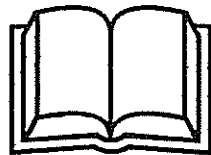


*100 years*  
*of*  
**Faith for the family**



A centennial history of  
Faith Bible Fellowship Church  
Route 113, Harleysville, PA

By Al Roberts  
Souderton, PA

Presented to the Historical Society of the Bible Fellowship Church, November 1, 1997



### **About the compiler of this history ...**

Al Roberts has been attending Faith Bible Fellowship Church since 1962. He has served as a member of the Board since 1968. A Sunday School teacher, he is a former Sunday school superintendent, a former chairman of the Christian Education Committee, and current chairman of the Missions

Committee. He has served as Class Leader and a delegate to annual conference.

### **From the compiler of this history ....**

My thanks to those who contributed to this history in interviews. letters and responses to requests for photos.

A special thanks goes to my father-in-law, Stanley Hackman, a long time member of the church who began attending here with his mother as a youngster. A former board member and delegate, he contributed much in the way of inspiration, information and photographs for the history.

And a special thanks goes to my wife, Betty, a granddaughter of Michael and Mary Ziegler, two of the very early members of the church. Betty has attended this church for more than half of its history, and helped with checking background material and proof reading.

And my thanks to Olive Rawn, whose grandfather, Jacob Rose Jelly Jackie Moyer, was one of the founding members of Faith.

And praise be to God for the special opportunity that he has given me to see close up, in gathering material for this history, the very special way that God has blessed this church and positioned it to reach a growing community.

All to the glory of God ...

**- Al Roberts**



**Faith Bible Fellowship Church, Rt. 113, Harleysville, PA**



## CENTENNIAL HISTORY OF FAITH BIBLE FELLOWSHIP CHURCH

Some 90 years into its existence, a remarkable event took place in the life of **Faith Bible Fellowship Church**, Harleysville.

Under the leadership of the pastor, W. David Armstrong Jr., the elders of the church met to refocus the vision and ministry of the church. Prayerfully examining the demographics of the Harleysville community, the pastor and elders decided that the mission of **Faith church** was to the families of the community and the church vision could best be described as "Faith for the Family."

In the larger scope, this was just another step in the church's development.

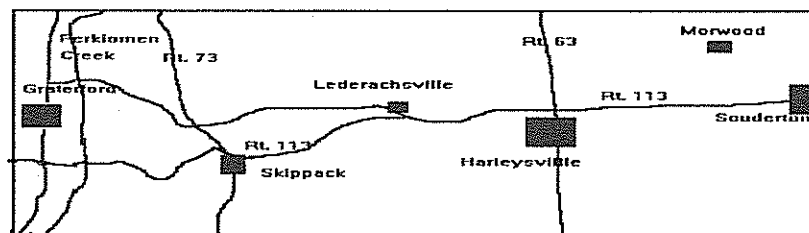
But in an historical sense, it was remarkable. The history of **Faith Bible Fellowship Church** is rooted in its families – families that came to the Lord out of some single, stellar conversions, families that grew together under strong spiritual guidance provided through the church, and families that ministered together, both in Harleysville and throughout the Bible Fellowship denomination.

In this pulpit have stood father and son, fathers and sons-in-law, and brothers-in-law.

During its first century, the names of some of the denomination's key families were associated with the Graterford-Harleysville circuit church or at Harleysville alone – Woodring, Cassel, Heffner, Hartman, Thomann and Campbell. And at its centennial, family would continue to be the focus at **Faith church**.

### Where do we begin...

Just as it is difficult to determine when God begins to work in the heart of a man, so it is difficult to determine when God actually called out to Himself the Harleysville congregation of what was then the Mennonite Brethren in Christ (now Bible Fellowship Church) Church.



The remaining records and yearbooks show that it was the burden of the denomination's Graterford church, located near the Perkiomen Creek in Central Montgomery County, to plant churches in neighboring communities to the east and north – the small farming villages of Skippackville, Lederachville, Harleysville, Gilbertsville and Morwood.(1)

Graterford itself was a young church, having been started in 1882. But its church planting effort was far enough along in the late summer of 1897 that Harleysville group, for the first time in the denominations records, was considered a church as part of the Graterford class.

In the reports of the 25th annual conference in 1908, there is a list of the entire pastoral

appointments from 1874 to 1908. Harleysville is with Graterford in 1897 under L.B. Taylor (some of his descendants began attending Faith in the 1980s) as pastor.(2)

The parent church at Graterford worshipped in a meeting house, built in 1892,(3) but conducted its church planting through Bible studies and prayer meetings in homes that were open to the preaching of the Gospel in the small, target towns. And they used tent or tabernacle meetings. Brother A.A. Wismer of the Graterford class, whose property was used for the tent meetings instrumental in forming the Graterford church, was especially burdened for the Harleysville area.(4)

He helped move the work from house prayer meetings to a class recognized by the denomination. Brother Wismer was an elder and trustee in Graterford for some 40 years.(5)

During those first few years, Pastor Taylor and Wismer were assisted by a core group of believers who would shape the ministry, and whose families would have an influence on the church (caled a class by the denomination)through its first 100 years. The 1889 Stewards Book of the Lederachville, Harleysville and Morwood Class lists Emmanuel N. Cassel (both he and a son would later serve as pastors of the church) as Class Leader and John Ziegler as Steward.

Members of the Lederachville and Harleysville Class		1899				
		Apr.	May	June	July	Aug.
1	C. N. Cassel. \$ 50	50	50	50	50	50
2	Ida Cassel 50	50	50	50	50	50
3	John Ziegler 50	50	50	50	50	50
4	Mary Ziegler 50	50	50	50	50	50
5	Mary Blackburn 50	50	50	50	50	50
6	Susie Schmeble 50	50	50	50	50	50
7	Kate Crossman	X	X	X		
8	Jacob Moyer 150					
9	Jane Moyer					
		150	125	51	00	105-100

Page from 1899 Stewards book. The entries are monthly support amounts for the pastor.

In addition to these men and their wives, the first roster listed Jacob and Jane Moyer, the Moyer's son, Meno, the Shierwagons and several others as attenders, 14 in all in 1899. By 1900 it included Michael Ziegler and his sister; Harry Hildebrand and his sister Sallie, and the Hildebrand's nephew, Ellsworth Hartman.

The records of the Harleysville class first appear in the reports of the 17th annual conference in Reading in 1900, H.B. Musselman presiding.

**Emerging class...**

The efforts at Morwood, Lederachville and Skippackville were consolidated in 1900 under the Graterford-Trappe-Harleysville Circuit. There were numerous circuits in the denomination at the time, but this would be the last circuit to be dissolved by the conference, that in 1963. The stationing committee assigned G.A. Campbell as pastor in that year.

George Campbell was an obvious choice, having served the developing circuit church in nearby Hatfield from 1887-1890 and again from 1896-98, and was familiar with Montgomery County. A veteran of the Civil War, oral history indicated that the parishoners in the somewhat pacifist congregation believed that he had killed a man during that conflict. Thus he was not fully accepted and viewed with suspicion during his three years here.(6)

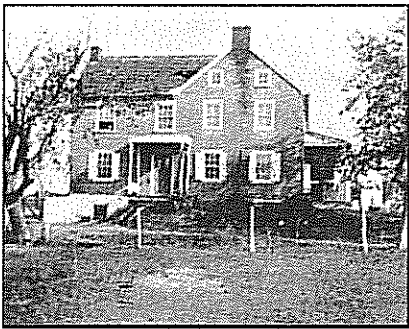
According to a *Fellowship News* article by Pastor Richard Taylor, Brother Campbell, a native of Springfield, Bucks County, enlisted in the Union Army at 17 years old in 1862. Writing in the September, 1879, Gospel Banner, Brother Campbell said:

"I experienced great trials and hardships during those three years, but the Lord has delivered me: blessed be his holy name.

"I was a prisoner in Salisbury, N.C., came to Annapolis hospital as a mere skeleton, about ready to die, when a sister in Christ came along and stopping before my couch commenced talking with me." He later came to Christ through the ministry of the denomination's Jonas Musselman.

