



Class _____

Book _____

PRESENTED BY



DR. HARBAUGH AND DR. JOHNSTON.

THE HISTORY

...OF...

St. John's Reformed Church

1858-1901

Prepared by

REV. HENRY H. RANCK, Pastor

LEBANON, PENN'A.

F137
L. 15 1/8

LEBANON, PA.
LEBANON DAILY TIMES PRINT
1901

G. G. J.
Rev. Dr. H. H. Remond
May 18 '23



AFFECTIONATELY INSCRIBED

TO THE

Members of St. John's

AMONGST WHOM TWO BUSY AND HAPPY YEARS
WERE SPENT.

July 1, 1901.

H. H. R.

Jesus ! I live to Thee,
The loveliest and best ;
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus ! I die to Thee,
Whenever death shall come ;
To die in Thee, is life to me,
In my eternal home.

Whether to live or die,
I know not which is best ;
To live in Thee, is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be Thine ;
My life in Thee, Thy life in me
Makes heaven forever mine.

CONTENTS

Chapter I.	Introduction.....	7
II.	The Reformed Church in Lebanon and Vicinity.....	11
III.	Origin of the Movement.....	15
IV.	Incorporation.....	20
V.	Building the Church.....	29
VI.	Securing the First Pastor.....	40
VII.	The First Pastorate—Dr. Harbaugh.....	46
VIII.	The Second Pastorate—Dr. Johnston.....	71
IX.	The Third Pastorate—Rev. Resser.....	86
X.	The Fourth Pastorate—Rev. Johnson.....	109
XI.	The Fifth Pastorate—Rev. Ranck.....	115
XII.	The Sunday-school.....	119
XIII.	The Societies.....	146
XIV.	Meeting the Current Expense.....	154
XV.	Worship.....	156
XVI.	The Benevolent Work of the Church.....	162
XVII.	Statistics.....	166
XVIII.	Church Officers.....	167
XIX.	Roll of Members.....	176
XX.	The Fortieth Anniversary.....	205
	Addresses :	
	1. Anniversary Sermon.....	208
	2. Dr. Harbaugh.....	215
	3. Dr. Johnston.....	226
	4. What the Reformed Church Stands For	235
	5. The Future of St. John's....	244
	Index.....	247

ILLUSTRATIONS

1.	Dr. Harbaugh and Dr. Johnston.....	Frontispiece
2.	St. John's Church.....	Facing page 29
3.	Rev. Henry Harbaugh, D.D.....	“ “ 46
4.	Rev. T. S. Johnston, D.D.....	“ “ 71
5.	Rev. G. B. Resser.....	“ “ 86
6.	Interior of St. John's Church.....	“ “ 91
7.	Rev. W. J. Johnson.....	“ “ 109
8.	Rev. H. H. Ranck.....	“ “ 115

CHAPTER I.

INTRODUCTION.



IN the evening of October 6, 1899, a congregational meeting of St. John's Church was held, and the pastor presented several propositions which were unanimously approved. It was decided that the congregation should undertake to pay off the church debt by the following April, that the undertaking should culminate in the celebration of the 40th anniversary of the organization of the church, and that the history thereof should be prepared and published in that connection, along with the anniversary addresses of historical importance. The debt was cancelled and the 40th anniversary was celebrated. It was a season of great joy. The history, however, was yet to be completed. The pastor, unto whom, with the advice and supervision of the consistory, the task was delegated, found himself too busy, because of work on the church debt and preparation for the anniversary, even to undertake it aright by the time at first appointed for its completion. It was the original intention to present the history in brief compass; but a cursory survey revealed the importance of doing the work on a more extended plan. It was not begun in earnest until November, 1900, but thereafter was prosecuted with increasing vigor until its completion. We were enjoined, moreover, by the Professor of Church History in the Seminary at Lancaster "to do it right," since it was undertaken, and to do this has been the high object of the effort.

People are so busy in making history, engrossed with the present and with eyes fixed on the immediate future,

that they are apt to undervalue the careful recording and preserving of what is done; and after a hundred years have passed men only begin to realize the importance thereof, and then great effort is made to record it aright—often, alas, too late because of insufficient records. Conjecture is then resorted to for filling in gaps and conclusions are often wide of the truth. How glad we would be for more complete information regarding ministers and congregations in the early period of the Reformed Church in our country. A hundred and fifty years hence the Reformed Church will be just as anxious to know of the ministers and churches flourishing at the present day, as we are to know of the work of Michael Schlatter and his contemporaries.

Congregational histories are valuable contributions to denominational history. They give the living facts in the actual life of a local fellowship which throw light on the general movement of the time. The particular interest of a congregation's history, however, is for its membership. The members of today want to know and ought to know what their fathers did, their struggles and successes, that they may fully appreciate their heritage. Is there anything more worthy of being recorded regarding our fathers than their work in the church? Family histories are written, the public services of men are put on record, surely the activities of a congregation so central in the Christian's life, their meeting socially several times every week throughout the years, to hear and pray and work together, should be faithfully preserved and remembered.

Without exaggeration, we may say that a special interest attaches to St. John's congregation of Lebanon, Pa. It was born in the heat of controversy in the Reformed Church, its makeup was exceptional, it had Dr. Harbaugh for its first pastor, and a distinguished successor

in Dr. Johnston. There are a number of interesting things which came to pass at Lebanon in connection with Dr. Harbaugh that need to be preserved. A realization of this led us on to the work. Likewise regarding that big and generous soul, Dr. Johnston, no complete account ever appeared.

Well was it that this task was not deferred a year longer, else several sources of information would have been no more available. Dr. Hiester, whose address on Dr. Harbaugh, is a distinct contribution to the subject, died less than a year after the anniversary, and in many ways he helped us. Likewise, Rev. Geo. B. Resser was of great assistance and his best help came only a few weeks before his death.

Considerable labor was involved in corresponding to secure information and in studying the records. At least a score of minute and record books of various kinds were examined. It is greatly to be regretted that they are not more complete. Occasionally one discovers large gaps therein. Often over the summer season, for three and four months perhaps, there are no minutes of Consistory or Sunday-school. We know that sometimes facts of greatest import are not recorded or even mentioned. We fear that congregations are entirely too careless in the matter of preserving archives. The books become scattered and lost, no one being specially responsible for them. A good plan would be to have a safe for all these things with one key in the hands of a responsible curator. Newspaper reports are very hurriedly made and hence not very accurate, and the records being imperfect, we were fortunate in having yet with us a number of persons who were very active in the founding of the church. They were frequently consulted, and whatever of completeness and value this book may have is due largely to them. Dealing with so many details, we may

hardly hope that it will be entirely free from errors, though we have earnestly striven to attain this. Our best judgment was exercised, under the continuous advice of the Consistory, in what should be published, and we have endeavored to omit nothing which, in keeping with our scope and purpose, should be included. The congregation was invited to help us to such facts as any had particular knowledge of, and personal and general inquiry was made wherever a clue was suggested. Hence if anything is omitted which did not confront us, therein we disclaim responsibility. Many interesting things regarding the personnel of the congregation, one would wish to mention, but for obvious reasons this was not done. We have striven to be true to the facts and with unbiased mind to present this history sympathetically from the standpoint of the congregation. This history was begun from a sense of duty, the happenings of these two-score years were pursued with greatest interest, it proved an engaging and delightful task, and therein we find our own abundant reward.

We are under obligations to many persons for assistance of various kinds rendered. Several deserve special mention. Linn Harbaugh, Esq., kindly permitted the use of two cuts which appear in the "Life of Dr. Harbaugh" and a number of his father's sermons and pamphlets which were of great help. The services of Virginia Miller and Raymond L. Riegert in typewriting and of Virginia M. Seidle on the Roll of Members are thankfully acknowledged. We are indebted to Dr. Klopp's "History of Tabor," Rev. Fisher's "History of St. Mark's," and Dr. Schmauk's "Old Salem in Lebanon," and most valuable help was received from the files of *The Messenger* in the Seminary Library at Lancaster, of *The Courier* at the office and at the home of Mr. Tobias Reinoehl, and of *The Daily Times*.

CHAPTER II.

THE REFORMED CHURCH IN LEBANON AND VICINITY.



WE do not despise the rock whence we were hewn, the pit whence we were digged. In order also to get the proper historical setting for St. John's Church we need to know our local antecedent and contemporary Reformed history. We present this briefly.

In the early part of the 18th century there was large migration of Germans to Pennsylvania. They were at first without pastoral oversight. About 1727 there arrived in the vicinity of what is now Lebanon, Conrad Templeman, a tailor and schoolmaster, who afterward located at Templeman's Hill, near Rexmont. At the urgency of the Reformed people he consented to perform ministerial functions and was, on the recommendation of Michael Schlatter, who visited him in 1747, ordained in the year 1751. Templeman was the first minister of any denomination to appear in this region. About a year after his coming, a Lutheran minister, Rev. John Caspar Stoeber, arrived in America, and some time afterward became Templeman's associate and co-laborer in the Gospel ministry.

The original church in this Quitopahila Valley was the Hill Church, three and one-half miles west of Lebanon. It was built originally in 1733, and on August 12, 1744, was dedicated by the Reformed and Lutheran congregations, who entered into an agreement regarding its use.

About 10 years later, land was secured two miles south of Lebanon, on what is now the Brubaker farm, for another union place of worship, and this was called Grube Church. The French and Indian War was now in pro-

gress, and no doubt the residents of this town had aversion to venturing into the country for fear of the Indians. Moreover, the Moravians had a church and frequent worship at Hebron, a part of the settlement. Accordingly, in 1760 both Reformed and Lutherans secured ground in Lebanon for the erecting of their respective churches. George Steitz, gentleman, the founder of the town, "well regarding the advancement of true religion and piety," on June 10, 1760, conveyed by indenture, as a gift, to the Reformed people, who in the deed are spoken of as "the Dutch Presbyterian Congregation," a lot of ground on what is now Walnut Street and Partridge Alley, for church and burial purposes. The yearly rent mentioned in the deed is "one red rose in the month of June forever, if lawfully demanded." A log structure was here built, and was dedicated July 18, 1762, as Tabor Church. This building was badly damaged by lightning in 1792, which necessitated the erection of a new church. The work was very soon undertaken, and on May 8, 1796, the present edifice, on Tenth Street, since several times enlarged and remodeled, was dedicated. Tabor Church for nearly a century and a half has been the chief centre of Reformed activity in this vicinity, and has been the prolific mother of several congregations. St. John's, of which we write, was the first offspring.

The pastors of Tabor Church, after the pioneer services of Rev. Conrad Templeman in the vicinity from 1727 to 1760, have been the following :

Rev. Frederick Miller, 1762-1763.

Rev. William Stoy, 1763-1768.

Rev. John Conrad Bucher, 1768-1780.

Rev. John William Runkel, 1780-1784.

Rev. Andrew Lorenz, supply, 1785-1786.

Rev. Ludwig Lupp, 1786-1798.

Rev. William Hiester, 1800-1828.

Rev. Henry Kroh, 1828-1835.

Rev. Henry Wagner, 1835-1851.

Rev. F. W. Kremer, D.D., 1851-1889.

Rev. D. E. Klopp, D.D., 1889-1898.

Rev. E. S. Bromer, November 20, 1898—date.

Many of the members of Tabor Church were living in the country, four and five miles from the city, and amongst these was started a movement for the organization of a church at Bismarck. The corner-stone was laid July 1, 1877, and the organization effected December 28, 1879. The mother church contributed 86 members to this interest. Rev. A. J. Bachman has been pastor of this congregation from its organization.

During the decade following 1880, the northern part of Lebanon grew rapidly and need was felt for a new congregation. In the U. B. Aid Building, on Ninth and Scull Streets, St. Mark's Mission Sunday-school was organized in March, 1885, with 65 members. It was felt at the beginning that a congregation should be the outcome of this effort, and a site was secured on Eighth and Mifflin Streets, where, on July 19, 1885, the corner-stone was laid, and on December 13, 1885, the chapel was dedicated, Rev. George B. Resser, of St. John's, preaching the sermon. On May 12, 1887, the congregation was formally organized by the election of officers. There were 152 charter members, all of whom were dismissed from Tabor Church, save four, who were received from the Reformed Church at Jonestown.

The first pastor was Rev. O. P. Steckel, who began his labors in June, 1887, continuing his ministrations until 1892, when Rev. I. C. Fisher, the present pastor, began his work. This congregation, self-supporting from the start, has had exceptionally rapid growth, and has now one

of the most commodious churches to be found anywhere in the Reformed denomination.

In 1888 an organization was effected at Templeman's Chapel, taking about 30 members from the mother church. This congregation has been served by Rev. Bachman.

Grace Reformed Church, at Avon, organized November 24, 1895, received at its inception 23 members from Mother Tabor, and 13 from other churches. Rev. H. J. Welker has been its pastor.

Thus in four decades five new Reformed congregations have come forth from one. The three congregations in the City of Lebanon have together a membership of 1,461, according to the minutes of Synod for 1900. For the population of Lebanon, this is a large proportion of Reformed people. Our city may accordingly be looked upon as one of the strongholds of the Reformed Church. It is our pleasant task to tell the 40-years' story of the second of these congregations, *St. John's*.

CHAPTER III.

ORIGIN OF THE MOVEMENT.



LEBANON has been a German town, and in the 6th decade of the 19th century was a growing borough of about 5,000 inhabitants. The speaking of English was becoming more and more prevalent among the resident Lebanonians and new citizens were coming who spoke only English. The churches in this vicinity used originally the German language alone, but the rising generations have increasingly demanded English in the services of the sanctuary.

Tabor Reformed Church was in the 50's a large and influential congregation. In her membership were a number of people who could not speak German and a larger number who very much preferred exclusively English services. The evening services were all held in English, but only one service in the morning in four weeks was in the same language. For several years before the movement for the second congregation took shape there was a strong feeling on the part of some that a church using exclusively the English was needed and that this would be the outcome was beyond question. The first steps toward this end, however, were not taken until the early part of 1858, and then not with the avowed purpose of organizing a new congregation, but with a view of securing more services in English.

Hill Church, with Tabor, then constituted the charge, of which Rev. F. W. Kremer was pastor. One Sunday morning in four weeks Tabor Church was closed and services were held at Hill Church. The first effort was to have the pastor relieved of the care of the additional con-

gregation. With this in view, the consistory in session April 12, 1858, resolved as follows:

“That this consistory is fully convinced that our congregation should have the entire time of the pastor, so as to have the church open every two weeks in the morning for English service and every Sabbath evening, and therefore earnestly recommend to the congregation to take suitable measures to lay this matter in a Christian and friendly manner before the Hill Church with the view of having the proposed change consummated.”

A congregational meeting was held in the lecture room of the church May 8, 1858, of which Simeon Guilford was elected president, and John W. Mish, secretary. At the request of Mr. John Krause, the pastor stated the object of the meeting by presenting the recommendations of the consistory and urging the necessity and expediency of enforcing the same. An attempt was made to have a committee confer with the Hill congregation regarding the matter, but this was shown to be useless when Mr. John Heilman, who represented Hill Church, “in an impressive manner stated their utter and entire dissent to the proposed separation.”

The following action was then taken:

“WHEREAS, It is highly desirable that the present harmony and welfare of the congregation should be continued; therefore, be it and it hereby is,

“Resolved, That all that is desired at this time is to *obtain the consent* of the congregation to permit the English part to worship in this church so that it will not interfere with the services of the German portion of the congregation, either in German or English, *until a new church may be erected*, giving them also the right to regulate the holding of the pews, in such manner as may be deemed expedient and proper, for service in the English language.

and to effect such an organization as may be advisable.”

This resolution clearly revealed the purpose of forming a new organization, and forthwith application was made, through Rev. Kremer, the pastor, to Lebanon Classis at its annual session in Strausstown, Berks County, May 15, 1858, as follows :

“To the Reverend Classis of Lebanon :

“Reverend and Dear Brethren :—Whereas, by the blessing and grace of God, the German Reformed congregation in Lebanon has become too large to worship with convenience and satisfaction in our church, and owing to the prevalence of the English language in the congregation and the community, a portion of the English members being desirous of enjoying more English service, have concluded with the consent of the Venerable Classis to organize themselves into an exclusively English congregation, with the view of erecting for themselves a church edifice as soon as the way may be open ; therefore, the undersigned would respectfully ask Classis on behalf of those whom they represent to grant them permission to organize a separate English congregation, under the Constitution and Synod of the German Reformed Church.

“JOHN W. MISH,

SAMUEL P. SHOURS,

“JOHN W. GLONINGER,

C. D. GLONINGER,

“J. KRAUSE,

D. S. RABER.

“Lebanon, May 12, 1858.”

The petition was granted.

On May 22, 1858, an adjourned congregational meeting was held, with Jacob Smith, Sr., in the chair, and John W. Mish, secretary. Action was taken granting to those who

would join the new movement the privilege of worshipping in the church at such times as would not in anywise interfere with the German and English service of the congregation, for the period of *two years* from the time of their distinctive organization.

This distinctive organization was formally effected August 16 following, though in the meantime those interested met occasionally to plan for the work and committees were appointed to select a site for the new church and obtain drafts and estimates of expense for the same. The name adopted was "Saint John's German Reformed Church of the Borough of Lebanon." Officers were elected to serve in the new organization until others should be elected.

Trustees—John Krause, Simeon Guilford, William Shirk, George Lineaweaver, Dr. C. D. Gloninger.

Elders—Samuel P. Shours, John W. Mish, Peter L. Stouch.

Deacons—David S. Raber, William M. Major, Samuel T. McAdam, J. Aaron Walter.

Building Committee—John W. Killinger, Samuel P. Shours, Elias Raber, William Shirk, John W. Mish, Dr. C. D. Gloninger, P. L. Stouch.

Committee to Apply for Charter—John W. Killinger, John W. Mish, Elias Raber, Dr. William M. Guilford, Philip Fisher.

Committee to Prepare Charter—Rev. F. W. Kremer, John Krause, Dr. John W. Gloninger, Samuel P. Shours.

Treasurer—John Krause.

These committees and bodies were empowered to fill all vacancies occasioned by death, resignation, or otherwise, during the construction and completion of the church until

the congregation should be properly organized under a pastor. Over two years passed before this came to be. During that period, anxious and expectant hearts viewed the gradual realization of hopes in the building of the handsome sandstone edifice which should be the future home of the congregation. The new organization did not hold divine services independent of Tabor congregation during this period as was granted them by the resolution of May 22, 1858, but continued individually to worship with the old congregation as before. Beyond the officers and committeemen of the new organization, it was not formally announced who should become members thereof, though there was a mutual understanding as to who they should be, and at the homes of these families meetings were held from time to time to discuss the work in progress and lay plans for its future success. A number of persons were very active and liberal, but the leading spirit in the movement from the start was Dr. J. W. Gloninger. His interest therein was intense, he spared no pains upon it, and gave munificently to the project.

CHAPTER IV.

INCORPORATION.



BEFORE purchasing a site for the new church the congregation was legally incorporated, so as to transact business with perfect confidence. The corporation was created by order of the court of Lebanon county, November 9, 1858, and the charter as applied for was granted. It was drawn up by J. B. Hiester, scrivener, who as a member of Tabor Church was interested in the new movement.

CHARTER OF INCORPORATION.

That the members of the Second German Reformed Church of the Borough of Lebanon and its vicinity be and the same are hereby created and erected into one body politic and corporate in deed and in law, by the name, style and title of "Saint John's German Reformed Congregation of the Borough of Lebanon, and its vicinity," and by the same name shall have perpetual succession, and be able to sue and be sued, plead and be impleaded in all Courts of law and elsewhere, and shall be able and capable in law and in equity, to take, purchase, hold and receive, to them and their successors in trust for and to the use of the said congregation, lands, tenements, goods, and chattels, of whatsoever kind, nature or quality, real, personal or mixed, which are now, or shall or may at any time hereafter become the property of the said congregation, or body corporate, by purchase, gift, grant, bargain, sale, conveyance, devise, bequest or otherwise, from any person or persons whomsoever, capable of making the same, and the same to grant, bargain, sell, im-

prove or dispose of for the use of the said congregation as may be directed by a majority of such persons, as are qualified to vote by the fourth section of this act, that may be present at a meeting to be held for that purpose, and generally adopt all such matters and things, as may be lawful to be done for the well-being and due management of the said church and congregation, of which said meeting, at least two weeks' notice shall be given from the pulpit, or in any public manner the trustees, or a majority of them shall direct: Provided, That the yearly value or income of the said estates shall not at any time exceed three thousand dollars.

SECTION 2. The business of the said congregation shall be conducted by five trustees, of whom three shall be a quorum, who shall choose from among their number a president and a secretary, and appoint a treasurer, who shall receive and account for all moneys coming into his hands, belonging to the corporation, and who shall, if required by the trustees, give security for the faithful performance of the trust reposed in him, and shall have his accounts annually settled by the trustees, to be laid before and approved of by the congregation at their annual election of trustees, and may appoint such other officers as the said trustees or a majority of them may from time to time deem necessary for the better government of the secular affairs of the said congregation; but no compensation shall be allowed to such officers unless sanctioned by a majority of the members of the congregation entitled to vote, agreeably to the fourth section of this act, present at a meeting thereof.

SECTION 3. The following named persons shall be trustees until others are or shall be elected as is hereinafter provided, viz.: John Krause, Simeon Guilford, George Lineaweaver, William Shirk, and Cyrus D. Gloninger, to continue in office until the first day of January, Anno

Domini one thousand eight hundred and sixty, on which day, except when it occurs on the Sabbath, and then on the succeeding day, the male members of the said congregation, qualified to vote by the fourth section of this act, shall elect five persons to serve as trustees, one of whom shall serve five years, one four years, one three years, one two years, and one for one year; the term of service to be designated by the electors on their ballots, and their places respectively shall be supplied at the annual election to be held for that purpose, on that day in every year thereafter, by the election of one person to serve for five years: Provided, No person shall be eligible as a trustee unless he is a citizen of this Commonwealth and a member of the German Reformed Church by confirmation, according to the constitution of the Synod of the German Reformed Church in the United States, or by having been publicly admitted to membership, and who shall have paid his contribution towards the discharge of the annual expenses of the congregation according to his ability, within one year; and Provided, further, If the congregation neglect on the day of the annual election to hold their election as is herein directed, the said corporation shall not be dissolved, but a majority of the trustees remaining in office may appoint any subsequent time, not exceeding one month, at which the election may be held to supply said vacancies, or such as may occur by death or otherwise, the time and place of which, at least two weeks' notice to the congregation shall be given, by announcement from the pulpit, or in any other public manner a majority of the remaining trustees may direct: And, Provided further, In case the trustees shall neglect or refuse to call meetings, or hold elections as directed in this act, then ten members entitled to vote, agreeably to the fourth section of this act, may call such meetings for the transaction of business stated, or for the purpose of hold-

ing such elections, by giving two weeks' notice of the time and place thereof, except in the dismissal of the pastor or any officer, when twenty members by confirmation according to the constitution of the Synod of the German Reformed Church in the United States, or by having been publicly admitted to membership, and who shall have respectively contributed towards the discharge of the annual expenses of the congregation, according to their ability, within one year, shall be necessary to call a meeting for that purpose.

SECTION 4. Any male member of the said congregation according to the constitution of the Synod of the German Reformed Church in the United States or by having been publicly admitted to membership, or any contributing member, who is not a member of another congregation, who shall have paid towards the discharge of the yearly expenses of the congregation according to his ability, within one year, and no others, shall be entitled to vote at the elections or meetings of the said congregation; of all which elections at least two weeks' notice shall be given by announcement from the pulpit, or in any other public manner a majority of the trustees may direct, except such meetings or elections as are otherwise provided for in this act.

SECTION 5. The Consistory shall be composed of the Pastor, for the time being, four elders and four deacons, of whom two elders and two deacons to serve two years shall be elected at the annual election to be held by the corporation on the first day of January, in every year, except when it occurs on the Sabbath, and then on the succeeding day, and of whom five shall be a quorum who shall choose from among their number a president and a secretary: Provided, That in case of vacancy by death or otherwise, among the elders or deacons, a majority of the male members of the congregation present at a meet-

ing to be convened for the purpose by the trustees agreeably to the fourth section of this act, may elect a person or persons to supply the same until the next election: Provided, further, That no one shall be elected an elder or deacon who is not a confirmed member of the German Reformed Church, or who has not been publicly admitted to membership; and such members only as are qualified to vote for pastor agreeably to the sixth section of this act, shall be entitled to vote for elders and deacons.

SECTION 6. The Pastor of the congregation, who must be a member of the Synod of the German Reformed Church in the United States, shall be invited by the Consistory, or a majority of them, or upon their neglect or refusal, by a majority of the male members qualified to vote for Pastor, who may be present at a meeting held for that purpose, notice of the time and place of which, not exceeding two weeks, shall be given; and the pastor shall be elected by a majority of the male members by confirmation according to the constitution of the Synod of the German Reformed Church in the United States, or by having been publicly admitted to membership, and who shall have respectively contributed, within one year, according to their ability, towards the annual expenses of the congregation, and may be present at a meeting to be held for that purpose, after two weeks' notice given as directed in the fourth section of this act: and it is provided, that the Bible and Heidelberg Catechism, or an extract from it authorized by the Synod of the German Reformed Church in the United States, shall be used by the Pastor in the instruction of the youth.

SECTION 7. The Pastor of the congregation or any officer thereof may be discharged from his office by a majority of the male members by confirmation according to the constitution of the Synod of the German Reformed Church in the United States, or by having been publicly

admitted to membership, and who shall have respectively contributed, within one year, according to their ability, towards the annual expenses of the congregation, and may be present at a meeting to be held for that purpose, and to be called by the Consistory upon the written request, stating the object and design to be for that purpose, of twenty members qualified as aforesaid; at which meeting the vote shall be taken by ballot, by three members appointed by the members present entitled to vote, and two weeks' notice of the time and place of said meeting shall be given by announcement from the pulpit, or in any other public manner:

Provided, In case of absence or neglect, or refusal of the Consistory to call such meeting, then twenty members qualified as aforesaid, shall have the right to call the same, giving at least two weeks' public notice thereof.

SECTION 8. The said Consistory or their successors or a majority of them shall have power at all times to adopt, alter, amend and enforce such rules for the discipline of members of the congregation as shall be sanctioned by two-thirds of the members present at a meeting to be held, of which two weeks' notice shall be given, agreeably to the directions of the fourth section of this act: Provided, That nothing contained in this act shall be construed as to prevent the said Consistory, or their successors from expelling any member, according to the constitution of the Synod of the German Reformed Church in the United States, and by such expulsion depriving him or her of all rights and privileges hereby granted.

SECTION 9. The said trustees and their successors, or a majority of them shall have full power to enact and enforce such by-laws and ordinances for their own government and for the regulation and transaction of the secular business of said corporation as shall be sanctioned by a majority of the members of the congregation, present

at a meeting to be held agreeably to the directions of the fourth section of this act, and to make, use and have a common seal, and the same to break, alter and renew at pleasure, and shall have power also to change the time of holding the general election if the same shall be deemed advisable by a majority of the members qualified to vote present at a meeting convened agreeably to the directions of the fourth section of this act: Provided, That the said trustees or their successors shall not contract any debt or debts exceeding twenty dollars, or in any wise encumber the real estate belonging to the congregation, without the consent of a majority of the male members thereof entitled to vote as aforesaid, at a meeting to be convened for the purpose by the trustees or a majority of them, of the time and place of which at least two weeks' notice shall be given by announcement from the pulpit, or in any other public manner: Provided, further, That the said rules and by-laws and ordinances and all acts of the said trustees framed, enacted and promulgated shall not be contrary to this charter, nor to the constitution and laws of this Commonwealth or of the United States.

The seal for the corporation as provided for by the charter was adopted by the Board of Trustees, April 2, 1861. It has the device of three heads to represent the three cardinal Christian Graces — Faith, Hope, and Charity.

AMENDING THE CHARTER.

As early as 1866 the congregation discussed the question of amending the charter. Committees were appointed to investigate and report, but nothing definite was done until February 19, 1883, when a committee, consisting of J. W. Killinger, J. W. Mish and John Meily, Jr., presented a series of amendments, the first of which having reference to the name of the corporation and to

striking out the word "German" therein, was adopted. The whole matter was then postponed, but the court was never petitioned to grant even this amendment on which favorable action was taken. During the interim between the third and fourth pastorates, petition was made for several important amendments, which were granted by the court December 7, 1891.

APPLICATION FOR AMENDMENTS.

To the Honorable the Judges of the Court of Common Pleas of Lebanon County:

The petition of Saint John's German Reformed Congregation of the Borough of Lebanon and its vicinity, respectfully represents:

That it was chartered under the aforesaid title by your Honorable Court on, to wit, November 9, 1858, for the support of public worship, as a congregation of the German Reformed Church, as by its charter will more fully appear. That it is desirous of amending its said charter in the following particulars, viz:

1. That the word "male" be stricken out of the said charter wherever it occurs in defining membership in said congregation or corporation. This amendment being adopted by said congregation at its regular quarterly meeting held, to wit, July 1, 1891.

2. That Section 2 of the charter be amended by striking out the words "five trustees," and inserting in place thereof the words "three trustees."

3. That Section 3 of the charter be amended by striking out the words "shall elect five persons to serve as trustees, one of whom shall serve five years, one four years, one three years, one two years, one, one year," and inserting in place thereof the words "shall elect three persons to serve as trustees, and if at any time it be necessary to elect more than one trustee in order that the

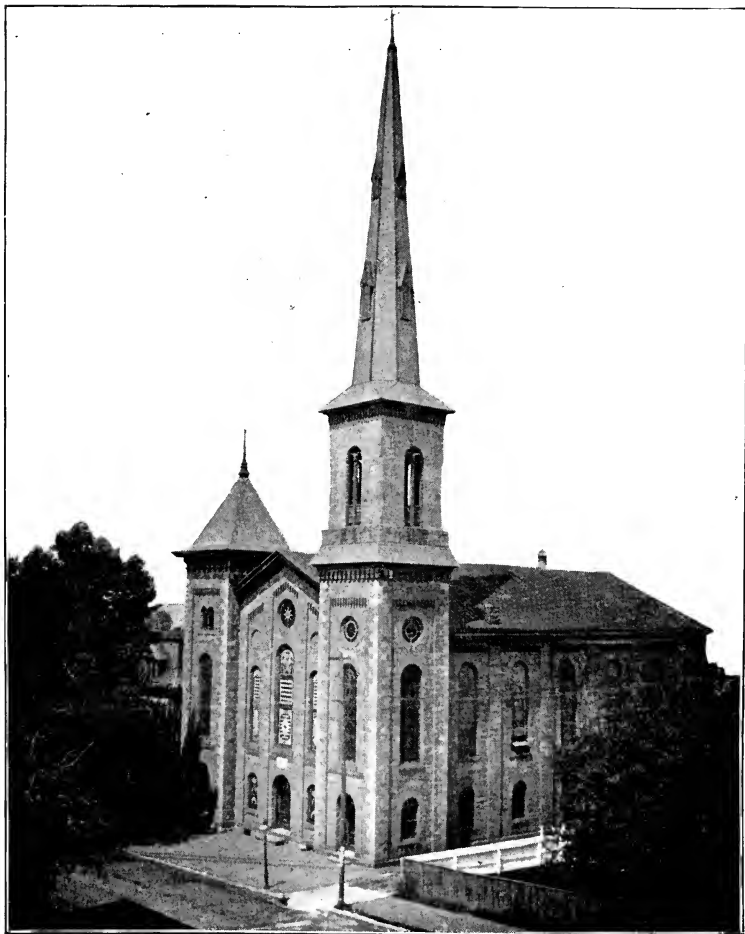
full number of three trustees be maintained, the terms of the trustees to be elected shall be designated upon the ballots for one, two or three years, as the case may be, in such manner that at each annual election the term of one trustee, being one-third of the whole number, shall expire, and that his successor may then be elected to serve for three years. Each trustee shall serve for the term of three years, or for such shorter term as may be necessary in order that the term of one trustee may terminate at each annual election, and that one trustee may then be elected to serve for three years."

4. That Section 3 of said charter be amended by striking out the words "by the election of one person to serve for five years," and by inserting the following words, "That no election for trustee be held until the present number be reduced to three trustees, and until the election of a successor to one of the three be necessary."

These amendments being adopted by said congregation at its regular quarterly meeting held, to wit, October 7, 1891:

Wherefore the said congregation, the corporation aforesaid, prays that said amendments may be approved, and that upon compliance with the provisions of the Act of Assembly in such case made and provided, that the same may be deemed and taken to be a part of its charter.

In the meetings of the congregation the question of having a Constitution and By-Laws was frequently discussed, but they were never secured.



ST. JOHN'S CHURCH.

CHAPTER V.

BUILDING THE CHURCH.



THE first formally announced meeting of those only, who were desirous of forming a new congregation, met in the lecture room of Tabor Church, June 2, 1858. John Krause was elected President and John W. Mish Secretary. Two committees were appointed, one to select a site for a new church, the other to procure draft and estimate of the probable expense of the building. On the former committee were Dr. J. W. Gloninger, John Krause, J. W. Killinger and S. P. Shours; on the latter, J. W. Mish, Dr. C. D. Gloninger, S. P. Shours and Dr. W. M. Guilford.

The site recommended by the committee and selected by the congregation was that known as the Judith Uhler lot, corner of Water, now Willow street and Partridge alley, and owned by Wm. Shirk. This location was west of the centre of population, but was on that account thought particularly desirable because it was generally supposed that the town would grow in that direction. This lot, with a front on Willow street of 99 feet and a depth of 132 feet, with the log house upon it, were deeded by Wm. and Mary Shirk to the Board of Trustees in the name of St. John's congregation on April 2, 1859, for the sum of \$2,200, "subject to the payment of the ground rent (if any) that may hereafter become due thereon." The transfer was made in the presence of James Shantz and Samuel Hauck, witnesses, and payment in full was made by the Trustees on the same day.

Ground rent was occasionally paid. The last discoverable notice of such a transaction is a receipt, dated

January 1, 1883, of "sixty-eight cents for one year's ground rent from January 1, 1882, to January 1, 1883, on lot No. 98," signed "Susan Rooker, per J. W. Hauer."

No time was now lost in beginning the building of the church. The old log house was torn down and excavation for the foundations and cellar were begun. In fact two cellars were dug, one at the north end, the other at the south end and not communicating. That this work proceeded rapidly is clear from the fact that the foundation walls were built and the girders and joists for the first floor were laid by May 21, 1859, when the corner-stone laying service was held. Shortly before this John Meily succeeded P. L. Stouch on the Building Committee and was the secretary through its period of service. Rev. Kremer evidently was not aware of this fact when he prepared his paper.

CORNER-STONE LAID.

On the Saturday morning appointed at 10 o'clock this interesting service began in Tabor Church. Rev. J. H. A. Bomberger, D.D., preached the sermon in English; an address followed in German by Rev. Henry Harbaugh, D.D. After the services in the church, the people passed in procession to the foundations of the new church. Boards were laid upon the joists, thus forming a platform on which rough seats were improvised. This with the ground around the walls was crowded with the large concourse of people who assembled from the town and surrounding country. The corner-stone laying services were conducted by Rev. F. W. Kremer, pastor of the old congregation. They were partly from the Liturgy and partly extemporaneous. Dr. Harbaugh delivered an address in English which is said by those who recall it to have been wonderfully beautiful and forceful. The corner-stone in which the various articles were deposited

is the well-dressed white sandstone on the base course at the southeast corner of the church.

The following paper was read :

Lebanon, Pa., May 20, A. D. 1859.

This paper, prepared by the pastor, Rev. F. W. Kremer, at the instance of the Building Committee, and approved by them, will be deposited in the corner-stone of this church. Inasmuch as the laying of this corner-stone marks an important epoch in the history of the German Reformed Church in Lebanon, it is deemed important, as it is in every way meet and proper, to detail the circumstances under which the building of a second German Reformed Church was conceived and determined upon.

It is understood by all that this enterprise is the result of a necessity, and not of disaffection. The congregation has never been more united and harmonious.

The following may be noted as the chief causes which rendered necessary the erection of a second church.

First.—With the present arrangement of having services twice a month in the morning in the German language, and once a month at the Hill Church, we can have but once a month English service in the morning in four weeks, the other English services having to be held at night. With this arrangement the wants of the English portion are by no means met, and the interests of the congregation are, therefore, not properly provided for.

Second.—As the English portion of the congregation sit in families very considerable inconvenience has been experienced in furnishing pews for all who have applied, and some families are without pews to this day.

Third.—The Senior Sabbath-school room is, and has been for some time crowded, and hence the necessity of

providing additional accommodations for the children of the church.

Fourth.—To render the necessity of a second church still more apparent, it may be stated that there are in connection with the congregation at least eight hundred confirmed, and seven hundred baptized, but not yet confirmed members, including in this latter number all the baptized children of the congregation. There were admitted to full communion with the congregation during the last eight years, which closed on the first of April last, four hundred and sixty-three persons, averaging about fifty-eight per year. From the present prosperous condition of the congregation, there is reason to expect with the favor and blessing of God, a continued growth, and even in an increasing ratio.

Accordingly with our present large membership, our want of accommodations for the congregation and the Sabbath-school, together with our imperfect supply of English service, it is easy to see that in but a very few years hence, the necessity of a second church would become still more pressing and imperative, whilst at the same time a few years delay could not but prove more or less disastrous to the interest of our church in this place.

The necessity of a second church has been felt, and was frequently the subject of earnest conversation by the pastor and many of the members for several years. A little more than a year ago several preliminary meetings were held with a view of taking initiative measures for the purpose of organizing a new congregation with members of the first church and erecting a church edifice for exclusively English services. These efforts were crowned with success. In the month of May, A. D. 1858, John W. Gloninger, John Krause, J. W. Mish, C. D. Gloninger, S. P. Showers and D. S. Raber made to Lebanon Classis, on behalf of the English interest, application for permis-

sion to organize themselves into an English congregation under the constitution and discipline of the German Reformed Church. This application was cheerfully granted by a unanimous vote of Classis. Subsequently, a temporary organization was effected, a charter obtained, and this lot purchased from William Shirk, Esq., for the sum of \$2,200.00, on which to erect a new church. By unanimous consent the church received the name, "St. John's German Reformed Church."

In the erection of this church, we desire to be governed by no other than holy evangelical principles, the glory of God, and the spiritual and eternal well being of immortal souls. We acknowledge the sacred Scriptures as the inspired Word of God, and the only perfect and authoritative rule of faith and practice. We regard also the Heidelberg Catechism as a faithful exponent of the divine oracles, and pledge to its pure evangelical doctrines our undeviating fidelity, and shall by the grace of God, cordially adhere to the constitution and discipline of the Reformed Church, and earnestly hope and pray, that the day may never come, when those who shall worship in this temple we are about erecting, shall deviate from the beautiful order and evangelical doctrines, to which we have pledged undying allegiance. And now we would humbly and fervently invoke on behalf of the work in which we are engaged the guardianship and blessing of the Triune God, Father, Son and Holy Ghost.

The following are the articles that will be deposited in this corner-stone :

1. A copy of the Holy Bible.
2. A copy of the Heidelberg Catechism with constitution and discipline.
3. A copy of the English Hymn Book of our Church.
4. A copy of the *German Reformed Messenger*.
5. A copy of the *Reformed Kerchenzeitung*.

6. A copy of the *Mercersburg Quarterly Review*.
7. A copy of the *Western Missionary* of our Church.
8. A copy of the *Pastor's Helper*.
9. A copy of the *Hirten Stimme*, an English Sabbath-school paper.
10. Our town papers, *Courier*, *Advertiser*, *Wahra Demokrat* and *Lebanon Democrat*.

11. Catalogue of Franklin and Marshall College.

This corner-stone is laid on the 21st day of May, A. D. 1859, and the 83d year of American Independence. His Excellency, James Buchanan, being President of the United States, and his Excellency, William F. Packer, Governor of the Commonwealth of Pennsylvania.

The following are the officers of the church and the ministers present :

BUILDING COMMITTEE.—Elias Raber, president; John W. Mish, John W. Killinger, Samuel P. Showers, C. D. Gloninger, Wm. Sherk, P. L. Stouch.

TRUSTEES.—Simeon Guilford, president; C. D. Gloninger, secretary; John Krause, treasurer; George Lineaweaver, Sr., William Sherk.

CONSISTORY.—*Elders*, Samuel P. Showers, John W. Mish; *Deacons*, David S. Raber, William M. Major, J. Aaron Walter.

MINISTERS PRESENT.—F. W. Kremer, Henry Harbaugh, J. H. A. Bomberger.

The *Courier* taking note of the corner-stone laying, tells us that the account read by Rev. Kremer was written on parchment, and that Rev. Wunderling, then the Moravian pastor in Lebanon, assisted in the services; also, that there were deposited in the corner-stone the names of the architect, the contractors, the masons, the carpenter, and the donor of the sandstone.

In the *Messenger* of June 8, 1859, a detailed account of all these services is given by Dr. Harbaugh with the

modest omission of his own address at the ground. Besides the articles referred to in Dr. Kremer's paper as being deposited in the stone, Dr. Harbaugh mentions the *Læmmerhirte* and the Liturgy of the German Reformed Church, and then proceeds with a kindly criticism which it will be interesting to note, because he became first pastor of St. John's, and as characteristic of his views touching other questions then claiming the attention of the Church:

“After these were deposited, the corner-stone was laid—that is, the remaining services were continued and concluded. We looked for the mortar, mason, plumb, trowel and square, but found that no matter of that kind was at hand. We do not find fault, far from it. Perhaps the real *bona fide* laying of the stone does not truly belong to a corner-stone laying solemnity; but we believe it does, and it always seems to us that something is wanting when it is not done. We have always done it, and if it is not to be done we should like to be instructed on this point for future practice. We may say the spirit is enough without the form. Well then the same thing will apply to all ordinances—then the sacraments, confirmation, marriage, prayer, etc., need not the forms when the spirit is present. Thus the Quakers are right. To us it seems that embodied beings need tangible ordinances and tangible forms in worship—a ministry of the body as well as of the spirit. Hence there is something in us which in a corner-stone laying calls for reality—mason and mortar, hammer and square. We hope these thoughts of ours may not be taken amiss by the brethren of Lebanon, as it is not in the least designed to find fault when we saw so much to praise and rejoice over; our object is rather to suggest this matter to the consideration of the reader.

“The spirit of the Lebanon pastor and his people in this enterprise is much to be commended. The old con-

gregation having grown too large for one man and one building, they send out a swarm to begin a new enterprise. All this is done in the most amicable way, pastor and people working together to the same end. The Lord establish upon them the work of their hands."

During the summer of 1859, the building of the church went rapidly forward. It was under roof when winter opened. Owing to a dearth of funds it was thought unwise to continue during the winter months. Accordingly the windows and doors were boarded shut until the opening of the spring of 1860, when the work was again resumed and hastily brought to completion. The church was consecrated October 18, 1860.

It was the original intention of those interested that the edifice should be built of limestone. Mr. Robert W. Coleman very generously agreed to furnish sandstone for the same, and convey them on the Cornwall railroad from Cornwall to Lebanon, gratuitously. The offer was accepted, but it made the building in the end very expensive, because of the great labor involved in quarrying, loading, hauling and dressing the stone. It made the building also very substantial and beautiful, which abundantly compensates for the extra effort and expense involved. Both the brown and white sandstone were taken off the hills between Cornwall and what is now Mt. Gretna Park, and then hauled to the station. They were unloaded from the railroad at Donaghmore.

