

BULLETIN

Theological Seminary of the Reformed Church in the United States

Published four times a year, January, April, July, October, by the Faculty
of the Theological Seminary.
President George W. Richards, Managing Editor; Professor Oswin S.
Frantz, Business Manager.

VOLUME I

JANUARY, 1930

NUMBER 1

WHY THE BULLETIN?

GEORGE W. RICHARDS

The weary reader may ask, "Why begin a new periodical when there are so many?" They are a burden to the publishers and to the public—hard to support with matter and with money. One may give the oft-repeated answer: "Others are doing it, why should not we?" Most of the theological seminaries of the United States are issuing monthlies, bi-monthlies, or quarterlies, of one kind or another. The reason for them doubtless is to be found in the law of demand and supply. Somebody wants them and therefore somebody furnishes them. Our skeptical reader may push his query to the bitter end and say: "Why should the Theological Seminary of the Reformed Church in the United States at Lancaster, Pennsylvania, venture to publish a bulletin at this time?" It has lived and grown for generations without such an organ, why is it necessary to add labors to the members of the Faculty, to try the patience of the alumni, ministers, and church members, and to burden with a new item the annual budget? Spectres like these must be faced by the editors and satisfactory answers must be made. For the last thing to which one would be ready to lend a hand is to bring to birth a new project that is not an answer to an actual need.

It is not quite true to the facts to say that our Seminary has been without a periodical so far in its history. The historian

will remind us that in the forties of the last century the alumni of the Seminary, then located at Mercersburg, were responsible for the founding of the *Mercersburg Review* (1849). It was a weighty theological, philosophical, historical, and literary publication. Though its name was changed from time to time and the Seminary was moved from Mercersburg to Lancaster, the *Review* continued to be controlled by members of the Seminary Faculty and was of untold value, both in the Reformed Church and in American Christianity, for the exposition of theological and religious thought of the last century—an exposition that one always has a right to expect from the men who are in the faculties of the schools of the Church, in college and seminary.

The last number of the *Reformed Church Review* was issued in October, 1926. In the short interim of three years, there has been no publication in the Church to take the place of the *Review*. Yet since its discontinuance, men, especially ministers, have felt the need of some sort of a periodical to take its place—not a revival or a replica of the *Review* but a new agency adapted to present conditions, through which the professors in the schools might enter into close contact with the alumni, the ministers of the Church, and the laity interested in theoretical and practical questions relating to Christian life and thought.

Formal and official expression of this more or less vaguely felt need was given in the Report of the Committee on the Theological Seminary, of Pittsburgh Synod, October, 1927. In the fourth and fifth items the following resolutions were submitted to the Synod and, after due deliberation, were adopted unanimously:

“That Synod overture the Board of Trustees to consider the advisability of publishing a quarterly bulletin for the Seminary, the same to be circulated among the alumni and friends of the Seminary at a subscription price the Board may deem advisable.

“That the Faculty of our Seminary act as the editorial staff of this quarterly bulletin according to an agreement they may decide upon and that contributions be solicited from the members of the faculty, alumni, and friends of the institution.”

The action of the Pittsburgh Synod was affirmed by the Potomac and Eastern Synod—the three Synods under whose

supervision the Seminary is conducted. The Board of Trustees referred the request of the Synods to the Faculty. The members, however, for various reasons were slow in assuming the editorial management of a bulletin and delayed final action for two years. The Synods, however, were not satisfied with the delay and, at the last fall meetings, raised the question, “Why the proposed bulletin has not appeared?” Encouraged by the evident desire for such a periodical and convinced, furthermore, that it can be made advantageous both to the Seminary and the Church at large, the Faculty decided to issue the first number of the *BULLETIN* in January, 1930.

What is the *BULLETIN* for? It is not to be another theological review. It will have fewer pages and its articles will be shorter than those of a review. Its size will vary according to the material that is at hand. Occasion, however, may require an article of more than ordinary length. Room is to be given for sermons both of professors and ministers. General information relating to the work and needs of the Seminary will be published. Short reviews of new books, that come within the scope of the minister's study, are to be presented. For the coming year the first portion of the Centennial Alumni Catalogue will be submitted to the readers for correction and revision before it is published in final form. The scope of such a periodical will widen with the years and things, that are not now thought of, doubtless will find place on its pages. It ought to be a medium of exchange of thought and opinion on the religious and moral aspects of the whole of the individual and social life. For the Gospel of Jesus Christ is related to every form and phase of human life—past, present, and future.

Through the pages of the *BULLETIN*, it is hoped, the professor will continue his contact with his students after they are in the ministry, and with a wider circle of ministerial and lay readers. When we speak of the professor we have in mind the teacher in the church school. His work is not finished when he has taught the students in the classroom, which is, of course, a large part of his mission. But the Synods or the Boards of the Church, that elect him await more from him than classroom work. He is relieved from the duties of the ministry—preach-

ing, pastoral oversight, administrative work, in order that he may give himself wholly to studies and activities which fit him to teach and to speak with authority to the Church at large on subjects which he has mastered at least to a greater degree than the busy pastor or the layman. Never more than now do men desire to hear the views of scholars who are thoroughly trained in accurate study, withal have well-balanced minds and in thought and life hold the Christian view-point. Too much of the current literature in religious subjects, in the form of articles, tracts, or books, comes from the pen of men who lack the requisites for a trustworthy treatment of the profound and difficult issues they so pompously and dogmatically discuss and decide. The teachers of the church schools are all too modest in the expression of their views; though there is reason to think that they never have been better prepared for their respective tasks.

One cannot help but feel that it is a mistake for the Church to permit the theological professor to spend a large part of his time and energy in filling vacant pulpits or in the work of preaching in general. Yes, he ought to preach—preach in the demonstration of spirit and of power, but not to the neglect of work that he alone is called, and ought to be capable, to do. He ought above all things to be a guiding mind as teacher in the Seminary and in the Church at large on the ever-growing intricate problems of life. He of all the men in the offices of the Church should have time to study, to meditate, to write, to speak on one or another subject with authority. The common people will hear him gladly. Perchance the BULLETIN will be both an opportunity and a challenge to the professor to widen the scope of his teaching function, to speak not only with tongue, but with pen, to a wider circle than the students of his classes, even to men and women everywhere who are inclined to hear and to heed.

May we not, also, expect that the ministers and elders of the three Synods will be as united in their effort to support the BULLETIN,—not only with their annual subscriptions but with their good-will and their contributions to its pages,—as they were in their vote for its founding by the Faculty. We rejoice in the unanimity of the vote and in the motive of it—the closer fellow-

ship between the mind of the teachers and of the ministers and the members of the Church. We appreciate beyond measure, after thirty years of teaching in the Seminary, the close, cordial, and cooperative relation that exists between it and the churches. The future progress and efficiency of the Seminary will depend largely upon continued mutual cooperation in the cause of Jesus Christ, whose we are and whom we serve.

CENTENNIAL REGISTER

In place of a last article in the first number of the BULLETIN, the reader will find a part of the Centennial Register of students in the Theological Seminary covering the time from 1825–1853. This list of names and the historical data have been prepared with great care by the Rev. W. A. Korn, Ph.D., who is Secretary to the President. It is our purpose to complete the Register of students, faculties, and members of the Boards for the first hundred years of the Seminary.

The remaining material will be published in the BULLETIN before it is finally put into book form in connection with a history of the Seminary, which will be written by the President. THE PURPOSE OF THIS PRELIMINARY PUBLICATION OF THE REGISTER IS TO OBTAIN ADDITIONAL INFORMATION, TO CORRECT ERRORS THAT MAY HAVE BEEN MADE IN DATES OR NAMES, AND TO FILL OUT THE BLANK SPACES THE READER WILL FIND THROUGHOUT THE CATALOGUE. The descendants of ministers, school-mates, and acquaintances are asked to join with us in preparing as accurate a register as the available facts permit. Information is to be sent to the Rev. W. A. Korn, Ph.D., Theological Seminary, Lancaster, Pa.

THE CARDINAL PROBLEM OF MODERN THEOLOGY

THEO. F. HERMAN

The dictionary defines cardinal as "that on which something hinges." Is there a theological problem that may properly be called cardinal? Theology, in its wider meaning as the science of religion, seems fairly to bristle with problems. And one may question the propriety of ascribing to one of them the pre-eminence implied by the term cardinal. In the controversy between modernism and fundamentalism, for example, at least four doctrinal issues were declared to be of equally vital importance. No champion of fundamentalism would have singled out one of these alleged fundamentals as possessing greater importance for the faith of the Church than the rest of the quadrilateral. It was claimed that together these four beliefs constituted the foundation of historic Christianity.

But what has become of this vigorous and violent controversy? Only a little while ago it filled the theological world with its clamor and strife, but it is no longer a burning issue. You may lament that fact or applaud it, but you will not question it if you keep in touch with the current theological literature and know the mood and mind of representative gatherings of churchmen. Somehow the bottom seems to have fallen out of a controversy whose repercussions were heard far beyond the narrow confines of theological forums. It has not been settled, either by conquest or compromise, but the battle-front of our theological world has shifted. From various quarters there is being thrust upon our attention a major problem, pending whose solution all other questions must bide their time. It is the problem of religious knowledge.

How do men come to know God? Eye has not seen Him; nor has the ear heard His voice in revelation. Yet religion can live only in the steadfast assurance that the Almighty has revealed Himself to mankind. Lacking that certainty it loses its vitality. All its hopes and aspirations are inseparably bound up with faith in the existence of an objective Deity who has made His will

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and His ways known unto men. The question is, How has He done that? And how do men apprehend Him and His revelation? That is the cardinal problem of modern theology.

It is not a new problem; nor exclusively belonging to theology. It raises an issue that concerns every kind of knowledge, not merely the affirmations of religious faith. Philosophers call it the epistemological problem or the theory of knowledge, and from Kant's day to ours it has formed a distinct part of the study of philosophy. It was mainly due to his influence that the priority of this basic problem gained new recognition. Before him, philosophers asked, What do we know? Kant held that our first question must be, How do we know? We must examine the cognitive process, its conditions and limitations. We must seek to understand the nature of knowledge before we proceed to its content and construct our philosophical systems.

And during the nineteenth century theologians based their theory of religious knowledge upon the cardinal positions of Kant. He and Schleiermacher, who was one of his most influential followers, laid the foundations for Christian apologetics in an age that forced the defenders of the faith to face the new problems raised by the critical study of the Bible, and by the results of historical and scientific research. But today the soundness and stability of these foundations are being questioned. After all, how uncertain is our vaunted knowledge. What shifts its bases and boundaries more often than the realm of man's philosophy? Think of the galaxy of great theologians from Schleiermacher's day to ours who gave us the weapons of our spiritual warfare against formidable foes, and who built what appeared to many like an impregnable fortress of faith. Was that citadel built upon the granite of reality or upon the sand of shifting speculation? And if we must surrender the fortress that has sheltered the faith of the Church in stormy times, whither shall we go to find that certainty without which religion cannot live?

One of the most significant outcomes of Kant's critical analysis of our thinking was his discovery of its dual nature. He found two distinct processes of thought, and he called them the theoretical and the practical reason. By the theoretical reason he

meant the logical process used in science. Its conclusions are inferences from an event to its cause or from an idea to its implications. Its proper sphere is the physical universe in which an invariable causal law connects every event with its antecedent. Within this mechanistic domain the reason of man reigns supreme, and its logical conclusions are certain. But it can never transcend the world of sense. The sphere of religion, which is supersensible, is not accessible to our theoretical reason. All its mysteries and realities lie far beyond its ken. They constitute the "world-of-things-in-themselves" which lies behind this "world-of-things." Religion would be impossible if the theoretical reason were our only cognitive faculty.

But Kant's analysis of the thinking process does not stop with his affirmation of the sovereignty of the theoretical reason in the world of time and space, and with his denial of its competence in the sphere of religion. He is not an agnostic philosopher. Nor does he abandon philosophy in order to maintain religion. He finds a way that leads from reason to God; somewhat circuitously, it may be, but unerringly. It is the way of the practical reason. And by the practical reason Kant means our moral nature. He called it, "the categorical imperative," and he regarded it as the greatest and most distinctive thing in human nature, comparable to the starry sky in its awe-inspiring majesty and mystery. From this coercive factor, inherent in the very structure of our consciousness, Kant found a pathway leading to a knowledge of ultimate reality. He claimed that, in order to meet the needs of this "legislative function" of reason and satisfy its demands, we must believe in God, in immortality, and in the freedom of the will. Thus, indirectly, Kant assigned a place to religion within the rational life of man. But it was a very subordinate place in a sphere where the categorical imperative was sovereign. Religious beliefs were the "postulates" of the practical reason, that is, they are truths that must be assumed in order to explain the moral nature of man.

That, in brief, was Kant's theory of knowledge which dominated the theologians of the next generations. The New Realism, our latest philosophy, regards it as wholly fallacious. Indeed, this vigorous philosophical movement affirms that there is

no "problem" of knowledge. Its adherents repudiate epistemology as one of the chief delusions of all our past systems of thought. They claim that we gain our knowledge of the objective universe by a scientific analysis of its constituent elements. The cognitive process, therefore, is strictly empirical. Our human consciousness, in the process of thinking, neither modifies nor reconstructs reality in any way. It merely discovers and reports it.

Other philosophers, however, have regarded Kant's keen analysis of the thinking process as truly epoch-making, without accepting his conclusions in their entirety. They have pointed out certain grave defects of his theory of knowledge. His very inadequate view of the nature of religious knowledge, for example, has met with little favor. That the idea of God is merely a postulate of man's moral nature is a conclusion which fails wholly to satisfy the demands of religion; nor does it necessarily follow from Kant's theory of knowledge. He was driven to it by his phenomenalism, that is, by his theory that the world of our experience is not the real "world-of-things-in-themselves" but a world of appearances. It is the creation of our own minds out of the data supplied by the senses. And in this phenomenal world, the only world we know in our experience, God is nowhere to be found. The realm in which He dwells is not accessible to our reason. Thus all our knowledge of God is inferential and indirect. It is merely a postulate, instead of an insight based upon immediate contact and personal communion with Him in the experience of religion.

It is not difficult, in the perspective of time, to see the defects of Kant's theory of knowledge. He was a child of his age, and necessarily shared its limitations. Standing on his shoulders, pigmies to-day can see farther in certain directions than he. But can they also gaze as deeply and steadily into the heart of reality? In any case, his supreme influence in shaping the dominant philosophy of religion of the succeeding generations is undeniable. He gave men a new insight into the making and meaning of knowledge, and some of his cardinal principles found wide acceptance in the sphere of theology. For one thing, Kant made an end of dogmatism, whether of the rationalistic or

pietistic type. He showed that reason, as such, has no competence in the realm of religion, and that the objects of religious faith are incapable of logical demonstration. By his recognition of the primacy of the will in the sphere of religious knowledge, he paved the way for the familiar claim that the essence of religion is, not doctrine, but life. His utterly barren conception of religion was soon forgotten in post-Kantian thought, but a wholly different fortune befell his far deeper and truer insight that, somehow, religious faith is morally conditioned. Kant failed signally to discover the true relation between these two—religion and morality, but he succeeded admirably in grounding religion organically in the inner life of man. After Kant it was a difficult matter to think of religion as something alien to human nature; and of revelation, as superhuman truths imposed upon man from without and above. In other words, it was largely due to him that the subjective factor in religion was recognized and explored during the following decades. Unwittingly he became the major prophet of the new philosophy of religion which dominated the main current of theological thought in the nineteenth century. This broad stream of post-Kantian thought was deepened and enriched by tributaries from other sources, scientific as well as philosophical. Within its borders one finds much diversity and wide departures from some of the conclusions of Kant. Nevertheless it was he who laid the foundations of a new citadel of Christian apologetics. To him theologians turned for their blueprints. From him they borrowed their armor and their weapons for the defense of religion in a century of bitter warfare against many foes.

On the very threshold of this turbulent century stands Schleiermacher. He was essentially a theologian, and the mentor of theologians, whose far-reaching influence was felt by friend and foe in every Christian land. His philosophy owed much to Spinoza's mystic pantheism, but most of all to Kant. His conception of the essence of religion was quite unlike Kant's moralistic postulates, and infinitely deeper, but, like his master, he sought the ground of religion in the nature of man; and its genesis, in human experience. To Kant he owed his sense of the immediacy of religion in human experience, as a "feel-

ing of absolute dependence upon God," and his sense of its independence of rational argument and logical proof. The very name usually applied to the theology of Schleiermacher points to its Kantian pedigree. It is aptly called "the theology of experience" and it is this theology of experience—fathered by Kant, founded by Schleiermacher, and forming the main current of theological thinking during the past century, that is being widely and vigorously challenged to-day.