That 1900 yearbook mentions that C.H. Brunner, one of the District Elders and a former Graterford pastor, had in 1899 conducted tabernacle or tent evangelistic meetings in Harleysville, as well as in Souderton, Lederachville and Skippackville. Through these efforts some of the first members of the Harleysville class were converted.

Two who were saved at those series of tent meetings were Michael Ziegler and Ellsworth Hartman, two good friends from the community, who had a reputation for being somewhat rowdy. E.N. Cassel was preaching the night that Hartman and his friend were saved, according to Cassel's son, Willard, and Hartman's son Jansen.(7)



Early meeting places: Jacob Moyer home in Vernfield, left; Sally Dengler home, Harleysville, right.

So dynamic were some of the conversions from those tabernacle meetings that they had an immediate impact on the community. Michael Ziegler's conversion was indicative of this according to his testimony as remembered by his son Ernest.

Mike was a cigar maker by trade, working in a cigar factory near Lederach. The day after his conversion, Mike went to work as usual. As the day wore on, Mike began to hear his co-workers whispering, "What's wrong with Mike." The talk and the actions that marked him as a brawling, Harleysville Hotel bar regular were gone. When Mike could no longer tolerate the

whispering, he shouted at the top of his lungs, "There's nothing wrong with Mike. He just got saved."<sup>(8)</sup>

### **Where do we belong...**

In fact, tabernacle meetings played a key role in the growth of the church, with **Faith** eventually purchasing its own tabernacle (large tent) in the mid 1970s.

Thus by 1899, although still meeting in homes, the Harleysville church was an organized entity, and these new converts would find a church home. The church would continue to meet in homes for another decade and a half.

Harleysville, as the daughter church to Graterford, came into the demonination in the Schuylkill Valley District of the MBC (Mennonite Brethren), one of three districts at the time. The other two districts were Lehigh Valley and Central Pennsylvania. It was less than a grand entrance, with a first report of just \$26 plus in total offerings for the year.<sup>(9)</sup>

The history of those early years as a class without a meetinghouse is basically the history of three or four families, where the Lord was at work in marvelous ways. And for several decades it was a work that reached out to the lost among the "churched" peoples of those communities who were not receiving the gospel message in the established churches of salvation through the blood of Jesus Christ.



Early members Jacob and Jane Moyer, Michael and Mary Ziegler and E.N. Cassel.

God used the families of Jacob "Rose Jelly Jakie" Moyer, M.M. Ziegler, and E.N. Cassel to provide the dynamics. One family that God used to provide the means was G. Henry Hildebrand and his sister Sarah (Sally) Hildebrand Dengler. The Moyers were part of the organizing group. Ziegler and his sister Mammie, who later joined the Gospel Workers Society (a woman's service organization), began attending in early 1900, along with Hildebrand and his sister, and their nephew Ellwood Hartman, who had a painting business in town.<sup>(10)</sup>

### **Meeting testimony ...**

One of the homes where the class first met during these early years was the "Rose Jelly" Jakie Moyer home along the Indian Creek, northwest of Morwood, near Vernfield. An itinerant salesman, Moyer got his name from selling books and medicines from his horse drawn wagon, in the Souderton-Telford-Silverdale area. His main product, rose jelly, was an all-purpose medicinal that many kept in their homes.<sup>(11)</sup>



Like Ziegler, he was a born-again cigar maker, who also was known to leap for joy during the church services. Unlike Ziegler, he was slower in getting to the point of sharing his faith. For many of the people in the Harleysville community, English was a second language. They spoke the German dialect, or Pennsylvania Dutch, which into the 20s was still used in the schools. Communication wasn't always easy.

In a paper presented in 1990 at the Delp Meeting House, Harleysville, it was noted that Moyer wrote (12) many times of his conflict with the devil over sharing his faith. Because he spoke very poor English, "sometimes the devil would win."

But in Jay Ruth's *Looking at Lower Salford: A Visual History of the Township, 1717-1984*, Ruth writes:

"Once this twice-born former cigar maker finally 'broke through' and 'got willing' to testify, he never stopped. 'O it was blessed,' he recalled, 'when I began to tell in Public what Jesus had done for me and it is yet my greatest joy, Halaluja.' "

Ruth's history says that the Moyer house had plenty of room for the meetings and quarterly meetings of the lively Mennonite Brethren in Christ. Moyer's own diaries show that sometimes their leaping for joy "upset the furniture."

This testimony reached out to the already churching, and attracted folks to these early meetings of the Harleysville class. Clarence Kulp, local historian, in a presentation to the BFC historical society in 1994, told of his mother's recollections of the attraction of the Sunday evening meetings at the Moyer home, the beautiful singing of the gospel choruses in Pennsylvania Dutch.(13) Most of the churches didn't have evening services, so the Harleysville class meetings also were a social event in the community.



Jacob Rose Jelly Jakie Moyer



Jacob Moyer and his family

Moyer married late in life (42), but had 10 children. His oldest daughter, Lucy, was the grandmother of Steve Kauffman, a current member of **Faith**. Another daughter, Eunice, was the mother of Olive Rawn, a retired BFC missionary living in Souderton and a member at Hatfield BFC. Moyer died just before the class acquired its first church building in 1914.(14)

From his journals we have indication that Moyer was probably one of the early contacts in the community in the Graterford outreach. He writes of Brother Fidler, his pastor, coming to pray for him when he was sick. This was in all probability J.E. Fidler, Graterford pastor in 1896, who like Moyer had spent much time in Canada, and returned there after his time in Graterford.<sup>(15)</sup> It was the testimony of these changed lives that played a key role in the growth of the church.

### **Growing family...**

Michael Moyer Ziegler was 19 years old when the church was formed, and came to know the Lord as Savior during the tent meetings about a year later. The family recalls that Sally Dengler testified that she regularly prayed for Mike's salvation. She was about 14 years old when Mike was saved.<sup>(16)</sup>

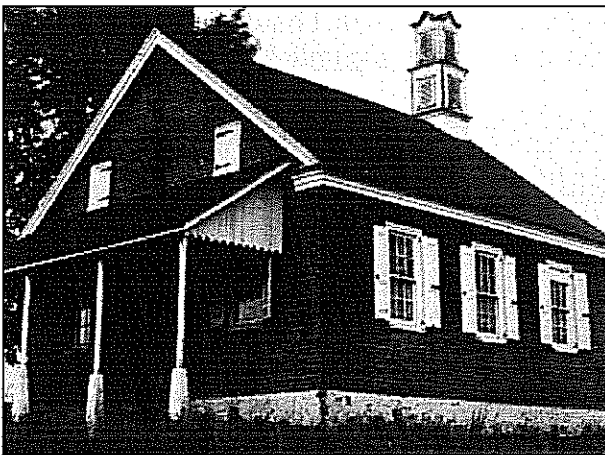
Mike was saved from a tough life. His father John was a heavy drinker and testified to "drinking away" the family farm.<sup>(17)</sup> Mike was well on his way to following in his father's footsteps.

In 1904 at the age of 26, Mike married Mary Ann (Rahn) Young.<sup>(18)</sup> They and their growing family continued to be active in the church through the eventual breakup of the circuit in 1963. Some of the family stayed with Harlesyville, some with Graterford.

Mike developed into a leader of the young church, being elected delegate and alternate delegate of the circuit, and at times Class Leader at Harlesyville. In the records of the 1907 annual conference he was listed as a member of the Committee on Quarterly Conference Records. Mike had been to conference in previous years.



**Sarah (Sally) Dengler**



**Chapel on the Hill (first church building)**

With two small children at home, he attended the six-day conference in mid October, leaving the farm work and receiving the sum of \$8.05 from the Harlesyville class, and a similar amount from Graterford. The conference was in Royersford. The class had a membership of 24. His third son was born a few weeks after he returned from annual conference.<sup>(19)</sup>

The Zieglers eventually had 10 children (although one son died in 1912) and gatherings at the homestead west of Lederach almost constituted a church meeting, especially when the congregation only numbered in the 30s.

