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*St. David's United Church of Christ*

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## **OUR HISTORY, 1753 – 2019**

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*A people without the knowledge of their past history, origin and culture is like a tree without roots. Marcus Garvey*



*Sharing the Good News Since 1753*

*142 Hobart Road, Hanover, PA 17331*

**Together, we are his house, built on the foundation of the apostles and the prophets.  
And the cornerstone is Christ Jesus himself. We are carefully joined together in Him  
becoming a holy temple for the Lord. Ephesians 2:20-21 (NLT)**

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### PREFACE

This history book was written as part of a Homecoming Celebration at St. David's United Church of Christ, September 22, 2019. For many years St. David's was a Union church and home to both a Lutheran congregation and a Reformed congregation. Both congregations were established in the 1700s, with the Lutherans dating back to possibly 1750 and the Reformed dating back to 1753. We write this history, with gratitude, to those who came before us with the faith, courage and fortitude to build and nourish the church and move it forward through the years. This history was written because we feel it is important to know where we come from as a Family of Faith. There is much more history to be written. As a congregation we are the authors of future chapters in the history of St. David's United Church of Christ. We pray for the future of St. David's UCC. We ask God to enable this church to do His will. *We will arise and build! We will trust His Word and believe in the Sovereign Lord who always keeps His promises.* Nehemiah 2:20

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## *A Brief History of St. David's UCC*

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### **THE ORIGIN OF THE GERMAN REFORMED CHURCH IN AMERICA**

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The German Reformed Church in America can trace its beginnings back to the Reformation in northeastern Switzerland when Ulrich Zwingli began preaching the Evangelical Gospel in Einsiedeln in 1518. The doctrines of Zwingli were further developed by Calvin and Bullinger and were passed over into Germany. Elector Frederick III of the Palatinate caused the Heidelberg Catechism to be written by Ursinus and Olevianus and published it at Heidelberg on January 19, 1563. The founders of the church in America were colonists from the Palatinate and other parts of western Germany and also from Switzerland.

The first minister, Samuel Guldi came to America from Bern, Switzerland in 1710 and the first purely German congregation was founded at Germania Ford, on the Rapidan River, in Virginia in 1714. The first complete congregational organization took place in 1725, when John Philip Boehm, a schoolmaster, organized the congregations at Falkner Swamp, Skippach and White Marsh, Pennsylvania, according to the principals of Calvin, and adopted the **Heidelberg Catechism** as standard and the **Canons of Dort**.

In 1727, George Michael Weiss came to this country and organized the Philadelphia congregation. John Philip Boehm was ordained in 1729 at New York by the Dutch Reformed ministers under the authority of the **classis** of Amsterdam in Holland. The Classis of Amsterdam in Holland was the governing body that oversaw the American branch of the Dutch Reformed Church (now the Reformed Church in America) in 1729. The German Reformed Church would remain under Dutch Reformed oversight until 1793, when the German Reformed in America adopted its own constitution. In 1742, Count Zinzendorf tried to unite all the German churches and sects in Pennsylvania into one organization with the Moravians as the leading body, but Boehm and Guldi opposed this movement.

In 1746, Michael Schlatter from St. Gall, Switzerland, was commissioned by the Reformed Church of the Netherlands to organize the Germans of Pennsylvania. After traveling much among the congregations, he completed their organization, which Boehm had begun, and formed the **Coetus** at Philadelphia September 29, 1747, at which there were present four ministers and representatives from twelve charges. A second Coetus in 1748 completed the organization of the Reformed Church by adopting as its standards the Heidelberg Catechism and the Canons of Dort. In 1751, Schlatter returned to Europe, traveling throughout Holland, Germany

and Switzerland, seeking aid for the Pennsylvania churches and returned with six young ministers appointed by the Reformed Church of the Netherlands (Source: Dr. Dubbs, "History of the Reformed Church in Pennsylvania, 1736 – 1934".)

The Coetus was the governing body of the German Reformed Church in America but continued under the control of the Reformed Church of the Netherlands. The Coetus sent 38 ministers to America and spent about \$20,000 on the American churches. This relationship to Holland continued until 1792 when the Coetus of Philadelphia virtually declared itself independent. (Source: *Reformed (German) Church in the United States*. <https://www.ccel.org/s/schaff/encyc/encyc09/htm/iv.vii.cvi.htm>)

## **THE ORIGINS OF ST. DAVID'S (SHERMANS) REFORMED CHURCH**

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St. David's is situated in West Manheim Township in close proximity to the famous Mason-Dixon border dividing Maryland and Pennsylvania. West Manheim Township was founded in the mid-1700s and officially established as a township by the Commonwealth of Pennsylvania in February of 1854 by an Act of Assembly of Pennsylvania. In the mid-1700s, West Manheim Township was comprised of Pennsylvania Dutch family farms. If you take a look into the old cemetery located behind the church you will find that many of the burials occurred in the mid-1700s. Many of the people buried in the old cemetery are of German descent – German immigrants from Switzerland, Western Germany and the German Palatinate. They arrived after an arduous crossing of the Atlantic Ocean.

## **THE GREAT MIGRATION (1717 – 1754)**

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Many immigrants to America traveled down the Rhine from their homes and farms and met in Rotterdam in Germany, which was a sizeable seaport town. Rotterdam was a flourishing trade center with cluttered docks and shipping facilities, street markets and overcrowded living quarters. The thousands of Germans entering the city put a strain on Rotterdam and the merchants and shippers looked at those wishing to immigrate as "living cargo." Some of the people traveled by riverboat or barge to get to Rotterdam, some simply walked, pulling carts with their possessions, many miles to reach Rotterdam. Usually the father made the voyage alone, hoping to send for his family when it became more economically feasible, but a surprising number of the Palatine and German minorities brought all or most of their family with them uncertain of how the trip may turn out.

Many of the passengers were crowded onto ships that were carrying double the number of passengers they could realistically accommodate. Numerous passengers died at sea. The number of deaths was so extensive that the ship captains settled

on a formula on how to reduce the number of deaths and reduce cargo. Sometimes ships were quarantined in American ports because of the illness and death of their human cargo. By the 1740s a verbal contract was made with prospective passengers that the halfway point of the voyage was the critical time. If the passenger died before the vessel made it halfway to Pennsylvania, the ship captain would bear the expense and the deceased was reckoned as a "no fare." If the passenger died after the halfway point of the voyage, then the family must pay full fare to America even though the passenger was buried at sea. Under favorable conditions the voyage took 6 weeks. Each passenger was allotted a 6-week ration of food which he would reimburse the captain. When the voyage took longer than six weeks, which it often did, the passengers would have to buy additional rations from the ship captain, often at highly inflated prices. Ship captains generally agreed that human cargo was more profitable than cloth or hemp.

In the years from 1717 and 1754, the large number of German speaking immigrants coming into Pennsylvania grew larger each with the peak years coming between 1749 and 1754. During the heavy years, 22 ships carrying more than 6,000 Palatines debarked at the Port in Philadelphia. In those 5 peak years between 1749 and 1754, no less than 17,000 Germans arrived and range as high as 30,000 in half a decade.

The influx of Germans into Pennsylvania became a concern for the officials and the new Governor of Pennsylvania, Patrick Gordon, fearing Pennsylvania would be overrun by foreigners called for regulations. New arrivals were asked to declare an oath of allegiance to the king and promise of fidelity to the Proprietor, and that *"a list be taken of the Names of all these People, their several Occupations, and Places from whence they come."* The influx of German immigrants coming into Pennsylvania continued at a rate that increased their numbers well over 100,000 by the early 1700's.

