

# Brickerville Old Zion Reformed Church

by Charles D. Spotts

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On a hill overlooking the Brubaker valley, north of Lititz, about one mile east of Route 501 and a short distance south of Brickerville, stands one of the oldest church buildings in Lancaster County. This brick building is in the center of a three-acre plot, bounded on the east by a beautiful woods of oak, poplar, maple, locust and sassafras trees; on the south by a graveyard, containing tombstones dating from 1744<sup>1</sup>; on the west by a little-used country road. In this idyllic setting German Reformed farmers established a congregation two hundred and twenty-five years ago. The lot was purchased from Sebastian Royer in 1747. The above reference to the graves of Eliza C. Fortune who died in 1744 indicates that an informal congregation existed before 1747. Sebastian spelled his last name "Royer," with an umlaut over the "o" which gave it an "e" sound, as in "there," with the result that the first English spelling became "Reyer," and the congregation became known as Reyer's German Reformed Church.

## THE FIRST CENTURY (1732-1832)

There are no extant records of the beginning of Reyer's congregation but there is evidence in favor of the theory that the congregation began about 1732, as the White Oakland Congregation.

William J. Hinke, professor Emeritus of Semitic Languages and Religions in Auburn Theological Seminary is probably the best historian of the early 18th century of the German Reformed Church. In Appendix II of *Life and Letters of the Reverend John Philip Boehm* (1683-1749), Founder of the Reformed Church in Pennsylvania; 1916, Dr. Hinke lists the German Reformed Congregations in Pennsylvania before the year 1750. Number 14 is "Reyer's Church, founded about 1732, Zion's at Brickerville, Elizabeth Township, Lancaster County."

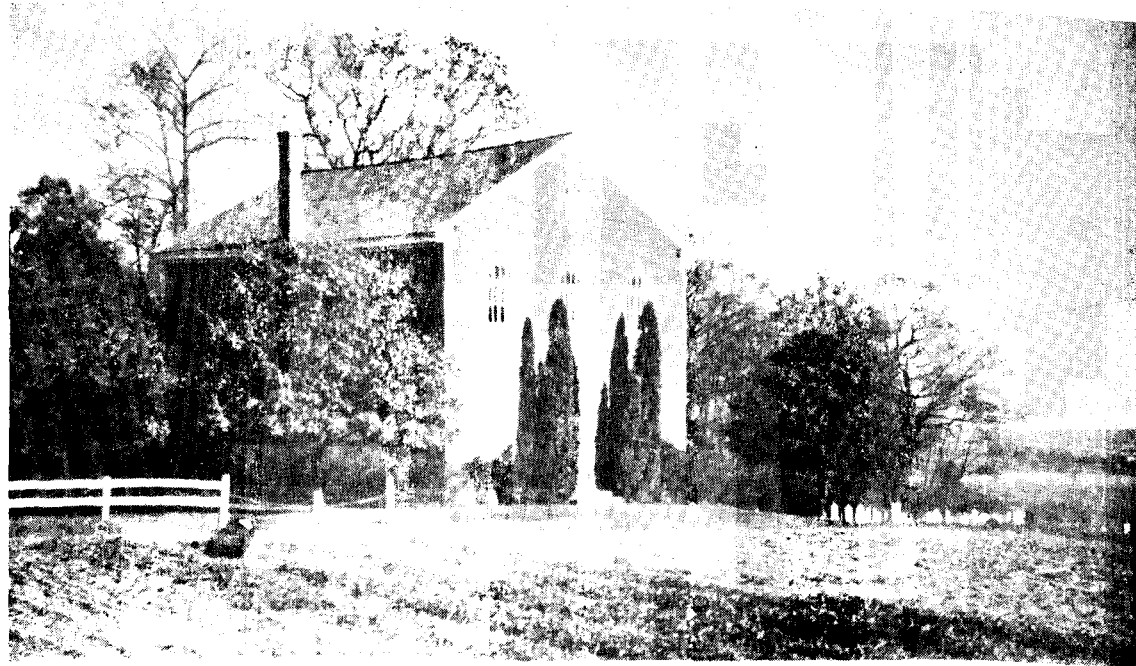
In an early history of Bethany, Ephrata, there appears the following reference: "John Peter Miller became, about 1731, the pastor of the Charge, which included probably besides Cocalico, Seltenreich, Muddy Creek and Brickerville; he early evidenced much interest in the Ephrata community of Seventh Day Dunkers, headed by Conrad Beissel." Hinke reports that the three congregations which Miller served for a short time included Muddy Creek, Seltenreich and White Oak (or Reyer's).

The earliest references to Reyer's congregation appears in one of Conrad Tempelman's letters. John Conrad Tempelman was born in Weinheim, near Heidelberg, on March 22, 1692. He learned the tailoring business, which took him to Heidelberg, the capital of the Palatinate. There he was married, September 22, 1717, to "Anna Maria, daughter of Andreas Barth, late citizen and carter of this place." They had two children: Anna Margaret, baptized September 11, 1718 and Anna Maria, baptized March 16, 1721. The entry of Anna Margaret's baptism in the church record of St. Peter's Church, at Heidelberg, refers to Tempelman as "tailor living at the Castle Hill."<sup>2</sup> The author visited Castle Hill a number of years ago when in Germany.

Shortly after 1721 young Tempelman emigrated with his family to Pennsylvania, where he settled in Conestoga Township, Lancaster County.

In 1725 his neighbors persuaded Tempelman to lead them in religious worship. On February 13, 1733, he wrote an important letter to the Synods of South and North Holland, in which he described his pastoral activity at Heller's, Cocalico, near Ephrata, and Lancaster.

Reverend D. C. Tobias, who was pastor of Zion's from 1870 to 1891, reported that he found Conrad Tempelman's record (1735-1743) for the White Oakland and (or White Oaks) Congregation in the altar at Reyer's Church.<sup>3</sup> How did this record of the White Oak



Old Zion German Reformed Church, northwest elevation, with graveyard to right.

Photo by J. Loose.

land and (or White Oaks) Congregation get into the altar at Reyer's? Because it belonged there. We must remember that what we know as Reyer's was not organized until 1747. Before that which became Reyer's congregation was merely an unorganized group of German farmers who began to hold services in their homes as early as 1732, and for whom Conrad Tempelman, the tailor conducted Services from time to time. This fact was apparently mentioned in one of his letters which has since been lost. This early group of farmers was first known as the White Oakland Congregation.

The Historical Society of the Evangelical and Reformed Church has, among its treasures a folio Bible which was brought, with 700 other copies, on the boat which brought Pastor Waldschmidt in 1752. Inscribed in German in the Bible is this flyleaf message, translated by Miss Elizabeth Kieffer.

This folio Bible is given and assigned to the congregation in Whiteoakland commonly called Reyer's Church, belonging to the Christian Reformed Domination.

God grant that every member of this congregation may long be able to hear and obey the wisdom of the Word of Life from this book, to their complete health and holiness. May the good, tender, loving God grant this. Amen. So wishes and writes,

J. Waldschmidt, V. D. M.  
September 8, 1752

Hinke states that the White Oak Congregation was not founded until about 1747, and later became Jerusalem Church, at Penryn, Penn Township.

We, therefore, conclude that Conrad Tempelman did serve the White Oakland Congregation during the early 1730's, and that this is the same congregation which became known later as Reyer's congregation.

On July 8, 1744, John Philip Boehm wrote to the synods of Holland: "The surrounding congregations, around or near Canastocka have long ago taken up with a man, Conrad Tempelman by name (he is from Heidelberg) a tailor by trade, and have made the same their minister. I know him, for he was a schoolmaster and reader in the Hill Church (later Bethany, Ephrata), when I served them at the beginning. Of the same I noticed at the time nothing wrong in his life and conduct, and since have heard of him nothing but what is praiseworthy, especially that he is very watchful against the sects, and that his congregations are very much united."<sup>4</sup>

Mary Reemsnyder in her history of Bethany suggests that "Tempelman was called Pastor of the Conestoga Valley Charge (which included Reyer's) from 1744 to 1748.

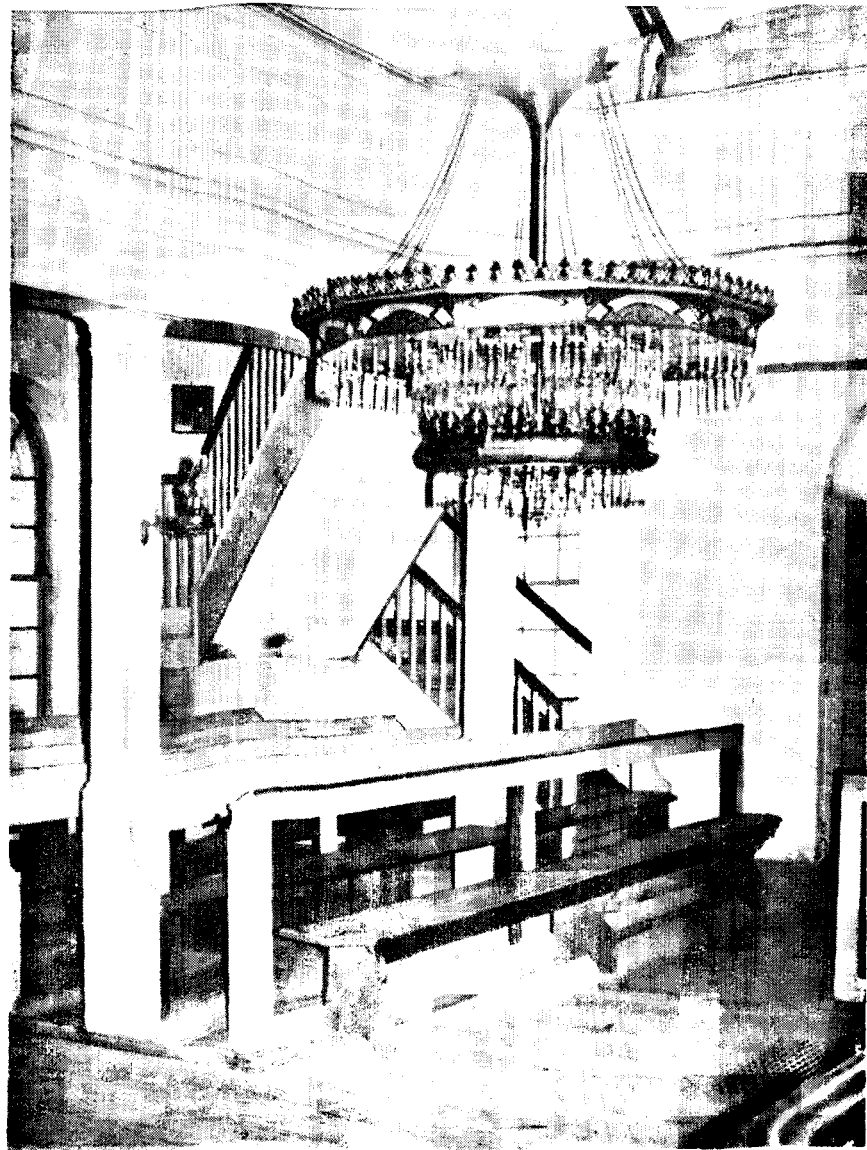
During 1735 the officers of the White Oakland congregation included Wendel Labor, Elder; Peter Becker and Jacob Haegy, Deacons. These three men were among those who signed the deed when the land for what later became Reyer's was purchased in 1747.

