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Will Whitehead
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GRACE UNITED CHURCH OF CHRIST

GREENCASTLE, PA

1748 - 1998

A History of
Grace United Church of Christ

Greencastle, PA



Celebrating The One Hundred and Forty-Fifth Anniversary of Its
Dedication and
The Two Hundred and Fiftieth Anniversary of
Its Organization as a Congregation

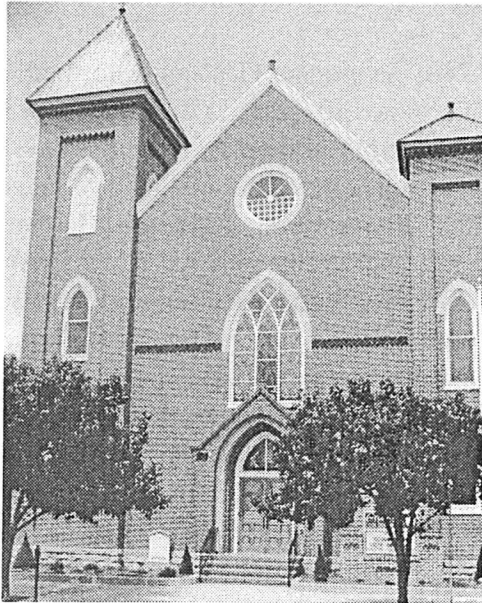
**HISTORY OF THE CONGREGATION OF GRACE
UNITED CHURCH OF CHRIST AT GREENCASTLE
BY GLEN L. CUMP**

PREFACE

It had been requested of me to re-write the history of Greencastle's Grace United Church of Christ to be released in conjunction with the 250th year anniversary observance.

History is soon forgotten; it warrants repeating periodically that it may be retained in the minds of all generations. This we can do by re-reading and re-writing previously recorded history of our church and the lives and character of its ministers and members.

Like previous writers of our church history, I, too, will depend upon biographical sketches, old fragmentary records, newspaper clippings and traditions. No attempt were made to detract from those histories previously recorded by past ministers and historians. However, there are addendums relative to quotes featured in the histories presented by past ministers, Luther G. Heist and Ralph S. Geiman.



Grace United Church of Christ, 1998

INTRODUCTION

The Migration of German Speaking People from the Palatinate started very slowly in the latter days of the 17th Century. However, in the years 1730 - 1740 no less than 65 ship loads of Palatinate Germans arrived in Philadelphia. This increase continued and by 1750 approximately 12,000 were arriving yearly. According to records, the Colony of Pennsylvania had between 60,000 and 70,000 German speaking residents by 1755. Approximately 9/10th of the residents of York and Adams County in this year were from Germany.

Cumberland County, on the other hand, was settled much more extensively by the Scotch-Irish, although, through the late 1730's and the 1740's, many German speaking settlers did begin to arrive. In that part of Cumberland County, (now Franklin County) known as the "Conococheague Settlements" the German name of Snively, Schneider, Steiner, Radebach, Wolff, etc., began to appear by this same period. So, gradually, the area now known as Antrim Township, Franklin County, received immigrants from the old country, namely Germany. By September 1784, the date of the establishment of Franklin County, a sizeable German speaking resident population could be found here.

On May 9, 1748, the pioneer German Reformed Minister, Rev. Michael Schlatter noted in his diary, "At Frederick, a city just laid out, I preached a preparatory sermon, and the same day, in company of an elder of their congregation, who willingly volunteered to accompany me through Virginia, I journeyed 34 miles further to Conogogig. Having crossed the Blue Mountains, we did not arrive at Conogogig until two o'clock of the morning of the ninth, where we enjoyed with thankfulness a refreshing rest at the home of an honorable Swiss. I preached at this place the same day. This congregation lying to the north of Maryland could be served by the Monocacy preacher." So in his own words, Rev. Schlatter refers to the "Congregation at Conogogig." Thus, we can say without fear of contradiction that the Reformed people of the Conogogig Settlement had established a congregation by this early date. The home in which he spent this night is thought to have been the Home of Jacob Snevely (Snively).

During the earliest years of the congregation's existence, the German speaking people of the Conococheague Settlement had to be satisfied with occasional services conducted by itinerant or circuit riding ministers who covered hundred of miles in their travels. Of these, the only one who left any record of his visit to the Conococheague area was The Rev. Michael Schlatter who traveled through the area in 1748 and again in 1749.

Rev. Michael Schlatter was born in St. Gall, Switzerland, the son of Paulua and Magdalena (Zollikoffer) Schlatter, July 14, 1718. He entered University of Leyden 1736, graduated and was ordained 1739. He returned to St. Gall and became a preacher in Linschufhl, a suburb of St. Gall. He came to the attention of Rev. Caspur Cruciger, Ecclesiastical Councilor of the Palatinate Consistory at Heidelberg. He was challenged there to go to America and advise and establish a Coetus to govern the scattered congregations. He accepted and landed in Boston, August 1, 1746 ending a passage time of two months. He rode to Philadelphia and from there set out on his task, and a very formidable one it was indeed, for it called him to visit all the German Reformed congregations between Philadelphia and those on the western most fringes of civilization. Beginning in the late fall of 1746, through the next four to five years, he indeed did visit these congregations: Lancaster, York, Conewago (Christ's Church, Littlestown), Monocacy (Frederick), Conococheague, Hagerstown, Winchester, New Market and Woodstock. He did organize the first Ministerial Judicatory for the church, the Coetus in 1747 and fully met his responsibilities.

From February 1751 until July 1752, he returned to Europe and gathered Bibles, hymn books, money, etc. for use of the impoverished North American churches. Upon his return, he set out to establish schools to educate the young, wrote and published much of the material used in them. He also served as Chaplain of the Royal American Infantry during the French and Indian War. Nominally still a British Army Chaplain at the outbreak of the Revolutionary War, he nevertheless supported the Colonial cause, and his house in the Chestnut Hill district of Philadelphia was sacked and destroyed. Two

of his sons died while in the Continental Army.

He lived out his years on a small farm, near Chestnut Hill and died on October 31, 1790 and was buried in the Reformed Burial Ground in Philadelphia, now Franklin Square. He was survived by his wife Maria (Schleidorn) Schlatter and five daughters and one son.

MICHAEL SCHLATTER: Michael Schlatter was the organizer of the Reformed Church in the United States in 1747, and chaplain of Col. Bouquet's Royal American Regiment (now the 60th Rifles in British service), which rendered invaluable service in guarding the wilderness frontiers from Carlisle to Detroit, from 1758 to 1765. He was also first Superintendent of Public Instruction in Pennsylvania, and enjoyed the confidential friendship and esteem of leading public men in provincial days, such as Provost Wm. Smith, Dr. Benj. Franklin, Col. Conrad Weiser, old Dr. Muhlenberg and others. The Potomac Synod of the "Reformed Churches in the United States" held sesquicentennial memorial services in honor of Father Schlatter at its annual meeting in Hagerstown, October, 1897. The memorial addresses of Revs. Dr. C. Cort and E. R. Schbaugh and of General John E. Roller of Virginia were published in pamphlet form. The poem was used as a recitation in many Sunday Schools of the Reformed Church and formed part of the Sesquicentennial Schlatter Memorial Service issued by the Reformed Sunday School Board in 1897.

THE SESQUI CENTENNIAL OF MICHAEL SCHLATTER:

The Switzer loves his native land
And pines away on foreign strand,
Where Alpine cliffs and Edelweiss
No longer greet his yearning eyes.

More precious far than sunny climes
He loves the shepherds' plaintive chimes,
Resounding down the rocky way,
When sinks the Sun at close of day.

The home of Tell and Winkleried
Is dearer far with freedom's meed
Than gayest halls of regal court
Where virtue's crown becomes a sport.

In this brave land our Schlatter dwelt,
Beside his mother often knelt,
The same of Zollikoffer stock,
With faith as firm as Alpine rock.

The bracing air, the Mountain stream,
The chamois leap, the eagle scream,
Can fire a spirit true and bold
To prize sweet freedom more than gold.

Dr. Henry Harbaugh in his "Fathers of the Reformed Church" provides the following information in his biographical sketch on Dr. Theodore Franklenfield. "In 1751 Michael Schlatter returned to the Palatinate to secure six young men to become laborers in the churches of the new world. Theodore Frankenfield, one of the six ordained in the Hague, was assigned charge at the Fredrick district on the 4th of May, 1753." A report, signed by Frankenfield, indicates he was advised that "it would be necessary for me to take charge of the congregations of Conewago and Conococheague." Rev. Frankenfield's ministry was a short one; it closed in October, 1856 when he died. It is reasonable to assume that he served the congregation at Conococheague.

In the same volume, Dr. Harbaugh speaks of Rev. John Conrad Bucher, a patriot and a preacher who came to America at the beginning of the French and Indian War as a Lieutenant in a Pennsylvania regiment. In time, he turned his attention to the ministry, the foundation for which he was prepared by his studies in Europe. Having been inducted into the ministry about the year of 1762, he terminated his military activities in 1786 and devoted himself entirely to itinerant preaching. Located at Lebanon, he visited 21 congregations including

Hagerstown, MD, Bedford, Conococheague, Carlisle and Lebanon, PA. The visitations of Rev. Bucher were necessarily far apart. Some remote congregations were subject to unscrupulous persons who founded their own religious views. As a consequence, many sects sprang up. In the Coetal minutes of 1770, the Synod appointed the Reverends Gross and Golbrecht, who were on the way to settle some difficulties in a congregation near Baltimore and directed them to proceed to Conococheague with a view to restore order and peace and, if they succeeded, Rev. Weymer would accept the call extended to him earlier. This they did in September, 1770.

According to the traditions of that early time, the Reformed families gathered for worship regularly, even though, on many, if not most occasions, there was no minister available to conduct worship. Some person able to read proficiently (many times the school master) would read the Scriptures and a printed sermon secured prior to their leaving the Old Country. In fact, during this early period, the visits of fully educated and ordained ministers were few and far between. These meeting places, in good weather were out of doors, in bad weather, in someone's home or barn. It was a real, moving event when the circuit riding minister occasionally got to the area and could administer the Lord's Supper, baptize the newborn, and hold services for those who had died since his last visit. Many, many persons were buried for months before these last acts of remembrance could be carried out.

Life in the Conococheague Settlement was stark and harsh. For those early settlers, each day was a time of hard labor from sun up to sun down. For men, it was trees to be felled, cut up and burned, stumps to be pulled, new land to be plowed and planted, crops to be harvested, and animals to tend. In addition, hunting was a regular chore in order to provide meat for the table.

