

First [Tabor] Reformed Church

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HISTORY  
OF PASTORS AND CONGREGATION  
1760-1935



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OF THE CONGREGATION

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## Dedication

TO THE memory of the pastors and the successive generations of people who have worshiped and labored together in this Church in the cause of Christ this book is inscribed.





## PREFACE

THE occasion of the publishing of this book is the celebration of the one hundred and seventy-fifth anniversary of the founding of the Congregation. Its beginning takes us back to Colonial days. It was founded while the French and Indian War was in progress. It had an existence sixteen years prior to the birth of the Nation. Its building was erected during Washington's first term as President of the United States. It has had not simply a long, but a useful existence. In addition to affording the means of grace to six generations of people and doing the usual amount of missionary work, it did an unusual work in Church extension. It has the unique distinction of having founded six congregations in Lebanon and its environs.

In tracing the history of the Congregation, we meet with many facts that are of interest to people generally, but especially to members of the Congregation.

We were fortunate in enlisting the interest of Rev. William J. Hinke, D.D., Ph.D., Professor of Semitic Languages and Religions in Auburn Theological Seminary, Auburn, N. Y., who has made a special study of Reformed Church history in the eighteenth century. We have the result of his researches as they pertain to the history of this Congregation in this book, the major part of which is from his pen. We are greatly indebted to him for giving us as well as future generations that which he only possessed and could give.

May this book not only serve to enlighten us on the history of our Congregation, but deepen our love for it and our devotion to it.

WILLIAM D. HAPPEL.



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## CHAPTER I

### Origin of the Reformed Church in Lebanon Classis

THE first Reformed settlers who came into the present bounds of Lebanon Classis, arrived in the year 1723. They settled at the Tulpehocken Creek, near Stouchsburg, in the present Marion Township, Berks County.

In the spring of 1723, a band of fifteen families left Schoharie, in the State of New York, and, following an Indian path along the Schoharie river, cut a road to the Charlotte branch of the Susquehanna, to a point fifty-seven miles west of Albany. Here they felled lofty pine trees, of whose trunks they made canoes, freighted them with their wives, children and themselves, and then floated down the Susquehanna, for three hundred miles, to the mouth of the Swatara, where Middletown is now located, nine miles below Harrisburg. Their herds were driven along the shore, usually within sight of the floating party, unmolested by the Indians. From the mouth of the Swatara they made their way by land up the Swatara creek to the Little Swatara and from there they traveled on until they came to "Tulpewihaki," the "land of the turtles," where they made their settlement.

On May 13, 1723, James Mitchell wrote to the Secretary of the province, James Logan:

"I give you to know that there is fifteen familys of Dutch come from Albany, & are now settling up Swatara. I sent an account of it to Governour and Councle by Conoy Thomas, & an address from the upper savens [sachems] to the Governour and Councle [Council] & I have heard they are impatient for an answer & for me to send and express on such occasions, att my own charge, will not answer."<sup>1</sup>

As stated in this letter, these Dutch or rather German families came from the State of New York. They were a part of a large colony of Germans, sent by Queen Anne of England to the State of New York, in the year 1710. Governor Robert Hunter had transported them in ten ships to New York City, whence they had been sent up the

Hudson river to the neighborhood of the present town of Rhinebeck. To reimburse the British government for their transportation, the Governor had proposed to set them the task of felling pine trees, of burning tar and pitch and of raising hemp for the British navy. This ill-considered scheme of making tar from trees, which were not the tar-bearing pine trees,<sup>2</sup> had to be given up after two years of futile experiments, when the Palatines were told to shift for themselves.

In their extremity the poor immigrants remembered that, while in London, they had met four Indian chiefs of the Mohawk nation, "one of whom, unsolicited, made a free will offering to the Queen of a tract of land on the Schoharie, in New York, for the use and benefit of the exiled Germans."<sup>3</sup> This seemed to be now their only place of refuge. Hence they sent seven of their number as messengers to the Indians, by whom they were kindly received and to whom they made known their sad condition, pleading with them for permission to settle in Schoharie, which was readily granted them.

As a result, fifty families moved to Schoharie in the fall of 1712, and, in the spring of 1713, another contingent of one hundred families followed them. With incredible privations and labor seven villages sprang up in the Schoharie valley in the course of the next few years, which soon became a region of beautiful meadows, fields and gardens. But, having gone to Schoharie contrary to the wishes and even against the express command of Governor Hunter, they had incurred his lasting enmity. To get even with them the Governor issued patents to a group of five land speculators in Albany, who notified the Germans that they would have to purchase their lands from them or be evicted without further ado.

The then governor of Pennsylvania, William Keith, happened to be at Albany, attending a conference with Indians, when this sensational incident occurred. Taking a deep interest in these Germans, he offered them lands in Pennsylvania.<sup>4</sup>

Conrad Weiser, in his autobiography, himself continues the story. He writes:<sup>5</sup>

"The people got news of the land on the Swatara and Tulpehocken, in Pennsylvania, many of them united and cut a road from Schoharie to the Susquehanna river, carried their goods there, and made canoes, and floated down the

river to the mouth of the Swatara creek, and drove their cattle over land. This happened in the spring of the year 1723. From there they came to Tulpehocken, and this was the beginning of the Tulpehocken settlement. Others followed this party and settled there, at first also without the permission of the Proprietary of Pennsylvania and his commissioners; also against the consent of the Indians, from whom the land had not yet been purchased."

In February 1725, when their number had increased to thirty-three families, they sent a petition to the Governor and the Provincial Council, asking that they might be allowed to settle there, declaring at the same time that they were ready to purchase the land from the proprietor of the province.<sup>6</sup> In consequence of this request negotiations were opened with the Indians, which after seven years led to a treaty with the Indians, by which the proprietaries agreed to purchase all the lands drained by the Schuylkill and its tributaries and lying between the Blue Ridge and the South Mountain. Through this purchase the Germans were enabled to secure titles to their lands in Tulpehocken.<sup>7</sup>

It has usually been supposed that all of these first settlers were Lutherans, but there are at least three contemporaneous documents, which state definitely that there were also Reformed settlers among the first colonists.

In 1747, Conrad Weiser wrote: "In 1729 I began to live at this place. A few years previously the Lutherans had built there a little church or meeting house, in which Lutherans as well as so-called Reformed people came together and were led by a reader in their divine services."<sup>8</sup>

In Saur's newspaper *Pennsylvanische Berichte* of October 16, 1747, occurs this statement: "About twenty years ago the Lutherans of Dolpehacken built a small church, with it laid out a cemetery, in which Lutherans as well as Reformed buried their dead."<sup>9</sup>

In 1755, a paper was submitted to Judge Peter Spyker of the Berks County Court, in which it is stated: "In the year 1725, Tulpehocken was first settled by about fifty families, which came from the County of Albany, in the Province of New York, chiefly Lutherans and (so-called) Reformed or Calvinists. A few years after the Lutherans built a church (the Reformed assisting them) in the heart of Tulpehocken,

on a piece of ground which happened to fall in the manor of Plumton, then belonging to John Page of Austin Friars in London, gentleman, who by his attorneys, (viz:) Messers Wm. Allen, Wm. Webb, and Samuel Powel, Jr., laid out about seven acres for the use of said church."<sup>10</sup>

These last quotations prove two important points. First, that the earliest colonists were Lutheran and Reformed people and secondly, they worshipped at first together in the first Lutheran log church, the Reformed people having assisted in the building of the church.

As the dates in the last quotation have been confused, we give still another quotation, from the Moravian Tulpehocken Record, now in the Moravian archives at Bethlehem. It is entitled:

"Historical Report of the Evangelical Lutheran Congregational at Tulpehocken. Its Beginning and Progress."

"In the year 1723, Tulpehocken was first visited and settled by people, who formerly lived at Schocheri [New York]. For the most part they were brought under conviction and made restless in their hearts, whilst they still lived at Schocheri, by Bernhard von Thieren, who had been their pastor there, and who had promised these people that he himself would also remove to Tulpehocken and remain their pastor. But he came hither only a few times for a visit and from time to time administered communion and baptized their children and then went back to Schocheri. There came also occasionally a pastor, named Henckel, from Falkner Swamp, to us and visited us and administered communion a few times. He advised us to build a church, which was done in 1727. Peter Mueller, a Reformed preacher, also came and preached to us almost two years."<sup>11</sup>

These documents have been quoted more at length so as to place the beginnings of Reformed Church life, in the bounds of Lebanon Classis, upon a firm foundation. It is, however, necessary to add some details regarding the first Reformed preacher. That honor does not go to Peter Mueller, as might be concluded from the last quotation, but must be accorded to John Philip Boehm. He was at that time merely a lay preacher, who resided in Whitpain township, Montgomery county. Being the son of a minister, he had enjoyed an excellent education in Germany. He had been a parochial

schoolmaster in the ancient city of Worms, in Germany, and in the neighboring town of Lambsheim. In 1720, he had come to Pennsylvania. Five years later, in the fall of 1725, he had organized the Reformed people of Montgomery county into three congregations, at Falkner Swamp, Skippack and Whitemarsh.

When the Reformed settlers in the Conestoga valley and at Tulpehocken heard what Boehm had done for his neighbors, they sent messengers to him with the request to render them the same service. The request was granted in October 1727. It meant for Boehm a long and difficult ride of fifty-five miles, on horseback, from his home in Whitpain to Conestoga, where a communion service was administered to 59 members, on October 14, 1727, and from there a ride of eighteen miles to Tulpehocken, where 32 members participated in the first Communion service, on October 18, 1727. This date must be regarded as the birthdate of the Reformed Church in the bounds of Lebanon Classis.

The ministry of Boehm at Tulpehocken was interrupted in 1731 by the arrival of John Peter Mueller. He had studied in the University of Heidelberg and had come to Pennsylvania in August 1730. Almost immediately upon his arrival the Reformed people of Philadelphia and Germantown asked for his services. Being unordained he applied to the Presbytery of Philadelphia, by whose authority he was ordained in the Buttonwood Presbyterian meeting house in Philadelphia, by three Presbyterian ministers, at the end of the year 1730.

In 1731, Mueller withdrew from Philadelphia and Germantown, because a new Reformed preacher, John Bartholomew Rieger, had arrived. Mueller then began to preach at Goshenhoppen as well as at Conestoga and at Tulpehocken. It was during Mueller's ministry at Tulpehocken, which lasted for about three years, 1731-1734, that the building of the first Reformed church took place there. The Reformed people had been worshipping with the Lutherans in Rieth's Church, but about 1734 the *Ephrata Chronicle*<sup>12</sup> refers to a conversation between Conrad Weiser and Conrad Beissel, in which the latter asked Weiser what the Reformed preacher was doing, to which Weiser replied: "He is engaged in

building." This refers most likely to the building of a church. In January, 1739, Boehm reported about Tulpehocken: "There they laid out a cemetery, but not in the center, and erected on it a small building of logs, but not serviceable for public worship."<sup>13</sup>

When Mueller left the Reformed Church to join the Seventh Day Dunkers at Ephrata, in May, 1735, Boehm began a second ministry at Tulpehocken, 1735-1748, during which he visited the distant settlement twice a year. In May, 1737, one hundred and three members communed at Tulpehocken. As the settlement enlarged, a division of the congregation became necessary. On October 19th and 22nd, 1738, Boehm administered communion at two places in Tulpehocken, to 134 members. This was the beginning of the second Tulpehocken congregation. Boehm himself enables us to identify these two Tulpehockens. In his report of July, 1744, he states with regard to Tulpehocken:

"The one [congregation] some years ago bought 100 acres of land and built a small church upon it (but which is now altogether too small) and, as I recollect, I have heard from them that they have a debt of about 30 pounds on land and church. The other congregation at Tulpehocken received as a gift a little piece of land consisting of four acres, and they erected upon it a tolerably large, beautiful and well-built frame church."<sup>14</sup>

Moreover, in his statistics of the year 1743, he states:

"In Tolpihacken the old church is now called the new, because the congregation built this year a new church,"<sup>15</sup> Combining these two statements, we learn that the congregation owning four acres built in 1743 a new, beautiful church and that this was the old congregation. This identifies the old congregation with the one worshipping in the Host church, for it has two deeds conveying to it four acres, while Trinity Tulpehocken church, near Stouchsburg, has a deed for 100 acres.

This conclusion is corroborated by a statement of the Rev. Wm. Stoy, found on a paper belonging to Belleman's church, that when Stoy returned from Europe, he settled with the original or old Tulpehocken church. This was certainly the Host church, where he is buried.<sup>16</sup>

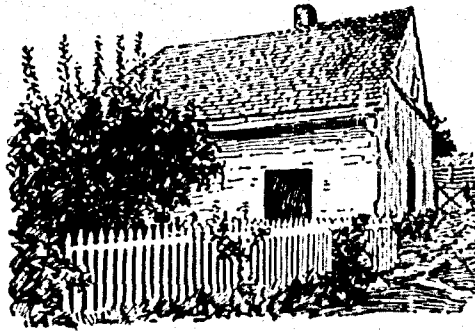


This review of the origin of the Reformed Church in the bounds of Lebanon Classis has shown that it originated in 1727 in Rieth's Lutheran Church at Tulpehocken. That after Peter Mueller had preached there for two years a separation from the Lutherans took place, and that about 1734 a Reformed log church was built at or near the present Host Church. In 1738, a second Tulpehocken congregation was organized, about six miles southwest of Host's, just across the county line, in Jackson township, Lebanon county. This congregation is now known as Trinity Tulpehocken Church, near Stouchsburg.

1. See *Pennsylvania Archives*, 2nd Series, Vol. VII, p. 78.
2. The tar-bearing pine is *Pinus australis*, which is not found north of the southern borders of Virginia. It is known familiarly as the Georgia Pine. The most common pine in New York State is *Pinus Strobus*, the ordinary white pine. See Cobb, *The Story of the Palatines*, New York, 1897, p. 173.
3. See Faust, *The German Element in the United States*, Vol. I, p. 78. The statement is based on the autobiography of Weiser, who relates: "The Indian deputies who were in England at the time the German people were lying in tents on the Blackmoor, had made a present to Queen Anne of this Scholary, that she might settle these people upon it." See *Life of Conrad Weiser*, 2nd ed., p. 120.
4. In a letter of James Logan to John Penn, dated November 25, 1727, occurs this statement regarding Tulpehocken: "For Lactitia [Penn] a Tract of very good Land was laid out at a place called Tulpehocken about 70 miles from Phila'da by young Rees Thomas, about 5 years since [1722], by Wm. Aubrey's directions, at which, tho' it could not properly or regularly be done at that time, I thought it was much better to connive than to oppose it. The next year [1723] our late Governor placed the Palatines there, whom he had invited from Albany, who will certainly hold it, on some terms or other, peaceably, by agreeing to an annual Rent or a reasonable purchase, if they can, but they are too numerous and resolute to be removed; nor, since they were placed there by what they accounted an authority, would it be proper to endeavour their disappointment." See *Pennsylvania Archives*, 2nd series, Vol. VII, p. 94f.
5. See *Life of Conrad Weiser*, by C. Z. Weiser, 2nd ed., Reading 1899, p. 125.
6. See *Colonial Records of Pennsylvania*, Vol. III, p. 322. The petition was submitted to Council on February 10, 1725. It was not printed until June 5, 1728. It was probably written late in 1724 by Patrick Baird, Secretary to the Governor (Col. Records, III, 322). It begins: "The petition of us, the subscribers, being thirty-three families in number, at present inhabiting Tulpahaca Creek." The usual inference made from this petition, that the 33 families actually arrived in 1723 at Tulpehocken, is not at all justified. Indeed, it is contradicted by the letter of James Mitchell, dated May 13, 1723. He states definitely that there were but 15 families in the first contingent. The petition of 1725 implies that by that time the number had increased to 33. It is also interesting to observe that the signatures to the 1725 petition are not 33, but exactly 15. The names were badly distorted by the Irish Secretary. They may be restored as follows: Johannes Yais (Lantz), Peter Ritt (Rieth), Conrad Schütz (Schuetz), Paltus Unsf (Baltser Nefs), Toritine Serbo (Peter Zerbe), Josap Sab (Jacob Kap), Jorge Ritt (George Rieth), Johannes Claes Shaver (Schaefer), Jo. Hamelav Rieth (Joh. Leonhard Rieth), Antonis Sharl (Schadt), Johann Peter Pacht, Johann Michael Cricht (Christ), Sebastian Pisas (Fischer), Andrew Falborn (Walborn), Godfrey Filler (Godfried Fidler).
7. The treaty was dated Sept. 7, 1732, it is printed in full by M. H. Richards, in his "German Emigration from New York Province into Pennsylvania." see *Proceedings of the Pennsylvania German Society*, Vol. IX, pp. 387-392.
8. See *Hallesche Nachrichten*, Allentown 1886, Vol. I, p. 191.
9. For a facsimile of this document see Schmauk, *History of the Lutheran Church in Pennsylvania*, Lancaster 1903, p. 461.
10. Printed in Schmauk, *History of the Lutheran Church in Pennsylvania*, pp. 570-572.
11. The translation given was made directly from the original, which was copied by the writer at Bethlehem in 1902. The first sentence does not read that Tulpehocken was settled by "Lutherans". The German word is *Leuthen*, which is "people."
12. See *Ephrata Chronicle*, English translation by Rev. Dr. J. Max Hark, Lancaster 1889, p. 71f.
13. See *Life of Bachm*, p. 281.
14. L. c. p. 416.
15. L. c. p. 398.
16. See *Penn Germania*. Vol. II, p. 33.

## CHAPTER II

### John Conrad Tempelman, The Pioneer Preacher, 1725-1760.



HOME OF REV. JOHN CONRAD TEMPELMAN  
AT REXMONT

ANY history of the Reformed Church in Lebanon County would be incomplete without a sketch of John Conrad Tempelman, its earliest pioneer preacher.

All that was known until recently about Tempelman's early life was found in a statement of Schlatter,<sup>1</sup> that he was a tailor from Heidelberg, Germany.

Following this clue investigations were carried on in Heidelberg, in 1898, which brought to light a number of interesting facts. The parents of Tempelman were Henry Tempelman, a miller at Weinheim, near Heidelberg and Anna Maria Linck, widow of Philip Linck, an army captain. They were married at Weinheim, on April 24, 1691. Their first-born son was John Conrad, born at Weinheim, March 22, 1692.<sup>2</sup> In course of time John Conrad learned the tailoring business, which took him to Heidelberg, the capital of the Palatinate. There "Johann Conrad Tempelmann, tailor, son of Henrich Tempelmann, late citizen and miller at Weinheim," was married to "Anna Maria, daughter of Andreas Barth, late citizen and carter of this place," on September 22, 1717. They had two children: Anna Margaret, baptized September 11, 1718, and Anna Maria, baptized March 16, 1721. The church record of St. Peter's Church, at Heidelberg refers to Tempelman, in the case of the first baptism, as "tailor living at the Castle Hill."

Shortly after 1721, and before 1725, young Tempelman emigrated with his family to Pennsylvania, where he settled in Conestoga township, Lancaster County.

In 1725, his neighbors in Conestoga township persuaded Tempelman to lead them in religious worship. In 1733, he reported to the Synods of Holland: "The church at Chanasstocka had its origin in the year 1725, with a small gathering in houses here and there, with the reading of a sermon and with singing and prayer, according to their High German Church Order upon all Sundays and holidays."<sup>3</sup> At first he did not administer the sacraments, but on September 8, 1732, he baptized Susanna, daughter of Henry Bauman and of his wife Catharine nee Doerr, in Earl township.<sup>4</sup> That act may be said to have begun his ministerial career.

On February 13, 1733, Tempelman wrote an important letter to the Synods of North and South Holland, in which he described his pastoral activity. He was preaching at that time to three congregations. The fact that he names their elders allows us to infer that they were fully organized, and it enables us also to identify them. They were: Hill Church (Berg Kirch), now Heller's in Upper Leacock township, Cocalico, near Ephrata, and the Reformed congregation in the town of Lancaster.

On January 17, 1734, Tempelman requested a warrant for 200 acres of land in Leacock township, which had been cut off from Conestoga township in 1729. The survey was returned for 223 and ½ acres.<sup>5</sup> It adjoined land of John Line and Jacob Heller, two of his elders at the Heller Church. It locates Tempelman in the neighborhood of the Mill Creek, one branch of which passed through John Line's land. On March 7, 1734, John Casper Stoever, his Lutheran colleague, followed suit. He also took out a warrant for 200 acres in Leacock township, where he made his first home.

When Peter Mueller withdrew from the Reformed Church in 1734, it is more than likely Tempelman took over his work in three other congregations which Mueller had served in the Conestoga valley. They were: Muddy Creek, White Oaks, at Sebastian Reyer's,<sup>6</sup> now at Brickerville, and Seltenreich, near New Holland.

On July 8, 1744, John Philip Boehm wrote to the Synods of Holland regarding Tempelman's work:<sup>7</sup>

"The surrounding congregations, around or near Cannastocka [Conestoga], have long ago taken up with a man, Conrad Tempelman by name (he is from Heidelberg), a tailor by trade, and have made the same their minister. I know him, for he was a schoolmaster and reader in the Hill Church, when I served them at the beginning. Of the same I noticed at the time nothing wrong in his life and conduct, and since have heard of him nothing but what is praiseworthy, especially that he is very watchful against the sects, and that his congregations are very much united."

When Michael Schlatter, the organizer of the Coetus of Pennsylvania, met Tempelman, in June 1747, he gave him also a fine testimonial:<sup>8</sup>

"Up to this time, these congregations have been edified and served by a certain tailor from Heidelberg, named Tempelman, whom the people some twenty years ago urged to this service, they being willing to be instructed and comforted by a pious layman rather than be wholly without the public service of God. This man is nearly sixty years of age, is reported by the congregations as a man of correct views, quiet and peaceable in spirit, by which he has won the love and respect of the community."

The congregations mentioned by Schlatter as being served by Tempelman in 1747 were: Donegal, Muddy Creek, Cocalico, Whiteoaks, and Seltenreich. To these must be added Rapho, which Tempelman was serving in 1753.<sup>9</sup> and if we include Lancaster also in this list, we have a total of seven congregations, which Tempelman either founded or served in his early ministry.

But long before Schlatter appeared in Pennsylvania, Tempelman had left his first residence and had made his home in Lebanon township. On April 12, 1743, he secured a warrant for 200 acres of land in Lebanon township. The warrant states that the interest and quit-rent is to commence from September 1, 1737.<sup>10</sup> This was, most likely, the time of his settlement on this tract. A survey was returned on June 3, 1763, for 258 acres and 80 perches. The survey shows that his land adjoined those of Peter Grubb, John Smith, Henry Smith and Henry Steigle. It was patented to Benedict Booker in 1763. Again the Lutheran pastor, John Casper Stoever, followed his Reformed colleague, by taking out at

the same time a warrant for 300 acres in the same township.

Soon after the arrival of Tempelman in his new home, his presence made itself felt in the organization of new Reformed congregations.

In the winter of 1739-1740, Boehm visited the Reformed congregations of Pennsylvania to ascertain what they were willing to contribute for the support of ministers. His trip was made in January, February and March 1740. He reported two new congregations in Lebanon township. They were Swatara and Quittopahilla.<sup>11</sup> But as these congregations were certainly not organized in the depth of a severe winter, they must go back at least to the summer of 1739 and probably even to 1738.

Martin Kapp, a deacon and three members at Swatara promised five pounds and ten bushels of oats towards a minister's salary. That implies clearly a full organization. The Reformed people at Quittopahilla, who had John Blum as "a very able man for a reader,"<sup>12</sup> agreed to join temporarily with the second Tulpehocken church, which was eight miles distant from Blum's home.

At Swatara, Tempelman opened the first church record with a baptism, dated October 1, 1740. By December 1744, they had a church at Swatara, located on a hill, according to a report of Jacob Lischy, made at that time.<sup>13</sup> Then the Moravian missionaries occupied the field for a short time. But by 1746, Tempelman was again in control at Swatara until 1756.

At Quittopahilla the Reformed and Lutheran people signed an agreement on August 11, 1744, in which they pledged themselves to allow in the union church which they had erected no other preaching than that which was in agreement with the Augsburg Confession and the Heidelberg Catechism. Conrad Tempelman signed as pastor of the Reformed congregation.<sup>14</sup> He continued preaching at Hill Church until 1756, when increasing age compelled him to retire.

At Muehlbach, in Mill Creek township, the church record has the following inscription on the title page:

"Muehlbach Church Record for baptisms and marriages, begun in 1747, during the time that Rev. Mr. Tempelman served the congregation." There was a preaching place at

Muehlbach as early as 1744, when Jacob Lischy visited there occasionally.<sup>15</sup> In 1751, they built a church, whose cornerstone was laid July 15, 1751. An Agreement, written on parchment that day, is still in existence. It also bears the signature of Tempelman.<sup>16</sup> Here his ministry seems to have ended in 1752, when he was succeeded by Henry Wm. Stoy.

At Kimmerling's Church, in North Lebanon township, a flagon is preserved, which bears the date 1745. The church record was begun by Tempelman in 1754. On p. 3 of the record is the following entry:

"In the year 1754 this church record or protocol was presented by Peter Schlosser, after building the New Quittopahilla church in 1752." Tempelman preached here till 1755, when he was succeeded by Stoy.

At Schaefferstown a Reformed congregation was in existence in 1746.<sup>1</sup> In October of that year it is mentioned by Schlatter, in his private diary.<sup>17</sup> It was served at that time by John Bartholomew Rieger.

A fifth congregation begun by Tempelman in Lebanon township was the Grubben church, where, as we shall see later, we have definite evidence that he was preaching up to the year 1759, and where his ministry probably went back to the very beginning, about 1747.

Then there is a sixth congregation, with which Tempelman was connected, at least for a few years. It was Tolpehil or Klopp's Church in Bethel township, where, according to the Coetus Minutes (p. 109), Tempelman was preaching in 1752-53, and perhaps till 1755, when, according to the church record, the ministry of Henry William Stoy began.

Finally there is a seventh congregation, where at least according to tradition Tempelman was active. It is Walmer's Church in Union township, where Peter Walmer (more correctly Waldheimer) purchased land from the proprietors of Pennsylvania on August 14, 1751, on which he erected a church soon afterwards.<sup>18</sup> Here too Tempelman is said to have preached.<sup>19</sup>

Thus all the early Reformed congregations in Lebanon County, with the single exception of Schaefferstown, were either founded or at least served by Tempelman.

No wonder that Schlatter and the members of Coetus felt

that such zeal and faithfulness ought to be rewarded. His case was reported to Holland, and, after the consent of the Fathers had been given, Tempelman was solemnly ordained to the Gospel ministry by the Coetus held at Lancaster, on October 21, 1752. The salary which Tempelman received from his congregations was very meagre. In 1753, he reported the yearly salary from four congregations, Swatara, Quittopahilla, Tolpehille, and Rapho as £25, or about \$65.00. (Minutes, p. 109). In the same year he declared (p. 87) "that, although the income from his ministry was not large, yet he suffered no lack in temporal things," hence only £6/15 were assigned to him from the Holland donations.

In 1747, Tempelman had expressed his willingness to Schlatter to confine himself to the churches nearer to his home, "Quittopahilla, Swatara, Donegal, etc." and Schlatter had apparently agreed that, owing to his age, this would be the better policy. At any rate Tempelman did give up his congregations in Lancaster county in 1748. But his age did not interfere with his pastoral activity. He was still strong and energetic enough to spread his labors over a large part of Lebanon County, from 1748 to 1756.

In 1757, the Minutes of the Coetus refer to the fact that Tempelman was suffering from "defective eyesight." As a result he was compelled to give up his congregations, and the neighboring ministers took over his work, as much as possible.

In October 1760, he is reported as "stone blind," preaching in his house, but rarely. In 1761, he received his last share of the donations from Holland (*Minutes*, p. 200). He probably died in that year.