It is difficult for us to appreciate fully the thrilling effect of the "Reden," Schleiermacher's earliest writing, addressed to an age that identified religion with its traditional and institutional forms. Though the least of his works, it already contained the fruitful germs of his mature thought. It brought deliverance to many from the bondage of a dead orthodoxism and from the fetters of a barren rationalism. It gave men a new vision of religion as essentially the profound experience of a personal relationship between the inner life of man and the Ultimate Reality upon which man is dependent. And it also set a new task for the theologians. Hitherto theological doctrines had been regarded as supernatural information given by divine revelation. Man had nothing whatsoever to do with their making. They were found ready-made in the Bible. Their validity rested upon their inerrant inspiration, and was further authenticated by miracle and prophecy. The task of theologians accordingly was to lift these divine doctrines from the Bible and teach them systematically, without addition, subtraction, or alteration. But, according to Schleiermacher, theology is the science or theory of religion. As the botanist studies the life of plants, so the theologian studies religion. His task is the investigation and interpretation of the religious experience. That new conception of the task of theology was hailed with joyous relief by men who witnessed the disintegration of the older dogmatism. It enabled them to face the critical and scientific spirit of the time with confidence, and to meet its attacks upon revealed religion effectively.

But, if the immediate effect of Schleiermacher's epochal work was salutary, what has been its final result? What have been the consequences for religion and theology of the application and

elaboration of his cardinal principles? Two full generations of theologians have freely acknowledged their indebtedness to his "Glaubenslehre." That great treatise became the cornerstone of modern theology, which reached its culmination in Ritschl and his successors. Modern theology is a nondescript name for a movement that is far from uniform. It shelters within its confines divergent groups—purely speculative theologians of the Hegelian type, staunch Biblicists who accepted every item of the confessional creeds, and mediationists who sought a middle way between confessionalists and rationalists. But beneath their divergent methods and conclusions lay tendencies shared by all. And these common, creative impulses may be traced to Schleiermacher. One and all, they thought of religion as an experience of man whose validity, finally, rests upon its authentication in our human consciousness, rather than upon external certification. That was the characteristic tendency of the theology of the nineteenth century. It is of minor importance that, in the description of this religious experience, the intellectual, emotional, or volitional factors were variously emphasized. In all these psychological nuances it was the human experience of religion that was presented and defended by the theologians who followed Schleiermacher. And the question is, Whither have they led us?

It may be safely affirmed that at the end of the nineteenth century the theology of experience had reached conclusions that would have astonished its founder beyond measure. They were the legitimate implications of his empirical approach to the study of religion, but this new method led men to views of the nature of religion in general and of the Christian religion in particular, that were wholly unforeseen. Schleiermacher himself had sought to save religion from destruction by separating it from theological dogmatism, and by setting it upon its own feet, as it were, in the life of mankind. But now it seemed that these feet were altogether human. If religion is essentially a subjective experience, what, then, becomes of its objective reality? That, it soon became manifest, was the crucial problem of the theology of experience.

And the theology of the nineteenth century revolves about the solution of this central problem. It was a quest of the objective certainty of a religion of experience. It led to an intensive study of Christian origins. In the historical facts of the genesis of Christianity devout scholars sought to discover the ultimate ground of its objective reality and spiritual authority. This scientific investigation of the sources of our religion led, finally, to the appeal to the "historical Jesus," as the essence of Christianity. In His person the Ritschlian theologians found the objective norm of Christianity, and the ground of its divine reality. The religion which He founded is, indeed, a religion of experience, but it is not purely subjective. It is created in the soul of man by the divine power of the spirit of the historical Jesus. It is, thus, divinely created on a foundation that cannot be shaken by scientific criticism. It rests securely on its self-authentication in the soul of the believer. Jesus and His religion accredit themselves as being divine.

That was the final result of the labor of two generations of Christian thinkers who followed the path blazed by Schleiermacher. The Ritschlian movement, as interpreted by Herrmann, its greatest exponent, marks the culmination, so far, of the theology of experience. Does it also mark its conclusion?

I cannot discuss that momentous question within the limits of this paper. It raises the most important theological problem of the present hour. My aim was to lead up to it by sketching the trend and tendency of the theology that bears the signature of Schleiermacher. In its final result it found wide acceptance in many lands, including our own. It was based upon a scientific study of the origin of Christianity, and its conclusions were not discordant with the accepted results of science. Its theory of religious knowledge gained wide recognition because it seemed to accord fully with the facts of human experience, as disclosed in history and by psychology, and because it also seemed to satisfy the demand of religious faith for the superhuman ground of this experience. Through the historical Jesus, it was held, men had access to the Eternal God, in whom they found their salvation.

Then, quite suddenly, a new theology made its appearance and flung out its bold challenge to the theology of experience,

denying its conclusions and rejecting its basic principles. I refer to the theology of crisis, founded by Karl Barth. It differs so radically from the dominant thought of the nineteenth century that, at present, no compromise seems possible between them. And the issue centers in the epistemological question, How do men know God? How does He reveal Himself, and how do we apprehend Him? That is the cardinal problem of modern theology. Has Schleiermacher really led us into a blind alley? Or, perchance, have we failed, so far, to follow his path to the end? Did he give us a false start, or did we come to a premature stop? There is one thing, at least, that the theology of crisis compels us to do. We must attempt to think out the full implications of a theology of experience. When that is done, we may see with greater clearness than now that the human and the superhuman are not necessarily exclusive and incompatible factors in the experience of religion. We may realize that the religion of Jesus Christ reveals a God whose transcendence consists in His possession of an ethical character of supreme goodness, and whose presence and power are manifested in history in the realization of that divine character in men through fellowship with Him.

MAIN TRENDS IN THE MODERN REVIVAL OF PROTESTANT WORSHIP

EDWARD S. BROMER

There are many signs of our times which indicate that worship will be the next commanding interest of the Christian Church. Psychology, the youngest of the sciences, has much to say about it. It occupies a central place in the recent books on the philosophy of religion. In anthropology it is found to be one of the universal and most persistent of all human experiences. More than a score of recent books discuss the origin, the experience, the historic forms, and the art of practicing Christian worship. Our popular magazines and church papers assign first place to articles on prayer. Many of the non-liturgical denominations in recent years have issued or are now issuing revisions of their books on common worship and prayer. Significant collections of ancient and modern prayers have appeared. Religious drama has been revived and religious symbolism generally is given a vogue hitherto unknown in Protestantism. The late readaptation of the Gothic style in church building, which is the chief distinction of American ecclesiastical architecture, likewise reveals the recovery of objectivity in Christian worship. Revised and new courses on the history, art, and practice of the cultus and similar courses in Christian architecture have appeared in the curricula of our theological seminaries. The fact of the new emphasis of worship thus stands self-evident in its many manifestations.

It is not only a new emphasis of general interest but it is steadily moving toward the storm-center of modern religious thinking and practice. It is at once a protest and an affirmation. These are days when Christianity is being tested as a whole, as a religion, and not with reference to this or that doctrine or ritual or form of polity. The antithesis is Christianity or naturalism, a religion with or without revelation, theistic Christianity or humanism, a God-centered or a man-centered religion. Thus it happens that the new literature of worship in one type reflects

modernism in its attempt to reconcile religion and science by humanizing religion and relating worship primarily to the ethical aspirations of man; and, in another type, it reflects a protest against the subjectivism of the modernist movement and the extreme humanization of religion and at the same time reasserts the transcendence of God and the objectivity of Christian worship.

It may well be said that the greater number of writers on modern worship are liberals and that among these the majority are leaders in the non-conformist churches of England and the non-liturgical denominations of America. There are two types of them: the one puts primary emphasis upon the approach through the beautiful, and the other, through the ethical.

Perhaps the most significant book of the new literature is by Von Ogden Vogt, entitled, "Art and Religion." To him "worship is a fine art, the finest of the arts;" and he adds, "there has been little improvement in it since the Reformation." "We may rightly lay to the influence of the Reformation the negation of the arts which on the whole characterizes Protestantism." It started out protesting against the priest as a sacramentalist and an institutionalist. We have just reached the height of the period when we earnestly sought the reconciliation of religion with science and proclaimed the new humanism, exalting the religion of the prophets. We seem to be entering a time when Protestants are squarely facing the relation of religion to the beautiful and making our reckoning with the artist. "Art and religion belong together by the identities of origin, subject matter, and inner experience." Besides this volume on "Art and Religion," Vogt has written a more specific book on our subject, namely, "Modern Worship." In it he applies the basic principles of art to public worship, such as unity, movement, style, and design. He sees worship primarily as celebration. The psychological order of it becomes a paramount question and with it stands the dramatic design and its movement to the climax. The rhythm of alternation between the objective and the subjective is inherent in its very nature. Dean Sperry's "Reality in Worship" should be classified with these books of Vogt. Both place the aesthetic theory of reality at the center of the problem of worship. They seem to be in line with Professors Wieman and

Whitehead in making use of aesthetic symbolism as a vehicle of worship and as a vital approach to our deepest sense of spiritual reality. Indeed, this aesthetic naturalism is regarded as underlying the approach to reality through the true and the good.

Another type of liberals, who have written much about worship in recent years, regard the ethical experiences of man as its constructive motive and method. They all lay emphasis on its humanistic elements. "Our great need is a fresh valuation of life, but this the church cannot provide without undergoing profound change in its mode of worship." So Professor Hugh Hartshorne says in an article on "Rethinking the Function of Worship," written for the journal, "Religious Education," December, 1928. He takes great pains to show the difference between worship as an aesthetic attitude and worship as an ethical act. The proper order of worship is the order of ethical experience. "First, review of what has taken place in recent experience. Second, building up, or reference to, notions of what might have taken place. There will be involved here the entire act of appreciation of God or the ideal. Third, sense of contrast and strain and consequent regret that what might have been was not, or of incompleteness. Fourth, identification with the ideal with consequent sense of forgiveness or feeling of worth through this identification which proceeds independently of the extent of the failure, in proportion as identity with the ideal is achieved. Fifth, building up of peace, etc., with sense of fellowship with God, unity with mankind, at-one-ness with the universe, etc." In this way worship is an ethical achievement, a process of self-realization. It may or may not have a hypothesis of a personal God back of it. "Religion is loyalty to the highest human values." Hartshorne's "Manual for Training in Worship" and "Stories for Worship and How to Follow Them Up" are books in which this creative, ethical principle is applied. It is the general outlook of Prof. Coe and many other writers on modern religious education, in which all effective processes of education and worship are creative human attitudes and actions. From this point of view the great reform of worship lies in the realignment of its form as to psychological order and the incorporation of fresh ethical materials, set in the design and ideal of

individual and social improvement of human life. Most all of the literature of the new religious education develops the fact and method of worship from this point of view. It is immanent in its theology; sometimes mystical, sometimes rationalistic, but always ethical. It is typically modernistic in that it seeks to reconcile the religious and ethical interests of human life on the basis of the scientific world-view. The general outlook is clearly indicated in such titles of books as "The Quest for Experience in Worship," "The Practice and Experience of Christian Worship," and "Offices of Mystical Worship." For the most logical and thorough-going application of this principle to worship and the whole problem of religion, the book, "Religion," by Edward Scribner Ames, should be read.

Not all the new books on worship are written by liberals. There are some writers that are to be classed with the conservatives, who also are of two types: catholic and evangelical. Among the Roman Catholics there is nothing new in their literature on worship. The great claim of universality and uniformity for the liturgy of the Mass is made more vigorously than ever. Their efforts are centered on certain forms of educational literature on the church and the sacraments calculated to make their forms of worship practicable for Catholics and intelligible to new Protestant converts. But of them we are not writing at present. Protestant evangelicals, as far as the emphasis of worship is concerned, may be thought of as fundamentalists and the new transcendentalists. They both get their incentive and inspiration for interpreting worship from their protest against the attempt of modernism to identify Christianity with the modern scientific world-view and from their reaffirmation of the transcendence and objectivity of God both as a fact and as a revelation made of Himself in the Bible and preeminently in the person of Jesus Christ. Neither in America nor in Europe have the fundamentalists recently had anything distinctive to say about worship. Their attention has been confined almost exclusively to doctrinal orthodoxy. Their references to worship are incidental. But a fresh and vigorous note is being heard from the leaders of the Barthian movement in Germany and Switzerland and such men like Frederich Heiler of Marburg University and William E. Or-

chard in England. Their great cry is that "The primary task of the church is to proclaim the supernatural basis and the supernatural end of human life." Worship is not so much the self-realization of men as the recognition of Almighty God in fullness of self-surrender and service. This sense of the supernatural the church in worship, sacraments, and preaching should keep alive in the hearts of men. Hence the proclamation of the essential supernatural character of human life and its destiny is the indispensable and distinctive contribution of the church to human social order and the hope of the Kingdom of God. Neither the ritual of worship nor the social order of human life can ever be vital or hopeful apart from the transcendent living God. The worship of liberalism is centered in the glory of man; the worship of Christian transcendentalism, in the glory of God. Heiler, in his "Spirit of Worship," interprets the great historic forms of the Christian liturgy in a remarkable manner. He was a Catholic priest and later for a time taught in a Lutheran Theological Seminary in Sweden. Dr. Orchard is an English Congregationalist, preaching in the most important Congregationalist church in London. His views are set forth in his "Foundations of Faith," especially in Vol. III, and his "The Outlook for Religion." His spirit and method in worship are fully revealed in the book of forms which he prepared for his own congregation—"Divine Service," and his fine book of prayers called "The Temple."

In estimating the various new books on worship and discovering their main tendencies it will be helpful to study Von Ogden Vogt as the interpreter of the aesthetic, Prof. Hartshorne, of the ethical, and Dr. Orchard, of the transcendental emphasis. They all seek the unity of life. To them it is a matter of point of view. Vogt and Hartshorne stress the human experience of worship; Dr. Orchard, the fact of the living God. It is the difference of emphasis of the immanent and transcendental theologies. The one stress subjectivity; the other, objectivity: elements, which in living worship, are never separated. We do well as ministers when we sense the importance of worship in modern life. There is much help in this new literature on cultus. There is a practical turn to it that makes it unusually suggestive. The orienta-

tion of the whole problem of worship was never so complete; nor its practices so concrete and definite.

Recent books on Public Worship: Art & Religion, Von Ogden Vogt, Yale University Press; Modern Worship, Von Ogden Vogt, Yale University Press; Reality in Worship, Willard E. Sperry, Macmillan; The Church: Its Worship and Sacraments, C. Anderson Scott, D.D., Student Christian Movement, London; Ideas in Corporate Worship, R. S. Simpson, T. & T. Clark Edinburgh; Christian Public Worship, Thomas L. Harris, Doubleday, Doran and Co.; The Practice and Experience of Christian Worship, Fitzgerald Sale Parker, Cokesbury Press; Public Worship, T. Harwood Pattison, American Baptist Publication Society; Divine Worship, Dr. W. E. Orchard, Oxford University Press; Devotional Offices for General Use, John W. Suter, D.D., Century Co.; The Public Worship of God, J. R. P. Slater, Doran Co.; Offices of Mystical Religion, William N. Guthrie, Century Co.; The Quest for Experience in worship, Edwin H. Byington, Doubleday, Doran and Co.

JESUS OR CHRISTIANITY*

OSWIN S. FRANTZ

One opens a book written by Kirby Page with anticipations of facing striking facts and challenging appeals. Most of his writings are of that kind. And this latest book of his, "Jesus or Christianity," is no exception.

The title itself strikes fire at once. "Jesus or Christianity." Either or; not correlatives but alternatives; not coordinates but contrasts. What Christian making serious with his profession will not stop to give a second thought to such a title?

The content of the book no less than the title sparkles with arresting facts, pungent truths, and challenging declarations. Page after page presents facts taken from the records of history in the presence of which a modern Christian must hang his head with shame, or truths so vital and fundamental that one is amazed that an intelligent church does not give them honored recognition, or ideals so appealing that one feels self condemned due to the indifference shown them in practical life.

The book is avowedly intended for ministers and lay members of the churches. The author admits that he has been "far more critical of organized Christianity" than he would have been had he been writing for non-church members. Himself a minister, he naturally has love and admiration for the church in whose glorious achievements he rejoices, but also grieves over its shortcomings and cruelties. He emphasizes the darker side of the Church's history with the hope that the church of today may "withdraw its support from iniquity and take the religion of Jesus seriously." The author feels that before this can happen "it is imperative that the contrasts between Christianity and Jesus be clearly revealed and strongly emphasized. First, because the real significance is obscured by the wide-spread belief that organized Christianity reflects his religion; and second, because it will be practically impossible to abolish giant evils

* A Study in Contrasts. By Kirby Page. Doubleday, Doran & Company.

while they are hallowed by the blessing of the churches." On this ground he believes this study in contrasts to be a legitimate and profitable undertaking.

