



*News from the*  
*Evangelical and Reformed*  
*Historical Society*

ANNUAL MEETING AND LECTURE

SATURDAY, OCTOBER 19, 2013  
LANCASTER THEOLOGICAL SEMINARY  
HAFFNER CENTER, SCHAFF LIBRARY  
555 WEST JAMES ST., LANCASTER, PA 17603

LECTURE BY DR. CHARLES MAXFIELD

“Germanness on Trial: The German Evangelical Synod of North  
America and the Espionage Act of 1917”

The most serious crisis in the history of the Evangelical Synod of North America was created by the anti-German hysteria that accompanied WWI. Evangelical pastors were indicted under the Espionage Act of 1917, imprisoned, and placed under surveillance; one church was burned. The Synod was torn internally between those desiring to be “100% American,” and those troubled by the public hatred of all things German, and those who simply did not like war. Dr. Maxfield will explore this divisive issue including dramatic readings from the trial transcripts.

Registration: 12:00-1:00 pm  
Welcome and Opening Devotions: 1:00-1:30 pm  
Lecture and Time for Questions: 1:30-2:30 pm  
Break: 2:30-2:45 pm  
Annual Meeting: 2:45-3:15

## ***Evangelical and Reformed Church, Board of National Missions Records Organized and Open for Research***

For the past year, the Historical Society staff has worked to organize the records of the Board of National Mission. This work was finally completed in April, 2012. The records fill some 34 archival boxes; their contents telling a unique and fascinating story of one of the most active and important Boards of the Evangelical and Reformed Church. The work of the Board is important not only as illustrative of the history of the E & R Church, but of the broader concerns and work of Protestant Christianity in American religious history during the period 1934-1961. The Board's work is worthy of extensive research and writing which is now facilitated by the recent organization of its records. A brief overview of the Board will serve to illustrate its work and importance.

After the 1934 merger of the Evangelical Synod of North America and the Reformed Church in the United States the task of integrating the boards and agencies of the two denominations began. Because the exacting details of merging were to be developed after the merger was officially completed in 1934, the Board of National Missions acted as a planning group for the full merging the Board for Home Missions of the Evangelical Synod of North America, the Church Extension Fund Board of the Evangelical Synod and the Board of Home Missions of the Reformed Church in the United States and as an oversight committee for the same Boards.

In reality the three Boards continued to operate as they did before the merger with representatives from each meeting together to work out the details of full merger. At their joint meeting on January 10, 1935 a Joint Executive Committee was elected with the following members: Rev. G. A. Schmidt (chairperson), Dr. Charles E. Miller (Vice-Chairperson), Rev. J. J. Braun (Secretary), Dr. Charles E. Schaeffer, Rev. Charles Enders, Rev. Purd E. Dietz. That meeting also decided that all joint and new home mission work would be conducted under the supervision of the Joint Executive Committee. The Joint Executive Committee was to remain responsible to the Joint Boards.

Much of the work of national missions was carried on by Rev. J. J. Braun, Executive Secretary of the Board for Home Missions of the Evangelical Synod and Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions of the Reformed Church. To help with the work of national missions the Joint Executive Committee petitioned the General Council of the Evangelical and Reformed Church to require the regional synods to establish synodical committees for national missions. This resolution was granted by the General Council and as the regional synods were established they elected such a committee.