Tempelman was married when he came to Pennsylvania. His wife must have died sometime after his settlement in Lebanon township. On September 25, 1745, his Lutheran colleague, John Caspar Stoever, married him to Mary Elizabeth Buch. She too must have passed away before the year 1760, because in the last years of his life he is reported to have lived with his sister, a Mrs. Brunner. In 1747 Schlatter reported him as residing at Swatara, where he had a family and a small piece of land.

About his family we know very little. The Quittopahilla record mentions a baptism of Michael Trautman, son of John

Trautman, which took place on March 22, 1747, at which Michael Tempelman and his sister Barbara acted as sponsors. There is also a baptism on record of Anna Maria Stroh, daughter of Frederick Stroh and wife Anna Elizabeth, on March 8, 1751, at which John Tempelman, single, and Anna Maria, nee Tempelman, acted as sponsors.

Tempeiman died in 1761 and was buried at a place called Tempelman's Hill, about four miles southeast of Lebanon, near the village of Rexmont, close to his place of residence. His home was standing until recently. It has now been torn down, but a picture of it has fortunately been preserved.

Tempelman was without question the most important early Reformed minister in the Lebanon valley. He has to his credit a ministry to at least seven Reformed congregations in the Lebanon valley, besides the seven others to which he ministered in his early years, in the present Lancaster County.

1. *Life of Schlatter*, p. 159.

2. The entry in the church record at Weinheim reads: "1692, March 22, 8 a. m. Conrad, son of Henrich Tempelmann and Anna Maria his wife. Sponsor: Mr. Conrad Kilbert of Sulzbach." This entry the writer interprets as referring to the date of birth, because the hour of the day is given. A baptism would hardly have taken place at 8 A.M., nor, even if it had, would that fact have been recorded. It was usual to give the hour of the day in case of birth.

3. *Life of Boehm*, p. 62.

4. The writer has a photostatic copy of this baptismal entry, found in a family Bible. It was secured for him through the kindness of Mr. Albert Cook Myers, of Philadelphia.

5. See *Pennsylvania Archives*, 3rd series, Vol. XXIV, p. 544. The land was never actually in Tempelmann's possession. It was patented to James Scott in 1761.

6. John Waldschmidt in his private baptismal record has made the statement that he was serving four congregations. They were: Cocalico, Muddy Creek, White Oaks or Sebastian Ryers and Seltenreich. In 1752, a new congregation at White Oaks appears for the first time in the *Coetus Minutes*, p. 76. That was the Jerusalem congregation at Penryn, in Penn township.

7. See *Life of Boehm*, p. 418.

8. *Life of Schlatter*, p. 159.

9. *Minutes of Coetus*, p. 109.

10. See Dr. Egle's *History of Lebanon County*, p. 8. The statements of the text depend upon copies of the warrant and survey, secured from the Land Office, in Harrisburg.

11. *Life of Boehm*, pp. 290 and 296.

12. John Blum arrived in Philadelphia September 4, 1728. He took out a warrant for 100 acres in Lebanon township, December 19, 1737. The land was patented to him March 17, 1741. His will was dated Jan. 5, 1759. It was probated at Lancaster November 13, 1759. One of the Moravian missionaries, Leonard Schnell, who visited him on June 25, 1746, calls him "a dear old man, who is preacher there."

13. See the Report of Lischy, dated December 8, 1744, published by the writer in the *Reformed Church Review*, Vol. X, p. 93.

14. A part of this agreement was translated by Dr. Schmauk, in his *Old Salem*, p. 234.

15. See Report of Lischy, published in the *Reformed Church Review*, Vol. IX, p. 533.

16. A translation of this document as well as a facsimile was published by Prof. Jos. H. Dubbs, in his *Reformed Church in Pennsylvania*, pp. 178-181.

17. See "Diary of Michael Schlatter, June 1-December 15, 1746," in the *Journal of the Presbyterian Historical Society*, Vol. III, pp. 105-121, 158-176, especially p. 118. Also *Minutes of Coetus*, 1747, p. 33.

18. See *Centennial History of Lebanon Classis*, 1820-1920, p. 275, and *The Pennsylvania-German*, Vol. VIII, p. 334.



## CHAPTER III

### The Grubben Church, 1747-1762

ABOUT two miles southeast of Lebanon, in what is now South Lebanon township, there existed in early days, before Lebanon itself was founded, a Lutheran and Reformed congregation, which must be regarded as the forerunner of the respective congregations in Lebanon.<sup>1</sup>

The first reference to this organization occurs in a letter of Conrad Weiser, dated September 1747, which was printed in a book, published by Dr. John Philip Fresenius, at Franckfurt, Germany, in 1748.<sup>2</sup> Weiser, writing of the Moravians, states: "They have done the same thing with the Lutheran church record in Lebanon, but ultimately they will lose their credit with the Governor and get themselves into trouble." As the town of Lebanon was not in existence in 1747, this reference to Lebanon must be interpreted as referring to the township of Lebanon. The only church in that township before 1750 was the Grubben church. It is known to have been a union church, and, if there was a Lutheran congregation in the Grubben church, there must have been likewise a Reformed congregation. Dr. Theodore E. Schmauk, in his *Old Salem of Lebanon*, 1898, p. 64, gives a quotation from Rev. Caspar Stoevers' church record, according to which he baptized a daughter of Jacob Wentz "at Lebanon (Kruppen)," in 1756. This establishes the identity of Lebanon and Kruppen (Grubben) before the year 1760.

On January 27, 1755, Jacob Hoecker of Lebanon township, conveyed to Christopher Long, George Elinger, Jacob Grove [Grub]<sup>3</sup> and John Wolfersberger, trustees, two acres of land, for the use of the Lutheran and Reformed religion, in Lebanon township. The deed reads as follows:

"Know all men by these presents that I Jacob Hoecker of Lebanon Township in the County of Lancaster and Province of Pennsylvania, for and in consideration of the sum of ten shillings lawful money of Pennsylvania to me in hand paid by Christopher Long, George Elinger, Jacob Grove and John Wolfersberger, of the same place, yeomans, have granted, bargained and sold unto the said Christopher Long, George Elinger, Jacob Grove and John Wolfersberger, as Trustees of the Lutheran and Reformed Religion or Congregation, a piece or tract of land, bounded on three sides on the said Jacob Hoecker's land and on the

eastern vacant land, contains two acres, whereof I do acknowledge the receipt and myself fully and entirely satisfied, have bargained sold and let over and delivered and by these presents, according to due form of the law, do bargain, sell and deliver unto the said Christopher Long, George Elinger, Jacob Grove and John Wolfersberger all my right and property to the said tract of land as above mentioned together with all and singular the buildings, the church rights members improvements, Hereditaments and appurtenances whatever thereunto belonging and the Reversions and remainders thereof to have and to hold the said bargained premises or tract of land unto the said Christopher Long, George Elinger, Jacob Grove and John Wolfersberger, their Heirs, Exts, Admts to the only proper use and behoof of the said Lutheran and Reformed Religion or Congregation to have equally share their Heirs, Exts and Admts forever and the said Jacob Hoecker for myself and my Heirs, Extrs Admts the said bargained premises or tract of land unto the said Christopher Long, George Elinger, Jacob Grove and John Wolfersberger as trustees for the use and behoof of the Lutheran and Reformed Religion against all manner of person or persons from or under me or by me in any case shall and will defend and forever warrant and defend: and it is further covenanted and agreed between the said parties that the said Jacob Hoecker, his Heirs, Extrs, Admts or assigns is or are obliged to keep and allow two roads through the land of the said Jacob Hoecker, his Heirs, Extrs and Admts and assigns forever to the said Church and tract of land, one from the south side and the other from the north side.

In witness whereof together with the delivery of the said bargained premises or tract of land I the said Jacob Hoecker have hereunto set my hand and seal.

Dated this twenty seventh (27) day of January Anno Domini 1755.

Scaled and delivered	
in the presence of us	his
his	Jacob IH Hoecker
Martin MN Noacre	mark
mark	her
Peter Spyker	Agnes A Hoecker
	mark

This deed proves that a church had already been erected on this land in 1755, and thus corroborates the letter of Weiser that a Lutheran and Reformed organization had been in existence in Lebanon township for a number of years.

The Grubben church stood about two miles southeast of Lebanon on what is now the Brubaker farm. The graveyard adjoining the church was used till late in the last century. Many years ago the writer visited this graveyard and copied

the following tombstone inscriptions with their dates, which prove our last statement. They are:

Catharine Ruhl, d. June 17, 1855.  
Peter Ruhl, d. March 22, 1870.  
Levi Fitterer, d. March 15, 1870.  
Friedr. Fernsler, d. Aug. 11, 1842.  
Marg. Fernsler, d. Febr. 12, 1841.  
Anne Fernsler, d. July 21, 1845.  
Johann Jacob Rohland, d. Aug. 16, 1841.  
Christina Rohland, May 29, 1849.  
Elisabeth Rohland, d. Jan. 22, 1874.  
Michael Rohland, d. July 9, 1892.  
Anna Maria Rohland, d. July 15, 1880.

There were also on the Brubaker farm, at the time of our visit, two old communion vessels, one, a cup, marked "A. W. 1757." The other a tankard, marked "I. E. 1760."

About the early pastors of Grubben church we learn something from an entry in the private record of the Rev. John Waldschmidt, pastor of the Cocalico charge in Lancaster county. He writes:

"At the beginning of this year 1760, I accepted several congregations in Quitopahil, which Mr. Tempelman had served hitherto, but which he has been unable to serve, owing to the loss of his eyesight, to preach in them during the week, as much as I can." This entry is followed by several communion services in the Grubben Church:

"Communion, in the Gruber church, May 15, 1760, on Ascension day, with 50 persons."

"Holy Communion, at the Gruber church, Sept. 7, 1760, with 51 persons."

As Waldschmidt records only these two communion services in the Grubben Church, and also two at Quittopahilla, in 1760, it is safe to infer that these two congregations passed later under somebody else's care. This was most likely the first pastor at Lebanon. We may also conclude from the first of these entries that Tempelman was most likely the first pastor of the Grubben Church, ministering to it from its first organization, about 1747, and that Waldschmidt became his successor in 1760, for a year only.

That the congregation continued to exist after 1760 is evident from the fact that on November 22, 1762, John Hamsher conveyed to John Adam Steiger, Frederick Wolfersberger, Martin Hiller and David Harpster, two acres and twelve perches of land for burial purposes, for the use of the German Lutheran and Calvinist congregations, the sum paid for this land being five pounds.<sup>4</sup> It goes without saying that a church which acquired land for a graveyard in 1762 was not thinking of disbanding. We must, therefore, suppose that the two congregations continued to function for at least several decades more. In fact, it is not until 1812 that we hear, as will be shown later, that the Grubben Church was in a dilapidated condition.

Inasmuch as the Grubben Church appears also in the Hebron Diary, and as these references cover the period of the Indian incursions and massacres from 1755 to 1758, when the Grubben Church was still flourishing, we shall present a number of these references. They reveal strikingly the dangers and difficulties through which the early settlers had to pass. In 1755 the whole Province was thrown into consternation through the crushing defeat of General Braddock at Fort Duquesne, July 9, 1755. Shortly afterwards the effects of this defeat were felt in Lebanon township. The Moravian Chronicler at the Hebron Church reports conditions faithfully:

"1755, Oct. 26th. Since the Indians had killed about twenty persons near Schomoka [Shamokin], a great commotion arose.

"1755, Oct. 27. Bro. Jordan returned home and wrote about the terrible Indian commotion at Tulpehocken.

"1755, Nov. 17. In the evening our neighbor Weidman, together with his tenant and ten children, fled to us from the Indian commotion.

"1755, Nov. 18. The Indians have again burnt down four plantations. They treat the people very cruelly.

"1755, Dec. 5. Bro. Jordan came home with a sad letter from Bro. Joseph, in which he makes a circumstantial report of the massacre on the Mahoni in Gnadenhutten, which caused us many tears.

(A total of eleven Moravian workers had been killed. The damage was estimated at 1,500 pounds.)

"1755, Dec. 23. Bro. Jordan came back from the Swatara. The family of Thomas Williams came to us, having fled from the Swatara with all their belongings.

"1755, Dec. 25th. A council of the congregation was held and the following was taken under consideration:

"1. Bro. Kucher and Bro. Hedrich shall see to it that a watch at night be kept by the neighbors for several miles around. Bro. Baltzer Orth shall see to this in his district.

"2. The young fellows are to be enjoined from unnecessary shooting.

"3. Two wagons and 8 horses are to be selected in order to fetch the belongings of Thomas Williams and Frederick Weiser and bring them here for safety.

"4. The lower windows in our house should be better protected likewise the doors.

"5. As we cannot receive all the brothers and sisters into our house an inquiry was made who could lodge some persons: Baltzer Orth two families, Kucher three, Hedrich one, Stephen one, Philip Staehr one and we as many as possible.

"6. Peter Roesser and Stephen Niclaus have obligated themselves to build forts. They leave tomorrow as soldiers.

"1755, Dec. 29-31. The neighbors came together and boarded up the lower half of our windows and doors, so that the Indians may not injure the people in the house so easily, since neighbors wish to make our place and Kucher's mill places of retreat.

"1756, Jan. 7. Today Governor Morris and Mr. Hamilton came with more than 12 gentlemen from Philadelphia. They have 70 men for their escort, also a wagon and cart, with 30 men as guards for the provisions. The governor is going across the Susquehanna to make peace with the Indians.

"1756, Febr. 12. All the male persons of our township came together at Peter Kucher's, to consult together. Last week the two townships of Bethel and Hanover, which lie close to the Blue Mountains, called for help against an hostile incursion of the Indians, because news had come from a friend of the Indians that they planned an incursion for the next full moon. Last Monday ten wagons (with people) fled from Swatara to Tulpehocken and Lebanon. Today we concluded to send ten men to Hanover township for their protection.

"1756, June 8th, took place the incursion of the Indians at the Hole, on the Swatara, when Felix Wuench was killed, his home burnt and his wife and three children carried off. Six miles from there two boys were carried off at the same time.

"1756, June 27. Early today we heard that some people in Bethel township had been killed by the Indians.

"1756, June 28. Early today came Schurenberger and brought a letter from Bro. Schlegel, in which he reports that the Indians killed 14 cattle with arrows, three miles from the school house.

"1757, May 16. Yesterday evening Bro. Caspar Korr arrived with the sad news that five persons had been cruelly murdered by the Indians at the Swatara, among whom was our Bro. John Spittler, not far from his home. His wife with four children were in the house. They heard the shots and ran away. They succeeded in making their escape. Only two Indians were seen.

"1757, May 19. Ascension Day. Preaching was announced for the usual time. We were afraid that we might be disturbed, as it happened in the Reformed Church not far from us,<sup>5</sup> where they heard noise and everybody ran out of the church. But we remained undisturbed.

"1757, July 6. The news was confirmed by a man who had seen an Indian two miles from the Kruppen church, as he was in the act of smashing a door with a tomahawk.

"1757, July 28. Our people who had gone to Swatara, returned. They were unable to finish harvesting, because the Indians had again killed a family about 3 miles towards the mountains from Korr's.

"1757, Aug. 6. On the way we heard of new killings of the Indians, who yesterday carried off a woman and her child and today across the Swatara shot two sons of Winkelblech. There were 9 Indians.

"1758, April 6th. Bro. Kohler and Jordan visited Balth. Orths, to strengthen them, as they had the Indian massacre five miles nearer their home than we. When they came to Orths they heard again of a murder in the mountains, one mile from German's and three from Baumgartner's, in Donegal. They killed one man and carried away a boy.

"1758, June 19th. We had a restless day, for the Indians

yesterday shot a man 3 miles from Gerhard Etter's. Today they shot a man 2 miles from Korr's plantation, across the Swatara, and 5 miles from George Loesch's they killed and scalped a woman, sick in bed, carried off 4 children, but left an infant lying in its crib.

"1758, June 21. Today 14 soldiers went skirmishing for 8 or 9 miles across the Swatara. They came upon 30 Indians, who exchanged shots. Two of the soldiers were killed at once, the third was mortally wounded, two were probably captured or killed, as they could not be found. The other four escaped. There was a great noise and also fear for the people, who wanted to return to their abandoned farms to harvest their crops.

"1758, Oct. 8. Yesterday we heard that 5 Indians had been seen in the lane of Bro. Stephen. We heard that day before yesterday the Indians killed a man near German's. Mrs. German, with her youngest child on her arm, ran to the neighbors. An Indian aimed at her. She fell over a fence, but the holy angels helped her to escape."

We shall close this review with a short statement of the Rev. W. H. Stoy, pastor of Trinity Tulpehocken, Muehlbach, Kimmerling's and Klopp's, from 1752-1756. He writes:

"The largest part of the people at Tulpehocken, among whom I lived, have either fled, or were led into captivity, or killed by the Indians. Beyond Tulpehocken three other congregations<sup>a</sup> belonging to our church have been totally destroyed." (Minutes of Coetus, p. 163.)

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1. For proof see the statement of the Rev. George Loehman in Chapter V, p. 31.

2. Entitled *Beiwachte Nachrichten von Herrnhauteschen Sachen*, Vol. III, pp. 822-830, especially p. 828.

3. Jacob Grove is most likely Jacob Grub. The Grub or Grubb family settled in Lebanon township at an early time. Peter Grubb took out a warrant for 200 acres of land in Lebanon township, in 1734.

4. See Klopp, *Tabor First Reformed Church*, 1892, p. 9; and Schmauk, *Old Salem in Lebanon*, 1898, p. 27.

5. The Reformed Church nearest to Hebron was Trinity, Tulpehocken.

6. What three congregations are referred to by Stoy is difficult to determine. Judging by their location, the probability is in favor of Quittopahilla, Swatara and Klopp's Church in Bethel township. The term "totally destroyed" is at any rate overstated. The most that could be said was "pretty well scattered." The congregations gradually recovered. But there is in the Quittopahilla record a significant break in the baptisms recorded from June 1756 to August 1759. In fact, the regular series of baptisms do not begin again until May, 1760, when John Waldschmidt opens a new set of baptisms. At Klopp's Church there is a break in baptisms between 1756 and 1770. At Swatara there is a break between November 1756 and April 1762.

## CHAPTER IV

### The Founding of Lebanon, 1756-1762

When Lancaster county was laid out by law on May 10, 1729, Lebanon township was established shortly thereafter, on June 9, 1729.<sup>1</sup> But even before that date the first German settlers had arrived in the Lebanon valley. Martin Noacre and Peter Spyker and their families are said to have settled there as early as 1723. Of the later arrivals we can give at least the time when they arrived in Philadelphia, and we may suppose that shortly thereafter they appeared in Lebanon township. George Peter, one of the Reformed elders at Quittopahilla, came in 1727; John Blum, the Reader of the Reformed congregation at Quittopahilla, in 1728; Henry Dubbs, Baltzer Orth, Michael Bortz and Hans Ulrich Huber, in 1729; Philip Hautz in 1730; Martin Kappler, Hans Licht, Peter Kucher, John Martin Heylman and Hans Brechbill in 1732. Some of these were undoubtedly Reformed, as they appear in the Quittopahilla record.<sup>2</sup>

When these people settled in the new township their lands still belonged to the Indians, for it was not until 1732 that a treaty was made with the Indians, by which this district passed into the possession of the proprietors of the Province. And it was not until 1734 that the first warrants for land were taken out by the settlers. The earliest to secure such warrants in Lebanon township, in 1734, were John Frederick, Peter Grubb, Felix Landis, George Steitz, Michael Towner. On November 25, 1735, Balthasar Orth, took out a warrant for 300 acres, "whereon long settled." Robert Werner followed suit in the same year. Many more settlers asked for land warrants in 1737. Among them we find Peter Kucher, a prominent Lutheran, Philip Hertzner, Christian Lehman, Nicholas Peffely, Theodore Paff, George Peryer, Henry Smith, Abraham Schmutz, Durst Thoma, Martin Thoma, Matthias Tise (Theiss), Hans Jacob Dups, Casper Tiller (Diller), John Winckelpleck, John Wolfersberger and Christian Zimmer. The Reformed and Lutheran pastors, Conrad Tempelman and Casper Stoever, also ar-



rived in that year, although they did not take out their warrants till several years later. Still it is stated on the warrants, that they paid quitrent from Sept. 1, 1737. Up to the year 1741 no less than 86 persons had taken out warrants for land in the township, according to the list, published by Dr. Egle, in his *History of Lebanon County*.

Beginning with 1743 Jacob Lischy and other Moravian missionaries labored among the German settlers. In 1745 a log church was erected on Peter Kucher's farm, in which, in February 1748, the Synod of Pennsylvania was held, under Moravian auspices. In the same year a cemetery was laid out and, in 1750, a substantial stone church and parsonage were built on land donated by Peter Kucher, south of the Quittopahilla creek. It was dedicated July 16, 1751. In 1761, a town was laid out, on a tract of fifty acres, south of the creek and in the centre of the Kucher farm. It was to be called Hebron. The plan was however never carried out and the town was never built. But the name Hebron was attached to the stone church and parsonage. This settlement lay to the east of the later Lebanon.

About the year 1750,<sup>3</sup> George Steitz (later anglicised to Stites) began laying out part of his farm into town lots. He was associated with Francis Reynolds, who in 1731 had married Catharine Steitz, who was probably the daughter of George Steitz. In 1753, George Steitz secured two additional tracts of land from the proprietors. In 1756, he united all these tracts and laid them out, according to a well conceived town plan, with regular streets running from north to south, crossed by others, running from east to west.

Then came the French-Indian war, with its massacres and disturbances, which halted further development for a time, although the virgin settlement itself escaped the ravages of the war, which struck hardest the regions to the north and west of Lebanon.

It was not until late in 1758 that a lively sale of town lots set in, followed by an even brisker demand for the most valuable and prominent town-sites in the following year. Thus lot No. 47, near the later Court House, was sold to Philip Gloninger, one of the prominent members of the Reformed church, in later years. Other members of the Reformed Church, to whom deeds were issued at that time were Philip

Gruenewalt (Greenwald), John Philip de Haas and Charles Schally. At first the name of the new settlement appears on the deeds as Steitstown, but in July 1758 it was changed to Lebanon. The reason for the change is not known.

In 1760, George Steitz turned his attention to the religious needs of his town. On June 10, 1760, George "Stites," gentleman, "well regarding the advancement of true religion and piety," granted to Frederick Steindorf, Felix Miller and Jacob Solinger, Deacons of the "Dutch Presbyterian" congregation town lot No. 136, as a place "whereon to erect a House or Church for ye use of the said congregation" and as a "place wherein to bury their dead if need require," the purchase price being the nominal sum of five shillings and as ground rent one red rose in the month of June forever, if lawfully demanded. The lot was situated between Hill Street and Strawberry alley. A similar lot was granted to the Lutheran congregation in the same year.

The deed is of sufficient interest and importance to be given in full.

#### FIRST DEED

THIS INDENTURE, made the Tenth day of June, in the year of our Lord, One Thousand Seven Hundred and Sixty, *Between* George Stites of the Town of Lebanon, in the Township of Lebanon, in the County of Lancaster and the Province of Pennsylvania, Gent. of one part, and Frederick Steindorf, Felix Miller and Jacob Sollinger, all of the Township, County and Province aforesaid, Deacons of the Dutch Presbyterian Congregation, in the said Town of the other part. *Witnesseth*, that the said George Stites, as well regarding the advancement of true religion and piety, and favoring the members of the said congregation in the said sum of five shillings, lawful money of Pennsylvania, to him the said George Stites paid before Ensealing and Delivery of these Presents, the receipt and payment of which is hereby acknowledged, hath given, granted, released and confirmed, and by these Presents, (and the direction and appointment of the members or persons belonging to the said congregation), Doth give, grant, release and confirm unto the said Frederick Steindorff, Felix Miller and Jacob Sollinger, their heirs and assigns, All that certain Lot or Piece of Ground, situate, lying and being in the said Town of Lebanon, containing in front on a street in the Plan of the said town, called Hill Street, eight perches, thence along a Lot of John Myer's, twelve perches to a post, thence along Strawberry Alley, eight perches to a post, thence along Partridge Alley, twelve perches to the place of beginning (part of a certain tract of

land containing three hundred and sixty-five acres, and one hundred and twenty-six perches, which by the Patent of the Honorable Proprietaries of the said Province of Pennsylvania, dated the Twenty-second day of May, One Thousand Seven Hundred and Fifty-Three, was granted and confirmed to the said George Stites, his heirs and assigns forever) which said Lot is known in the plan of said Town by the No. 136, Together with all and singular the Rights, members and appurtenances whatsoever to the same belonging or in any wise appertaining, and the Reversions and Remainders thereof and all the Estate, Rights, Title, Property, Possessions, Claim and Demand as well in Law as in Equity of him the said George Stites, of in and to the same and every part thereof, to have and to hold the said described lot of Ground, Hereditaments and all and singular the Premises hereby granted and released or meant, mentioned or intended so to be, with the appurtenances unto the said Frederick Steindorff, Felix Miller and Jacob Sollinger, and the Survivors and Survivor of them their Heirs and Assigns forever, In trust to and for the only proper use and benefit and behoof of the said Dutch Presbyterian Congregation forever, and to no other Use, Intent or Purpose whatsoever (that is to say) as a place whereon to erect a House or Church for ye use of the said Congregation, wherein to perform Divine Services and Religious Worship, and as a place wherein to bury their dead if need require, yielding and paying therefore unto the said George Stites his Heirs or Assigns at the said Town of Lebanon, the yearly rent of one *Red Rose* in the *Month of June* forever is lawfully demanded, *Provided*, always nevertheless that neither they the said Frederick Steindorff, Felix Miller and Jacob Sollinger, or any of them or any other person or persons succeeding them in this Trust, who shall or may happen to fall away from the said community or religious Fellowship, and shall be declared by the vestry and wardens for the time being to be out of unity with them, shall be capable to execute this Trust, or stand seized to the uses aforesaid, nor have any Right or Title in the Premises while he or they shall be out of Unity as aforesaid, but that in all such cases as also when any of them the said Frederick Steindorff, Felix Miller and Jacob Sollinger, or other succeeding them in the Trust aforesaid, shall draw near to depart this life, that then it shall and may be lawful to and for the members of said Congregation, or such as shall continue of the said community and religious Fellowship, as often as occasion shall require to make choice of others to manage and execute the said Trust, instead of such as shall so fall away or be Deceased. And further that they, the said Frederick Steindorff, Felix Miller and Jacob Sollinger and the Survivors or Survivor of them their Heirs and Assigns, shall at the instance and request of the members of the said Congregation, either Assign, Surrender and set over, or convey and settle the said Lot and Premises to such other person or persons, as they the members of said Congregation shall therefore nominate and appoint to and for the Uses, Intents and Purposes aforesaid, in such manner and form as by the members of said Congregation, or by their Council, learned in the law shall reasonably be advised, devised or

required, And the said George Stites for himself and his heirs doth Covenant and Promise, grant to and with the said Frederick Steindorff, Felix Miller and Jacob Sollinger, and the Survivors and Survivor of them, their Heirs and Assigns, by these Presents, that he the said George Stites and his heirs, the said above described Lot of Ground and Premises hereby granted and released, (or meant mentioned or intended so to be) with the appurtenances unto them the said Frederick Steindorff, Felix Miller and Jacob Sollinger, and the Survivors and Survivor of them, their Heirs, and Assigns against him the said George Stites, and his Heirs and against all and every other persons and persons whatsoever (for the Uses, Intents and Purposes aforesaid) shall and will warrant and forever defend by these Presents. *In Witness* whereof the said parties to these Presents have hereunto interchangeably set their hands and seals, Dated the Day and Year first above written.

