

1832.

1882.



MEMORIAL VOLUME.

St. John's Lutheran Church,

EASTON, PA.

CONTAINING AN ACCOUNT OF THE JUBILEE SERVICES,
THE HISTORICAL SERMON, THE CHARTERS OF THE
CHURCH AND THE BENEVOLENT SOCIETY, AND
A LIST OF THE OFFICERS OF THE CHURCH
AND THE OFFICERS, TEACHERS, AND
PUPILS OF THE SUNDAY SCHOOL.

Published by Authority of the Church Council.

D. H. GEISSINGER,
REUBEN KOLB,
Committee on Publication.

INTRODUCTION.

THE JUBILEE SERVICES.

St. John's Church was completed and solemnly dedicated to the Service of God in January, 1832. It was intended to have services that would appropriately mark and celebrate that event on the exact fiftieth anniversary, namely, January, 1882. Some steps were taken to carry this intention into effect. But as the congregation was without a pastor, and, as it was found to be somewhat difficult to secure the attendance of ministers from other fields at that busy time of the year, it was finally decided to wait until October and then combine the memorial services of the erection of the church edifice, with the semi-centennial anniversary services of the organization of the Sunday School. The recently elected Pastor took charge of the congregation on the fifth of February, and very soon thereafter both Pastor and congregation began to look forward to, and make preparation for the approaching, grand jubilee. The joyful jubilee spirit was born in many hearts, before the snows and frosts of the winter had gone, and it seemed to come forth with the spring flowers, and to grow and mature with the summer fruits.

It was not long before the subject was formally brought up in the Church Council. The Pastor

was authorized to correspond with all the former Pastors of the congregation who were still living ; to invite them to be present, and to arrange with them to take prominent part in the services and exercises of the occasion. The date of the jubilee was fixed for October eighth to tenth, inclusive. A programme was prepared, and after approval by the Church Council, was neatly printed and circulated in the congregation, and sent far and wide to friends and former members. The following is the order of services as provided for in this programme :

Sunday, Oct. 8.—10.30 A. M., Historical Sermon, by Rev. Dr. B. Sadtler, President of Muhlenberg College. 2.30 P. M., Anniversary Services of the Sunday Schools of St. John's Church.

7.30 P. M., Divine Service, sermon by Rev. Dr. B. M. Schmucker, pastor of the Church of the Transfiguration, Pottstown, Pa.

Monday, Oct. 9.—2 to 5.30 P. M., Public Reception in St. John's Church. 7.30 P. M., Divine Service, sermon by Rev. E. Belfour, President of the Pittsburg Synod of the Lutheran Church.

Tuesday, Oct. 10.—2 30 P. M., Sunday School Jubilee Services at Able's Opera House. Special addresses by Rev. Reuben Hill, and Rev. Prof. M. H. Richards. All these proposed services and exercises were carried out exactly according to this programme. Kind Providence seemed to be especially favorable to us. The weather was de-

lightful during the whole time, and especially on the last day, which had been set apart for what proved to be, in many respects, the grandest and most memorable service of the entire occasion. The visiting ministers and brethren who had accepted invitations and made engagements to be present, were all spared in health and strength, and although one of them had to come quite a long distance, they all reached Easton in due time to make their respective contributions to the general benefit and to get back their rich reward out of the abundant general joy.

The decorations of the church, which were pronounced by all to be exceptionally tasteful and beautiful, were chiefly designed by Mr. Henry L. Mattes and arranged under his personal supervision. The committee to whose faithful labor and intelligent skill the excellent arrangement of the decorations was due, consisted of the following members of St. John's: Owen Hagenbuch, C. F. Sandt, J. C. Pohl, C. W. Garis, Wm. Gould Heller, Misses Celinda Hilliard, Mary Illick, Mame Kaehler, and Anna Dachrodt.

The names of the Pastors who served the congregation during the past fifty years, and who are particularly referred to in the historical sermon, were arranged in large, artistic letters between the columns on either side of the pulpit; and immediately after them the names of the three general superintendents of the Sunday School, Henry

Bender, Henry Hammann and Owen Hagenbuch. The full liturgical service of the Church Book, enriched by additional musical selections, was used at all the regular services.

The historical sermon, preached on Sunday morning, October 8, forms the chief part of this memorial volume. It is satisfactorily full in its statements and trustworthily authentic. It breathes a reverential spirit for the venerated fathers in Christ, who labored in this congregation in the years that have gone, and the precious fruits of whose faithful sowing we this day enjoy.

The anniversary services of the Sunday Schools on Sunday afternoon, were delightful and successful almost beyond expectation. Long before the appointed hour for the exercises arrived, every available place in the church, except that which had been reserved for the schools, was completely filled, and many were unable to gain admittance. From the Sunday School room, the schools marched in procession into the audience room of the church, singing the joyous, thrilling chant: "The Strain Upraise of Joy and Praise." The singing was effectively accompanied by the great organ and a select orchestra. The order of exercises after the processional was as follows: 1, Sentences and Versicle; 2, Hymn, "Come Thou Almighty King"; 3, Selection and Gloria; 4, The Creed; 5, Hymn, "Zion Stands with Hills Surrounded"; 6, Twenty-third Psalm, (read by Rev.

R. W. Hufford, of St. Paul's Lutheran Church); 7, Hymn, "Glorious Things of Thee are Spoken"; 8, Annual Report of the Superintendent; 9, Hymn, "There is a Happy Land"; 10, Anniversary Address by the Pastor; 11, Hymn, by the Infant School, "I Think When I Read That Sweet Story of Old"; 12, Treasurer's Report; 13, Addresses by Rev. Dr. B. Sadtler, Rev. Dr. B. M. Schmucker, and Col. M. H. Horn; 14, Anthem by the Choir, "Jerusalem My Happy Home"; 15, Hymn, "We Bring no Glittering Treasures"; 16, Prayer, by the Pastor; 17, Lord's Prayer; 18, Benediction, by Rev. Mr. Hufford; 19, Recessional, "Joyfully, Joyfully, Onward We Move." A jubilee offering of over one hundred dollars was received from the schools at this service, for the Orphan's Home at Germantown.

A noticeable feature of this anniversary was the presence of several persons who were children in the school at the time of its organization, or who were identified with it in its earliest years. One of these, Col. M. H. Horn, now of Catasauqua, Pa., made a very interesting and impressive address. He told about the early experiences of St. John's Sunday School, of the old methods of carrying on Sunday School work, and of the subsequent careers of some who had been pupils and teachers with him in this school many years ago. He showed us what had become of some of the precious seed that had been quietly planted in the

hearts of the little children who came to our Sunday School long before we appeared upon the scene, and no doubt many faithful workers got encouragement from his report to hope that sometime God would give blessed increase to that which they had been patiently planting into what seemed at the time to be unreceptive and unpromising soil.

The sermon on Sunday evening was preached by the Rev. Dr. B. M. Schmucker. The text was Acts, 4, 10-12. The sermon was most interesting and instructive. Dr. Schmucker argued with great force and plainness that the ground of the stability of St. John's congregation was loyal adherence to the truth as it is in Christ Jesus. No other name under heaven whereby man can be saved except the name of Jesus Christ—that was the central theme of text and sermon. And that was the great foundation truth which had been faithfully preached from St. John's pulpit, which the people had continually asked for, and accepted with believing eagerness, in which they had been rooted and grounded, and upon which they were immovably established.

To afford an opportunity for a meeting of an entirely social character, the arrangement provided for a public reception at St. John's Church on Monday afternoon from two to half past five o'clock. Many former members, as well as numbers of the present congregation and their friends,

called to greet old pastors and friends, to walk through the old aisles, and to look once more at the familiar and venerable objects which they had known so well in other days, amid very different circumstances, and with other feelings than those which filled them to-day. The old records of the church were examined by many curious eyes. A number of interesting relics, such as old anniversary and festival programmes, hymn books, bibles, and Sunday School class books were on exhibition in the vestry room, upon the walls of which hung the portraits of Reverends Hecht, Richards, and Schaeffer, and Superintendents Hammann, and Bender. The portrait of Rev. Mr. Hecht was presented by his son, Mr. C. Edward Hecht, now of Reading, Pa., who was himself present during the jubilee.

The organist, Mr. C. Bethman, and the choir, Mr. Frank A. Sletor, tenor ; Miss Anna Stout, soprano ; Miss Ida Spangenberg, alto ; and Mr. J. M. Braun, bass, were present during part of the afternoon and added to the pleasantness and enjoyment of the occasion by rendering very acceptably several excellent selections of music.

On Monday evening Rev. Edmund Belfour preached a very impressive and edifying sermon from Matt., 8, 23. The ever newly wonderful sea of Galilee, the ship containing Jesus and His disciples, and the memorable storm which threatened to overwhelm and destroy all ; these were

the strikingly impressive objects of the Preacher's emblematic picture. The sea is the world; the ship is the church; the storm is the perilous assault which the church continually receives from the kingdom of evil. The eternal security of the church is found in the presence of Christ. Before Him the winds and the waves sink into serenely peaceful silence. As the old ark outrode the flood, so the new ark—the church—will outride all storms and oppositions. Only let us abide in the ship and close to the omnipotent Master, and blessed as this jubilee is, there will come another immeasurably more blessed and more enduring than this.

The festival exercises culminated in the semi-centennial anniversary services at the Opera House, on Tuesday afternoon. This was a union service of all the Lutheran Sunday Schools in Easton and vicinity that had either directly or indirectly originated from St. John's. St. John's, organized 1832, Supt., Owen Hagenbuch; Christ, organized 1843, Supt., E. I. Hunt; First Colored, organized 1858, Supt., Aaron O. Huff; Zion's (German) organized 1860, Supt., J. A. Siegfried; St. Paul's, organized 1864, Supt. Henry Lehr; St. Peter's, organized 1874, Supt., Edwin Sandt; St. Lukes', organized 1874, Supt., R. H. Trach; Grace, (Phillipsburg), organized 1870, Supt., Edwin Paulos; St. John's, (German, Phillipsburg), organized 1874, Supt., William Ochs; Mission School

(South Easton), organized 1881, Supt., David Pyatt.

The main schools, together with the Pastors and visitors assembled at St. John's Church, forming in line on Ferry, and on Fourth street, with the head of the line resting at Bank street. The procession marched on Ferry street from Bank to South Third, to the Circle, passing around the circle to the right, thence along south side of Northampton street to the Opera House. The street was crowded with people who came to witness the procession, and the pavement in front of the Opera House was so densely packed that it was decided to admit the schools through the Bank street entrance. The front doors were kept closed until the children were in their places. There were over one thousand children in the procession.

