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The
Historical Booklet

commemorating the

Centennial Anniversary

of the

Zion Evangelical Lutheran Church

of

Lebanon, Pennsylvania

Lebanon County

1844

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1944

John T. Morris Jr
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A

HISTORICAL SKETCH

of the

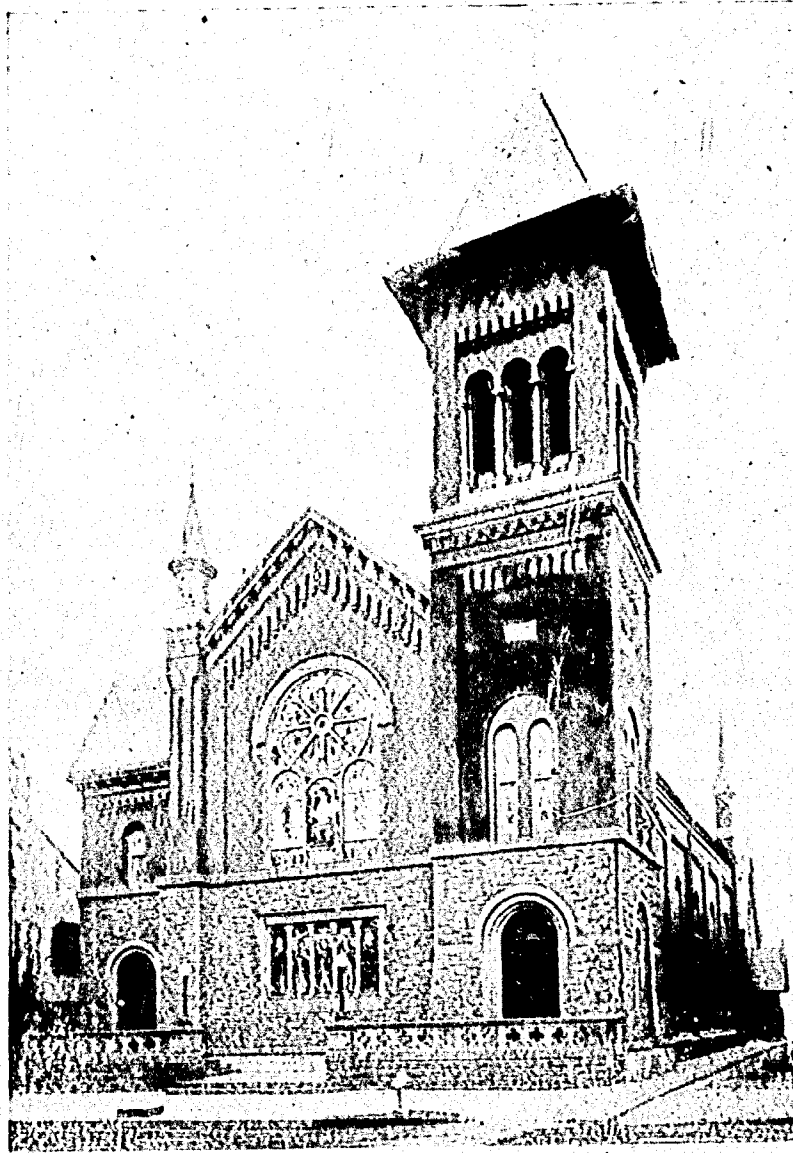
ZION EVANGELICAL LUTHERAN CHURCH

of

LEBANON, PENNSYLVANIA



written and compiled by the
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ASSOCIATE PASTOR



ZION EVANGELICAL LUTHERAN CHURCH
NORTH NINTH STREET (MARKET SQUARE)
LEBANON, PENNSYLVANIA

PREFACE

It was with some misgiving that I undertook to collect whatever material I might be able to gather together for this historical booklet. I knew that there were great gaps that seemed to be incapable of being filled, since the actual records for some periods were actually lost. I have made an honest attempt to fill them in to the best of my ability, but I would serve notice that there still remain some lacunae that are not completely filled in.

I have been considerably helped by the account of the congregation which Dr. H. H. Roedel wrote and which is recorded in the *History of the East Pennsylvania Synod*, published in 1892, and the account of the founding of Zion which is recorded by the Rev. Dr. Theodore Schmauk in his book *Old Salem in Lebanon*. Both of these accounts proved to be invaluable to me.

Then, too, I am very grateful for the long clear memories of some of the older members of Zion, who have ably assisted me in many ways, but especially by making accessible letters and other documents which have added to the accuracy of this sketch of Zion's History. To them I pay my sincere tribute with this very humble expression of gratitude.

I would add only one word of admonition to what has already been said. Do not consider this a complete history, nor the last word that could be written on the first hundred years of Zion's life. Once this is published, there will probably come to light many things that are at this moment forgotten.

I am deeply grateful to you, my brethren, and to the Board of Trustees for taking the necessary action which permitted the publication of this booklet. I am deeply grateful to God for having bestowed upon me the privilege of writing this sketch, and I trust that it is worthy of both Him and you.

CLEON F. PROWELL, *Associate Pastor*

November 7, 1945

TABLE OF CONTENTS

	PAGE
I---PREFACE	5
II---A HISTORICAL SKETCH OF ZION	
1. The Birth of Zion	7-10
2. The Development and Growth of Zion	10-13
3. The Period of Rapid Growth and Improvement	13-15
4. The Period of Stability	15-17
5. The Centennial Year: 1944	18-19
III---APPENDICES	
A---The Anniversary Service Program	20
B---The Community and Historical Service Program	21
C---The Special Services of Ordination and Installation	22
D---The New Year's Eve Candlelight Vesper Service	23
E---The Special Office for the Blessing of the Church Hymnals	24-25
F---The Special Anniversary Prayers	26-27

A HISTORICAL SKETCH OF
ZION EVANGELICAL LUTHERAN CHURCH

1844-1944

SECTION ONE---THE BIRTH OF ZION

There is a saying among men, worthy of all acceptance, that the first hundred years are the hardest. These years, it is contended, present to people all the problems that come with the founding and the organization of a new social group. First, there is the problem of its birth, then there is the constant problem of making it grow and develop, and then there is the problem of deep-set tradition, a weakness that comes with a social organization's reaching maturity and senescence.