During 1938 and 1939, a sub-committee of six members met together to work out the details for the final merger of the three separate boards into the Board of National Missions of the Evangelical and Reformed Church. The plan, to take affect February 1, 1941, was submitted to the General Synod of 1940 which approved it thus consolidating the work of national missions into one Board. Elected to the new Board were: Dr. Purd E. Deitz, President; Dr. F. R. Daries, First Vice-President; Dr. H. N. Kerst, Second Vice-President; Rev. Charles Enders, Recording Secretary; Mr. M. G. Lipson, Treasurer of General Fund; Mr. O. C. Grueninger, Treasurer of Building Fund. Three departments were established: General Missionary Expansion, Special Projects, and Church Building. The six officers of the Board constituted an Executive Committee which had full authority to conduct business between the meetings of the full Board. Staff members were also elected: Rev. J. J. Braun, General Secretary; Dr. William F. DeLong, Eastern Field Secretary; Dr. Theodore P. Bolliger, Superintendent of the Northwest and the northern area from Lake Michigan to the Pacific coast. No Western Field Secretary was elected until July 15, 1942 when Rev. Dr. H. R. Gebhardt was appointed. With the retirement of Rev. J. J. Braun, General Secretary of the Board in 1945, Dr. George I. Nace was appointed to that position and began his work on January 1, 1946. After being elected as General Secretary of the Home Missions Council of North America, Dr. Nace left the Board of National Missions in 1949. He was succeeded by long-time Board president Rev. Dr. Purd E. Deitz who began his new duties on March 20, 1950. The Department of Town and Country was established in 1942 and the Committee on the City Church was established in 1943.

The work of the Board was extensive. Church expansion involved establishing new churches in growing suburban areas, in inner cities, and rural areas that were underserved. Working ecumenically with other mainline denominations to achieve parity, pastors were recruited to begin new churches, loans for salaries and buildings at low interest rates were given, training for the pastors was provided, and help with marketing the new churches was offered. Church renewal in older but languishing congregations was encouraged by providing salary support, program ideas, and pastoral training for revitalizing congregations.

Special projects from the two predecessor denominations were continued and expanded. The work in these missions included, in addition to churches, schools, medical and social services. The primary special projects were: the Ozark

mission in Missouri; the Winnebago Indian Mission; the Caroline Mission in inner city St. Louis, Back Bay Mission in Biloxi, Mississippi; the Japanese Missions in Los Angeles, San Francisco, Seattle and the internment camps during World War II; the Seamen's Mission in Baltimore and New York City; the Madeline Island Mission, Wisconsin to both permanent and summer residents of the island; work among Hungarian immigrants; work among the Russian German immigrants.

In addition to the above work, the Board was also active in interdenominational work and cooperation, war relief efforts, and particularly, in cooperation with the Commission on Christian Social Action, civil rights for Japanese Americans, African Americans, and Native Americans. The Board and the Commission jointly called Rev. Jefferson P. Rogers as Race Relations Secretary, the first African American to fill an executive office in the E & R Church. Rev. Rogers began his work Sept. 1, 1947.

The work of Missionary Education was two-fold: to raise awareness of the national mission work of the denomination and to increase giving to support that work. This was done by providing print and audio-visual materials to be used in Sunday schools and other groups in local congregations; articles in the denominational magazine, *The Messenger*; and development of special programs to support various missions.

The work of this Board was wide-ranging and the depth of its commitment to the denomination and the wider church in serving both traditional and underserved groups was a testimony to its faith in the Gospel of Christ. The collection of the Board of National Missions includes minutes, reports, correspondence, financial records, publications which cover the entire spectrum of its work. Here is a story, or more accurately, stories to be told and the records of the Board provide a rich mine of information to tell them.

### ***Evangelical and Reformed Church, Board of Christian Education and Publication Organized and Open for Research***

The Historical Society staff completed the organization of the records of the Board of Christian Education and Publication in July 2012. One of the five major boards of the E & R Church, the Board of Christian Education and Publication had responsibility for the development and publishing of all church school curriculum including interdenominational cooperative initiatives; leadership training materials and events; church camps and conferences including property, materials, staff, and programs; youth work including Youth Fellowship materials and programs, youth caravans, campus ministry, volunteer services; all publishing efforts including books and denominational materials as well as supervision of Christian Education Press, Heidelberg Press, Central Publishing House, Eden-Heidelberg Bookstore; and development of audio-visual aids.

The collection contains minutes, reports, publications, and extensive correspondence, particularly in the Department of Youth Work material detailing conversations and agreements with its counterpart in the Congregational Christian churches during merger discussions from the late 1940s to the early 1960s. Prominent is correspondence from and to Rev. Edward Schlingman, Director of the Department of Camps and Conferences; Rev. Henry Tani, Director of the Department of Youth; and Rev. Franklin I. Sheeder, Executive Secretary.

