth year of his age. The record is made by a tremulous hand,

witnessing the feebleness of declining life, and indicating that the pilgrim had nearly reached "the scene which is his last."

What an eventful life! He has, no doubt, years ago bid adieu to this scene of his earthly pilgrimage. We have no doubt, from the way he travelled, that he has safely reached the home and rest of the weary, in the eternal Salem on high.

## REV. JOHN WILLIAM RUNKEL.

1749—1832.

AMONG the devoted men who labored in the ministry of the German Reformed Church in America, there are few whose lives were more intensely active and strangely eventful than that of Mr. Runkel. His life and labors belong largely to the last, as well as to the present century; thus forming an interesting connecting link between the recollections of the present and the traditions of the past.

John William Runkel, son of Wendel Runkel, and Julia Ann, his wife, whose maiden name was Wertzel, was born in Oberengelheim, in the Palatinate, April 28th, 1749. There also his early youth was spent, and there he was religiously instructed, and received, by confirmation, into full communion with the Church. When he was about fifteen years of age, his father emigrated, with his family, into this country, bringing this son with him. They arrived safely in Philadelphia, October 1st, 1764. On the 5th of June, 1770, Mr. Runkel was married to Catharine Nies, who came to this country with her parents, 1763, and died in Emmettsburg, Md., August 12th, 1820.

Being piously disposed, and anxious to employ his talents in doing good, his attention was turned, not long after his marriage, towards the holy ministry. About the year 1774 he began to take private instructions from several ministers; and, combining zeal and industry with good natural talents, he was soon prepared to render himself useful as a religious teacher, and his services were anxiously sought.

In the Minutes of Cötus, assembled at Reading, April 28th and 29th, 1777, we read: "The congregations in Shippensburg, Carlisle, Lower Settlement, and Hummelstown, made application for the examination and ordination of one named Runkel, in order that he might become their minister. Whereas, Mr. Runkel has already received instruction, for several years, from different ministers, has also manifested his zeal in the holy service, and has, moreover, a good testimony, as well from ministers as from the congregations who desire him as their pastor, and since these congregations are located very far from us, so that they can be but seldom visited — it was resolved, that Mr. Runkel be examined, and, if he render satisfaction in this respect, he shall be sent to these congregations, as catechist." The examination was satisfactory, and he was accordingly sent to this charge for a year; other ministers having been appointed, meanwhile, to administer the sacraments in his charge, until he shall receive ordination. This filled him with joy. "Blessed be God," he says, in his Journal, "who has given me grace to witness a good con-

fession, before many witnesses. I obtained also a written license to preach."

Whilst he was yet pursuing his studies, he already preached occasionally in this field. We find mention made, in his Journal, of his preaching at Trendles, Carlisle, Shippensburg, Longsdorff's, and Hummelstown, as early as December, 1776.

On the 30th of July, 1778, he was ordained to the holy ministry, in Carlisle, by the Rev. Dr. Hendel and the Rev. Daniel Wagner; the latter preaching the sermon, on Isaiah lvii. 19, to a great crowd of people, who had collected to witness the solemnities. Mr. Runkel himself was deeply affected and impressed on the occasion.

Mr. Runkel kept a regular Journal through the whole period of his ministry, in which he carefully noted where and on what subjects he preached, and in what language—for he preached in English as well as German—giving also any interesting circumstances and incidents that came in his way, as well as interesting reflections and exercises of his own mind. We shall somewhat follow the general course of this Journal, in our sketch of his life; since, in this way, we can best give the reader some idea of his extraordinary industry and zeal.

1777.—On the 24th of May, he preached for the last time at Trendles, on account of difficulties which arose, and hindered his ministry there. In this year his field extended over Cumberland and part of York counties, the lower part of Dauphin, the whole of Lebanon, and all of Lancaster north of the city. Parts of this field were occupied, as,

for instance, Lebanon and affiliated congregations; but, going around these, he visited, once a month, all the vacant churches scattered over this territory. He often held service also in private houses. In this year he preached over 200 sermons, and travelled about 1500 miles. He also makes mention of numerous visits to persons sick and in distress. Besides, he held frequent catechizations with the young. This is a pretty fair specimen of his labors in this field, from year to year, as his Journal shows.

1781.—In this year he was called to the Lebanon charge, vacated by the death of the Rev. Mr. Bucher. The call was laid before Cötus, and, “inasmuch as Mr. Runkel is willing to accept the call, and it appears that he can serve this charge without detriment to his other congregations, the call was confirmed.”<sup>1</sup> The same year, Donegal, which had also been served by Mr. Bucher, was added to his charge. He refers to a Mr. Repass, who was a vagrant minister, and who created disturbance in the congregation in Schafferstown, which led to Mr. Runkel’s withdrawal from that church. The same man endeavored to create strife at Maytown, by seeking to turn the people against meetings of prayer; but did not succeed.

1782.—In this year he ceased preaching to the congregations in the northeast of Lancaster county, his field having grown too large for him. On one occasion, in the spring of this year, when travelling alone, he was suddenly taken very sick, on the banks of the Susquehanna. There was no person

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<sup>1</sup> Cötal Minutes, 1782.

or dwelling near him. He believed himself to be dying, and submissively resigned himself into the hands of God, with the prayer that, if it was His will, he might be restored. After lying on the earth for some time, he recovered, and was able to go on his way. On the 7th of May, he removed, with his family, to Lebanon; but continued to visit Carlisle, and other points west of the river.

1783.—On the 23d of June, he began again to preach in Schafferstown. September 18th, he ceased preaching at the Host Church, on account of difficulties which arose to hinder the free course of his ministry; otherwise, he labored on as before.

1784.—January 27th, his son John died. This event affected him deeply. “O Lord!” he exclaims, “didst Thou indeed strike the child, and save the parents. We feel the painful strokes, but let them work for our good.”

On the 15th of July he received an invitation to visit Frederick, Maryland, and preach on trial, with a view to his becoming pastor there. He accordingly went; and he preached, on the 18th, in the morning and afternoon, “to the largest congregation he ever preached to.” The next day he preached in Tannytown. On the 11th of August he received a call from Frederick. It was brought to him by a delegate, who stated to him that the whole congregation, with only a few exceptions, were in favor of him as their pastor. He accepted the call.

After he had preached his farewell sermons in all his congregations, except Lebanon, he and his wife

were both taken with a severe attack of fever, which continued nine weeks. On the 14th of November, he preached his farewell sermon in Lebanon; and left, on the next day, to enter his new field of labor, in Frederick.

Thus closed his zealous ministry, of about eight years, in this wide-spread and laborious field. His zeal, and earnest and constant insisting on vital piety, did not fail to awaken much opposition against him and his ministry, on which account also he suffered considerable persecution. Though much seed fell upon thorns, which sprang up and choked it, yet much also fell upon good ground, which brought forth much fruit unto life everlasting. From a statement in his Journal, it appears that, during the period of his labors in this field, he travelled, in pursuit of his calling, 13,316 miles.

He arrived in Frederick, still weak from his late sickness, and very much fatigued from the toils and cares of moving; so that he did not preach on the first Sabbath after his arrival. On the 28th of November, still feeble, he assembled the congregation, and delivered an address, for their edification, in which he touchingly referred to his predecessor, the Rev. Mr. Henop, who had gone to his rest and reward in heaven. The effort was too much for his yet feeble constitution, and he took a relapse. He was able, however, on the 5th of December, to preach his introductory sermon, which he did, from Heb. xiii. 17.

On the 29th, a congregational meeting was called, for the purpose of electing a schoolmaster; which

he opened with prayer, and an appropriate address. It seems that, in this election, there were two parties; and when, in the result, one party was defeated, such a scene of confusion followed, that Mr. Runkel wept for sorrow over the weaknesses of the people, and the unchristian spirit which they exhibited.

1785.—Mr. Runkel was not long in Frederick, till he extended his field of labor. Such was his spirit, that he ever desired to possess the land around him. On the 28th of March, he commenced preaching at Rocky Hill; on the 6th of April, in Middletown; and, on the 22d, in the Glades, Short Hill, and Manor. In the beginning of May, the Cötus met in Reading, which he attended; and, on the way, he visited and preached to his former congregations in Pennsylvania. Soon after his return, impelled by his ardent missionary spirit, he made a preaching tour to Sharpsburg, Maryland, and to Martinsburg, Winchester, Newtown, Woodstock, Ræder's church, Frieden's church, and Hærnsberger's church, near the Shenandoah river, in Virginia. He left home on the 30th of August, and returned on the 15th of September. During the year 1786, Mr. Runkel's labors were carried forward in a similar manner.

1787.—Though Mr. Runkel was not without some enemies, yet his ministry went forward without many difficulties, for the first several years. In 1787 some trouble arose in the Rocky Hill church, about two miles east of Woodsboro', Maryland. He complains of a Mr. Giesy,<sup>1</sup> who, he says, ingratiated himself

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<sup>1</sup> The Rev. Henry Giesy, of whom an account will be found elsewhere in this work.

with his opponents, and offered to preach for them. The difficulties increased to such an extent, that he thought, at one time, of withdrawing; meanwhile, however, Mr. Giesy himself left that part of the country; and, after Mr. Runkel visited the leaders of the disaffected party, the troubles measurably abated.

In the same year, troubles arose in the congregation at Short Hill, Loudon county, Virginia. One day he received a note, informing him that the church would no longer be opened for him; nevertheless, he filled his appointment, preaching before the door of the church. Sometime afterwards he received another notice, warning him not to come on the church ground. He came again, however, to his appointment; and, going across the line, he preached under the trees. These notices he calls "Gadarene notices," in allusion to the statement in the Gospels, where the Gadarenes bade our Saviour depart out of their coasts. The congregation then invited the Rev. Mr. Weymer, of Hagerstown, to preach for them; whereupon Mr. Runkel wrote to Mr. Weymer, requesting him not to grant their request. Mr. Runkel complains that Mr. Weymer not only imprudently preached for them, but even read his letter, from the pulpit, to the people, thus "carrying wood to the fire." Mr. Runkel expresses his deep regret that Mr. Otterbein also sided with his enemies at Short Hill.

In the same year, 1787, the Rev. Mr. Schneider, from Albany, came to Frederick, ostensibly with a view of collecting money to build a church. Mr.

Runkel received him kindly, and introduced him, by permitting him to preach in his congregations. He made use of the kindness thus shown him, to become acquainted with Mr. Runkel's enemies, and secretly plied every means to drive him away, that he might take his place. Things went so far, that the party created by Mr. Schneider, without the knowledge of Mr. Runkel and his friends, sent a petition to Cötus, requesting that such a change of pastors might be effected. The petition, however, came too late; Cötus had adjourned. After this failure, Mr. Schneider left, for a time; but afterwards returned, and, in a secret way, renewed his efforts. During the several following years, his labors and his troubles were of the same style.

On the 20th of May, 1790, a congregational meeting was held in Frederick, to appoint a delegate to Cötus. Here his enemies turned out in all their strength, declaring that they would have, at all hazards, another pastor; but the consistory being all friends of Mr. Runkel, they could accomplish nothing. His opponents requested Mr. Runkel to leave the meeting, hoping to influence, in his absence, a majority against him. Mr. Runkel left the meeting, but they failed in their attempts. After this, they filed charges against him, and sent them to Cötus; but, not attaching any signatures to the paper, the anonymous charges, of course, received no attention. Thus the matter rested for the present.

In the same year, he mentions several places where Reformed congregations existed, "but are

now lost to the Church;" as, for instance, Lingenore, about five miles northeast of Frederick; Liberty, near Frederick; and Williamsport, near Hagerstown. On the 9th of April, he preached in the court-house, in Pendleton county (Little Forks), Virginia. On the 20th he preached in Millerstown (Woodstock), where he mentions the Rev. Mr. Willy as among his auditors. June 6th, Cötus met in Faulkner Swamp; at which time the church, which still stands, was consecrated. The Rev. Mr. Hendel preached the dedicatory sermon in the morning; and, in the afternoon, another sermon was delivered by the Rev. Mr. Blumer. On the 7th, the Rev. Nicholas Pomp preached the Cötal sermon. He mentions that, at this meeting, two applicants for licensure appeared, Mr. Stock and J. Rahausen. July 28th he complains that the Revds. Güting and Otterbein made an effort to draw away from him the disaffected party at Short Hill, Virginia. About this time he commenced catechising in Hagerstown, Maryland, which was then vacant; in which work he was assisted by a schoolmaster, Mr. Meyer. He afterwards administered the Holy Supper there, to fifty communicants.

1791.—In the latter part of this year, Mr. Runkel made a tour to Lancaster, Philadelphia, Reading, and Lebanon, preaching at all of these places. On the 5th, 6th, and 7th of September, we find him off at the Blue Ridge, Hackville, and Steinberger's church; on the 8th and 9th, in Staunton, at John's church, and Frieden's church, in Virginia; on the 11th, he held communion, in the latter place, with

ten communicants; on the 12th, he preached at Ræder's church, to a number of hearers; on the 14th, he preached at Staufferstown; left there at five o'clock, and arrived at Newtown at eight. Here he speaks favorably of an English minister, Mr. Legrand, who assisted him in the services. On the 22d and 23d of October, he administered confirmation and communion at Mr. Wolff's, in the barn, it being very cold at the time.

1792.—On the 3d of May, we find him in Tulpehocken, with the Rev. Mr. Wagner; thence he went to the meeting of Cötus, in Philadelphia, on the 6th and 7th of May. In June he paid a visit to Cumberland county. He favorably mentions Jonas Rupp, where he met with the Rev. Jonathan Rahouser, who was about becoming pastor at Hagerstown, Maryland. On the 3d of September he started upon his southern tour, through the Valley of Virginia; returning again on the 15th, having meanwhile preached in fifteen different churches.

1793.—January 12th he complains of some persons, holding Mr. Otterbein's views, who made an attempt to draw "the religious portion of his members away from the church." On the 13th a deacon informed him that there was a party in his charge "secretly working in opposition to the truth." On the 29th he received twenty-nine new members into the church, at Frederick, by confirmation. On the 23d of April he left home to attend the meeting of Cötus, in Lancaster; passing through Hanover, York, Elizabethtown, Rapho, and Manheim. On the 25th of May he started on

a northwestern tour. He preached in Hagerstown, Deuscher's church, Chambersburg, and Shippensburg, and returned on the 31st. On the 13th of June, a rainy day, he preached at Short Hill, in Mr. Heckman's house. On the 13th he administered the communion, at Middletown, to seventy-seven communicants.

1794.—On the 2d of January the church reckoning took place at Frederick; on which occasion the Schneider party rallied again, with more fierceness and determination than ever. They declared that they would take possession of the church by force, which they also did—a portion of them literally encamping in it for days and nights, provided with all kinds of most unevangelical weapons! The details of this strife are painful—we mention merely enough to horrify the reader forever at the idea of participating in such scenes. Mr. Runkel and his friends withdrew, and held service in the school-house, for the time.

Soon after, Mr. Runkel had occasion to make a visit to Virginia. During his absence, the Schneider party proposed a reconciliation, on condition that another pastor should be procured. The consistory was halting between two opinions, whether to accept or not. When Mr. Runkel returned, on the 13th, and was informed of the proposition, he called a meeting of his friends, in the school-house. The house being too small, not more than half could get in. Mr. Runkel stood under the door, and publicly said, that what he had declared three years ago, before Cötus, he now repeated, namely,

that he would withdraw from the charge, if they would elect a minister who stood in connection with Cötus. Schneider was an independent, having no ecclesiastical connection whatever; and Mr. Runkel desired to save the congregation from his irregular ministry. At that meeting a paper was drawn up, disapproving of the course of the Schneider party, and declaring their adherence to their regular pastor; which all signed. On Good Friday he confirmed thirty-four persons, and on Easter administered the Holy Communion to sixty members. The number of additions show that, even in these troublous times, his ministry was blessed. In June he attended Cötus, in Reading. On the 12th of September he made a short southern tour, of six days, to Woodstock, Staufferstown, Newtown, Winchester, and Krum's church.

The troubles in the Frederick congregation still continued, through several successive years. In 1795 Synod sent a communication to the congregation, sustaining Mr. Runkel. The Schneider party still held possession of the church. The matter, meanwhile, had been taken to court, and was at length decided in favor of Mr. Runkel and the congregation, February 15th, 1800. The court issued a peremptory mandamus to the Schneider party, directing them to lead Mr. Runkel into the church. Valentine Brunner was appointed to perform this humiliating duty. He came to the house of Mr. Runkel, in company with the consistory, took his arm, led him to the church, opened it, gave him the keys, and all entered, and joyfully

took possession of their old rights. Mr. Runkel entered the pulpit, gave out a hymn, which was sung, after which he prayed, pronounced the benediction, and, descending, gave the keys to the consistory. Thus ended this long ecclesiastical war, in favor evidently of the right.

In 1799 he mentions having buried, on the 11th of January, Melchoir Geisser, of Middletown, aged 110 years. He also refers to the fact that, during the Synod, which met at York on the 9th of May, 1800, the new church at York was consecrated; and the Rev. Mr. Pauli preached the consecration sermon, in the morning, and the Rev. Mr. Otterbein preached in the afternoon. The old church had been destroyed by fire, three years before.

1801.—In February he was taken with a severe spell of sickness, which lasted five weeks. Otherwise, his life and labors ran in the same channel as before.

On the 1st of March, 1802, he went to visit the Germantown congregation, on invitation. He preached for them in both languages. Pleasing the people, they immediately elected him as their pastor. He accepted their call, returned to Frederick, preached his farewell sermons, and, on the 1st of April, removed to Germantown.

Here, as elsewhere, he soon extended his labors beyond his immediate charge. He preached in Frankfort, Whitemarsh, Barren Hill, and other places. In Frankfort he preached regularly. He also made frequent tours to more distant places.

He labored at Germantown till the middle of November, 1805.

On invitation, he had visited the independent German Reformed Church on Forsyth street, New York, on the 26th of May, and accepted a call soon after extended to him. In November of that year, he removed to New York. He states that the congregation was very much scattered, when he came into it as pastor. He introduced prayer-meetings, which were held twice a week—once in English, and once in German. While there, he preached frequently in the almshouse. In 1807 he purchased a house, and moved into it. July 24th, by request of the vestry of the Lutheran church, in New York, he preached the funeral sermon of the Rev. John Kunze, D.D., to a large assembly, from Daniel xii. 3.

In the latter part of August, 1809, he made a tour of visitation "to the ministers and congregations up North River." He landed first, in the night of the 25th, "at Governor Lewis's landing, at Wittenberg." "After landing, this morning, I procured a wagon to take me to Mr. Battenberg, at Rhinebeck Flats, where I arrived about nine o'clock. From this I started, at four o'clock in the afternoon, in company with Mr. Battenberg, his wife, and daughter, and arrived at Conrad Leshner's, at the camp. Here we were cordially received, and treated well. I found that the family worship I conducted here made a good impression on the family. God grant it may be lasting!" The next day they went to the Rev. Mr. Fuch's, for

whom he preached. He was not favorably impressed with the state of piety in this place. "It is much to be lamented," he says, "that so little life is found among these people." He also visited a Rev. Mr. Uhl, a Lutheran minister. He then proceeded to visit the Rev. Mr. Gebhardt. "After my fellow-travellers had rested for a while, they returned home. I stayed at Mr. Gebhardt's until Wednesday morning. During my stay I was kindly treated. Mr. Gebhardt was pastor of the New York German Reformed congregation but a short time. The Revolutionary War giving the British troops opportunity to land in New York, Mr. Gebhardt went into the country; and, being called to Clave-rack congregation, he has continued ever since to be pastor of that church. He seems to be a mild kind of a man; but I fear, as little life appears with him and his family, things must be in a dark situation in his congregation. Lord Jesus! thou prince of life, grant that the ministers may be made alive to God, that their hearers may also be made alive."

"It is somewhat singular," he goes on, "that, as none of both the above-named ministers are united to the Low Dutch Classis, notwithstanding the Classis have solicited a union: they have also no inclination of forming a connection with the German Synod in the United States, nor do they feel willing that we should meet together annually, as members of that Synod. I have endeavored to press them to a measure of this kind." It appears that his idea was to form, with them, a kind of

Classis there; and, in that way, to bring them to act in connection with the Synod. He returned safely to New York on the 31st, blessing God for his protection, and praying that his visit might be blessed to all with whom he had held intercourse.