The first chapter deals with the question, What is the Religion of Jesus? In answering this question the author takes into consideration the social and religious background of Jesus and the Jews of his time. A brief résumé of the conditions of the Jews under Roman sovereignty, the ideals and attitudes of groups like the Pharisees, Essenes, Saducees, Followers of John the Baptist, and the Zealots sets forth most of the facts essential to an understanding of the positions taken by Jesus.

The religion of Jesus is explained in terms of the home. "God is Father, men are brothers, all life is a domestic affair." That which does not conform to the family relationship cannot belong to the religion of Jesus. This applies to conceptions of God as well as of man. Marcion-like the author contrasts the God of Jesus with Jehovah of Hosts of the Old Testament and concludes that Jesus cannot think of his God in the most familiar terms of the Old Testament. A combination of this cruel Old Testament God and the loving Father of Jesus seems to him "a moral monstrosity." The religion of Jesus demands a God who is a Father, and men who are sons and brothers. Whatever vitiates true sonship receives Jesus' condemnation. That which poisons the family relationship of mankind must be banned by all who profess to follow Jesus.

In the face of such positive and noble teachings on the part of Jesus his rejection as an enemy of society seems incredible. The author attributes the death of Jesus to what he calls "five age-old factors: blindness, bigotry, fear, self-centredness, and indifference."

What then is the meaning of the Cross? Jesus accepted the Cross because the price demanded for life—disloyalty to God's purpose—was too great. He had come to a conviction that it was the Father's will that he should witness before his own people. This conviction came to him as an "inner urge" with a power possible only in a "uniquely sensitive mystic" like Jesus. With such a conviction of the Father's will Jesus could not turn back much as he dreaded the Cross.

And what does the crucifixion mean to us? The Cross furnishes the author with a clue to the meaning of the universe. "In the light of the Cross three momentous facts stand revealed: the awful consequences of estrangement and strife, the redeeming power of sacrificial love, the deepest joy and self-realization come only through self-renunciation." Where these lessons are fully learned and applied there result "repentance, longing and determination" on the part of man and God Himself is enabled to help in ways which were not available as long as men were alienated. Thus "Jesus saves us: by revealing the nature of God and creating within us the desire for fellowship with Him; by exhibiting life as it ought to be and may be and thus inspiring us to nobler conduct; by showing the hideous results of estrangement and enmity and by producing penitence and aspiration; by creating a consciousness of God's forgiveness and loving concern and by prompting us day by day to higher thinking and more courageous living."

Following this exposition on the Religion of Jesus the author discusses the Causes of the Rapid Expansion of Early Christianity. The following points are ably presented: Expectation of the bodily return of Jesus; a Gospel of salvation; the practice of love and sharing; personal purity and family loyalty; rejection of violence and war; courage and sacrificial devotion; solidarity of the Christian fellowship; and ultimate compromise with prevailing beliefs.

The longest chapter in the book presents the Contrasts between Historical Christianity and the Religion of Jesus. Here we have an appalling array of incidents and facts showing that throughout the centuries organized Christianity has given enthusiastic support to practices altogether out of harmony with the religion of Jesus. Under the headings: Christianity and War, Persecution by Christians, Personal Habits and Beliefs of Christians, Property and Power in Christian History, the reader is made to wade knee-deep through grueling facts and disconcerting situations until his heart almost rebels at further display of Christianity's disgrace. One may not be able to deny the undesirable facts presented but feels inclined to say "Why bring that up? Let bygones be bygones." However the author turns this chapter to

good advantage when later in dealing with present-day situations he reminds us that organized Christianity is even now supporting iniquities just as it did formerly in the glaring cases cited here. In as much as knowledge of the mistakes of the church in the past may help us to detect its errors of today, reading this chapter on contrasts may be fruitful of some good, unpleasant reading though it be.

Now the author comes to grips with the present age. He calls attention to the Contrasts between Contemporary Christianity and the Religion of Jesus. Without mincing words he sets forth the unchristian attitudes of the Church today toward such problems as The War System, Capital Punishment, Racial Discrimination and Lynching, Economic Injustice and Strife, and Ecclesiasticism and Denominationalism. He is not unmindful of the progress that has been made toward a saner and more Christian attitude on the part of the better element of modern civilized society toward all these present-day problems but insists that an "immense distance must yet be traveled before the goal is reached."

In the closing chapter on "Is the Religion of Jesus Practicable?" the author is at his best. It is here where he reflects much of his true self. It is here, too, where the reader is made to face a real challenge. He is confronted first of all with the danger of "professing belief in high ideals and yet refusing to follow them on the ground that they are impracticable. Nothing is more paralyzing than the conclusion that one's ideals are unattainable or that one's teacher cannot be followed." "The inoculation of society with a mild form of Christianity has frequently made it immune to the religion of Jesus."

The author's conviction is that the religion of Jesus is practicable "if we fulfill the conditions which Jesus fulfilled; but it will not work unless we carry out the necessary requirements. The indispensable conditions seem to me to be these: that we make our good-will intelligent; that we create adequate social organization through which the spirit of sacrificial love may find adequate expression; that we abandon the doctrine that the end justifies the means and replace it with the idea that only those weapons are permissible which are appropriate in a home; that we are

willing to run the risks and accept the consequences of living daily as good members of God's family; and that we discover and utilize the resources of spiritual power which are available."

This then is the high challenge the modern Christian must face. Many no doubt, as always, will turn a deaf ear to it and continue to follow the easy road. Others will raise objections and offer excuses of one kind or another, but in doing so will find themselves but kicking against the goad and thus be prodded on a little closer to the goal set by Jesus. We believe that "Jesus or Christianity" is a goad that will drive many a reader to a clearer vision of and a fuller consecration to the Religion of Jesus.

WHAT IS CHRISTIAN EDUCATION?*

NEVIN C. HARNER

A book from the hand of Prof. Coe is always an event, because of the striking freshness of his thought and the strange beauty of his diction. What is uniformly true of his writings is doubly true of his latest book. Here we have his mature thought not upon some minor subdivision of the matter which lies nearest his heart, but upon the whole of it. He sets out to answer no less a question than the most fundamental of all, namely—"What is Christian Education?"

His treatment begins with an arraignment of the unsatisfactory state of Protestant Education in the United States which can scarcely be denied. He says (p. 13 ff.) that the Protestant churches of our country (1) have never had an inclusive plan for the development of Christian character, (2) have not seriously attempted to solve the relationship of religion on the one hand and modern science and industrialism on the other, (3) have not settled definitely what the peculiar functions of Christian, as opposed to secular, education are, and (4) have been guilty of an inexcusable backwardness in methods employed.

By way of pointing us from where we are to where we ought to be, Prof. Coe enunciates two great concepts. These concepts with their unfolding make up the bulk of the book and constitute its outstanding contribution.

The first is the concept of creative vs. transmissive teaching. "Shall the primary purpose of Christian education be to hand on a religion, or to create a new world?" (p. 29). All our attempts thus far have been predominantly of the transmissive type, and have largely failed. The attempt to transmit dogmatic truth has failed, for the words have in deed been handed on but the meanings have fluctuated. The attempt to transmit Biblical truth has failed, for we have chosen certain portions only for transmission and the very communions that have emphasized the

* George Albert Coe, Scribner, 1929.

Bible most are to be found in the deepest ignorance. The attempt to transmit values through the symbolism of worship has failed, for again the symbols have been constant but their interpretation has varied from age to age. The attempt to transmit a stereotyped experience of conversion has failed, for it has undergone extensive reinterpretation and watering down and even then many young people have been confused. The attempt even to transmit a way of life has failed, for it has resulted only in a "mechanization of pious habits." Furthermore, transmissive education has been attended by certain active evils. It has handed on not only our achievements but our limitations; it has employed force and evasion in so doing; it has withdrawn attention from the necessary consideration of the conditions in which we live; and it has resulted in subjecting some men to others under the guise of subjecting all to God. The sociologist would rightly remind Dr. Coe that transmission is perennial and inevitable, yet would not thereby be able to disprove his contention that reliance upon transmission alone as a means of education is bound to fail.

Is there any alternative to transmissive education? Yes, there is the possibility of a creative education, based upon a dynamic principle which has been inherent in Christianity from its beginning,—the infinite worth of a human personality. This "personality-principle" is the other outstanding concept underlying the book. It is for the author the central principle of Christianity. It serves as a key to unlock the meaning of all existence. Upon it as a corner-stone the structure of metaphysics and religion is to be reared. "Personality seems not to be adventitious, but rooted in the depths of reality" (p. 84). And from it are derived at once the motives, the objectives, and the methods of Christian Education. The last words of the book are: "What, then, is Christian Education? It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons."

This principle is a two-edged sword cutting a way for a new understanding of both Christian education and the function of

the church. Christian education of this sort will face not towards the past but towards the future, towards the "unfinished tasks of the Kingdom of God." Its method will consist of the careful and reverent planning and carrying out of these tasks. "Those who are weary of a platitudinous and sentimental religious education should lift up their eyes to the fact that Christianity carries within itself a never-ending supply of what has been called 'spiritual dynamite.' . . . Now and then we see it 'going off.' These 'goings-off' together with experiments in 'setting it off' provide for Christian education teaching material of the very best sort" (p. 162). What is true of Christian education must also be true of the work of the church. In fact, the twain are not two but one. The purpose of Christian education and the purpose of the church are the same,—the maximum enrichment of personality. Christian education is what happens to those who are benefitted by efforts to build the Kingdom as well as what happens to those who take part in the building of the Kingdom. Hence, the department of education in a church disappears. Education lies near the heart of all the work of all the departments. As for preaching, it also must become creative rather than transmissive. "Sermonizing will be a coordinating factor in a scheme of cooperative projects in which voluntary or thought-guided action builds the Kingdom of God, and, in doing so, remakes the builders themselves" (p. 224).

Many readers will note with satisfaction first of all that Dr. Coe clearly breaks with a mechanistic behaviorism in favor of a definitely personalistic psychology, and in the second place that he affirms his belief in God and in immortality in straightforward language. Concerning worship he says (p. 122): "Under the term worship may be included all realizations of fellowship with God, regardless of the forms that they take." Exactly! That is what most people have meant throughout history when they have spoken of worship. There seems to be a return here from the more cautious and attenuated definitions of his earlier writings. They will rejoice also in his judgment that recent developments in Religious Education are among the most notable in the whole educational field. However refreshing these assurances may be, the abiding worth of the book rests in the unavoidable

challenge of the personality-principle. Is it true? What would a Church School be like which proceeded on this principle? What would the "lesson-period" be? What kind of church would it be which carried out this principle? What kind of sermon would accord with it? What type of organization? What would become of the Church or Church School that attempted it? Would it live or die, and, if it died, would Good Friday yield to Easter morn?

CENTENNIAL REGISTER OF STUDENTS OF THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN THE UNITED STATES

Opened at Carlisle, Pa., March 11, 1825

REV. LEWIS MAYER, D.D., Professor

The following list includes the names of those persons who were students of the Theological Seminary of the Reformed Church in the United States from the time of its opening at Carlisle to the interruption of its work for a year at the close of the summer session of 1853. During this time the seminary year consisted of a summer and a winter session, indicated respectively by the letters a and b.

The data of this list are taken from the reports of the Seminary to the Synod as the chief source. Constant reference was also made to The Fathers of the Reformed Church in Europe and America; Dubbs, Historic Manual of the Reformed Church; and the publications of Franklin and Marshall College:—Catalogue of Officers and Students, and The Obituary Record, Vols. I and II; the Almanac of the Reformed Church, and The Reformed Church Messenger. The list is believed to be complete. If names of persons reputed to have been students of the Theological Seminary are omitted, the reason is that their names are not recorded in the official reports.

Where the materials are so scant and scattered, absolute accuracy is not attainable, but no effort has been spared to secure the facts from the sources within reach.

1825

John Henry Crawford

1825a-28a. Born in Carroll County, Md., July 23, 1801. Ordained by Synod, 1828. Guilford and Orange Counties, N. C., 1828-40. Upper and Lower charges, Lincoln County, N. C., 1840-42. Grace, St. Paul's, etc., Catawba County, N. C., 1843-57. Middlebrook, Augusta County, Va., 1858-64. Died, October 9, 1864.

REFORMED CHURCH IN THE UNITED STATES

Henry Ebach

1825 (August 1st to opening of college). From Carlisle, Pa.

John G. Fritchie

1825a-28a. Born near Harrisburg, Pa., Feb. 7, 1802. The first student in the Seminary at the opening at Carlisle. Ordained by Synod, 1828. Lincoln Co., N. C., 1828-40. East Berlin, Pa., 1840-45. Mechanicsburg, Pa., 1845-50. Without charge, 1851. Taneytown, Md., 1852-64. Lancaster, Pa., supply of various churches. Zwingly, supply, Harrisburg, Pa., 1880-81. Died at Lancaster, March 12, 1885.

William Helfenstein

1825 (short time; left on account of illness). From Carlisle, Pa.

Daniel Heilig

1825a-26a. From Cumberland County, Pa. Lutheran; left and entered Gettysburg Seminary.

John Frederick Huber

1825a-26a. From Bedford County, Pa. Dismissed to the Methodist Church.

Henry Wagner

1825a-28a. Born in Cumru Township, Berks County, Pa. Ordained by Synod, 1828. Milton, Pa., 1828-34. Lebanon, Pa., 1835-50. McConnellsburg, Pa., 1851-54. Mercersburg, Pa., 1855-56. Orwigsburg, Pa., 1856-65. Without charge, Lebanon, Pa., 1865-on. Died, June 9, 1869.

John Caspar Bucher

1825b-28a. Born near Linglestown, Pa., June 18, 1804. Ordained by Synod, 1828. Cavetown, Md., 1828-29. Middletown, Md., 1830-41. First Church, Reading, Pa., 1842-48. Without charge, 1849-54. Agent in the interest of the union of Franklin and Marshall Colleges, 1849-50. Mechanicsburg, Pa., supply, 1855-56. Sulphur Springs, Carlisle, Pa., 1857. Mifflinburg, Pa., 1858-60. Without charge, 1861-64. Pottsville, Pa., 1865-67. Without charge, 1868-on. Died at Lewistown, Pa., Oct. 23, 1888. D.D. (1870) Franklin and Marshall.

George A. Shook (Schuck)

1825b-26b. Born, May 3, 1803. A.B., Union College, 1824. Licensed by Synod, 1827. Not in the active ministry because of poor health. Died at Redhook, N. Y., May 14, 1837.

Daniel Zacharias

1825b-28a. Born in Washington County, Md., Jan. 14, 1805. Ordained by Synod, 1828. Kreutz Creek, York Co., Pa., 1828-29. Harrisburg, Pa., 1830-34. Frederick, Md., 1835-73. Died, March 31, 1873. D.D. (1843) Marshall.

1826

Jacob Follmer Dieffenbacher

1826a-28a. Born in Northumberland County, Pa., Dec. 18, 1802. Ordained by Synod, 1828. Sharpsburg, Md., 1828-29. Mercersburg, Pa., 1830-32. Woodstock, Va., 1833-38. Harmony, Pa., 1839-42. Died, Feb. 4, 1842.

1827

Henry S. Bassler

1827-29a. Born in Lehigh County, Pa., August 11, 1804. Licensed by Synod, 1829. Adamsburg, Centreville, etc., Synder Co., Pa., 1829-32. Friedens charge, Montgomery Co., Pa., 1833-39. Boyertown, Pa., 1840-43. Millersburg, Pa., 1844. Millerstown (now Macungie), Pa., 1845-48. Berrysburg, Pa., 1849-56. In Illinois Classis, 1857. Foreston, Ill., 1859. Berrysburg, Pa., 1860-64. Upper Milford, Lehigh Co., Pa., 1865-70. Hegins, Pa., 1871-77. Without charge, 1878-on. Died at Millersburg, Pa., Feb. 17, 1883.

1828

Daniel B. Lerch

1828b-30a. Born in Pennsylvania, July 7, 1806. Ordained, 1830. Served churches in Rowan, Cabarrus and Montgomery Counties, N. C., 1830-34. Died, March 18, 1834.

Jacob Leymeister

1828-30. Ordained by Synod, 1831. Zion's and White Oak, Lancaster Co., Pa., 1831-33. Died at Orwigsburg, Pa., July 12, 1833.

