

Reformed Church Gleanings

A Monthly Journal Devoted to the Interests of the New Holland Charge, New Holland, Lancaster County, Pa.

Vol. 2.

NEW HOLLAND, PA., AUGUST, 1909.

No. 11.

CONGREGATIONAL ITEMS.

Zeltenreich.

The mid-summer communions are never very large, but the last communion was unusually small. The weather was pleasant and the roads good, though dusty; but then there was a camp meeting at Brownstown at the same time. But the pastor was glad to see those who were present, and there were some present and communed who have not been regularly at the table of the Lord in past years.

The inscriptions on the windows will soon be in place. The firm in Philadelphia is now at work on them. Are all the members ready to give their subscriptions towards the payment of the debt?

St. Stephen.

The mid-summer communion was also not as large as usual in St. Stephen, although a goodly number of the faithful were in attendance.

The Sunday School of this and Zelteneich congregations are making arrangements to picnic in Rocky Springs Park on Wednesday, August 4.

St. Paul.

The communion on Sunday, July 25, was well attended by the members of this small congregation. Only a few of the members were absent.

ON THE SICK LIST.

At the time when copy is made up for the August Gleanings, the pastor is grieved to know of the serious illness of Elder Edwin C. Mentzer, of St. Stephen, and of Mrs. Elizabeth Hess, of Zelteneich congregations. We pray that these faithful members may yet be spared to us for a season.

Mrs. Elizabeth Groff and Mrs. Fannie Geigley, of St. Stephen, are still prevented from attending the services in the church; Miss Minnie Hammond, of Zelteneich, is able at times to be present at public worship.

TWO SERMONS BY A FORMER PASTOR'S SON.

Licentiate William S. Gerhard, as announced in the last number of *The Gleanings*, preached two excellent sermons in Zelteneich and St. Stephen churches on Sunday, July 25. The pastor regrets that at both places the congregations were rather small. The camp meeting was too much of an attraction for some of our young people. The pastor wishes Mr. Gerhard all possible success in his work in the ministry.

MARRIED.

In the First Congregational church, Colchester, Connecticut, July 14, 1909, Rev. Christopher Noss, D. D., of the Theological Seminary, Lancaster, Pa. was married to Miss Caroline Barton Day, of Colchester, a graduate of Mount Holyoke College, and for the past year a teacher in the Shippen School, Lancaster.

Professor Noss has been challenged by the Board of Foreign Missions to go to Japan in the interest of the evangelistic work of the Reformed Church in the northern part of that Empire. At the same time the Board of Visitors of the Theological Seminary has requested him to remain in his present position as teacher of systematic theology in the seminary at Lancaster. He feels inclined to heed the call to go to Japan, where he formerly spent eight years as a missionary, and has consequently given notice to the Board of Visitors of his resignation from his position in the seminary. The synods will no doubt elect his successor at their annual meetings in October next.

DEATH.

Mrs. Barbara Frances (Myers) Ellworth, died at her residence in New Holland, July 24, 1909, aged 54 years, 4 months and 23 days. She was married to Adam E. Ellworth, December 21, 1879, by whom she had one daughter, Elizabeth, who, since the death of her father, June 12, 1902, has been the close and devoted companion of the now departed mother. Mrs. Ell-

worth was a member of St. Stephen Reformed church, having been received by letter from Bethany Reformed church last Easter. She was a sufferer from what was supposed to be cancer of the stomach for some time before her death. The funeral services were held at her home in New Holland July 27, and her body was laid to rest aside that of her husband in Groffdale cemetery, in the hope of the resurrection at the last day. Sister Ellworth was known by the pastor during her brief sojourn in New Holland as one who enjoyed his ministrations during her affliction and who was fully reconciled to the will of her Lord. May the Father of the parentless comfort the now doubly orphaned daughter.

BAPTISMS.

At the home of the parents, near New Holland, July 17, 1909, Helen Elizabeth, daughter of William B. and Mary E. Bowers, born April 23, 1909.

