

DONEGAL REFORMED CHURCH AT MILTON GROVE,

MAYTOWN REFORMED CHURCH AT MAYTOWN.

During the past four years, as pastor of the Maytown Reformed Church, in Maytown, this county, I have from time to time come across items of historical value in connection with the history of our congregation. Just twenty years ago to-day, or March 1, 1898, Rev. Ellis S. Hay, pastor of the Maytown Reformed Church at that time, issued a little booklet entitled, "One Hundred and Thirty and Three Years Sketch of the Reformed Church of Maytown, Pennsylvania." From that little publication as a foundation I have built a more complete historical superstructure. At that time it was impossible to find any material which would give the data for the beginnings of the congregational life. To-day we are able to turn to a great source book: the "Minutes and Letters of the Coetus of the German Reformed Congregations in Pennsylvania, 1747-1792." This book was edited by Rev. Prof. Wm. J. Hinke, Ph.D., and published by the Eastern Synod of the Reformed Church in the United States in 1903. The material herein gathered was translated from the original documents discovered by Rev. James I. Good, D.D., LL.D., in the archives of the Reformed Church of Holland, at the Hague, on July 6, 1896. In 1897 Dr. Good sent Prof. Hinke to Holland to translate and copy these documents and later Dr. Good himself assisted in the work, which was finally completed in 1899, the records making about 4,000 pages. The entire cost of translating and copying was borne by Dr. Good. To this material was also added the records found in the archives of Amsterdam, Holland, and in the archives of the Dutch Reformed Church at New Brunswick, New Jersey; also the Harbaugh manuscripts.

From this publication and from other writings and notes of Prof. Hinke, Dr. J. I. Good, Rev. Dr. Henry Harbaugh, Rev. Prof. Joseph Dubbs and others I shall make quotations freely.

The beginnings of Reformed worship in Donegal took place shortly after 1720, and was a part of that district known as Conestoga, although not within the Conestoga township between the Octoraro and Conestoga Creeks. No ordained ministers came, with these early settlers to the new world, but they, nevertheless, longing for the word, called upon pious men to lead them in worship, "with the reading of a sermon, with singing and prayer, according to the German Reformed order, on all Sundays and holidays, but, for want of a minister, without the administration of Holy Baptism and the Lord's Supper." The reader of these sermons and the leader of the people in these first Reformed services in Lancaster county was John Conrad Tempelman, a pioneer tailor from Heidelberg, Germany, who came to this country about the year 1721, and settled in Pennsylvania. He must be regarded as the founder of the Reformed Church in Lancaster county.

In the volume entitled, "Life of Michael Schlatter," by Rev. Henry Harbaugh, in speaking of his travels among the churches, Schlatter tells of his visit to Lancaster county:

"After having commended myself to the divine government and direction, on the 10th of June, 1747, I undertook an extensive journey. On the 11th, after having journeyed a distance of fifty-six miles, I came to the stream called Conestoga, and preached for a small congregation called Zeltenreich's On the 12th, I went to Lancaster, a distance of twelve miles. After speaking specially with the members on the 13th, writing down their names, and preaching a preparatory sermon, I administered the Holy Supper on the following day to 225 persons.

"On the 16th I went sixteen miles farther to Donegal, a church which lies north of Lancaster. There I preached to a small but spiritually hungry congregation of about twenty families, who, after they understood my commission, cheerfully promised to the support of a minister who should only now and then visit and edify them, in money and grain twelve pounds, or about eighty Dutch guilders.

"On the 18th I went twenty-six miles farther to preach at Modencreek, on the 19th at Cocalico, eight miles off, and, on the 20th, six miles still farther, in Weiseichenland, where I preached a preparatory sermon.

"Up to this time these congregations have been edified and served by a certain tailor from Heidelberg, named Tempelman, whom the people, some twenty years ago, urged to this service, they being willing to be instructed and comforted by a pious layman rather than be wholly without the public service of God. He of his own accord offered that he would cheerfully vacate the post, as soon as a regular minister should be secured for these congregations; but, at the same time, asked that he might be placed in such circumstances that, as a regularly constituted minister, he might conduct the holy service in the congregations of Quittophilla, Swatara, Donegal, etc. He resides at Swatara where he has a family and a small piece of land."

From this we might suppose that there was a Reformed Church organization of some kind in Donegal, possibly as early as 1725.

In the year 1743 a minister by the name of Rev. Jacob Lischy arrived. He had come to Pennsylvania under the auspices of the Moravian Church, arriving at Philadelphia on May 28, 1742. During the year 1742, Count Zinzendorf, the founder of the Moravian or Brethren Church was in Pennsylvania. As he found none of the German denominations fully organized, he conceived the plan to unite all the Protestant German churches in Pennsylvania into one religious organization, in which each body, without giving up its peculiar denominational practices and beliefs, might worship God in a higher unity of the Spirit. He, therefore, called this union movement, "The Congregation of God in the Spirit." At first the missionaries found a cordial reception among the many vacant Reformed Churches. As such a missionary Rev. Jacob Lischy came to Lancaster county. In January, 1743, he had been ordained and shortly afterwards entered upon his work as a Reformed minister belonging to the "Congregation of God in the Spirit." According to his diaries, which are preserved at Bethlehem, he preached in the fall of 1743 to at least ten different congregations in four different counties: To Berne, Heidelberg and Blue Mountain, in Berks; to Swatara and Quittophilla, in Lebanon; to Muddy Creek, Cocalico, Donegal and White Oaks, in Lancaster, and to Vincent in Chester county. At Muddy Creek he drew up a Confession of Faith for the congregation.

In June, 1743, he organized the congregation in Donegal, and in October of the same year administered the Lord's Supper according to the ritual of the Reformed Church. The number of his hearers increased and in December, 1744, it was determined to build a house of worship.