*Scaled and Delivered in the presence of*

Adam Reed

John Thome

}

GEORGE STEITS, (L.S.)

#### ACKNOWLEDGEMENT

*Be it Remembered*, That on the Twenty-first Day of August A. D. 1764, before me, the Subscriber, one of his Majesty's Justices of the Peace, for the County of Lancaster, came the above named George Stites, and acknowledged the above Indenture to be his Act and Deed, and desired that the same might be recorded as such, according to law. In Testimony whereof I have hereunto set my hand and seal.

ADAM REED (L.S.)

In 1761, an important change in the ownership of the Lebanon lands took place. George Steitz (now written Stites) transferred three large tracts for which he had gotten a patent from the proprietaries, to his grandson, George Reynolds. The deed, as quoted by Dr. Schmauk, reads in part: "Being a part of the tract of  $365\frac{3}{4}$  acres, which George Stites, grandfather of George Reynolds, by his deed, dated the 19th of January 1761, granted to the said George Reynolds in fee, for the yearly rent of four shillings." As a result, the deeds of George Stites stop and the deeds of George Reynolds begin at this point.

An important feature of the early deeds at Lebanon was the ground rent plan. It meant that the real ownership of the lots remained with the owner. They were leased to the buyers on a yearly ground rent of five shillings, on the average. That enabled the person of small means to acquire a home more easily. But, if bankruptcy should overtake the owner, the lands themselves would be forfeited.

This is what actually happened in 1763. The second deed which the congregation secured in 1765, recites the story in full. George Reynolds went into bankruptcy in 1763. Hence, John Hay, the sheriff of Lancaster county, seized the three tracts of land, which George Stites had secured from the Proprietaries, had laid out in town lots and which he had transferred to George Reynolds in 1761. The sheriff sold the tracts to a land company of Lebanonians, headed by the Lutheran pastor, John Casper Stoever, who was associated with Christopher Wegman, Philip Greenawalt, Casper Schnebele, George Hock, Christian Gish and John Ulrich Schnebele. Of these Greenawalt and the two Schnebelis were Reformed. We have, therefore, this situation: The leading Lutheran and Reformed men of Lebanon combined to protect their own properties as well as those of their congregations. The transfer to the Stoever Company was made by Sheriff Deed, dated November 4, 1763.

After the new company had taken over the lands, it issued new deeds to the two congregations, but they cannot be called sheriff's deeds, as has been done. The new deeds were issued by the heads of the new company, John Casper Stoever, Christopher Wegman, Philip Greenawalt, Casper Schnebeli, George Hock and John Ulrich Schnebeli. This second deed was for the same lot, No. 136. But the terms were changed. The congregation paid five pounds Pennsylvania money for the lot and the yearly ground rent the same as before, one red rose in the month of June, if lawfully demanded.

## SECOND DEED

THIS INDENTURE, made the First Day of August in the year of our Lord, One Thousand, Seven Hundred and Sixty-five, between the Rev. John Casper Stoever, Clerk, and Mary Catharine, his wife, Christopher Wegman, Inn-holder, and Eva Maria, his wife, Philip Greenwalt, Inn-holder, Margaretta his wife, Casper Schnebele, Shop-keeper and Sabina his wife, George Hock, Tanner, and Sophia his wife, Christian Gish, Blacksmith, and Sophia, his wife, John Ulrich Schnebele, and Eva his wife, all of the Township of Lebanon, in the County of Lancaster, and Province of Pennsylvania, of *the one part*, and John Huber, John Rohrer, Jacob Smith and Abraham Wideman, Trustees and Wardens to and for the only use, purpose and benefit of the German Presbyterian Congregation, settled and established in the same place of *the other part*. Whereas, George Reynolds, Late of Lebanon, in the County of

Lancaster, Yeoman, by virtue of some Devises or Conveyances to him made, was lately seized and possessed of three certain contiguous tracts of land in Lebanon, aforesaid, which said three contiguous Tracts of Land, or the better part thereof were by the said George Reynolds, and one George Stitz, the former owner and possessor thereof, laid out for a Town called Lebanon. *And Whereas*, by virtue of several writs issuing out of the County Court of Common Pleas, at Lancaster, to the Sheriff of Lancaster County aforesaid directed, the above mentioned three contiguous Tracts of Land and Premises, and the rent charges issuing out of the said Town Lots, were seized and taken in execution by John Hay, Esquire, then High Sheriff of Lancaster County aforesaid, who sold the same with the Rents Issues and Profits thereof unto the said John Casper Stoever, Christopher Wegman, Philip Greenwalt, Casper Schnebele, George Hock, Christian Gish and John Ulrich Schnebele, and to their heirs and assigns forever, as in and by a Deed Poll, duly executed by the said Sheriff, and acknowledged in open court, the Fourth Day of November, Anno Domini, 1763, relation thereunto being had at large appears *Now this Indenture Witnesseth* that the said John Casper Stoever and Mary Catharine his wife, Christopher Wegman and Eva Maria his wife, Philip Greenwalt and Margaretta his wife, Casper Schnebele and Sabina his wife, George Hock and Sophia his wife, Christian Gish and Sophia his wife, John Ulrich Schnebele and Eva his wife, for and in consideration of the sum of Five Pounds lawful money of Pennsylvania, to them in hand paid by the said John Huber, John Rohrer, Jacob Smith and Abraham Wideman, at and before the execution of these presents, the receipt whereof is hereby acknowledged, have and each of them hath granted bargained, sold released and confirmed, and by these presents, they the said John Casper Stoever and Mary Catharine his wife, Christopher Wegman and Eva Maria his wife, Philip Greenwalt and Margaretta his wife, Casper Schnebele and Sabina his wife, George Hock and Sophia his wife, Christian Gish and Sophia his wife, John Ulrich Schnebele and Eva his wife, Do and each of them doth grant, bargain sell, alien, remise, release and confirm unto the said John Huber, John Rohrer, Jacob Smith and Abraham Wideman, and the Survivors or Survivor of them, and the heirs and assigns of such Survivor in Trust, to and for the only use, intent, and benefit of the German Presbyterian Congregation aforesaid, and for no other use, intent and purpose whatsoever all that certain Lot or piece of Ground, situate lying and being in the town of Lebanon aforesaid, containing in front on a street in the general plan of said Town, called Hill Street, eight perches, and in depth to Strawberry Alley, twelve perches, bounded on the South by the said Street, and on the West by.....on the North by.....and on the East by.....which said lot is numbered in the plan aforesaid 136. It being part of the above mentioned three contiguous Tracts of Land, *Together* with all and singular the Buildings and Improvements, Rights, Liberties, Privileges, Hereditaments and Appurtenances whatsoever to the same, belonging or in any wise appertaining, and the Reversions and Remain-

ders thereof, and all the Estate, Right, Title, Interest, Property, Possession, Claim and Demand whatsoever as well in Law as in Equity of them the said John Casper Stoever and Mary Catharine his wife, Christopher Wegman and Eva Maria his wife, Philip Greenwalt and Margarett his wife, Casper Schnebele and Sabina his wife, George Hock and Sophia his wife, Christian Gish and Sophia his wife, John Ulrich Schnebele and Eva his wife, and every of them, of, in and to the same and every part and parcel thereof, *To have and to hold* the said Lot of Ground described as aforesaid, Hereditaments and all and singular the Premises hereby granted and released or meant mentioned, and intended so to be with the appurtenances unto the said John Huber, John Rohrer, Jacob Smith and Abraham Wideman, and to the Survivors or Survivor of them, and the Heirs and Assigns of such Survivor, *Nevertheless* to and for the only Use, Benefit and Behoof of all and every of the German Presbyterian Congregation, settled and established in that part of the country where the said granted premises is situate, lying and being and to and for no other Use, Intent and Purpose, forever yielding and paying there fore unto the said John Casper Stoever, Christopher Wegman, Philip Greenwalt, Casper Schnebele, George Hock, Christian Gish and John Ulrich Schnebele, their Heirs and Assigns, at the said Town of Lebanon, in the month of June, yearly, forever hereafter the rent of one Red Rose if the same shall be lawfully demanded, And the said John Casper Stoever, Christopher Wegman, Philip Greenwalt, Casper Schnebele, George Hock, Christian Gish and John Ulrich Schnebele, for themselves severally and respectively and not jointly, nor the one for the other of them and for their several and respective Heirs, Do covenant, promise, grant and agree to and with the said John Huber, John Rohrer, Jacob Smith and Abraham Wideman, Trustees as aforesaid, and Survivors or Survivor of them, and the Heirs and Assigns of such Survivor in trust to and for the Use, Intents and Purposes aforesaid, and their Successors in the said Trust forever, that they the said John Casper Stoever, Christopher Wegman, Philip Greenwalt, Casper Schnebele, George Hock, Christian Gish and John Ulrich Schnebele and their several and respective Heirs, the said described Lot of Ground Hereditaments and Premises hereby granted and released or mentioned, and intended so to be with the appurtenances unto the said John Huber, John Rohrer, Jacob Smith and Abraham Wideman in Trust as aforesaid, against them the said John Casper Stoever, Christopher Wegman, Philip Greenwalt, Casper Schnebele, George Hock, Christian Gish and John Ulrich Schnebele and their several and respective heirs, and against all and every other person and persons whatsoever, lawfully claiming or to claim any Estate, Right, Title or Interest in the said Premises or any part thereof, by from or under them any or either of them, shall and will warrant and forever defend by these Presents. *In Witness* whereof the said parties to these Presents have interchangeably set their hands and seals hereunto, dated the Day and Year first above written.

*Scaled and Delivered in the presence of us,*

John Hay,  
John Thome,  
Daniel Strow [Stroh]

John Casper Stoever, (L. S.) Mary Catharine (her X mark) Stoever  
Christopher Wegman, (L. S.) Eva Maria (her X mark) Wegman  
Philip Greenwalt, (L. S.) Margaretta (her X mark) Greenwalt  
Casper Schnebele, (L. S.) Sabina (her X mark) Schnebele  
George Hock, (L. S.) Sophia (her X mark) Hock  
Christian Gish, (L. S.) Sophia (her X mark) Gish  
Eva (her X mark) Schnebele  
John Ulrich Schnebele, (L. S.)

*Before me,* The Subscriber, one of His Majesty's Justices of the Peace for the County of Lancaster, came the above mentioned John Casper Stoever and Mary Catharine his wife, Christopher Wegman and Eva Maria his wife, Casper Schnebele and Sabina his wife, George Hock and Sophia his wife, Christian Gish and Sophia his wife and John Ulrich Schnebele and Eva his wife, and acknowledged the above written *Indenture* to be their act and deed, and desired that the same might be recorded as such according to law, the said Mary Catharine, Eva Maria, Margaretta, Sabina Sophia, Sophia and Eva, thereunto freely consenting they being each of them of full age, and by me secretly and apart from their husbands examined. *In testimony* whereof I have hereunto set my hand and seal this Fifth Day of August, A. D., 1765.

John Hay, (L. S.)

(L. S.) *Entered* in the office for Recording of Deeds in and for the County of Lancaster, in Book M., page 44, the Eleventh Day of July Anno Domini One Thousand Seven Hundred and Sixty-six, Witness my hand and Seal of my office.

Edward Shippen, Recorder.

The deed is accompanied by the following receipt:

Received the Day of the Date of the within written *Indenture* of and from the within named John Huber, John Rohrer, Jacob Smith and Abraham Wideman, the full sum of Five Pounds, it being the consideration within mentioned in full received in the name and for each and every of the Grar.tors within mentioned, say received by me,

John Casper Stoever.

Witness present at signing.

J. P. De Haas.

Wm. McCulloch. Recorded 783 No..... Dated August 1, 1765.



1. See I. Daniel Rupp, *History of Lancaster County*, 1844, p. 244.
2. The persons who appear at Quittpahilla, either on the agreement of August 11, 1744, or on the Reformed church record, are: George Peter, Henry Dubbs, Hans Ulrich Huber, Philip Hautz, Martin Kappler, and Hans Brechbill. John Blum and Balthasar Orth appear in the diaries of Jacob Lischy. Hans Adam Heilman, the ancestor of the Reformed Heilmans, did not arrive in Philadelphia till Sept. 9, 1738.
3. Some say as early as 1740. See Klopp, *History of Tabor First Reformed Church*, 1892, p. 9. But no evidence of it seems to be at present available.

## CHAPTER V

### The Pastorate of Frederick Casimir Mueller, 1762-1766

WHEN the first deed was granted to the Reformed congregation in Lebanon in June, 1760, it was already an organized body with three deacons, to whom the land was granted, and it must have been in existence for some time, perhaps several years.

As to the manner of its origin, we have an excellent parallel in the history of the Lutheran congregation, of which one of its early pastors, the Rev. George Lochman, pastor from 1794 to 1815, has left an illuminating account. Writing in 1812 a report of his congregations for the *Evangelical Magazine* of the Lutheran Synod,<sup>1</sup> he states:

"The Lebanon congregation holds its services in the Salem Church, which is built in the town of Lebanon. This town was laid out in the year 1756, by George Steitz, and lies on the stream Quitapahilla (an Indian name, which means Serpents' Hole), 25 miles northwest of Lancaster and 28 miles west of Reading. At first the inhabitants belonged partly to the Hill Church [Bergkirche] and partly to the Gruppen Church (a small log church situated a mile and a half south of Lebanon, but now [1812] dilapidated). On account of the increasing growth of the number of church members, a house was hired in town, in order to be able to hold service there; but as this also became too small, a rather roomy log church was built under the superintendence of Pastor Stoever, and it was dedicated in the year 1766."

This story, which refers to the Lutheran congregation, may also, without question, be applied to the Reformed congregation, because they were in exactly the same condition as their Lutheran neighbors.

The Reformed people also were worshipping in the Hill Church and in the Gruppen Church, and it is natural to assume that, when a new Reformed congregation was organized in the town of Lebanon, at least some members of these earlier congregations would be drawn into the new organ-

ization. Fortunately, this is no mere assumption; we can prove it in at least a few definite cases. For example, in 1744 we find Heinrich Bauman and Heinrich Koelliker at the Hill Church on the Quittopahilla, but after 1765 both families appear in the Lebanon record. And again, we find John Hamsher in 1762 at the Grubben Church; in 1765, John Hamsher appears in the Lebanon record. The Rohland family buried at the Grubben Church, but Abraham Rohland had children baptized by the Reformed pastor at Lebanon. The Reformed congregation at Lebanon drew, therefore, a part of its members from the older churches nearby. Who held the first Reformed services in Lebanon we do not know, but in 1762 the first resident minister appeared. On July 1, 1762, the Hebron Diarist, Bro. Langaard, reports: "Today Pastor Frederick Mueller visited me, who, after a mutually beneficial conversation invited me most kindly to his house."

Frederick Casimir Mueller had behind him a checkered career, when he appeared in Lebanon in 1762. He had been born in the neighborhood of Mayence, Germany,<sup>2</sup> where he had been a school teacher. He qualified in Philadelphia on October 20, 1744, having arrived on the ship Phoenix, William Wilson, captain. Shortly after his arrival we find him at Goshenhoppen. On July 7, 1745, he entered his first baptism in the Goshenhoppen record. From that date to April, 1750, Mueller was active in the Goshenhoppen region, where he opposed the ministry of the Rev. George Michael Weiss, by preaching to a faction of the congregation.

Schlatter met Mueller at Oley on Sept. 23, 1746. "At that time," Schlatter writes, "he appeared to me rather favorable, and in view of your Reverence's counsel, I made him the following proposition, in the presence of Dom. Weiss: Whether, if he were a true Reformed man he would from now on abstain from administering the Lord's Supper and from uniting people in marriage, until I had written to the Reverend Fathers and received their answer, whether the Reverend Synods deemed it wise that, like Dom. Boehm in former years, he be ordained by a Coetus and be installed as a regular minister in a regular congregation? To this he heartily agreed, but on the following Sunday, through God's wonderful Providence, he made himself unworthy of the good

opinion which I had formed about him. For he baptized children as before and announced the administration of the Lord's Supper in four weeks. Hence I lost all desire to write to you in his behalf."

On October 19, 1746, Weiss and Schlatter met at Goshenhoppen to overcome the division in that congregation, but their efforts proved unsuccessful at that time. "Although we did not succeed at this time," Schlatter remarks,<sup>1</sup> "the Lord interposed some time afterwards and restored order." Shortly after his visit to Goshenhoppen Schlatter received a letter from Mueller and as it is the only letter which has survived, we insert it in full. It reveals the independent spirit of the man.<sup>2</sup>

#### LETTER OF FREDERICK C. MUELLER TO MICHAEL SCHLATTER.

Goshenhoppen, October 18, 1746.

I have thought much about you, since I saw you and heard you at Goshenhoppen, for the reason that I expect you to organize everything in good order. You ought to know that church questions cannot be treated as secular affairs, which was done nevertheless.<sup>3</sup> At the City Hall I saw how people were asked to raise their hands or make a sign with their hat. That is the way it looked at your organization, to the amusement of the sects.

I do not wish to make you proud, but simply write you the thoughts of my heart. I care little or nothing whether you send a petition to Holland or not, nor will I allow you to forbid me anything. If I need a petition, my congregations are willing to draw it up themselves, for they can give the best testimonial regarding me. I am ready to submit to an honorable church council, but not to beg for anything and if my congregations submit a testimonial to the honorable Church Council as well as to you and take as much interest in it as you, I shall have good help, but they will not drive me away from the congregations which love me heartily. You should know that neither money nor anything else will induce me to give up the congregation, even if Mr. Weiss's salary for two years were offered to me. You promised to secure me a place as a school-teacher. I hope you will stand

by your word, but if you are unable, because you can issue no command which the farmers must respect, I shall look for a place myself.

I wish you heartfelt humility from Him who can give abundantly. I shall report the outcome of the affair to the Rev. Mr. Bruynings in Amsterdam, whom I know and love heartily.

Your ever ready [servant]

Frid. Casimir Mueller.

Schlatter reported in 1746 that Mueller was serving about ten congregation in Berks County, in particular in and about Oley. Unfortunately, the Oley church record does not go back to that date, as it begins in 1763. But at other places we can trace his presence.

In 1745, we find Mueller at Hain's Church, near Wernersville, Berks County. On December 30, 1745, he began a series of baptisms in the church record of that congregation. They extend to August 1748. But in the financial accounts we can trace his presence there till April 1750.

"On April 14, 1750, a settlement was made regarding the alms money, with Fritrich Mueller [present] in Heidelberg Church and there was handed to Michael Grauel 49 shillings, 2 pence."

We next find him at Bern, Berks County, where he entered a series of baptisms with the following heading: "Register of the children entered by me, Frederick Casimir Mueller, at this time pastor, 1746." This heading is followed by twenty-five baptisms, the last of which is dated November 7, 1746. But his ministry at Bern extended probably to 1752.

In 1748, Mueller appeared at Longswamp, Berks County. In the history of the Longswamp Church, written, about 1768, by the then schoolmaster, Jacob Weimer, he states: "After having completed this church to the honor of God and for their own salvation, they called the Rev. Fridrig Casemer Miller to dedicate this house and they accepted him as their preacher, who served them for some time." How long he preached at Longswamp cannot be made out with certainty, but it was probably until 1752.

In October 1752, the Minutes of Coetus report that Mueller was causing trouble to the Rev. John Waldschmidt at Muddy Creek, where a part of the congregation supported him. The records of the Muddy Creek congregation reveal the fact that from May 1751 to August 1752, he entered twenty-five baptisms in that record.

In October 1753, an application was made to the rival Coetus, held at that time at Cocalico, in Lancaster county, to "acknowledge and consider as a regular minister" Frederick Casimir Mueller. But it was unanimously decided in the negative, "with the additional warning [to the congregations] to be on their guard against such a man."

In spite of this warning Mueller continued to serve Reformed congregations.

In February 1753, Mueller's name appears in the church record at Brownback's church, in Coventry township, Chester county. According to his usual custom Mueller prefixes a formal heading to his baptisms there: "List of the children and persons who were incorporated through Holy Baptism, into the Lord Jesus. May God grant them grace that they remain faithful to their covenant until death. Pro tempore pastor, Fridrich Casimir Mueller." His baptisms at Coventry extend from February 18, 1753 to November 15, 1761.

From Coventry Mueller came to Lebanon early in the year 1762.<sup>7</sup> On July 1, 1762, his name appears for the first time in the Hebron Diary, as we have noted above. A much more important entry is found in the same diary a few weeks later.

"On July 18, 1762, in the afternoon, Bro. Zahm and I [Bro. Langaard], at the kind invitation of the Rev. Mr. Mueller, went to attend the dedication of the newly-built Reformed church in Lebanon." According to the statement of Dr. Klopp, it was built "near or towards the corner of Partridge and Strawberry Alleys," it being the south-eastern corner of the lot.

On November 24, 1764, Mueller opened the oldest church record of the congregation, with his customary heading: "In the name of the Holy Trinity, God the Father, the Son and the Holy Ghost, to whom be honor and praise now and forever more. Amen. The 24th of November 1764." There

can be no question whatever that the Friedrich Mueller of the Hebron Diary was identical with the Friedrich Casimir Mueller, whom we meet in Montgomery, Berks and Chester counties, from 1745-1761. The proof is twofold and conclusive. First of all, the handwriting in the Tabor record is identical with the well-known scribble, which we find by Mueller in other records. And secondly, "Friderich C. Mueller," the pastor, signed his name as witness in the first baptism which he recorded in the church record. The signature is identical with that we find elsewhere.

The heads of families, who brought children to baptism during Mueller's ministry were as follows: Jacob Graff, Nicholas Lotz, Jacob Weibel, Michael Rap, Abraham Rohland, Felix Mueller, Henry Bauman, John Hamsher, Peter Ritschart, John Fissel, Philip Dinges, Auren(?) Jaeckly, Jacob Grundy, and several others, whose names cannot be deciphered.

Little else is known about the ministry of Mueller at Lebanon. On September 23, 1764, the Moravian pastor, Mr. Zahm and his wife, visited the wife of Pastor Mueller, at her request, because she was very sick. "She passed away trusting upon the merits of Jesus Christ." On September 28th, the Moravian pastor attended her funeral.

On May 27, 1765, the Moravian pastor reports that he was visiting in town, especially Sister Veronica Leitolt, who was sick. She was living at that time with her son-in-law, Pastor Mueller.

How long Mueller ministered to the congregation is not known. On April 5, 1766, he entered his last baptism. But four other baptisms, from May to December 1766, may have been performed by him, although the entries were made by another hand. In the Quittopahilla record his entries run from 1761 to February 1766. At Swatara, however, his entries run, according to the notes of the writer, from April 1762 to July 3, 1768. If that is correct, he probably died about 1768. Another prominent man, the founder of Lebanon, George Steitz, passed away in October 1767. The Hebron Diary has the following entry about his burial: "1767, October 18th, most of the brethren attended the funeral of the old Mr. Steitz of Lebanon, who was buried today, because they had been invited."

1. Quoted by Dr. Schmauk, *Old Salem*, p. 41, note.
2. In a letter of Schlatter, dated October 3, 1746, of which an extract is preserved in the minutes of the Synodical Deputies, it is stated that Mueller was formerly school teacher at Stetichheim, near Mayence. Unfortunately, there is no such town. Hence either the clerk of the Synods failed to read Schlatter's letter correctly, or the copyist, who copied the minutes for Dr. Gooch failed to transcribe it correctly.
3. See Diary of Schlatter, printed in the *Journal of the Presbyterian Historical Society*, Vol. III, p. 119f.
4. See *Life of Schlatter*, p. 140.
5. A copy of this letter is preserved in the archives at The Hague, 74.L.51, No. 9.
6. This refers to the fact that, in order to find out the number of Mueller's adherents, Schlatter had asked them to raise their hands, but, when they refused to do that, he asked the adherents of Weiss to put on their hats. This revealed the fact that Mueller's adherents numbered only eighteen, while the followers of Weiss numbered thirty.
7. This can be inferred from his baptisms at Swatara, which begin on April 25, 1762.



## CHAPTER VI

### The Pastorate of John Conrad Bucher, 1768-1780

The years 1765-1767 are obscure in the history of the congregation, because the evidence we have seems to be contradictory. On the one hand, we have the fact that the Coetus minutes state under date May 8th and 9th, 1765 (p.231): "Lebanon, Swatara and New Hanover,<sup>1</sup> united congregations, request that they may have a minister." At the same meeting, Mr. Hendel reported (p. 236), that he had visited York, Donegal, Maytown, White Oaks, Lebanon, Kreutz Creek, Seltenreich and Muddy Creek. Finally, at the end of the minutes of that year (p. 241) there is a request that the Fathers supply the vacant places: "Baltimore, Frederick, Muddy Creek, Lebanon, Pipe Creek, Winchester and Amwell, where seven ministers are required." How can Lebanon be reported as vacant, when there is clear evidence in the church record at Lebanon, as well as at other places, that Mueller was baptizing children there? Here is a puzzle, that we cannot understand. Did the secretary of Coetus, Mr. Alsentz, misunderstand the report of Hendel? Or was Mueller so sick, that he could indeed baptize children in his home, but was not able to preach? We cannot tell. However, in the minutes of 1766 (p.250), there is another report that Hendel had visited Tulpehocken, Swatara, Lebanon, Muddy Creek, Cocalico and other congregations. The church records have no trace of such a visit. In 1767, it is stated (p. 258), that "Bucher serves Carlisle, Donegal, Lebanon and Maytown." This can only mean that he visited there occasionally, because no call from these congregations had been laid before Coetus. It is different in 1768. Here we find a definite statement (*Minutes*, p. 266), that the congregations of Lebanon, Quit-topahilla, Heidelberg [Schaefferstown] and White Oaks presented a call for Mr. Bucher, while a similar request came from the congregation in Reading. This introduces us to the next pastor in Lebanon.

John Conrad Bucher was born June 13, 1730,<sup>2</sup> at Schaffhausen in Switzerland. He was descended from a distinguished family, which for at least five generations had been citizens in Schaffhausen. His father, John Jacob Bucher, who married December 13, 1725, Anna Dorothea Burgauer, rose to the position of Governor (Landvogt) of Neunkirch, in 1745. There were six children in the family, of whom John Conrad was the third.

New light has been shed in recent years on the European life of Conrad Bucher by an album, in which the friends of Bucher inscribed their names and good wishes. It was partially published by the Pennsylvania German Society, in volume V of their Proceedings.<sup>3</sup> According to this album Bucher completed his studies at the gymnasium or college of his native city in 1750. In 1751, he was in Schaffhausen, for during that year twenty-seven entries were made by students, pastors and candidates for the ministry, the last being dated December 31, 1751, signed by John Pfister, head of the cantonal government.

In the year 1752, Bucher spent six months at St. Gall, where, according to the record of Dr. Wegelin, professor of theology, "he was a faithful and diligent attendant upon his lectures for the space of six months." From St. Gall, Bucher returned to Schaffhausen, for, on June 27th, 29th and July 1st, entries were made in his album at Schaffhausen, the last by his sister, on the eve of his departure for the place of his study, the University of Marburg. On his way he passed through Basle, where on July 5, 1752, John Bucher, doubtless a relative and student in the university, wrote in his album. He reached Marburg on July 14, 1752, for we find that on that day he entered his name in the matriculation book of the university:

"1752, 14. Julii. Joh. Conrad Bucher, Scaphusa, Helvet."

Bucher stayed at Marburg from July 1752 to April 1755. Forty-seven entries in his album, chiefly from fellow students and some from his professors, testify to his presence and study at Marburg. One from Fr. Ullric Ries, D. D., of the theological faculty, calls him "an esteemed auditor of several years standing." Later entries in the album were made at Namur, Belgium,<sup>4</sup> the first on July 19, 1754. But, whether it implies a brief visit or a longer stay, we do not know. On

April 7, 1755, he was back in Marburg. Shortly afterwards we find him again at Namur, for entries dated April 25th, May 15th, and June 27, 1755, were made at Namur. Two of the entries were those of Swiss officers, serving with the garrison at Namur, L. Peyer and Fr. Peyer im Hoff. They were relatives of John Conrad Peyer im Hoff, who later married Bucher's sister, Maria Elizabeth.