Now this ought to be true of all types of social organizations except the Church congregation. While it is a social organization with tremendous sociological importance, it is still unique, or should be, in that it must constantly renew its spirit of youth and adventure and faith. In that way it may grow old in years while remaining youthful and adventurous in spirit. If these general propositions be true, then Zion Evangelical Lutheran Church of Lebanon, Pa., has every reason to look forward to the second century of its life with nothing but the "theological virtues" of faith, hope and love in its heart. For it must retain its youth by recalling the zeal of those who in the "newness of life" came to know Jesus Christ, the Head of the Church.

From a retrospective view of the past of this congregation, as one gains that view from studying the past history of this congregation, we have learned many fine things that this Church has done, and have come to know indirectly many of the fine people this specific congregation has produced. The Church edifice itself will always remain a living memorial to those saints who have preceded us in time in the telling of His Story in the history of this congregation.

One of the ancient church fathers, Origen by name, once said: "Love is agony." That is to say, out of trial and tribulation there usually emerges something new; out of the abysmal darkness of strife oftentimes there emerges a new creation that will work constructively and creatively in this world. If then these statements were applied to the history of Zion, it would be found that she was born at the expense of agony to her spiritual mother.

For in the year 1837 there came to Lebanon a man named Jonathan Ruthrauff. He came to Lebanon to become the pastor of Salem Evangelical Lutheran Church. By all the accounts that are available Pastor Ruthrauff proved himself to be a very diligent and consecrated servant of the Lord. But it may have been that he was too zealous for the Lord, as pastors sometimes can be much to the distress of their congregations. In any case, he soon began to transgress upon the feelings of some of the members of his congregation which he was serving.

To be specific, he inaugurated what Theodore Schmauk, in his book *Old Salem in Lebanon* (p. 181) calls "new measures." Among these "new measures" instituted was the *Anxious Seat*. The establishment of this "new measure" came about

in this fashion: at one of the services being held a woman, deeply agitated in spirit came forward uninvited and knelt down at the front seat. The congregation was completely taken by surprise, but differing reactions were noted among the members present. Some were deeply offended, others were moved to penitence by this dramatic event. Pastor Ruthrauff, having no forewarning that this was going to occur, yet deeply influenced by what he considered to be his Christian duty, tendered an invitation to all others present who felt the need of further Christian instruction and prayer to come forward.

This was the immediate cause for the outbreak of contention between the Pastor and the Pastor's party, and the opponents of the "new measures." Though it is not openly admitted or stated anywhere, nevertheless there had been several things stirring in which Pastor Ruthrauff had been strongly at variance with some of the members of his congregation. Some of these matters were the preaching of the sermon in English and the founding of a Sunday School which he advocated very strongly but which his opponents doggedly and determinedly opposed. As a consequence strife ensued and relations became strained. Pastor Ruthrauff however, did maintain a courageous stand in the face of all opposition. With unflinching determination and with an openhearted candor that does credit to his ministry, he maintained that the life of many church members was not in accord with the formula of government and the discipline of the Evangelical Lutheran Church. Furthermore, he refused to install those men who were elected to official positions in the congregation who were seen frequenting gambling halls, attending or betting on the horse-races, or drinking to excess. These things, he said, were not in accord with the vows which these men took when they united with the Church of Christ.

On the other hand, it was maintained by the opposition party that Pastor Ruthrauff, in calling upon the members of the congregation and the Sunday School to offer prayers *ex tempore*, and in introducing ideas of conversion that were at that time prevalent and actively employed in the Methodist Church, was not faithful to the Constitution of the Church to which he had affixed his signature.

The situation became increasingly acrimonious until there were for a time two councils and two janitors. The exact date for the development of this is rather obscure and uncertain, but the time must have been sometime around December 1842. This fact, we believe, is substantiated by the entry on the front page of the oldest record book of our congregation here at Zion. This inscription reads as follows: "Record of the Evangelical Lutheran Congregation of Zion's Church, Lebanon, and vicinity commencing with the ministerial labors of Rev. J. Ruthrauff in the Old Church, December 25, 1836 up to December 1842. With a continuation of the ministerial and congregational Record in Zion's Church from December 1842.

Transcribed Dec. 1845 and Jan. and Feb. 1846

Jonathan Ruthrauff, Pastor

Dec. 19th, 1845"

Finally, the doors of Salem Church were locked and Pastor Ruthrauff was unable to hold divine services. Pastor Ruthrauff's own record tells the story: "In the month of January 1844, our Church was closed on the congregation. Being weary of dissensions which existed, the congregation took measures immediately for the erection of a new church, where we might worship God in peace. Having no church to meet in, we worshipped for a time in the lecture room of the Ev. Lutheran and Reformed, which we had jointly erected for lectures and Sunday Schools. Our first communion was held April 14, 1844 in the German Reformed with 144 communing."

On February 17, 1844 an election was held by the Salem congregation in order to ascertain whether the congregation desired to retain Jonathan Ruthrauff as pastor. The vote was 122 to 1 against his being retained as pastor. The immediate result was Pastor Ruthrauff's withdrawal from Salem Church together with some forty or more of the younger members of that congregation to form a new congregation. In time this congregation came to be known as Zion, even though the corporate name, as it appears on the original charter granted by the State Legislature, is "The Evangelical Lutheran Congregation of the Borough of Lebanon and Vicinity." The Act of Assembly incorporating the Zion Church congregation was dated March 14, 1844, and the charter was secured through the efforts of Levi Kline, State Senator of Lebanon County at the time and also one of the charter members of Zion.

This new congregation proceeded to act most energetically. Immediate steps were taken to acquire property. A lot on the corner of Market (now North Ninth Street) and Spring Alley was purchased by Mr. Jacob Stoeber, a member of the Board of Trustees, from Mr. Jacob Schaffner of Marietta. This lot became the site of the first church edifice and has remained the site of Zion Church ever since.

Construction on an edifice in which divine services might be held was begun soon thereafter. The cornerstone for the new church building was laid May 27, 1844. Since the great majority of the members of the congregation were people of limited means, it was an arduous struggle to undertake and not an easy victory to win. Yet our spiritual forefathers went about their appointed tasks with an abiding faith in their hearts that their efforts would not be in vain, that the "Lord maketh all things to work for good to them that love God." The excavations for the foundation-walls and the basement were done by the various members who contributed their time and the sweat of their brow to accomplish this task without the expenditure of a single dollar in cash money. Several people, who were not even members of Zion, but who were the owners of the stone quarries in the vicinity of Lebanon, gave to the members of Zion the privilege of quarrying all the stone needed for the erection of the Church edifice. Farmers, who were members of the congregation, did the hauling, while members of the congregation who lived in town did the loading and unloading of the material gratuitously. The Union Canal Company gave the members of Zion the privilege of gathering all the sand necessary for the plastering of the Church building, both inside and out. This material was gathered at the waterworks. All this was also delivered to the place of construction without the expenditure of a single dollar in cash money. It is also to be noted that the pastor's horse was in daily use for hauling the water necessary for the making of the mortar.