The children of the infant schools were taken directly from their respective school rooms to the Opera House. They were placed upon the stage on raised seats that began about six feet from the foot lights and extended to the top of the scenes, and occupied the entire width of the open stage. There were nearly five hundred of these little ones, and with their varied and tasteful dresses, their bright and joyous child-faces, massed in a pretty setting of stage scenery and living plants and floral decorations, they presented a lovely and touching picture of beau-

tiful life. The drop curtain was left down until everything was ready for the exercises to begin. Just as the orchestra began the overture, the curtain was slowly raised. The effect was exceedingly impressive, and the scene was one that will not soon be forgotten by those who witnessed it. The order of exercises, including the hymns and collects, was printed in a neat eight page programme, and was as follows: 1, Introit, "Let Everything that hath Breath Praise the Lord," and Gloria; 2, Festival Song, "Come Children and Join in our Festival Song"; 3, Sentences with Responses and Gloria; 4, Creed; 5, Salutation and Response; 6, Collects; 7, Hymn, "All Hail the Power of Jesus' Name"; 8, Address of Welcome and poem, by the Pastor of St. John's; 9, Hymn, "Beautiful Saviour, King of Creation"; 10, First Memorial Address, by Rev. Prof. M. H. Richards, of Muhlenburg College; 11, Hymn, "Hail to the Lord's Anointed"; 12, Second Memorial Address by Rev. R. Hill, Pastor of St. John's Lutheran Church, Allentown, Pa.; 13, Hymn, "My Church, My Church, My Dear Old Church"; 14, Addresses of greeting by the following pastors:

Rev. B. M. Schmauck, President of the Second Conference of the Evangelical Lutheran Ministerium of Pennsylvania; Rev. Edmund Belfour, President of the Pittsburg Synod of the Evangelical Lutheran Church; Rev. Philip Pfatteicher, Pastor of Zion's Lutheran Church,

Easton Pa. ; Rev. J. M. Anspach, Pastor of Christ Lutheran Church, Easton, Pa. ; Rev. R. W. Huford, Pastor of St. Paul's Lutheran Church, Easton, Pa. ; Rev. H. B. Wile, Pastor of St. Peter's Lutheran Church, Easton, Pa. ; Rev. J. Q. Upp, Pastor of St. Paul's Lutheran Church, South Easton, Pa. ; Rev. J. W. Mattern, Pastor of Grace Lutheran Church, Phillipsburg, N. J. ; Rev. C. J. Cooper, of South Bethlehem, Pa., and Rev. Enoch Smith, of Bethlehem.

15, Hymn, "A Mighty Fortress is our God"; 16, Prayer, concluding with the Lord's Prayer; 17, Hymn, "Now thank we all our God"; 18, Benediction; 19, Doxology, "Praise God from Whom all Blessings Flow."

The daily papers of Easton gave very generous space to reports of the various exercises of the jubilee. These reports were often enthusiastic in their appreciation, and eloquent in their descriptions. Concerning this closing service, one paper declared; "The Opera House seemed a beautiful temple vocal with heavenly song. Words fail to portray the feelings and emotions awakened by these festal ceremonies, and we let the hearts of those who participated speak for themselves. But the jubilee, from beginning to end, was a grand event. Surely Easton is better for such expressions of joy, fraternal greeting and praise to God. Surely the hand of the Lord is with her

people; may His cause increase until all are enrolled in His name."

Thus ended the series of services in which the good people of St. John's celebrated the building of their church and the founding of their Sunday School fifty years ago. No doubt they will be long and pleasantly remembered by those who were privileged to take part in them or to witness them. This brief account we have thought fit to put in a permanent form, in connection with the historical discourse that follows, for the information of those who shall come after us. Before most of us there may lie many years of earnest work in this present world. To that work, let us now, in the name of our gracious Master address ourselves. Let us keep in mind that we are only to look backward on special and memorial occasions. Our right habitual attitude must always be toward the future. Other hearts and hands will devise and carry out the exercises of the next jubilee, or rather centennial of our Church and Sunday School, but a great deal of what that event will be, depends upon us. And God grant that we may then have found for ourselves the blessed fulfillment of the earnest prayer of Jesus: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

ANNIVERSARY POEM.

BY REV. D. H. GEISSINGER.

Then sound the loud trumpet of jubilee,
Proclaim through the world that man is free,
Free, not only from Egypt's rod,
But free as the ransomed sons of God.

Let every soul that heareth, tell
That Christ hath conquered the gates of hell,
Hath vanquished death in the dreadful strife
And won for us all eternal life.

This is the glorious gospel sound,
That already enrols the earth around,
That follows the golden light of day
As it chases the sombre night away.

This is the light of the central sun,
The light that transfigures every one,
Into whose soul its glories shine,
With radiance vivific and essence divine.

This is the light that led women and men,
Half a century since, to begin
This Sunday School for the teaching of youth,
The way of salvation and heavenly truth.

And that is the cause of the festal glee,
Which with blessed eyes this moment we see.
And that is why these arches ring,
With the gladsome songs our children sing.

Let us honor the memory of those who have gone,
Let us do the work which they left to be done.
With a zeal such as theirs, and a spirit athirst
For the kingdom of heaven and righteousness first.

Let us not be content with what we've attained,
Since to keep what we've got, yet more must be gained,
For the central law in the kingdom of heaven
Is only to those that increase shall be given.

To those who bury their talents away,
At the hour of reckoning the Master will say,
"Surrender that which thou hast not employed,
For my gracious gifts may not thus be destroyed."

We thank Thee, Oh Christ, for what we behold,
For the precious lambs that have come to Thy fold.
Oh, help us to feed them the food Thou dost give,
The food that will strengthen and make them to live.

And when the next jubilant trumpet shall sound
By the banks of these rivers and over this ground,
May they who shall then be here filled with life's breath
Say of us: "They were steadfast and faithful till death."

REMEMBERING THE DAYS OF OLD.

HISTORICAL SERMON

—BY—

REV. B. SADTLER, D.D.,

PRESIDENT OF MUHLENBERG COLLEGE, ALLENTOWN, PA. PREACHED ON SUNDAY
MORNING, OCTOBER 8.

“Remember the days of old, consider the years of many generations; ask thy father and he will show thee; thy elders, and they will tell thee.”—Deut., 32:7.

Sacred history presents but few grander, and at the same time more touching scenes, than the one being enacted as Moses uttered the injunction of our text. He had fulfilled the mission laid upon him when God called to him from the burning bush. He had led Israel forth from Egyptian bondage, had gathered them at the foot of Mount Sinai to listen to all the words of the law, as Jehovah had spoken them, had wandered with them for forty years through the wilderness, and now they are on the borders of the Holy Land of Promise, that he himself dare not enter, but is only to see from the top of Mount Pisgah that is over against Jericho. Greatest of law-givers, and oldest of authors, he has just, (chap., 31, 24,) “made an end of writing the words of this law in

a book," and directed its deposit in the ark of the covenant. Then he commands the Levites to gather unto him all the elders and officers and congregation of Israel, and utters the touching, faithful and sublime production recorded in this chapter, and known as Moses' Song. In pious adoration he first lifts up his voice to exalt God: "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." In the very next verse his voice drops into sadness, as he testifies of his wayward, rebellious brethren: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and corrupt generation." But true to them even in their perversity, he tenderly admonishes them in the language of our text: "Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders and they will tell thee." His final act is to bless Israel and then ascend the mount to die.

A serious review of the past can not fail to be profitable to us as individuals. The past is the great teacher of the present, and stolid and stupid is that man, that cannot from its failures and victories, its shortcomings and its comparative virtues, its afflictions and its joys, learn lessons that will incite to the praise of God, will strengthen our trust in Him, and awaken to hopeful effort to go forward through patient endurance to final

triumph. Just as profitable is such a review for the people of God collectively, as churches and congregations. The divine wisdom enjoins it. Whilst Moses speaks in our text, it is the divine voice in the words to this ancient people, Deut., 8:2. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee and to prove thee." In obedience to such injunctions we too will look back in our remembrances, and where they fail we will ask the fathers and they will show us, and the elders and they will tell us.

But let us not enter upon the task merely to gratify a vain curiosity, or for the laudation of our household of faith, or the feeding of denominational pride. Let it be for the serious purpose of making the past minister to the present and help to shape our future. An eminent thinker of our land (Emerson) has justly said: "We can not overstate our debt to the past, but the present moment has the supreme claim. The past is for us; but the sole terms on which it can become ours are its subordination to the present." Do not I properly interpret your purposes, my brethren, in this jubilee, when I say, we will together question the past, and take counsel with the fathers and elders, that we may learn from their experiences and labors to live nobler lives, to find food for deeper gratitude to God, a profounder faith in His word, and a new impulse in our own Christ-

ian love and zeal, that we may approve ourselves worthy heirs of the spiritual heritage they have left us ?

In such a spirit let us inquire :

I. *What the days of old and the years of many generations have to reveal, and the stories the fathers and elders have to tell of historical facts, in connection with St. John's Evangelical Lutheran Church, of Easton, Pennsylvania.*

II. *What are the spiritual lessons, for the furtherance of our Christian graces and activity, we should deduce from these ascertained facts.*

Preliminary to the discussion, allow me to state the chief authorities, from which I expect to draw the statements I shall lay before you, as to the earlier history of the congregation and its pastors. They are: the Hallische Nachrichten or the Halle reports as originally made by Dr. Muhlenberg and others to the Director of the Orphan House and Mission School, at Halle, in Germany; whence the first ministers were sent to this country—The reprint of this important work, now being published in numbers, and some additional matter kindly supplied by Rev. Dr. B. M. Schmucker, one of its editors, in advance of its publication--Henry's History of the Lehigh Valley—Sprague's Annals of the American Lutheran Pulpit—Dr. M. L. Stoevers Reminiscences of Deceased Lutheran Ministers, originally published in the Evangelical Review—and last,

but not least, the farewell sermon preached by Rev Dr. J. W. Richards, when he resigned this charge. Dr. Richards had access to most of the authorities I have named and in addition, to some old records of the church, which unfortunately seem to have been lost. His research was so careful and thorough that I shall quote largely from his sermon, and the more so, as it is out of print and accessible to few. For the more recent history, the church records supply the facts, and many of them have been laboriously gathered and kindly put at my disposal by your present pastor.

At an early period in the settlement of the state many Protestant Germans came over, to seek a refuge from persecution and want. They were mostly from the Palatinate, that had been violently annexed to France by Louis XIV, who had ordered his troops to sweep it with fire and sword, because its inhabitants were Germans and Protestants. Multitudes were helped on their way by the royal bounty of Queen Anne, and hence came by way of Holland and England. Others were induced to forsake their homes in Wurtemberg and neighboring principalities by a class of men called *neulaender* (new landers) in the Halle Reports, and whom now we would call emigrant agents. They made most extravagant representations of the richness of the soil, ease of making a living, etc., and raised such a frenzy for immigration, that

thousands made their way to the seaports and articulated with the captains to be sold on their arrival; for a limited time, until their passage money would be refunded. They were called redemptioners at the time. Their traffic was subsequently stopped by law. From 1708 to 1720 the emigration was chiefly from the Palatinate; thereafter it was very active from that and other states in Germany. Muhlenberg, in 1749, complains that he was overrun with them, and that, in the fall of that year, twenty-five shiploads arrived in Philadelphia. From this port they naturally spread over eastern Pennsylvania in such numbers that they imposed their customs, habits and language upon this section and a century and a half of effort, on the part of English lawgivers and schools, have not been able to eradicate them.

Easton received its due share and its population was predominantly German, before it was formally laid out as a town. Henry, in his history of the Valley, says, p. 48: "Easton was laid out in 1750, at which time it was in the county of Bucks." Thomas Penn in a letter from England, dated Sept. 8, 1751, to Governor Hamilton, says: "Some time since, I wrote to Dr. Graeme and Mr. Peters, to lay out some ground in the forks of the Delaware for a town, which I suppose they have done or begun to do. I desire it may be called *Easton*, from my Lord Pomfret's house, and whenever

there is a new county, that it shall be called Northampton." Penn had married Lord Pomfret's daughter, whose maiden name was Juliana Fermor. Old residents will recall these names, as the former names of streets. The survey for the town began in May, 1750, and covered about one hundred acres in its extent. In 1750, William Parsons, one of the surveyors and thenceforth a citizen, gave a list of eleven families, supposed to contain forty persons, as constituting the whole population. From the names, five of the families were evidently German. The ratio was greatly increased shortly after. In 1755 the first school house was built, and paid for by private subscriptions of citizens, assisted by the society for establishing schools among the Germans in Pennsylvania. It was of logs, but its location is not stated. Mr. Parsons, the resident agent of the proprietors, urged that the citizens should not be called upon to contribute, giving as a reason, (Henry's History, p. 65), their quarrelsome disposition, and adds: "they are all Dutch (Germans) and so stubborn are they that they quarrel for every trifle, and if allowed to subscribe, every subscriber will think the school must be conducted as he suggests, or they will not send their children." His advice was not taken and local contributions were received. He gives the list, and whilst they were not all Germans, the majority were, and, as indicative of their poverty, their

contributions were mostly in so many days of manual or mechanical labor.