In November, 1809, he mentions that a strife commenced in his congregation, in regard to a church debt, with which the largest party associated him, in the way of blame. This resulted in their locking up the church, in December. Those who adhered to Mr. Runkel rented Rose Street Academy, and held worship there. The Rev. Mr. Dreyer, who had shortly before come in from Germany, was called by the party who held the church. The matter of this strife was brought before Synod, who both declined having anything to do with the affair, and also to receive Mr. Dreyer as a member of Synod. Mr. Runkel continued preaching in New York till the middle of May, 1812. On the 15th of June he "embraced the seasonable opportunity, before the dangers of war approached New York," to remove to Germantown.

The Rev. Mr. Wack having been elected pastor of the Germantown church, in December of that year, Mr. Runkel, that he might not interfere with Mr. Wack, did not preach in town. He preached; however, at Whitemarsh, Rising Sun, Barren Hill, and such other places as were vacant, and within his reach. In February he made a tour into Berks and Lebanon counties, preaching frequently. He also mentions that he visited his sister, the wife of Peter Faust, holding service there in the evening.

He also visited Maryland during this year. Mr. Runkel continued at Germantown, preaching in the region around, and making occasional excursions to distant places, for several years.

In July, 1815, he visited the charge then composed of Gettysburg, Emmettsburg, and Tannytown; from which he afterwards received and accepted a call. The next Synod approved and confirmed this call. His residence, while serving this charge, was at Emmettsburg. February 23d and 24th, 1817, he mentions that extraordinary snow-storm, which many aged persons still well remember. It began on Sabbath afternoon, soon after he closed the services at Apple's church. "After sermon, I went home with Mr. Miller. A snow-storm commenced, and continued all night, to such a degree, that I had to cover my face, all night, against the snow falling on my head and face. 24th. The storm still continuing, and snow drifting so much that it prevented me from starting for home. I endeavored to be useful in the family. 25th. This morning old Mr. Miller started with me for home. But the snow, in drifting, filled the lanes to that degree, that we had to open fences. After proceeding four miles, at the widow Shover's, I left Mr. Miller to return, and obtained Mr. Weller to accompany me the rest of the way, through fields, etc.; so that I arrived at home in the afternoon, and found the family well. Praise the Lord!"

From May 10th to June 20th, 1818, being now in the seventieth year of his age, he was prevented from attending to his public duties, by an attack of

rheumatism; at which we cannot wonder, when we consider the many toils and severe exposures of his life.

In 1819 he was prevented by illness from attending Synod. April 30th he attended the first meeting of Maryland Classis, in Frederick, preached the classical sermon, and was elected president. In June he organised Sunday-schools, and afterwards often attended them himself. September 2d he preached his farewell sermon in Taunytown. He also now ceased preaching at Emmettsburg and Apple's church, and moved to Gettysburg. September 24th he met the first Delegate Synod at Hagerstown, Maryland.

On a very cold day, March 18th, 1821, as he was riding home, towards Gettysburg, his horse fell, and he was badly hurt. He lay for some time on the ground, unable to rise. He recovered from the shock, however, and preached the same day. September the 8th he became a member of the Tract Society, and received forty tracts for distribution, in which he greatly delighted. On his way home from the Synod, which met at Reading, he visited Harrisburg, and speaks highly of Judge Bucher, Sen.

May 12th, 1822, in the seventy-fourth year of his age, he speaks of difficulties commencing in the congregation in Gettysburg. In December he alludes to the same troubles as increasing. They arose, it seems, from a movement, on the part of the Lutherans, towards having the church incorporated. April 26th, 1823, Classis met in Gettysburg; and, in his parochial report, he submits himself to

the judgment of Classis, proposing to withdraw from the service of the charge, as soon as they shall elect another pastor. He was soon afterwards relieved from the charge, by the election of the Rev. D. Bossler, in Gettysburg, and Mr. Wiestling, a deposed minister, at Mark's church. Mr. Runkel was pastor of Gettysburg charge for a period of seven years. After his official relation with the charge ceased, he continued to preach wherever he was invited. He makes mention of Arndt's church, as a place where he preached; also frequently in Gettysburg, Emmettsburg, Mark's church, and at funerals through the country, in 1824.

In June, 1824, he took a tour, in a one-horse carriage, accompanied by a colored boy as driver, to Harrisburg. Then visited Mrs. Margaret Wagner, his sister, who was sick. Thence to Lebanon, where he visited the Revds. Hiester and Ernst. Thence to Wommelsdorf. Then visited his sister (no doubt Mrs. Faust), whose husband fell from his horse, and broke his neck, a few days before he arrived! Thence he went to Reading, to attend to some business, and intended to proceed to Germantown, to see his son; but was prevented, by his horse becoming unfit for further travelling. He reached home safely on the 26th, "having travelled nearly 200 miles in six days, over bad roads." "May the Lord make us truly thankful, and bless my endeavors in speaking for Him wherever opportunity offered. Although I became unwell, from fatigue, yet I am recovering again. Lord! help me to be useful to my last moments! Amen."

He still preached in various places, as before. He met with Synod at Frederick, 1826. In 1827, in his seventy-ninth year, he preached three times, attended three funerals, and met with Synod at York, for the last time. In 1828 he attended five funerals. In 1829 he preached once in the Presbyterian church, and attended three funerals. In 1830 he preached once, in German, in Gettysburg, and attended three funerals. On the 28th of April, we find the last entry he made in his Journal. Here the pilgrim laid down his pen, with the words: "Bis hieher hat mich der Herr gebracht, das ich das 82 Jahr meines Alters vollendet habe. Herr mach mich fertig für eine bessere Welt. Amen!"

Mr. Runkel yet lived over two years after the close of his Journal. His end, which he long joyfully awaited, at length came. He died in Gettysburg, in peace and hope, November the 5th, 1832, in the eighty-fourth year of his age. He is buried by the side of his wife, in the graveyard in Emmettsburg, where a tombstone, with the following inscription, marks his grave:

"In Memory  
of the Revd. William Runkel,  
a native of Germany;  
who died Nov. 5th, 1832,  
in the 84th year of his age."

"I know that my Redeemer liveth."

*Job xix. 25.*

Mr. Runkel had seven children, only one of whom is still living, John Runkel, M. D., of Gettysburg, Pa., now an aged man. He also served a

while in the ministry, in early life, as assistant of his father, in Germantown and New York; and was a great favorite of his father, who often approvingly refers to him. He afterwards left the ministry for the medical profession, and is a highly respectable man, as well as a successful physician.

Mr. Runkel was a man of strong physical constitution, tall and rawboned in person. He had great power of endurance; and few lives have worn so long, amid such constant and intense labor. He was very venerable and patriarchal in his appearance, in old age. In temper he was somewhat excitable; which, whilst it was an advantage to him, in making him warm and earnest in his preaching, was, at the same time, also a disadvantage, in bringing him sometimes into collision with others. He was extraordinarily zealous, and his own ardent spirit occasionally betrayed him into censoriousness towards others who moved more slowly in their work. A true "son of thunder," he sometimes failed, perhaps, to appreciate fully the merits of such ministers as were only "sons of consolation."

To this, no doubt, may be traced some of the troubles of his life, though not all. He was in advance of his age. He fearlessly and faithfully reprobated the wickedness of the times, Sabbath breaking, drunkenness, profanity, and such like. "His zeal," says the Rev. Jacob Zeigler, truly, "was beyond the spiritual state of the Church in that day. By many he seems to have been regarded as a fanatic; but, had he lived till now, he would be

looked upon as a devoted and faithful minister, who goes in and out before his people in the spirit and power of Elias."<sup>1</sup> His persecutions were, in many cases, truly for righteousness' sake; though, in some instances, truth requires us to say, whilst harmless as a dove, he perhaps failed to be wise as a serpent, by awaking opposition in a way which could not well answer a good end. He loved persecution, and sometimes, perhaps, like the ancient martyrs, impatient of its coming, sought it.

Mr. Runkel's preaching was always interesting and impressive, full of evangelical truth, apt illustration, and warm, affectionate appeals. Though sharp and severe, he was by no means destitute of tenderness and mildness. He was fond of children, and he ever manifested much sympathy towards the suffering in mind and body. Numerous instances are mentioned, in his Journal, of visits to persons in a melancholy state of mind. In such he took a deep and affectionate interest, and he was a favorite with this class, all over the land. He also took great care to visit prisoners, especially such as were sentenced to death. There was no one of this class executed, in his time, in any of the surrounding counties, that he did not visit, often travelling far for that purpose. We give only one of the numerous records of the kind, in his Journal.

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<sup>1</sup> We here cheerfully acknowledge the kind assistance rendered us, in this sketch, by the Rev. Jacob Ziegler and Prof. Stoeber, of Gettysburg; as also that of Dr. John Runkel, who, with much modesty, but with true politeness, granted us the use of his father's papers.

“June 5, 1778. To-day I accompanied a poor sinner, by the name of Thomas Croutch, to the place of execution, in Reading. I came to town at ten o'clock in the morning, just as they led him forth from prison. I spoke with him the whole way, and found him not only penitent, but also desiring the grace of God. At the place of execution, I sang part of the 51st and 32d psalms; prayed with him several times, and he also prayed without ceasing. He was very willing to die, and departed with the greatest composure. The number of spectators was more than I had ever seen together at one time. O that this scene might prove a warning to all secure sinners!”

Mr. Runkel was a constant friend of the true order of the Church; of which we have already mentioned several striking instances. Perhaps no one was more regular in his attendance upon the judicatories of the Church, or took a deeper interest in them. Though regarded by some as a fanatic, he most decidedly disapproved of the wild movement which, in his time, grew into the sect of the United Brethren in Christ, as well as of Methodistic extravagance in general. Dec. 27th, 1818, he has this entry in his Journal: “This evening I attended at the Methodist meeting. Mr. Davis preached an excellent discourse; but, at the last prayer, by a Mr. Matthews, from York, a great noise arose, with many of the audience, occasioned by many Methodists, who came in from other places, crying, shouting, clapping their hands, and stamping, to cause a stir among the people. Mat-

thews hallooed so loud, in praying, that he was quite hoarse!" Of this he speaks with evident and decided disapproval. He frequently speaks with great zeal of the catechetical system; and he plied it most faithfully, and with great success, throughout his long and useful life.

His piety was of an eminently practical character. He ever aimed, as much as possible, at immediate effect; and endeavored, not only in his preaching, but also in his private intercourse, religiously to impress all with whom he came in contact. In conducting family worship in the families with whom he sojourned for a night, he frequently accompanied the reading of the Scripture with explanatory remarks and practical applications. He always had a word for children when he met them, even in the most incidental manner; and there are those now living, as aged persons, who still remember such remarks made to them in their childhood. Eternity will reveal, no doubt, far more of the fruit of this good man's ministry, than will ever be known on earth.

## REV. SAMUEL DUBBENDORFF.

THIS patient, faithful, and self-denying minister, who, amid many privations and sufferings, gave himself, without reserve, to the service of Christ and His people, in several portions of the German Reformed Church, came into this country about the beginning of the Revolutionary War, accompanying the Hessian mercenaries as their chaplain. Of his early life, studies in Europe, and general history previous to his arrival in America, nothing can, perhaps, now be known.

From a letter written to Holland, by Mr. Reidmeister, of Philadelphia, a nephew of Dubbendorff, in answer to inquiries from the Fathers there, in regard to him and his circumstances, we translate the following, which is given as "an entirely reliable account" of his uncle. The letter is dated Phila., May 18th, 1780.

"Rev. Samuel Dubbendorff, having sailed from Portsmouth, in England, after a bitter, unpleasant, and wearisome sea-voyage of twenty weeks, at length arrived safely, and in good health, in New York, North America. Here he was compelled to detain four weeks, before he could procure a pass from

General Howe, to come to Pennsylvania, the place of his destination; but, at length, in the spring following, he arrived in Philadelphia.

“Soon after his arrival there, under advice of the Rev. Weyberg, he began to minister to the congregation in Germantown. Here he labored for two years and several months, with much success; but, through the plunderings of the English soldiers, he lost nearly all he had, and, amid terror, want, and famine, saw all his satisfaction and comfort in temporal things carried away as by a storm. But the inward strength of his blessed union with God has not only enabled him to endure patiently the great loss which he suffered in his earthly possessions, as well as all other tribulations growing out of the war, but he has even been made stronger and more perfect through these sufferings. True, the affection of his kindly disposed church members has replaced, to some extent, his great loss; but they also have been so scattered and impoverished by the war, and consequently their help has been so small, that his circumstances are but little improved, even by their kindness.

“After this sad event, he left Germantown; and of the many calls that were extended to him, he has accepted one where, it is true, he is in a position to do most for the extension of Christ’s kingdom, but where, as regards his earthly life, he has but a small provision. Like John the Baptist, he at present preaches the Gospel in the wilderness, to three congregations, bordering on the Indians. The people greatly love and honor him; yet, owing

to their poverty, can give him only the most necessary articles of food, but not a cent of money as salary. He would, therefore, be greatly rejoiced, if, through your instrumentality, Venerable Fathers, he could obtain some support. The place where he now labors, as minister, is called Lykens Valley, and lies one hundred and twenty-seven miles above Philadelphia, near the borders of the Indians."

In 1780 he wrote to Holland an account of his circumstances, and of the state of Church affairs in Pennsylvania. How interesting it would be to possess this document!

His call to Germantown was confirmed by Cötus, May, 1777: he must have taken charge about that time. He left Germantown, and removed to Lykens Valley, in the early part of 1780,<sup>1</sup> where he labored poor, among the poor.

Much sympathy was felt for him, in Holland, when the circumstances of himself and his people became known. In a letter of 1783 to Cötus, from the Rev. Herman Hubert, of Amsterdam, Secretary of the Deputies *ad res Pennsylvaniensis*, they say: "The lamentable circumstances in which Mr. Dubbendorff found himself, reached our ears, at least

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<sup>1</sup> In the Minutes of Cötus, held at Philadelphia, May 9th, 1781, it is said: "Herr Dubbendorff verläst Germantown, und nahm weit entlegene Gemeine an, in Leickensthal genandt. Dieser alte Herr hatte das Schicksal, mit den Hessischen Truppen herüber zu kommen, und hielt sich eine geraume zeit auf unter den Britten zu New York, woraus mann argwöhnete, er halte es mit denselben, und verlohr daher das zutranen der Germantauner."

two years ago, through a letter from a Mr. Reidmeister, of Philadelphia, to one of the members of our Assembly; and we have resolved to allow him fifty guilders; and, having found that the deputies of the two Synods, in like manner, had set apart a like sum for him, on condition that they should first receive surer and more particular accounts in regard to his case, and these having now been received, we are ready to send the money by the first fit opportunity, with the request that you transmit it to the unfortunate man."

He sent a letter to Cötus, held in Philadelphia, May 9th, 1781, in which he describes the poverty of his congregations, which are not able to give him the necessary support. He speaks also of the danger of these congregations wholly perishing, since his own life was in very great danger, on account of the Indians. The Cötus resolved to send him £15 of the money contributed from Holland towards his relief.

In the year 1784, a call from the congregations of Carlisle and "Lower Settlement" was extended to him; which, however, he declined, preferring to remain, it seems, with his people in Lykens Valley. Some years afterwards, however, he did go to Carlisle, where he resided from 1790 to 1795.<sup>1</sup> Later, he returned to Lykens Valley, to which he seems to have been fondly attached.

Still later, becoming too feeble, from age, to labor any longer in the ministry, he removed to a special

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<sup>1</sup> See Rupp's History of the Germans, chapter on the Hessians.

friend's, near Selinsgrove, now Snyder county, Pa., where he closed his life and sufferings in the church militant, and was taken, as we have every reason to believe, to the blessed assembly of the church triumphant in heaven. He is buried in Selinsgrove; but no memorial, we believe, marks his grave. He was never married.

Mr. Dubbendorff is described as a man of prompt habits, tender and refined in his feelings, grateful towards his benefactors, affectionately attached to his friends, devoted to the work of the ministry, and meekly submissive in all his tribulations in the kingdom and patience of Jesus Christ.

## REV. HENRY GIESY.

1757—1845.

HENRY GIESY was born in the village of Lichtenau, Upper Saxony, Germany, on the 13th of April, 1757. At an early age he was sent to Hersfield, where he remained six years, and subsequently spent two years at the University of Marburg. He came to America in 1776, and remained in and near New York about four years. He then went to Norfolk and York, in Virginia, where he spent a short time. In 1782 he came to Fredericktown, Maryland, intending to return to his native country; but, becoming acquainted with the Revds. Krug and Henop, who urged upon him the destitute condition of the Church, and the great need of ministers, as a reason why he should desist from his purpose, he was prevailed upon to remain in this country. In compliance with their solicitations, he visited and preached to several congregations in Virginia, namely, Short Hill, Goose Creek, and one at the South Mountain.

In 1782 or 1783 he made application to the Cötus of the German Reformed Church, for ordination; and, in accordance with a resolution of that body,

he was subsequently ordained, in Virginia. At that time he resided in Frederick county, Maryland; but, soon after his ordination, he removed to Loudon county, Virginia. The congregations regularly served by him, were German Settlement, Short Hill, and Goose Creek congregations. He also made occasional visits to other places, as, Winchester, Staunton, Lexington, Pigot Mountain, and Frieden's church. He served this charge about twelve years; and as, during that time, a number of the members had removed to Bedford, and Friend's Cove, in Bedford county, Pennsylvania, he, at their urgent request, paid them a visit. At the same time, he also visited Berlin, in Somerset county, where he received a call; and, in compliance with the wish of the people and the earnest solicitations of his ministerial brethren, he at length took charge of the district comprising the congregations of Berlin, Salisbury, and Samuel's church, and also Bedford, which last place he served for the space of three years.

He entered upon his duties in this extensive field—then comparatively new and thinly settled—some time in the fall of 1794. His first baptismal entry bears date April 26th, 1795. During his ministry here, he organised congregations in Stoystown, Gideon's church, Stony Creek, Heumann's, now Wellersburg, and also made frequent visits to Westmoreland and Fayette counties. After having traversed this wide section of country for the space of thirty-eight years, he resigned his charge, in consequence of increasing bodily infirmities, in

1833. Gradually sinking under the pressure of years, he closed his earthly career on the 24th of March, 1845, aged 88 years, 11 months, and 11 days. He is buried at Berlin. On his tombstone is the following stanza:

“His shepherd crook he laid aside,  
His pleasures and employ;  
And he who long a flock did guide,  
We trust now feeds with joy.”

## REV. JOHN HERMAN WINKHAUS.

1758 — 1793.

JOHN HERMAN WINKHAUS was a native of Altena, a town in Prussian Westphalia, noted for the manufacture of wire, needles, pins, and thimbles. He was born on the 26th of November, and baptised on the 4th of December, 1758. His parents were John Herman Winkhaus and Anna Gertrude, whose maiden name was Dullamer. As a youth, he was confirmed in the German Reformed Church of his native place. At Easter, 1773, in the fifteenth year of his age, he went to the Latin school at Limburg, where he made considerable progress in the elements of science and the languages. From thence he went to the University of Duisburg, in Cleves, September 26th, 1776; where he remained, diligently pursuing his studies, till September 16th, 1779. On the 7th of December, in the same year, he was examined, and received as a candidate for the holy ministry, by the Süderland Classis. He was regularly ordained to the sacred office, at Berchum, in the district of Limburg, August 17th, 1780, and took charge of that congregation as pastor.

He had labored only a few years here, when his health began to fail; having become subject to hectic fever, which denoted the first stages of consumption. The physicians gave him no hope of recovery; and, accordingly, he was induced to resign his congregation, after having served as its pastor two years and three months. After this he returned to his father's house, where rest and proper medical care restored him again to a reasonable degree of bodily health and vigor. He now began to entertain the idea of emigrating to America, which purpose he soon after carried into effect; hoping thus to improve his health, prolong his life, and serve the Church and his Divine Master in the New World.

On the 21st of September, 1783, provided with various flattering testimonials, he bade adieu to his parents and the home and scenes of his childhood, and started for Amsterdam, where he arrived on the 14th of October. At Texel he went on board the ship *Maria Johannes*, which sailed for Philadelphia on the 2d of the following November. They arrived safely in Delaware Bay, January 22d, 1784, where they cast anchor, not being able to ascend the river, on account of the ice. After enduring great suffering, from the severe cold, on the ship, he resolved, on the 6th day of March, to leave the ship, and travel the remainder of the way on foot. Carrying his purpose into execution, he arrived in Philadelphia on the evening of the 14th of March. It was a merciful providence which had suggested to him to leave the ship; for he heard, soon after-

wards, that it was lost, together with twenty persons, and the whole of its freight; and with it Mr. Winkhaus lost all his effects, having left what he brought with him upon the ship. "God be praised," said he, when the news reached him, "that my life has been mercifully spared!"