The masons who worked on the building were Orth Light, John Light, William Atkins and Charles Goodman. The carpenters for the basement were Augustus Reinoehl and Solomon Sprecher; the carpenters for the church auditorium were Henry and Michael Zimmerman; the carpenters for the church steeple were Benjamin Moore and Henry Rise. Israel Karch did the painting at fifty cents per day. The Building Committee comprised the following men: Jacob B. Weidman, Pres.; George W. Klein, Sec'y.; Peter Shott, John Ginge, Jacob Roedel, Jacob Storm, Leonard and Joseph Zimmerman, Henry Derr and John Weidman. All these men were trustees.

In his historical sketch of Zion in the *History of the East Pennsylvania Synod* (published 1892), Dr. H. H. Roedel pays high tribute to the sacrificial labor and love and energy of these founding fathers of Zion in the following words: "The present generation cannot realize, much less appreciate the sacrifices made by the original members of this Church. Children denied themselves butter and fruit, selling these to obtain money to contribute to the Church. Some worked after school hours for the same object. The pastor stimulated every member of the congregation by his own liberality. He not only gave time, labor, and money (receiving only \$240.00 salary while the Church was being built), but even imperiled his health. With all the contributions of labor and money, when the church was completed and dedicated there remained a debt of over three thousand dollars on the building." Since the total cost of the original building was \$12,000, that necessarily means that the people through their own efforts contributed materials, labor-power and money to the amount of nine thousand dollars. Our forefathers, indeed, had the spirit of pioneering faith, and believed faith was "the substance of things hoped for, and the evidence of things not seen."

SECTION TWO---THE DEVELOPMENT AND GROWTH OF ZION

Zion Church had neither a continuous, an easy, nor a steady growth. Difficulties beset the members of the congregation right from the very beginning, and these burdens did not fold their tents like the Arabs and silently steal away. They were with the people constantly, trying the members, and making the members of the congregation renew their faith constantly in the reading and the teaching of the Word of God.

The salary and the interest on the indebtedness of the church property proved themselves to be grievous burdens for the people of the congregation to bear. Then, too, was the vexing question of the disposition of the pews. Devout mothers and fathers desired to have their children attend the divine services in the church auditorium and gain the benefits from attendance at such services. Naturally they wanted their children to occupy the same pew as they themselves occupied. Strange, and almost inexplicable as it may seem to us today, this healthy desire on the part of some parents met with serious opposition on the part of others. There were those who were suspicious enough to believe that this desire was only a bit of subterfuge on the part of these members in order that they might pre-empt some of the choicer pews in the church auditorium. This objection was finally overcome by having an annual assignation of pews by the drawing of lots. Even this strictly impartial method did not satisfy completely. Regardless of the dissatis-

faction that was rife, however, this method remained in effect until 1849. It was in that year that Pastor Jonathan Ruthrauff was compelled to resign as pastor of Zion due to ill health. Indeed Pastor Ruthrauff lived only about a year after his resignation, dying on July 23, 1850.

At the time of Pastor Ruthrauff's resignation the Lutheran Church at Schaeferstown decided to sever its connection with Zion Church and become an independent parish of its own. This still left Zion and Hill Church in the parish, causing the successor of Pastor Ruthrauff to have two services on a Sunday. It was during the latter part of Pastor Wedekind's pastorate that Hill Church decided to affiliate with the Annville Parish.

The Rev. Augustus Charles Wedekind came to Zion Church, Lebanon, in 1849 from Fayetteville, Pa. Pastor Wedekind had been out of the Theological Seminary at Gettysburg only a little over a year when he came to Zion which was his second parish. But he was confronted immediately with the unsolved but very vexatious pew problem that remained as a hangover from the pastorate of Jonathan Ruthrauff. The problem was finally solved by renting the pews annually to the highest bidder. It must be noted, however, that a certain principle of Christian charity prevailed which moved the congregation to set aside ten pews, five on each side of the middle aisle which were to be reserved for the poorer members of the congregation. These pews included some of the best locations in the entire church auditorium. This was the beginning of the pew rental system.

During this pastorate both English and German services were being held regularly. From the records that are available, it would appear that the German and the English languages were used alternately at the communion season. But the statistical records do evince the fact that a decided trend away from the German language in favor of the English tongue was taking place during Pastor Wedekind's stay at Zion. For instance, in 1851 a Holy Communion service was held at Easter with the German language being used and with 110 people communing; another Service of Holy Communion was held in June of that same year, English being the language used at this service, with the result that only 45 members communed. But eleven years later, in 1862 a Communion Service in the English language in the month of January attracted 122 communicants, while a Communion Service held in February using German had only 87 communicants. When we take everything into consideration, it can be seen that the shift in the direction of the use of the English language was occurring in Zion during these years; English was being increasingly favored as the language although German still had a strong hold on a sizable minority of the congregation. We shall see in a little while how this language question affected the history of Lutheranism in the city of Lebanon.

In 1858, at the seventeenth annual convention of the East Pennsylvania Synod, held in St. Matthew's Lutheran Church, Bloomsburg, the following parochial report was made by Pastor Wedekind:

Infant Baptisms	52
Adult Baptism	1
Confirmation	23
Received by Letter	31
(23 from other Lutheran Churches; 8 from other denominations)	
Losses by death	4
Losses by letter	1
Communing membership	350

One can see that Zion had grown appreciably during these first two pastorates and was now a stabilizing influence in the community.

But Zion now received some rather hard blows which weakened her considerably. First, in April 1863 Pastor Wedekind resigned as pastor of Zion Church to assume his duties as pastor of St. Johns' Church, Lancaster, Pa. He was succeeded as pastor of Zion by the Rev. Luther A. Gotwald. During Pastor Gotwald's stay at Zion, which was of short duration, being only a trifle over two years, the language question forced itself to the front once again. As we said previously, there was a sizeable minority of the congregation who wished to conserve the German traditions and the German language as over against the younger generation and the majority of the people who preferred the English language. For some time the feeling must have been slightly tense, and it finally eventuated in a severance between the German-speaking and the English-speaking members of the congregation. This was deemed advisable in view of the fact that neither side would surrender its position completely.