### More meeting places ...

Henry Hildebrand, who would provide the church with its first building, was well known in Harleysville at the turn of the century. Oral history gives him credit with having the first automobile in town. And H.B. Musselman, Presiding Elder, turned to Henry for financial help, not only for projects in Harleysville, but within the denomination itself.(20)

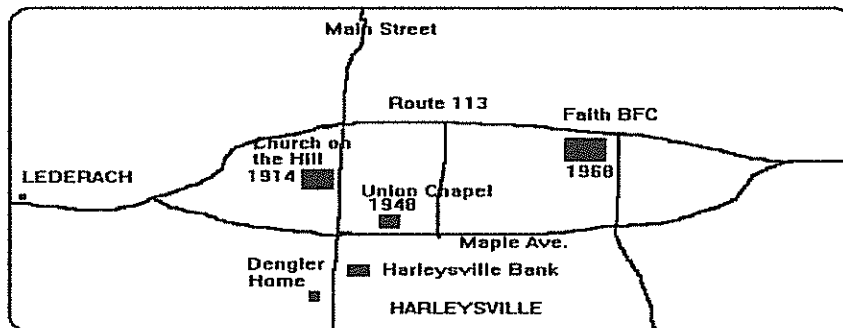
Henry's sister, Sally Dengler, who along with her husband, Eugene, also regularly opened her home on Harleysville's main street to the growing class. The main rooms of the house hosted many a prayer meeting and Bible study and the basement was used when there were dinners.(21) In addition to the Dengler home, the class also met in the rooms over the livery stables of the Lederach Hotel.(22)

During these years there were services in the Graterford meeting house as well as in the homes in the Harleysville area. One of the pastors, R.L. Woodring (1905-1908), was a gifted vocalist, which helped the music program, since there were no pianos or organs in the church in those days. His daughter Dora returned to the circuit as the wife of a later pastor, Rudy Gehman.(23)

Mike Ziegler, who as a youngster played with the Union Cornet Band of Lederachsville, also liked to sing. He was known to start the congregation in song, as did his sister Annie, who was unofficial chorister. In the early years, many of the hymns and choruses were sung in Pennsylvania Dutch.(24)

Another sister, Mary (Mammie), was one of the early missionaries from the church, being part of the Gospel Workers Society, a society for women only, that was recognized in 1898.

In 1911, H.K. Kratz, a Souderton native, came to the circuit as pastor. He trusted in Christ as Savior about the turn of the century at the age of 21. He entered the MBC ministry a few years later. His wife died several years after he entered the ministry, but he had remarried just a few



weeks before being assigned to the Graterford-Harleysville circuit. He was recommended for licensing by the Quakertown-Hatfield Circuit and ordained in 1909.(25)

### Where is the building?

During the period from 1907 to 1914, membership in the class ranged from a high of 26 in 1909 to a low of 20. There was no Sunday school because meeting in homes and other available buildings didn't permit it.

But in 1914 God blessed the young congregation with a building of its own. The brick building, a former schoolhouse, stood on the hill along the northern portion of Main street (Route 63), and was donated along with the land by Henry Hildebrand. The gift was listed in the minutes of the 31st annual conference by Presiding Elder H.B. Musselman, in the report of the presiding elders. His report said:

"A tract of land, with a substantial brick building erected thereon, has been purchased and provided with pews by G. Henry Hildebrand, a brother of the Harlesyville Class. This had formerly been used as a schoolhouse. A free deed has been presented to the class at that place for the same. This property is nicely located for the work at that place, and is valued at \$1,000. This was certainly a God-send, and caused much rejoicing by all in the entire charge." And the church began a new period of growth.(26)

Of course, a new building meant new responsibilities, in addition to new potential. So Gene Dengler, Henry's brother-in-law, in addition to opening his home for church functions, became the first janitor and the head usher.(27) Rev. Jansen Hartman, a retired Bible Fellowship pastor and nephew of Henry and Sally, described Gene as "the most efficient usher I ever saw." He made good use of the space in the little church, with the men mostly sitting on one side, the women on the other.

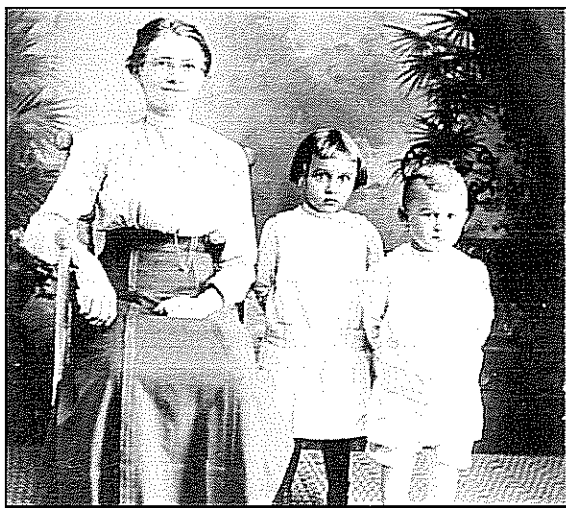
Often called the "Church on the Hill," it still exists as a residence, between Route 113 and Maple Avenue. It was pictured in the 1916 yearbook.

During the late teens, E.T. Shick was pastor. Pastor Shick had a stroke that left him lame in his one leg. He was forced to retire from the ministry.(28) During his ministry the circuit acquired the parsonage at Graterford, about 1915.(29) The class experienced some ups and downs during the period. In 1918 four members died, decreasing the membership to 23. By 1920 it was back up to 28.

Although C.D. Bean of Graterford was delegate through most of the decade, Mike Ziegler



C. H. Brunner



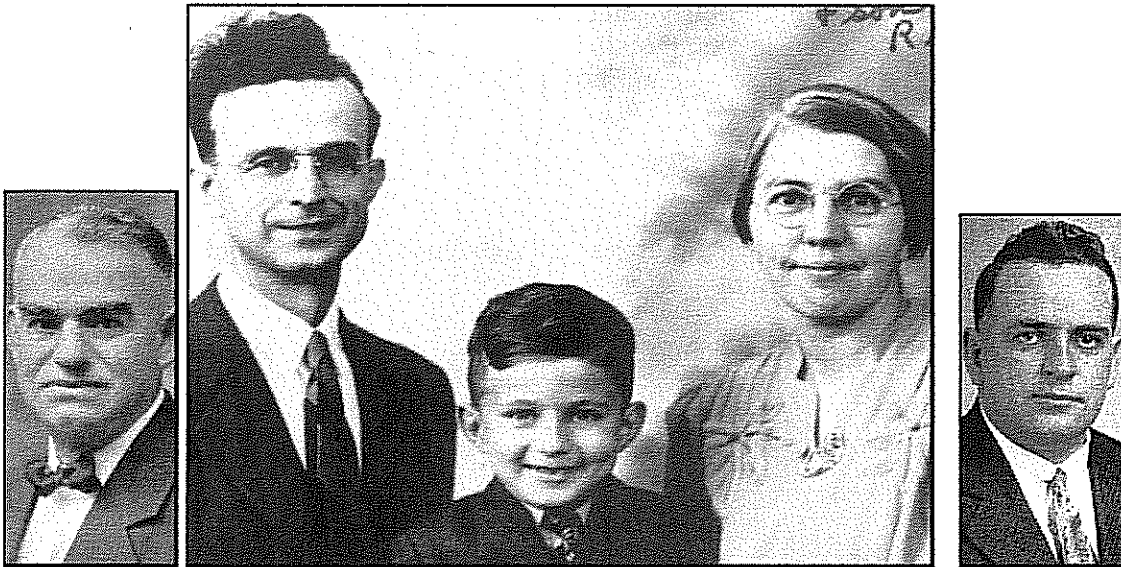
Annie Ziegler, Pearl Ziegler and Homer Ziegler

returned to conference in 1918 as alternate delegate, with a gift of \$5.50 from the class for

that work. Usually, the delegate to conference was from Graterford and the alternate from Harleysville.

### Coming home ...

In 1919, R. W. Dickert, who was pastoring the Quakertown-Hatfield circuit, was assigned to Harleysville, but moved on after one year. Even these short pastoral stays had an impact. Betty (Hackman) Roberts, a granddaughter of Mike Ziegler and a current member, recalls that as a youngster her family visited the Dickerts in Florida, where he retired after leaving the denomination. He preached in Baptist churches there and owned a motel.