It may be that through these friends Bucher was introduced to the life of a soldier, for soon afterwards we find him in the military services of Holland.

One of his later fellow-ministers, John Christian Stahl-schmidt, continues the story of Bucher's life in his autobiography. Writing about the year 1773, he states:<sup>5</sup>

"The Reformed preacher here [Lebanon] is a Swiss by birth, who in the Seven Years' War, [1755-1762], was lieutenant in the American provincial army. He had studied theology in his youth, but left his school for the military service of Holland. Since well-trained officers were lacking when the provincial troops were organized, the English offered service to Dutch officers by raising their rank. As a result many were, very naturally, attracted to take service with the English. In this way he as well as the judge [Judge John Philip De Haas], who had been major, came to America."

The time of his arrival in America seems to be uncertain. Dr. Harbaugh (*Fathers*, II, 111) gives the year 1755. But that is impossible, as shown by the entries in his album. It is more likely 1756, as given by Dr. Porter, or perhaps 1757. The first trace of Bucher in Pennsylvania appears in 1758.

On April 11, 1758, Conrad Bucher was commissioned ensign in the 13th company of the first battallion of the Pennsylvania Regiment. The regiment consisted of three battallions, of which the Honorable William Dunny, Esq., Lieutenant Governor of the Province, was the commander. The first battallion was commanded by Colonel Armstrong.

In his capacity as Ensign Bucher took part in the expedition of General Forbes against Fort Duquesne in 1758. The Pennsylvania contingent consisted of 2800 men. When the expedition was terminated, in the fall of 1758, the provincial troops were discharged with the exception of 150 men, who were stationed in the frontier forts. Bucher was at Fort

Louther, at Carlisle. In 1759 and 1760 he was in charge of the garrison at Carlisle and acted as recruiting officer. The Pennsylvania Archives give a list of the officers, who served with the three battallions of the Pennsylvania regiment, 1758 and 1759. With Bucher's name a note is found, "joined Col. Francis," which means that he had been transferred to the second battallion.

On April 19, 1760, Bucher was commissioned lieutenant. The original commission is still preserved among the Bucher papers at Harrisburg, now in the hands of Mrs. A. J. Donaldson. It reads as follows:

"By the Honorable John Penn, Esquire, Lieutenant Governor and Commander in Chief, of the province of Pennsylvania & Countie; of New Castle, Kent and Sussex on Delaware.

"To Conrad Bucher Gentleman, Greeting.

"Reposing special trust and confidence in your loyalty, courage and conduct, I do by Virtue of the Powers and Authorities unto me given, Nominate and appoint you to be Lieutenant of Company in the Battallion of the Pennsylvania Regiment of Foot. in the pay of this province, commanded by me. You are, therefore, to take the said into your charge and care as their Lieutenant and duly exercise as well the Officers as Soldiers thereof in Arms, and to use your best Endeavours to keep them in good Order and Discipline, and I do hereby command them to obey you as their Lieutenant and you are to observe and follow such orders and Directions from Time to Time as you shall receive from me, or any other your superior Officer according to the Rules and Discipline of War, in Pursuance of the Trust hereby reposed in you.

"Given under by Hand and Seal at Philadelphia the nineteenth Day of April in the year of our Lord one thousand seven hundred and sixty and Thirty third year of his Majesty's Reign.

"By his Honours Command

"Richard Peters, Secretary."

On June 12, 1760, General Horatio Gates issued an order, which placed Bucher "in command of the King's stores, stationed at Carlisle." Several later orders are in existence, which commanded him to perform various services. Thus, for example, on June 12, 1761, he was appointed to serve as "Waggon Master" at Fort Pitt, "take charge of all the horses bought or engaged at said works."

In 1763 and 1764, Bucher took part in the war, that is known as "Pontiac's Conspiracy." The Pennsylvania Archives contain a "List of the Officers of the Pennsylvania Regiment, commanded by the Hon. J. Penn, Esqr., 1764." In the second battalion, the company of Captain James Piper, appears "Lieutenant Conrad Bucher, July 15, 1763." On August 5, 1763, the bloody battle of Bushy Run was fought, in which the company of Bucher took part.

Later in the same year an expedition was organized under Captain Armstrong, fitted out at Fort Shirley in Huntington county, to drive out the Indians, who had collected on Great Island in the Susquehanna river, below the present city of Lockport. Lieutenant Bucher acted as adjutant in this expedition. The Indians withdrew before the whites approached. A part of the colonial troops remained on the island as late as November, when the captured stores were sold. Bucher acted as clerk on that occasion.

In 1764, General Bouquet's great expedition to the Muskingum river in Ohio was undertaken, to subjugate the red men. The place of the rendezvous was Carlisle. The second battallion took part also in this expedition.

On July 12, 1764, Bucher was promoted to the rank of adjutant, in which capacity he had previously served. It was quickly followed by another promotion, for on July 31, 1764, he was made captain. The commissions, bestowing these appointments, are also among the Bucher papers at Harrisburg. When the war ended Captain Bucher resigned from the army in the spring of 1765.

When the Revolutionary War broke out, Bucher accepted a chaplaincy in the "German Regiment," so called because it was composed of soldiers from the German counties of Pennsylvania.

Among the Bucher papers is an order of Baron Von Arnt, Colonel of the German Regiment, in which he ordered him

to rejoin the regiment without further delay, or resign his commission. It is dated May 4, 1777. The probability is that Bucher sent in his resignation, as he was sick at that time. However, some years later, we find him holding another chaplaincy. In a "Roll of the Officers of the Second Battallion of the Lancaster County Militia, commanded by Lieutenant Colonel Thomas Edwards, 1780," there appears as chaplain "Rev. Conrad Bucher, May 16, 1780." That ended his military career, as he died a few months later.

### BUCHER AS MINISTER.

While stationed at Carlisle Bucher began to officiate as a minister. Among the Bucher papers at Harrisburg is a small, paper-covered manuscript, which contains his baptisms and marriages. The baptisms begin April 17, 1763 and continue to January 16, 1769. The marriages begin March 2, 1763 and extend to April 25, 1769. A number of sermon outlines have also been preserved. The earliest sermon is dated "March 20, 1763, Carlisle." Another bears date May 23, 1763, preached at Carlisle, from the text Joel 2:28.

From his baptismal record we learn that he supplied the following congregations regularly: Carlisle 1763-68; Middletown, 1765-68; Hummelstown, 1765-68; and Falling Spring, now Chambersburg, 1765-68. In probably all these congregations Bucher was the first pastor. Occasional preaching services extended farther westward, embracing Bedford, near Fort Cumberland, Redstone (Brownsville), Big Crossings of the Yiohegeny and at Fort Pitt. Nearer congregations were Shippentown (Shippensburg) on the Susquehanna, Sharpsborough and Coxtown.

On blank leaves, inserted into a pocket almanac of the year 1768 we find a record of his preaching appointments. They give us an insight into his wide and indefatigable missionary activity. For January and February, 1768, these preaching appointments were as follows: "1768, Jan. 1st, 2nd, 3rd, 4th, 5th, Carlisle; 8th, Quittopahilla; 9th, 10th, Lebanon; 11th, Heidelberg; 12th, White Oaks; 17th, Carlisle; 24th, Falling Spring; 29th, Quittopahilla; 31st, Carlisle. Febr. 1st, Heidelberg; 2nd, White Oaks; 3rd, Rapho; 7th, Hummelstown and Middletown; 8th, Blassers; 9th, Maytown; 14th, Carlisle; 21st, Falling Spring; 26th,

Jonestown & Klopp's; 27th, Camberlin [Kimmerlings]; 28th, Lebanon and Quittopahilla; 29th, Schaefferstown."

In 1765, Carlisle and neighboring congregations appeared before Coetus with the request to have Bucher examined and ordained. Coetus took a year to investigate the character and conduct of the young preacher. In the following year the congregations repeated their request and then Coetus laid their petition before the Fathers in Holland. The minutes refer (p. 244) to Bucher as to a person who "providentially appeared, made willing by the Lord to serve these people, who devotes himself with all diligence to learn the truth and to expound it to others, and is also content to share the poverty of his hearers." In response to this request the Deputies of the Synods consented to the ordination of Bucher in a letter, dated June 26, 1767. As a result, Bucher was ordained by Coetus, probably in the fall of 1767. In the minutes of 1767 (p. 258) it is noted that Bucher served at that time Carlisle, Donegal, Lebanon and Maytown. As we know from his diary this was but a small fraction of the congregation he actually supplied.

We have already referred to the call which the congregations of Lebanon, Quittopahilla, Heidelberg, White Oaks and Rapho presented "through some delegates" for Bucher in 1768. But, when the congregations of Carlisle and neighborhood represented "the great distress to which they would be reduced by Bucher's departure," it was left by Coetus "to the conscience and wisdom" of Bucher to decide which congregations he wished to serve. He evidently solved the difficulty by preaching at least for a time, to all these congregations, as often as time and strength would permit, which was usually once a month to each.

At Lebanon his regular entries begin on July 19th, 1769, when he baptized his own daughter, Anna Dorothea, at which occasion Major (later General) J. Philip De Haas, acted as sponsor. He removed to Lebanon about this time, for in September 1769, the minutes of Coetus state that he resided with his family in Lebanon. His diary of 1771 furnishes evidence that by that time he had definitely given up his first congregations in Cumberland county, and was now confining himself to the five congregations, which had asked for his services in 1768.

The Coetus of Pennsylvania met at Lebanon in 1775. Rev. F. Dalliker was President.

At Lebanon Bucher baptized, from July 1769 to July 1780, 336 children. In his other congregations, which were smaller, the number of baptisms was considerably less. At Swatara we find 166 baptisms, extending from April 1770 to March 1780. At Quittopahilla only forty baptisms were entered by Bucher between May 1772 and September 1779. Little else is known of his pastoral activity. As a member of Coetus he faithfully attended its meetings and made his annual reports. In 1776 and 1779, he was absent because of sickness. In the latter year Manheim and Rapho, which Bucher had served, united with White Oaks and Maytown in calling the Rev. John William Runckel, as their pastor, and Runckel was asked by Coetus to take charge of Donegal also. Bucher's health was evidently undermined and, as a result, he was relieved of some of his more distant congregations. He died suddenly from a heart attack, in 1780, as a comparatively young man of fifty years. The Hebron Diary has the following entry regarding his death:

"August 16, 1780, in the afternoon Bro. Koehler arrived. Through him we heard that the Reformed minister Bucher, after solemnizing the marriage of a Reformed and of another couple at Millertown [Annville], six miles from here, suddenly departed this life."

His body, laid reverently upon a bier, was carried by devout men upon their shoulders to Lebanon for burial. The tombstone in the church yard of Tabor church bears the following inscription, of which we give an English translation:

Here rests in death the body of  
CONRAD BUCHER  
Minister for twelve years in Lebanon.  
Born June 10th, 1730.  
He lived with his wife Magdalene 20 years.  
They had eight children, four of whom  
preceded him into eternity.  
He died August 15th, 1780.  
His glory-crowned age being 50 years, 2 months & 5 days.



## THE FAMILY OF BUCHER

As little has been written by Reformed historians about Bucher's family life, we add the following on this subject:<sup>8</sup>

On February 26, 1760, Lieutenant Bucher and Mary Magdalene Hoke were married at Carlisle by the then Presbyterian pastor, the Rev. George Duffield. She was the daughter of John George Hoke (anglicised from Hauk), and of his wife Barbara. He had arrived in Philadelphia on September 18, 1733, signing his name to the oath of allegiance as "Hans Georg Hauk." In 1741, he and his brother Samuel settled in York. He himself purchased lot No. 107, while his brother Samuel bought lot No. 105. Prior to locating in York, George Hauk had married Barbara Lefevre, the granddaughter of Isaac Lefevre, who had come to Pennsylvania in 1712. Among the Bucher papers is a German letter of Bucher, addressed to his father-in-law, dated Fort Pitt, August 11, 1761. In it Bucher informs him that as soon as more wagons would be needed by the army, he would let him know.

Conrad Bucher and his wife Mary Magdalene (born Febr. 2, 1742, died March 11, 1819) had eight children, four of whom died in infancy. Those whose names are known, are as follows:<sup>9</sup>

- (1) John Jacob, born Jan. 1, 1764; died Oct. 16, 1827.
- (2) John George, b. Oct. 4, 1766; d. April 9, 1843.
- (3) Anna Dorothea, b. July 17, 1769; d. Sept. 3, 1770.
- (4) Eleanora Dorothea, b. Apr. 23, 1772; d. Oct. 18, 1772.
- (5) Mary Elizabeth, b. Apr. 8, 1773; d. April 1791.
- (6) John Conrad, b. June 18, 1775; d. 1852.

The sons all became more or less prominent citizens. The eldest son, John Jacob, resided in Harrisburg where he became one of its distinguished men. In 1798 he was justice of the peace; from 1803 to 1808, a member of the Legislature; in 1810 a commissioner to erect the State Capitol. Again in the Legislature from 1814 to 1816, an associate judge from 1818 to his death in 1827. A son of John Jacob, John Conrad, Jr., born in 1792, became a member of Congress and was an Associate Judge for many years. The second son of the pastor, John George, resided and died in

Lebanon. On July 4, 1797, he married Johanna Christina Jantzen, from Berlin. She died February 27, 1843, aged 67 years, 9 mos. 16 days, and was buried in the Reformed cemetery. Mr. Bucher himself died April 9, 1843. The youngest son of the pastor, John Conrad, born 1775, resided for many years in Alexandria, Huntington county, where he was a successful merchant. He was postmaster 1812-1815; in the Legislature from 1815-1818, and County Commissioner from 1825-1828.

Among other distinguished descendants we may mention his great-grandson (grandson of John Conrad, Jr.), Dr. Thomas Conrad Porter, D. D., LL. D., for many years professor of biology and geology in Lafayette College. Among his lineal descendants still living today are Mrs. J. A. Donaldson, of Harrisburg, Pa., who owns the Bucher papers, which came to her through Judge John C. Bucher of Harrisburg, and the Rev. George H. Bucher, a Presbyterian minister, pastor of Mizpah Presbyterian Church, Philadelphia, whose descent is son of (1) Robert Allen Bucher, son of (2) George Horter Bucher, son of (3) John Jacob Bucher, Harrisburg, and son of (4) Rev. John Conrad Bucher.

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1. A photograph of the minutes is in the hands of the writer. There is no question that Alsentz wrote New Hanover. Yet we know that there was no such congregation in the Lebanon charge. We expect Quittopahilla or Schaefferstown.

2. The birth date, given on the tombstone and by Dr. Harbaugh, is June 10th, but the records at Schaffhausen, as copied by the author, as well as a genealogy, secured by the Bucher family at Schaffhausen, of which the writer has a copy, have plainly the date June 13th. There is, however, a possibility that the latter date was really the date of baptism. Bucher was not born at Neunkirch (not Neunkirch), as his father did not become Land Vogt at Neunkirch until 1745.

3. Dr. Thos. Conrad Porter published in the *Proceedings of the Pennsylvania German Society*, Vol. V, pp. 133-140, "Notes on the Bucher Album." It was also used by the Rev. Dr. A. Stapleton, in his excellent article in *The Pennsylvania-German*, Vol. IV, pp. 291-308.

4. Since 1714, Holland had the right to keep garrisons stationed in the most important Belgian fortresses a right which was held till 1785.

5. See *Stahlschmidt's Pilgerreise*, 1799, p. 287.

6. See *Pennsylvania Archives*, 5th series, Vol. I, pp. 334-337.

7. See *Pennsylvania Archives*, 5th series, Vol. VII, p. 117.

8. Most of this information was collected by Dr. Stapleton, in his article in *The Pennsylvania-German*, Vol. IV, pp. 301-304.

9. The birth dates of the first two children are found in Bucher's own private record. Those of the last four are in the Lebanon Reformed church record.

1. See T. S. Schmauk, *Old Salem in Lebanon*, p. 86.

2. From D. E. Klopp, *History of Tabor First Reformed Church*, pp. 19-22.

## CHAPTER VII

### Progress During Bucher's Pastorate

In our last chapter we set forth the personal history of Pastor Bucher. Fortunately the oldest record of the treasurer of the congregation begins during Bucher's pastorate, in 1773. It presents numerous items that throw light on the internal history and growth of the congregation during this period.

The first work undertaken by the congregation in 1773 was the erection of a wall to enclose the church yard. It cost £48.02.8 or about \$126. In order to pay for this improvement 86 members made contributions. As this is the first list of members which has survived, it will be of interest to insert it in full:

£. s. d.	£. s. d.
Jacob Schaffner..... 1. 0.0	Gottfried Eichelbrenner..... 10.0
John Stein..... 1. 0.0	Christopher Loebb..... 15.0
Carl Arndt..... 15.0	David Theiss..... 10.0
Nicholas Lotz..... 1. 2.6	Henry Rewalt..... 10.0
Geo. Michael Weiss..... 1. 2.6	Conrad Nicodemus..... 7.6
Nicholas Weiss..... 10.0	Anthony Dobler..... 5.0
Abraham Weitman..... 15.0	Michael Ritter..... 2.0
John Rohr..... 10.0	Frederick Jentzel..... 2.0
Philip Grunewald..... 1. 2.6	Jacob Stieb..... 5.0
Henry Bauman..... 1.10.0	Christopher Ziebolt..... 1.6
Bernhard Peiffer..... 12.0	Daniel Vetzberger..... 3.0
John Philip De Haas..... 3. 0.0	Henry Gilbert..... 3.0
Carl Schall..... 15.0	John Thomm..... 15.0
John Jager..... 7.6	Peter Ritschert..... 5.0
Jacob Ziegler..... 10.0	George Gebhart..... 4.0
John Sayler..... 7.6	Nicholas Haussegger..... 1. 0.0
Jacob Zollinger..... 7.6	Conrad Bucher, Rev..... 1. 0.0
George Miess..... 10.0	John Henner..... 3.0
Conrad Weiss..... 7.6	Casper Jost..... 7.6
Ludwig Ischler..... 7.6	Jacob Graff, Sr..... 10.0
Martin im Hoff..... 15.0	Jacob Schmitt..... 7.6
William Dinges..... 15.0	Michael Dinges..... 5.0
Nicholas J. Schaack..... 1. 4.0	John Hemming..... 7.6
Jost Wernig..... 10.0	Martin Schmitt..... 2.6
Jacob Peiffer..... 7.6	Christian Gasser..... 2.6
Rudolph Kelcker..... 15.0	Philip Marsteller..... 15.0

	£. s. d.		£. s. d.
Anna Elis. Aeschbach.....	5.0	Nicholas Vierentz.....	6.3
Robert Betton.....	10.0	George Schlotterbeck.....	2.6
John Dups.....	10.0	Christopher Kintzel.....	1.3
Jacob Tschantz.....	9.0	Frederick Huber.....	5.0
George Meckgundel.....	9.0	Abraham Rohland.....	5.0
Thomas Klerck.....	5.0	Abr. Adam Schally.....	7.6
John W. Christian.....	6.0	Daniel Heckedorn.....	7.6
John Schnebely.....	6.0	Adam Stein.....	5.0
Michael Krebs.....	7.6	Christian Ginder.....	7.6
Jacob Fortny.....	10.0	Mattheis Dippel.....	5.6
George Edkinson.....	7.6	Jacob German.....	6.0
Nicholas Lotz.....	12.0	Casper Schnebely.....	7.6
Adam Jacob.....	12.0	Jacob Weber.....	7.6
George Ellinger.....	12.0	Peter Schlosser.....	1.6
Nicholas Weiss.....	12.0	William Dinges.....	2.0
John Umberger.....	6.0	Jost Blecher.....	5.0
Jacob Schwob.....	12.0	George Stein.....	7.6

George Weiss, treasurer for the congregation for the year 1773, paid in that year the following sums:

	s. d.
To Gottfried Eichelberner, for window in schoolhouse.....	10.0
To Gottfried Eichelberner, for window in the church.....	9.0
To Nicholas Weiss, to ride to Coetus at Lancaster.....	7.6
To water bucket and tin for the schoolhouse.....	3.0

£1.09.6

In this account we meet the parochial school house for the first time, although there is little doubt that, like the Lutheran congregation, the Reformed also owned a schoolhouse from the time the first church was built in 1762. Mr. John B. Hiester, for many years Secretary of the congregation, who in 1861, entered into the treasurer's book, pp. 108-133, a "History of the Pastors of the German Reformed Church in the Borough of Lebanon," reports that John Reiter, who died in 1814, had been schoolmaster of the congregation for forty years (p. 120). That takes us back to about the year 1775. As a matter of fact "Johannes Reuter" wrote and signed the financial account on April 25, 1782. That fixes his handwriting. With this clue we can trace him to January 11, 1778, when he entered the financial statement for the preceding year.

In the earlier years, the schoolmaster does not appear in the annual accounts, but beginning with the year 1807 we

learn that John Reuter, schoolmaster, received annually the sum of £11.5.5, for his services, or about \$29.25. On January 1, 1815, the deacons reported that they had handed to Jacob Arnd, to pay a debt to the late Johannes Reuter £3.13.6. Unfortunately we cannot give more information at present about this faithful, early schoolmaster. We add, however, a statement of John B. Hiester about the parochial school, which he himself no doubt attended in his youth. He writes:

"The school was considered by the fathers a necessary appendage to the church. The schoolmaster being in dignity next to the pastor. The school was often remembered in the worship on the sabbath day. The books used in the school were: First, an A B C and spelling book, interspersed with easy religious reading, next, the Psalter, then, as the highest book, the Bible. The catechism was committed to memory; also writing and arithmetic was taught. The school was always opened and closed with singing and prayer and on most evenings each scholar had to say a short prayer, different from the others. On every evening, before dismissal of the school, the youngest child would audibly say: "Jesum im Herzen, Jesum im Sinn, darauf gehen wir in Gottes Nahmen hin, Amen," i. e. "Jesus in our hearts, Jesus in our minds, thus we go home, in God's name, Amen." On every Saturday all who could read had to stand up and chant the Gospel for the following Sabbath."

In 1772, when there was a division in the Lutheran Church in Lebanon, those who adhered to Mr. Frederick Muhlenberg, asked the Reformed people for permission to use their church, which was readily granted. Hence, they were "now and then, as his other congregational engagements permitted him," served by Mr. Muhlenberg.<sup>1</sup>

More light is shed on the ministry of Bucher by his parochial reports, which he submitted to the Coetus. We present the most important in tabular form:

Year	Congregations	Families	Baptized	Confirmed	Schools	Salary
1771	6	154	70	47		£85
1772	4	161	103	35		
1773	5	162	127	15		
1774	6	155	64	....		
1775	6	150	100	61	3	

But the events of greatest moment during the pastorate of Bucher were those connected with the War of the Revolution. As Lebanon was the centre of varied war activities, it was deeply concerned with the progress of the war. Fortunately for us, the Moravian pastors present a faithful chronicle of the stirring events through which the town passed, in the "Hebron Diary." We can give only a few of the more important items which touched the religious life of the town.

On April 18, 1775, the battle of Lexington was fought. On May 10th it had its first echo in the town, for Bro. Bader, the Moravian pastor, reports:

"May 10, 1775. There was great commotion in the town. All men from 15 to 20 years are expected to register. Two companies are ready. The Brethren asked for advice, but that was hard to get."

Four days later he adds:

"May 14, 1775. From last Wednesday up to the end of the week, our whole region presented a martial appearance, especially was there great commotion in the town, so that most of our brethren could not do anything else but register. They all went to De Haas, who has no commission, but raises his own company. Thus they finally secured quiet."

The full force of the war did not strike the town till the next year, when we hear of soldiers drilling and pathetic scenes of their departure as well as of prisoners, marching through the town.

"March 2, 1776. Mr. De Haas came before the preaching service and bade farewell to Bro. Bader. In pursuance of his call he will leave next Wednesday for Philadelphia and from there go to Quebec as Colonel of the First Battallion."

"March 7, 1776. Colonel De Haas passed by with a strong escort. He took another look at the house and again exchanged a hearty farewell greeting with Brother and Sister Bader.

On June 28, 1776, Dr. Oldenburg, who appears later as Captain Oldenburg, in charge of Hessian prisoners, "came and asked for benches for the officers, so that they can sit tomorrow in Bro. Balthasar Orth's spring house." He was allowed four benches from the schoolroom. "Tomorrow a

whole battallion will assemble across the creek, on Orth's field, opposite the church house, in order to drill."

"July 8, 1776. Bro. Sturgis came in great perplexity with the news that every one must leave, according to the order of Congress, sent by an express messenger.

But, even during the war, religious worship was duly respected, for on July 14th, we read:

"The battallion, encamped on Balt. Orth's field, received positive orders not to march out until after the divine worship of the brethren, so that they might not be disturbed.

Then we come to the leave takings at the end of July.

"July 26, 1776. Andrew Kapp came to take a tearful leave of Bro. Bader, who spoke heartily with him. One must have pity with these men. His company, with several others, is encamped since Tuesday in tents on Bro. Orth's field, which is opposite our church house.

"July 30, 1776. In the afternoon came Balt. Orth with his wife and several children. to bid farewell to Bro. Bader; also Adam Orth with his son, John. He is yet a child and it is therefore advisable to get his discharge. Proposals were made. They would give anything to get him free. It was a mournful sight.

When the men had departed, we read on August 4, 1776:

"Great commotion and restlessness, on account of the Tories and Indians, who are threatening an invasion upon the land from the mountains."

"During September 1776, many of the enlisted soldiers returned on sick-leave.

"December 1, 1776, one thousand prisoners marched by the church house, on their way to Reading, under strong escort. There were also many Tories among them, with their wives and children, and with many wagons.

"January 1, 1777. The town is full of rejoicing over a victory, which the Provincials are said to have gained."

It was Washington's crossing of the Delaware and his capture of Trenton.

"May 20, 1777. The people met in town to elect their officers. The men, including our brethren, were enrolled and draughted into classes in the militia." But the affair was not popular. There was much grumbling. More trouble arose, when the oath of allegiance to the new government was

demanded. Many refused to give it and some were killed. New regiments started off for service at the front.

"August 27, 1777, towards evening about 340 Hessians arrived in town. Col. Curtis Crubb sent two soldiers to inform Bro. Bader that the church house should be vacated for the prisoners. Bro. Bader protested, saying that he would allow no one into his private house. It was not a public building.' These protests were, however, unavailing.

"August 29, 1777. At 9 o'clock in the morning 400 prisoners arrived. Bro. Bader took again occasion to make an emphatic protest to Col. Crubb. But, as he was under the influence of the Reformed elders, he insisted on it. Bro. Bader keeps the four lower rooms, but 200 men were put into the assembly room and into the small rooms up stairs. The others had to go to town and the Reformed had to give up their church after all. The soldiers conduct themselves pretty well, but the noise and disturbance at night make it difficult.

On September 20th, one hundred Hessians were removed and sent to the town and the good dominie thought that now he could breathe more freely, but on September 30th, fifty men were sent back from the Reformed Church. "So unjustly are we treated."

"November 18, 1777. 'The Lutheran Church in town is to be used for a powder magazine."

Finally, on March 1, 1778, "the Hessians were marched away. The confusion was terrible. But at last they left and then we saw the awful devastation. The assembly room looked like a pig-sty."

However, a few weeks later, there was more trouble for the afflicted dominie. Major Watson once more took possession of the assembly room to put twenty tons of powder into it. As the doors had been locked, they were opened forcibly. Renewed protests followed.