It was no easier for the women. They were expected to help their husbands with all the above mentioned chores, to cook meals, make candles and soap and butter and cheese and clothing. They also had to tend the sick, bear and raise children, usually one a year, etc. Certainly, it is no wonder that by age 40, these pioneer ladies were

physically the age equivalent of someone today in their 70's or 80's.

But as hard as life was, there was peace in this portion of the Cumberland Valley. Most of the Indians had moved westward beyond the mountains following the purchase of this land from them. Occasionally small bands of Indians would return and bring pelts to swap for some of the white man's goods, visit their former home sites and then return westward over the mountains once again. But this harmony and peaceful existence was forever smashed because of the state of war that existed almost continuously from 1744 on between England and France.

As this conflict broadened in scope and seriousness, North America became the sought-after prize. The French gave arms to the Indians to fight with, whiskey to dull their senses, and then inflamed their baser desires with tales of how their former grandeur would be regained. Occasional slayings were reported among the settlers, but after the total defeat of General Braddock and his army in 1755, the entire Cumberland Valley became a blood soaked battleground.

In the Conococheague Settlement, occasional raiding parties stole cattle and captured isolated families. But in 1755, to the northwest of Greencastle, a family by the name of Waiters was murdered and scalped by one of these roving bands. Rev. John Steel, the local Presbyterian minister, set out with a group of men to try to intercept the perpetrators of this heinous act, but were unsuccessful. Others killed in the vicinity included Joseph Campble, two boys in the Little Cove area were shot at, one was killed, the other escaped, John Wassen, Joseph Martin, etc. The most horrible example of this type of conflict was the July 26, 1764 massacre of School Master Enoch Brown and ten of his pupils.

But, in spite of all these difficulties, the settlement continued to grow slowly. During the Revolutionary War, a large number of men from this part of the valley marched north to join the forces of General George Washington then surrounding Boston. Throughout this long and bloody conflict, men from the Conococheague Settlement proved

their bravery and devotion again and again until independence from England was finally achieved. Among the more famous were Major General James Potter and Surgeon Robert Johnston, who was a personal friend of George Washington. And, of course, we cannot forget Colonel John Allison, who later planned the town of Greencastle itself. From the small German Reformed Congregation we know for certain that John Herr, Philip Roamer, Conrad Spielman and Michael Tice had served in the continental Army. Of the Jacob Snively family previously mentioned, six of his sons, John, Andrew, Jacob, Joseph, Henry and Christian served in the Revolutionary War.

REV. JACOB WEYMER (1770 - 1790)

Jacob Weymer was born in Germany in 1734 and emigrated to the Colony of Pennsylvania in 1751 where he began a career as school teacher which lasted for 17 years. His deep devotion as a teacher, catechist and lay leader of worship for many years in the Longswamp area of Berks County attracted the attention of the members of the Coetus of PA. He was recommended as a candidate for ministerial examination and passed with the blessings of the assembled Coetus on September 17, 1768. His examination, was in turn, approved by the church fathers in Europe and his ordination was approved by them in October 1769.

His ministerial work began in Northampton County, and later, he moved to Lehigh County. In 1770, he was given a call to Hagerstown area including the congregations to the north along the Conococheague. He thus became the first regular pastor these people had ever had. His pastoral responsibilities included: Waynesboro, Salem (Besores), Conococheague, Grindstone Hill, Chambersburg, Apples Church in Frederick County, St. Pauls near Clearspring and Cavetown. In addition, he traveled South and West to Virginia and preached to five congregations there. Also, once a year, he journeyed to present Huntington County.

To quote from "Fathers of the Reformed Church" by Rev. Henry

Harbaugh, "Mr. Weymer was a good man, an excellent preacher, plain and practical, beloved by every person, both in and out of his own congregation. In Catechetical class, he was exceedingly happy. He would require Catechumens to commit the answers, and, when together with them he would walk up and down the aisle, in front of the pulpit, explaining them." He died May 12, 1790, age 66 years and was buried in the Reformed Cemetery in Hagerstown, but no marker is to be found at his grave. He was survived by his wife. So, this faithful pastor and preacher and missionary passed to the joy of the Church Triumphant. Rev. Weimer's starting salary was seventy pounds per annum. His residence was at Hagerstown which was then known as Elizabethtown. It was during his pastorate that the village of Greencastle was plotted and laid out by Col. John Allison in 1782.

In 1857 the late Judge D. Watson Rowe prepared a paper entitled "Reminiscences of Greencastle" in which he relates: "On the 29th of November 1786, John Allison made a deed to Henry Sites, Jacob Zacharias, Henry Stall and Christopher Widner, to them and their successors, in trust for the German Reformed Congregation of Greencastle. The consideration given was five shillings and the lot conveyed was for the use of said congregation or for burying ground. There is no certainty about the matter, but it is reasonable to suppose that a house of worship was erected thereon the same or the following year. The Lutheran congregation worshipped for a while with the German Reformed Congregation in the little log edifice which stood at the foot of the German Reformed burying ground". The lot conveyed by deed referred to is the old German Reformed Graveyard on South Carlisle Street.

Grace Church, Greencastle, PA, according to records available was first known as the "German Evangelical Reformed Society." Later the name of "Zion" was added. In the Constitution adopted April 21, 1851 the name given to the congregation was, "The Reformed Church at Greencastle." At a meeting April 4, 1897 the name "Grace" was added and ordered carved on the cornerstone of the building. The exact date of its founding is unknown. The records of the early days are fragmentary.

The early records of the "German Evangelical Reformed Zion Church" have long been lost. So we cannot turn to them for the names of those who made up the membership. But from the existing markers in the graveyard, we can gather the names of those who were born during the 18th century.

Margaret, consort of John Gearhart, born 1765 died Aug. 8, 1855. Robert Scott, Sr., died May 15, 1842, aged 72 years. Elizabeth, his wife, died April 16, 1842, age 73. John Scott, born Sept. 15, 1795, died July 2, 1870. Michael Stickel, died Feb. 28, 1863, aged 70 years, 4 mos. Mary Swisher, born 1771, died April 10, 1852. William Alsap, died July 21, 1867, age 90 years. Elizabeth, consort of Alsap, born April 19, 1775, died Aug. 16, 1856. Adam Shirey, born February 14, 1797, died May 7, 1862. Nicholas Shrader, died May 19, 1859, age 84 years. Samuel Smith, born Feb. 19, 1779, died March 10, 1870. Eliza, consort of Smith, born Dec. 27, 1791, died Oct. 11, 1867. John Shirey, died March 20, 1850, age 76 years. Peter Stoner, died April 12, 1853, age 75 years. James Powell, born Feb. 24, 1786, died April 18, 1856. Conrad Spielman, born Feb. 11, 1753, died Dec. 4, 1829. Dorothea, consort of Spielman, born May 6, 1748. Daniel Stall, born Sept. 20, 1764, died June 17, 1837. Michael Tice, died Feb. 20, 1824, age 66 years. (Notice on stone)

"Now I am dead and in my grave.
And all my bones are rotten
When this you see, remember me,
Although I am forgotten."

Barbara, consort of Michael, died April 2, 1825, age 59 years. Rev. F. A. Scholl, died May 13, 1865, age 77 years. Eliza, consort of Scholl, died Feb. 16, 1840, age 48 years.

The oldest gravestone yet standing and readable in the cemetery marks the final resting place of Johann Bauer-Buber?? who was born 1763 and died 1791.

While this early date for the existence of a Reformed Congregation is accurate, the erection of the first church building for this congregation

did not take place until 1786 or 1787. On November 29, 1786, John Allison conveyed to the trustees of the German Reformed Congregation of Greencastle, Henry Sites, Jacob Zacharias, Henry Stall and Christopher Widner, a deed for a piece of property, along which is now South Carlisle Street, for the purpose of building a church and establishing a burial ground. The cost of this lot was five shillings.

According to the diary of Mr. Charles Hartman, a member of the congregation who was born in 1800, the first church building was a very plain building constructed of logs, located at the rear of the South Carlisle Street lot. This structure served the needs of the Reformed Congregation, and, for approximately twelve years, the German Lutheran Congregation as well, until 1808 when a brick building was erected at the front of the lot along Carlisle Street.

REV. JONATHAN RAHAUSER (1792 - 1817)

Rev. Jonathan Rahauser was born in Dover Township, York County, PA. on December 14, 1764. In his early years, he was a farmer assisting his father. His thoughts turned toward the ministry, and accordingly on August 17, 1785, he began his theological studies under the Rev. William Bendel, Sr. After four years of study, he was examined by the Coetus and found proficient in every way, and accordingly, they wrote to the church fathers in Europe for approval to ordain him. A year went by and no reply was received. During this time, he was supplying churches in the Upper Susquehanna Area. As the Coetus of 1791 met, the case of Mr. Rahauser and another candidate, Mr. Stock was placed on the floor for action. The Coetus resolved to ordain these two men even though there was no reply from the Holland Fathers. Thus, on June 27, 1791, he was ordained to the Christian ministry.

He returned to the area where he had been serving in the so called "Buffalo Valley" District along the Upper Susquehanna.

The Hagerstown Circuit became vacant due to the death of Rev. Weymer, and Rev. Rahauser was extended a call in June 1792. He was elected pastor and became resident pastor on October 10, 1792.

His pastoral field of labor covered all of present Washington County, Maryland, the western portion of Frederick County, Maryland, as well as all of Franklin and Adams counties in Pennsylvania. From his home in Hagerstown to his distant churches required miles and miles of travel by horseback, and hours and hours of time. It was, indeed, a very demanding responsibility. During his first ten years of ministry serving this far-flung field of service, he preached 1361 sermons, baptized and confirmed a large number of children and young people, and married 2500 couples. He became ill on August of 1817 and died September 25, 1817. Burial was in the Reformed Cemetery adjoining the Hagerstown Church. The inscription on his tombstone reads:

In memory of the
Rev. Jonathan Rahauser
German Reformed Minister
Born in York county
December 14, 1764
Served almost 25 years
in Hagerstown as a faithful
Preacher of the Gospel
Died Sept. 25, 1817
Age 52 years, 9 months and 9 days

Charles Hartman states in his diary that he was baptized in the log church by Rev. Rahauser. Mr. Hartman will be referred to later in regards to the early Sunday Schools in Greencastle. The Lutheran Congregation also worshipped in this church until they erected their brick church on the site of their present building in 1798. The old log church was not the first church to serve the Conococheague Settlement. The organization of the Presbyterian congregation at Greencastle in 1737 resulted in the erection of a log church at Moss Spring. The same is not to be confused with the Reformed log church on South Carlisle Street.