The German element organized a Sunday School with the title "German's Zion's Lutheran Sunday School." The English members who remained in Zion showed their magnanimity of heart and soul by aiding these folks in their efforts to become organized. From this separation came what is now known as the Seventh Street Lutheran Church, the first daughter of Zion. This progeny of old Zion received its impetus at the hands of the dynamic leadership of the Rev. J. M. Deitzler. It was on the evening of April 11, 1866 that this new congregation was formally born into this world. Its first name was the "German Mission of Zion's Church of Lebanon." The articles were drawn up by members of Zion who offered every assistance in helping the new congregation become firmly established.

In July 1865 Pastor Gotwald had been succeeded by the Rev. David Schindler. Pastor Schindler's pastorate, despite the fact of its brevity, being somewhat less than two years in length, was marked by two extremely important events. First, it was now decided to have all services of worship conducted in English, since the German-speaking minority had separated themselves from Zion and had organized their own independent congregation. Second, the congregation purchased a parsonage on Chestnut Street between Tenth and Spring Streets. The purchase of a parsonage was made in 1866.

In March 1867 Pastor Schindler was succeeded as pastor of Zion by the Rev. Mosheim Rhodes. Pastor Rhodes served the congregation faithfully over a period of about five years. His principal task was to re-establish the foundations which had been shaken quite considerably by the departure of the large number of German-speaking members. In his parochial report Pastor Rhodes said there were 123 communicants at the Easter communion in the year 1868, and in his last reported communion in 1872 there were 128 communicants reported. Pastor Rhodes left Zion to go to St. Louis where he spent the rest of his life as Pastor of St. Mark's Lutheran Church.

SECTION THREE---PERIOD OF GROWTH AND IMPROVEMENT

The beginning of November 1872 found the Rev. Jacob Frederick Reinmund assuming his duties as the pastor of Zion. From all accounts Pastor Reinmund proved to be a very capable pastor and administrator. It was during his pastorate that the second church edifice, the present structure which is now in use, was built. In his own words we have this statement: "Note: Our last service and communion in the OLD church---built in 1843 and '44---occurred on Sabbath evening Sept. 21, 1873. A precious and solemn season! Many communed. Names not recorded. New Church dedicated June 13, 1875.

J. F. Reinmund, pastor from Nov. 1st, 1872."

The new Church building cost \$30,000 and was built on the same site as was occupied by the old church that was built in 1843-44.

While the new church was in the process of being built, the congregation worshipped in the court house. The period of building lasted for over a year, and during that time two Communion services were held in Salem Lutheran Church. This fact is important since it serves notice that the former strained relations between the two churches had disappeared during the period between the year 1844 and 1874, and that they could help each other and work together for the glory of God in peace and harmony.

Pastor Reinmund's administration was a good one for Zion. His pastorate was the beginning of a new era in the history of Zion, an era that was marked by rapid growth and expansion. There were 177 communicants at the Easter Communion in 1877. Pastor Reinmund also served on a Committee that drew up the *Book of Worship*. This book became the hymnal and the service book for the Lutheran Churches belonging to the General Synod, the General Council, and the United Synod of the South. This Book was introduced and used at Zion down until Centennial Sunday 1944, when it was superseded by the Common Service Book.

On May 1, 1880 Pastor Reinmund was succeeded as pastor of Zion by the Rev. William H. Dunbar. Pastor Dunbar came to Zion from St. Peters' Church, Easton, Pa. Before he and his wife were allowed to occupy the parsonage it was thoroughly repaired at the cost of \$1,500. It was during this pastorate that Zion reached her greatest glory so far as rapid development and growth were concerned. When Pastor Dunbar assumed charge of Zion, the membership of Zion numbered 271.

During his pastorate the membership expanded tremendously, and the figures which follow are taken from the April 1894 issue of the *Zion Lutheran*, a monthly parish paper published by the congregation and edited by the Pastor and a committee of responsible laymen. The following are the tabulated figures:

Membership		CONFIRMATION AND BAPTISM		LETTER
Members in 1880	271			
Members Received				
Additions in 1881	51		14	
" " 1882	13		5	
" " 1883	22		5	
" " 1884	21		14	
" " 1885	31		12	
" " 1886	7		17	
" " 1887	19		12	
" " 1888	16		15	
" " 1889	11		21	
" " 1890	22		8	
" " 1891	22		8	
" " 1892	25		14	
" " 1893	13		18	
" " 1894	16		1	
Total additions	269		164	433
				704
Losses---By death	68			
By Dismissal	73			
Total losses				141
				563
Whole number on rolls				
Of these not in good standing by reason of not having communed for a number of years	103			
Temporarily absent but holding mem- bership with us	50		153	
Actual Communicants			410	
Infant Baptisms .. 214	Marriages .. 109	Funerals .. 151		

From the foregoing facts and figures, it can be readily seen that the period between May 1, 1880 and May 1, 1894 was indeed a period of prodigious growth in Zion Church. The membership at the conclusion of this period was over 500, almost double what it was at the inauguration of this memorable pastorate.

In the year 1891 an addition was built to the parsonage consisting of a study, a dining-room, and several other things which made the parsonage complete in all

its appointments. All this was done with the expenditure of about \$2,000. About this same time the Church was remodeled, decorated, and the interior somewhat enlarged. The organ was placed at the rear of the pulpit which stood at the very center of the Sanctuary. This was done at the cost of around \$5,000, and this organ is the same one that is in use down to this very day.

During Pastor Dunbar's stay the Sunday School emerged as an important adjunct in the life of the congregation. Its rooms became congested due to the substantially rapid growth of the school. We illustrate the growth of the school with the following statistics: in 1880 there were 50 teachers and 273 pupils enrolled; in 1893 there were 62 teachers and 711 pupils enrolled. Because of this rapid growth the Adult Department (it was then called the Bible Department) had to be moved into the Church auditorium for several years. But even this arrangement proved to be insufficient to meet the needs of the growing school. The matter was not solved until it was decided to build an additional building on the vacant lot that stood at the rear of the Sunday School building. This building was of the same architectural style so as to harmonize with the buildings that were already in existence. This was done at the expenditure of \$4,000. Simultaneously the remaining Sunday School rooms were renovated, painted, re-carpeted, and furnished with new chairs.