Jonathan Zeller

1828b-30a. Born near Lewisburg, Pa., Jan. 10, 1806. Nephew of Rev. Daniel Zeller. Ordained by Synod, 1830. Huntingdon and Bedford Counties, Pa., 1830-39. Physically disabled, he left the pastorate and engaged in various occupations and in different places—Lewistown (1840), Mercersburg (1846), Milton (1853), and Lock Haven (1856). Died, August 3, 1877.

1829

George A. Leopold

1829a-32a. Born in North Carolina. Licensed in 1832 and again in 1833. Ordained by Maryland Classis in 1833 or 1834. Mill Creek charge, Mt. Jackson, Va., 1834-37. With Rev. Dr. John Brown, of Harrisburg, Va., 1837. Residing at Lincolnton, N. C., 1838-39. Winchester, Va., 1840, six months. Suspended by N. C. Classis in 1842 and deposed from the ministry the following year. Later went to California.

Shilling

1829a, a short time. From Philadelphia.

Weaver

1829a, part time. From Germantown.

Daniel Ziegler

1829a-30a. Born in Reading, Pa., July 11, 1804. Ordained by Synod, 1830. Kreutz Creek and Canadochly, York Co., Pa., 1830-63. York (German), Pa., 1864-76. Died, May 23, 1876. D.D. (1874).

From the opening of the Seminary at York, Pa., November 11, 1829, to the end of the summer session of 1831, the names of the students entering the Seminary are not given. The names of twenty-one are given as students of the winter session of 1831-32. Some of these entered during the previous years, and, as the High School was established that fall, a number of them must in fact have been its students only or mostly. Since they are reported as students of the Seminary they are included in this list. This suggests the reason why so many names disappear in a short time.

Bernard Crause Wolff

1829b-32a. Born at Martinsburg, Va., Dec. 11, 1794. Licensed, 1832. English pastor at Easton, Pa., 1833-44. Third Church, Baltimore, 1844-54. Elected Professor of Didactic Theology in the Theological Seminary, 1852; inaugurated, Nov. 29, 1854. Retired, 1864. Died at Lancaster, Pa., Nov. 1, 1870. D.D. (1843).

1831

Elias Heiner

1831a-33a. Born at Taneytown, Md., Sept. 16, 1810. Ordained, 1833. Emmittsburg, Md., 1833-35. First Church, Baltimore, 1836-63. Second President of the Foreign Missionary Society; also its Treasurer. Founder of Third and Fourth Churches in Baltimore. Died, Oct. 20, 1863.

D.D. (1850) Rutgers. Author: Reminiscences of a Quarter of a Century.

William Crosby Bennet

1831b-32a. Born in Long Island, N. Y., April 14, 1804. Ordained in 1832 by the Executive Committee of Synod as a missionary to North and South Carolina. In South Carolina, 1833. Leonard's, Peck's and Sour's, Davidson Co., N. C., 1834-36. Shippensburg, Pa., 1837-39. Newville, Cumberland Co., Pa., 1840-44. East Berlin and New Oxford, Pa., 1845-46. Missionary and supply located at Carlisle, Pa., 1847-48. Liverpool, Pa., 1849. Newburg, Pa., 1850-52. Supply, and Agent for the Publication Board, 1854-70. Died at Boiling Springs, Pa., April 12, 1870.

Daniel G. Bragonier

1831b-33b. Born near Hagerstown, Md., Oct. 10, 1808. Ordained by Maryland Classis, 1834. Clear Springs, Md., 1834-39. Winchester, Va., 1840-44. Shepherdstown, Martinsburg, etc., Va., 1845-58. Martinsburg, Va., 1859-65. Edinburg, Va., 1866-67. Retired at Shepherdstown. Died, Oct. 23, 1868.

Brown

1831b, 32a (perhaps H. J. Brown, of York, Pa., who was in the Classical Institute and Marshall College, 1837-38. A Brown is mentioned as entering the Seminary in the fall of 1837, but left shortly because of sickness).

John Cares

1831b-32a. Born in Turbot Township, Northumberland County, Pa., Sept. 1811. Ordained, 1832. York, Pa., 1832-43. President of Synod at the time of death; a self-sacrificing worker for the Seminary. Died, April 5, 1843.

William F. Colliflower

1831b, 32a, 35b-36b. Born at Cavetown, Md., Feb. 14, 1814. Ordained, 1837. Mt. Jackson, Va., 1837-39. Woodstock, Va., 1839. Walkersville, Md., 1840-48. Manchester, Md., 1849-56. Jefferson, Md., 1857-67. New Bloomfield, Pa., 1868-70. Sulphur Springs, Carlisle, Pa., 1871. Second Church, Hagerstown, Md., 1872-74. New Oxford, Pa., 1875-79. Retired at Frederick, Md., 1880. Died, April 30, 1882.

Robert Douglass

1831b-32b. Born in Ireland, Oct., 1807. Ordained, 1834. Shepherdstown, Va., 1834-45. Jefferson, Md., 1846-50. Without charge, 1851. Boonsboro, Md., 1852-55. Without charge, 1856-57. Supply at Winchester, Va., 1858. Without charge, 1859-65. Mt. Moriah charge, Md., 1866-67. Died at Shepherdstown, Va., Aug. 20, 1867.

George W. Glessner

1831b. Born at York, Pa., April 1, 1806. Licensed and ordained, 1832. Waynesboro, Pa., 1832-40. First Church, Lancaster, Pa., 1840-46. Waynesboro, Pa., 1847-49. Shippensburg, Pa., 1850-56. Middletown, Md., 1857-60. Without charge, 1861-63. Wilkesbarre, Pa., 1864-65. St. John's, Frederick, Md., 1865-67. Without charge, at Shippensburg, 1868-73; at Lancaster, 1873-75. Newburg, Pa., 1875-78. Died, Dec. 3, 1888.

William A. Good

1831b-33a. Born in Philadelphia, July 15, 1810. Licensed and ordained by Lebanon Classis, 1833. Hagerstown, Md., 1834-36. Rector of the

Preparatory Department of Marshall College, 1836-42. Principal of the Hagerstown Academy, 1843-44. York, Pa., 1845-51. Principal, Young Ladies School, the Institute, and the Normal at Reading successively, 1852-60. First Superintendent of Public Schools of Berks County, serving two terms. Bernville, Pa., 1853-61. Tremont, Pa., 1862-63. A pioneer in Sunday school work. Died at Reading, Feb. 9, 1873.

Jeremiah Heller

1831b, 35b-36b. Born, Oct. 22, 1807. Licensed by Maryland Classis, 1837. Ordained, 1838. Pendleton County, Va., 1838-39. Woodstock, Va., 1840-43. Without charge, 1844-46. McConnellsburg, Pa., 1847-50. St. Clairsville, Pa., 1851-55. Martinsburg, Pa., 1856-57. Fremont, Ohio, 1858-62. Without charge, 1863-64. Sidney, Ohio, 1865-67. Tarlton, Ohio, 1868-72. Hillsboro, Ohio, 1873-74. Jefferson, Germano, Ohio, 1875-76. Died at New Jefferson, Ohio, Nov. 3, 1876.

John William Hoffmeier

1831b-33a. Born at Lancaster, Pa., Feb. 29, 1808. Son of Rev. John Henry Hoffmeier. Ordained, 1833. Walkersville, Md., 1833-37. Boonsboro, Md., 1837-43. Woodstock, Va., 1844-45. Orwigsburg, Pa., 1846-55. Millersville, Pa., 1856-61. Manchester, Md., 1862-73. Died, Aug. 30, 1873.

Abraham Keller

1831b-34b. Born at Hanover, Pa., Aug. 10, 1810. Ordained, 1835. Shanesville, Ohio, 1835-40. Osnaburg, Ohio, 1840-48. Bucyrus, Ohio, 1848-52. Died, Sept. 1, 1852.

Ephraim Kieffer

1831b (High School), 1834b-36a. Born near Mercersburg, Pa., Jan. 17, 1812. Ordained, 1836. Bellefonte, Pa., 1836-39. Mifflinburg, Pa., 1840-57. Lykens Valley, Pa., 1858-64. Without charge, 1865-66. Sulphur Springs, Carlisle, Pa., 1867-70. Died, May 11, 1871.

Samuel B. Leiter (Leighter)

1831b (High School) -34b. Born near Leitersburg, Md., April 19, 1809. Ordained, 1835. Mansfield, Ohio, 1836-49. Navarre, Ohio, 1850-68. Wadsworth, Ohio, 1868-82. Died, Mar. 31, 1883 (Dubbs), Mar. 14, 1883 (Almanac). D.D. (1872).

Lingle

1831b, 32a. Probably in High School; name disappears.

Daniel Riegel

1831b, 32a. Born in York County, Pa., Aug. 2, 1808. Licensed by Zion's Classis, 1838. Ordained, 1839. Served different parts of the

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same charge in the vicinity of Dillsburg, Pa., 1839-1888. Died, July 4, 1888.

Hamilton Van Dyke

1831b, 32a. Born in 1807. Ordained by Synod, 1832. Chambersburg, Pa., 1832. Dismissed to the Dutch Reformed Church, 1833. Battzville, N. Y., 1833-36. Died in 1836.

Henry Winterode

1831b. Left on account of sickness.

Samuel Winterode

1831b, 32a. Left during the summer session.

John G. Wolff

1831b, 32a, 35a-36a. Born at Martinsburg, Va., April 24, 1811. Brother of Bernard C. Wolff. Licensed, 1836. Supply, and assistant to his brother at Easton, Pa., 1838-39. Martinsburg, Pa., 1840-41. Taneytown, Md., 1841-50. Woodstock, Va., 1851-57. McConnellsburg, Pa., 1858-59. Alexandria, Pa., 1860-61. Maytown, Pa., 1862-64. Columbia, Pa., 1865-67. Retired at Lancaster, 1868-on. Died, Jan. 22, 1878.

1832

Fente

1832a.

Helfrich

1832a.

John C. Hensel

1832a-34b. Born at Shepherdstown, Va., Mar. 29, 1809. Ordained, 1836. Greenville, Augusta Co., Va., 1836-37. Middlebrook, Va., 1838-57. Mt. Crawford, Va., 1858-79. Without charge, 1880-on. Died at Mt. Crawford, Mar. 29, 1894.

Jonas Sellers

1832a. Licensed by Synod for one year. In 1833 a call from three congregations in Virginia was not confirmed by Synod and his license revoked. Ordained by the Free Synod about 1834. Missionary in Virginia, 1836.

Jesse Steiner

1832a (High School?), 1825b-36b. Licensed by Synod, 1837. Ordained by Susquehanna Classis, 1838. Trenton, N. J., 1838-39. Northumberland, Pa., 1839. Restored to the ministry by Lebanon Classis, 1843. Fairfield, Ohio, 1844-50. Xenia, Ohio, 1851-55. Dismissed to the Congregational Church, 1856. Received from the Central Illinois Association

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of the Congregational Church, 1858. Walkersville, Md., 1858-67. Taneytown, Md., 1868-72. Ashland, Ohio, 1873-74. West Salem, Ohio, 1875. St. Paris, Ohio, 1876-77. Greenville, Ohio, 1878-79. Without charge, 1879-81. Pulaski, Ohio, 1882-84. Retired at Millerstown, Ohio. Died, Dec. 19, 1889.

Trapnel

1832a.

Henry Williard

1832a-35 (Classical Institute?), 1835b-36b. Born at Burkittsville, Md., April 8, 1810. Brother of Rev. Dr. G. W. Williard. Licensed, 1837. Ordained as missionary at Tiffin, Ohio, 1838. Plymouth, Ohio, 1838 (four months). Lancaster, Ohio, 1838-43. Xenia, Ohio, 1844-50. Without charge and supply, 1850-54. Shelby, Ohio, 1854-57. Columbus, Ohio, 1857-65. Circleville, Ohio, 1865-69. Supply, residing at Lancaster, Ohio, 1869-73. English pastor, Galion, Ohio, 1873-75. Died, Nov. 29, 1875.

1833

Francis M. Raschig

?-1833. Born in Germany. Ordained, 1833. Shell's and Wenrich's, Dauphin Co., Pa., 1833-34. Missionary in Cincinnati, Ohio, 1834-36. Became independent. Died, Aug. 16, 1873.

1834

Jacob Bear

?-1834b. Born in Pennsylvania, Mar. 4, 1810. Dismissed by the Board of Visitors in the spring of 1835 and recommended for licensure. Ordained, 1836. Spring Mills, Centre Co., Pa., 1836. New Oxford, Pa., 1837. East Berlin, Pa., 1838-39. Shanesville, Ohio, 1840-42. Removed to West Point, Iowa, where he died, Feb. 1, 1855.

William Conrad

?-1834b. Born at Hagerstown, Md., Aug. 11, 1808. Dismissed by the Board of Visitors in the spring of 1835 and recommended for licensure. Salisbury, Somerset Co., Pa., 1835-40. Berlin, Pa., 1841-59. Beams Charge, Pa., 1860-63. Without charge, 1864. Died at Berlin, Feb. 16, 1865.

Daniel Gring

?-1834b. Born near Reading, Pa., Feb. 8, 1811. Grandson of Rev. John Waldschmidt and father of Rev. W. A. Gring and Rev. A. D. Gring, first missionary of the Reformed Church to Japan. Dismissed by the Board of Visitors in the spring of 1835 and recommended for licensure. Milton, Pa., 1836-52. Shrewsbury, Pa., 1853-80. Died at York, May 31, 1882.

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Samuel Reed Fisher

1834b-36a. Born at Norristown, Pa., June 2, 1810. A.B., Jefferson College, 1834. Ordained by Synod, 1836. Emmittsburg, Md., 1836-39. Superintendent of Publications, 1840-81. Editor of The Messenger, 1840-75. Synodical editor of The Messenger, 1875-81. Stated Clerk, Synod of The Reformed Church, 1840-81. Treasurer of the Board of Education, 1838-81. Died at Tiffin, Ohio, June 5, 1881. D.D. (1853) Franklin and Marshall. Publications: Exercises on the Heidelberg Catechism; Family Assistant, etc.

1835

Daniel Feete

1-1835a-36b. Born at Frederick, Md., in 1812. Licensed by Maryland Classis, 1837. Loudon, etc., Va., 1838. Taneytown, Md., 1839-40. Mt. Crawford, Va., partly assistant to Rev. Dr. John Brown and later as pastor, 1841-57. Woodstock, Va., 1858-66. Without charge, 1867-72. Agent, Philadelphia Tract Society, 1868-69. Second Church, Norristown, Pa., 1873. Without charge, 1874-on. Died at Norristown, Aug. 2, 1890.

1836

John Lantz

1836a-37a. Born in Lincoln County, N. C., May 11, 1811. Licensed by Synod, 1837. Ordained, 1838. Rowan Co., N. C., 1838-51. Without charge, 1852-57. Newton, N. C., 1858-68. Middlebrook, Va., 1869-71. Taneytown, Md., 1872. Died, Jan. 26, 1873.

1837

John Henry Augustus Bomberger

1837b-38a. Born at Lancaster, Pa., Jan. 13, 1817. Grandson of Rev. John H. Hoffmeier. A.B., Marshall College, 1837. First Graduate of Marshall College. Ordained, 1838. Lewistown, Pa., 1838-39. Waynesboro, Pa., 1840-44. English Pastor at Easton, Pa., 1845-54. Race Street, Philadelphia, 1854-69. One of the Founders and President of Ursinus College, 1869-90. St. Luke's, Trappe, Pa., 1870-83. Died, Aug. 19, 1890. D.D. (1853) Franklin and Marshall; LL.D. (1886) Heidelberg. President of General Synod, 1890; Delegate to the meeting of the Alliance of Reformed Churches at Dublin, Ireland, 1884. Publications: Dr. Nevin and his Antagonists, 1853; Five Years in Race Street, 1857; Edited and partly translated, Kurtz's Hand-Book of Church History, 1860; Infant Baptism and Salvation, 1861; Edited a translation of Herzog's Encyclopedia, 1861; The Revised Liturgy, 1866; Reformed not Ritualistic; Apostolic not Patristic, 1866. Editor of The Reformed Church Monthly, 1868-76.

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David Crooks

1837b (six months). Born in Pennsylvania, Mar. 12, 1820. Ordained by North Carolina Classis, 1838. Lexington, N. C., 1838-45. Lincoln, N. C., 1846-61. Died, Jan. 24, 1859 (Dubbs and Harbaugh).