In 1752, the county of Northampton was formed and contained within its borders nearly six thousand inhabitants. Of these, about six hundred were Scotch-Irish, in Allen and Mount Bethel townships, and three hundred Dutch, (Holland Dutch), in Smithfield ; the remainder were Germans. In some of the townships there was not one English name to be found in the assessment lists.

We have adduced these facts at some length, to show that at this early date, the Germans were already a power in the land, at least numerically. But they were poor in this world's goods, and humble in social influence. They were of the peasant or mechanic class ; many of them exiles for conscience sake, all of them called upon to confront the stern demands, that meet the settler in a new and unsubdued country for food and shelter. Their earthly capital was their brawny arms, and their habits of thrift and industry. But they had spiritual capital too ; it was a simple hearted faith in God, and an abiding reverence for the church of Christ and her ordinances and ministry. Would that time allowed me to read to you whole chapters from the Halle Reports, detailing the touching appeals to the few ministers of their faith and language, to come to them with the teachings and sacraments of

the church. They did more than send the Macedonian cry over to Germany, "come over and help us," they sent delegations thither to plead in person, that their brethren in the fatherland might pity their destitution. It was such an appeal that finally brought over the venerated man, that has been called the Patriarch of the American Lutheran Church, Rev. Henry Melchior Muhlenberg, who landed at Philadelphia, in November, 1742.

What did the fathers and elders of our faith do to meet the spiritual wants of themselves and their children in this locality? Let us ask them through the records they and their Pastors have left behind them.

Dr. Richards records that "already in 1740 a congregation existed and a church had been built, called "Die Gemeinde am Delawar Revier von Lutherisher Religion," or The Lutheran Congregation at the Delaware River." This was no doubt the church that had existed on the old Philadelphia Road about half a mile beyond South Easton, at the intersection of the road leading eastward past Leonard Walter's farm. Its foundations were still traceable as late as 1862. This congregation was served, in connection with the congregations in Saucon and Jordan, beyond Allentown, by Rev. John Justus Jacob Birkinstock. Dr. Richard's sermon makes the term of

service to be from 1740 to 1748, eight years, but it is evidently an error. The American reprint of the Halle Reports, now being edited with most painstaking research, and accuracy as to dates, by Drs. W. J. Mann, of Philadelphia, and B. M. Schmucker, of Pottstown, limits the time to four years. Citations are given to show that there must have been a vacancy in the regular pastorate of about five years. In this interval they were served by the occasional labors of Muhlenberg, Nicholas Kurtz and a catechet, assisted by the school masters, John F. Vigera and Jacob Loeser, from New Hanover. Up to the time of the official survey of the town Easton, was known as the Forks of the Delaware. Documentary evidence shows that in 1745 and 1746 the Rev. David Brainard, the zealous missionary sent by the Scotch Society for the dissemination of Christianity, to labor among the Indians, resided chiefly in the Forks of the Delaware and occasionally preached to the forsaken protestant Germans, whether through an interpreter is not stated. In 1745 Muhlenberg visited the Lutherans in this region (see Halle Reports, p. 58, § 17) and confirmed several young people, after previous instruction. This he surely would not have done had they had a regular pastor. We find him there again in March 1747. The reason for these visits he records at this time. (Halle Reports, p.

215) "Many German people live there, poorly and laboriously, and have need of spiritual and bodily nourishment. Because several of our poor members from the congregation in New Hanover have moved thither, they have insisted upon my visiting them." About this time there was a separate organization in Easton proper, or the Forks of the Delaware, as, at what was probably Muhlenberg's last visit, Nov. 23, 1749, when he administered the Lord's Supper, he distinctly says: "there were two Gemeinlein," or small congregations, in existence.

The name of Muhlenberg is so well known in our church annals, that I need but give a very brief sketch of his life. He was born in Eimbeck, in the kingdom of Hanover, September 6, 1711. He studied at Halle and Goettingen, and came over as an ordained minister in 1742, to assume charge of the congregations in Philadelphia, Providence (now the Trappe) and New Hanover. He practically had the care of all the churches, founded in the first sixty years of the century. His labors extended from Philadelphia northward, and westward as far as Frederick in Maryland, and eastward over all the congregations in New Jersey, and beyond to New York City, and up the Hudson to Albany. He received the doctorate in theology from the University of Pennsylvania. After forty-five years of zealous labor, he departed this life October 7, 1787, and was

buried at the Trappe. The closing sentence of the latin epitaph on his tomb reads: "Who and what he was future ages will know without a stone."

The Nicholas Kurtz, whom Muhlenberg calls his helper, deserves a passing notice. He came to this country in January, 1745, sent out from Halle as a missionary, but not in orders. He spent two years in the family of Muhlenberg, teaching school and preaching wherever he was sent by his preceptor. After his ordination he preached for twenty-two years at Tulpehocken, twenty-one years at York, and then, aged and feeble, resigned his charge and removed to Baltimore and ended his days in the bosom of the family of his son, Rev. J. Daniel Kurtz, at that time Pastor of Zion's German Evangelical Lutheran Church. He died May 12, 1794. Often have I stood by his tomb, beside the church, and read the record of his life. Pardon the personal allusion, but to me it seems as though I could shake hands with the distant past of your history, through the venerable son of this first Lutheran minister ordained in this country. It was this son, Dr. Daniel Kurtz, that baptised, confirmed, married and buried my mother, embracing an interval of forty-eight years. As a child I often heard him preach; as a man he paid me the compliment to go to hear me preach.

The next pastor was Ludolph Henry Schrenck, who served from 1749 to 1753. He was a native

of Luneburg, and had studied philosophy and law at the University of Erlangen and elsewhere, but his means failing him he determined to emigrate to America. He reached Philadelphia in March, 1749, almost penniless and without any prospect of employment. He was directed to pastor Brunnholtz, who at the end of ten weeks sent him to Muhlenberg, at the Trappe, with excellent testimonials as to his behavior and spirit. Muhlenberg directed his theological studies, and, at the expiration of six months, introduced him to the congregations of Saucon, Upper Milford, Perkasio, and Forks, or Easton, and installed him as catechist to preach under his supervision. In the Halle Reports, p. 327, he gives rather an amusing account of the preparation and the delivery of his earlier sermons. "After Mr. Schrenck," says he, "had written out about one sermon every three weeks, and had submitted it to our inspection, he visited the four congregations in succession, and edified them with the one discourse, and then came back." "But," he adds, "the deacons were required to send us back a written and sealed testimonial, at each trip, as to his preaching and behavior. They seemed pleased with both." In November, 1752, he was ordained, and at the close of 1753 he removed to the region of the Raritan, in New Jersey. After his departure a vagabond pretender intruded himself into the congregation, until some time in 1754 when Rev. John Andreas

Frederici settled at Saucon and likewise served Easton. His name does not occur in Dr. Richard's sermon. He was a candidate of theology from Hanover, whom Muhlenberg had known already at the University of Goettingen. He lived at Saucon until 1762, but how long he preached at Easton is somewhat uncertain. He removed to Smithfield, Monroe county, and the last notice of him appears in a letter of Muhlenberg, dated Dec. 6, 1782, in which he says, "old Mr. Frederici, who is nearly seventy years old, and incapable of preaching, sits in poverty and misery, because we have no hospital, or institutions for superannuated ministers." His name is found on the protocol of synod as late as 1786, after which it disappears. Further research has shown that after Frederici's departure, a Rev. Danl. Schumacher preached here once a month from May to December, 1768. His name is not given in Dr. Richard's list. He was from Hamburg and came over as an ordained missionary to Nova Scotia, where he labored three years, and thence came to Pennsylvania in 1754. He labored in Reading for a brief time, and in 1755 he moved to Weissenberg, Lehigh Co. He organized many congregations in upper Berks and Lehigh, and his labors extended, at various times, from Tulpehocken to Easton. He is buried at Weissenberg. His diary shows that up to this time the Easton congregation had worshiped in a school house. About

this time the congregation on the old Philadelphia road must have fused with the Easton congregation. Muhlenberg, Halle Reports, p. 1099, says, under date of May 13, 1763, "a man from Easton visited me, who informed me that the Lutheran congregation of that place had bought a large house for £400, (\$1066), which they intended to use for a church and parsonage, and they earnestly entreated the ministerium to obtain a faithful pastor for them." The building was subsequently a part of the Washington hotel on Third street. Henry in his history says this man was a Mr. David Berringer, the first tanner in Easton. It was perhaps in response to the above appeal that Rev. Bernhard Michael Hausihl was sent hither in December, 1763. He was the first pastor that actually resided in Easton. Dr. Richards thought it probable that his term of service lasted until 1769. Subsequent research shows that he remained here but little more than a year, when he went to Philadelphia, and thence to South Carolina. About 1770 he became pastor of the Old Dutch Lutheran Church in New York City. When the British evacuated the city in 1782, being a loyalist, he went to Halifax, Nova Scotia, where he became pastor of a German Lutheran Church, but subsequently went to London and was ordained by the Bishop of London, that he might receive aid from the society for the propagation of the Gospel. He died at Halifax, in 1799. He was

born at Heilbronn, studied at Strasburg, and was ordained and married at Rotterdam. He came to this country in 1752, and was successively pastor at Frederick, Md., and Reading, Pa., before he took charge here. He is described as having been a man of fine culture, abilities, and oratorical talent, but withal somewhat wilful and eccentric.

After a vacancy of several years, that no research can account for, Rev. Christian Streit assumed the pastoral charge in 1769, and continued his services here for ten years. He commenced a record of baptisms, communicants and vestry meetings. This record was in existence in Doctor Richard's time but seems to have been lost. It would be of great value to the congregation, as it gives the first register of its communicants in 1769, being but thirty in number. As the result of faithful labor, already in the next year eighteen were confirmed and one hundred and seventeen communed. For the satisfaction of their descendants I will make a transcript of the family names, as found in Doctor Richard's sermon, omitting the separate names of wives and sons and daughters. In some cases the spelling of them has been modified by English usage. The first vestry, recorded 1770, consisted of Elders, Melchior Stecker and Frederick Kuhn. Deacons, Michael Lehn, Frederick Gwinner, Johannes Ries and Conrad Ihrle. Members in 1769-71, Jacob Protzman, Christopher Stecker, Conrad Ihrich, Heinrich

Schmidt, Johannes Schneider, Christian Miller, George W. Raup, Elizabeth Kegel, Rosina Steinhauer, Catharine Gleis, Anna M. Tengler, Helena Becker, Catharine Drechsler, Elizabeth Riehl, Anna M. Jaeger, Eve Hoffman, Catharine Denkist, Jost Miller, Barbara Lehr, Elizabeth Ahrendt, John Mosch, Melchior Stecker, John Yeager, Ludwig Stecker, Melchior Heid, Michael Upp, John Spangenberg, Andrew Uhler, Frederick Kuhn, Isaac Bernhardt, Christian Pfeiffer, Adam Rieser, Anthony Deg, John G. Brittenbender, Peter Rieser, Andrew Grotz, Jacob Weigand, Christian Holland, John Ries, Frederick Gewinner, Adam Dustart, John Flora, Theobald Drumheller, John Domar, Zacharias Hagelbercher, Christopher Bittenbender, Philip Sterin, Melchior Jung, Conrad Rohn, George Schickle, Thomas Osterstock, Martin Hasch, Ludwig Rieger, Andreas Eichenmeyer, Jacob Lickfield, Anna E. Arndt, John Sieberle, Catharine Schumacker, Rosina Steinhauer, Anna M. Wagner, Catharine Dinkey, Fronica Summeny, Susanna Schmely, Catharine Stolz, Elizabeth Kroner, Magdalene Moser, Elizabeth Roiter, Hannah Rustein, Margaret Vannetter, Michael Iohe, William Cromer, Jacob Buss, Matthias Gloser, Adam Sand, Michael Walter, Philip Koch, George H. Seibert, Anthon Deckhart, John Papp, Elizabeth Fritschman, Nicholas Horn, Kunigunda Horn, Peter Hay, William Barnet and others. Some of the confirmed persons in 1770 are child-

ren of some of the above families. Others representing their names are: William Grothouse, Heinrich Bush, Jacob Sigman, Catharine Meckelehr, Magdalena Edelman, Eve M. Shiffer, John Meyer, Anna M. Messer, and Anna Best.