At the home of the parents, New Holland, July 19, 1909, Edward Sollenberger, son of Wilson H. and Emma G. Duck, born November 29, 1907.

As we grow less young, the aged grow less old; as if time gave us the years it took from them.—Anon.

Moderate speed is a sure help to all proceedings; those things which are prosecuted with violence of endeavor or desire, either succeed not, or continue not.—Joseph Hall.

Impatience dries the blood sooner than age or sorrow.—Sir Thomas Browne.

A man must stand erect, not be kept erect by others.—Marcus Aurelius.

The apparent and the real progress of human affairs are both well illustrated in a waterfall; where the same noisy, bubbling eddies continue for months and years, though the water which froths in them changes every moment.—Augustus Hare.

I announce to all men that noble children are sprung from noble sires.—Terence.

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Rev. John G. Noss, Editor.
Wm. M. Stauffer, Publisher.

Terms: 25 cents a year in advance.
All subscriptions should be sent to the publisher.

AUGUST, 1909.

CAMP MEETINGS.

Camp meetings in the woods have always had strong attractions for some persons—one might probably truthfully say for most persons. In fact, camp meeting or no camp meeting in the sense of a religious gathering, a tenting in the woods or by some stream or lake during the heat of the summer, has a very alluring call in the very thought of it to the great majority of the younger men and women of today—not to speak of those who are no longer young. And this call for an "outing" in this form is needed by all sorts of congenial spirits—religious, social, sporting and even convivial in cases where the "spirits congenial" are not all in the persons, but in bottles and kegs.

But we are speaking here of the "religious" camp meeting. There was a time when the churches were few and small and far between, and the religious fervor in the community was great. In those days the camp meetings may have had a justifiable reason for their being. Times have changed. The churches are large, numerous and not far apart. They can easily accommodate all who "seek unto the Lord" in sincerity. But the call to the woods remains in the human breast, and clamors loudly when "the good, old summer time" comes. (The big revivals are mostly held in churches and in winter.) Whatever the motives may be of those who are responsible for the continuance of these meetings (and the writer does not wish to be understood as impugning them) the "success" of them depends largely upon this innate longing in the human breast "to take to the woods" at times. A pure, undefiled, simple, religious zeal would hardly make a success of a modern camp meeting, not even on the part of the tenters, unless they could hold their meetings in utter seclusion from the "crowd." But if the success depends upon the largeness of the crowd in attendance, especially on Sunday, that success can hardly be of a religious character. And if it were not for the revenues

derived from the people attracted to the grounds it is doubtful whether, in many cases at least, such meetings would be held. The writer personally knows of an individual who hired some negroes to conduct a camp meeting in a community in which there were no negroes, and that, of course, for revenue only. There is no comment necessary in such a transaction. Of course, not all camp meetings are conducted in such a purely mercantile spirit. But wherever a charge is made for admission to the grounds and all sorts of viands are for sale within the grounds is such a spirit entirely absent?

Be that as it may, the Sunday crowd is always large in this community in attendance at the camp meeting. And if each individual going to such a meeting on Sunday were asked and would honestly make answer to the question: "Why do you go to camp meeting today?" the answers would make a very instructive record of reasons, good (in cases perhaps), indifferent and bad. Such answers would be particularly interesting when given by members of churches whose bells call them to worship in their own churches at the same time in which they are going to camp meeting, perhaps passing even within sight of the church and within hearing of the bell. The pastor is sure that God keeps a record of these reasons, for He knows the thoughts of every heart, and it is the thought of the heart that causes the body to do things.

RECORD OF BAPTISMS IN ZELTEN-REICH REFORMED CHURCH.

Jacob, son of Jacob and Margaretha Brescher, was born December 2, 1773, baptized January 16, 1774; the parents were the sponsors.

Peter, son of Peter and Anna Maria Schaefer, was born —, and baptized March 13, 1774; sponsors, George Eckert and his wife, Catharine.

Jacob, son of Valentine and Anna Maria Ranck, was born December 4, 1773, baptized April 1, 1774; the parents were the sponsors.