As he did not come to America under the auspices of the Deputies at Amsterdam, he was not received into Cötus, without inquiry having first been made in regard to his previous life, by writing to his home in Europe. This was done; and "the best evidences concerning him"<sup>1</sup> were in due time received.

He was but a short time in Philadelphia, when, on the 28th of March, 1784, he received a call from the three congregations, Worcester, Whitpain, and New Providence (now the Trappe), in Montgomery county, Pa. He immediately entered upon his duties in this new field of labor, in a new world, Cötus having allowed him to do so; awaiting, meanwhile, further information from Europe in regard to him. The congregations had been vacant for about four years, and were hungry for the word of life. The people received him kindly; and he served them with faithfulness and success till April the 9th, 1787, when he resigned, having received a call from the congregation on Race street, Philadelphia.

Mr. Winkhaus was married not long after he took charge in Montgomery county. "On the 11th of January, 1785," he tells us, "I was betrothed with Catharine Schneider; and, on the 31st of

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<sup>1</sup> Holland Doc., p. 19.

March, on a Thursday evening, Rev. Weyberg married me, in Philadelphia, with my beloved Catharine Schneider. God grant that we may live many years happily together! so as to please God, and enjoy the hope of seeing one another again, before His throne in eternity."

Mr. Winkhaus preached his introductory sermon in Philadelphia, September 26th, 1790. The term of his ministry here was brief. He fell a victim to the yellow fever, which prevailed so fearfully in the year 1793. He was taken sick while visiting Mr. Schreiner, the schoolmaster, who was at the time lying sick with the same fever. While kneeling and praying with the schoolmaster, he was suddenly taken so sick, that he fell forward on his face. After some days the fever yielded, and he was nearly convalescent; but Mr. Schreiner having meantime died, he attended his funeral, in the dampness of the evening, and took a relapse. His whole sickness lasted eleven days.

Mr. Winkhaus died of that fatal disease, in the morning of October the 3d, 1793, aged 34 years, 10 months, and 11 days. Thus the earthly house of his tabernacle, which, to all human appearance, was destined to be taken down by slow consumption, was at last suddenly called back to its kindred dust by the plague, which did its work of death in a short time. So little do we know what messenger may call us out of this present life!

On the 7th Mr. Winkhaus was buried, by the side of Steiner, Weyberg, and Hendel, the elder, in Franklin Square, Philadelphia—a spot which was,

at that time, the German Reformed graveyard, belonging to the Race street congregation. The Rev. Dr. Hendel, who became his successor, officiated at his burial. "His widow," says Dr. Berg, in his Centenary Sermon, in 1840, "still lives in this city. She is poor. Brethren, I trust she is not forgotten." He had three sons and two daughters; one son and one daughter died in childhood. One of his daughters, Mrs. Troxel, was still living in Philadelphia in 1855, when we had the pleasure of visiting her.

In person, Mr. Winkhaus was a short, dark-complected man, rather stout and well-set, before a tendency towards consumption somewhat reduced him. He was pleasant in his manners; quick in his movements and in his speech; cheerful and sprightly in social circles.

He was a man of considerable learning. We have in our possession, obtained from the Rev. George Wack, a System of Theology, in Latin, in his own hand-writing, which seems to be made up of the lectures which he attended at the university. It is in three large volumes, very systematically arranged, and carefully written. How far it is his own, does not appear; but it is, at least, an evidence of his industry, and of the earnestness and care with which he studied. It is said that his sermons, and many of his miscellaneous papers, passed into the hands of Dr. Helmuth, after his death. We found but few, and those unimportant, in the hands of his grand-daughter.

In a small German work by Dr. Helmuth, Lutheran minister in Philadelphia, giving an account

of the ravages of the yellow-fever, in 1793, we find a poem by Dr. Helmuth, who was a bosom friend of Mr. Winkhaus, entitled: "After-sighs at the grave of his Reverence, John Herman Winkhaus, evangelical minister of the German Reformed congregation in Philadelphia, who was buried October 7th, 1793."

"MEL. O Haupt voll Blut und Wunden!"

I.

"Nun fliesse heisse Träne!  
 Benetze sanft das Grab;  
 Es deckt der Tugend Schöne,  
 Dort liegt der Pilgrimstab  
 Von Hundert warm Geliebten;  
 Hier fand ihr Fuss die Ruh;  
 Sie winken den Betrübten  
 Von diesen Hügeln zu.

II.

"Die Freundinn ruft den Gatten:  
 Hier, Bester! wohnt sich gut!  
 Des Grabes kühler schatten  
 Verlöscht des Fiebers Glut.  
 Hier ruhen Thöchter, Söhne,  
 Hier schläft der fromme Freund:  
 Hier trocknet jetzt die Träne,  
 Die sonst der Gram geweint

III.

"Doch, da zu meiner Rechten?  
 Wer fand denn dort sein Grab?  
 Ist Ers? den von den Knechten  
 Des Herrn hier deckt das Grab;  
 Ist WINKHAUS auch verschieden?  
 Ach, ja! ihn traf der Tod;  
 Durch Arbeit und Ermüden  
 Fand er den frühen Tod.

## IV.

"Er reifte, wie im Halme  
 Der junge Weitzen reift:  
 Im Kranken-Dunst und Qualme  
 Stand er oft wie ersäuft.  
 Wo Furcht und Schrecken thronten  
 Stand Er, wie Felsen stehn:  
 Wo Gift und Tod selbst wohnten,  
 Da konte man Ihn sehn.

## V.

"Da hörte man Ihn flehen;  
 Da goss er Trost umher;  
 Und Gott von seinen Höhen,  
 Lies dann kein Hertze leer:  
 Des Todes Schrecken schwunden;  
 Der Trost vermehrte sich,  
 Weil Sterbende hier funden,  
 Was selbst im Tod nicht wich!

## VI.

"Auf weine laut, Gemeine!  
 Den dein verlust is gross.  
 Hier ruhen die gebeine  
 Im kühlen Erden-Schooss:  
 Hier ruhet WEYBERG's Hütte;  
 Und, Gott! — auch WINKHAUS schon!  
 In Seiner Tage Mitte  
 Kam er zu seiner Kron:

## VII.

"Sie waren beide Knechte  
 Des grossen, frommen Herrn.  
 Sie priesen seine Rechte  
 Mit Fleiss, mit Muth und gern.  
 Doch, Gott! nur wen'ge Jahre,  
 So sanken beide hin;  
 So folgt man Ihrer Baare  
 Schon mit betrübtem Sinn.

## VIII.

“Ihr Mund ist nun verschlossen;  
Die Lippe regt sich nicht!  
Die Ströhme, die sonst flossen  
Von Trost, von Gnad', und Licht,  
Die sind anjetzt versieget!  
Du stehst verwaiset da,  
Weil dort im Moder lieget,  
Das Trost dir brachte nah.

## IX.

“Ja, Brüder! auch wir klagen  
Mit Euch den Trau'r Verlust;  
Weil wir, was Euch drückt, tragen,  
Eu'r Leid presst uns're Brust.  
Mit Schwester-Liebe fiehen  
Wir billig zu dem Herrn:  
Ach, Gott! hilf aus den Höhen  
Der Schwester bald und gern.”

## REV. CYRIACUS SPANGENBERG.

It required one of the angels of light to make a devil. It took one who had moved among the apostles to make the son of perdition. In like manner, he who would be superlatively wicked must enter the Church, and make himself one of Christ's professed followers — yea, if he will reach the profoundest depths of Satan, and most effectually deceive the eyes of men, he must take upon himself the office of one of Christ's ministers, that he may bear his iniquities to the very altar in God's holy place, and transact his villanous hypocrisies in the awful light which shines around the throne of the Divine Presence.

In all ages of the world, and in the purest periods of the Church, have there been men who were wolves

“In the clothing of the gentle lamb!  
Dark traitors in Messiah's holy camp!  
Lepers in saintly garb!”

whose wickedness, adequately to describe, would require words that

“Come glowing from the lips of eldest hell.”

Our worthy ancestors, in the earlier history of our Church in this country, were not free from the

impositions of such. They would find their way into the quiet and rural settlements of Pennsylvania, as the serpent did into Eden; insinuate themselves into the favor of the needy and unsuspecting, before their old sins could follow them, or new ones would disclose their true character. Hungry souls, who had been for years without the ministry, would hope the best, even amid doubts and fears; and were thus in a favorable position to be deceived. As the veil which hid a corrupt spirit became gradually thinner, and their iniquities began to find them out and expose them to the world, there were always corrupt people whose lusts and sins preferred a "like priest;" and thus it was not difficult for these vagabond emissaries of Satan to divide any congregation or community, and draw a party around them that were bent, with their leader, to rule or ruin.

Like all others, the German Reformed Church has not escaped these painful afflictions. Sometimes these miserable men would carry on their work of devastation in an independent way; at other times, when the feelings of the people showed themselves disinclined to independency, they would endeavor to insinuate themselves into the graces of some unsuspecting minister; and, by this channel, seek access into regular connection with the Cötus. Here, too—even though our forefathers were not lax in this respect—they had much advantage to insure success. Many churches were vacant, pastors were needed, and such applications often came backed by congregations who had already taken up, in

part, with the candidate; had perhaps waited for years on a pastor; and were now filled with hope and desire, in the prospect of having a shepherd among them. No wonder that, in such circumstances, often hope and charity prevailed unduly over knowledge and faith. Thus it happened that even true pilgrims to Zion picked up a serpent, when they thought they had found a staff.

One such we think it proper here to sketch — not only to give the reader a glance into the times, but also as a woe and a warning to all such as go in the same way.

The records are silent in regard to the early life of Mr. Spangenberg. He may have had parents who bestowed tender care upon him in childhood and youth, and entertained in reference to him bright hopes of usefulness in this life, and a crown of glory in the life to come. We know that he received a good education; and, from his relation with the pious Mr. Dubbendorff, we may safely conclude that he originated from a pious family. He was a native of Hesse; and came into America, no doubt, with the mercenaries whom the British brought from that country, in 1776, to carry on the war against the colonies. It must be left to the imagination of the reader, aided by what is plain to common observation, in the depravity of men, to trace the downward history of sin by which this wretched man reached the degree of abandonment which shall be disclosed in this sketch of his life.

We will introduce him by an extract from the Minutes of Cötus, which met in Philadelphia, May

14th, 1783 — just about the close of the war, when, it seems, he proposed to leave the field of battle for the vineyard of the Lord, and exchange the camp for the sanctuary. “A man by the name of Cyriacus Spangenberg, of Reidemeister, an uncle of Rev. Mr. Dubbendorff, presented himself before Cötus, desiring to be received into the ranks of the holy ministry, by examination and ordination; but, inasmuch as, not only according to report, and even according to his own acknowledgment, he had already administered holy baptism without ordination, and had also made application to Rev. Mr. Boos, desiring him to confer ordination upon him—who, however, it appears, had still enough sense of propriety left not to undertake it—and because his bearing and conduct, as described by those who know him, is altogether more like that of a soldier than a minister, the entire Reverend Cötus saw proper to deny him his request.” He had studied, for a time, with the Rev. Mr. Boos, of Reading.

He was, however, not to be discouraged by his first failure. The following year (1784), Cötus met at Lancaster, on the 12th of May; when Mr. Spangenberg appeared, with the same request. His earnestness and perseverance, and perhaps the fact that he seemed not to show any dissatisfaction with the decision of the former year against his application, appears to have impressed Cötus more in his favor. They did not, at this time, give him a positive refusal; but, “after due consideration, resolved to await answer and advice from the Reverend Fathers.”

The reply came, dated January 28th, 1785, but was unfavorable. "We cannot consent," they say, "to the ordination of Mr. Cyriacus Spangenberg; but look for more particular information, from the Reverend Cötus, whether the said gentleman has a sufficient attest of membership from the church to which he has last belonged, and whether he has become proponent in proper form, and where he was examined: and, moreover, for certain reasons, we desire to know whether he has heretofore laid in garrison at Deventer." This is a fortified town of Holland; and it is implied, in this language, that the Fathers knew of a suspicious character by the same name there, and desired to know whether this was the same one.

Meanwhile, however, Mr. Spangenberg, either fearing that the reply from Holland would be unfavorable, or anxious to get into the ministry, as a means to accomplish another end the earlier, determined to take a nearer way. It seems that he had ingratiated himself with his uncle, the good and unsuspecting Rev. Mr. Dubbendorff, so that he very improperly gave him a recommendation, and interceded for his ordination with a certain frivolous preacher named Philip Jacob Michael,<sup>1</sup> who

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<sup>1</sup> It does not appear that this man ever belonged to Cötus. Mention is made of a Mr. Michael, who was evidently this same man, in the records of the church in Long Swamp, Berks county, Pa., as having been pastor there from 1750 to 1754. It is also said that one Michael, who was never a member of Cötus, organised the Michael's church, in Berks county, which is called by his name. This must be the same man. He is mentioned in the Cötal Minutes of 1771, as having, previous to

also accomplished the iniquity. Thus, not by the door, but "climbing up some other way," was this wolf admitted into the fold.

Having now a certain kind of endorsement for his pretensions to the holy office, which, however inadequate in the sight of God, was nevertheless enough to enable him to impose himself upon simple-hearted people and unsuspecting communities, he accordingly went up the Susquehanna, in the latter part of the year 1785, into what was then called "Shemokin," where he found some congregations yet in their infancy, and destitute. He located near Selinsgrove, and began to preach in that place, at Row's church, Mahantongo, Middle Creek, and other places. He was not long there, however, before his true character appeared. He had represented himself as a single man, drew upon himself the affections of a young female in that region, obtained of her a promise of marriage, and the time for the consummation of the union was fixed. But, on the day previous to the one fixed for the marriage, a letter was discovered from his wife, still living in Europe! This at once arrested the whole business, and set the son of perdi-

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that time, preached in Maxatanny, Berks county, leaving the church there in a wretched condition; it having been ruined by bad ministers, "so that there are few remaining who adhere to the true teachings of our Church: the most of them confess no religion at all." He was some ecclesiastical vagabond, no doubt, like the one whom he now presumed to invest with the holy office. (Cötal Minutes, 1771.) He died in the neighborhood of Michael's church. A Mr. Herzel, also an irregular preacher, buried him.

tion bare before the community. Thus graciously was this unsuspecting dove delivered from the terrible charm of the viper! Thus also did this Judas "draw upon himself fully the just hatred and abhorrence of all well-disposed persons—many of whom, even previous to this time, began to have little or no confidence in him."<sup>1</sup> There are still aged persons along Penn's Creek, who, in youth, heard the story of this vagabond's doings; and much of it still floats, in half-uncertain tradition, among those of the present generation.

He now left Selinsgrove, to the great relief of the people. We find him, soon after, in Conogochegue Valley, near Chambersburg, in Franklin county; where he again insinuated himself, and preached in the Grindstone Hill congregation, and perhaps some others. As communication between the different settlements, at that early day, was much slower and more difficult than now, it was some time before his true character followed him; so that he preached in that region about two years. The better class of the people, however, had little respect for or confidence in him. Father Cook, a worthy Elder of the church at Grindstone Hill, who is now (1857) eighty-four years of age, and of good memory, remembers him well. He represents him as having been bold, proud, hard-faced, dictatorial, and overbearing; which corresponds with the characteristics attributed to him in the Cötal Minutes—"in his bearing more like a soldier than a minister."

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<sup>1</sup> Cötal Minutes, 1785.

Here, too, at length, he revealed his true character, by his unchristian spirit, his many inconsistencies of conduct, and his immoral course of life. Some of his own spirit desired still to retain him; but the better class of people soon made the place too hot for him, by their earnest and decided protests.

It must have been in 1789 or 1790 when he left Conogochegue, making his way westward into the mountains. Again he succeeded in introducing himself as a minister in some congregations in Bedford county, including, previous to 1795, what is now Somerset county, Pa. Among other places, he preached at Bedford and Berlin. Before he was known, matters proceeded smoothly; but, according to an arrangement of Divine Wisdom, which is as much to the praise of His mercy towards society, as it is to the honor of His justice towards offenders, the sins of sinners will always find them out. Their crimes, like an avenger of blood, will be on their heels. So it was here. His hell-fumed fame followed him into the quiet valleys of the Alleghenies, and new acts of impropriety and sin confirmed the rumors that pursued him from those places where he had previously been. The good turned against him; and his schemes of imposition were interfered with by their remonstrances and opposition.

The end was drawing nigh: his cup of iniquity was nearly full. Justice and judgment were already brandishing their fearful swords over his guilty head. A division had for some time been growing

wider in the congregation at Berlin—some anxious to be delivered from the wicked man, and others as desirous of retaining him. At length a day was appointed when a vote of the congregation should be taken, whether Mr. Spangenberg should be dismissed or retained. The people were assembled in the church, Mr. Spangenberg being also present. Just before the voting commenced, a pious and influential Elder, named Jacob Glassmore,<sup>1</sup> who sat in the altar with Mr. Spangenberg, made some remarks to the congregation, in which he favored a change of ministers, and expressed his hope that the result of the vote would show that the congregation were inclined in that way. Whereupon Mr. Spangenberg sprang to his feet in wrath, drew a dirk from his pocket, and plunged it into the Elder's heart! In a moment Mr. Glassmore lay in blood and death in the altar, before the whole congregation! Spangenberg was a murderer!

Who can describe the horror of that hour! Who can imagine the feelings which the news of this awful crime awakened throughout the valleys, and among the people of the churches! He whom many of them had revered as a minister of Jesus Christ, was a murderer! The hands which had baptised their children, and from which they had received the sacred emblems of our Saviour's love and death, were reeking with blood! The awful deed was committed in the altar of God's sanctuary!

Mr. Spangenberg was immediately taken by the

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<sup>1</sup> "Not Glessner, as tradition has it."—I. D. Rupp.

officers of justice, and lodged in the Bedford county jail. His trial ended on the 27th of April, 1795, when he was found guilty of murder in the first degree, and sentenced to be taken back to the prison, from whence, at such time as the Governor should designate, he should be "taken to the place of public execution, and there hanged by the neck until he is dead!" and the judge, for whom it was *his* duty to pray, added the usual prayer in his behalf: "And may God have mercy on your soul!"

Through his attorney, and by the aid of some friends who still adhered to him, he made an effort to obtain a pardon at the hands of the Governor, or to have the sentence commuted. On the 27th of June, 1795, the Governor transmitted the documents pertaining to the trial and case of Spangenberg, to the Chief Justice of the State, requesting his opinion in regard to the circumstances alleged in extenuation of the convict's crime. The judgment and reply of the Chief Justice were against pardon or commutation. September 11th, 1795, the Governor issued his warrant to Jacob Bonnett, Sheriff of Bedford county, to execute Cyriacus Spangenberg on Saturday, October 10th, 1795, between the hours of ten and two o'clock.<sup>1</sup>

The solemn day and the solemn hour came. The doomed man, with his coffin in the same vehicle, was conveyed to the scaffold; and there, in the presence of an immense crowd, between heaven and earth, a spectacle and a warning to the world, hung

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<sup>1</sup> Executive Minutes, vol. iii. pp. 303 and 328.

and shamefully died the wretched Cyriacus Spangenberg!

May the prayer made in his behalf by the Fathers in Holland, in regard to previous sins, also have been answered in reference to this last and greatest of his crimes! "We pray that he may exercise true repentance, and, with godly sorrow, seek and find pardon and reconciliation, through the blood of the Divine Advocate, Jesus Christ!"

This sketch will not have been presented in vain, if it will tend to inspire any one with deeper dread and horror for ungodly men in the holy ministry. We have seen that there were those who adhered to this wretched man even when his improper and sinful conduct had been exposed to such an extent as to fill the good with alarm. Their favor encouraged him to go on in his evil ways. Had no adherents sustained him, he could not so long and so far have carried forward his wicked course, under cloak of the holy ministry, and in the sacred name of religion.