From the "Diary of Lischy's and Rauch's Journeys among the Reformed

Congregations in Pennsylvania in 1745," translated and edited by Prof. Wm. J. Hinke, we have the following:

"On February 14th we rode away (from Quittobenhill) and came at noon to 'Tonigal,' where very many people were waiting for us. Bro. Lischy preached from the words, 'The Kingdom of God is within.' The Saviour blessed it. Bro. Lischy almost fainted, so that he could not finish his sermon. When he had somewhat recovered, he baptized a child of Abraham Friedrich. (He was a member of the Donegal congregation. He lived two miles northeast of the Donegal church. Before he joined this congregation, the records state that he held to the 'Pennsylvania Religion.' His wife, Elizabeth, was Reformed.) He had baptized the father at a former occasion. We took dinner at John Etter's, who loves us, and he asked Lischy, he should tell all those who would follow him, that they could have their meals and lodging with him. (John Etter lived one mile northeast of the Donegal church.) He related that the elder in 'Tonegal,' Franz Seib, an intelligent man, of whom Lischy believes that he is converted, and Peter Ricksecker, Peter Blaser, the two brothers Kunzly, Kapp, and Schmit, meet weekly with their wives to edify and admonish each other. (Peter Ricksecker was a Reformed elder of the Warwick church, while Jacob Kunzly and John Kapp were members of the Donegal congregation.) An elder of another congregation was also here to take us there, but Bro. Lischy received a letter from a Lutheran elder, who requested a visit. We rode to him. We stayed with them over night. On the 15th, he and his wife rode with us to Warwick to service. There we found so many people that there was no room for us in the barn. In the afternoon we rode to Nicolaus Kissel, near Newtown, (Lancaster), where again many people were present, also some from the new town. I preached in a barn from the words, Hebr. 2: 14, 15, with much grace and blessing."

The church in Donegal was built on the land near where the hamlet of Centreville (Milton Grove) later sprung up, in the northwest corner of Lancaster county. In December, 1744, Rev. Lischy made the following report regarding Donegal: "The ninth place is Donegal, where I preach only every six weeks, and only on week-days. They are now building a church, which will soon be ready and which I am to dedicate. It is not a large but a nice congregation, whose members have remained loyal from the first hour to the present time. They have often asked me with tears not to abandon them, but to have patience with them."

The church was dedicated March 22, 1745. Shortly before the church was dedicated it was visited by Rev. Christian Henry Rauch, who recorded the following in his diary: "I rode to the church at Donegal to look at it, and I was much pleased with it. Then I rode to Abraham Friedrich where I drew up a statement with regards to the church. It is to be general, for everyone who wishes to preach the Gospel in it."

In the Land Office in the Pennsylvania State Capitol at Harrisburg, I found the following warrant:

Pennsylvania

By the Proprietaries

(Seal) Whereas Frantz Seib, John Kap, Peter Rixaker & John Etter all of the county of Lancaster have requested that we would grant them to take up Fifty Acres of Land for the use of a Calvinist Church Situate in Donegal Township in the Said County of Lancaster for which they agree to pay to our use at the rate of Fifteen Pounds Ten Shillings, current Money of this Province, for

One Hundred Acres and the yearly Quit Rent of One half penny Sterling for every Acre thereof These are therefore to authorize and require you to survey or cause to be surveyed unto the said Frantz Seib, John Kap, Peter Rixaker & John Etter at the place aforesaid, according to the Method of Townships appointed the said quantity of Fifty Acres, if not already surveyed or appropriated, and make Return thereof into the Secretaries Office, in Order for further Confirmation, for which this shall be your sufficient Warrant; which survey, in Case the said Frantz Seib, John Kap, Peter Rixaker & John Etter fulfill the above agreement within Six months from the Date hereof, shall be valid, otherwise void. Given under my hand and seal of the Land Office, by virtue of certain powers from the said proprietaries at Philadelphia, this Fourth Day of October Anno Dom. 1745.

To William Parsons, Surveyor General

GEO. THOMAS.

(On the reverse side of warrant)

1745 Lancaster Oct. 4 th. Frantz Seib & ab. A's 50

Returned & S: 4 th. of Aug. 1750

Four hund Fifty One

WM. BRIGDALE

N. S.

It seems, however, according to further records, that only eleven acres of this tract was taken by the above named man for the church. Lischy, in writing further about Donegal, said: "Many sincere and dear people live there, they have a great desire for the Gospel. There are some awakened souls there, who begin to meet weekly to edify each other. It is also very necessary to take care of them, which they desire very much. From the beginning everything was done very quietly and orderly among them."

Rev. Rauch recognized the desirability of the appointment of a resident laborer. Consequently, already in April, 1745, Rev. John Brandmiller and in the following month Jacob Kohn, both representing the Reformed side of the Brethren Church, took up temporary residence there, assisted by Rev. Thomas Yarrell, who preached in English for the benefit of the Scotch-Irish settlers.

The awakened ones now became better acquainted with the Brethren of Bethlehem of whom they had learned but little from Lischy and they soon sent a petition to Bethlehem for the regular services of a pastor. Their wish was granted and Rev. Jacob Kohn and his wife were made the appointees. Rev. Kohn made his initiatory sermon on Whit-Sunday, of 1745, and lived there and held regular services until November when he was recalled to Europe.

In January, 1746, Rev. Philip Meurer and his wife, Christiana, were sent to Donegal to take up the work, but, before long there arose a dispute among the members concerning the administration of the communion, "so that many of those who had more regard for the outward forms of religion (as the diarist expressed it) than for the kernel thereof, withdrew their membership."

Following this division in the membership the following Reverse was issued:

REVERSE

Concerning the Donegal
Church and Dwelling
House of the Minister
of that Communion.

Donegal, March 8th, 1747.