The materials in this collection not only present a picture of all of the activities of this Board, but also the denomination's theological understanding and social involvement and stances through its publications, curriculum, leadership training programs, and its children's, youth and adult departments. It is interesting to note that through the long process of merger with the Congregational Christian churches beginning in earnest in the mid-1940s, the youth programs of the two denominations were ready to fully merge as early as 1947.

Thanks to the Historical Society's Board secretary, Rev. Judith Meier, additional material on the youth caravans will be added to this collection. Jay has been in contact with several people who participated in the caravan program and has done oral history interviews with them and collected

items from them relating to the caravans. This program was very formative in the lives of the many youth who participated in it.

The records of the Board of Christian Education and Publication have many stories to tell and the completion of the organization of these records will facilitate their use for further research.

### ***Services Available to Churches, Associations and Conferences***

The Evangelical and Reformed Historical Society offers several services to churches, associations and conferences. A records consultation provides a survey of existing records, helps develop a records management program, suggests a way of organizing records, identifies records of enduring value and those that can be discarded after their usefulness is past, and recommends appropriate housing of records. The consultations are done by the Historical Society archivist, Rev. Richard Berg. Local churches may also consider donating their records to the Historical Society where they will be organized, properly housed, an inventory created and entered into the Society's database which is available on its website, and all genealogical and historical enquiries handled. A church may decide to donate their records because it does not have the space, proper climate controls, staff or volunteers to maintain the records or the church is closing or merging. The Society can also provide help in planning for a church's significant anniversary celebration with suggestions on various programs, displays, and special worship services. Also available for churches, associations and conferences is a speaker's bureau that will provide programs on various aspects of the history of the Evangelical and Reformed heritage. For these and other services available please contact the Society (717-290-8734 or [erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu)).

### **October 2011- July 2012 Contributions to the ERHS Beyond Membership**

#### **Up to \$25**

Richard Adams  
Timothy Dykstra  
Emmanuel Reformed UCC  
Export, PA  
James Fishbaugh  
Dale Leber  
George & Anna McLean, Jr.  
John Payne  
Park Ritter

#### **\$26-\$50**

Francis Daugherty  
Evangelical Reformed UCC  
Frederick, MD  
Charles Glatfelter  
Suzann Hatch  
John Klueter

James Mohr  
Marilyn Oyster  
Frank Stone  
Trinity UCC East Petersburg,  
PA  
Paul Westermeyer

#### **\$51-\$100**

Jay Ebersole  
Harold & Eugenia Holste  
Roger & Frances Wentz

#### **\$101-\$499**

Richard Christensen  
John Frantz, Jr.  
Judith Meier  
Kay Schellhase  
Richard Taylor

John Weiler  
Doris Whisler  
Terry White

#### **\$500-\$999**

Ronald Grubb  
Catherine M. Shetler

#### **\$1,000+**

Church of the Redeemer  
Westlake, OH  
Linda Gruber  
Lancaster Association  
Cheryl Stoneback  
UCC Executive Council  
UCC Historical Council

**Book Review of *Not Without Struggle: The Story of William E. Hoy and the Beginnings of Tohoku Gakuin*, by C. William Mensendiek. Sendai, Japan: Tohoku Gakuin, 1986.**

Missionary biography is a literary genre created to popularize the missionary enterprise and to generate financial support. Such biographies often portray the heroic missionary, with sage guidance from a mission board, timely financial support from church goers back home, and the cooperation of native evangelists, steadily advancing the Kingdom of God in a foreign land. *Not Without Struggle*, by C. William Mensendiek, is **not** such a biography. Making extensive use of missionary correspondence and other sources, Mensendiek presents a missionary who is often angry, bitter and frustrated, and forced into dangerously compromising financial binds.

William Edwin Hoy (1858-1927), an early missionary of the German Reformed Church in the United States, was the pioneer western missionary to Sendai, Japan, 1885-1901, and founded a Reformed mission in Hunan Province of China, 1901-1927. His frustrations revolved around a mission board that often did not understand the situation in the field, other missionaries with their ego issues, unreliable financial support, and authority conflicts with indigenous church leaders.