There are still such wolves, who prowl about in sheep's clothing, and deceive the unwary. There are still communities that countenance and sustain, as ministers, men who have been expelled from the holy ministry, or who were never regularly inducted into the sacred office, and who stand discarded by every rightly constituted ecclesiastical order and authority in the Church. The land is still afflicted, and congregations misled and ruined, by what the Fathers designated by the expressive word "Herumläufer"—vagrants. None of these, it is true, may

“run to the same excess of riot” as did Spangenberg, or come to the same fearful end; but it is certain, that the congregations who receive the ministry of an irregular or expelled minister, will, sooner or later, find that they are nursing a curse for themselves and their children. Any one, professing to be a minister, who has never united with the body of ministers, in the existing ecclesiastical order, proclaims by that fact that he is unworthy of confidence; and when any one, who, having belonged to a Synod, stands expelled, that ought to be received by all congregations and members as sufficient evidence that he is no true minister of Jesus Christ, but one

“Who stole the livery of the court of heaven  
To serve the devil in. Seest thou the man?  
A serpent with an angel’s voice!—a grave  
With flowers bestrewed!”

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## REV. BERNHARD F. WILLY.

BERNHARD F. WILLY was a native of Graubünden, in Switzerland. The time of his birth we have not been able to ascertain. About the year 1783, Cötus wrote to the Fathers in Holland, informing them that they stood in need of four ministers, suitable for the service of the Church in Pennsylvania. The Fathers made this call public; and the result was that a Rev. Paul Peter Pernisius, of Graubünden, in Switzerland, answered to the call, and induced three others, from the same place, namely, the Rev. Andrew Loretz, the Rev. Mr. Vitelius, and the Rev. Mr. Willy, to agree to accompany him. It does not appear that Mr. Vitelius ever came in; but the other three sailed from Amsterdam towards the close of the year 1784, and in due time arrived safely on our shores. Of Loretz and Pernisius we have elsewhere given some account. Mr. Willy was received as a member of Cötus, at its meeting at Reading, April 27th, 1785; and the congregation in that place being at that time vacant, he was immediately located there as pastor.<sup>1</sup> It appears, from a letter of Dr. Kessler, of Amsterdam, to Dr. Weyberg, of

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<sup>1</sup> Cötal Minutes, 1785.

Philadelphia, that Mr. Willy had served (as also the other two) in the holy office in his native land, and came in as an experienced minister.

Mr. Willy was a well-educated man. He was especially proficient in the ancient languages, wrote Latin freely, and was in the habit of writing out all his skeletons in that language.

Mr. Willy was in Reading only about a year, when he lost the confidence of the people, through some highly improper acts, and was compelled to leave. Tradition has preserved the humiliating particulars; but as his after life furnishes comfortable evidences that he exercised true penitence, we commit the matter to the mercy of God and the forgetfulness of man. Cötus takes leave of him, in a private way, as “der unglückliche Willy;” but, “on this occasion, permanently resolves that, in future, such misdemeanors shall be openly published before the Cötus, for the information and warning of all.”<sup>1</sup>

Soon after this, Mr. Willy came to Woodstock, Virginia. One account says that he first went to the State of Tennessee, and spent some time there. According to another account, he came first to Winchester, Va., and preached for some time to the German Reformed congregation there, before he moved up the valley to Woodstock. He now stood independent of Cötus.

At Woodstock he employed part of his time in teaching a German and English parochial school. He was very popular as a teacher; and there are

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<sup>1</sup> Cötal Minutes, 1786.

still aged men in Virginia Valley who speak with much affection of their venerable teacher, and hold him in very grateful remembrance.<sup>1</sup> Besides teaching, it seems he preached at various points in the counties of Page, Rockingham, Hardy, Pendleton, Shenandoah, and Frederick. In time, however, he ceased teaching, and devoted himself wholly to the work of the ministry. He preached in places very remote from his home, "laboring incessantly, and with the utmost self-denial," wherever a destitute field lay open, "from Wythe county to the Potomac, and from the Blue Ridge to the Allegheny mountains."<sup>2</sup> He would often be absent from his family for weeks at a time.

Mr. Willy did not reside at Woodstock during the whole time of his ministry in Virginia, but lived a while in Pendleton county, and also a short time in Wythe county, at the extreme end of the valley, not far from the line of North Carolina and Tennessee. At length, however, he returned again to Woodstock, where he resided till the end of his life.

Mr. Willy seems to have been a diligent student, in the midst of his extensive missionary tours. Though he never published anything, so far as we can ascertain, yet he left behind him, in manuscript, a volume of "Lectures on the Heidelberg Catechism."<sup>3</sup>

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<sup>1</sup> As, for instance, Mr. William Anderson, a very worthy citizen of Pendleton county, who was raised in Woodstock, "yet speaks with the deepest emotion of his teacher, Parson Willy." —W Harmon, *Feb.* 11th, 1854.

<sup>2</sup> W. Harmon's Letter, *Feb.* 11th, 1854.

<sup>3</sup> This is in the hands of his grandson, the Rev. Samuel J. Fetzer, of New Hope, Augusta county, Va.

There is extant a well-worn manuscript volume<sup>1</sup> of 351 pages, in quarto form. This we have had the pleasure of examining. It contains: I. A system of religious instruction, in questions and answers, occupying 251 pages. The title-page is as follows: "Epitome of Christian Instruction in the most Prominent Doctrines of Salvation, drawn from the Holy Scriptures and the Catechism, and arranged in Questions and Answers. Prepared especially for those Young Persons which are to be instructed and prepared to be admitted to the Lord's Supper. Woodstock, Va., March 16, 1801. Commenced by me, B. Willy. The honor to God alone; the instruction to the young. 'Gott allein die Ehre, der Jugend die Lehre.'" "

In this abstract of instruction, he follows, in general, the Heidelberg Catechism. He introduces, however, in the first part, a brief exposition of the Commandments, Creed, Lord's Prayer, and the words of Institution of Baptism and the Lord's Supper, as given in the Scriptures.

He brings out an excellent analysis of each question, in the way of questions and answers. This he followed in the instruction of candidates for confirmation, making explanatory and practical remarks on each point as he passed over it. The following is a specimen :

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<sup>1</sup> This book, as appears from a note written in it, was presented, by the Rev. Mr. Willy himself, to Mr. Martin Wise, North Millcreek, Hardy co., Va., in 1802. He still holds it, and prizes it highly. We obtained the use of it through the kind assistance of Mr. Wm. Herman, of Timberville, Rockingham co., Va.

## 32D QUESTION.

“Q. But why art thou called a Christian ?

“A. Because I am a member of Christ by faith, and thus am partaker of His anointing, that so I may confess His name, and present myself a living sacrifice of thankfulness to Him ; and also that, with a free and good conscience, I may fight against sin and Satan in this life, and afterwards reign with Him eternally over all creatures.

“Q. Why art thou called a Christian ?

“A. Because I am a member of Christ.

“Q. By what ?

“A. By faith.

“Q. And of what art thou partaker ?

“A. Of His anointing.

“Q. What are you thus to confess ?

“A. His name.

“Q. What to do farther ?

“A. Present myself to Him.

“Q. How ?

“A. A living sacrifice of thankfulness.

“Q. And what more ?

“A. That I fight against.

“Q. Against what ?

“A. Against sin and Satan.

“Q. With what ?

“A. With a free and good conscience.

“Q. When ?

“A. In this life.

“Q. And what afterwards ?

“A. And afterwards reign with Him.

“Q. Over what?”

“A. Over all creatures.

“Q. How long?”

“A. Eternally.”

It will be seen that thus the substance of the question and answer is clearly and fully brought out; and, in the hands of an earnest and pious instructor, such as Mr. Willy seems at this time to have been, must have proved successful in imparting to catechumens a clear and complete knowledge of the contents of the Catechism.

II. This volume contains, secondly, the beginning of a simple analysis of the Bible, similar to the one just referred to on the Catechism. The title-page is as follows: “Child’s Bible; in Questions and Answers, arranged for the Exercise of Children in Schools and Churches, drawn from the Bible. Commenced in Woodstock, March 11, 1801. B. Willy, V. D. M. p. t. P.”

We present a specimen. He begins with the first chapter in Genesis, thus:

“1. When was heaven and earth created?”

“In the beginning.

“Who created heaven and earth?”

“In the beginning God created heaven and earth.

“2. In what state was the earth?”

“Without form, and void.

“What was upon the face of the deep?”

“Darkness.

“And who moved upon the waters?”

“The Spirit of God.”

He did not finish this work: he only completed the first three chapters, which extend over twenty-three pages in the book. It shows the interest he took in the training of children in scriptural knowledge.

III. The book contains, thirdly, liturgical forms for the administration of Holy Baptism, for infants and adults; Confirmation; Preparation for the Holy Supper; Administration of the Lord's Supper; Form to succeed the Administration of the Lord's Supper; Church Agenda before and after Public Worship, on Sabbath and Week-days; Form for the Solemnization of Marriage.

In these liturgical forms, the old Palatinate Liturgy is very largely visible. The forms for the administration of Baptism, the Lord's Supper, and Preparation for the Holy Supper, closely follow the Palatinate: large portions are literal, and the whole is but slightly abridged. The Heidelberg Catechism is much recognised, and frequently indirectly alluded to in the addresses and prayers. The Lord's Prayer and Creed are frequently introduced. In the address to the parents, in the form for Holy Baptism, they are exhorted to instruct their children in the knowledge of the Articles of the Creed. The whole is well arranged, and solemn, and in the true spirit of the Reformed symbols and liturgies.

The venerable man who possesses this treasure and relic, resides in a region of Virginia where the German Reformed Church was once in prosperous existence; but is now, alas! known only in its few

remaining old members, and in the records of old churches which are quietly in use by other denominations. When a friend of ours, at our request, called upon the good man, for the purpose of borrowing the book, "he rose tremblingly to his feet, grasped both my hands in his, and said: 'Do you belong to the German Reformed Church?' When I had answered in the affirmative, he continued: 'So do I; but my children have wandered into other churches, for want of preaching in our own church, by Reformed ministers.' He then added: 'If it can in any way promote the interests of our Church abroad, and contribute to the honor of him who was my beloved minister in youth—who confirmed me, my sisters, and brothers, and spent many nights under my father's roof—you shall cheerfully have the book. But promise surely to return it. I do not wish to part with it, as I intend to bequeath it to my children as a precious legacy.' "

How suggestive and instructive is such an incident! Here is ripe fruit more than half a century after the seed-time. How an aged Christian renews his youth, when the holy fountains which seemed to lie buried in the heart break forth at the touch of memory! There are no associations so blessed as those which cluster around the recollections of youth, and are bound up with the sacred remembrances of early life. Blessed are they who have their hearts full of them! The solemn interest that is associated with the catechetical class, with confirmation, and the first approach to the table

of the Lord, may afterwards settle into a quiet current, and the pastor's heart may be sad with the fear that all is lost and forgotten; but let him be of good cheer: impressions have been made which are more lasting than those made with a pen of iron in the rock, and will reveal themselves in power, and glory, and salvation, in the latter time. These impressions are like a record made with invisible ink, where the page reveals nothing for ages — till it is held up to the fire, when, lo! the record comes out in clearest lines. Thus, in after life, and especially in old age, are the impressions of early life restored.

“Let those that sow in sadness wait  
Till the fair harvest come;  
They shall confess their sheaves are great,  
And shout the blessings home.

“Though seed lie buried long in dust,  
It shan't deceive their hope;  
The precious grain can ne'er be lost,  
For grace insures the crop.”

Mr. Willy was able, though amid considerable bodily weakness, to preach till near the end of his life. Mr. Joseph Fravel, of Woodstock, was a young man when Mr. Willy died; and he still well remembers when he preached his last sermon. He says his father then resided in the house which is now the German Reformed parsonage; and, on his way up to the church, the venerable Willy rested himself at the house for a short time. Rising to start, he said to old Mr. Fravel: “Kommt lasset

uns hinauf gehen zum Hause Gottes. Ich fühl das mein Sand weggeronnen ist — vielleicht ist dies das letzte mal für mich — des Herrn Wille geschehe." From the house to the church, about one hundred yards, though weak and feeble, he walked by himself, declining to receive assistance. When they reached the church, he was so exhausted that he could not ascend into the pulpit in the usual way: *he literally crept or crawled up the steps into the pulpit!* What an affecting sight! In his sermon, he took an affectionate farewell of a large audience, bathed in tears. His text (it is still remembered) was taken from the Gospel of John; but the chapter and verse are no more recollected. Was it not, perhaps: "Peace I leave with you, my peace I give unto you"?

His presentiment was correct. It was his last sermon. He was soon after taken with a typhoid fever, which carried him quickly to the grave. In his last sickness, he was seen to be almost constantly engaged in prayer, as long as he had strength to utter words or move his lips. He died in the house now (1854) occupied by the family of Reuben Miller, in Woodstock, Virginia, in the month of May, in the year of our Lord 1810. He died in the full faith which he preached to others, leaning his soul peacefully upon Him who has said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."

On the occasion of his burial, a funeral sermon was delivered by the Rev. Mr. Schneider. His

remains repose in the graveyard in Woodstock, near the southeast corner of the German Reformed church, *with no inscription, and scarcely a stone to mark the spot!* Some few aged persons, when they go up to the house of God, know where it is, and stand a moment at its side, till his venerable image comes up, with the memories of youth. But they will soon lie as low in death as he, and who will then point out the grave of Willy? Children and children's children will walk idly, and without a single emotion, over the sacred ashes of him whom their ancestors loved, and to whom, "with strong crying and tears," he pointed out the path to heaven!

Mr. Willy is said to have been a most disinterested laborer in the Lord's vineyard. He was even to a fault indifferent to money or temporal reward, and seemed to care little whether the people gave him anything or not. His family would often have suffered, had not his members supplied them with provision in his absence. His people presented him with a new garment when, in their estimation, he needed one. He was always poor in the things of this world, and especially so in his old age; and, when he left the world, he could truly sing:

"No foot of land do I possess,  
No cottage in this wilderness—  
A poor wayfaring man."

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food

and raiment, let us be therewith content." He was content. Yet it is a sad thought, that any one who has devoted the prime of his life to the highest interests of the people, should be permitted to draw back and pass away, in old age, amid the bleak, barren loneliness of poverty, even if he be not in actual want. "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath God ordained that they which preach the Gospel should live of the Gospel." No advantage ought to be taken of the modesty and unworldliness of the pastor, to withhold from him his due. There is many a pastor who feels, in this respect, like the holy apostle: "It were better for me to die, than that any man should make my glorying void." 1 Cor. ix. 13-15. Those who love Christ and his servants will exercise such care in reference to their pastor, that he will not be compelled to the equally unpleasant alternative, either to live quietly in want, or to ask for more.

As to his personal appearance, Mr. Willy was small in stature. He manifested, in his dress, a carelessness bordering even on slovenliness. Though exceedingly indifferent to his own appearance and personal comfort, he was remarkably prompt and punctual in all his official duties. He would suffer nothing to hinder him from fulfilling all his promises and meeting all his appointments. In all kinds of weather he would travel over the rough roads of Pendleton and Hardy counties, with the

same diligence as over the more pleasant ones in the southern part of the valley.

Mr. Willy was somewhat eccentric in some of his habits. He generally travelled on horseback; and was in the habit of riding along wholly absorbed in his own thoughts, and profoundly indifferent to all around him. In this way, it is said, he would sometimes ride past the place where he had intended to stop. In company, he was modest, somewhat retiring, and disposed to silence; but, "when the conversation turned upon the Church, the Bible, and religion in general, he became all life." He was everywhere a welcome visitor in the families of other denominations, as well as with his own members.

In his preaching he was instructive and fervent, kind and affectionate, though pointed and plain. The warmth and impressiveness of some of his sermons are still remembered by the remaining few "ancient people" who enjoyed his ministry. He was especially unwearied in catechetical instruction, and took a deep interest in his catechumens. He took the pains to write out certificates for them, in beautiful German text, with passages of Scripture and words of wholesome exhortation — many of which are still preserved as precious relics and memorials.

Though he has been nearly half a century in his grave, "his memory is still cherished, with sincere veneration, by the older inhabitants of the valley, and especially by those of Pendleton and Hardy

counties," where, since his departure, the churches in which he ministered have been, to a great extent, destitute and wasted; and where the Reformed families have been, as regards the privileges of their own Church, as sheep without shepherds.

## REV. LUDWIG LUPP.

1733 — 1798.

THIS good man was born January 7th, 1733. The place of his birth we have not been able to ascertain. He no doubt came from Europe in early life.

Mr. Lupp must have had some advantages of an educational character, as we find him at first engaged in the calling of schoolmaster. Being pious, it was his custom, while employed as a teacher in regions of country at that early day destitute of a regular ministry, to assemble the people who were like-minded, and read sermons to them. He was also in the habit of holding meetings for reading the Scriptures, prayer, and exhortation, in private houses. Gradually he began to preach in a regular way.

In holding social meetings for religious edification, he did not confine himself to his own immediate neighborhood, but would make visits to other neighborhoods. As early as 1772, he was in the habit of visiting occasionally his brother-in-law, Mr. John Heck, west of the Susquehanna, in the lower end of Cumberland county; on which occa-

sions he would hold prayer-meetings among the early German Reformed settlers, in Mr. Heck's house. At that time there was as yet no congregation there. "Those who assembled, from time to time, for worship, at Mr. Heck's," says I. D. Rupp, in a letter to the author, "were my grandfather, Jonas Rupp, his sons Jonas and John, Conrad Weaver, or Weber, Frederick Lang, John Schwartz, Philip Heck, John Heck, William Heck, Frederick Schweitzer, etc. These formed the nucleus of the German Reformed congregation which afterwards built Frieden's Kirche, in 1797, five miles west of Harrisburg." Mr. Rupp farther says: "Mr. Frederick Kelker, of Harrisburg, told me, a few years ago, that Mr. Lupp, on his visits to Heck's, usually spent a night in Harrisburg; on which occasions he held evening meetings at Yungblut's. When the Reformed in Harrisburg built their church, in 1787, the Rev. Mr. Lupp subscribed and paid 6s. and 2d. towards it, in all his poverty; for he was very poor."

In regard to these social prayer-meetings which Mr. Lupp was accustomed to hold, the Rev. Mr. Hoffheins, formerly pastor of the Elizabethtown charge, into which region Mr. Lupp also extended his labors, at an early day, says: "This fact was often mentioned to me, at Elizabethtown. It was customary that, wherever the pastor tarried over night, to hold a meeting for prayer and exhortation, in the evening; and these meetings were generally well attended." All this indicates the spirit of the man.

Owing to the fact that some of the early Cötal Minutes are missing, we are not able to ascertain in what year Mr. Lupp was admitted into regular connection with Cötus, and received ordination. He was considerably advanced in age, however, when he became a regular minister. In 1786 he located at Lebanon, as pastor there; and he was probably ordained not long before that time. He served in Lebanon for the space of twelve years, up to the time of his death, in 1798. In connection with Lebanon, he preached at "Blaser's church" (now extinct), near Elizabethtown, out of which the present Elizabethtown church grew; also at Maytown; at Manheim, as early as 1785; and at Rapho, as early as 1791. All these congregations are in Lancaster county, and he served them up to the time of his death. He preached his last sermon in Manheim in a sick condition, having his head tied up with a handkerchief during the services. "The names Hiester, Runkel, Lupp, and Bucher," says the Rev. Mr. Hoffheins, "were often mentioned by the old members of the church at Elizabethtown. Lupp's name, especially, was often referred to, and always with approbation. His widow survived him a considerable time, and lived in the vicinity of what is called the 'Moravian church,' about four miles from Elizabethtown. The place of her residence has been pointed out to me. I think a daughter, grand-daughter, or step-daughter, I do not know which, still lives in the neighborhood, or did six or eight years ago."

Mr. Lupp's charge, while residing at Lebanon,

also included several churches in Lebanon county. Over this large field he extended his labors with great zeal, and in a truly self-sacrificing spirit, much beloved by his people.

The Rev. H. Wagner, formerly pastor at Lebanon, in speaking of Mr. Lupp, says: "He was not a man of classical education, and had not been regularly prepared for the ministry: he was, however, a well-read man, and had made himself well acquainted with the Bible. He was also a truly pious servant of Christ, and much devoted in his pastoral attention to the people of his charge. It was his regular custom, in his pastoral visits, wherever he remained over night, to have the neighbors invited, in order to spend the evening with them, in prayer and religious conversation. He seems to have been untiring in his pastoral labors to promote true piety and godliness among the people entrusted to his care, as a true shepherd of his flock."<sup>1</sup>

Mr. Lupp died at Lebanon, June 28th, 1798, and is buried in the graveyard connected with the German Reformed church of that place. On his tombstone is the following:

"Hier ruhet  
 Ein grauer Haupt,  
 LUDWIG LUPP,  
 12 Jahren Prediger in Libanon;  
 Geboren den 7 Januar, 1733,  
 Gestorben den 28 Juni, 1798,  
 Alt 65 Jahren, 5 Monaten, 21 Tagen."