Tempelman lived in the neighborhood of Mill Creek where Heller's Church now stands, on 200 acres of land in Leacock Township, one of the original communities of Lancaster County. On March 7, 1737, John Casper Stoever, his Lutheran colleague, followed suit, taking out a warrant for 200 acres in Leacock Township, where he made his first home. It was from his home in Leacock Township that Tempelman traveled to the Brubaker Valley to conduct occasional services for the German farmers in that area.

Dr. Hinke suggests that the first church was built in 1735, in which case, after 1735 Tempelman conducted services, not in homes, but in the log church building, which was located on the south-east corner of the burial grounds. If Hinke is correct the first building was located by squatter's rights.

Court records indicate that the congregation purchased several acres for a church and a burial ground from Sebastian Reyer in 1747. The deed is signed by Peter Becker, Wendel Labor, Jacob Haegy, and Simon Shitz. The congregation was formally organized during the same year, probably before the purchase transaction. During the following year, 1748, either the first or the second wooden building was erected. Sebastian Reyer's home was only a short distance south of the church. After his sons moved out of the area his 500 acres was acquired by the Brubakers.

The deed for the purchase of the property contains three different names for the denomination with which the Reyer's congregation was affiliated—"German Reformed Church," "Dutch Reformed Church," and "Evangelical Prespiring Meeting." [sic]



Corner of interior, showing southwest stairway to gallery and kerosene chandelier. Old Zion Reformed Church. Photo by J. Loose.

Michael Schlatter reported to the 1747 first Coetus: "The congregation at Bastian Reyer's, where I administered the Lord's Supper to 70 persons, promised 13 pounds and about 100 bushels of grain"<sup>5</sup> Since this report was made before the 1748 building was

completed, it would appear that Schlatter conducted services either in a previous building or in Reyer's home.

The first ordained clergyman to serve Reyer's Church as their pastor was the Reverend John Waldschmidt, who was born August 6, 1724, at Dillenberg. His mother was Christina Apollonia, daughter of the Reverend John Weller, pastor at Elsoff, in the County of Wittgenstein. John (Johannes) was the fourth of eight children.

When Michael Schlatter visited the University of Herborn in 1752, he found Waldschmidt studying there and ready to go with him to Pennsylvania. On February 19, 1752, Schlatter started with five men for Holland by the way of Dillenburg, where three of them (Otterbein, Waldschmidt, and Wissler) were born. Philip W. Otterbein was sent to Lancaster, a town of five hundred houses and about two thousand inhabitants, where he remained five years. John Jacob Wissler was sent to Egypt and neighboring congregations, where he died in September, 1754. He was the only one of the candidates who was accompanied by his wife.

Schlatter and his party left Amsterdam April 26, 1752, and arrived in New York on July 27. Here the missionaries were welcomed by the Reverend H. M. Muhlenberg, the Patriarch of the Lutheran Church in Pennsylvania, who happened to be in New York on a visit. Being invited to meet the new ministers, he greeted them with the words: "Behold, I send you as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."<sup>6</sup>

With Muhlenberg's cryptic words ringing in his ears Waldschmidt was sent to the Cocalico Charge, which included Reyer's. He was installed by Schlatter on October 22, 1752. At last, after twenty years, the German farmers in the Brubaker Valley were now supplied with the part-time services of a resident ordained pastor. The number of communicants at Reyer's was sixty.

At the first regular meeting of the Coetus that Waldschmidt attended, at Lancaster, October 18-23, 1752, he declared himself satisfied with all his congregations except Muddy Creek, where a Mueller was preaching to a part of the congregation. He reported also that he was receiving ten pounds of salary from each of his four congregations, and that he had schoolmasters in all of his except White Oaks, which later became the Jerusalem Church at Peryn. This would indicate that there was a schoolmaster at Reyer's at this time.

There was one action taken by the Coetus at Lancaster, on October 21, 1752, to which Waldschmidt objected. It was the ordination of Tempelman. He was opposed to ordaining uneducated men. It is ironical that the first pastor of Reyer's Church should have voted against the man who assisted these German farmers before they were organized into a congregation.

In the 1753 minutes of Coetus there is no record of Reyer's congregation contributing to Waldschmidt's salary, but there is a refer-

ence that White Oaks and Reyer's were supplied by him. It is possible that Reyer's was not actually a part of the Charge, but only a supply point.

During 1758 Sebastian Reyer died. The following is a translation of his will, a copy of which was obtained for me by my dear friend, Clyde Groff:

**SEBASTIAN ROYER**

Deceased

Warwick Township Lancaster County IN THE NAME GOD FATHER, AND HOLY GOST, WHEREAS God as me Bastian Ryer and his Wife Angnes hath Laid us Town by Crofsing Sicknefs, So they Tought to Macke and Leave Peace behind by their Childrens, by their Life, and is This their Married People Their Ernslly Will and Desire, That after their Decease, John Emich Reyer The eldest Son, Shall have the Sum of Five Pounds for his Two Shares Which he would have in forhand of his Brothers & Sisters, and if the faid John Emich Ryer have received The Five Pounds, Then all The Brothers and Sisters Shall Devide in Equall Shares, and None Shall have further as one of the others, and wee old aged Bodys Hopes That our beloved Childrens will be satisfied with Thefs our Last Will, For it is one Child to us Like the others, and You Shall devide in Peaces, and be Satisfied with That, That we left behind us for you, and by This our Last Will you Stand, and Neither buy any Thing thereof Nor thereto, Then The Lord God Will Blefs you, in this and everlasting Life, and by This Writing Which wee Left before your eyes after our Decease Keep That and be in peace and Let father and Mothe rest in the Earth, and Shleep, and being Satisfied therewith, and we are in Confision Share That it is Right, Which we Think That you beloved Childrens May acknowledge, and Tacke it in peace, And Lastly Wee Weesh you all the peace of God in your harts Trough Jesus Christ Amen.

Dated August 13th Anno 1758

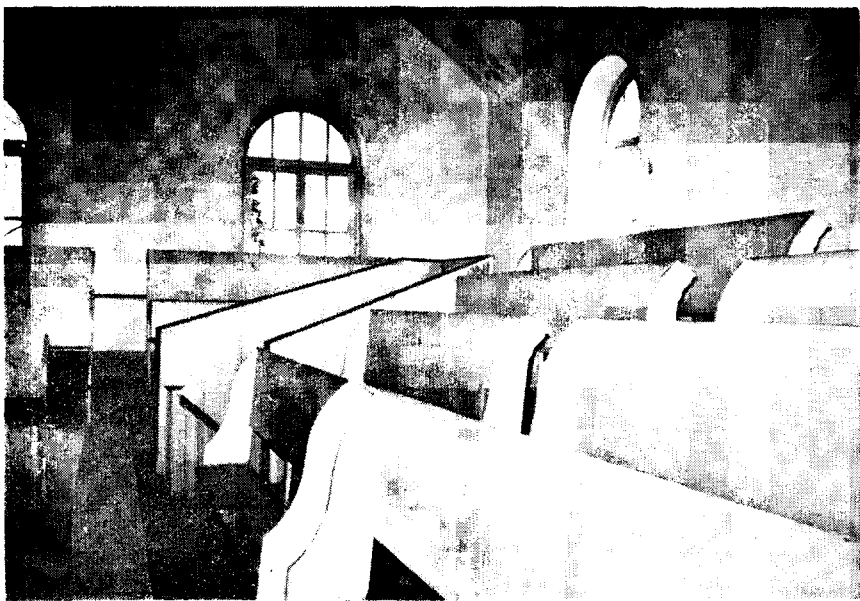
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Waldschmidt served as President of the Coetus during 1759. He was followed by John Ph. Leydich, who visited every congregation during 1760. Regarding Waldschmidt, Leydich reported that "his churches were satisfied with his preaching but wished he might be more diligent in house-visitation (congregations are still saying this) and more careful in his conduct." There is no indication as to the nature of his misconduct. He didn't attend the 1765 Coetus because of heavy rains and great floods.

During 1753 Waldschmidt purchased a farm of one hundred acres. On this farm the home was located in which he resided to the end of his pastorate at Reyer's. He held his last communion at Reyer's on September 18, 1762. After this he served congregations in Berks County. He died September 14, 1786. A tombstone, which cost 7 pounds and twelve shillings, was erected October 6, 1787.