We, the underwriters, members of the Reformed Church in Donegal, have for two years past resolved to build a church wherein the Gospel of Jesus Christ could and should be preached, and where every man should have liberty to go therein and hear the Gospel preached.

This church we have built accordingly and with such conditions, that everyone should have Liberty to give or not to give towards it either in exchange or labor as often and as much as he should please, and that nobody should be forced or obliged to anything.

But as it afterwards has happened that some members of the said church of their own free will have separated themselves from the church or communion because it did not go according to their mind and have made pretention to get satisfaction for what they have done or given towards the said church either in money or labor we have found it needful to prevent any further dispute of this nature.

We, therefore, the underwriters have unanimously agreed and do by these presents agree, resolve and declare that if any of us should not please hereafter to make use of the said church or to go into it, that no one of us shall have power to make claim or pretention or to recall what has been done towards the church either in money or labor.

The same we have resolved and resolve and declare by these presents in regard to our preacher's dwelling house which is built upon Francis Seip's plantation, namely, that neither we nor anyone of us also for the same will make no claim or demand separately anything we have done thereto either in money or labor.

In witness whereof we have hereunto set our name, the day and year above written,

JOHN PHILIP MEURER,
JOHN GOPFERT,
FRANCIS SEIP,
ABRAM FREDERICK,
JOHN KAPP,
PETER RICKSECKER,
FRANCIS ALBERT,
MATTHEW BAUMGARTNER,
JACOB KUNTZLEY,
RUDOLPH KUNTZLEY,
GEORGE GOPFERT,
PETER SCHNEIDER,
JOHN ETTER,
PETER (B) BLASER
his mark
HENRY SCHNEIDER.

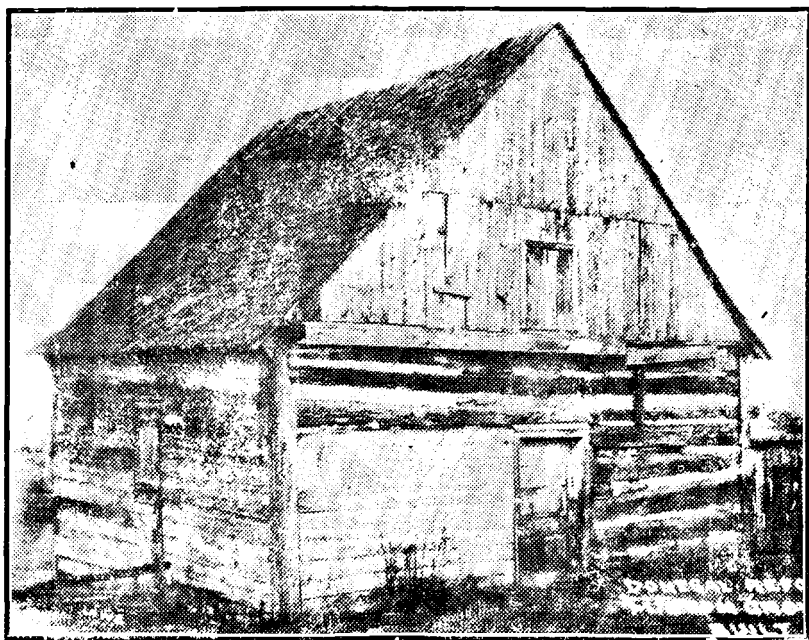
It will be noted that the first name appearing to this document is that of John Philip Meurer, who was the minister of the Brethren Church at Donegal. He, however, was not Reformed as would appear from above, but in reality was a Lutheran, serving under the Brethren Church. Why he should have signed his name to the above can hardly be understood unless he wished to give a wrong impression to the others and mislead them. It is a fact of church record that many, if not all, of the signers of this paper remained true to the Reformed Church. These names were in later years found among the members of the Reformed congregations which grew up in the Donegal community, at Maytown and Blaser's (Elizabethtown). On the records of the Maytown Reformed Church, which were begun in 1765, the names of the Blasers, Schneiders and

Alberts appear. In the building of the Blaser's Reformed Church, near Elizabethtown, Peter Blaser was one of the largest contributors, and there is no doubt that many of his family were members of the church in that the church was known by the family name.

"In the meantime," says the diarist, "the party which had withdrawn in 1746 concocted a plan to deprive us of the use of the church, and on February 26, 1749, occupied it early in the day and barred the doors against our entrance. Our party withdrew and held services in the house of one of our members, Peter Schneider."

"It was deemed best to erect a church house, to serve as church, school house, and parsonage and the dwelling was begun in the spring of 1750 on a plot of land presented by Peter Schneider."

From the diary of 1750, we take the following: "Believing that we have been unjustly deprived of our meeting house, together with seventeen acres of land accompanying it, we resorted to the Justice of Lancaster county, Judge Smout, laying before him the facts of the case. Our trustees were questioned



THE DONEGAL CHURCH AS IT APPEARED ABOUT 1883

by him, by another justice and by the King's attorney, and these gave our trustees a decision favorable to us. They secured for us from the Governor at Philadelphia through Judge Moulton an order bearing date of November 1750, for us to occupy the church."

The church house, still unfinished, was removed from Schneider's land and was set up near the church. In 1747 Lischy had departed from the teachings and practices of the Brethren and soon became one of their most violent traducers.

On October 29, 1749, he wrote his Confession of Faith as a minister of the Reformed Church, which Schlatter took with him to Holland, where it was favorably received and thus after Schlatter's return to America in 1751 Lischy became his most devoted friend, and the energy he had showed for the Brethren was transferred to the Reformed. He exerted quite an influence in bringing back to the Reformed faith many who had gone over to the Congregation of God in the Spirit, as at Donegal and Muddy Creek.