Many of the German immigrants were skillful and successful farmers and settled in the rural areas throughout York County. St. David's UCC and St. David's Lutheran church are a testament of the faith and character of the hardworking German immigrants who chose to settle in West Manheim Township. Walking into the old cemetery you will see many stones inscribed in German. Imagine the hardship some of these people endured to come to Pennsylvania. Jesus Christ is the Sure Foundation. These Pennsylvania Germans were the masons who built upon His Sure Foundation. (Source: *The Great Migration 1717 - 1754: The Ocean Crossing and Arrival in Philadelphia*, <http://www.lookbackward.com/migration.htm>)

Valentine Wentz, who is buried in the old cemetery, is an example of the Palatine immigrants.

## **VALENTINE WENTZ (July 10, 1717 to April 1, 1788)**

Valentine Wentz is one of the Palatinate Germans buried in St. David's old cemetery behind the church. Valentine Wentz and his brother, Johann Philip Wentz, were from the German Palatine and immigrated to America, arriving in Philadelphia from Rotterdam on the LOYAL JUDITH, September 2, 1743 according to the "*subscriptions of the Palatines imported in the Ship Loyal Judith. Captn James Cowie. Qual. 2d 7ber, 1743.*" Other records show that they arrived in Philadelphia September 25, 1743. Between September 2 and September 25 the Loyal Judith may have been quarantined or they may have lacked sufficient funds to pay for the voyage, in which case they would not have been allowed to leave the ship without making arrangements to pay or by working off the debt. From Philadelphia the brothers traveled to Montgomery County, Pennsylvania, where other Wentz's had settled. Valentine married Maria Barbara Jennewein on August 31, 1749 at the Augustus Evangelical Lutheran Church in Trappe, Montgomery County in 1749. He became a naturalized citizen in Maryland September 15, 1762. Valentine and Maria are buried in the old cemetery behind the church.

### **German Inscription**

**Hier ruhen die Gebeine des wer Valentin Wentz  
ist gebohren 1717 den 10 Juli in Teutschland in der Pfalz in  
Partenheim. Sein Vater war Friederich die Mutter Maria. Im  
Jahr 1749 war er getraut mit Barbera Jenaweiner hat erzeugt  
6 Sohne und 5 Toch und hat erlebt 79 Enckelen und ist  
gestorben den 1 April 1788 und ist alt worden 70 Jahr 8 Monat  
23 Tag**

**Der Herr verleihe ihm eine freliche Auferstehung**



### **English Translation**

**Here rest the remains of Valentin Wentz  
He was born on 10 July, 1717, in  
Partenheim, the Palatinate, Germany. His  
father was Friederich, his mother Maria.  
In 1749 he married Barbera Jenaweiner.  
He produced 6 sons and 5 daughter and  
lived to see 79 grandchildren,  
and he died on the 1st of April 1788 and  
was 70 years, 8 months and 23 days old.  
The Lord grant him a tranquil resurrection**

Early records do not show when the founders of St. David's Church had their first services. The early history states that in 1750 or 1751, a Lutheran congregation came together and built a small church, with an itinerant minister having services a few times a year. The Reformed church was organized in 1753. The first church was a crude log structure built near the spring below the current church building.

In an account furnished by Rev. Metzger (St. David's Lutheran) in the early 1900s, most of which was translated from German documents ("History of York County, Pennsylvania" by George R. Prowell, 1907), he records:

*"In the latter part of 1750, or early in 1751), a meeting of the Lutherans of this community was called, having for its object the organization of an Evangelical Lutheran congregation. Their efforts at organizing were successful. The Rev. John George Bager (Baugher) who was a pioneer Lutheran clergyman west of the Susquehanna, and who was then pastor of the Lutheran congregation at Hanover, organized the Lutheran congregation here. The ground upon which the first building was erected was donated by David Lauer and Peter Zapp. The first church was small, rude in construction and in every way harmonized with its primitive surroundings. Services are reported as having been regularly held in this building until 1781, when a larger house of worship was erected. In the second building the congregation worshipped a number of years without stoves or fire, and the interior of the church was not plastered until 1832. The introduction of night services in country churches always formed an important epoch in their history. St. David's congregation first permitted services by "candle-light" under the pastorate of Rev. Frederick Ruthrauf in 1843. "*

There is discrepancy in the records as to the land donation for the first church. In Rev. Metzger's account from above, David Lauer and Peter Zapp donated the land, but Lutheran records indicate the land for building the first church was given by David Lauer and Nicholas Burr in 1753. The actual land grant from Thomas and John Penn was made and recorded in 1775.

**PRESUMPTIVE SETTLEMENT: SQUATTERS** — *"Many early settlers settled on vacant tracts of newly opened land without recourse to official authorization from the proprietors of the Colony. This was accentuated by the accelerated rate of European immigration at about the time. The lands West of the Susquehanna River were opened for general settlement and the inability of the Pennsylvania land grant system to deal with the vast surge of settlers. Settlers of Irish and Germanic extraction, especially took it upon themselves to locate and "improve" a vacant tract of land without obtaining any warrant for the land."* (PA Original Land Records for York County Series, Neal Otto Hively)

After some time, the congregations of St. David's Union Church wanted to obtain a clear land title to the land the church was using, and they applied for a land Warrant from the Proprietors of Pennsylvania. The warrant dated April 6, 1775, in part reads:

*"Whereas Helfer Kramer, Jacob Hauck and Leonard Sabel, Trustees for the Lutherans and Jacob Raunkel, Henry Martin, and Henry Filger, Trustees for the Calvinists of Manheim Township in the County of York had requested that we allow them to take up eight acres of land in said township and county adjoining the lands of Jacob Sherman in trust for use of a church for a place of worship and burying ground, as well for the German Lutherans and Calvinists of those parts for which they agree to pay the yearly quit rent of one shilling sterling. These Presents here are to authorize and require you to survey or cause to be surveyed according to the methods of townships the said quantity of eight acres of land."*

In an unusually abnormal circumstance, the survey was done shortly after the Warrant was applied for. The survey map shows eight acres with a stream passing through and the location of the church. The survey is signed by Archibald McClain, Deputy Surveyor, dated April 15, 1775. The Patent Deed was granted for "five shillings lawful money of Pennsylvania," and signed by Thomas and John Penn, April 25, 1775 in Philadelphia, the 15<sup>th</sup> year of the Reign of King George the III over Great Britain Isle.

Even though the congregations now had a warrant and a survey, they did not have a clear title. To obtain a clear title, a patent was needed, which simply meant "a deed of public authority." When the king gave Pennsylvania to William Penn (to pay a debt owed to Penn's father), he gave Penn not only the right to govern the territory, but he was granted a title to what amounted to about 30 million acres of land. There is a photo of the original Patent Deed for the land purchase in a notebook in the church archives, which was not removed for a scan. This photo may be the only remaining evidence of the original Patent Deed. Elsewhere in the records there is a note saying that the Deed was very deteriorated. The deed is entered into the Patent book in Harrisburg, PA and a copy could be obtained for a small fee.

Early records sometimes refer to a Presbyterian congregation, a term commonly used in those days when referring to the German Reformed Congregations. It is not believed there was ever a Presbyterian Congregation affiliated with either St. David's Reformed or Lutheran congregations.



The German Reformed congregation was organized by the Rev. Jacob Lischy, one of the pioneer ministers west of the Susquehanna River in 1753 and began to share the log worship space with the Lutheran congregation, and became known as **St. David's Union Church**. This timing is not accidental. There was a large religious revival taking place in the colonies. Looking back to the first section of this book you will note that the second Coetus completed the organization of the Reformed Church in 1748. Michael Schlatter, who had been commissioned to organize the Reformed Church in Pennsylvania, had gone to Europe seeking aid for the Pennsylvania churches and returned with six young ministers appointed by the Reformed Church of the Netherlands.

The first church also served as a school as there was no public school system in Pennsylvania at this time. The public school system in Pennsylvania was adopted in 1834 and put into operation in 1836. School and Worship services were conducted in German into the early 1900s.