Pastor Dunbar's first communion was held July 1880 and 179 members of the congregation partook of the Holy Communion. By the following Easter (April 18, 1881) the number of communicants had risen to 273, and at the Easter Communion in 1893 the number reached 318. Truly this was a period of great spirituality in Zion.

SECTION FOUR---THE PERIOD OF STABILITY

Pastor Dunbar completed his ministry at Zion, May 1, 1894, leaving this parish in Lebanon to accept a call to St. Marks' Lutheran Church, Baltimore, where he ministered the rest of his life. Pastor Dunbar preached his farewell sermon, Sunday evening, April 29, 1894. Shortly thereafter the Rev. William E. Stahler was called to Zion to be its pastor. He accepted the call and assumed his duties as pastor of Zion sometime in the summer of 1894.

The pastorate of Mr. Stahler, extending from 1894 to 1922 is the longest in the history of Zion. During this pastorate the congregation of Zion held fast to the high standards which had been set in previous generations and previous pastorates. The things that were good were consolidated. In the pastoral report which he submitted to the congregation at its annual congregational meeting January 12, 1915, Pastor Stahler reported a communing membership of 454. In this report it may be noted that reference was made to the small number of people attending the congregational meetings, and a proposal is put forth that a "social hour" conclude the meeting. There is no record as to whether this recommendation was adopted or not.

Sometime during the pastorate of Pastor Stahler the balcony at the rear of the church auditorium was removed which allowed the installation of the beautiful rose-window which is there today. In addition, the organ was also moved from its position at the rear of the pulpit to the northeast corner of the church auditorium where it is situated today. In addition, the church was made as ecclesiastical as possible with a beautiful Altar of living green marble and a reredos of the same

material, this being a gift of Jacob M. Shenk. On April 27, 1919 at a special congregational meeting it was passed by a vote of 75 to 16 to robe the pastor and the Choir.

On January 14, 1922 Pastor Stahler submitted his letter of resignation to the congregation, said resignation to take effect April 1, 1922. Thus was brought to a close the longest pastorate in the history of Zion. Pastor Stahler distinguished himself not only by his eloquent preaching but also served on a Committee which brought about a revision of the Book of Worship.

The congregation did not waste very much time in procuring another pastor. On August 9, 1922 the Committee that had been appointed to find a successor to Pastor Stahler recommended that the Rev. Henry S. Rhoads, then pastor of the First Lutheran Church of Leipsic, Ohio, be procured as the pastor of Zion. A call was extended and was accepted. The Rev. Henry S. Rhoads was installed as pastor of Zion, November 22, 1922 with the Rev. H. S. Dollman of Pine Grove, Pa., officiating at the morning service and the Rev. S. W. Herman of Harrisburg, Pa., at the evening service. It was also during this year that an indebtedness of about \$1,400 was incurred due to extensive repairs and improvements that had to be made.

During the year 1923 the 80th anniversary of the life of the Church congregation was celebrated. The celebration comprised special services that were held the week of November 4-11. The Rev. Robert D. Clare, pastor of St. Mark's Lutheran Church, Baltimore, and the successor of Dr. William Dunbar as pastor of that church was the principal speaker on that occasion. During the week that followed the following speakers were present: the Rev. Dr. Jacob Clutz, Professor of Practical Theology, Gettysburg Theological Seminary, November 6; the Rev. Harry Weil, pastor of First Lutheran Church, Carlisle, November 7; and the Rev. Dr. Henry W. Hanson, President of Gettysburg College on November 11.

In the year 1924 extensive repairs were undertaken with regard to improving and beautifying the Church. Among these repairs were the laying of concrete pavements, the redecorating of the interior of the church auditorium, the cleaning of the carpet and the purchase of new carpet wherever necessary, the repair of the organ and the chimes, the painting of the exterior of the church building, the repair of the slate roof, the overhauling of the lighting system and other minor repairs. These repairs cost the congregation \$11,034.56. The Committee in charge of raising the funds so that these repairs could be made consisted of Messrs. H. H. Light, H. T. Richards, William H. Strickler, and C. G. Campbell. According to the Treasurer's report for 1925, \$7,167 was collected on pledges out of \$9,506 pledged during that year. In addition to the amounts pledged and received there was an additional unpledged amount of \$1,520.54 collected.

Pastor Rhoads resigned as pastor of Zion, February 1, 1929. During his pastorate that lasted slightly more than six years, 121 new members were received into the fellowship of Zion. This testified to the faithfulness of this shepherd of the sheep in pursuing the pastoral office which was laid upon him when he took the yoke of Christ upon his shoulders.

The successor to Pastor Rhoads was the Rev. William E. Swoope who came to Zion from Trinity Lutheran Church, Camp Hill, Pa. The Rev. William Swoope was installed as pastor of Zion May 12, 1929. It was at the time of his coming

to Zion that the congregation decided to sell the old parsonage near Tenth and Spring Streets on Chestnut Street and purchase a new parsonage. The new parsonage located at 1406 Oak Street was then purchased at the expenditure of \$15,000.

During the present pastorate, dating from May 1929 until February 1941 several general innovations were tried. Among these were the Christmas Eve Candlelight Vespers which was inaugurated with gratifying success. Then there were the 4:15 P.M. Vesper Services with Boy's Choir, Girls' Choir, and Senior Choir participating. The popularity of these services was tremendous for awhile. During the first portion of this pastorate which closed temporarily in February 1941, Pastor Swoope received some 227 members into the fellowship of Zion.

Due to the increasing overcast skies that began appearing on the world's political horizon in the 1930's, and which became increasingly menacing as that decade drew to a close and we entered upon a new decade, plus the steady trend of events that seemed to be pulling the United States into the global war that had burst upon the scene of contemporary history September 1, 1939, the congregation of Zion at its Annual Congregational meeting in January 1941 voted to extend to Pastor Swoope a leave of absence so that he might serve as a chaplain in the armed forces of the nation, should such an emergency arise. Such an emergency did arise and on February 17, 1941 Pastor Swoope was inducted into the U. S. Army as a chaplain. He was at first the chaplain of the 104th Cavalry, but was later assigned to the 94th Infantry Division as the Divisional Chaplain.

The Church Council, having been duly apprised of the situation, especially the imminent departure of Pastor Swoope to the armed forces, extended an invitation to the Rev. Cleon F. Prowell to become the Acting Pastor of Zion in the absence of Pastor Swoope. The invitation was accepted and the Rev. Mr. Prowell assumed his duties as Acting Pastor of Zion February 19, 1941.