Three sides of the church are of this brown sandstone, rough hewn, the inner part being limestone. The rear wall is of limestone. The conspicuous corners and tower are of the white sandstone, dressed. The fine grade well-dressed brown sandstone used in the base-course, steps, window sills, front arches, etc., came from the Hummelstown quarries. When the church was built it was the largest in Lebanon county, 97 feet by 61 feet, the audience chamber 51 by 67½. The steeple, at the church's completion crown-

ed with two gilt copper spheres, the smaller above the larger, and an arrow vane between, was 179 feet high. An inclined plane, supported by scaffolding, was built on the east side of the church. On this, by means of wheelbarrows, the workmen brought the stone to the rising walls. At the completion of the walls, this scaffolding reached a half square to Ninth street. All the limestone used which were not quarried from the cellar were gotten from the quarries near the springs on the Gloninger farm, and were donated by Dr. J. W. Gloninger. The immense labor involved in building the walls can be gathered from the cost of different parts of the work. \$1,453.87 was paid for quarrying stone, \$305.52 for cutting stone. The master mason, Andrew Steiner, of Myerstown, received \$2,212.28 for his work. The entire bill for hauling of all material, most, of course, stone, was \$1,642.58. The fine grades of sandstone, which were purchased, cost \$590.38. Like the walls of the continental cathedrals, these were built to stand, not for a few generations merely, but for centuries.

As in the order of Providence, those who recall the original appearance and arrangements of the interior of the church are inevitably decreasing, it may be well for the benefit of future generations to note a few of the furnishings and their original cost. The general style of architecture was Romanesque, and the architect, Mr. M. Button, of Philadelphia, received \$97.91 for his services. The general shape of the windows was, of course, the same then as now. They cost \$490.70. In the lecture room, as now, they were clear glass. In the vestibules and auditorium they were a dull reddish-brown burnt glass. Each window in the auditorium was made up of two sashes. In the upper sash, fitting into the arch, was a circle made up of panes of different colors. Above the pulpit recess was a square skylight which, proving insecure against rain, and painful to the eyes of auditors, was

soon removed. The pews which were comfortably upholstered in red, cost \$484.58. They are now used by the Sunday-school. The audience room was covered with an oak and crimson brussels carpet costing \$357.90. The two heaters, one in each cellar, cost \$317.80. The bill for gas fixtures was \$377.02. There were no chandeliers. The lights were on the side, a bracket with three jets between two windows. The pulpit furniture was plain, costing but \$120. It consisted of a sofa and two chairs, the pulpit itself which stood not at the side of the platform but in the middle, and the altar which was between the pulpit and chancel railing. There was no lectern originally. The approach to the pulpit was a perilous, steep, narrow winding stairway, suggesting that the way of a minister is hard. It began in the basement on the east side of the recess and terminated on the west side of the pulpit platform. The walls were plain white; there were plaster festoons at the apexes of the three front arches. On the ceiling was a handsome centrepiece. Over the front was the motto from St. John, "God is Love," done in large letters by the skillful hand of Dr. B. F. Schneck. The gallery was the organ-loft, but the pipe organ was not secured until the second year of the first pastorate. The central entrance has since been changed. Originally it consisted of two difficult stairways, starting on the south side of the lower vestibule and then ascending to the upper vestibule in reverse order to the present arrangement. Two doors led from the basement to the central vestibule. The study, at first the present Primary room, was soon changed and became what is now the men's Bible class room. It was comfortably furnished and used by the pastors until the parsonage was built. The roof was at first slated, but proving too flat for such a covering, was afterward tinned.

The bell, valued at \$500, came as a voluntary offering from the Kelker Brothers, of Harrisburg, who formerly

lived in Lebanon. It was manufactured by the Meneelys, of West Troy, N. Y., and weighs 1200 pounds. On one side is an inscription in large distinct letters, "Donated by Rudolph F. Kelker, Immanuel M. Kelker and Henry A. Kelker, of Harrisburg, Pa., to St. John's Reformed Church, of Lebanon, Pa., A. D. 1859." On the other side the scriptural quotation from I John 4:11, "Beloved, if God so loved us, we ought also to love one another." The marble slab over the central entrance has informed the passer-by through these years that this is "St. John's Reformed Church, built A. D. 1859."

On February 1, 1862, the treasurer, John Krause, made a complete financial statement of the building operations from April, 1859, and his account was audited by Jacob Weidle, Simeon Guilford and J. W. Killinger. The entire cost to that date amounted to \$20,262.14. Of this amount \$12,468.60 was paid—\$10,027.59 in cash, \$2,441.01 in construction—leaving an indebtedness of \$7,793.54, against which was \$1,590.75 in unpaid subscriptions.

Three hundred and seventy-nine persons contributed in making up the subscription of \$13,053.50, half of which was given by fifteen members of the church. The large number of subscribers indicates the wide-spread interest in the enterprise. Not only in the borough but also throughout the county persons were asked and were free and glad to give. During the Christmas holidays of 1860, the ladies of the congregation held a fair in "Funck's new building," now 833 Cumberland street, at which "hand-some and useful articles for ladies, gentlemen and children" were sold. From this was realized \$701.59 for the church.

For the ground, \$2,200.00 was paid, the erection of the building cost \$20,262.14, making the entire original cost of St. John's church property, \$22,462.14. The debt of \$7,793.54 encumbering the property in February, 1862, was all paid a year afterward, or at least provided for.

CHAPTER VI.

SECURING THE FIRST PASTOR.



WHEN Dr. Harbaugh attended the corner-stone laying services in May, 1859, it was certainly far from his thought, that he should become the first pastor of St. John's. Nor did the original members presume that such should be the fact, because few had seen or heard him before; though we may suppose that the thrilling address which he made at the foundations on that spring noon-day began to kindle hopes that his ministry might be secured for the infant organization.

As the church approached completion in the summer of 1860, the matter of calling a pastor began to claim attention. The officers elected two years before never having been ordained and installed, the organization was not complete for the calling of a pastor. At a congregational meeting held at the residence of J. W. Mish, Monday, September 3, 1860, vacancies in the consistory were duly filled by election and on Sunday, September 30, after the service in Tabor Church, the following persons were ordained and installed by Rev. F. W. Kremer as officers of St. John's Church: Elders—John Meily, Dr. W. M. Guilford and J. W. Mish; Deacons—J. A. Walter, W. M. Major, J. J. Blair and D. S. Raber. S. P. Shours, intending to leave for the West, though elected elder, was not ordained.

Another congregational meeting was held at Mr. Mish's residence, September 7, 1860. After considerable discussion it was "Resolved, That we request Rev. Dr. H. Harbaugh to take the pastorship of this congregation, to which office he is hereby unanimously elected."

Having decided to dedicate the church in connection with the meeting of Synod at Lebanon in October, and desiring that the installation of the first pastor should also be held in that connection, the consistory made haste to secure Dr. Harbaugh's acceptance of the call. D. S. Raber, Dr. W. M. Guilford and John Meily were delegated a committee to visit Dr. Harbaugh in Lancaster with this in view. On the Sunday following, September 9, the committee drove to Lancaster, attended the evening service at the First Reformed Church, after which they stepped forward and asked for an interview on the morrow. Early next morning a conference was held with Dr. Harbaugh, the call was laid before him and a few weeks later came the letter of acceptance.

"Lancaster, Pa., September 22, 1860.

"To the Consistory of St. John's Reformed Congregation, Lebanon, Pa.

"DEAR BRETHREN:—The call to the pastorate of the St. John's Reformed congregation in Lebanon, dated September 7, 1860, and presented to me in the name of the congregation by a committee a few days after, has received my prayerful and earnest consideration. I need not describe to you the solemn process through which my mind and heart have passed in consequence of it. The result is that I have concluded, in the name of God, to accept your call. I have already presented to the consistory of the congregation I have served during the last ten and a half years, my resignation. Henceforth, as long as God will, my heart and my labors shall be with you. Solemn ties are to be broken and solemn ones to be formed. Let us pray that the blessing of God may rest upon us, so that the new relation to be formed may be for God's glory, and for our highest good in this

life, as well as contribute to our eternal salvation in the world to come, through Jesus Christ our Lord.

“Yours in Christ,

“H. HARBAUGH.”

Dr. Harbaugh at this time was in the midst of his many literary labors and in order to give more time to those claims, a smaller charge was desirable. The pang of regret which every minister feels in sundering the tender and precious relations with his flock was felt by Dr. Harbaugh with great keenness. He spoke his valedictory to the Lancaster congregation on October 14, in connection with the celebration of the Holy Communion. His discourse was based on Hebrews 13:8, “Jesus Christ the same yesterday, and today, and forever.” Touching his departure, he said, “Ties that are here sundered are not really broken, but only suspended. True, when you return to this altar, you will receive the sacred emblems from other hands; but the glorious Christ and the grace will be the same. My pilgrim staff is at the door! I go to stand at another altar—to minister to another people. I go to receive the little children for Christ at another font—to confirm the young for Christ at another chancel railing—to consecrate these elements at another altar—to preach Jesus and the resurrection from another pulpit—to pray at other family altars—and to bury the dead in other graves. I go to learn to love others—may God widen my heart to take them in, while it retains those that are already there.

“Wide as earth and high as heaven is the covering of that tabernacle, under whose peaceful protection the whole fellowship of them that are truly in Christ forever abide.

“One family we dwell in Him,
One Church above, beneath.”

In the *Guardian* for October, 1860, appears a poem on "Leaving the Parsonage," beginning with these stanzas:

"Our household goods are safely stown
And some are on the way,
The parsonage looks bleak and lone
And desolate today.
"In our new home are waiting friends
And they'll be kind I know,
A tear for those we leave behind,
And—hasten, let us go."

On Wednesday, October 10, 1860, Dr. Harbaugh and family arrived in Lebanon. At Dr. Harbaugh's suggestion a few changes were made in the furnishings of the church in order to conform more fully to the churchly idea. Among them was the placing of a chancel railing which had not been contemplated by the architect.

Thursday, October 18, 1860, St. John's Reformed Church was solemnly dedicated to God.

The following description is taken from the *German Reformed Messenger* of October 24, 1860:

ST. JOHN'S CHURCH.

In response to an invitation from the building committee of St. John's Reformed Congregation of Lebanon, the Synod attended the consecration of their new church on Thursday morning, at 10 o'clock. When the hour arrived the officers of Synod led off, followed by a long procession of delegates and advisory members of Synod, and proceeded to the new church. The large edifice was crowded, a considerable number having been obliged to occupy benches in the aisles.

The dedicatory sermon was preached by the pastor-elect, Dr. H. Harbaugh, on Psalm 84: 1, "How amiable are thy tabernacles, O Lord of hosts." The leading points of the discourse were: Churches ought to be

beautiful places. The beautifying of churches is in accordance to the will of God. Blessed benefits will result to the worshipers in beautiful churches. The sermon was a clear and practical discussion of the duty of beautiful sanctuaries. The law and rule in the Old Testament was that the best and most beautiful was given to the Lord. The halt, the maimed and the blind were legally unfit for sacrifice. Heathen nations gave their finest and most costly buildings to their gods. The most beautiful temple ever erected was built upon the express direction of God. If the temple of Solomon was ordered to be beautified in all its details, should not the same costly and tasteful embellishments be pleasing to the same God in Christian sanctuaries? The discourse was admirably suited for the occasion. St. John's Church is one of the finest, if not the finest, sacred edifice within our bounds. The interior of the church is chastely furnished and finished in a style that comports with the nature and design of a sanctuary. This beautiful and faultless specimen of church architecture is an ornament to this borough, as well as to our whole denomination. It is a lasting monument of the faith and enterprise of this new congregation. To give such a sanctuary to the Lord, solid and enduring enough to last for centuries, is an act for which these brethren cannot receive too much praise.

At 3 o'clock in the afternoon of the same day a special meeting of Classis convened in the church and Dr. Harbaugh was duly received from Lancaster Classis. "On motion, St. John's Church, at Lebanon, was constituted a separate pastoral charge and as such received into connection with Classis." The call extended and accepted was duly confirmed and a committee of three were appointed to conduct the installation—Rev. F. W. Kremer, Rev. H. Wagner, and Rev. C. F. McCauley. On the same evening at 7 o'clock the installation service was

held in the presence of a "vast assembly," a well-trained choir of cultured voices, under the leadership of Theodore D. Fisher, taking a prominent part, responding "at intervals the solemn Amen." Rev. Wagner preached an instructive and appropriate sermon on I Thess. 5:12, 13, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake. And be at peace among yourselves." Rev. Kremer presented the charge to the pastor-elect, and Rev. McCauley that to the congregation. Immediately before the act of installation the certificates of sixty-one persons were presented and announced. These thus became the charter members of the congregation. Fifty-six were received from Tabor Church; three from the First Reformed Church of Lancaster—Mrs. Mary Louisa Harbaugh, Mary O. A. Harbaugh and Mrs. Isabella K. Boger; one from Jonestown Reformed Church—Mrs. Louisa C. Shirk; one from Hill Church, Prof. Cyrus Boger.

Thus was St. John's Church completely organized. It was a rare situation, the like of which was perhaps nowhere ever seen in the German Reformed Church. On the one hand a company of earnest, eager, competent people, for the most part in the early prime of life, coming together as a congregation and ready to be moulded by a leader who would command their devotion and respect; on the other, the great commoner of the Reformed Church, renowned author, distinguished theologian, forceful preacher and mighty personality, taking in hand this fold in its nascent state of temper. Dr. Harbaugh was pastor of the congregation but a little over three years and of course left his indelible impress upon the congregation. It was a situation of great privilege, fraught with joy and benefit, yet not perhaps without its peril.

CHAPTER VII.

THE FIRST PASTORATE—DR. HARBAUGH.

October, 1860—December, 1863.



THE excellent biography of Dr. Harbaugh by his son, which every member of St. John's ought to have and read, renders it unnecessary for us to give more than the mere outline facts of his life. He was born near Waynesboro, October 28, 1817, and passed his boyhood and youth on his father's farm. Having spent four years in Ohio in work, teaching and study, he came, in 1840, to Mercersburg, where three years were given to preparation for the gospel ministry. Twenty years were then spent in the active pastorate, at Lewisburg, Lancaster and Lebanon, and four years at Mercersburg as professor of Theology. He died there, December 28, 1867. It was a short life of but fifty years, but crowded with intense activity and useful service.

When St. John's church was organized the liturgical controversy was waging, and Dr. Harbaugh was a great leader on the liturgical side. The membership of the new organization was generally in favor of churchly worship and fell in at once with the teaching and leadership of Dr. Harbaugh. It was a happy relation. The *Provisional Liturgy* was adopted and used. The copy for use in the pulpit was the gift of Dr. J. H. A. Bomberger. The pulpit Bible was presented by the pastor of Taber church. On the cover is this inscription in gilt:

“ST. JOHN'S CHURCH,
A
BOND OF AFFECTION
FROM THE
PASTOR OF THE FIRST CHURCH.
F. W. KREMER.”

This Bible is now used by the Sunday-school.



F. Harbaugh

Dr. Harbaugh did not preach the first Sunday of his pastorate, October 21. Synod was continuing in session and in the morning Dr. J. W. Nevin preached "a truly instructive sermon in which he entered profoundly into the question, 'Why it was necessary for Christ to die and enter into his kingdom.'" Rev. Dr. Cook, of New York, preached in the evening from the 84th Psalm.

The progress of the first year's work is presented in the first anniversary sermon, preached Sunday morning, October 20, 1861:

"One year ago we were brought together in the providence of God, almost strangers to one another, and the solemn relation of pastor and people was made and ratified between us. If any one had suggested such an event but a few weeks before it took place, we would have set him down as a dreaming prophet. Surely it is not in man to direct his steps and still less is it in a minister to choose his charges! It is due to the congregation by whose kindness and consideration this first year of my ministry has been made pleasant, to say that I have had no reason for a moment to regret the change which brought me into this interesting and hopeful field of labor. Whatever has been defective in my ministry has been charitably endured by you; and I have this confidence of faith, that the blood which washes away all sin will also atone for the faults and follies which attach to the ministry committed to me.

"One year ago this beautiful church edifice was the centre of a singular cluster of anomalies. Here was a church building without a church—a consistory without a congregation—a pastor to be installed without any members to be installed over—pews without occupants—a choir gallery without choir or instruments—a Sunday-school room without teachers or children—book cases without books. In short, the entire shell of a home without a family.

“It was evident, however, that there were earnest and anxious hearts looking towards this spot, to whom it was daily growing more sacred, and who had made up their minds that what was not yet, by the grace of God should shortly be. When the pastor asked for members to be installed over, names were handed in. When the bell rang, people came. When the empty pews asked for occupants, families gathered in. When the hymns were announced, choral sounds greeted the ear and cheered the heart. When the doors of the Sunday-school were thrown open, there was heard the pleasant noise of little feet; and when the doleful empty shelves of the library cases were looked into, it was said ‘let there be books,’ and books came.

“Without commotion and without restraint, by some mysterious law of attraction, everything took its place and began to move in its order, ‘while in stillness thus our little Zion rose.’

“What has been accomplished during the first year of our existence can of course only be fully known in that great time of harvest unto which all our earthly labors continually grow. Yet in some degree we may judge of permanent results from indications of present progress and success. The first and most outward data are furnished by our statistics. These we shall first present.

“This congregation was organized one year ago with 61 adult members. To these have been added by confirmation 7, by certificate 33, making the number added 40. and the total number of members 101. . . . Died and dismissed 7; which leaves the congregation at present numbering 94 in full communion.”

Speaking of the Sunday-school, the pastor then quotes from the secretary's last quarterly report: “‘At the opening of our Sunday-school, less than a year ago, we numbered 87, officers, teachers and scholars. We now number 117. We had not a single volume on the shelves of

our book cases—not a Bible or a New Testament. We have now Bibles and Testaments as many as we need; Catechisms for each scholar, and a monthly paper to give to every one in the school room. We have 431 volumes of instructive and interesting books—have become publishers of a hymn-book of our own, and our treasury is still in funds.’”

“So far, then, as statistics are to be trusted, as exponents of progress, we have not been stationary, but have made very comfortable advance. There is, however, something higher and better than statistics,—the spirit and life of the congregation which has made these statistics what they are. Fully 104 sermons and 52 shorter week-day lectures have been delivered; for if there have been some omissions of regular services, these have been more than made up by the extra services on holy days and in connection with the communion occasions. . . .

“No credit is due to us if these discourses have not been harping on favorite strings, but have carried us over the general ground of faith and practice; because our course has been marked out for us by the excellent arrangement of the Church year, so that it was not lawful for us to pleasure at will on easy or popular topics, but we were under a wholesome discipline which required us, as each Sunday directed, to give a portion of all the meat in due season. Thus it has been almost impossible for us to overlook or omit any doctrine, any duty, any privilege, any virtue, any grace, for each one confronted us at some time or other in the lessons of the day. If this course has in any measure brought before us the whole truth, round and symmetrical, we are indebted to the order of the Church year for it. For this is as good a preventive of idleness in ministers, as it is a terror to lop-sided and one-idea Christians. As the minister cannot, so also the members cannot follow well-beaten and pleasant tracks,

“You have claimed your right of being active worshippers, and not silent spectators merely. . . . You claim, with the meditations of your heart, also to offer up the words of your lips. When God said by the mouth of Solomon, ‘Let all the people say, amen!’ he gave to the people that response of faith, and that seal of prayer. Who shall take it from them? For this, too, I claim no credit. You by your own wish and decision, asked it. Before I was installed as your pastor you asked it; I only acquiesced in your decision, but I did it from long and full conviction and with all my heart. And the more heartily and devoutly you respond to our beautiful and solemn prayers, the more I shall commend you for it.”

He continues by noting, more fully, the beauty and advantage of observing the Christian year and vindicating the liturgical practice of the congregation.

ORGAN CONSECRATED.

It was, of course, the congregation’s original intention to have a pipe organ, but it was not deemed prudent to get it at once and thus involve the church in additional debt. In the services of consecrating the church and for a while afterward a reed organ was used, having been rented from Mrs. David Hoffman. Dr. Harbaugh urged the importance of taking measures as soon as expedient to secure a pipe organ. Agreement was very soon made with the Philadelphia firm of Buffington, by whom an organ was built, costing \$1200. The consecration was held, Advent Sunday morning, December 1, 1861, the order of service prepared by the pastor being used:

CONSECRATION OF AN ORGAN.

This service shall fall in with the regular service for the Lord’s Day. Immediately after the Confession of Sin, and before the Profession of Faith, page 131, the Congregation being seated, the Minister shall say:

DEARLY BELOVED IN THE LORD:

God, our heavenly Father, in all ages of the Church, has approved the acts of devout and holy men, who, mov-

ed either by His express command, or by the secret inspiration of His blessed Spirit, have set their hearts to beautify the place of His sanctuary, and to make His praise glorious.

We, a Congregation of His servants, animated by the pious example of those that have gone before us, sustained by the Grace of God, and directed by His Spirit, have placed in this sanctuary an instrument which through many ages has been sacredly used in sounding forth the high praises of God; and we are now together in His most holy presence, that we may, as is meet and right, by a solemn act of worship, devote it to its intended use and purpose.

[Here the Congregation shall rise, and remain standing through the whole of the remaining consecratory Service.]

Let us pray.

Meet us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, attain unto everlasting life: through Jesus Christ, our Lord.

R. *Amen.*

Then the Minister shall say :

Accompany me now with your hearts and voices, in the profession of our catholic, undoubted, Christian faith.

“I believe in God the Father,” etc.

M. Lord, we believe.

R. *Help Thou, O Lord, our unbelief.*

M. Praise ye the Lord.

R. *The Lord's name be praised.*

Then the Minister shall say :

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness.

According to Thy name, O God, so is Thy praise unto the ends of the earth.

O clap your hands, all ye people, shout unto God with the voice of triumph.

Let the people praise Thee, O God; let all the people praise Thee.

Blessed be the Lord God of Israel, from everlasting to everlasting: and let all the people say, Amen.

R. *Amen.*

Let that be holy which is given unto the Lord, and all that is associated with His service.

Having in mind the word of God, which makes a difference between that which is holy and that which is common; calling to remembrance the example of God's ancient people who, not only by solemn services, consecrated their Temple, with all its vessels, but also their houses, and the walls of their cities; also, reverently and devoutly regarding the teaching of the New Testament, that even our ordinary daily food is to be received with thanksgiving, and sanctified by the word of God, and prayer; and taking humble encouragement from the tender love of our blessed Saviour Himself, who approved the pious act of her who poured a treasure of precious and costly ointment upon His feet, accepting the consecration of it as a proper offering of love, and blessing her for it: Let us not doubt that He will also favorably regard our godly purpose of setting apart this Instrument, in a solemn manner, that it may be made to serve both Him and us in the several offices of Christian worship.

In accordance with the desire and purpose of this Congregation, and in its name, I do, therefore, now set apart and separate, this Organ, from all common and secular use, and consecrate it for the worship of the Triune God, the Father, the Son, and the Holy Ghost: to whom be honor and glory, world without end.

Here the Organ shall speak for the first time, leading the Choir and Congregation in firmly and earnestly responding:

AMEN.

Then the Minister shall say:

Praise ye the Lord.

Praise God in His sanctuary:

Praise Him in the firmament of His power.

Praise Him for His mighty acts:

Praise Him according to His excellent greatness,

Praise Him with the sound of the trumpet:

Praise Him with the psaltery and harp.

Praise Him with the timbrel and dance;

Praise Him with stringed instruments and organs.
Praise Him upon the loud cymbals :
Praise Him upon the high-sounding cymbals.
Let everything that hath breath praise the Lord.
Praise ye the Lord.

Here the Organ, Choir and Congregation shall promptly join in the Gloria in Excelsis, p. 22 :

“Glory be to God on high,” etc.

[This ends the Consecration ; and the Service again falls in with the Regular Service for the Lord’s Day, at the Rubric “Scripture Lessons and Collect,” p. 132.]

At 2 o’clock on the same afternoon the children of the Sunday-school were “taken into the church to welcome the new organ with the congregation.” Rev. Daniel Gans assisted the pastor in the service of the day.

PAROCHIAL SCHOOL.

An interesting and characteristic episode of the first pastorate was a parochial school which was begun in the fall of 1862 and continued for several months into the winter. Dr. Harbaugh was an ardent advocate of the Christian school under the direct supervision of the church. He says in a sermon on the subject in 1852, “Give us Christian schools,—schools that have a God, a Saviour, a Holy Spirit, a Bible and Hymn-book, a Catechism and prayer, a pastor and a pious school teacher.” He wrote ardently on this subject, and at the Teachers’ Institutes in Lebanon openly contended with State Superintendent Thomas Henry Burrowes who championed the Public School system. The experiment was accordingly tried. What is now the men’s Bible class room was arranged for the purpose and Miss Anna Zahn, of Lancaster, was employed by the congregation as teacher. About 15 or 20 boys, ranging in age from six to ten years, attended. Most of them came from the congregation. In a few

weeks Miss Zahm became ill and went to Lancaster. Miss Matilda Gloninger and other ladies of the church substituted for several weeks, and then Miss Catherine DeHutff undertook the task. After several months' trial it was considered inexpedient to continue. The common branches suitable to the boys' age were taught, along with the Catechism. The school was under the oversight of Dr. Harbaugh, whose strong arm was sometimes needed for discipline. Those who knew Dr. Harbaugh well and understood his mind, assert that, were he living today, he would have modified his opinions on that subject into harmony with accepted views; even as on other important questions he changed his position after fuller study and maturer reflection.

For a short time during the fall of 1868 a primary week-day school was conducted in the Sunday-school room of the church by Miss Julia Ross, but was then forbidden by the trustees and the desks and benches were removed.

THE TRICENTENARY CELEBRATION.

Dr. Harbaugh was perhaps the first person in the Reformed Church to suggest the propriety of celebrating the 300th anniversary of the Heidelberg Catechism, and he was accordingly appointed by Synod in 1859, chairman of the committee. Most of the work thereon was done while he was in Lebanon and to him goes in large measure the credit for the success of that "sublime festal service to God." St. John's Church took great interest in the general celebration both at Philadelphia and Reading. Hon. J. W. Killinger was one of the Vice-Presidents. Dr. Harbaugh delivered one of the important addresses on "Creed and Cultus," and translated several of the German addresses. It is for us, however, to call attention to the

Tercentenary Celebration in the congregation. It was held on Trinity Sunday, May 31, 1863. There was a wholesome emulation between Tabor and St. John's in preparation for this festival. Accounts of this celebration are here presented from two of the local papers, with omissions to avoid repetition.

THREE HUNDREDTH ANNIVERSARY OF THE HEIDELBERG
CATECHISM IN ST. JOHN'S REFORMED CHURCH.

Last Sunday was a joyful day for the Reformed Churches in Lebanon, as also throughout the bounds of that denomination. St. John's Church was decorated with much taste, a large amount of labor and care having been spent upon it for days. A great portion of the festooning was made of box, which is the most beautiful evergreen we have for wreaths. The festooning was tastefully arranged, the walls being white and the church free from galleries, the wreaths could be arranged with freedom, and so as to bring out effectually the various designs and ideas connected with the festival. It being Trinity Sunday, the idea of the day was brought out by three circular festoons hung into each other on every one of the threefold gas brackets along the wall. So, also, three box-covered crosses back of the pulpit, three flower vases on the altar, and three bouquets of white flowers hung into the wreaths in front of the pulpit, very appropriately representing the same idea. The main central arch over the pulpit and altar was crowned with the words, "Heidelberg Catechism," perfectly fresh and green, made of sprigs of box. On one side of this arch, and over one of the smaller arches, was the date of the formation of the Catechism, "1563," in ancient figures, made of pale autumn leaves, all of which gave it an ancient appearance; over the other smaller arch was the

present date, "1863," in modern figures, and perfectly fresh. Between the two dates lay 300 years! The conception was very fine and well brought out by the difference in the form of the figures, as well as by their decorations. The baptismal font was decorated with flowers, crowned with a large and beautiful bouquet, at the foot of which sat a white-marbled dove in the midst of the flowers, symbolical of the Sacrament there administered. The reading desk and altar had also their appropriate decorations; and the top of the breast-work of the pulpit space was tastefully varied with vases of flowers of various forms and designs. Never was St. John's so beautifully garmented. Though we are accustomed to see this church decorated on Christmas occasions, yet this exceeded all its former endeavors; and we doubt whether any future efforts can succeed better. There was no part crowded, nothing overdone by an overabundance; a fine taste ruled the entire arrangement. The children of the church were present in the morning services, by whom, as well as by the choir, touching music was discoursed. There was no sermon, but only a brief address appropriate to the occasion by the pastor. The rest was music and joy, and festal feeling. The crowded audience enjoyed a pleasant service, the like of which none of the members shall live to see again. In this view, the whole service was beautifully and appropriately closed by the choir, who sang, amid the tears of not a few, the hymn, "A Hundred Years to Come." Truly:

Who'll press for gold these crowded streets,
A hundred years to come?
Who'll tread this church with willing feet,
A hundred years to come?
Pale trembling age, and fiery youth,

And childhood with its heart of truth,
The rich, the poor, on land and sea—
Where will the mighty millions be,
A hundred years to come?

But just as true is the blessed sentiment of the last verse, composed by the pastor and added for the occasion :

Though we should die, yet shall we live,
A hundred years to come ;
Our Saviour and His Church shall live,
A hundred years to come ;
Still crowds shall to Thy temple wend
Their way, and at the altar bend ;
And millions, now unborn, shall meet
In humble joy at Jesus' feet,
A hundred years to come.

THE TERCENTENARY SERVICES IN ST. JOHN'S CHURCH.

St. John's Reformed Church appeared in its "beautiful garments," in honor of the three hundredth anniversary of the Heidelberg Catechism. . . . The vision of the prophet seemed realized, "The glory of Lebanon shall come unto thee, the fir-tree, the pine tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." The side walls were festooned with a gothic tip at the top of every window, from which a hanging air-basket was suspended, answering to a bouquet of flowers in a vase on the window below. The choir end of the church was also decorated with much taste. But the principal beauty of the decorations was on and around the pulpit and altar. . . . St. John's Church looked "like a bride adorned for her husband;" and it was an appropriate tribute to the festal occasion and an

honor to the taste and interest of those whose hearts conceived and whose hands arrayed the "thing of beauty and the joy forever."

The congregation had an honorable part in the free-will offerings of \$108,125.98 contributed by the denomination for benevolence during the Tercentenary year. The contributions were to:

Franklin and Marshall College.....	\$1000 00
Library of Seminary at Mercersburg.....	1000 00
Church Extension.....	50 00
Mission Churches.....	170 00
Undesignated Objects.....	10 00
	<hr/>
Total.....	\$2230 00

The contribution to the College was made by J. W. Killinger; to the Seminary Library by John Meily and Philip Fisher.

The church from the beginning was equipped with accommodations for a large congregation, but the growth was never rapid, as can be seen by consulting the statistical table. It was felt that one of the causes thereof was the exclusive use of English, in a place where the Reformed Church was prevailinglly German. An attempt was made to remedy this by having German services. Inopportunately the experiment was tried on the first Sunday of July, 1862, at 2.30 P. M., when the weather was exceedingly warm. Very few attended, even of those who were already members. After a few Sundays of trial, the effort was seen to be futile.

The pastor was, in these years, crowded with literary work, and the congregation sympathized with him therein. They rejoiced in his great usefulness to the Reformed Church thereby, and it was far from their thought to curtail it. He had little time, therefore, for pastoral

work, which was especially needful for the building up of this young congregation. In November, 1862, a very kindly suggestion came from the consistory that one Sunday evening service a month be discontinued and that every other afternoon be given to visiting members and those interested, with a view to increasing the membership.

Dr. Harbaugh's third and last parochial report to Classis, May 15, 1863, discusses this subject of the church's growth: "We have the pleasure of reporting a steady progress in our infant congregation. Having begun two years and a-half ago with only 61 members, we now number 110. Experience proves that second congregations must be content to increase slowly. The reasons are obvious. There is a strong traditional attachment to the old church, its graveyard, and its associations, as well as pastoral and other social attachments; the German language in the case of the older and a laudable inclination on the part of children to go with their parents, and a desire on the part of parents to have their children with them; the increased expense connected with a new enterprise, and a small congregation, also makes it inconvenient and undesirable on the part of many to change. These, with other causes, conspire to make all second churches of slow growth. Our increase, however, has been comfortable." Statistics are then noted—108 scholars and 22 teachers in the Sunday-school; 586 books in the library. "Our Sunday-school and communion collections, though much needed to increase our library and procure other necessaries, have been devoted to benevolent objects, while these other interests have been kept moving by special contributions. Our systematic benevolent contributing society has, besides, paid over for benevolent purposes, a little over \$50. Our Tercentenary offerings from the children in the Sunday-

school, fully inaugurated about two months ago, and to be continued throughout the year, bid fair to realize a handsome amount."

These were the years of the Civil War, and the congregation suffered on that account. A goodly proportion of the young men went to the front as officers and privates. Among them was Theodore D. Fisher, clerk of Major Theodore D. Greenawalt, his uncle, paymaster of U. S. Army. He was a young man of fine character and attainments. He perished in the burning of the unfortunate steamer "Ruth," August 3, 1863, on the Mississippi River, near Cairo. On Sunday morning, October 11, 1863, a suitable service in commemoration of the sad death of Theodore Fisher was held in St. John's Church. The pastor preached a beautiful sermon from Job 37: 21, "And now men see not the bright light which is in the clouds." On the following day, an urgent request that the sermon be furnished for publication was sent to Dr. Harbaugh, signed by twelve men, J. W. Killinger, L. I. Greenawalt, T. T. Worth, George Ross, John Meily, C. D. Gloninger, W. M. Guilford, P. S. Greenawalt, W. G. Bowman, D. S. Raber, J. K. Funck and W. M. Major. "The lessons it inculcates, and the example it furnishes, will, we think, be of great practical benefit to the young men of our town and county." The pamphlet, "The Bright Light in the Clouds," accordingly appeared. In 1867, "Youth in Earnest," a biography of Theodore Fisher, was published by Dr. Harbaugh. He was a pious youth, faithful in attending all services, a Sunday-school teacher, an accomplished musician, the first leader of St. John's choir, and afterward its organist. He was a great help to the congregation in those early days, "and his untiring devotion to the interests of the church, placed the congregation under grateful obligations which the last survivor of its founders will never forget." He

graduated from Franklin and Marshall College in 1858.

Dr. Harbaugh was in correspondence with the boys in the army. Several of his letters to Major L. L. Greenawalt are preserved. He writes, February 11, 1863:

“To the Brethren Greenawalt, Guilford, Raber, Moyer, Frantz:

“DEAR BRETHREN:—I have heard from you all repeatedly. . . . When any of your friends here receives a letter, the news is always talked round; and thus we keep up a constant communion with you all. It is also easily perceived in the prayers that are offered in our weekly meetings, that you are all remembered as our brethren. . . . The right view of the ‘communion of saints’ seems to possess every mind. Though absent from us, and constantly in danger, we feel as if you were joined in the same body with us to Christ, in whom there are no separations, whose life and love are not bounded by space or time, and whose grace is the same in safety or peril, in life and in death. . .

“It often gives me courage and hope in regard to our national affairs, to think how many earnest Christian men have gone forth for the deliverance of our fatherland from the power of its oppressors. God must be on our side. I have a strong faith that though your term of service extends only over several months more, the Rebellion will receive its deathblow before you return to us. At present there is a general undercurrent of subdued feeling over the land, and I think all earnest minds are looking to God more than to man. This I regard as foreshadowing a speedy interposition of Providence; and I confidently expect speedy and great success to our arms. . . . Let us be of good courage and God will strengthen our heart. . . .

“Our church and Sunday-school do well,—we shall feel greatly strengthened again when you all return. . . .

“One of the brethren informed me in a letter that you

have regular meetings for prayer in your regiment. I was glad to hear this. I have no doubt there are many diverting influences connected with camp-life. But stated hours to recall the mind and heart to higher and better things must tend to aid one in keeping his spirit in a proper frame."

In another letter, answering to words of appreciation, Dr. Harbaugh says, "Be assured, it affords me great encouragement to know that my humble labors here have been of account to my members, and that in absence they still derive comfort from a remembrance of the church and its services."

The congregation, with the pastor, were unwaveringly loyal to the Union. Dr. Harbaugh in every possible way showed his devotion to the Federal cause. He seriously considered becoming chaplain of a Pennsylvania Regiment, but was dissuaded therefrom by friends, who urged that he could be of more service at home. In the *Guardian*, of March, 1863, appeared an article on the "Religious Character of Washington." This was published as "a tract for the times" by a committee of the Christian Commission for the District of Maryland. Several editions were issued and distributed, the first of which was 10,000 copies.

Dr. Harbaugh preached on the war and spoke on occasion to the soldiers. In August, 1862, he acted as president of a meeting to encourage enlistments and spoke strongly in favor thereof. In the spring of 1863, soldiers of the 127th Regiment, Captains Greenawalt and Daugherty, returned, were tendered a reception by the citizens, and addressed by Dr. Harbaugh from the rear of the Court House.

While the 93d Regiment was encamped at Camp Coleman,—the common northeast of Lehman and Eighth Streets,—religious services were conducted for the sol-

diers by the ministers of the borough. Dr. Harbaugh was always glad to preach and was attentively heard by the soldiers.

Special collects were composed by Dr. Harbaugh and used during the war period by the congregation.

PRAYERS IN TIMES OF NATIONAL TUMULT.

These prayers take the place of the petition for rulers, in the morning service.
Page 134.

ALMIGHTY GOD, Governor among all nations, who art a strong tower of defence to them that fear Thee, and whose power no creature is able to resist; we make our humble cry to Thee in this hour of our country's need. To Thee it belongeth justly to punish sinners, and to be merciful to those who truly repent. Deal not with us after our sins, nor reward us according to our transgressions; but let Thy mercy be upon us as our trust is in Thee.

R. *Amen.*

There is no power but of Thee, O Lord, and by Thee are the powers that be ordained; have pity, we beseech Thee, upon our brethren who are in arms to resist the power and ordinance of God, and show them the error of their way. Bless Thy servants, the President of the United States, and the Governor of this Commonwealth, our public counsels, and all that are in authority. Shed down upon the counsels of our Rulers the spirit of wisdom, moderation and firmness, that they may be equal to all emergencies, and be able to bring to nought all endeavors of secret and open foes. Unite the hearts of our people as the heart of one man, in upholding the honor of Law and the cause of Justice and Peace.

R. *Amen.*

O God, our refuge and fortress, we commend to Thy tender care all those who have gone forth with the sacri-

fice of their lives, for the peace of the Fatherland. Be Thou their shield and buckler. Under the shadow of Thy wings may they be quiet from fear of evil; and, armed with Thy defence, and evermore preserved from all peril, may they return to glorify Thee, who art the Giver of all victory.

R. *Amen.*

Help us all, O Lord, to possess our souls in patience. Abate the violence of passion; banish pride and prejudice from every heart, and incline us all to trust in Thy righteous Providence, and to be ready for every duty. In Thy great mercy, O Merciful Father, hasten the return of peace and prosperity to our borders; and so order all things that unity and happiness, truth and justice, religion and piety, may be established among us for all generations. These things, and whatever else Thou shalt see to be necessary and convenient for us, we humbly beg through the merits and mediation of Jesus Christ, our Lord: to whom with Thee, and the Holy Ghost, be all honor and glory, world without end.

R. *Amen.*

Dr. Harbaugh was Chairman of the Committee on the State of Religion and Morals, at the annual session of Lebanon Classis, May, 1863. His report discusses the demoralizing effect of the war in different spheres. Ministers observe with regret the increase of profanity, Sabbath-breaking and drunkenness. "These sins are always apt to abound in times of great civil commotion. Times of war especially are regarded by mere worldly natures as a kind of general martial law against Christianity. . . .

"Alongside of these vices, our territory is also afflicted with disloyalty to the Church. Treason against the Body of Jesus Christ, though it has its roots far back in the history of some of our congregations, has been incited to new irreverence and insubordination, and has spread

the impregnating virus around itself. With the higher 'powers that be' in the State, the higher powers by Christ Himself divinely ordained in the Church, have been assailed, and when success has been attained, a disorder has been inaugurated in the midst of which many good people mourn, and over which angels might weep. 'Rebellion,' says Moses, 'is witchcraft.' Nothing short of this fearful Scripture characterization of this unholy spirit can adequately set forth its enormity. The leaders of it may know that they make the Body of Christ to bleed as in a new crucifixion, but we may safely say of the many who are led by them in the charitable and compassionate language of Christ to those who crucified Him the first time, 'They know not what they do.' While we mourn over the sad consequences which must result to these misguided congregations, perhaps for years and generations to come, we know that the evil must ultimately exhaust itself, and, like a stream cut off from its perennial fountain, dry away or be evaporated from the stagnant pools of its own forming. Every branch cut off from the vine must wither. Every plant which our heavenly Father hath not planted will be rooted up at last. The whole history of the Church confirms the testimony of God's Word on this point. O, that we had a voice sufficiently strong and tender to call these erring brethren back to the mother that hath given them birth and nurture!"

At this meeting of Classis he was appointed to prepare a tract in German and English with reference to this independent movement in Berks County. The anonymous publication of 1863, "*Ueber Spaltungen und Unabhängigkeit in der Kirche Christi*," is no doubt the result of this instruction from Classis, written in English by Dr. Harbaugh and then translated into German by Dr. Hiester.

In the fall of 1862, Rev. Romich resigned the pastorate at Jonestown, and Dr. Harbaugh was called on to preach there occasionally. Beginning with January, 1863, Dr.

Harbaugh stately supplied the Jonestown pulpit for the greater part of the year, preaching every other Sunday afternoon and evening. He had a large class of catechumens, 14 of whom were confirmed June 27, 1863. He had 7 funerals from the Jonestown congregation during his connection with that people, and baptized 7 of their children.

Dr. Harbaugh's general labors for the Reformed Church were increasingly appreciated, and this was prophetic of the final call which took him from the pastorate. The Order of Worship was being composed during these days, and Dr. Harbaugh being on the committee, and Lebanon centrally located, it was very convenient for the Liturgical Committee to meet in St. John's study. This they often did, and different members of that committee frequently preached in the mid-week and Sabbath services. Dr. Harbaugh was often called away to preach and to lecture. He delivered the address at the close of the Allentown Seminary, April 3, 1861. He lectured before the Wyoming Historical Society, January 24, 1862, on "The Home Feeling." He preached the dedicatory sermon of the Church of the Cross, Cincinnati, O., December 20, 1863,—the same text as at the dedication of St. John's. It was published by that congregation in pamphlet as "A Plea for Beautiful Churches."

Some of his most noted writings were wrought out in St. John's study. "Das Alt Schulhaus an der Krick" bears the date November 26, 1860. The immortal hymn, "Jesus, I Live to Thee," the fairest gem of Reformed Hymnody, which will live through the centuries, was here inspired. The late lamented Rev. George B. Resser related the circumstance of its composition, as told him by Mrs. John W. Mish. Dr. Harbaugh was called on to baptize her babe. After performing the ceremony, he returned to the church study, sat down at once and con-

posed the hymn, "Jesus, I Live to Thee." This is the first baptism recorded in St. John's Church register, "Elizab-eth Krause, daughter of John W. and Amelia E. Mish, baptized December 2, 1860, Advent Sunday." The little girl died afterward.

The parsonage during the first pastorate was the house on North Tenth Street, near Willow, now numbered 37, then owned by Dr. J. W. Gloninger and generously given by him for the use of St. John's pastor gratuitously. Where the parsonage now stands, was an open lot, in which Dr. Harbaugh planted flowering shrubs and arranged beds in which a variety of flowers were cared for. In the rear of the lot and church, was a vegetable garden, which he cultivated. He took great pleasure in being among his plants and flowers, and in the early morning hours could be seen there. The older trees in the parsonage yard were planted by him.

Events of the fall of 1863 culminated in this letter :

"LEBANON, PA., December 8, 1863.