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<sup>1</sup> German Ref. Mess., April 19, 1854.

“Es war mein Beruf und Amt in dieser Welt  
Zu lehren was meinem Gott und Jesu wohlgefällt  
Zu predigen das Evangelium rein und treu  
Den Sündern rufen zur Bus' und Reu',  
Nun adieu! Freunde, folget meiner Lehr' und Wort  
So werden wir einander wider sehn in jener Himmelsport.”

## REV. GEORGE TROLDENIER.

1754—1800.

GEORGE TROLDENIER was born in the principality of Anhalt-Cöthen, in Upper Saxony, Germany, in the year of our Lord 1754. After he had honorably completed his studies at Halle, he prepared himself for the holy ministry, in the imperial free city of Bremen. When he had closed his theological studies, he was sent to America by the Fathers in Holland, in company with the Rev. Mr. Herman, in the year 1786.

Soon after his arrival, he was called to take charge of the church at York, Pa.<sup>1</sup> He came to that place under disadvantageous circumstances; there having been, previous to that time, a division in the congregation. It was hoped he might be the means of healing the sores; but in this he was not successful. The fault, however, was rather among the people than with him. He was pastor in York until November, 1792.

Mr. Troldenier's name appears on statistical tables, without date, but which circumstantial evidence shows to belong to the years 1790 and 1791, as pastor in Gettysburg. Perhaps he supplied that

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<sup>1</sup> He was already at York, June 20th, 1787. See Dr. Heiner's Centenary Sermon, p. 24.

church, in those years, from York. While at York, Mr. Troldenier was married to Elizabeth Stegin, of that place.

From York Mr. Troldenier was called to Baltimore, as the successor of the Rev. Nicholas Pomp. A record, which seems to have been made by Mr. Troldenier himself, says: "After the congregation had been several years vacant, they called George Troldenier, who, in consideration of their unhappy condition, declined two other calls, and accepted theirs. He came, October 13th, 1791, to Baltimore; and, on the succeeding Sunday, preached his introductory sermon. He found the congregation dissatisfied and scattered, on account of the building of the new church; but he saw, with pleasure, how the seceding members came diligently back again. On the 20th of November, he administered the Lord's Supper the first time. The communicants numbered fifty-eight persons."<sup>1</sup>

His ministry in Baltimore seems to have been quite successful. "Under his administration, the congregation seems to have been in a good condition. Among the excellent regulations that were adopted by the Consistory, in the early part of his ministry, were these two: firstly, those who are candidates for admission into the church shall be conversed with in private, by the pastor, at least one hour before they are confirmed; and, secondly, the first Thursday in every month shall be set apart for public prayer."<sup>2</sup> The present church in Second

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<sup>1</sup> See Dr. Mayer's MSS., vol. ii. p. 156.

<sup>2</sup> Dr. Heiner's Centenary Sermon, p. 25.

street was built during his pastorate, the cornerstone having been laid April 28th, 1796. The consecration took place Sept. 24th, 1797.

Mr. Troldenier was now already in a state of decline, by slow consumption. "Soon after the church edifice was finished," says Dr. Heiner, "the congregation were called to mourn over the death of their beloved pastor. He died on the 12th of December, 1800, and was buried just outside of the northern wall of the building, and immediately under the large window. The marble slab that marks his resting-place may be seen set up in the wall of the lecture-room, and directly over the spot where his ashes repose. He was in the prime of life, being only a little more than forty-four years of age. The Rev. Dr. Becker, of Lancaster, who happened to be here at the time, was invited to preach his funeral sermon, and Messrs. Kurtz and Otterbein assisted in the services. The pulpit and minister's chair were hung in black, and the whole congregation went in deep mourning for their deceased pastor."

Tradition holds Mr. Troldenier in pleasant remembrance. There are numerous incidental evidences, in the minutes and records of the church, showing that he enjoyed the confidence of his brethren, and was generally beloved for his learning and piety.

Mr. Troldenier and the Rev. Dr. Becker were bosom friends, from their first acquaintance up to the time of his death. Dr. Becker, who then resided at Lancaster, on a certain night had a very

vivid dream, in which Mr. Troldenier appeared at his bedside. He did not speak, nor would he move away, but looked at him with silent tenderness and affection. At length Dr. Becker said to him: "Gehe hinüber in Friede!"—Go over in peace!—when he instantly vanished, and the Doctor awoke. The dream was deeply impressed upon his memory, and affected him with peculiar tenderness. Not long afterwards, he heard that his dear friend T'roldenier, the same night, and at the same hour, had actually passed over in peace to the land of the blessed!

REV. LEBRECHT FREDERICK  
HERMAN, D. D.

1761 — 1848.

LEBRECHT FREDERICK HERMAN was born of honest Christian parents, in Gusten, in the principality of Anhalt-Cöthen, October 9th, 1761. His father's name was Frederick Gottlieb, and his mother's Dorothea, whose maiden name was Wartman. He was early dedicated to God, by his pious parents, in holy baptism; and, at the proper age, he was received into full communion with the Reformed Church, through the rite of confirmation, by Pastor Paltenius.

In early youth, he was carefully sent to school, where he learned the elements of useful knowledge. Afterwards he spent six years in the celebrated school connected with the Orphan's House at Halle; and then took a course of three years, in theology, in the university of that city, under the tuition of Professors Mursina, Semmel, and Resfel, where he made excellent progress.

Having finished his studies, in 1782 he received a call to Bremen, as assistant preacher; which he accepted, and served in that capacity three years. In 1785 he was called, by the deputies of the Synods

of Holland, to go to Pennsylvania, to assist in supplying the great destitutions which still existed there in the German Reformed Church; in answer to which, he cheerfully offered himself for the work. Whereupon he proceeded to the Hague, where, in February, 1786, he was ordained for the foreign service, and sent to America, at the expense of the Synods of Holland, in company with the Rev. Mr. Troldenier. The deputies speak of both these "young men" as "being of great promise," and as coming to them "with the best testimonials from the Gymnasium at Halle, and from the church at Bremen; who, after a rigid examination by the deputies, gave satisfactory evidence of knowledge and fitness for the service of the Pennsylvania churches." "We feel no hesitation," they further add, "in commending them to the love and esteem of the Cötus; at the same time requesting that they may be furnished with eligible situations, and, if it may be, not far apart; so that, by continuing their friendly intercourse with one another, they may become used the better to the land in which they are strangers. We have great hopes that they, by their abilities and amiable deportment, will prove acceptable to their congregations, and instrumental in promoting the prosperity of the Church; which may God graciously grant!"<sup>1</sup>

Having arrived safely in this country, in August, 1786, Mr. Herman was soon afterwards appointed pastor of the congregations of Easton, Plainfield, Dryland, and Greenwich; where also he immedi-

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<sup>1</sup> Letters from Holland, p. 23.

ately entered upon the duties of his office. The following year he entered the state of holy matrimony, with Mary Johanna, daughter of Daniel and Mary Fiedt. He officiated in this charge only about four years, when he resigned, fearing the consequences upon his health of the excessive labors which it devolved upon him.

In 1790 he accepted of a call from the congregations of Germantown and Frankford, near Philadelphia, where he remained twelve years, preaching both in the German and English languages. Finding, however, that preaching in two languages was too burdensome to him, he accepted a call, in 1800, to the churches of Swamp, Pottstown, and St. Vincent, in Montgomery county.

Later, Mr. Herman paid special attention to the preparation of young men for the work of the holy ministry. In connection with his sons and students, Mr. Herman afterwards served the following congregations, namely, Coventry, Pikeland, and Rice, in Chester county; Trappe, in Montgomery county; and Berger, Spiesz, Amity, Royers, and Oley, in Berks county. He prepared for the ministry five of his own sons, as also Revds. John Guldin, Benj. S. Schneck, Thomas Leinbach, Joseph Dubbs, Peter Fisher, Abraham Berge, Richard Fisher, and David Young. He was instrumental in organizing several prosperous congregations, outlived all the missionaries sent in from Holland, and saw, to his loneliness and sorrow, all his early friends and fellow-laborers laid in the grave. He labored in the holy office unweariedly, for a period of about sixty years, during

which time he baptised 8555, confirmed 4600, married 2600 couple, buried 2280, and preached from 8000 to 10,000 times.

In his old age, he was afflicted with loss of sight, which very much limited his usefulness ; but, though he was deprived from engaging in the active duties of the ministry, his heart and his prayers were with the cause of Christ. During his night of affliction, the Lord blessed him with a cheerful spirit, health of body, and unshaken faith in the full atonement of Christ. At length the hour which comes to all, came also to him. On the 28th of January, and only a few days before his death, he was taken with an attack of apoplexy. He endured his sufferings with calm resignation, and with a strong desire to depart and be with Christ. On being asked, by one of his children, "Dear father, how are you?" he replied: "It is well with me—I am nearing heaven—my body is very weak, and will soon be dissolved; but Jesus my Redeemer will construct for me a glorified body from this mass of corruption:

‘Jesus lebt! wer nun verzagt  
Der verkleinert Gottes Ehre!’”

On the 30th of January, 1848, he sank peacefully into the arms of death, aged 86 years, 3 months, and 22 days.

On the following Thursday, February the 3d, his remains were buried in the graveyard at the church of Pottstown. Thé Rev. C. Miller spoke, at the house, on Acts xx. 25, 26, 27. The funeral sermon in the church was delivered by the Rev. Thomas

H. Leinbach, from Luke ii. 29. The Rev. Mr. Seibert offered up the concluding prayer. A very large multitude of people had assembled to pay the tribute of their love and honor to the departed. His memory lives gratefully in the hearts of many whom, in life, he taught and blest by his ministry.

## REV. ANTHONY HAUTZ.

1758—1813.

ANTHONY HAUTZ was born in Germany, August 4th, 1758. His father, Philip Peter Hautz, emigrated in 1768, and settled in Lancaster, now Lebanon county, Pennsylvania. In youth, Anthony learned the tailor business, which he pursued with assiduity; at the same time, however, devoting all his spare moments to the acquisition of useful knowledge, by means of books, which were not then, as now, accessible to every one. The desire of self-improvement, and of being qualified faithfully to discharge the duties incumbent upon a good citizen and diligent Christian, in whatever situation he might, in the providence of God, be placed, seems to have stimulated him in the pursuit of knowledge.<sup>1</sup>

Mr. Hautz studied theology with the Rev. Dr. Hendel, then pastor in Lancaster, Pa. Having finished his studies, he became, about the middle of the year 1786, catechist in the congregations of Cocalico, Modecreek, Reicher's, and Zeltenreich, in Lancaster county. These congregations, being well pleased with his services, applied to the Cötus, which met in Lancaster, June 5th, 1787, for his examina-

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<sup>1</sup> For these, and also many of the other facts pertaining to the life of Mr. Hautz, we are indebted to the well-known and successful antiquarian, I. D. Rupp, Esq.

tion and licensure, asking, at the same time, that he might be appointed as their regular pastor. His examination was satisfactory, and Cötus granted their request.

In 1788 the Rev. Mr. Hautz received and accepted a call from the congregation at Harrisburg. He was the first stationed pastor and resident German Reformed minister in this place. Before he settled here, the German Reformed were occasionally visited by that devoted man of God, the Rev. Ludwig Lupp, whose name is recorded, in 1787, as one of the contributors of funds to build a church in Harrisburg. Mr. Hautz served the Harrisburg congregation from 1791 to 1797. In a statistical table, dated May 1st, 1792, Mr. Hautz's congregations are given as follows: "Harrisburg, heads of families, 46; baptised, 26; school-children, 40: Middletown, heads of families, 20; baptised, 15: Paxton, heads of families, 18; baptised, 12; school-children, 30: Wenrich's, heads of families, 18; baptised, 10."

The Rev. Mr. Hautz accepted a call from Carlisle, in 1798—to which place he removed, and where he resided till 1804. Here his first wife died, November 10th, 1802. The affiliated congregations, with that of Carlisle, were Trendlespring, Churchtown, one or two miles west of Carlisle, and Frieden's church. The latter was organized by him in 1793, while yet pastor at Harrisburg. The congregation worshipped for some time in the old school-house. In 1798 the building of a church was commenced, under the superintendence of Friederich Lang, Jonas Rupp, Leonard Schwartz, and Rev. Anthony Hautz:

Martin Rupp and Thomas Anderson, builders. The church was completed and dedicated, May 19th, 1799.

Having visited Seneca county, in the State of New York, in 1803, Mr. Hautz removed thither with his family, in the spring of 1804. We have received an account of his life and labors there, through the kindness of the Rev. Deatrich Willers, of Fayette, New York. The facts are so well arranged and expressed, that we give them in his own language:

“As Æneas, after the besieging of Troy by the Grecian heroes, found finally a place of refuge in Latium, so the Rev. Anthony Hautz, left the State of Pennsylvania, and sought a lasting residence in the State of New York. The old Keystone State and the Empire State were already, in their early history, closely connected in the human mind. After Sullivan’s war and excursions against the Indians, the eyes of adventurers and settlers were directed towards Seneca, Cayuga, and Tompkins counties, in this State, where many Germans from Northampton, Lehigh, and Cumberland, in the prime of life, moved to find a more convenient means of subsistence upon its luxurious soil; which, however, could not be done in the beginning, but only after hazardous and severe labors. They brought their Bibles and their catechisms, their religious principles, with them. As the vanguard had safely arrived, others followed, amongst whom was the Rev. Anthony Hautz.

“The opening of the 19th century was accom-

panied with an emigrating spirit. It was in 1803 that Mr. Hautz left Carlisle, where he then had preached, and, with other friends, resolved to settle here in Seneca county. At that time, it was a considerable undertaking to travel from some parts of Pennsylvania to the State of New York, particularly to Seneca or Tompkins county, which was generally performed on horseback, as the forests became occasionally most impassable, and sometimes the Indians and wild beasts made travelling dangerous—to which was added the difficulty of passing the Lycoming Creek, which was at least to be passed twenty times, and was very high in spring, after the melting of the snow on the surrounding hills. Under these circumstances, adventurers generally travelled in little caravans.

“When Mr. Hautz, in 1803, arrived in Seneca county, his first endeavors were directed towards gathering the scattered members of the German Reformed Church. He intended to make this his permanent residence, for he bought 100 acres of land, about three miles from Union Spring, where Red Jacket, the late chief of the Seneca tribe of Indians, was born. He commenced to preach at two different places in this county, the one called ‘Merkel’s school-house,’ the other known by the name of the ‘Burg,’ perhaps so named after an Indian fortification. In the Burg, he preached sometimes in houses, at other times in barns, and baptised many children. The inhabitants in these new settlements were, at that time, poor, mostly living in the woods, in roughly constructed log-

cabins, and with barns corresponding. They were contented to have divine worship in a log school-house or barn, and did not feel themselves rich enough to build churches. German Reformed, Lutherans, and Albrights, were the principal denominations in these regions.

“As Mr. Hautz could not effect the desired union between the German Reformed and Lutheran members, he left here in 1805, for Tenoa, in Tompkins county, where many Germans had settled in the neighborhood of Cayuga Lake, who had two school-houses in Lansing and Salmon Creek, forming two congregations, composed of German Reformed and Lutheran members, who had been visited by Rev. Dr. Geissenheimer, and had been organised by a Lutheran minister, Rev. Orel. Mr. Hautz preached every four weeks in Seneca county, and had then four congregations.

“In 1809 a Lutheran minister, Rev. Lot Merkel, came into this county; and, by the united exertions of both ministers and congregations, a plan was laid for the erection of a house of divine worship, twenty-eight by thirty-five feet. Past experiences, no doubt, had taught Mr. Hautz that union churches only should be built where stern necessity required it; and, according to the church-book, he was not very favorable to union churches. The church was dedicated on April 21, 1811, by Revds. A. Hautz and L. Merkel, and received the name of ‘Zion’s Church.’ This building burnt down. February 7th, 1835, on the same spot, was built ‘Jerusalem Church,’ in which the Rev. D. Willers now preaches.

“Mr. Hautz continued his ministry in Seneca county till about 1813; and, after ten years' labor, being now threescore and ten, he limited his call to Lansing and Salmon Creek congregations, in whose neighborhood he lived. After some years' labor, he retired, in 1815, from his ministerial functions, and moved to the township of Grotton, in Tompkins county, where he spent the remainder of his days.

“The people in our region speak well of Rev. A. Hautz, as a minister of the Gospel. Some of his aged friends dwell with pleasure and delight on his ministry here. Their countenances brighten when they hear his name mentioned. I have collected the above from a few old living friends of Rev. Hautz, one of whom he confirmed in Cumberland.

“I shall conclude with a few characteristics. As to the mental endowments of Rev. A. Hautz, ‘presence of mind,’ and quick retort, seem to have been his principal characteristics. When preaching once at Zeltenreich's, in the neighborhood of New Holland, Lancaster county, and riding from one church to the other, a somewhat aged friend, riding with him, whilst they conversed on preaching the Gospel, remarked, in his usual honest tone: ‘Yes, the preaching of the Gospel is necessary for the youth.’ ‘Yes,’ replied he, ‘and for the aged too.’

“When preaching in Lansing, he found it necessary to speak often on repentance. One of the members, no doubt to draw the minister's attention, remarked to him: ‘You have preached a good while on repentance; preach once something else.’ ‘As soon as you repent,’ was the quick reply.

“The name of Mr. Hautz is not mentioned in the Synodical Minutes after 1804. Some enemies of his, therefore, accused him of not belonging any more to the Reformed Synod. This was in 1811. He was old when he came here; had at least 200 miles to travel, to meet the Reverend Synod; and, not reporting himself to be among the living, the Synod may have considered him dead, when he was yet alive. According to report, there has never been anything wrong in his behaviour.”

Mr. Hautz was hospitable and kind, but also firm and determined, whenever he believed it his duty to oppose; yet this he always did openly, and without disguise. He is said to have taken considerable interest in politics, and was patriotic in his feelings. He sometimes wrote verses in reproof of prevailing sins. The following specimen has been preserved by I. D. Rupp, Esq.:

“Was hat uns nun die Zeit gebracht?  
 Ihr Brüder nehmt euch wohl in acht,  
 Ihr denkt es ist kein gross vergehen,  
 Vor alters ist es auch geschehen;  
 Zu dieser Zeit ist es gemein,  
 Wir gehen doch zum Himmel ein.”

“His personal appearance,” says Dr. Helfenstein, “was tall, slim, and meagre. He had a dark complexion, with a large aquiline nose. His temperament was sanguine, partaking of the nature of the air, which, by its great elasticity, yields to every pressure, and directly afterwards regains its former stay. He was somewhat impulsive, yet, when in-

tervening time had calmed him, and his steps could be retraced, he would lay aside the sin, haste, which beset him."

To illustrate his spirit, the following is in point: "In the year 1790," says Dr. Helfenstein, in a letter to Mr. Rupp, "my father, minister in Germantown, departed this life: an invitation was sent to the Rev. Anthony Hautz to visit that church. He did so. They gave him a call: he accepted of it, returned home, and shortly afterwards gave them notice that he declined. The reason he gave was, that if the Rev. Helfenstein had his difficulties in the congregation, how could he be able to manage them? The difficulties were the prayer-meetings, that were at that time introduced into the congregation. There was then a great revival in the church—numbers were awakened, and met together in prayer-meetings: to this there was great opposition, and caused much commotion in the congregation."

Tradition in Cumberland county says that Mr. Hautz was zealous and earnest in his preaching, dwelling, with uncommon force of argument and pointed application, on the leading doctrines of grace, as contained in Scripture, and set forth in the Heidelberg Catechism. His sermons were well received by the people; and, as they are still remembered with pleasure by his few aged hearers who remain, they were, no doubt, a true blessing to many who have long since departed into the rewards of a heavenly life.