During Mr. Streit's pastorship, the present German Reformed Church, in Third street, minus the tower and vestibule, was built as a union church, for the joint use of the Lutherans and Reformed. Its corner stone was laid June 8, 1775, and it was consecrated Nov. 17, 1776. How creditable the erection of this church was to the churchly spirit and Christian zeal of the German forefathers is evident from the fact that according to Mr. Henry in 1773 the whole number of houses in Easton was but sixty-nine, and even in 1783 the population was only about five hundred. He moreover mentions that in 1776 nearly the whole population was German, and it would seem to be confirmed by the fact that it was over forty years thereafter before an English church was built, the First Presbyterian, in Bushkill street. That our Germans loved their adopted or native land is evident. Capt. John Arndt led a company one hundred and one strong, rank and file, to join Washington on Long Island, in August, 1776. They received a quick baptism of fire, for on the 27th of the same month they were led into battle, and many of them were killed, wounded or captured. The day after the battle they could rally

but thirty-three. The names of the whole company, with the exception of twenty-three, are evidently German.

Rev. Christian Streit was of Swiss extraction, but was born in New Jersey, June 7th, 1749. He was the son of Leonard Streit, a deacon of the Raritan Church, New Germantown, N. J., who was married by Muhlenberg at Raritan, July 31, 1748 to the widow Reiner. He was a graduate of the University of Pennsylvania. Studied Theology under the direction of Dr. Muhlenberg, and was licensed by the synod of Pennsylvania in 1769, when he was but twenty years of age. After leaving here he served for a time as chaplain in the Revolutionary war and then settled as pastor of the Church in Charlestown in 1778 where he was taken prisoner by the British and held as such until liberated by exchange. In 1782 he took charge of churches in Pennsylvania at New Hanover and vicinity. In 1785 he assumed the pastorate of the church in Winchester, Va., but was an indefatigable worker and practically a bishop for the churches of a great part of the valley of Virginia. He died on the 10th of March, 1812.

From June 1780 to June 1782 Rev. Frederick Ernst was pastor of the church, in connection with St. James in Still Valley, N. J., and a number of other churches on both sides of the river. The manuscript proceedings of Synod indicate that a vagabond clerical intruder gave him so

much trouble here, that he resigned and devoted his labors to St. James and congregations in Moore township. He was at the former place in 1790. Thereafter he moved frequently, and finally settled and died at Manheim, Lancaster county, Pa., in 1806. During my pastorate, his aged daughter, Mrs. Elizabeth Fickardt, long a member of this church, departed this life. His son was Rev. Dr. William Ernst, of Lebanon.

From 1782 to 1798 Rev. Solomon Frederici had charge. It has been found impossible to trace out his personal history, save that he held no connection with the Synod. During his residence here the congregation erected a parsonage at the corner of Northampton and Second streets. The building is still standing. It was sold in 1816, and the proceeds applied to the payment of the debt incurred in the erection of the present church building. Rev. Augustus Henry Schmidt succeeded Mr. Frederici in 1799, but only remained to near the close of 1801. He came over from Germany as an ordained minister, in 1795, and preached for a while at Tohickon, Bucks Co. In 1802 he permanently located in that county, though there is no evidence that he resumed ministerial life. A grandson resides in Forks township and a great grandson is a member of the Senior Class in Muhlenberg College. In Nov. 1801, Rev. Christian Frederick Louis Endress took charge of the congregation, and served it until 1815, with the exception

of one year, which he spent in the State of New York. Whilst there is but little doubt that Rev. Mr. Streit sometimes preached English, and a certainty that Mr. Ernst did so; Rev. Mr. Endress was the first to do so regularly.

In 1808 the stated use of the English was introduced into the church, greatly to its benefit and advancement, as many of the inhabitants had ceased to use the German, and others never did use it. The first English church in the town was not erected until 1819, and for years Rev. Endress was the sole spiritual guide of the English citizens. Mr. Endress was born in Philadelphia, March 12, 1775. His father (see Sprague's *Annals of American Lutheran Pulpit*, p. 107) as an argument with his children not to undervalue their Protestant faith, was accustomed to tell them that he was a descendant of that Jacob Endress, who, as a representative of the City of Nuremberg, subscribed the Augsburg confession at the famous Imperial Diet in 1530. Young Endress graduated at the University of Pennsylvania, subsequently served as one of its tutors, and in later life received the doctorate of divinity from it. He studied theology under Dr. Helmuth, and preached as licentiate for several years in the vicinity of Philadelphia, before assuming charge here. He left Easton to succeed Dr. Henry E. G. Muhlenberg at Lancaster, Pa., where he remained until his death, Sept. 30, 1827. He was one of the most learned divines

of his day, as well as one of the most zealous. During his stay here, he regularly served a number of congregations, and missionated in no less than fourteen in this county and New Jersey, that were often without a minister. The pastor who next succeeded was Rev. John Peter Hecht. His ministry was the longest in the history of the congregation, lasting from 1815 to 1845. During his pastorate an event occurred, that is the occasion of our jubilee gathering to-day. It was the separation of the Lutheran portion of the congregation from the Reformed, in joint occupancy of the church in Third Street. Attempts were made to dissolve this ecclesiastical partnership by purchase from, or sale to the Reformed, but for a while without success. Pending settlement the Lutherans determined to build, and on the 31st of May, the corner stone of the present edifice was laid. It was consecrated Jan. 1st 1832 by the name, "St. John's Evangelical Lutheran Church." Whether the congregation had any distinctive title before that does not appear. Before the consecration the Reformed settled the claim against them for \$1600. This added to the \$5,310, secured from the sale of the old parsonage went toward the payment of this building, which, with organ and bell cost about \$18,000. The last sermon Mr. Hecht preached in the old Union Church, and the one at the consecration of this one, are for the time being in the hands of your present pastor.

The venerable Rev. Henry S. Miller has recently furnished the following information as to the corner stone laying and consecration. On the former occasion the services were held at the new building, which had attained the height of the foundation walls and was covered over, forming a platform. Rev. Conrad Jaeger, of Hanover township, Lehigh county, delivered an address in German, and Rev. H. S. Miller in English, and the ceremony of laying the stone was by the pastor. At the consecration no one of the invited ministers from abroad came, and the pastor preached in German, and consecrated the building in the morning, and Mr. Miller preached at night.

The erection and undivided use of their new church forms an important era in the history of the congregation. It enabled it to expand its activity and do more effective work in the Master's cause. In the year of consecration, Aug. 5, a distinctively Lutheran Sunday School began its blessed mission among the children; and in the next year, April 10, 1883, a Benevolent Society was organized, and has been maintained by the ladies of the congregation, in its merciful work ever since. A remarkable fact in the history of the Sunday School is, that it has had but three superintendents since its origin, Messrs. H. Bender, H. Hammann and O. Hagenbuch. By Act of the Legislature, approved March 4, 1850, the Benevolent Society was permitted to receive a bequest of

five thousand dollars from Peter Miller, Esq., and has since controlled the disbursement of the interest, together with such gifts as the benevolence of the members has added. Near the close of Mr. Hecht's ministry a colony went forth and organized a new congregation under the title of Christ Church. It occurred in 1843, and unfortunately was not a peaceable separation. Among the alleged motives was the desire to worship with the exclusive use of the English language. The event was very saddening to Mr. Hecht, and started a train of influences that led him to resign his charge in the spring of 1845. Mr. Hecht was no ordinary man, as a brief sketch of his life will show. He was born in Bucks County, Feb. 28, 1790, but losing his father in infancy he was taken to Philadelphia. His early education was most injudicious, but it showed the precious talent in the boy. At three years of age he could partly read, and a Bible "to be all his own" was offered as a premium if he could read any chapter that should be selected, at five. He won the prize and thenceforth his education was carried on under high pressure. It embraced Latin and Greek and Hebrew. At sixteen he was called upon to preach a trial sermon before the congregation in old Zion's Church, then located at the corner of Fourth and Cherry, his distinguished preceptors Drs. Helmûth and Schmidt, being, as it were, the show masters. He was licensed at nineteen, in 1809, and put in

charge of congregations in and near Pottstown, which was his place of residence. From there he was called to Carlisle and thence to Easton, in 1815. Here he was for years a man of mark, and an orator of high order and impressiveness. Old members told me, during my own pastorate, that strangers visiting the place were taken by their entertainers to hear Mr. Hecht as an intellectual treat. Students sought his instruction in hopes of catching some of the fire of his genius and oratory. Among them were Revs. J. B. Gross and Henry S. Miller, the latter now the oldest minister on the rolls of the Pennsylvania Synod. To such a man, long admired and honored by his people and his synod, when opposition and desertion came, it came to crush. We sit in no judgment upon the acts and motives of that day as to pastor or people. Let oblivion fall on whatever separated friend from friend and the mantle of charity lie over his name, as the winding sheet has long lain over his manly form, and let him be kindly remembered for the long years of service he rendered the church, and your forefather's souls.

After a vacancy of about six months, Rev. Dr. J. W. Richards took charge of the congregation in November, 1845. His administration was marked by pastoral diligence and prudence, and, despite the secession of Christ Church and the distractions through which the congregation had but recently

passed, the membership was increased to more than its original strength. In 1846 the parsonage adjoining the church was built, at an expense of about twenty nine hundred dollars. He preached his farewell sermon March 9, 1851, to assume charge of his ancestral church, at Reading. He left a record of the officers of the church at the time of his departure. Of the nine elders then in office not one survives; of the six deacons but three, in the persons of John Able, then marked Jr., Robert T. Horn and J. I. Bauer, still active members of the St. John's Church of to-day. With Zachariah (1:5) we may ask: "your fathers, where are they? and the prophets, do they live forever?" From Dr. Richard's day forward, the events of the lives of your pastors are so familiar to most of you that brevity of statement will have to be considered. Dr. Richards was born in Reading April 18, 1803. He was a grandson of Dr. Henry Melchior Muhlenberg, the Patriarch of our church on this continent. He studied theology with his cousin, Dr. H. A. Muhlenberg, and was admitted to the ministry in 1824. He labored successively at New Holland, The Trappe, Germantown, here, and at Reading, where he died, January 4, 1854. On the day of his death he preached the funeral of one of his flock, and in less than fifteen minutes after his return to his own house, he expired. Verily in the midst of life we are in death.