St. David's was founded 22 years before Emmanuel church in Hanover and was supplied with ministers as opportunity afforded. After Emmanuel in Hanover was formed, St. David's first two pastors also preached at Emmanuel. (Source: "History of Gettysburg Classis of the Synod of the Potomac Reformed Church in the United States by Rev. Edwin M. Sando, D.D.).

**MINISTERS OF THE FIRST CHURCH, 1753 - 1783**

**Rev. Jacob Lischy, 1753 - 1769**

**Rev. John Christopher Faber, 1770 - 1776**

**Rev. Charles Lewis Boehme, 1776 - 1779**

**Ministry Vacant, 1780 - 1784**



Example of an early 1750s log structure.

<p><b>PASTOR'S SALARY in 1750 Lancaster, PA</b></p> <p><b><u>Pastor Salary:</u> £40 Year Cash, Pennsylvania Currency;</b></p> <p><b><u>Proclamation &amp; Marriage:</u> 7 Shillings/6 Pence</b></p> <p><b><u>Funeral: (for those who are able)</u> 5 Shillings</b></p> <p><b><u>Baptizing Children: Nothing</u></b></p>
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**REV. JACOB LISCHY, Itinerant Minister**

May 28, 1719 March 27, 1781

Born in Appenzell Innerrhoden, Switzerland

He arrived in Philadelphia from Muhlhausen, Switzerland, now in Alsace, France on the "Snow Catharine," 28 May 1742, and was ordained a Moravian minister by Bishop David Nitschmann, in January 1743, at Philadelphia.

**REV. JACOB LISCHY** was an itinerant minister and his circuit as a Reformed minister included churches in York County, Adams County and Maryland. His Pastoral Record written in German includes the names of more than 8400 individuals in the years from 1744 – 1769. The headline of an article in the "The Gazette" (York, Pennsylvania) dated March 31, 1895 reads: *"AN EARLY PREACHER" "He had a very anomalous career." "Jacob Lischy was prominently identified with early religious movements— was first a Moravian, afterwards a Reformed and then neither—something about his home life and circumstances."* In the article he is referred to as "The **Schweitzer Prediger**" (the Dutch Preacher).

When Lischy arrived in Pennsylvania he was first ordained as a Moravian minister. Not long after his ordination as a Moravian minister, Rev. Lischy preached to the newly formed congregations at Mode Creek and Russel's farm in Lancaster County. An old record says, "he was a warm-hearted, gifted, and approved preacher and made a great impression wherever he went."

In his own words, he "was preaching for the congregation of God in the Spirit," and claimed his mode of worship was a union of the Moravian, Reformed and Lutheran faith, which created some controversy for him.

Around 1744 Jacob Lischy became embroiled in a bitter disagreement with the Moravian Brethren in Bethlehem regarding a land warrant for land on which the Moravian Church of Donegal had built a church. In addition, they felt that Lischy was straying too far afield from Moravian Doctrine in his preaching. Lischy had applied for a land warrant on which a Moravian church was built but did not include the Moravian church in the land warrant application, but he did include a **Calvinist** church. A Calvinist church at that time was any Christian denomination that wasn't Moravian, in this case a Lutheran and Reformed Union church. A petition was drawn up by members of the Moravian Brethren and presented to the land office. At the same time, he was charged with attempting to "debauch" a daughter of Father Eckiton. It took almost 5 years to resolve the matter, and the warrant was changed in favor of the Moravians. Lischy became estranged from the Brethren and

in 1747, became an open enemy of the Brethren (Moravians) in his writing and teaching. (Source: *The News Journal* (Lancaster, Pennsylvania), September 11, 1899.

In 1744, after being sent out by the Moravian Church, Jacob Lischy came to York to preach the Gospel “to all who were willing to hear him.” He professed to be German Reformed, although he was not an ordained Reformed minister) and was invited to preach at the York Reformed Church. The congregation offered him a pastorate and May 20, 1745 he accepted. Around 1746 Kreutz Creek Reformed and York Reformed became aware that their pastor had some Moravian proclivities and when he wished to preach again in York many people gathered in front of the church and noisily forbade him to preach in their church.

On May 2, 1747, Rev. Michael Schlatter (who was commissioned to organize and oversee the German Reformed churches in Pennsylvania) visited York and found a large German Reformed congregation but thought that there was much confusion because of Lischy’s semi-Moravian/semi-Reformed teaching. Rev. Schlatter ordained Jacob Lischy as a minister of the Reformed church on September 29, 1747. In May of 1747 Rev. Schlatter returned to York and found that “confidence in Lischy had been restored and their affection for him was kindled renewed.” On the 18<sup>th</sup> of May 1747, Lischy was asked to preach a sermon in York with Rev. Schlatter present. With little time for preparation, he preached a trial sermon in York based on the passage “For many are called, but few are chosen.” This was a passage abhorred by the Moravians and the people in York were satisfied that he was truly loyal to the Reformed faith. It was his first sermon in the York Reformed church since the ruckus the year before. Confidence in Rev. Lischy was restored and he was again invited to preach to the York Reformed congregation.

“He neither began nor ended his course in the German Reformed Church. His appearance in it was like a comet in more than one respect—brilliant, but irregular and wild, moving carelessly around some hidden centre—and singularly like a comet, too, in being followed by a trail of consequences occupying a larger space than he did himself.” (Source: *Mercersburg Quarterly Review*, Volume 8 (1856).

In 1756, he made himself guilty of a grievous scandal and his case was brought before the Coetus in 1757. He refused to cooperate with the Coetus and he was suspended until he could remove the objections against him. He became rebellious and proceeded to do what he thought he had a right to do. In 1760, he was accused of highly objectionable conduct and was expelled from the ministry.

He retired to a farm in North Codorus Township, halfway between Spring Grove and Jefferson, along the Jefferson Road. There he erected a church. In 1781, he was buried in a very small graveyard next to the church he built. In July of 1923, the

graves of Rev. Lischy and his two wives, Maria Anna (Benezet) Lischy, born in London July 7, 1716 and died in 1754 and Ann Mary (Uhl) Lischy, 1751 – 1812, were moved to the graveyard at St. Peter's (Lischey's) church just outside of Spring Grove.

The article in the Mercersburg Review concludes with the following commentary:

*We cannot, however, refrain from indicating the landmarks of this false spirit as they are, and as they come into view in the life of Lischy, leaving the details to the reader's own meditations: The landmarks of a false spirit: 1. Restless and roving; 2. Consorious and self-righteous; 3. Dishonest and double-dealing; 4. Insubordinate to authority and order; 5. Stirring up strife and division in churches; 6. Given to fleshly lusts; 7. Ending in some form or other in the world—having spent itself in spasms, it is helpless and dead. (Source: The Mercersburg Review, Volume 8 (1856).*

Despite his difficulty with the hierarchy of the Moravian church and the Reformed church, Lischy is a very interesting character. He seems to be a prime example that God can use all sorts of people to further his kingdom on earth. One has to wonder if any other Colonial pastor could have established as many churches as Lischy did.

<b>REFORMED CHURCHES FOUNDED &amp; SERVED BY REV. JACOB LISCHY</b>	
<b>CHURCH</b>	<b>DATE</b>
First Reformed Church at York	1744 – 1761
Kreutz Creek in Hellam Township (Trinity Reformed)	1753 – 1761
St. David's Reformed (St. David's UCC), West Manheim Township	1753 – 1769
Canadochly, Lower Windsor Township	1753 – 1761
Codorus (Lischy's) (St. Peter's), North Codorus Township	1753 – 1769
Codorus (St. Jacob's), Codorus Township	1756 – 1769
Reformed Church Dover (Strayer's), Dover	1757 – 1769
St. Paul's Reformed, West Manchester Township	1763 – 1770
Reformed Church (Emanuel) in Hanover	1765 – 1769
Quickel's, Conewago Township	1765 – 1769
*Shuster's White Church (Friedensaal) (Springfield Township, Seven Valleys)	1760s
Bermudian (Mount Olivet Reformed), Latimore Township	1745 – 1769
Conewago (Christ Reformed), Germany Township	1745 – 1752
Zion Reformed Baltimore	1758 – 1769
St. Mary's Reformed, Silver Run Carroll County	1762 – 1769

\*Records for Shuster's (Friedensaal) White Church are from 1755 to 1801. The Lutherans organized a church in 1755. Sometime in the 1760s a Reformed Congregation was formed by Rev. Lischy. The churches listed here are mostly York County, 2 in Adams County and 2 in Maryland. They are all Reformed churches.