“The Old White Church” which is how this log church was characterized in early records apparently served a number of denominations. It was built by the members of the Associated Reformed Church of

America, a small denomination which exists today in South Carolina and other southern states. This group is not an amalgamation of the Presbyterian and a branch of the German Reformed Church. It is rather a union of two branches of the Presbyterian churches. The building must have served local Presbyterian worshippers in the interim between the abandonment of the Moss Spring church and the erection of their present structure on West Baltimore Street. The Lutherans also worshipped here before building their own church at the corners of North Washington and West Madison Streets.

The Associated Reformed denomination also claims that there was for a time a theological seminary maintained by their people in Greencastle. It is their claim that this was the first theological seminary in America. While it no longer exists anywhere, some of the documents, books and papers from this seminary are now housed in the library of the Princeton Theological Seminary.

The log church was razed in 1808; the logs were used in the construction of a home on West Baltimore Street. The erection of the new brick church was started at that time. The cornerstone was laid the same year. The service in connection with the laying of the cornerstone was held in the grove between the church site and McCauley Spring.

It is evident that the building of this church was not accomplished without some struggle in financing the undertaking. Among some old documents still in the possession of the congregation, we found a report of the final settlement of the building committee, dated October 10, 1818, showing, that at that time, there remained due to the following named persons, the amounts set opposite their names:

To Michael Wise the sum of	\$ 543.33
To Daniel Stall, note	500.00
To Andrew Cline, note	462.71
To Conrad Weaver	79.00
Total	\$1,585.04

The report goes on to say "The congregation of the above church having contracted the above debt for the building and furnishing the church aforesaid, and the congregation is weak, the members of said church are respectfully requested to contribute so far as they conveniently can toward defraying aforesaid debt and also all other persons of whatsoever denomination who may think proper to assist in the same."

That the above amount was not fully subscribed at this time is evidenced by another document as follows:

"Whereas I have lost or mislaid a certain promisory note dated on or about the 15th of April A.D. 1818 for five hundred dollars with interest from that date, which money was borrowed by Michael Tyce, Conrad Weaver, Adam Vanderau and Jacob Kreps, Trustees of the German Evangelical Reformed Society for building of the Zions Church in Greencastle, and, whereas, I have this day received from the Trustees of said society full satisfaction for said note: - Now know all persons that I do hereby acquite, release and forever discharge, the said Michael Tyce, Conrad Weaver, Adam Vanderau and Jacob Kreps, their heirs, executors and administrators from all and any claim which I have or may have on account of said note or instrument of writing and further release said Society from any claim on account of said debt as aforesaid contracted," Witness my hand and sealed this 17th day of May A.D., 1827.

Witness present

Henry Snively

Simon Rupley

Signed

Daniel Stahl (Seal)

Thus, it is seen that the debt incurred by the erection of the first brick church of the congregation was not fully cancelled until nineteen years after the building was completed.

Rev. Rahauser received a call in 1799 from the Lebanon Congregation, which, however after due consideration, he declined. In 1816, he suffered a serious illness, from which he recovered sufficiently to resume his labors the following spring and continued throughout the summer. Later, in August, while preaching at St. Paul's Church, there

was a heavy fall of rain, which caused the Conococheague Creek to rise to great heights. Crossing the stream, he barely escaped with his life. With his clothing thoroughly drenched, he arrived at his home in Hagerstown, chilled and weak. He suffered another sickness as a consequence of this exposure, resulting in his death. Conococheague was the only charge served by Rev. Rahauser with the exception of a year and nine months at Shamokin where he served as a licentiate. He published an analysis of the Heidelberg Catechism that was printed in both German and English languages, which is said to have served an excellent purpose in the instruction of the young. After the death of Rev. Rahauser, Greencastle was constituted a separate charge, which included the congregations of Greencastle, Waynesboro, Solomon, St. Thomas and McConnellsburg.

REV. FREDRICK A. SCHOLL (1818 - 1833)

Translated from the original German.

This is and shall be the church register of the German Evangelical Reformed Zion's Church at Greencastle, Penna., wherein the names of the baptized children, of persons confirmed, and of the communicants, shall be written from time to time.

God grant that the names of those persons which shall be written in this book, may also be written in the Book of Life everlasting, and that they shall be sealed with the blood of the Lamb, Christ Jesus, for all eternity. Amen!

Written by my hand the 13th day of October in the year of our Lord 1818.

Frederick Augustus Scholl

Preacher of God's Word

Rev. Fredrick A. Scholl, a native of Montgomery County, PA. was ordained in the ministry in 1817. His first field of labor comprised nine congregations in York County. The same being widely dispersed demanded an immense amount of labor and exposure. Accepting a call to Greencastle in October, 1818, he became the first resident pastor in this congregation. Here, Dr. Scholl found much work to do, immediately introducing a course of catechetical instructions. His classes were large and interesting and the congregation soon began to

snow evidence of growth. Many of his catechumen's were married people and some of them advanced in life. Here again, he labored in a sort of a missionary capacity, his field comprising the congregations spread over the valley, from mountain to mountain. He preached at Greencastle, Waynesboro, Grindstone Hill, Salem, St. Thomas and McConnellsburg. In spite of the fact, he was regarded as a good speaker in his day, speaking only in German, it was deemed necessary to have a change of pastors.

He then retired to his farm near Greencastle, where he spent most of his remaining years. He died May 18, 1865 at his home. He is buried in the German Reformed graveyard.

The Greencastle charge was vacant for several years during which time it was supplied by Reverend's Hamilton, Vandyke and Jacob Mayer.

Rev. Scholl baptized Henry Harbaugh in his infancy. The same pastor said of Henry when he was age nine, "this lad must become a minister." A Rev. Henry Harbaugh, at age nineteen, was confirmed serving as a pastor and teacher a total of thirty one years.

Rev. Scholl's register is the earliest account we have of any of the activities of this congregation. The following is a list of those who attended his first communion service, on November 1st, 1818, and consists of thirty-eight names.

Daniel Stahl	Magdalena Heid
Philip Roemer	Catherine Vanderau
John Shirey	Elizabeth Weitner
Samuel Kuhn	Maria McColly
Henry Snively	Elizabeth Loos
Daniel Walder	Maria Loos
Michael Tice	Catherine Weber
Adam Vanderau	Catherine Ranch
John Princtley	Eva Worley
John Henneberger	Barbara Princtley
Peter Stein	Eva Bayerly

Daniel Dome
George Baumen
George Frye
Jonas Rahauser
John Lorah
Fronica Walder
Maria M. Walder
Catherine Walder

Esther Lorah
Ann Stein
Catherine Kuhn
Elizabeth Snively
Maria Weber
Catherine Leder
Maria Yous
Catherine Short

At the Easter Communion the next spring, a class of sixty five was admitted to the membership of the congregation by confirmation whose name are a follows:

John Detrick
Michael Kreps
Adam Shirey
George Hartman
Charles Hartman
Johannus Kuhn
William Miller
Peter Roemer
Johannus Schuck
William Rummell
George Bock
Rudolph Martin
Daniel Martin
Samuel Schneider
Jacob Weitner
John Stoft
Heinrich Baltzley
Thomas Kiesy
Samuel Schmidt
Michael Farman
David Mauen
John Gerner
George Schraeder
Christine Loos

Sarah Schuck
Maria Roemer
Charlotte Vanderau
Anna Heigins
Sarah Lichte
Barbara Mauen
Catherine Lorah
Rebecca Kieffer
Elizabeth Kiesy
Magedelena Steck
Helena Ledy
Fronica Steck
Maria Schraeder
Ester Schmidt
Magdalena Steffey
Elizabeth Steffey
Elizabeth Gerner
Magdalena Mauen
Maria Gossert
Maria Miennick
Catherine Schmidt
Anna Hassler
Lucinda Bolden
Wilhelinna Rahauser

Catherine Loos
Elizabeth Loos
Catherine Berk
Margaretta Berk
Sarah Weaver
Maria Weaver
Elizabeth Gilder
Maria Scheyery
Catherine Stoft

Catherine Drucks
Maria Drucks
Elizabeth Schindel
Elizabeth Raymer
Rosina Rummel
Hannah Remley
Maria Pool
Elizabeth Scholl

REV. JOHN REBAUGH (1837 - 1850)

John Rebaugh, born at Abbottstown, PA, in 1802, was licensed to preach at a meeting of the Synod in Hagerstown, September 30, 1830. He began his ministry in Shippensburg with a group of people who had withdrawn from the Reformed Church and had organized a congregation known as the "Union Reformed Congregation", now known as the "Church of God". Leaving Shippensburg, he served at Boonsboro, MD, until he came to Greencastle, in 1837. When the Greencastle church was constituted a separate charge in 1851, Rev. Rebaugh resigned, but continued as pastor at Middleburg and the other churches of the former charge. Living on the border of civil strife and under the stress and excitement of the war, he became mentally deranged in 1863 and died eight years later on February 1, 1871.

Up to this time, the Charge had several resident pastors, but no permanent house for them. In 1841 the trustees of the Greencastle charge and the trustees of the "Spiglersburg" or Middleburg charge, being separate charges but having the same minister, decided to jointly purchase a parsonage in Greencastle. The lot purchased was number 42 on East Baltimore Street, being the lot on which business blocks of the C. C. Kauffman Estate and W. Scott Hostetter Estate were located. The deed was executed November 26th, 1842 to William Vanderau, Henry Snively and Christian Detrick, and their successors, by Adam Shirely, and Charles Hartman, executors of Rudolph S. Heichert. The consideration was Eleven Hundred and Seventy-five

Dollars (\$1,175.00). In as much as they had not participated in the transfer, the above amount was refunded to the Middleburg charge.

History of Franklin County reveals early history of this property saying "John Allison sold it to William Scott in 1783. Scott sold it to John Rodman, a former Hessian soldier in 1791. J. Edward Omwake, Reformed Church historian advised that the property remained in possession of the Reformed Congregation until April 1870. From the time of purchase by the congregation until it was sold to Mr. Beeler, part of the property was rented for business and school purposes. An old account book of the Treasurer of the Trustees of the congregation reveals the name of a number of the tenants; - Miss Hoffman for school, Miss Baltzley, C. B. Wolff, Greencastle School Board, Samuel Detrich, M. A. Gordon, Miss Burgess, Joseph Snively, James H. Reiley and Mr. Atherton.