1838

Emanuel Vogel Gerhart

1838b, 40a-41a. Born at Freeburg, Pa., June 13, 1817. A.B., Marshall College, 1838. Licentiate and Tutor in Marshall College, 1841. Ordained, 1842. Grindstone Hill charge, Pa., 1842-43. Gettysburg, Pa., 1843-49. First Church, Cincinnati, Ohio, 1850-51. President of Heidelberg College and Professor of Systematic Theology in the Seminary at Tiffin, Ohio, 1851-55. President of Franklin and Marshall College, 1855-68. Professor of Systematic Theology in the Theological Seminary at Lancaster, Pa., 1868-1904. Died, May 6, 1904. D.D. (1857) Jefferson College; LL.D. (1887) Franklin and Marshall. Publications: Relation of Religion to Science, 1842; The Inner Life of the Christian, 1856; The German Reformed Church, 1863; Institutes of the Christian Religion, 2 vols. 1891-94.

Moses Kieffer

1838b, 39a. Born in Franklin County, Pa., May 5, 1814. A.B., Marshall College, 1838. Licensed by Synod, 1839. Ordained, 1839. Alexandria, Pa., 1839-42. Hagerstown, Md., 1843-50. Second Church, Reading, Pa., 1851-55. Professor of Theology in the Seminary at Tiffin, Ohio, 1855-68; at the same time President of Heidelberg College. Dismissed to Huron Presbytery, 1868. Supplied a Presbyterian Church at Sandusky, 1868-69. Without charge, living at Chambersburg, 1869. Received from the Huron, Ohio, Presbytery by Mercersburg Classis, 1869. Supply of Grindstone Hill charge, 1870. Greencastle, Pa., 1871-73. Gettysburg, Pa., 1874-83. Without charge, 1883-on. Temporary missionary at Sioux City, Iowa, 1887. Died at Sandusky, Feb. 3, 1888. D.D. (1857) Franklin and Marshall.

In 1848 the firm of M. Kieffer & Co. was formed for the management of the publication interests of the Reformed Church then located at Chambersburg, Pa. This arrangement continued until 1863.

Amos H. Kremer

1838b, 39a. Born at Washingtonboro, Lancaster County, Pa., Nov. 1814. Licensed by Synod, 1839. Ordained by Zion's Classis, 1839. Shippensburg, Pa., 1839-45. Carlisle, Pa., 1846-60. First Church, Lancaster, Pa., 1861-78. Carlisle, Pa., 1878-94. Died, May 8, 1894. D.D. (1872) Franklin and Marshall.

Daniel Kroh

1838b, 39a (left during the summer). From York, Pa. Ordained, 1841. Tiffin, Ohio, 1841-46. Lasalle, Mich., 1847-50. Freeport and Cedarville,

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Ill., 1851-59. Elkhart, Ind., 1860-63. Three Rivers, Mich., 1863-65. Without charge, at Elkhart, Ind., 1865-69; at Fostoria, Ohio, 1870. Erie, Mich., 1871-76. Without charge, living at Erie, 1877-80; at Toledo, Ohio, 1881-on. Died, in 1898.

George Henry Martin

1838b, 40a-41a. Born at Emmitsburg, Md., Oct. 21, 1816. A.B., Marshall College, 1838. Licensed, 1841. New Hope, Va., 1843-48. Lovettsville, Va., 1849-65. Woodstock, Va., 1866-84. Burkittsville, Md., 1884. Timberville, Va., 1885-87. Died, Sept. 18, 1887. D.D. (1876) Mercersburg.

Daniel Miller

1838b, 39a. From Berkeley County, Va. A.B., Marshall College, 1838. Died, Nov. 30, 1839.

William C. Webb

1838b, 39a. Born, August 12, 1811. Licensed by Maryland Classis, 1839. Disease prevented his entering the pastorate. Died at Cavetown, Md., Dec. 26, 1848.

George Washington Williard

1838b, 39a, 40a. Born in Frederick, Md., June 10, 1818. A.B., Marshall College, 1838. Ordained, 1840. Jefferson, Md., 1840-44. Supply at Funkstown, Md., 1844 (six months). Huntingdon and McConnellsville, Pa., 1845-46. Winchester, Va., 1847-49. First Church, Columbus, Ohio, 1850-54. Editor "Western Missionary," 1853-66. Dayton, Ohio, 1855-60. Bethel charge, Dayton, Ohio, 1861-66. President of Heidelberg College, 1866-90. Professor of Ethics and Apologetics in Ursinus College and Seminary, 1890-93. Residing at Lancaster, Pa., 1893-95. Organized Memorial Church, Dayton, Ohio, 1895-98. Without charge, 1898-on. Died, Sept. 17, 1900. D.D. (1866) Franklin and Marshall; D.D. (), LL.D. () Heidelberg.

Publications: Translation of the Commentary of Ursinus on the Heidelberg Catechism; History of Heidelberg College; A Treasury of Family Reading; The Life, Work, and Character of Henry Leonard; The Study of the Dominant Religions of the World.

Andrew Strassburger Young

1838b-42b. Born near Allentown, Pa., Mar. 31, 1811. A.B., Marshall College, 1838. Teacher, Rector, and Tutor in the Preparatory Department and Marshall College, 1838-43. Licensed, 1843. Trappe, Pa., 1843-44. Mt. Bethel, Northampton Co., Pa., 1845-47. Founded Willow Grove Seminary at Allentown, Pa., 1847. Died, Feb. 15, 1848.

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1840

John R. Kookan

1840a-41a. Born in Centre County, Pa., in 1815. Ordained by Susquehanna Classis, 1841. Dauphin, Pa., 1841-42. Fayetteville, Pa., 1843-44. Trappe and Vincent, Pa., 1845-46. Norristown, Pa., 1847-52. Principal of a classical school successively at Norristown and Mercersburg. Consul at Trinidad, Cuba. Leader of a volunteer company in the Civil War. Killed at the battle of Fredericksburg, Va., 1862.

Benjamin Leinbach

1840a. From Milton, Pa.

Charles H. Leinbach

1840a-41a. Born at Oley, Berks County, Pa., Nov. 7, 1815. Ordained, 1841. Landisburg, Pa., 1842-59. Lewisburg, Pa., 1859-64. Tulpehocken, Lebanon Co., Pa., 1864-83. Died, July 15, 1883. D.D. (1875) Franklin and Marshall.

Solomon Saylor Middlekauff

1840a-41b. Born at Hagerstown, Md., in 1818. A.B., Marshall College, 1839. Ordained by North Carolina Classis, 1842. Lower charge in Lincoln Co., N. C., 1842-45. Died at Mineral Springs, N. C., May 21, 1845.

George Strickland

1840a-41a. Born in Chester County, Pa., in 1811. Licensed by Philadelphia Classis, 1841. Circleville, Ohio, 1842-44. Died in 1844.

George William Welker

1840a-41a. Born near Greencastle, Pa., Nov. 3, 1817. Licensed by North Carolina Classis, 1841. Ordained, 1842. Guilford charge, N. C., 1842-92. Without charge, 1893-on. Died at Lamont, N. C., July 9, 1894.

D.D. (1870) University of North Carolina, (1871) Heidelberg.

Theodore Christian William Hoffeditz

1840b-42a. Born in Upper Mt. Bethel Township, Northampton County, Pa., Dec. 28, 1818. Son of Rev. Theodore L. Hoffeditz. A.B., Marshall College, 1840. Ordained, 1842. Hamilton charge, Monroe Co., Pa., 1842-45. Without charge because of illness, 1846-on. Died at Mercersburg, Feb. 3, 1859.

Joel L. Reber

1840b-42a. Born in Heidelberg Township, Berks County, Pa., Nov. 8, 1816. Assisted Rev. P. S. Fisher in Centre Co., Pa., in the winter of 1842-43. Ordained, 1843. Rebersburg, Pa., 1843-45. Jonestown, Pa., 1845-51. Millersville, Pa., 1852-54. Without charge, 1855. Codorus,

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York Co., Pa., 1856. Died, Aug. 1, 1856.
Publication: Secten-Geist und Secten-Wesen, 1850.

Samuel Hahn Reid

1840b-42a. Born at Emmitsburg, Md., Aug. 1, 1816. A.B., Marshall College, 1839. Ordained, 1842. Lewisburg, Pa., 1843. Alexandria, Pa., 1843-52. Race Street, Philadelphia, 1852-54. Principal of a Young Ladies' Seminary and supply at Huntingdon, Pa., 1855-56. Huntingdon, Pa., 1857-66. Milton, Pa., 1866-73. Without charge, 1873-76. Dismissed to Northumberland Presbytery, 1876. Served the following churches—Renova, two and a half years; Chilisquaqua, and Mifflinburg. Died, Aug. 28, 1894.

1841

Albert Gallatin Dole

1841a-43a. Born at Glassboro, N. J., Sept. 22, 1815. Licensed, 1843. Boonsboro, Md., 1843-51. Fairfield, Ohio, 1852. Milton, Pa., 1853-66. St. John's, West Philadelphia, 1866-69. Shippensburg, Pa., 1870-72. Huntingdon, Pa., 1873-85. Retired. Died, Oct. 15, 1887.

Charles F. McCauley

1841a-42b. Born at Ringgold's Manor, Washington County, Md., Jan. 5, 1816. A.B., Yale College, 1838. Licensed by Mercersburg Classis, 1843. Mercersburg and Loudon, Pa., 1843-45. Middletown, Md., 1845-56. Second Church, Reading, Pa., 1856-92. Died, June 19, 1892. D.D. (1872) Franklin and Marshall.

Israel S. Weiss

1841a-42a. Born at Lancaster, Ohio, Nov. 27, 1821. Son of Rev. George Weiss. Ordained, 1843. Assistant to his father. Restored to the ministry by Maryland Classis on reference by Synod of Ohio, 1846. Newville, Pa., 1847. Lithopolis, Ohio, 1848-60. Nittany Valley, Centre Co., Pa., 1860-61. Mifflinburg, Pa., 1861-65. Williamsport, Pa., 1865. Mt. Bethel, Northampton Co., Pa., 1867-73. Paradise charge, York Co., Pa., 1873-94. Died, Jan. 15, 1894. D.D. (1877).

William Rishell Yearick

1841a, 43b. Born in Grass Township, Centre County, Pa., Oct. 31, 1817. Licensed, 1844. Rebersburg, Pa., 1844-47. Nittany Valley, Pa., 1848-58. Principal of a Female Seminary at Jacksonville, Pa., 1859. Supply in Centre Co., Pa., 1860. Hilltown and Doylestown, Pa., 1861-69. Hilltown, Pa., 1870-78. Retired, 1879. Died at Hublersburg, Pa., Dec. 4, 1888.

John B. Altermatt

1841b, 42a. Student at Freiburg, Switzerland. Formerly Roman Catholic. Member of Erie Classis, 1843. Sheldon, Orange, Wyoming Co., Pa., 1843.

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David Barnhart Ernst

1841b-43b. Born in Hanover, Pa., July 4, 1815. A.B., Marshall College, 1841. Licensed by Susquehanna Classis, 1844. Somerset, Pa., 1844-49. Saegerstown, Pa., 1850-64. Deposed by St. Paul's Classis, 1865, and restored by same, 1867. Saegerstown, Pa., 1867-73. Without charge, 1874. Bath, Pa., 1875-77. Died, Mar. 11, 1877.

John Sharpley Foulk

1841b, 42a, 43b, 44a. Born in Lebanon, Pa., Dec. 21, 1820. A.B., Marshall College, 1843. Licensed, 1844. Vincent, Chester Co., Pa., 1844. Brownback's, Pa., 1845. Shippensburg, Pa., 1845-50. Greencastle, Pa., 1851-57. Third Church, Baltimore, 1858-69. Carlisle, Pa., 1870-75. Dismissed to the Presbyterian Church, and served charges as follows—Williamsport, Md., 1875-76; Northumberland, Pa., 1876-79; Stockton, N. J., 1879-84; and Garrett Memorial Church of Oakland, Md., 1884-90. Died, Oct. 5, 1890. D.D. ().

Henry Funk

1841b-43b. Born near Hagerstown, Md., May 7, 1816. A.B., Marshall College, 1841. Licensed, 1844. Supply at Boonsboro, Md., 1844, six months. English assistant to Rev. D. S. Tobias, Bloomsburg, Pa., 1844. Orangeville charge, Pa., 1844-53. Without charge, 1854-on. Died, April 16, 1855.

Gisiner

1841b, 42a (probably T. S. W. Gissenger of Berkeley County, Va., who entered Marshall College in 1839 but did not graduate. The College record marks him (39-42)).

Henry Harbaugh

1841b-43a. Born near Waynesboro, Pa., Oct. 28, 1817. Ordained by Susquehanna Classis, 1843. Lewisburg, Pa., 1843-49. First Church, Lancaster, Pa., 1850-60. St. John's, Lebanon, Pa., 1860-63. Professor of Didactic and Practical Theology, Theological Seminary, 1863-67. Died, Dec. 28, 1867. D.D. ().

Publications: The Sainted Dead, 1848; The Heavenly Recognition, 1851; The Heavenly Home, 1853; Union with the Church, 1853; The Birds of the Bible, 1854; Life of Rev. Michael Schlatter, 1857; The Fathers of the Reformed Church in Europe and America, two volumes, 1857-58; The True Glory of Woman, and The Lord's Portion, 1858; Poems, 1860; the Golden Censer, 1860, etc.

Alonzo James Madison Hudson

1841b-43b. Born in Vermont, April 2, 1817. A.B., Marshall College, 1844. Licensed, 1844. Tutor and Rector of the Preparatory Depart-

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ment of Marshall College. In 1851 Mercersburg Classis dismissed "Rev. Alonzo J. M. Hudson to the Presbyterian Church (O. S.)." Lafayette, Ind., in 1853. Confirmed in the Episcopal Church and was admitted to the diaconate and priesthood. Stationed at Delphi, Ind., Western Virginia, Portage, Wis., Saraboo, Wis., 1867-74, South Milwaukee, Wis., to 1883. Died in Denver, Col., Oct. 4, 1898.

John W. Leshner

1841b-42b. Born near Easton, Pa., May 23, 1817. Licensed, 1843. Wilkesbarre, Pa., 1844-56. Without charge, 1857-58. Teacher at Easton and Wilkesbarre, 1859-63. Bloomsburg, Pa., 1864-66. Selinsgrove, Pa., 1866-68. Berrysburg, Pa., 1869-75. Died, Jan. 27, 1875.

Frederick Augustus Rupley

1841b-43b. Born in Greencastle, Pa., Jan. 27, 1821. Licensed, 1844. Martinsburg, Pa., 1844-52. Alexandria, Pa., 1853-55. Without charge, 1856. Shippensburg, Pa., 1857-60. Middletown, Md., 1861-76. Retired. Died at Martinsburg, Pa., Mar. 28, 1909. D.D. (1887) Franklin and Marshall.

Jacob B. Shade

1841b-42b. Born in Upper Providence township, Montgomery County, Pa., April 25, 1817. Licensed by Mercersburg Classis, 1843. Ordained by the same as a missionary to the mountain section of Bedford County, 1844. Colporteur of The American Tract Society, 1843-45. Without charge, 1845-on. Died at Trappe, Pa., Jan. 6, 1848.

Mortimer Lawrence Shuford

1841b-43b. Born in Rutherford County, N. C., Jan. 24, 1818. A.B., Marshall College, 1843. Licensed by Virginia Classis, 1844. Lovettsville, Va., 1844-49 (meanwhile suspended and restored by his Classis). Walkersville, Md., 1849-57. Sharpsburg, Md., 1857-63. Boonsboro, Md. (supply and pastor), 1863-67. Winchester, Va., 1867-73. Burkittsville, Md., 1873-83. Died in Washington, D. C., Nov. 7, 1883.

Aaron Wanner

1841b-43a. Born in Skippack Township, Montgomery County, Pa., June 11, 1819. Ordained, 1843. McConnellsburg, Pa., 1843-46. Navarre, Ohio, 1846-47. Washingtonville, Ohio, 1848-56. Germantown, Ohio, 1857-67. Cumberland, Md., 1867-70. Heidelberg, York, Pa., 1870-74. Without charge, 1875. York Springs, Pa., 1876-81. Kreutz Creek, Pa., 1882-94. Died at York, Pa., June 23, 1894. D.D. (1879) Ursinus. Publications: Wanner on the Family; The Road to Success.

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1842

Isaac E. Houser

1842a-43a. From Bakersville, Md. A student of the Classical Institute, and of Marshall College (37-41) but did not graduate. Died in Iowa.