At last relief seemed to be in sight. "On May 28, 1778. Col. Flowers gave in and consented to investigate tomorrow two churches, a Catholic church and a Reformed church, about two miles from here." This seems to be a reference to the Grubben Church, in spite of the fact that it is called a Reformed Church. It is probably a slip on the part of Bro. Bader.



"On June 29, 1778, two wagon loads of military stores were removed from the church house and thus the assembly room is empty again. They are only a few cannon-wipers in the cabinet, which are to be removed tomorrow.

"June 30, 1778, the house which has been occupied for ten months or nearly a year was free at last."

"May 1, 1779. Several men came from town and estimated the damages to our house. They fixed the sum at £310, which is still too low. Congress will pay for it."

"May 15, 1779, Rev. Mr. Stoever was buried today."

The following Revolutionary Soldiers are buried in the cemetery adjoining the Church: Col. Philip Lorentz Greenwalt, Rev. John Conrad Bucher, Chaplain; Sub-lieutenant John Gloninger; Captain John Bauman; Lieutenant J. Anthony Kelker, and Peter Staeger.

The end of the war came in 1781. Lord Cornwallis surrendered on October 19, 1781, at Yorktown. The news reached Lebanon on October 25th and was the occasion of great rejoicing. The Hebron chronicler reports:

"October 25, 1781. About midnight the bells in the Lutheran and those in the Reformed church began to ring. There was much shooting till after daybreak. The bells were rung again and again. The cause of such frolic was that an express messenger had arrived, who brought the news to Christian Kucher that the English General Cornwallis in Virginia was captured with all his troops. It was true."

The last event of importance which took place during the pastorate of Mr. Bucher was the purchase of an additional plot of ground for church and schoolhouse. On March 8, 1780, Philip Greenwalt and wife Margaret conveyed to Gottfried Eichelberner, Michael Krebs and Rudolph Kelker, Trustees of the congregation, lot No. 34 of the town plan. The consideration was £30, or about \$78.00 in our money.

#### DEED OF PHILIP GREENWALT, MARCH 8, 1780.<sup>2</sup>

THIS INDENTURE, made on the Eighth Day of March: One Thousand Seven Hundred and Eighty, between Philip Greenwalt of Lebanon Township, in the County of Lancaster, in the Commonwealth of Pennsylvania, Esquire, and Margaretta his wife, of the one part, and Gottfried Eichelberner, Michael Krebs and Rudolph Kelker, of the same place, Yeomen, Trustees and Wardens, to and for the only Use, Purpose and Benefit of the German Presbyterian Congregation, settled and

established in the said Township of the other part, *Whereas*, the late Proprietaries of Pennsylvania, in and by a certain Patent, bearing date the Twenty-seventh day of May, One Thousand, Seven Hundred and Fifty-three, did grant and confirm unto George Stites, his heirs and assigns forever, Two Tracts of Land, situate in the Township and County aforesaid, which said Patent is recorded in the Rolls Office at Philadelphia, in Patent Book A, Vol. 17, page 304, and the said George Stites, by an Indenture bearing date the Nineteenth Day of January, One Thousand Seven Hundred and Sixty-one, recorded in the Office for Recording of Deeds, for the County of Lancaster, in Book G, page 95, granted and conveyed the said Two Tracts of Land with the appurtenances unto George Reynolds, his heirs and assigns forever, *And Whereas*, the said George Reynolds and Elenor his wife, in and by an Indenture or Conveyance, bearing date the Twentieth Day of May, One Thousand Seven Hundred and Sixty-two, did grant and convey unto John Meyer, a certain Lot or Piece of Ground (part of the said Two Tracts of Land) situate in the Town of Lebanon, beginning at a post in front, on a street called Hill Street, and from these four perches to a post, a corner of the Presbyterian Church lot, and from thence along the said Church Lot, twelve perches in depth to a fifteen foot alley called Strawberry Alley, thence along the same four perches to a post, and thence along Chestnut Street 12 perches to the place of beginning, which said lot is known by the number of 34 in the general plan of the said Town, together with the appurtenances to hold to him the said John Meyer, his heirs and assigns forever, subject to the yearly rent and covenants in the said Indenture mentioned and reserved, *And Whereas*, the said John Meyer, in and by an assignment dated the 17th day of February, One Thousand Seven Hundred and Sixty-six, endorsed on the same Indenture, did grant, bargain, sell and confirm unto the said Philip Greenwalt, all that the above described Lot or piece of Ground, with the appurtenances to hold to him the said Philip Greenwalt, his heirs and assigns forever, as in and by the said recited Indenture, and Indorsement, relation thereunto being had at large, appears, *Now this Indenture Witnesseth*, that the said Philip Greenwalt and Margaretta his wife, for and in consideration of the sum of thirty pounds, lawful money of Pennsylvania, them or one of them in hand, well and truly paid by the said Gottfried Eichelberner, Michael Krebs and Rudolph Kelker, at and before the sealing of and delivery of these Presents (the receipt and payment whereof are hereby acknowledged) have granted, bargained and sold, aliened released and confirmed, and by these presents, they the said Philip Greenwalt and Margaretta his wife, do grant, bargain, sell, alien release and confirm unto the said Gottfried Eichelberner, Michael Krebs and Rudolph Kelker, and the Survivors or Survivor of them and the heirs and assigns of such Survivor, *In Trust*, to and for the only use, intent and benefit of the German Presbyterian Congregation aforesaid, and for no other use, intent, or purpose whatsoever, all that the above mentioned and described Lot of Ground, according to the distances, bounds and limits above set

forth and particularly described, together with the *School House* and all other houses and buildings thereon erected, and being members and appurtenances whatsoever to the same belonging or in any wise appertaining, and the Reversions the Remainders thereof, and all the Estate, Right, Title, Interest, Claim and Demand of him the said Philip Greenwalt and Margaretta his wife, of, in and to the same and every part and parcel thereof. *To have and to hold* the above described Lot or Piece of Ground, Hereditaments and Premises hereby granted and released (or mentioned or intended to be) with the appurtenances to the said Gottfried Eichelberner, Michael Krebbs and Rudolph Kelker, and the Survivors and Survivor of them, and the heirs and assigns of such Survivor, nevertheless to and for the only use, benefit and behoof of all and every of the members of the German Presbyterian Congregation, settled in and near the said Town of Lebanon, and to and for no other use, intent, or purpose forever, under and subject to the payment of the yearly rent now due and hereafter to become due and payable for the same, and the said Philip Greenwalt for himself and his heirs, doth covenant, promise and grant to and with the said Gottfried Eichelberner, Michael Krebbs and Rudolph Kelker and the Survivors and Survivor of them, and the heirs and assigns of such Survivor in Trust, to and for the purpose aforesaid, and their Successors in the said Trust forever, that he, the said Philip Greenwalt and his heirs, the above described Lot or Piece of Ground, Hereditaments and Premises hereby granted and released, or mentioned or intended so to be, with the appurtenances unto the said Gottfried Eichelberner, Michael Krebbs and Rudolph Kelker, their Successors in the Trust aforesaid, against him the said Philip Greenwalt and his heirs, and against all and every other person or persons, whomsoever lawfully claiming or to claim, by from or under him, them or any of them shall and will warrant and forever defend by these presents. *In Witness* whereof the said parties to these presents have hereunto interchangeably set their hands and seals, dated the Day and Year first above written.

*Scaled and Delivered in the presence of us,*

Philip Greenwalt,	( Receipt ) Acknowledge- )
John Thome.	( here ) ments here )
	Philip Greenwalt ( L. S. )
	Margaret ( her X mark ) Greenwalt.

Received on the Day of the Date of the above written Indenture, of and from the above named Gottfried Eichelberner, Michael Krebbs and Rudolph Kelker, the sum of thirty pounds lawful money of Pennsylvania, being the consideration money above mentioned in full. I say received per me,

Philip Greenwalt.

*Witnesses present at signing,*

Philip Greenwalt, Jr.,  
John Thome.

Lancaster County, SS:

Be it remembered, That on the Thirteenth Day of April, Anno Domini, 1780, before me the Subscriber, one of the Justices of the Court of Common Pleas for the said County, came the above named Philip Greenwalt and Margareta his wife, and acknowledged the above written Indenture, to be their Act and Deed, and desire that the same may be recorded as such according to law. *In Testimony whereof* I have hereunto set my hand and seal the Day and Year aforesaid.

John Thome, (L. S.)

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1. See T. S. Schmauk, *Old Salem in Lebanon*, p. 86.

2. From D. E. Klopp, *History of Tabor First Reformed Church*, pp. 19-22.

## CHAPTER VIII

### The Pastorate of John William Runkel, 1782-1784

THE death of Mr. Bucher, which deprived the charge of a very faithful pastor, left it shepherdless for some time. It was supplied by neighboring pastors, two of whom can be recognized by their hand-writing in the church record. The first was John William Runkel, pastor of Manheim and Maytown, the other was William Hendel, pastor of Tulpehocken.

But, while the congregation was vacant, it was by no means inactive. Plans which had apparently been made during Bucher's pastorate were now carried out. The first question was that of the schoolhouse. The deed for lot 34 mentions the fact that a schoolhouse was standing on it. It was probably the schoolhouse, which the congregation had been using from the beginning of its history, and for which they had been paying rent to its owner. In the financial statement of January 1, 1783, there is an item of £3 as rent for the "old schoolhouse." But now that the school lot had been purchased, the old building needed to be replaced by a better structure. Hence in 1781 they set out to erect a new schoolhouse.

On December 26, 1781, the treasurer rendered the following account "of the schoolhouse, for work and workmen."

"To Philip Wuest and Vallentin Kornman we owe for	£	s.	d.
mason work.....	61.	9.	10
"To Benjamin Spicker for carpenter's work we owe.....	30.	0.	0
"To Rudolph Kelcker for his work and what he spent			
in hard money we owe.....	28.19.		3
"To Ludwig Kornman we owe for assisting at the school			
house and for other work.....	6.	7.	6
	<hr/>		
	£126.13.		7

The next problem which the congregation had to face was that of a parsonage. But, before we take it up, we shall first introduce the next pastor, the Rev. John William Runkel.

John William Runkel<sup>1</sup> was born April 28, 1749, at

Oberingelheim, in the Palatinate. Investigation carried on at Oberingelheim has brought to light the fact that his father, Wendel Runkel, was married at that place September 27, 1740, to Maria Juliana Weitzel. The couple had three children at Oberingelheim, of whom John William was the third. Wendel Runkel arrived with his family at Philadelphia on the ship Richmond, Charles Younghusband, captain, taking the oath of allegiance on October 20, 1764.

On June 5, 1770, William Runkel and Catharine Niess were married at Philadelphia.<sup>2</sup> Sometime afterwards they moved to Tulpehocken, where Runkel became the parochial schoolmaster.<sup>3</sup> There he came under the influence of his pastor, the Rev. William Hendel, who recognized unusual gifts in the young man. He studied under Hendel as well as other ministers for several years and then, in 1777, the congregations of Shippensburg, Carlisle, Lower Settlement and Hummelstown requested Coetus to examine and ordain him. Coetus resolved:

"Since Mr. Runckel has, for some years, already been instructed by several ministers, and has shown his diligence in the holy office of the ministry, and also has good testimonials from ministers and congregations, and since these congregations are very far from us so that they can seldom be visited, therefore it was resolved that said Runckel be examined, and if found capable, be sent to the congregations as evangelist." After having served these congregations for two years, he again applied to the Coetus for ordination. The minutes speak of him as "a man of good gifts and of a Christian life." He was once more examined and then ordained by Hendel and Wagner, on July 30, 1778. At the same time Manheim, Rapho, White Oaks and Maytown presented a call for Mr. Runkel, which he was permitted to accept, on condition that he preach at Carlisle every four weeks and not cease serving it until permitted by Coetus to do so.

In 1781, the congregations of Bucher extended a call to Runkel, which he was allowed to accept. On February 26, 1782, the regular entries of Runkel begin in the Tabor church record.<sup>4</sup> From his diary we learn that he removed with his family to Lebanon in May 1782. In May 1783, Runkel reported to Coetus that he was serving nine congregations,

namely Lebanon, Kimmerling s, Jones , Hill Church, Donegal, Maytown, Rapho, Manheim and White Oaks. He had 169 families in these congregations, 124 baptisms, 47 confirmed, five schools with 101 scholars. One of these schools was in Lebanon, where, as we have seen, a new schoolhouse had been finished in 1781.

It took the Lebanon congregation a number of years to pay for the schoolhouse. The main accounts were settled by January 27, 1786. But as late as 1793, David Eichelberner still had one claim of £20.8.0 for the schoolhouse, which was paid on January 1, 1795.



OLD PARSONAGE BOUGHT IN 1783

However, long before that time the congregation had undertaken to settle another problem, that of the parsonage. In 1783, according to John B. Hiester, the parsonage was purchased by Gottfried Eichelberner, Nicolaus Weiss, John Tetweiler, John Bickel, Jacob Labsher and Henry Dubs. Three congregations, Lebanon, Jonestown and Hill Church, shared in the expense, which was £310.18.5 This included £110 for renovating the building. In Lebanon 73 persons contributed £147.9.11 to the parsonage, while Jonestown

gave £80, Hill Church £75, and Mr. Lupp collected £5.17.2 from outsiders.

Runkel was a man of great zeal and tremendous energy, but he was short on good temper and good judgment. Hence his pastorates were short, for his zeal got him constantly into difficulties. In May 1784, his congregations in Lebanon and Hill Church complained to Coetus that, at the preparatory service to the Lord's Supper, he had examined and tested the members of his churches two by two. The opinion of Coetus was that, while it was necessary for a minister to have a knowledge of the standing of his members, yet "such methods should be used by which he may expect to produce good results."

In July 1784, Runkel received an invitation to preach at Frederick, Md. He accepted and on July 18th preached there "to the largest congregation he ever preached to." His preaching was so acceptable that he was at once given a call by that congregation. But, before he could leave Lebanon, both he and his wife were taken so seriously ill, that his departure was delayed. He preached his farewell sermon at Lebanon on November 14, 1784 and left for Frederick on the following day. What an indefatigable worker he had been during his ministry at Carlisle and Lebanon appears from his diary, which shows that from 1776 to 1784, he traveled as an itinerant missionary no less than 13,316 miles on horseback.<sup>5</sup>

At Frederick, Runkel continued his missionary activities, making frequent tours through Maryland and the Valley of Virginia, down to Friedens Church, near Harrisonburg, Virginia. But his ministry was troubled by an independent preacher, a Mr. Schneider, who tried to draw the people away from him.

In March 1802, Runkel preached at Germantown, which was then vacant and was immediately elected to become their pastor. He removed to that place in April 1802. Here, as elsewhere, his labors soon extended beyond his charge and, as a result, he preached in numerous vacant congregations near by. One of the churches he visited was a German Reformed Church on Forsyth Street, New York City. There too he at once pleased the people and they gave him a call which he accepted. He removed to New York in



November 1805. He remained in New York till 1812, when fear of the approaching war with England caused him to return to Pennsylvania. He settled in the neighborhood of Germantown, where he preached to a number of country congregations, White Marsh, Rising Sun, Barren Hill and others.

In July 1815, he visited the Gettysburg charge and soon afterwards accepted a call from the three congregations constituting that charge, Gettysburg, Emmetsburg, and Taneytown. Here he preached for seven years, until advancing years compelled his retirement. He then resided in Gettysburg, where he died November 5, 1832, in his eighty-fourth year. He had given to his church fifty-four years of faithful and devoted service. Few of the early Reformed pastors were as indefatigable as he in their ministry, or as fervent in their preaching.

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1. His name is spelled Runckel in the Coteus minutes. But on the principle that every man is the best judge how to spell his name, the spelling of this name ought to be Runkel, for so he spells it in the Lebanon church record.

2. See *Pennsylvania Archives*, 2nd series, Vol. VIII, p. 709.

3. See *Minutes of Coetus*, p. 377.

4. Runkel recorded 78 baptisms in the Lebanon Record, from November 26, 1780, to November 14, 1784.

5. See Harbaugh, *Fathers of the Reformed Church*, II, 284-308. Unfortunately, his diaries have disappeared.

## CHAPTER IX

### 'The Pastorate of Andrew Loretz 1785-1786

THE next pastor of the Lebanon charge was Andrew Loretz, who was one of the three unfortunate Swiss ministers from the Canton of Grisons, in Switzerland, none of whom proved to be a success in Pennsylvania.

Hardly anything was known about Loretz until very recently, when investigations carried on in Switzerland<sup>1</sup> revealed his career in Europe. He was born August 29, 1731, at Chur, in the Canton of Grisons, Switzerland, which is one of the Italian cantons of that country. His parents were Andrew Loretz and Ursula Paravicini. He studied at the University of Heidelberg, where he matriculated June 22, 1750, and also at Basle, matriculating there October 5, 1751. On June 13, 1754, he was ordained at Fatan, in the lower valley of the Engadine. He was first an army chaplain, perhaps in Dutch services. Then he had the following pastorates: at Tschierschen-Praden, 1759-1766; at Felsberg, 1766-1772; and at Haldenstein, 1772-1784.

He was commissioned for Pennsylvania by the Synodical Deputies of the Synods of North and South Holland in November 1784. He came to America with another Swiss preacher, Bernard Willy, by way of Baltimore, where they arrived December 21, 1784. The church record of the First Reformed Church at Baltimore has the following entry regarding them:

"1784, Tuesday, December 21st, there arrived Mr. Loretz and Mr. Willy, and as these men were sent by the Synods of Holland for service in Pennsylvania, and as they were entirely without traveling funds for themselves and the persons who were with them, the Elders and deacons of the Reformed congregation at Baltimore, have regarded it as their duty to assist them with counsel and money. Hence they spent the following amounts in their behalf:

	£	s.	d.
"1. For night lodging at the Inn of the Green Tree....	1.	2.	6

2. At Mr. Andrew Steiger, for food & lodging for five persons.....	10. 0. 0
3. Traveling money given them.....	2. 5. 0
4. Rent for four horses, each 3 shillings per day, for five days.....	5. 0. 0
5. Fodder for the horses for five days.....	4. 5. 0
6. For the servants, 3 shillings daily for 5 days.....	0.15. 0
Total.....	£23. 7. 6."

On his arrival in Pennsylvania, Loretz was directed by Coetus to go to Tulpehocken. On January 18, 1785, he made his first entry in the record of Trinity Tulpehocken Church, heading his entries with the following statement:

"List of those who were baptized by me, Andrew Loretz, born at Chur, the capital of [the Canton of] Grisons, during my service here in Tulpehocken." The Tulpehocken charge comprised at that time, Trinity Tulpehocken, Schaefferstown and Swatara.

At the meeting of Coetus, held April 27-28, 1785, at Reading, Lebanon and the Hill Church asked to be served by a minister of the Coetus. In answer to this request it was resolved that Loretz should serve these two congregations, until they could be supplied by some other minister.

But even before the meeting of Coetus Loretz had visited Lebanon, for on February 14, 1784, he entered the first baptism in the Lebanon church record. The entry is clearly in his handwriting, known definitely from the Tulpehocken record. His ministry was brief. There are only seven baptisms entered by Loretz himself, extending from February 14, 1785 to January 1, 1786. On March 6, 1786, he was given a dismissal by Coetus.<sup>2</sup> In April 1786, he returned to Switzerland. The reasons, given by Coetus for his return were (1) that his pronunciation of German, owing to his Swiss dialect, was unintelligible to his parishioners, and (2) he objected to "the expense of bringing his family to this distant land." It is strange that he should not have thought of his broad Swiss brogue before he left for America.

He returned to Switzerland, where he resumed his pastorate at Haldenstein, serving there a second time from 1789-1796. Then he was pastor at Schuders, 1796-1798; and at Wiesen, 1798-1804. He retired on account of age, in favor

of his son-in-law, Anthony Bernhard. After that he resided at Chur, his birthplace, where he died February 21, 1805.

His son, Andrew Loretz, Jr. was for many years a successful Reformed pastor in North Carolina.

1. These investigations were carried on, at the request of the writer, by Dr. Herman Escher, librarian of the city library of Zurich, Switzerland.
2. A copy of this dismissal is preserved in the Harbaugh Manuscripts.

## CHAPTER X

### The Pastorate of Ludwig Lupp, 1786-1798

AFTER the removal of Loretz the Lebanon charge was without a pastor for a number of months. But in December 1786, a new pastor arrived, Ludwig Lupp. It was formerly supposed,<sup>1</sup> that Lupp was a member of the Coetus of Pennsylvania. But now, since all the minutes of the Coetus have been recovered, we know that this was not the case. His name never appears in the records of Coetus. He was one of the numerous independent ministers, who in their way did a useful work, as there were not enough ordained ministers to supply all the Reformed congregations.

Nothing was known about the early life of Ludwig Lupp, until some years ago, the writer found in the possession of the late Rev. U. Henry Heilman of Lebanon, a copy of the well-known sermon book of the famous Dr. Conrad Mel, published at Cassel, Germany, in 1752.<sup>2</sup> It was a sermon book on the Gospel lessons for all Sundays and holidays, of which numerous copies circulated in Pennsylvania. On the inside cover of the book was the inscription: "The book belongs to me, Ludwig Lupp, in Lebanon." On the fly leaf was this inscription: "Ludwig Christian Lupp, of the court parish of Marienberg, township Beilstein, in Nassau-Dietz. This book was bought at Herborn, bound at Dillenburg, cost 1 florin and 10 coppers, to be given to Peter Rossler." A third entry reads: "1763, May 12th, ascension day, written by me, John Henry Lupp, schoolmaster in the court parish." And finally: "Ludwig Lupp, Lebanon, 1790."

From these entries the writer inferred that the book belonged originally to John Henry Lupp, was given by him to Ludwig Christian Lupp, and finally reached Ludwig Lupp, in 1790. Now, if Ludwig Christian Lupp (who was probably a brother of Ludwig) came from Marienberg, in Nassau, that must be the place at which to look for Ludwig. Hence a letter was addressed to the pastor of the Evangelical Church at Marienberg, inquiring whether a Ludwig Lupp was born there in January 1733.

Shortly afterwards a reply was received from Marienberg, which proved that the inferences made had been correct. Ludwig Lupp was indeed born at Marienberg, in the province of Hesse-Nassau (not far from Coblenz, on the Rhine), on January 7, 1733, and was baptized there January 14, 1733. He was the son of John Henry Lupp, schoolmaster. This shows that the sermon book belonged at one time to Lupp's father.

Ludwig Lupp came to Pennsylvania on the ship Rowand, Arthur Tran, captain, taking the oath of allegiance September 29, 1753. On September 30, 1754, on the ship Edinburgh, came Henry Lupp. This was probably the father, who brought the sermon book with him to Pennsylvania. Shortly after his arrival Lupp settled near Strausstown, in what is now Upper Tulpehocken township, Berks county, where he was at first the schoolmaster of the parochial school. But, owing to the lack of ministers, he gradually assumed all the duties of a pastor. On May 21, 1767, he opened the record of the "Congregation near the Blue Mountains, at the Northkill, in Tulpehocken township." He copied into the record the baptisms of at least two earlier pastorates, one from 1745-1750, the second from 1750-1754. His own entries begin in 1757-1760, with three of his own children. From 1760-1766, are twelve scattered baptisms, then, in March 1766, a series of regular baptisms begins. From this evidence we conclude, that Lupp acted as school-teacher from 1757-1766. In March 1766 begin his regular entries as pastor. They extend to October 1772. During that time he entered 125 baptisms in the record. Among these baptisms the most interesting are those of his own children. They are as follows:

1. Catharine, b. Sept. 7; bapt. Sept. 20, 1757.
2. Maria Barbara, b. Oct. 30; bapt. Nov. 27, 1758.
3. Christian, b. Febr. 9; bapt. Mar. 29, 1760.
4. Elizabeth, b. Sept. 10; bapt. Sept. 22, 1761.
5. Philip, b. Apr. 1, 1763.
6. Simon, b. Febr. 1; bapt. Mar. 31, 1766.
7. Anna Maria, b. Sept. 20; bapt. Sept. 27, 1767.
8. John Conrad, b. July 20; bapt. July 30, 1768.
9. John Henry, b. Sept. 29; bapt. Oct. 6, 1771.

In November 1772, Lupp transferred his pastoral activity

to the neighboring Bern Church, where his handwriting appears in the church record from November 1, 1772 to July 4, 1782, during which time he recorded 115 baptisms. After the latter date he returned again to Strausstown, for a second pastorate, which extended from May 1784 to April 1786. Eight baptisms in the Strausstown record during this time testify to his presence and activity. It was from Strausstown that Lupp came to Lebanon about December 1786, his first baptism at Lebanon being dated December 6, 1786. Together with Lebanon Lupp served also Blaser's, near Elizabethtown, Maytown, Manheim and later, from 1791, Rapho, all in Lancaster county; also, since 1785, Hill Church, and Swatara, then in Dauphin county.

During the ministry of Lupp at Lebanon he was on friendly terms with the Moravian pastors, with the result that we find a number of interesting references to pastor and congregation in the Hebron Diary:

"1786, June 5th, Pentecost Monday. Since a new preacher is preaching in town, our audience was small." This refers probably to Lupp.

"1786, August 20th. In the afternoon Bro. Reincke visited friends in town, among other the Lutheran and Reformed school masters, who were both very friendly.

"1787, February 7th. I [Lorenz Bage] went to town. There was a funeral of a child, namely Keller's. The Reformed minister, Lub, conducted the funeral. Mr. Kurz [Lutheran pastor] and myself had the honor of going with him.

"1789, June 22nd. At 9 a. m. was the funeral of our sainted Bro. Lorenz Bage [Moravian pastor]. A great number of friends and neighbors from town were present, also the pastors in town, Messrs. Kurz and Lupp."

"1789, October 1st, was the funeral of our sainted Bro. Balthasar Orth. The Reformed preacher Lupp was also present. After the sermon I had a friendly conversation with him, to our mutual enjoyment.

"1789, October 30. I was in town and heard the Reformed pastor Lupp deliver a funeral sermon. I rejoiced over his evangelical discourse, since he is at other times a legalistically pious man, who attacks sins and evils with the thundering words of the law, which may result in shocks, but in the

end the sheep that go astray are not sufficiently directed to the source of healing and life.

"1791, June 11th. I went to town, because the Reformed pastor Lupp had requested me to be present at the presentation of the children, whom he confirmed today and who attended the Lord's Supper for the first time. At first there was a preparatory sermon, and then the fifty children were each twice asked to answer questions of their catechism. There was at this important transaction in the whole church a continued weeping and the young hearts were deeply touched. It lasted about six hours until it was all over. I took hearty leave from the minister and was grateful I had come." This is one of the few records of a confirmation service that have come down from the eighteenth century. Truly our ancestors could stand the church air better than their weaker descendants.

"1792, June 6th. We had a thunderstorm all day. In the afternoon lightning struck the Reformed Church, but it did not burn. However, it broke all the windows and the tower. We heard about other fatalities. There was also hail in the last downpour.

"1792, June 12th. The Reformed people held services last Sunday [June 10th] in the Lutheran church, because their own was heavily damaged by the storm.

"1792, June 26th. In the forenoon the cornerstone of the new Reformed church was laid, in the presence of a large multitude of people. Bro. Schlegel of Bethel [Moravian pastor] was also present to attend the celebration. He and Bro. Peter were invited to come under the tent with the ministers. Mr. Hendel [of Tulpehocken] preached very beautifully from the words of Jacob: 'This stone, which I have raised for a memorial shall be a house of God.' They were both invited by Mr. Krebs a hatmaker in town, a converted man, to take dinner with the Rev. Mr. Hendel, when they had a very pleasant conversation.