An old paper bearing the date of March 25, 1846, is a list of subscribers who promised to pay the sums respectively attached to their names in cash to the trustees of the German Reformed Congregation, for the purpose of purchasing materials for making a fence around the graveyard belonging to the congregation. The whole lot has been graded and sown in grass, the stones have been repaired and many of them reset. A trust fund of one thousand dollars has been established by a former townsman and a friend of the congregation, Mr. J. C. Seacrist, of Lincoln, Nebraska, for the purpose of permanently maintaining and caring for this old burying ground.

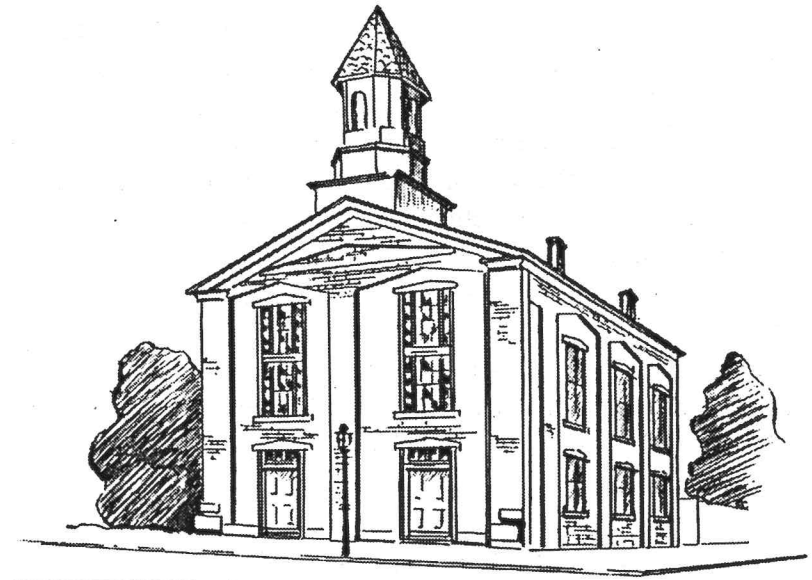
The use of German language was eliminated beginning with Rev. John Rebaugh's pastorate. He organized the first Sunday school in the Reformed Church. Prior to this time, the church was involved in the operation of a parochial school and a union school meeting with Lutheran, Methodist and Presbyterian Churches.

REV. JOHN S. FOULK - (1850 - 1857)

John S. Foulk was the first resident minister of Grace Church, coming here from Shippensburg in 1850. During his ministry of seven years,

the building on Baltimore Street was erected and the congregation greatly increased in size. In his letter of resignation in 1875 and in the resolution passed by the congregation upon his departure is revealed a most cordial relationship. From Greencastle he went to the Third Reformed Church of Baltimore. Later he moved to Carlisle and in 1874 transferred to Carlisle.

At this time it was customary to raise the pastor's salary by system of pew rentals. The more desirable pews were allotted to those members who paid most toward the support of the pastor. This system evidently had become unpopular, for in December of the same year, a congregational meeting was held to "settle the matter," and at this meeting a resolution was adopted setting aside the pew system and stating that, hereafter the salary should be raised by popular subscriptions. All members, however, were permitted to retain their pews, if they so desired.



Pen Drawing of the Church as it stood
1854 - 1897

In April of the next year, the congregation adopted a constitution, and the association was to be known as the German Reformed Church at Greencastle. At a meeting of consistory May 6, 1853, it was decided to recommend to the congregation the importance and propriety of tearing down the old brick church and building a new house of worship in another part of the town, away from the railroad. A week later the congregation unanimously adopted the recommendation.

The consistory was authorized to seek out a suitable location and secure an option on same, and report at a subsequent meeting of the congregation. On the 15th of June the committee reported two locations available: the one on which the church now stands and the lot diagonally across the street and alley. The location was selected by vote of nineteen to three, afterwards made unanimous. On the first day of April 1854, Mrs. Eleanor Comman, of Antrim Township, conveyed by deed to William Vanderau, Adam B. Wingerd, and Joseph Stickell, trustees, in trust for use of the German Reformed Congregation in Greencastle, for the consideration of one thousand dollars, a lot of ground in the borough of Greencastle, bounded on the south by Baltimore Street, on the west by lot of John Rowe, on the north by public alley and on the east by Twenty-five foot street, called East Second Street, and known on the general plot of said borough as lot number Eight-four (84), subject, never-the-less to the yearly ground rent of Ten Shillings, to be paid on the first Monday forever to the heirs of Col. John Allison, deceased, which deed was signed and delivered in the presence of John Kauffman and David Deatrick.

For the sum of twenty-two dollars and fifty cents paid over by the Trustees to A. G. McLanahan, attorney for the heirs of Col. Allison, on the sixth day of January, Eighteen Hundred and Ninety-Nine, the congregation was released from any further payment of ground or quit rent on the church lot.

A building committee was chosen consisting of Charles Hartman, Joseph Stickell, Melchi Snively, A. B. Wingerd and Samuel B. Snively, into whose hands were committed the preparation of the plans for the edifice and all the arrangements necessary for its completion.

On November 1, 1853, the committee advertised for proposals to build the new church. Captain William McClure of Shippensburg entered into an agreement to build the church for the sum of Five Thousand Two Hundred and Fifty Dollars (\$5,250.00) and the old brick church. The work of tearing down the old church and the erection of the new one was begun in the spring of 1854.

According to the record of Charles Hartman, during the summer of 1854, while the new church was in course of erection, the congregation worshipped in the thick shady woods at Moss Spring near the home of William Vanderau, where they used the pulpit from the old church on a platform and had as many benches as would seat three hundred people. There was but one Sunday during this time when it rained so that services could not be held in the grove. The pulpit mentioned above, together with the two lamp pedestals are today in the chapel of the present church.

Work on the church progressed so rapidly that the ceremonies attending the laying of the corner stone were arranged for June 3rd, 1854. It was a typical June day, not a cloud in the sky. The preliminary services were held in the Lutheran Church, which could seat only a part of the assemblage. The sermon was preached by Rev. J. N. Callendar of Chambersburg, from the text: "The Earth is the Lord's and the fullness thereof." The remaining services were held at the site of the new church, the pastor, Rev. John Foulk officiating, assisted by Rev. John Rebaugh, the former pastor, and Rev. B. F. Schenk. When the ceremonies were concluded, a number of articles were deposited in a tin box to be hermetically sealed and placed in the corner stone for safe keeping. The articles thus deposited are:

- 1 - The Holy Bible
- 2 - The Heidelberg Catechism
- 3 - The Constitution of the German Reformed Church
- 4 - The Minutes of the last Synod, in Philadelphia
- 5 - The Mercersburg Quarterly Review
- 6 - The Reformed Church Messenger
- 7 - The Reformierte Kirchenzeitung

- 8 - The Western Missionary
- 9 - The Greencastle Weekly Intelligencer
- 10 - The Repository and Whig
- 11 - The Valley Spirit
- 12 - The Transcript
- 13 - The New York Tribune
- 14 - The Baltimore Weekly Sun
- 15 - A manuscript, giving a history of the congregation and the new church, with the name of the President of the United States, the Governor of Pennsylvania, the names of the Pastor and the Officers of the Church, the names of the Trustees; of the building committee and of the contractor, together with a full list of the subscribers and the amount subscribed.

The corner stone which had been laid in the old church in 1808, was placed in the opposite corner of the new building and its contents, consisting of a German Bible, a German Catechism, and a list of the members and subscribers to the old Church were again enclosed in it. In the Fall of 1854 the lecture room of the church was completed and ready for use. In observance of Thanksgiving, the last Thursday of November, 1854 a community Thanksgiving meeting was held in the German Reformed Church. The celebration initiated a drive to collect non-perishable food by the Ladies Aid Society and over the next several weeks many barrels and boxes of assorted edibles were collected and sent to hospitalized soldiers for Christmas.

On November 25th the Consistory met at the home of Charles Hartman and unanimously elected George Dyers as sexton, and appointed a committee to enter into an agreement with him regarding his duties and salary. The agreement follows:

“In consideration of the sum of Thirty Dollars to be paid to me by the consistory of the German Reformed Congregation in Greencastle, PA, in quarterly installments I hereby agree to perform all duties of a sexton for one year from this date as contained in the following specifications:

To take charge of the church and open it on all occasions when services are to be held there.

To put fire in the heaters in the winter season at an hour sufficiently early to have the house thoroughly warmed before service commences.

To ring the bell for all services held in the Church and in the evening to light the lamps.

To keep the house clean by sweeping the carpets and keeping the pulpit, pews and all the furniture free from dust.

To wash and scrub the vestibules and stairways and also the church and lecture room and in among the pews, twice during the year, immediately before the Spring and Fall Communions, and to wash and clean the windows at least once during the year.

To clean the lamps as often as necessary, to keep them in good burning condition.

To keep everything about the house in proper order and the walks to the doors at all times clear of all obstacles, such as snow, etc.

The Consistory also agrees to give the graveyard in charge of said sexton, with the privilege of digging all graves, allowing him to charge from one dollar and fifty cents up to three dollars per grave according to size, except in cases where blasting rocks may be necessary, when an extra charge is allowable, according to the time spent and the labor required. In every case of death, the bell must be rung and the age tolled without additional charge.

In consideration of the above privilege, I hereby agree to keep the graveyard in good order: to take all waste dirt of newly made graves and fill up those which are sunken, to remove all stones I may be required to blast in digging graves and to keep the entire ground clear of briars, weeds, etc.

George Byers, Sexton

Witness our signatures this 1st day of Dec. 1854

Signed and delivered in presence of:

Conrad Herr

Charles Hartman -Committee appointed by the Consistory

A. B. Wingerd

Joseph Stickell

The new church was completed in the Spring of 1855 and was dedicated to God on June 3rd, just one year after the cornerstone was laid. A full and accurate account of the dedication, together with a history of the movement itself, was written by Rev. F. A. Rupley, and published in the Reformed Church Messenger, June 20, 1855.

This was a most delightful occasion in the history of the congregation and consisted of two day's service. Through the untiring efforts of both the Pastor and people, the new church was dedicated entirely free from the curse of debt. The sermon for the occasion was delivered by Rev. Henry Harbaugh, D.D., from Psalm 84:1, "How amiable are thy tabernacles, O Lord of Hosts."

The dedicatory service was conducted by the Pastor Rev. John S. Foulk. Other ministers who assisted in these services were Dr. C. B. Wolff, Reverends C. F. McCaully, John Rebaugh and F. A. Rupley.