E.N. Cassel

Rudy, Richard and Dora Gehman

W.F. Heffner

E.N. Cassel then became pastor of the circuit, coming from Salem, Allentown. His son, Willard, who was later to become a pastor here, was one year old when the family moved to Graterford.<sup>(30)</sup> Emmanuel Cassel was no stranger to Harleysville. And his testimony was known in the community. Soon after their marriage, the Cassels moved to Harleysville where he went into business as a saddler and manufacturer of fly nets, a device that fitted over the horse as a second skin to give protection from fly bites. His business was successful and he had three apprentices.<sup>(31)</sup>

He transferred his membership to Indian Creek Church of the Brethren at Vernfield, but was expelled from that church after he and his wife participated in feet washing and communion at the Graterford church. So he continued to fellowship in the circuit as a lay leader in Harleysville and received a Quarterly Conference License as a pastor in 1900. Now he was returning to the circuit as pastor.

Willard recalls that his parents knew Rose Jelly Jakie and his family. And his mother told of visiting them. Both Cassel and Moyer had similar testimonies, having had problems with their churches over their convictions, and finding a welcome in the MBC. Willard also tells of his father's vindication, returning to Indian Creek for a service and being invited to sit in the front of the church with the community pastors.<sup>(32)</sup>

Emmanuel Cassel occupied the parsonage at Graterford with his wife and five children. His

grandson, Carl, also later became a pastor in the denomination.

Emmanuel Cassel once called a special Wednesday night service at Graterford for both congregations, with no purpose stated. Many of the curious showed up. At the end of the service, he called forward his daughter Lulu and her fiancé and they exchanged their wedding vows with her father presiding.(33)

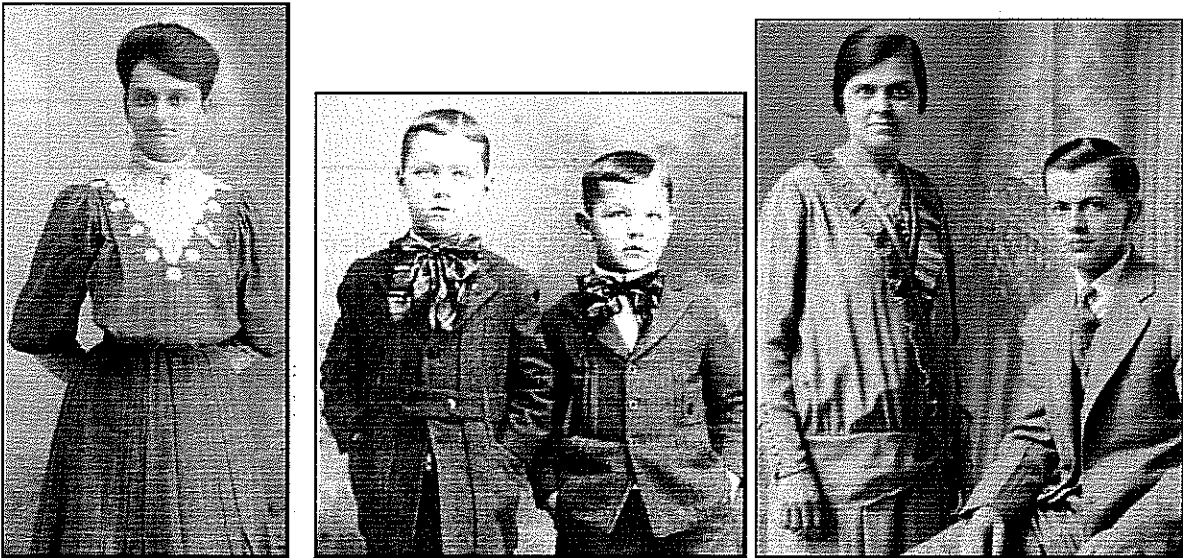
One Sunday he showed up for services clean-shaven, after almost 20 years of sporting a beard. The event had such an impact that Homer Ziegler says he remembers it, even though he was only about 3 years old.

Willard indicated that use of the Pennsylvania German in the circuit services may have faded by the time his father arrived. He said that at Salem, Allentown, his father preached the morning service in German, the evening service in English. But on the circuit he preached exclusively in English.(34)

### Family focus ...

Lizzie Mae Swartley, the oldest living member of Faith church, recalls coming to the church in 1920, the year E.N. Cassel became pastor.

"The stove was in the center of the church, coal was kept outside." The families attending the



Early attenders Lizzie Alderfer Hackman, her son, Stanley and nephew Jacob Moyer and Mae and Marvin Swartley.

church when she first arrived included the Michael Ziegler family, Lizzie Hackman and her son Stanley, the Denglers, Martha Swartley and her son Marvin, John Ziegler and his wife and daughter, Jane Moyer and her two daughters, and Lizzie Mae's mother Flora Moyer and Lizzie Mae's brother Jake and sister Marie. And Flora Moyer and Lizzie Hackman were sisters.(35) Even in 1920 it was Faith for the Family.

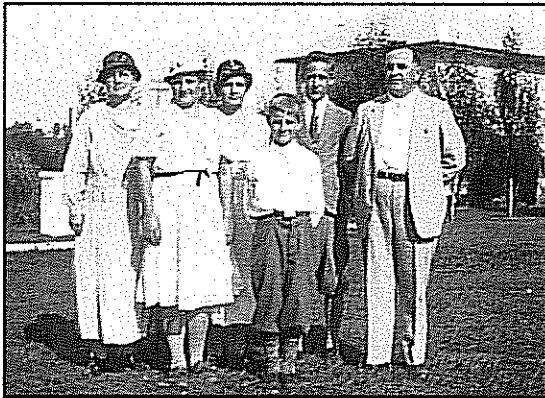
Rev. Jansen Hartman, whose brother, E.B. Hartman served as pastor at Harleysville in the 50s, recalls visiting the "small church on the hill" when "the men sat on one side of the church, and the women on the other." "The service was lively. The Spirit was intense."(36)

During the 1920s and 30s, the church had a season of growth. Membership almost doubled during that period. During the early 1920s, the families continued to hold some meetings in the homes of members.

Sister Swartley recalls that every three months the class would observe communion. The Presiding Elder would come on a Saturday night, she recalls. On Sunday, there would be a noon luncheon after the service in the Denglers' home. "Members donated food to eat in the Denglers' basement," Sister Swartley said. Sally's brother, who had moved to Allentown to manage a Wetherhold & Metzger shoe store, at times would also come back for communion.

The Dengler home was located on the opposite side of Main Street from the current location of Harleysville National Bank. There was a barbershop and restaurant across the street, where many of the town's folk stopped. Irvin Alderfer, a current attender at Faith, says the young folks who congregated there knew that something religious was going on in the Dengler home.

"And, we knew she (Sally) had something we didn't have," he said. Maybe Sally was praying for those young men, as she did for Mike Ziegler and his friends.



**The William Heffner family.**



**The Michael Ziegler family.**

The quarterly communion sessions were held in conjunction with Graterford, some at Harleysville and some at Graterford. The Quarterly Business Meeting was usually held at that time. Part of the observance was the practice of feet washing. The men and women separated for foot washing, with men pairing with men and women with women, to wash each other's feet. The custom, which came from the biblical account of Jesus washing his disciples' feet, continued in the churches until the early 60s.(37)

### **Sunday school needed...**

But there was still no Sunday school as part of the regular program. Two of the Ziegler children, Homer and Ernest recall that their aunt, Annie, would take them to Sunday school at Graterford on Sunday morning. At that time, the circuit service at Harleysville was held in the afternoon.

But in 1925 a new pastor, W.F. Heffner, arrived on the scene. He challenged the Harleysville church to open its own Sunday school, and the matter was put to a vote.