To understand the story of William Hoy we must first understand the context. Hoy went to Japan in the third phase of the missionary movement, to a country passing through monumental transitions, from a church attempting to heal from a generation of internal conflict.

The American foreign missionary movement began with the founding of the American Board of Commissioners for Foreign Missions (ABCFM) in 1810, and the departure of the first missionaries in 1812. The first phase of missions was characterized by what I would call a “ready-fire-aim” approach. Missionaries went out with abundant enthusiasm and vague instructions. Each mission developed its own strategy in the field, and these varied greatly.

Rufus Anderson (1796-1880), senior secretary of the ABCFM from 1835 to 1866, developed a consistent missionary policy for the second phase. Anderson saw evangelization as the *grand object* of missions. Other activities could be supported only to the extent that they supported the *grand object*. For example, missionaries gave written form to formerly unwritten languages, translated the Bible into those languages, and organized schools, so that people could read the Bible in their own language. But Anderson did not believe that it was the ABCFM’s mission to export all of Western Civilization - only the gospel. Mission stations became leaner and more focused, working to create churches that would soon become self-governing, self-supporting and self-propagating. It would be up to the native churches to apply the gospel to their culture in their own way.

By the last third of the Nineteenth Century, the missionary movement, which had begun as a counter-cultural movement in the West, had been embraced by the West. Missions provided a benevolent facade to the campaign of economic exploitation known as colonialism. The social gospel was not content with one grand object, but wanted to transform all of society into the Kingdom of God. James Barton (1855-1936) foreign secretary of the ABCFM from 1894 to 1927, ran a mission program, not of one grand object, but of *five great departments*, evangelism, education, medicine, publishing, and economic development. Other mission boards followed suit, all creating quality institutions of higher education and medical care. William Hoy was ordained a missionary as the missionary movement was entering this third phase.

The Japan to which William Hoy came in 1885 was a land of rapid transformation. Christianity had been banned in Japan in 1632; missionaries were deported, converts executed, and Japan entered a

period of isolation. This came to an end in 1853 when Matthew Perry and the United States Navy entered Tokyo Bay and demanded an opening of trade relations. A series of humiliating unequal treaties with Western powers followed. Then came a political reorganization and the beginning of the Meiji Restoration (1868-1912). During this time feudalism ended, a modern army created, and social and technological change moved forward rapidly. Japan's strategy was to combine Western advances with Eastern values. This can explain why the government welcomed missionaries who brought schools, but opposed evangelistic work. Foreigners were allowed to reside in Japan in 1858; in 1873 the ban on Christianity was lifted. Christian missionaries came and soon established self-sufficient churches attractive to many displaced by the ongoing social change. A high level of national pride moved Japanese Christians to seek autonomy from the missions as soon as possible. With Japan's military triumph in China in 1894-1895, the unequal treaties were set aside, and the Japanese people gained greater confidence in expressing anti-foreign feelings.

The German Reformed Church in the United States, which sent William Hoy to Japan, had been deeply divided between two factions, identified with two educational institutions. Beginning in 1842, professors at the seminary at Mercersburg began articulating a theology that was ant-revival, and liturgically high. This Mercersburg movement was challenged by the "Old Reformed," pro-revival and liturgically low, who founded Ursinus College. This internal war, with accompanying distrust, made it impossible for the denomination to move forward into any new directions. A Peace Commission facilitated healing with a consensus theological statement, adopted by the church in 1881, and a "live and let live" liturgical policy in 1887.

The German Reformed Church contributed to the ABCFM from 1838 to 1865, for the support of a missionary who grew up in the Reformed Church. However, the contributions could never fully support that one missionary family. When the Reformed Church reorganized in 1863 it created a Foreign Missions Board. However this Board did not do anything until it sent out missionaries to Japan in 1879.

William Hoy, schooled in the Mercersburg tradition of the Reformed Church, did not look for sudden conversions in revivals, but for gradual growth in faith through education and the life of the Christian community. This marked him as different from most of the Protestant missionaries who had preceded him. He went to a Japan in the midst of enormous change, where Protestant missions in little more than a decade had raised up a Japanese church with effective Japanese leadership. Within a year of his arrival, Hoy made several decisions that would shape the future mission of the Reformed Church in Japan.