An unusual circumstance happened in connection with the tombstone about seven years later. On Sunday, June 2, 1793, "when

a large congregation was assembled in the church building listening to the word of God, and when the winds were quiet, the tombstone of Waldschmidt suddenly broke off at the top and fell flat on the tomb. Many saw it and heard it fall."<sup>8</sup> The commotion in connection with this event was greatly increased in the minds of the people by the fact that Mrs. Waldschmidt, who had lost her mind long before and had not spoken a word for years, began to speak again on that same day. What a story for the writer of mysteries!



Southwest corner of gallery, showing wooden benches and vaulted ceiling.  
Old Zion Reformed Church. Photo by J. Loose.

The second pastor of Reyer's congregation was John George Wittner (1735-1779), who was born in Bellheim, in the Palatinate, where his father was pastor of the Reformed Congregation. John attended Heidelberg University, of which his father was an alumnus. He seems to have been a rather mischievous boy, for the University records show that he twice participated in student brawls, for which he was duly punished.

On his arrival in Pennsylvania during September 1766, he was assigned to the Cocalico Charge, consisting of Cocalico (now Bethany at Ephrata), formerly the Hill Church, Muddy Creek, Seltenreich (near New Holland), and Reyer's. This is the first reference to Reyer's in the minutes of the Coetus for several years.



He was one of the few early Reformed pastors in Pennsylvania who showed any interest in church history. He made a list of all the Reformed pastors who were members of the Coetus from 1767 to 1770, and a list of all the Reformed pastors who in the years 1727-1770 had preceded him at Cocalico.

While he labored faithfully as pastor his people failed to support him properly. His salary was paid so irregularly that he endured actual want, which in turn threw him into a state of deep melancholy that alarmed his brethren.

The Coetus minutes of 1768 report grievances from Reyer's Church—"(1) That Do. Wittner is always late when he has to preach for them on Sunday afternoons, (2) That he does not give sufficient catechetical instruction, doing so only three or four times a year.

"From the examination of the delegate who made the report and of Mr. Wittner it appeared that in both points the complaint is without cause; inasmuch as this church is twelve miles (or four German hours) from the others. Besides this, Reyer's church . . . complains that they could not collect the minister's salary this year . . . because of its poverty."<sup>9</sup>

The first statistical reports were presented at the 1768 meeting of the Coetus, but Wittner gave none for his charge.

He is in trouble again at the 1769 meeting of the Coetus. "Do. Wittner . . . was accused by his delegated elder (representing his four congregations) in the following particulars: (1) That he was accustomed to come late to church. (2) That during last summer he had neglected the instruction of the children. (3) That he made no house-visitations, and was in general very negligent in the duties of his office, to the injury of his congregations.

"Do. Wittner disputed these accusations and stated, that especially two congregations (Reyer's was probably one) remained far behind in the payment of his salary . . . We gave Do. Wittner the necessary admonitions and censured him for his negligence.

"He is known among us as a person who for many years already has been affected with melancholy, which ailment seems to be incurable, and makes him more and more unfit for the office of a minister."<sup>10</sup>

He seems not to have improved. By 1771 he was "incapacitated for service through lack of physical and mental strength. We have granted him ten pounds out of pity."<sup>11</sup>

A much better judgment appears in a Coetal letter sent to Synods and Classis, November 26, 1773, several years after he left Reyer's Church.

"Do. Wittner conducts himself, in his small congregations, over which he was placed, as it were, on trial, in such a way that as yet

not the least complaint has been brought against him. Heretofore, his poverty was the main cause of the miserable condition of his body and mind. Since this has now, to some extent, been remedied, there is hope that his ability to edify his people will increase."<sup>12</sup>

In 1770 Wittner wrote of his condition: "My year in these congregations ended last month (ministers were then serving on a yearly call) and I am thinking of accepting another service, since for a number of reasons I live here very miserably, must suffer many vexations, and, finally, because of the sectarian spirit prevailing here my work bears little fruit."<sup>13</sup>

Under such circumstances the second pastor of the Reyer's congregation ended his pastorate of less than four years. Whether he was thinking specifically of these people at Reyer's when he wrote the above letter we shall never know.

John Christopher Gobrecht (1738-1815), the third pastor of Reyer's, was born at Angerstein in the province of Hanover. His father was a cowherd, and he became a weaver. He arrived in Philadelphia September 11, 1753, accompanied by his older brother, John Christian. After being in the colony about ten years he began teaching school, but continued to work at weaving, his trade.

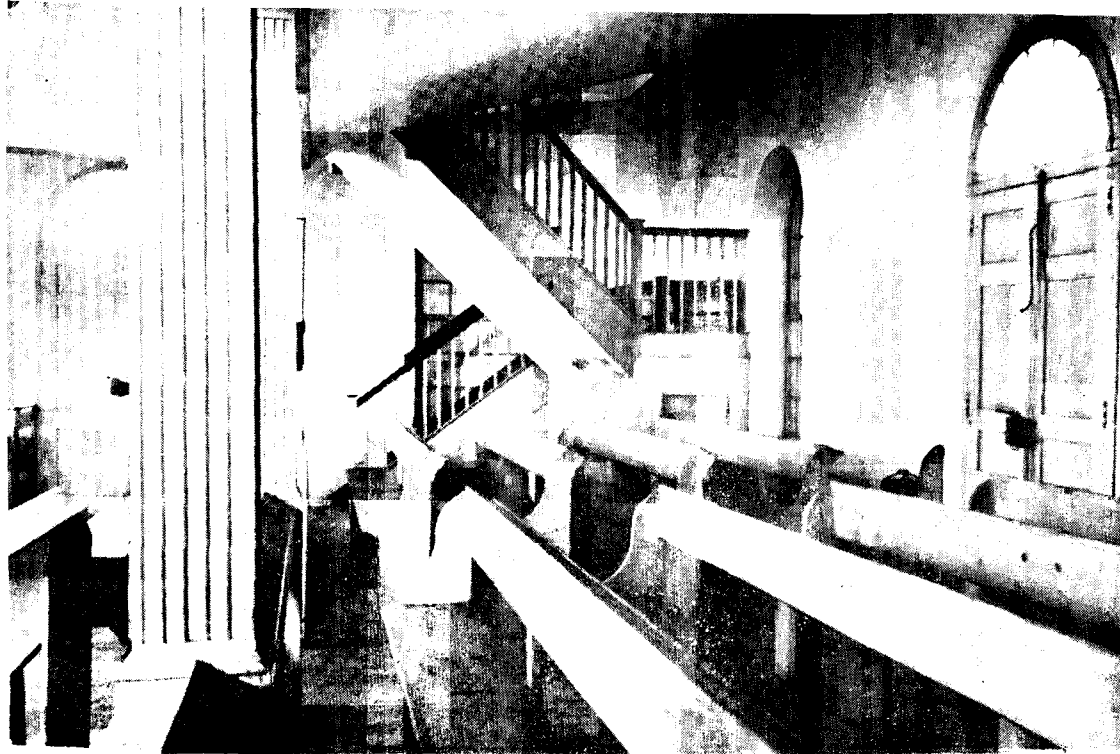
The Proceedings of the Pennsylvania German Society report: "It is possible that the schoolmaster (of the Germantown Reformed Church) at this time (1761) may have been John Christopher Gobrecht, who was studying theology with the Reverend Asentz at Germantown . . . . Fifty or sixty pupils are reported enrolled in the school."<sup>14</sup>

When the congregation at Tohickon asked for his services the Deputies of the Synods gave a reluctant consent to his ordination, and he began his pastorate at Tohickon during October of 1766.

At the meeting of the Coetus, held September 19-21, 1770, at Philadelphia, "a call came from the congregation of Muddy Creek Cocalico, Seltenreich, and Reyer's Church for Mr. Gobrecht. But, because he had many scruples about leaving his congregations, four weeks time for consideration was given him." Shortly afterwards he decided to accept the call and moved to Lancaster County.

During his stay in Lancaster County he married Elizabeth Sands of Reading. One son, John, became a Reformed minister; the other, Christian (1785-1844), became a distinguished engraver, who from 1840 to 1844 was assistant chief engraver in the United States mint in Philadelphia.

Gobrecht remained pastor of the Cocalico charge, including Reyer's, until December, 1779, when he was called to Hanover, York County. One of his colleagues describes him as "a faithful pastor, who made it a rule to visit his families, if possible, at least once a year." John Gobrecht was probably the most effective pastor that Reyer's Church had during the eighteenth century.



Front section facing pulpit showing east stairway to gallery. Old Zion Reformed Church. Photo by J. Loose.

Gobrecht attended the 1777 meeting of the Coetus, when the following significant Article was adopted:

“Alas! on account of the sad war, many a praiseworthy observance is omitted, especially in regard to the keeping of the Sabbath Day and Christian exercises in the families at home.

“People at present think more of arms than of God’s Word. It was, therefore, resolved that every minister shall take good care in his congregation to observe and to preserve everything which agrees with the duties of a Christian.”<sup>15</sup>

We can assume that Pastor Gobrecht reported this resolution to his people at Reyer’s Church. They become extremely relevant words for us as we prepare for the National Bicentennial.

During the seven years after Gobrecht left the Cocalico Charge was without a pastor.

The minutes of Coetus for 1784, page 388, report: “The congregations at Cocalico, Reyer’s Church, Muddy Creek and Seltenreich, which were formerly served by Do. Gobrecht, urgently asked for a minister, and were given the promise that they would be cared for as soon as possible.”

The request was repeated in 1785, but they had to wait another two years.

The fourth pastor at Reyer's was Anthony Hautz (1758-1813) who was born in Germany, August 4, 1758, came to America with his father, Philip Peter Hautz, arriving at Philadelphia, October 10, 1768. The family settled in Lebanon (then Lancaster) County. He was the second of the ministers at Reyer's to have learned the tailoring business, Conrad Tempelman being the first. But he devoted all of his spare time to reading. He soon attracted the attention of the Reverend William Hendel, under whom he studied theology when the latter was pastor at Lancaster (1780-1794). Having finished his studies, he became catechist at the Cocalico Charge, and began preaching there August 17, 1786.