At the meeting of the Coetus of the Reformed Churches, held in Lancaster, September 23, 1752, the President presented several petitions from the congregations at Donegal, Indian Field, the new congregations at White Oaks, Conewago and other places which desired to be served occasionally with the Word and the Sacraments.

From 1752, Donegal was supplied from neighboring Reformed ministers. The nearest was Stoy at Mill Creek, in Lebanon county, and Rieger in Lancaster. At the meeting of the Coetus in Lancaster, May 8, 1765, Rev. W. Hengel, of Lancaster, reported as part of his work, "visited York, Donegal, Maytown, White Oaks, Lebanon, Kreutz Creek, Seltenreich and Muddy Creek." At the meetings of the Coetus of 1767 and 1768, Donegal is included among the preaching places of the Rev. John Conrad Bucher. At the Coetus of 1771 Rev. Bucher reported for Donegal, twenty-four members, nine baptisms and five confirmations. At the meetings of the Coetus in 1773, 1774, 1775 and 1777, Rev. Bucher included Donegal among his preaching places. At the meeting of the Coetus, of 1779, the congregation in Donegal applied in writing, presented by a delegate, for a minister, since Mr. Bucher, on account of sickness could no longer serve them. In the Coetus report of 1783, Donegal was one of the congregations served by Rev. William Runkel.

Donegal also appears in Runkel's report to the Coetus of 1784, and then the name Donegal ceases to appear in the records of the church.

The old Donegal church, at Milton Grove, was used by the Moravians and others as a house of worship until about thirty-five years ago, when it was demolished because it had become unsafe. For more than 140 years this old church building stood (and was "the channel through which there flowed a constant stream of life—rising in the cradle, emptying in the grave").

We shall now turn our attention to the Reformed congregation in Donegal as it grew up in Maytown. Among the first settlers in the community were many Germans and Swiss, and naturally many of them held to the faith of their fathers. That these persons held religious gatherings for worship from time to time in their homes must be taken for granted.

Maytown was laid out on a plot of high ground, a part of the 411 acres of land for which Lazarus Lowrey took out a patent in 1748, and through which ran the "Great Road" which was much used by Indian traders and settlers. This road ran from Lancaster to Harris' Ferry (Harrisburg), and on the site where Maytown now stands it branched out to the southward crossing the Susquehanna River at "Vinegar's Ferry," and from thence to York, and to the then extensive frontier at "Carlisle Barracks." In 1753 one hundred and fifty acres of this land were sold to John Kennedy who was wounded and taken prisoner by the Indians. The Sheriff sold the land to Thomas Harris and Joseph Simons on May 7, 1754, who, on February 15, 1760, sold it to Jacob Downer. He laid out a town in rectangular plan measuring 1,000 feet on each side. In the centre a square was reserved for a market house. The town was noted for having a tall "Maypole" planted in the central square. Tradition has it that the first Maypole was cut down by a band of Indians who entered the place a few years after its erection. No doubt the town received its name from the fact that it was laid out on May 1st, or May Day.

From the list of taxables in 1780 we are able to learn some of the family names in the community. They were: Anderson, Albright, Bell, Blaser, Barr, Beller, Cavin, Derr, Dill, Enrich, Gorner, Gillman, Haines, Hinkle, Hoffman, Hollinger, Hastings, Gailbach, Karr, Lowrey, Long, McGeary, Ness, Ort, Peck, Sailor, Tanner, Tate, Wiant, Work, and Yeah. Many of these family names appear on the early records of the Maytown Reformed Church.

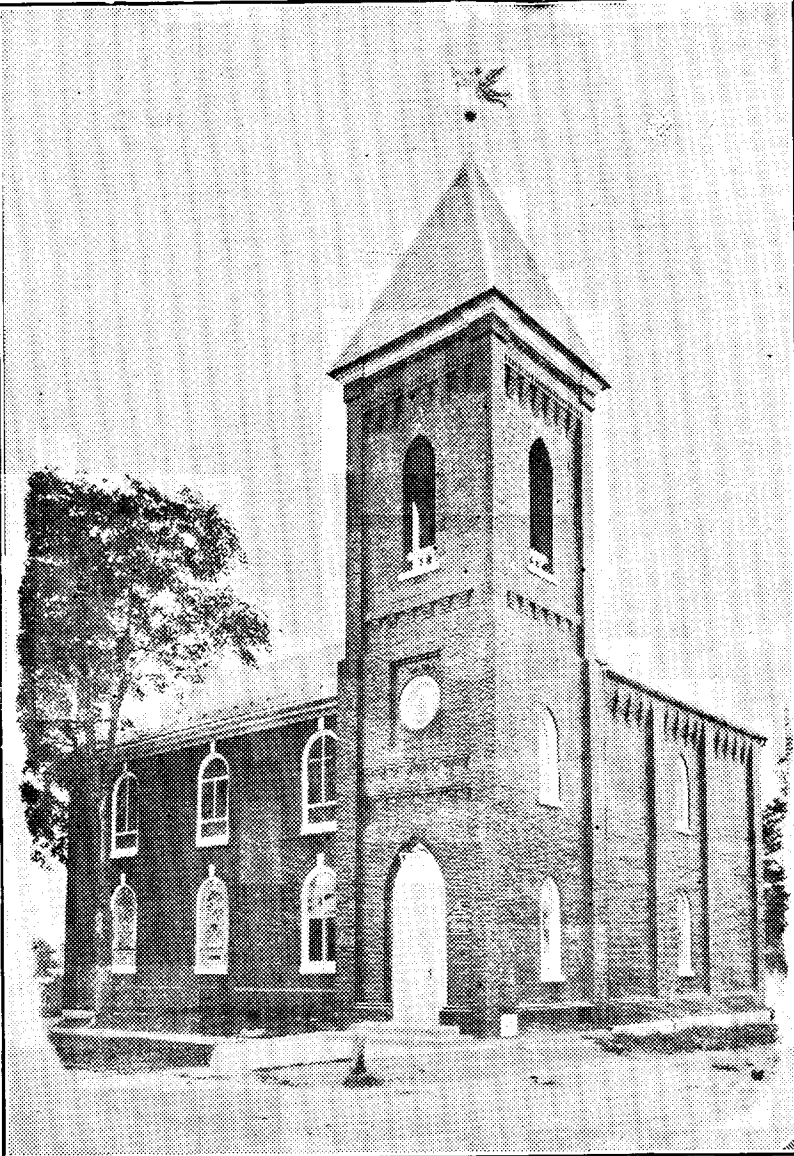
The name of the Maytown Reformed Congregation first appears in the records of the Reformed Church Coetus meeting in Lancaster, May 8, 9, 1765, when Rev. William Hendel, pastor of the Reformed Church in Lancaster, reported that he had visited among other congregations, Maytown. Rev. Hendel was a native of the Palatinate on the Rhine and came to this country under the auspices of the Synods of Holland. He arrived in this country in 1764, and was sent by the Coetus to the congregation at Lancaster, where he began his work in January, 1765. During his ministry he made many excursions to the smaller settlements of Germans, and we are told by Father Gerhart, that in making these visits it was necessary for the inhabitants to go armed with weapons. Whilst he preached, the guards stood under and around the door, with their rifles, so that they could both keep a lookout for their enemies, and also listen to the servant of God. Beginning with July 13, 1765, the date of the first recorded ministerial act in Maytown, that of the baptism of George, son of Christian and Maria Alinger, who was born May 23, 1765, the congregation has an almost complete record up to the present date. The old record book written mostly in German is well preserved and was well kept by the early pastors.