"1796, May 8th, Sunday. The dedication of the new church for the Reformed congregation in Lebanon was solemnized by three sermons, by the ministers Becker, Pauli and Hendel. At the request of Mr. Pauli Bro. Molther visited him in the afternoon. He showed much respect for some of the brethren in Bethlehem, with whom he is



acquainted. On Monday morning Rev. Mr. Lochman delivered the last dedication sermon."

The treasurer's book contains detailed information regarding the new church, begun in 1792. We select some of the more important items:

Inwieweit der Heiligen Dreieinigkeit Amen  
 Dieser Eckstein Von der Kirche der Deutschen  
 Reformirten Gemeinde in der Stadt Albstadt  
 Dedication ist auf eine feyerliche Weise geleyt worden  
 In der Gegenwart von H. R. Kündel & H. Kündel  
 Reformirte Prediger den 26. ten Junij 1792  
 Heiliger der Besagten Gemeinde Kun  
 Gemeldeter Zeit P. Pausen  
 Altesten P. Grünwaldt & Vorsteher  
 D. Deis & K. Schöffner  
 Baumeister & M. A. Dingus  
 P. Grünwaldt & J. Glöninger  
 M. Kelker & G. Eichelberger  
 M. J. Inhoff & G. Boumann  
 Ca. B. W. & M. J. Mosander

BRASS TABLET PLACED INTO CORNERSTONE IN 1792

Into the corner stone of the new church a number of documents were placed two of which are preserved in copies, made by the pastor. The first of these reads:

"In the Name of the Holy Trinity. Amen.

"This cornerstone of the church of the German Reformed Congregation in the town and vicinity of Lebanon was laid in a solemn manner in the presence of Rev. W. Hendel, Reformed minister, on June 26th, 1792.

"The pastor of said congregation at that time was Ludwig Lupp.

Elders: Philip Gruenewalt	Deacons: H. Schaffner
D. Deiss	N. Dinges
Building Committee: Ph. Gruenewalt	J. Gloninger
A. Kelcker	G. Eichelberner
M. Imhoff	G. Bauman

The second document, also written by the pastor, may be translated as follows:

"To our faithful Saviour and Redeemer Jesus Christ, as the true foundation of the Church, we devote this edifice, under the name of the Reformed Church of the Evangelical Reformed Congregation in Lebanon township, Dauphin County.<sup>3</sup>

"Beloved children and posterity. We deposit in this cornerstone a document, from which, if it should ever come to light, it will be seen, that the cornerstone of this Reformed church was laid on the 26th of June 1792, that thereby your souls as well as ours may be edified by the preaching of the divine truth, based on the foundation of Apostles and Prophets, that your children may be admitted by Holy Baptism into God's covenant of grace, that they may be instructed in the fundamental doctrines of the Gospel, be confirmed and strengthened in Christ with us through the use of the Holy Communion.

May God grant, that in the building of this church we may have in view only the glorification of His great name and that we make it our endeavor to assist you in delivering your souls from death to eternal life, that through the ministry of faithful teachers you may not only grow in the knowledge and understanding of the truths of our faith and the duties of our life, but you may also allow yourselves to

be stimulated to the active exercise and experience of the truths thus apprehended.

"May you, beloved descendants, through God's grace and the use of the means of grace, endeavor to be and remain fruitful branches of Christ, the true Vine, children of light, members of his spiritual body and living stones in God's spiritual Zion. Then you will not lack comfort in the sad hours of suffering and temptation, for the promises of our gracious Father in heaven will be your sure staff and stay, to which you can cling as pilgrims of this earth in the dark hours of death and with which you can pass to the New Jerusalem.

"Now may the God of peace which brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make make you perfect in every good work to do his will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen."

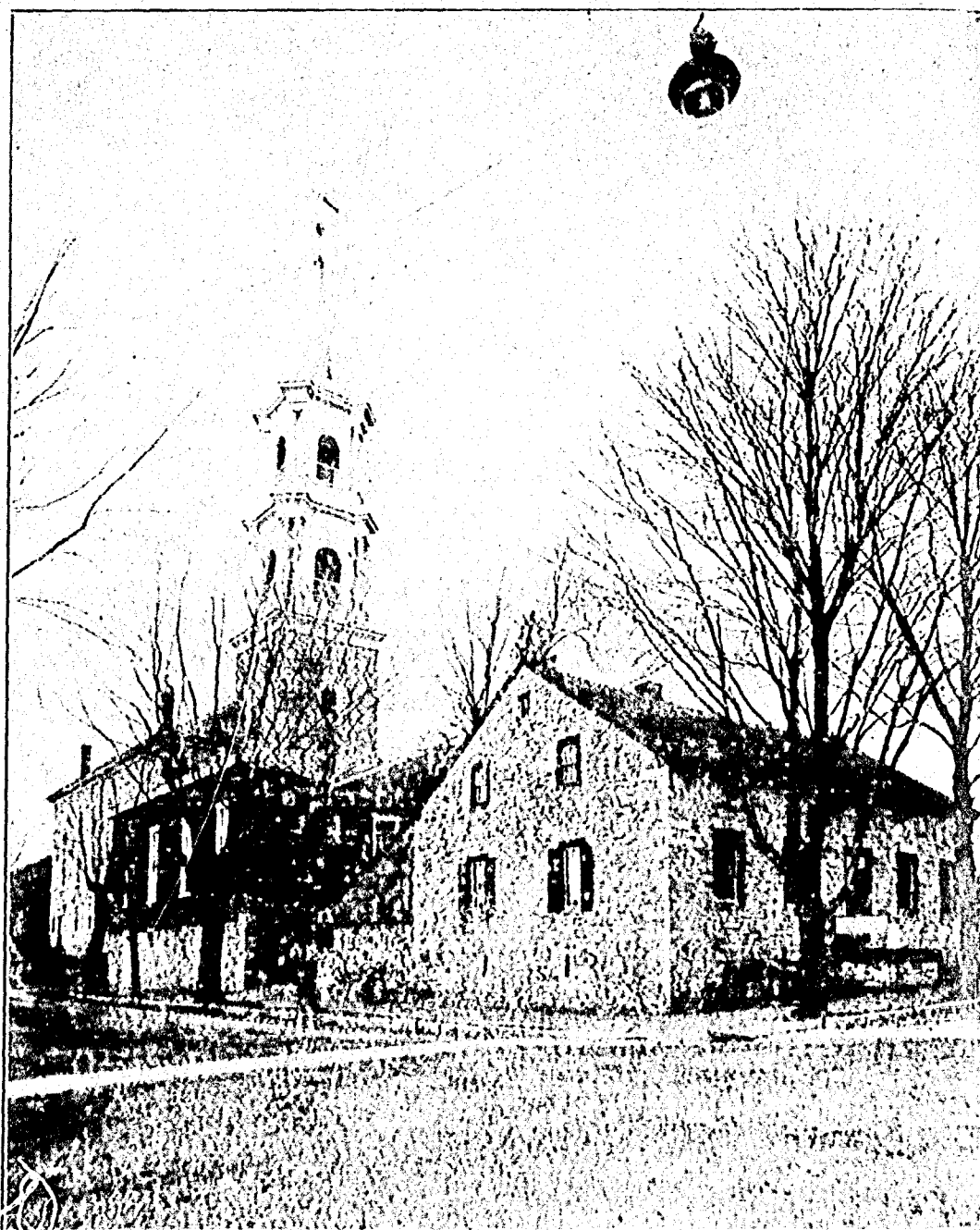
The total cost of the new church amounted to £1,675, or about \$4,355. The architect of this church, as of the new Lutheran church, which was finished in 1798,<sup>1</sup> was Christopher Uhler. John MacFadyan was the stone mason, Conrad Wittmeyer furnished the stone "foot steps," Christian Beck did the gilding, etc., of the pulpit, Philip Fisher, the metal work, John Rohrer made the locks, Henry Harry the brass plate, which was put into the corner stone, Tobias Greiter furnished 252 wagon loads of stone for 7 d. per load, in all £7.7.

The summary of the various payments, taken from the account book of the treasurer, Anthony Kelcker, was as follows:

Receipts .....	1. 6. 6
Stone Cutters .....	57. 7. 6
Henry Harry, brass plate.....	2.18. 1,½
To Uhler (architect).....	762.13. 7
To Stone Mason.....	436. 0. 1
To Nails, Schmidt, Harrisburg.....	7.11. 3
To Fasnacht .....	11.13. 0
To Conrad Ley.....	1. 7. 0
To Reinoehl .....	25. 8. 4
To Ege .....	4.10. 0
To Gloninger .....	7.12. 4
To Beck .....	.10. 0

To Peiffer .....	3.15. 4.
To Greiter .....	7. 7. 0
To Rohrer .....	7.10. 6

Total: £1338. 3. 6



OLD CHURCH, CHAPEL AND PAROCHIAL SCHOOL BUILDING

At the corner stone laying of the church the collection amounted to £33. 13. 5 and at the dedication of the church it was £142.14.11. The rest of the money was contributed by 295 persons.

How small a place Lebanon was in 1789 appears from a report of Alexander Graydon, quoted by Dr. Schmauk,<sup>5</sup> according to which Lebanon contained in that year "about 180 houses and two German churches, built of wood."

There are only two more items from the Hebron Diary to be added regarding the pastor, Ludwig Lupp:

"1798, June 29th. We heard early this morning that Mr. Lupp had passed away last night. Bro. Schlegel had visited him yesterday.

"1798, June 30th. Bro. Fritz attended his funeral, which Mr. Hendel of Tulpehocken conducted before a large audience. He preached an evangelical sermon from Hebr. 4:1. The old Mr. Kurtz, of Jonestown gave an exhortation at the altar from Hebr. 13:17, laying it upon the hearts of the people not to forget what they had heard from their pastor."

Mr. Lupp recorded 382 baptisms in the Lebanon record, the last on June 10, 1798. He was buried in the graveyard behind the church, the second pastor of the congregation to find there his last resting place. The German inscription on his tombstone may be rendered in English as follows:

Here sleeps  
a grey head  
LUDWIG LUPP  
Minister for 12 years in Lebanon  
He was born January 7th  
1733. Married three times. He had  
12 children, of whom 5 survive him.  
He died June 28, 1798.  
His age 65 years, 5 mos. and 3 weeks

1. By Dr. Harbaugh, *Fathers*, II, 353.

2. The title of Mel's sermon book is: *Zion's Lehre und Wunder oder Predigten ueber die Sonn-und Fest-taeglichen Brangella*, etc., Cassel, 1752.

3. Dauphin county was cut off from Lancaster county, March 4, 1785. It included all of the present Lebanon county. The latter was cut off from Dauphin and Lancaster counties February 16, 1813. Hence between 1785 and 1813 Lebanon was in Dauphin county.

4. The cornerstone of the new Salem Lutheran church was laid on June 8, 1796. Under this date, the Hebron Diary states: "The cornerstone of the Lutheran Church in Lebanon was laid. Mr. Hendel, of Tulpehocken, preached in the afternoon." The church was dedicated on June 2, 1798.

5. See Dr. Schmauk, "The Early Churches of Lebanon County," in the *Publications of the Lebanon County Historical Society*, Vol. I, pp. 359-384.

## CHAPTER XI

### The Pastorate of Wm. Hiester, 1800-1828

During the vacancy that followed the death of Lupp a number of Reformed ministers preached at Lebanon. On July 29, 1798, in the evening, Bro. Fritz, the Moravian pastor, attended a sermon, which Mr. Hendel of Tulpenhocken preached in the Reformed church. Another service is referred to some months later:

"1798, October 14th. Since a strange Reformed preacher preached in town, in the forenoon, only a few hearers appeared, to whom a beautiful sermon was read by Bro. Reichel." Who this minister was cannot be made out.

At the meeting of Synod, held May 27, 1799, at Reading, "a call from Lebanon and the four congregations united with it to Mr. Rauhauser was laid before the Synod. But as his congregation at Hagerstown presented earnest petitions to allow him to remain there, Synod resolved that he should remain at Hagerstown, but that the congregation at Lebanon be notified that they have permission to call any other member of Synod."

For November 3, 1799, the Hebron Dairy has the following entry:

"In the afternoon Bro. Fritz went to the Reformed church, where he heard a stimulating and evangelical sermon from the words of Jesus: 'Repent and believe in the Gospel.' Afterwards Bro. Fritz went with Mr. Lochmann to visit the sick Mr. Stuby and then to his [Lochmann's] home, to which Mr. Hofmann, the Reformed minister, also came. We had a lovely and useful conversation. He is a man who knows and loves the Saviour."

This Mr. Hofmann must have been Jacob Hofmann, who from 1807-1818, was pastor of the Reformed congregation at Chambersburg. It might be inferred from the above entry that Hofmann was the regular pastor of the Lebanon congregation in 1799. But, as he made no entries in the church record and as the minutes of Synod are silent about a call

from Lebanon, we must regard his stay as a mere visit. This is confirmed by the minutes of Synod for 1800. On May 12, 1800, Synod met at York, at which meeting "the congregation at Lebanon together with three others connected with it [Hill Church, Swatara and Kimmerlings] transmitted a call to Synod to the Rev. Mr. Hiester. It was resolved, that, as the expression of the opinion of Synod, Mr. Hiester ought to accept the call, with the understanding, however, that he continue to serve the congregations to which he at present preaches." These were Donegal, Blaser's and Maytown, in Lancaster County. Mr. Hiester accepted the advice of Synod and moved to Lebanon in 1800.

Under date June 24th, 1800, the Hebron Diary states: "This week the new Reformed preacher, Mr. Hiester, moved to Lebanon. This sentence introduces us to the successor of Mr. Lupp.

William Hiester was born November 11, 1770, in Bern Township, Berks County.<sup>1</sup> His parents were Joseph Hiester and his wife Elizabeth, nee Strunck. Joseph Hiester had arrived in Pennsylvania, with his brother Daniel, on the ship *St. Andrews*, taking the oath of allegiance September 26, 1737. They came from the village of Elsoff, then in the County of Wittgenstein, now in the province of Westphalia, Germany. An older brother, John, had preceded them in 1732. All three brothers settled in course of time in Bern Township, Berks County, where they acquired a large tract of land of several thousand acres.

How rapidly these early German settlers could rise to prominence is seen by the fact that Joseph (1752-1825), a son of the eldest brother John, (hence a cousin of William), was Governor of Pennsylvania from 1820-1823. His uncle Joseph (1710-1772), had seven children, of whom William was the youngest. As a young man he learned the trade of a carpenter. The death of a companion, who was working with him in the same trade, led to his conversion, when he resolved to devote his life to the service of Christ.

He studied theology with the Rev. Daniel Wagner, from 1792-1802, pastor at York. He also studied Greek with the Lutheran pastor of the same place. These studies extended over the years 1796 and 1797. At the meeting of Synod, held at Lancaster, April 30, 1798, two congregations in Done-

gal (Blaser's and Maytown) requested to have Mr. Hiester as their pastor. A committee of Synod, which was appointed to examine him, reported on the following day, that Mr. Hiester had given them satisfaction. He was then permitted to serve the congregations in Donegal, as their catechist. We would say nowadays, as a licentiate. He was placed under the direction of his teacher till the next meeting of Synod. At the meeting of Synod, held May 27, 1799, at Reading, the two congregations of Hiester petitioned for his ordination. The same committee, which had examined him the year before, was appointed to examine him again for ordination. The committee reported the next day that they regarded him "as qualified for being admitted to the ministerial office." It was resolved that he be ordained in the congregations which had called him. Messrs. Wagner, Becker and Hendel were appointed to ordain him. This ordination no doubt took place soon afterwards.

At the meeting of Synod, held May 12, 1800, at York, "the congregation of Lebanon, together with three others connected with it, transmitted to Synod a call to the Rev. Mr. Hiester. It was resolved, that, as the expression of the opinion of Synod, Mr. Hiester ought to accept the call, with the understanding however, that he continue to serve the congregations to which he at present preaches." Hiester continued to preach to his first congregations until 1808 when he relinquished them to the Rev. Henry B. Schaffner.

Shortly after his arrival in Lebanon, Hiester was welcomed by his Moravian colleague. On July 16, 1800, the Hebron Diary reports:

"Bro. Fritz visited in Lebanon, especially Mr. Lochmann and the new Reformed preacher, Mr. Hiester. He is a dear man, who has the welfare of souls at heart."

Hiester is mentioned more than forty times in the Hebron Diary. We can select only a few of these references:

"June 5, 1802. Bro. Braun attended with pleasure the confirmation of more than forty young people in the Reformed church in town. The fatherly admonitions of the pastor, Mr. Hiester, seemed to make a deep impression upon young and old."

"1804, May 20th, Pentecost, the Holy Communion was celebrated in the Reformed church, at which the children,



who had been confirmed, participated for the first time. On such days every one goes to church, even if they do not attend for the rest of the year.

"1804, September 2. Bro. Blech was asked by the Reformed pastor, because he and his wife were sick, to preach for him in the Hill Church, in the afternoon, for which purpose he sent his horse. This was done to a large audience. The sermon was from the Gospel lesson of the day. The elders expressed to Bro. Blech their gratitude for the loving service which he had rendered.

"1805, May 12th. Bro. Huebner attended a funeral service in the Reformed church, at which Mr. Hiester gave a truly evangelical testimony.<sup>2</sup>

"1809, January 18th. Attended a meeting of the ministers at Lebanon, which is to be held in future every Wednesday evening during the winter. One meeting is to be at Bro. Hiester's, the next at Bro. Lochmann's and the third at Hebron.

During the ministry of Hiester an organ was installed in the church in 1809, which cost approximately \$1,500. The Hebron Diary gives the following information about this historic event:

"1809, November 11th, the singers and musicians from Lititz came to Lebanon. Three sermons were delivered. Before and after them the singing [of the congregation] was supported by the musicians. The trumpets sounded beautifully. In the forenoon Mr. Gloninger from Harrisburg preached from Ps. 33:1-3. In the afternoon Mr. Schaffner from Manheim preached a truly evangelical sermon. In the evening Mr. Helffenstein spoke from Ps. 103:1-3, about gratitude for God's benefits."

As the organ of the Lutheran Church, which was dedicated on June 12, 1808, was built by Bachman, of Lititz, so the Reformed organ came most likely from the same organ builder. He was a pupil of the well-known organ builder, Tanneberger, who supplied many Reformed and Lutheran churches with organs.

A wall around the old grave yard was built in 1816. One hundred and thirty-seven persons contributed to this object. The first contributor was Judge John Gloninger, who gave

£75, in memory of his son, the then lately-deceased Rev. Philip Gloninger, 1788-1816, who was the first person to enter the ministry from this congregation. He graduated at Dickinson College and studied theology under Rev. C. H. Becker, D. D. He was pastor of the church in Harrisburg.

The steeple, at the south end of the church, was erected in 1827, at a cost of about \$3,000. Previous to that date two bells had been doing service, which were hung in a belfry over the roof of the church.

The schoolhouse and the various schoolmasters appear frequently in the treasurer's book. In 1802 the schoolhouse was shingled. Conrad Merck was paid £1.13.4 for shingles, while Jacob Embich received £3, for shingling the schoolhouse. In 1805 Peter Gloninger was paid 4s.6d for window panes and John Biebel 5s.6 to renew the window frames. In 1815 Jacob Buchner was paid £ 9.9.2 for improvements made in the schoolhouse. In 1816 a bakeoven was installed in the schoolhouse, a table was bought for the schoolhouse in 1818, costing 15s. Numerous other repairs are noted in later years.

We have already referred to the fact that till 1814 John Reuter was the first schoolmaster, of whom we have any record. He was succeeded by Christian G. Keck. In the account of January 1815, appears an item of £10, to bring Mr. Keck from Philadelphia to Lebanon. His salary appears from various entries to have been £25. He served as schoolmaster till 1820. In the financial statement for the year 1820, widow Keck is mentioned, who received £4.10.0, as salary for her late husband. He was followed by Christopher Redig, whose term of service was very brief, for in the account of 1821, his widow receives a payment for salary. The next schoolmaster was Jacob Bibighaus, who appears for the first time on January 6, 1823. He was apparently the last schoolmaster, for payments to him as schoolmaster stop in 1835. In later years he acted as organist and fore-singer.

The Synod of United States met here in 1803. Rev. J. H. Helfrich was President.

For twenty-eight years Mr. Hiester was the faithful and beloved pastor of his large parish. In 1800, he started with six congregations, but, although he surrendered two in Done-

gal in 1808, yet in 1818, in the first statistics reported in the Synodical minutes, he appears as ministering to eight congregations, namely, Lebanon, Jonestown, Schaefferstown, Millerstown, Campbelltown, Hill Church, Walmers and Bindnagels. During his ministry at Lebanon, Mr. Hiester officiated at 970 baptisms, solemnized 874 marriages and confirmed 659 catechumens.

The Rev. Henry Wagner, who became pastor in Lebanon in 1835, passed the following judgment on his predecessor in an anniversary sermon, which he preached in 1844:<sup>3</sup>

"In the administration of his office he was not only diligent and faithful, but also extremely conscientious. In his studies he was painstaking. His sermons were carefully worked out before he delivered them from his pulpit, which always does credit to a minister. In his sermons he desired to know nothing but Jesus Christ and him crucified. Repentance, faith and Christian life were always the main themes of his sermons. From his written sermons, which were handed to me for examination, I can conscientiously say, that he was not merely a Christian according to the letter, but a man, illumined, experienced and truly tested in the Christian faith."

Mr. Hiester was married on June 4, 1796, to Anna Maria Bens. This union was blessed with eleven children, seven sons and four daughters, of whom two sons and two daughters preceded him in death.

In the fall of 1827, the health of Mr. Hiester began to decline. He was suffering from consumption, which hastened his death. He died Friday, February 8, 1828. On February 11th, his funeral was attended by a large number of his parishioners. The Rev. William Hendel preached the funeral sermon from the text, Deuteronomy 31:16, "And God said unto Moses, behold thou shalt sleep with thy fathers." He was buried in the cemetery behind the church. His tombstone bears an inscription, which may be rendered as follows in English:

'To the Memory  
of the  
Rev. William Hiester  
Minister for 28 years in Lebanon  
and the neighboring Reformed congregations.

Born November 11, 1770.  
He had eleven children, 7 sons  
and 4 daughters.  
Died February 8th, 1828.  
Aged 58 years 2 months and 28 days.

1. For Hiester see Heisler, *Fathers*, III, 92-94. There is also a sketch of Hiester in the church record, written by John B. Hiester, secretary of the congregation for many years.

2. In 1805, Scott, as quoted by Dr. Schmauk, *Old Salem*, p. 150, gives the following description of Lebanon: "Lebanon is a handsome borough, and port-town, agreeably situated on the S. side of the Quitapahilla creek. The plan of the town is regular. It contains about 300 houses, a German Lutheran and a German Calvinist church. About a mile and a half E. of the town is the Susquehanna and Schuylkill canal, connecting the waters of the Tulpehocken.

3. This sermon was published in 1855, by the Rev. F. W. Kremer. It is the first effort of a Reformed minister in Lebanon county to write the history of his congregation.

## CHAPTER XII

### The Pastorate of Henry Kroh, 1828-1835

Mr. Hiester was succeeded by the Rev. Henry Kroh, who, according to his own entry in the church record, arrived in Lebanon on June 5, 1828.

Henry Kroh<sup>1</sup> was born near Womelsdorf, in Tulpehocken township, Berks county, on June 17, 1799, the son of Henry Kroh and Barbara, ne Reichert. His parents some time afterwards removed to Martinsburg, Virginia, where he came under the influence of the Rev. Dr. Lewis Mayer, who confirmed him in 1815. At eighteen years of age he began to study for the ministry, but want of money compelled him to give up his studies for a while. In 1820, he married Maria Stauch, of Womelsdorf. Shortly afterwards he resumed his studies. At the Synod of Bedford, held in September 1824, "a call for the candidate Henry Kroh of Virginia, was submitted by the congregations Newtown and Pinchill in Frederick county, Virginia." A committee, appointed to examine him and four other candidates, reported favorably about them and recommended Kroh for ordination. This took place in the congregations which had called him. He remained with them for about three years, when he accepted a call to two other congregations in Virginia, which he served for about a year. From Virginia he came to Lebanon and affiliated congregations, in June 1828. On June 10, 1828, he recorded his first baptism at Lebanon. In May 1829, he was received as a member of Lebanon Classis. He reported at that time six congregations as constituting the charge, Lebanon, Jonestown, Millerstown, Hill Church, Campbellstown and Bindnagels. During his first year he had baptized 106, had confirmed 138, buried 32, while 459 had communed. There were six week day schools in the charge, which means that every congregation had a parochial school. According to the statement of Dr. Lemberger,<sup>2</sup> a Sunday School was started at Lebanon, shortly after the arrival of Kroh, in August 1828. Sunday schools do not

appear in the Classical minutes until 1831 and in the Synodical minutes in 1832, when there were four Sunday schools in the charge.

During his stay at Lebanon Mr. Kroh recorded 248 baptisms and 171 marriages. The parsonage was repaired in 1828, at a cost of \$270. A rear porch was added to the parsonage in 1832 for \$9.75.

The Synod of the United States met here in 1829. Rev. G. Wack was President.

According to the testimony of his successor, Mr. Wagner, Kroh was "a man of natural gifts for public speaking and was especially forceful in prayer. He administered his office as pastor of this charge with zeal and earnestness, and we have reason to believe that his work was not in vain."

Mr. Kroh remained in the charge till May 1835. His last baptism at Lebanon was entered May 24, 1835. From Lebanon Mr. Kroh moved to Illinois, as he had received a call from three congregations of the Mt. Carmel charge, in Illinois. He remained there only a few years, when he became an itinerant missionary, making long tours through Indiana and Illinois. From 1845 to 1848, he was stationed in Cincinnati, Ohio, where he ministered to a number of congregations regularly and also supplied a number of mission points.

In 1849, Mr. Kroh removed with his family to California, where he hoped to establish the Reformed Church. In this he was disappointed, but he preached for a number of years in some mining districts, and, finally, when advancing years compelled him to give up the ministry, he lived in retirement at Stockton, California. There he died December 15, 1869, seven children surviving him, three sons and four daughters. His wife died in 1864. One of his sons, the Rev. Philip H. Kroh, became an active and useful minister, who served the Reformed Church for many years.

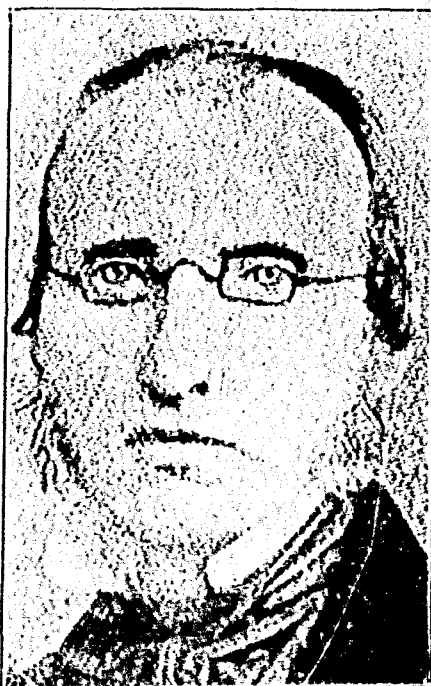
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1. For a sketch of Mr. Kroh's life see also Heisler, *Fathers*, IV, 212-215, from which some facts are taken.

2. See Dr. Klopp, *History of Tabor First Reformed Church*, p. 64.

## CHAPTER XIII

### The Pastorate of Henry Wagner, 1835-1851



REV. HENRY WAGNER

Shortly after Mr. Kroh left Lebanon a new pastor arrived in the person of Henry Wagner, who recorded his first baptism on June 7, 1835.