In June, 1787, he was called before the Coetus held at Lancaster to be examined. Most of the afternoon was spent in the examination because he was suspected of false doctrine by some of the brethren. It is apparent that these early German pastors were very jealous of their orthodoxy. Although, during the examination Hautz declared himself orthodox, he was required to take the following pledge "for greater satisfaction."

"In the name of God, Amen.

"I, the undersigned, having been examined by the Reverend Coetus and found qualified for the holy ministry, and having been called as a pastor of the congregations Cocalico, Muddy Creek, Seltenreich, and Reyer's, do hereby declare and most solemnly pledge myself before God and His Church, that I will live in accordance with the doctrines, customs, and regulations of our Church, Reformed according to the Word of God; that I will show at all times due respect to the Christian regulations of the Reverend Coetus, and avoid every occasion to cause well-founded offense.

"Given on the sixth day of June, in the year of our Lord, 1787.

'Anthony Hautz'"<sup>16</sup>

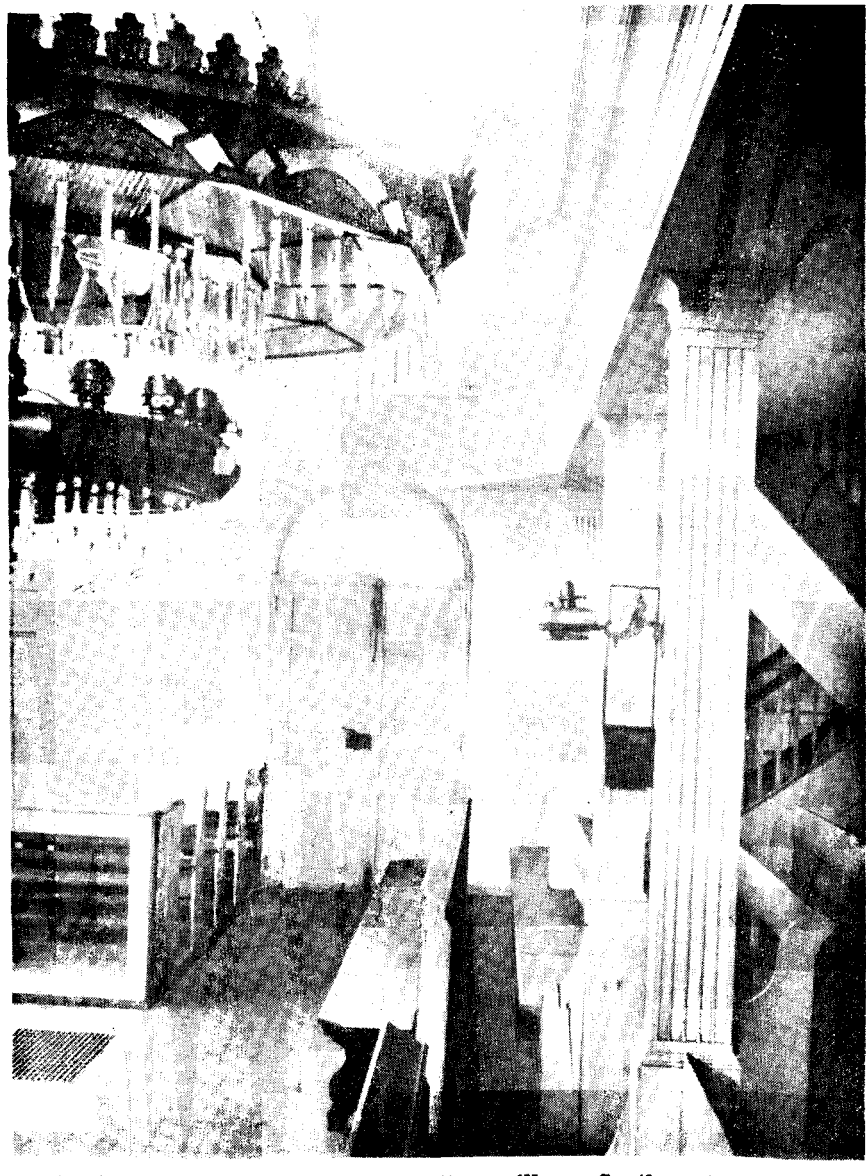
One thing seems to be certain. When Anthony Hautz became the pastor of the German farmers at Reyer's Church they were to be served by a young and orthodox minister. There is nothing in the record to indicate otherwise.

He remained at Reyer's only three years, accepting a call to Harrisburg during the summer of 1790.

His report to the 1788 Coetus indicates that the congregations which constituted the charge were changed to include Hellers, and not Cocalico. He reported 140 families in the Charge, the increase over previous reports may have been due to the addition of Hellers, which was apparently larger than Cocalico. This is the only report which Hautz made to the Coetus.

Mr. Hautz closed his ministry in New York State, where many Germans from Pennsylvania had settled. He is described as "hospitable and kind, also firm and determined." His personal appearance is reported to have been "tall, slim, and meagre. He had a dark complexion, with a large Aquiline nose. He was "somewhat impulsive," but able to control his temper."<sup>17</sup>

The next name which appears on the role of pastors of Reyer's Church is that of John Christian Wilms, a Reformed minister about whom very little is known. He was born in Germany, April 3, 1738, but his birthplace is not known. In 1791 his name appears in the



East-west transverse aisle and gallery pillars. South main entrance to the right. Old Zion Reformed Church. Photo by J. Loose.

Cocalico Church record. On March 24, 1793 he appears in the Reyer's Church record.

Apparently he was in trouble from the beginning. He was more than fifty years old when he appears in Lancaster County. At the Synod held in Reading on May 18, 1794, he was asked to report for examination. He was accused of administering the sacraments of baptism and the Lord's Supper, contrary to the established order of the church, and was, therefore, "no longer regarded as a minister of the Reformed Church, and the congregations, including Reyer's, were censured for receiving him." Obviously this sad experience was not good for the morals of the congregation, and it required a number of years for the people of Reyer's to recover from this blow.

Pastor Wilms was the last of four ministers of Reyer's Church to have been born in Germany, the previous ones being Tempelman, Waldschmidt and Hautz. It may be difficult for us to realize that during more than sixty years the people of Reyer's congregation were served by German-born ministers; that all the services were conducted in the German language; that all preaching was in German; and that the minutes of the Coetus were preserved in German. Reyer's truly belonged to the *German* Reformed Church.

The sixth pastor of Reyer's congregation was Charles Helfenstein, (1781-1842), born in Germantown, where his father was pastor. There is very little to be found about him in extant records. Dr. Harbaugh describes him as "a very eccentric man, both his body and mind were often moved by sudden impulse . . . . He preached with great warmth, speaking 'as under an awful sense of terror', of which even his body gave signs."<sup>18</sup>

One can imagine Pastor Helfenstein in the old log church, on a Sunday morning, preaching, in German to a small congregation of Pennsylvania German farmers and their families, punctuating his message with bodily contortions, pounding on the pulpit, and raising his voice. It was probably quite difficult to sleep in church when he was preaching.

He served Reyer's Church from 1803-1807.

John Theobald Faber, Jr., the seventh pastor, served from 1807 to 1819. The Synod records indicate that he was called by Bethany and affiliated congregations. This is the first time that the Ephrata Church is referred to as Bethany; it was previously called Cocalico. Reyer's was one of the "affiliated congregations."

During Faber's pastorate the present building was erected, in 1813. It has galleries on three sides; and had a wine-glass pulpit, with a sounding board. The foundation of the red brick building contains dressed sandstones, some from six to eight feet long.

The material of the old log building was taken to Warwick (later the second ward of Lititz), and was converted into a dwelling by one John Kissinger. This building was owned afterwards by J.

Kreiter of Harrisburg and his brother Charles, who lived in the then village of Warwick.

During the Revolutionary War the log building had been used as a hospital for a number of wounded soldiers, some of whom died here and are buried in unmarked graves in the cemetery.

"In personal appearance, John Faber was tall and fine-looking. He was very calm, and rather slow in his preaching. It was his habit, while delivering his sermon, to lean first on one elbow and then on the other, addressing the congregation in a very leisurely and self-possessed manner, pulling out his watch very frequently during the service.<sup>20</sup>

He was President of Synod during 1808.

The eighth pastor was Frederick H. Herman, son of the Reverend F. L. Herman, the pastor at Germantown. He was ordained in 1818 and became pastor of Reyer's congregation during 1819. I recently found a reference to John Joseph Hollinger, who was baptized by Pastor William Bates, February 7, 1819. He must have been a supply pastor between Faber and Herman. In 1822 Herman, with a small group of other ministers, seceded and proceeded to organize a Synod of their own, namely, the Free Synod, usually called the Herman Synod. The secession was due partly to personal differences and partly to convictions on fundamental questions of Church policy—whether any minister could prepare young men privately for the ministry (as had been done for twenty years); the creation of a Theological Seminary; the language question.

Pastor Herman's father, Frederick L. Herman, Sr., was one of the most influential ministers of the Church, and was head of what was known as Swamp College, which was actually his parsonage at Falkner Swamp. He was elected President of the new Free Synod, which continued until 1836 when the Free Synod rejoined the Old Synod.

It can, therefore, be said that, in an indirect manner, Reyer's Church was associated with the Free Synod.

One of the most influential pastors of Reyer's congregation was Daniel Hertz (1796-1868), who was born near Harrisburg. During his youth he taught school. Later, he studied theology under the Reverend Isaac Gerhart of Lykens Valley and the Reverend Samuel Helfenstein of Philadelphia. He was called to the Ephrata Charge in 1823; preached his first sermon in the Modecreek (Muddy Creek) Church, where he also preached his last sermon five weeks preceding his death forty-five years later. At this time, the Ephrata Charge consisted of seven congregations, including Reyer's. He also served three or four preaching points from time to time. Although he remained at Bethany, Ephrata, for forty-five years, he preached at Reyer's only eight years, until 1831. During his entire ministry Daniel Hertz preached 10,023 sermons, gave 17,776 funeral discourses, united in holy matrimony 1,136 couples.