In the minutes of the Coetus, held in Lancaster, September 16, 17, 1767, the records show that Rev. John Conrad Bucher was the pastor at Carlisle, Donegal, Lebanon and Maytown. Rev. Bucher was born June 10, 1730, in the district of Neukirch, in the canton of Schanhausen, Switzerland. He attended the universities of Basil and St. Gall in his own country and a number of schools in other countries. He gained "the highest honors in the schools which he attended. He was remarkable for having acquired a rich flow of language, and unprecedented copiousness and energy of thought; which rendered him useful, and attracted the attention of all who heard him. "Among his theological books are Dutch, French, Greek, Hebrew, English and German, all of which bear marks of studious usage."

In his youth it was intended that he should enter the ministry and his studies were arranged with this in view. He seemed, however, to have been more inclined towards a military life, and, drawn by this bent of mind, left school at the age of twenty-five and entered the military service of Holland. In organizing the American provincial army, the English found it a good policy to have German officers for the German troops and consequently Bucher, among others, was offered a position and came to America in 1755, and took up his abode at or near Carlisle, where Fort Louthier had just shortly before been erected.

He held several offices. In 1760 he was made a lieutenant and put in command of the defenses of the valley. In 1761 he was placed in charge of Ft. Pitt. In 1763 he served under the command of Col. Bouquet in surpressing what is known as "Pontiacs Conspiracy." On July 31, 1764, he received the following, signed by John Penn: "Conrad Bucher, Esq. Reposing especial Trust and confidence in your loyalty, courage and conduct, I appoint you a Captain of the Pennsylvania regiment of foot commanded by me."

Peace having been restored, the soldier in 1765 became a distinguished preacher of the Gospel of Christ. A German Reformed congregation was



THE PRESENT MAYTOWN CHURCH

organized by him at Carlisle in that year. About 1768 Bucher took up his residence in Lebanon. His labors, however, were not confined to that place but included the following: Quitopahilla, Hummelstown, Middletown, Jones-town, Klopff's, Chamberlin's, Carlisle, Falling-Springs, Dr. Schnebley's, Conococheaque, Hagerstown, Peter Spang's, Sharpsburg, Bedford, Redstone, Heidelberg, Schafferstown, Weiseichenland, Maytown, Manheim, Rapho and Blaser.

While Bucher was pastor of the Maytown congregation, the people of that faith in the community became stirred to action and a church organization was formed which instructed its trustees in the year 1769 to purchase land upon which to erect a church.

This was the first deed given for land in Maytown to be used for the building of a church and the log meeting house erected on this land was the first church building in the town. Bucher's pastorate in Maytown seems to have come to a close about 1771, for the congregational records show that Rev. C. L. Boehm, of Lancaster, supplied the congregation from 1772 to 1775. During the years 1777 and 1778, Rev. William Hendel supplied Maytown and kept the church records.

In the minutes of the Coetus held at Lancaster, April 28, 29, 1779, "the congregations at Manheim, Rapho, White Oaks and Maytown, presented a call for Mr. Runkle as their regular teacher and minister. The call was confirmed by the whole Coetus, with the provision, however, that Mr. Runkle serve the congregation in Carlisle every four weeks together with the congregations mentioned above." In 1781 Rev. Runkle refers to a Mr. Repass, a vagrant minister, seeking to turn the people against the meetings of prayer at Maytown, but he did not succeed.

On the 25th of March, 1780, a congregational meeting was held and "the church reckoning done." There "remained in the treasury 30 lbs., 11 sh., 4 d. Continental money, and 15 sh. and 4 d. "hard money." This was placed in the hands of Ulrich Danner. The auditors were William Runkle, Abraham Long, Frederick Gelbach and Adam Weynand.

On January 21, 1782 "the church reckoning" was again "done" and 1 pd., 8 sh., and 5 d., remained in the hands of Ulrich Danner. The account was signed by William Runkle, Jacob Hoffman, Abraham Long and John Hollinger.

In August, 1784, Rev. Runkle received a call from the congregation at Frederick, Md., which he accepted, leaving for his new field in November.