By 1781, the congregations had outgrown the little log church and it was decided that a new church was necessary. George Motter, Philip Wolford, Conrad Sherman and John Wampler comprised the building committee. The church was built a little further up the ridge from the old log church and was of frame construction. The walls were not plastered until 1832 and for many years, services were conducted without stoves or fire in the church.



Example of an Early Frame Church Built in 1800  
(Meisenhelter Meeting House, Dover, PA)

Having no heat in the church was a holdover from Puritanism . The Puritans said that heat in the church would cause Saints to sleep and sinners to plan more wickedness. Oftentimes, fires were built outside the church so that parishioners could warm themselves before entering. Church pews came into use after the Reformation and were in use in churches in America. It is not known if this church had pews. Most likely, there was some sort of seating in this church. According to Clark Wentz the early church fathers were opposed to anything new in the church. The church then became known as Sherman’s church because of its location adjacent to the extensive land holdings of the Sherman family. No evening services were held in either the log church or this new building. There was opposition to English preaching, Sunday School and Revival Services. There is no record as to the cost of the second church building.

<b>MINISTERS OF THE SECOND CHURCH, 1783 - 1869</b>	
<b>Rev. John C. Gobrecht, 1784 – 1801</b>	<b>Rev. Samuel Cutelius, 1849 – 1853</b>
<b>Rev. Charles Helffenstein, 1801 – 1808</b>	<b>Rev. Jacob Sechler, 1853 – 1856</b>
<b>Rev. Jacob Christian Becker, 1808 – 1811</b>	<b>Rev. Joel L. Reber, 1856 – 1857</b>
<b>MINISTRY VACANT, 1812</b>	<b>Rev. Julius J.C. Kurtz, 1857 – 1863</b>
<b>Rev. Jacob Wiestling, 1813 – 1815</b>	<b>Rev. Jacob D. Zehring, 1864 – 1866</b>
<b>Rev. Frederick William Bindeman &amp; Rev. Daniel Zeller (Supply Pastors) 1815 – 1816</b>	<b>Rev. Jacob Sechler (1866 – 1880)</b>
<b>Rev. Jacob Geiger, 1817 – 1848</b>	

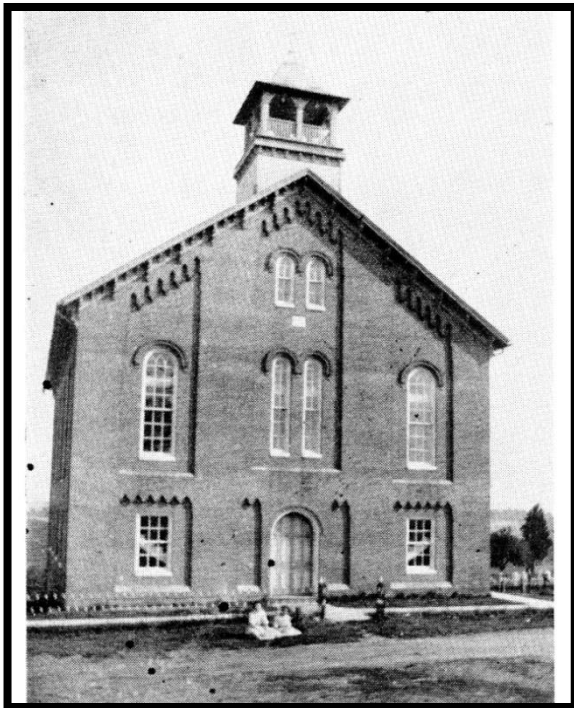
**NOTE:** There is slight discrepancy in the records as to the exact dates of the ministries listed in this table, which will require more extensive research. Rev. Sechler’s ministry includes the time frame of the construction of the third church.

The third church was built in 1869. In 1956, Clark Wentz, local historian and member of St. David's Lutheran congregation, wrote a history of the third church for the 204<sup>th</sup> Anniversary of St. David's. The information about the third church comes from the history written by Mr. Wentz.

The cornerstone, dated 1869, was placed in the gable of the church we currently worship in. The building committee for the third church was David Garrett, H.W. Craumer and J.W. Hoffacker. This church was a two-story brick church. The first floor was used for Sunday School and the second floor was the worship auditorium containing a gallery in the rear. The gallery was first used by the choir, but the choir was later moved to the main floor of the worship space near the pulpit. For evening services, the church was lit with coal oil lights.

*A bill from J.D. Sterner, dated September 27, 1879 for a 6-month supply of coal oil was 83 cents. On October 1, 1881, there is another bill for a 6-month supply of coal oil costing \$1.23.*

The cost of the third church was \$4,649.88. Hourly wages when this church was built were 5 cents/hour for laborers, 5½ cents/hour for carpenters and 7½ cents/hour for masons.



St. David's (Shermans) Union Third Church built in 1869. On Palm Sunday, 1914, was the last time services were held in this church building.



Dismantling of the Third Church, 1914. The building was razed without charge by members of the congregation.

MINISTERS OF THE THIRD CHURCH, 1869 - 1915	
Rev. Henry Hilbish, 1880 - 1889	Rev. Edward D. Miller, 1892 - 1900
Rev. Joseph D. Peters, 1889 - 1891	Rev. John H. Hartman, 1900 - 1920
Rev. F.A. Guth, 1891 - 1892	

## TIDBITS OF HISTORY: NEWSPAPER CLIPPINGS

*Sudden Deaths.*—Wednesday night, Wm. Zumbum, of West Manheim township, died very suddenly of apoplexy. He had been working all day, ate a hearty supper and retired in his usual good health. A slight noise awoke his wife and the family assembled only in time to see him expire. He was about 65 years old. He was buried at Sherman's church, and the funeral was, perhaps, the largest ever attended at that place.

June 26, 1883 Sudden Deaths (The York Gazette (York, Pennsylvania) 26 Jun 1883, Tue)

Recently, during services at Sherman's church, in West Manheim township, several valuable horses belonging to Messrs. Rahn and Reigle, of Conowago township, Adams county, were mutilated by having their manes and tails clipped. Information was brought against John and Eli Sterner, William Johnson, William Klinedinst and Albert Kopp, all of West Manheim township, before Justice Sell, charging them with being the perpetrators of the outrage.

June 7, 1881 Horse Mutilation (The York Gazette (York, Pennsylvania) 7 Jun 1881, Tue)

**A Very Large Funeral.**  
On Tuesday took place the largest funeral ever seen at Sherman's Church; it was the double funeral at Valentine Yost and wife, who died an hour apart last Saturday evening, of pneumonia. There were two hearses, and both coffins were laid in one grave. Wm. Leese was the undertaker, assisted by John B. Dubs. Rev. E. D. Miller preached a most impressive sermon. So large was the attendance that another such church could have been filled. Over 200 vehicles were at the church.  
Mr. and Mrs. Yost lived a happy married life for 54 years; their union was blessed with 9 daughters and 6 sons; of whom 5 sons and 4 daughters are yet living, with 23 grand children. Two grand children are dead. Mr. Yost came from Germany with his parents when a boy of fourteen years; his wife was a Fuhrman.