Rev. Dr. C. F. Schaeffer succeeded Dr. Rich-

ards in the pastorate of St. Johns, in 1851, and continued his labors until 1856, when he accepted the call to a professorship in the college and seminary at Gettysburg. During his ministry here no important changes took place in the church's work, save that Mrs. Schaeffer organized the infant school. But what characterized the Doctors labors was the most methodical devotion to pastoral visiting, faultless preparation for his pulpit ministrations, and an unshrinking devotion to his work in general, even when a disgusting epidemic made others shrink. He was born in Germantown, September 3, 1807, where his father, Rev. Frederick D. Schaeffer, was pastor. All his associations were scholarly and he was the peer of any or all in the literary and theological institutions of the land. His publications number thirty-two, from the ponderous volume down to the elaborate review article, and soon his lectures on Doctrinal Theology, that will reveal the ripe scholarship and nice accuracy of the trained professional mind, will leave the press, as a memorial volume published by the alumni of the seminary. He entered the ministry in 1829, and filled pastoral charges at Carlisle, Hagerstown, Md., Lancaster, Ohio, Red Hook, N. Y., and here. Thrice was he called to a professor's chair. First to Columbus, Ohio, as Professor of Theology. Then when he left here for Gettysburg, and for the last time, in 1864, to the newly established seminary in Phila-

delphia, where he spent the last fifteen years of his useful career. He departed this life November 23, 1879, mourned by scores of pastors and students, with the deep affection of genuine reverence and friendship.

I almost shrink from saying that your humble speaker was called upon to become the successor of such a man. Such was his interest in your welfare that he would not consent to go to Gettysburg, until he was sure you would be provided with a pastor. Accordingly, I was invited to visit the charge nearly six months before his term of service expired and was your pastor elect five months before entering upon duty. There was no interval between our pastorates. His terminated with March and mine began with April, 1856. In 1858 the Synod of Pennsylvania convened in this church, and as soon as it adjourned, your pastor with your kind leave of absence, sailed for Europe and remained abroad for four months. With consent of the vestry, he provided Revs. Danl. Garver and Nathan Jaeger, respectively for the English and German, as substitutes. Both have passed away from the service of the Master here to His presence above. In 1860 a most important event occurred in this congregation's history. Its work had become very exacting and laborious, and it was generally conceded that it was beyond one man's strength. I believe the credit is due to Dr. Detweiler, Sr., for proposing

the remedy. He was your pastor's physician as well as of some of you. He bluntly told some of the vestry that if they did not wish to kill their pastor, they should call an assistant. Accordingly on one Sunday the worthy President of the vestry, Mr. James Dinkey, asked me to call a special meeting, without informing me of its purpose. It would seem that they had no desire, just then, to see their pastor promoted to the Kingdom in Glory, and the result was an assistant was called to take the German, in the person of Rev. Philip Pfatteicher. The proof of the wisdom of their choice, is the fact that for twenty-two years he has labored among you, with abundant success and with constantly increasing respect and affection. With June, 1862, my pastorate came to an end, and may I say, with mutual regret and unabated confidence. The motive for the separation was the very feeble condition of Mrs. Sadtler's health. A providential opening presented itself for honorable employment as principal and pastor of Lutherville Female Seminary, where, at the same time his wife could be exempt from all domestic care.

Rev. Dr. B. M. Schmucker assumed charge of the English portion of the congregation in the fall of 1862, and in connection with Mr. Pfatteicher harmoniously and successfully carried forward its work, doing ample justice to the worshippers and Sunday Schools in both languages. Whilst

the question of a separate German organization and church building was often discussed, the time for carrying it out had not yet arrived. In 1867 Dr. Schmucker resigned the charge and removed to Reading. He was succeeded by Rev. E. Belfour early in the next year. His ministry lasted from 1868 to 1874. During his pastorate the important step was taken of selling a part of the old grave yard, adjoining the church on the west, and with the proceeds enabling the German portion of the congregation to procure a church and organize as Zion's Evangelical Lutheran Church. The church record under date of February 3, 1868, gives the following resolution: "*Resolved*, That feeling the urgent necessity of another church, we will take steps to sell a portion of the grave yard and that the proceeds, after carefully removing and reintering the dead thereon, be applied toward the purchase and erection of a church for the German portion of the congregation." At the congregational meeting held to confirm this vestry action, there were ninety votes for, and twenty against selling. Delays were necessary to perfect title and it was not until December 19, 1871, that the work of separation was completed by the dismissal of two hundred and seventy-eight members to the new organization. The ground in question was sold to the school board of the borough, and the whole amount realized, together with interest on a portion of the same, making

\$20,408,50, was paid over to Zion's Church. The Reformed Dutch Church on Fifth street was purchased and extensively repaired and improved for their use. In 1874 Rev. Mr. Belfour resigned the pastorate to take charge of a mission enterprise in Chicago, and Rev. J. R. Groff entered upon duty here in the same year. Under his ministry the missionary zeal of the congregation was fostered and mission Sunday Schools were planted in several directions. The most important of these was St. Luke's Mission in West Ward, originally, however, undertaken in connection with Christ's and Zion's Churches. It has since passed under the entire control of St. John's. A new bell was contracted for, but was not put into position until after Mr. Groff's resignation and departure in the fall of 1881, to take charge of the church in Danville.

In December, 1881 your present pastor, D. H. Geissinger, was called from New York City to the spiritual oversight of the flock, and entered upon his duties on Feb. 3rd, 1882. The work started by his predecessor in West Ward is being prosecuted with commendable zeal and liberality. A flourishing Sunday School is maintained, a suitable lot has been purchased and paid for, at the corner of Eleventh and Ferry streets, and there is in process of completion a beautiful chapel, which in due time will be the ecclesiastical home of St. John's last born spiritual daughter.

And now, my brethren, we have brought down the history of your congregation, its churches and pastors to the present time. We have remembered the days of old and considered the years of many generations. Those years have been one hundred and forty two. We have asked the fathers and the elders, and like old people generally do when they talk of the past, they have had so much to show and tell that they have kept me all this time reciting it.

II. I started out to discuss a second question : *What are the spiritual lessons for the furtherance of the Christian graces and activity we should deduce from the ascertained facts in your history ?*

Learn to recognize the truth and gratefully confess it, that the Lord Jesus Christ, the living Head of His Church has been with you, and given you the general peace and prosperity, and spiritual power that have characterized your congregational history through the generations from your origin until now.

Your ancestors came from lands harried and impoverished by persecution, to a wilderness without schools or churches, a ministry or the ordinances. Yet such was their craving for the spiritual food and solace furnished by the church and her ministry, that they sought to supply the want before they had comfortable shelter over their heads or food for their bodies. There was a dearth of prophets in the land and no wonder some imposters and vagrants imposed themselves

upon the gospel-hungry people. Yet, as a general thing, this congregation was mercifully spared, and almost throughout its entire history it has enjoyed the ministrations of able and faithful pastors. And here, and now, on this jubilee occasion it is right and proper that your "Te Deum Laudamus," your thanksgivings and praises should resound in His consecrated sanctuary; not only consecrated by your ancestors' act, but by His presence and blessing, when here you have prayed and plead, have been fed with the bread of life, and partaken of Him who is the life itself.

And forget not that, so to speak, the fidelity and fervor of all your pastors have gone into your spiritual life and growth. As it is not the food of any one meal, or any year's meals that makes up your bodily organization, so it has taken the prayers and labors of even your ancestor's pastors to help to build up in you the spiritual temple of the soul. No man can trace back all the influences that made him what he is. There are propagated influences that have come down through parents and grand-parents directly and through their pastors, in their generations, and the net product is yourselves as you are to-day, in your Christian stature, be it vigorous or feeble.

"God buries His workmen, but carries on their work." You have reason for gratitude that Dr. Muhlenberg, Dr. Endress and Dr. Schaeffer preached here, as well as that you have at present

a faithful pastor. We, as pastors, wherever we labor, will never forget what our Master has said, John 4:36-37: "He that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth."

Lay to heart another lesson to be gleaned from your congregational history: *God has given you your prosperity, whilst you maintained your fidelity to the true Lutheran doctrine and usages.* This church is chartered as a Christian church, bound in its teachings to the word of God, as interpreted in its true meaning in the Augsburg Confession. Save when in its earlier history an occasional imposter came along, whose articles of faith were sundry loaves and fishes, the pastors of the church have never departed from that standard. And God's abundant blessing has rested upon it, and from its altars hosts have gone up to its great Head and their robes are light as their souls are saintly. So too, the congregation has been consistently Lutheran and churchly in its worship and customs. Throughout its history it has used the liturgies in vogue, for a long time the one published by the New York Synod, and, since 1868, the Church Book published by authority of the General Council. It has adhered to the practice of catechetical instruction by its pastors, from Muhlenberg to the present, and has profited by

it, in the steadfastness to the faith of the fathers. The result is that the Lutheran Church in Easton and vicinity has maintained its hold on its membership and their decendants, I believe more largely than in any city in Pennsylvania, in proportion to size. St. John's may fairly claim the title of mother of churches. Whilst her own membership is unabated, there have descended from her as children, Christ Church, with a membership of two hundred and fifty, and a Sunday School of three hundred and fifty-eight, officers and teachers. Zion's German Lutheran, with four hundred and fifty members and five hundred and thirty in the Sunday School. St. Paul's with two hundred and thirty-five members, Sunday School two hundred and seventy. St. Peter's, on College Hill, with a hundred and thirty-five members, and a Sunday School of two hundred and twenty. The First Colored Church. St. Paul's, in South Easton, and a mission school, with large membership in both. St. John's (German) in Phillipsburg, with a hundred and fifty members and a hundred and twenty-eight in the Sunday School. Grace Church, Phillipsburg, with a hundred and ten members, and a Sunday School of two hundred and forty seven, besides St. Luke's Mission in West Ward with an over-crowded school, only waiting larger quarters for further increase. We have no means of knowing how many have gone forth from the Sunday School of the parent church

and have entered the ranks of the ministry. From memory we name Rev. Dr. E. Unangst, of Gunttoor, India, the senior missionary of the General Synod among the Telugus. Rev. Prof. M. H. Richards, and Rev. Prof. T. L. Seip, of Muhlenberg College. Rev. E. T. Horn, of Charleston, S. C., and Mr. George W. Sandt, whose title of Reverend is in the near future. Surely there is vital power in the system of truth we confess, for it is the truth of God.

There is another lesson which the history of this congregation has forcibly unfolded. It is, *that the question of language fairly and honestly met, need not be a bar to the prosperity of our Lutheran Zion, but may rather advance it.* It is well known that the origin of our church in this country was a German one. The Scandinavian immigration of two centuries ago left no lasting impression, because so limited. It is different now. Unfortunately our German ancestors in most places held on too pertinaciously to the exclusive use of the mother tongue. In Philadelphia every effort to introduce English into the worship of the church was summarily crushed, until, in 1806, St. John's, in Race street, was organized with Rev. Philip F. Mayer, as pastor. Untold injury was the result of the policy pursued. Here better counsels prevailed, and the English was used occasionally long before by Revs. Streit and Ernst, and regularly from 1807 forward by Dr. Endress

and succeeding pastors. In the course of years, the English won the mastery, but it did not expel the German, even though the descendants of the first settlers had become almost entirely English. Germans continued to arrive from the fatherland and were welcomed as members, until it became apparent that there was work for two pastors and two flocks. The amicable and Christian manner in which the rights and privileges of both parties were respected and conserved in the final arrangements and separation is worthy of all commendation. The question of language, so disturbing and bitter in many places, was dealt with sensibly and justly, and you have your reward in the peace and prosperity of your churches and in the privilege of teaching by your example, that the true mission of our many-tongued church is, to follow its members with whatever language they best understand, without any fear of the purity of their faith suffering thereby.

It was the elder Muhlenberg's policy. As occasion required it, he preached in German, English, Holland Dutch, and even French. It was Paul's policy. I Cor. 14:19: "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

Finally lay to heart the lesson your history has taught, in some measure, that, *the surest way to secure the blessings of God upon your congregation, and*

upon your own souls, is to work for God, in efforts to benefit and save other souls."