## MEMORIALS AND ANNALS.

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DURING that period of the past century covered by the Lives which we have given, there were some ministers who labored in the German Reformed Church in America, whose lives were either only partly spent in the Church, or were not sufficiently eventful to call for a formal sketch; and of whom, in some cases, not enough is known to make it possible to give one. Still, such deserve some notice. We here present, accordingly, the fruits of our researches, as relating to such; believing that the facts presented are of sufficient historical importance to claim the place awarded them. In the localities to which they belong, the facts presented may be interesting to many, and prove no unimportant help in tracing local history; while, at the same time, it might cost any one, who had not gone over the same ground, much labor to find these facts for himself. We have followed the chronological order in the arrangement of these biographical fragments, as in the other part of the volume.

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### REV. JOHN FREDERICK HEGER.

HE officiated at the marriage of Conrad Weiser, in Schoharie, New York, Nov. 22d, 1720. He speaks of him as "Reformirter Prediger." The name is German. (Weiser's Journal, tr. by Rupp, pp. 13, 52.)

It may here be remarked, by the way, that tradition has asserted, and it has been believed, even by some of his descendants, that Conrad Weiser married an Indian girl. This is not so. Her name was "Ann Eva:" he calls her "meine Anna Eva." Mr. Muhlenberg, in the *Hal. Nach.*, p. 976, says he was united in marriage "mit einer Teutschen Christlichen Person Evangelischen Eltern"—with a German Christian person of evangelical parents.

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### REV. JOHN JACOB OEHL.

He is mentioned, in Conrad Weiser's *Journal*, as "Reformirter Prediger" in Schoharie, New York. Mr. Weiser says he baptised one of his daughters, Dec. 13th, 1724. The name being German, and the fact that there were many Germans there at that period, indicates him as a German Reformed. This receives some confirmation from the fact that Conrad Weiser himself, according to the testimony of Spangenberg, was by birth and baptism German Reformed. The following letter of Mr. Oehl, so curiously made up of Dutch, Latin, German, and English, will interest the reader :

"Revd. Jacob Oel, to Sir Wm. Johnson.

"uyt mein hauss febr.

"To the honorable

de 8te A° 1762.

"Sir William Johnson

"that y reit these Letter en trouble You by these y be forced for it: the Reason is because y heard yesterday in the Castle that the Bostoniers were designed to erect schools in every Castle by choosing uyt two yung boys for to be send in nien engelland to be instructed there and them should instruct others in proper learning. now learning is good en is most necessary amongst the haddens that cannot be contradicted but y want to know to what design as it is to introduce their own Presbyteren Church than can it be allowed, en as it prejudice our Church en Church ceremonies, en is not agreeable en conform to them than it must not be allowed en as so is it is against them: but as het design is with that pourness

than y have nothing to say en be content en must be content with it. now Sir y let it to your Sirs weisse consideratie en he shall to best know de what is in these matters, en let my be ignorant in that matter. but y think it shall not be taken in a rang sense that y reit these things to your Honour then y noem freely mine beste friend that y have here en can trust y want your presence en to tak freely to you but yesterday en now is not occasie for it, for to hear your meaning in that matter as it is for the prejudice en rung the Church y cannot consent to it. en y must mantaine en will maintain the Church of our Church, so lang y can en wath is in mine little power y shall doe, and will doe, allways y remain in hast your friend en well wisher

“with all respect en humble

“ Servant

“JOHN JACOB OEL.

“P. S. y hope en think Sis Williams en Your Honor shall be four our churches Seithe adjire. as y can have an Answer thro of by few lines y shall take it for a great Honour.”

(Addressed) “These Letter is directed to the honorable

“Sir Baronet William Johnson overseer, over the Indien affairs en present

“now att Cunad Schoharry.”

From Documentary Hist. of New York, vol. iv., p. 198. The editor says: “Mr. Oehl was appointed assistant missionary to the Mohawk Indians in 1750. He continued to act in that capacity down to the Revolution.” (I. D. Rupp.)

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### REV. G. H. DORSTIUS.

HE settled as pastor in Bucks county, Pennsylvania, about the year 1731. His charge lay in what is now included in the townships of Northampton and Southampton, on the Nishaminy stream. He preached both in the Dutch and German languages, though he seems to have used only the Dutch in his charge. (See Life of Schlatter, p. 180.)

We learn, from a letter addressed by the Synod of South Holland to the Hon. Logan, President of the Council of Pennsyl-

vania, in relation to the money collected in Europe by Reif and Weiss, dated April 15th, 1739, that Dorstius was also at that time pastor in Bucks county. He is favorably mentioned in this letter. He seems to have continued in the same charge; for Mr. Schlatter, September 16th, 1746, found him still laboring there. He received Mr. Schlatter in a very friendly manner, and entered fully and earnestly into his instructions. He was favorable to the organization of the Cötus, and intended to be present at its organization, Sept. 29th, 1747; but he "was providentially detained," and could only show his good will "by greeting the assembly with a friendly letter." (Life of Schlatter, p. 53.)

In 1748 there arose some difficulties in his congregations, which wearied the good man. He invited Mr. Schlatter to visit them, and help to allay the strife. The effort to restore peace having proved fruitless, he made up his mind to go to Holland. (See Life of Schlatter, p. 180.) Whether he carried this purpose into execution, we do not know. He seems, however, at that time, to have left his charge; having served them faithfully for about seventeen years.

All that is known of the Rev. Mr. Dorstius is to his praise. "He was soundly evangelical," says the Rev. Dr. De Witt, "and a powerful and successful preacher; and was the intimate friend of Theodorus J. Frelinghuysen, who settled at Raritan, New Jersey, in 1720, and whose ministry was so singularly blessed."

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### REV. JOHN JACOB HOCK.

THE REV. JOHN JACOB HOCK was the first stated German Reformed minister in the congregation at Lancaster, Pa. He ministered to this church about sixteen months. Mr. Reiger had, it seems, preached some in town previously, but there had been as yet no church building. On the "festival of Holy Whitsuntide," June 20th, 1736, a new log-church was consecrated; an account of which solemnity is given in the records, in which also it is stated that "the teacher, preacher, or pastor, called to this office by God, was the reverend and truly pious John Jacob

Hock. Inspired by the Spirit of God, he chose as his introduction the words in the prophecy of Isaiah, the 35th chapter and 1st verse: 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.' The text itself was the latter clause of the fourth verse in the 103d Psalm: 'Who crowneth thee with loving kindness and tender mercies;' and we joined with each other in singing the 84th Psalm."

Nothing farther is known of him. His ministry terminated Oct. 30th, 1737, whether by death or removal cannot be ascertained.

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### REV. TOBERBILLER.

THERE were, as early as 1734, Swiss Reformed on the Savannah, in Carolina and Georgia. They settled at Purysburg, Savannahtown, on the head-waters of the Savannah river, and at New Windsor.

June 14th, 1737, mention is made of the fact that a boat-load of Swiss, from Purysburg, visited Ebenezer, and remained there that day, "Gottesdeinst-wegen;" because, at this time, the Swiss at Purysburg were still without a pastor of their own. (Ufsp. Nach., vol. i. p. 1060.)

June 30th, 1737. "Ausser Savannah, welche die Hauptstadt in dieser Colonie ist, is eine audere sehr weitläufige Stadt auf der auderen seite des Savannah Flusses, in Caroline, zwischen uns und der Stadt Savannah, angelegt von dem bekanten Schweitzer Pury, der seine Landsleute hieher geführet hat. Es wohnen lauter Fransösische Schweitzer, Reformirter Religion, wie auch viele Tentsche aus der Schweiz, und auderer Orten daselbst." (Ufsp. Nach., vol. ii. p. 2006.) Bolzius, the Lutheran minister, speaks of a transport of Swiss, as having arrived in May, 1737, with a view of laying out a town. This, it is supposed, was the town of Bern.

It appears they had no minister till 1738. "Mai, 22ten, 1738," says Bolzius, the Lutheran pastor, "es ist nun der alte Herr Toberbiller, ein Reformirter Prediger aus der Schweiz in Purysburg augekommen." (Ufsp. Nach., vol. i. p. 2350.)

Again, July 11th, 1738: "In Purysburg besuchte ich den Herrn Prediger Toberbiller, der am Fieber sehr krank darnieder lag. Seine Frau ist ihm vor 14 Tagen, und seine Tochter vor 8 Tagen gestorben. Der Sohn ist auch krank." (Ulsp. Nach., vol. i. p. 2385.) Thus, it seems, he had sorrow upon sorrow. We have nothing farther concerning this man. The probability is, that he soon followed his family into the better world. (See also Löher's Gesch., pp. 64, 68, 69.) The extracts from the Ulsp. Nach. were kindly made for us by I. D. Rupp, from a copy owned by R. Kelker, Esq., of Harrisburg, Pa.

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### REV. VALK.

JANUARY 30th, 1739, the Rev. Mr. Bolzius speaks of a Mr. Valk, or Falk. He says he was ordained by a bishop in Sweden, "and sent to America." He spent some time in Pennsylvania. He afterwards went to Georgia, and called on the Rev. Mr. Bolzius, at New Ebenezer. He says Mr. Valk spent some time at Purysburg, and that he "proposed to preach for the Reformed people in Savannah;" but they did not accept of him, because "he cannot get along in the German language: he speaks pretty well in Dutch." (Ulsp. Nach., vol. ii. p. 2.)

June 24th, 1739, the Rev. Mr. Bolzius mentions him as having gone to Savannahtown, after he could not succeed at Purysburg. Here also he did not succeed. He was then for a time in Pellachacolas, on the Savannah river, where he baptized some children, and endeavored to establish "a kind of religious service" among the English and negroes; but, because he conducted himself somewhat improperly, he received his dismissal, after which he went back to Charlestown. (Ulsp. Nach., vol. ii. p. 137.)

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### REV. THEUS.

HE was a Swiss. Dr. Muhlenberg mentions him in his Journal. He says he came to this country, with his parents, as a *candidatus theologicæ*. He was examined and ordained, in 1739, by the English Presbyterian Ministerium. He had for many

years charge of congregations at Kongaree, or Congaree, in South Carolina, about 120 miles south of Charleston. He was still living in 1775, as appears from Muhlenberg's Journal. (See *Evang. Review*, vol. i. pp. 540, 541.) He had, up to that time (1775, which, from 1739, would be a period of thirty-six years), performed the duties of the ministerial office among the German Reformed and Lutheran congregations scattered over that thinly populated country. He had, during all that time, "conducted himself with the propriety and fidelity due his station, according to the testimony of capable witnesses." (See *Ulsperger Nach.*, p. 2350; furnished for the author by I. D. Rupp.)

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### HERR INSPECTOR PETER HEINRICH TORSIHIUS.

His name is thus written in the old record-book in the church called "Egypter," in Lehigh county. Nothing is known of him further than that he visited that church, preached, and baptized several children, on the 22d of November, 1740. (Rev. Mr. Dubbs.)

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### REV. JACOB FREDERICK SCHERTLEIN.

This man, previous to the year 1740, labored in what is now Lehigh county, Pa. He was present at the laying of the cornerstones of the Heidelberg and Ziegel churches, in 1740, and was the minister in charge at that time. Judging from his writings, he was a very well-educated man. (Letter from the Rev. W. A. Helfrich, Aug. 31st, 1857.)

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### REV. JOHN CONRAD WUERT.

He was a Swiss. He became pastor of the "Egypter" congregation, in Lehigh county, in the year 1742. He served this church till 1744, and baptized fifteen children. "History is silent," says the Rev. Mr. Dubbs, "as to what became of him afterwards."

## REV. CASPER LEWIS SCHNORR.

HE was pastor of the German Reformed congregation at Lancaster, from November, 1744, to March, 1746. From a notice in Saur's paper, October 16th, 1749, we learn that he was guilty of several flagrant misdemeanors, while at Lancaster, for which he was tried, found guilty, and punished. Saur speaks of him again, in his paper of June 16th, 1750, in the same style. He was, no doubt, an ecclesiastical vagabond. What became of him is not known.

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## REV. FREDERICK CASIMIR MULLER.

IN 1748 Mr. Müller organized a congregation in Long Swamp township, Bucks county, Pa., and was pastor there for several years. (Letter from the Rev. W. A. Helfrich, Aug. 31st, 1857.)

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## REV. ZÜBLI.

THIS is the name of a minister, as appears, of the German Reformed Church, who was in Charleston, South Carolina, in 1749: whether he was located there, or had just arrived in that port, does not appear. The Rev. Mr. Lischy recommended him, in that year, to the congregation at Lancaster, then vacant; and, at their request, gave them a copy of a call to be sent to him. Perhaps the call was never sent, or, if sent, did not reach him, or was not accepted; at least, he was never pastor at Lancaster. (See Hal. Nach., p. 644. Dr. Mayer's MSS., vol. i. pp. 33, 34.)

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## REV. JONATHAN DU BOIS.

WE find him, as early as 1751, in the charge previously served by the Rev. Mr. Dorstius. Mr. Schlatter mentions him, in 1752, as a "Low Dutch proponent," who "preached in Northampton and Southampton, in the way of supply, since 1751." He was, no doubt, the immediate successor of Mr. Dorstius, in Bucks

county. He was soon after settled there as regular pastor, preaching only in the Dutch language.

In a Latin letter to the Fathers in Holland, by the Rev. Mr. Steiner, President of Cötus, dated Philadelphia, Oct. 16th, 1758, we have the following notice of him: "Rev. Du Bois, hitherto a member of our Cötus, asked permission to join the Dutch Cötus in New York; alleging, as a reason, that our vernacular German tongue was very difficult for him to understand, and especially for his Elders, who were obliged to employ an interpreter. But as we were willing neither to grant his request nor refuse it, on our own responsibility, we inform you, O venerable Fathers! and await your advice and wishes in the matter."

In another letter, Oct. 10th, 1759, it is said: "Rev. Du Bois has remained a member of our Cötus, as heretofore, and will so continue, unless taken elsewhere by a lawful call. He did not, indeed, appear at our last Cötus; but the reason was the sickness of his family, and especially of his wife, who was then very ill."

In a letter accompanying the Cötal Acts of the year 1775, there is the following: "You, Venerable Fathers, desire information concerning the congregations which were served by Rev. Du Bois, while he yet lived. They are again provided for by a minister from New York, who preaches English and Low Dutch." From this we may infer that Mr. Du Bois died a short time previous to 1775. Thus early, also, did the Dutch language, in Bucks county, begin to give way to the English.

We find, also, a Du Bois mentioned, as minister in New York, as early as 1707. (See Hal. Nach., p. 442.) He was, perhaps, the father of this one. Also, the Rev. Abraham Du Bois is referred to, as minister in "Grossen Schwam," Jan. 1742. (Büd. Samml., vol. ii. p. 760.) This may have been a brother.

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### REV. JOHANNES JACOBUS DILLENBERGER.

HE was a Swiss; took charge of the "Egypter" congregation in the year 1752, and served it till sometime in the year 1755. In these three years he baptized eighteen children; after which he disappears. (Rev. Mr. Dubbs.)

## REV. RUDOLPH KIDENWEILER.

THIS man officiated seven years in the Long Swamp congregation, in Bucks county, Pa., from 1754 to 1762. (Letter from the Rev. W. A. Helfrich, Aug. 31st, 1857.)

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## REV. WILLIAM KALS.

THIS man is spoken of, in a letter of the Rev. Mr. Steiner, as "der in Holland wohl bekante Gulielmus Kals," who, in 1756, came from London, with recommendations from the Rev. Dr. Chandler. He preached several times in the congregation in Philadelphia, after it had become vacant by the resignation of Dr. Stoy; and would, in all probability, have been elected as their pastor, had he been able to present testimonials from the Fathers in Holland. In the absence of these, some opposed him; whereupon he left Philadelphia, and became pastor of a Dutch Reformed church in Amwell, New Jersey. The consistory of the church in Philadelphia, in a letter to the Rev. Mr. Steiner, in Frederick, Md., dated January 30th, 1759, give additional reasons for not accepting him as their pastor: "Viele dachten er wolde sich nicht schicken in die statt, dan er hat nur ein aug, war ald und sehr gebrechlich, und der hochteutschen sprage ungewohnet, und hatte kein zeugnüs von Holland." (See Dr. Mayer's MSS., vol. i. pp. 87, 105.) He remained at Amwell only about a year. (A letter by the Rev. Mr. Steiner, in Dr. Mayer's MSS., vol. i. p. 124.) Farther we cannot trace him.

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## REV. FREDERICK DALLICKER.

HIS name was originally De la Cour, which is French; and he was, no doubt, of Huguenot descent. He was born February 2d, 1738. He entered the service of the Church about 1757,

according to the statement on his tombstone, where it is said that "he served the Reformed Church in this country forty-two years."

In the Cötal Minutes of 1770, it is mentioned that Mr. Dallicker had left the congregation of Amwell, New Jersey, on account of strife among them. He seems then to have taken charge of the congregations of Rockaway, Valley, Alexandria, and Foxenburg, in New Jersey: we find, at least, in the Minutes of 1782, that he left this charge at that time, having served them "hitherto." He then removed to Goshenhoppen, taking charge there in the early part of 1782, and continued till 1784. His wife died in 1784. (Dr. Mayer's MSS., vol. ii. p. 56.)

On the 10th of October, 1787, Mr. Dallicker and Mr. Schlatter were present at the funeral of the Rev. Dr. Muhlenberg, at the Trappe. (Cent. Sermon of the Rev. J. W. Richards, 1843, p. 25.)

Mr. Dallicker died January 15th, 1799, aged 60 years, 10 months, and 17 days; and is buried in the German Reformed graveyard of Faulkner Swamp, where a suitable memorial stone marks his grave. Funeral text, Heb. xiii. 17.

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### MR. BONNER.

"IN regard to the young man Bonner, we clearly understand your wish, Venerable Fathers. He is still prosecuting his studies, begun under the auspices of Rev. Stoy, and diligently sacrifices to the Muses. The labor and care which Rev. Stoy has bestowed on his instruction, we have partially recompensed from the Holland fund. But since this young man can look for nothing from Holland, to aid him in completing his studies, we will earnestly recommend him to the English dispensers of their bounty, so that he may be able to attain, at length, his desired goal." (Letter to Holland, in Latin, by the Rev. J. C. Steiner, clerk of Cötus, dated Fredericktown, Md., Nov. 9th, 1757.)

## REV. MR. MARTIN.

HE preached, in the year 1759, in the western part of North Carolina, and also, as is supposed, in parts of South Carolina. There was also a Rev. Mr. Dupert (originally De Pert) in the same region, in 1764. After these, others officiated in scattered German Reformed congregations, on the same ground, up to 1789, of whom nothing is known to us, except their names. They were Revds. Schwum, Schneider, and Bithahn, or Beathahn, perhaps the same as Pithan, of whom a notice will be found elsewhere in this work. (See West Miss., March 15th, 1854.)

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## REV. MR. FREDERICK.

AFTER the death of the Rev. Mr. Tempelman, soon after 1760, his field in Lebanon county was supplied, for a short time, by a Rev. Mr. Frederick, who had come from Switzerland. He was familiarly called "der Schweitzer Prediger"—the Swiss minister. "Of the labors of this man, nothing has been left on record: it is merely reported that he was a man of high spirit and hasty temperament, and who could not suit himself to the manners and customs of the people, at that time. After some time, he thought it best to leave this country, and return to Europe." (Rev. H. Wagner, in the Ger. Ref. Messenger, April 19th, 1854.)

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## REV. CASPER MICHAEL STAPEL.

THE "newly erected church for the German Reformed in Amwyl," New Jersey, was consecrated by the Revds. Weisz and Leidich, "officially Reformed Cötus ministers," December 1st, 1749. At a meeting of the congregation, on the 2d, articles of order and discipline were adopted, to this effect: no minister shall preach there who does not belong to Cötus; no one shall be a member who is not devoted, "with mouth and heart," to the doctrines of the Heidelberg Catechism; no other formula shall be used, in the administration of Baptism and the Lord's

Supper, than the one in general use, as appended to the Heidelberg Catechism; no child, except in cases of sickness, shall be baptized unless it be brought into the church, and only the parents, and they, if confirmed, shall present it; the dead shall be buried with appropriate solemnities; the members shall contribute to the support of the church. Signed by Revds. Weisz and Leidich, and twenty-three male members. July 12th, 1762, under the ministry of the Rev. Casper Michael Stapel, a more extensive series of rules were adopted, in addition to those of 1749. November 16th, 1763, these rules were again confirmed by the congregation. At that time the congregation was vacant. We find the Rev. Casper Michael Stapel pastor at Amwyl, July 12th, 1762: he is spoken of as "ordentlicher Prediger."