"To the Consistory of St. John's Church:

"DEAR BRETHREN :—Having been called by the Synod of the German Reformed Church to another sphere of labor, and feeling it my duty to respond favorably to that call, it is necessary for me to hand in to the consistory of St. John's Church my resignation of the pastorate of said congregation. I express the hope that the consistory and congregation will acquiesce and join with me in asking Lebanon Classis to dissolve the pastoral relation between us. An earnest request from the Board of Visitors of the Theological Seminary that I should, from January to April next, take the place vacated in consequence of the leave of absence granted by Synod to Dr. Schaff, having been made, I must designate January 1, 1864, as the time when the resignation shall take effect.

"I need hardly say that I deeply feel the breaking of sacred ties which have pleasantly bound us together for over three years—the *first*, and, on that account, most interesting years in the history of St. John's Church.

"I shall bid you adieu with my best wishes and prayers for your peace and prosperity as a congregation, with the highest Christian regard for you, each and all, personally, as well as the members of the church under your official care, and with sincere thanks for the many acts of kindness received at your hands during the period of my pastorate.

Yours in Christ,

"H. HARBAUGH."

He was elected by the Eastern Synod at Carlisle, October 28, 1863, to the Chair of Didactic and Practical Theology in the Seminary at Mercersburg, Pa. The congregation parted with Dr. Harbaugh with much regret, yet realizing that he ought to go, and rejoicing in the great privilege of having had him in the first and plicant years of the congregation's life. The farewell discourse was preached Sunday evening, January 3, 1864, "to a crowded audience;" text, "Finally, brethren, farewell," 2 Cor. 13: 11. The consistory made request and had it published under the title, "Farewell Words."

The first pastorate continued for three years and two and a-half months. Sixty-one were received into the church as the charter members, and 43 were added by certificate, 14 by confirmation, and five by adult baptism; total number received, 123; from which were a number of deaths and dismissions. On the church record for this pastorate are 34 baptisms, six marriages, and 16 deaths.

When Dr. Harbaugh left, an album, containing the photographs of nearly all the members of the congregation, was presented to him. He prized it greatly. It is

now in the possession of John A. Harbaugh, of Bryn Mawr, Pa.

The following is the preamble and resolution adopted by the consistory upon the resignation of Dr. Harbaugh:

“WHEREAS, The Rev. Dr. Harbaugh has recently been elected Professor of Didactic and Practical Theology in the Theological Seminary at Mercersburg; and, whereas, he has in consequence tendered his resignation as pastor of St. John’s Church; therefore, be it

“*Resolved*, That, inasmuch as the interest of the Church at large, as expressed at the Synod of Carlisle, claimed that his sphere of usefulness should be enlarged, the consistory of St. John’s Church do most reluctantly accept of his resignation, tendering the assurance, however, that their best wishes and prayers will accompany him in his new field of labor to which, in the providence of God, he has been called.”

The pastoral relation was formally dissolved at a special meeting of Lebanon Classis held at Womelsdorf, January 12, 1864.

“In the summer of 1888, Mr. Robert Coleman gave a week’s outing at Mt. Gretna to the graduates and undergraduates of Trinity College. One day, Rev. George B. Resser, then pastor of St. John’s, was sitting in the parsonage, when a clergyman of the Episcopal Church of New England, rang the door-bell, and inquired whether the adjoining church was the one in which the sainted Dr. Harbaugh had ministered. Upon being answered in the affirmative, he asked the pastor whether he might be permitted to enter the church and stand in the chancel where so eminent a servant of God had ministered. His request was granted, and while standing in the chancel, the rector exclaimed, ‘And this is the place where that godly man held forth the Gospel of Christ!’ Then he further said to the pastor, ‘I have read everything that Dr. Harbaugh has written, even his Pennsylvania-German poems; and I

have derived inexpressible benefit from the lovely, deeply pious spirit which pervades his writings throughout.' ”

Dr. Harbaugh took final leave of the pastorate not without a sigh of regret, which is touched with the thought of his pleasant relations with his last flock. In his letter accepting the professorship, dated Christmas Day, 1863, he says :

“The pastoral office with its lights and shadows, has thus far been my chief earthly delight, and has proved to me steadily, its own exceeding great reward ; and I confess to a strange lingering feeling of loneliness on the eve of leaving its long familiar paths for another sphere of duty.”

Dr. Harbaugh, of course, continued to take a great interest in St. John's, and visited Lebanon at intervals during the remaining few years of his life. He and his successor, Dr. Johnston, became fast friends. The happy relation existing between them is suggested by the frontispiece. Dr. Johnston and members of the church visited him during his last illness, and the congregation took pleasure in many ways in showing to the distressed family their appreciation of their first pastor.

We have from Rev. Resser this incident, as told him by Mr. David Raber himself : “When Dr. Harbaugh was lying in his last sickness at Mercersburg, the consistory of St. John's sent Mr. Raber to bear the congregation's sympathy to Dr. Harbaugh. When Mr. Raber arrived at Mercersburg, he went to South Cottage, Dr. Harbaugh's residence, and rang the door-bell. Dr. Harbaugh was lying upstairs, in a room where he could not possibly have seen Mr. Raber coming, but as soon as he heard the door-bell, he said to someone sitting by the bed, ‘Do comt der David.’ ”

A number of persons from St. John's attended Dr. Harbaugh's funeral.

Major L. L. Greenawalt was one of the pall-bearers.



REV. T. S. JOHNSTON, D.D.

CHAPTER VIII.

THE SECOND PASTORATE—DR. JOHNSTON.

March, 1864—June, 1884.



THOMAS SWAN JOHNSTON, the second pastor of St. John's, was born in Philadelphia, August 4, 1818. His parents, Thomas and Mary Swan Johnston, arrived in America only a few weeks before his birth. They were Scotch Presbyterians. The father was a graduate of Edinburgh University, and the mother's brother was a Presbyterian minister in the United States. He was a man of fine attainments, a very attractive gentleman, socially, qualities with which his son and namesake was also richly endowed. He was also a very sweet singer, and his vocal powers rendered him much sought by the social circles of Philadelphia. In this particular, his first-born was deficient, because he had no voice for music. The father died when in the prime of life, leaving five children.

Thomas as a boy and youth was thrown largely on his own resources. He attended the common schools of Philadelphia, but was very soon obliged to turn his hand to bread-winning. He had, however, an insatiable thirst for knowledge and those manifest qualities of mind and heart which were a sure guaranty of making his mark in the world.

He was for a while errand-boy in a bookstore, the proprietor of which took great interest in him, as did also a Presbyterian minister of the city. He then learned the hatter's trade from a firm who were Friends by religious persuasion. When in the process of coloring hats, his turn came to watch all night by the kettle fires, he utilized the time and the dim light to read and study. All the

while with intense eagerness he laid hold of everything which would serve him in mental improvement. Free lectures were attended. While living at Darby, he took an active interest in the local lyceum, and though among the youngest to engage therein, he was soon acknowledged by the literary society to be their ablest speaker. He afterward bore testimony to this invaluable training for his lifework.

In this critical time of his life, he was converted in the Methodist Church. With his rare qualities of mind and heart, the occasion of his consecration to God was at once suggestive of his divinely appointed calling. Accordingly at the age of 19 we see him entering the Methodist ministry. Because of his youth, he was required to serve with an elder on a circuit for the first year, and this he did at Strasburg and vicinity in Lancaster County, and then entered on the four years' course of study prescribed by the Methodist Church. A few years later, he was consecrated to the office of deacon. Thus reads the certificate:

“Know all men by these presents, That I, Beverly Waugh, one of the bishops of the Methodist Episcopal Church in the United States of America, under the protection of Almighty God, and with a single eye to His glory, by the imposition of my hands and prayer have this day set apart Thomas S. Johnston for the office of a deacon, in the said Methodist Episcopal Church; a man who, in the judgment of the Philadelphia Annual Conference, is well qualified for that work: and he is hereby recommended to all whom it may concern, as a proper person to administer the ordinances of baptism, marriage, and the burial of the dead, in the absence of an elder, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

“In testimony whereof, I have hereunto set my hand and seal, this tenth day of April, in the year of our Lord 1842.

B. WAUGH.

“Done at Wilmington, Delaware.”

Two years later, at Philadelphia, he was set apart to the office of elder in the Methodist Church, by Bishop Elijah Hedding.

The charges which he served successively were Haddington, Phoenixville, Delaware Water Gap, Bristol, Lebanon, Pottsville, and the Asbury M. E. Church, of Philadelphia. He always endeared himself to the community, as well as the congregation which he served. He was loath to leave Philadelphia for the charge assigned him, in 1853. Moreover, there came from the Presbyterian Church of Mantua, in that vicinity, a very urgent call, which he was constrained to accept. Eleven fruitful years were passed as shepherd of that flock, in which friendships were formed which it was painful to surrender. Judge William D. Kelley was one of his parishioners and a close friend. Then came the call to St. John's.

The years '47 and '48 were spent by Rev. Johnston as minister of the Lebanon Circuit of the Methodist Church. Beside the congregation, whose house of worship, still standing, was on Tenth Street between Cumberland and Chestnut, the minister officiating had charge of the churches at Cornwall, Elizabeth Furnace, Mt. Zion and Annville, where he preached at stated intervals. When Rev. Johnston was pastor here, the Methodist was the only exclusively English church in Lebanon, and service was held every Sunday evening. He is remembered yet as having been a very handsome young man, with engaging manner, and a specially attractive speaker. The little Methodist Church was crowded to the doors every Sunday evening by people from all the churches. While

here, the Methodist parsonage was No. 1002 Chestnut Street. Both he and Mrs. Johnston had learned to like Lebanon during that two years' stay, and when the urgent summons came to succeed Dr. Harbaugh, he accepted.

He was married at Haddington, February 14, 1843, to Hannah R. Frailey. There were six children: Mary, Susan (Mrs. Samuel Raber), Thomas, Hannah Jane (Mrs. Harry Tabor), James, and Elizabeth (Mrs. Robert L. Marshall).

When Dr. Harbaugh left St. John's, it was no easy matter to fill his place. Many of the prominent ministers of the Reformed Church had preached for the congregation from time to time. It is not at all likely, however, that any were available who could have filled the place so well as Dr. Johnston. A vivid impression remained among the Lebanon people of the Methodist minister of 1848. One ecclesiastical change by him suggested the possibility of another. Dr. Johnston was accordingly invited, and preached in St. John's Church, January 24, 1864. He was duly elected February 1, 1864, and the call was borne to him by Simeon Guilford. He was received at a special meeting of Lebanon Classis held in St. John's Church, March 10, 1864, from the Third Presbytery of Philadelphia. On the same day, the installation service was held. Rev. Benjamin Bausman preached the sermon from 2 Cor. 5. 20, "Now then we are ambassadors for Christ." Rev. Henry Wagner and Rev. George Wolf read the charges to the pastor and the congregation. "At the close of the services, a number of the publications of the Reformed Church were presented to the new pastor by Dr. J. W. Gloninger. Rev. George Wolf made the presentation in a neat, suggestive speech, and Dr. Johnston appropriately replied."

We find this editorial comment on Dr. Johnston's leaving Philadelphia:

“The Rev. Dr. Thomas Johnston has resigned the pastoral charge of the New School Presbyterian Church in Mantua (West Philadelphia), and accepted a call to a German Reformed Church in Lebanon, Pa. As it has been the lot of one of the editors of the *Presbyterian* to be thrown into constant intercourse with Dr. Johnston, we take the liberty of commending him to the church to which he goes as a brother beloved, an earnest and faithful pastor, and one ready to co-operate in every good work with all who love the cause and kingdom of our Lord Jesus Christ.”

Dr. Johnston entered heartily into the spirit and work of St. John's. He had great powers of adaptation, and, though schooled in the Methodist and Presbyterian Churches, he came into thorough sympathy and accord with the churchly position of the Reformed Church. Again and again in his sermons he speaks in appreciation of the historic position, the Catechism, the doctrines, and the cultus of the Reformed Church. In close friendship with Dr. Harbaugh, he looked to him as his adviser and teacher. After his predecessor's death, he delivered before the congregation a tender appreciation of Dr. Harbaugh as author, theologian and pastor. In the early part of his ministry here, in accordance with the wish of the congregation, he wore the gown for several years in officiating. It seemed to many, however, to be an innovation which militated against the growth of the church, and has never been assayed since.

The progress of the work may be gathered from his eighth anniversary sermon. “Over \$5,000, independent of yearly revenue, has been paid to cancel mortgages, to liquidate debts and make improvements to the property.” He then proceeds to urge the importance of making additional improvements to the extent of \$2,000. The gradual growth of the membership is noted.

As early as 1866 it became necessary to reconstruct the organ completely, in order to remedy radical defects. In September, 1870, a committee of trustees was authorized to proceed with making certain necessary repairs without delay. The next few years improvements were made, and during the summer of 1874 the audience room was completely renovated and a few alterations made. Through the efforts of the ladies, a new carpet was placed over the entire floor, a remnant of which is still used in the Primary room. Complete pulpit furniture was presented by Miss Fannie Brown and her sister, Mrs. G. Dawson Coleman; the same is now used in the Sunday-school room. The arrangement thereof was different from before. The altar was placed in the platform recess, and the pulpit to the side. Steps were made between the platform and the centre of the chancel. The walls were retouched. The aggregate cost of all improvements made at this time was about \$2,000.

In 1882 and 1883, repairs were again made, costing about \$800. A committee of the trustees reports: "That the organ has been repaired and improved. The exterior of the church has received two coats of paint. A new metallic cross has been placed upon the steeple. The windows have been newly hung; the woodwork repaired, the broken glass removed and new panes put in; the roof and the gutters thereof repaired and painted. In the inside of the church, the carpet was taken up and mended; the whole edifice has been cleansed."

The first cross was placed on the steeple in 1870. It was made of well-seasoned wood, covered with copper, and then gilded. The wood, when exposed to the weather, was made to swell, bursting the enclosing copper, and thus the cross became unsightly. Hence the need of a metallic cross, as above noted. It was of galvanized iron and gilded.

The marble baptismal font now in use was secured in 1874. The money was collected by the ladies of the congregation, and it was purchased of John Waterhouse, in Philadelphia, for \$79, by Miss Kate Greenawalt. On the several facets of the octahedral base are the Saviour's words, "Suffer the little children to come unto me."

When Dr. Johnston preached his 20th anniversary sermon, he no doubt had in mind the resignation which came a few months later. The text was Gen. 31:38, "This twenty years have I been with thee." It is a summing up of his work while at St. John's. When he came, "30 pews were rented, the regular income of which was \$450," during the past year 66 pews were rented and the annual income was \$2,000. Then the annual income from "penny collections" was \$80; beside that for benevolence a society raised about the same amount. During his pastorate, the average yearly contributions for benevolence were about \$300. The gradual numerical and spiritual growth is mentioned. The discourse then enumerates the many and varied interests which laid claim to his energies during this score of years. In the following May the consistory were called upon to consider his resignation.

"To the Consistory of St. John's Reformed Church, Lebanon, Pa.:

"DEAR BRETHREN :—It becomes a solemn, yet painful duty, to inform you that after mature and prayerful deliberation, I have concluded to tender to you my resignation of the pastorate of St. John's Reformed Church, and to urge upon you its acceptance. Twenty years as your pastor, involving as they do my most mature and vigorous years, have rendered the bonds which bind us together of no ordinary character, and the severance of them is one of the most painful occurrences of my ministerial life.

"But all the energies of my soul are summoned to give

the remainder of my days to more extended labor in building up the Kingdom of Christ in another and wider sphere. It is not my intention to lay off the armor, and sink into inglorious ease, but rather to labor the harder, as I see rapidly approaching the 'night in which no man can work.' In whatever sphere I am called, I shall ever cherish the strongest affection for those to whom I have ministered in much weakness during the past twenty years, and shall ever pray and hope that prosperity may attend all their efforts to promote the gospel of peace and love.

"My resignation will take effect July 1, 1884, and I respectfully ask you to join with me in requesting the Lebanon Classis at its next annual meeting to dissolve the pastoral relation.

"Yours in grace,

"THOS. S. JOHNSTON.

"St. John's Study, May 25, 1884."

The consistory took action as follows:

"WHEREAS, Our beloved pastor, Rev. T. S. Johnston, D.D., has tendered his resignation as pastor of St. John's Reformed Church, to take effect July 1, 1884, and has requested the consistory to join with him in a request to the Classis of Lebanon to confirm the same, and

"WHEREAS, He feels it to be his duty to devote the remaining energies of his life to the cause of Foreign Missions, of which he has been the efficient Secretary for a number of years, and

"WHEREAS, We concur with the entire Reformed Church that he is eminently qualified to fill the position; therefore,

"Resolved, That we accept his resignation with regret, and hereby bear witness to the integrity and purity of his character, his eminent abilities as a preacher, and his earnest, self-denying work as a pastor.

“*Resolved*, That we shall ever cherish for him the warmest affection, and tender him our best wishes for his future welfare.

“*Resolved*, That we hail with pleasure his determination to reside in our borough, and welcome him at all times to a participation in our services, and work, as a congregation.

“*Resolved*, That we request the congregation to concur in our action.

“By order of the consistory.

“J. K. RAUDENBUSH, *Secretary*.

“Lebanon, Pa., June 3, 1884.”

The congregation took action on the same, June 8, 1884; the pastoral relation was dissolved at the regular meeting of Lebanon Classis convening at Womelsdorf on June 12; and his labors in St. John's terminated at the end of the month.

The weight of labor and of years was felt upon his shoulders. In the early 70s he had not been well, and on that account services were often dispensed with. He broke down in June, 1873, and was granted leave of absence by the consistory for a time until he should recover. In July, 1874, likewise he was authorized by the consistory “to take such vacation as the state of his health may require.”

During his ministry there were received into the church 258 persons: 95 by certificate, 131 by confirmation, 23 by adult baptism, and 9 by renewal of profession. According to the church record, he officiated at 103 funerals, solemnized 62 marriages, and baptized 207 persons.

Dr. Johnston was an interesting preacher. As such he was widely known, and many traveling people tarrying in Lebanon over Sunday would come to hear him preach. He was a man of deep and wide sympathies, and every

valid human interest appealed to him. He was not only pastor of St. John's Church, but all the people of Lebanon felt that he belonged to them. A minister of a sister church, who knew him well, says that he was the "oracle of the town." He was loved by all classes and conditions of men. Those who attended funerals at which he officiated, can never forget his sympathy and tender words and prayers and tears. In the streets and lanes of Lebanon will linger for many years the memory of his kindly deeds.

He was the organizer and president of the "Howard Association," through which were raised and distributed over \$5,000 for the relief of the poor. Series of lectures were delivered under the auspices of this association, and Dr. Johnston was the most popular lecturer. In public meetings he was very successful in getting subscriptions for this object, and the burden of distribution was largely in his hands.

As a lecturer he was very acceptable, and over \$3,000 was raised thereby for various churches and benevolent objects. They were of a humorous and didactic character. The most popular were: "What I Know About Music," "Love, Courtship and Marriage," and "Cream." Their amusing character can be inferred from the conclusion of the latter:

"The audience is cream-sated,
The lecturer should be cremated;
To escape this horried plight,
Ladies and gentlemen, I say good-night."

Other lectures were on "Man and the Universe," "Education," "Self-Application," and "The Aristocracy of Mind." Obituary addresses were by request often published in pamphlet form, particularly prior to the Lebanon

pastorate. Likewise sermons were published. As early as 1843, while at Phoenixville, a sermon was issued in pamphlet on "Intemperance an Evil." Like Dr. Harbaugh, he was very radical on this question in his earlier ministry, but became more moderate in after years. He often wrote the newspaper carriers' address at New Year. In this he was happy. Lectures on the Epistle to the Hebrews, comments on consecutive paragraphs, were written while pastor of St. John's for the instruction of the congregation.

In war-time he was loyal to the Union, and his sermons and addresses thrilled with patriotic fire. The church papers frequently received his contributions.

He wrote quite a bit of poetry, most of which was published in the local papers. During the year 1876, about a dozen hymns and poems appeared, mostly in the *Times*, with the prevailing strain of praise to God and love to men. He summoned his muse to help in the local charity which claimed his attention then in Lebanon, in the verses entitled

"CONSIDER THE POOR.

"Are they not objects of your care?
Subjects of your fervent prayer?
Legacies of your risen Lord,
Commended to you by His Word?"

"Did not the blessed Saviour say,
'With you ye have the poor alway'?'
This voice is speaking now to thee,
'Your deeds to them are deeds to me.'

"Disciple! open wide your heart;
Let your hand relief impart!
Then will your alms, in off'ring rise
As precious incense, to the skies,

“Thus shall you find the promise true
That in this work there’s blessing, too,—
Blessings to them who now receive,
Greater to you who freely give.”

His warm heart and sunny disposition was not in sympathy with the cold season of the year. He thus expresses himself in a poem on “Winter,” the last stanza of which runs :

“Oh! Winter, thou art nature’s tomb!
Thy vaults are filled with deepest gloom;
And did thy reign forever last,
Mortals would perish in thy blast!”

We give another example of his poetry under the title,

“A LEGEND.

“There was a mountain, we are told,
Whose veins were rich in purest gold;
Deep in imbedded rock it lay,
Far from the searching light of day.

“Centuries had fled, I ween,
And yet no mortal eye had seen
The glitt’ring treasure there in store—
The precious mass of golden ore.

“Forth from the cloud the lightning came,
And wrapt the mountain in a flame;
As from a furnace in full glow
The liquid ore began to flow.

“Out from every crevice spread,
A tiny stream, like golden thread;
The mountain once so rough and bold
Now shone a mass of finest gold.

“So human hearts and souls contain
A hidden mine—a golden vein ;
The Holy Ghost, His melting glow,
Alone can make the treasure flow.

“When thus the Spirit in the heart,
Spreads His heat through every part,
Then shall the soul forever shine
With brilliancy almost divine.”

Urged by the church people of Lebanon, he accepted the nomination for School Director, and for two years served on the Board, being President thereof. For 15 years he was a Trustee of Palatinate College, and Chairman of the Committee on Instruction and Discipline. In the preface of a pamphlet issued by the “Home for Widows and Single Women of Lebanon and Vicinity,” in 1884, is this paragraph :

“We are indebted to Rev. Dr. T. S. Johnston, pastor of St. John’s Reformed Church, of this place, for the use of his study, and especially for his kind interest and valuable assistance in the commencement of our work. To the doctor’s encouragement is largely owing the present effort. Four years ago a similar effort was attempted, but without success.”

For five years, beginning with June, 1882, he was Treasurer of Lebanon Classis. After that, until his death, he was the deputy of Rev. Resser, who succeeded him in that position. In keeping with the “boundless charity” of Dr. Johnston, we find that his last and crowning labors were in connection with the Board of Foreign Missions.

The house owned by Dr. J. W. Gloninger, No. 37 North Tenth Street, was used also by Dr. Johnston as the parsonage until after the owner’s death, when the

congregation came under obligation for the parsonage rent. In January, 1883, Dr. Johnston formally released the congregation therefrom. His own house was built soon after, No. 323 North Eighth Street. After having lived at No. 817 Cumberland Street for four and one-half years, the family moved into the new home, and there have since resided.

On May 3, 1887, Dr. Johnston attended the opening meeting of the Board of Foreign Missions, in Harrisburg. He came home that evening, expecting to return next day. Feeling very ill, he was unable to do so. On May 27 he wrote to a friend, "I am confined to the bed much of the time, and reduced to a mere skeleton and very weak. It will be impossible for me to go to General Synod. I feel much disappointed, but am submissive to the will of God." The end of this useful life came June 11, 1887, after five weeks' confinement to the house. A few days before he died, he wrote on the inside cover of his well-worn *Pastor's Hand-Book*, "All is peace; Jesus looks on me often and smiles; I wish the struggle was over, and life was ended." His dying whisper was the keynote of his life of Christian love, "All one in Christ."

The funeral was held in the church, and the Sunday-school attended in a body. The sermon was preached by Dr. B. Bausman, of Reading, on Col. 4:7, "A beloved brother and a faithful minister and fellow servant in the Lord." Drs. Kremer, Wolff, Hiester and McCaulay, and Prof. Mull participated in the service. All the members of Lebanon Classis, save one, were present. On his tombstone are these true and significant words, "Being dead yet speaketh."

The consistory passed the following resolutions:

"WHEREAS, It has pleased God in His wise and gracious Providence to call from the labors of earth to the rest of heaven, the Rev. Thomas S. Johnston, D.D., a former pastor of this church; therefore,

“*Resolved*, That we bow in deep humility before our Heavenly Father, in full assurance that all is right that seems most wrong, if it be His sweet will.

“*Resolved*, That we will ever cherish in fondest memory his long pastorate of unselfish devotion to duty, boundless charity to the poor, and precious comfort to the sorrowing.

“*Resolved*, That we, as a consistory, tender our sincere condolence to the bereaved family and commend them to the sustaining grace of the Lord Jesus.

“*Resolved*, That we drape the chancel in mourning for the period of sixty days, and attend the funeral in a body.

“*Resolved*, That a copy of the above resolutions be transmitted to the family of the deceased, spread upon the minutes of the consistory, and be published in the *Messenger* and also in the papers of Lebanon.

“M. B. SCULL,

“D. A. FRANTZ,

“C. G. GERHART,

“Committee.”

CHAPTER IX.

THE THIRD PASTORATE—REV. RESSER.

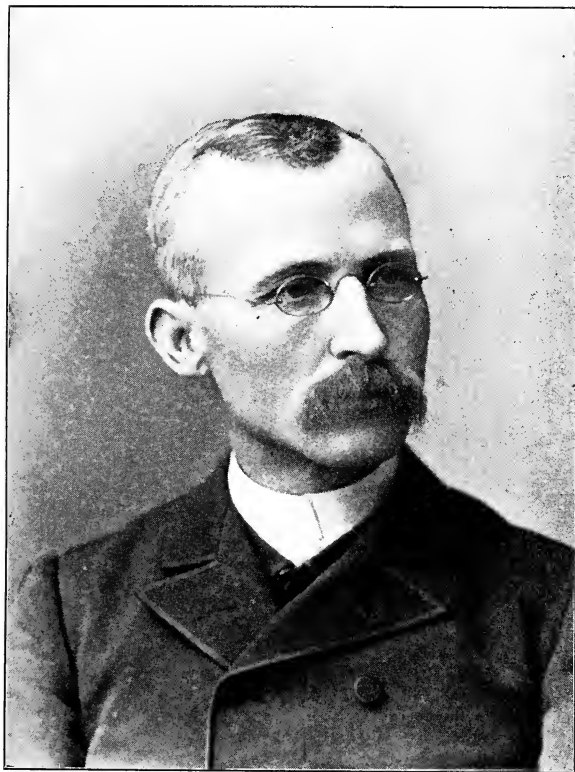
December, 1884—May, 1891.



GEORGE BESORE RESSER, the third pastor of St. John's, was born in Waynesboro, Franklin County, Pa., December 2, 1850. His parents were Jacob B. and Elizabeth Roberts Resser. He was baptized March 6, 1852, by Rev. Henry W. Super, pastor of Trinity Reformed Church, of which his father was then a member. His mother has been a member of the Presbyterian Church, and his father now belongs to St. Paul's. He was confirmed Saturday evening, April 21, 1866, by Rev. Walter E. Krebs. Dr. Harbaugh preached the sermon on that occasion, a fact which Rev. Resser always spoke of with much satisfaction, for he was a great admirer of Dr. Harbaugh.

His early education was received in the public schools of Waynesboro. He stopped before graduation, however, and began learning the trade of tinsmith. He continued for a year or two, and in the fall of 1866 entered the Preparatory Department of Mercersburg College and remained through the year. During this time he had become a member of the Washington Irving Literary Society and was a roommate of Prof. Geo. F. Mull. He then returned to Waynesboro, completed his term of apprenticeship in the trade of tinsmith, and continued for a time in that occupation.

Under conviction that he must enter the Gospel ministry, though unable to continue the studies begun with that in view for lack of funds, he was none the less deter-



REV. G. B. RESSER.

mined to compass this end. Through the influence of his pastor, Rev. H. H. W. Hibshman, and others from whom he had the assurance of much-needed financial assistance, he went to Ursinus College in the fall of 1871, remaining one year. His mind, however, had already a decidedly churchly bent, and he found it would be more congenial to him to continue his studies at Mercersburg, which he accordingly did, graduating in 1878. His theological training was received in the Seminary at Lancaster, from which he graduated in 1881.

He was one of the petitioners to Mercersburg Classis for the organization of St. Paul's Reformed Church, Waynesboro, which was effected August 9, 1873. He continued a member of this congregation until he entered the ministry.

His first charge was the congregations at Maytown and Marietta, the call to which was confirmed by Lancaster Classis, August 5, 1881. He was ordained to the holy ministry at Marietta, August 14, 1881, by the committee of Classis, consisting of Revs. Dr. E. V. Gerhart, J. H. Pannebecker and C. S. Gerhard. Rev. Resser's first brief pastorate terminated with the dissolving of the pastoral relation, November 23, 1882, when he was dismissed to Maryland Classis to take charge of the Emmitsburg and Fairfield congregations. There he ministered until he became pastor of St. John's.

When Dr. Johnston's official relation to the congregation ended, P. S. Greenawalt became chairman of the consistory and D. S. Raber was appointed to have charge of correspondence regarding supplies for the pulpit. At the consistory meeting of July 2, 1884, this action was taken: "Services in this church are suspended for the present. Notice of their resumption will be given by the papers of this borough. Sunday-school as usual every Sunday morning at 9.15." This notice appeared in the

papers of Lebanon every week for over two months, though service was sometimes held. Rev. G. B. Resser preached September 21, 1884, was recommended by the consistory to the congregation for election, October 6, and was elected after the Sunday morning service of October 26. Prof. Schaeffer, then of Myerstown, held the election. The call was duly extended and was borne to Emmitsburg by Elder D. S. Raber. It was accepted November 4, 1884, and Rev. Resser began his work with the congregation December 21. During the months preceding, Dr. Higbee very often preached. Rev. Resser was formally received by Lebanon Classis, at a special meeting held in St. John's Church, March 23, 1885, and on April 3 was installed by a committee, consisting of Dr. T. S. Johnston, Dr. F. W. Kremer and Dr. J. E. Hiester. The opening service was conducted by Dr. Hiester, the sermon was preached by Dr. Kremer. The office of installation was performed by Dr. Johnston.

During the interim between pastorates, churches are not as a rule very active. They are on the lookout for a new shepherd, and contemplated operations must wait for the guidance and inspiration of the coming leader. With the advent of the third pastor of St. John's, the finances of the congregation were reorganized, and all the members of the congregation were challenged to take part in continuous support of the church. There was a general and hearty response; nor was it long until other work for some time in contemplation was inaugurated. The great body of ministerial and church work is, week by week and year by year essentially the same; but every pastorate has its distinguishing features, and every period of a church its peculiarly special work. The line of activity which especially claimed the attention of St. John's during the third pastorate was *building*—the erection of the parsonage and the reconstruction of the church.

In the early years of St. John's, the congregation enjoyed the liberality of Dr. J. W. Gloninger, who provided a home for the pastor, free of rent. It was, of course, the congregation's intention from the start to own its parsonage, and the site for it was provided in the original purchase of ground.

At a meeting of the congregation, called with this in view, June 14, 1885, Dr. Wm. M. Guilford in the chair, and W. P. Boger, Secretary, it was decided that "the sense of St. John's Reformed congregation is, to hasten and proceed with the erection of a parsonage." A committee to secure plans and estimates was appointed: J. W. Mish, Adam Rise, J. W. Killinger, John Meily, Sr., and John Bressler. At a meeting, August 3, the same committee was continued, with instructions to proceed with the construction of the parsonage according to plans submitted. The work was at once begun and rapidly carried forward. It was brought to completion during the fall of 1886. David Walter was the contractor, and received for his work \$3,879.61. The entire cost of the parsonage, as it appears on the congregational minutes of January, 1887, was \$5,216.06. To cover this, at the date mentioned, \$2,034.50 had been raised by subscriptions, \$1,500 was given by the Ladies Mite Society, \$134.28 by the Sunday-school.

From the Philip Fisher estate \$300 was realized, and this was invested in the parsonage property, with the understanding that the interest accruing thereon should be appropriated by the Trustees, the custodians of the fund, to the objects designated in the bequest. A few small sums came from other sources. The deficiency was covered by executing a mortgage on the parsonage property for \$1,200; of this amount, \$295 was used to secure new heaters for the church.

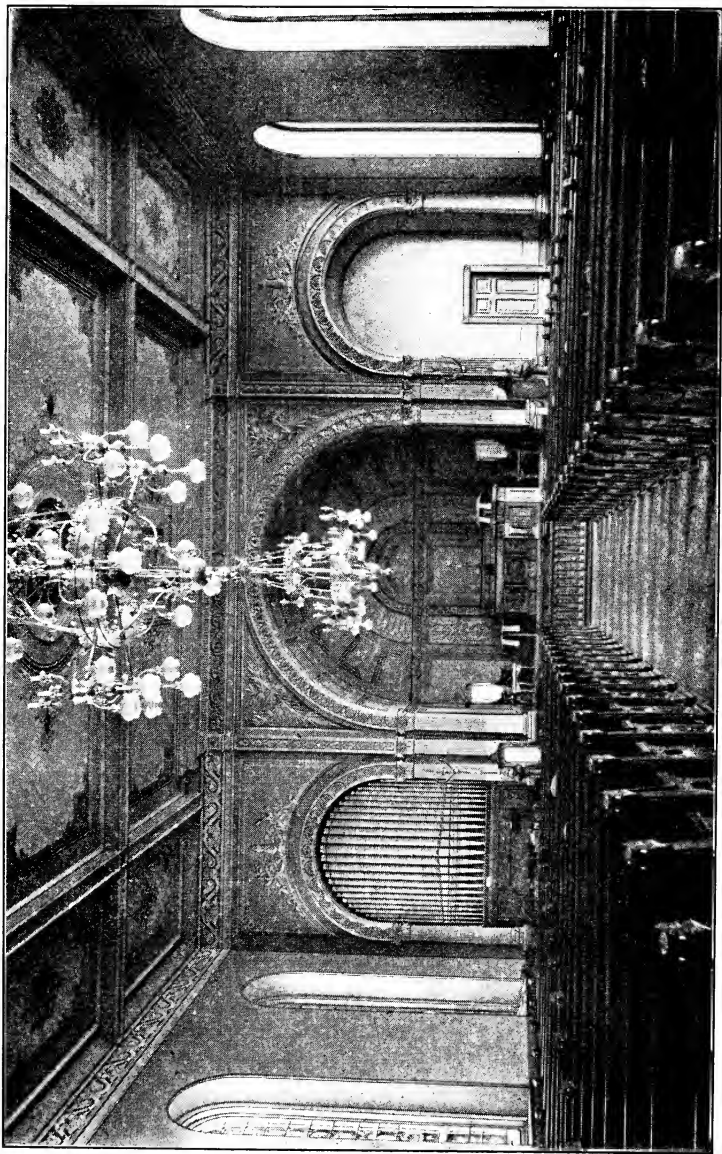
When Rev. Resser came to Lebanon, he took rooms at

the Walmer home, 120 North Eighth Street, and boarded at the Valley House. He was married to Miss Grace Motter, October 16, 1885, at Emmitsburg, Md. Rev. and Mrs. Resser lived at 120 North Eighth Street until the completion of the parsonage, when they occupied it.

As early as the spring of 1888 the question of reconstructing the church came before the congregation, and a committee, consisting of Rev. Geo. B. Resser, John Meily and C. M. Bowman, was appointed to secure plans and estimates. At a meeting, July 16, Rev. Resser resigned from the committee, and five persons were added to it: Thomas Walmer, J. W. Killinger, Sr., J. W. Mish, Sr., Richard Meily and C. G. Gerhart. Consultations with architects continued, and at a meeting of the congregation, October 15, Adam Rise, Gilbert DeHuff, C. Shenk and John Bressler were added to the committee. The whole subject was carefully canvassed by the committee as thus enlarged, and in the spring of 1889 the work was gotten under way, and provision was made to meet the expense. The heading of the subscription list as adopted was as follows:

"We, the undersigned, promise to pay the sums set opposite our respective names, for repairs, changes and improvements to St. John's Reformed Church building of Lebanon, Pa., the said sums payable in notes bearing interest at 6 per cent. to the treasurer of the committee on plans and estimates, in three separate payments as follows: the first maturing August 1, 1889; the second maturing February 1, 1890; the third maturing August 1, 1890."

These extensive improvements, continuing for over a year, were brought to completion in May, 1890, and on June 1, Trinity Sunday, the service of reconsecration was held. This account is taken from the *Messenger* of June 12:



INTERIOR OF ST. JOHN'S CHURCH.

REOPENING OF ST. JOHN'S CHURCH, LEBANON, PA.

Sunday, the 1st inst., was a joyous day for the members of St. John's congregation, Rev. Geo. B. Resser, pastor. The weather was all that could have been desired for the reconsecration of their renovated church edifice. Services preparatory to the Holy Communion were held on Saturday night, at which time Rev. J. M. Titzel, D.D., of Lancaster, presided at the altar, and Rev. E. R. Eschbach, D.D., of Frederick City, preached an admirable sermon based upon Ex. 15: 27.

On Sunday morning, long before the time for service had arrived, people were flocking to the church to participate in the reconsecration exercises. The liturgical part was performed by Rev. J. Spangler Kieffer, D.D., of Hagerstown, Md.; the act of reconsecration by the pastor; and a very able sermon was preached by Rev. S. G. Wagner, D.D., of Allentown, from the text 1 Kings 9: 3. In the evening the Holy Communion was celebrated, at which the Rev. S. S. Miller, of Boonsboro, Md., assisted the pastor, and the Rev. J. Spangler Kieffer, D.D., discoursed in his usually striking and happy way upon Psalm 122: 1.

The children of the Sunday-school had their specific part in these impressive services at 2 o'clock p. m., and were addressed by Rev. A. H. Kremer, D.D., of Carlisle, Pa.; Rev. W. M. Reilly, Ph.D., of Allentown, Pa.; W. Rush Gillan, Esq., of Chambersburg, Pa.; and Elder Barnhart, of Greensburg, Pa.

No effort at a penned description would give anyone an adequate idea of the extent to which St. John's Church has been changed and beautified, actual observation is necessary for that. The general style of architecture remains, a combination of Romanesque and square. Additions were made to one end of the building in order to se-

cure a new organ chamber and stairway. The chancel was deepened and spanned by one graceful arch, instead of three, as before. A smaller arch has been constructed on either side of the chancel under the eastern one, of which a beautiful niche is formed. The ceiling has been raised and divided into panels. The surface of the walls is finished in sand finish and decorated in a rich and most handsome manner; all the edges of the timbers, the carvings of the arch facings, the caps and bases of the Corinthian columns supporting the arches, being beautifully touched with gold leaf. The old windows have been displaced by mosaics, in the auditorium, and leaded in the other parts of the church. The auditorium is lighted by two large silver chandeliers, combination gas and electric, and each newel of the chancel railing bears a stem crowned with twenty-one gas jets. The entire woodwork, except the beams of the ceiling, is oak, with dull oil finish. The arrangement of the chancel furniture is on the general plan of the Reformed Churches on the Continent. The magnificent pipe organ, placed in the arch west of the chancel, is the work of the Miller Organ Company, of Lebanon; the architectural design was made by Mr. R. H. Roby, also a resident of the city. The windows were furnished by the Beltsler Mosaic Window Company, of New York City. The frescoing was done by Mr. Scattaglia, of Philadelphia, and the wood finish by Mr. Jesse Gerhart, of Lebanon. The work was all superintended by a committee of twelve members of the congregation, of which Elder John Meily was chairman, who have placed the congregation under lasting obligation for the very successful manner in which they have performed the trust committed to them.

The entire cost of the work, according to the report of the Building Committee to the congregation, January,

1892, was \$15,972.47. It will be interesting to note the outlay for some of the items: Extending the north end of the church, \$725; mill work and lumber, \$5,242.38; windows, \$1,940; decorating ceiling and walls, \$945; new organ, with the old organ given in exchange, \$2,300; pews, \$926.80; architect, \$558.40; tiling vestibule, \$122.22; lectern, \$69.90; altar, which was purchased by the consistory, \$280.

The reconstruction of the church involved considerably more expense than was originally intended, but the work done was of the very highest order, and will last for many years. Beyond question, the auditorium of St. John's Church is one of the most beautiful in the Reformed Church. The members of the church had contributed liberally to this object, and the societies did very effective work. The Ladies Mite Society gave \$1,500, the Sunday-school \$1,200, the Society of Church Work \$425; but there remained at the beginning of 1892 a debt of about \$5,000 from the reconstruction, and the removal of this challenged the efforts of the congregation for a number of years.

The activities of this pastorate terminated in the spring of 1891. Rev. Resser's resignation was presented to the consistory March 22, and was accepted by the congregation April 8. The pastoral relation was dissolved by Lebanon Classis at its annual meeting held at Schaeferstown, May 6, and took effect at the end of the same month.

The resolutions adopted by the consistory, April 5, 1891, and ratified by the congregation three days later, are as follows:

WHEREAS, Rev. Geo. B. Resser, pastor of St. John's Reformed Church, has tendered his resignation, to accept a unanimous call to the First Church, Hanover, York County, Pa.; and,

WHEREAS, After serving six years as the pastor of this congregation, this involves the severing of many tender ties; therefore,

Resolved, That, while we deeply regret the severance of our relations as pastor and people, we would have him take with him to his new field of labor in the vineyard of the Lord, this expression of our warm love and high regard for him as a man and as a minister of God.

Resolved, That we bear testimony to the tender shepherding care he has always bestowed upon his flock, sharing all their trials and sorrows, and rejoicing when they rejoiced, as he gently led them along the way of life, ever faithful and true to every trust in the discharge of his duties to God and man.

Resolved, That, as we pray that God's richest blessings may ever attend him, we renew in this our time of trial, our faith in the promise of the Great Head of the Church that "All things work together for good to them who love the Lord."

W. T. FRANTZ, *Secretary*.

During this busy pastorate, 99 persons were received into the membership of the congregation: 36 by certificate, 59 by confirmation, 4 by adult baptism. The church register records for this period, 63 baptisms, 14 marriages, and 25 deaths.

Rev. Resser began his labors at Hanover immediately after leaving St. John's, and enjoyed a very successful pastorate until his death, which came as a great shock to all on the afternoon of Tuesday, April 16, 1901. Emmanuel congregation was engaged in erecting a new church. In this work, as during the reconstruction of St. John's, the details were all carefully looked after by Rev. Resser, whose careful oversight forbade that anything should pass from the workmen's hands incomplete. Having been a

tinsmith, it was most natural for him to go without fear into places of danger. The shell of the church was being completed by the placing of a large stone cross at the peak of the front gable. For this purpose, a platform had been temporarily erected about 45 feet from the ground. The practiced eye of Rev. Resser discovered that the cross was not quite plumb, and on the fatal afternoon he hastily mounted the scaffolding to have the defect corrected. In coming upon the platform, he stepped on the loose end of a board, and fell headlong to the ground, striking several cross-timbers with the back of his head in the descent. He was picked up in an unconscious condition, and carried to his home, where he received the best medical attention, but he never recovered consciousness, and died about 20 minutes after the accident.

The funeral was held on Saturday afternoon, April 20, in the chapel of Emmanuel Church, and, though the day was most inclement, an immense throng attended. The services were conducted by Dr. E. R. Eschbach. The sermon was preached by Dr. J. C. Bowman, and addresses were delivered by Dr. J. Spangler Kieffer and Rev. W. I. Stuart. The remains were interred in Mount Olivet Cemetery, by the grave of his only daughter, who died about three years before.

It was a fine tribute to the memory of the beloved brother that so many ministers and friends came to the funeral, not a few from a great distance, on a Saturday and a rainy day. Those who came from Lebanon were Mrs. C. M. Bowman, Mrs. Mary A. Gilroy, Mrs. John Meily, Miss Sue M. DeHuff, Miss Catharine R. Bibighaus, Mrs. Martha Ross, Dr. Redsecker, Charles Greenawalt and Rev. H. H. Ranck.