Henry Wagner was born April 3, 1802, in Cumru township, some miles south of Reading. His early youth was spent with his grandparents near Sunbury and in Centre county, Pennsylvania. At about nineteen years of age he was confirmed by the Rev. Yost Henry Fries at Aaronsburg, Pennsylvania. In 1825, he was among the first students to enter the Theological Seminary, then just established at York. There he studied under Dr. Lewis Mayer for three years. In 1828, a call to him from the Harmony congregation, in Milton, Northumberland county, was laid before Synod. As a result he and five other candidates were

examined and, after having passed a satisfactory examination, were ordained before Synod, on October 2, 1828. His charge consisted of four congregations. There, according to his own statement: "I made my first trial in the duties of the sacred office, and, I can assure you, it was for me a serious trial."<sup>1</sup> His charge gradually enlarged until it included eight congregations. He preached also occasionally at other places, as at Williamsport, so that he confessed about his ministry: "My pastoral duties were sometimes so abundant, that I was compelled to be almost daily on my horse; and my sermons I had to prepare at night, not unfrequently while traveling on horseback."

In 1835, Wagner received a call to the Lebanon charge, which then consisted of five congregations: Lebanon, Jonestown, Annville, Hill Church and Campbellstown. In June 1835, he began his ministry in his new field of labor. About a year later, on May 1, 1836, he was received as a member of Lebanon Classis. During his pastorate of sixteen years at Lebanon numerous changes took place in the charge. The number of congregations in the charge was gradually reduced. Wagner was evidently finding the work too exacting. In 1841 he gave up Campbellstown. In 1846, only three congregations remained in the charge, Lebanon, Annville and Hill Church. On March 27, 1845, a charter of incorporation was secured for the "German Reformed Congregation of the Borough of Lebanon," from the State Legislature. It was formally accepted at a congregational meeting, held May 24, 1845, together with a series of By-Laws for the government of the congregation.

On August 12, 1844, when the Hill Church near Annville celebrated its centennial, Mr. Wagner wrote a "Short Centennial History of the Hill Church, in Lebanon county, Pennsylvania."<sup>2</sup> It was published in 1855 by Dr. F. W. Kremer, his successor. It was one of the first historical efforts by any minister of the Reformed Church.

A part of the cemetery opposite the church was bought in 1841, the rest in 1848, the whole costing \$425.00. In connection with this cemetery it was ordered by the Trustees of the congregation, on November 14, 1846, that "the person holding a block in the cemetery.....shall annually pay



towards the discharge of the yearly expenses of the congregation, according to his ability."

In 1837 there was a revival in the congregation with one hundred conversions. What was known as the "New Measure System" gained entrance into some congregations.

In 1841 the sum of \$4,300 was raised in four days for Marshall College and The Theological Seminary located at Mercersburg.

In October 1841, Rev. Dr. J. F. Berg of the Reformed Church and Father Steinbacher of the Roman Catholic Church conducted a debate extending over several days in this church on Protestantism and Roman Catholicism.

At a special meeting of the Synod in this church in 1843, Rev. Dr. J. W. Krummacher of Germany was given a call to become Professor in the Theological Seminary. Dr. Krummacher's declination resulted in the calling of Rev. Dr. Philip Schaff, who became famous in this country as a church historian.

In the year 1844 the church was thoroughly renovated. At a congregational meeting, held February 17, 1844, a plan for the renovation of the church, submitted by John Elliott, architect, was accepted. The elders were authorized to make a contract with Mr. Elliott, which called for an expenditure of \$2,250. It was to include the building of the vestibule, the converting of the church into a two-story building, the renovation of the church tower, the relocation of the organ on the north gallery and the redecoration of the interior of the church.

The consistory, together with Messrs. Jefferson Scherk, Joseph Karch, John Krause, Dr. George Leinweber, and Simeon Guilford, were appointed a committee to supervise the contemplated changes. John D. Eckert, Joseph Karch and Jacob Schmidt were designated to collect the money necessary to make these changes, while John B. Hiester, secretary of the congregation, was made special treasurer to receive and disburse the collected money. Another committee was created to secure the services of an organ builder to relocate and repair the organ. Still another committee was to negotiate with the council of the Lutheran church, to secure the use of that church, while these changes were being made. With the assistance of all these commit-

tees the renovation of the church was accomplished without delay.

During his stay at Lebanon, Wagner officiated at 502 baptisms and 382 marriages, his last baptism being entered on April 1, 1851.

In the year 1851, Wagner received a call from the McConnelsburg charge, in Fulton county, consisting of three small, but widely scattered congregations. His stay there was short, for in 1853, he went to Mercersburg, where he labored with his accustomed zeal and earnestness. His ministry was highly appreciated by students and professors of the Theological Seminary, then located at that place. "His pulpit eloquence was of a high order. He was a close and earnest student and carefully prepared all his discourses."

In the spring of 1856, Wagner removed to Orwigsburg, Schuylkill county. This charge consisted of four, widely separated congregations. Although the work proved very difficult and far too heavy for his advancing years, yet he continued in this charge for nine years. When he resigned in 1865, he retired from the ministry and settled for the rest of his life at Lebanon, among his former parishioners, to whom he evidently felt a strong attachment.

Mr. Wagner was married twice. His first wife was Miss Sarah M. Wiestling of Harrisburg, to whom he was married on November 20, 1828. They had seven children, three sons and four daughters, all of whom passed away before him. His second wife was Mrs. Sophia P. Young, a sister of the Rev. Dr. Benjamin S. Schneck. They had no children. She survived him at Lebanon.

In personal appearance Mr. Wagner was tall and slender, well built and of robust health. His strong constitution enabled him to serve his church for thirty-seven years. The Rev. Dr. Thomas S. Johnston, who preached his funeral sermon, said of Mr. Wagner:

"As a theologian and as a preacher he stood high among his brethren. His sermons were always well prepared, and replete with sound doctrine and evangelical truth. As a pastor, he was faithful and active; as a catechist, he was thorough and earnest; as a father in the ministry he possessed the affection and regard of all. His labors in building up the church were arduous and successful. His ministry left

a sweet savor, and will long be held in grateful remembrance."<sup>3</sup>

Mr. Wagner died at Lebanon on May 25, 1869. His burial took place at the Hill Church, where his successor, F. W. Kremer, "paid a feeling tribute to his memory."

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1. Quoted from Heisler, *Fathers*, IV, 224-234. The same is true of several later quotations.

2. The German title reads: *Eine kurzgefasste hundertjährige Geschichte der Berg-Kirche, in Libanon County, Pennsylvanien*. Chambersburg, Druckerei der Reformirten Kirche, 1855, 8p.

3. See Heisler, *Fathers*, IV, p. 232.

## CHAPTER XIV

### The Pastorate of Franklin William Kremer, 1851-1889



REV. F. W. KREMER, D. D.

The longest pastorate in the history of the congregation was that of Rev. Franklin W. Kremer. It began April 1, 1851 and continued to the time of his death, June 14, 1889.

He was born in the village of Washington, Lancaster County, Pa., November 16, 1819. His father was Frederick W. Kremer who became prosperous in the real estate business, but sustained heavy losses in the panic of 1815. He then engaged in the cooper business with his father. At this time the Washingtonian Temperance movement was started with which he identified himself with much enthusiasm. In keeping with his principles he later declined a large contract for whisky barrels. We are not surprised that a man of such sterling character gave three sons, and two grandsons to the Christian ministry. His mother was Margaretta (Yenser) Kremer, who obtained a superior education at a female seminary in Lancaster. She was a daughter of John

Yenser, a soldier of the Revolutionary war. His parents moved to York County while he was still young. He then attended the schools of the neighborhood. Later he attended the York County Academy at York under the principalship of Rev. Stephen Boyer. Later still he went to Mercersburg, Pa., and attended the Grammar School of Marshall College as the preparatory department was called. After spending a year and a half in this school, he entered Marshall College from which he was graduated four years later, September 27, 1843. Afterwards he entered the Theological Seminary of the Reformed Church which was then also located at Mercersburg. There he studied theology under Drs. J. W. Nevin and Philip Schaff, the former being a profound theologian and the latter being a famous church historian and prolific writer on theological subjects. Together they developed what came to be known in America and Europe as the "Mercersburg Theology," a system of theology in which the incarnation or the person of Christ was the ruling principle, a system of thought moreover that caused a theological and liturgical controversy which agitated the Reformed Church for many years. The Mercersburg men were influenced in the development of this system of thought by the Tractarian or Oxford movement in the Church of England started by Keble and others in 1833. As the controversy proceeded Dr. Kremer aligned himself with the antiliturgical sympathizers. He was chiefly in his convictions, but not liturgical.

Upon leaving the Seminary he became pastor of the Grindstone Hill charge residing in Chambersburg.

He received a call to the pastorate of the Lebanon charge, January 27, 1851. He entered upon this pastorate, April 1, 1851. The charge then consisted of three churches, Lebanon, Annville and Hill. The Annville congregation was detached in 1852. The membership of the charge at this time was 756. In the same year the Jonestown congregation which had been a part of the charge conveyed its interest in the parsonage to the Lebanon congregation.

At the congregational meeting held January 1, 1852, action was taken to have at least one English service every Sunday. The services continued to be bilingual until 1915 when the use of the German language was discontinued altogether.

In 1857 Dr. John W. Gloninger and his wife conveyed a plot of ground located along the pike west of town to be used as a cemetery. In 1885 this ground known as the Gloninger cemetery was sold to the Cornwall and Lebanon Railroad Company for two thousand dollars.

The desire to have a distinctly English congregation led to the organization of St. John's Reformed Church by a group of members of Tabor Church on August 8, 1858. A lot was bought on Willow Street at Partridge Avenue for twenty-two hundred dollars. The cornerstone was laid May 21, 1859. Rev. J. H. A. Bomberger preached the sermon in English and Rev. Henry Harbaugh in German in Tabor Church. Then the congregation proceeded to the site at which the cornerstone was laid by Rev. F. W. Kremer. Rev. Dr. H. Harbaugh delivered an address in English. During the year 1860 sixty-eight persons were dismissed by Tabor Church to organize St. John's Church. In his report to the congregation January 1, 1861, Dr. Kremer made the following reference to the new congregation. "It is proper to note in this report the interesting fact that on October 18, the new St. John's Church was dedicated to the service of the triune God. At the request of the officers of the said church the pastor of the First Church performed the service of consecration" which occurred on Oct. 18, 1860. What is now the Eastern Synod met in Tabor Church at this time and attended the dedication in a body. The sermon was preached by Rev. Dr. H. Harbaugh the pastor-elect. The installation of the first pastor of St. John's Rev. Dr. H. Harbaugh took place in the evening of the same day. The sermon was preached by Rev. Henry Wagner, former pastor of Tabor Church. The installation was conducted by Rev. F. W. Kremer and Rev. C. F. McCauley.

At the annual meeting of Lebanon Classis at Annville in 1864 the Hill Church was detached and Tabor Church was constituted a charge by itself. The Hill Church was paid six hundred dollars for its interest in the parsonage at Lebanon. The effort to raise this money was so successful that several hundred dollars more was raised than was needed.

Up to 1872 the whole Sunday School was held in the lecture room as the first story of the church was called. The

growth of the Sunday School made larger quarters imperative. To meet this need, Tabor Chapel was erected adjoining the church to the south. It was a brick structure. At the same time the lecture room was rearranged.

The congregation always had a large rural membership to the south about Quentin. There was a growing desire for a church in this section. In response to this desire, the trustees were authorized to proceed in the erecting of a church at Quentin at the annual congregational meeting, January 1, 1876. The new congregation was to be a branch of Tabor Church. The cornerstone of St. Paul's Church at this place was laid July 1, 1877. The services were in charge of Rev. F. W. Kremer, D. D., and his son, Licentiate Leighton G. Kremer assisted by Rev. T. S. Johnston, D. D., and Rev. George Wolf, D. D. The church was dedicated December 2, 1877. Those participating were: Rev. F. W. Kremer, D. D., Licentiate Leighton, G. Kremer, Revs. T. S. Johnston, D. D., J. E. Hiestler, D. D., and C. H. Leinbach, D. D. The church was erected at a cost of thirty-five hundred dollars. The Sunday School was organized on December 9, 1877 with an enrollment of one hundred and three. The congregation was organized on December 2, 1879. Eighty-six members were dismissed by Tabor Church to constitute the new congregation. For several years the new church was cared for by the pastor of Tabor Church. He was assisted during a part of this time by his son, Licentiate Leighton G. Kremer. The latter was graduated at Ursinus College in 1875 with the A. B. degree and from Union Theological Seminary in New York City in 1877. The movement for a new church at Quentin was encouraged by the generosity of Joseph Bowman an elder of Tabor Church who gave a house and lot located in Lebanon for the founding of it. The dwelling next to it was conveyed for the purpose of founding a church in the northern part of the city.

At the annual congregational meeting in 1877, there occurred the first public discussion in regard to starting a new interest in the northern part of the city. At the annual meeting of Lebanon Classis in 1881 steps were taken looking toward the founding of a church in this part of the city, but nothing was done. During the year 1884, the

people in the northern part of the city on their own initiative began to agitate the organization of a new enterprise. In response to this, Tabor Church at its annual congregational meeting in 1885 authorized the opening of a Sunday School in this section of the city to be known as "St. Mark's Mission School of the First Reformed Church, Lebanon, Pa." A room was secured as a meeting place in what was known as the "United Brethren Aid Building," now City Hall on North Ninth Street at Scull. The school was organized February 27, 1885 and opened on Sunday afternoon March 1, 1885 after the close of the Sunday School session of Tabor Church when a number of the officers and scholars proceeded to the meeting place of the new school. Eighty-four persons were enrolled. A lot was bought at the corner of Eighth and Mifflin Streets one hundred by a hundred and fifty feet in size at a congregational meeting held February 9, 1885 for three thousand dollars. At the same meeting the trustees were authorized to erect a suitable building. The mother church gave approximately a thousand dollars to the founding of it. The chapel a brick structure was erected during the summer and fall of 1885. It had a width of forty-two feet and a depth of seventy-two feet. The cornerstone was laid on Sunday, July 19, at 2 p. m. The services were in charge of Rev. F. W. Kremer, D. D., who also delivered an address. Addresses were also delivered by Rev. George B. Resser and Rev. A. R. Bartholomew. A church bell in possession of Tabor Church was given to St. Mark's October 31. The chapel was dedicated on Sunday, December 13. The following ministers participated in the services: Revs. F. W. Kremer, D. D., W. C. Schaeffer, Ph. D., T. S. Johnston, D. D., and Geo. B. Resser. The enrollment of the Sunday School at this time was two hundred.

St. Mark's congregation was organized May 12, 1887, when the officers were elected. Tabor Church dismissed for this purpose one hundred and sixty-six persons. St. Mark's now has a membership of eleven hundred and thirty-seven.

At the congregational meeting, January 1, 1888, a petition was presented by the members of the congregation who lived in the vicinity of Tempelman's Chapel at Rexmont to organize a congregation that proposed to hold its services



in this building. About thirty persons were dismissed to form this organization. From 1860 to 1888 there was a period of great expansion so far as the Reformed Church was concerned in Lebanon and its environs. It was during this period that Lebanon itself had its largest growth especially in the northern part of the city owing to the development of the iron and steel industry. The population more than doubled from 1860 to 1900. Four congregations were organized by the First Church during this period. For the organization of these congregations it dismissed three hundred and fifty members. Subsequent to their organization, many more were dismissed to them. The mother church not only gave its sympathy to these congregations that it brought into existence, but material aid as well. After the organization of these churches The First Church had a membership of eight hundred and fifty according to the report to Classis in 1888.

Eastern Synod met in the First Church again in 1879.

During the pastorate of Dr. Kremer another young man in addition to his son entered the ministry from the congregation, namely, James B. Umberger. He was graduated from Ursinus College with the A. B. degree in 1879. He entered the ministry of the Presbyterian Church.

Early in the pastorate of Dr. Kremer a female prayer meeting was held. It was held in the homes of the people. German and English prayer meetings were maintained later in his pastorate. A group of young men met at the parsonage at times to engage in prayer. Thus by various means in addition to the public services the fires of religion were kept burning. The Female Benevolent Society was a possible offspring of the female prayer meeting. The members of this organization solicited funds for the benevolent causes of the church to supplement the contributions of the Sunday School which was regarded as the benevolent organization of the church.

The Mite Society was organized in 1882 and has been a most efficient organization for more than fifty years.

Rev. Mr. Kremer received the degree of A. M. in cursu from Marshall College and that of Doctor of Divinity from Heidelberg College in 1869. He was for a number of years a director of Ursinus College. He contributed articles to

the Reformed Church Messenger and was for several years contributing editor of the Christian World and furnished articles on important topics for the Mercersburg Review as well as for leading dailies. He was a delegate from his denomination to the second Great Presbyterian Council held in Philadelphia in 1880. He was a member of the peace commission appointed at the General Synod in 1878 and also a member of the committee appointed by the General Synod in 1881 to prepare a new liturgy.

Dr. Kremer was first married to Margaretta Heitshue Keller of Carlisle, April 9, 1846. Their children were Rebecca married to Hon. Joseph Noble, E. P. Kremer, D. D. S., and Rev. Leighton G. Kremer. He was married a second time, June 9, 1859, to Henrietta Cromwell of Lancaster, who died within the same year, May 20, 1860.

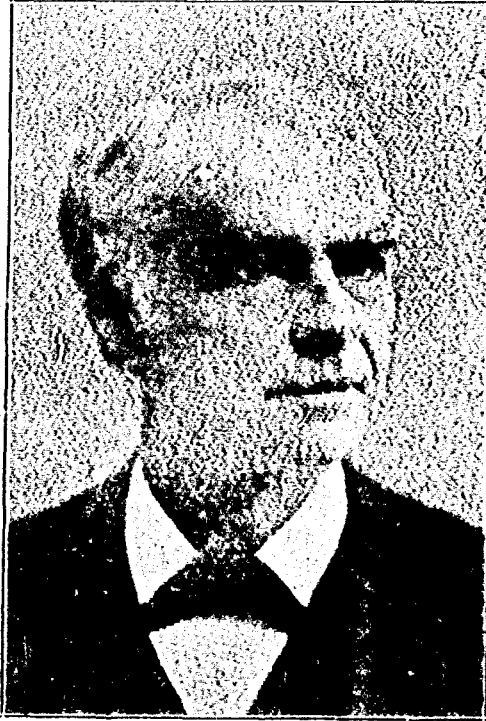
He occupied the old parsonage on Chestnut Street at Eleventh which had been the home of the pastors since 1783. He lived with his sister, Rebecca.

While leading the funeral procession of Mrs. Susanna Heilman to the Hill Church, June 14, 1889, his horse and carriage were struck by an express train at a crossing near the Hill Church. His death was a great shock to the community. The funeral was held on June 18, and was conducted by Revs. J. E. Hiester, D. D., and J. H. A. Bomberger, D. D. The assemblage of people was so large that an overflow meeting was held in the Sunday School room addressed by Revs. Geo. B. Resser, O. P. Steckel, C. F. McCauley, D. D., B. Bausman, D. D., Rev. John P. Stein, and W. C. Schaeffer, Ph. D. His remains are buried in Mt. Lebanon cemetery.

During his pastorate at Lebanon, he baptized 3150 persons, confirmed 1725, married 1327 couples, and conducted 1647 funerals. He was a good preacher and a faithful pastor. He was held in the highest esteem and his memory is cherished by all who knew him.

## CHAPTER XV

### The Pastorate of David Earnest Klopp, 1889-1898



REV. D. EARNEST KLOPP

Upon the death of Dr. Kremer, Rev. D. Earnest Klopp, D. D., was called to the pastorate.

David Earnest Klopp was born at Hummelstown, Pa., September 25, 1837. He received his early educational training in the common schools of his native town and in the private school of William H. Seibert at Stouchsburg, Berks County, Pa. In the year 1853-1854 he attended The Preparatory School of Franklin and Marshall College, Lancaster, Pa., and during the following year he attended The Preparatory School of Pennsylvania College, Gettysburg, Pa. In the Fall of 1855 he entered the Freshman Class of Franklin and Marshall College, Lancaster, Pa., from which institution he graduated in 1859. In the fall of the same year he entered the Theological Seminary at Mercers-

burg, Pa., from which institution he graduated in the Spring of 1861. Immediately following his graduation from the Seminary he was licensed to preach the Gospel by Lancaster Classis. During the same year he was ordained and installed as pastor of Zion Charge, Perry Co., Pa., within the bounds of Zion Classis. After a pastorate of three and one-half years he accepted a call to The Watson Run Charge in Crawford Co., Pa., where he labored a little less than two years.

In April 1867 at the earnest solicitation of his ministerial brethren he went to Philadelphia and organized Trinity Reformed Congregation at Seventh and Oxford Streets. He was instrumental in erecting a fine sandstone church edifice as well as a large and well arranged parsonage which were paid for during his pastorate. This work had many difficulties to face but in spite of them during a pastorate of twenty-two and a half years he built up a large and influential congregation.

During the Liturgical controversy in our denomination he was actively associated with Dr. J. H. A. Bomberger, the leader of that movement who was also the first president of Ursinus College.

Dr. Klopp served for a period of twenty years as a director of Ursinus College. It was he who received into the membership of Trinity Church Mr. Robert Patterson an influential iron master of Philadelphia. He induced Mr. Patterson to accept membership on the Board of trustees of Ursinus College. Mr. Patterson in his life time gave more than \$50,000 to the institution. Included in this amount was an initial gift of \$25,000 for the erection of Bomberger Memorial Hall. In his will he bequeathed \$160,000 to the institution of which amount \$150,000 was designated as endowment.

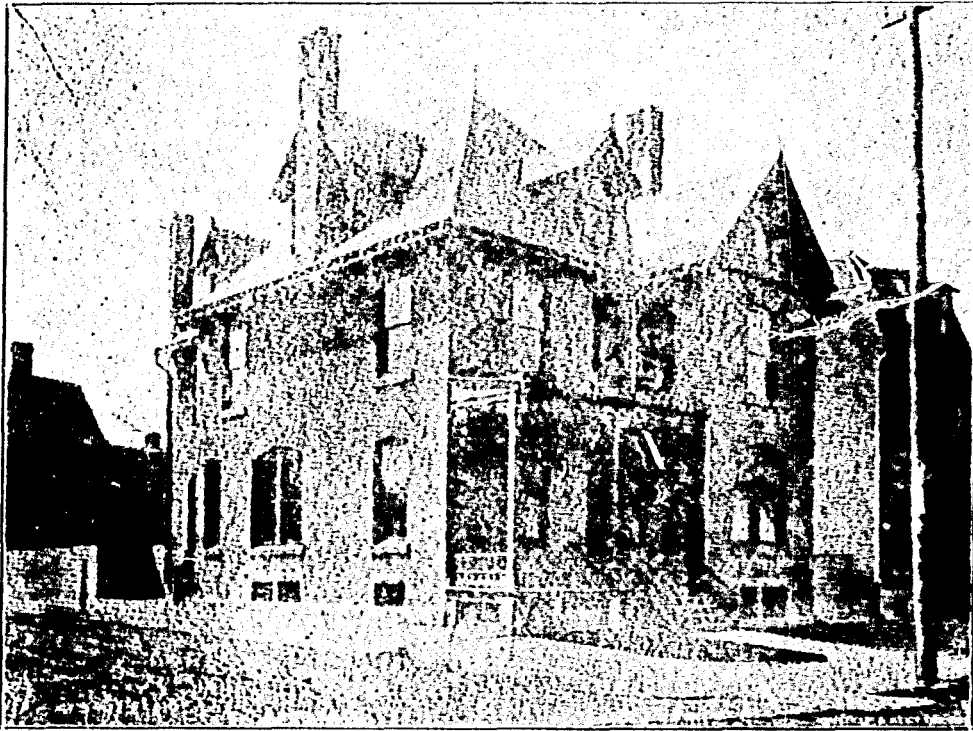
In 1876 Ursinus College conferred upon Rev. Mr. Klopp the degree of Doctor of Divinity.

At the meeting of the Eastern Synod at Sunbury, October 19, 1887, Dr. Klopp was elected President of that body.

On October 13, 1889, he entered upon the pastorate of this congregation. There were 850 members on the church register at that time.

During the early summer of 1890 the General Synod met in this church.

In the same year the brick chapel was enlarged. Two rooms were added, increasing the seating capacity approximately by 150.



PARSONAGE BUILT IN 1890

In 1890 a new parsonage was built on Chestnut street at Eleventh, displacing the old one. It was built at a cost of \$5,500. It is a brick structure and is well arranged for the purpose which it is intended to serve. A part of the lot was sold before the parsonage was erected, which is now occupied by a number of dwellings.

In January, 1892, a deed was made to the pastor in trust for the Sunday School Association of a lot on Weidman Street at Fourth Avenue, to be used as a site for a Sunday School building. The building, however, was not erected here, but at Avon.

In 1892 the Centennial of the erection of the church building was observed. In connection with this there appeared a history of the congregation from the pen of Dr. Klopp.

On February 1, 1893, the Young Ladies' Aid Society was

organized with twenty-six members, which has been a very useful organization.

The first service looking towards a new congregation at Avon was held in the schoolhouse at this place, June 10, 1894, in charge of Rev. H. J. Welker. At a second service a business meeting was held at which Dr. Klopp presided. At this meeting it was decided to erect a church building of brick, 45x65 feet. Towards the lot and the building, the First Church contributed one thousand dollars. The cornerstone of the building was laid August 26, 1894. On the first Sunday after Easter, 1895, the Sunday School was organized with twenty-five officers and teachers, and one hundred and sixty-five scholars.

The congregation was organized May 14, 1895, with twenty-three members from the First Church, and thirteen principally from Kimmerling's.

The building was dedicated May 26, 1895. It was erected at a cost of \$4,000.

In November, 1896 J. Rauch Stein, who graduated at Franklin and Marshall College in 1893 with the A.B. degree, and a senior in the Theological Seminary at Lancaster became an assistant to Dr. Klopp. On June 4, 1897, he was licensed to preach by Lebanon Classis. Soon thereafter he received a call from the Consistory to become the assistant of Dr. Klopp. The Committee on Ordination consisted of Rev. J. E. Hiester, D.D., Rev. D. E. Klopp, D.D., and Rev. I. Calvin Fisher. Rev. Warren J. Johnson preached the sermon. He resigned to become the pastor of St. Stephen's Church at Perkasio, which pastorate began September 19, 1897.

Dr. Klopp closed his pastorate of the First Church July 31, 1898. During his ministry here he baptized 282, confirmed 219, married 141 couples and officiated at 209 funerals.

He was married to Miss Salome Metzgar in 1859. She died in January, 1895, and was buried in Mt. Lebanon Cemetery. There were two sons, Oscar G. and Harry, and one daughter, Mrs. John S. Graber, all of whom are deceased.

Dr. Klopp was elected Stated Clerk of Lebanon Classis

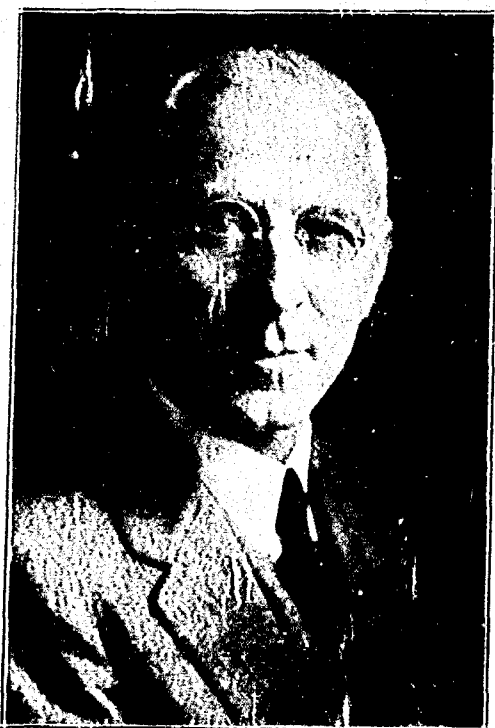
February 12, 1907, serving in this office until the time of his death.