Oct. 29th, 1762, the consistory of the church at Amwyl, in New Jersey, wrote to the Synods of North and South Holland, in regard to Mr. Stapel. They praise him, and gratefully rejoice in his success among them. They say he instructed and confirmed, in a short time, eighty-four persons; and thus "he has destroyed the thought that, in a short time, New Jersey must acknowledge the English Presbyterian Church as their Church." There are, they say, two schoolmasters laboring under his direction; they stand fully under the Cötus; his ill-natured wife refuses to come to this country; they desire them to call upon her, in the Hamburg papers, to come to her husband, and, if she does not obey, to free him, have him legally divorced, that he may marry again; "as it is necessary for a minister, in this country, to be married." They say seven years, the legal time, has transpired since she abandoned him. They praise him as an eminent chemist. It does not appear that the Fathers acknowledged the legal right to obtain a divorce as the same with the Scripture right.

Mr. Stapel signs himself President of the Cötus of Pennsylvania, in a letter to the Fathers, May 17th, 1763. We find that he was president of a special meeting of Cötus, which met at Philadelphia, Oct. 24th, 1763. From this it appears that he was, at that time at least, a regular member of Cötus. (See transcribed documents relating to Mr. Stapel and the church in New Jersey, in Dr. Mayer's MSS., vol. i. pp. 15, 21, 158-9, 168.)

## REV. JACOB RIESS.

HE seems to have been pastor at New Goshenhoppen after the death of the Rev. George Michael Weisz, in 1762. How long he was here, or what became of him, is not known. (Records of Goshenhoppen.)

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## REV. ROTHENBÜHLER.

1726 — 1766.

WE present the following facts in regard to Mr. Rothenbühler's life, chiefly on account of their historical interest. In the Franklin Library, of Philadelphia, is a file of the "Wöchentlicher Philadelphia Staats Bote," published by H. Miller. The volume for 1763 contains matters touching the Rev. Mr. Rothenbühler. No. 79, for July 18th, 1763, contains an account of Rothenbühler's conduct, one column and a half, signed by Revds. Stapel, Alsentz, Leydich, Du Bois, Waldschmidt, and Weyberg; then follows Rothenbühler's replication, in one-eighth of a column, and also an Appeal by Rothenbühler, of three columns. No. 84, Aug. 22d, contains an Answer from the Rev. Stapel, Pres. of Cötus, Alsentz, Sec., one column and a fourth. No. 85, Aug. 29th, three columns and three-fourths. No. 86, Sept. 25th, from a lay member, one column.

From the sources above referred to, it appears that Frederick Rothenbühler was born in Bern, Switzerland, where he received an academic and theological education; was ordained Feb. 28th, 1752; in 1759 went to Holland, where he remained some time, and preached with acceptance, in German and French, at Haag and Amsterdam. Before he left Bern, he received a certificate of ordination, being in good standing, Dec. 16th, 1759, signed by Henrich Dyssly, Erz-Diaconus. Mr. Rothenbühler arrived in England, and, Sept. 16th, 1760, procured credentials in London, signed, Andreas Planta, pastor of the German Reformed church, London; Franz Ludwig de Bons, pastor of the French church; Peter de la Donaspe, of the same church; Henrich Puttman, pastor of the English and Dutch church; Henrich

von Haemstede, of the same church. He soon afterwards came to America, and preached in the German Reformed church in New York. While here, he received a call to Philadelphia, July 30th, 1762: this call is signed by John Gamber, Johann Stillwagen, Bernhart Lauwerswylen, Christoph Gellan, William Clampfer, *Elders*; Casper Geyer, Adam Eckert, Philip Böhm,<sup>1</sup> George Wack, Geo. Justus Jacob Schreiner, *Deacons*.

The Rev. Mr. Rothenbühler accepted the call; preached in Philadelphia in the spring of 1763; made application to become a member of Cötus; was refused, because of his conduct. Cötus says: "Das weil Herr Pfarrer Rothenbühler so wohl in Europa, als in New York, in seinem Betragen strafbar gefunden," etc. (Miller's paper, No. 79, July 18th, 1763.) It appears that he was an intemperate man. (See *Ancient Landmarks*, by Dr. Berg, p. 11.)

In No. 84, Aug. 22d, it is written: "So hat er (R.) das Taufen desselbigen Pred. Böhm in Phila. für ungültig ausgeschrien." This whole matter, in Miller's paper, is in German. The same is found, in English, in the "Pennsylvania Gazette" of 1763. No. 1800, Jan. 23d, 1763; No. 1801, Jan. 30th, 1763; No. 1806, Aug. 1st, 1763; No. 1808, Aug. 18th, 1763. From the following letter, it would appear that the Rev. Mr. Rothenbühler showed considerable activity. (From Sparks's *Life and Writings of Benjamin Franklin*, vol. vii. p. 260.)

*To Jonathan Williams.*

"PHILADELPHIA, 24th May, 1764.

"Dear kinsman:

"The bearer is the Revd. Mr. Rothenbuehler, minister of a new Calvinist German church lately erected in this city. The congregation is but poor at present, being many of them newcomers; and, like other builders, deceived in their previous calculations, they have distressed themselves by the expense of their building; but, as they are an industrious, sober people, they will be able, in time, to afford that assistance to others which they now humbly crave for themselves.

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<sup>1</sup> This same Philip Böhm was a conspicuous man during the Revolutionary War.—I. D. Rupp.

“His business in Boston is to petition the generous and charitable, among his Presbyterian brethren, for their kind benefactions. As he will be a stranger in New England, and I know you are ready to do every good work, I take the freedom to recommend him and his business to your friendly advice and countenance. The civilities you show him shall be acknowledged as done to your affectionate uncle,

“B. FRANKLIN.”

For the above facts we are indebted to I. Daniel Rupp, Esq., of Mechanicsburg, Pa.

The Rev. Dr. Weyberg, in a letter dated Philadelphia, Dec 14th, 1763, after speaking of the manner in which he (Weyberg) was called to Philadelphia, and referring to the fact that Otterbein, who had been called by the church, kept them in suspense for a long time, says: “Dieses langsame verzögern Herrn Otterbeins, hat Hr. Rothenbühler gelegenheit gegeben, seine Parthei zu vergrössern, und bauete alsdann eine neue Kostbare Kirche, in der Hoffnung das sich die alte gemeine widerum mit der neuen vereinigen würde, und also die neu erbaute Kirche widerum eine allgemeine Reformirte Kirche würde, und dan Hr. Rothenbühler allein Prediger in der hiesigen gemeinde bliebe.” (See the whole letter, transcribed in Dr. Mayer’s MSS., vol. ii. pp. 165, 167.)

In the records of the church of Philadelphia, there is a notice to this effect: “The term of Rev. Rothenbühler’s life was 40 years and 9 days. He was buried by Dr. Weyberg, August 9th, 1766, having died after he had lain several days of malignant fever. ‘His death,’ says the secretary who makes the record, ‘left a deep impression upon me, and upon all his acquaintances.’” He is buried in Franklin Square, Philadelphia, the original German Reformed graveyard.

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### REV. JOHN ZUFALL.

He was pastor at Tulpehocken from September 13th, 1765, till sometime in the year 1769. “Nothing good or bad is known of him.” (Rev. Joel L. Reber.)

## REV. PITHAN.

IN 1769 Mr. Pithan was conditionally received into Cötus, and located on trial in Easton, Dryland, "Blendfield (Plainfield) und Grinitsch." At the next meeting, 1770, complaints were made against him; but on his confessing his fault, and promising to do better, he was permitted to preach in his charge a while longer; which promise, if he did not fulfil, the President of Cötus was empowered to dissolve his connection with the charge. He did not hold out, and was, accordingly, before one year, rejected by his charge, and excluded from Cötus. Complaint is sent in that he almost ruined the congregations. His sin "consisted principally in drunkenness." There were "many members in the Easton congregation who were well pleased with him, and cared not how he lived. They formed a party, and kept Mr. Pithan as their preacher, thus supporting him in his sinful life! Besides the party in Easton, he also serves another congregation, called Dryland; but the other two congregations above named, as also the majority of the Easton congregation, would in no way have anything more to do with Mr. Pithan." Cötus sent a message to Dryland, that if they should continue to meddle with Mr. Pithan, they should thenceforth no more be regarded as a church belonging to Cötus. (Cötal Minutes, 1771. See also Dr. Mayer's MSS., vol. ii., pp. 174, 179, 185.)

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## REV. JOHN GEORGE WITNER.

HE was a good man, but afflicted with melancholy in such a degree as to disqualify him in a great measure for the duties of the holy office. In 1769, complaints were brought against him for negligence in his office — a negligence which seems to have resulted from his mental malady. Cötus appointed a committee to inquire into the case. This committee reported that it was evident he could not accomplish any good where he then was — but the congregations which he served are not named. Cötus then recommended him to the congregations of Worcester, Whitpain, and Providence, "fearing, however, that they will not call

him, because, on account of his melancholy temperament, he is despised and hated of all men." (Minutes, 1770.) It would have been nearer right if they had *pitied* him! It does not appear that this charge called him. In the Statistical table for the same year, it is said: "Witner has neither place nor support." In 1771, Cötus recommended him to the congregations of Upper Milford and Saltzburg, previously served by Rev. Leydich. Rev. Blumer was requested to accompany him thither, and commend him to the people. (Minutes, 1771.) In 1773, Cötus writes to the Fathers in Holland: "Rev. Witner serves his congregations in such a manner, that until now, no complaints have been made against him. His former miserable condition in body and spirit resulted for the most part from his poverty. Since now this cause is mostly removed, there is hope that he may be in a condition to serve to edification." (Let. to Hol., 1773.) He was secretary to Cötus in 1777.

There is a letter extant, written by Mr. Witner to the congregation in Lancaster, offering his services as pastor. It is without date, but has internal marks of belonging to the year 1775. It is written in a good spirit. (See original Documents. A copy is found in Dr. Mayer's MSS., vol. ii., p. 96.) In the Minutes of 1781, it is said: "Rev. Witner died December 25, 1779." He seems to have remained in his former charge up to the time of his death.

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### REV. BENEDICT SCHWOPE.

MR. SCHWOPE is first mentioned in the Cötal Minutes of 1770, as preaching in the neighborhood of Baltimore — as not being a member of Cötus — as having been charged with creating strife in the congregations of Mr. Faber, who also was no member of Cötus. These two irregular men applied to Cötus to have their differences adjudicated; and in the hope of doing some good, Cötus appointed Revds. Gross and Gobrecht to visit that region, and, if possible, restore order. Mr. Schwope was at that time, also, an applicant before Cötus for examination and ordination; which was promised him, in case the committee, appointed to examine into the affairs of that charge, should

report favorably. The committee made a favorable report. (Letter to Holland, dated Dec. 7, 1770. Also Minutes, 1771.) He was directed to be ordained, and Revds. Henop and Hendel appointed to attend to it. (Minutes, 1771.)

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### REV. JOHN DANIEL GROSS.

THE first notice of Mr. Gross we can find, is on the Cötal Minutes of 1770. He was then a regular member of Cötus, and had charge of Northampton, Allentown, Egypt, Jordan, and Schlosser's church." In that same year he accepted of a call to Saucon and Springfield. In the Minutes of 1773, we find the following notice: "Rev. Gross, who, about a year ago, left his congregations in Pennsylvania, and accepted a call from New York, has sent a letter to this meeting of Cötus, justifying himself in leaving his congregations. His reasons for leaving his Pennsylvania congregations, according to his letter, are: 1. Want of love, stubborn conduct, and neglect on the part of his members in attending divine worship. 2. Unrighteousness on their part in withdrawing and keeping back from him his salary." He still took a deep interest in the Pennsylvania churches. Dr. Hendel, jr., pursued his studies with him. (See a Letter from Mr. Gross to Cötus, May 1, 1792, transcribed in Dr. Mayer's MSS., vol. ii., p. 87. Also see Minutes, 1792.)

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### REV. CHARLES LEWIS BÖHME.

HE arrived in this country in the autumn of 1770. Soon after his arrival, in Feb., 1771, he was located in the congregation at Lancaster on trial, as successor to Dr. Hendel, with the understanding, that if no complaints were made against him, he should be permitted to continue there. At the close of the first year the report was favorable, and he was continued. He served that congregation till July, 1775. (See Minutes, 1771 and 1775. Also Records of Lancaster church.) From Lancaster he went to Hanover, then called "M'Callister's," where he remained till

1781. (See Minutes, 1781.) Thence he went to Baltimore, and became pastor of the church there. Here, however, he soon became unable to perform the duties of his office, having for several years been afflicted with epilepsy, which fearful disease had now so increased on him, as to make it necessary for him to retire from the active duties of the ministry. Besides his affliction, he was poor! The congregation in Baltimore, by direction of Cötus, supported him for one year after he could labor no more for them. His case was also laid before the Fathers in Holland, who sent an annual contribution for his support. (Cötal Minutes, 1782.) He was a man of ordinary education and abilities; but, so far as appears, a good man. It does not appear that he was any relation of Rev. Mr. Böhme, of Montgomery co., Pa., whose life we have elsewhere given.

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#### REV. BOOS.

IN the Cötal Minutes for the year 1771, mention is first made of Mr. Boos—that he had been joyfully expected from Europe for several years—that he had now arrived, but that Cötus felt disappointed, because he brought no testimonials with him—that they declined, on that account, receiving him—that the congregation of Reading, however, anxiously petitioned Cötus that he might be given them as their pastor, because they had been so long destitute—that some ministers together at Reading, so far yielded to their request, as to say he might preach for them a year, but that they would not take the blame if all did not prove right—that Mr. Boos conducted himself well during the year, and Cötus permitted him to continue another year. (See Dr. Mayer's MSS., vol. i., pp. 186, 187.)

In a letter from the officers of Cötus to the Fathers in Holland, dated Northampton, Nov. 27, 1773, they say: "Mr. Boos, against whom you so affectionately warn us, is not acknowledged by Cötus as a member. But, inasmuch as Pennsylvania is a free country, we cannot drive him away from his congregations. (Idem., p. 215.)

In a letter from the secretary of Cötus to the Fathers, dated May, 1777, the highest praise is bestowed upon Mr. Boos:— that his congregation in Reading is in a most flourishing condition through his industry and zeal — that he is at this time a learned and expert laborer in the Kingdom of Christ — that he is beloved, not only in Reading, but by all the members of Cötus. They ask the Fathers with great earnestness to accept him as a regular minister. (See Dr. Mayer's MSS., vol. ii., pp. 47, 48.)

In the Minutes of 1782, it is said: "Mr. Boos has at length been compelled to leave the Reading church." In a letter from Holland, dated Amsterdam, April 13, 1791, reviewing the Cötal Minutes of the year 1788, allusion is made to his having been refused admission into Cötus, and mention is made of his behavior as "not having improved, but being continually bad." (See my col. of original Documents.) He afterwards continued as an independent minister. There are many traditions about him in Berks county. We found it necessary to record this much as important to a proper understanding of the ecclesiastical history of that part of Berks county in which he labored. (See Life of Dr. Stoy.)

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### REV. JOHN GABRIEL GEBHARD.

THE following facts pertaining to the life of this man have been kindly furnished at our request by his son, Dr. P. Gebhard, of Philadelphia; and as he labored some time in the German Reformed Church, we cheerfully give them a place in these annals.

The Rev. John Gabriel Gebhard was born on the 2d of Feb. 1750, at Waldorf in Germany. He received his classical education at the University of Heidelberg, afterwards completed his theological studies, and was licensed at Utrecht in Holland, in 1771, soon after which he emigrated to this country, and for about three years officiated in the ministry of the German Reformed Church, having charge of Whitpain and Worcester congregations, in Montgomery county, Pennsylvania.

In November, 1774, he was called to the city of New York, where he continued until it was invaded by the British, when

he removed to Kingston,<sup>1</sup> Ulster county. Of three calls received at this time, he accepted one from Claverack,<sup>2</sup> where he remained till the day of his death. This congregation had been in a most unsettled state for some years, caused by the erection of a new church.<sup>3</sup> Torn by contending factions, they refused to unite even in the worship of Almighty God — some gathering in the dilapidated building raised by their ancestors — and others in the new structure. At this unhappy juncture came the new Pastor with his young wife<sup>4</sup> into their midst in 1776. Distinguished for his sagacity, knowledge of human nature, prudence, and self-control — he brought them all to bear upon the work before him, and was made the instrument of effecting what he so much desired.

His people being desirous that he should preach to them in the Low Dutch, with which he was unacquainted, he immediately commenced its study — and with such unwearied diligence, that in three months he was able to give them his first sermon in that language. After a time, his ministrations were conducted three sabbaths of the month in Low Dutch, and one sabbath in German — occasionally, one of the former giving place to an English sermon.

The surrounding country being destitute of the means of worship, he likewise dispensed the word of Life in different vacant churches, supplying Squampawmock (now Ghent) once every two months, for five years — also Hillsdale, once every seven weeks, from 1793 to 1814, and Taghkanie, four times a year, from 1777 to 1797. The German Camp church, having

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<sup>1</sup> He was afterwards recalled to the New York Pastorate, but declined to return.

<sup>2</sup> The church at Claverack was, at that time, an independent Dutch Reformed Church, that is, having no connection with either the German or Dutch Reformed Communions, and did not become united to the Reformed Dutch Church, until the advanced age of Rev. J. G. Gebhard made it necessary to have an assistant in his arduous labors — when on application being made to the Church for such aid — it became incorporated into its organization.

<sup>3</sup> This church was built under the auspices of Henry J. Van Renselaer, in 1767.

<sup>4</sup> Miss Anna Maria Carver, of Philadelphia.

been deprived of their pastor, Rev. Mr. Cough, by death, he wrote to Germany, by request of the Consistory, for a successor, and assisted in filling the vacant pulpit until the arrival of Mr. Shaffer.

In the year 1777 he was instrumental in founding the Washingtonian Institute of Claverack,<sup>1</sup> a seminary of learning, over which he was Principal, in which all the branches of a classical education were taught, and from which emanated some of the first men of our country, who afterwards filled the highest and most responsible offices in the different departments of the Government. There are many still living who remember their careful training in this institution, and who owe their position in life to its fostering care. Prior to this, Rev. J. G. Gebhard instructed a class of young gentlemen in the languages.

But, notwithstanding his arduous duties, he never forgot his pastoral visitations. At that time, his congregation<sup>2</sup> being largely scattered over a sparsely populated district, it was no slight task to reach them — besides, in the unsettled state of the country, his life was much endangered by being obliged to pass through large sections, in which, not only the foreign enemy was secreted, but bands of Tories were committing depredations on every side. But, doubting not the Protecting power of Him who had assigned him his work, he went forth, strong in faith, “holding forth the word of Life,” not only to his own, but other congregations—though in the raging conflict the cheek blanched, and the heart beat wildly at the deeds of wrong and bloodshed.

About this period, he was requested by the Consistory of Schoharie to preach for them—and though the village was sixty miles distant, and the roads rough, and almost impassable, he willingly endured the fatigue, incident to so long a ride, and discoursed in the old stone church, which still stands a monument of our struggle for freedom — with its walls battered and pierced by the bullets of the enemy.

And thus he labored, till his waning strength induced his people to call the Rev. Richard Sluyter as an assistant, which

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<sup>1</sup> The Hudson River Institute now occupies the same site.

<sup>2</sup> There are now no less than five congregations, besides the one still worshipping at Claverack, which were then comprised in that one.

relieved him greatly, as he afterwards only officiated in the Low Dutch language.

But the time came when he must die! Consumption, which had long fastened itself upon his frame, began to make rapid progress, and bear him to the tomb! The battle was fought—the victor was weary—and the armor was laid aside, that he might rest—and as that rest fell o'er him, with the ebbing life and failing breath, the soul was strengthened for immortality—the dimmed vision ceased to regard earthly objects, but the eye of faith was fixed on the glories unspoken, and so he passed away! August 16, 1826, in the 77th year of his age, and the 54th of his ministry.

Rev. Doctor Wykoff, then of Catskill, delivered an impressive discourse to the large concourse of people who had come to pay their last respects to the memory of him who had ministered to them for more than half a century. Their overflowing tears attested their attachment to one they loved as a father—who had smiled in their gladness, and helped to bear the burden of their sorrows. The members of the Classis of Hudson bore the remains of the pastor to the cemetery beside the church, where he was laid to sleep among those he had served so faithfully.