On Wednesday evening, April 17, St. John's congregation held a memorial service, at which the anniversary address delivered by Rev. Resser precisely one year be-

fore, was read, with the exception of a few paragraphs, as the proper expression of the congregation's feeling on that occasion. Three of Rev. Resser's favorite hymns were sung: "Jesus, I Live to Thee," "Lord, in This Thy Mercy's Day," and "Lead Kindly Light." A few remarks were made by the pastor.

Rev. Resser is affectionately remembered not only by St. John's congregation, but also by many people of Lebanon. No pastor after Dr. Harbaugh entered more sympathetically into the characteristic life of St. John's than did Rev. Resser. The introduction of a number of practices bearing the churchly stamp testify to this. There was no finer liturgist in the Reformed Church. There was a compelling charm in his refined character, and to know him was to love him. We leave it to others, however, who knew him long and well, to pay tribute to his memory.

Rev. Resser was frequently honored by his brethren with places of trust. He was elected President of Potomac Synod at Baltimore, 1899, and at the time of his death was a member of the Synodical Board of Education.

The following tender tribute to Rev. Resser was spoken by Dr. Bowman at the funeral:

"May I speak a few loving words of him as I had known him from boyhood days? When our friends are gone, we think of them with all the intensity of our love, and as I have thought of him during the last few days and nights (for however occupied, we all could think of nothing else but him by day and by night,) as I have thought of him there has come to me a peculiar joy, a relief of the great sorrow, as I reviewed and reflected upon his beautiful and noble life. I knew him as a boy in the Preparatory School at Mercersburg, as a boy always bearing the impress of careful Christian home nur-

ture—always doing faithfully the work assigned to him, a boy straight and good and true, controlled by lofty principles, high ideals—a boy consecrated to God. Out of such a boy developed the young man as he was known in College and Seminary, a young man of noble manhood, always making earnest with the duties of the hour, pursuing faithfully his work of preparation for the holy ministry.

“Of his earnest, efficient work in the ministry at Marietta, Emmitsburg, Fairfield and Lebanon, time will not permit me to speak. I need but say that in every field of labor his work bore the stamp of his character. Always diligent, faithful, never slighting his preparation for the pulpit, or the general work of the pastorate; standing ready to help wherever help was needed; always moving on a high spiritual plane, magnifying his office as a minister of Christ and as a steward of the mysteries of God.

“Thus strong in Christian manhood and in the maturity of his powers, as a minister of Christ he became the pastor of this church. Of his ten-years’ pastorate of Emmanuel Church who can estimate his influence as measured by the past and the future? Here, as elsewhere, all alike bear testimony to his efficient labors as preacher and pastor, a ministry characterized by watchfulness, precision in small things and great; earnest, faithful in all things; thoroughly consecrated to the high and holy calling of the ministry; ‘a good shepherd giving his life for the sheep.’ St. John 10: 11, ‘The good shepherd giveth his life for the sheep.’ That was the text chosen and marked by him for the next Lord’s Day.

“There is no mystery in his selection of such a theme. We view the coincidence with pathetic interest. In the text, ‘The good shepherd giveth his life for the sheep,’ are most beautifully and forcibly illustrated the character and ministry of our departed brother. He has preached

the sermon, and he has preached it well. Throughout his ministry he preached it day by day, ever giving his life for the sheep. He died, as he lived, in the service of the Master. No, he is not dead; he is risen, he lives. He lives here. Such a life, such a ministry, never ends. I have yet another word to speak to you. I hope it may not be a painful word. Later on we shall think more upon the life and character of our departed brother, and of his faithful ministry, and we shall think less upon the manner of his departure. We are apt to say now, 'It was an awful calamity.' On every side is that repeated. We speak thus because our hearts are bleeding, because of what we suffer. Ah, it is a great calamity to make a misstep, a misstep from the path of righteousness, and thus to mar the soul and deface the image of God. We thank God that it was by no such misstep that our brother fell. He fell at the foot of the cross, having borne the cross throughout his life. It is no calamity; it is a glorious act to lay down one's life for the sheep, to die in the faithful discharge of duty, with the armor on in the midst, in the front of life's conflict, to die in loving devotion to the Master and His flock. He was preparing to rear the cross, the symbol of God's suffering love, and no less the symbol of man's self-sacrificing love for God and man. With mind intent upon the cross—the symbol of love and of life—he departed, bearing in his body the marks of the Lord Jesus. That cross has been set in place as he designed it should be, and you will think of it and the new church building which it adorns, not sadly or unhappily I hope. May I ask you to think of it happily, as you think of it in relation to the departed pastor and in its relation to all for which it stands. Let it be pleasantly associated in memory with the noble character and faithful ministry of a beloved pastor, and let it be to you all a daily reminder of the love of Christ, which shall

constrain you to a life of ceaseless devotion to His service.

“Soon we shall bear the remains of our dear brother to the burial plot which was swept and trimmed by his own hands on the day of his departure. And as we reverently and lovingly lay his body in the tomb, in our hearts we shall sing, not the sad dirge, ‘Hark, from the tomb a doleful sound,’ for from this tomb there will come no doleful sound; but we will sing the triumphant songs of faith and hope which our beloved brother with his sweet voice so loved to sing:

“ ‘My faith looks up to Thee,
Thou Lamb of Calvary.’

“ ‘When ends life’s transient dream,
When death’s cold swollen stream
Shall o’er me roll,
Blest Saviour, then in love
Fear and distrust remove;
Oh! bear me safe above,
A ransomed soul.’

“And that hymn of unswerving faith and peaceful resignation, which came by inspiration from the heart of the poet-preacher, Dr. Harbaugh:

“ ‘Jesus, I live to Thee
Whenever death shall come;
To die in Thee is life to me
In my eternal home.

“ ‘Whether to live or die
I know not which is best;
To live in Thee is bliss to me,
To die is endless rest.’ ”

An additional tribute from Dr. Bowman appeared in the *Messenger* of May 9, 1901:

“IN MEMORIAM.

“It is a very great loss to the Church when a minister, in the full vigor of life, is suddenly removed by death, as in the recent sad instance of the decease of Rev. George B. Resser. The Church generally mourns his departure because of what he was as a Christian man and minister, and because of the valuable services he rendered to the Church throughout his ministry. Every interest of the Church was dear to his heart. With constant devotion did he labor for the advancement of every department of Church life and work. On him could the Classis and the Synod always count as a friend loyal and true. His love for the Church was the sure pledge of faithful service. When such a minister departs, the Church generally has cause to mourn.

“Rev. Resser was a pastor of the highest type. He loved his congregation individually. He sustained a close personal relation to every member of his flock. There was no suggestion of perfunctoriness in his pastoral work. It was all the labor of love. He not only kept his people in mind; he kept them in his heart. This was the secret of his helpfulness. Love is always helpful. To such a kind, loving pastor, all the members of the flock will be tenderly and deeply bound. On him they depend for counsel, and for loving sympathy, as on no other. And when he departs, the congregation and the community have great cause to mourn, as the people of Hanover now do mourn.

“But all is not said by way of just tribute, that can be said, or should be said, when the character and work of the Christian minister are contemplated in relation to the Church and the congregation.

“The minister in his home,—that is the first and the best test. Not as host—for here the relation is partly public—but as husband and father.

“Rev. Resser experienced both the joys and the sorrow of a father. Three years ago, the only child, little Alice, by a dread disease was taken away. Sorrow for an only child! Bereaved parents alone know what that is. Rev. Resser bore that sorrow as a man of strong faith, and with a hope that wavered not. He continued to be a father in his home, though the daughter was removed. His love for her grew with the passing months and years, enriching the father heart, and daily brightening the home. Of Alice he would often speak with a face brightened with a smile, as though she were still present. She *was* present, always in his heart.

“Of the husband—may one venture to write at such a time of a relation so tender and sacred? But a word, and this that we may better know the man and honor his memory.

“A Christian husband,—kind, considerate, deferential, true and good; this is a tribute which needs to be placed side by side with, if not above, the many just praises of the faithful servant of the Lord who has entered into his reward.

“The efficient cause of the successful ministry of Rev. Resser is to be found largely in the character and life of the husband and father, who fulfilled so beautifully the relations of love within the home.

“The wife mourns his departure, as no other can, for her loss is the greatest. In her deep sorrow she is comforted by the kindly expressions of sympathy extended to her by the bereaved congregation and by friends more remote. And a grateful solace it must be to her to hear the many worthy tributes paid to the memory of the able preacher and self-sacrificing pastor. But the memory

which she will ever cherish with greatest joy will be that of the devoted Christian husband."

In the *Messenger* of May 2, Dr. J. Spangler Kieffer wrote as follows in his weekly letter :

"A TRIBUTE OF AFFECTION.

"The painful and distressing circumstances of the death of the Rev. George Besore Resser, pastor of Emmanuel's Reformed Church, Hanover, Pa., are already known to the readers of the *Messenger*. It is not the purpose of this communication either to report these, or to rehearse the particulars of the life and labors of our brother, which will no doubt be given by some one whose knowledge of them is fuller and more exact than that of the writer. We propose merely to write a few words of affectionate remembrance of one who was a dear friend ; of one who was a friend of many, of the writer among the rest.

"We cannot remember the time when we first became acquainted with Brother Resser. We knew him slightly, or rather knew of him, when he was a student at Mercersburg College. As a boy and a young man he was a member of Trinity Reformed Church, Waynesboro, Pa., whose distinction and honor it is to have given to the Reformed Church perhaps a larger number of ministers than any other individual congregation. Feeling himself, like others before him, called of God to be a minister of the Gospel, he entered Mercersburg College for the purpose of preparing himself for that sacred calling. Mercersburg College, during the comparatively brief term of its existence as a college, lived an intense life, wielded a powerful influence, and left a very distinct mark, traceable to this day, upon those who received their education there. First under the presidency of Rev. Dr. T. G. Apple, and afterwards under that of Rev. Dr. E. E. Higbee, it left a lifelong and beneficent impression upon

the intellectual and moral character of its students. Among the ministers of the Reformed Church there is a relatively small but very noticeable class composed of those who were taught and trained at Mercersburg College. A certain characteristic spirit, certain characteristic qualities, which it would be difficult to define, they possess in common. As a class they seem to have something of that love of intellectual things, that passion for study, that enthusiasm for learning, something also of that still greater reverence for things moral and spiritual and that nobler passion for a life of service and sacrifice, with which Mercersburg College seemed to possess the power of inspiring its students. They carried away from college with them a certain spirit, a certain way of looking at things which, after all, is the most significant and important thing which students carry away from the institution in which they are bred. They, and their activities and labors, are an honorable memorial to the institution in which they were educated and the teachers by whose influence their minds and characters were formed.

“To this class the Rev. Mr. Resser belonged. If we are not mistaken, his college course fell chiefly or altogether in the time of the presidency of Rev. Dr. Higbee; at least the marks of Dr. Higbee’s influence was strong upon him, as it is upon others to this day. His theological preparation was made at Lancaster, to which place the theological seminary had not long before been removed from Mercersburg. Thus he received the best preparation for his chosen vocation which the institutions of the Church were capable of giving. It was a preparation diligently and industriously acquired; it was a preparation laboriously and faithfully used when found.

“Rev. Resser’s first service in the ministry was within the bounds of the Lancaster Classis. Our acquaintance with him properly began when, as pastor of the Emmitts-

burg charge, he became a member of the Maryland Classis; was continued when he became pastor of St. John's Church, at Lebanon, Pa., where more than once we witnessed his laborious and faithful activity as a minister; was extended, within more recent years, when he was serving the charge which proved to be his last. Within the last several years of his life, circumstances caused us to meet each other more frequently and to know each other better. It was then by means of repeated interviews and conversations in his study, that his personality was revealed to us; it was then that we learned to know him, and to honor and love him.

“We knew Brother Resser as a student; we saw him, indeed, most frequently in his study, among his books, in that part of his work which naturally brings the student into prominence. He had an active, inquiring, studious mind. He was interested in the things pertaining to the intellect and the intellectual life; he did not despise literature. Especially was he interested in theology, and always ready for the consideration and discussion of theological questions. He knew the place of theology; he valued it for the sake of religion, of which it is the philosophy, and in whose service it is to be used as an instrument. He knew that the minister, while he needs to be much more than that, needs to be a theologian; and that, while much of his work needs to be done outside the study, no inconsiderable portion must be done in it. He was well balanced; he fell into neither one extreme nor the other in regard to these matters. He was a student; he had regard for the things of the intellect. He was a student of theology; above all, he was a reverent student of God's Word. And so he was always learning, and always growing. A friend who visited the grave, in Italy, of the English historian, John Richard Greene, tells us that on his monument is written the inscription, ‘He died

learning.' The same might be written over the grave of this our brother.

"But the thing which interested us most in our friend was his disposition, his personality, he himself. After all, the most significant and important thing about a man is, not what he thinks or what he knows, but his disposition, the spirit he is of, his sacred and inviolable, persistent and unalterable individuality. Every individuality is interesting. It is said of one who a few years ago exercised a powerful influence on the thought of the country in regard to religious, moral and social questions, that 'he impressed you as if he had long been waiting to know you, as if, would you only confide in him, you could tell him something of inestimable value. It was the same with all, especially with the students with whom he came in contact. He treated them with reverence, as if there were in each an idea of God incorporated, which could be safely intrusted to him, which it was important that he should know.'

"The individuality of Brother Resser, as revealed to those in whom he confided, was one of singular gentleness, kindness, affectionateness. Student as he was, his chief passion was not the passion for thinking and knowing. He belonged characteristically and essentially, not to the class that 'loves to know,' but to the class that 'loves to love.' His was an attractive and winning personality; he drew others to himself. He possessed charm—the charm of a kind heart. It was this that made him the pastor that he was. It is no wonder that, whatever congregation he served, the people loved him. It is no wonder that not only the members of the congregation, but the people of the community in general, in the midst of which his useful life came to an end, were deeply attached to him, and grieve over his death as a great affliction and loss. It is a great and high thing to be a good pastor,

loving and caring for the people, and, by means of loving them, possessing the power to instruct them and to guide them in right ways.

“The life of our brother was not without its great sorrow. Three years before his own death, came to him and his wife a great and terrible affliction in the death of a dear and only child. This was perhaps the greatest educating influence by which his life was affected. Sorrow is a great educator. God places us in many schools; perhaps the greatest of these is the school of sorrow; there we learn most. The death of little Alice affected the father’s life in many ways. From the time of its occurrence all things seemed to have reference to it, all events to be dated from it. But it was blessed of God to the deepening and enriching of his spiritual life, to the confirmation of his faith and hope in Christ. Reticent as he was in regard to his own sorrow, one could see how deep the arrow had entered into his heart. It was not permitted, however, to interfere with his activity, which toward the close, seemed to become more intense. Much of his thought and activity during the last year or two of his life, was occupied with the erection of the noble and beautiful church, which will stand as a memorial of his noble and beautiful ministry. To the construction of this building he gave, being qualified by his mechanical knowledge to do so, an intelligent and helpful supervision. It was his anxiety that every part of the work should be thoroughly and exactly, honestly and conscientiously done, that became the occasion of his death. On the distressing circumstances of his death one does not like to dwell. Yet it seems not altogether without significance that the close of his earthly life was directly connected with the completion, so far as the exterior is concerned, of the church building on the erection of which his heart was set.

“We remember that our brother once in a conversation,

introduced with some evidence of anxiety and disturbance of mind, the subject of growing old in the ministry. He was looking forward; he saw, or thought he saw, signs indicating that the services of ministers who had become old were no longer desired. He seemed to be anticipating a time when, as in some cases he pointed out, just because he would have grown old, there might be a desire to dispense with his services. We remember now how we discussed the matter; and we think how needless, in his case, the anxiety was. To him it was not given to grow old; we are very much of the opinion that there was something in him that never would have grown old. The question of being 'dispensed with' on the ground of age never arose for him. It was his lot to pass away in the full possession of his powers and in the full tide of his activity; while actually engaged in doing the last piece of work upon which he had been passionately intent; the only question being, how he could possibly be spared. He did with his might the thing which his hand found to do. He did his work; and God took him; and all is well.

"All is well; but it is an act of faith to see and feel that all is well, and to say, 'God's will be done.' We are writing this poor tribute of affection not without sympathetic remembrance of those to whom our brother's death is a sore affliction and a severe trial of faith; of his wife, and her now doubly desolated life; of his aged parents; of his sisters and his brother; of his parishioners; whom may God mercifully comfort in their sorrow."

At a meeting of the consistory of Emmanuel's Reformed Church, of Hanover, Pa., the following action was taken in memory of Rev. George B. Resser and published in the *Messenger* of May 9:

"TRIBUTE TO THE MEMORY OF REV. GEORGE B. RESSER.

"With profound sorrow do the consistory of Emman-

uel Reformed Church mourn the departure of their beloved pastor, Rev. George B. Resser. His death coming, as it did, with the swiftness of a moment, has caused poignant grief throughout the Church, wherever the name and character of the deceased pastor were known. Upon those who stood nearest to him has the sudden blow fallen most heavily, and their hearts are most sorely oppressed with the weight of sorrow and bereavement.

“But faith and hope are for the night-time as well as for the day. It is in the dark hour of trial that they yield their richest fruit. So have we been repeatedly taught by our departed pastor; and now in our sorrow we would submissively rest our hearts upon the precious Gospel of comfort which he so faithfully preached.

“At the same time that we mourn over his sudden removal, our grief is assuaged by the memory of his ten years’ pastorate. Lovingly and gratefully do we bear testimony to his noble manhood, his exemplary life—in word and deed, his earnest and effective preaching of the Gospel, his affectionate pastoral ministrations, his unfaltering devotion—day after day, to the service of God and of his fellowmen. We shall ever cherish his memory as a man of God whose influence abides with us, guiding and helping us to a fuller realization of the Gospel of faith and love to which he constantly bore witness in his life as a Christian man and minister.

“We pray that the bereaved wife, parents, kindred, and great multitude of sorrowing friends, may be comforted and sustained by the blessed consolations of the Gospel. And we pray that all the members of the bereaved flock may honor the memory of their good and faithful shepherd by striving daily to imitate the virtues of his noble character and his example of self-sacrificing love and devotion to the service of the Master.

“Signed by the consistory, in behalf of the members of Emmanuel Reformed Church at Hanover, Pa.”



REV. W. J. JOHNSON.

CHAPTER X.

THE FOURTH PASTORATE—REV. JOHNSON.

November, 1891—October, 1898.



WARREN J. JOHNSON, the fourth pastor of St. John's, was born in Philadelphia, November 18, 1860, and was baptized in infancy by the Rev. Dr. N. Gehr. His father was a wholesale merchant in Philadelphia, and the son inherited an inclination for a mercantile life. A pious mother's solicitation, however, placed him in an environment in which he felt the constraining call to the ministry. After a full classical course in F. & M. Academy and College, he graduated as salutatorian of the class of 1882. During his college course he was senior editor of the *College Student*, making a trip throughout eastern Pennsylvania amongst the alumni of the college in behalf of the *Student*, increasing its circulation and the interest in this organ of the college. During his course in the Theological Seminary he was assistant to Dr. F. A. Gast as librarian of the Seminary. From this institution he graduated in May, 1885. Months before completing his seminary course he was called to the pastorate of the Manheim charge. Immediately upon graduation he assumed charge thereof at a critical juncture in its congregational history. In the Manheim church he was ordained to the Christian ministry, June 7, 1885, by Rev. Dr. E. V. Gerhard, President of the Theological Seminary, Rev. Dr. J. H. Dubbs, Professor of History in F. & M. College, and Rev. W. F. Lichliter, of St. Luke's Reformed church, Lancaster. During this same month the degree of Master of Arts was conferred by Franklin & Marshall Col-

lege. After a pastorate at Manheim of five and one-half years, during which the active membership was doubled and the church enlarged and remodeled at great cost, he accepted a call to St. Paul's church, Baltimore, Md., where he enjoyed a very successful pastorate until November, 1891, when he became pastor of St. John's church, Lebanon.

In 1893 he was a member of the "World's Parliament of Religions," held in Chicago, in connection with the World's Fair. During his pastorate in Lebanon he was a member of the Board of Trustees of Synod, and president of that body. He continued pastor of St. John's for seven years, when he resigned to accept a call to the Church of the Ascension, Norristown, Pa.

His pastorate there terminated, July, 1899. For several years his health had been somewhat impaired and he was constrained to resign at Norristown because of an attack of nervous typhoid followed by nervous prostration. He then moved to Lancaster, where through rest and careful medical attention his health has greatly improved. It was greatly regretted that he could not be present and take part in the 40th anniversary of St. John's.

Five months intervened between the third and fourth pastorates, during which the pulpit was filled from Sabbath to Sabbath by various ministers of the Church and students of the Seminary. Rev. Warren J. Johnson preached, Sunday, June 14th, and on Wednesday evening, July 29th, was duly elected. The call was at once extended but was not accepted until the early part of October. He was received at a special meeting of Lebanon Classis, held in St. John's church, October 31, and on Sunday evening, November 1, 1891, was installed pastor. Rev. O. P. Steckel, pastor of St. Mark's church, preached the sermon, and Dr. Klopp, pastor of Tabor church, conducted the service. Dr. J. E. Hiester, of

Annville, the third member of the committee as appointed by Classis, was not present.

There was yet considerable work to be done in connection with the reconstruction of the church, and the pastor joined at once with the congregation to effect this. A number of improvements were made in '92 and '93. The walls were pointed, the window-frames and tower entrances were painted. The mosaic windows not being proof against rain, were repaired and better ventilation was secured for the auditorium. The newel-lights in the central vestibule were given by Mr. C. G. Gerhart to the memory of his wife, Mrs. Catharine Gerhart. The two chancel chairs were the gift of Mrs. John Meily, Mrs. Richard Meily and Miss Sue DeHuff to the memory of Mrs. Margaret DeHuff and Mrs. Catharine Gloninger. On the backs of the respective chairs, in raised letters, are the words, "In Memoriam M. D." and "In Memoriam C. G." The pulpit chairs were also memorial gifts, the one by Charles McLaughlin to his wife Catharine and son Paul, the other by Mrs. Henry Wagner to her husband. The lectern Bible was donated by the pastor's Bible class, the altar hymn books by Misses Nan, Catharine and Harriett Bibighaus, the cross on the altar by the Sunday-school classes of Mrs. C. M. Bowman, Mrs. Geo. W. Kochenaur, and Miss Irene Bentz.

The heating apparatus of the parsonage was unsatisfactory, and during the summer of 1893 a steam plant was substituted for the hot-air heating. The work was done by McLaughlin & Co., for the sum of \$325.

From the time of the reconstruction, the societies of the church worked continuously to pay off the debt, and contributions came occasionally for the same purpose, but it was felt that a concerted effort should be made to liquidate it entirely. On September 13, 1892, a joint meeting of the building committee, the trustees and consistory was held with this in view. Of the building committee were

present, C. Shenk, J. H. Bressler, John Meily, T. S. Walmer, A. G. DeHuff, and C. G. Gerhart; of the trustees, Dr. Wm. M. Guilford, T. P. Frantz, Jesse Gerhart, and C. N. Seidle; of the consistory, W. P. Coldren, P. R. Rohrer, D. A. Frantz, C. M. Bowman, P. S. Greenawalt, and W. T. Frantz. J. H. Bressler was appointed chairman and W. T. Frantz secretary. The following action was taken, that "we make 500 shares at \$10 per share, with the privilege of taking one-half or one-quarter share; also with the privilege of paying it in two years." The plan was generally approved, and during the winter, subscriptions were secured. By February, 1893, there yet remained 120 shares to be taken. The effort was still continued, but the committee did not succeed in disposing of all the shares. Unfortunately, about this time there was great business depression throughout the country and at Lebanon it was especially severe because of its dependence on the iron industry. St. John's suffered greatly through this period of hard times, and this interfered very much with the full success of the work of liquidation. There seems to have been an understanding, moreover, at the outset that if the entire amount should not be subscribed none would be held under obligation to pay. Some found excuse in this and paid nothing; a goodly number, however, paid their entire subscriptions or a portion thereof. The outcome of the effort, in spite of all obstacles, proved of great benefit to the congregation and the debt was considerably reduced.

The sum total of the congregation's outstanding obligations, April 1, 1897, was \$3800. On the recommendation of the trustees, a mortgage on the parsonage for this amount was executed at $5\frac{1}{2}$ per cent. interest, payable semi-annually, the insurance policy thereon being transferred as collateral security.

A pew-renting system was adopted in 1894, and the current income for a while increased. During the sum-

mer of 1897 an excellent brick pavement was laid in front of the church, the money for it being furnished by the Young People's Society.

Rev. Johnson presented his resignation, September 2, 1898, and the labors of the fourth pastorate terminated October 15. The following appreciative resolutions were passed by the congregation:

LEBANON, PA., Sept. 16, 1898.

WHEREAS, Rev. Warren J. Johnson having received a call from the Reformed Church of the Ascension, of Norristown, Pa., has resigned as pastor of St. John's congregation, and our congregation has accepted his resignation, therefore be it

Resolved, That the seven years during which Rev. W. J. Johnson was pastor of the St. John's congregation constitute a period of great spiritual growth and prosperity.

That after the example of the great Shepherd, he made his flock "to lie down in green pastures" and led them "beside the still waters."

That while the congregation deeply regret the breaking of his pastoral relation to St. John's, they yet bow in humble submission to the higher call of the Lord.

That St. John's congregation will ever pray for his future success in the high and holy calling to which he is devoted.

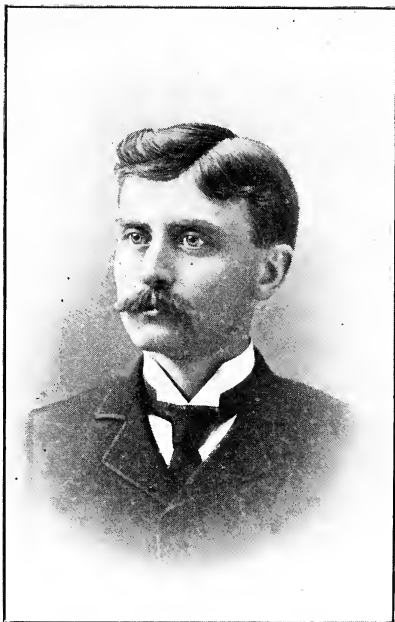
CYRUS BOGER,
J. H. ALLEMAN,
W. P. COLDREN,
MRS. RICHARD MEILY,
MRS. S. G. SLIKE,
MRS. FRED. S. KAUFMAN,
MRS. CHAS. H. SMITH,
Committee.

During this pastorate, 103 persons were received into the church: By certificate, 35; by confirmation, 61; by adult baptism, 3; by renewal of profession, 4. The church register records 65 baptisms, 29 marriages, and 45 deaths.

In this connection, we may make mention of the only son in the ministry from St. John's,—Rev. H. W. Bright, of Norristown, Pa. He was confirmed by Rev. Resser, May 28, 1887, and through his pastor's counsel and the congregation's assurance of assistance, undertook the preparation for the ministry. Graduating from the Lebanon High School in 1888, then spending a year in study under Profs. J. W. Burnside and Cyrus Boger, he entered the Sophomore class of Franklin and Marshall College in 1889, and graduated in the class of '92. He graduated from the Seminary in '95.

He was licensed by Lebanon Classis, May 22, 1895, and was ordained in St. John's church after being commissioned by the Home Mission Board as Missionary to New Kensington, Pa. He began work there, July 1, 1895, and in six months organized a congregation of forty members. After the erection of a church property costing \$9,000, and gathering a congregation of 125 members, he left in September, 1899, to become pastor of the Reformed Church of the Ascension, Norristown, Pa. He was president of Allegheny Classis for the year '98-'99.

He was assisted liberally by St. John's congregation in securing his education, and in February, 1896, St. John's Sunday-school presented to the New Kensington congregation a handsome silver communion service. Regarding this kindness, Rev. Bright says, "I feel very grateful for what St. John's has been to me, and to many of its members I owe a debt of gratitude."



REV. H. H. RANCK.

CHAPTER XI.

THE FIFTH PASTORATE—REV. RANCK.

February, 1899—June, 1901.

HENRY HAVERSTICK RANCK, the fifth pastor of St. John's, was born July 24th, 1868, near Lancaster, Pa. His father, Jacob E. Ranck, is a farmer, and has been for many years an elder of St. Paul's Reformed church of Lancaster. His mother is a daughter of Mrs. Henry Haverstick, the only sister of Dr. Benjamin Bausman, pastor of St. Paul's Reformed church, Reading.

Rev. Ranck was baptized in infancy by Rev. A. B. Shenkel, pastor of the Reformed church at Millersville, Lancaster county. He was confirmed by Dr. J. B. Shumaker, pastor of St. Paul's Reformed church, Lancaster, April 10, 1884.

His youth was spent working on his father's farm, on the banks of the beautiful Conestoga, until he was 17 years of age, during the winter months attending the country district school. A year was then passed at the Millersville State Normal School, and the following winter he taught school, for a term of six months, near Reinholdsville, in the northern part of Lancaster county.

A deepening conviction that he must enter the Gospel ministry, led him to make preparation for taking a full classical and theological course. Accordingly, the year '87 and '88 was spent in the Franklin and Marshall Academy under the tutilage of Prof. W. W. Moore. He entered the Freshman class of Franklin and Marshall College in the fall of '88, and graduated therefrom in 1892. He was a member of the Goethean Literary Society. The following year was given to study at Union Theological

Seminary, New York City, and in that connection a special course in Sociology under Prof. Giddings was taken at Columbia University. Three years more were passed at the Theological Seminary of the Reformed Church in the United States, at Lancaster. He graduated therefrom in 1895, and then engaged for a year in graduate work. During the summer of '94 he was associated with Rev. C. Noss, now missionary at Sendai, Japan, in transferring the Seminary library into the new Library building of the Theological Seminary and in re-cataloguing the same, a work which was brought to completion during his senior year in the Seminary, when he was the librarian thereof.

Rev. Ranck was licensed to preach by Lancaster Classis during its annual sessions at Maytown, in the spring of '95, and for three months during that summer supplied the pulpit of the Reformed church at Greencastle, Franklin county, during the illness and after the death of Rev. Calvin U. Heilman. He became pastor of St. Paul's Reformed church, Mechanicsburg, Cumberland county, at the beginning of December, 1896, continuing there until February 15, 1899, when he became pastor of St. John's. His ordination to the Gospel ministry by Revs. Dr. S. N. Callender, Wm. H. Groh and M. O. Noll of Carlisle Classis, was held at Mechanicsburg, December 5, 1896.

During the four months preceding the fifth pastorate, a number of ministers and students preached for St. John's. Rev. Ranck filled the pulpit November 6, 1898. He was elected at a congregational meeting held January 11, 1899, was received from Carlisle Classis by Lebanon Classis at a special meeting held in St. John's church, February 14. The installation was held on Sunday afternoon, February 26. The service was conducted by Rev. I. Calvin Fisher, pastor of St. Mark's; the sermon

was preached by Rev. E. S. Bromer, pastor of Tabor, from Col. 1:28, 29, "Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to his working, which worketh in me mightily." Dr. Hiester, who was on the committee, could not be present. Dr. D. E. Klopp, of Lebanon, and Dr. Frederick Strassner, of Canton, O., also participated, the former reading the Scripture, the latter offering full prayer at the close of the service.

The work of this short pastorate is soon told. A contingent fund was started in the spring of '99, and has proved very helpful in the church finances. The mortgage on the parsonage of \$3800 was paid off. \$300 was raised by the Young People's Society and the debt was reduced to \$3500 April 1, 1899. At the quarterly congregational meeting, held October 6, 1899, a plan was presented to liquidate the church debt by April 1, 1900, and to have the effort crowned by the celebration of the fortieth anniversary in a week's services following Easter. The committee appointed to have in charge the work of liquidation, were John Meily, C. Shenk, J. K. Funck, C. M. Bowman, Richard Meily, C. H. Killinger, D. A. Frantz, Prof. C. Boger, Dr. A. B. Gloninger, Lucellus Walter, C. G. Gerhart, C. N. Seidle, and the pastor. Jacob K. Funck was made treasurer. The Young People's Society and the Sunday-school agreed to raise each \$500, and they with the other societies of the church and all the members of the congregation worked vigorously, so that when the anniversary was celebrated, the entire amount was paid. The effort brought forth more funds than were anticipated, and therefrom was paid a half-year's interest on the mortgage and about \$150 was yet left over to be placed in the general treasury of the church. The happy and successful celebration of the

fortieth anniversary is recorded in another chapter.

In the fall of 1900 an excellent hot water heating plant was placed in the parsonage by Plumber Harry Zerman, at a cost of \$345, the radiators and piping of the former plant being utilized.

In the spring of 1901 the pipe organ was greatly improved at considerable expense by the addition of Gamba and Flute Traverso Stops. The credit for this is due the organist, Chas. M. Smith, who superintended it and secured the funds. At the same time the Sunday-school library was enlarged.

A directory of the names and addresses of the members of the church was issued in the Whitsunday season of '99. It has proved helpful in many ways.

St. John's *Annual*, with its explanations regarding the operations of the church and its complete financial statements was twice issued and was found to be a great satisfaction to all.

The pastorate closed with the end of June, 1900, when Rev. Ranck became pastor of St. Andrew's Reformed church of Reading. He was formally dismissed from Lebanon Classis to the Classis of Reading at a special meeting held in St. Mark's church, June 28, 1901.

During the two years and four and a half months of this pastorate 41 persons were received into the church: By certificate, 11; by confirmation, 24; by adult baptism, 4; by renewal of profession, 2.

The church register records 24 baptisms, 10 marriages and 27 deaths.

CHAPTER XII.

THE SUNDAY-SCHOOL.

Constitution.



SOCIETY having been formed as an auxiliary to the church in bringing up the children of the congregation in the nurture and admonition of the Lord, the following Constitution and By-Laws are adopted for its government:

ARTICLE 1. This society shall be called St. John's Reformed Sunday-school.

ARTICLE 2. The society shall consist of two departments, Senior and Junior.

ARTICLE 3. The officers of the society shall consist of a President, a Superintendent, and one male assistant, Treasurer, Secretary and one assistant, Librarian and one assistant, for the Senior department.

And a Superintendent, Assistant Superintendent, Librarian and Secretary for the Junior department.

ARTICLE 4. The pastor of the church shall be President of the society, ex-officio. The remaining officers shall be elected by ballot, or viva voce, as may be determined at the time of holding the election at a meeting (held) on the third Sunday of December in each year, and the duties of the officers elected shall commence on the first Sunday in January following. A majority of votes cast shall elect.

ARTICLE 5. The President shall preside at all meetings of the society, shall exercise a general supervision and pastoral care over the departments, and in his absence his place shall be filled by the Superintendent of the Senior department.

ARTICLE 6. The Superintendents shall have charge of the government of their respective departments, open and close them with religious exercises or cause the same to be done by suitable persons.

ARTICLE 7. The Assistant Superintendents shall assist in governing and providing for the wants of their departments under the direction of their respective Superintendents. In the absence of the Superintendent of the Senior department the male assistant shall supply his place.

ARTICLE 8. The Librarians shall have charge of the libraries of their respective departments, and keep a catalogue of the books, charge to each teacher the books supplied to his or her class, and if any book is not returned on the second Sunday after its issue, they shall make report thereof to the Superintendent of the respective department. They shall make a quarterly report of the number of books distributed, and the condition of the libraries of their respective departments. In his absence the assistant shall take his place.

ARTICLE 9. The Secretary shall keep the minutes of the society, note the presence and absence of the officers and teachers, record the number of scholars present each Sunday, and make quarterly and annual reports of the general condition of the departments. In his absence the Assistant Secretary shall take his place.

ARTICLE 10. The Treasurer shall receive all moneys contributed to the society, and keep a correct account of the same, and shall pay all orders drawn on him by the President, attested by the Secretary. He shall make an annual report of the receipts and disbursements.

ARTICLE 11. The officers of the society shall form a board, who shall appoint the teachers, select books for the Library, and direct the course of instruction to be pursued in the school.

ARTICLE 12. None but persons of established moral character and possessing a natural ability of imparting Christian instruction shall be selected as teachers. They shall, under the supervision of the Superintendents, teach the lessons appointed, and keep an account of the attendance of the class, the books issued, lessons committed, contributions and conduct of the scholars.

ARTICLE 13. The officers and teachers shall hold the regular meetings of the society, the third Sunday and Wednesday of each month, at which such business shall be transacted as may be required for the benefit of the school, on Sunday when the school's session is in the afternoon, and on Wednesday evening when the school's session is held in the morning.

ARTICLE 14. The constitution may be altered or amended at a teachers' meeting called for that purpose, at least one week's previous notice of the proposed change having been given, and a vote of two-thirds of the officers and teachers present being in favor thereof.

BY-LAWS.

1. The departments shall be classified by the officers of the school. Scholars who are able to read fluently may be admitted into the Senior, while all others shall compose the Junior department, subject to the discretion of the officers of the school.

2. The classes shall as far as possible be composed of scholars of equal capacity.

3. The teachers shall be selected by the officers with a view to their fitness for the respective classes.

4. In the senior department the number of scholars in each class shall be determined by the Superintendent.

5. The school shall be opened or closed, or both, with the offices of devotion contained in the Hymn Book published by the Association.

6. The school shall be examined by the President each Sunday on the Catechetical lessons of the day, and the scholars shall be encouraged to answer fully and freely.

7. The scholars of the Senior department in addition to the regular Bible lesson shall be required to commit the answers to the questions in the corresponding Lord's day of the Catechism.

8. No teacher or scholar shall be allowed to have out of the library more than one book at a time.

9. Any scholar tearing or defacing a book shall be reprimanded and not be allowed the use of the library for such time as may be determined by the officers.

10. (Rescinded).

11. Scholars who are irregular in their attendance or absent for three Sundays successively shall be called on by their teachers in reference to their absence.

12. The scholars shall be required to observe good order in the school, implicitly obey their teachers and officers, and on their arrival at the church shall immediately take their respective seats, and on no occasion shall they leave the school before it closes without the permission of their teachers and Superintendent.

13. The sessions of the school shall begin at 1.30 o'clock p. m. Notice of the same being given by the ringing of the bell fifteen minutes previously.

14. The constitution and by-laws shall be read before the school at the beginning of each year.

The constitution and by-laws stand thus today. They have been amended considerably since the revision of 1864. A revision was effected also in March, 1874.

Articles 3, 4, 8 and 13 of the constitution have been changed. Article 10 of the by-laws which originally provided for the meeting of officers and teachers to be held on a Monday evening, then changed to the third Friday

evening of the month, was annulled by the amending of Article 13 of the constitution to its present provisions. This was done in May, 1880.

It is greatly to be regretted that the early records of the Sunday-school are so defective. Yet we are happy in having a fragment of the work of those who in the early days realized the value of history.

The work of the committee appointed in December, 1870, done in large measure by its first member, was no doubt carefully completed and transcribed in the minute book of the Sunday-school. The account, however, from the end of 1862 is lost, pages 27 to 68 being deliberately cut out. We present the historical account from the school's organization to the close of 1862 entire. We are sure that the details, personals, and characteristic coloring of the time will prove interesting.

HISTORY.

At a teachers' meeting held in the Pastor's Study on the last Monday of December, 1870, it was resolved to appoint a committee to gather from the imperfect records of the Sunday-school of St. John's Reformed Church a history of the school from its commencement, and record the same in a suitable book to be procured for that purpose.

L. L. Greenawalt, W. Beardslee and the pastor were appointed as the committee. After due research they found the following facts:

The congregation of St. John's Reformed Church having been duly organized, it was felt necessary that a Sunday-school should be organized in its bosom. It was accordingly announced that those interested should meet in the Sunday-school room on the 28th day of October, 1860, at 1 o'clock p. m., with the view of effecting such an organization.

Sunday, October 28, 1860, the following persons were found present in the Sunday-school room at 1 o'clock p. m.:

Pastor Henry Harbaugh, D.D., Mrs. C. Bibighaus, John Meily, Cyrus Boger, L. L. Greenawalt, David S. Raber, Jonathan M. Raber, Henry Raber, David M. Tice, J. Aaron Walter, James J. Blair, Theodore D. Fisher, W. K. Lineaweaver, Emily Miller, Mrs. Mary H. Killinger, Mrs. Louisa Shirk, Mrs. Julia B. Gloninger, Mrs. Harriet N. Raber, Mrs. Helen Meily, Mrs. Eliza J. Bowman, Miss Sarah Raber, Miss Matilda H. Gloninger, Miss Mary A. Guilford, Miss Kate A. Gloninger, Jacob K. Funck, Philip S. Greenawalt, Lemuel Moyer, John W. Mish, Miss Emma C. Moyer, Miss Kate A. DeHuff, Miss Mary A. Greenawalt, Miss Annie E. DeHuff.

The following scholars also appeared:

Henry Grittinger, James Major, Albert Lineaweaver, William H. Risser, Charles Marquart, Alvin Bibighaus, Francis Raber, John G. DeHuff, Morris Showers, Wilson Harbaugh, William B. Moyer, Thomas Bibighaus, Elkana Buck, Charles Major, Charles Killinger, Mason P. Mish, Harper Shirk, George S. Bowman, James Meily, Harriet Bibighaus, Mary Harbaugh, Emma Showers, Catharine Krause, Alice Miller, Anna Raber, Caroline Bibighaus, Ella Shirk, Matilda K. Mish, Emma Raber, Mary A. Gloninger, Maggie Harbaugh, Katie Fauber, Susan DeHuff, Maria Bibighaus, Emma M. Bricker, Katie Zigler, Lizzie Marshall, Jennie Walter.

The pastor opened the meeting with prayer, after which the following persons were chosen officers:

President and Superintendent—Henry Harbaugh, D.D.

Assistant Superintendent—Cyrus Boger.

Secretary—John W. Mish.

Librarian—William G. Bowman.

Treasurer—Philip S. Greenawalt.

Assistant Superintendent—Mrs. Mary Killinger.

Superintendent Junior School—Miss Matilda Gloninger.

The pastor, Messrs. John W. Mish, Cyrus Boger and Lemuel Moyer were appointed a committee to draft a Constitution and By-Laws, which was presented at a subsequent meeting and adopted, and then altered and revised in 1864, and is now recorded in the beginning of this book. It was also resolved that the Constitution and By-Laws shall embrace the course of training to be pursued in the school, and that the elders and deacons shall constitute part of the Committee on the Constitution and By-Laws, and whose approval of the same shall precede its submission to the school for adoption.

The school was then classified to some extent, and after instructing the children for a short time the school was appropriately closed by the pastor.

Thus closed the first session of the school, at which there were present 71 persons.

Subsequent meetings were held on every Sunday till the close of the year, December 30, 1860, at which time the statistics show that the school had increased to 107 officers, teachers and scholars in attendance. One hundred copies of the *Pastor's Helper*, were subscribed for.

Contributions, \$6.90.

Books distributed, 423.

1861.

The Sunday-school met on every Lord's Day of this year, and was conducted in the usual manner. The same officers continued in office.

On Palm Sunday a special service was held in the church, and an address delivered by the pastor.

March 27.—Emma C. Moyer, a member of the Bible Class, died March 27, and her funeral was attended by the school. The service was held in the church, and she

was buried with the Liturgical Service. She was a young lady of promise and lived a correct Christian life, and died a peaceful death. She sleeps in Jesus. She was buried on Good Friday.

March 31.—The school attended the funeral of Caroline Wagner, daughter of Rev. Henry Wagner. She died in Orwigsburg, and was brought here for burial.

April 21.—John Long, a member of the Bible Class, having enlisted as a volunteer in "Lebanon Guards," left for the seat of war.