Elenora, daughter of Michael and Elenora Schnoeder, was born November 9, 1773, baptized April 10, 1774; sponsors, Leonhard Mueller and his wife, Sophia.

John, son of John Jacob and Christina Klein, was born April 14, 1774, baptized June 5; sponsors, Peter Becker, Jr., and his wife, Christina.

Elizabeth, daughter of Jacob and Elizabeth Schnaebli, was born April 18, 1774, baptized June 19, 1774; sponsors, Heinrich Schwab and his wife, Barbara.

Lewis, son of Lewis and Juliana Ranck, was born May 16, 1774, baptized July 17, 1774; sponsor, John Ranck, unmarried.

Elizabeth, daughter of John Adam and Anna Maria Mueller, was born March 15, 1772, baptized May 5, 1772; sponsors, George Eckert and his wife, Catharine. (Note—The above record is evidently a corrected insertion here of the same child whose birth and baptism were previously recorded.)

John, son of John Adam and Anna Maria Mueller, was born May 15, 1774, baptized July 31, 1774; sponsors, David Penter and his wife, Margaretha.

John, son of Jacob and Anna Margaretha Ranck, was born July 15, 1774, and baptized July 30, 1774; sponsor, John Ranck, unmarried.

Ignatius, son of Ignatius and Christina Zwecker, born — 17, 1774; baptized September 25, 1774. The parents themselves were the sponsors.

Daniel, son of Daniel and Catharine Bessher, was born May 30, 1774, baptized August 14, 1774; sponsors, Balser Bessher and his wife, Anna Maria.

Maria Sophia, daughter of John and Eva Elizabeth Dieffenderfer, was born July 6, 1774, baptized September 25, 1774; sponsor, Maria Sophia Stein, unmarried.

Anna Maria, daughter of John Nicholas and Anna Maria Birckenhauser, was born August 19, 1774, baptized October 23, 1774; sponsor, Anna Maria Seltenreich, unmarried.

John Leonhardt, son of John Henry and Christina Grimm, born November 21, 1774, baptized December 18, 1774; sponsors, John Leonhardt Mueller and his wife, Maria Sophia.

John Henry, son of John and Susanna Margaretha Flicssner, was born March 12, 1774, baptized December 18, 1774; sponsors, John Henry Grimm and his wife, Christina.

Adam, son of John and Elizabeth Schaefer, was born July 2, 1774, baptized January 16, 1775. The parents were the sponsors.

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Elizabeth, daughter of Samuel and Margaretta Seller, was born October 30, 1774; baptized January 8, 1775; sponsors, Daniel Diefft and his wife, Juliana.

Jacob, son of John and Catharine Beckman, was born November 6, 1774, baptized April 17, 1775. The parents were the sponsors.

John Gerhardt, son of Urban and Dorathea Petz, was born April 11, 1775, baptized April 23, 1775; sponsors, John Gerhardt Kaffroih, widower, and Anna Maria Beck, widow.

(Note—The above and the following item in the record have been crossed, but with no explanation for the crossing.)

_____ (no name of child given), parent, John Werntz born March 29, 1775, baptized April 23, 1775.

CHURCH CALENDAR.

The services for August are as follows:

Zeltenreich.

Sunday, 1st., 2 p. m.
Sunday, 15th., 10 a. m.
Sunday, 29th., 2 p. m.
Catechism after each service.
Sunday School one hour before each service, and at 9 a. m. on other Sundays.

St. Stephen.

Sunday, 1st., 10 a. m.
Sunday, 8th., 10 a. m.
Sunday, 15th., 7:30 p. m.
Sunday, 22nd., 7:30 p. m.
Sunday, 29th., 10 a. m.
Sunday School, 8:45 a. m. every Sunday.

St. Paul.

Sunday, 8th., 2 p. m.
Sunday, 22nd., 10 a. m.
Catechism after each service.



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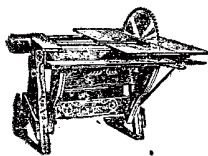
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