His devoted, exemplary wife survived him—but of his seven sons, four lawyers and three physicians, four remained, with one daughter, to soothe and comfort her remaining days.<sup>1</sup>

One, now in the ministry, who was encouraged to enter it by Mr. Gebhard, thus writes of him: “He was always modest, dignified, courteous, and affable in his intercourse with others. He was eminently a man of peace, and in practice conformed to the exhortation, ‘Let us follow after the things which make for peace, and things wherewith one may edify another.’ I cannot forbear to advert to one scene in which that venerable servant of God was an actor, and which is vividly impressed on my mind. It was the Sabbath, and the church had come together to remember Christ in the ordinance of the Holy Supper. Just about the time the elements were to be distributed, he came into the church, it is believed for the last time. As he opened the

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<sup>1</sup> She survived him only about two years.

door, every eye was directed toward him. His gait was erect but his countenance was wan, and every feature of it pointed him out as a candidate for the tomb. He took his seat in front of the pulpit, and at the right of the table. And as he sat there contemplating the scene before him, and doubtless anticipating, with confidence and joy of heart, the arrival of the moment when he should be welcomed home to glory with the plaudit, 'Well done, good and faithful servant,' the peace within was shadowed forth in the heavenly serenity which was depicted on his brow. The services proceeded. He ate of the bread, and drank of the wine, in remembrance of Christ. He arose in his place, amidst silence like that of the grave, and delivered the last address which he ever made at the communion table, or to the church to which he had so long ministered. He spoke in the Dutch language, with earnestness, yet with deliberation, and in a manner such as became him, standing on the borders of eternity. In the tones of his voice there was something sepulchral. He seemed like one from the other world, who had just appeared to deliver a message from God, and return. And when I looked on him, standing forth as the ambassador of Christ, I remembered how he had often said, 'I would rather wear out than rust out,' and saw the lamp of life then evidently flickering in the socket. I experienced sensations which, for the time, were overpowering, and cannot be described."

The following is taken from an obituary notice, announcing the decease of Rev. J. G. Gebhard.

"His virtues were at once a source of private happiness, and an ornament and security to the social relations he sustained, preaching the doctrines of the Reformation, rightly dividing the word of truth, giving each his portion of meat in due season. As a speaker he had life and energy, and was frequently pathetic, his style of preaching was mostly didactic, addressed to the understanding, with a view to enlighten and convince. In his pastoral office as disciple of the 'Prince of Peace,' he was ever for the removal of differences, the reclaiming of wanderers, and conciliating the affections of his people. As a Patriot of the Revolution, he was active and consistent: while others employed their talents in the field and cabinet, he added the weight of his

official character to maintain the righteousness of the cause, and enlarge the spirit of freedom; nor, had necessity required, would he have hesitated in enforcing with his arm what had so entirely gained the concurrence of his judgment. As through life, so in death, he rested in the righteousness of his Redeemer's merit, and left this world to meet a Saviour whom he had so often commended to others."

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### REV. GEORGE ADAM GUETING.

MR. GUETING was prominently identified with the religious movement which resulted in the sect of the "United Brethren in Christ," with which he fell in as early as 1772. His residence was on the Antietam, Washington county, Maryland. His name appears in the Minutes of Synod up to the year 1804, though generally among the absent and excused. At the meeting of Synod in Reading, April 29th, 1804, "complaints were preferred against Mr. Gueting, on account of disorderly conduct." The question was put: "Shall the matter in relation to Mr. Gueting be postponed another year, and he be earnestly admonished to abstain from his disorderly conduct? or shall he, according to the proposition of Mr. Becker, be expelled from Synod, without any delay? After a lengthy discussion, in which reasons were assigned in favor of and against the propositions submitted, it was resolved that he be expelled from Synod. This resolution was adopted, by a vote of twenty against seventeen. He can, however, at any time be restored, on giving evidence of true reformation." (Minutes, 1804.) Highly fanatical proceedings, on his part, seem to have led to his expulsion. He continued ministering in harmony with the Brethren till his death. He died, June 28th, 1812, aged 71 years, 4 months, and 22 days, on his return from a visit to Mr. Otterbein, in Baltimore, at the house of Mr. Snyder, about thirty miles from the city. He spent forty years in the ministry. Though wildly fanatical, and, as such, badly suited to be a leader of God's people, he seems to have been, personally, a good man. Some account of him is given by the Rev. H. G. Spayth, in his History of the Church of United Brethren in Christ, Circleville, Ohio, 1851, pp. 60, 130.

## REV. GEORGE WALLAUER.

HE was the successor of the Rev. Mr. Faber in the congregation in Baltimore, in 1772. He came from Europe in the winter of 1771, but without any recommendations from the Fathers; in consequence of which Cötus did not receive him. In a letter from Cötus to the Fathers, May 2d, 1776, it is said that he had left Baltimore. Of this minister little is known. Dr. Heiner says: "A deceased friend once told me that Mr. Wallauer, during our struggle for independence, left his congregation, and joined the British army; but in what capacity was not recollected." (Centenary Sermon, p. 19.)

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## REV. JOHN WILLIAM INGOLD.

MR. INGOLD was a European. He took charge of the congregations of Whitpain and Worcester (or Skippach) in 1774, having just come from Europe. He also preached at Boehm's church, from 1774 to 1775. He took charge here without having consulted the Cötus. Strife arose between him and the church in reference to his salary, which they refused to pay, as stipulated. He left them at the end of the year, and went to Saucon, where he remained but a short time, and then removed to Easton. Here, too, he failed to give satisfaction and win confidence; and, "Easton being a small congregation," they could not support him. Next he went to Goshenhoppen, and offered to preach for them, "taking as salary whatever they might choose to give." The charge consisted of three congregations: the two smaller accepted of his offer, but not without the protest of the minority. The third and largest, New Goshenhoppen, refused to receive him, and correctly insisted that the whole charge must agree before any congregations can receive him. A great confusion ensued, which Cötus endeavored in vain to settle, through a committee; Mr. Ingold opposing their efforts. (Cötal Minutes, 1776, 1781.) Afterwards he returned again to Easton, where he labored for nearly ten years, with

poor success. In the Minutes of 1790, it is said: "Mr. Ingold, who has not attended Cötus for the last three years, is again absent; and, on account of his evil conduct, he has been rejected by his congregations." After this his name disappears from the records of Cötus. All notices of him in the Cötal Minutes, and letters of correspondence with Holland, are unfavorable to his character as a minister. (Letters from Holland, pp. 5, 7.) Tradition confirms the testimonies of the records.

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### REV. J. CHRISTOPHER FABER.

THIS man is not to be confounded with the two Fabers, father and son, who both died and are buried at Goshenhoppen. He came to this country, on his own responsibility, previous to 1773, and preached for a time in Baltimore. In 1774 he made application to Cötus for membership, and was received. (Minutes, 1774.)

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### REV. JOHN H. WEIKEL.

MR. JONAS DETWILER, of Montgomery county, furnishes us with the following: Mr. Weikel was pastor of Boehm's, and some other churches in Montgomery county, from 1776 to 1781. At the commencement of the Revolutionary War, he preached a sermon from Eccl. iv. 13: "Better is a poor and wise child, than an old and foolish king who will no more be admonished." This sermon so excited a great portion of the congregation, that the dissatisfaction led at last to his resignation of the charge. Mr. Weikel resided, at the time, on the parsonage farm owned by the two congregations, Wentz's and Boehm's. He was often seen, after having turned his horse into an enclosure in front of the house, firing pistols over his head, from the windows, for the purpose of training him to the fire, should his services be needed in the war. His sympathies were warmly with the colonies during the struggle for freedom. Nothing farther seems to be known of him.

## REV. MR. TWIFOOT.

“MR. TWIFOOT, a candidate in the High Church of England, applied for ordination. *Ans.* Resolved, that, in consideration of the circumstances in which America in general, and the High Church in particular, at present is, as also from love to the congregations to which he now preaches, the request of Mr. Twifoot shall be granted, under the following conditions: 1. He must submit to another examination; 2. He must not only present to Cötus written testimonials of his good behaviour, from the congregations which he serves, but also a petition from them for his ordination, because the order of our Church requires this; 3. If he has complied with all these conditions, and ordination is thereupon granted him, he must submit himself to the decisions of the Reverend Cötus. (Cötal Minutes, Lancaster, April 28th, 1779.)

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 REVDS. PERNISIUS, LORITZ, WILLY, AND  
VITELIUS.

THE following letter from the Rev. John Jacob Kessler, of Amsterdam, in Holland, to the Rev. Casper Weyberg, in Philadelphia, dated Sept. 23d, 1784, contains interesting information in regard to these four ministers. See a copy of it in Dr. Mayer's MSS., vol. ii. pp. 63, 64; from which we translate.

“Very Reverend, Learned, and especially to be Honored Brother  
in Christ:

“Having heard from your Reverend Cötus that the same desires to have four suitable men for the service of the Pennsylvania churches, we accordingly made the fact public, and also in other ways exerted ourselves to procure these four men. We have succeeded in finding the men. They are all from Graubünden, and are all experienced in the sacred office: two are pretty well up in years, but still firm and strong; two are in the prime of their lives. One of them is now coming over, and will bear this letter, namely, Peter Paul Pernisius. Two others

are on their way hither since the 6th of last month, and will soon follow, whose names are Loritz and Willy. The fourth, Rev. Vitelius, will perhaps follow somewhat later; we cannot as yet fix the time. Through the two brethren, Loritz and Willy, we will write to the Cötus more at length. At present, I commend especially Mr. Pernisius to your Reverence and the whole Cötus, hoping that a good congregation, in which he may be adequately supported, may be procured for him. In his call, the Reverend Deputies of the Synod of Holland have directed the congregations which receive him as their pastor, to assist him with a contribution when he arrives among them. I also beg that this may be done, since the good man has two daughters with him, and was compelled here to wait a long time on his brethren, which has increased his expenses; and yet he is forced to enter upon his voyage without his companions. True, we have, on this account, also given him something more than I recollect ever to have been given to a minister departing for Pennsylvania, though I have been in this commission for thirty years. Still, even all this will not be sufficient to meet his necessary wants, and we cannot do more, because we have yet to send three others after him; hence, it will be well if he can be appointed to some good congregation, which in the beginning will come to his assistance with a free-will offering, according to their ability. May God give him a happy and fortunate passage, and grant that he may meet your Reverence, and all the Reverend members of Cötus, in health and peace, and bless both your and his labors greatly to the good of the Pennsylvania churches! With this wish I am your Reverence's

“Humblest servant,

“JOHN JACOB KESSLER.

“Classis Amsterd. Deput. ad res Pennsylvanicas.”

We find, from another letter from the Rev. Mr. Kessler to the Rev. Mr. Weyberg, dated October 5th, 1784, that Revds. Willy and Loritz arrived at Amsterdam before Mr. Pernisius sailed, and the three afterwards came together in the same ship. Mr. Kessler adds: “We commend the two brethren, Loritz and Willy, to the Reverend Cötus, hoping that good charges may be furnished them; and, if it is possible, we hope they will not be

located far apart, so that, being in a strange land, they may have fellowship with one another. Furthermore, we wish for their safe arrival among you, by God's blessing, and for their extensive usefulness in the kingdom of Jesus Christ in Pennsylvania."

In regard to these ministers, we find the following:

1. REV. PAUL PETER PERNISIUS.—We find that he was the first to offer himself for the Pennsylvania service, and was the means of inducing the other three to come with him. (Let. from Hol., p. 15.) In the Minutes of Cötus, held in Reading, April 27th, 1785, it is said: "Mr. Pernisius was directed by Cötus to take charge of the congregations on the other side of the Lehigh." This charge was composed of the churches in "Allen, Lecha, und Moor township." (Cötal Minutes, 1785.) He went directly from Cötus to his field of labor. He, however, sadly disappointed expectations. In a letter from Holland, dated April 13th, 1791, reviewing the Cötal Acts of 1788, they approve "the public exclusion of such a wicked and hardened man." They regret that they were so "sadly deceived by him," and declare their intention to have nothing farther to do with him, "but commend him to God, who is able to disentangle him from the bonds of the devil, wherein he is still so evidently kept." (See my Coll. of original MSS.)

2. REV. BERNHARD F. WILLY.—See his life elsewhere in this work.

3. REV. ANDREW LORITZ.—We find, in the Cötal Minutes of 1785, that Mr. Loritz was located at Tulpehocken: "The congregations in Tulpehocken, Swatara, and Heidelberg, asked for the acceptance and confirmation of their call to Rev. Loritz." (Cötal Minutes, 1785.) He was directed to serve, at the same time, as a supply, the congregations of Lebanon and the Hill church, vacated by the Rev. Mr. Runkel, till they can be provided with a regular minister. (Cötal Minutes, 1785.) Having labored in this field about a year, he found that his Swiss dialect was unintelligible to the people—of which the Fathers had entertained fears: see Letters from Holland, p. 15 -- and that he could not raise the means to bring his family from Switzerland;

which two reasons induced him to return to his native land. Cötus consented to his returning, and gave him testimonials very honorable to him as a man and a minister. (See a copy in Dr. Mayer's MSS., vol. ii. p. 71.) It is dated at Weissenberg township, Northampton county, March 26th, 1786, and signed by Joh. Heinrich Helffrich, Secretary of Cötus.

4. Of REV. VITELIUS nothing farther appears. Perhaps he never came to this country.

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### REV. LUDWIG CHITARA.

“MR. CHITARA, formerly an Augustinian monk, appeared before the Reverend Cötus, with the request that he might be promoted to the service of the Church. Since Mr. Chitara presents the best testimonials, and has withal true and noble motives, it was thought necessary to assist him in every way. To this end, it was resolved that he shall remain for some time with some minister, who shall instruct him in those things requisite for a minister to know, in order that he may be the better prepared to render service to the Church.” Dr. Hendel, of Lancaster, took upon himself the duty of his instruction. (Cötal Minutes, Reading, April 27th, 1785, Art. VIII.)

When this item was communicated to the Fathers in Holland, they reply, under date Amsterdam, April 8th, 1786: “Concerning Article VIII., we are obliged to say, for the Deputies and for ourselves, that, for very weighty reasons, we cannot approve of the ordination of the man, formerly a monk, Chitara. We think too much of the Pennsylvania churches to agree to this. We remind you that we indeed have once recommended him for a school-teacher, or some other convenient post, but never for the public office of a teacher of religion—to which he is not fit, and not called.” (Letters from Holland, p. 22.) In a letter, in Dutch, reviewing the Acts of Cötus of 1788, dated Amsterdam, April 13th, 1791, the Fathers say: “If Mr. Chitara, mentioned in Art. III., is fit for the work of the ministry, we may permit that he be ordained.” (See original letter in my collection of MSS.)

At our request, the Rev. George Wack, in a letter dated Centre Square, Montgomery county, Pa., July 6th, 1854, communicated to us the following, in relation to Chitara: "I will now give you a short history of the Rev. Chitara, at first a Roman monk, who left Europe and the Romish Church about 1785, turned Protestant, applied to Rev. Weyberg, in Phila., and was recommended by him to the Cötus. He was stationed in New Jersey, Sussex county, at Knawltown and Hardwick churches, 1787; remained about four or five years there; in the meantime married a very tall woman, himself being nearly seven feet in height. His wife died, leaving him one son, who is still living. About six or eight weeks after the death of his wife, he also died. These congregations were supplied for a time by Revds. C. Wack, John J. Wack, and myself, until Rev. Jacob Senn was ordained, and stationed there. He preached English and German; but, after three or four years, removed to the charge in Bucks county, Tohicken, Springfield, and Indian Creek, and was very much beloved by the membership of said charge."

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### REV. PHILIP STOCK.

MR. STOCK came to this country from Duisburg, Germany, as a young man, "with good academic testimonials," in the year 1789. In the Cötal Minutes of June, 1790, it is mentioned that he had, "the last half year, served the congregation in Yorktown," and that they had applied for his ordination. Cötus examined him; and, not having the right to ordain, he was recommended to the Fathers in Holland, "by a majority of votes."

He was not long at York. We find that he succeeded the Rev. John C. Faber, in Chambersburg, who resigned there in 1789. He is spoken of as successful in his ministry in that congregation. (History of the German Reformed Church at Chambersburg, by Rev. W. Wilson Bonnel, A. M., 1844.

REV. ANDREW LENTZ.<sup>1</sup>

HE was a Swiss. About the year 1789 he commenced preaching and ministering in a wide field, embracing a large part of both Carolinas, from Orange county, in North Carolina, to beyond the river Saluda, in South Carolina — a distance of nearly 250 miles. He is said to have been a man of much ability as a preacher. He was zealous in his work, and much success crowned his labors. He was active in the ministry up to the time of his death, which occurred in 1812. His death left the congregations in that region, which he had served so long and so faithfully, for a length of time without any regular ministrations. (West. Miss., March 15th, 1854.)

## REV. JACOB SENN.

MR. SENN pursued his literary studies, preparatory to the ministry, in the University of Pennsylvania. He was ordained Sept. 23d, 1795, together with Thomas Pomp and George Wack, in the Indianfield church. He first labored five years in Newtown, Stillwater, Sussextown, Sussex county, N. J. He was married, Sept. 19th, 1798, to Elizabeth Markel. In 1800 he received and accepted a call from the Tohicken charge, constituted of Tohicken, Indianfield, and Trumbaur's church (now Charlestown). He remained here till his death, January 28th, 1818. His age was 42 years and 8 months. He is buried in the Indian Creek graveyard.

## REV. JOHN JACOB WACK.

JOHN JACOB WACK, son of John George, and brother of the Rev. Casper Wack, studied theology with the latter, while pastor in German Valley, N. J. He was settled as pastor over two

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<sup>1</sup> I. D. Rupp thinks it should be Loritz.

or or more congregations in the township of Amwell, Hunterdon county, N. J., where he labored a number of years, perhaps six or eight. Thence he removed to the Mohawk country, took charge of the churches of Fort Plain and Stone Arabia, and preached there a long time, with great success. These churches, at that time, were German Reformed; but, like all the others in that region, and others in other parts, had both ceased to be represented in the ecclesiastical judicatories of the German Reformed denomination, and been neglected by it; and, by this kind of default, eventually became absorbed in the Low Dutch Synod, and their pastor along with them. His residence was on the beautiful eminence behind the village of Fort Plain, and immediately on the west bank of the Mohawk. When quite advanced in life, he removed to Stone Arabia, nine miles east of Fort Plain; and, from this point to the time of his death, still served two other churches — one four, the other fourteen, miles distant from his residence. Neither of these churches, however, nor he himself, now stood in any ecclesiastical relation, but were all entirely independent in their position, but orthodox in their faith, according to the Calvinistic Reformed system. What led him into this attitude, and to his separation from his former charge, was his protracted absence from his people, as chaplain to the American forces on the northern frontier, in the war of 1812-14, and the dilapidation and confusion of affairs which necessarily resulted in the congregations.

Mr. Wack was a man of commanding personal appearance, rather above the ordinary stature, and proportionally heavy and full in his corporal development. His eye and countenance were expressive of a certain undauntedness of character, mingled with much vivacity and humor; and when he opened his mouth to speak, you were not disappointed in these indications. He was a ready and fluent speaker in German, and equally so in the English language. Prompt and decided in action, he once gave a singular illustration both of these qualities and of his influence as a preacher. It occurred during his chaplaincy in the army of the north, and must have been accompanied with some knowledge of military matters. The soldiers were always brought into position for prayers, by their officers, by a par-

ticular course of evolutions and manœuvres, the same as to any other duty. A spirit of disaffection, however, to the worship of their Maker, had upon one occasion seized their spirits; and, upon the attempt of their officers to manœuvre them into position for the duty, they positively rebelled. Some were willing, but the majority were not. The chaplain proceeded, as usual, to the spot where he had been wont to perform his office, but, to his surprise, found no soldiers on the ground, but only the commanding officer. On inquiring of him why the men were not in place for prayer, he was told that they had become averse to the service; that he had endeavored to rally them, as usual, but could not control them. "Delegate your authority to me, for this occasion," said the chaplain. "I am agreed," said the officer; and, taking the sword from the officer's hand, the preacher marched out to their quarters; harangued, in a few words, the soldiers on their dereliction of duty; gave the word of command; drilled them through the usual form; brought them into position; and then prayed for them more fervently than usual. (Letter from the Rev. Charles P. Wack.)

END OF VOL. II.