Nov 1 1895 A Very Large Funeral (The York Daily (York, Pennsylvania) 1 Nov 1895, Fri)

*Attacked by Tramps*—Last Sunday evening, as Mr. Jacob Werner, (son of Mr. Jacob L. Werner,) was returning to his home from Sherman's Church, in West Manheim township, he was approached (near Shue's dam,) by a tramp, who demanded his money or his life. Mr. Werner had but a quarter of a dollar, which he gave up. Not being satisfied with this, the scoundrel compelled him to take off his shoes and deliver them over, together with a small pocket knife. The tramp was afterward followed by citizens of the neighborhood, but could not be overtaken.

June 17, 1879 Tramp Attack (The York Gazette (York, Pennsylvania) 17 Jun 1879)

—Mr. George W. Garrett, of near Sherman's Church, has a patch of cucumbers from which he picked last Saturday 12,000 cucumbers; on Monday, he picked 6000 more. The patch is just beginning to bear.

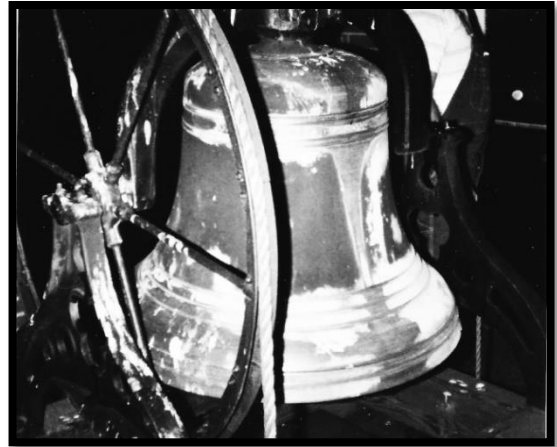
August 29, 1881 Cucumbers (The York Gazette (York, Pennsylvania) 29 Aug 1882, Tue)

## THE CHURCH BELL

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The church bell was purchased from Joshua Register & Sons, Baltimore, MD, when the third church was built and now hangs in the bell tower of the current church. Prior to 1845 church bells were made of brass. In 1845, steel bells were invented. Almost any church could now afford a bell. A steel bell weighing 50 lbs. would only cost \$30 and could be heard as far as two miles away. Our church bell is made of steel. The bell is 3 inches thick and is 32 inches from top to bottom and 32 inches across the bottom.

The wheel is 42 inches. The cost and weight of the bell is unknown.



The Church Bell

## THE OLD UNION CEMETERY

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The first burial in the old cemetery behind the church was George R. Prowell, 1752. Time and elements have been hard on the memorials. Some stones are simple gray fieldstones with only initials cut into the stone. Other stones are granite or marble with names and dates, and some may even have remarks about the deceased. At some time earlier, the stones were set into concrete rows in an effort to preserve them, but this may have done more harm than good. There is a listing of approximately 870 known burials in the old graveyard. Work has begun on creating a lasting record of the memorials in the cemetery with transcriptions, identification of soldiers, meaning of the artwork symbols and even some biographical information in some cases. On May 11, 1919, a plot of ground parallel to the



The Old Union Cemetery at the Back of the Church

Baltimore Pike and Impounding Dam Road was purchased from C.N. Myers for a new cemetery. The cemetery was laid-off for 120 burial lots, with the option to purchase more space as needed. Mrs. Ellen J. Bixler, who died November 6, 1919, was the first person to be buried in the new cemetery.



In early April 1903, there are newspaper accounts of some violent weather throughout the Eastern United States up into New England, with strong wind and heavy rain and flooding throughout York County. A newspaper article dated April 24, 1918, reported the following in the 15 Years Ago Today section of the paper: *“After giving St. David’s church West Manheim Township, a thorough examination, Rhinehart Dempwolf, of York pronounced it safe. The insertion of iron rods was recommended as a precaution. The edifice was recently damaged by a storm.”* It is not known if “iron rods” were inserted, but at a meeting of the Joint Church Council on February 24, 1914, a report by the Chief State Inspector showed that the 1869 church building had been condemned. After some discussion, it was decided to seek the advice of an architect and J.A. Dempwolf of York, Pennsylvania was chosen.

On February 28, 1914, Mr. Dempwolf reported that many parts of the building were unsafe and recommended the building of a new church. A vote was taken at a congregational meeting on March 15, 1914, and the results were 42 votes in favor of building a new church and 24 votes opposed. The building committee for the fourth church consisted of George Shue, George Leese, George Werner, Oliver Hoffacher and Cornelius Barnhart. The new church was dedicated on June 13, 1915. The cost of the new church was \$13,836.96. The number of bricks used was 106,260 at a cost of \$6.25/thousand. Wages paid for the fourth church were as follows:

General Labor	15 cents/hour
Bricklaying	30 cents/hour
Bricklaying Supervisor	40 cents/hour
Plasterer	20 cents/hour
Plasterer Supervisor	25 cents/hour
Painter	20 cents/hour

The carpenter contractor was J.T. Rohrbaugh and the architect was I.M. Myers.

A very descriptive article, dated May 14, 1915, appeared in Hanover’s newspaper, The Evening Sun, with the bold headline **“Dedication Marks Epoch in History.”** The following is an excerpt from that article:

*The new building is of red brick, trimmed in Indiana limestone. It is constructed on the semi-Gothic style of architecture and adorned with large memorial windows. Around the structure are cement walks leading to the adjoining cemetery. An iron fence also surrounds the grounds. The main building is 65x90 feet, and the main auditorium 50x65 feet. In the rear is a large Sunday school room 40 feet square, with a separate room for the primary department 15x18 feet. Between the auditorium and the*

*Sunday school room are folding doors, which, when opened, almost doubles the seating capacity.*

*The walls of the church are frescoed in appropriate design. In the rear of the pulpit recess is a large picture of "The Ascension of Christ" and on the walls of the Sunday school room is frescoed a picture of "Christ Blessing the Children."*

*The wood work of the church, including the chancel rail, is of light chestnut, while the altar and pews are of dark walnut, thus presenting a pleasing and rich contrast.*

*The pews are arranged in a semicircular manner. The seating capacity is seven hundred, two hundred more than that of the former building. Chairs are used in the Sunday school rooms.*

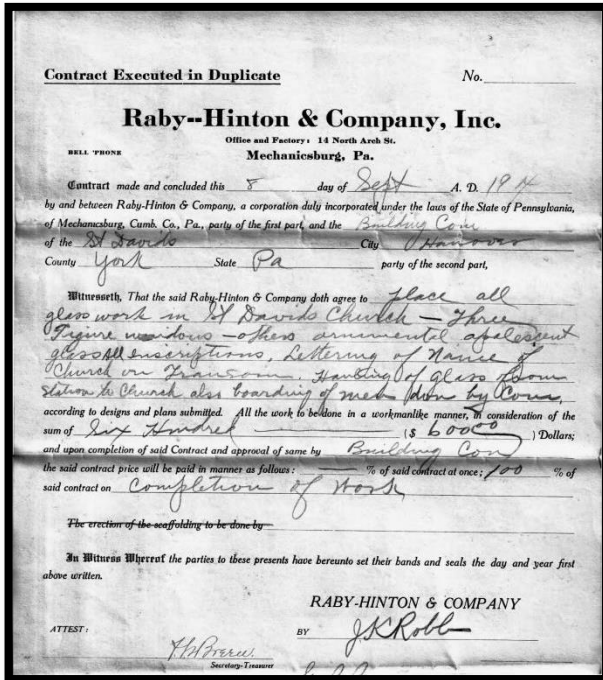
*The floor of the church is covered with a fine Brussels carpet. The chandeliers are of neat design. The building throughout is well-lighted and ventilated. It is equipped with a steam heating and a gasoline-lighting system, and a piano purchased from the Weaver Organ and Piano company of York. . . . The frescoing and windows were placed by Raby-Hinton company of Mechanicsburg. The pews, chairs and pulpit furniture were bought from the American Seating company.*



**The Sanctuary as it appeared in 1915. The painting behind the Altar depicts the Ascension of Christ and was donated by George W. Schue of the building committee. The painting, the decorative stenciling on the wall and the art glass window work was all done by the Raby-Hinton Company of Mechanicsburg, PA.**

would have been the Sunday School area, which is now called the "overflow" room. That painting was donated by the Sunday School and friends.