When any man limits his effort to saving his own soul, if ever he does succeed, it will be "as by fire." So with congregations. The selfish policy that limits effort to its own household will introduce a dry rot into it, that will leave it sickly, sleepy and barren. From the period of its occupancy of a sanctuary of its own, the congregation strove to provide for its poor, and devoted itself to the spiritual education of its children in both languages, and latterly has gone even beyond its own pale and has cared for the neglected youth of the highways and hedges. It is in imitation of the Great Teacher, "who went about doing good." His blessing will not fail to come back with richest rewards. Prov. 11:25: "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

In this jubilee service let us joyfully obey the royal Psalmist, 7:11, "Sing praises to the Lord which dwelleth in Zion; declare among the people His doings." We will not perform the external act, but we can and should join in the testimonial in spirit, as with Samuel we give expression to our gratitude. 1 Saml. 7:12, "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us." Lovingly recognizing the Divine goodness in the past, may we trust-

ingly commit ourselves to His present and future guidance, and in that fellowship which is "with the Father and with His Son Jesus Christ," may we go on, diligent in that Father's business, fervent in the spirit of that Son, until the consolations of the Holy Ghost are multiplied unto us so freely, that made meet for "the inheritance of the Saints in light," we may join the "thousands of thousands," many of whom once worshiped in this Court of the Lord, and Say, Rev. 5:12, "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Amen.

Charter of St. John's Lutheran Church.

(This Charter was originally granted during the administration of Gov. Thomas McKean, in 1807. It was amended slightly during the pastorate of Rev. J. R. Groff in 1875. The original Charter is recorded in Deed Book A, Vol. 7, p. 82, of Northampton County archives. The entry was made 2d Jan., 1848.)

To all to whom these presents shall come, Greeting :
Know ye : That we whose names are hereunto subscribed, being citizens of the Commonwealth of Pennsylvania, having associated for the purpose of worshiping Almighty God, and being desirous of acquiring and enjoying the powers and immunities of a corporation or body politic in law, according to an Act of the General Assembly of the Commonwealth aforesaid, passed the sixth day of April, in the year of our Lord one thousand seven hundred and ninety-one, do hereby declare that we have associated ourselves together for the purpose aforesaid, by the name, style and title, and under the articles and conditions following : that is to say :

ARTICLE I.

Name.

That the name, style and title of this corporation shall be, ST. JOHN'S EVANGELICAL LUTHERAN CONGREGATION OF EASTON, PA.

ARTICLE II.

Corporate Authority.

That the subscribers and such others as shall hereafter be admitted or become members of the said congregation, shall become and be a body politic in law and in fact, to have continuance by the name, style and title aforesaid, and shall have full power and authority to make, have, and use one common seal, with such device and inscription as they shall deem proper; and the same to break, alter or renew at their pleasure, and by the name, style and title aforesaid, shall be capable in law to sue and be sued, plead and be impleaded, in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and effectual a manner as any other person or persons, bodies politic and corporate within this Commonwealth may or can do, and shall be authorized and empowered to make rules, by-laws and ordinances, and to do everything needful for the good government and support of the affairs of the said corporation; provided always that the said by-laws, rules and ordinances, or any of them be not repugnant to the constitution and laws of the United States, to the constitution and laws of this Commonwealth, or to the present instrument.

ARTICLE III.

Capacity in Law.

That the said congregation and their successors by the name, style, and title aforesaid shall be able and capable in law, according to the terms and conditions of this instrument, to take, receive and hold all and all manner of lands, tenements, rents, annuities, franchises and hereditaments, and any sum, and sums of money, and any manner and portion of goods and chattels, bequeathed to the said congregation to be employed and disposed of according to the objects, articles and conditions of this instrument, the Rules and By-Laws of the said corporation, or the will and intention of the donors. Provided always, that the clear yearly value or income of the messuages, houses, lands and tenements, rents, annuities and other hereditaments and real estate of the said corporation, and the interest of moneys by the said corporation lent, shall not exceed the sum of five hundred pounds.

ARTICLE IV.

Component Members.

SEC. 1. That the said congregation shall consist together with its regular minister of such persons of the Evangelical persuasion, in and near Easton, as have been baptized, confirmed, and with the congregation have communed at the table of the

Lord at least once in a year, unless prevented by sickness or unavoidable absence, are at least eighteen years of age, contribute the yearly amount, as fixed by the Church Council, toward the support of the congregation and its minister, and conduct themselves in general as good and orderly members of the community.

SEC. 2. The only persons entitled to vote at any meeting or election are male members of the congregation, who have completed the twenty-first year of their age, and have fulfilled all the conditions of the constitution; excepting at the election of a Pastor, at which election males and females who have fulfilled first part of Article IV.

ARTICLE V.

Vestry.

That the said congregation is and shall be hereafter legally represented by a Church Council or Vestry consisting of the following persons, to wit: The Reverend Christian Frederick Lewis Endress, minister; Jacob Weygandt, George William Raup, Conrad Bittenbender, Trustees. Peter Nungesser, John Riel, John Barnet, Frederick Wagner, Christian Kisselbach and Matthias Stecker, Elders. And Conrad Rohn, Jacob Seip, Henry Osterstock, Philip Brotzman, John Werkheiser, and Valentine Weber, Wardens; and their several successors to be appointed in form and manner as hereinafter specified.

ARTICLE VI.

Duty and Authority of Vestry.

That the said vestry, any seven of whom shall be a quorum, shall meet at least once in every year, and as much oftener as they shall have occasion, at such time and place as shall be determined on by themselves, public notice thereof having been given from the pulpit of their church, in Easton, or of the church in which the said congregation hold their worship, immediately after the ordinary service, and before the congregation shall be dismissed, or written or printed notice left at the house of each member of the vestry within seven days of the time of said meeting, which written or printed notice shall be signed by the president or any two members of said vestry. They shall have authority to elect and appoint from among themselves a president, and also to appoint and elect from among themselves or the members of the congregation a secretary; and to elect and appoint from among the members of the congregation not belonging to the vestry, a treasurer for the said congregation, and the same officers to remove at their pleasure; to appoint the several duties of the several officers and members of the said vestry, to call general meetings of the congregation whenever occasion may require, to regulate all matters belonging to the incomes and expenditures of the congregation, to make by-laws for the proper government of the

vestry itself, as well as all the by-laws, rules, and ordinances of the congregation in general, and to do everything else that the congregation in corporate is empowered to do, and that is needful for the good government and support of the secular affairs of the said congregation. Provided always, that the said vestry keep a fair and accurate journal of their proceedings, to be inscribed in a book to be kept for that purpose, and provided that a bond be taken from the treasurer, with sufficient sureties and in a sufficient sum for the faithful appropriation of the moneys intrusted to him; and provided further that the vestry make no purchase or sale of any real estate, without first obtaining the consent of two-thirds of such of the members of the said congregation as shall after regular notice from the pulpit, the altar, the minister's or elder's seat, have convened to decide the same by ballot or otherwise; which notice shall be given at least fourteen days before such meeting of the congregation, and within thirty days thereof, and shall duly declare the cause of such convention.

ARTICLE VII.

Constituent Members and Succession of Vestry.

SEC. 1. The said Rev. Christian Frederick Lewis Endress, Jacob Weygandt, George William Raup, Conrad Bittenbender, Peter Nungesser, John Riel, John Barnet, Frederick Wagner, Christian Kisselbach, Matthias Stecker, Conrad

Rohn, Jacob Seip, Henry Osterstock, Philip Brotzman, John Werkheiser, and Valentine Weber, the first and present members of the vestry, shall be and continue the vestry aforesaid until they or any of them be removed or their places supplied in manner following to wit:

SEC. 2. If a motion backed with some good and reasonable cause (as ill conduct, incapability for his office or calling or the like, on the part of the present or future minister) be made and seconded at a regular meeting of the vestry, purporting that it is the opinion of the said corporation or vestry that the said minister ought to be removed from his calling in the congregation, the said motion shall not be decided until another meeting of the vestry to be held at least one month after that on which the motion was made, and if the said motion should then be carried by a vote of two-thirds of the members of the vestry, in such case, a meeting shall be held of the congregation, called in manner and form as prescribed in the latter part of Article VI, at which said meeting, the members of the congregation, shall by a majority of votes, given by ballot, finally decide whether or not the minister shall be removed from his calling in the congregation; and, if on such vote it shall be decided that he shall be removed, then the vestry shall duly report his removal to a German Evangelical Lutheran Ministerium of Pennsylvania, and give the minister at

least three months notice of his said removal. Hereupon, or in case of resignation or death of the minister, the vestry shall, with conscientiousness and in the fear of God, forthwith look around among the regular ministers of the Gospel according to the unaltered Augsburg Confession for another person suitable to supply the vacancy; invite one or more ministers to preach as candidates, and after ten days notice from the pulpit an election shall be held, at which but one candidate shall be nominated and balloted for at a time, voting for or against the candidate. Two-thirds of the vote cast shall elect, and when it shall then and there have been decided, which of them is the minister elect, the vestry shall send to said minister a call in form and manner as they shall deem most consonant to the general wishes of the congregation, provided it be not repugnant to this instrument. In case the minister so elected should accept the call, then shall the said minister be deemed and considered as the minister of the said congregation, and a member of the said vestry, until his place shall become vacant by his death, removal or resignation; and the foregoing shall continually be the manner of the removal and appointment of the ministers of this congregation. But in case the minister called should not accept of the call, then a new and like election shall be held and so on until the vacancy be supplied.

SEC. 3. The present trustees shall, as soon as conveniently may be after the enrollment of this instrument, make conveyance unto the congregation of all estates which they have hitherto held in trust for the said congregation, but they shall still remain members of the vestry during good behavior, or as long as they are willing to continue therein, or remain members of the congregation. None, however, of the arduous duties of the vestry shall be imposed on them, or either of them without their own consent. In case of death, removal or resignation of the trustees or either of them, the vacancy shall be filled up, but no more under the name of trustees, but their successors shall severally be considered and styled as elders, and subject to change of election in manner and order as in the next succeeding article is provided in relation to the elders of the congregation.

SEC. 4. The elders and wardens hereinbefore named, shall be divided into three classes, as follows, viz: Peter Nungesser and John Riel shall compose the first class of the elders, and Conrad Rohn and Jacob Seip, the first class of wardens, and shall continue in office until the first day of January, in the year of our Lord one thousand eight hundred and eight. John Barnet and Frederick Wagner, shall compose the second class of elders, and Henry Osterstock and Philip Brotzman the second class of the wardens, and shall

continue in office until the first day of January, one thousand eight hundred and nine ; and Christian Kisselbach and Matthias Stecker shall compose the third class of the elders, and Valentine Weber and John Werkheiser the third class of the wardens, and shall continue in office until the first day of January, one thousand eight hundred and ten. On the first Wednesday in December of each year the congregation shall nominate officers to succeed those whose terms of office expire, or to fill vacancies that may occur. Officers whose terms expire are re-eligible. Notice of the meeting to be given ten days previous ; and on the first day of January in the next and every succeeding year, unless the said first day of January should happen to be Sunday, and then on the following day, the members of the congregation shall elect by ballot from among the members a competent number of persons to succeed the class whose term of office shall then expire ; which persons so elected shall continue in office three years, and also to supply such vacancies as shall have happened in any other class, by death, resignation or removal. And public notice shall be given of every such election in the church in the manner before mentioned, and the person who shall have the greatest number of votes given at any such election shall be duly elected. And when any of the trustees shall die, or decline as hereinbefore mentioned, an elder to succeed such

trustee shall belong to and be chosen with the class which shall be elected next after the occurrence of such vacancy, unless such class shall already contain three elders, and in that case the person so elected shall belong to the next class which does not contain three elders. But if more than one of the said trustees shall die or decline as aforesaid, in any one year, in that case the vacancy shall be so supplied at the next election, as that the number and the order of the classes be regularly preserved. Provided, always, that nothing herein contained shall be construed to prevent the re-election of any elder or warden whose term shall have expired, and provided that six of the trustees and elders and three wardens shall always be resident within the Borough of Easton.