The entire cost of the building was five thousand five hundred dollars (\$5,500.00) in addition to the old edifice of which part of the materials were used in the new one. The contractor was highly commended for the manner in which he had performed his duty. Both workmanship and materials were of the best throughout. There was one unfortunate circumstance which developed in connection with the building of the new church. When the building was completed, it was discovered the contractor, Capt. McClure, had sustained a serious financial loss in its erection. Accordingly, the congregation decided at a meeting on August 18th to make a canvass for contributions to reimburse the contractor for his loss. We are not advised if the fund was fully subscribed, but it is fair to presume that the congregation met this challenge.

“The Rev. C. F. McCauley then arose and called upon the congregation in a spirit of liberality for which they had been distinguished in their previous history, now and at once, before the house would be given to God, to wipe out every vestige of debt that might rest upon it. Rev. Harbaugh, Dr. Wolff and Rev. Rupley also participated freely in the remarks of the occasion. Then commenced the good work. Often the public prints speak of a good time coming, but the pastor and members of the Greencastle congregation, no doubt truly felt that the good time had come. Men arose in their seats, with a hearty good will, although they had given liberally and cheerfully to the work heretofore, and desired their names to be recorded, as ready to do according to their ability again, for the cause of God and His church. Four gave \$75.00 each, a number \$50.00 (among them a widow) God grant that she may realize continually that “It is more blessed to give than to receive.” A goodly number gave \$40.00, others \$30.00, \$25.00, \$20.00, \$15.00. Then there was a perfect shower of \$10.00 and \$5.00 and smaller sums. When the fragments were gathered up, for this was emphatically a feast, it was found that nearly \$1,400.00 had been raised. The measure was “Heaped up, pressed down and running over.” It was scripture measure. The church was saved from blight, the curse of debt. It was pleasant to see the members, with but few exceptions, act with so much hearty good will and respect generally to the call of God’s house. It augurs well for the future prosperity of this congregation. The young shared alike with the old, the poor with the rich, in the task of presenting the church a free will offering to the Lord. By this time the congregation was considerably fatigued with the long session and it was deemed desirable to defer consecration service until the coming day. That night the pulpit was filled by Dr. Wolff.

On Sabbath a very large congregation assembled. Large as was the church, it was too small on this occasion. The body of the church, the vestibule and aisles were filled with an anxious audience. The house was then solemnly consecrated to the worship of the Triune God, Father, Son and Holy Ghost, by the pastor. A solemn prayer was offered by Dr. Wolff after which brother Harbaugh again entertained the audience with an interesting and appropriate discourse. After

prayer and singing, the congregation was dismissed and in a little while the immense crowds were seen winding their way hither and thither to their respective homes. Thus passed a pleasant and happy epoch in the history of the Greencastle congregation. God grant that it may long be remembered by the multitude present as a harbinger of a better day to come.

It would not be proper to close this extended notice without awarding need of praise to the indefatigable pastor, under whose auspices this great work was commenced, carried forward and finished. It speaks well for his business tact and management that so large and beautiful a house with furniture to correspond, carpet, blinds, lamps and chandeliers, marble topped communion table (not altar), sofa and chairs, all in fact that is needful are found there and paid for. May he long live to enjoy the labor of his hand. The building committee deserves great credit for the manner in which they have discharged their duty. The young ladies too, at whose instance the funds were collected for furnishing the church, must not be forgotten; \$325.00 were raised by them for this purpose.”

During this period of the church’s history, here was a movement in the German Reformed Church which came to be known as Mercersburg Theology. This movement was precipitated by professors at the Mercersburg Theological Seminary who felt there needed to be an effort made to counter the wave of religious evangelism which was then sweeping the area. This was manifested in tent meetings, revival services featuring “hell fire and brimstone” preaching and mass conversions capped by creekside baptisms. The Mercersburg professors, principally Schaeff, Harbaugh and Nevin, suggested that a more rational and less emotional approach to religion was desirable. Their cause was preached, and in some cases debated, in local congregations. Because of the close proximity between Greencastle and Mercersburg, it is quite probable that sermons were preached and Sunday school lessons were taught in Grace Church in which Mercersburg Theology was presented as the way to the cross.

REV. THOMAS G. APPLE - (1858-1865)

Thomas G. Apple, born at Easton, PA, November 14, 1829, completed formal academic work at Marshall College in 1850. During his college course he also studied Theology. Following his ministry at Mechanicsburg he came to Greencastle in 1858.

Because of civil strife, the community was in a very unhappy and distracted condition. Through his courteous and understanding nature, records show that he rendered a very valuable service to his community in a difficult time.

At a meeting of the consistory on October 15, 1864, the pastor was granted permission to preach at Middleburg, but the consistory there was requested to make proper overtures and state the amount of the salary they would assume, if they desired to be regularly supplied with preaching from this congregation. A great many of the members of the congregation lived at or near Upton and on account of the inconvenience of coming to Greencastle to attend service a number of them petitioned Classis to constitute them into a separate congregation. On June 2, 1860, forty-six members were dismissed from the Greencastle congregation for the purpose of organizing themselves into a congregation at Upton.

A Ter-Centenary Jubilee was observed in 1863 by the German Reformed Church in the U. S. commemorative of the formation and adoption of the Heidelberg Catechism. The Greencastle charge held the celebration on the First Sunday after Trinity. The sermon was preached by the Pastor, Rev. Thomas G. Apple, to the largest congregation ever assembled in the church. The membership had been enrolled and contributions solicited amounting to \$1692.36. This amount was apportioned as follows: -

To Franklin & Marshall College -	\$1000.00
To Domestic Missions	40.00
To Beneficiary Education	10.00
To Theological Seminary	642.36
TOTAL	\$1692.36

At a meeting held October 15, 1864, the consistory adopted the following resolution - "Resolved that any member of this congregation who shall absent himself or herself from the communion for two years without reasonable excuse, or who habitually neglects to attend public worship or intentionally neglects to support the gospel, shall be regarded as not in good and regular standing and therefore is not entitled to a Certificate of dismissal to any other church." So far as we know this resolution remains in force. At the same meeting, the pastor was given permission to preach at Middleburg, but the consistory there was requested to make proper overture and state the amount of salary they would assume if they desired to be regularly supplied with preaching from this congregation. This evidently established the date of the affiliation of the Middleburg Congregation with the Greencastle charge.

The diary of Rev. Apple reveals that many times during the invasions of Greencastle by Confederate forces, the citizens left the area only to return a few days later. Then too he advises that the Reformed Church tower was used to observe Confederate troops approaching from the south.

This incident is recorded by local authors, Ted Alexander and William P. Conrad, in their book, When War Passed This Way (p. 173 - 175). Captain Ulrich Dahlgren, a young Union cavalry officer, was in charge of a reconnaissance group who were in the area of Greencastle during the Confederate invasion of the North which concluded with the Battle of Gettysburg, July 2 - 4, 1863. The route up the Shennodah Valley into the Cumberland Valley through Franklin County was the principal route through which Lee's armies marched. Captain Dahlgren received the information from another Pennsylvania native, who was under his command, that there were no large groups of Confederates in the area. However, he decided to check for himself and mounted the church bell tower. Using his spy glass, he surveyed the country side and determined that the only Rebels in the area were a group on the Williamsport Pike headed towards town. He was confident that he could surprise and capture them. This, they were able to do in a brief skirmish which occurred on the Center Square with only a few shots

fired. Twenty-two foot soldiers and two mounted couriers were taken prisoners. One of the couriers had in his possession a dispatch case which contained an unencoded message from Confederate headquarters in Richmond to General Lee. The message indicated that Lee would not be receiving additional reinforcements at Gettysburg. Dahlgren immediately set off to Gettysburg where he delivered this intelligence to General Meade, commanding officer of the Union forces. On the strength of this information, General Meade decided to remain on the field of battle for the third decisive day rather than to withdraw to previously reinforced lines. The result is history - the tide of the war turned in favor of the Union. Thus, it could be said that our church building had a very strong hand in preserving the Union of The United States of America.

In 1865 Rev. Apple resigned to become President of Mercersburg College, and twelve years later, succeeded Dr. Nevin as President of Franklin and Marshall College. In 1889 he resigned his administrative duties to become full professor in the Theological Seminary, devoting all his time to this work until his death on September 17, 1898.

REV. SAMUEL N. CALLENDAR - (1866 - 1870)



Rev. Callendar

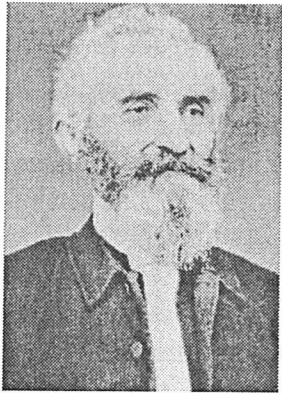
Samuel N. Callendar, born at Harrisburg, April 16, 1820, completed his collegiate education at Alleghany College and at Mercersburg College. He was licensed to preach by the Lebanon Classis and ordained by the Maryland Classis at Funkstown. After serving charges at Jefferson, MD, and at Chambersburg, he came to Greencastle in 1866. After serving four years in this charge, he was called to Mt. Crawford, VA, where he served for twenty years.

He was then appointed Secretary of the Board of Foreign Missions, serving in this office until 1902.

After his appointment to the Board of Foreign Missions, he moved to Mechanicsburg, PA, where he resided until his death. Dr. Callendar suffered a stroke of paralysis and died the next day, May 5, 1904, at the age of 84.

In 1872 he received the honorary degree of Doctor of Divinity from Mercersburg College. Dr. Callendar was a member of the Peace Commission in 1881, representing the Synod of the Potomac. He was also a member of the Liturgical Committee in 1884.

REV. MOSES KEIFFER - (1871-1874)



Rev. Keiffer

Rev. Moses Keiffer was born in Franklin County, PA, May 5, 1814. At the age of seventeen years he left home and went to York where the theological and literary institutions of the Reformed Church were then located. There, he entered the Academy or High School connected with the Seminary. When the High School was removed from York to Mercersburg in the autumn of 1835, he accompanied the removal and became a member of the junior class of Marshall College. When by an act of the Legislature of Pennsylvania, the High School was changed, in 1836, into the said college.