Old Zion Reformed Church main (south) entrance, showing woodwork and trim details. Photo by J. Loose

When the writer served as Interim Pastor of Bethany seventy years after his death they still talked about Daniel Hertz.

Jacob Leymeister became pastor of "Zion's Brickerville and White Oak in 1831."<sup>21</sup> This is the first reference in which the former Reyer's congregation is referred to as "Zion's, Brickerville." Leymeister served as pastor for only one year. He died in Orwigsburg, July 12, 1833. He was a "young man of much promise, and had



A review of the first century of the history of Old Zion Reformed Church suggests the following observations:

1. During this period the congregation was served by eleven men: John Conrad Tempelman, John Waldschmidt, John George Wittner, John Christopher Gobrecht, Anthony Hautz, John Christian Wilms, Charles Helfenstein, John Theobald Faber, Frederick H. Herman, Daniel Hertz, and Jacob Leymeister; six of these have the first name Johannes (John).

2. The first seven of these eleven men were born in Germany. During the first sixty years of its existence the congregation was served by German-born Pastors.

3. The preaching during the first century was entirely in the German language. During the last decades occasional English preaching was permitted in congregations in the Philadelphia area and in the southern states, but it is quite certain that there was no English preaching at Old Zion. The farmers who belonged here insisted on the use of what they considered to be the mother tongue of the German Reformed Church.

4. The name of the congregation continued to be Reyer's, after Sebastian Reyer, from whom the land was purchased. Only near the end of the first century do the records of the Synod refer to Zion's, Brickerville.

## THE SECOND CENTURY (1833-1933)

Although Samuel Seibert's name appears on the front wall of the church as having been pastor 1833-1837, I can find no record which would confirm this. In the 1825 minutes of the Synod he presented a call to be examined but failed to appear. His name does not appear in the minutes during the next twelve years. In 1837 his name appears in connection with the Selinsgrove Charge. Apparently Zion was without a pastor during this period, although Seibert may have supplied the pulpit from time to time.

Christian Weiler (1804-1875) born in Baden, Germany, was ordained by the Free Synod September 7, 1836. "The next year he was called to Reamstown and vicinity, a Charge of seven congregations, with a circuit of forty miles."<sup>23</sup> Zion was one of these congregations. During 1849 he and his family with horse and wagon made a journey of four weeks to Bucyrus, Ohio, where he completed his ministry.

"Father Weiler was large and strongly built, enjoying for the most part excellent health. He was a good German scholar, and spoke his vernacular tongue with ease and elegance. His appearance in the pulpit was rather striking and imposing, and calculated to make a favorable impression on his audience."<sup>24</sup>

According to the 1840 minutes his Charge consisted of Reamstown, Kissel Hill, Zion's, Weiseichen, etc. In 1842 he reported 507 members in his charge.

Weiler was succeeded by Isaac E. Graeff (1824-1908), of Quaker parentage. He served as pastor of Zion's 1837-1849. There were only two hundred members in the entire charge of at least five congregations. During most of his ministry he did considerable writing, contributing 123 major articles to the *Messenger* from 1853 to 1883.

Dr. Harbaugh reports that: "The early part of his career in the ministry, involving short pastorates, with interludes of pastoral inactivity between successive periods of pastoral service, together with the tone of his published articles, inclines one to consider him as thoroughly independent in life as he was in thought. He was not willing to 'follow in the beaten path', but determined to 'strike out on his own'."<sup>25</sup>

The next pastor was Isaac Gerhart (1788-1863), whose great grandfather, Paul Gerhart, was an exile from France, who moved to the Palatinate about 1680. Isaac spent most of his ministry north of the Blue Mountain, working very hard to start new congregations under difficult circumstances. As a result his health began to fail, he also developed a cancerous infection on his lower lip. With almost superhuman determination he refused to give up, and gradually his health returned.

In 1852, at the age of sixty-four he accepted a call to the Manheim Charge, of which Zion was now a part. Under his supervision a church was built at Manheim. He served Zion until 1856 when he moved to Lancaster, to become the President of the Board of Missions.

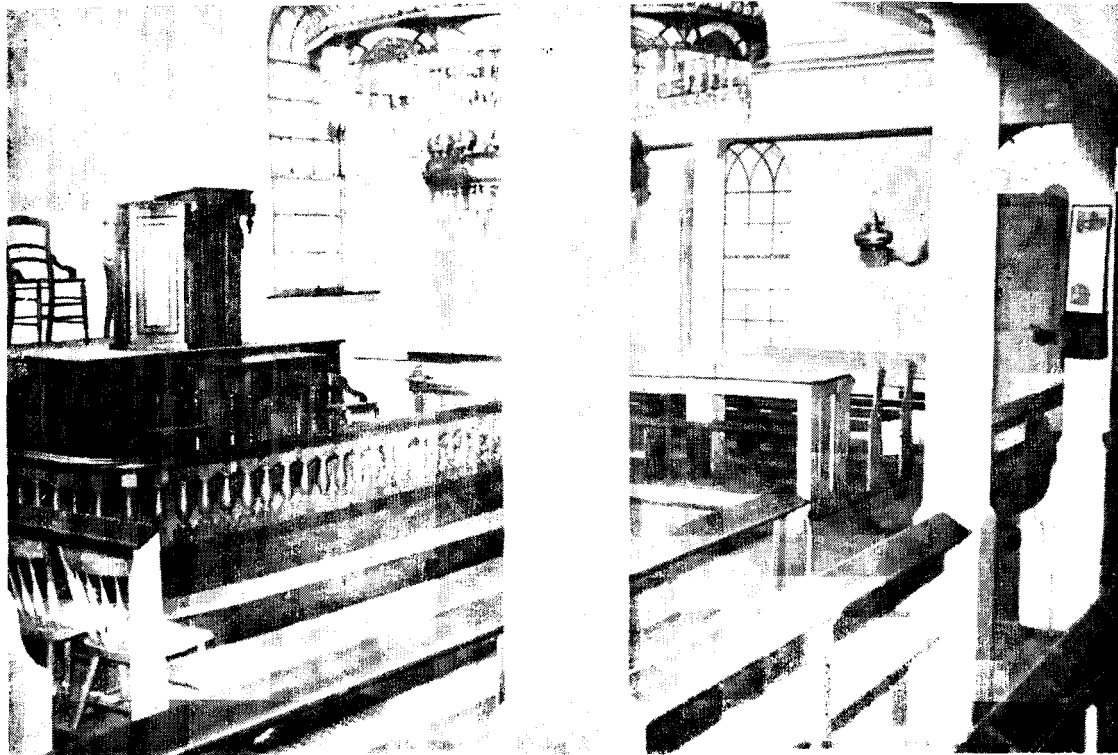
During his ministry he preached 5,804 sermons, baptized 3,702 infants and adults, conducted 946 funerals, married 554 couples, sent eleven men into the ministry, one of whom was Daniel Hertz, and organized eleven new congregations.

Another of the young men he sent into the ministry was his own son Emanuel V., born in Freeburg, June 13, 1817, who was president of Franklin and Marshall College 1855 to 1868, and Professor of Systematic Theology at the Lancaster Theological Seminary 1868 to 1904.

Isaac Gerhart is buried in the Lancaster Cemetery.

The pastor of Zion's Congregation during the Civil War period was William Trautman Gerhard (1809-1886). It is said that he read the entire Bible before he was seven. He finished the course at the Theological Seminary in York in 1834, and was ordained by the Free Synod of 1836, the second pastor of Zion to be ordained by the Free Synod.

From 1859 to 1870 he served six country churches in Lancaster County, of which Zion was one. During this time he lived in Lancas-



Northeast corner of interior showing late nineteenth century chancel rail and pulpit that replaced original wineglass pulpit. Old Zion Reformed Church. Photo by J. Loose.

ter City. The Synod records for 1861 report a membership in the charge of 250, by 1868 the number grew to 325 members.

After leaving the Manheim charge he organized St. John's congregation in Lancaster, where German preaching continued until the 1930's.

One of his sons was Darius William Gerhard, Pastor of St. Stephen's, New Holland 1867-1887, Willow Street Charge 1887-1898 and Salem at Heller's 1898-1906. Darius was the father of Paul L. and Mary E. Gerhard, missionaries in Japan.

William T. Gerhard is buried in the Lancaster Cemetery.

Daniel Clinton Tobias (pastor, 1870-1891) was a member of one of the last classes to graduate from the Theological Seminary, located in Mercersburg, in the Class of 1870. He was called to the charge consisting of Bethany, Ephrata; Zion, Brickerville; White Oak; and New Haven (this may have been New Holland, formerly Seltenreich). Bethany returned to this charge upon the death of Daniel Hertz. This was Tobias' only charge. He died in Lititz, January 12, 1891, of pneumonia, was buried in the Moravian Cemetery in Lititz.

He had one of the longest pastorates at Old Zion. During his ministry the membership in the charge grew from 225 to 385. He was a man of studious habits.

It was during the last years of his pastorate that changes were made in the 1813 brick building at Zion. The entire chancel was removed, including the wine-glass pulpit, and the present pulpit and altar were installed. The Dedication Service was held September 2, 1890. There were probably good reasons, at the time, for making the change, but, today we wish that it had not been done.

Daniel Tobias was the grandfather of the late Paul Tobias Stonesifer, one-time Librarian at the Lancaster Theological Seminary. Stonesifer's mother was a daughter by a first marriage. Tobias' second wife was a sister of William T. Gerhard, his predecessor at Zion.

Daniel Tobias was only 49 when he died. At the funeral service Dr. E. V. Gerhart of the Seminary Faculty preached in German, and John M. Titzel, Pastor of First Church, Lancaster, preached in English. Tobias probably preached in German at Zion's.