In testimony whereof we have hereunto set our hands the second day of December, in the year of our lord one thousand eight hundred and seven.

Signed, CHRISTIAN ENDRESS, Minister,
And others.

NORTHAMPTON COUNTY, ss. :

Recorded in the office for recording of deeds, etc., at Easton, in and for said County, in Book of Miscellanies No. 15, p. 482, et seq. Entered the eighth day of April, A. D., 1875.

Witness my hand and the seal of said office.

[SEAL]

JOHN H. ODENWELDER,

Recorder of Deeds, etc.

Charter of the Benevolent Society of St. John's Lutheran Church.

Whereas it is the declaration of holy writ that "the poor shall never cease out of the land," and we are commanded, "to open our hand wide unto our brother, to our poor and our needy, in the land," we would therefore obey this injunction, "lest the poor cry unto the Lord against us, and it be sin unto us."

For the furtherance of this object, and being desirous to acquire and enjoy the powers and immunities of a corporation or body politic in law, we whose names are hereto subscribed, being citizens of the Commonwealth of Pennsylvania, do form ourselves into an association, under the following

CONSTITUTION.

ARTICLE I.

Name.

The name, style and title of the association shall be "The Benevolent Society of the Evangelical Lutheran Church of St. John's in Easton, Pennsylvania."

ARTICLE II.

Object.

The object of the Society shall be to afford relief in the way of counsel and support to the needy and distressed or worthy poor, who are members in good standing in the said congregation of St. John's, and if it be found expedient, also to relieve others who are needy, out of our connection.

ARTICLE III.

Members, Dues.

All persons of good moral character, members or friends of the congregation, being citizens of this Commonwealth of Pennsylvania, may become members of this society. They must be proposed by a member at a stated meeting, and receive a majority of the votes present, and pay such quarterly contributions as shall from time to time be appointed by the association—at present, twenty cents quarterly.

ARTICLE IV.

Officers.

The officers of the society shall consist of a President, a Vice President, a Secretary, a Treasurer, and a Board of Stewards or Visitors, to be chosen annually by ballot or otherwise. The officers (in case of failure to elect others or refusal of others elected to serve) to hold over till an election is held at a stated or special meeting, and the vacancy is filled.

ARTICLE V.

Meetings, Election.

The stated meetings of the society shall be held quarterly, viz: On the first Wednesday of January, April, July and October.

The anniversary meeting, at which the officers are to be elected, to be held on the day of the quarterly meeting in October. Special meetings may be convened by the president at any time thought necessary by him, and shall be convened at the request of five or more members.

ARTICLE VI.

Managers.

The minister of the congregation, the officers of the society, and the stewards shall compose a board of managers, who shall meet monthly, or as often as deemed necessary by them, and shall keep an account of their proceedings, and shall report quarterly to the society, at its meetings.

ARTICLE VII.

Relief.

All applications for relief, as well as representations of suffering, shall be made to the stewards in their respective wards or districts, who shall investigate each case, at the meeting of the board of managers the manner and amount of relief to be granted shall be decided; the relief to be in money only when disease or urgent distress render any other mode of relief unavailable. The num-

ber of applicants, the names of the persons applying or through whom application was made, the distribution of moneys or articles which they thought proper to make, the state of the funds, and the sphere of their exertions, and such other relevant matter as they may deem interesting shall be reported quarterly to the society, by the managers. If thought more expedient, the names of the beneficiaries may be omitted in the report. In doubtful cases for relief, the managers may consult the society, and they must always be governed by its expressed wishes.

ARTICLE VIII.

Districts.

The town or limits of the society's operations shall be divided into wards or districts, as many as may be thought necessary from time to time, and to each district not less than two stewards or visitors shall be appointed.

ARTICLE IX.

Duties.

The duties of the officers shall be such as usually belong to such officers respectively, or as shall be defined in the by-law if such be made.

ARTICLE X.

Rules.

The society shall have power to transact all business and matters appertaining thereto, agreeably to the rules and by-laws thereof, and also

make and ordain such rules and by-laws for the better management and government of the said corporation, as they, or a majority of them regularly convened shall deem expedient and useful, and the same to put in execution, revoke or annul, alter or amend at their pleasure. Provided always, that said rules and by-laws, or any of them, be not repugnant to the constitution and laws of the Commonwealth, or to this present instrument, and shall not give power to dissolve this society, unless by the consent of four-fifths of all the members of this association present at any stated meeting, due notice having been given of the intended dissolution.

ARTICLE XI.

Possessions.

The said corporation and their successors shall forever hereafter, be able and capable in law, to have, purchase, take, receive and hold lands, tenements, rents, annuities, franchises and other hereditaments, as also any sum or sums of money and any manner and portion of goods and chattels, which, at any time, shall be given or granted, bargained, sold, released or devised, or otherwise conveyed to the said society, or to any other person or persons for their use, or in trust for them by any other person or persons whatsoever, the same to be vested and established in the said society and its successors forever, to be secured

by them for the purpose of being applied according to the intention of the donor or donors, in the spirit of the object of this association. Provided always, that the clear yearly value, or income of the real and personal estate of the corporation shall not, at any time, exceed the sum of two thousand dollars.

ARTICLE XII.

Treasurer.

The treasurer, before he or she enters upon the duties of the office, may, for the faithful performance of the trust reposed in him or her, be required to give a bond, with sufficient sureties, to the president for the time being, in the penalty of such sum as the Board of Managers shall, from time to time, deem necessary.

ARTICLE XIII.

Investments.

The board of managers shall, in the name and for the use of this institution, receive and decide on all applications for loans of money, and shall add to, place out at interest, secure and improve the capital stock, and dispose of the interest, profits, and produce thereof, and other income of the society in such manner as they may deem most beneficial to the institution, or as the society shall direct.

In testimony whereof, we have hereunto set our

hands this seventh day of January, in the year of our Lord one thousand eight hundred and forty-six.

J. W. RICHARDS, *Pastor.*

ANDORA RICHARDS, *President.*

ANNA C. BARNET, *Vice President.*

SABINA D. MATTES, *Secretary.*

SARAH NUNGESSER, *Treasurer.*

Sophia C. Mattes,
Cornelia F. Mattes,
Eliza A. Lerch,
Elizabeth Everett,
Ebezena Ludwig,
Frederica S. Hamman,
Isabel R. Kortz,
Elizabeth Innes,
Matilda Spangenberg,
Diana Spangenberg,
Catharine Mose,
Rachel Willets,
Rebecca Howell,
Catharine D. Tellier,

Maria E. Abel,
Mary Ann Hamman,
Mary Wilhelm,
Anna E. Mattes,
Louisa S. Mattes,
Elizabeth Gangwer,
Louisa Hay,
Eliza Hay,
Susan C. Dinges,
Susan Shada,
Eliza Kimball,
Margaret Wilking,
Charles L. Wampole.

This charter was granted at a session of the Court of Common Pleas of Northampton County held in Easton, Aug. 20, 1846, and recorded on the 10th day of the same year.

Meetings of the Synod in Easton.

The meetings of the Ministerium of Pennsylvania were held at Easton in the years: 1804, 1814, 1827, 1836, 1848, 1858, 1865, 1871, 1878.

DELEGATES TO SYNOD.

Before 1793 the names of the delegates to Synod have not been preserved. From that time until 1801 the pastors of the congregation were refused admission by the Synod. The persons who have represented the pastoral charge at the meetings of the Ministerium have been the following:

1802 Frederick Gewinner,	1857 Edward Selp,
1803 Abraham Horn,	1858 Samuel Barron,
1804 Michael Opp,	1859 Enos Lehr,
1805 John Beil,	1860 Andrew J. Hay,
1807 Frederick Hay, (?)	1861 Peter Seibert,
1808 John Barnet,	1862 Jacob Richards,
1809 M. Shipman,	1863 Peter Seibert, and
1810 M. Stecker,	H. L. Mattes,
1811 M. D. Raup,	1864 John Richards,
1813 John Brotzman,	1865 Samuel Barron, and
1816 M. Horn,	John J. Bauer,
1817 Mr. Boldelman,	1866 Thomas Dally, and
1819 Christian J. Hutter,	H. L. Mattes,
1822 Philip Feine,	1867 John Abel,
1826 Christian J. Hutter,	1868 Alfred Mebus, and
1827 Christian J. Hutter,	H. L. Mattes,
1828 Michael Roseberry,	1869 H. L. Mattes,
1831 Christian J. Hutter,	1870 Allen Albright, and
1835 Christian J. Hutter,	M. Young,
1836 Christian J. Hutter,	1871 Edward Hilliard,

1839 Philip Brotzman,	1872 Jacob Heck,
1844 John Bachman,	1873 Allen Albright,
1846 Philip H. Mattes,	1874 James Dinkey,
1848 Leonard Walter,	1875 Jacob Heck,
1849 William Hammond,	1876 Owen Hagenbuch,
1850 George W. Barnet,	1877 Allen Albright,
1851 Henry Hammann,	1878 Jacob Heck,
1853 Leonard Walter,	1879 C. Flemming Sandt,
1854 Edward Selp,	1880 C. Flemming Sandt,
1855 Peter Seibert,	1881 Reuben Kolb,
1856 Enos Lehr,	1882 Reuben H. Trach.

Church Council.

Rev. D. H. Geissinger,	Pastor.
John Abel,	} Elders.
Owen Hagenbuch,	
Jacob Heck,	
Reuben Hellick,	
Reuben Kolb,	
Henry Richard,	
Allen Albright,	} Deacons.
John Genthner,	
John C. Pohl,	
O. Flemming Sandt,	
Chas. D. Stocker,	
Reuben H. Trach,	
Owen Hagenbuch,	President.
Charles D. Stocker,	Secretary.
William E. Hamman,	Treasurer.

SUNDAY SCHOOLS.

OFFICERS.

Rev. D. H. Geissinger	Pastor.
Owen Hagenbuch	Superintendent.
Theodore F. Hamman	Asst. “
Jacob Heck	“ “
Mary Wagner	“ “
George W. Barnet	Librarian.
Cornellus Garis	“
Geo. B. Spangenberg	“
Frank Bishop	“
Charles Morley	“
Wm. H. Minnick	“
¶ Frank Correll	“
Edward Albright	“
William H. Hagenbuch	“
Harry Bixler	“
Geo. M. Holt	“
Charles Bethman	Organist.
Irwin Schultz	Cornetist.

TEACHERS.

Dr. S. S. Apple,	Alice Depew,
Martha Andrews,	Robert Depew,
Kate Andrews,	Annie Derr,
Mary Batt,	Anna Dachrodt,
Mrs. Mary Baldwin,	Daniel Ernst,
Henry Bauman,	Robert Fleming,
Kate Correll,	Minnie Fehr,

**William Fenical,
Anna Hamman,
Celinda Hilliard,
Susan Hay,
John Hively,
Lizzie Hilliard,
Mary Illick,
Samuel Innes,
Reuben Kolb,
William H. Kuhn,
Mame Kahjer,
Mary E. Kolb,
Frank Knecht,
Clara Levers,
Edward Levers,
Lizzie Lair,
Mary Lowers,
Hannah Laros,
Anna Losey,
Belle Mettler,
Samuel L. Nolf,**

**John C. Pohl,
Martha Richard,
Anna Raub,
Emma Ricker,
Alice Reioh,
Emma Sandt,
Mary Sandt,
Nettle Sandt,
Anna Sandt,
Lizzie Sandt,
Ida Snyder,
C. Fleming Sandt,
C. Albert Sandt,
B. F. Sandt,
Thomas C. Sigman,
Charles D. Stecker,
R. H. Trach,
Harry Trauger,
Julia Weaver,
Fannie Youngkin,
Mary Young.**

BIBLE CLASS.**TEACHERS.**

**Rev. D. H. Geissinger,
Reuben Kolb, Assistant,
Reuben H. Trach, "**

SCHOLARS.