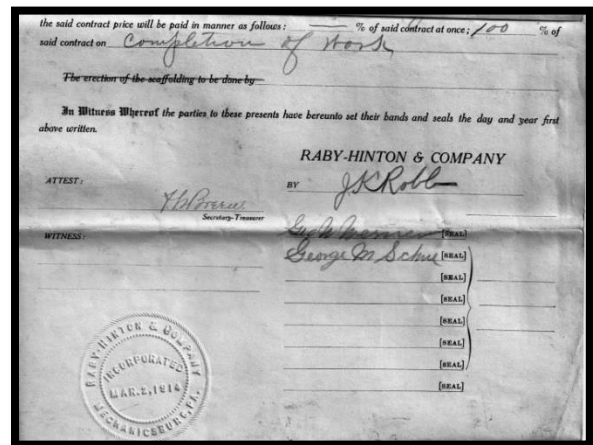
The painting and stenciling shown in the image on the left was done by the Raby-Hinton Company of Mechanicsburg, and shows what the Sanctuary would have looked like from 1915 to 1947. In 1947, the Sanctuary was remodeled, and one can only speculate as to what became of the "Ascension" painting at that time. It is a mystery that we have not been able to solve as of this writing. There is a smaller painting, "Jesus Blessing the Children" above the pocket doors facing into what



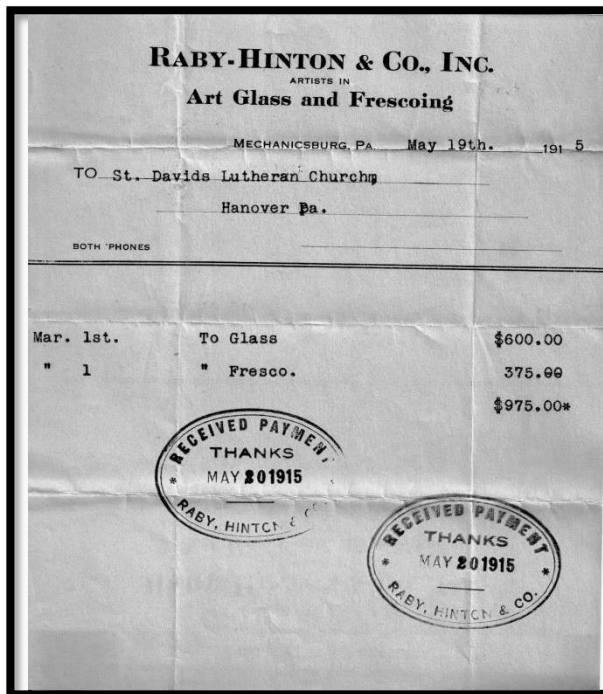
The image above is a scan of the top portion of the Raby-Hinton Company Contract for the Stained Glass Windows to be placed in the Church, Dated September 8, 1914, for the sum of \$600, to be paid on completion of the work.



The image above is a 1914 Newspaper Ad



The image above is the lower portion of the contract with Raby-Hinton signed by George W. Werner and George M. Schue



The Receipt from Raby-Hinton for the Stained Glass Windows and the Fresco, dated May 20, 1915.



Rugs Sold, The York Daily (York, PA), March 19, 1915

## **THE FOURTH CHURCH, Continued**

The dedication for the new church was held on Sunday, June 13, 1915. The Lutheran Congregation's dedication service, led by Rev. S.L. Hench, was held in the morning. The Reformed Congregation's dedication service, led by Rev. J.H. Hartman, was held in the afternoon. Inclement weather prevented the dedicatory services on two prior occasions and another heavy thunderstorm passed through the area as people were gathering for the dedication program. The newspaper reported that *"many persons were compelled to leave the services and others were kept away. However, there were at least one thousand persons at each service, while fully as many were on the outside, unable to get into the edifice."* Services were held in the evening by the **Christian Endeavor Society** and featured a song service.

**CHRISTIAN ENDEAVOR:** The International Society of Christian Endeavor (original name United Society of Christian Endeavor) was an interdenominational organization for Protestant youth in Canada, Mexico, and the United States. It was founded in 1881 by Francis Edward Clark, who served as president until 1927. Members of the society pledged to try to make some useful contribution to the life of the church. Other churches soon organized Christian Endeavor societies, and the movement grew rapidly in the United States. (Source: <https://www.britannica.com/topic/International-Society-of-Christian-Endeavor>). Organizers of the Christian Endeavor Society at St. David's Union Church held their first meeting on Tuesday evening, January 24, 1893, and officially called themselves the "Young People's Society of Christian Endeavor." On October 15, 1893, the name was changed to "St. David's Lutheran and Reformed Young People's Society of Christian Endeavor." The Christian Endeavor Society was an active part of St. David's Lutheran and Reformed congregations up into the 1980s or even longer. On August 1, 1981, a reunion to celebrate the 100<sup>th</sup> anniversary of Christian Endeavor at St. David's, was held for all current and former members of St. David's (Sherman's) Christian Endeavor Society. The CE Society was instrumental in the organization of the Sunday School at St. David's on March 31, 1893. CE placed a stained-glass window in the church built in 1914, and in 1916 helped erect a fence around the church. They purchased a flag stand and CE flag in 1921. Committee members in charge of the reunion were Dorothy Garrett, Janice Frock, Margie Utz, Mary Leppo and John Leppo.

<b>MINISTERS OF THE FOURTH CHURCH, 1915 -</b>	
<b>Rev. John H. Hartman, 1900 - 1920</b>	<b>Rev. Andrew N. Horn, Jr. 1971 - 1983</b>
<b>Rev. Edwin M. Sando, 1920 - 1945</b>	<b>Rev. Robert M. Myers, 1983 - 1992</b>
<b>VACANT, 1945 - 1946</b>	<b>Rev. Gerald Gingrich (Interim), 1993</b>
<b>Rev. Harvey M. Light, 1946 - 1971</b>	<b>Rev. Scott A. Sager, 1993 -</b>

**NOTE:** Rev. Light was installed Sunday, November 24, 1946.



Vintage photo of the church as it appeared in 1915

## REUNION ON SUNDAY NEAR PLEASANT HILL

**PLEASANT HILL.** — The Nace family reunion will be held in George Schue's grove, near St. David's church, Sunday afternoon.

### Class Plans Outing

The Samaritan Sunday school class will hold an outing in the grove adjoining St. David's church on Sunday afternoon, July 17.

### Will Purchase Boiler

On Sunday it was decided unanimously by a joint Lutheran and Reformed congregational vote to purchase a new boiler for St. David's heating system, to be installed before fall.

Reunion on Sunday, The Evening Sun, July 8, 1932

## PLUNGES OVER EMBANKMENT

On Saturday evening while attending the festival at St. David's church, a horse belonging to Curvin Sterner, of near Nace's store, scared at an automobile and made a plunge over an embankment upsetting the buggy and throwing the occupants out. The vehicle was wrecked.