In September 1838 he graduated with honors in the second graduating class of Marshall College, numbering six graduates. Rev. Keiffer was licensed and ordained in 1840. His first charge was in Huntingdon County. He transferred to Hagerstown, Md. in 1843. During his charge there, in 1848, the firm of M. Keiffer & Co. was formed for the management of publication interests of the Chambersburg Reformed Church. His partners were Rev. S. R. Fisher and B. S. Schneck. This

arrangement continued for fifteen years and proved a success. Resigning the Hagerstown charge, he removed to Reading, PA and became the missionary pastor of the Second Reformed Church of Reading, where he led his people in the enterprise of erecting a second Reformed Church.

In 1855 he resigned his pastorate of the Reading church to accept a call from the Synod of Ohio, to the Professorship of Theology in the Seminary at Tiffin, Ohio. He also served as President of Heidelberg College there.

While at Tiffin, he wrote a book on dogmatic theology and went to Chambersburg with the manuscript with a view of having it published at the former M. Keiffer & Co. previously mentioned. The next day, July 30, 1864, Chambersburg was burned by the rebel army. His labor went up in smoke; everything in the building was destroyed. Rev. B. S. Schneck, in his book, "The Burning of Chambersburg", states the printing establishment of the German Reformed Church was completely destroyed. The church purchased the business from the original owners, Rev. Dr's M. Keiffer, B. S. Schneck and S. R. Fisher, who was the minister of the church at the time of transfer of ownership as well as destruction of the press.

Moving to Chambersburg in 1869 Rev. Keiffer served as supply minister in the area. In 1871 he became the pastor of the Greencastle charge, serving until 1874 when he accepted a call to Gettysburg. This his last regular pastorate, constituted a period of about forty five years of ministry.

He was stricken while doing pioneer missionary work at Sioux City, Iowa and died, while on his journey home, in Sandusky, Ohio on February 3, 1888. His remains were taken to Tiffin and interred there.

REV. STEPHEN A. KREMER - (1874-1876)

Stephen A. Kremer was born in Shippensburg, PA, January 23, 1845. He attended Franklin and Marshall College, Lancaster, during

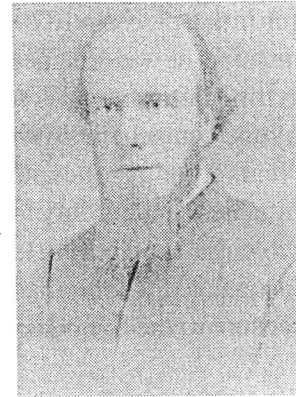
his father's pastorate of the Reformed Church in that place. In 1870, after having passed a highly successful examination, he was ordained and installed as pastor of the Reformed Church in Martinsburg, West Virginia. In this charge he labored amid many discouragements with skill and success. After a pastorate of four years among the people who in time became strongly attached to him, he felt it his duty to accept a call from our Greencastle Church which had invited him to replace Rev. Keiffer, with whom he was well acquainted. The two had made application for examination and licensure to the Synod on October 7, 1839.

When the Mercersburg Classis was formed in 1840 by the Synod at its annual session held in Greencastle in October of that year, both of these young pastors with their pastoral charge became constituents parts of the newly organized classis.

In his short ministry here, both as a faithful pastor and fearless preacher of God's work, he endeared himself to the entire community as well as his people. The question of buying a parsonage was discussed at a congregational meeting on May 22, 1876. A resolution was adopted to the effect that the trustees be authorized to purchase a parsonage to cost not over twenty eight hundred dollars. On June 5th, a letter was received from the executors of the Beatly estate offering their property bordering the east side of East Second Street which borders the church property on the east side. Before any further transactions were made, Rev. Kremer passed away on August 16, 1876. He was buried in the front yard of the church. A later addition to the church building extended over his grave which now is marked by a marble tablet in front of the building.

REV. JOHN H. SYKES - (1877-1880)

John H. Sykes, a native of Yorkshire, England, came to America in 1856, spending much of his early life here teaching school. He was licensed to preach by the Eastern Pennsylvania Classic in 1863. After serving charges at Easton, PA, Somerset County, Martinsburg, PA and Huntingdon County, he accepted a call to Greencastle in 1877.



Rev. Sykes

At his first congregational meeting in October, the matter of purchasing the Beatty property, east of the church, was considered. The solicitors reported that one thousand and seven dollars had been raised. The legal representatives of the estate conveyed to trustees John H. Shook, Theodore A. Koons and Fredrick B. Snively the property for the consideration of two thousand seven hundred dollars (\$2,700.00). The plot, number 172 East Baltimore Street, had erected thereon a two story brick dwell-

ing which is still owned by the membership.

About this time, M.P. Moller began manufacturing pipe organs in Greencastle and he placed one in the Reformed Church on trial. The records at the Hagerstown Organ Company, successor to M.P. Moller Co., are not clear about whether or not this was the first church organ that Mr. Moller installed, however it is a known fact that he was a member of the Lutheran faith, so it may be assumed that he placed the first one in the Lutheran Church. It is a fact that the organ placed in the German Reformed Church was one of the first M.P. Moller organs to be placed in any church anywhere. In January 1880, a committee was appointed to solicit funds for the purpose of purchasing Mr. Moller's organ at a price not to exceed four hundred twenty five dollars (\$425.00), provided, however, they could make satisfactory sale of the reed organ there in use. This evidently was accomplished as the pipe organ remained in the church and was used until it was replaced by a newer model Moller instrument in 1902.

Having rendered faithful service for three years and eight months, Rev. Sykes died suddenly, apparently enjoying good health until that time. The body first buried in Greencastle was later moved to Altoona.

REV CYRUS C. CORT - (1881-1892)



Rev. Cort

Cyrus C. Cort was born in Greensburg, PA, March 15, 1834. He was a student at Irvin Station and Turtle Creek Academies one year each. Graduating from Franklin and Marshall College, obtaining the highest grades for scholarship honors, he attended and graduated from the Mercersburg Academy in 1862.

In response to Governor Curtins appeal for 50,000 men to repel the invasion of the state, he raised in Westmoreland County a company of yoemanry and as their Captain, marched to Harrisburg. They were sent back home immediately.

Licensed to preach the gospel on February 25, 1863, he was ordained a missionary to Altoona, PA, where in four and one half years, he gathered one hundred members and raised \$9,000.00 to put a new church under roof. During the latter and more dangerous part of the erection, he tended the masons, wheeling the mortar and stones to finish the tower and gables of a fine gothic church.

Leaving Altoona, he served the Fayetteville and Mont Alto congregations for eighteen months during which time the congregation doubled.

Having a desire to help the Western Frontier mission work, he went to Iowa where he served various charges. At Henry Clay, Illinois, he served as professor in the Seminary of the Reformed Church there.

After thirteen years mission work, he came to Greencastle in June, 1881 where he labored twelve years adding 340 new members to the Greencastle-State Line charges.

In 1892, the degree of Doctor of Divinity was conferred on him by

Franklin and Marshall College. Being largely responsible for the erection of a monument at Bushy Run, he was called upon to make the dedicatory address in June 1883. Mrs. Cort along with sons Paul, Ambrose and Ralph, drove from Greencastle to Ligonaire in a one horse carriage, a distance of 125 miles, in three days. Meeting Rev. Cort there, they journeyed to Bushy Run for the dedication on August 6, 1883.

The above mentioned memorial was to honor Col. Henry Boquet who was victorious over Indian Chief Pontiac at Bushy Run, August 6, 1763. Michael Schlatter, previously mentioned, organizer of the Reformed Churches in the United States served as chaplain of Boquet's Royal American Regiment in that area.

Dr. Henry Harbaugh referred to Rev. Cort as a poet, able preacher and a forceful writer. While doing mission work the two, riding in a buggy going to Mercersburg, discussed a recently written song, "Blue Juniata." Dr. Harbaugh suggested Cort write a poem relative to the same. A poem, written by Rev. Cort in the summer of 1865, "Responce to the Blue Juniata" was featured in The Guardian edited by Dr. Harbaugh.

Due to the leadership of Rev. Cort, the monuments at Enoch Brown Park were dedicated August 5, 1885. His continued involvement in the Association after his retirement resulted in the erection of three of the six historical markers he had proposed. They were erected at Forts McCord, Loudon and McDowell.

Leaving Greencastle, he served the Wyoming, Delaware and Ridgley charges during which time he was elected Chaplain of the Delaware State Senate. After serving at Sabillasville, MD for five years, he returned to his native county of Westmoreland, serving the Pine Run Congregation nearly five years. He received a serious injury from his horse falling on him while doing missionary work. Being disabled led to his retirement and removal to Overlea, a suburb of Baltimore.

The Reformed Church Messenger dated July 27, 1911, advises that

“few ministers of the Reformed Church have been more widely known or have led a more active life than Rev. Dr. Cyrus C. Cort.” A closing tribute to him states, “Dr. Cort is the only person living who has been present at all of the meetings of the General Synod; and for twenty four years, he had charge of matters pertaining to the railroad transportation of that body.”

Rev. Dr. Cyrus C. Cort, one of the most prominent clergymen in the Reformed Church, died January 30, 1920 at his home in Overlea, MD. He was one of the first home missionaries sent out by the church.

REV. CALVIN U. HEILMAN - (1893-1895)



Rev. Heilman

Calvin Ulrich Heilman, born in Lebanon County, November 28, 1840, studied at Franklin and Marshall College, was licensed by the Synod in 1864 and ordained by the Mercersburg Classis in 1865. Before coming to Greencastle, he served pastorates at St. Clairsville, Elk Lick and Alexandria, PA. He was financial agent for Franklin and Marshall College from 1872 to 1874. He was broad in his sympathies and was active in working in support of all our schools, colleges and seminaries. He accepted the call to Greencastle on

November 11, 1893 and served faithfully even after disease had laid upon him.

At a congregational meeting on July 7, 1894, it was unanimously agreed to repair the church edifice. A two stage renovation plan was adopted. The first floor Sunday School room was to be renovated at once. The proposed work on the main auditorium, as well as the pulpit recesses to be added at the front and rear of the church were to be held over until 1895. The repair to the Sunday school room was completed by fall.

Early in the summer Rev. Heilman was stricken with a serious illness. While he sought rest and recovery, his pulpit was supplied by Rev. Henry H. Ranck. The disease could not be arrested and death came July 24, 1895. He was buried in the Hill Church Cemetery at Heilmandale, Lebanon.