**Herbert Albright,
Edgar Allen,
F. Bachman,
Fred. Bleckley,
Jno. H. Bond,**

**Edw. Bunstein,
John Butz,
Harry Bixler,
Frank Bishop,
Harry Drake,**

Martha Bowers,
Annie Baldwin,
Ella Bercaw,
Mary Bass,
Lillie Barnett,
Annie Bowers,
Florence Bishop,
Sallie Bittner,
Stella Carey,
Stella Campbell,
Kate Clark,
Mame Dachrodt,
Jennie Datesman,
Sallie Ernst,
Sue Flemming,
Emma A. Freyberger,
Edw. Fraunfelder,
John Flemming,
George Flemming,
Robert Felker,
Hattie Fulmer,
Mattie Gleubler,
Florence Genther,
Thomas Hay,
Arthur P. Heller,
Elmer Horn,
Charles Halbing,
Kate Hertz,
Annie Hilliard,
Ella Hilliard,
Flora Hilliard,
Mary Horn,
Stella Jones,
Wm. R. Jones,
Alvin Kahler,

Sue Kahler,
Dora M. Kolb,
Nora King,
Lewis Kent,
John King,
Harry Ludwig,
Albert Laubach,
Lizzie Leshner,
Lizzie Lemaire,
Edna Levers,
Lizzie Ludwig,
Kate Mollhaney,
Forrest Minnich,
Harry Mixsell,
Wm. P. Messinger,
George Nungessor,
Charles Otto,
Sue Otto,
Robert Richard,
Frank Richard,
Howard Richard,
Lewis Roseberry,
Minnie Reich,
Jennie Reichard,
Clara Reichard,
Mary Richard,
Annie Ricker,
Annie Sandt,
Clara Sandt,
Emily Sandt,
Lizzie Sandt,
Belle Schoen,
Ella Schultz,
Mercena Seibert,
Kate Sigman,

**Ida Spangenberg,
Clara Stonebach,
Agnes Sunderland,
Charles J. Savitz,
J. Howard Schoch,
William Schoch,
Harry Santee,
George Stout,
Frederick Schey,
J. E. Smith,
Wm. Stonebach,**

**Wm. Shick,
Alexander Wright,
Alonzo Wright,
Jennie Weidknecht,
Lizzie Walter,
Clara Weaver,
Julia Weaver,
Sallie Yard,
Charles Young,
Adam Zane,**

SCHOLARS IN INTERMEDIATE DEPARTMENT.

**Thomas Arnold,
Frank Albright,
William O. Alsover,
Maggie Arndt,
Lydia Allen,
Carle Arndt,
Edith Albright,
Margie Andrews,
Edward Bachman,
Walter Beltel,
Nelson Bishop,
Edward Bishop,
Roy Bishop,
Frank Barnes,
William Bowers,
Benjamin Beatty,
William Berkey,
Charles Bethman,
George Barron,
Levi Bennet,
Jennie Bonstein,**

**Gertie Bonstein,
Annie Bonstein,
Sallie Bonstein,
Mame Barron,
Clara Bullman,
Eva Bishop,
Annie Bishop,
Gertie Bass,
Carrie Beatty,
Carrie Barron,
Flora Bethman,
Alice Buzzard,
Annie Bennett,
Emma Bell,
Mary Barnes,
Katie Bitters,
Claudia Blockley,
Anna Benson,
Annie Boyer,
Maggie Bachman,
Tillie Bachman,**

Minnie Coburn,
Minnie Campbell,
Laura Clewell,
Florence B. Clifton,
Kate Carey,
Harry Diehl,
Theodore Daub,
Frank Davenport,
William Dye,
Pearl Denning,
Lizzie Diehl,
Julia Diehl,
Grace E. Daub,
Lillian Drake,
Minnie Davenport,
Arthur Everett,
Horace Ehley,
Samuel Fraunfelder,
William Frey,
Emma Fleming,
Bella Fraunfelder,
Nettie Fraunfelder,
Mary Fraunfelder,
Mabel Frey,
Kate Frey,
Alice Fenical,
Mary Fenical,
Mary Fulmer,
Fanny Fulmer,
Sulah Fulmer,
Annie Fehr,
Dagmar Fehr,
Solomon Garis,
William F. Garis,
Franklin F. Galligan,

John E. Genther,
Parline Garnier,
Mary Ginnard,
Morris Hartzell,
Fred Hamman,
Clemens Heil,
Frederick Horn,
Samuel Horn,
Oscar Heller,
Andrew Heath,
Frank Hilburn,
Chauncey Hellick,
Willie Hagenbuch,
Ellie Herster,
Jennie Horn,
Bessie Horn,
Leah Hilburn,
Emily Hilburn,
Nora Heltzman,
Lizzie Heck,
Millie Heck,
Lizzie Heller,
Annie Hill,
Julia Hookey,
Annie Hively,
Annie Heltzman,
Lizzie Hartzell,
Ada Herster,
Clara Hahn,
Emily Hamman,
Sabina Hamman,
Mamie Hay,
Ella Hixon,
Jennie Hess,
Frank Joline,

Charles Johnson,
Kate Jones,
Amos King,
James Kuhn,
Harry Kuhn,
Edward Kahler,
Chester Kutz,
Edward J. Kolb,
Minnie B. Kolb,
Katie Kutz,
Tillie King,
Alice Keener,
Agnes Kessler,
Laura Kuhn,
Jacob Leidy,
Wesley Lamereux,
Floyd Lightcap,
John Lightcap,
Sallie Lightcap,
Katie Laubach,
Emma Ludwig,
Lizzie Lamereux,
Annie Lerch,
Millie Ludwig,
Katy Lerch,
Ida Long,
Bernice Leib,
Milton Moser,
Eugene Mertz,
Floyd Mutchler,
Charles Mutchler,
Stephen Miller,
Stephen Miller,
Harry Messersmith,

Davis Minnick,
Samuel Minnick,
Howard Minnick,
Ida Minnick,
Ellen Maurer,
Cora Martin,
Hattie Martin,
Annie Martin,
Kate McIlhaney,
Jennie McIlhaney,
Flora Malign,
Anna M. Morey,
Lizzie Mose,
Elva Nebus,
Anna Morris,
Cora Morris,
Frank Nicholas,
Harry Nicholas,
N. Nicholas,
Ellen Nolf,
Jennie Oberly.
Charles Pohl,
Lizzie Pohl,
May Pohl,
Eliza Parker,
Stanton Reich,
Edward Roseberry,
Samuel Reichard,
Charles G. Rader,
Belle Reichard,
Belle Reichard,
Emma Reichard,
Cora Rolling,
Edith A. Reich,

Charles Maurer,
Annie Ricker,
Ada Ricker,
Minnie Roberts,
Lizzie Roberts,
May Roberts,
Charles Sigman,
Frank Sigman,
Edward Strause,
Herbert Slough,
William Spangenberg,
Alfred Sigman,
Albert Stoneback,
Daniel Sandt,
Charles Schoen,
William Stoneback,
Carrie Sigman,
Fanny Sandt,
Camilla Schelling,
Katie Smith,
Carrie Stoneback,
Mary Smith,
Bertha Simons,
Eva Strause,
Lizzie Schaeffer,
Mary J. Sandt,
Susie Simons,
Nannie Stair,
Lizzie Schelling,
Lizzie Simons,
Carrie Stecker,
Susie Smith,
Emma Stoneback,

Lottie Reich,
Sallie Schlough,
Emma C. Straud,
Mary Seibert,
Florence Sprigel,
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Annie Taylor,
Sallie Taylor,
Mary Transue,
Lillian Thornton,
Rosa Trach,
Jennie Unangst,
Ada Vogle,
Edward Wright,
Frank Weidknecht,
Blanche Weidknecht,
Cora Wilson,
Isora Wallace,
Maggie Walter,
Emma Wolfangle,
Edith White,
Mary Weber,
Stella Walter,
Jennie Weidknecht,
Emma Weisel,
Ada Young,
Susan Young,
Minnie Young,
Annie Young,
Christie Young,
Emily Young,
Emma Young,

INFANT DEPARTMENT.

Isabelle M. Allshouse, Supt.

Emily Tilton, Asst.

Mary Smith, “

Sallie Brotzman, “

Belle Ackerman, Organist.

INFANT SCHOLARS

Sallie Andrews,
Ella Andrews,
Albert Bleckley,
Norman Bishop,
Charles Berkey,
Isabella Bachman,
Laura Bethman,
Sallie Bleckley,
Silvia Bartholomew,
Katie Beatty,
Frank Crick,
Katie Clifton,
Lizzie Colbath,
George Denning,
Floyd Davenport,
Tillie Denning,
Mazie Derr,
Eva Drake,
Lizzie Dachrodt,
Emily Dachrodt,
Arthur Everett,
Katie Ehley,
Elmer Flick,
Annie Faulstich,
Ida Faulstich,
Ella Hill,

Maud Frey,
Ida Frankenfield,
Harry Green,
Roy Gardner,
Hazie Garis,
Roda Garis,
Annie Garis,
Maggie Garis,
Maggie Gaul,
Lottie Gaul,
Albert Hay,
Harvey Hay,
Herbert Hay,
Eddie Hay,
Charles Hay,
George Horn,
Daniel Horn,
Harry Heck,
Harry Hulton,
Harry Hess,
Willie Heller,
Orrie Hester,
Daisy Hester,
Edith Horn,
Bertha Horn,
Carrie Oberly,

Minnie Hill,
Ida Hilburn,
Edith Hilburn,
Maria Hamman,
Isabella Heitzman,
Annie Hess,
Alice Hixon,
Annie Hixon,
Stanley Innes,
Frank Innes,
Marry Innes,
Frank Jones,
William Kressler,
Viola Killpatrick,
Emily Kahler,
Elsie Keener,
Alice Keener,
Mattie Kutz,
Jacob Leidy,
Floyd Leidy,
Wesley Lamareux,
Helen Leidy,
Bell Lingerman,
Gertie Lingerman,
Grace Laubach,
Harry Messersmith,
James Mutchler,
Flora Messersmith,
Mamie McKale,
Henry O. Nightingale,
Frank Nicholas,
Lizzie Nixon,
Carrie Nicholas,
Alice Oberly,

Jennie Oberly,
Katie Ohl,
Harry Pohl,
Daniel Ritter,
John Ruple,
Howard Richard,
Eddie Richard,
Daniel Ricker,
Josie Roberts,
Morris Raub,
George Ricker,
Edward Roberts,
Edmund B. Rohn,
Harry Reich,
Ella Richard,
Katie Rusk,
Lizzie Raub,
Annie M. Roberts,
Ella Maud Roberts,
Alice Ricker,
Tillie Ricker,
Annie Roberts,
Sallie Ruple,
Amey Reich,
Harry Stern,
Frank Simons,
Freddie Simons,
George Sigman,
Mabel Stoneback,
Mabel Smith,
Minnie Seiple,
Alice Schilling,
Minnie Simons,
Cora Stoneback,

Katie Sigman,
Mamie Stotzer,
Sallie Stotzer,
George Transue,
Eddie Taylor,
Floyd Trach,
Jennie Trach,
Eddie Unangst,
Carrie Unangst,
Albert Weitz,
Porter Warner,
Harry Wolf,
Charles Wetmore,

George Wallace,
Oscar Weitz,
Silvester Weitz,
Belle White,
Nellie Walter,
Florence Wetmore,
Eugenia Weitz,
Asa Young,
Joshua Young,
Harry Young,
May Young,
Jennie Young,
Annie Young.