The Harleysville Sunday school opened in 1926 with Henry Schueck, as first superintendent

and Lizzie Mae Swartley as the first secretary, according to Homer Ziegler, who later served some 20 years as superintendent. His brother Ernest also served as superintendent during the 1960s. Sister Swartley's husband, Marvin, was a Sunday school teacher.(38)

According to the 1926 yearbook of annual conference, which listed Harleysville as a new Sunday school, the school began with 10 officers, 40 scholars and an average attendance of 66. Sunday school growth was a hallmark of the MBC during the period. H.B. Musselman, presiding elder, in that same yearbook (and in later yearbooks) reported that:

"The Sunday schools continue to tax the seating capacity of even the largest church buildings in the district."(39)

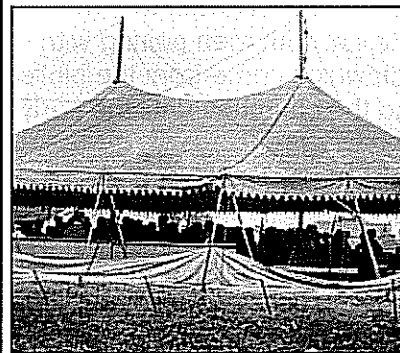
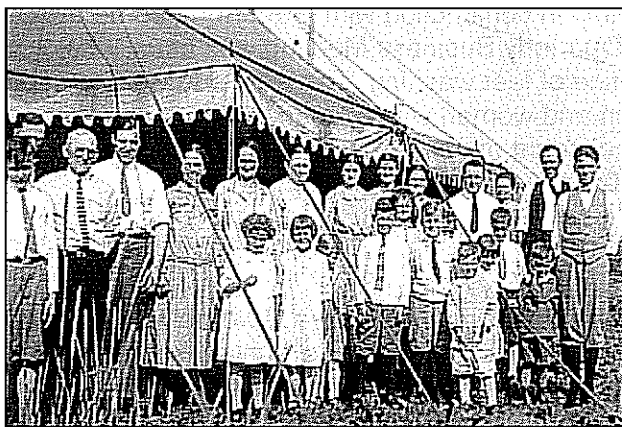
Schueck's sister, Kathryn Dietz, who also served in the Sunday school for many years, primarily as cradle roll superintendent, says she and her sister were the first ones in the family who were saved. She was 10 years old when she was saved. They were saved while attending services at the Graterford church. Her brother was later gloriously saved, too, and went on to serve the Lord, not only at Harleysville, but at Quakertown and in helping to reopen the Hatfield church, which had closed for a period.(40)

The Schueck family also initially attended Sunday school in Graterford, although she said her father, Joseph, was somewhat reluctant, since he was nominally a member of a church in Franconia.

Kathryn recalls that one Sunday evening her father said "get dressed, we're going to church at Graterford." She said that evening her father was saved, responding to the altar call and going forward to accept Christ as his savior. The whole family came to know the Lord, she said.

### **Building for the future...**

At that time the evening service was a combined service for the circuit churches and generally evangelistic. Since other denominations seldom held evening services, many visitors attended



Tent or tabernacle meetings such as these were instrumental in church growth.

the combined services. And, as did Joseph Schueck, many responded to the altar calls.

Under the guidance of Pastor Heffner, the work continued to grow. By 1930 the membership was at 60 (up from 28 in 1920). The 1930 yearbook reported a membership increase of 13.



Some of this growth has been attributed to the ongoing tabernacle (tent) meetings conducted by Pastor Heffner. Lloyd Gebert, a current member of Faith, recalls that these tent meetings were also called camp meetings.

The Presiding Elder's report in the 1931 yearbook says there was "good interest" in the tabernacle meetings that Pastor Heffner conducted in Souderton during that period.(41)

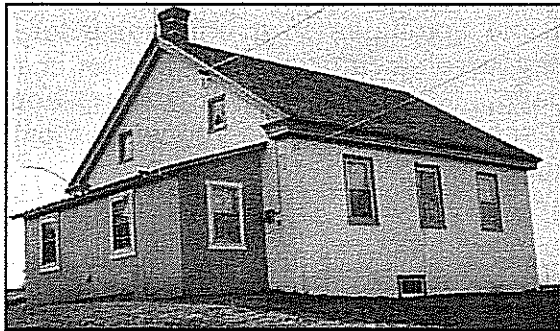
Another factor was the continuing practice of house prayer meetings and Bible study. As more folks were saved, more homes came into the network. Sister Dietz says she remembers the meetings in her home on Yoder road, after her father was saved. " We had as many people at the house for prayer meetings at times as we had in the church services."

She recalls that at times there were so many people in the room that the kerosene lamps would grow dim because the people were using up all of the oxygen.

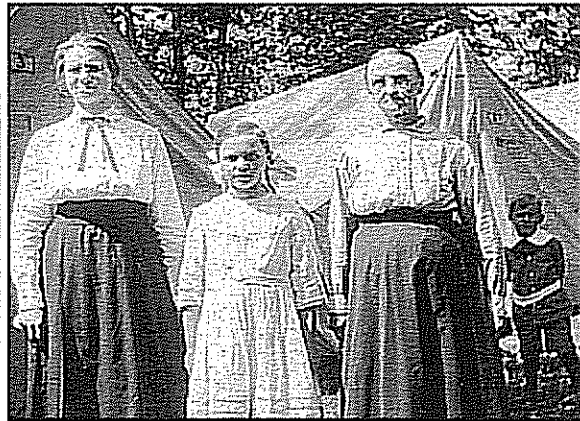
### **Spiritual development...**

Work on the church did not stand still either. There was a need to develop the church for growth. More room was secured in the meeting area by getting rid of the coal stove. Sister Swartley remembers when the men of the church dug out the ground under the church "big enough to put a heater and coal bin in." Concrete work was also done by Michael Ziegler's oldest son, Earl, the family recalls.(42)

In 1934 a new roof was put on the church without incurring any debt, according to the District Superintendent's report in the 1935 yearbook.(43)



**Remodeled Chapel on the Hill: 1934**



**Faithful camp meeting attendees in the 1920s.**

Membership in the class remained somewhat constant from the period of the mid 1930s through the mid 1960s (between 55 and 65).

During this period, the growth of the church was marked by spiritual development and conversions, rather than in numerical growth. There was also some opposition from the community. Homer Ziegler recalls that because some of the members were saved out of established churches some of the opposition came from members of those churches.

"People would come by the church and call us 'holy rollers' and other names through the windows of the church," he said.

Kathryn Dietz recalls that some of that came out in the baptism services that were held in the nearby creeks and drew many of the curious from other churches. "When my father was baptized in the Skippack Creek, many people came out to see what was going on. His church did not believe in immersion." An article in the *North Penn Reporter*, the Lansdale newspaper, said of the service when Schueck and his two daughters were baptized that almost 1,000 people attended and many cars lined the roadside, making parking scarce.



Mammie Ziegler and Gospel Workers Society members.



The Hackmans  
Married by Pastor Gehman.

The doctrine of most of the area churches was to pour or to sprinkle. According to the pictorial Lower Salford history, the Indian Creek Brethren Church, also used the creeks for immersion baptism and drew crowds to the services.

And baptisms in the creeks were truly a public acknowledgement of salvation. The Perkiomen Creek banks held many summer homes for city residents and so a public baptism there could soon draw a crowd. Kathryn Dietz was baptized at Bergey in the Skippack Creek. Her husband, Clayton, was baptized in the Perkiomen, as were many other members of the class, Frank Ruth Jr., Eva Walker and Hazel Reifinger, to name a few.<sup>(44)</sup>

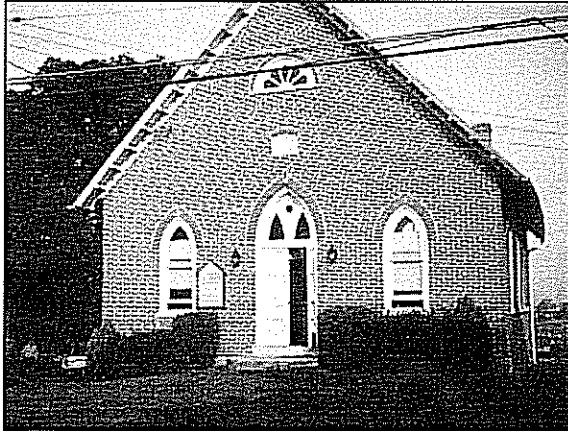
### Quiet spirit ...