REV. ISAAC NEWTON PEIGHTEL - (1895-1919)



Rev. Peightel

Isaac Newton Peightel, born in Huntingdon County, near McConnellstown, January 16, 1852, prepared for the ministry at Juniata Collegiate Institute, Mercersburg College and Seminary. He was licensed to preach by the Mercersburg Classis in April, 1878, ordained and installed pastor of the Yellow Creek charge June 12, 1878. He later served as pastor of Grace Mission, York, PA. He accepted a call to Greencastle December 1, 1895. Here

the remodeling of the church building, which had been started under the pastorate of his predecessor, was soon brought to completion. During his pastorate at Greencastle, he ably served the church at large on a number of its boards and was frequent delegate to the higher judicatories of the church. By those who knew and worked with him, he was considered one of the ablest ministers of his denomination.

The repairs, which had been started by Rev. Heilman, were carried to completion and consisted of building a pulpit recess in the rear of the church and the erection of vestibules and towers at the front. The entire cost of this project was six thousand four hundred and thirty one dollars. The rededication of the church took place January 17, 1897, at which time only one half of the cost was subscribed. The balance due was pledged at the service. On overture to Classis in the spring of 1898, the congregation at Middleburg was severed from the Greencastle charge and thereafter was to be served by supply of Classis. The amount paid to the support of the Pastor and to the apportionment by the Middleburg congregation was assumed by the Greencastle congregation.

In 1902 it was brought to the attention of the consistory that the church organ was no longer satisfactory. Dr. Peightel announced that Andrew Carnegie had agreed to contribute one half of the two thousand dollars required to provide the new organ, after the congregation had raised the first one thousand dollars.

After the necessary alterations had been made and the organ installed, it was found that sufficient money had been contributed to pay all the expenses with enough left to pay the organist's salary for one year.

The first public recital was given on July 9, 1903, and the organ was placed in charge of Miss Lore Brenisholtz, who had been elected organist.

On April 7th, 1908, an application was filed in the Court of Common Pleas of Franklin County for a charter for a corporation to be known as "Grace Reformed Church of Greencastle, Pennsylvania". The purpose of said corporation "shall be to support the public worship of Almighty God according to the faith, doctrine, creed, discipline and usages of the Reformed Church in the United States, and for these purposes to have, possess and enjoy all the rights, benefits and privileges conferred by the corporation act of 1874."

The above application was granted and the charter as set forth was decreed by Judge W. Rush Gillan on May 4, 1908, and approved upon its being recorded in the office of the Recorder of Deeds of Franklin County. Thomas A. McAfee, Recorder, attests the recording of said charter on the 14th day of May, 1908.

It was about this time that the word "German" was dropped from the name of the congregation.

In 1910 the heating plant of the church failed and was replaced by a new one. An electric lighting system was installed and the walls of the church were frescoed. These improvements entailed an expense of approximately eighteen hundred dollars (\$1,800.00).

On the occasion of his sixty fifth birthday, Rev. Peightel was the recipient of many remembrances from members of this congregation, including a bouquet of sixty five carnations from Mrs. Bert's Sunday school class. On the occasion he was referred to as being a very aggressive pastor adding many members to the congregation.

Featured in a copy of the 1919 Kauffman Progressive News, an article presented by Rev. Peightel reveals that previous church records are missing. He further stated the congregation was fortunate in having access to the diary of Mr. Charles Hartman. Mr. Hartman, born in 1800, baptized in the Reformed Church, was very much involved in the church and Sunday school. He was a noted historian.

In 1910, Rev. Peightel was elected president of the newly formed Cumberland Valley Association of Franklin and Marshall College.

As an orator Dr. Peightel was gifted with more than an ordinary ability and his services were sought on many occasions for lectures and addresses. Many of them were out of the area churches, one of those being the Reformed Church in Washington which the late Col. Roosevelt attended. No inducement, no matter how alluring, could take him from Greencastle. He was a member of the Board of Education of the Potomac Synod and the Board of Regents at Mercersburg Academy.

Like his wife, who died after a long painful illness, he, too, had been in failing health several years. He was stricken with a stroke, October 10, 1919, while preparing to go to Hagerstown to conduct the service preparatory to the Holy Communion at Zion Reformed Church. He died October 18 at the parsonage.

Dr. Peightel is still remembered fondly by the members of Grace Church. In fact, the former parsonage, presently a rental property, is said to be occupied by "his ghost." Ralph and Ruby Geiman, the last pastoral family to occupy the home, recall that on frequent occasions while reading or chatting during a quiet evening, they would bear a door close softly on the second floor. And, one of them would observe

to the other that is was “Dr. Peightel’s ghost moving about!” Rev. Ralph Geiman, incidentally holds the record for the longest pastorate in Grace Church. When he retired in 1995, our Pastor Emeritus had served the church for a period of 28 years. Rev. Jonathan Rahauser is second in line with a total of 25 years in the church’s service.

Dr. Peightel served the third longest pastorate, twenty three years, of any minister of the Greencastle charge. With his strong personality, vigorous mentality and militant religion, he was one of the ablest ministers of his denomination. He enjoyed his work. It was his often expressed wish that he might be permitted to continue his labors among them to the end. This desire was accorded him.

A few years later when the Theological Seminary at Lancaster erected the new refectory and dormitory building, the congregation was challenged for a special contribution. The appeal was made by the President, Rev. John C. Bowman, D.D. Much to his gratification and surprise the congregation responded with an offering of fifteen hundred dollars. In recognition of this, the seminary set apart a room in the building in memory of our Pastor, Rev I. N. Peightel, D.D.; under whose direction and training the congregation had developed a commendable spirit of giving to benevolent objects. When the Forward Movement of the Reformed Church in the U.S. was inaugurated at the close of Dr. Peightel’s pastorate the congregation did not forget his teaching and contributed over sixteen thousand dollars (\$16,000.00) to that fund.

Rev. F. F. Bahner served the Trinity Reformed Church as a supply minister following the death of Rev. Peightel until the arrival of Rev. Hetrick. His was a very colorful career as a minister. Dr. Bahner was a member of the first class to graduate from Ursinus College. After four years as a minister at the Milton, PA. church he assumed pastorate of the Waynesboro church in 1877 serving for forty two years. After retirement he served as supply pastor for six years, the first of which was at Greencastle.

At a special service on October 27, 1933, in the Waynesboro church,

he was recognized for his sixty years of gospel ministry. On November 23, 1933, at age eighty five, he preached in the Reformed-Lutheran Union Church at Grindstone Hill.

At a Sunday evening service in the Greencastle Church, reference was made of his twenty one year relationship with one who had just passed away. He spoke of "Father" Lewis Detrick's saddler shop which was for many years the place of meeting not only for all the Reformed clergymen at anytime resident here, but also for all those who occasionally visited the town, among them having been the following: Rev. Dr. Harbaugh, Rev. Dr. Nevin, Rev. Dr. Schaff, Rev. Dr. Thomas G. Apple, Rev. Dr. Theodore Apple, Rev. Dr. Bausman, Rev. Dr. Schneck and others. Father Detrick was profoundly versed in theological lore.

REV. L. VALMORE HETRICK (1920-1925)

L. Valmore Hetrick, born near Sellersville, PA, attended Sellersville High School, Franklin and Marshall Academy and College and graduated from Lancaster Theological Seminary in 1906. He was licensed the same year by the Tohickon Classis. He served as pastor of the Bethany Church at Butler PA, Zion Church at Pottstown, Salem Church at Doylestown and was Chaplain in the U. S. Army with the rank of Captain from July, 1918 to November 1919. He was called to Greencastle in February 1920, where he served until March 1925, when he accepted a call to Grace Church, Easton PA. During his pastorate of the Greencastle charge, one of the outstanding pieces of work in which he led, was the reorganization of the church school, a work that continues to bear fruit.

Rev. and Mrs. Hetrick spent several days in Greencastle immediately prior to the church's announcement that he had been engaged as minister at a fixed salary of \$2,400.00 yearly, along with use of the parsonage. Rev. Hetrick was noted for his fine delivery as well as his pleasing personality. Shortly after coming to Greencastle, Rev. Hetrick was installed as Chaplain of Frank L. Carbaugh Post 373 of the American Legion. On February 23, 1922 Mrs. Hetrick was elected

to serve as president of the Ladies Auxiliary of the American Legion when it was organized. Rev. Hetrick opened the meeting by explaining the purpose of the Auxiliary.

In a February 10, 1921 report to the members of the Grace Reformed Church, Rev. Hetrick applauded all for the support rendered him during his first year of ministry in Greencastle. Asking for continuation of their support for the coming year he said, "When we are united in effort and harmonious in spirit, our work must produce telling results." He expressed concern about the members of our church families who are not in church. "They are waiting for us to bring them in", he said.

This writer can attest to the results of his personal solicitation by the fact that, just a few months later, he baptized my wife, age seven, two older sisters, a younger sister and a brother on July 5, 1921.

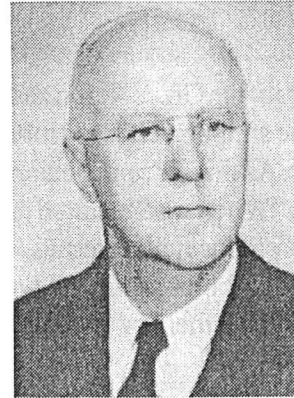
On May 27, 1921, Rev. Hetrick conducted the reinterment service in Grace Church, of Sgt. Frank L. Carbaugh, first Greencastle Antrim soldier to die in W.W.I.

On August 1, 1921, Rev. Hetrick conducted the funeral service for my wife's grandfather, James Sellers. Through his visitation with Mr. Sellers he learned important facts about his Civil War experiences. He shared the same which were featured in the Kauffman Progressive News. Rev. Hetrick conducted twelve funerals during his first ten and one-half months at Grace Church.

The parsonage property was greatly improved in 1922 by the installation of hot water heating plant, a separate unit for heating water for household purposes, a new bathroom and other improvements.

As Chaplain of the American Legion, Rev. Hetrick arranged for the members of the Grand Army of the Republic to attend the church service at Grace Reformed Church on Sunday evening, May 30, 1922. In paying respect to the veterans, the speaker, supposedly Rev. Hetrick, referred to "these old and feeble veterans." At that moment Dr. Frank Bushey, a Civil War veteran, and local doctor, stomped out of the sanctuary saying "I might be old but I'll be —— if I'm feeble."

REV. GEORGE ERMINE PLOTT - (1926-1948)



Rev. Plott

George Ermine Plott, born in Rowan County near Rockwell, N.C., December 4, 1888, attended Crescent Academy, Catawba College and graduated from the Lancaster Theological Seminary in the class of 1915. The same year he was licensed and ordained by the North Carolina Classis and accepted a call to the Heidelberg Church at Thomasville, N.C. After serving there for two and one half years he accepted the challenge of the Board of Home Missions to take up new work at

the Memorial Church in Winston-Salem. After serving there from October, 1917 to February, 1923, he went to Jefferson, MD, where he served until coming to Greencastle in February 1926. He served this charge for twenty-two years and one month, being instrumental in initiating, developing and completing many administrative and physical projects for the betterment of the church. In March 1948 he accepted an invitation to return to his former pastorate at Jefferson, MD, continuing ten years there until his retirement in November 1957.