During the three years of this supply pastorate 79 new members have been added to the fellowship of Zion, 52 by Confirmation, 11 by letter of transfer, 14 by restoration, and 2 by Adult Baptism. Other achievements that have been accomplished are as follows: the re-finishing of the Sunday School floor and the rebuilding and the electrification of the organ at an expenditure of approximately \$4,300. The rebuilt organ was rededicated at a special service held October 4, 1942. In addition, the indebtedness on the church property was reduced in these three years from a figure of \$9,795 to \$7,625, a reduction of \$2,170.

Since the war broke out December 7, 1941 with the infamous attack by the Japanese on our Fleet units that were anchored at Pearl Harbor, our congregation has given its quota of young men to the service of our country. As 1944 drew to a close Zion Church had contributed 68 men to the armed forces of our nation, and the peak was not yet in sight. In an attempt to keep the men of the congregation in touch with the home church and to carry on some sort of ministry to them, there was instituted on October 1, 1943 a monthly publication called "THE PILOT," whose sole purpose was to bring news, humor, and encouragement from Zion and home to the men in service wherever they might be. The communing membership of Zion rose to a peak of 277 in 1943, a remarkable fact considering that almost 15% of the congregation was away from home serving in the armed forces of the nation.

SECTION FIVE---THE CENTENNIAL YEAR---1944

The year began uneventfully enough with the Annual Congregational meeting in January. It was at this meeting that March 12 was designated as Centennial Sunday, and a Committee appointed to make arrangements for a drive to liquidate the indebtedness on the church property. This Committee was comprised of the following people Mr. Thomas S. Quinn, Chairman; Mrs. W. Horace Means, Mrs. John E. Marshall, and Messrs. Scott S. Burgoon, Harry D. Case, Carl S. Karmany, Bernard G. Smith, Eugene S. Taylor, and J. Allen Walker. Mr. Harry B. Lau and the Acting Pastor were members *ex-officio* of that committee. It is well to note also that a new note was introduced into the history of Zion with the election of two women to positions on the Church Council at this meeting.

Events moved rapidly thereafter. On March 12 at the morning service the special Anniversary Service was held with the Rev. Dr. Abdel Ross Wentz, President of the Lutheran Theological Seminary at Gettysburg, delivering the Anniversary Address on the theme: "*The Lord Doth Build Up Zion.*" The text was Psalm 147:2a.

At that same service a Special Order of Service for the dedication of the new church hymnals was held (This service you will find in the Appendices to this booklet). These new hymnals were the *Common Service Books*, now the official hymnal of the United Lutheran Church in America, having supplanted the old *Book of Worship* on which committee two former pastors of Zion, namely, the Rev. Jacob Frederick Reinmund and the Rev. William E. Stahler had served in times now past. These new hymnals replaced the old hymnals on this occasion. Mr. Thomas S. Quinn then reported the progress made by the Debt Reduction Fund Committee, stating that something over \$5,000 had been raised during the four week period just preceding this Centennial Sunday when the financial appeal had been put on intensively.

In the afternoon at the 4:15 Vesper Service, greetings were brought from our mother church by the Rev. Dr. A. Charles R. Keiter, pastor of Salem Ev. Lutheran Church; greetings were brought from our spiritual daughter by the Rev. J. Allan Chamberlin, pastor of the Seventh Street Ev. Lutheran Church, and greetings were brought from our spiritual granddaughter by the Rev. Charles E. Staub, pastor of St. Matthew Ev. Lutheran Church. It was after these greetings that a brief historical sketch of the history of Zion was read by the Acting Pastor of the congregation.

Because of certain complications concerning ordination that arose at the 1944 session of the Central Pennsylvania Synod, held in Harrisburg at Zion Lutheran Church, it was brought to the attention of the congregation that its Acting Pastor was ordained and could not be ordained unless he received a specific call from the congregation to become either its Associate or Assistant Pastor. At a special congregational meeting held June 11, 1944 it was voted unanimously to extend a call to the Rev. Cleon F. Prowell to become the Associate Pastor of the congregation, thereby entitling him to be ordained. This procedure, meeting the approval of Synod, the Services of Ordination and Installation were held July 23, 1944 at the morning service with the Rev. Dr. M. R. Hamsher, President of Synod, the Rev. Dr. Joseph D. Krout, Secretary of Synod, and the Rev. Dr. Lewis C. Manges, pastor of Memorial Ev. Lutheran Church, Harrisburg, Pa., officiating at these services.

The curtain was rung down on the Centennial Year with the most appropriate benediction at the New Years' Eve Candlelight Vesper Service with the ceremony of burning the mortgage, signifying the debt-free status of the congregation for the first time since 1922. The Treasurer's Report for 1944 shows that the people of Zion contributed a total of \$6,875.17 above and beyond the regularly pledged amounts. This plus the fact that the unapportioned benevolence of Zion reached the high point of \$899.41 leads us to the conclusion that God's Holy Spirit has indeed been with us this year of Our Lord 1944.

Before bringing to a conclusion this historical sketch, we wish to pay tribute to the men and women who have served on the official bodies of this congregation and who have helped guide the policy of this congregation. They are as follows:

BOARD OF TRUSTEES

Mr. Mont C. Beck	Mr. Alvin B. Lewis, Pres.
Mr. W. Stanley Bruce, Sec'y.	Mr. Henry T. Richards
Mr. Harry D. Case	Mr. Sydney C. Smith
Mr. Carl S. Karmany, Treas.	Mr. J. Allen Walker, Vice-Pres.
Mr. Robert H. Witters, Fin. Sec'y.	

THE CHURCH COUNCIL

Mrs. John E. Marshall	
Mrs. W. Horace Means	Mr. Ira G. Mumma
Mr. Harry B. Moore	Mr. Donald C. Lowry
Mr. Harry B. Lau, Vice Pres.	Mr. Charles Van Winkle
Mr. Jacob R. Heilman	Mr. Bernard G. Smith
Mr. Willard L. Bonawitz	(one vacancy)
Mr. W. Tryon Moore	Rev. Cleon F. Prowell

The history of Zion has been replete with great names and great events; its history has been filled with men and women whose souls were filled with a love for God and who would willingly work for His glory, who wanted to see that His Spirit would always hover over this sacred shrine of His, bringing people to the well of salvation. Zion has contributed five men to the holy calling of the ministry. These men are the Revs. William D. Rœdel, Jacob Weidman, Johnson R. Groff, H. Hall Sharp, and Sam R. Frost, only the last two surviving to the present.