In the mid 30s, annual conference assigned a new pastor, Rudy L. Gehman, to the circuit. In some ways this was an unusual choice, since Pastor Gehman, although well educated in other ways, did not know how to drive an automobile, nor did he own one. This was a difficult position for someone pastoring churches miles apart.<sup>(45)</sup>

On Sunday mornings, the practice was for one church to hold Sunday school, while the other held a worship service. That way, by missing Sunday school, the pastor could preach in both churches. Evening services alternated between the churches.

Pastor Gehman, until he learned to drive and purchased a car of his own, had to have someone drive him back and forth. Usually it was the Gauglers from Gaterford.

During the last year of his ministry, the church had grown to the point where the old schoolhouse was no longer sufficient to meet the needs. So, in 1948 the congregation negotiated to use the Community Chapel on Maple Avenue. The chapel housed the Union Sunday School and was dedicated to that use. Thus it was an answer to prayer to get this non-denominational facility to use as denominational church.



Union Sunday school chapel on Maple Avenue.



Men's quartet - always ready to sing.

But the building needed work. It had no restrooms. And Pastor Turnbull was replaced by Willard E. Cassel, the son of a former pastor, who returned to the circuit and the new challenge at Faith. It was his second pastoral assignment, and one of his three children was born while he was at Harleysville-Graterford.

"During my pastorate we used the building rent free and assumed the maintenance," said Pastor Cassel, who is now retired and living in Stroudsburg. The men of the church moved the pews from the chapel on the hill, refinished them and installed them in the community chapel.

"The length of the pews allowed for a center aisle instead of two side aisles," Pastor Cassel said. "The ends of the pews abutted the wall." Under the direction of Lloyd Gebert, a plumber and son-in-law of Mike and Mary Ziegler, modern restrooms were installed in the building.

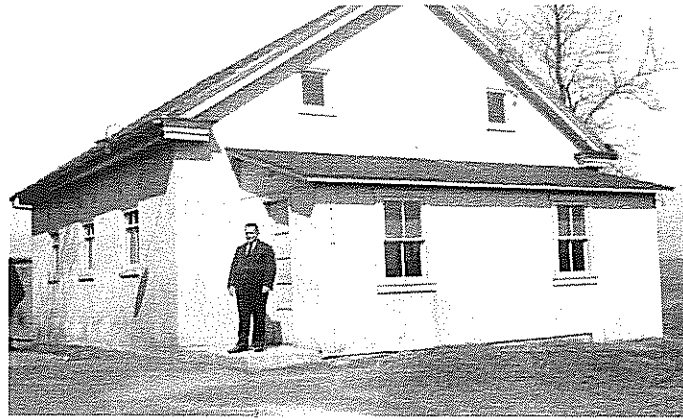
But the church wasn't quite finished with the old schoolhouse. It also was remodeled and rented to the Indian Valley Church of the Brethren for an immigrant family, one of a number of such families to come into the community after World War II.

### **Family Functions ...**

Pastor Cassel said the Mike Ziegler family was a mainstay during his ministry. Mike's son-in-law, Stanley Hackman, became delegate in 1947, continuing to hold that title for about 17 years. (Note: 50 years later, in 1997, Faith was represented at annual conference by Hackman's son-in-law, Al Roberts.)

Hackman served on a number of conference committees during his tenure, and also served as Class Leader (elected by the congregation as lay leader).

Pastor Gehman, a tall and thin man, was well liked by the people, according to Stanley Hackman, who was about 20, when Pastor Gehman began his ministry. He was a soft-spoken man with a quiet spirit. Brother Hackman recalls that Pastor Gehman, who was a native of Denver in Lancaster County, had his favorite choruses that he liked to sing in Pennsylvania Dutch.(46)



**Pastor William Heffner at the "Church on the Hill."**

He also played the guitar and his wife played the mandolin. At Graterford, his wife also played the piano. But the Harleysville class did not have a piano at the Church on the Hill. And the singing was either a cappella or with guitars and other stringed instruments.

The first wedding that Pastor Gehman performed on the circuit was in the Graterford parsonage. It was the marriage of Stanley Hackman and Pearl Ziegler (Michael Ziegler's daughter), both of the Harleysville class. He also performed the wedding ceremony for Clayton and Kathryn Dietz, of the Harleysville class.(47)

The Gehmans' only child, Richard, was born the Christmas Eve after their arrival at the circuit. He was saved during their circuit ministry and went on to become a missionary, serving in Kenya, Africa. Richard was named for his grandfather, R.L. Woodring, a former pastor of the circuit.(48)

Under Pastor Gehman's ministry, in the late 30s, the membership and resources of the daughter church began to move ahead of the parent church. By 1940, membership at Harleysville was at 64, while 52 at Graterford. And Mike Ziegler was back as delegate to annual conference. Only in the area of Sunday school attendance and membership did the parent church excel during the period.

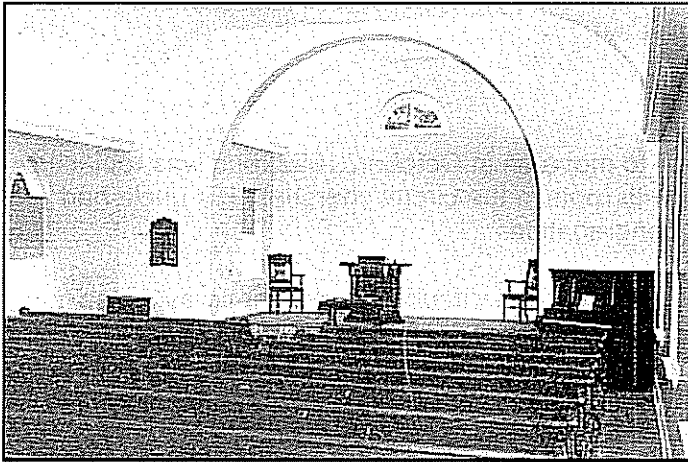
### **Union Sunday School ...**

In 1945, Thomas Turnbull came to the circuit and ministered there for three years. It was a time of transition for the Harleysville congregation. Pastor Turnbull, who was saved during his teen years, was a jolly person, well-liked in the community who joined the denomination through the Gospel Herald Society. He is remembered as a people person.

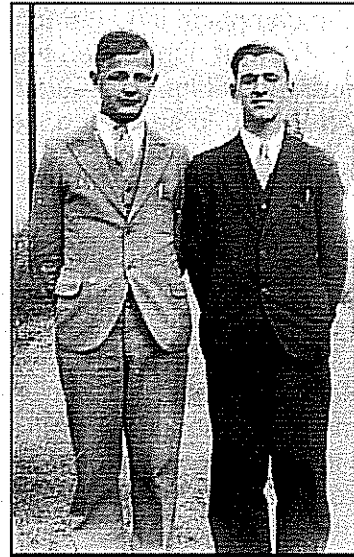
His wife, Helen, started a youth choir in the two churches. They practiced on Monday evening at the parsonage in Graterford and sang on Sunday evenings.(49)

The family also provided the church with a men's quartet that was always "ready" to sing, according to Pastor Cassel. How prepared? Pastor Cassel said that Brother Hackman, the leader, told him that if all four were in a service, they were prepared to sing. The other three in the quartet, Hackman's brothers-in-law, were the Ziegler brothers, Ernest, Homer and Robert.

But "ready" came with a price. Pastor Cassel explained that sometimes they would have to sing the chorus first to get the swing of the hymn. Then they would sing the stanzas.



Interior of Union chapel remodeled in 1954.



Jacob Moyer and Homer Ziegler.

All four served on the church board at one time or another. Robert was also a class leader and Homer and Ernest headed up the Sunday school.(50)

With the community chapel, the church was eventually able to add a piano, and then an organ.

The order of service for Pastor Cassel was that he spoke in both churches on two consecutive Sunday mornings. On the third Sunday he spent the day in Graterford, and the class leader presided in Harleysville. On the fourth Sunday, he spent all day in Harleysville. The evening services convened alternately in the two buildings, with an attendance of about 100.