- Hoy decided to begin mission work at Sendai, an urban center on northern Honshu.
- Rather than organize churches into a classis that would belong to the Reformed Church in the United States, he and the other missionaries of his denomination decided to work in the Church of Christ in Japan, organized by Scottish and American Presbyterians and the Dutch Reformed of America.
- Hoy decided that the Western missionaries should concentrate on education, including the education of clergy, and that the work of evangelization should be left primarily to Japanese evangelists.

With the help of Oshikawa Masayoshi, a Japanese evangelist, Hoy settled at Sendai and organized a boy's school, a girl's school, and a school for training ministers. Hoy persisted in his vision in spite of disputes with the mission board back home, disagreements with other missionaries, and crippling lack of financial support from the churches. These educational institutions grew, and achieved some degree of stability through the sixteen years of Hoy's mission at Sendai.

In 1901 the mission board decided to enter a second mission field, and asked Hoy to found this new mission in Hunan Province of China. Through a chaotic time of rebellion, revolution and civil war, with many interruptions, Hoy developed this second mission.

Mensendiek's biography of William Hoy focuses on his work at Sendai, and its educational institutions, with only one chapter fully devoted to the work in China. His extensive quotations from correspondence and mission reports, of Hoy and other missionaries, reveal the heartfelt struggles of some very human beings struggling to do the Lord's work. To fully understand what was going on, the reader needs some familiarity with the contexts, which I have outlined in this review. Mensendiek writes with objectivity, not trying to cover up serious problems, or voices that looked at other cultures less tolerantly than we do today. The reader will no doubt conclude that the Hoy family served the Lord, their church, and the people of Japan, creating institutions that persist to the present day and that merit our respect.

—Dr. Charles A. Maxfield, 17 April, 2012.

### ***Board of Director's Meeting, Oct. 22, 2011***

Lowell Zuck reported that the archives of the Evangelical Synod of North America at Eden Seminary moved into newly renovated quarters in the basement of the Administration Building. Michael Boddy has been newly appointed as librarian; Scott Holl continues as part-time archivist; and Dr. Zuck continues as researcher.

A new group was called together by Rev. Robert Calvert, the Colonial Churches of Montgomery County, Pa. The group had its initial meeting in October with Rev. Richard R. Berg, Archivist of the E & R Historical Society as the speaker. Another meeting is planned for spring.

Rev. Carl Marks, who has been instrumental in transferring the records of closed churches in Western New York Association to the Historical Society has retired from that responsibility. Carl is to be commended for his dedication and zeal for preserving these records and thus the history of the Evangelical and Reformed heritage in western New York. Rev. James Fishbaugh will be assuming this responsibility.

The Board reaffirmed its support for establishing the Center for the Study of the Evangelical and Reformed Heritage and set a priority to seek funding. They voted to use up to \$10,000 of invested funds to hire a qualified person to help with grant writing and fund raising.

### ***Annual Membership Meeting, October 22, 2011***

After the approval of minutes from the 2010 meeting and the acceptance of the archivist's report and financial report, President Rev. Linda Gruber reiterated the importance of continued and increased financial support for the Society. She also urged members to let the office know about churches celebrating anniversaries, merging, or closing so that the Society can offer resources and help. To maintain continuity during this crucial transitional period, President Gruber asked for a motion to suspend the by-laws and allow current Board members to continue for another year. This was passed by the membership. Secretary, Rev. Judith Meier reported on the project to gather material and oral histories on the youth caravans that were sponsored by the E & R Board of Christian Education and Publication, Department of Youth Work. Several oral histories have been completed and former caravaners have donated material for inclusion in the Society's collection. Part of the 2013 annual meeting will include a caravaners' reunion.

## ***Board of Director's Meeting, May 10, 2012***

President Rev. Linda Gruber and Archivist, Rev. Richard Berg met with Lancaster Theological Seminary President, Dr. Carol Lytch to discuss the relationship between the E & R Historical Society and the Seminary. President Lytch assured the Society of a permanent home at the Seminary and made helpful suggestions about programming and fund raising.