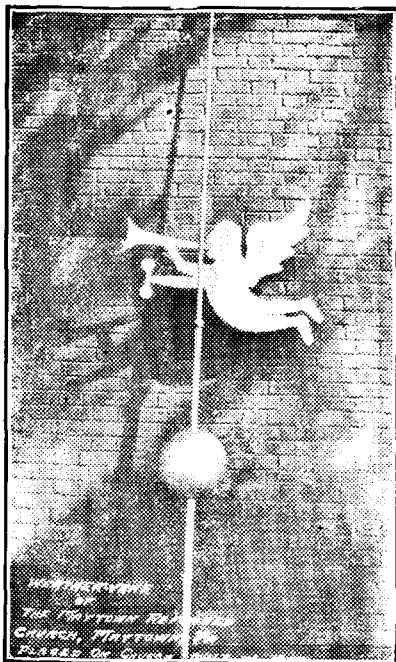
Ludwig Lupp, a pious school teacher, as early as 1772, was holding religious services among the early German Reformed settlers in Cumberland county. In 1786 he was called as pastor of the Lebanon charge which included besides the congregation at Lebanon, Blaser's, Maytown, Manheim and Rapho.

On April 5, 1794, the accounts of Jacob Long, treasurer of the Maytown congregation, were audited and signed, "Ludwig Lupp, prediger." The minutes of this meeting were also written by Rev. Lupp. This seemed to be the close of his ministry at Maytown as on this same date he made the last entry in the record book; a baptism.

At the meeting of the Synod held in Lancaster, April 30, 1798, "a request was laid before the Synod from the two congregations in Donegal (Maytown and Blaser's), asking for permission to have William Hiester as their pastor." He was "permitted to serve the congregations in Donegal as a catechist, under the direction of his present teacher, Rev. Daniel Wagner, of York, until the next meeting of Synod." At the meeting of the Synod the following year these congregations asked that he be ordained. The request was granted. In 1800 the Lebanon charge extended him a call which he accepted in addition to his congregations in Donegal. He continued to serve the congregations at Maytown, Blaser's, Manheim and Rapho.

Henry B. Shaffner, a young man in the Lebanon congregation, became a student for the ministry under his pastor, Rev. Hiester, and began to assist his pastor in his large field. In the record book of the Maytown Reformed Church we find the following entry by Mr. Shaffner; "In the year 1805, we, the members of the Reformed congregation in Maytown, united to build a new church to the honor of our God, in which the Word of God and the blessed doctrine of the crucified Saviour, Jesus Christ, might be preached, to the salvation of all of our immortal souls. Although our membership was small, we saw its necessity, because the old church was altogether delapidated."

The congregation being unable to raise the amount needed for the building of a new church, Mr. Henry Haines, a member of the congregation and a member of the Legislature of Pennsylvania, had an act passed authorizing a



ANCIENT WEATHER VANE ON MAYTOWN CHURCH

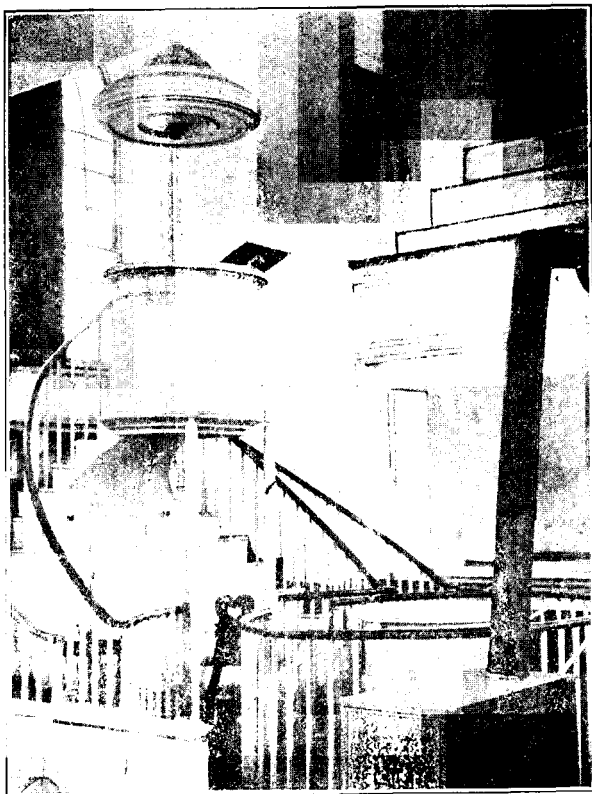
lottery for building a German Reformed Church at Maytown. The highest prize was \$1,000 and 2,500 tickets at \$6 each were to net \$15,000.

Henry Haines was born in 1759. In the Revolutionary War he was an Ensign in the Colonial army. He served as a Captain in command of a company during the Insurrection in Western Pennsylvania in 1798. He was Justice of the Peace in 1801 and a member of the Legislature in 1805.

Frederick Gelbach, whose name appears in the act, was an active patriot in the Revolutionary War serving as Sergeant of Captain Wilson's Company, 7th Battalion, Lancaster county Militia.

James Egan, another signer, was a redemptioner, who was purchased for a term of years by John Haldeman, another of the

signers. Egan's term of indenture was in payment for his passage from Ireland to America. Before the expiration of his term of years, Egan had saved a small sum of money, and his owner, Haldeman, observing his good qualities, encouraged him and later assisted him in establishing a small store in Maytown. He soon commanded a profitable trade and accumulated money rapidly. He purchased a corner property on the Central



INTERIOR VIEW OF MAYTOWN CHURCH IN 1808 TO 1859

Square and his business expanded. His was at that time the only store, west of Lancaster in which tea, coffee, sugar and bar iron could be purchased. It was James Egan who sold to young Simon Cameron a geography "on trust," until Saturday night, for the balance of nine cents which he was unable to pay. The amount was earned and promptly paid.