With the coming of Rev. G. Ermine Plott to Grace Church as pastor, the budget system with the every member canvass and the weekly envelope plan of financing the needs of the church was adopted by the congregation and put into effect in 1927. When adopted, this system of collecting contributions replaced the voluntary contributions collected by the deacons. As previously stated, the original church paid its expenses by the rental of pews. After removal of the old barn on the back end of the parsonage lot, a two car concrete block garage was built on the site in 1928.

In 1930, the following repairs and improvements were made: The walls of the church throughout frescoed, new electric fixtures installed, all the oak furniture including the organ refinished in walnut, toilets

installed behind the Sunday school room, the cellar excavated and concreted and a new steam heating plant installed, a hot water unit to provide hot water for the wash bowls and sink and the outside woodwork to be painted.

The cost of these improvements was an amount approximately equal to the contract price of the erection of the building seventy five years before. At the conclusion of this work, June 8-15, 1930, services were held rededicating the building and celebrating the seventy-fifth anniversary of its dedication and in observance of the nineteen hundredth anniversary of Pentecost. As part of this observance, a history of Grace Church and its regular ministers was prepared in booklet form by the late Elder J. Edward Omwake and the Minister, G. Ermine Plott. Some of that material is used in this sketch with due thanks and credit to Mr. Omwake, who was vitally interested in Grace Church and its history. Messages during that week were given by Drs. Rufus C. Zartman, George W. Richards and Chalmers W. Walck, a son of the congregation.

Special services were held to mark the tenth anniversary of the pastorate of Rev. Plott, who came to Greencastle, February 1, 1926, to accept the local charge as well as that of the Trinity Reformed Church at State Line. An important feature of the anniversary services was the music rendered by three vested church choirs which had been organized during Rev. Plott's pastorate which took turns in leading the regular services of the church.

The choirs were under the direction of David Martin, with Mrs. A. Neill Brumbaugh as organist. The young people's choir was organized about two years later, with Carol Plott as the first director. He was succeeded by Miss Edna McDowell, who was succeeded by C. Ellis Izer. The children's choir was organized about one year later with Mr. Izer as director.

In 1935, while Rev. Plott was pastor, choir gowns were purchased for the first time for the senior choir. The new gowns aroused much interest in the musical program of the church. At about the same time,

ladies of the church made choir gowns for the junior choir. During Rev. Plott's ministry, more space for Sunday school classes was needed. The greatest need was in the preschool age department. Moreover, the ladies of the church desired a small kitchen in the church. The consistory had plans submitted for a small addition to be added at the north side of the church. Beginning late in 1940, a local contractor, George Lowman, built this addition at a cost of approximately \$2,500.00. It included a large kindergarten room, kitchen and hall.

In 1940, an addition of brick, 24 by 38 feet was built at the rear of the edifice. This was done to provide a room for the beginners of the Sunday School and for the promotion of good fellowship among the members of the church. At the same time, a new carpet was laid in the Sunday school rooms.

**CHAPLAIN, LT. COLONEL, USAF, HAROLD BONNER -
(1948-1949)**



**Chaplain, Lt. Col.
Bonner**

Harold W. Bonner, born in Quincy Township, Franklin County, received his public education in Quincy Township Elementary and High Schools, continuing his collegiate training at Huntington College in Indiana and at Shippensburg State College, 1935-1939. As he entered college he was licensed to preach in the United Brethren Church. While in college he assisted as student pastor at Mt. Tabor Union Church (near Mercersburg) from 1936-1938. Following college graduation, he taught school in Quincy High

School from 1939 to 1943. From 1943 to 1948, he served as Chaplain at Hershey Industrial School. During this charge, he entered the Lancaster Theological Seminary completing the Theological Course from 1945 to 1948. On May 28, 1948, he was licensed by the Lancaster Synod at the Lancaster Theological Seminary. On July 11,

1948, he was ordained minister by the Grace Evangelical and Reformed Church, Greencastle, serving one year. Since leaving Greencastle, Colonel Bonner has been stationed at the following United States Air Force Bases: Walker AFB, Roswell, N. Mexico; Ladd AFB, Fairbanks, Alaska; MacDill AFB, Tampa, Fla; Ramey AFB, Puerto Rico; Oxnard AFB, Oxnard, California; Anderson AFB, Guam, Marianna Islands; Portland Air Defense Sector, Corvallis, Oregon; and Larson Air Force Base, Moses Lake, Washington.

REV. MERLE F. SOLLINGER - (1949-1954)



Rev. Sollinger

Merle F. Sollinger, born at Emlenton, PA, on January 1, 1909 attended the public elementary and secondary schools of that place and completed collegiate work at Catawba College in 1932. He continued his professional work at Lancaster Seminary in 1935.

He was licensed to preach March, 1935, and ordained March 15, 1945. He accepted his first charge at the Utica Charge near Frederick, MD, continuing there until

1949 when he accepted the call to Grace Church at Greencastle. Rev. Sollinger left Greencastle in 1954 to accept the pastorate of Bethel Bear Creek Church near Mount Pleasant, NC, continuing there from 1954 to 1958. During these years he continued graduate work at Gettysburg Lutheran Seminary; The School of Theology, Temple University and at Lutheran Southern Theological Seminary at Columbia, South Carolina. In 1958 he accepted a call to New Gilead Church near Concord, NC, where the church completed a new educational building. After a few months in secular work, he again began supply service at First Evangelical and Reformed Church, Raleigh, NC, in January 1963.

For a long time, the consistory of the church realized that the organ, which was installed in 1903, required extensive repairs. After much

study, the congregation voted in 1951 to have a new organ installed by the M. P. Moller Company of Hagerstown, Maryland. The two manual pipe organ, installed at a cost of \$10,727.00 was dedicated on November 8, 1953.

This service was one of four special dedicatory services held in that year to mark the completion of other improvements to the church. The major changes in this renovation took place in the sanctuary. The choir loft was changed so that members of the choir sat on each side, of the front of the church. A new chancel rail, pulpit, and reredos were added. Moreover, a very wide enclosed fire escape was constructed at the northwest corner of the church.

To keep pace with the various mergers and changes of names, it was necessary for the congregation to alter and amend its constitution. When the constitution was revised, the right was given to the women for the first time to vote in congregational matters.

Another constitution was written in 1898 which remained the governing document of the church for many years. During the pastorate of the Rev. Merle Sollinger, a decision was made to draw up a new constitution. However, work on the new constitution was delayed.

It was recently learned that Rev. Sollinger died at his home in North Carolina on March 17, 1995 after a long illness.

REV. DR. EDWIN HUMMELBAUGH SPONSELLER - (1954-1957)

Edwin H. Sponseller, born December 6, 1917, in Frederick, MD., continued his public school education in Shippensburg High School, following through Shippensburg State College, 1939; Yale University, Bachelor of Divinity, 1942, M. A., 1943, Ph. D., 1944. He was ordained to the ministry of the United Church of Christ (E. & R.) in 1954. He has held pastorates in Maine, Connecticut, Maryland, Pennsylvania and Massachusetts. Coming from an associ-



Rev. Dr. Sponseller

ate professorship at Hood College, 1949 - 1954, to Grace United Church of Christ at Greencastle, 1954-1957, he also held part time professorship at Shippensburg State College, 1955-1957. Leaving Greencastle, he accepted a pastorate at the United Church of Christ at Northampton, Mass., 1957-1963, at the same time served as minister to the Mary A. Burnham School at Northampton. Later he returned to Shippensburg State College, where he served as Professor of Philosophy.

With the coming of the Rev. Dr. Edwin H. Sponseller to Grace Church, attention was given to a new constitution. At a congregational meeting of January 19, 1955, a new constitution was adopted.

A major building program was proposed at a congregational meeting on Sunday, November 11, 1956. The Rev. Dr. Sponseller organized a financial campaign which was conducted by the members of the church and an architect, Charles L. Bolton of Philadelphia was selected to draw up the plans.

At the January 16, 1969 consistory meeting, Mrs. Dorothy Guenon was nominated as Deaconess, thus becoming the first lady to serve on that body in Grace Church.

On June 25, 1957 the United Church of Christ was formed by the union of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches of the United States. This union was brought about "to express more fully the oneness in Christ of the churches composing it, to make more effective their common witness in Him, and to serve His kingdom in the world." The denomination is now composed of more than 6,500 local churches with a total membership of over 1,950,000 members. The Rev. Dr. Ben M. Herbst, former president of the United Church of

Christ, has written, "The United Church of Christ is a free church and a responsible church. No one dictates to a local church concerning the decisions it makes. Freedom is guaranteed. But freedom is balanced by a responsible self-discipline which confronts every member of the United Church with claims of Christ and of the Fellowship."

"The church is not the clergy, nor is it the organization at area of state or national levels; nor is it the officers or boards, commissions or councils, though all play their important and indispensable parts. The church is people gathered for worship, work and witness."

With most of the Evangelical and Reformed Churches supporting the merger, Grace Church approved the action by once again changing its name in 1961 to Grace United Church of Christ.

The original youth fellowship was formed when Dr. Sponseller was our minister, and later joined the youth of the Presbyterian Church. Unfortunately, there are no records regarding the origin in the Presbyterian file nor any that I know of in our files.

Due to the fact that the filing of copies of the church bulletins did not start until January, 1963, there was no listing of events in a chronological order as I have endeavored to do. At this point in recording church history, permit me to reveal some old fragmentary records relative to the women of our church becoming involved in the administration of our church affairs. When our present church was built in 1854 the "young ladies" of our church contributed \$325.00 for furnishing the church. Reference is made at the time of the dedication, June 3, 1855 of a \$40.00 contribution from Domestic Missions. The 1877 revision of the Constitution granted women the right to vote on congregational matters. A 1916 newspaper article relative to Dr. Peghtel refers to the existence of a Christian Endeavor Society, the Ladies Aid Society who sponsored foreign mission's, a missionary society and a Sunday School Mission Guild were mentioned. The Womens Missionary Society was organized in 1918. All of these organizations were recognized as having made a splendid contribution to the church and the cause of Christ by supporting the Christian Endeavor World,