But the history of Zion has not been all glory. It has been one struggle after another, the struggle between God's Holy Light entering the souls of the people and those who preferred to remain in subjugation to the "powers of darkness." Even today, as we enter into the second century of life, we need to renew our strength at the "dayspring of eternity," for we confront worldliness and indifference on every hand. But this yoke of trial and tribulation which the Lord of all mercies lays upon us today, and which He laid upon the shoulders of our spiritual forefathers, are the things which should inspire us to ascend to greater heights, to search out the true end of man which is to "glorify God and enjoy Him forever."

God has indeed been kind and merciful unto us. As we now look back and see the noble people of the past, the saints who are now in glory in the Church Triumphant, we can but humbly say to our God and Father, "Thy Will be done," and may Thy Will always be Zion's Will."

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Appendix A ---THE ANNIVERSARY SERVICE PROGRAM

ZION LUTHERAN CHURCH

Market Square

REV. WILLIAM E. SWOOPE, Pastor

REV. CLEON F. PROWELL, Acting Pastor

THE CENTENNIAL ANNIVERSARY PROGRAM
SUNDAY, MARCH 12, 1944 --- THE THIRD SUNDAY IN LENT

THE ANNIVERSARY SERVICE at 10:30 A.M.

- ORGAN PRELUDE---"Adagio" - - - - - Rogers
- THE PROCESSIONAL HYMN---Number 178
- THE SERVICE, Page 9
- THE INTROIT, Page 88
- THE KYRIE AND GLORIA IN EXCELSIS
- THE COLLECT, Page 88
- THE SCRIPTURE LESSON: Ephesians 4:4-22
- THE APOSTLES' CREED, Page 17
- THE ANNOUNCEMENTS
- THE OFFERING AND OFFERTORY
- ANTHEM---"Arise, O Lord" - - - - - Hoffmeister-Deis
The Senior Choir
- THE OFFICE HYMN---Number 343
- THE ANNIVERSARY ADDRESS---The Rev. Dr. Abdel Ross Wentz
- SELECTION---"Norwegian Cradle Song" - - - - - Kuntz
The Chapel Choir
- THE PRESENTATION OF THE DEBT REDUCTION FUND REPORT
Mr. Thomas S. Quinn, Chairman of the Committee
- OFFICE FOR THE DEDICATION OF CHURCH HYMNALS
- THE ANNIVERSARY PRAYERS
1. Prayer of Memorial
 2. Prayer of Consecration
 3. Prayer of Dedication
 4. The Lord's Prayer
- ANTHEM---"Build Thee More Stately Temples" - - - - - Andrews
The Senior Choir
- THE BENEDICTION
- THE RECESSIONAL HYMN---Number 129 (Common Service Book)
- ORGAN POSTLUDE---"Ein Feste Burg" - - - - - Faulkes

Appendix B

THE COMMUNITY AND HISTORICAL SERVICE

MARCH 12, 1944---4:15 P.M.

ORGAN PRELUDE---"Vision" - - - - -	<i>Bibl</i>
THE PROCESSIONAL HYMN---Number 199	
THE VERSICLES, Page 40	
THE CANTICLE---Number 3, Page 211	
THE GLORIA PATRI	
THE SCRIPTURE LESSON: Hebrews 11:1-35	
THE ANNOUNCEMENTS	
ANTHEM---"Beautiful Saviour" - - - - -	<i>Christiansen</i>
The Chapel Choir	
GREETINGS FROM SALEM LUTHERAN CHURCH	
The Rev. Dr. A. Charles R. Keiter	
SOLO---"Blessed Are the Pure in Heart" - - - - -	<i>Ward-Stephens</i>
Mrs. Alfred Mills	
GREETINGS FROM SEVENTH STREET LUTHERAN CHURCH	
The Rev. E. Allan Chamberlin	
THE OFFERING AND OFFERTORY	
ANTHEM---"Show Me My Task" - - - - -	<i>Woller-Stickler</i>
GREETINGS FROM ST. MATTHEW'S LUTHERAN CHURCH	
The Rev. Charles E. Staub	
THE ANNIVERSARY HYMN---Number 197	
THE PRESENTATION OF A SKETCH OF ZION'S HISTORY	
The Rev. Cleon F. Prowell	
THE CLOSING SERVICE AND PRAYERS, Page 44	
THE BENEDICTION	
THE RECESSIONAL HYMN---No. 198	
ORGAN POSTLUDE---"Toccata" - - - - -	<i>Bach</i>

Appendix C

THE SPECIAL SERVICES OF ORDINATION AND INSTALLATION
THE SEVENTH SUNDAY AFTER TRINITY
July 23, 1944

THE SERVICE OF WORSHIP---10:30 A.M.

THE REV. DR. LEWIS C. MANGES, *Liturgist*

- ORGAN PRELUDE
THE PROCESSIONAL HYMN---No. 420
THE SERVICE, Page 9
THE INTROIT, Page 97
THE KYRIE AND GLORIA IN EXCELSIS
THE COLLECT, Page 98
THE EPISTLE LESSON: I Timothy 4:6-16
THE ANTHEM---"Gloria"
The Senior Choir - - - - - Mozart
THE GOSPEL LESSON: John 10:1-15
THE APOSTLES' CREED
THE ANNOUNCEMENTS
THE RECEPTION OF NEW MEMBERS
The Rev. Dr. M. R. Hamsher
THE OFFICE HYMN---No. 142
THE CHARGE TO THE ASSOCIATE PASTOR-ELECT . . .
The Rev. Dr. Lewis C. Manges
THE CHARGE TO THE CONGREGATION
The Rev. Dr. M. R. Hamsher
THE OFFERING AND OFFERTORY
THE GENERAL PRAYER
THE ORDER FOR ORDINATION, Page 269
The Rev. Dr. M. R. Hamsher
THE ORDER FOR THE INSTALLATION OF A PASTOR
The Rev. Dr. M. R. Hamsher
THE BENEDICTION
THE RECESSIONAL HYMN---No. 197
ORGAN POSTLUDE

Appendix D

THE NEW YEAR'S EVE CANDLELIGHT VESPER SERVICE

DECEMBER 31, 1944---11:00 P.M.