Frederick Pilgram was born in Germany, December 24, 1837, came to America during 1851, graduated from Franklin and Marshall College in the Class of 1863, spent two years at the Lancaster Theological Seminary, was ordained in 1866. After serving pastorates in Greenville, Columbia, Irwin, and an administrative position in St. Paul's Classis, he became pastor of the Bethany Charge in 1892. During his pastorate the Bethany congregation moved from the country location into the borough of Ephrata.

In the files of the Historical Society of the Evangelical and Reformed Church, housed in the Library of the Theological Seminary, I found the original Parochial Report which Pastor Pilgram submitted to the Eastern Synod, April 12, 1893, in which appears the following paragraph concerning Zion's congregation.

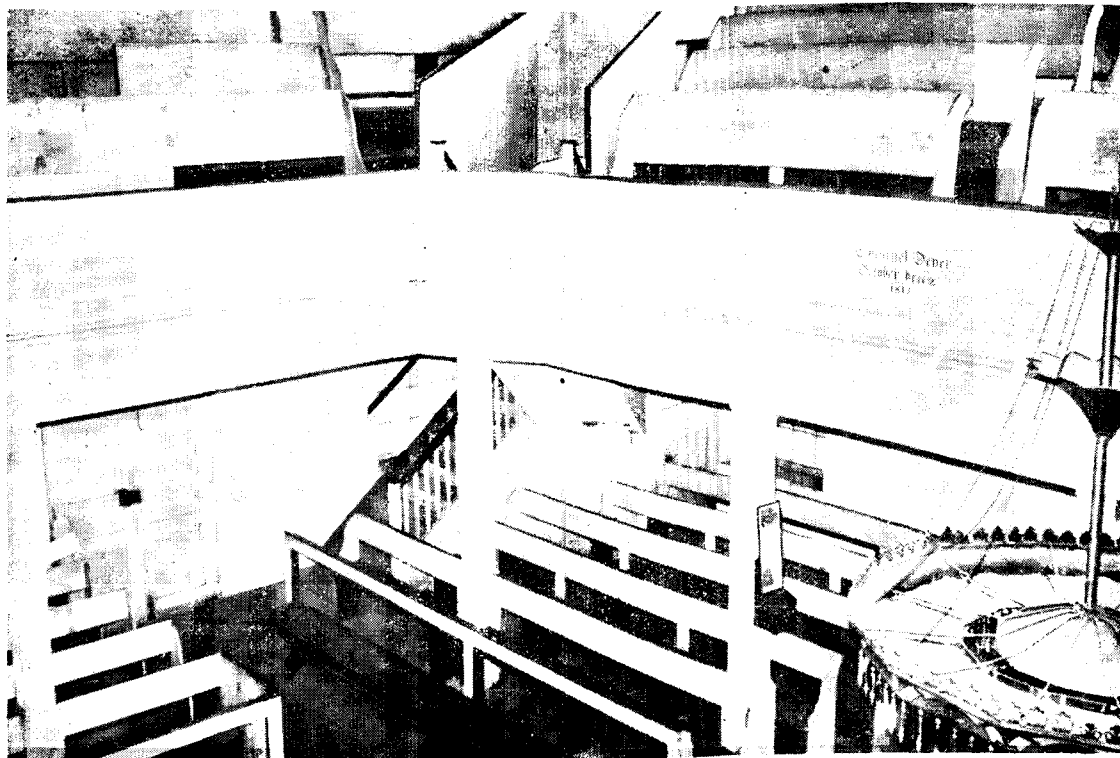
Brickerville or rather Zion's Church, though less in numbers, is yet an entirely Reformed congregation and for this reason also characterized with a spirit of peace and harmony throughout its whole membership. Promptness and regularity in meeting its obligations to the church and its pastor is one of its distinguishing characteristics.

The handwriting is beautiful; the report is complimentary. Zion's congregation may have had its critical periods but during the pastorate of Mr. Pilgram it was apparently a 'beautiful' congregation.

In the folder for Bethany, Ephrata, in the Historical Society of the Evangelical and Reformed Church, is an excellent photograph of Mr. Pilgram.

He was an accomplished musician, vocal and instrumental. He was the father of Robert J. Pilgram, who was born in Greenville. Robert Pilgram was the pastor of St. Peter's, Lancaster, while the author was a student at Franklin and Marshall College and at the Theological Seminary.

Frederick Pilgram died July 6, 1896, following an operation for a tumorous growth on his neck, at the Jefferson Medical College Hospital.



**Southeast corner of interior, showing east entrance and gallery. Kerosene chandelier at lower right. Old Zion Reformed Church. Photo by J. Loose.**

The next pastor of the Bethany Charge, Frederick C. Hullhorst, was born in Wisconsin, 1867, graduated from Calvin College in 1893 and the Lancaster Theological Seminary in 1896. His first charge was the Bethany Charge, which he served until 1907, after which he entered the Presbyterian Church. His name does not appear in the records of Synod. His must have been an uneventful pastorate at Zion.

Howard H. Spahn was born March 3, 1868; graduated from the Lancaster Theological Seminary in the class of 1895, was pastor of Bethany Charge from 1904 to 1910.

The minutes of Synod, for the first time, report the membership of individual congregations. Zion had 42 members in 1905 and 34 in 1906. They raised \$200 a year for congregational purposes. The records indicate that they had problems with their pastor during this period.

At the close of Spahn's pastorate Bethany, Ephrata separated from the Charge. Allan S. Meck, later President of the Theological Seminary, became their pastor, remaining until 1916.

In the meanwhile, in 1912, George B. Raezer became pastor of a charge consisting of St. Luke's, Lititz; Jerusalem, Penryn; and Zion's, Brickerville. George Raezer served these congregations until 1947 (the longest pastorate in her history) when he retired ex-

actly two hundred years after Michael Schlatter administered the first Lord's Supper to seventy persons. Upon the retirement of Raezer, Old Zion decided to disband because the congregation had dwindled to only a handful.

The property is now owned by a corporation which hopes to launch a restoration project soon. A Homecoming Service is held annually on the second Sunday afternoon of September.

During the second century Old Zion's congregation belonged to four different Charges, Reamstown, Bethany, Manheim, and Lititz; and was served by nine different pastors: Christian Weiler (1837-1849), Isaac E. Graeff (1849-1851), Isaac Gerhart (1852-1859), William T. Gerhart (1859-1870), Daniel C. Tobias (1870-1891), Frederick Pilgram (1892-1896), Frederick C. Hullhorst (1896-1904), Howard H. Spahn (1904-1910), and George B. Raezer (1912-1947).

The membership of Zion's congregation must have been quite small during the entire second century of her existence, probably never more than fifty communicant members. By 1906 it had dropped to thirty-four. With the coming of better roads and the automobile it was comparatively easy for Reformed families in the Brubaker Valley to attend services at Lititz, Ephrata or Manheim.

#### NOTES

- <sup>1</sup> Eliza Catherine Fortune, Sept. 19, 1744, 56 yrs. 3 mo., included in a list compiled by Clarie M. Frantz, for Donegal Chapter of D.A.R. (no date).
- <sup>2</sup> The reference to Tempelman in Heidelberg is taken from William J. Hinke, *Ministers of the German Reformed Congregations in Pennsylvania and other colonies in the 18th Century*, Historical Commission of the Evangelical and Reformed Church, 1951.
- <sup>3</sup> Reformed Church Messenger, October 14, 1874, "An Interesting Relic," Rev. D. C. Tobias
- <sup>4</sup> Hinke, *Ibid*, p. 15
- <sup>5</sup> *Minutes and Letters of the Coetus of the German Reformed Congregations in Pennsylvania 1747-1792*, Reformed Church Publication Board, Philadelphia, 1903, p. 36.
- <sup>6</sup> *Ibid*, p. 90
- <sup>7</sup> *Ibid*, p. 196
- <sup>8</sup> *Ibid*, pp. 93, 94
- <sup>9</sup> *Ibid*, p. 131
- <sup>10</sup> *Ibid*, p. 268
- <sup>11</sup> *Ibid*, p. 285
- <sup>12</sup> *Ibid*, p. 322
- <sup>13</sup> *Ibid*, p. 341
- <sup>14</sup> Livingood, George, *Eighteenth Century Reformed Church Schools*, The Pennsylvania German Society, 1930, p. 60.
- <sup>15</sup> Coetus, *Ibid*, p. 362
- <sup>16</sup> *Ibid*, p. 226
- <sup>17</sup> *Ibid*, pp. 228-229
- <sup>18</sup> Harbaugh, Henry, *Fathers of the Reformed Church*, vol. III, p. 109
- <sup>19</sup> There is a history compiled by Claire M. Frantz, which appears in the genealogical collection of the Lancaster County Historical Society, without a date. The paper contains the following additional information about the

building that was erected in 1813. "The church was built by Emanuel Deber . . . . The bricks were furnished by Jacob Hollinger, one of the members. The pews were made of wooden hard structure, straightbacks with gate entrance to pews, painted white. The walls were plastered and covered with white-wash. There is a balcony with steps leading to it on the east side of the church. Sitting on the ledge, leading to the ledge, there is a casket carrier, made of wood with drop hand rails, used in the church to hold the casket and after the service to carry the dead to the cemetery. The windows are of fire glass and most are still the original. There are some coal (oil) lights hanging at the entrance to the pews . . .

"The hand carved communion table in front of the pulpit was hand carved by Wendel Laber in 1743."

<sup>20</sup> Minutes and Letters of the Coetus, *Ibid*, p. 131

<sup>21</sup> Harbaugh, *Fathers of the Reformed Church*, vol. III, p. 109

<sup>22</sup> *Ibid*, vol. IV, p. 471

<sup>23</sup> *Ibid*, vol. III, p. 485

<sup>24</sup> *Ibid*, vol. V, p. 165

<sup>25</sup> *Ibid*, vol. VIII, p. 239

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- (1) Frantz, Claire M., *List of Graves*, compiled for the Donegal Chapter of the D.A.R. (No date.)
- (2) Harbaugh, Henry, *Fathers of the Reformed Church*, 8 volumes.
- (3) Hinke, William J., *Ministers of the German Reformed Congregations in Pennsylvania and other colonies in the 18th Century*, Historical Commission of the Evangelical and Reformed Church, 1951.
- (4) Livingood, George, *Eighteenth Century Reformed Church Schools*, The Pennsylvania German Society, 1930.
- (5) . . . . ., *Minutes and Letters of the Coetus of the German Reformed Congregations in Pennsylvania, 1747-1792*, Reformed Church Publication Board, Philadelphia, 1903.
- (6) . . . . . Reformed Church Messenger, October 14, 1874.