Hiram Shaul

1842a-43a. Born near Smithfield, Jefferson County, Va., Mar. 14, 1819. Ordained by Virginia Classis, 1844. Assistant at Mt. Jackson, Va., 1844-45. Fairfield, Ohio, 1845-46. Tiffin, Ohio, 1846-52. General Agent for Heidelberg College, 1852-53. Massillon, Ohio, 1853-56. Piqua, Ohio, 1856. Without charge, living at Madison, Ind., 1857-58; at Leesville, Va., 1859-66. Supply at Winchester, Va., 1867. Edinburg, Va., 1868-69. Cincinnati, Ohio, 1870. Agent for the "Christian World," 1870. Port Jefferson, Ohio, 1871-75. Union charge, Clark Co., Ohio, 1875-78. Ashland, Ohio, 1878-79. Retired at Sidney, Ohio, 1880-on. Died, April 23, 1883.

Maximillian Stern

1842a-44b. Born in Bavaria, Germany, Nov. 18, 1815. Student in Marshall College and Teacher of German, 1844-45. Ordained, 1845. Organized congregation in New York City, 1845-46. St. John's, Easton, Pa., 1847-51. Agent of The American Tract Society, Tiffin, Ohio, 1852. Crawford County, Ohio, 1853. Galion, Ohio, 1853-61. Louisville, Ky., 1862-70. Superintendent of Missions for the Northwestern and Ohio Synods, 1870-71. Galion, Ohio, 1871-72. Without charge, 1873-on. Died, July 6, 1876. D.D. ().

Theodore Appel

1842b-44b. Born at Easton, Pa., April 30, 1823. A.B., Marshall College, 1842. Tutor in Marshall College, 1843-45. Licensed and ordained, 1845. Cavetown, Md., 1845-50. Mercersburg, Pa., 1850-53. Professor of Mathematics and Mechanical Philosophy, etc., in Marshall College, 1850-53; in Franklin and Marshall College, 1853-77. Superintendent of Home Missions, 1878-86. Editor of The Reformed Missionary Herald, 1880-86. Editor of The Reformed Church Messenger, 1889-93. Died, Sept. 28, 1907. D.D. (1871) University of Pennsylvania. Publications: Recollections of College Life at Marshall College, 1886; The Beginnings of the Reformed Theological Seminary, 1886; Life of Dr. John W. Nevin, 1889. The Holy Land and the First Christmas at Bethlehem; Edited, Lectures of Wm. M. Nevin on the History of Literature. Editor of the Mercersburg Review, 1851-56.

Jeremiah Ingold

1842b, 43a. Born in Guilford County, N. C., Sept. 25, 1816. A.B., Marshall College, 1841. Licensed and ordained, 1844. Friendship charge, N. C., 1844-45. Mt. Zion and Cold Water charge, N. C., 1845-57. Lincoln, N. C., 1858-73. Without charge, 1874-77. Hickory, N. C., 1878-85. Without charge, 1886-on. Died at Hickory, Feb. 12, 1893. D.D. (1884) Franklin and Marshall.

Henry Hoffman

1842b-44b. Born at Vincent, Chester County, Pa., July 7, 1814. A.B., Marshall College, 1842. Licensed by Lebanon Classis, 1845. Missionary in Armstrong and Clarion Counties, Pa., 1846. Pastor in Clarion County, Pa., 1847-54. Shamokin, Pa., 1855-57. Berwick, Pa., 1858-62. Conyngham, Pa., 1863-70. Shannandale, Pa., 1870-75. St. Petersburg, Pa., 1876-79. Died, Nov. 27, 1879.

Christian Rudolph Kessler

1842b. Born in Switzerland, Feb. 20, 1823. Student of the University of Leipsic. Came to America in 1841. Tutor in Marshall College, 1841-43. Licensed and ordained, 1843. Pendleton County, Va., 1843-44. Assistant at Salem, Philadelphia, 1844-45. Founded "Allentown Seminary" for boys, now Muhlenberg College, 1848. Died, March 4, 1855.

George Lewis Staley

1842b-44b. Born at Shepherdstown, Va., Sept. 24, 1823. Son of Rev. Stephen Staley. A.B., Marshall College, 1842. Ordained, 1846. Burkittsville, Md., 1846-49. Missionary pastor of the Third Church (Church of the Apostles), Philadelphia, 1849-53. Retired from the pastorate. Founder of a Boys' School in Linwood, Frederick County, Md.; of Mt. Washington Female Seminary, Md., 1856; of a school for Girls at Tyrconnell, Md., 1864-83. Principal of the Colored High School of Baltimore, 1883-1902. Retired. Died, Feb. 15, 1908. D.D. (1873) Franklin and Marshall.

Peter Sweigert

1842b-44b. Born in Franklin County, March 23, 1815. Ordained by Lebanon Classis, 1845. Millersville, Pa., 1845-46. Died, Oct. 22, 1846.

1843**Samuel N. Callender**

1843a-44b. Born at Harrisburg, Pa., April 16, 1820. A.B., Allegheny College, 1843. Licensed by Lebanon Classis, 1845. Funkstown, etc., Md., 1846-50. Jefferson, Md., 1851-52. Chambersburg, Pa., 1852-56. Without charge, 1857-65. Greencastle, Pa., 1866-70. Stated supply of Mt. Crawford, Va., 1872-90. Secretary of the Board of Foreign Missions, 1890-1900. Died at Mechanicsburg, Pa., May 5, 1904. D.D. (1872) Mercersburg College.

Reuben Good

1843a-44b. Born near Rehrersburg, Pa., July 8, 1818. A.B., Marshall College, 1842. Licensed by Lebanon Classis, 1845. Greenville, Ohio, 1846-47. Dayton, Ohio, 1848-49. Elected by Ohio Synod, in connection with his brother Rev. J. H. Good, to start what became Heidelberg College, 1850. Rector of the Preparatory Department, 1850; Professor of Natural Sciences in the College to 1890. Supply and pastor of various churches—Reinholt's, 1852; Zion's, Tiffin, 1853-61; Salem's, 1863. Professor Emeritus, 1890. Died at Tiffin, May 31, 1903. Sc.D. (1890) Heidelberg.

Daniel Yost Heisler

1843a-44a. Born in Long Swamp, Berks County, Pa., June 1, 1820. Licensed, 1845. Missionary at Fannettsburg, Pa., 1845-46. Columbia, Pa., 1846-49. Lewisburg, Pa., 1850-53. Hummelstown, Pa., 1853-55. Sunbury, Pa., 1856-58. Bethlehem, Pa., 1858-66. Superintendent of the Orphans' Home at Bridesburg, removed, 1867, to Womelsdorf, Pa., 1866-68. Supply at Mt. Alto, Pa., 1869-76. Substitute Teacher in Mercersburg College, 1875. Grace Church, Easton, Pa., 1876-86. Retired. Died, Feb. 5, 1888.

D.D. (1882) Franklin and Marshall.

Publications: Life Pictures of the Prodigal Son; Wreathed Cross (poems); Lives of the Fathers of the Reformed Church, Vols. IV, V, VI.

Jeremiah Haak Good

1843b-44b. Born at Rehrersburg, Pa., Nov. 22, 1822. A.B., Marshall College, 1842. Licensed by Mercersburg Classis, 1845. Lancaster, Ohio, 1845-47. Editor of the "Western Missionary," now The Christian World, 1847-53. Stated supply, Columbus, Ohio, 1849. Elected by Ohio Synod, in connection with his brother Rev. Reuben Good, to found a school, now Heidelberg College, 1850. Professor of Mathematics, 1850-69. President and Professor of Dogmatics and Practical Theology of Heidelberg Seminary, 1869-87. Emeritus Professor, 1887-on. Supply of various churches—First and Grace, Tiffin; St. Jacob's, Bascom's and Salem in Seneca Co. Pastor of the Second Church of Tiffin. Died, Jan. 25, 1888.

D.D. (1868) Franklin and Marshall.

Publications: The Reformed Church Hymnal, 1878; The Heidelberg Catechism, 1879; The Children's Catechism, 1881; A Prayer Book, 1881; The Church Member's Handbook, 1882, etc.

Sterns

1843b, 44a. Probably Josiah Milton Stearns, who graduated from Marshall College in 1844 and studied theology at Columbus, Ohio. Ordained and installed over a church at Lunenburg, Vt., 1849. Supplied Congregational Church at Brentwood, N. H., 1852-53. Died, June 12, 1853.

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Franklin William Kremer

1843b, 44a. Born in Washingtonboro, Lancaster County, Pa., Nov. 16, 1816. A.B., Marshall College, 1843. Ordained by Mercersburg Classis, 1844. Grindstone Hill charge, Pa., 1844-50. First Church, Lebanon, Pa., 1851-1889. Killed at railroad crossing, June 14, 1889. D.D. (1869) Heidelberg.

Edward Leahey

1843b-45a. United with the Protestant Methodist Church and left the seminary in August of 1845. Later lived at Rome, Italy.

Ernest William Reinecke

1843b-45b. Born at Helmarshausen, Germany, Dec. 9, 1822. Son of Rev. John Reinecke. A.B., Marshall College, 1843. Marshall College, Instructor in German, 1845-46; Tutor and Instructor, 1846-48. Licensed by Maryland Classis, 1846. Millersville, Pa., 1848-49. Associate pastor to his father at Shrewsbury, York County, Pa., 1850-52. Principal of an academy at Norristown, Pa., 1853-54. Supply at Vincent, Chester County, Pa., 1854. German Church, Frederick, Md., 1855-58. Plainfield charge, Northampton County, Pa., 1858-91. Died, May 8, 1891. D.D. (1877) Franklin and Marshall.

Samuel Strasser Rickly

1843b, 44a. Born at Buetzberg, Switzerland, Jan. 2, 1819. Came to America in 1834. A.B., Marshall College, 1843. Ordained by Lancaster Classis of Ohio, 1844. Somerset, Ohio, 1844-47. Opened first German-English school in Columbus, Ohio. Principal of the Columbus High School, 1848. Founded an academy which later became Tarlton College, of which he became president, 1849; also supply of Stump's church, 1849-50. In 1850 this college moved to Tiffin and became Heidelberg College, in which he taught until 1853. Established a private school in Columbus, 1853. Elected Journal Clerk of the Ohio House of Representatives, 1854. Entered into manufacturing and banking on an extensive scale. Rickly Chapel at Heidelberg bears his name. Died, Nov. 22, 1905.

1844

Maclay

1844a. (Probably Charles Benjamin Maclay, whose record follows): Born in Shippensburg, Pa., April 23, 1824. Studied theology in the Western Seminary at Allegheny, Pa. Licensed by Presbytery of Carlisle, 1846. Practiced medicine at Petersburg, Pa., two years. Pastor of the Presbyterian church, Gallipolis, Ohio, 1849-51. Student of Medicine, Medical College of Cincinnati. Teacher in Beaver Academy, Pa., and Principal of same, 1853-54. Practiced medicine at Delavan, Ill., 1856-58. Professor of Medical Jurisprudence in the Cincinnati College of

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Medicine. Returned to Delavan, Ill., at the beginning of the Civil War. Died, Nov. 3, 1890.

George Dering Wolff

1844a-45b. Born at Martinsburg, Va., Aug. 25, 1822. Son of Rev. Dr. B. C. Wolff. A.B., Marshall College, 1840. Tutor in Marshall College, 1840. Tutor in Marshall College, 1844-46. Studied law and was admitted to the bar in 1844. Teacher of a classical school at Kutztown, Pa., 1847. Financial Agent of the Theological Seminary, 1848. Licensed by Virginia Classis, 1846. Associated with Rev. John R. Kookin in conducting a female boarding school at Norristown, Pa., and at the same time pastor there, 1849-52. First Church, Tiffin, Ohio, 1842-53. Returned to Norristown and supplied various churches. United with the Roman Catholic Church in 1871, and became editor of the *Catholic Standard*; also edited the *Roman Catholic Review*. Died at Norristown, Feb. 3, 1894.

LL.D. by a Catholic Institution.

George W. Aughinbaugh

1844b-46. Born in Chambersburg, Pa., Feb. 12, 1819. A.B., Marshall College, 1844. Licensed, 1846. Emmittsburg, Md., 1846-56. Teaching at Bedford, Pa., 1857-58. Edinburg, Va., 1859-61, and at the same time conducting a girl's school at Orkney Springs. Riegelsville, Pa., 1862-64. President of Heidelberg College, 1864-65. Riegelsville, Pa., 1865-72. Palatinate College, Myerstown, Pa., Professor, 1873-78; President, 1879-81. Principal of Mercersburg College, 1881-93. Died, August 28, 1913. D.D. (1873) Franklin and Marshall.

Frederick W. Dechant

1844b-45b. Born at Macungie, Pa., Dec. 25, 1814. Left the Seminary in the middle of his second year, 1846. Licensed, 1846. Somerset, Ohio, 1846-54. Bluffton, Ind., 1857-58. Harmony, Pa., 1859-64. Without charge, 1865-70. Supply at Egg Harbor, N. J., 1869. Minersville, Pa., 1871-74. Supply at Hanover charge near Reading, 1875-76. Without charge, 1877-on. Supply at Shoemakersville, Pa., 1879. Died, Feb. 17, 1888.

William G. Hackman

1844b-45b. Born at Milesburg, Pa., May 17, 1819. Left the Seminary in the middle of his second year, 1846. Freeburg, Pa., 1846-57. Townsensing charge, Montgomery County, Pa., 1858-66. Defiance, Ohio, 1867-68. Burr Oak, Mich., 1869-76. Without charge, at Freeport, Ill., 1877; at Burr Oak, Mich., 1878-86; at Elkhart, Ind., 1887-89. Died at Burr Oak, Jan. 13, 1889.

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Nero Stout Strassburger

1844b-46b. Born at Sellersville, Pa., Aug. 7, 1819. Son of Rev. J. S. Strassburger. A.B., Marshall College, 1844. Licensed by Goshenhoppen Classis, 1847. Served three charges consisting of various congregations: Friedensburg, 1847-59; Pricetown, 1847-54; Huber's, 1847-52; Boyertown, 1848-53; Pottstown, 1848-63; Amity, 1849-63; Limerick, 1853-63; Baumstown, 1861-63; Allentown, Pa., 1863-81. Without charge, 1882-on. Died, June 27, 1888.
D.D. (1887) Franklin and Marshall.

Jacob D. Zehring

1844b-45b. From Lebanon County, Pa. Left the Seminary in the middle of his second year, 1846. Licensed, 1846. Palmyra, Pa., 1846-47. Rehrersburg, Pa., 1848-51. Host charge, Lebanon County, Pa., 1851-63. Emanuel's charge, Hanover, Pa., 1864-79. Retired, living at Codorus, Pa. Died, Feb. 5, 1887.

1845

John Silvis Ermentrout

1845b-47b. Born at Womelsdorf, Pa., Sept. 27, 1827. A.B., Marshall College, 1845. Instructor and Tutor in Marshall College, 1846-51. Licensed, 1848. Grindstone Hill charge, 1852. Ascension, Norristown, Pa., 1852-58. Retired from the active ministry. Directed a private school in Reading, Pa., 1859. Superintendent of public schools of Berks County, 1860-69. Founder of the Keystone State Normal School at Kutztown, Pa., 1865; principal of the same, 1866-71. United with the Roman Catholic Church and removed to Baltimore, and edited a Roman Catholic journal. Teacher of Greek in St. Charles Borromeo Seminary at Overbrook, Pa. Professor of Mental Science and English Literature at the Keystone State Normal School, 1874-81. Died at Reading, July 21, 1881.

Samuel Hensel Giesy

1845b-47b. Born at Lancaster, Pa., Aug. 26, 1826. A.B., Marshall College, 1845. Licensed by Lancaster Classis, Ohio, 1848. Yockey's, Westmoreland Co., Pa., 1848. Organized the Second Church of Greensburg, Pa., 1849; Trinity, Salem, Pa., 1850; and Irwin congregation, 1853. Hagerstown, Md., 1855-60. Christ Church, Philadelphia, 1860-70. United with the Protestant Episcopal Church, 1871; deacon, 1872; priest, 1873, meanwhile assistant at Grace Church, Baltimore. Christ Church, Norwich, Conn., 1874-79. Archdeacon of Connecticut, 1879-83. St. Peter's parish, Easton, Md., 1884. Epiphany, Washington, D. C., 1885-on. Died, May 27, 1888.
D.D. (1868) Franklin and Marshall.

David Heffelfinger

1845b-47b. Born in Cumberland County, Pa., in 1816. Licensed by Goshenhoppen Classis, 1848. Brownback's, etc., Chester Co., Pa.,

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1848-54. Newville, Pa., 1855-59. Grindstone Hill charge, 1860. Died at Fayetteville, Pa., July 23, 1860.