May 29.—Mrs. Sarah Lineaweaver was elected Assistant Superintendent in the place of Mrs. Mary Killinger, resigned.

July 4.—The school and congregation made an excursion to Calmdale, and celebrated the day in picnic style. The occasion was pleasant, and all present enjoyed themselves. An abundant supply of fruits was obtained from Mr. Samuel Miller.

July 31.—Clara Elizabeth, daughter of Jonathan and Lucetta Seidel, was baptized during the session of the school by the pastor.

September 23.—One hundred copies of the Hymns and Chants, published by the school, were ordered to be purchased.

October 13.—C. Marquart enlisted in the Union Army.

W. K. Lineaweaver was elected a lieutenant in a cavalry company and left for the seat of war.

December 1, Advent Sunday.—The school was taken up into the church and addressed by the pastor on the Advent Church.

The new organ was dedicated on that Sunday. Rev. Daniel Gans, of Harrisburg, assisted in the services. A class-book by H. Roedel was adopted.

The Sunday-school room was decorated for Christmas. During the year Dr. Harbaugh had an interesting

Bible Class numbering twenty. The class was attended by many visitors, but was broken up partially by the war. Many were also employed as teachers.

A library of 257 volumes was purchased for the school.

Statistics.

Officers and teachers, 37.

Scholars, 80.

Total, 117.

Contributions (including special collections), \$65.55.

Books distributed each Sunday, about 62.

1862.

The school held its regular sessions during the year. No account of any elections for officers for this year. Reference is made to Mr. John Meily as Superintendent.

January 5.—School was addressed by Rev. E. V. Gerhart, President of Franklin and Marshall College.

January 26.—Rev. Bennet delivered an address. A Monday evening meeting for teachers was instituted.

The cards, "Tabernacle in the Wilderness, and Plan of Encampment," "The Golden Candlestick and the Table of the Shew Bread," "The High Priest and Altar on the Holy of Holies," were purchased and explained by the pastor.

February 23.—Pastor addressed the school in reference to Washington's Birthday; also, John B. Hiester addressed the school.

March 2.—Elder Henry Leonard, "the fisherman" from Basil, O., addressed the school.

March 9.—Maria Catherine Bibighaus died on the evening of this Sabbath, and was buried on the following Wednesday afternoon with Liturgical Service. Her funeral was attended by the school.

March 16.—The following proceedings, adopted at a teachers' meeting, were directed to be entered on the minutes:

In order to secure to our Sunday-school library a regular, healthy and systematic growth, it is hereby resolved :

1st—That a register be kept open, at regular sessions of the school, by the Secretary, in which any member of the school may record the title, publisher's name, and price, of any book which such member can recommend from actual knowledge of its contents.

2d—That the pastor and officers of the school shall constitute a committee, whose duty it shall be to approve and buy such books, selected from this list, as they may deem proper ; provided, however, that no books shall be bought unless read or approved by one member of this committee.

3d—And this committee shall purchase such other books as they shall approve, and the funds of the school will allow.

March 23—Thomas Bibighaus was buried this afternoon at 4 o'clock. The school attended the funeral. Thus two scholars from the same family died within two weeks ; a sad bereavement. They died in the Lord.

April 6.—Rev. Lichtenthaler, a Moravian missionary, who labored in Jamaica for nineteen years, addressed the school.

April 13, Palm Sunday.—School held a service in the church ; addressed by the pastor ; attendance good.

April 7.—Katie Guilford died. She was a member of the Infant School. Her savings for the library were handed in.

May 5.—At a teachers' meeting held in the study at 8 o'clock p. m., a circular addressed to the school, proposing that a convention be held in Philadelphia on the 28th inst., to take the various interests of Sunday-schools under consideration, and desiring that the interrogations approved be answered, and requesting delegates from the school to said convention, was read.

The pastor and superintendents were elected the delegates to represent this school in said convention, with power to appoint substitutes in case they, or any of them, are unable to attend; and the officers are directed to answer the interrogatories, which the Secretary is directed to forward.

John W. Mish having resigned as Secretary, and withdrawn from the school, J. J. Blair was elected to fill the vacancy.

The war for the Union being now in full force, Lemuel Moyer, Charles P. Frantz and L. L. Greenawalt went into the army, thus depriving the school of three teachers. A. G. DeHuff also entered the U. S. Navy. Samuel P. Raber, Simeon H. Guilford, C. Penrose Sherk, Henry Grittinger, E. R. Umberger, M.D., William Murray and William Derr, members of the congregation, also enlisted.

Both school and congregation contributed its share to the suppression of the unholy Rebellion, and was warmly in favor of the Union cause.

December 29.—Dr. L. H. Steiner, of Maryland, and Jacob Heiser, Esq., of Chambersburg, addressed the school.

The Christmas decorations this year were more extensive. A Christmas tree was erected in the basement; miniature lakes, fountains, rocks and various other decorations abounded; a church, animals and other ornaments. Cakes and candies were distributed. The pulpit and altar were also decorated with greens.

Statistics.

Teachers, 20.

Scholars, 90.

Contributions, \$31.49.

The earliest formally recorded minutes preserved, are of the annual meeting held December, 1872. This follows

immediately upon the vandalism above mentioned. We are fortunate, however, in having spread upon the minutes a very interesting account of the early history of the school, as read before the Sunday-school Convention of Lebanon Classis, held in Tabor Reformed Church the latter part of May or the early part of June, 1875. On the invitation of Dr. Kremer, pastor of Tabor Church, the Sunday-school attended in a body, gathering in the lecture-room and then going in procession to the mother church. The report, prepared by the pastor, Dr. Johnston, and the Superintendent, John Meily, was read before the convention by Mr. Meily.

REPORT OF THE SCHOOL AS READ BEFORE THE SUNDAY-SCHOOL CONVENTION OF LEBANON CLASSIS.

The congregation of St. John's Reformed Church, Lebanon, Pa., having been duly organized, it was felt necessary that a Sunday-school should be organized in its bosom, in order that the youth should be properly instructed, and thus prepared for the Pastor's Catechetical Class, and for the full communion of the Church. It was accordingly announced that those interested should meet in the Sunday-school room on the 28th day of October, 1860, at 1 o'clock p. m., with a view of inaugurating and effecting such an organization. At the time appointed, there appeared the pastor, Rev. Dr. Harbaugh, and 31 adult members of the church and 38 scholars. The school thus constituted was appropriately classified, and after instructing the children for a short time, was closed with suitable services by the pastor. Measures were adopted to procure books of instruction, and also a library for general circulation. It now contains 1,000 volumes. Father Krause left a legacy of \$100 to the school, the interest from which is to be used for furnishing books among the teachers and scholars. The school was orga-

nized on the Reformed basis, and the Constitution requires that the pastor shall be the President. The congregation having adopted the Liturgical form of worship, it was deemed essential that the devotional services of the school should be of like character. This led to the compilation of the "Hymns and Chants" by Rev. Dr. Harbaugh, which work when completed was published by the school and adopted in its regular services. Aside from the intrinsic merit of the work, and the high esteem for its sainted author, the school has learned to love its order and churchliness, and up to the present period regards it as the proper expression of its devotional life. It has done a great work in moulding the youth, and in preparing them to enter into the worship of the upper sanctuary. From its large sale there was considerable profit derived, and the school with generous liberality has given this to the Church. The copyright and stereotype plates were placed in the hands of the Publication Board of the Eastern Synod, and is now a source of revenue to the Reformed Church. From the commencement of the school, much attention has been paid to the festival seasons of the Church. Advent, Christmas, Easter and Whitsunday are familiar terms, and are occasions for special services, especially Christmas, the Feast of the Nativity, is celebrated by decorations of the church, appropriate hymns, addresses and gifts; so that it is regarded as a season of great joy. Much attention has been paid to vocal music, and the children have been taught by competent instructors. Chanting has been encouraged, and the glorious tones of the "Gloria in Excelsis," "Gloria Patri," and the funeral chant, "I am the Resurrection and the Life," together with others, are heard on all suitable occasions. The Gospels and Epistles for the Church Year have been thoroughly studied for two consecutive years, and recently the International Series has been introduced, and for

nearly two years has been taught as they have been furnished by the "Heidelberg Teacher" and the pastor. Care is taken as far as possible to mould the instructions of the school so as to conform them to a true scriptural, churchly order. We indulge the hope that we have been building up the church on a permanent basis, and in accordance with the spirit and genius of Christianity. There have been in these fifteen years of our history many things to discourage—many severe conflicts, much cause for deep humiliation,—yet the school has pursued its onward course, keeping steadily in view its great work, and is at the present time in a condition of encouraging prosperity. Quite a number of those who were present at its organization are no longer with us. Some have changed their residence; others have passed to the grave, and now "sleep in Jesus." Several lost their lives in defence of their country, in maintaining the Union. Their memories are peculiarly sacred; their graves are hallowed shrines, and their names are cherished with fondest affection. Twenty-one of the original scholars have been confirmed and admitted to the full life of the Church. Since its organization there have been in connection with the school over 200 scholars, several of whom have died or removed from the town. The present roll is as follows, and with but few exceptions they are children of the congregation: There are two departments, Senior and Junior. In the Senior Department there are, officers, 8; teachers, 15; scholars, 68. In the Junior Department, officers, 4; teachers, 13; scholars, 70; making a total in both of 168. Thus about a hundred more are engaged and interested in this work than were at its organization. If the number appears to be small at first glance, it will be found to be fully up with other schools, if not *beyond* the ratio, when we consider the number of the membership of the adult portion of the church; 138 scholars to

190 members is not a small proportion. This will be seen at a glance: doubtless as the church increases, the Sunday-school will also increase. But to have a large number of scholars is not the only mark of a school's prosperity. To develop properly the children we have, who legitimately belong to us, is a greater work; and this we are striving to do as God gives us ability. The contributions made by the scholars in the school are appropriated for its support. This is not regarded in the light of a benevolent contribution, but rather a duty; thus teaching them that they should contribute to the support of the Church. An opportunity is given to each of them in every public service to make an "offering" with the congregation, and on the Christmas festival to contribute to the "Orphans Home." Thus we strive to keep them in unison with all the movements and work of the Reformed Church. The idea of a separate, independent work for them is ignored. They are part of the Church, it is their birthright in Holy Baptism. Thus we have given to this convention a description of our church life as developed in the Sunday-school. We conscientiously consider it as obeying the command of our risen Lord to "feed His lambs."

HYMNS AND CHANTS.

St. John's Sunday-school has the unique record of publishing a Hymn Book. Dr. Harbaugh began to compile "Hymns and Chants" soon after he became pastor, and completed it in August, 1861. One of the members of St. John's, Theodore D. Fisher, so soon afterward to be sacrificed in the Union cause, "rendered valuable assistance in the arrangement of the music and the division of the psalms for chanting." The book came from the press in October, 1861. A book notice thereof appeared in the *Messenger* of the 23d of that month: "The book

sells at 18 cents per copy, \$1.75 per dozen, and \$13 per hundred copies, cash. A copy will be sent by mail on receipt of the retail price. Orders sent to M. Kieffer & Co. will receive prompt attention." In the same issue appears the Introductory Preface as an article on "Hymnology."

The issuing of "Hymns and Chants" was timely and served to express and cultivate a truer spirit of worship throughout the Reformed Church. Its reception was general and hearty, as is shown by the fact that the first edition of 1,000 copies was exhausted within a month. Two months after the book was published, the second and third editions of 1,000 copies each were issued, with the demand continuing as brisk as at first. Records are not available to determine the number of copies of "Hymns and Chants" issued, or the amount of profits realized therefrom, but we know that it has been widely used throughout the Reformed Church, and in many Sunday-schools is still in use to this day. Some Sunday-schools employ only the beautiful Offices of Devotion, but sing from a more recent Hymn Book. There are a few schools yet, however, where the youth of today learn to sing the well-chosen selection from the "Hymns and Chants," following its carefully-arranged order according to the Church Year.

Other Hymn Books superseding "Hymns and Chants," the demand for it grew small, and it is now out of print. The plates, which were in the hands of the Reformed Church Publication Board, were sold for old metal several years ago, about the time the change was made to the present arrangement.

St. John's Sunday-school still makes some use of the Offices of Devotion from Sabbath to Sabbath, and it is needless to say that on the part of many it is adhered to with a jealous affection.

The new "Sunday-school Hymnal" is the natural and worthy successor of "Hymns and Chants," the Services and the Hymns of the new carrying out the true worshipful spirit of the corresponding parts of the old, with fine adaptation to the broad, liberal spirit of the present day.

At the first session of the Sunday-school, held October, 1860, when an organization was effected by the election of officers, two departments were already designated, because a Junior Superintendent was elected. It was not long until the two departments, Senior and Junior, became distinctly organized with their separate bodies of officers, and this basis became definitely authorized by the Constitution. The Senior Department met in what is now the Junior room; the Junior Department met in the present Primary room, though originally in what is now the Men's Bible Class room before it became the pastor's study. The present Senior room was comfortably equipped with pews, and was known as the lecture room. A solid wall separated between the east and west rooms of this basement, with sliding doors at the north end communicating. The growth of the Sunday-school required larger accommodations, and in the early 80's the lecture room was fitted up for Sunday-school purposes, and the Junior Department occupied it. The smaller Juniors remained where they were, and constituted the Primary School. Thus came to be three departments in St. John's Sunday-school. When the church was reconstructed in '89, the present glass partition was put in. After this remodeling, the Senior and Junior Departments exchanged rooms and were located as at present.

The Constitution very properly requires the pastor of the church to be the President of the Sunday-school. The first pastor was also the first superintendent. In 1862, Mr. John Meily became Superintendent, and held

that position in the Senior Department until April 16, 1880. The place remained vacant then for nearly three years. It was filled by Rev. Geo. F. Mull during the year 1883. Prof. C. Boger became the incumbent for the four years following. Mr. Meily was re-elected to the Senior Superintendency, January 15, 1888, and continued therein to the close of the century. Persistently refusing to serve longer, a successor had to be provided. The school, however, appreciating this fine record of faithful service, presented to Mr. Meily a memorial, neatly engrossed and framed, during the closing moments of the last Sabbath of his official connection with the school. It reads as follows :

1862-1880.

1888-1900.

JOHN MEILY, SR.,

*Superintendent of St. John's Reformed Sunday-School,
Lebanon, Pa.*

DEAR MR. MEILY:—YOUR unusual record as the beloved Superintendent of the Senior Department of our Sunday-school for a period of 31 years, constrains us as officers, teachers and scholars to give formal expression of our high appreciation of you as our friend and faithful Superintendent.

We feel that the Sunday-school has been largely moulded by your interest, activity and forceful personality; and we know that nothing lies nearer your heart than St. John's Church and Sunday-school, which you helped to found, and have unfailingly supported. Never being absent from service unless providentially hindered, always punctual, ever zealous in effort to increase the number of scholars, anxiously concerned for the fidelity of officers and teachers, you have been loving, thoughtful, considerate of all. Conscientiously positive in views re-

garding the policy of the school, you have always been charitable to the opinions of others.

We regret your departure from the office which you have so long honorably filled; but we know that your interest, good wishes and prayers will ever be with us. That you may yet continue to be a long time in our midst, and that your years may be full of peace, joy, and heaven's sunshine, is the prayer of your loving brethren in the Lord.

Committee representing St. John's Sunday-school:

HENRY H. RANCK,
Pastor.

W. T. FRANTZ,
Secretary.

KATE GREENAWALT,
Assistant Superintendent Senior Department.

C. K. WITMER,
Superintendent Junior Department.

MARY A. GILROY,
Assistant Superintendent Primary Department.

C. M. BOWMAN,
Teacher of Men's Bible Class.

December 23, 1900.

Miss Matilda Gloninger was the first Superintendent of the Junior School; she was succeeded by Miss Rachel Ross. Dr. S. H. Guilford followed in that position until he left Lebanon in the early 70's. Next came Prof. Boger, who occupied the position until the close of '82; followed by Jacob K. Funck, '83; C. H. Killinger, '84-'87; Jacob K. Funck again, '88-'94; S. H. Walter, '95-'98; and Prof. C. K. Witmer, '99 to the present.

Mrs. John Meily, who had been the Assistant Junior Superintendent from the early days of the Sunday-school, became Superintendent of the Primary School when it

was constituted a separate department, and has continued faithfully and efficiently in that position to the present.

Another fine long official record was that of P. S. Greenawalt, Treasurer of the Sunday-school from its organization to January, 1900.

The present officers of the Sunday-school are :

President—The pastor.

Treasurer—G. DeL. DeHuff.

Librarian—C. B. Greenawalt.

Assistant Librarian—Sereno Walburn.

Second Assistant Librarian—A. S. DeHuff.

Organist—Mrs. Geo. W. Kochenaur.

Senior Department.

Superintendent—H. C. Huber.

Assistant Superintendent—Harry G. Umberger.

Female Superintendent—Catharine Greenawalt.

Secretary—W. T. Frantz.

Assistant Secretary—R. C. Shirk.

Teachers—Mrs. C. M. Bowman, Mrs. D. A. Frantz, Mrs. A. N. Hoffer, Mrs. G. W. Kochenaur, Mrs. J. L. Shugar, C. M. Bowman, C. P. Sherk.

Junior Department.

Superintendent—Prof. C. K. Witmer.

Secretary—C. G. Frantz.

Teachers—Mrs. J. A. Frantz, Mrs. F. S. Kauffman, Mrs. R. L. Marshall, Mrs. J. K. Raudenbush, Lavina Boyer, Helen B. Bressler, Sue M. DeHuff, Elizabeth B. Funck, Adeline E. Guilford, Eva A. Haak, Flora C. Killingler, Ella M. Shirk, Bertha E. Walmer, H. C. Huber.

Primary Department.

Superintendent—Mrs. John Meily.

Assistant Superintendent—Mrs. Mary A. Gilroy.

A fourth department of the Sunday-school was organ-

ized in October, 1900—the Home Department. It has already done good work, but can hardly yet be said to be on a sound basis. If vigorously pushed and carefully supervised, it will become a helpful factor in the congregation's life.

The Home Department is now in the care of the following officers:

Superintendent—Catharine R. Bibighaus.

Visitors—Catharine R. Bibighaus, Ellen Boyer, Sue M. DeHuff, Flora C. Killinger, Mrs. Jno. H. Killinger, Mrs. Emma Monahan, Mrs. Charles H. Smith, Mrs. Ellen Umberger.

The Heidelberg Catechism, faithfully employed by the pastors in their catechetical classes, has also been used to a greater or less extent in the Sunday-school. In the early days, the questions for each Lord's Day were recited and commented on from Sabbath to Sabbath. Later the questions were taken in rotation, one on each Sunday, and now such a question and answer of the Catechism is studied as corresponds to the thought of the Sunday-school lesson for the day, according to the arrangement of the lessons helps. For many years, on the first Sunday of the month the first question of the Catechism and the Ten Commandments have been regularly recited by the school.

In the earlier years, such lessons were studied as were provided by the literature of the Church; the "Union Question Book" was also used, and for several years the Gospels and Epistles for the Church Year were studied from the books specially prepared by Dr. D. Gans. The International Lessons were adopted by the school very soon after the institution of the "International Lesson System" in 1872, and the helps provided by the Reformed Church for teachers and scholars have been employed: the *Instructor*, *Guardian*, *Heidelberg Teacher*, and various

quarterlies. *The Pastor's Helper*, a monthly Sunday-school paper started in '59, was distributed to the scholars in the early years, and later the *Child's Treasury*, *Child's Messenger*, and the papers specially provided by the Reformed Church. Teachers' meetings for the weekly study of the lessons were held from time to time, but it has been found impossible to keep them up continuously.

Besides "Hymns and Chants," which has been in general use by the school, various books of song have been employed by the different departments: "Silver Spray," "Golden Showers," "Singing Pilgrim," and "Winnowed Hymns"; "Hymns and Carols," adopted shortly after its issue by Miss Nevin in '79, has been a great favorite among many. The "Sunday-school Hymnal" was procured in September, 1900.

A banner stand, with the legend, "Vinco"—"I Conquer," was presented by Clarence Weimer in 1897, and is given to the class in the Junior Department having the best record of attendance for a stated period.

The quaint pictures of Bible events now adorning the walls, were obtained in the early days. The handsome etching of "Christ and the Children" was presented by J. W. Mish, Easter, 1900.

LIBRARY.

A well-regulated library of carefully-selected books is a very helpful adjunct to a Sunday-school. This was recognized at the organization of St. John's Sunday-school by the election of a Librarian and by proceeding at once with making provision for a library. The remarkable success of effort in this direction appears from Dr. Harbaugh's first anniversary sermon—431 books had already been secured. A wise and systematic method was pursued by the school in obtaining books, as we note from the action of the school, March 16, 1862, and this has been

its policy throughout. Gradual additions were therefore made; 586 books were reported in Dr. Harbaugh's third parochial report to Classis, and by 1875 we find there were 1,000 volumes on the shelves.

During the decade following, the number of volumes was reduced. They had been quite generally read by the scholars, many were worn out and had to be discarded; donations were made, also, to small schools. In 1877, 200 books were given to the Reformed Sunday-school of Duncannon; in 1882, 100 volumes were presented to the Reformed Sunday-school at the Nation's Capital; another small contribution went to the school at Falling Waters, W. Va. To the prison and almshouse, also, donations were made.

Nevertheless, books came in at frequent intervals to occupy the vacated shelves. Special collections were held for this object, and appropriations were made from the treasury. An important source for replenishing the library was created in the closing years of the first decade by the legacy of \$100 from John Krause, the interest of which is regularly appropriated. A memorial shelf was started in the Senior Library, Christmas Day, 1880, by Mrs. J. W. Killinger's daughter, Mary, for her sister, Catharine. In the years following, other books were added to it, but after a while this shelf lost its identity, and therefore was not kept up, nevertheless books continued to come into the library from the same source. In '94, 18 volumes of E. P. Roe's works were presented by the Librarians, C. G. Frantz, S. H. Walter and E. G. Frantz. Contributions of books by classes and members of the school and by members of the church from time to time also were made.

Originally there were two distinct libraries for the Juniors and the Seniors in these respective departments. Of late years they have been consolidated. At first the

Senior library was at the north end of the original Senior room, later it was at the same end of the present Senior room. After it was placed in its present location, its capacity was enlarged by C. G. Frantz, the Librarian. In the spring of 1901 it was enlarged to its present capacity, which is sufficient for 1,400 volumes. A book social was then held at the parsonage, May 14, when books were presented and contributions were made for books. Through this effort, 118 volumes were added. The present system of cataloging was then introduced. There are now in the library about 700 volumes.

FESTIVALS.

As Dr. Harbaugh was a leader of the churchly movement in the Reformed Church, he, of course, encouraged the proper observance of the festival days and seasons of the Christian Year. And in St. John's, so heartily in sympathy with him, he had no difficulty in introducing such observance. The children, therefore, needed to be instructed in these things. This was faithfully done from time to time in the regular Sabbath sessions, and on such occasions as Advent Sunday and Palm Sunday the children were taken into the audience room of the church to be addressed on the significance of the particular season.

The movement began with the celebration of the Nativity of our Lord, and St. John's Sunday-school was the pioneer in Lebanon of the children's observance of Christmas. It was regarded by many as an innovation at first, ominous of leading in a direction of danger, but very soon other Sunday-schools took up this beautiful observance which is now so general. The account of the celebration in 1862 gives an idea of the character of the early festivals. They were at first held in the basement, in the old Senior room, which was always immensely crowded on those occasions. The interest was no doubt

enhanced at several celebrations, when Santa Claus was present, hiding beneath the Christmas tree laden with gifts, and then coming forth in benevolent attitude to distribute the gifts to the children, to the delight of all. This role was usually taken by Major Lorenz Greenawalt.

Later the festivals were held in the audience chamber, and that of 1876 was made especially elaborate. Preparations were always extensive, but that of the Centennial Year particularly so, as will be gathered from the formidable array of committees, twelve in number, and made up of 47 persons: on Design, Decorations, Decorating tree, Decorating bell, Trees and evergreens, Candies and cornucopias, Music and carols, Program of services, Printing, Twine, rope, loops, etc., Flags, flowers and birds, and General superintendence.

So engrossing was the interest on this occasion, that it called forth the following effusion from "C. A. M." on "Preparing for Christmas at St. John's Church":

"Loving hearts and busy hands
Answer all the work's demands:
Cutting up the great green boughs—
'Bunching' when supply allows—
Weaving wreaths and garlands fair—
All to us a pleasant care.

"Dressed in garlands evergreen,
Here and there the wreaths between,
With the Independence Bell,
Speaking of oppression's knell,—
So St. John's, with joyful lay,
On Centennial Christmas Day.

"Lebanon, December 13, 1876."

Several weeks before Christmas were always given to greens-tying. This became a happy social occasion, in

which the congregation generally heartily joined. The trees and evergreens were secured by the young men themselves from the mountains, and the tying was done in the basement. The bell referred to was made of wire, and was put up year by year in the centre of the ceiling in the place originally intended for a chandelier. It was completely draped with greens, and from it were hung festoons to various points of the auditorium, thus making the decorations very profuse. Flags and bouquets were tastefully arranged, and a bird cage was hung in each window. Nor did the birds fail to do their part in the chorus of song. The festival was always held on Christmas eve, until of late years, for urgent reasons, it was celebrated on Christmas evening. Offerings have been made by the school as a rule for the orphans, and gifts have always been given to the children of the school, and the babies of the congregation are not forgotten. Of late years, greens are purchased already tied, and the wholesome intermingling of the whole church membership in the social business of greens-tying.

In 1885, an Easter festival by the Sunday-school and a Harvest Home service for the children were introduced, and have been observed pretty generally since.

PICNICS.

An annual Sunday-school picnic seems to be an essential feature of every Sunday-school. With a few exceptions, this practice has been maintained by St. John's. We notice that in the very first year, on July 4, 1861, the school and church went to Calmdale, about a mile-and-a-half northeast of Lebanon. The unconventional commingling of the promiscuous make-up of a Sunday-school for a day in God's "out of doors" is a salutary practice, which, if heartily entered into, must be mutually beneficial, and this seems to have been the effect of the happy

picnics of the earlier days, when the outing was for the school and church alone, thus helping to create *esprit de corps*, and a small school's identity was not lost in a wilderness of people.

Heilmandale was a favorite place. The preparation generally made is suggested by the committees appointed in 1874, when the picnic was held at that grove. They were nine in number, as follows: Provisions, Woods and roads, Committee to see that all articles are delivered to the depot and on the grounds to their proper places, and all remaining to be returned to the church, Amusements, Police, Swings, Waiting on tables and seeing that all are served consisting of all the teachers, Collecting funds and paying bills, General charge. Thus the services of a large number were enlisted, and the whole school went on the day appointed "in picnic style."

Other places to which the school went, were Bethany Orphans Home, Saddler's Run Woods at Cornwall on the property of the R. W. Coleman Heirs, Penryn and Mt. Gretna. For 10 years or more, St. John's Sunday-school has been joining the schools of Lebanon in the union picnic held at Mt. Gretna on the Fourth of July.

The benevolent activities of the Sunday-school have been largely through the special offerings of the several festival services, Christmas, Easter, Children's Day and Harvest Home. The Children's Day offering has gone regularly to Sunday-school Missions. Birthday boxes were introduced in 1885, the receipts from which were to go toward missions. Each department had its box, but only the Primary Department has proved faithful therein to the present. These offerings are small, but neat sums accumulate and are given to some special object that is worthy. In 1893, the Sunday-school decided to take four shares of missionary stock to support Rev. Henry K. Miller, the Sunday-school missionary at Sendai. The pledge of \$20 was paid, however, only a few years.

CHAPTER XIII.

THE SOCIETIES.



HELPFUL adjuncts in the work of the congregation have been the various societies, organized from time to time for the accomplishment of a particular purpose.

St. John's Benevolent Society is the first to be noted. Its name indicates its object. It was, according to Dr. Harbaugh's parochial report to Classis, May, 1863, a "systematic benevolent contributing society," and during that year "paid over for benevolent purposes a little over \$50." This society was in operation as early as September, 1861. Mrs. Louisa C. Shirk and Mrs. Wm. M. Guilford were treasurers. In Dr. Harbaugh's "Farewell Words" this society is referred to—"the proceeds of which—not small—have been paid to the Board of Domestic Missions and Beneficiary Education."

A women's society with several changes of name, but with one main object of raising funds for the improving of the church property, has run with varying degrees of activity through nearly the entire period of the church's history. The first notice we find of it is as a *Ladies Aid Society* in May, 1865, when the consistory asks them for the money which they have raised.

The following note was made by Dr. Wilhelmina Greenawalt:

"March 18, 1873. The ladies of St. John's Church convened in its pastor studium and organized a *female prayer-meeting*, the following Tuesday evening organized a *Mite Society*, out of it will grow a *Dorcas Society*."

“Officers :

“President—Mrs. C. D. Gloninger.

“Vice-President—Mrs. J. W. Mish.

“Treasurer—Mrs. S. T. Lineaweaver.

“Secretary—Miss Kate DeHuff.

“Board of Managers.”

The prayer-meeting continued for a time; the Dorcas Society never materialized, but a year hence we find this *Mite Society* very active with a view of securing a carpet for the church. Contributions were at first voluntary, and raised by means of a festival. In April, 1874, the giving of specified amounts monthly was begun. The carpet, costing \$602.15, was purchased in the fall of that year from Kline, Eppihimer & Co., of Reading. The securing of the baptismal font, and of the altar from Mrs. Coleman, and the pulpit and reading desk from Miss Brown, was in connection with the general work of this society, which in the records of 1875 is again spoken of as the *Ladies Aid Society*. The lecture room, study, and pews of the church were improved, chairs were furnished for the Senior Department of the Sunday-school and the choir. In the efforts of these several years, over \$1,000 were raised for these several objects.

Activity decreased when there was wanting the stimulus of a definite object for which to work. Moneys were still gathering, however, and were appropriated to the Sunday-school and other departments of the church. The securing of a parsonage was soon fixed as the particular purpose for which to labor. A Constitution and By-Laws were adopted for this *Ladies Aid Society*, January 2, 1878, fixing the first Wednesday of each month as the time for the regular meetings, and the first Wednesday of the year as the anniversary day for the society. The officers then elected were: President, Mrs. Henry Wagner; Vice-

President, Mrs. Wm. M. Guilford; Secretary, Miss Kate DeHuff; Treasurer, Mrs. J. W. Killinger.

On September 25, 1882, the *Ladies Aid Society* of St. John's Church was again reorganized with the election of the following officers: President, Mrs. C. E. Bibighaus; Vice-President, Mrs. J. W. Mish; Secretary, Miss Lizzie Walter; Treasurer, Mrs. J. W. Killinger. A *sewing circle* was then formed to labor for the building of the parsonage.

On February 2, 1885, the final reorganization was effected as a *Ladies Mite Society* with the election of Mrs. Lineaweaver, President; Mrs. J. W. Mish, Vice-President; Mrs. John Meily, Secretary; and Mrs. J. W. Killinger, Treasurer. The first Monday of each month was appointed as the time of meeting. The funds gathered were placed in the hands of the Trustees of the church as the "Ladies' Parsonage Fund." During the next few years a great work was done in raising money for the parsonage.

There were 93 members in the society during '87 and '88—the largest number during its entire history. The membership dwindled from that date, but the faithful ladies continued to do a very excellent work; \$1,500 was given toward the reconstruction of the church, and large contributions have since been made by them in the several efforts to liquidate the church debt. Many helpful things have been done during the past several years to make the pastor's family comfortable and improve the properties. During the past 15 years, more than \$5,000 have been raised for various objects. The present officers are: President, Mrs. T. P. Frantz; Secretary, Mrs. John Meily; Treasurer, Mrs. J. W. Killinger, who have all been serving for a long time.

A *Men's Mite Society* was suggested in the spring of 1891. It was barely organized, but a few contributions were made and paid over to the Ladies Mite Society.

The *Missionary Society* was organized June, 1890, with the pastor, Rev. Resser, as President; J. W. Killinger, Jr., Vice-President; Mrs. Mary A. Gilroy, Secretary; and Mrs. C. M. Bowman, Treasurer. A Constitution was adopted, in which the field of the society was expressed as extending "from the City of Lebanon to the uttermost parts of the earth." The first Wednesday evening of each month was the time of meeting. The Missionary Society of Lebanon Classis had been organized October 9, 1889, and this congregational society became identified with it at once.

Very few men, however, attended these meetings, and it was, therefore, decided that it should be a *Woman's Missionary Society*, March 9, 1892. The time of meeting was changed to the second Monday evening of the month, and arrangement was made with the consistory to receive the first Wednesday evening's collection every month. With this reorganization, the Constitution was modified and the following officers elected: President, Mrs. C. N. Seidle; Vice-President, Miss Mary Johnston; Treasurer, Mrs. Chas. H. Killinger; Secretary, Mrs. Mary A. Gilroy.

A *Missionary Sewing Society* was constituted therewith in October, 1890, and for several years was very active under Mrs. J. A. Weimer as President. Needy families in the vicinity were helped, and funds were raised for more distant benevolent objects.

Different plans have been pursued by the society for the accomplishing of its objects. Collections are lifted at all meetings. Mite boxes are placed in the families of the congregations at stated times and after a while collected. A valuable box of clothing has been sent nearly every winter to some needy missionary in the West or South. In '93, 144 dressed dolls, a number of quilts for hospitals, with many other kindred articles, were sent to Japan. A

Classical pledge of \$40 is paid annually. The society gave a large proportion of the Building Fund raised by the Missionary Society of Lebanon Classis, and freely responds, in accordance with its funds, to worthy claims from whatever quarter.

The present officers are :

President—Mrs. J. H. Bressler.

Secretary—Mrs. Mary A. Gilroy.

Treasurer—Ella M. Shirk.

Corresponding Secretary—Sue M. DeHuff.

A *Mission Band* was organized, in the early days of the Missionary Society, amongst the children of the Primary Department by their Superintendent, Mrs. John Meily. The work was afterward taken up by Mrs. Mary E. Slike, then Secretary of the Woman's Missionary Society. A very creditable work done by them was the furnishing of the Infirmary in the Frick Cottage at Bethany Orphans Home, in the fall of 1896.

A *Young People's Society* was organized in February, 1884, for the purpose of mental and spiritual improvement. It was composed of young men and women, who met every Thursday evening for a time in the pastor's study. This developed into the *Society of Church Work*, which during the reconstruction of the church was very active and raised for that object \$500.

These same workers were organized into the present *Young People's Society* in the early months of 1897, with Mrs. J. A. Weimer as President. Their first labor was to help meet the deficiencies in current expenses, which they did with liberal hand, and the surplus from the effort was used in placing the church pavement. For a time, literary features entered into some of their programs, but these features were dropped for concentration upon the primary object of raising funds, which have been gathered

by means of dues, festivals, entertainments, etc. Their splendid work during the winter months of 1899 and 1900 issued in a contribution of \$800 toward the final liquidation of the church debt. They continue to assist in various lines of church work, particularly the support of the choir. The Young People's Society holds the place in the church life once held by the Ladies Aid Society. If the present Mite Society, made up of the older ladies, is no longer so large as it once was, there is compensation and satisfaction in the activity and vigor of this *Young People's Society*.

The officers are :

Ella M. Shirk, President.

Mrs. L. C. Walter, Vice-President.

Mrs. F. S. Kauffman, Secretary.

Jennie Parsons, Treasurer.

A *Men's Prayer-Meeting* was held several years before and for a while after 1890. It met in the Men's Bible Class room for about a half-hour before the Sabbath evening service. The meetings, consisting of Bible talks, song and prayer, were conducted informally by leaders appointed from time to time. The testimony of a number of individuals to the personal helpfulness of these meetings is but a casual indication of the amount of lasting good done.

The *Christian Endeavor Society* is, in a certain sense, the outgrowth of the *Men's Prayer-Meeting*. It was organized in 1894, a few years after the former's discontinuance. The leading spirits therein were Miss Mary F. Johnston, Miss Helen B. Bressler and Harry W. Bright. It was called *Zwingli League* before it took on the name *Christian Endeavor*. The Constitution was adopted January 2, 1898. It has been giving \$10 every year to the

support of the Christian Endeavor Missionary of the Reformed Church in Japan. The prayer-meeting before the Sabbath evening service has been its principal feature, and therein it has been doing a quiet work of edification and training among the youth of the church.

The officers are :

Meta Craumer, President.

Jennie Parsons, Vice-President.

Catharine Smith, Treasurer.

Ella Smith, Secretary.

Jennie Parsons, Corresponding Secretary.

Mabel Walmer, Organist.

Margaret McLaughlin, Assistant Organist.

The last society to make its appearance in the life of St. John's is for the boys and girls—the *Junior Christian Endeavor Society*. In a sense, it is a continuance of the Mission Band, for after that work was dropped, the workers therein became the members of the Junior. The date of the organization was October 17, 1897. The first President was Mrs. W. J. Johnson, and the first Superintendent, Mrs. D. A. Frantz, has been the efficient leader through these four years. The Juniors are active little bodies, and their training in Bible reading, prayer and service means much for their future. Each member of the society serves on a committee, and each committee is under the care and direction of an advisory member of more mature years. The work of the Flower Committee has been especially beautiful and blessed. The rooms of the sick and infirm have been brightened from week to week with a modest bouquet, and the Scripture text with it brings comfort and assures of sympathy. There are many thankful hearts because of this quiet ministry. It is apparently a small work, yet its mighty meaning is sug-

gested when we think that from five to ten bouquets are delivered every week throughout the months of the year.

The officers are :

Mrs. D. A. Frantz, Superintendent.

Mabel Walmer, Assistant Superintendent.

Lillian M. Gingrich, President.

Katharine Miller, Vice-President.

Edith Frantz, Secretary.

Tillie Boger, Assistant Secretary.

Fannie Boyer, Treasurer.

Mabel Walmer, Organist.

Blanche Gates, Assistant Organist.

CHAPTER XIV.

MEETING THE CURRENT EXPENSE.

REFERENCE has been made elsewhere to the financial work involved in building, repairing and liquidating debts. Meeting the current expenses from year to year is a vital operation in the work of a church. Happy is the congregation which can do it comfortably and avoid deficits. Plans must be laid for this, and what is more important, they must be carried out. Provision for this was begun in St. John's Church, October 19, 1860, the day after the congregation was organized, when the members were approached and asked to sign the following:

"We, the undersigned, agree to take the pew, the number of which is set opposite our respective names, and pay the rent fixed thereon in four equal quarterly payments to the Treasurer of the church, the first payment to be made on the 1st day of January, 1861."

This work of arranging for sittings was in the hands of a pew committee, of which J. W. Mish was at first the chairman, and after a few years was succeeded by John Meily. It appears, moreover, that the chairman of this pew committee was also treasurer of this fund, for the salary of the pastor in the early days was paid by him. The numbering of the pews was then the same as now. There is invariably shrinkage in such a subscription scheme, and occasionally there were deficits. These deficiencies were heroically met by levying assessments on the members in approximate proportion to their means, and the members without flinching faithfully responded. For several years in the early 70s, effort was made to secure a rating of the pews more specific and exacting, but the result of this agitation and experiment was the action taken January 4, 1875, "to abolish the pew system,

so far as a specified rent is concerned, but to allow families to select and to occupy the pews as now, and instead of pew rent have a voluntary subscription for the purpose of meeting expenses."

This method continued until the beginning of 1885, when it was improved by introducing the envelope system and having not only heads of families, but every individual and church attendant, agree to give a certain sum annually, and then pay it either quarterly or monthly. A financial secretary was receiver of funds, and promptly reminded such as came in arrears. The matter was thus closely followed up and worked well for a while.

In order to increase the income of the church, a scheme of pew rating was again adopted in January, 1894. It promised well, but suffered from the inevitable shrinkage, and after a time came short. The congregation has now practically reverted to the system adopted in 1885. A contingent fund was established in 1899, and is supported by a large number of contributors, many of whom had not been paying to the support of the church through any other channel. Weekly contributions to this fund aggregate a goodly sum annually, and it proves a helpful agency in meeting contingencies and avoiding deficits. The deacons have, as a rule, been the pew committee throughout the history of the church.

The first cost of ground and church was \$22,462.14. The statistical table gives the yearly amounts expended for congregational purposes from 1875 to 1901, aggregating \$86,197. There is no record for the years preceding 1875. A conservative estimate would be \$1,500 a year for congregational purposes, making \$21,000 for the fourteen years. Thus the aggregate expense for sustaining the local operations of St. John's Church throughout its history would be \$129,659.14. Add to this, \$30,000 for benevolence, and we have the grand total of \$159,659.14 as the financial outlay of this one congregation.

CHAPTER XV.

WORSHIP.



UNDER this general heading, we take notice of a number of interesting things, some of which are characteristic of the phase of church life represented by St. John's. The congregation has been churchly, and this means good taste approved by the centuries applied to the things of the church. Dr. Hargbaugh, imbued with these ideas, disgusted with the disorderly practices of many congregations, found in the members of St. John's ready followers along these new paths. Those who received from their great first pastor a taste of these new practices which in the Christian Church were already sanctified with centuries of use, naturally longed for further instruction along the same lines. It was felt, however, that too strong emphasis on these features of churchly practice would militate against the growth of the congregation in a community not in sympathy therewith. To what extent this is true, we forebear to conjecture. It is for us sympathetically to record the facts.

We have elsewhere noted the brief practice of wearing the gown. The cross in due time found its place on the steeple, in windows, on the altar, and adjacent conspicuous places. On the altar, likewise, are found the Christmon and other significant monograms and words. The symbolical arrangement of the pulpit furniture, with the altar central, is the practice here as it is in the churches of the Continent. The beautiful custom has been observed for about 15 years of having book-marks of colors appropriate to the successive days and seasons of the Church Year :

White, symbolical of the spotless Lamb of God, is used on Christmas Day, Easter Day, Ascension Day and Trinity Sunday; during the Christmas season, the Easter season, and the Ascension season; and on baptismal, confirmation and communion occasions.

Red, emblematic of fire and blood, is used at Whitsuntide to typify the fiery tongues, and on the three Martyrs Days following Christmas Day, if observed, as has been rarely done.

Purple, the emblem of penitence and mourning, is used during the Advent, the pre-Lenten and the Lenten seasons, and at funerals.

Green, the symbol of hope and peace, is used during the Epiphany and Trinity seasons.

Black, the symbol of death, is used on Good Friday, when the altar and pulpit are draped in the same color.

The Church Year, with its round of lessons covering every phase of faith and practice according to the approved Liturgy, has always been observed, the ministers, however, assuming therein some measure of freedom. Holy Week and the great Festival days have always been faithfully celebrated. These observances were, perhaps, most enthusiastic, in the early years under the inspiration of Dr. Harbaugh, though the special Lenten Service of Friday afternoon has been in vogue only about fifteen years.

The communions were, for at least the first half decade, held in the evening, Dr. Harbaugh being very insistent upon its appropriateness. Change was made to the morning for practical considerations. The communion has with very few exceptions been celebrated on Advent Sunday, and on Easter day, save for a few years, when, with the thought of the institution of the Holy Supper, Holy Thursday evening was substituted. Trinity Sunday has varied with Whitsunday, the present custom in this cel-

eboration. The fourth communion service of the year has been held about the beginning of October. Saturday evening has generally been the time for the preparatory service, though Friday evening has lately been adopted for the better accommodation of business men.

The time for the mid-week service has, as a rule, been Wednesday evening. The consistory, through the various periods of these forty years, has had nearly every day of the week appointed as its stated monthly time of meeting, and now convenes regularly on the last Sunday of the month after the morning service. For the past thirteen years, quarterly congregational meetings have been held in addition to the annual meeting required by the charter.

Memorial services were held for Lincoln and Garfield, the martyr presidents. The congregation has welcomed various orders which from time to time have asked to worship with them. St. John's has joined occasionally in union services with the churches of the city, and has dispensed with service a number of times to unite with the other Reformed churches on their special occasions. Several services have always been omitted during the summer months when the pastor receives a vacation and the number of worshipers is at any rate decimated because of absence from the city.