ORGAN PRELUDE---"Solemn Prelude" - - - - - *Barnes*

THE PROCESSIONAL HYMN---Number 424

THE OPENING VERSICLES, Page 40

THE PSALM---Number 24, Page 167

THE SCRIPTURE LESSON---Psalm 84

THE OFFICE HYMN---Number 195

THE SPECIAL ORDER FOR THE BURNING OF THE MORTGAGAE

- a. Prefatory Prayer
- b. Remarks by the President of the Congregation, Mr. Harry B. Lau
- c. Presentation of the Mortgage to the President by the Treasurer of the Congregation
- d. The Burning of the Mortgage
- e. The Doxology sung (while the mortgage is burning)
"Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost."

f. Prayer of Thanksgiving.

ANTHEM---Selected

THE MEDITATION: "Unfinished Business."

THE OFFERING

THE OFFERTORY---"The Sands of Time Are Sinking" - - - *Vretblad*

ANTHEM--Selected

THE CLOSING SERVICE, Page 44

THE BENEDICTION

THE RECESSIONAL HYMN--Number 479

ORGAN POSTLUDE---"O God, Our Help in Ages Past." - - - *Wilson*

Appendix E

SPECIAL OFFICE FOR THE
BLESSING OF THE CHURCH HYMNALS

PSALM 96---"Cantate Domino"

"O sing unto the Lord a new song; sing unto the Lord, all the earth.

Sing unto the Lord, bless His Name: show forth His salvation from day to day.

Declare His glory among the heathen: His wonders among all people.

For the Lord is great, and greatly to be praised: He is to be feared above all gods.

For all the gods of the nations are idols; but the Lord made the heavens.

Honor and majesty are before Him; strength and beauty are in His sanctuary.

Give unto the Lord, O ye kindreds of people; give unto the Lord glory and strength.

Give unto the Lord the glory due unto His Name: bring an offering, and come into His courts.

O worship the Lord in the beauty of holiness: fear before Him all the earth.

Say among the heathen that the Lord reigneth, the world also shall be established, that it shall not be moved: He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof.

Let the Field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord.

For He cometh; He cometh to judge the earth; He shall judge the people with righteousness, and the people with His truth.

Brethren assembled here on this joyful and solemn occasion, it is truly meet, right and salutary that we should at all times and in all places give thanks unto God; for His mercy is from everlasting unto everlasting unto them that fear Him; it is fitting that we should sing His praises in songs of adoration and thanksgiving. Thus to do is a sign of one who is "in Christ" and in whom Christ dwelleth. To sing unto the Lord a new song is the duty of one who has the new life in Christ; to make a joyful noise unto Him and to come into His courts with praise and to enter into His Holy Presence with singing is our task. Let us then enter into His gates with thanksgiving and into His courts with praise.

Let us pray.

O God, by Whose Word all things are sanctified, pour down upon us Thy servants Thy heavenly benediction, and may Thy Holy Spirit guide us as a congregation in our acts of devotion to Thee, the Only God. Enlighten our hearts with the spiritual joy that comes from being certain of the love of God and the fellowship of Christ. Bless us in our use of these books of sacred hymns and spiritual songs, that we might use them reverently and prayerfully always to the glory of Thy Holy Name. Amen.

Therefore, because the Lord doth take delight in our sincere praise of Him, and

because day unto day uttereth knowledge, and night unto night all the creation doth praise Him with song.

I, therefore, as an ambassador of Christ, by the authority invested in me through the power and the grace of His Holy Spirit, do hereby bless and dedicate these hymnals forever to their proper office in the divine service of God, to the end that they may bring cheer to the disconsolate, tranquillity and peace to the anxious, strength to the weak and care-worn, and glory to God the Father, God the Son, and God the Holy Spirit. Amen.

These hymnals, which we have just consecrated, are the Common Service Books of the United Lutheran Church in America. They have been presented to this congregation as a memorial to Mr. and Mrs. Harry H. Light by Mr. and Mrs. Thomas S. Quinn.

THE SPECIAL PRAYERS USED AT THE ANNIVERSARY SERVICE

The Prayer of Memorial

O God the Father Eternal, Who art from everlasting unto everlasting, in Whose sight a thousand years are but as yesterday when it is past,

We gratefully lift up our hearts unto Thee in gratitude and praise that Thou hast been with the saints who have founded this church, and with those other saints who have preserved it unto this day from all earthly harm and injury;

We thank Thee, O God, that Thou hast been kind and merciful unto them, that Thou hast taken them home into the Kingdom of Refuge, where there is neither sorrow nor sadness, neither worry nor anxiety, and where Thou dost wipe away all earthly tears from their eyes;

Never shall we forget Thy guiding Spirit, O God, which enabled those who preached Thy Word in this House of Thine, and those who heard Thy Word proclaimed, to live in accordance with Thy Word; we humbly acknowledge our manifold indebtedness to those who have hewed out the path for us to follow, and who have so nobly advanced Thy work here in Zion;

Bless them, O God, we beseech Thee, out of Thine infinite mercy, and preserve them in Thy loving embrace forever in close communion with Thyself

Through Jesus Christ, Our Lord. Amen.

The Prayer of Consecration

We beseech Thee to bless us the living in this world, we who make up Thy Church Militant, who minister unto others and are ministered unto by Thee through Thy Holy Word and Thy Holy Spirit;

We implore Thee to send down upon us the Spirit of the Risen Christ to dwell with us as we walk by faith into the second century of our existence. Let Him guide our every thought and desire and purpose. And we pray Thee not to let Him forsake us, or to cease from being present with us.

Let Him defend us when we are assaulted by doubt or anxious care; let Him mediate unto us the grace which cometh from Thee alone, instilling in us as a gentle dew from heaven the love that never faileth, even when all other things vanish and are swept away.

Let Him consecrate our hearts this day in this joyous and solemn hour to Thee, and to Thy service which is our perfect freedom;

Through Jesus Christ, Our Lord. Amen.

The Prayer of Dedication

As we look forward into the years to come, O God, give us a portion of Thy Holy Spirit to call us into Thy Church, to enlighten our hearts and minds to our true calling as disciples of Thy Son Jesus Christ, and to reveal unto us Thy manifold grace that saves mens' souls and the faith that links all believers to Thee in an indissoluble bond;

Incline Thine ear to those hearts that seek Thee at all times, and give answer to their prayers. In Thy Presence and before Thy Altar we pledge ourselves to serve Thee, the only God, Who reigneth in heaven and on earth, in whose divine love is the world's salvation, and in whose grace is the world's hope for everlasting peace;

God grant us to be faithful to Thee that we may always say "Thy Will be done," and may Thy Will become Zion's Will; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord's Prayer.