### APPENDIX

(Compiled by Claire M. Frantz)

#### ZION'S REFORMED CEMETERY CHURCH, BRICKERVILLE, LANC. CO., PA.

Joseph Hollinger	b. Jun. 1, 1791	d. Dec. 11, 1814	
Margaretha Holinger	b. Nov. 20, 1791	d. Jun. 22, 1812	
wife of Joseph Hollinger			
George Hollinger	b. Apr. 6, 1757	d. Dec. 6, 1833	76yrs. 6m.
George fought in the Revolutionary War—1777 to 1785			
Margaretta Hollinger	b. Jul. 25, 1761	d. Apr. 3, 1829	68yrs. 1m.
wife of George Hollinger, daug. of Jacob Lehner			
Catharine Heckelroth	b. Sept. 3, 1745	d. Sept. 17, 1827	82yrs. 14m.
born Quickel			
Elizabeth Enck	b. Dec. 25, 1768	d. Dec. 10, 1830	61yrs. 11m.
born Herchelroth			
Henry Appel	b. Mar. 5, 1792	d. Jul. 6, 1881	
Anna Marie Appel	b. Aug. 31, 1793	d. Dec. 27, 1846	
wife of Henry Appel, daug. of a Weldman			
Susanna (Able) Appel	b. Dec. 20, 1818	d. Apr. 9, 1823	
daug. of Henry and Maria Appel			
Elizabeth Gartner	b. . . . .	d. Mar. 10, 1771	2yrs. 1m.
Anna Marie Hollinger	b. Aug. 15, 1809	d. Sept. 9, 1809	3wk. 4 d.

Elizabeth Appel wife of John Appel, born Weber	b. Nov. 25, 1761	d. May 27, 1846	84yrs.	6m.
Johannes Appel	b. Aug. ...., 1758	d. Feb. 28, 1826	67yrs.	6m.
Johannes Appel	b. Nov. 18, 1789	d. Dec. 6, 1813		
Johan Weber	b. Feb. 15, 1748	d. Jan. 7, 1818	70yrs.	10
Johannes Weber	b. Oct. 12, 1790	d. Nov. 7, 1820		
Margaretha Weber	b. Jul. 30, 1751	d. Apr. 11, 1823	71yrs.	8m.
Lydai Rack wife of George Rack, daug. of Dodensdorf	b. Dec. 31, 1819	d. Apr. 24, 1846		
Maria Elizabeth Rack wife of Jacob Rack, born Appel	b. Jan. 5, 1783	d. Dec. 29, 1854		
Samuel Appel	b. Aug. 29, 1794	d. Oct. 14, 1848		
Catharine Rock wife of George Rock	b. Apr. 17, 1818	d. Aug. 27, 1890	72yrs.	4m.
Jacob Stutinroth	b. Jul. 10, 1819	d. Feb. 3, 1854		
Maria Stutdenroth wife of Edward	b. Jun. 25, 1818	d. Apr. 11, 1841		
Johannes Stutenroth	b. Dec. 3, 1785	d. Jun. 1, 1820		
Susanna Stutinroth wife of Henerich Stutinroth	b. Mar. 14, 1764	d. Jan. 26, 1847	82yrs.	10m.
Henerich Stutinroth son of Henry and Susanna Stutinroth	b. Jan. 20, 1788	d. Jan. 24, 1847		
Nancy Stutinroth wife of George Stutinroth	b. ....	d. Jan. 3, 1866	54yrs.	
David Berkenbine	b. Aug. 27, 1801	d. Jul. 8, 1831		
William H. Berkenbine son of David and Maria Berkenbine	b. Nov. 18, 1829	d. Oct. 17, 1831		
Henrerich Stutenroth son of Johannes and Maria	b. Jan. 12, 1756	d. Jan. 12, 1809		
Johannes Huber	b. Mar. 4, 1782	d. Oct. 5, 1804		
George Feieratein	b. Apr. 7, 1782	d. Nov. 11, 1831		
Veronica Kreiter wife of David Kreiter	b. Mar. 2, 1806	d. Dec. 3, 1853		
Philip Lenhert	b. ....	d. Jan. 31, 1841	78yrs.	
Catharine Enck wife of Hohannes Enck	b. Jan. 16, 1794	d. Nov. 24, 1839		
Johannes Enck	b. May 9, 1790	d. Apr. 18, 1871		
Caroline Enck wife of William Enck	b. Jan. 19, 1822	d. Jun. 6, 1895	73yrs.	4m.
Philip Schleback	b. ....	d. Apr. 6, 1759	64yrs.	
David Fortune	b. Jun. 15, 1706	d. Dec. 3, 1780	74yrs.	
David Fordne	b. Sept. 6, 1741	d. Jun. 18, 1796	54yrs.	
Catarina Schiedsin	b. ....	d. Jan. 1, .....	25yrs.	9 d.
Johannes Schites	b. ....	d. Apr. 26, 1775	9yrs.	5m.
Johan Jacob Enck	b. Aug. 3, 1724	d. Jan. 22, 1787		
Jacob Laber	b. Mar. 31, 1797	d. Sept. 6, 1797	5mo.	6 d.
Martin Lawber	b. Feb. 8, 1776	d. Oct. 15, 1795	19yrs.	8m.
Johannes Enck	b. Oct. 11, 1764	d. Sept. 6, 1805	40yrs.	11m.
Barbara Enck	b. May 10, 1740	d. Aug. 15, 1803	63yrs.	3m.
Johannes Enck	b. Dec. 16, 1735	d. Feb. 1, 1777	41yrs.	15 d.
Barbara Enck	b. Jan. 22, 1776	d. Apr. 2, 1794	18yrs.	3m.
George Enck	b. Sept. 11, 1772	d. May 10, 1803		
Maria Christina Enck	b. Mar. 8, 1775	d. Jan. 5, 1787	12yrs.	8m.
Margaretha Klasbreenerin	b. ....	d. Jun. 21, 1762	60yrs.	
Barbara Kreisin	b. .... 1739	d. Feb. 3, 1766	37yrs.	
Maria Mayer	b. Oct. ...., 1774	d. Mar. 10, 1838		
Conrad Mayer	b. Jan. 4, 1769	d. Aug. 23, 1831		
Jacob Mayer	b. Apr. 5, 1799	d. Jan. 6, 1886		
Mary Mayer wife of Jacob	b. Oct. 26, 1804	d. Jul. 7, 1183		
Elizabeth Mayer	b. Sept. 27, 1811	d. Sept. 15, 1844		
Benjamin Mooney	b. Dec. 31, 1826	d. Sept. 22, 1828		
Susanna Gibbel	b. Oct. 21, 1794	d. Dec. 23, 1835		



Elizabeth Bender	b. Jul. 5, 1782	d. Dec. 23, 1844		
Benjamin Bender	b. Feb. 4, 1775	d. Mar. 23, 1829	77yrs.	5m.
Barbara Ruhl	b. Jun. 12, 1760	d. Jan. 27, 1846	85yrs.	7m.
Sarah Fortney	b. Jun. 23, 1814	d. Oct. 25, 1867	53yrs.	4m.
wife of Wm. Youtz				
Christina Margretha Kehner	b. Jul. 22, 1747	d. Feb. 11, 1827		
Adam Keiner	b. ....	d. Apr. 15, 1810	78yrs.	
Sophia Schieta	b. May 15, 1770	d. Feb. 17, 1845	74yrs.	5m.
Kunrath Glasbrenner	b. Feb. 10, 17....	d. Dec. 3, 1771	71yrs.	
Jacob Meyer	b. Aug. 29, 1777	d. ....		
Catharine Wittmeier	b. Dec. 31, 1792	d. Mar. 22, 1793	1yr.	4m.
Madelina Grienerin	b. Jun. 15, 1700	d. Dec. 14, 1749		
Eliza Catharine Fortune	b. ....	d. Sept. 19, 1744	56yrs.	3m.
David Fordney	b. Apr. 11, 1774	d. Mar. 13, 1830	55yrs.	10m.
from Warwick Twp.				
Rosina Magdalena Fortney	b. .... 1786	d. May 11, 1845	66yrs.	5m.
relation to David Fordney				
George Steinmetz	b. Mar. 2, 1815	d. Apr. 7, 1834		
Anna Margaretha Kehlerin	b. Feb. 9, 1765	d. Apr. 6, 1792	26yrs.	
born Bacertin				
David Hollinger	b. Dec. 26, 1796	d. Apr. 14, 1834		
son of George and Margaretha Hollinger, married to Susanna (Grube) Hollinger				
David Hollinger	b. 180....	d. ....		
son of David and Susanna (Grube) Hollinger				
Margaret Plaster	b. Mar. 8, 1776	d. Feb. 12, 1791	14yrs.	11m.
Adam Greiner	b. Jun. 17, 1731	d. May 22, 1803	71yrs.	11m.
Catarina Greiner	b. Apr. 4, 1737	d. Apr. 27, 1789	52yrs.	3m.
Catharine Greiner	b. Feb. 16, 1786	d. Sept. 11, 1872		
Johannes Greiner	b. Jan. 28, 1787	d. Dec. 5, 1859		
Catharina Greiner	b. Jul. 24, 1798	d. Jul. 18, 1877	79yrs.	6 d.
wife of Johannes, born Seizinger in Wartimburg, Europe				
Margareth Greinerin	b. Sept. 28, 1762	d. Jan. 17, 1834		
wife of Martin Greiner, born Strickbeckin				
Martin Greiner	b. Sept. 10, 1758	d. Apr. 5, 1841		
Joseph Greiner	b. Jul. 22, 1802	d. Sept. 22, 1871		
Margaretha Greiner	b. Feb. 28, 1813	d. Sept. 30, 1872		
wife of Joseph Greiner				
Anna Wittel	b. Oct. 20, 1772	d. Mar. 15, 1835		
born Greiner				
Fredrich Arnold	b. Jan. 16, 1783	d. Oct. 26, 1826		
Susanna Arnold	b. Sept. 4, 1786	d. Nov. 4, 1847		
wife of Fredrich Arnold, daug. of Abraham Gibble				
Peter Arnold	b. Dec. 29, 1815	d. Jan. 25, 1843		
Johannes Arnold	b. Apr. 23, 1802	d. Feb. 21, 1843		
Maria Lisabeth Gingrich	b. Dec. 21, 1732	d. Mar. 12, 1777		
Catrina Cromirin	b. .... 1782	d. ....		22wks.
Christian Beier	b. .... 1744	d. ....		
Johannes Lentz	b. Apr. 4, 1757	d. Sept. 1, 1774	17yrs.	4m.
Margaret Geib	b. Apr. 6, 1778	d. Dec. 28, 1856		
born Betzin				
Elizabeth Brandt	b. Sept. 12, 1775	d. Oct. 12, 1846		
Elizabeth Ruhl	b. May 27, 1750	d. May 7, 1792		
Eva Dorteia Bayer	b. Jan. 21, 1734	d. Dec. 31, 1808	73yrs.	11
Anna Singer	b. Dec. 15, 1781	d. May 21, 1852		
wife of David Singer				
David Singer	b. Mar. 17, 1772	d. Nov. 8, 1827		
Margaret Singer	b. Feb. 2, 1809	d. Aug. 30, 1853		
daughter of David and Anna Singer				
Jacob Singer	b. Apr. 20, 1813	d. May 17, 1873		
Johannes Kreis	b. Jul. ...., 1735	d. Aug. 3, 1779	44yrs.	
David Sahn	b. Nov. 5, 1769	d. Apr. 10, 1852		
Catharina Sahn	b. Sept. 19, 1774	d. Dec. 31, 1833		