The winner of the grand prize of \$1,000 in the lottery was John Graybill, of Donegal township. He donated the amount towards the building. Henry Haines, Frederick Gelbach and D. McClure were appointed a committee to supervise its erection. The corner stone was laid in 1807. The total cost of church, organ and bells was \$3,292.76, and the total income for the building of church was \$3,285.35.

The new church was dedicated August 21, 1808. The services were in

charge of Rev. Henry B. Shaffner who had received a call to the pastorate of the congregations at Maytown, Blaser's, Manheim and Rapho, after having completed his theological studies under Rev. Christian Ludwig Becker at Baltimore. In the dedication service he was assisted by Rev. Christian L. Becker, D.D., of Baltimore, Md.; Rev. J. Helffenstein, of Carlisle; Rev. Philip Gloninger, of Harrisburg; Rev. Paul F. Kramer, of the Lutheran Church, of Maytown; Rev. Bell, an English minister, and Rev. William Kerr, of the Donegal Presbyterian Church.

Rev. Shaffner was no doubt an energetic pastor and in his charge were many evidences of his work. The new church at Maytown was begun while he was a supply pastor, assisting Rev. Hiester. In 1816 he dedicated a new church building in Elizabethtown, the Blaser's congregation having moved into the town. On December 20, 1812, he began conducting services in Marietta, and on August 23, 1818, laid the corner stone there for what he called "Everybody's Church," or what to-day we would call a Community Church. Of this service he made the following record, "Mr. Enders, of Lancaster, and Mr. Runkle, Jr., of Lititz, preached. I laid the corner stone and closed with a hearty prayer. The collection was \$148 for the church."

His ministerial record books from the eighteenth of January, 1807 have just recently been given over to the Maytown Reformed congregation by Mr. Frank Shaffner and sisters, of Marietta, his descendants.

The first class of catechumens received into church membership by Rev. Shaffner at Maytown, on September 24, 1808, numbered thirty-four. From June 14, 1810, to April 14, 1811, twenty-two children were received by him in baptism.

In the list of funerals made by Rev. Shaffner in his record book is the following:

"Anna Maria Ruth, born 1763, 10th of July, daughter of Frederick Bower, Jr. She was married three times, her first husband being John Gelbach to whom she was married in 1780. To that union there were two children. In



REBECCA WAY TAYLOR

1798 she was married for the second time to Caleb Way, and to this union there were two children—Rebecca Way, born October, 1799, and Maria Way, born September 8, 1801. In November 1811 she was married for the third

time to John Ruth. Her death occurred on the 25th of January, 1816, and she was buried January 28, 1816, on Sunday afternoon at 2 o'clock, in the presence of between five and six hundred people. She was buried where her first two husbands lie, in the Reformed God's Acre. The text of the funeral sermon was, Hebrews 4:9-11."

On April 21, 1816, Rev. Shaffner received a class of seven young people into full church membership by confirmation; five young men and two young ladies. One of the young ladies was Miss Rebecca Way, aged seventeen. She being an orphan and her sister Maria dying shortly after the death of her mother, she later took up her residence in Chester county, where she was married to Joseph Taylor.

Their son, Bayard Taylor, born January 11, 1825, in the village of Kennett Square, Chester county, became the noted American poet, traveler, author and diplomat.

Caleb Way, who was a Quaker from Chester county, had come to Donegal to follow his trade of stone masonry. He built and owned the stone dwelling at the northwest corner of the Maytown Square (now the Haines property), adjoining Frederick Gelbach's tavern. In his stone house Rebecca was born.

Joseph Taylor, to whom Rebecca was married, was the son of Mr. Taylor and Annie Bucher. Miss Bucher was the daughter of Christian Bucher and was born in Donegal township, near Maytown.

At the close of the Revolutionary War a number of mechanics from Chester county fund their way to Lancaster county seeking work. Among the number was young Taylor who came to Maytown and secured employment from Mr. Bucher who was about to erect two large "bank" barns and a still-house. While thus engaged in the construction of Mr. Bucher's barns he boarded with the family. An attachment grew up between Annie, the oldest daughter, and the young Quaker. Mr. Bucher suspected as much, and he cautioned her and expressed his dislike to, and forbid her marrying a mechanic, especially one who was of English descent. The opposition only intensified the love between the young people. In a few days Annie was missing from her usual place at the breakfast table, and it was noticed that the young mason had not gone to work as usual. Being anxious and suspecting that all was not well with his daughter, he went to the stable and found his favorite horse gone and Annie's side saddle. He called in vain to Mrs. Bucher, "Wo ist Annie?" for the truant lovers were married the same day. And thus two daughters of Donegal became a part of the ancestry of Bayard Taylor.

Caleb and Anna Maria Way, the grandparents of Bayard Taylor, lie buried in the very shadow of the Maytown Reformed Church, in fact almost at the sill of the door opening into the graveyard. Over their graves is erected a large granite marker.

When the church was erected in 1808, it seems that no provision was made for evening services and not until 1818 was such services held.

The following entry in the church record book by Rev. Shaffner is of interest:

Maytown, December 18, 1818. We, the women of the Reformed congregation in the city of Maytown, under supervision of our pastor, Rev. H. B. Shaffner, have undertaken by subscription among the female members to collect so much money as will be necessary to secure candle sticks for the pulpit. We therefore ask each and everyone for a voluntary contribution.

We succeeded in this undertaking and presented these candle sticks for the pulpit on January 1, 1819.

Shaffner's last entry for Maytown in the record book is March 29, 1834, and his pastorate there no doubt ended shortly after that. He continued, however, as pastor at Marietta until about 1840.