Alfred B. Shenkel

1845b-47b. Born in Unionville, Chester County, Pa., Mar. 27, 1815. Ordained, 1848. Trappe and Vincent, Pa., 1848-67. Vincent and supply at Phoenixville, 1868. Millersville, Pa., 1869-78. Supply for different periods of time at Marietta, Willow Street, etc., 1879-86. Retired, 1887-on. Died at Millersville, April 22, 1900.

John G. Zahner

1845b. From Württemberg, Germany. Student of Mission House at Basel. Licensed by Lebanon Classis, 1846. Shanesville, Ohio, 1846-65. Ragersville, Ohio, 1866-68. New Philadelphia, Ohio, 1869-72. Shanesville, Ohio, 1873-90. Died at Bloomville, Ohio, May 7, 1890.
D.D. (1867).

1846

Frederick P. Beidler

1846b-48b. Born in Reading, Pa., Oct. 28, 1824. A.B., Marshall College, 1846. Licensed by Lebanon Classis, 1849. Ordained by Miami Classis, Ohio, 1849. Missionary at Patton, Mo., 1849-51, when he retained the principal congregation and became a teacher in an academy in Jackson; also supplied a Presbyterian church. Presbyterian evangelist at White Pigeon, Mich., 1853. United with the Dutch Reformed Church and served at South Bend, Ind., for two years. Teacher in Holland Academy, now Hope College, Mich., 1854-55. Dutch Reformed Church at Macon, Mich., for two years. German Reformed Church at Neria, Mich., for five years. Commissary sergeant in Civil War, contracting disease, he went to Collinsville, Ill. Later acted as occasional supply while he taught or followed different kinds of work. Died, Nov. 20, 1904.

Thornton Butler

1846b, 47a. Born in Catawba County, N. C., Oct. 4, 1820. A.B., Marshall College, 1846. Licensed, 1848. Pilgrim's, Sauer's, etc., Davidson Co., N. C., 1848-51. Without charge, 1851-58. Gold Hill, N. C., 1858-68. Anna, Ill., 1869-on. Died, Nov. 2, 1870.

Jacob Hassler

1846b-48b. Born at Mercersburg, Pa., Aug. 24, 1824. A.B., Marshall College, 1845. Licensed, 1849. Loudon and Fannettsburg, Pa., 1850-58. Martinsburg, Pa., 1858-63. Shippensburg, Pa., 1863-69. Boonsboro, Md., 1869-73. Principal of the Mercersburg Female Seminary, 1873-80, meanwhile serving as stated supply of the Loudon charge to within a few years of his death. Died, Feb. 5, 1900.

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Aaron Siebert Leinbach

1846b-47b. Born in Spring Township, Berks County, Pa., July 20, 1825. Son of Rev. Thomas H. Leinbach. A.B., Marshall College, 1846. Licensed, 1848. Palmyra, Pa., 1848. First Church, Reading, Pa., and various congregations, 1848-63. Schwartzwald charge, 1864-95. Died, June 22, 1896.
D.D. (1887) Franklin and Marshall.

Henry S. Lasar

1846b. A junior of Marshall College in 1846-47. Later a resident of New York City.

Franklin D. Stem

1846b-48b. From Warren County, N. J. A.B., Lafayette College, 1846. Tutor in Marshall College, 1847-49. Licensed by East Pennsylvania Classis, 1850. Missionary at Trenton, N. J., 1851. Died, August 18, 1851.

Joseph B. Thompson

1846b-48a. Born in Montgomery County, Pa., Aug. 9, 1820. Mansfield, Ohio, 1849-52. Tarlton, Ohio, 1852-56. Delaware, Ohio, 1857-62. Fremont, Ohio, 1863-68. Sidney, Ohio, 1868-71. Superintendent of St. Paul's Orphans' Home, Butler, Pa., 1871-77. Red Bank charge, Clarion Co., Pa., 1877-81. Canaan charge, Wayne Co., Ohio, 1882. Died, Oct. 16, 1882.

1847

C. A. Behrends

1847a, 47b. From Holland. Ordained by Lebanon Classis as missionary at Galena, Illinois, 1848.

John Charles Henemann

1847a, 47b. Born in Harhausen, Nassau, Germany, June 6, 1815. Student in the Mission House at Barmen. Licensed, 1848. Missionary in Jefferson County, Pa., 1848-50. Brown Co., Ohio, 1851-52. Columbus, Ohio, 1853-57. Piketon, Ohio, 1858-59. Beavertown, Ohio, 1859-84. Died at Glade, Jackson Co., Ohio, Sept. 14, 1884.

Adam H. Seipel

1847a-48a. From Hesse Castle, Germany. His application to Synod for license was referred back to the Board of Visitors, whose examination he had refused to take.

John Jacob Bossard

1847b. Born in Basle, Switzerland, July 25, 1818. Ph.D., University of Basle, 1841. License, ordained, and dismissed to Ohio Synod by Maryland Classis, 1848. Fort Wayne, Ind., to 1854. Immanuel's, Sheboy-

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gan, Wis., 1854-58. One of the founders of the Mission House; its first professor; and connected with it to the end of his life. Died, June 1, 1885.

Joshua Horlocher Derr

1847b-48b. Born in Lower Milford Township, Lehigh County, Pa., Dec. 9, 1822. A.B., Marshall College, 1847. Licensed and ordained by Susquehanna Classis, 1850. Selinsgrove, Pa., 1850-53. Principal of the Preparatory Department of Franklin and Marshall College, 1853-54; same time supply of Elizabethtown, Pa. Tohicon, Indianfield, etc., Bucks Co., Pa., 1854-56. Assistant to Rev. Joseph Dubbs, Allentown, Pa., 1857-59. A division in the congregation led to the organization of a separate congregation which he served, 1859-63. Wooster, Ohio, 1864-69. Louisville, Ohio, 1870-72. Bellevue charge, Huron Co., Ohio, 1872-77. Teacher in Henry Seminary, Marshall Co., Ill., 1877-79. Spring Bay, Woodford Co., Ill., 1879-80. Williamsport, Pa., 1880-82. East Berlin, Pa., 1882-86. Catawissa, Pa., 1886-1890. Retired. Died at Bellevue, Ohio, June 21, 1891.

A. Ebert

1847b, 48a (left irregularly). From Halle, Prussia.

Daniel Gans

1847b, 48a. Born near Waynesboro, Pa., Oct. 8, 1822. A.B., Marshall College, 1847. Licensed by Synod, 1848. New Bloomfield, Newport, etc., Pa., 1848-50. Hagerstown, Md., 1851-54. Harrisburg, Pa., 1857-64. Norristown, Pa., 1864-70. Third Church, Baltimore, 1870-78. Entered the Roman Catholic Church. Was admitted to the bar, 1879. Judge of the Orphans Court, 1883-95. Died, August 27, 1903.
D.D. (1866) Heidelberg.

Samuel Philips

1847b, 48a. Born near Hagerstown, Md., June 14, 1823. A.B., Marshall College, 1847. Licensed by Mercersburg Classis, 1848. Burkittsville, Md., 1848-52. Dayton, Ohio, 1852. Martinsburg, Pa., 1853-54. Jefferson, Md., 1855-56. Chambersburg, Pa., 1857-60. Carlisle, Pa., 1861-66. Second Church, Allentown, Pa., 1867. First English, Baltimore, 1868-70. Dismissed to the Presbytery of Philadelphia, 1871. Upper Roxborough, 1871-78. Levering Ave., 1878-80. Supply, Dauphin Street Mission, 1881. Retired to Doe Run, Chester Co., Pa. Died in Philadelphia, Sept. 1, 1892.

Martin Albert Smith

1847b-48b. Born near New Bloomfield, Pa., Nov. 22, 1822. A.B., Marshall College, 1847. Licensed, 1849. Teacher of the York Institute, 1849-50. Ordained 1850. Salem's charge, Westmoreland Co., Pa., 1850,

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resigned on account of illness. Aaronsburg, Pa., 1852-56. Hummels-town, Pa., 1856-66. Dryland charge, Northampton Co., Pa., 1866-90. Died, March 13, 1891.

David Agnew Wilson

1847b-48b. A.B., Marshall College, 1845. Tutor in Marshall College, 1847-49. Later address, Milan, Mo. D.D. ().

George Wolff

1847b, 48a. Born near Harrisburg, Pa., Jan. 11, 1822. A.B., Marshall College, 1847. Licensed by Westmoreland Classis, 1848. Curlsville, Pa., 1848-53. Milton, Pa., 1853-60. Myerstown, Pa., 1861-on. One of the founders of Palatinate College. Died, Feb. 19, 1889. D.D. (1873) Ursinus.

1848

Otto Brickman

1848a, 48b. From Koenigsburg, Germany.

Jacob B. Keller

1848a-49a. Born in Carlisle, Pa., Dec. 5, 1825. A.B., Dickinson College, 1846. Licensed, 1850. Boehm's, Montgomery Co., Pa., 1850-55. Retired, living at Carlisle, 1855-on, meanwhile supplying Sulphur Springs and Frankfort congregations. Died, Dec. 28, 1858.

Charles Harmony Alber

1848b, 49a. Born in Allentown, Pa., August 25, 1824. A.B., Marshall College, 1848. Licensed by Lebanon Classis, 1850. Newton, N. C., 1852. President of Catawba College, 1852. Principal of a Young Ladies' Seminary at Lincolnton, N. C., and supply of several congregations, 1853. Principal of Mt. Pleasant Seminary, Boyertown, Pa., 1853-54. Teacher of a private school at Mauch Chunk, Pa., meanwhile uniting with the Protestant Episcopal Church; took deacon's orders. San Augustine, etc., parish, Texas, 1854. Moved to New Orleans and took priest's orders, 1856. Served various parishes in the southwest. St. John's, Camden, N. J., 1860. Returned to the West and died in Arkansas, July 17, 1868.

John Beck

1848b-50a. Born at York, Pa., April 10, 1830. A.B., Marshall College, 1848. Licensed, 1850. Funkstown, Md., 1851-54. Easton, Pa., 1854-77. Died, April 19, 1877. D.D. (1873) Franklin and Marshall.

Herman Beilfeld (Bielefeld)

1848b, 49a. Born in Bremen, Germany, Sept. 4, 1815. Licensed and ordained by New York Classis, 1849. Buffalo, N. Y., 1849-53. Clarion Classis received him from the Presbytery of Newark, N. J., 1865. Luth-

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ersburg, Troutville, Pa., 1865. Dismissed to New York Classis, 1866. In 1868 West New York Classis received him from the Presbytery of Nassau. Preston, Canada, 1869-72. Zwingli, Harrisburg, Pa., 1873. German, Frederick, Md., 1874-95. Died, Nov. 26, 1895.

Charles Clausen

1848b. From Lippe Detmold, Germany.

William Miller Deatrick

1848b, 51a. Born in Adams County, Pa., Jan. 22, 1823. A.B., Marshall College, 1848. Licensed, 1852. Huntingdon, Pa., 1852-55. Yellow Creek, Bedford Co., Pa., 1856-62. Friend's Cove, Pa., 1863-74. Agent of Mercersburg College, 1875-77. Without charge, 1878-on. Died, May 6, 1901.

D.D. (1887) Franklin and Marshall.

Edited the sixth and last volume of The Fathers of the Reformed Church.

Edwin McKean Long

1848b, 49a. Born at Allentown, Pa., Jan. 28, 1827. A.B., Marshall College, 1848. Licensed and ordained by Susquehanna Classis, 1850. Milton and McEwensville, Pa., 1850-52. Agent of The American Tract Society, 1852-58. Superintendent of the Union Tabernacle, Philadelphia, 1858. Dismissed to the Lutheran Synod of East Pennsylvania, 1866. Established the Pulpit Painting House of Philadelphia. Died, Oct. 2, 1894.

Jacob Ott Miller

1848b-50a. Born at Woodstock, Va., Dec. 30, 1822. A.B., Marshall College, 1848. Licensed and ordained, 1850. Winchester, Va., 1850-52. Trinity First, York, Pa., 1853-98. Died, April 18, 1898. D.D. (1870) Franklin and Marshall.

John H. Remsburg (John R. Remsburg)

1848b, 49a. A.B., Marshall College, 1848. Later lived at Red Cloud, Neb.

Herman Rust

1848b, 49a. Born in Bremen, Germany, Dec. 8, 1816. Came to America in 1841. A.B., Marshall College, 1848. Licensed and ordained by Lebanon Classis, 1850. Millersville, Pa., 1850-51. Missionary in Cincinnati, Ohio, 1851-62. Elected to the "German Professorship" in Heidelberg College, 1862, and continued with the institution to the end of his life. Second Church, Tiffin, Ohio, 1871-92. Died, August 8, 1905. D.D. (1872) Franklin and Marshall.

Joseph W. Santee

1848b-50a. Born near Bethlehem, Pa., Dec. 12, 1823. A.B., Marshall College, 1848. Licensed by Philadelphia Classis, 1850. Cavetown, Md.,

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1851-92. Emeritus Pastor. Living at Cavetown, 1892-95; at Mercersburg, 1896-1904, at Fort Washington, 1905-on. Died at Philadelphia, Dec. 12, 1911.
D.D. (1875).

David Snively (Schnebly)

1848b-50b. Born near Greencastle, Pa., Jan. 21, 1828. A.B., Marshall College, 1848. Licensed by Synod, 1850. Principal of the Academy at Mercersburg, 1851-52. Entered the Roman Catholic Church, 1853. Teacher at St. John's College, Fordham, N. Y., etc. He was a member of the order of Jesuits. Died, August, 1868.

Christian Beecher Wolff

1848b-50a. Born at Martinsburg, Va., Sept. 15, 1829. Son of Rev. Dr. B. C. Wolff. A.B., Marshall College, 1848. Licensed by Mercersburg Classis, 1859. Was never ordained. Some time a druggist in Baltimore. Principal of a select school at Greencastle, Pa. Professor of Languages in Washington College, Chestertown, Md., 1866-69. In 1871 he entered the Roman Catholic Church, and employed himself in teaching and writing. Died at Lancaster, Pa., Aug. 25, 1894.

William K. Zieber

1848b, 49a. Born at Reading, Pa., Sept. 25, 1825. A.B., Marshall College, 1848. Licensed by East Pennsylvania Classis, 1850. Missionary at Massillon, Ohio, 1851-52. Miamisburg, Ohio, 1852-54. First Church, Tiffin, Ohio, 1855-57. Superintendent of Missions, 1858-59. Hanover, Pa., 1860-81. Retired. Died, July 12, 1916.
D.D. (1874).

1849

Carl Bonekemper

1849a-50b. From Odessa, Russia. Licensed by Philadelphia Classis, 1851. Fourth Church, Philadelphia, 1852-54. Without charge, 1855 (gone abroad).

Peter Seibert Davis

1849b-50b. Born at Boonsboro, Md., March 21, 1828. A.B., Marshall College, 1849. Licensed, 1850. Assistant to Rev. Elias Heiner, First Church, Baltimore, 1850-53. Ordained, 1853. Winchester, Va., 1853-57. Professor of Ancient Languages and English Literature in Mt. Washington Female Seminary, near Baltimore. Ascension, Norristown, Pa., 1860-64. Chambersburg, Pa., 1864-75. Editor-in-chief of The Reformed Church Messenger, 1875-87. Died, August 9, 1892.
D.D. ().
Publication: The Young Pastor, 1861.

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James Franklin Good

1849b. Born at Rehrersburg, Pa., Sept. 20, 1826. Brother of Rev. Reuben Good. A.B., Marshall College, 1847. Died at Mercersburg, April 23, 1850.

Charles M. Jameson

1849b, 50a. A.B., Marshall College, 1849. Licentiate of Zion's Classis, living at York, Pa., 1850. Taneytown, Md., 1851. Dismissed to the Dutch Reformed Church, 1852. Later lived at Somerville, N. J.

Joseph Seaman Loose

1849b-51a. Born at Hamburg, Pa., March 17, 1821. A.B., Marshall College, 1849. Licensed by Maryland Classis, 1852. Mechanicsburg, Pa., 1852-53. Without charge, 1854. Retired from the active ministry. Taught school and part of the time had charge of the Preparatory Department of Marshall College. Removed to Harrisonburg, Va., in 1870 and taught in the public schools. Elected Superintendent of Public Schools of Rockingham County, Va., 1871-72. Farmed near Bridgewater, Va., and in 1877-88 acted as cashier of The Bridgewater Farmers Bank. Died, April 17, 1894.