Archivist Berg reported that several important anniversaries occur in 2013: 1563, 450<sup>th</sup> anniversary of the Heidelberg Catechism; 1793, 220<sup>th</sup> anniversary of the Synod of the German Reformed Church (U.S.) marking independence from the Reformed Church of Holland; 1863, 150<sup>th</sup> anniversary of the formation of the General Synod of the Reformed Church in the United States; 1863, 150<sup>th</sup> anniversary of the formation of the Historical Society of the Reformed Church in the United States. One or more of these could be the focus of the 2013 annual meeting. Berg also reported that income was down for the first quarter of 2012 resulting in a deficit of \$2700. Visitations will be made to Mercersburg Academy to see their archives and talk about possible joint projects and to Ursinus College to see their archives and note those relating to the Reformed Church.

President Gruber talked about ERHS participation in the 2013 UCC General Synod. The UCC Historical Council would like to have all the historical societies related to the UCC to once again work together and develop events during General Synod as well as reserve one large space for each to set up their own exhibit. The cost for each society is \$750. Since the ERHS does not have the money in the budget to cover this cost, Board member Rev. Ron Grubb offered to make a contribution in that amount. Board member Terry White will be attending the General Synod and will staff the ERHS table. President also announced the resignation of Board member Rev. Patricia Leader due to family health problems which was accepted with thanks for her service by the Board.

### ***Recent Accessions***

- 1) pamphlets and other materials from John Frantz
- 2) Records of the Churchmen's Fellowship of Penn SE Conf. from the Lancaster County Historical Society
- 3) Script and slide presentation on Falkner Swamp Church from Rev. Judith Meier
- 4) Church records from St. Paul's UCC, Wendelville, NY 1849-1988 from Carl Marks
- 5) Numerous pamphlets, obits, clippings, etc. from Richard Crusius
- 6) Notes of Harold C. Kropf while on the E & R Church mission trip to Germany in 1951
- 7) Additional materials from the Churchmen's Brotherhood from William Wack
- 8) A file of material on the hymn "We Would Be Building" by Purd Deitz from his son James Deitz and James Deitz's sermons and biography
- 9) Records of Calvary Reformed Church, Jenner Township, Somerset County, Pa. 1859-1888 from Charles Melchert
- 10) A box of material relating to conscientious objectors in the E & R Church from the Mennonite Historical Society

### ***Support for the Historical Society***

The work of the Historical Society continues at a steady and even pace. Unprocessed collections are being organized and made available for research, donations of records and books continue to be made which enrich the resources available for research into the Evangelical and Reformed heritage, requests for both historical and genealogical research from all over the world continue come to us, individuals and groups visit us for research and

tours, requests for records consultations and programs are regularly received. This is what the Society is all about. To be able to continue and expand our services the Society needs continuing financial support from individuals, churches, Associations and Conferences. Such support can be in the form of an annual membership (\$25 for individuals, \$50 for churches, Associations and Conferences), an extra mile gift in any amount, a major gift of \$1000 or more, a bequest through your will, or a gift of books, art, antiques, property which the Society can liquidate. In addition to the Society's ongoing work, the Board of Directors has a vision of establishing a Center for the Study of the Evangelical and Reformed Heritage. For such a vision to become a reality, major gifts toward an endowment are crucial. If you would like additional information about ways you can support the Society financially please contact the archivist, Rev. Richard R. Berg (717-290-8704 or [rberg@lancasterseminary.edu](mailto:rberg@lancasterseminary.edu)).

ERHS  
MEMBERSHIP FORM

Membership in the Society is open to all who are interested in preserving our heritage. The following categories of membership are available. Fees are on an annual basis except for the lifetime membership.

**Individual (\$25)**

**Institution (\$50)**

**Lifetime (\$250)  
(Individuals only)**

Name:

Address:

Telephone:

Email (to receive newsletter electronically):

Please clip and mail with your check made payable to:

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555 West James Street  
Lancaster, PA 17603

Evangelical & Reformed Historical Society  
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