### **More tent meetings...**

The two communities were still open to the use of tabernacle or tent meetings for evangelism. Pastor Cassel said that at one point the circuit discussed buying a tabernacle to be used each summer. However, that didn't happen until 1974, after the circuit split, and Harleysville Pastor Arthur Frable convinced the church to buy the tent and hold evangelistic meetings, camp meetings and vacation Bible school outdoors.

Two tent campaigns were conducted during Pastor Cassel's tenure. One was held in Lederach with evangelist Les Stewart and songleader Joe Overand. The other was held in Graterford the following year with evangelist Harry E. Ketchem, and Overand as song

leader. District Superintendent P.T. Stengle made reference to the Harleysville tent meeting in his 1949 report to annual conference.

Mike Ziegler continued to be an inspiration in testimony and in praise. According to Pastor Cassel, Mike's favorite expression heard during many a message as a point of scripture was being made was "Lord, help us!"

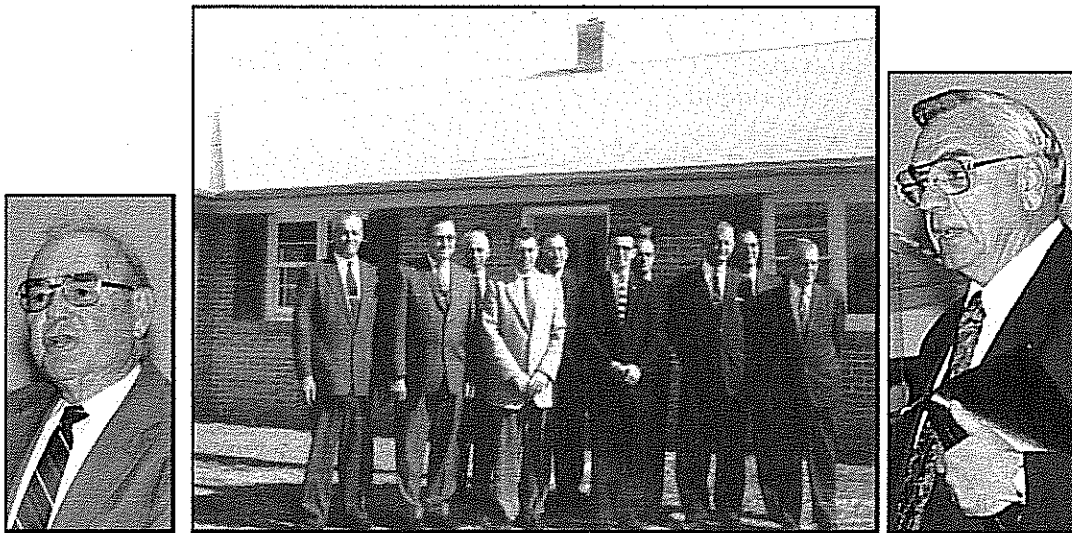
As Pastor Cassel tells it:

"During the campaign in Lederach, on the last Sunday afternoon of a two-week campaign, Stewart announced that he was going to preach on the Second Coming and that it usually took him two hours to preach it. I was sitting directly in front of Mike Ziegler and he was heard to say, 'Lord, help us!'."<sup>(51)</sup>

### Also coming home...

Pastor Cassel was called by conference to move on in October, 1952, and was replaced by Ernest B. Hartman, another pastor with roots in the circuit churches. His uncle had donated the "church on the hill" to the congregation.

Pastor Hartman, in his late 40s when he came to the circuit, was described as a kind, patient man, well thought of by the people who knew him. A number of milestones were reached in the Harleysville church during his ministry. Harleysville was the larger of the two churches, in every area but Sunday school. In 1953, membership was 59, compared to 42 at the parent church.



Pastor Willard Cassel; Dedication of first parsonage in 1964; Pastor James Beil.

In 1954 the class was able to take title to the community chapel where it was worshipping. F.B. Hertzog, district superintendent, reported to conference that the Harleysville congregation had "succeeded in acquiring title to the community chapel in which they have worshipped for the past seven years."<sup>(52)</sup>

The building was repaired and renovated, and rededicated at services that year. The renovations included installing folding partitions in the basement for Sunday school rooms and a hot water heater, so that there was hot water in the church.(53)

The Hartmans had two children, a son and daughter, and as parents were very much interested in the youth of the church. Betty Hackman Roberts recalls that Pastor Hartman's wife, Esther, played the piano and directed a youth choir, which practiced at the church in Harleysville. Grace Walker Goodwin recalls how Pastor Hartman would pick the young people up in his car and drive them to the church in Harleysville or to the parsonage in Graterford for luncheons after practice.(54)

**Note:** When his obituary was printed in the 1968 conference yearbook, the following page carried photos of the new Harleysville church building dedicated that year.

### **Man with a mission...**

In 1959, conference assigned a young pastor to the circuit, James A. Beil, with the task of preparing the circuit churches to become independent of each other. He was guided in that mission by District Superintendent Hertzog.(55) Stanley Hackman was delegate to conference and class leader and in addition to shepherding the circuit breakup through conference and the boards of the two churches was serving on the denomination's Church Extension Board and the Board of Victory Valley.



A big event for the church was the Zieglers' 60th wedding anniversary in 1964.

The petition to break up the circuit was officially presented by the two churches to the 79<sup>th</sup> annual conference in 1962, meeting in Hatfield. The petition, approved at the 3rd quarterly business meeting, stated that it was "in the best interests to ask for a change of status" and "grant (to each) their own pastors just as soon as possible."(56)

In his report, Hertzog, in his last year as district superintendent, stated his support to separate the "last remaining circuit churches."<sup>(57)</sup> But it was not to be. The stationing committee told the churches to wait until 1963, and "patiently to work and pray."<sup>(58)</sup>

Harleysville did just that. The work focused on the purchase 3.175 acres from P.K. Alderfer, part of his father's farm along Route 113, just west of Yoder Road. It was the vision of the church to relocate to the area of development in Lower Salford Township, to the north of Harleysville proper.

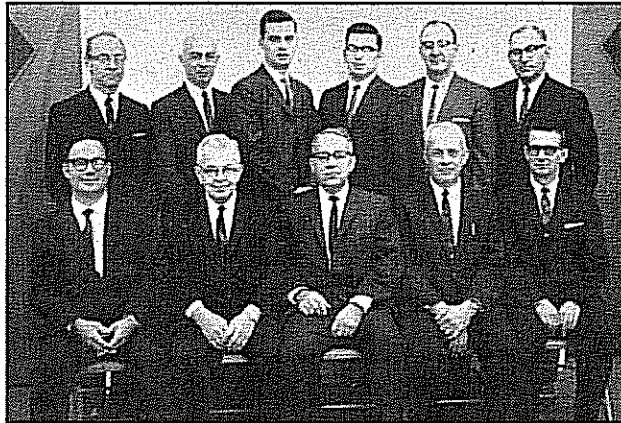
And the Horace Alderfer farm was ripe for development. Hackman recalls that the church got a "good price" for the land and set to work building a parsonage for the first pastor solely for Harleysville.<sup>(59)</sup>

The big event took place at the 80th annual conference in Bethlehem. The new district superintendent, T.D. Gehret, reported that finances of the circuit churches have "increased, especially in pastoral support."

"A modern ranch-type house is presently being constructed and will be ready to house the pastor for whom the congregation anxiously awaits," his report said.<sup>(60)</sup>



John Golla, far left, Tom Turnbull, far right  
Gospel Heralds in 1937.



Official Board in 1968. Seated, Ernest Pierson, Marvin in Swartley, David E. Thomann, Lloyd Gebert, Franklin Ruth Jr., standing, Phares Mumbauer, Clayton Dietz, Robert Unruh, Alfred Roberts, Homer Ziegler, Robert Ziegler

The stationing committee voted to approve, "effective immediately," and classified the two churches as missions, moving John E. Golla to Harleysville from Nazareth and sending David J. Watkins to Graterford.<sup>(61)</sup>

Harleysville was also assigned its first missionary to help support, Ron Hoyle, a missionary to France.<sup>(62)</sup> The implications of this were never made clear to the congregation, and little interest was shown in providing support for him.