In all regular services of the congregation the prescribed liturgical practice has been closely followed with but few variations. Free prayer after the sermon was occasionally employed by the earlier pastors as they were prompted or occasion seemed to require, and during the fifth pastorate it was the rule. In the morning service, the Lord's Prayer has been chanted from the beginning.

The Provisional Liturgy, with its brief but choice collection of 104 hymns, was used until 1867, when the Order of Worship, having just appeared, was substituted

and has been employed to the present. When the congregation discontinued using the Hymn collection in the Provisional Liturgy, "Psalms and Hymns" was adopted and used until Easter Sunday, 1885, when the Eastern Hymn Book—"Hymns for the Reformed Church,"—was introduced. In the summer of 1900 the Reformed Church Hymnal was procured.

Good music is a prominent part of a refreshing liturgical service, and this feature has received decided emphasis throughout. Chanting was especially characteristic of the earlier days. The standard old classics and all the festival canticles were then regularly chanted. During the first pastorate, the morning service was not only opened with a chant but the evening service was also closed in the same manner. The choir regarded it as part of their regular duty to attend all funerals, when at the grave, "I am the Resurrection" was solemnly chanted. Want of efficient musical leadership at certain periods has occasioned decline in this edifying practice.

A devoted and sympathetic organist is of the greatest service in a congregation's worship, and in this St. John's has, as a rule, been well favored. The following were organists: during the first decade, Dr. Simeon T. Lineaweaver, Theodore D. Fisher, Miss Catharine A. Gloninger, Miss Meta Lawrence, Prof. Morrow, Miss Eliza Altemus, and Prof. Augustine; during the second decade, Wm. Raber, John H. Riegert, and Geo. Bowman; during the third decade, Miss Mary Gleim, Geo. Bowman, Geo. T. Long and John K. Lineaweaver; during the fourth decade, Charles G. DeHuff, and Charles H. Smith, the present incumbent. There were doubtless others, serving perhaps at times as substitutes, regarding whom information cannot be obtained. Special mention is due the lamented Wm. Raber, who was a gifted and brilliant organist. The organist of the congregation was on duty as a rule in the Sunday-school and mid-week service.

The place of song in the service of the sanctuary is of such importance that singing classes were sometimes organized for the training of the voices. This has not been necessary of late, owing to the musical instruction given in the public schools. For several years before and after 1870 this was a marked feature of the church life, and considerable money was appropriated by the congregation for this purpose. Prof. Kurzenknabe, of Harrisburg, and Prof. Waring were then employed, and about ten years later Dr. S. T. Lineaweaver was engaged to instruct the choir. Theodore D. Fisher was the first leader of the choir. Of inestimable service for the first twenty years was Wm. G. Bowman, who, with his sweet voice and patient faithfulness, led the choir, and the singing of the junior department of the Sunday-school where he was accompanied by Richard Meily on the organ. J. K. Raudenbush followed as choir leader for a time and was succeeded by H. K. Bentz, who served efficiently for a number of years during the early 80's; during the fourth decade, E. E. Shartel, for a while the pastor, Rev. W. J. Johnson, and also Samuel McAdam. The organists have sometimes led the choir and others likewise not here mentioned. These leaders have as a rule given their services to the Sunday-school also.

A paid choir was not thought of in the early period, but conditions have changed. During the early 90's a very fine choir was employed at considerable expense to the congregation. This was followed by a volunteer choir which has done splendid service. This is as it should be. When God has endowed persons with vocal talent, their voices should be consecrated to Him in return, for the edification of their own congregational fellowship. Leaders and organists who have spent much time and means in acquiring their skill are of course remunerated. The recent practice also has been to employ singers to

meet the demands of special occasions or exigencies, from time to time.

The choir has always been under the general oversight and care of the consistory, which has given it financial support. Sometimes voluntary contributions from the congregation have sustained it. At present the necessary means for retaining the leader, securing musical supplies, etc., are raised by the Young People's Society and the Men's Bible class, and this feature receives the direct attention of one of its members, Mr. L. C. Walter. The present faithful and efficient choir is made up of the following: Organist, Chas. H. Smith; soprano, Mrs. A. N. Hoffer, Mrs. F. S. Kauffman, Catharine A. Smith, Lillie M. Gingrich; alto, Mrs. D. A. Frantz, Eva A. Haak; tenor, L. C. Walter; baritone, Samuel McAdam, (leader); bass, Milford B. Maurer.

CHAPTER XVI.

THE BENEVOLENT WORK OF THE CHURCH.



THE crown and glory of Christian life is benevolent activity. Faith and hope are great, but the greatest is love. What is true of the individual is true of the congregation. Worship, magnificent and soul-inspiring, may yet be largely selfish. The test of our love to God and devotion to Christ is doing good unto the least of His brethren, and thus doing it unto Him. The attempt is vain to put on record the extent of the beneficence of a congregation. The cold figures of the benevolent column in the statistical table do not tell the story, however large they be. They may be very suggestive, however. Every Christian in his daily walk is confronted with imploring need and he does many deeds of kindness, acts of love. Many a contribution he makes which never is recorded in a public register of gifts received, nor does it help to swell the sum in his church's benevolent column.

There are gifts also from the liberal hands of Christians which do go on record, but are not credited to the charitable aggregate of his congregation's work. Yet when one investigates the recorded charities of even a small congregation and notices how, week after week through forty years, there is a steady outflow of beneficence which is distributed through the channels of the church to all parts of the world, the accumulated impression is tremendous; and when one thinks that this is but a small mite in the mighty stream of the benevolent activity of all Christendom for the redemption of the world, he sings a spiritual song of gratitude in his heart to Almighty God, his Heavenly Father.

We wonder how many members of St. John's have caught the legends inscribed on the several collection plates, as they deposit their alms Sabbath after Sabbath, "Honor the Lord with thy substance," "Give alms of thy goods," "God loveth a cheerful giver," "Godliness is great riches." Persons may have been indifferent to these particular words of teaching, yet we are sure that deep down in every one's heart is more or less distinct the sentiment expressed in the words inscribed on the receiving plate which bears the offerings to the altar, "Of thine own have we given thee, O Lord." The first pastor taught that almsgiving should always go with prayer, so that the offering was an essential part of every service—save the Preparatory to the Holy Communion. The free-will offerings were from the beginning, therefore, intended for benevolence. The niggardly practice, only too general, which has given the name "penny collection" to this free-will offering of the people has, through the force of prevailing custom, no doubt greatly clipped the wings of charity. This shameful designation is used in the first few annual reports of the consistorial treasurer. True instruction in giving, however, made persons feel that they must rise above this monotonous, miserly minimum, and the term "penny collection" was dropped. The big heart and unfailing generosity of the second pastor greatly re-enforced the previous teaching and in the years following the coming of Dr. Johnston we notice a decided increase in the annual aggregate of contributions.

The offerings went into the hands of the consistory, who appointed a treasurer of this consistorial fund. Disbursement has always been through the consistory, to whom appeals for help come. Especially during the second pastorate do we find frequent record of local charity work performed.

The apportionment system obtains in the benevolent

activities of the Reformed Church. St. John's has been loyal to this claim; its rule being to pay the apportionment in full, and it has had but few exceptions. This apportionment has been a steadily increasing amount. In 1869 it was \$60; in 1895, \$509, though since the latter date there has been a decrease. The benevolent column in the statistical table is supposed to represent the sum total of moneys contributed annually by all departments of the church, and this has always been much more than the apportionment. St. John's has responded liberally to the charitable and educational claims of the denomination, and special appeals, local and from a distance, have been gladly heard and answered. It would be interesting to note the amounts given to the various objects during these forty years, but this is impossible, because the records are too defective.

The sum total of the benevolent column in the statistical table is \$23,090, and of six years including the Tercentenary offerings of \$2,230, there is no report. Nor do such figures take in much which if known might properly go into such a report; so that we are safe in making the statement in round numbers that at least \$30,000 was given for benevolence during these two score years. Surely not a poor showing.

Communions and festival occasions are not complete without special offerings of thanksgiving. The Lenten season calls for sacrifice, and those who entered into the spirit of it always made it a season of special gifts into the treasury of the Lord. In 1894 a sacrifice envelope was given to the members of the church and Sunday-school in the Lenten season, and the individual appeal brought forth a liberal response. The congregation continues to use it with great success.

Reference has been made elsewhere to the gifts of \$2,000 to the College and to the Seminary Library by

three persons during the Tercentenary year, to the Krause legacy of \$100 to the Sunday-school library during 1866, and to the Philip Fisher bequest. By the last will and testament of Philip Fisher, who died in 1882, a bequest of \$200 was made to be invested for the benefit of St. John's Sunday-school, which should receive the interest thereon "yearly forever." One hundred dollars was likewise given for the benefit of Home Missions, to which the interest thereon should go through the pastor "yearly forever." The trustees were made the custodians of this sum of \$300, and they invested it in St. John's parsonage at its building. We have no knowledge, however, that thereafter interest was paid either to the Sunday-school or to Home Missions.

It is with a feeling of regret that we cannot record more personal gifts in the way of perpetual funds. Are there not persons of sufficient wealth in St. John's congregation to do handsome things for the institutions of the Church which are in need of equipment and endowment? Far better that than to leave it to thankless inheritors, who will perhaps, as is so often the case, work their own demoralization by squandering it. Are there not those who will give to these objects while they live and have the pleasure of seeing and enjoying the fruits of their beneficence? May there be legacies at any rate. We hope that the future historian may be able to make record of building funds established, of professorial chairs endowed, of memorial buildings erected by members of St. John's who love the Reformed Church and the glory of God.

CHAPTER XVII.

STATISTICS.

(These figures are taken from the minutes of Synod.)

	MEMBERS			ADDITIONS				LOSSES				SUNDAY-SCHOOL		CONTRIBUTIONS	
	Communicants	Commu- nion	Unconfirmed	Infant Baptisms	Adult Baptisms	Confirmed	Certificate or Reprofession	Dismissal	Erasure	Deaths Commu- nicants	Deaths Unconfirmed	Officers and Teachers	Scholars	Benevolence	Congregational Purposes
1861..	86	86	70			7	20								
1862..	109	107	81	12		7	19	6		5					
1863..	110	101	89	10		5	2			4	(22)	(108)			
1864..	110	101	89												
1865..	110	70	89	6			9	6		3					
1866..	100	80	80	9		11	4	3		5			100	\$565 00	
1867..	111	90	90	7		8	4			3					
1868..	120	100	88	14		8	1	2		5			130	1,200 00	
1869..	120	80	80	9		7	3	4		3			130	415 00	
1870..	130	80	80	18		9	4	4		10			130	402 00	
1871..	150	120	90	10		8	12			4			140	350 00	
1872..	160	130	70	20		15		3		5			150	669 00	
1873..	168	130	70										150		
1874..	186	150	70	15		12	3	6		3			150	225 00	
1875..	190	160	80	9		6	4	2		4			150	300 00	\$3,800 00
1876..	196	150	80	6		10	5	2					150	2,825 00	2,500 00
1877..	190	150	90	12		7	3	2		4			150	320 00	2,600 00
1878..	200	150	80	13	2	2	9	3		2			160	300 00	2,000 00
1879..	200	160	100	10	2	9	5						180	325 00	2,500 00
1880..	220	160	100	13	1	19	8			3			170	482 00	2,000 00
1881..	230	180	100	6		6	6			8			180	500 00	1,800 00
1882..	200	150	100	9		8	3	2		2			150	718 00	1,700 00
1883..	220	160	100	15	1	7	7	12		7			160	600 00	2,000 00
1884..	220	160	150	16	3	18	6	2		4			160	700 00	2,600 00
1885..	231	142	150	2	2	8	6	2	1	4			186	424 00	1,852 00
1886..	245	142	160	10	1	4	5	2		5			198	321 00	2,590 00
1887..	254	155	161	10		11	5	2	3	2			200	774 00	5,278 00
1888..	268	181	163	9	1	14	5	4		5			202	543 00	1,400 00
1889..	291	174	164	13		12	14	3	2	1			221	584 00	1,805 00
1890..	294	177	169	7		5	1	1		4	41		192	445 00	7,864 00
1891..	294	188	174	8		5	3	2		6	41		190	589 00	7,476 00
1892..	315	225	175	11		19	5	3		3	41		215	917 00	3,566 00
1893..	331	245	176	6		7	11	1	10	1	45		235	1,036 00	3,859 00
1894..	343	275	178	9	1	7	11	4		2	46		250	871 00	3,629 00
1895..	353	280	180	13		11	1	2		4	41		255	662 00	3,673 00
1896..	358	290	125	9		7	3	1		4	41		176	1,018 00	3,366 00
1897..	359	296	110	15		11	2	4		8	1	40	215	1,065 00	3,022 00
1898..	365	296	109	5	1	7	6	3		4	40		230	650 00	2,469 00
1899..	211	161	110	4				4	115	7	1	38	188	580 00	2,459 00
1900..	240	185	99	8	1	16	27	9	2	4	3	39	226	766 00	5,532 00
1901..	246	186	102	10	3	12	10	8	4	4	1	43	229	629 00	2,857 00

CHAPTER XVIII.

CHURCH OFFICERS.

1860

<i>Trustees</i>	<i>Elders</i>	<i>Deacons</i>
John Krause, Simeon Guilford, Wm. Shirk, Geo. Lineaweaver, Dr. C. D. Gloninger.	John Meily, Dr. W. M. Guilford, J. W. Mish.	J. A. Walter, W. M. Major, J. J. Blair, D. S. Raber.

1861

John Krause, Simeon Guilford, Philip Fisher, J. W. Killinger, Dr. C. D. Gloninger.	J. W. Mish, W. J. Major, John Meily, Dr. W. M. Guilford.	D. S. Raber, W. M. Major, J. J. Blair, J. K. Funck.
--	---	--

1862

Dr. C. D. Gloninger, John Krause, Simeon Guilford, Philip Fisher, J. W. Killinger.	W. J. Major, J. W. Mish, John Meily, Dr. W. M. Guilford.	D. S. Raber, W. M. Major, J. J. Blair, J. K. Funck.
--	---	--

1863

J. W. Killinger, Dr. C. D. Gloninger, John Krause, Simeon Guilford, Philip Fisher.	John Meily, Dr. W. M. Guilford, W. J. Major, J. W. Mish.	J. K. Funck, J. K. Bressler, D. S. Raber, W. M. Major.
--	---	---

1864

Philip Fisher, J. W. Killinger, Dr. C. D. Gloninger, John Krause, Simeon Guilford.	W. M. Major, Cyrus Boger, John Meily, Dr. W. M. Guilford.	L. L. Greenawalt, D. S. Raber, J. K. Funck, J. H. Bressler.
--	--	--

1865

<i>Trustees</i>	<i>Elders</i>	<i>Deacons</i>
Simeon Guilford,	John Meily,	J. H. Bressler,
Philip Fisher,	Dr. W. M. Guilford.	J. K. Funck,
J. W. Killinger,	W. M. Major,	L. L. Greenawalt,
Dr. C. D. Gloninger,	Cyrus Boger.	D. S. Raber.
John Krause.		

1866

A. Wilhelm,	D. S. Raber,	P. S. Greenawalt,
Simeon Guilford,	L. L. Greenawalt,	S. H. Guilford,
Philip Fisher,	John Meily,	J. H. Bressler,
J. W. Killinger,	Dr. W. M. Guilford.	J. K. Funck.
Dr. C. D. Gloninger.		

1867

Dr. C. D. Gloninger,	John Meily,	J. H. Bressler,
A. Wilhelm,	Dr. W. M. Guilford,	C. P. Sherk,
Simeon Guilford,	D. S. Raber,	P. S. Greenawalt,
Philip Fisher,	L. L. Greenawalt.	S. H. Guilford.
J. W. Killinger.		

1868

J. W. Killinger,	L. L. Greenawalt,	S. H. Guilford,
Dr. C. D. Gloninger,	D. S. Raber,	P. S. Greenawalt,
A. Wilhelm,	John Meily,	J. H. Bressler,
Simeon Guilford,	Dr. W. M. Guilford.	C. P. Sherk.
Philip Fisher.		

1869

Philip Fisher,	John Meily,	C. P. Sherk,
J. W. Killinger,	Dr. W. M. Guilford,	A. G. DeHuff,
Dr. C. D. Gloninger,	L. L. Greenawalt,	S. H. Guilford,
J. H. Bressler,	D. S. Raber.	P. S. Greenawalt.
Henry Raber.		

1870

Henry Raber,	D. S. Raber,	P. S. Greenawalt,
Philip Fisher,	L. L. Greenawalt,	S. H. Guilford,
J. W. Killinger,	John Meily,	C. P. Sherk,
Dr. C. D. Gloninger,	Dr. W. M. Guilford.	A. G. DeHuff.
J. H. Bressler.		

1871

<i>Trustees</i>	<i>Elders</i>	<i>Deacons</i>
J. H. Bressler, Henry Raber, Philip Fisher, J. W. Killinger, Dr. C. D. Gloninger.	John Meily, Dr. W. M. Guilford, D. S. Raber, L. L. Greenawalt.	C. P. Sherk, J. K. Funck, P. S. Greenawalt, S. H. Guilford.

1872

Dr. C. D. Gloninger, J. H. Bressler, Henry Raber, Philip Fisher, J. W. Killinger.	L. L. Greenawalt, D. S. Raber, John Meily, Dr. W. M. Guilford.	P. S. Greenawalt, S. H. Guilford, C. P. Sherk, J. K. Funck.
---	---	--

1873

J. W. Killinger, J. W. Mish, J. H. Bressler, Henry Raber, Philip Fisher.	John Meily, Dr. W. M. Guilford, L. L. Greenawalt, D. S. Raber.	J. K. Funck, C. P. Sherk, C. N. Seidle, P. S. Greenawalt.
--	---	--

1874

Philip Fisher, J. W. Killinger, J. W. Mish, J. H. Bressler, Henry Raber.	D. S. Raber, Cyrus Boger, John Meily, Dr. W. M. Guilford.	P. S. Greenawalt, C. N. Seidle, J. K. Funck, C. P. Sherk.
--	--	--

1875

Henry Raber, Philip Fisher, J. W. Killinger, J. W. Mish, J. H. Bressler.	John Meily, Dr. W. M. Guilford, D. S. Raber, Cyrus Boger.	C. P. Sherk, J. K. Funck, P. S. Greenawalt, C. N. Seidle.
--	--	--

1876

J. H. Bressler, Henry Raber, Philip Fisher, J. W. Killinger, J. W. Mish.	D. S. Raber, Cyrus Boger, John Meily, Dr. W. M. Guilford.	P. S. Greenawalt, C. N. Seidle, J. K. Funck, G. W. Miller.
--	--	---

1877

<i>Trustees</i>	<i>Elders</i>	<i>Deacons</i>
J. W. Mish,	John Meily,	J. K. Funck,
J. H. Bressler,	Dr. W. M. Guilford,	G. W. Miller,
Henry Raber,	D. S. Raber,	P. S. Greenawalt,
Philip Fisher,	Cyrus Boger.	C. N. Seidle.
J. W. Killinger.		

1878

J. W. Killinger,	D. S. Raber,	P. S. Greenawalt,
J. W. Mish,	Cyrus Boger,	C. N. Seidle,
J. H. Bressler,	John Meily,	J. K. Funck,
Henry Raber,	Dr. W. M. Guilford.	G. W. Miller.
Philip Fisher.		

1879

Philip Fisher,	John Meily,	Geo. Bowman,
J. W. Killinger,	Dr. W. M. Guilford,	John Meily, Jr.,
J. W. Mish,	D. S. Raber,	P. S. Greenawalt,
J. H. Bressler,	J. K. Funck.	C. N. Seidle.
Henry Raber.		

1880

Henry Raber,	D. S. Raber,	P. S. Greenawalt,
Philip Fisher,	J. K. Funck,	C. N. Seidle,
J. W. Killinger,	John Meily,	Benjamin Smith,
J. W. Mish,	Dr. W. M. Guilford.	John Meily, Jr.
J. H. Bressler.		

1881

J. H. Bressler,	John Meily,	John Meily, Jr.,
Henry Raber,	Dr. W. M. Guilford,	D. A. Frantz,
Philip Fisher,	D. S. Raber,	P. S. Greenawalt,
J. W. Killinger,	J. K. Funck.	C. N. Seidle.
J. W. Mish.		

1882

J. W. Mish,	D. S. Raber,	H. K. Bentz,
J. H. Bressler,	J. K. Funck,	M. B. Scull,
Henry Raber,	John Meily,	John Meily, Jr.,
Philip Fisher,	Dr. W. M. Guilford.	D. A. Frantz.
Richard Meily,		
J. W. Killinger.		

1883

<i>Trustees</i>	<i>Elders</i>	<i>Deacons</i>
J. W. Killinger,	P. S. Greenawalt,	D. A. Frantz,
J. W. Mish,	W. J. Burnside,	J. K. Raudenbush,
J. H. Bressler,	D. S. Raber,	M. B. Scull,
Henry Raber,	J. K. Funck.	H. K. Bentz.
Richard Meily.		

1884

Richard Meily,	D. S. Raber,	M. B. Scull,
J. W. Killinger,	H. K. Bentz,	Benjamin Smith,
J. W. Mish,	P. S. Greenawalt,	D. A. Frantz,
J. H. Bressler,	W. J. Burnside.	J. K. Raudenbush.
Henry Raber.		

1885

Dr. W. M. Guilford,	J. K. Funck,	D. A. Frantz,
Richard Meily,	Cyrus Boger,	C. G. Gerhart,
J. W. Killinger,	D. S. Raber,	W. T. Frantz,
J. W. Mish,	H. K. Bentz.	M. B. Scull.
J. H. Bressler.		

1886

J. H. Bressler,	Adam Rise,	M. B. Scull,
Dr. W. M. Guilford,	H. K. Bentz,	W. T. Frantz,
Richard Meily,	J. K. Funck,	D. A. Frantz,
J. W. Killinger,	Cyrus Boger.	C. G. Gerhart.
J. W. Mish.		

1887

J. W. Mish,	Cyrus Boger,	C. G. Gerhart,
J. H. Bressler,	J. K. Funck,	D. A. Frantz,
Dr. W. M. Guilford,	H. K. Bentz,	M. B. Scull,
Richard Meily,	Adam Rise.	W. T. Frantz.
J. W. Killinger.		

1888

C. N. Seidle,	H. K. Bentz,	M. B. Scull,
J. W. Mish,	Adam Rise,	W. T. Frantz.
J. H. Bressler,	Cyrus Boger,	C. G. Gerhart,
Dr. W. M. Guilford,	J. K. Funck.	D. A. Frantz.
Richard Meily.		

1889

<i>Trustees</i>	<i>Elders</i>	<i>Deacons</i>
Jesse Gerhart,	C. G. Gerhart,	D. A. Frantz,
C. N. Seidle,	J. K. Funck,	W. P. Boger,
J. W. Mish,	H. K. Bentz,	C. M. Bowman,
J. H. Bressler,	Adam Rise.	W. T. Frantz.
Dr. W. M. Guilford.		

1890

Dr. W. M. Guilford,	H. K. Bentz,	W. T. Frantz,
Jesse Gerhart,	C. M. Bowman,	J. W. Killinger, Jr.,
C. N. Seidle,	C. G. Gerhart,	R. L. Marshall,
J. W. Mish,	J. K. Funck.	D. A. Frantz.
J. H. Bressler.		

1891

T. P. Frantz,	J. K. Funck,	D. A. Frantz,
Dr. W. M. Guilford,	P. S. Greenawalt,	R. L. Marshall,
Jesse Gerhart,	W. P. Coldren,	W. T. Frantz,
C. N. Seidle,	C. M. Bowman.	J. W. Killinger, Jr.
J. W. Mish.		

1892

T. P. Frantz,	C. M. Bowman,	W. T. Frantz,
Dr. W. M. Guilford,	P. S. Greenawalt,	J. W. Killinger, Jr.,
Jesse Gerhart,	W. P. Coldren,	D. A. Frantz,
C. N. Seidle.	J. K. Funck.	R. L. Marshall,
		P. R. Rohrer.

1893

T. P. Frantz,	J. K. Funck,	D. A. Frantz,
Dr. W. M. Guilford,	W. P. Coldren,	P. R. Rohrer,
Jesse Gerhart.	P. S. Greenawalt,	W. T. Frantz,
	C. M. Bowman.	J. W. Killinger, Jr.

1894

J. W. Killinger,	C. G. Gerhart,	J. A. Weimer,
T. P. Frantz,	W. P. Boger,	W. T. Frantz,
Dr. W. M. Guilford.	J. K. Funck,	D. A. Frantz,
	W. P. Coldren.	P. R. Rohrer.

1895

<i>Trustees</i>	<i>Elders</i>	<i>Deacons</i>
C. G. Gerhart,	C. Shenk,	H. N. Kline,
J. W. Killinger,	J. K. Funck,	H. C. Huber,
Dr. A. B. Gloninger,	Jesse Gerhart,	J. A. Weimer,
T. P. Frantz.	W. P. Boger.	W. T. Frantz.

1896

T. P. Frantz,	W. P. Boger,	J. A. Weimer,
C. G. Gerhart,	Jesse Gerhart,	W. T. Frantz,
Dr. A. B. Gloninger.	C. Shenk,	H. N. Kline,
	J. K. Funck.	H. C. Huber.

1897

Dr. A. B. Gloninger,	J. K. Funck,	H. C. Huber,
T. P. Frantz,	C. Shenk,	J. H. Alleman,
C. G. Gerhart.	Jesse Gerhart,	J. A. Weimer,
	W. P. Boger.	W. T. Frantz.

1898

Dr. A. B. Gloninger,	Cyrus Boger,	J. A. Weimer,
T. P. Frantz,	C. M. Bowman,	W. T. Frantz,
C. G. Gerhart.	J. K. Funck,	H. C. Huber.
	C. Shenk.	J. H. Alleman.

1899

C. G. Gerhart,	J. K. Funck,	H. C. Huber,
T. P. Frantz,	C. Shenk,	J. H. Alleman,
Dr. A. B. Gloninger.	Cyrus Boger,	J. A. Weimer,
	C. M. Bowman.	W. T. Frantz.

1900

Dr. A. B. Gloninger,	C. M. Bowman,	W. T. Frantz,
C. G. Gerhart,	Richard Meily.	C. K. Witmer,
T. P. Frantz.	J. K. Funck,	H. C. Huber,
	C. Shenk.	W. P. Boger.

1901

T. P. Frantz,	J. K. Funck,	H. C. Huber,
Dr. A. B. Gloninger,	C. Shenk,	W. P. Boger,
John Meily.	C. M. Bowman,	W. T. Frantz,
	Richard Meily.	C. K. Witmer.

DELEGATES TO LEBANON CLASSIS.

John Meily, '64-'67, '69, '73, '75, '76, '80.	Dr. W. M. Guilford, '74. P. S. Greenawalt, '83, '84.
D. S. Raber, '71, '77, '79, '81, '82, '85.	Cyrus Boger, '86, '87. J. K. Funck, '88-'01.

For a few years there was no delegate Elder present at the sessions of Classis.

CHURCH TREASURERS.

John Krause, '58-'61.	J. W. Mish, '85-'91.
Jacob Weidle, '62.	T. P. Frantz, '92-'00.
J. W. Killinger, '63-'69.	John Meily, '01—
Henry Raber, '70-'84.	

CONSISTORIAL TREASURERS.

Jacob Weidle, '62.	C. P. Sherk, '69.
D. S. Raber, '63-'65.	J. K. Funck, '70-'83, '90—
J. H. Bressler, '66-'68.	H. K. Bentz, '84-'89.

SECRETARIES OF THE CONSISTORY.

J. W. Mish, '60-'62.	D. A. Frantz, '81.
J. K. Funck, '63-'64.	H. K. Bentz, '82.
L. L. Greenawalt, '65.	M. B. Scull, '83.
Dr. S. H. Guilford, '66-'69.	J. K. Raudenbush, '84.
C. N. Seidle, '73-'77.	W. T. Frantz, '85-'88, '91-'96.
C. P. Sherk, '70-'72.	W. P. Boger, '89, '90, '00—
G. W. Miller, '78.	J. H. Alleman, '97-'99.
John Meily, Jr., '79, '80.	

PRESIDENTS OF THE CONGREGATION.

John Krause, '61, '62.	D. S. Raber, '84.
John Meily, '63, '69, '70, '91, '97.	Dr. W. M. Guilford, '85, '86, '96.
L. L. Greenawalt, '64, '65.	Cyrus Boger, '88.
Simeon Guilford, '66.	T. P. Frantz, '89.
Philip Fisher, '67, '68, '71-'79, '81, '82.	C. N. Seidle, '90, '94.
J. H. Bressler, '80, '83.	J. W. Killinger, '92, '93, '95.
	Christian Shenk, '98—

SECRETARIES OF THE CONGREGATION.

Cyrus Boger, '61, '62, '64.
Dr. W. M. Guilford, '63, '74.
S. P. Raber, '65.
J. K. Funck, '66, '76-'79, '81.
Jeremiah Hoffman, '67.
P. S. Greenawalt, '68.
Dr. S. H. Guilford, '69-'71.
L. L. Greenawalt, '72.
C. N. Seidle, '73.
J. W. Killinger, '75, '86-'88.

John Meily, Jr., '80.
Geo. F. Mull, '82.
H. K. Bentz, '83, '84.
P. R. Rohrer, '85.
J. W. Killinger, Jr., '89-'92.
W. T. Frantz, '93.
H. W. Bright, '94.
C. M. Bowman, '95-'00.
R. L. Riegert, '01—

CHAPTER XIX.

ROLL OF MEMBERS.

THE names of all those who joined St. John's Church during its entire history are here given,—624 in all. A few joined twice, having removed from the city and then returned. There were 61 charter members; 220 after the founders joined by certificate; 289 by confirmation; 39 by baptism and confirmation, and 15 by renewal of profession. The time and manner in which each became a member of the church is given. A diligent search was made to find the dates of all who died; regarding some no data could be gathered.

THE FOUNDERS.

Received by Certificate October 18, 1860.

Name.	Dates of Deaths.
William J. Major.....	Sept. 5, 1863.
Jane Major.....	Dec. 27, 1871.
A. Major.....	March 4, 1873.
Lydia A. Major.....	Deceased.
William M. Major.....	
Catherine Major.....	July 28, 1886.
Jones Major.....	
Sarah E. Major.....	Deceased.
John W. Killinger.....	June 30, 1896.
Mary H. Killinger.....	
Catherine A. DeHuff (Mrs. John Meily).....	
Margaret DeHuff.....	Jan. 29, 1891.
Annie E. DeHuff (Mrs. Richard Meily.....	
E. H. Marshall.....	Feb. 5, 1892.
G. P. Lineaweaver.....	May 13, 1893.
Mary L. Lineaweaver.....	

Name.	Dates of Deaths.
J. M. Raber.....	Oct. 2, 1880.
D. S. Raber.....	Aug. 26, 1895.
Maria L. Raber.....	Jan. 23, 1898.
Lemuel Moyer.....	June 11, 1868.
T. D. Fisher.....	Aug. 3, 1863.
W. R. Lineaweaver.....	May 5, 1887.
Sarah Lineaweaver.....	May 5, 1877.
Elizabeth Lineaweaver.....	Mar. 27, 1880.
Caroline E. Bibighaus.....	
Harriet Wiestling.....	Dec. 12, 1884.
Emily R. Miller.....	
P. S. Greenawalt.....	
Kate A. Gloninger (Mrs. A. Light).....	
Simeon H. Guilford.....	
John Krause.....	Dec. 27, 1865.
Elizabeth Krause.....	Aug. 26, 1862.
John Meily.....	
Helen Meily.....	Feb. 25, 1873.
J. J. Blair.....	
C. S. Blair.....	
John W. Mish.....	
Amelia E. Mish.....	June 18, 1896.
W. M. Guilford.....	
Mary E. Guilford.....	
M. A. Guilford (Mrs. John R. Evans).....	Sept. 20, 1870.
C. D. Gloninger.....	Aug. 23, 1872.
Julia B. Gloninger.....	
John A. Walter.....	Jan. 22, 1883.
Jacob K. Funck.....	
Lewis Rank.....	June 11, 1862.
Philip Fisher.....	May 14, 1882.
Louisa C. Fisher.....	July 5, 1882.
L. L. Greenawalt.....	Jan. 24, 1899.
Cyrus Shirk.....	April 10, 1870.
Harriet N. Raber.....	July 20, 1880.
Eliza J. Bowman.....	
Mary Louisa Harbaugh.....	Feb. 17, 1897.
M. O. A. Harbaugh (Mrs. S. T. Lineaweaver).....	
Isabella Boger.....	
Cyrus Boger.....	
Louisa C. Shirk.....	Oct. 24, 1896.
Richard Meily.....	
Matilda K. Gloninger (Mrs. J. Wetherill).....	Nov. 16, 1896.
David M. Tice.....	Aug. 29, 1880.
Mary Walter.....	

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Caroline Derr.....	By Certificate.....	Advent Sunday, December 2, 1860.....	
Mary E. Killinger.....	"	"	January 12, 1877.
Simeon Guilford.....	"	"	February 16, 1895.
C. L. Frantz.....	"	"	August 5, 1864.
Caroline Moyer.....	"	"	
(Mrs. Hynicka)			
T. P. Frantz.....	"	"	
Susan C. Frantz.....	"	"	
Rebecca Raber.....	"	"	January 8, 1899.
Sarah Raber.....	"	"	
Mary E. Worth.....	"	"	
Emmie C. Shower.....	"	"	
John H. Bressler.....	"	"	
Maria Weidel.....	"	"	July 24, 1885.
Philip W. Killinger.....	"	"	September 20, 1880.
Emma C. Moyer.....	"	"	March 26, 1861.
Maria E. Major.....	"	March 29, 1861.....	Deceased.
Solomon Bressler.....	"	"	
Solomon Meyers.....	"	"	July, 1872.
E. Meyers.....	"	"	February 7, 1875.
Mary Eliza Meyers.....	By Confirmation.....	"	
(Mrs. Thos. Bogenreif)			
Harriet E. Bibighaus.....	"	"	
Albert Lineaweaver.....	"	"	

Alfred P. Meyers.....	By Confirmation.....	March 29, 1861.....	July 16, 1899.
Simeon T. Lineaweaver.....	"	"	
Anna M. Hetrick.....	"	"	July 9, 1869.
George Boe.....	"	"	August 13, 1870.
Angeline Moyer.....	By Certificate.....	June 10, 1861.....	April 30, 1881.
Wilhelmina B. Murray.....	"	"	March 10, 1874.
John W. Gloninger.....	"	July 14, 1861.....	Deceased.
Lucetta Seidel.....	"	July 21, 1861.....	
Mrs. Elizabeth Ross.....	"	October 13, 1861.....	February 26, 1866.
Julia Ross.....	"	"	
Rachel Ross.....	"	"	
(Mrs. L. L. Greenawalt)			November 24, 1897.
A. Gilbert DeHuff.....	"	"	August 8, 1885.
Catherine Gloninger.....	"	"	Deceased.
Anne Ringle.....	"	"	Deceased.
Matilda Ringle.....	"	"	Deceased.
Rosina Ringle.....	"	"	
Christiana Dressler.....	"	"	
Marian Coxé.....	"	"	
William G. Bowman.....	By Baptism and Confirmation..	January 4, 1862.....	October 17, 1880.
H. Thomas Bibighaus.....	By Confirmation.....	"	December 16, 1891.
Anna Martha Raber.....	"	"	
(Mrs. Shank)			
Mary Louisa Deeg.....	By Baptism and Confirmation..	"	
(Mrs. Weidel)			

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Margaret Deeg..... (Mrs. Peacock)	By Baptism and Confirmation	January 4, 1862.....	
John K. Lineaweaver.....	By Certificate.....	" ".....	
Samuel T. Lineaweaver.....	" ".....	" ".....	
Reuben Dewalt.....	" ".....	" ".....	
Mrs. Reuben Dewalt.....	" ".....	" ".....	
Jacob Weidle.....	" ".....	" ".....	
Emma C. G. Moore.....	By Confirmation.....	April 18, 1862.....	June 27, 1873. Deceased.
Catherine Krause.....	" ".....	" ".....	
Susan DeHuff.....	" ".....	August 23, 1862.....	
Caroline Bibighaus.....	" ".....	" ".....	
Anna Barbara Funck.....	By Baptism and Confirmation..	" ".....	
Christie Ann Deeg..... (Mrs. Boyd)	" ".....	" ".....	
Jesse Gerhart.....	By Certificate.....	" ".....	January 24, 1899.
Christiana Gerhart.....	" ".....	" ".....	
Calvin Greenawalt.....	By Confirmation.....	April 3, 1863.....	July 31, 1871.
George W. Barkdoll.....	By Certificate.....	May 31, 1863.....	
Mary Barkdoll.....	" ".....	" ".....	
Elizabeth Ashenfelter.....	" ".....	" ".....	
Hannah R. Johnston.....	" ".....	September 4, 1864.....	
Mary F. Johnston.....	" ".....	" ".....	June 6, 1899.
Susan B. Johnston..... (Mrs. Sam. P. Raber)	" ".....	" ".....	

Peter L. Stouch.....	By Certificate.....	September 4, 1864.....	Deceased.
Frances Stouch.....	".....	".....	
Mrs. R. G. Haak.....	".....	".....	May 14, 1887.
George Clark.....	".....	November 27, 1864.....	June 9, 1865.
Catherine Shay.....	".....	".....	
Samuel Raber.....	".....	".....	
Louisa Matthews.....	".....	April 16, 1865.....	March 25, 1883.
John G. Snavely.....	".....	".....	October 31, 1889.
Sarah Snavely.....	".....	".....	May 31, 1870.
John G. DeHuff.....	By Confirmation.....	June 4, 1865.....	April 22, 1884.
George Snavely.....	".....	".....	
Thomas L. Johnston.....	".....	".....	
Frances N. Raber.....	".....	".....	
Julia Wiestling.....	".....	".....	October 8, 1896.
(Mrs. C. P. Sherk)			
Alice Miller.....	".....	".....	
(Mrs. H. P. Rumford)			
Minnie K. Houseman.....	".....	September 5, 1865.....	September 7, 1865.
Amos B. Light.....	By Baptism and Confirmation.....	September 24, 1865.....	
Washington Granello.....	By Confirmation.....	December 3, 1865.....	
Harriet M. M. Granello.....	By Certificate.....	".....	February 14, 1881.
Jeremiah Hoffman.....	".....	March 12, 1866.....	July 29, 1867.
Matilda Shirk.....	".....	".....	

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Lydia Behney.....	By Certificate.....	March 31, 1866.....	
C. Penrose Sherk.....	By Baptism and Confirmation..	April 1, 1866.....	April 21, 1866.
John J. Sperry.....	By Confirmation.....	" ".....	May 31, 1897.
William M. Derr.....	" ".....	" ".....	
Cyrus Derr.....	" ".....	" ".....	
Josiah Frantz.....	By Certificate.....	September 2, 1866.....	
Susan Frantz.....	" ".....	" ".....	
Alonzo Boyer.....	By Confirmation.....	June 8, 1867.....	
Mary Bowman.....	" ".....	" ".....	
(Mrs. W. K. Richards)			
Clara A. Sherk.....	By Baptism and Confirmation..	" ".....	
Mary Bowman.....	By Renewal of Profession.....	September 1, 1867.....	December 10, 1882.
E. V. Umberger.....	" ".....	" ".....	
H. C. Grittinger.....	By Baptism and Confirmation..	" ".....	May 4, 1881.
Agnes Grittinger.....	By Certificate.....	" ".....	September 30, 1890.
Henry M. Raber.....	By Confirmation.....	" ".....	July 21, 1901.
Abiah H. Light.....	By Baptism and Confirmation..	April 11, 1868.....	
H. Jane Johnston.....	By Confirmation.....	May 31, 1868.....	
(Mrs. Harris Tabor)			
Emma Behney.....	" ".....	" ".....	
William Moyer, Jr.....	" ".....	" ".....	
Lizzie Murray.....	" ".....	" ".....	
Gertrude Frantz.....	" ".....	" ".....	April 20, 1877.
Ella Shirk.....	" ".....	" ".....	

Amelia Deeg..... (Mrs. Byron Kauffman)	By Baptism and Confirmation..	May 31, 1868.....	
Sarah Poerner.....	By Certificate.....	November 29, 1868.....	August 5, 1871.
Izora M. Greenawalt.....	"	Advent, 1868.....	
Mary Bressler.....	"	Easter, 1869.....	April 19, 1877.
John Penn.....	"	Whitsunday, 1869.....	
Catherine Penn.....	"	"	July 6, 1885.
Mary A. Garrett.....	"	"	March 19, 1870.
Martha Miller.....	By Confirmation.....	March 10, 1870.....	Deceased.
Hester Poerner.....	By Certificate.....	April 17, 1870.....	August 4, 1871.
Susie Poerner.....	By Confirmation.....	"	
Alice Behney.....	"	"	
(Mrs. Boyer)	"	"	
Alice Penn.....	"	"	
(Mrs. Kurtz)	"	"	
Tillie Mish.....	"	"	November 13, 1898.
(Mrs. Chas. Killinger)	"	"	
Emma Raber.....	"	June 5, 1870.....	
(Mrs. Stirner)	"	"	
Emma Kahler.....	"	"	
(Mrs. S. Johnson)	"	"	
John A. Raber.....	"	"	
James C. Johnston.....	"	"	
Virginia Guilford.....	By Certificate.....	November 27, 1870.....	

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Kate Bibighaus.....	By Certificate.....	November 27, 1870.....	December 20, 1897.
Adam M. Kalbach.....	".....	".....	
Sarah Jane Seidle.....	".....	".....	
Malinda Allwein.....	".....	".....	
Mary E. Brenciser.....	".....	April 9, 1871.....	
(Mrs. Behney)			
Emma R. Stroh.....	".....	".....	
(Mrs. J. Uffenheimer)			
Morris Flickinger.....	".....	".....	
Lizzie F. Burnside.....	By Baptism and Confirmation..	".....	March 27, 1875.
Annie H. Greenawalt.....	By Confirmation.....	".....	December 31, 1898.
William M. Beardslee.....	".....	".....	
Christian N. Seidle.....	".....	".....	
Jonathan Seidel.....	By Certificate.....	May 28, 1871.....	
Lucetta Seidel.....	".....	".....	
Samuel Hanley.....	".....	".....	
H. Permilla Hanley.....	".....	".....	
William J. Burnside.....	By Baptism and Confirmation..	".....	January 19, 1899.
Lizzie Marshall.....	By Confirmation.....	".....	February 5, 1880.
(Mrs. J. C. Johnston)			
Nellie B. Gloninger.....	".....	".....	
(Mrs. Walter Jordan)			
George Bowman.....	".....	".....	
Anna Short.....	By Baptism and Confirmation..	March 1, 1872.....	