George Sahn	b. Nov. 22, 1806	d. Nov. 4, 1833	
Johannes Sahn	b. Sept. 20, 1776	d. Oct. 6, 1823	
George Sahn	b. Feb. 10, 1736	d. Nov. 15, 1810	
Catharina Sahn	b. Dec. 9, 1741	d. Oct. 21, 1813	
Jacob Sahn	b. Jan. 31, 1779	d. Sept. 29, 1824	
Benjamin Sahn	b. Nov. 27, 1815	d. Oct. 10, 1841	
Barbara Sahn	b. Oct. 23, 1815	d. Sept. 28, 1884	
wife of Benjamin Sahn			
Lightner Eitnier	b. Jan. 7, 1855	d. Jul. 3, 1863	
son of Urias B. and Fanny Eitnier			
John Eitnier	b. Dec. 24, 1804	d. Nov. 3, 1885	80yrs. 10m.
Elenora Eitnier	b. Apr. 24, 1808	d. Sept. 26, 1893	85yrs. 5m.
wife of John Eitnier			
Leah Eitnier	b. May 20, 1816	d. Jul. 20, 1892	76yrs. 2m.
Josiah Buchter	b. Jan. 1, 1805	d. Mar. 23, 1882	
Elizabeth Buchter	b. Dec. 5, 1805	d. Feb. 18, 1890	83yrs. 2m.
wife of Josiah Buchter			
Sarah Hippert	b. Sept. 1, 1839	d. Jan. 13, 1883	
wife of Joel Hippert			
Sarah Enck	b. Nov. 2, 1824	d. Dec. 28, 1890	
Mary M. Enck	b. Nov. 2, 1855	d. Dec. 4, 1938	83yrs. 1m.
Henry Meiskey	b. Jul. 15, 1821	d. Nov. 24, 1882	61yrs. 4m.
Lydia Meiskey	b. ....	d. Dec. 11, 1882	54yrs. 4m.
wife of Henry Meiskey			
Guy S. Snyder	b. .... 1909	d. ....	
Dorothy Snyder	b. .... 1910	d. .... 1953	
wife of Guy Snyder, born Wilson			
Christianna B. Steinmetz	b. .... 1872	d. .... 1943	
wife of Samuel Steinmetz			
Samuel Steinmetz	b. Mar. 16, 1870	d. Mar. 12, 1916	45yrs. 11
George Enck	b. Sept. 29, 1822	d. Oct. 29, 1904	82yrs. 2
Anna Enck	b. ....	d. Jan. 24, 1902	76yrs. 11
wife of George Enck			
William Enck	b. Oct. 23, 1817	d. Dec. 27, 1907	90yrs. 2m.
Annie Lenhart	b. Dec. 18, 1844	d. Jul. 16, 1913	68yrs. 6
Doris M. Carson	b. .... 1931	d. .... 1932	
William Carson	b. .... 1879	d. .... 1956	
Jennie Carson	b. .... 1881	d. .... 1954	
Glenn V. Carson	b. .... 1905	d. .... 1968	
Margie M. Carson	b. .... 1910	d. ....	
wife of Glenn V. Carson			
Glenn E. Carson	b. .... 1937	d. .... 1958	
son of Glenn and Margie Carson			
Mary E. Enck	b. Jan. 14, 1841	d. Nov. 16, 1927	
wife of John Enck			
John Enck	b. Sept. 8, 1843	d. Jan. 4, 1928	G.A.R. Marker
Mary Alica Enck	b. Aug. 17, 1873	d. Nov. 12, 1876	
daughter of John and Mary Enck			
Catharine Shriner	b. Feb. 17, 1833	d. Sept. 25, 1897	64yrs. 7m.
born Lenhart			
Elizabeth B. Lenhart	b. May 7, 1838	d. Apr. 29, 1914	75yrs. 11m.
Elmer E. Hollinger	b. Sept. 17, 1862	d. Aug. 30, 1907	72yrs. 4m.
Emma S. Todd	b. May 31, 1877	d. Oct. 8, 1958	
wife of Elmer Todd			
Elmer D. Todd	b. Dec. 15, 1885	d. Nov. 13, 1955	
Reuben K. Habecker	b. Sept. 17, 1843	d. Aug. 30, 1907	G.A.R. Marker 1861-1865
Catharine Habecker	b. Jul. 9, 1844	d. Mar. 8, 1927	82yrs. 7m.
wife of Ruben K. Habacker			
Esther Hackman	b. ....	d. Jan. 24, 1901	78yrs. 8m.
Edward John Zent Myer	b. Oct. 30, 1851	d. Jan. 3, 1854	
son of D. & C. Zentmyer			
William Enck	b. Oct. 23, 1817	d. Dec. 27, 1907	

Caroline Enck wife of William Enck	b. Jan. 4, 1822	d. ....	1895		
Annie Lenhart	b. Dec. 18, 1844	d. Jul. 16, 1913		68yrs.	6m.
Issac Walter U. S. Army marker	b. Mar. 14, 1846	d. Nov. 23, 1934		88yrs.	8m.
Harriet Enck Walter wife of Issac Walter	b. Jul. 13, 1847	d. Oct. 10, 1928			
Ada S. Enck daughter	b. Mar. 14, 1869	d. Sept. 6, 1946			
Alice Enck wife of John A. Enck	b. Jul. 22, 1877	d. Jun. 23, 1898			
Priscilla Borry	b. Jun. 20, 1844	d. Mar. 29, 1905		60yrs.	0m.
Henry Enck	b. Apr. 13, 1842	d. Feb. 10, 1927		84yrs.	9m.
Louis A. Enck wife of Henry Enck	b. Nov. 8, 1843	d. Jun. 1, 1920		76yrs.	6m.
E. Gertrude Singer	b. ....	d. Dec. 18, 1904		18yrs.	4m.
Marg M. Singer	b. ....	d. Apr. 5, 1810		25yrs.	28 d.
Kermit Singer	b. Sept. 17, 1901	d. Oct. 26, 1937			
J. Leroy Singer	b. May 1, 1894	d. Jan. 15, 1953			
John K. Singer	b. May 17, 1863	d. Feb. 2, 1953			
Lizzie M. Singer wife of John K. Singer	b. Mar. 22, 1862	d. Jan. 17, 1940			
Issac Enck	b. Jan. 9, 1828	d. Oct. 9, 1905		77yrs.	9m.

Moravian Graves in lower end of  
cemetery, Brickerville, Lanc. Co., Pa.

Jacob Kreiter	b. Mar. 7, 1841	d. Apr. 2, 1842			
Elias Kreiter	b. Jan. 6, 1832	d. May 9, 1842			
David Kreiter	b. Oct. 5, 1799	d. Apr. 28, 1815		45yrs.	6
Barbara Lenhart wife of Philip Lenhart	b. Jan. 10, 1766	d. Oca. 28, 1846		80yrs.	2m.
Soyiya (Sophia) Dulahan daughter of John Dulahan (Dulan is French)	b. Sept. 15, 1835	d. May 29, 1846			
Samuel Ressler	b. May 26, 1835	d. May 31, 1894		Soldier in Civil War	
Eli Heiney (Co. H. 203 Reg. Penna. Vol.)	b. ....	d. Jan. 21, 1893		64yrs.	8m.
William Ulrich	b. Oct. 5, 1823	d. Nov. 13, 1846			
Hannah Saylor wife of John K. Saylor	b. Sept. 28, 1829	d. Jun. 26, 1882			
Jacob Ulrich	b. Aug. 15, 1791	d. Jan. 8, 1863		71yrs.	4m.
Susanna Ulrich wife of Jacob Ulrich	b. Jun. 10, 1792	d. Nov. 20, 1869		77yrs.	5m.