The Maytown congregation was supplied irregularly by ministers of various places and denominations from 1835 to 1840, when Rev. Emmanuel H. Hoffheins was called as pastor. He served this large and laborious charge of six congregations until 1850 when he resigned. "He was a faithful and zealous pastor and did much good in these congregations." He resided in Maytown for several years and also taught school there while a resident of the town.

From 1850 to 1857 the congregation was supplied by the following Reformed ministers: Revs. Albert Helfenstein, Jr., John G. Wolff, J. Derr, C. C. Russell and Wm. Goodrich.

About 1857 Rev. John J. Lane, a Presbyterian minister, who preached at Donegal and Wrightsville, was requested by the members of the Maytown Reformed congregation to supply them with preaching, which he done until 1859.

In 1859 the church, which had remained without change since its building in 1808, was remodeled.

Rev. Albert Helfenstein, Jr., having become a resident of Maytown, he assisted in supplying the pulpit during the years 1859 and 1860. Rev. Dr. Thomas C. Porter, of Franklin and Marshall College, and Rev. Prof. E. V. Gerhart, D.D., of Lancaster, were appointed by Lancaster Classis to supply Maytown, which they continued to do until 1866. From June, 1866, to June, 1868, Rev. John G. Fritchey acted as supply pastor.

Rev. Prof. Frederick A. Gast, of Franklin and Marshall College was appointed by Lancaster Classis in June, 1868, to supply the Maytown Reformed Church. Rev. Gast who had been a Chaplain in the 45th Pennsylvania Regiment in the Civil War, was well acquainted with a number of the men from Maytown who had also been members of the above regiment. Jacob Roath, who was one of the leading members of the Maytown Church, was First Lieutenant of Company B, of the 45th, and on the march after the battle of Petersburg, Lieutenant Roath had taken special pains to add to the comfort of the Chaplain of the regiment.

In June, 1870, Rev. J. G. Fritchey was again appointed as supply pastor at Maytown, and continued there until May, 1874. During the year 1870 the church was again renovated and repaired because of damage caused by the lightning. Rev. Fritchey assisted in the work and took an active part in collecting the funds to cover the cost which amounted to about \$500.

On July 1, 1874, Rev. J. H. Pannebecker, who had been elected and called to the Elizabethtown Charge, of which Maytown and Bainbridge were a part, entered upon his work. Rev. Pannebecker labored zealously until July, 1878, when the charge was divided.

In August, 1878, Rev. Alfred B. Shenkle was appointed by Lancaster Classis to supply Maytown, which he did until September, 1880. During his pastorate Rev. Shenkle infused new life into the congregation. During the year 1878 the congregation requested Rev. E. V. Gerhart, D.D., to prepare a charter. This charter he presented to the congregation on March 9, 1879, and it was approved by a large majority.

Rev. Simon P. Brown became pastor of the Maytown and Marietta congregations in September, 1880, and served until June 1881.

Rev. George B. Resser became pastor in August, 1881, and served until November, 1882.

From 1882 until June, 1886, Rev. Dr. E. V. Gerhart and Rev. A. B. Shenkle acted as supplys.

Rev. Richard F. Gass supplied the pulpit during his senior year at the Seminary at Lancaster

During the year 1888 Rev. Chas. B. Schneider, while a senior at the Seminary, supplied the congregation.

Rev. Newton J. Miller, of Lancaster, and Revs. J. H. Pannebecker and S. M. Roeder also supplied the pulpit from time to time.

Rev. J. F. Mackley, M.D., became the pastor in January, 1889, and continued until May, 1890.

On August 24, 1890, Rev. M. M. Noacher was ordained and installed as pastor and remained until October, 1893. During the spring of 1893 it was decided to make some alterations and repairs to the church. The old white spire was removed from the roof and a brick tower and hall-way added to the original church building.

On June 1, 1894, Rev. Ellis S. Hay was ordained and installed as pastor of the congregation. Rev. Hay's pastorate, which continued until August, 1898, was one of great activity in the congregation. The Sunday-school, Young People's Society, Missionary Society, and Ladies' Aid Society became very efficient organizations under Rev. Hay's direction and leadership.

In November, 1898, Rev. J. G. Dengler became the pastor and continued until November, 1901.

In April, 1902, Rev. Samuel H. Dietzel, Ph. D., became the pastor. Dr. Dietzel set to work to wipe out a few debts that were resting on the congregation and was very successful. He also made some improvements in the church and Sunday-school. Dr. Dietzel's pastorate came to a close April 5, 1909.

Rev. George B. Raezer began his pastoral work in Maytown, September 1, 1909, and continued as pastor until the spring of 1912.

Rev. Geo. M. Whitmore, a student at the Theological Seminary at Lancaster, was elected supply pastor of the congregation following Rev. Raezer's resignation. Rev. Whitmore continued to serve the congregation until October, 1913.

On the first Sunday in October, 1913, Rev. William J. Lowe, then a student at the Seminary, Lancaster, became the student supply pastor of the congregation and continued to supply until the spring of 1914, when he was elected and called as the pastor. Following his licensure by Reading Classis, he accepted the call and was ordained and installed on Sunday morning, June 28, 1914.

In April, 1916, the church was damaged by fire and in the repairs which were made an alteration was made in the design of the tower by having a peaked roof coming to a point placed thereon. When the old white wooden spire was removed in 1893, the weather vane of the angel figure went with it. Later it was given a place on the barn of Dr. G. A. Harter, and there it remained for a number of years. When the church tower was rebuilt following the fire of 1916, I suggested the restoration of the old weather vane to the top of the tower again. Dr. Harter willingly restored the old relic to the church and so once again it keeps silent vigil over the graves of the cemetery beneath, as it did in days of yore. In that ancient "God's Acre" repose the remains of a score or more of soldiers of the various wars of our country. Among them are ashes of three Revolutionary soldiers, two of the War of 1812, two of the Mexican War and a large number of the War of the Rebellion.

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