Edwin F. Burnside.....	By Baptism and Confirmation..	May 19, 1872.	September 7, 1892
Henry A. Penn.....	By Confirmation.....	" "	
William L. Raber.....	"	" "	March 24, 1880.
Mason P. Mish.....	"	" "	
John Meily, Jr.....	"	" "	
Charles E. Allen.....	By Baptism and Confirmation..	" "	
Mary A. Gloninger.....	By Confirmation.....	" "	
(Mrs. H. E. Gilroy)			
Hannah E. Fahr.....	"	" "	Deceased.
Mary P. Murray.....	"	" "	Deceased.
Lizzie B. Johnston.....	"	" "	
(Mrs. Robt. Marshall)			
Clara I. Bowman.....	"	" "	
(Mrs. John Spangler)			
Mary Meily.....	"	" "	
Catherine M. Haak.....	"	" "	
Cora M. Walter.....	"	" "	
(Mrs. A. Atkins)			
John J. Brightbill.....	By Certificate.....	Easter, 1873.....	
Kate Brightbill.....	"	" "	
Mary Hynicka.....	"	" "	
Emma DeHuff.....	"	Whitsunday, 1873.....	
Mary Sperry.....	"	" "	
Mary Rank.....	"	" "	

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Ella Raber.....	By Confirmation.....	Whitsunday, 1873..	
Eva Haak.....	"	"	
Amanda Behney.....	"	"	
(Mrs. J. P. Tighe)			
Wilhelmina Greenawalt.....	By Certificate.....	September, 1873.....	August 25, 1874. Deceased.
Susan B. Achey.....	"	"	
D. Samuel Matthews.....	"	May 24, 1874.....	February 25, 1882.
Daniel A. Frantz.....	By Confirmation.....	"	
Marion Ritchey.....	"	"	
Ellwood McRae.....	"	"	
William Mish.....	"	"	
John Thomas.....	"	"	
Rudolph Hynicka.....	"	"	
Lizzie Ely.....	"	"	September 16, 1893.
(Mrs. Shiner)			
Kate Gerhart.....	"	"	March 7, 1891.
(Mrs. McLaughlin)			
Ella Hartman.....	"	"	
Maria B. Murray.....	"	"	
(Mrs. Ewing)			
J. Meyer Light.....	By Baptism and Confirmation..	"	December 25, 1879.
William Freeman.....	By Renewal of Profession.....	Easter, 1875.....	
Mary Freeman.....	"	"	
Henry K. Bentz.....	By Certificate.....	"	December 28, 1889.

Catharine Bentz.....	By Certificate.....	Easter, 1875.....
John Uhland.....	By Confirmation.....	Whitsunday, 1875.....
John H. Killinger.....	".....	May 16, 1875.....
Wilmer R. McRae.....	".....	".....
Ella Gerhart.....	".....	".....
(Mrs. McConnell)	".....	".....
Lizzie Walter.....	".....	".....
(Mrs. J. K. Raudenbush)	".....	".....
Lizzie A. Killinger.....	".....	".....
Malinda McRae.....	By Certificate.....	May 24, 1875.....
Louisa Miller.....	".....	".....
(Mrs. Unger)	".....	".....
George W. Miller.....	".....	".....
Lillie Miller.....	".....	".....
Marks B. Scull.....	".....	April 16, 1876.....
Esther M. Scull.....	".....	".....
Charles A. Miller.....	By Renewal of Profession.....	Easter, 1876.....
Elmira Derr.....	By Certificate.....	".....
J. Weidman Murray.....	By Confirmation.....	".....
William Murray.....	".....	".....
John H. Derr.....	".....	".....
Cyrus Boger.....	".....	".....
William T. Frantz.....	".....	".....
Franklin Uhland.....	".....	".....

April 8, 1884.

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Mary Raber.....	By Confirmation.....	Easter, 1876.....	
Ida Ritchey.....	".....	".....	
Agnes Hackman.....	".....	".....	
W. Scott Johns.....	By Baptism and Confirmation.....	".....	
Eliza Beardslee.....	By Certificate.....	".....	
Mary Bucher.....	".....	Whitsunday, 1876.....	January 3, 1897.
George Lineaweaver.....	By Confirmation.....	Whitsunday, 1877.....	May 1, 1883.
William Lineaweaver.....	".....	".....	
John H. Behney.....	".....	".....	
John Penn.....	".....	".....	
Thomas Penn.....	".....	".....	
Kate Penn.....	".....	".....	
Albert Garrett.....	By Baptism and Confirmation.....	".....	
Kate Funk.....	By Certificate.....	".....	April 5, 1899.
Ella R. Umberger.....	".....	".....	
James T. Young.....	By Baptism and Confirmation.....	August 8, 1877.....	November 8, 1899.
John Riegert.....	By Certificate.....	June 9, 1878.....	April 9, 1900.
Margaret Riegert.....	".....	".....	
Emma Monahan.....	".....	".....	
Agnes Gill.....	".....	".....	
Anna R. Ritter.....	".....	".....	April 9, 1899.
Samuel Hanley.....	".....	".....	
H. Permilla Hanley.....	".....	".....	
Conrad Gerhart.....	".....	".....	

Catherine Gerhart.....	By Certificate.....	June 9, 1878.....	April 21, 1890.
Franklin Grubb.....	By Baptism and Confirmation..	September 1, 1878.....	Deceased.
William B. Means.....	By Certificate.....	Easter, 1879.....	December 24, 1900.
Mary Alice Smith.....	".....	".....	
Benjamin Smith.....	By Confirmation.....	".....	
Edwin Brightbill.....	".....	".....	
Robinson Walter.....	".....	".....	
Jessie Greenawalt.....	".....	".....	
(Mrs. Jacoby)			
Emma K. Light.....	By Baptism and Confirmation.	".....	
(Mrs. Shirk)			
Solomon Bressler.....	By Certificate.....	Whitsunday, 1879.....	
Lizzie Bressler.....	".....	".....	
Samuel S. Shirk.....	".....	Easter, 1880.....	
Bassler Boyer.....	".....	".....	
Ella Boyer.....	".....	".....	
G. Washington Granello.....	".....	".....	
Harriet Granello.....	".....	".....	
A. B. Gloninger.....	".....	".....	
Robert L. Marshall.....	By Confirmation.....	".....	February 14, 1881
George M. Behney.....	".....	".....	
Lemuel R. Hynicka.....	".....	".....	
Robert C. Mish.....	".....	".....	
Flora C. Killinger.....	".....	".....	

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Sallie Breniser..... (Mrs. Wm. Bowman)	By Confirmation.....	Easter, 1880.....	
Mary Funck.....	"	"	
(Mrs. Rise Bowman)	"	"	
Kate Funck.....	"	"	
(Mrs. J. Killinger)	"	"	
L. H. Rohrer.....	By Certificate.....	Whitsunday, 1880.....	
Anna Maria Rohrer.....	"	"	
Clara E. Rohrer.....	By Confirmation.....	"	
(Mrs. G. Nagle)	"	"	
Laura E. Wolf.....	"	"	
(Mrs. Cain)	"	"	
A. Augusta Sperry.....	By Confirmation.....	"	
Emma Kahler.....	"	"	
(Mrs. Johnson)	"	"	
A. May Kahler.....	"	"	April 19, 1901.
(Mrs. Huber)	"	"	
J. Arndt Frantz.....	"	"	
Penrose R. Rohrer.....	"	"	
Wister Sperry.....	"	"	
W. H. Ritchey.....	"	"	March 24, 1889.
John A. Weimer.....	"	"	
W. C. Shugar.....	"	"	
Mary A. Orth.....	By Certificate.....	Easter, 1881.....	

John K. Raudenbush.....	By Certificate.....	Easter, 1881.....	February 10, 1884.
Adeline Reinoehl.....	".....	".....	
Helen B. Higbee.....	".....	Whitsunday, 1881.....	
Mrs. E. E. Higbee.....	".....	".....	
Mrs. George F. Mull.....	".....	".....	
Charles Boger.....	By Confirmation.....	".....	
Alice Boger.....	".....	".....	
Permilla Shirk.....	By Certificate.....	Advent, 1881.....	
Mary Ann Christian.....	".....	".....	
Charles Greenawalt.....	".....	Whitsunday, 1882.....	Deceased.
Sabilla Donahue.....	By Confirmation.....	".....	
Clara Seidel.....	".....	".....	
(Mrs. A. G. Bowman)	".....	".....	
Emma Seidel.....	".....	".....	
(Mrs. W. T. Frantz)	".....	".....	
Bessie Func.	".....	".....	
Libbie Goshert.....	".....	".....	
(Mrs. Keiser)	".....	".....	
Ella Boyer.....	".....	".....	
Lavina Boyer.....	".....	".....	
Anna Brightbill.....	".....	".....	
Mrs. Henry Wagner.....	By Certificate.....	Whitsunday, 1883.....	Deceased.
Mary A. Greenawalt.....	".....	".....	March 8, 1895.
(Mrs. Levi Laudermilch)	".....	".....	

A. Hoffer Shirk.....	By Confirmation.....	Easter, 1884.....	August 7, 1892.
Shirk Boyer.....	".....	".....	
C. Dorsey Gloninger.....	".....	".....	
Emma R. Penn.....	".....	".....	
Laura Garrett.....	".....	".....	
(Mrs. Barry Rank)			
Sarah B. Scull.....	".....	".....	
(Mrs. A. Duncan)			
Helen Bressler.....	".....	".....	
Bertha L. Bentz.....	".....	".....	
Emma F. Haak.....	".....	".....	October 10, 1887.
(Mrs. J. Bollman)			
Mrs. Anna Bright.....	By Certificate.....	February 21, 1885.....	
Mrs. Ella McConnell.....	".....	April 17, 1885.....	
Helen Meily.....	By Confirmation.....	May 30, 1885.....	
(Mrs. E. Taylor)			
John Holtzinger.....	".....	".....	
Mrs. John Holtzinger.....	".....	".....	
Mrs. C. M. Bowman.....	".....	".....	
Frank S. Goshert.....	".....	".....	
Charles M. Bowman.....	By Baptism and Confirmation..	".....	
A. G. Bowman.....	".....	".....	
John W. Mish, Jr.....	By Confirmation.....	".....	
Samuel W. Boyer.....	".....	".....	June 19, 1896.

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Edwin G. Frantz.....	By Confirmation.....	May 30, 1885	
George E. Meily.....	"	"	
Charles B. Greenawalt.....	"	"	
Virginia Mull Seidle.....	"	"	
Margaret D. Meily.....	"	"	
(Mrs. E. G. Rust)			
Cordia DeHuff.....	By Baptism and Confirmation.....	August 14, 1885.....	
Mrs. Emma Koch.....	By Certificate.....	November 29, 1885.....	
Mrs. G. B. Resser.....	"	"	
Mrs. O. J. Moore.....	"	February 21, 1886.....	
Mrs. Frank Hultzinger.....	"	June 6, 1886.....	
E. E. Shartel.....	"	"	
Mrs. E. E. Shartel.....	By Confirmation.....	June 13, 1886.....	
Lucy Lilly.....	"	"	
(Mrs. James Wright)			
Bertha Walmer.....	"	"	
Maude Baker.....	"	"	
(Mrs. T. Duvall)			
E. A. Yetter.....	By Certificate.....	February 27, 1887.....	March 28, 1891.
Mrs. E. A. Yetter.....	"	"	
(Mrs. Isaac Bowman)			
Mrs. William Lineaweaver.....	"	May 29, 1887.....	June, 1900.
Conrad L. Beamesderfer.....	By Confirmation.....	"	
Thomas W. Bibighaus.....	"	"	

Harry W. Bright.....	By Confirmation.....	May 29, 1887.....
Harry H. Boger.....	".....	".....
Charles G. DeHuff.....	".....	".....
Richard J. Boyer.....	".....	".....
Lucellas C. Walter.....	".....	".....
Heister Bucher.....	".....	".....
Maggie V. Ely.....	".....	".....
(Mrs. Harry Boyer)		
Frank G. Ely.....	".....	".....
Lizzie Ely.....	".....	".....
James Lilly.....	".....	November 27, 1887.....
Mrs. James Lilly.....	".....	".....
Mrs. Dan. A. Frantz.....	By Certificate.....	April 1, 1888.....
Mrs. Augustus Trenkle.....	".....	May 19, 1888.....
Lillie May Trenkle.....	".....	".....
W. A. Trenkle.....	".....	".....
Mrs. Elizabeth B. Heilman.....	By Baptism and Confirmation.....	".....
Rachel Grittinger.....	By Confirmation.....	".....
(Mrs. Gorgas)		
Ella May Gould.....	".....	".....
Lizzie Hynicka.....	".....	".....
(Mrs. Miller)		
Nan Bibighaus.....	".....	".....
(Mrs. Ray Miller)		

June 30, 1890.

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Kate Bibighaus.....	By Confirmation.....	May 19, 1888.	
Carrie Maguire.....	"	"	
Minnie Scull.....	"	"	July 18, 1895.
(Mrs. Philip J. Boltz)			
Irene Bentz.....	"	"	
(Mrs. Abner Ritcher)			
Sarah Boyer.....	"	"	
(Mrs. T. Earle)			
John J. Scull.....	"	"	
Nevin Riegert.....	"	"	
George N. Seidle.....	"	"	
John H. Bressler.....	"	"	August 14, 1897.
William Gill.....	"	"	
J. D. Aniba.....	By Certificate.....	September 30, 1888.	November 18, 1889.
Harry E. Swartz.....	"	December 2, 1888.	
W. P. Coldren.....	"	April 21, 1889.	
Mrs. W. P. Coldren.....	"	"	
B. F. Hunsicker.....	"	"	
Mrs. B. F. Hunsicker.....	"	"	
O. James Mohr.....	"	"	Deceased.
Mrs. O. J. Mohr.....	"	"	
Mrs. Lucinda Hamilton.....	"	"	
Mrs. A. M. Filbert.....	"	"	
Lillie Gantz.....	By Confirmation.....	June 9, 1889.	
Mary Wolff.....	"	"	

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Edith Funck.....	By Confirmation.....	May 17, 1891.	.....
Clara Young.....	"	"	.....
(Mrs. Hartman)			
Mrs. Charles E. Boger.....	By Certificate.....	September 12, 1891.....	.....
Mrs. W. J. Johnson.....	"	November 29, 1891.....	.....
Mrs. William H. Oliver.....	By Renewal of Profession.....	"	.....
Mrs. Robert Gerhart.....	"	"	.....
Mrs. Minnie Rohrer.....	"	"	.....
Mrs. Barbara Boyer.....	By Certificate.....	December 6, 1891.....	.....
Matilda R. Bowman.....	By Confirmation.....	April 15, 1892.....	.....
Henrietta D. Bibighaus.....	"	"	.....
May V. Bucher.....	"	"	.....
Esther J. Boyer.....	"	"	.....
(Mrs. R. A. Brandt)			
Harriet E. Baker.....	"	"	.....
(Mrs. Jacob Funck, Jr.)			
Alice C. Kurtz.....	"	"	.....
(Mrs. Geo. R. Miller)			
Mary Strohm.....	"	"	.....
John Boyer.....	"	"	.....
Paul Bucher.....	"	"	.....
Norman Robert Seidle.....	"	"	.....
Walter Trenkle.....	"	"	.....
Harry Umberger.....	"	"	.....

Raymond Riegert.....	By Confirmation.....	April 15, 1892.....	.....
Harry N. Kline.....	By Certificate.....	September 25, 1892.....	.....
Reimer Herbst.....	".....	".....	.....
Elsie F. Ulrich.....	".....	November 27, 1892.....	.....
Stella R. Lineaweaver.....	By Confirmation.....	April 1, 1893.....	.....
(Mrs. Moore)	".....	".....	.....
Elizabeth Sheiner.....	".....	".....	.....
(Mrs. Honafus)	".....	".....	.....
Estella May Yetter.....	".....	".....	.....
(Mrs. S. F. Reed)	".....	".....	.....
Sadie E. Yetter.....	".....	".....	.....
Dr. John C. Bucher.....	".....	".....	.....
Warren Light.....	".....	".....	.....
George A. Maulfair.....	".....	".....	.....
Mrs. Mary E. Slike.....	By Certificate.....	".....	.....
Mrs. John C. Bucher.....	".....	".....	.....
Lizzie Behney.....	".....	".....	.....
(Mrs. W. E. Shaak)	".....	".....	.....
Casper S. Shaak.....	".....	".....	.....
Jacob Garoch.....	".....	".....	.....
Elijah Dechert.....	".....	".....	.....
Mrs. Lizzie Dechert.....	".....	".....	.....
Mrs. Kate R. Martz.....	".....	".....	.....
George E. Miller.....	".....	".....	.....

February 3, 1895

August 13, 1899.

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Dr. Octavia L. Krum.....	By Certificate.....	December 3, 1893.....	
John P. Deininger.....	By Renewal of Profession.....	" ".....	March 20, 1899.
Mrs. Casper Shaak.....	" ".....	" ".....	
Katie Sheiner.....	By Confirmation.....	March 24, 1894.....	
Katie M. Ely.....	".....	" ".....	July 8, 1895.
Prudence L. Flemming.....	".....	" ".....	
Charles M. Coldren.....	".....	" ".....	
Charles A. Bright.....	".....	" ".....	
Paul E. Smith.....	".....	" ".....	
Christian Shenk.....	By Baptism and Confirmation.....	March 23, 1894.....	
Mrs. Harriet F. Shenk.....	By Certificate.....	March 24, 1894.....	
Mrs. Florence L. Bright.....	".....	" ".....	
Charles H. Smith.....	".....	" ".....	
Mrs. Charles Smith.....	".....	" ".....	
Clara Houck.....	".....	" ".....	
Mrs. John Shugar.....	".....	" ".....	
Reuben Swartz.....	".....	" ".....	
Mrs. Agnes Swartz.....	".....	" ".....	
Benjamin E. Jones.....	".....	" ".....	
Mrs. Constance Boyer.....	By Confirmation.....	April 13, 1895.....	September 16, 1900.
Carry E. Boyer.....	".....	" ".....	February 7, 1896.
Martha Virginia Seidel.....	".....	" ".....	
(Mrs. A. Hoffer)			
Ethel A. Hoag.....	".....	" ".....	

Maggie M. Kurtz.....	By Confirmation.....	April 13, 1895.....	.....
Catherine A. Smith.....	".....	".....	.....
Adelle C. Bressler.....	".....	".....	.....
Charles D. Dechert.....	".....	".....	.....
Elijah J. Dechert.....	".....	".....	.....
Alice Gingrich.....	By Baptism and Confirmation.....	".....	.....
Erma Slike.....	".....	".....	.....
Mrs. Sallie Turner.....	By Renewal of Profession.....	June 2, 1895.....	.....
Bertha Miller.....	By Confirmation.....	April 2, 1896.....	.....
Virginia Miller.....	".....	".....	.....
Bertha C. Witman.....	".....	".....	.....
Helen Monahan.....	".....	".....	.....
Helen M. Light.....	".....	".....	.....
Arthur B. Guilford.....	".....	".....	.....
Calvin G. Snyder.....	".....	".....	.....
John H. Alleman.....	By Certificate.....	".....	.....
Mrs. John H. Alleman.....	".....	".....	.....
Kathryn M. Gantz.....	By Confirmation.....	April 17, 1897.....	.....
Maud Bowman.....	".....	".....	.....
Kate Boyer.....	".....	".....	.....
Margaret McLaughlin.....	".....	".....	.....
May Swartz.....	".....	".....	.....
Lillian M. Gingrich.....	".....	".....	.....
Anna M. Gerhart.....	".....	".....	.....

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Emma O. Dechert..... (Mrs. Robert C. Light)	By Confirmation.....	April 17, 1897	
Mary T. Kurtz.....	"	"	
John R. Umberger.....	"	"	
Robert C. Shirk.....	"	"	
Prof. C. K. Witmer.....	By Certificate.....	"	
Mrs. F. S. Kauffman.....	"	"	
Lucellas C. Walter.....	"	January 24, 1898.....	
Mrs. Lucellas C. Walter.....	"	"	
H. C. Cassel.....	"	"	
J. Arndt Frantz.....	"	April 10, 1898.....	
Mrs. J. Arndt Frantz.....	"	"	
Margie Bowman.....	By Confirmation.....	May 28, 1898.....	
Fannie Boyer.....	"	"	
Catharine DeHuff.....	"	"	
Emma Sholley.....	"	"	
(Mrs. Elijah J. Dechert)			
Ella Smith.....	"	"	
Ray Filbert.....	"	"	
Alfred DeHuff.....	"	"	
Mrs. Jacob B. Karch.....	By Certificate.....	May 29, 1898.....	
Julia B. Gilroy.....	By Confirmation.....	May 19, 1899.....	
Catherine H. Killinger.....	"	"	

Mabel R. Walmer.....	By Confirmation.....	May 19, 1899.....	August 1, 1901.
Meta E. Craumer.....	".....	".....	
Mabel J. Trenkle.....	".....	".....	
Lizzie L. Dechert.....	".....	".....	
Sadie M. Parsons.....	".....	".....	
Emma Demmy.....	".....	".....	
Mary Demmy.....	".....	".....	
Sadie R. Mills.....	".....	".....	
Eva M. Slike.....	By Baptism and Confirmation..	".....	
James T. Young.....	By Confirmation.....	".....	
Mrs. James T. Young.....	".....	".....	
Lizzie E. Young.....	".....	".....	
Walter S. Raudenbush.....	".....	".....	
Carl F. Gantz.....	".....	".....	
Charles A. Miller.....	By Renewal of Profession.....	".....	
Mrs. Henry H. Ranck.....	By Certificate.....	".....	
Lenora M. Shaffer.....	".....	".....	
Jennie Parsons.....	".....	".....	
Mrs. H. Christian Huber.....	".....	September 22, 1899.....	
W. Pierce Boger.....	".....	December 1, 1899.....	
Mrs. W. Pierce Boger.....	".....	".....	
Oscar B. Gingrich.....	By Baptism and Confirmation..	June 2, 1900.....	
Mary S. Seltzer.....	".....	".....	
Arthur Boyer.....	By Confirmation.....	".....	

<i>Name.</i>	<i>How Received.</i>	<i>When Received.</i>	<i>Dates of Deaths.</i>
Arthur B. Coldren.....	By Confirmation.....	June 2, 1900.....	
Roy M. Bowman.....	".....	" ".....	
C. Dorsey Gilroy.....	".....	" ".....	
Marks B. Scull, Jr.....	".....	" ".....	
Catherine L. Mills.....	".....	" ".....	
Mrs. Rebecca Gearoch.....	".....	June 3, 1900.....	
Mrs. Ida Eisenhauer Dry.....	By Baptism and Confirmation..	September 9, 1900.....	November 3, 1900.
Stephen Girard Slike.....	By Confirmation.....	November 2, 1900.....	December 17, 1900
John Levi Dechert.....	".....	December 11, 1900.....	
William M. Major.....	By Renewal of Profession.....	April 5, 1901.....	
S. F. Gallagher.....	By Certificate.....	" ".....	
Mrs. S. F. Gallagher.....	".....	" ".....	
Milford B. Maurer.....	".....	May 26, 1900.....	
Mrs. M. B. Maurer.....	".....	" ".....	
Mrs. Rosetta Weiss.....	".....	" ".....	

CHAPTER XX.

THE FORTIETH ANNIVERSARY,

April 17-22, 1900.



HIS delightful occasion will be long remembered by St. John's congregation. It was felt to be peculiarly fitting that after forty years and in the closing year of the century, the organization of the congregation should be becomingly memorialized. After six months' preparation, the celebration was held the week following Easter, 1900, beginning on Tuesday evening, April 17, and continuing until the following Sunday. The liquidation of the church debt of \$3,500, some of it standing for fourteen years, rendered the occasion particularly joyous. As the debt was in the shape of a mortgage upon the parsonage, this document, being of no further use, was burned on the first evening of the anniversary in the presence of a large congregation. Rev. G. B. Resser, under whose pastorate the elaborate and costly improvements were made occasioning the debt, held the mortgage, whilst it was turned into smoke and ashes, the pastor, Rev. Henry H. Ranck, having applied the fire.

In addition to the principal addresses of the anniversary, which are given on the following pages, shorter addresses were delivered by clergymen of Lebanon. This feature was felt by all to be particularly pleasant. Thus in the anniversary of this one congregation the sympathy and interest of the religious life of the whole city was aroused, and the liberal and charitable position for which the Reformed Church stands was beautifully exemplified. Moreover, it was specially an occasion for the Reformed people and churches of the city as such, and contributed

largely to the spirit of unity and mutual sympathy which never before, perhaps, prevailed in so large a measure.

On the first evening, Rev. E. S. Bromer, pastor of Tabor, spoke on "The Mother Church," and bore greetings to Tabor's eldest daughter, and congratulations from the mother's heart. Facts and statistics were given regarding the growth and extension of the Reformed Church in Lebanon and vicinity from the earliest days to the present.

On the second evening, the pastor of St. Mark's Church, Rev. I. C. Fisher, spoke on "The Reformed Church in Lebanon," presenting a comparative study of the same during the past twenty-five years, during which the population of the city more than doubled. The Reformed Church, however, failed to increase in the same ratio. "The total enrollment of the Reformed Church a quarter of a century ago was 1,145. The communicant list then was 760, or about 60 per cent. of the membership communed. The total membership of the four churches tonight is 1,632, a gain of about 25 per cent. The total number of communicants tonight is 1,290, or about 78 per cent. of the membership communing. Twenty-five years ago, the average paid per member for benevolence was a fraction less than a dollar; today it is a fraction more than \$1.25 per member. This would mean a gain on the average of only one cent for each year. For congregational purposes, the average paid by each member twenty-five years ago was \$4; tonight it is \$5; a gain of \$1 per member. The enrollment of the Sunday-school a quarter of a century ago was 695; tonight it is all but 1,500, with an average attendance of about 1,100. In this we see the future of the Reformed Church in Lebanon. There are 5,000 men, women and children in Lebanon that are non-church-goers. These make a demand upon our Reformed Church. Shall we lend a deaf ear to their wails and cries?

Is the Reformed Church not a church for the masses? Most assuredly we cannot pass by on the other side. The Reformed Church, with its history, its polity, its cultus, and its life, and above all its liberty of thought, can reach many of these souls. Never in the history of the Reformed Church in Lebanon were the pastors more of one mind and more determined to win souls for the Master than to-night. Friends, members of the Reformed churches, since the pastors share such a feeling, ought not the members do the same?"

On the third evening, Rev. P. C. Croll, pastor of the Seventh Street Lutheran Church, of Lebanon, spoke on "Reformed and Lutheran," presenting very happily the close relation which these two sections of Protestantism have sustained to each other for nearly 400 years, and particularly in the union congregations in the Pennsylvania-German section of this country. He set forth the essential truths which each denomination conserved, and rejoiced that the outstretched hand of Zwingli is no longer rejected by Luther, and that these two great complementing bodies of Protestantism are shoulder to shoulder in work for the Master.

On the fourth evening, the sermon was preached by the only son of St. John's in the ministry, Rev. H. W. Bright, of the Church of the Ascension, Norristown, Pa., on the theme, "The Gaining and Training of Members." He forcefully set forth the falsity of the notion that a congregation's work is only with the children who are born and grow up in the families of the church. We must evangelize the world as well as edify the Church.

Following Rev. Bright, Rev. C. Lee Gaul, Ph.D., pastor of the Centenary M. E. Church, of Lebanon, spoke on "Members One of Another." He rejoiced in the liberal spirit pervading the evangelical churches of today. No denomination may call itself the Church to the dispar-

agement of others. We are one in Christ, and have, in His name, a great common work to perform.

On Sunday afternoon, the last day of the anniversary, a meeting of the congregation and Sunday-school together was held. Addresses were delivered by Prof. Richards and Rev. S. S. Miller. Mr. John Meily read the history of the Sunday-school, and Mrs. D. A. Frantz, the organizer and superintendent of the Junior C. E. Society of St. John's, gave an account of her work amongst the youth of the church.

On the same evening, the discourse was preached by Prof. Richards, from 1 Cor. 1:23, 24, "We preach Christ crucified, unto Jews a stumbling-block and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Excellent music was rendered by the volunteer choir at all these services.

TUESDAY EVENING, APRIL 17.

THE ANNIVERSARY SERMON BY REV. GEORGE B. RESSER,
HANOVER, PA.

Luke 15:6—*He calleth together his friends and neighbors, saying unto them, Rejoice with me.*

In the realm of the purely finite, from the standpoint which this world gives us, there is always an element of sadness about the celebration of anniversary occasions, which admits of scarcely any mitigation, because, almost without exception, they induce the recollection of absences which are painful to the participants. It is true that, in the observances of such occasions by associations which have an exclusively human origin, there is an attempt at overcoming the effect of vacancies which death has made in the ranks, by gratefully rehearsing the vir-

tues of those who have been removed, and drawing inspiration from the nobility of their lives. There is, to be sure, a fitness about all this. It has, to say the least, an unquestionable appropriateness about it: and yet, it is far from all that is desirable. It connects the living personally with the departed only by a backward glance, and, however genuine may be the benefit to be derived from the example which the latter have left, that benefit is restricted by the limit of men's stay upon earth.

But just as soon as we come within the range of Christ's Kingdom, the Holy Catholic Church, we have something immeasurably higher and better. As we, for example, enter upon the celebration of this fortieth anniversary of St. John's congregation, it is not without some swelling emotions which would naturally be marked by sadness. How many there are who have been integral parts of this body mystical in days gone by that are not with us now, to join in these delightful and enspiriting exercises! Some of them, to whose mature judgment and varied experience we were accustomed to look for counsel and guidance; some of them, whose ripeness of piety and gentleness of spirit were as a balm to our souls; others in whose virile strength of character we found an uplifting inspiration; and others, in whose virgin purity of life we saw, with joy, the image of heavenly innocence reflected.

A large company of these, with whom we were wont to be associated bodily in the fellowship of this Christian household, have been removed from our natural sight, and their voices do not mingle with ours now as they once did. But we are not shut up to thinking of them as having gone away from us forever, so far as we can tell, leaving us only the recollection of what they were to us, and the incentive of their example, to aid us in prosecuting the arduous work of life so that we may, at last, make

our exits from the world honored and respected by our generation, for we are taught by our Holy Apostolic Creed to believe in the communion of saints, and it should be of special force for us that the first pastor of this congregation, by his keen, spiritual insight, has led us to understand it as a clear, unmistakable teaching of God's Word, that the saints on earth, and those in heaven, but one communion make.

Let us here recall a few of his thoughts upon this subject, which may have been wrought out within these very walls. He writes, in one of the old *Guardians*, "The apostle says of those who come into the communion of the Church on earth, that they also, at the same time, come unto the heavenly Jerusalem, and an innumerable company of angels, and to the general assembly of the Church of the First-Born which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant." Continuing, Dr. Harbaugh argues, "The communion of saints in the Church of Christ, with those who are departed, is demonstrated by their communion with the saints alive; for, if I have communion with a saint of God as such, while he lives here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death. The mystical union between Christ and His Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member has with another, all the members living and increasing by the same influence which they receive from Him. But death, which is nothing else than the separation of the soul from the body, makes no separation in the mystical union, no breach of the spiritual conjunction; and, consequently, there must continue the same communion, because there remains the same foundation,"

Truths like this, as our Christian inheritance, we should give a prominent place in the interesting exercises upon which we have just entered. Under the impulse of them, we need not feel any depression or restriction upon the joy and hopefulness which should characterize the occasion, as might be the case under other circumstances.

In taking a retrospective glance at the history of this congregation it is only natural for us to think of the many who have figured in that history, but whose familiar faces are no longer among us, and whose voices do not mingle with ours in the festive exercises of the hour. They are not lost to us; they are not even separated from us, in reality; but are still vital parts of our company, taking a genuine, hearty interest in everything that may engage our attention during the progress of this anniversary. The exact mode of their doing this, from the position of their triumphant state, is left as a mystery for our faith, rather than revealed as a thing for our knowledge; but the reality itself is indicated to us without any ambiguity at all, and should become a decidedly animating force for us. The assurance that all these who have gone out from among us have not passed into a realm unknown, but form an exalted company in closest touch with us, should bring to us, not only sweet tranquility and serenity of spirit, but also infuse into us a sublime determination and courage in well-doing.

Reflections of this nature could surely not be termed inappropriate to the inauguration of a series of services commemorative of the anniversary of a Christian Church or congregation. They cannot but produce the effect of raising us above that plain of relativity and mathematical compass upon which institutions of a finite origin rest, into the region of spirituality and infinitude which are the essential ground of the Christian Church. Following the trend of these reflections, we should be restrained from

any such thing as calculating the present numerical strength, or the net gain, of a Christian congregation by subtracting from the whole number of persons that have been received into its fold, those who have passed away by death. The nearest that we should ever approach to such reckoning as that would be, to distinguish between the number of them that remain upon the earth, and those of them who stand upon the other side of the flood.

Similarly with the progress which the congregation has made upon other lines. It will, of course, serve an appropriate, gratifying purpose for us to be reminded during this period of rejoicing, of how much money the congregation has expended to perpetuate its existence upon the material side; what buildings it has erected and re-erected for the accommodation of its needs, and whatever else of this kind there is to be spoken of; the celebration would hardly seem complete without these factors entering into it. But it would be unfortunate if we should stop with these things as answering sufficiently to that for which the life of the congregation has stood. Back of all that, as a necessary framework, this congregation—as is the case with every other Christian fold—has been pursuing a course of progress which cannot be written with pen and ink. You have been taking your share in holding up the person of the Immaculate Christ, as a mirror in which alone men can see the true image of their immortal souls reflected. You have been engaged in casting forth the light of His blessed truth by which wanderers in the darkness of sin may find their way back to home and spiritual safety. You have been occupied with exemplifying those principles of love and purity whereby the fadeless beauty of human character is achieved; reaching out the ministering hand of Christlike charity by which the icy chill which penetrates the heart of poor humanity is changed into the glow of a cheerful warmth; and all

these are offices the full fruit of which cannot be gathered together and measured by our ordinary rules. It would be impossible to set forth in terms of arithmetic how much your congregational life in this community, during the last forty years, has contributed to the production of that glorious fruit; but, for the reason that your activity has been within the sphere of Christ's Kingdom, it would be a great injustice to yourselves for you to be unmindful of that unseen, spiritual side of your history. Whatever benefit, either in the way of self-congratulation, or admonition, you may derive from any material progress which you have made throughout these years, it is your privilege to take encouragement from the truth, that in so far as you have been conscientiously faithful to the charge committed to you by your Master, you have exerted an influence for good here which the standards of earth are totally inadequate to represent. Be careful, then, to give this fact its due place in your present reminiscences. Take real delight in what results you have attained which can be counted by a phenomenal, material score; but let be for your still greater pleasure and encouragement, that much of the issue of what you have labored to accomplish is only recorded upon the tablets not made with hands, and will be sure to be revealed when all things earthly shall have passed away like a morning mist.

But, by common custom, occasions of the kind which we are now observing are not only retrospective but prospective in the views which they take, and, probably, it is only fitting for us to conform to the custom. You, as a people, have arrived at an enviable point. You have achieved an end the desirableness of which cannot be questioned for a moment. You have labored long and anxiously to remove a burden resting upon you, and to become free from its agitating power. You have finally succeeded, and it is quite reasonable that you should mark

this epoch with songs of joy and gladness. It can only be exceedingly gratifying to you that, with this fortieth anniversary of your existence as a Church, you should be able to rejoice in the coincidence of your entering the promised land of your release from all obligation upon your beautiful and valuable church property. But what now for the future? Does the fact just mentioned signify that you may now relax your spiritual energies, and sit down in the enjoyment of a well-earned ease? It would be unfortunate if that feeling should be allowed to prevail among you to any extent. Even upon the lowest plane of consideration, *labor* is not a curse; neither is it to be looked upon as a sheer duty imposed upon us by our Maker; it is in the strictest sense a necessity of our nature. Occupation is indispensable to the keeping of our physical powers in their proper healthfulness. The antidote of lonesomeness or ennui is work. It is one of the best cures for trouble or grief. Everyone's experience will tell him that he is best when busiest, and that his idle hours are dangerous ones to present happiness and future peace, so that, instead of ever regarding toil and exertion as something of which it is desirable to rid ourselves, we must esteem them as always working a beneficent end for us. A like truth holds in the domain of things spiritual. When we are brought into the Kingdom of Christ, that does not mean our introduction to a state of quiescent inactivity. It belongs to the very genius of our character as followers after Him, that we cannot take the earth as a resting-place for us, for He never rested here, and it ought to have great weight with us to have from His own lips, that even for Him this was a necessary condition.

It will be well if you have His mind in you now upon that point. Year after year, no doubt, you have looked on to the position in which you stand at present, with no slight thought of the relief which it would bring you.

Nothing should be allowed to curtail your enjoyment of that relief, only so that you do not let it reach the pitch of complete relaxation. The earnest efforts by which you have arrived at your present advanced state should not fail to have the effect of making you all the better prepared to engage in work of other kinds which will contribute to the glory of your most worthy Lord. Therefore, amidst the expressions of your thanksgiving at this time, should be found the vows of your renewed consecration to the interests of your Master's Kingdom in the earth. Having done so well thus far, let no flattering suggestions of present temporal ease dull the lustre of your acquired energy; but press right on in the front of those whose joy is to lay their precious tributes at the feet of the blessed Christ, until there is nothing more for you to do than to receive from His gracious hand the crown of everlasting life and felicity.

In closing these remarks, let me say that it is with feelings of peculiar satisfaction that I come to bear my congratulations, and those of the charge which I serve, to you as a people upon your arrival at this juncture. No one has more pleasure in your fortunate circumstances at this moment than I. I count myself happy in having been associated with you for six years and a half of the forty that you have been in existence as a congregation; I rejoice with all my heart in your present marked state of prosperity, and trust that God will let His richest benediction rest upon you for evermore.

WEDNESDAY EVENING, APRIL 18.

SERMON ON THE LIFE AND WORK OF REV. HENRY HARBROUGH, D.D., BY REV. J. E. HIESTER, D.D., ANNVILLE, PA.

Heb. 13:7—*Remember them which have the rule over*

you, who have spoken unto you the Word of God: Whose faith follow, considering the end of their conversation.

My Christian friends in the Lord: You are celebrating this week the fortieth anniversary of your existence as a Reformed congregation. Forty years ago the St. John's congregation was organized. You tendered Dr. Henry Harbaugh a call, which he accepted, and thus became your first pastor. During these forty years the congregation has had five pastors, of which number two have passed from the Church Militant to the Church Triumphant. Be their memory ever sacred to us. I have been appointed and requested to speak, on the second evening of this anniversary, on Rev. Dr. Henry Harbaugh. I had been frequently associated with him during his pastorate of St. John's Church. Often when I came to Lebanon on business, usually, after having transacted my business, I called on Dr. Harbaugh in his library, and found him invariably busy. He always received me kindly and took an interest in me and my work. After some preliminary remarks, he would say in Pennsylvania-German, "Now wolle m'r mol Theologie schwätze," that is, "Now we will talk Theology." We were both, what is called book-worms, and whenever we met we would discuss the contents and merits of the new books we had bought and read. Of course, I was the one that was the most benefited by our discussions, because he was an older man than I, had more experience than I, and I am free to confess that his mind was superior to mine. I trust, however, that he was also benefited by me, for I was better versed in German theology than he, having made it a special study. I used to give him the views of German authors on certain points in theology.

It was fortunate that this young congregation succeeded in securing the services of such an able man as Dr. Har-

baugh was, to start it in its church life in the right direction, and to lay a solid foundation for its future spiritual growth and prosperity. It is said that the nurture and treatment which a child receives the first few years are of great importance for the future development of the child's mind and the formation of the child's character. We have no doubt that there is much in the nurture, treatment and government of a young congregation, but most of all in the kind of spiritual food with which it is fed.

Dr. Harbaugh was no ordinary man; he was a leader in the Reformed Church, and he made his influence felt not only in the Church, but also beyond her borders. He was a representative man in more than one respect, and a man of more than common ability. He was what is often called a self-made man. In the strictest sense of the term, are not all great men self-made? For all the schools and teachers in the world cannot make a man great without his own exertion. Someone asked a man of extraordinary mental ability to define "genius." The reply was, that genius was composed of 10 per cent. talent and 90 per cent. labor. Dr. Harbaugh's opportunities and advantages in his younger years were very limited. On several occasions I heard him express his sorrow that he had not the advantage of a full literary and theological course of study in the institutions of our Church. But what he lacked in this respect, he made up by his natural talents, by hard study and energetic activity. "He was born October 28, 1817, at the foot of the South Mountain, near Waynesboro, Pa. He was of Swiss descent. He was reared in a Pennsylvania-German family, consisting of twelve children, of whom he was the tenth. He was moulded by the customs, manners and habits prevailing in the social life of our German population. In 1840 he entered Marshall College, at Mercersburg, and after spending three years in the institutions there, he entered the holy ministry."

"He was a typical Pennsylvania-German, embodying in himself the better and nobler characteristics of the Pennsylvania-Germans." The Pennsylvania-German character is one of the noblest characters in the world, when it receives education and culture; but sometimes it requires considerable rubbing and polishing until it shines. I have never been ashamed that I am a Pennsylvania-German, but on the contrary I am proud of it. I like the German *Gemüthlichkeit*, their industry, their thrift, and above all, their honesty.

It is very probable that the older members of the congregation knew Dr. Harbaugh better than I did, and therefore will please pardon me when I take them over ground with which they were familiar years ago. It will do them good to be reminded of their first pastor, and of his ministry in their midst. The younger members may know very little of the first pastor of this congregation, and who the man was that originally moulded it, and whose influence is felt to this day.

My object this evening is not to give you the life of Dr. Harbaugh, nor is it to deliver a eulogy, but to give you something between the two. We purpose to touch upon his activity and work as a preacher, as a pastor, as an author, and as a Christian.

He was not, what in modern times we would call a great orator, and yet in his own way he was eloquent. He was what might be called a popular speaker, in the best acceptance of the term, that is, he used very simple language, mostly Anglo-Saxon words, and adapted himself to the average capacity of his audiences. The substance of his sermons was rich in the Gospel-truths, Christological, Christo-centric and churchly. He knew how to present and to apply the truth, so as to impress it upon the hearts of his hearers, and to bring it home to their consciences. The first sermon I ever heard him

preach was at the opening of the annual meeting of Lebanon Classis, at Annville. He preached on Exodus 3:2-4. The substance, in a few words, is the bush on fire and yet not consumed. The sermon was full of fresh and original thought. The bush burning and yet not consumed, he said, represented the Christian Church as indestructible, and the reason why the fiery trials did not destroy her, was because God was in her. The sermon made a deep impression. After I had become the pastor of that charge, I heard people talk about that sermon, long after its delivery. At another time and in another place, I heard him preach on Mark 4:26-29, on the parable of the seed growing secretly. He treated this text in quite an original and in a striking way. In the first part he spoke of the co-operation of three powers to produce fruit: (1) the power in the seed; (2) the power in the soil; (3) the power from above. In the second part he spoke of the different stages of the Christian life: (1) The seed stage; (2) the blade stage; (3) the growing stage; (4) the fruit stage, or the stage of maturity. This sermon was very instructive to me. It was a forcible and impressive presentation of the truth of the Gospel. Although it is not far from fifty years since I heard these sermons, they are still fresh in my memory, almost as fresh as though I heard them yesterday. I heard hundreds of other sermons delivered by other ministers before and since that time, most of which are so entirely forgotten as though I had never hear them. I often asked myself the question, Wherein did the power of Dr. Harbaugh's sermons consist to produce deep and lasting impressions? His deep, manly bass voice, his earnest appearance on the pulpit and his manner of delivery may have contributed somewhat to produce the effect. I am, however, convinced that their power did not chiefly consist in these. In what then? I believe that it consisted

in his strong conviction of the truth he was proclaiming, in the warmth of the heart and in the earnestness of the soul with which he was delivering the Master's message, in the original plan of his sermons, in his deep insight into the meaning of the text, and above all, in his strong personality and in his Christian character which backed up what he said.

Once I heard him preach a sermon on the independent spirit which prevailed in some parts of Eastern Pennsylvania, and especially in Berks County. He preached this sermon by appointment of the Lebanon Classis, in the presence of the Classis, to a Pennsylvania-German congregation. It was a strange mixture of pure German, Pennsylvania-German and English; but, notwithstanding this mixture of languages, it was interesting and instructive, and he held the attention of the audience from the beginning to the end. The Lebanon Classis then and there appointed him to write a pamphlet on the subject in the German language. Not feeling himself competent to write it in the German language, he wrote it in English. After he had finished it, he came one day to Annville with the request that I should translate it for him into the German language. I hesitated to undertake it and suggested other men to him, but he objected to them all and insisted that I must do it, and gave as a reason that I was a genuine Pennsylvania-German, and that I knew how to adapt the language to the comprehension of the Pennsylvania-German mind. At last I consented to try it. We met from time to time to read the translation and the proof. Finally the work was ready for distribution.