Plunges Over Embankment, The Evening Sun, June 23, 1915

## PLEASANT HILL

### VISIT INVALID

Delegation From St. David's Church Calls on Miss Shorb

On Wednesday evening a delegation from St. David's Church, consisting of the Misses Pearl Wertz, Mary Baumgardner, Bessie Nace, Jennie Werner, Mary Hoffacker, Mary Werner, Treva Mummert, Effie Kling, Miriam Nace, Sarah Werner and Arvilla Garrett, accompanied by the following members of the church: the Misses Lottie Miller, Earlie Houck, Beulah Garrett, Mabel Werner, Mrs. Reverdy Nace, Mrs. Chas. A. Wertz, and Mrs. Cevilla Shorb visited Miss Shorb at the home of Alphaes Utz, near Sunnyside, who is an invalid.

The evening was spent in singing songs, duets and solos.

### TEMPERANCE SERVICE

Interesting Program to be Given at St. David's

The following program will be rendered at the temperance service at St. David's Church on Sunday night.

Greeting Song.

Prayer.

Exercise—"What Girls Can Do."

Address—G. W. Yeiser, of Union Mills.

Song—"Let Us Work For Temperance."

Exercise—"Who Wants the Boy Who Drinks?"

Song—"High Thinking, Clean Living."

Address—Rev. J. H. Hartman.

Song—"Rallying to Our Standard."

Address—Rev. George Sheffer.

Duet—"Twas Rum That Spoiled My Boy."

Song—"America."

Benediction.

## PLEASANT HILL

### MR. AND MRS. MELVIN FEESER ENTERTAIN

The following visitors were entertained at the home of Mr. and Mrs. Melvin Feeser recently: Nicholas Karns, Clinton Johnson, Mr. and Mrs. John Kiick and daughter Elizabeth, and Mr. and Mrs. M. E. Creager and daughter Gladys, of Hanover. The trip was made in Mr. Creager's auto. Mr. Creager gave "Granny" Kiick, Mrs. Feeser's mother, who is ninety-one years of age, an auto ride and showed her St. David's new church, Sunday, a treat which she very much appreciated.

Pleasant Hill Drive, The Evening Sun, Hanover, PA, October 13, 1915

Five girls of the colored group of the Girl Reserves of the Y. W. C. A. will present a play entitled "Light From the Dark Race" at a missionary meeting at Sherman's church, near Hanover, Sunday evening. The girls in the cast include Frances Roberts, Cora Stanton, Jean Stanton, Kathleen Mitchell and Olga King. The girls will be accompanied by Mrs. Ernest W. Brundie, of Arendtsville. The Rev. E. M. Sando is pastor of the church.

5 Colored Girls, The Evening Sun, April 17, 1937

Visitation and Temperance Service, The Evening Sun, October 21, 1915

## REMODELING OF THE SANCTUARY, 1947

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Rededication of the Church, The Gettysburg Compiler, April 10, 1948. Note there is a transposition of numbers in this article (i.e., 1941, should actually read 1914).

In the Fall of 1947, renovations and improvements were made to the 1914 church building. The improvements made included exterior walls and roof repaired, all art glass windows rebuilt, walls and ceilings repaired and frescoed with Christian symbolism used, new carpet in the auditorium, new floor coverings in the Sunday School Rooms (overflow room) and vestibules, refinishing of all pews, Sunday School chairs and all woodwork, and the placing of a painting in the chancel.

Two rededication services, 2:30 pm and 7:30 pm, were held on Sunday, April 11, 1948. Rev. A.M. Hollinger was serving the Lutheran congregation and Rev. Harvey M. Light was pastor of the Reformed congregation. The services included numerous guest speakers and musical numbers from guest choirs and musicians. Among those speaking was the Rev. James W. Moyer, pastor of Trinity Evangelical and Reformed Church in Mercersburg and the Rev. H.D. Hoover of the Lutheran Theological Seminary, Gettysburg.

## THE SUNDAY SCHOOL WING, 1950

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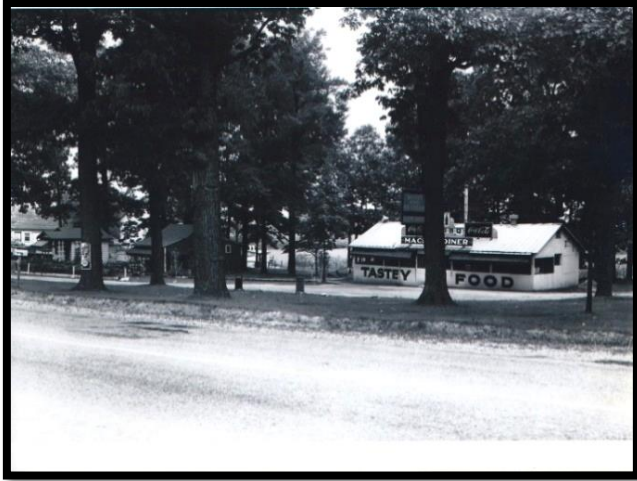
In 1950, there was a need for more space for the growing numbers in the Sunday School. The Sunday School addition was completed in 1951 at the cost of \$44,967.99. The Sunday School wing is 60x40 foot and adjoins the church. There are two levels, a floor at the church level and a floor at the basement level. It was described as having 8 classrooms, secretary's rooms, hallways, washrooms and an automatic oil heating plant. The floors were finished with asphalt tile flooring.

Two dedication services were held on Sunday, June 22, 1952. Rev. Dr. Howard S. Fox, Pastor of Trinity Reformed Church in Gettysburg, and Rev. S.L. Hench, Pastor Christ Lutheran Church, Dallastown and former Pastor of St. David's were the 2:00 pm speakers. Rev. John Sando, Pastor of Second Reformed Church, Reading and Rev. George E. Sheffer, First Lutheran Church in New Oxford and former Pastor of the West Manheim Lutheran Charge were evening speakers.

## THE CHURCH FELLOWSHIP GROVE

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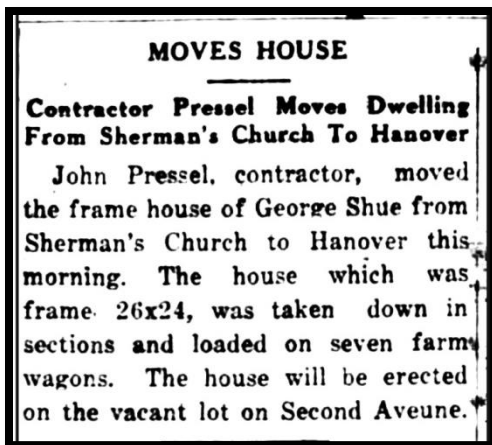
In earlier years, the grove across from the church was called Schue's Grove, and fellowship events were often held in Schue's Grove. Later the property was owned by Ira C. Masemer. Ira Masemer was the owner of Macey's Diner, and a trailer park



Macey's Diner (Poist Studio, Hanover, PA)

located in the grove. Macey's Diner was in existence from 1939 to 1959, except for a brief period between 1946 and 1947 when the restaurant had to close because of O.P.A. regulations. The Office of Price Administration (O.P.A.) was established in 1941 to control money (price controls) and rents after the outbreak of World War II. The OPA had the power to place ceilings on all prices except agricultural commodities, and to ration scarce

supplies of other items, including tires, automobiles, shoes, nylon, sugar, gasoline, fuel oil, coffee, meats and processed foods. At the peak, almost 90% of retail food prices were frozen. It could also authorize subsidies for production of some of those commodities. In October of 1959, the church purchased the Grove property, which consisted of 13 acres, the diner, 2 small cottages and a cement block wash house, from Ira Masemer for the sum of \$13,750. Old buildings were taken down and a pavilion was built for fellowship events. The Grove, as it is now called, is used for church functions and is also rented out to the public. Many improvements have been made over the years, including a Prayer Labyrinth.



Shue House Moved, The Evening Sun, September 11, 1915



The Current Grove Building, 2019

## A TALE OF TWO PAINTINGS

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The picture on the upper left was painted by the Raby-Hinton Company of Mechanicsburg in 1915 and was entitled "The Ascension of Christ." The picture on the upper right was painted by R.J. Welsmann, artist and art restorer, in 1948 when the church was renovated and is entitled "Come Unto Me."