He died August 26, 1910. The funeral was held August 29, and interment was made in Mt. Lebanon Cemetery.

Rev. A. C. Whitmer, a classmate, in a tribute in the Reformed Church Messenger, said, "I always admired his fearlessness in debate, and equally admired his fairness to a foe. He was strong in conviction, but honorable in act. Trickery was no part of him, for he advocated only that which he regarded sincerely as truth and right."

## CHAPTER XVI

### THE PASTORATE OF EDWARD SHEPHARD BROMER (1898-1905)



REV. E. S. BROMER, D.D.

The eleventh pastor of the congregation was Edward Shephard Bromer, who was born at Schwenksville, Pa., March 19, 1869. His parents were Albert Bromer and Catherine Shephard Bromer. He attended the public schools from 1875 to 1884. He was a student at Ursinus Academy from 1884 to 1886. In the fall of 1886 he entered Ursinus College, graduating with the A.B. degree in 1890. In the same year he became a student at Yale Divinity School, from which he was graduated with the B.D. degree in 1893. He spent a year in the same institution in graduate work on a post-graduate fellowship. He was licensed to preach, May 1, 1894, at East Greenville, Pa., by the Classis of Goshenhoppen, and ordained to the ministry at Orwigsburg, Pa., by the Classis of Schuylkill, July 29, 1894.

The committee on ordination consisted of Revs. W. H. Herbert, Henry Leisse, O. H. Strunck and A. R. Bartholo-



new. This charge consisted of two congregations—Orwigsburg and McKeansburg. During his pastorate here he prepared the way for a new church building, which became a reality during the next pastorate. He also reorganized the work of the churches and put it on a modern basis.

During this pastorate, in the summer of 1896, he had the privilege of making an extended tour in Europe and the honor of being a delegate of the Reformed Church at the meeting of the Pan-Presbyterian Conference held in Glasgow, Scotland.

He received a call to the pastorate of the First Church at Lebanon August 21, 1898. He accepted the call and began his pastorate November 20, 1898, when he was installed by a committee of Lebanon Classis, consisting of Revs. I. C. Fisher, J. Lewis Fluck, and H. J. Welker. An important work awaited him here. The congregation was old and conservative. Herein lay its strength as well as its weakness. The new pastor laid hold of the work with great energy. He rallied the congregation and infused a new spirit into it. A debt of twenty-seven hundred dollars which had been incurred in part when the parsonage was built and in part by deficits, was paid. The financial system was reorganized. A number of urgent repairs were made. A new Hook-Hastings organ was installed in 1903, at a cost of \$4,000—\$3,640 being the cost of the organ and \$390 of installation.

A vigorous Young Peoples Society was developed. The Ladies Aid Society was reorganized, and in course of time became a strong organization. In 1905, the Woman's Missionary Society was organized, which, during these thirty years, has done a splendid work.

During this pastorate tentative plans were presented to the congregation for a proposed new building which would afford better accommodations for the Sunday School and modern Church work. Thus the way was prepared for a new building which in a different form became a reality ten years later. An important work was done in the section of the city known as "the Hazel Dyke". It took the form of a Sunday School and social work. In furtherance of this work, the congregation, January 1, 1903, instructed the Trustees to purchase "The People's Church," situated on the

north side of Locust Street between Fifth and Sixth. This purchase was made for \$2000. The first services were held February 24, 25, 26, 27, 1903, in charge of Revs. E. S. Bromer, D.D., D. E. Klopp, D.D., I. C. Fisher, D.D., and V. W. Dippell, Ph.D. The Sunday School was organized March 1, 1903, with 110 present, and was called St. Stephen's Reformed Sunday School.

Frank S. Bromer, brother of the pastor, received a call from the Consistory March 13, 1904, to become the assistant of the pastor. He graduated at Lehigh University in 1896 with the degree of M.E. (Mechanical Engineer.), and at the Ursinus School of Theology in 1904 with the B.D. degree. He was licensed to preach by Lebanon Classis April 8, 1904, and ordained by a committee of Lebanon Classis, consisting of Revs. E. S. Bromer, V. W. Dippel, Ph.D., and I. C. Fisher, D.D., April 10, 1904. The assistant devoted his time largely to the development of this work in the southern part of the city.

In Dr. Bromer's preaching and teaching the social point of view was inculcated to such an extent as to make the conception of the Kingdom of God here on earth dominant. He reported 571 members to Classis in 1899, and 815 in 1905.

During his pastorate he baptized 302, confirmed 244, married 126 couples, and conducted 286 funerals.

Two members of the congregation entered the ministry during this pastorate. The first was Walter E. Garrett, who graduated at Ursinus College in 1899 with the A.B. degree and from the Ursinus School of Theology with the B.D. degree in 1902. The other was John Lentz, who graduated at Ursinus College in 1902 with the A.B. degree and from the Ursinus School of Theology in 1906 with the B.D. degree.

In 1904 the congregation granted the pastor, Rev. Edward S. Bromer, a leave of absence from May to September for recovery of health, study, and travel. The time was spent attending lectures during the Summer semester of the University of Berlin and travelling in Germany and Switzerland. The degree of Doctor of Divinity was conferred upon Rev. E. S. Bromer in 1905 by Ursinus College.

From 1905 to 1907 he was professor of New Testament

Exegesis and Theology at Ursinus School of Theology, then located in Philadelphia. After the consolidation of the Ursinus School of Theology and The Dayton Theological Seminary, Professor Bromer returned to the pastorate.

From November 4, 1906, to May 4, 1920, he was pastor of the First Reformed Church at Greensburg, Pa. While pastor here he modernized the Church and Sunday School work, paid an old debt, and took preliminary steps towards a new building. The membership was increased from 800 to 1225.

Since 1919 he has been Professor of Practical Theology in the Theological Seminary at Lancaster, Pa.

Other important positions held by him are the following: Chairman of Commission II in Reformed Church Survey in 1914; General Chairman of local Church Efficiency Commission, under auspices of the Laymen's Missionary Movement in 1915-1916; Chairman of the Commission on Evangelism of the Board of Home Missions, 1914-1920; Chairman of the Young People's Committee of General Synod, 1914-1920; President Pittsburg Synod 1917-1918; Member of United Missionary Committee 1917-1923; Secretary of the Department of Spiritual Resources in the Forward Movement, 1919-1922; Member of the Board of Directors of Hood College since 1912; President of the Board, 1921-1930. He wrote numerous articles for the Reformed Church Messenger and the Reformed Church Review.

He was married to Flora Keeler Schwenk, of Collegeville, Pa., in 1890. There are three children—Edna, Mrs. W. Earl Moorehead, of Lancaster; Henry Earl, of Decatur, Indiana; and Frances Catherine, Mrs. Carl Peterson, of Scranton, Pa.

## CHAPTER XVII

### The Pastorate of Howard Edgar Bodder 1906-1909



REV. H. E. BODDER

Howard Edgar Bodder, a son of Quintus and Rachael Bodder was born at Durham Bucks County, Pennsylvania, August 23, 1876. He received his early educational training in the Public Schools of Northampton County, Pennsylvania. In the fall of 1893, he entered The Riegelsville (Bucks County) Academy, graduating from the same in 1896. He entered Ursinus College, Collegeville, Penna., in 1896, and graduated from this institution in 1900, with the degree of A.B. In the fall of the same year he entered The Ursinus School of Theology and graduated from the same in 1903.

He was licensed to preach by Tohickon Classis, May 27, 1903. He taught in the Township High School, Riegelsville, Pa., in 1903. On February 2, 1904, he was ordained to the ministry and installed as Pastor of St. John's Re-

formed Church, Phoenixville, Pa. The Committee on Ordination and Installation consisted of Revs. John H. Sechler, D.D., Joseph H. Hendricks and J. M. S. Isenberg. He served this congregation to the close of the year 1905. On January 7, 1906, he was installed as Pastor of Tabor Reformed Church, Lebanon, Pa., by the following committee: Revs. I. Calvin Fisher, D.D., Edward S. Bromer, D.D., and V. W. Dippel, Ph.D. His pastorate here continued until July 1, 1909.

During his pastorate at Lebanon, he baptized 80; confirmed 70; married 37 couples, and conducted 68 funerals.

During this pastorate St. Stephen's congregation was organized. The organization took place October 3, 1907, a little more than four years after the Sunday School had been organized. In 1908 St. Stephen's Church purchased the chapel on Locust Street from Tabor Church for \$1318.64, which would indicate that the First Church contributed approximately seven hundred dollars to this enterprise. About seventy members were dismissed to St. Stephen's at its organization and within the next two or three years.

He next served Trinity Reformed Church, Norristown, Pa., 1906-1915. During his pastorate a very fine church and Parish House was erected at a cost of more than \$100,000. At the close of this last pastorate he entered Princeton Theological Seminary and took a year in Post-Graduate work. Here he distinguished himself by his painstaking work and received a special letter of commendation from the faculty for marked excellence in scholarship, and also received the degree of B.D.

In 1916 he entered upon the pastorate of The Second Presbyterian Church, Bridgeton, N. J., succeeding a man who had held this pastorate for fifty years. He has been doing a fine piece of work among a people by whom he is highly respected. In 1933 Ursinus College conferred on him the honorary Degree of Doctor of Divinity.

Among the positions of responsibility held by Dr. Bodder are the following: President of Lebanon Classis, 1909; Moderator, West Jersey Presbytery, 1927; Commissioner to The General Assembly, Presbyterian Church, Tulsa, Oklahoma, 1928; President, Board of Trustees, West Jersey Presbytery, 1931-34, and re-elected for a second term of three

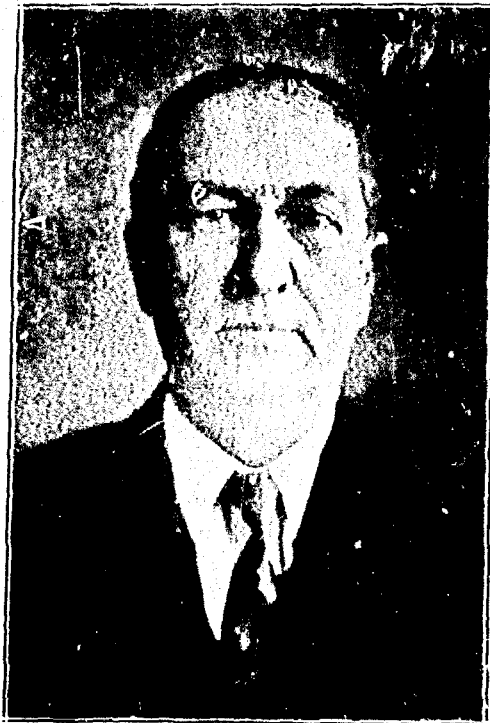
years, also serving on important judicial commissions of the denomination.

On December 31st, 1903, Dr. Boddar was married to Elsie Elizabeth Hindenach, of Durham, Pa., who has proven herself of immense value in his work.

While a Junior in College he won the Junior Oratorical Contest as well as The Pennsylvania State Oratorical Contest. His diction is practically faultless, and his effective oratory makes him one of the outstanding preachers of his Presbytery. He has also proven himself a leader of men in his community and is, therefore, easily regarded as one who is rendering large and valuable service in church and state.

## CHAPTER XVIII

### THE PASTORATE OF WILLIAM D. HAPPEL, (1910- )



REV. W. D. HAPPEL, PH.D.

Rev. William D. Happel was born and reared in Exeter Township, adjoining the city of Reading. The Township was named for his maternal ancestors, who came from Exeter in England in 1717. His parents were William and Sarah (Boone) Happel. The latter was a collateral descendant of Daniel Boone, the Kentucky pioneer. For ten terms he attended the public schools. He was baptized and confirmed by Rev. A. S. Leinbach, D.D. He prepared for teaching at the Scientific Academy, Reading, Pa., a school that is no longer in existence. He began to teach at the age of sixteen, and taught for three successive terms in his native district. Upon due recommendation and examination he was granted

a Permanent Teacher's Certificate by State Superintendent E. E. Higbee.

While engaged in teaching he attended the Keystone State Normal School at Kutztown, Pa., during the spring and fall terms, and prepared for college. He matriculated at Franklin and Marshall College, and after four years was graduated with the A.B. degree in 1892, receiving the degree of A. M. in course in 1896, from the same institution. During his Junior year he received a gold medal given to the winner in a debating contest. During his Senior year he received a gold medal in a competitive examination in the German language. At graduation he delivered the Franklin oration, second honors, and was given membership in the Phi Beta Kappa Society for class standing. He then entered the Theological Seminary of the Reformed Church, from which he was graduated at the end of three years. During two of these terms he gave part time service in Franklin and Marshall Academy as a teacher of Mathematics and General History. He received the degree of Doctor of Philosophy from the University of Wooster for work done in the department of philosophy. Near the close of his Senior year, April 7, 1895, he received a call to the pastorate of the First Reformed Church at Wilkes-Barre, Pa., which he accepted. He was licensed by Schuylkill Classis at its annual meeting at Shenandoah on the sixth of June, 1895. The committee on examination consisted of Revs. B. Bausman, D.D., C. S. Gerhard, D.D., and A. R. Bartholomew, D.D. He began his work as pastor of the Wilkes-Barre Church on the sixth of June, 1895. He was ordained by a committee of Wyoming Classis on the evening of July 28th, 1895. The committee on ordination and installation consisted of Revs. C. W. E. Siegel, F. H. Ruloff and S. C. Meckel. The church at Wilkes-Barre was located in the center of population in a growing city in the anthracite coal regions. It had a population of forty-six thousand, which has now grown to ninety thousand. Because of its location and the growth of the city, the congregation has always had many accessions. He went through the usual experience of paying debts and repairing the church and performing the duties that fall to a pastor, during his pastorate here of fifteen years and three months.

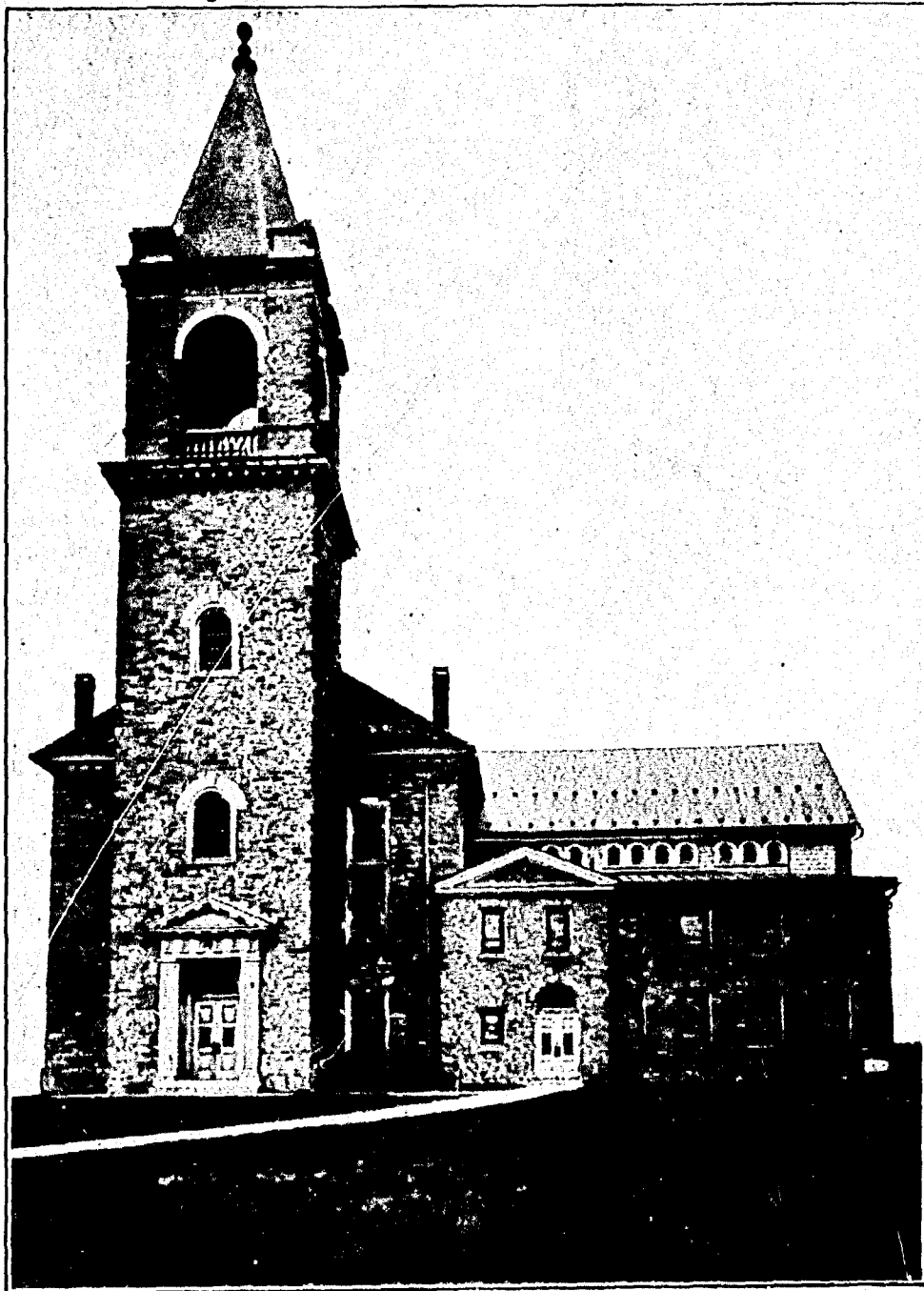


While pastor of the First Church at Wilkes-Barre, St. Luke's Church, of that city, became vacant through the death of the pastor. It looked for a while as if the congregation would not survive. At this critical period in its history, Dr. Happel consented to conduct services in that church in the afternoon, which he continued to do for a year and a half. Before leaving Wilkes-Barre he prevailed upon the Board of Home Missions to enroll it as a Mission. It now has a membership of two hundred, and a fine new church and parsonage.

On the 19th of June, 1910, Dr. Happel was elected pastor of the First Church, Lebanon. He accepted the call and began his pastorate September 1, 1910. He was installed on the first Sunday of September by a committee of Lebanon Classis consisting of Revs. V. W. Dippell, Ph.D., W. F. DeLong, and H. J. Leinbach. During the first year a note in bank amounting to fourteen hundred dollars was paid.



THE SANCTUARY



#### NEW CHAPEL AND RENOVATED CHURCH

On Red Rose Day in 1912, the congregation decided to enter upon a building project which involved the building of a Sunday School Chapel and the renovation of the church building. The plans prepared by Architect A. A. Ritcher were adopted. The building committee consisted of the following: Geo. D. Dullabahn, Chairman; D. O. Mader, Benjamin Ruth, B. M. Kline, Thos. J. Brenholtz and the pastor. The

contractor was Harry Buffamoyer. The cornerstone was laid on June 14, 1914. The ceremonies were in charge of the pastor, who laid the cornerstone. The sermon was preached by Rev. Charles E. Schaeffer, D.D., Secretary of the Board of Home Missions. The Chapel, which has a seating capacity of nine hundred people, is built according to the Akron plan. The entire church structure is of native limestone and, although built at four different times, has the appearance of having been built at one time. The architecture is Colonial in style. The building was dedicated January 24, 1915. The sermon was preached in the morning by Rev. Lewis Robb, D.D., of Wilkinsburg, Pa. At the afternoon service, addresses were made by Revs. I. C. Fisher, D.D., T. Levan Bickel, Frank L. Lefever, W. C. Hess, and Judge C. V. Henry. In the evening, the sermon was preached by Rev. E. S. Bromer, D.D., of Greensburg.

The building, including furnishings and equipment, cost thirty-three thousand dollars. The successful completion of this project is the outstanding work of the pastorate.

Realizing that city improvements, such as sewerage and street paving around the plot of ground across the street to the west would entail a heavy expense upon the congregation, the pastor urged that it be put into a salable condition and sold. This recommendation was adopted by the congregation. In 1927 it was sold for \$8000. A number of attractive homes now occupy this site. During this pastorate two legacies that had been lent to the congregation were restored, namely, the L. P. Smith Legacy and the Jacob Staeger Legacy, and ten others were received. The following is the list of legacies in possession of the congregation:

Fauber Legacy .....	\$ 400
L. P. Smith Legacy.....	100
Jacob Staeger Legacy .....	600
Cyrus G. Rauch Legacy.....	1000
Mrs. Susan Schram Legacy.....	200
Lizzie D. Young Legacy.....	200
Henry Huber Legacy.....	100
Jacob Stager Legacy.....	400
Sarah Rauch Legacy.....	500
Benjamin Ruth Music Fund.....	500

Mrs. Abiah Mohr Legacy.....	100
Lydia Schott Legacy (established by Consistory from proceeds of sale of plot of ground) .....	2300
Jennie Fisher Legacy .....	100
Jacob Fasnacht Legacy.....	500

The legacies amount to seven thousand dollars, and are held as a trust fund by the First National Bank of Lebanon, excepting the first. The interest is used for the support of the congregation.

In 1931 the parsonage was renovated and reconditioned at a cost of approximately one thousand dollars. In 1932, a two-car brick garage was erected on the parsonage lot, to harmonize with the parsonage, at a cost of four hundred and fifty dollars. In 1935, the cement sidewalk was laid and other improvements made, costing about \$1500.

During this pastorate the following persons entered the ministry from the congregation: Rev. A. Nevin Brubaker, who graduated at Ursinus College with the A. B. degree in 1913 and at Yale Divinity School in 1916 with the de-



THE CHAPEL

gree of Bachelor of Divinity; Rev. Walter Yingst, who graduated at Ursinus College in 1913 with the A.B. degree and at the Ursinus School of Theology in 1916 with the degree of Bachelor of Divinity; and Raymond E. Brubaker, who graduated at Princeton University with the A.B. degree in 1917 and at McCormick Theological Seminary with the degree of Bachelor of Divinity in 1920. He entered the ministry of the Presbyterian Church.

During his ministry, Dr. Happel served his denomination in different ways. Since 1904 he has been a member of the Board of Visitors of the Theological Seminary at Lancaster, and since 1910 its secretary. In 1904 he became a member of the Board of Education of the Eastern Synod; since 1931 he has been its president. At the meeting of Eastern Synod in Trinity Reformed Church, Philadelphia, in 1915, he was elected president, and served in that capacity in 1915-1916. He was a delegate to General Synod in 1899 at Tiffin, Ohio; in 1908 at York Pa.; in 1917 at Dayton, Ohio; in 1919 at Altoona, Pa.; at Akron, Ohio, in 1932, and at Cleveland, Ohio, in 1934, at which meeting the Evangelical Synod of North America and the Reformed Church became one denomination.

He has been a member of the Board of Managers of the Pennsylvania Chautauqua at Mt. Gretna since 1926. In 1930 he took a trip to Europe and the Holy Land.

He was married to Miss Anna M. Levan, a daughter of Rev. Franklin K. Levan, D.D., and Sarah (Ermentrout) Levan, of Wilkes-Barre, Pa., Dec. 4, 1900. She died January 10, 1925. There were four children: Christine G. (Mrs. E. F. Weaver), Harrisburg, Pa.; Grace M., who died in infancy; Beatrice B., of New York City, and Gladys S. L. (Mrs. H. Ross Flowers), of Lebanon, Pa.

On December 3, 1931, he was married to Mrs. Laurel B. Bernhart, of Pottstown, Pa., a daughter of Fremont J. and Ida Louise (Laver) Keim.

He contributed articles to the Reformed Church Messenger and the Reformed Church Review.

During his pastorate at Lebanon he baptized 325, confirmed 464, married 179 couples, and officiated at 477 funerals.

The membership is 650.



THE CONSISTORY. 1935

LEFT TO RIGHT - *Upper Row*: Elmer E. Plasterer Harry B. Kreider. John H. Sprecher. Clayton Bachman.  
 Earl A. Brubaker. Esq., Irwin E. Bamberger. John C. Bowman. Wm. H. Becker, *Deacons*.  
 LEFT TO RIGHT - *Lower Row*: Ira J. Kreider. Geo. D. Dullabahn. Wm. F. Spayd. Rev. W. D. Happel.  
 James E. Walter. I. W. Bowman. C. B. Kreider, *Elders*.

## CHAPTER XIX

### THE SUNDAY SCHOOL

The Sunday School is a comparatively modern institution. It took its beginning in England in 1780. It soon made its advent into America, and although like every new movement it was looked at askance by some and even bitterly opposed, it soon won its way, and is the one organization in the Church that has come to stay.

The Sunday School of Tabor Reformed Church was organized in August, 1828. The parochial school connected with the Church certainly as early as 1773 continued for some years after the organization of the Sunday School. It was in all probability discontinued in 1835. Prior to its organization those who became identified with it had been workers in the Union Sunday School cause for at least eight years. They served as colporteurs under the "American Sunday School Union and Tract Society." One of these, Jacob Roedel, Esq., although a member of the Lutheran Church, became the first Superintendent of Tabor Reformed Sunday School. He was Superintendent for four years. In those days, there was no International series of lessons with explanations or a graded system as is the case today. Every teacher was dependent on his own resources. To meet this situation, question books with answers came into existence. Mrs. William Moore, a member of the School, prepared such a book for its use. At a later date, Miss Rebecca Kremer, sister of Dr. Kremer, prepared a similar book, copies of which are still in existence.

The second Superintendent of the School was William Yeho. He was followed by William Hiester. John Ermentrout succeeded the latter, whose successor was Elias Raber. On the 13th of June, 1860, Dr. Joseph L. Lemberger, a graduate of the Philadelphia College of Pharmacy, became the head of the School, and continued as such to the end of his life, a period of sixty-seven years, being active Superintendent for fifty years and advisory Superintendent for seventeen years. During all these years he attended faithfully to the

important duties of this office, and was the most familiar figure in the congregation. Not only did he develop his own



DR. JOSEPH L. LEMBERGER

Sunday School, but he was also imbued with the missionary spirit, and was active in founding the Sunday Schools and Churches that sprang from the mother Church, as well as in Foreign Missions, being a member of the Board of Foreign Missions of his denomination for many years. During his superintendency the Sunday School was regarded as the benevolent institution of the Church, doing much for beneficiary education, local, home, and foreign missions, and charity. The impact of Dr. Lemberger's life and activity in and through the Sunday School and the Church will be felt for years to come.

Frank Z. Miller became Superintendent of the School January 1, 1911 and continued as such for ten years. During these years he rarely if ever missed a Sunday. He was Superintendent during the time in which the new Chapel was built, and was a good supporter of this project. He was Superintendent during the World War, when many from the Sunday School were overseas. One of these, Richard G. Bechtel, made the supreme sacrifice. His name appears on a tablet in the Memorial Reformed Church at Chateau Thierry, France.

Mr. Miller was followed by Christian B. Kreider, who was elected September 28, 1921. Mr. Kreider came to this office as a Normal School graduate, and with experience as a teacher, and discharged the duties that devolved upon him faithfully.

His successor was Dawson W. Light, Esq., who was a graduate of the West Chester State Normal School and a practitioner at the Lebanon County bar. He brought to this office the training of a teacher and the accuracy of a lawyer.



and for nine years attended carefully to the duties of the office. His term of office extended from September 29, 1922, to November 4, 1931.



FRANK W. KREIDER

Frank W. Kreider is the present incumbent, who was elected November 4, 1931. He is a Normal School graduate, and is an experienced business man, being prominently identified with one of the leading industries of the city.

The Sunday School has as its ideal the standards of the Pennsylvania State Sabbath School Association, with which it is identified.

The enrollment in all departments is 579.

The gross receipts in 1934 amounted to \$2,207.82.

*"Now unto Him who loved us and washed us from our sins in His own blood and made us to be kings and priests unto His God and Father, to Him be glory and dominion forever and ever. Amen."*