On the floor of Classis or Synod he was a ready debater or speaker on the various theological and practical subjects which claimed the attention of these ecclesiastical bodies. Whenever he rose, all eyes were turned toward him, and he held the undivided attention of the Classis or

Synod. He seldom rose to speak in these public meetings, unless he had something to say which had not already been said in the discussion; and as a rule, he brought new light to bear on the subject under discussion. He never rose to hear himself speak. "On difficult questions his views and advice were often sought."

Dr. Harbaugh was not only an efficient preacher, but also a faithful pastor. He held that religion was a personal concern. He did not believe that men are saved in masses, by congregations or by parties; but he held the view that the pastor must make earnest efforts to save individuals. There is no doubt that his views were correct in reference to this point. I am of the opinion that more ought to be done in this direction than has been done hitherto. When we say that more earnest efforts should be made for the salvation of individual men and women, we do not mean to undervalue the Christian Church with her means of grace as an institution of salvation. We believe that her teachings, her services, her life, her activity and her influence are of great importance and help to individual members; but we also believe that, in special cases, special efforts are necessary to save individuals. To illustrate this point we will quote the substance of an incident recorded in the introduction by Dr. N. C. Schaeffer to the "Life of Dr. Harbaugh" by his son. Dr. Harbaugh had in his flock an old member, who had been a habitual drunkard for twenty years, and who in his sober moments always repented of his folly. When Dr. Harbaugh became his pastor, he determined to save this poor, weak man. He talked to him about his sin and prayed with him. The prayer softened the old man's heart, and he repented. The pastor warned him against the danger of a relapse, entreated him to shun all drinking-places, to attend church and prayer-meeting; urged him to have family worship. The old man obeyed.

One night he was absent from the prayer-meeting. The pastor proceeded at once to the old man's house, and asked his wife where her husband was. She said that she did not know. Though the window of a tavern, he saw the old man at the bar, with his carousing companions. He hesitated at first, but there was a soul to be saved, and he went in, stepped up to him, and said, "Peter, you were not at prayer-meeting this evening; come, I will go home with you." How sorely the old man repented of his folly. Thus his pastor watched and nursed him till the end of his labors among that people. This is what we mean by personal efforts to save individual men from sin and folly. This is true pastoral care, to go after the lost sheep till it shall be found. Dr. Harbaugh took a decided stand against the sin of intemperance; a stand so decided that some of us might perhaps be inclined to regard him as a radical on the temperance question; but the question with me is, whether we can take a too decided stand against the leading evil in the world, especially in view of the fact that no other evil ruins so many men, and women, too, in body and soul, for time and eternity. This gigantic evil is so entrenched and fortified that it cannot be stamped out by the enactment of laws against it and the infliction of penalties. It is more than a sin and a crime; it is also a disease, both a physical and a moral disease, for which other remedies, remedies different from laws and punishments, are needed. The Christian Church has the adequate remedies in her hands, if she would only apply them. True Christianity is the best antidote against intemperance. Dr. Harbaugh at one time refused to ordain and install a member as an elder whom the congregation had elected to that office, on the ground that he was a saloon-keeper; the result was, that he gave up his saloon and entered into another business. Society, and especially ministers and members of the Christian Church, must take a stand against this great evil,

Dr. Harbaugh was a profound thinker and a prolific writer on a variety of subjects. He was not a man of one idea, like so many writers at the present day, who continually harp upon one truth to the exclusion of all others, till it is threadbare, run in well-worn grooves, move aimlessly about within a narrow circle with a lost centre, and never pass beyond the circumference. Dr. Harbaugh's system of thought and theology had a centre, and this centre was Christ, and from this centre he proceeded to investigate truths and facts, and never rested satisfied till he saw in what relation they stood to Christ. No system of theology is a correct one, in which Christ is not the centre. Put any other truth or fact in the centre, and all other truths and facts will stand in the wrong place, and in a false relation to Christ, and to one another. Suppose that it was possible to put the moon or any other planet in the place of the sun, and the sun somewhere else in space, what a confusion and disorder this transposition of planets would produce throughout the entire planetary system. So in the spiritual world; no truth, no doctrine and no fact stands in its right place, when Christ is not the centre of truth. He says of Himself, "I am the truth."

Dr. Harbaugh was not only a profound thinker, but he was also a great reader, and mentally digested what he read. He went on the principle that to get work out of the mind, you must feed it. All life must be fed. Even the very soil which produces our bread must be fed. If this is neglected, it becomes barren and unproductive. Many people starve their minds by not feeding it, or by feeding it with such food in which there is no nutriment. Dr. Harbaugh and I staid once at one and the same place all night. During the day he had got hold of a new book which interested him very much. There was no rest for him that night till he had finished reading that book, which took him the greater part of the night.

Though dead over thirty-two years, he yet speaketh by his life and through his writings. It is not my purpose to dwell at length on the works which he wrote, but permit me only a few remarks thereon. He wrote a little pamphlet on "The Duty of Connecting With the Church." I never saw anything better on this subject. He compiled the "Hymns and Chants" for the Sunday-schools of the Church. This collection shows that he had the true idea of worship. Objective hymns are combined with the subjective in the selection. On the whole, it is the best hymn book which the Church ever had, not weaning away the young from the public worship of the sanctuary, as do so many of the modern Sunday-school hymn books.

His works on *Heaven and the Future Life* are very interesting reading and furnish much food for thought and meditation. We have no doubt, that if he could speak to us this evening from the world of glory, he would say in language similar to that of the Queen of Sheba who had come to see and hear the wisdom of Solomon, "Behold! the half" of the happiness and glory in heaven "has never been told" us. There is a story told of Thomas Aquinas, the most famous preacher and writer of his time, who was engaged in writing a book, entitled, "The Summa Theologia." He left his work when nearly completed one day to engage in religious worship. While thus engaged, a vision of the glory of the heavenly world overwhelmed him. After this he could not be induced to finish the book. When urged to complete it, his reply was, "I cannot put my hand to the work again, for everything that I have written seems utterly worthless compared with the riches of glory that have been revealed to me." When St. Paul was caught up into heaven, he heard unspeakable words, which it is not lawful for a man to utter. When St. John gazed through the open door of heaven, he only tells us about the foundation and the walls

of that heavenly home, as made of precious jewels, its gates of pearl, and its streets of gold; but he found no words to describe the glory and bliss reigning there. I am certain of one thing, and that is, that everlasting salvation is worth far more than all the efforts, the sufferings, self-denials, toils and sacrifices it costs to attain it. We pass by his other works, such as "The Fathers of the Reformed Church" and "The Harfe" in Pennsylvania-German, etc., with the remark that his writings show how active he was, and how much he accomplished, in addition to his pastoral work, in the short time of twenty-four years.

Dr. Harbaugh was a man of great force of character, and carried out his Christian principles in his life. He acted from a sense of duty, and whatever he did, he did it conscientiously. You may say that he had his faults and weaknesses—so have I—so have you—so have all men, even the very best. He may have erred sometimes, and may have been wrong, but not willfully. He did not claim for himself infallibility or perfect saintship, but claimed to be on the way of being sanctified more and more. Sometimes the faults and weaknesses are more glaring in the character of great and good men, by contrast with their goodness. When the sun shines against a dark cloud, it appears all the darker, darker than it really is, owing to the brightness of the light. Whatever his shortcomings and imperfections may have been, one thing cannot be denied, and this is, that he was thoroughly devoted to his Lord and Master, and that his talents, powers and influence were dedicated to His cause and His Kingdom. He had many friends. He also had enemies, as is always the case, when a man has a positive character and takes a firm stand for truth and righteousness. It is your negative characters, your easy-going men and women, who have no enemies. The reason why they have no

enemies is because they do not take a stand for that which is right, true and good.

Dr. Harbaugh's Christian career was cut short at the age of fifty years, after he had been in the holy ministry twenty-four years, at a time when the Church appeared to need his services most and when a larger sphere of usefulness had opened up for him in the Theological Seminary of our Church.

Such was your first pastor. Revere his memory. May the memory of him, of his example, of his word and works be revived on this fortieth anniversary, remembering that the Church has had but one Dr. Harbaugh. Perhaps there are yet stored up in your memory sermons preached by him, as in my own; practice what you have been taught by him. Imitate his active example. It is a great blessing to have a faithful pastor, and to have had faithful pastors. Stand by your present pastor, holding up his hands as Aaron and Hur did hold up the hands of Moses.

"Remember them which have the rule over you, who have spoken the word of God: whose faith follow, considering the end of their conversation."

May the Lord bless and prosper this congregation, collectively and individually. Amen.

THURSDAY EVENING, APRIL 19.

SERMON ON THE LIFE AND WORK OF REV. T. S. JOHNSTON, D.D., BY REV. S. G. WAGNER, D.D., ALLENTOWN, PA.

Heb. 13:7—*Remember them that had the rule over you, which spake unto you the Word of God, and considering the issue of their life, imitate their faith. Jesus Christ is the same, yesterday and today, yea and forever.*

I need not say, my Christian friends, that it affords me great pleasure to be with you and to join with you, for at least this evening, in the services of this memorable oc-

casion. It is altogether befitting that you should in this way celebrate the fortieth anniversary of the organization of your congregation. The number, 40, has come to be no less sacred than the numbers, 3 or 7 or 12. To have existed, and enjoyed God's manifold blessings and succeeded in your work as a congregation, for the last four decades of the closing nineteenth century, is certainly cause for heartfelt gratitude to the Great Head of the Church, and moreover affords a reason and supplies a motive for a renewal of your Christian vows and obligations, and for a confirmation and strengthening of your faith as a Christian congregation, in this sanctuary and before this altar, which during these forty years have grown to the memory dear, to the heart precious and uplifting, and to the left animating and inspiring.

I remember right well that during the annual sessions of the Eastern Synod of the Reformed Church of the United States, in the church of the mother congregation of this city, in autumn of A. D. 1860, your church was dedicated to the service of the Triune God. It was the privilege of the speaker to be with you as a humble and grateful worshiper on that happy occasion. My interest may be said to have been a peculiar one. You came out from a congregation which my own father had served for sixteen years, and hence the occasion added another link to memory's golden chain, which had been forging during these years; and at a period, too, of human life and experience when the memory is strong beyond all the other faculties of the mind, the period of childhood and developing youth. I sat in this church then, and knelt before this altar, thanking God that His work, for the accomplishment of which He had given the commission not to angels but to men, had not stood still, that He had not forgotten His promise, that He had been with His people, and that He had blessed them.

What I regard as a singularly commendable feature in the program formulated for this service, is that you have not forgotten the fathers who ministered to you in the past, who were over you in the Lord, and who though not now present with you in the flesh, are here in spirit. Doubtless their spirits are with ours today in sweet communion blended; doubtless their prayers have with ours to the throne of God ascended. We all believe in the communion of saints: how that in spirit we are joined to one common God and Father, of the same Lord redeemed, and for the same heaven prepared.

Dr. H. Harbaugh and Dr. T. S. Johnston were your earliest pastors. They are now reckoned among those whom the world calls dead; and yet they are today more truly alive than you or I. But they are withdrawn from sight—you can no longer hear them, your hands can no longer handle them, in the way of a feeling and a loving grasp. Those others who have been your pastors, even though they be still dear to you and you hold them in pleasant memory, they are still in the flesh. To the sainted Harbaugh, another has paid the deserved tribute; to Dr. Johnston, by request of your pastor, I am to pay the tribute as best I can, with the help of God. To me the task is a pleasing one. I hesitate not one moment, on the ground of a possible impropriety, for have I not the authority of one no less great and distinguished than the Apostle Paul, in the text, "Remember them that had the rule over you"? That is, remember them not only quietly, by hiding them away in some quiet niche of your memory, beyond the scope of speech or mention; but hold them ever before you, write about them, talk about them, to your children and to others, so that future generations may come to know of them and of the good they may have done in their holy calling, in speaking unto the people the Word of God, so that their words and deeds

and their beautiful example may continue to live, and that it may be said of each one of them, "Though dead, he yet speaketh."

Truly, our common Christianity teaches us to talk pleasantly of the pious, earnest Christian ministers, as of those who no longer suffer and are tried. They have laid aside the shepherd's staff; with them the fear and the longing, the doubt, the hope, the terror, and the pain are passed. The fruition of life has to them begun. How unkind then, how selfish, how unnatural would it be to cease from the utterance of their names, to bury forever the memory of their deeds, and to forget forever the power and influence of their lives. Why should we not speak of them at all, or why should we speak of them with awe, and remember them only with sighing? Very dear were they when as pastors they went in and out before their people, when hand clasped hand, and heart responded to heart; why are they less dear, because that now in God's beautiful Paradise they are growing perfect in loveliness and in loving-kindness? By the hearthside then, in the sacred sanctuary, by the graveside in the near city of the dead, in solitude, in the family circle, and amid the multitude, let us not falter when we mention their names; or when their forms as photographed on the memory rise before us, let us speak cheerfully and lovingly and inspiringly of the translated man of God.

Dr. Johnston I can remember since I was a child, or at least a growing youth. When in 1847 he was placed in charge of the Methodist Episcopal congregation of this city, there was a something about him, a personal magnetism which was especially attractive to the young; he was the friend of children, he drew the young toward himself in a marked manner; I well recollect that was the judgment of the community in regard to him then. His open, smiling face, his warm, sympathizing heart, his kind,

gentle spirit, his infectious bonhomie, made him an eminently prepossessing man, and was in a large measure the secret of his success as a Christian minister. Residing only a square from my home, I frequently met him, saw much of him, and somehow or other I thought him a different kind of being from the average preacher—he commanded my highest respect, and yet he never overawed me; I felt perfectly comfortable in his presence—I felt that I was with a friend; aye even a companion. I am free to confess that to meet or be confronted by some ministers of the Gospel, when I was growing into adolescence, had the same effect on me, as, to touch its feelers, however slightly, has upon the snail, viz., it scared me, and drove me right into my shell; I was simply non-combatable. Dr. Johnston never impressed me thus—even though I might feel inclined to remain in my shell, he invariably drew me out of it by his almost inimitable mode of address, “Well, Sam, how are you?” I loved the man. He was then a young man, in the developing strength and vigor of manhood; he must have been about 30 years of age. To remember such a fact, and the influence it exerted over the boy, ought to serve as a lesson to all of us who labor in the same large field of the cause of humanity. Oh! the boys—the young girls—the young men—the young women, how in these days of a lack of parental discipline, can they be won for Christ—be turned from self and the world to God, and taught to love Him, to labor for Him, and to live in and through and by Him! Might we not accomplish more by imitating the subject of our sketch in this particular—by being as a boy for boys, as a young man for young men, and thus with the help of God, not repressing their vital energies, not breaking their spirit, but restraining them by guiding and directing them into proper forms of activity. Otherwise we may repel them.

I can remember, too, how I was affected by his preach-

ing. His plain, simple style, though ornate, and his impassioned delivery, with a very warm, pulsating heart back of it, made him the popular preacher in the proper sense of that word, and not as it is often abused nowadays. His two years of ministry in the Methodist Episcopal Church of this city was regarded by the community as a success. He stood in good repute among the other ministers and other congregations of the town. At this point allow me to quote what another pen has written:

“The lasting influence of his early ministry in Lebanon, is evidenced in the fact that St. John’s Reformed Church, after sixteen years’ absence, extended a call to him, which he accepted; he entered upon his labors in 1864. In this connection he accomplished the great work of his ministerial life. The relation continued for twenty-one years, during which time he was instrumental in leading many to Christ, and also in edifying the members of the Church; while his active influence extended to various religious and benevolent interests in society at large.”

Those of you, my Christian friends, who lived then and earnestly co-operated with him, who met him at your firesides, on your streets, in your assemblies in the sanctuary, at the altar, at the sick-bed, in the house of death and of mourning, can best verify the statement which I have just read. You found him to be the genial man, the true friend, the warm-hearted Christian—not only the efficient minister of Jesus Christ in the pulpit, in the public ministry of his office—but also the good and faithful pastor, ready to sacrifice himself to the spiritual needs of his people.

And doubtless he came to be all this in his mature years because of his early training and influences and impressions. No young man, had he not been religiously inclined, would have been licensed to preach the Gospel when he was but 19 years of age. His father was a

Scotciman, and had graduated from the University of Edinburgh, but dying early, could not have influenced his son largely, save as the latter may have inherited from him and the mother the strong, well-balanced mind, the sound judgment and the energy of character which distinguished him throughout.

He changed his relations in the ministry not only once but twice. He faithfully served in the ministry of the Methodist Episcopal Church for sixteen years; in that of the Presbyterian Church, in West Philadelphia, eleven years; and in that of the Reformed Church twenty-one years.

Just before he began his pastorate in connection with this congregation, in 1864, I met him at Reading, Pa., during the closing sessions of the Tercentenary Convention in commemoration of the 300th anniversary of the Heidelberg Catechism, which had been inaugurated in the old Race Street Church of Philadelphia, in 1863, and finished its deliberations in the First Reformed Church of Reading, in 1864. In conveying to me the information that he was about to become Dr. Harbaugh's successor, he remarked that it was with a feeling of intense satisfaction, that he was about to make what he believed would be his last change in his ecclesiastical relations; he felt that his soul would be fully satisfied in the Reformed Church, and find in it its final resting-place. We find a verification of this in the fact that he died in this ministry, although the last two years of his active work were spent, not in the pastorate but rather in the missionary interests of the Church he loved.

The Rev. Dr. Van Horn has written about him to the following effect:

"For many years he was Treasurer of Lebanon Classis, a body then of unusual size, which entailed a vast amount of labor upon him. All this he patiently, cheerfully and

faithfully performed to the general satisfaction of the members. He was also one of the Guardians of Palatinate College at Myerstown, Pa., an earnest friend of Bethany Orphans Home, and a member of the Board of Control of the Common Schools of Lebanon."

But, after all, the true, real, burning, living heart of the man came out when he became officially interested in the missionary work, and more especially the Foreign Missionary Work of the Church. He was elected a member of the Board of Commissioners for Foreign Missions, by the General Synod, convened in Cincinnati, O., in A. D. 1872. At the first meeting of the Board, convened in Harrisburg for the purpose of organization, on April 15, 1873, he was elected President of the Board, the duties of which office he faithfully and satisfactorily fulfilled until August 13, 1875, a period of two years and four months. Meanwhile the General Synod had met again, and, according to its custom, had reconstituted the Board, and when the Board met to reorganize for three years, Dr. Johnston was elected Secretary. In this office he continued for twelve years, performing in full that proportion of the work which the duties of his pastorate of your congregation would allow; and after his resignation of the trust you had imposed upon him, in 1885, a step which was made necessary by his failing health, he gave his whole attention to the peculiar work of the Board, which was no light matter, carefully recording its proceedings, corresponding unremittingly with the missionaries in our field of activity in Japan, in visiting the churches at home, whenever and wherever he was invited, eloquently presenting to them the cause which lay so near to his heart and to which (in the language of his biographer) he devoted the failing energies of his active and highly useful life.

Of Dr. Johnston, in this sphere, it may be said that he

“died in the harness.” The last meeting of the Board which he attended was held in Harrisburg on May 3, 1887. It was there and then that he reached the limit of his consecrated, evangelical activity, for he was compelled to return to his home by severe illness, which culminated in his triumphant death, here in your midst, in your town, on Saturday afternoon, June 11, 1887, a little more than a month afterwards. As I was associated with him for a number of years as a member of the Foreign Board, I can truthfully bear witness to his faithful services in this sphere of his activity.

Dr. Johnston was not only an able minister, but he was also a diligent student; otherwise he would scarcely have been honored as he was by Delaware College, Delaware, and by Marysville College of Tennessee, the former bestowing on him the honorary degree of M.A., and the latter that of D.D.

Dr. Johnston was a man in all his relations, true as steel. To this, his wife and children and grandchildren can testify; his several congregations and fellow-officials and many friends can bear witness. He was true and devoted as a husband, loving and interested as a father, consecrated as a pastor, and loyal and disinterested as a friend and brother.

Your community moreover found in him an active supporter of all your needful enterprises and improvements; and as a citizen of the old Keystone State there was in him no threat or taint of disloyalty.

I feel proud to be his chronicler at this late day—to lay this tribute on his grave which, though thirteen years have gone by since he was gently and reverently laid in it, is still green, without a hint of the sere and the forgotten, in the memories of his many friends, who may have gathered at the lonely, desolate fireside, or been active in the marts of the world or in the religious councils of the Church!

Fail not, in conclusion, my brethren, to follow the counsel in the text, "Remember them that had the rule over you, that spake unto you the Word of God." Thank God for having sent such men to minister unto you in spiritual things. Remember their preaching, their praying, their private counsel, their example.

"And, considering the issue of their life, imitate their faith, for Jesus Christ is the same, yesterday and today, yea and forever."

Be steadfast in the profession of the faith they preached to you, and labor after the grace of faith, by which they lived and died so well—for, the same Master whom they and you serve, is Jesus Christ, who changeth not, who is the same, yesterday and today, yea and forever.

SUNDAY MORNING, APRIL 22.

SERMON ON "WHAT THE REFORMED CHURCH STANDS FOR,"
BY PROF. GEO. W. RICHARDS, LANCASTER, PA.

John 8: 32—*And ye shall know the truth, and the truth shall make you free.*

In these words Jesus defined the condition of true discipleship. He spoke to the Jews about His Heavenly Father and His relation to Him. Many believed on Him. Then He said unto those who believed on Him, "If ye continue in my word, then are ye my disciples indeed. Then, also, shall ye know the truth, and the truth shall make you free." Discipleship meant more than a formal profession of faith. He called men disciples, followers, who lived according to His truth or continued in His word. They only would finally know the truth and become free. The conditions He speaks of are universal—not limited by age, locality, nationality or creed. Whether one be a Jew or a Gentile, of the first century or the nineteenth, he can only be a Christian disciple by continuing in the word of Christ.

In the words of the text we believe that the leading principles of the Reformed Church are taught. When analyzed into its parts, we find in it the distinctive characteristics, for which the Reformed Church stands. In referring to these points, we may not touch upon all her doctrines and practices. There may be a difference of opinion, also, as to which principles deserve the greater emphasis. Yet, we shall try to show, what in our estimation is the heritage of our Church from the past, as well as her chief glory in the present.

It may be well to ask whether our Church stands for anything for which other denominations in Christendom do not stand. If she does not, then she has no right to exist as a separate organization. She would only perpetuate an unreasonable division in the Christian body. The sooner she would then unite with some other branch of the Church Catholic, with which she is in closest accord, the better for the Kingdom of God on earth. The only apology for a distinct denominational existence is the representation of some truth or phase of life in the body of Christ, which in the end will bring out the manifoldness of Christian revelation. There may be accordingly many members, yet all belong to one body and are filled with one spirit.

Again, the Reformed Church may stand for something distinctive and yet be at peace with the other Churches of Christ. The latter, also, have their heritage which they prize dearly and which they are expected to conserve until the final consummation of things. We have ours, which we cherish just as truly in the hope that we may do our part in reaching the goal of Christianity, when Christ shall be all and in all. There are certain cardinal doctrines which unite all the Protestant Churches. These we want to emphasize rather than the differences which divide them. Yet each branch has its own personality,

genius and life, which no one can overlook. These distinctions are a part of God's plan for the perfection of the race. There are still broader principles which unite Protestantism with Greek and Roman Catholicism. The Church universal includes all the followers of the Christ.

Believing, therefore, in the common Fatherhood of God and the brotherhood of man in Christ, we are ready always to extend the hand of fellowship to the different branches of the Church universal. Yet, with this spirit of toleration and mutual recognition, we do not value less highly our own peculiar heritage, which has been ours for centuries. It is sanctified by the prayers of saints and the blood of martyrs, who have preceded us. Men have died for it, and it is our great privilege to live for it.

The first prominent truth in the text is, that Jesus is the source of truth through His word. "If ye continue in my word ye shall know the truth." The Reformed Church from its beginning, in the sixteenth century, made Jesus and His word the centre of life and the standard of doctrine. In the last generation, the idea was expressed by Nevin, Schaff and Harbaugh in the word, "Christocentric." This may be a commonplace now. All denominations profess to make Christ central in their life and teaching. Yet it is generally conceded that the true significance of Christ in American theology was shown by the theologians of our Church. This is by no means a new theory of religion. It is as old as the Apostles. It was reaffirmed in the great Synod of Berne, in 1532, where it was stated that "Christ is the centre of Christian teachings. God, Himself, can only be known as He has revealed Himself in Jesus Christ."

This was the utterance of the followers of Ulric Zwingli, a year after his martyrdom on the field of Cappel. Its full significance may not have been felt then, but it contained, as in a seed, the future position of the Reformed Church in Protestantism.

In 1563 the symbol of faith of the German Reformed Church of the Palatinate was published. This is now known as the Heidelberg Catechism. In it, likewise, Christ is central, and every part of the Catechism receives its light and life from Him. When the Churches of the United States had forgotten the principles of the Reformation and were in danger of wildfire religion, the fathers of the Reformed Church reasserted the principles of Protestantism and gave Jesus His proper place in Christianity. Since the days of Harbaugh we have stood more firmly than ever upon the doctrines of the Synod of Berne and the cardinal teachings of the Heidelberg Catechism. Never in the history of the Church did this idea need more emphasis than now. It is not merely a theological principle, but a practical precept. The question is still agitating the Christian Churches, Where shall we find truth, and how shall it be interpreted? In the sixteenth century, the traditions of the Church and the priesthood took the place of the living Christ. There was a partition, made by men, between Jesus and His disciples. The Reformers went back to Christ and found that assurance and peace which the Church could not give.

There has grown up, since then, a Protestant tradition. Doctrines and confessions may supplant the Bible and the living Lord. The Church may tyrannize over its members and rob them of the freedom with which Christ made them free. In one of our sister denominations we see some of her most devoted and scholarly men driven from her fold because they refuse to read or interpret Christ through her confession. This confession makes God condemn some men to eternal punishment for His own glory. Is it not necessary that we again raise the cry of the Reformers, "Back to Christ"? Men are substituting John Calvin's interpretation of St. Paul, for the revelation of Jesus, whose conception of Fatherhood does

not admit of such a stern and cruel God. The best Christian feeling of our age revolts from it and, do what we please, men will no longer believe in a God whose glory is advanced by damnation. Christ only, when truly understood, can correct our creeds. Our faith must be purified continually by His Spirit working in our lives. As the Church appreciates the fullness of His Revelation, the errors of human systems will disappear. The future has in store for us a truer creed, a deeper and broader life, corresponding the life of Jesus Himself. Then the divisions in the Church will pass away, and unity with the necessary diversity will be attained. The poet's dream of a common humanity, bound with golden chains at the feet of God, will be realized.

The position and authority of Jesus are threatened at this time, also, by scientific research and philosophic speculation. The doctrine of our Church is the only safeguard against possible dangers from this direction. God Himself can only be known as He revealed Himself through Jesus Christ. We cannot find God with a microscope or a telescope. You may search the heavens unto the farthest star, but you cannot find God and bring Him down. You may analyze the clod unto the smallest atom, still you cannot see God. We cannot rise through Nature to the God and Father of our Lord Jesus. We leave room for the minutest investigations of science and the profoundest speculations of philosophy. They reveal the genius and the godlikeness of man. The systems, that have been reared upon the data of science from Plato to Spenser, are a magnificent testimony to the dignity of human nature. Yet Plato and Spencer have not found the Father. They, too, must come in childlike faith to the feet of Jesus and receive from Him what they failed to attain with all their wisdom and power. Then is every man truly man; then is he partaking of heavenly wisdom, when he cries in the spirit of a son, "Abba, Father."

We would not for a moment disparage the achievements of learning. We would rather advance the course of science in every direction. That has been the spirit of our Church in every century. Yet human learning is only valuable as it is brought into subjection to the revelation of Jesus, which alone can make us wise unto salvation.

In the text we are told that we shall know the truth *by continuing* in the Word of Christ. In other words, the individual, as well as the Church, can only gradually appreciate the truth. This is another principle which our Church stands for: the idea of historical development. The disciple of Christ is not instructed magically. He does not receive truth contrary to the laws of the mind. The Kingdom of God is not realized in men in a moment. It is gradually established in the onward movement of history. The leaven is the symbol of the inner progress of Christianity in the life of men. Gradually a little leaven permeates the whole lump. Gradually the life of Jesus is changing the life of the world.

There is an advance in knowledge and in piety from generation to generation. The work of the past is taken up by the present and is improved and increased. Every age has its contribution towards the Kingdom. In every generation the Spirit of God reveals new truth. New light breaks forth from the sacred page. This progress can only cease when we have exhausted the height and the depth and breadth of Christ's love and wisdom.

We differ, therefore, in our view of Christianity from those who believe that Jesus gave a finished system of government, doctrine and worship to His disciples. The work of the Church then would be to keep the tradition pure. The Church must, accordingly, go down the centuries like a fully-equipped steamer sails down a river. Men need not think for themselves nor plan for themselves, but simply accept, without question, what has been

prepared for them ages past. Does not such a theory of the religious life suppress that which is noblest in man—his reason, his conscience, his feelings? We believe, on the other hand, that Jesus gave neither a fixed government nor a final doctrine to His disciples. He revealed the great living facts of God's Fatherhood, His forgiving grace, His parental providence, His continual judgment. When the disciples were brought into living union with the God of Jesus, their lives were changed. Then they worked out a creed, liturgies, and politics as the Church needed them.

We are able to see good in those ages of the Church whose doctrines differ from ours and whose government would oppose ours. We do not find Christianity in these external forms merely. Christianity is in the life which results from the heart's relation to Jesus. We see Christ, also, in Churches of today who differ from us in their modes of worship and in their form of faith. For these will always vary according to the temperament of men. Yet inwardly we may all be rooted and grounded in the risen Lord. The life of faith, hope and love is deeper than the organization of the Church. It is this inner life that binds us together and makes the ages kith and kin.

According to this view, history is not simply a series of errors. These must needs come. But through error the heart of man struggles through the darkness towards the light. The Christianity of the nineteenth century, with all its faults, will bear most favorable comparison with that of any other century. There is a more truly Christ-like Christianity in the world now than ever before. We have gone beyond the Reformers of the sixteenth century. We have not only their legacy, but we have besides the heritage of the fathers who have lived since then. Nor have we reached the limit yet. Our hope is in the

future, where all our prayers and aspirations will find their crown.

Freedom is gained *through the truth*. We acquire truth in a rational way. Therefore, the Reformed Church has always stood for educational religion. Jesus, Himself, grew in wisdom and in grace. He, also, taught His disciples, and they in turn advanced in the knowledge of the truth.

Two extreme tendencies have appeared in the Church from which we differ. False stress has been laid on the sacraments and the ordinances. The preacher became a priest. The altar took the place of the pulpit. The liturgy supplanted the Bible. Christianity degenerated into a system of forms and ceremonies, and lost living piety. The Word of the Lord became precious in those days. The Reformed Church respects the altar, the sacrament and the liturgy of the Church. But these received their power only through the truth as it is in Jesus. They cannot take the place of preaching, teaching, meditation and practical piety. If they do, they become a delusion and a snare. But when they are the living symbols and pledges of God's abiding presence, loving grace and undying love, they invigorate the Christian life like the dew of the morning quickens the plants of the fields.

The other extreme has been the neglect of education according to the unchurchly type of Christianity. According to this theory, the Holy Spirit was supposed to do the work of illumination and sanctification in a miraculous way. Preachers were not educated because the Spirit would tell them what to say. Children were not taught because the Spirit would suddenly give them light. The Church members based their faith on an inward experience or an outward vision, which was a sign of regeneration. The Word of Truth was neglected. Whenever it was used, it was rather abused in the interest of a narrow theory of Christianity.

We believe men are brought to Jesus through the truth He spoke. We not only baptize the child, but we bring him up in the nurture and admonition of the Lord. We teach the doctrines of salvation, so that an intelligent profession of faith and a voluntary consecration to the Lord may be made in confirmation. The Christian life can only be healthy and vigorous as we continue in the Word of Jesus by word and deed. We walk in the Spirit when we live in the truth. We are guided by the Spirit when we follow the truth. We believe in emotional religion when the emotions are the fruit of living truth. We believe in churchly forms when they are filled with the life of the Spirit. The life-giving power in the Church is the truth as it is in Christ Jesus.

The truth shall make you *free*. We become free to act, to live, through the truth. The Reformed Church stands for practical religion. The Swiss Reformers insisted that Christianity should influence the life of men in this world. It is the true life for the family, for the State, for society. Church membership, worship on the Sabbath, and subscription to a creed do not suffice for the Christian life. Christianity must make a man a better husband, father and friend. It is not simply an assurance of heaven when we die. The life of Jesus is for this world, for the state-house, the market-place, the factory, the kitchen, and the parlor. Christianity is to win this world for Christ. The Kingdom of God is to come on earth as it is in heaven. Our Church has a message on the great practical problems of our day. If she is true to her past, she will make herself felt in every department of human activity for the betterment of the race.

We have, accordingly, our home and foreign missions, our orphans homes, our educational institutions by which we hope to assist the spread of the Kingdom. We are only truly Reformed when we use these institutions for

Christian work, and through them build up the Kingdom of God.

Have we a mission for the future? Let our 1,677 congregations answer, our 1,077 preachers, our 340,000 members, and our 18 educational institutions. We stand for the Christian training of 340,000 members. We are responsible for the souls of thousands who have not yet found Christ. The mission of the Church is in our hands. The Reformed Church of the twentieth century will be what we make it.

A week after the close of the anniversary, the pastor preached a sermon, an account of which was given in the *Report* the day after, April 30, 1900, as follows:

“As a fitting sequel to the recent fortieth anniversary of St. John's Reformed Church came the pastor's discourse yesterday morning on ‘The Future of St. John's.’

“The text taken by the Rev. Henry H. Ranck, was Deut. 8: 1, 2, the words spoken to the children of Israel after forty years' wandering in the wilderness, when they were about to cross the Jordan into Canaan—‘All the commandments which I commanded thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers, and thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that He might humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no.’

“The pastor took occasion to congratulate the congregation on having completed forty years' history in an inspiring and edifying anniversary, and commended the various societies, the Sunday-school and the members of the congregation individually for their liberality in having so very speedily liquidated the old church debt.

“Words of appreciation were spoken, also, of the excel-

lent work of the volunteer choir, of the ushers, and of the departments of the church's activity. Words of warning were spoken, lest anyone should think that all the work was now done and that church members might rest at ease. 'What has been accomplished is but an earnest for the future. Proper Christian work is only begun. There will be a whole eternity in which to rest; therefore, work while it is called today, for the night cometh when no man can work.'

"The relation of the past and the future was then discussed. 'We must not ignore the past, or break with it. The future depends upon it. The training and experience of the past is the proper guarantee for the future. "Thou shalt remember all the way which the Lord thy God hath led thee, to humble thee, to prove thee."' We are not to think that the former days were necessarily better than those which follow. The true golden age is in the future, not in the past, and under God the world is getting better. There is danger, too, in resting for present success on the reputation of our fathers, or on the laurels which we won before. Men care little what we may have done in days gone by, they want to know what we can do now. Present worth is the test for present success.

"The past has been splendid and honorable, it should be remembered. While we should be anxious to carefully record history, we ought to be more concerned in making history.'

"The idea of the Reformed Church was then set forth, touching truth and activity. 'We must not be slaves to past theories and practices. Our minds should be open to receive all new truth as it comes to us, and we should *reform* and adapt ourselves to the needs of our day and generation.

"St. John's Church has done a good work in these forty years—piety, godliness and faithfulness have been nurtured, a dignified and reverential worship has been

cultivated, and the congregation has been one of the most liberal in the denomination in works of benevolence, having invariably been paying its apportionments for benevolence and standing by the best interests of the denomination. The future policy of the Church will be in accord with its history, being free, however, to make such adaptations as the needs of the Church and the good thereof may dictate.'

"Emphasis was placed on keeping in touch with people generally with a view to influencing them for good and bringing them to Christ. 'The Church as the body of Christ is to work for the salvation of the world, its special work being to reach the unchurched of the community. As Christ had compassion on the multitude, so Christians must love and help their fellows, and with the power of divine compassion compel them to come in. To this end the services of the Church and Sunday-school must be made attractive, interesting and edifying, and the youth of the Church must be trained up to work in the vineyard of the Lord. The talents which God has given us should be used to His glory. Every member should be faithful in work, punctual in attendance, and loyal to Christ and the Church.

"'St. John's Church must have a part in the work of reaching the 5,000 unchurched people of Lebanon. It stands for certain principles and has therefore a distinctive and peculiar work to do. Never in the congregation's history has the live membership been larger than at present. There is no dearth of means or culture.

"'The congregation has splendid properties, well located, and they are free of debt. The future is bright. With full consecration of the talents entrusted by God to us, a glorious work for the Master can be done. Therefore, "Break up your fallow ground, and sow not among thorns." When God calls, "Whom shall I send?" let every soul respond, "Here am I; send me."'"

INDEX

INDEX.

	PAGE
Almsgiving.....	163
<i>Annual, St. John's</i>	118
Apportionments.....	164
Banner Stand.....	140
Baptismal Font.....	77
Bausman, Dr. Benjamin.....	74, 84
Bell.....	38
Benevolence.....	162
Bismarck Church.....	13
Bomberger, Dr. J. H. A.....	30, 46
Book Marks.....	157
"Bright Light in the Clouds".....	60
Bright, Rev. H. W.....	114, 207
Bromer, Rev. E. S.....	117, 206
Building Church.....	29
Chanting.....	131, 159
Charter.....	20
Amendments to.....	26, 27
Charter Members.....	45, 176
Choir.....	45, 159, 161
Church Year.....	49, 157
Civil War and St. John's.....	61, 129
Coleman, W. R.....	36
Communions.....	157
Consecration of Church.....	43
Constitution of Church.....	28
Of Sunday-school.....	119
Contingent Fund.....	155
Corner-stone Laying.....	30
<i>Courier</i>	10, 34
Croll, Rev. P. C.....	207
Cross on Steeple, etc.....	75, 156
Current Expenses.....	154
Directory Issued.....	118
"Farewell Words".....	68
Fisher Bequest.....	89, 165
Fisher, Rev. I. C.....	10, 116, 206
Fisher, T. D.....	45, 60
Fortieth Anniversary.....	7, Chap. XX
Gans, Dr. D.....	53, 139
Gaul, Dr. C. L.....	207
German Services.....	58
Gloninger, Dr. J. W.....	19, 37, 67, 83, 89
Gown.....	156
Grace Church, Avon.....	14
Ground Rent.....	29
Grube Church.....	11

	PAGE
Harbaugh, Dr. H.	8
Criticism of Corner-stone Laying.	35
Called.	40
Acceptance.	41
Literary Labors.	42, 58, 66
Arrival in Lebanon.	43
Dedicatory Sermon.	43
Installed.	45
Anniversary Sermon.	47
Parochial School.	53
Tercentenary Celebration.	54
German Services.	58
Third Parochial Report.	59
And Civil War.	60-65
And Lebanon Classis.	64
Jonestown Congregation.	65
Resignation.	67
" Farewell Words "	68
Receives Album.	68
Resolutions on.	69
Anecdotes.	69, 70
Last Sickness.	70
" Hymns and Chants "	133
Address on.	215
Harbaugh, Linn.	10, 46
Hiester, Dr. J. E.	9, 65, 215
Higbee, Dr. E. E.	88
Hill Church.	11, 15
" Howard Association "	80
" Hymns and Chants "	131, 133
Incorporation.	20
Introduction.	7
" Jesus! I Live to Thee "	4, 66, 96
Johnson, Rev. W. J. :	
Earlier Years.	109
Called.	110
Repairs.	111
Liquidating Debt.	111
Resignation.	113
Resolutions on.	114
Johnston, Dr. T. S.	8, 71
Parentage, etc.	71
In the Methodist Ministry.	72
In the Presbyterian Ministry.	73
Called.	74
Relation to Dr. Harbaugh.	75
Eighth Anniversary.	75
Twentieth Anniversary.	77
Resignation.	77
Resolutions on.	78, 84
" Howard Association, " etc.	80
As Lecturer.	80
Poet.	81

	PAGE
School Director, etc.....	83
Secretary of Foreign Missions.....	83
Death.....	84
Address on.....	226
Jonestown Congregation.....	65
Kelker Brothers.....	39
Klopp, Dr. D. E.....	10, 110, 117
Krause Legacy.....	130, 165
Kremer, Dr. F. W.....	15, 17, 30, 46
Lebanon Classis.....	17, 44, 174
Lent.....	157, 164
Liquidating Church Debts.....	111
Liturgies.....	46, 50, 157, 158
<i>Messenger</i>	10, 34, 43, 90, 102
Mortgage.....	112, 205
Music.....	159
Nevin, Dr. J. W.....	47
Officers.....	18, 34, 40, Chap. XVIII
Organ :	
Consecrated.....	50
Reconstructed.....	76
Improved.....	118
Organists.....	159
Origin of St. John's Church.....	15
Parochial School.....	53
Parsonage.....	67, 83, 89
Pew Renting.....	154
Prayer-meeting.....	61, 146, 151, 158
"Prayers in Times of National Tumult".....	63
Presidents of Congregation.....	174
Pulpit Bible.....	46
Ranck, Rev. H. H. :	
Earlier Years.....	115
Called.....	116
Church Debt Cancelled.....	117
Fortieth Anniversary.....	117
Resignation.....	118
On "Future of St. John's".....	244
Reconstructing Church.....	90
Repairs.....	76, 111, 118
Resser, Rev. G. B. :	
Help on History.....	9, 66, 69, 70
Early Life and Labors.....	86, 87
Called.....	88
Building Parsonage.....	89
Reconstructing Church.....	90
Resignation.....	93
Resolutions on.....	93
Death.....	94
Memorial Service.....	95

Tributes :	PAGE
By Dr. J. C. Bowman.....	96, 102
By Dr. J. S. Kieffer.....	102, 107
By Hanover Consistory.....	108
Anniversary Sermon by.....	208
Richards, Prof. G. W.....	7, 208, 235
Roll of Members.....	Chap. XIX
St. Mark's Church.....	13
Schmauk, Dr. T. E.....	10
Seal.....	26
Secretaries.....	174, 175
Singing Classes.....	160
Societies :	
Benevolent.....	146
Ladies Aid.....	146, 147
Mite.....	146, 147
Dorcas.....	146
Men's Mite.....	148
Missionary.....	149
Woman's Missionary.....	149
Missionary Sewing.....	149
Mission Band.....	150
Young People's.....	150
Men's Prayer-meeting.....	151
C. E.....	151
Jr. C. E.....	152
Statistics.....	48, 59, 68, 75, 77, 79, 94, 114, 118, 132, 166
Sunday-school.....	48, 59
Constitution of.....	119
Early History.....	123-133
"Hymns and Chants".....	133
Departments.....	135
Officers.....	135-139
Instruction.....	139
Music.....	140
Library.....	130, 140
Festivals.....	142
Picnics.....	144
Benevolence.....	145
Sunday-school Hymnal.....	135, 140
Tabor Church.....	12, 15
Templeman, Conrad.....	11
Templeman's Chapel.....	14
Tercentenary Celebration.....	54, 55
Offerings.....	58, 164
<i>Times</i>	10
Treasurers.....	174
Wagner, Dr. Henry.....	45, 111
Wagner, Dr. S. G.....	226
Wolf, Rev. George.....	74
Worship.....	156
Wunderling, Rev.....	34
"Youth in Earnest".....	60

LIBRARY OF CONGRESS



0 014 365 192 7