**THE FIRST PAINTING:** The Raby-Hinton Company was originally located in Mechanicsburg. The company, specializing in art glass and frescoes was busy throughout the surrounding area. Other churches in Hanover and the surrounding area who had contracts with Raby-Hinton were Roth Church, Lischey's Church, Emmanuel on Broadway, Trinity Church, Hanover, Trinity Church, Manchester, St. Paul's Lutheran Church, Walnut Street. In 1917, the Raby-Hinton contracted with the Carlisle Chamber of Commerce to build a new factory in Carlisle, which was to bring the families of 25 skilled craftsmen to the area. The Chamber of Commerce would build the factory and Raby-Hinton would pay them back on the basis of 5% or more per year as a special sinking fund. Sadly, by May of 1919, the Raby-Hinton Company was listed for Sheriff's Sale and in February 1920, the building was occupied by the Carlisle Silk Mill.



**THE SECOND PAINTING:** Robert J. Welsmann was born in Vershettes, Hungary and studied at the Royal Academy of Fine Arts in Budapest. He represented the 5<sup>th</sup> generation of a family which engaged in artwork in this country and Europe for nearly two centuries. He began his studies at the Royal Academy with the intention of joining his father in the church art profession. His training was interrupted by WWI. He served two years in the Austro-Hungarian Navy. After the War he came to Baltimore, where he established his business. He was in charge of the 1944 redecoration of Ford's Theater in Baltimore. He worked on the interior design of more than 1,350 churches. He prided himself on individual designs made for each church, with careful consideration of the period of the building and the symbols important to each religion, and on the furniture he carved for the redecorations. He died at the age of 78 in 1978.

**RESTORATION OF THE SECOND PAINTING:** Originally the "Come Unto Me" canvas was mounted and painted on the wall. In 1988, when the church was celebrating 235 years, the painting was taken down and restored by Austrian-born Othmar Carli, an internationally known artist, art restorer, teacher and sculptor.

Mr. Carli was honored by the United Nations for his work on the Sobhabazar Rajbari, one of the oldest residences in Calcutta, India. He is one of only two U.S. artists to receive this honor from the UN. His other commissions include the Union League in Philadelphia, Radio City Music Hall, Grand Central Station, Manhattan Supreme Court Building, and the Shubert Theatre in New York City. Internationally, he has restored such historic sites as the tenth century Poeglhof Chapel, Bruck an der Mur, Styria; the State Museum, Graz, Austria; the eighteenth century Hall of Mirrors, Pallais Herberstein, Graz, Austria; the seventeenth century Abby Church, Vorau, Styria; and the seventeenth century Sarba Mangala Temple, Burdwan, India. He was awarded a Historical Preservation commendation from the Pennsylvania Historical and Museum Commission for restoring the ceremonial courtroom of Adams County Courthouse in Gettysburg, PA, and holds patents on various artist's tools.

In addition to the prestigious work listed in the previous paragraph, Mr. Carli can add our "Come Unto Me" painting by Robert Welsmann and the "Jesus Blessing the Children" by Raby-Hinton. Many years of dirt and grime had considerably dulled the paintings and Mr. Carli was contracted to clean and restore the paintings. The cost of the resurrection of the two paintings was \$9500. The restoration work is a tedious and pain-staking process and can take up to a month to complete. Mr. Carli restored both paintings to current museum standards. He guarantees his work and stated that the paintings should still be in good shape 100 years later.

## **GLOSSARY**

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**CANONS OF DORT:** The Canons of Dort were written in the midst of a political and theological conflict in the Netherlands that threatened to become a civil war. Factions were fighting over the topic of election—in particular, whether people had free will to accept or reject salvation, or whether salvation was pure grace.

The Synod of Dort settled it. Through the winter of 1618 and into the spring of 1619, delegates from the Netherlands and from Reformed churches in other countries met and, among other things, clarified the Reformed teaching of salvation and the working of God's grace. They expressed the belief that humans don't have the capacity to even want salvation without the Holy Spirit first implanting that desire in us as an act of grace. At 400 years old, the Canons of Dort might seem like ancient history. They're anything but. Written in the midst of a conflict that threatened to tear the Netherlands apart, they insisted that salvation was pure grace. That's a truth we still need to hear. (Source: <https://www.rca.org/canons>)

**CHARGE:** When two or more churches share a pastorate, they form a charge. In 1851, St. David's, St. Bartholomew's, Abbottstown and St. James' Churches were organized into Emmanuel's Charge with Rev. Samuel Gutelius as pastor. In 1867, Manheim Charge was formed with St. David's, Lischey's, St. Bartholomew's, and a little later, Bethel. In 1883, the Manheim Charge was dissolved, and St. David's, Trinity at Hanover and St. Bartholomew's formed the Second Hanover Charge. In 1891, St. David's and St. Bartholomew's were Sherman's Charge, which was changed the following year to the West Manheim Charge. Bethel and St. Paul's (Dubs) were added to the West Manheim Charge in 1900. In 1978, the Marburg Charge was formed which consisted of Bethel Church and St. David's. In 1984, the Marburg Charge was dissolved when Rev. Robert Myers became St. David's first full-time minister.

**CLASSIS:** Churches located near each other send representatives to meet together as a "classis." Each classis supervises the churches and ministers in its bounds.

**COETUS:** The Coetus of the German Reformed Congregations in Pennsylvania was the governing body of the German Reformed Church in the United States. It was founded in 1747 and operated as a mission branch of the Reformed Church of Holland.

**HEIDELBERG CATECHISM:** Although the Heidelberg Catechism wasn't published until 1563, religious reform in the Palatinate began with Martin Luther nailing the Ninety-Five Theses on the church door of Wittenberg on Oct 31, 1517, which was the beginning of the Reformation. Religious and education reform was taking place in the Palatinate.

In the early 1700s substantial changes were taking place, not only in the churches, but also in the schools. For a long time, formal education was predominantly a privilege of the rich. The teaching in these schools was done in Latin. However, as the sixteenth century progressed there was a growing awareness that education should not be restricted only to the Latin language or simply to the rich. As a result, many German schools were started. At these German schools both boys and girls had three main components in their curriculum: reading, writing, and ... *catechism!*

Heidelberg was a university town, and some of the faculty at the University of Heidelberg began to teach from a Protestant perspective. Considering the religious and educational reform that was taking place in the Palatinate, it is not surprising that there was a demand for a good, solid catechism. Such a catechism could unify and solidify the religious reform, while at the same time filling a basic need within the curriculum taught to the young citizens—and future leaders—of the Palatinate.

The Catechism summarizes the major teachings of Holy Scripture in one hundred and twenty-nine memorable questions and answers. Simple yet profound, as well as concise yet sufficient, the Catechism has been appreciated by young and old alike as one of the most clear, helpful and comforting guides into all the spiritual treasures of the holy gospel. The gospel is "the power of God for the salvation of everyone who believes" (Rom 1:16). The Heidelberg Catechism helps you discover just how powerful the gospel really is, and "how wide and long and high and deep is the love of Christ" (Eph 3:18). (Source: <http://www.heidelberg-catechism.com/en/history>)

**UNION CHURCH:** From 1753 until 1977, St. David's Lutheran Congregation and St. David's Reformed Congregation shared the same Worship space. In 1977, the Union association with the Lutheran congregation was dissolved, with the Lutherans building a new church.

**After the period of the Revolution, when it was found necessary to introduce English singing, the Rev. Dr. Livingston compiled a book of psalms and hymns in the English language, which was published with the express approbation and recommendation of the General Synod, in the year 1789. This book continued in use until 1812.**

*This publication was created in an effort to preserve and share the history of St. David's United Church of Christ with the membership. Every effort has been made to ensure that the information in this book was as accurate as possible at press time.*