Peter Cornelius Prugh

1849b-50b. Born near Dayton, Ohio, Sept. 18, 1822. A.B., Marshall College, 1849. Xenia, Ohio, 1850-72. Supply, Caesar's Creek, Xenia, Ohio, 1873. Cincinnati, Ohio, 1874. Xenia, Ohio, 1875-78. German-town, Ohio, 1879-82. Superintendent of St. Paul's Orphans Home, Butler, Pa., 1882-1903. Retired, living at Butler, 1903-16; at Los Angeles, Cal., 1916-on. Died, June 3, 1920.

Abraham Romich

1849b, 50a. Born in Macungie, Pa., Sept. 10, 1821. A.B., Marshall College, 1849. Teacher, 1850-51. Ordained, 1851. Jonestown, Pa., 1851-62. Missionary in Philadelphia and founder of St. Stephen's Church, 1863-76. Beaver Springs, Snyder Co., Pa., 1876-79. Missionary for the Pennsylvania Bible Society, 1880-91. Died, Sept. 15, 1891.

Henry William Super

1849b, 50a-51a. Born in Baltimore, Md., Dec. 31, 1824. A.B., Marshall College, 1849. Taught in Memphis, Tenn. Licensed by Maumee Classis, 1851. Waynesboro, Pa., 1851-62. Second Church, Greensburg, Pa., 1862-65. Professor of Mathematics in the Keystone State Normal School at Kutztown, Pa., 1867-70. Vice President and Professor of Mathematics, Ursinus College, 1870-90; Acting President, 1890-91; President, 1892-93. Retired. Died at Collegeville, Pa., Nov. 26, 1897.
D.D. (1874) and LL.D. (1891) Heidelberg.

THEOLOGICAL SEMINARY OF THE

1850

Charles Becker

1850a-51b. Born at Laubus Eschbach, Nassau, Germany, June 13, 1819. Came to America, 1848. Licensed and ordained by New York Classis, 1852. Detroit, Mich., 1852-55. Second Church, Dayton, Ohio, 1855-57. Terre Haute, Ind., 1857. Dismissed to the Dutch Reformed Church, 1858. 1869 received by Philadelphia Classis from the Classis of Cayuga of the Reformed Church of America. Glassboro, N. J., 1869-79. Preston, Canada, 1881-84. New Hamburg, Canada, 1885-86. Florence, Ind., 1887-92. From 1892 to 1904 served German Presbyterian churches in Cincinnati and Westwood, Ohio. Died, March 27, 1908.

Weber

1850b. Probably George Weber, whose record follows: Born in Philadelphia, Jan. 7, 1819. Licensed and ordained, 1853. Labored in western mission fields for thirty-five years. Dismissed by St. Joseph's Classis to Illinois Classis, 1855. Orangeville, Ill., 1855-57. Missionfield, Dayton, Ind., 1858. Moved from place to place as a missionary. Living at Foreston, Ill., 1861. Missionary, at Cedarville, Ill., 1862; at Freeport, Ill., 1863-64; at Central City, Iowa, 1865. Astoria charge, Sumnum, Ill., 1866-67. Elroy, Ill., 1868. Sterling, Ill., 1869-73. Blairstown, Iowa, 1874-80. Vinton, Iowa, 1881-88. Died, Oct. 15, 1888.

Another man by the name of G. Weber has the following record: G. Weber, Hartville, Ohio, 1852-57, in which year he was deposed by St. John's Classis.

Clement Zwingli Weiser

1850-52a. Born at Selinsgrove, Pa., Oct. 29, 1830. Son of Rev. Dr. Daniel Weiser. Licensed, 1854. Selinsgrove, Pa., 1854-62. Assistant to his father and pastor of New Goshenhoppen charge, East Greenville, Pa., 1862-92. Retired. Died, Mar. 1, 1898. President of the Peace Commission. D.D. (1875) Franklin and Marshall. Publications: Monograph of the New Goshenhoppen and Great Swamp Reformed charge, 1882. The Life of (John) Conrad Weiser, 1876. Child's Life of Christ, 1886.

H. Augustus Winter

1850b-51b. Heidelberg Theological Seminary, 1852. Licensed and ordained as a missionary by Ohio Synod, 1852. Wyandotte Mission, Upper Sandusky, Ohio, 1852-53. Milwaukee Mission, Wis., 1854. Missionfield, etc., Sheboygan, Wis., 1855-58. Ebenezer, Lowell, Wis., 1859-61. First Church, Sauk City, Wis., 1862-65. Milwaukee, Wis., 1866-67. Wauke-

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sha, Wis., 1868-73. New Berlin, etc., Wis., 1874. United with the Presbyterian Church.

1851

Peter Bruecker

1851a, 51b. A native of Dusseldorf, Germany. Came to America in 1849 or 1850. Licensed by Tiffin Classis, 1852. Sandusky, Ohio, 1852-53. Died, Jan. 16, 1854.

John Conrad Klar

1851a, 51b. Born in Hesse-Darmstadt, Germany, Oct. 5, 1823. Came to America at the age of thirteen. A.B., Marshall College, 1850. Licensed and ordained by Ohio Synod, 1852. Shelby, Ohio, 1852-55. Tomson charge, Seneca Co., Ohio, 1855-58. Tarlton, Ohio, 1858-61. Wheatland Mission, Clinton Co., Iowa, 1861-65. Navarre, Ohio, 1866-71. Waynesburg charge, Stark Co., Ohio, 1871-80. Supply of a Swiss congregation in Columbiana Co., Ohio, 1880-85. New Bedford, Ohio, 1885-88. Retired to Navarre, where he died, July 16, 1898.

Charles Linekemper

1851a-52b. Born in Iserlohn, Westphalia, Germany, August 10, 1822. Came to America in 1848. Licensed, 1854. Ordained by St. John's Classis, 1855. Calcutta charge, Columbiana Co., Ohio, 1855-58. Medina, Wis., 1859-65. Lowell, Wis., 1867-73. Waukon, Iowa, 1873-79. Died, Nov. 14, 1879.

Herman Augustus Muehlmeier

1851a-52b. Foreign born. Licensed and ordained by Tiffin Classis, 1853. Sheboygan Mission, Wis., 1854-59. Emanuel, Sheboygan, Wis., 1859-71. Chief founder of the Mission House; professor of the same, 1872-on. Bethel at Franklin, Wis., 1874-75. Died, Mar. 11, 1907. D.D. ().

M. G. Isidore Stern

1851a-52b. Born in Schweisfurt, Bavaria, Germany, May 9, 1828. Came to America at the age of nineteen. Licensed by Mercersburg Classis, 1852. Ordained by New York Classis, 1853. Rochester, N. Y., 1853. Delaware, Ohio, 1854-56. First Church, Indianapolis, Ind., 1857-65. In 1865 organized St. John's mission, Indianapolis, and served it for thirty years. President of the Board of Home Missions of the German Synods. Died, Dec. 17, 1898. D.D. ().

August Toensmeier

1851a, 52b. Born, Jan. 3, 1824. Licensed and ordained by Miami Classis, 1852. Second Church, Dayton, Ohio, 1852-54. Louisville, Ky., 1855-59. Beardstown, Ill., 1860-61. Toledo, Ohio, 1862-76. Ironton, Ohio, 1877-90. Retired at Toledo, where he died, Mar. 14, 1893.

Joseph Henry Apple

1851b, 52a. Born at Easton, Pa., May 20, 1825. Father of Rev. A. T. G. Apple and Prof. Joseph H. Apple. A.B., Marshall College, 1852. Studied theology while in college. Taught at Manchester, Md., 1852-53; at Baltimore, 1853-54; at Easton, Pa., 1854; also taught in connection with his pastorates. Licensed by Maryland Classis, 1853. Ordained, 1856. Hamburg, Pa., 1856-60. Rimersburg, Pa., 1861-70. Germantown, Ohio, 1870-73. Saegertown, Pa., 1873-85. Friend's Cove, Bedford Co., Pa., 1889-91. Retired at Saegertown. Member of the "Peace Commission." Died, May 21, 1902. D.D. (1880) Franklin and Marshall.

Benjamin Bausman

1851b, 52a. Born near Lancaster, Pa., Jan. 28, 1824. A.B., Marshall College, 1851. Licensed by Synod, 1852. Ordained by Susquehanna Classis, 1853. Lewisburg, Pa., 1853-59. Editor of The Reformed Church Messenger, 1859-61. Chambersburg, Pa., 1861-63. Associate editor of The Messenger, 1861-66. First Church, Reading, Pa., 1863-72. St. Paul's, Reading, Pa., 1872-on. Editor of the Guardian, 1866-81. Editor and publisher of Der Reformirte Hausfreund, 1866-1903. Died, May 8, 1909. D.D. (1871); LL.D. (1908) Franklin and Marshall. Publications: Sinai and Zion, 1861; Wayside Gleanings in Europe, 1875; Bible Characters, 1893; Precept and Practice, 1902; Gebete, 1882; Edited an edition of Harbaugh's Harfe, 1870.

John Blaetgen

1851b. Licensed by Tiffin Classis, 1854. Ordained by Indiana Classis, 1854. Linton, Green Co., Ind., 1854-59. Evansville, Ind., 1859-62. Salem Ebenezer, Newtonburg, Wis., 1864-67. Sheboygan, Wis., 1867-70. Linton, Ind., 1870-71. Fredericksburg, Mo., 1871. Northeim, Wis., 1872-80. Dismissed to the Reformed Church of North America.

P. J. Buehl

1851b. Dismissed by the Board of Visitors in good and regular standing. The name does not again appear.

Jonathan Ebling Hiester

1851b. Born near Belleman's Church, Berks Co., Pa., June 3, 1826. A.B., Marshall College, 1851. Annville, Pa., 1852-1900. Stated Clerk of Lebanon Classis for thirty-one years. One of the editors of the Sunday School Lesson Helps, 1888-97. One of the founders of Palatinate College. Died, Jan. 7, 1901. D.D. (1887) Franklin and Marshall.

William DeWitt Clinton Rodrock

1851b, 52a. Born at Bath, Pa., Jan. 8, 1828. A.B., Marshall College, 1852. Studied theology while in college. Licensed by Lancaster Classis, 1852. Delaware, Ohio, 1852-56. Fannettsburg, Pa., 1856-58. Grindstone Hill, Pa., 1858-61. Entered the Civil War as chaplain, 1861-66. Blain, Pa., 1866-68. Duncannon, Pa., 1868-72. Eureka, Pa., 1872. Without charge, 1873. Stone Church, Pa., 1874-76. Moved to Blirstown, N. J., serving as agent for Bible Society, 1877; same work living at Patterson, N. J., 1883. Dismissed to Presbytery of Newton, N. J., 1877. Member of East Pennsylvania Classis, 1880-on. Living at Scioto, Pa., Philadelphia, and Patterson, where he died, Aug. 22, 1903.

George Besore Russell

1851b-53a. Born near Leitersburg, Md., August 18, 1824. A.B., Marshall College, 1849. Teacher in the Classical High School, Middletown, Md., 1849-51. Tutor in Mercersburg College, 1851-53. Licensed by Synod, 1853. Ordained by Lancaster Classis, 1854. Grace, Pittsburgh, Pa., 1854-62. Without charge, 1862. Organized the First Church of Allegheny City, Pa., 1863-69. Organized St. John's, Wyoming, Del., 1869-71. Reorganized St. John's, West Philadelphia, 1871-73. Organized Zion's (now St. Mark's), Pittsburgh, Pa., 1873-77. Organized Grace, Washington, D. C., 1878-80. President of Palatinate College, 1881-83. Supply of Mt. Alto, Pa., 1883-91. Retired and lived on a farm west of Waynesboro, Pa., 1883-1903; at Waynesboro, 1903-on. Died, Jan. 5, 1908.

Established a Sunday School paper—the Pastor's Helper, in 1859; published the Mercersburg Review, 1858-61.

D.D. (1873) Franklin and Marshall; LL.D. (1899) Catawba College. Publications: The Ripe Harvest, 1868; Creed and Customs of the Reformed Church, 1869; Biography of Rev. Dr. N. P. Hacke, 1878; Jesus in the Home Saving the Children, 1901; Four Score and More, 1908.

Samuel Gross Wagner

1851b-53a. Born at Paradise, Northumberland County, Pa., Oct. 4, 1831. Son of Rev. Henry Wagner. A.B., Marshall College, 1850. Associated with Clement Z. Weiser in conducting the Marshall Collegiate Institute after the removal of Marshall College to Lancaster, Pa., 1853-55. Licensed by Mercersburg Classis, 1855. Boehm's, Montgomery Co., Pa., 1855-68. St. John's Allentown, Pa., 1868-1904. Retired at Allentown, 1904-06; at Lancaster, 1906-on. Died at Clifton Heights, Oct. 30, 1908. One of the main supporters and some time instructor of The Allentown College for Women. D.D. (1880) Franklin and Marshall.

1852

Joseph Hannabery

1852a. Born in Philadelphia, Dec. 28, 1824. A.B., Marshall College, 1853; also studied theology in connection with college work. Licensed by Synod, 1853. Ordained, 1854. Missionary at New Market, Va., 1854-55. Strasburg, Franklin Co., Pa., 1856-59. Shellsburg charge, Bedford Co., Pa., 1859-63; also Principal of the Shellsburg Academy for one year. Sugar Grove, Ohio, 1863-67. Organized an English congregation at the same place and served it, 1867-68; later he organized similar interests at Shanesville, Rowisville, and Evansville. New Providence, Pa., 1870-75. Fairview, Butler Co., Pa., 1875-79. Ridgely, Md., 1879-82. Died, Feb. 27, 1883.

Elnathan E. Higbee

1852a-53a. Born in Chittendon County, Vt., Mar. 27, 1830. Graduate of Vermont University, 1849. Licensed by Maryland Classis, 1854. Dismissed to the Congregational Association of Vermont, 1855. Bethel, Vt., 1855-58. Received by Maryland Classis, 1858, and dismissed to Tiffin Classis the same year. First Church, Tiffin, Ohio, 1858-62; also Professor of Languages in Heidelberg College. Grace, Pittsburgh, Pa., 1862-63. Acting Professor of Church History and Exegesis in the Theological Seminary, 1864-65; elected to this chair and served 1865-71. President of Mercersburg College, 1871-81. Superintendent of Public Instruction of Pennsylvania, three appointments, 1881, 1885, and 1889. Died, Dec. 13, 1889.

D.D. (1867) and LL.D. (1887) Franklin and Marshall.

Moses Andrew Stewart

1852a. Student in Marshall College, 1849-52. Ordained by Mercersburg Classis, 1854. McConnellsburg, Pa., 1854-55. Burkittsville, Md., 1856-66. Name erased by Maryland Classis from its roll, 1867. A later address—New Lisbon, Ohio.

Joseph Hamilton Kefauver

1852b, 53a. Born near Middletown, Md., Jan. 25, 1827. A.B., Marshall College, 1852. Licensed by Synod, 1853. Ordained by Maryland Classis, 1854. Fairfield, Adams Co., Pa., 1853-57. Second Church, Greensburg, Pa., 1857-61. First Church, Dayton, Ohio, 1861-63. First Church, Tiffin, Ohio, 1863-93; supply of same, 1894. Treasurer of Ohio Synod, 1887-1900. Member of the "Peace Commission," and the "Liturgical Commission." Treasurer of Heidelberg University, 1890-1901. Acting Chancellor of the same, 1894-99; a member of its Board of Directors for thirty-six years. Died, April 25, 1903.

D.D. (1879) Heidelberg.

Isaac Kalbach Loose

1852b, 53a. Born near Womelsdorf, Pa., May 15, 1830. A.B., Marshall College, 1852. Licensed by Synod, 1853. Ordained by East Pennsylvania Classis, 1854. Upper Mt. Bethel charge, Pa., 1854-66. Bethlehem, Pa., 1867-88. St. Paul's, Bethlehem, Pa., 1888-on. Died, July 5, 1889.

D.D. (1884) Heidelberg.

Publications: *Salome the Dancer*; *Life of Cain*; *Tishgebete*; *Translated, Grob's Life of Zwingli*.

Richard Perry Thomas

1852b, 53a. Born in Frederick, Md., Feb. 8, 1828. A.B., Marshall College, 1852. Licensed by Synod, 1853. Salem charge, Westmoreland Co., Pa., 1853-62. Ft. Loudon and St. Thomas charge, Pa., 1863-64. He served for short periods at Aurora, Ind., and Findlay, Ohio, and then retired from the pastorate. Died at Ponha Springs, Col., Nov. 11, 1892, where he had conducted a ranch since 1887.