### Growing pains ...

The joy of being independent churches was tempered however by the changes that went with growing. Both churches had developed a real love for their young pastor, and both wanted him to stay. Hackman recalls: "Jim didn't know what to do. He could have gone



to either church. We talked about it at conference, and to avoid hard feelings I told him it might be best to choose neither."<sup>(63)</sup> So Pastor Beil moved on to Scranton.

For the congregations it was traumatic: New pastors, new formats of services, no joint Sunday evening services with trips back and forth across Route 113. And, the Ziegler family was divided in church loyalties. Mike and his wife stayed with Harleysville, as did many of the children. Jean Ziegler Detwiler and her family attended Graterford. Others of the family returned to Graterford after the parents died. But, Harleysville had the joy of welcoming a new pastor, dedicating a new parsonage and continuing plans for relocation to a new church building.

The dedication of the parsonage was held January 5, 1964 to a capacity crowd. Lloyd Gebert, a son-in-law of Mike Ziegler and building committee chairman, officially received the keys from Robert Koffel, builder. Also on the committee were Jacob W. Moyer and Clayton Dietz. T.D. Gehret spoke and several former pastors participated. Gehret gave the prayer of dedication. And, the new pastor was there to confirm the dedication.<sup>(64)</sup>

Another stellar event for the young congregation was the 60th wedding anniversary celebration for Mike and Mary Ann Ziegler, in March, 1964. About 150 attended the dinner in the Lower Salford School auditorium, near the church. The Circle of Christian Married Couples and the Women's Missionary Society arranged the dinner. Pastor Golla was master of ceremonies.



**Sunday school picnic at Green Lane (1968). Homer Ziegler, standing right.**

John Golla, a native of Easton, was a veteran of the denomination, having been a pastor of several churches, among them Philadelphia (Salem) and Nazareth. Ordained in 1942, he came into the ministry through the Gospel Herald Society.<sup>(65)</sup> Golla joined R.C. Reichenbach in the summer of 1937 opening the Gospel Herald ministry in Trenton, N.J. During the summer of 1938, Ann Galusha, Golla's future wife, attended the State Street ten meetings and made profession of faith. <sup>(65a)</sup>

Although plans continued for relocation of the church to a piece of land next to the parsonage, the relationship between the new mission and its pastor was not a smooth one. And in 1965, the conference assigned David E. Thomann, pastor of the

Quakertown church, to Faith. He was the last pastor to be assigned by the denominational stationing committee (which appointed pastors for the churches). Future pastors would be called by the congregation.

### **Beginning again...**

Pastor Thomann, who was ordained in 1946, also was a veteran of the denomination and the Gospel Heralds. He indicated that he was willing to accept the call to the struggling, newly independent church, and move it forward.

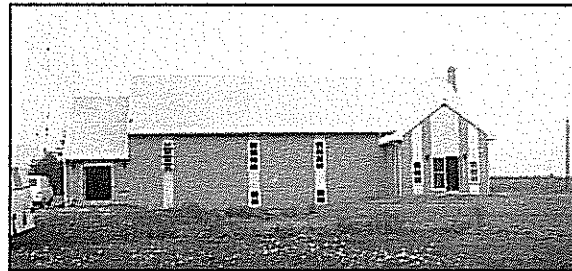
But the trauma wasn't finished. Stanley Hackman and his wife Pearl (daughter of Mike and Mary Ann), fulfilled a lifelong dream by moving to Florida. That left a void in church leadership, in terms of delegate, class leader and the board. Then in 1966 both Mike and Mary Ann went home to be with the Lord.

### **New leadership ...**

Some of the leadership void was filled by H. Phares Mumbauer, who at one time owned one of two local grocery stores in town. Mumbauer, president of the couple's class, took over as delegate, and eventually became Sunday school superintendent. Some of the third generation of the Ziegler family also began moving into positions of leadership. Under Thomann's guidance things had progressed far enough along that by 1966, the church petitioned conference for full status as a church. That year a building committee was formed to move the church construction project. Gebert again was chairman. Ziegler brothers Homer and Robert were members, along with Clayton Dietz, Marvin Swartley and Mumbauer.



**Groundbreaking in 1968.**



**Construction nears an end.**

An architect was engaged to design a building with a sanctuary seating about 250, a basement meeting room and 11 Sunday school classrooms, along with a nursery. However, some design changes brought the sanctuary seating to about 210. Price tag: \$100,000. Ground was broken on a cold March 8, 1968. That Easter an offering with a goal of \$5,000 netted \$6,021, more than 5% of the building's cost. The mortgage would be retired in about five years, and Pastor Thomann would be planning his second building project.<sup>(66)</sup>

Work by Weber Construction Co., Inc. of Oley on the brick building moved rapidly and by summer members of the church were helping with the work, including painting and grading and seeding. By fall, the cornerstone, donated by Robert Tarantino, of

Hellertown, was placed. It contained a history of the church, a photograph of the building, a church budget and other items.

Dedication took place November, 24, 1968, the Sunday before Thanksgiving, and launched a week of special services. Rev. T.D. Gehret, now Missions Board general secretary, spoke, and Rev. A.L. Siefert, district superintendent, gave the prayer of dedication. And, the newly formed Harleysville church choir, under the direction of George Abbott, sang.

### **Another generation ...**

The Official Board at the time of dedication was still somewhat a family affair. Members included: brothers-in-law Ernest Pierson and Frank Ruth Jr., Ziegler sons Homer and Robert, their brother-in-law, Lloyd Gebert; Homer's son-in-law, Robert Unruh; Al Roberts, married to a Ziegler granddaughter, and Marvin Swartley, Phares Mumbauer and Clayton Dietz.

Pastor Thomann brought much to the ministry, people skills, administrative abilities, a love for the pulpit. But above all, he had a great love for music. The church rang with enthusiastic singing and instrumental music. Every service had several musical selections. In the evening it was not uncommon to have a solo, duet, trio and quartet of some sort on the program.

It was common for the pastor to create music where there was none. An impromptu ladies or men's quartet would be called up out of the service to sing, or a men's or ladies chorus. Solos would at times become duets as the pastor left his chair behind the pulpit to join in.



**Pastor David Thomann, left, was succeeded as pastor by his son-in-law, Arthur Frable, Jr.**

"Remember the Sunday night hymn sings," Pastor Thomann asks, "with other churches participating? The good music with (organists) Lucy Ritter and George Abbott?" At one point there were four talented organists in the congregation.(67)

The Thomanns sang. He played the piano and wind instruments, as did his children. There were brass ensembles and instrumental groups, the Bennington family (Richard Bennington, his wife and four daughters, who first sang in the church in the mid 60s) and the start of the tradition of Christmas and Easter cantatas, which continued through the

90s. Pastor Thomann supervised the purchase of a new piano and organ. That organ was donated to the Walnutport church in 1998. (68)

Under Thomann's ministry, membership increased from 67 in 1964 to 146 in 1974. Some of the families joining the congregation during that period were the Bishops, the Criders, the Feldis (Joe Feldi is a relative of Frank DeVecchio) and the Ritters. Ruth Feldi became the first woman Sunday school superintendent, a move that not only bothered some in the congregation, but turned some eyebrows in the denomination as well.

As the church grew, so did the programs. The Thomanns had three children, increasing the interest in youth ministry. Polly Thomann began a women's Bible study, which grew rapidly. Exploration of children's ministries led eventually to the **AWANA** program which began in September, 1976, and some effort was made to start an Evangelism Explosion program, although that wasn't completed until several years later.



Church social, January 1975.

The church also made the transition from having an official board, to having a Board of Elders, and eventually creating a deacon's board.

Two special services commemorating quarters-of-a-century anniversaries were held during this period. The Thomanns celebrated their 25th wedding anniversary, and the church threw them a party and gave them a trip to the Holy Land. And Kathryn Dietz was honored at a dinner for 25 years as head of the cradle roll department.(69)

There was also a renewed interest in missions. Mrs. Thomann was a regional officer of the denomination's Women's Missionary Society during most of her years in Harleysville. Pastor Thomann served for a time as general secretary of the Foreign Mission Board. Judy Harley was added as a second missionary for the church to help to support.

### **A missions' vision ...**

In 1974, Sally Dengler died. At that time she was one of the oldest members of the church and was living in the Peter Becker Home in Harleysville. During the time before

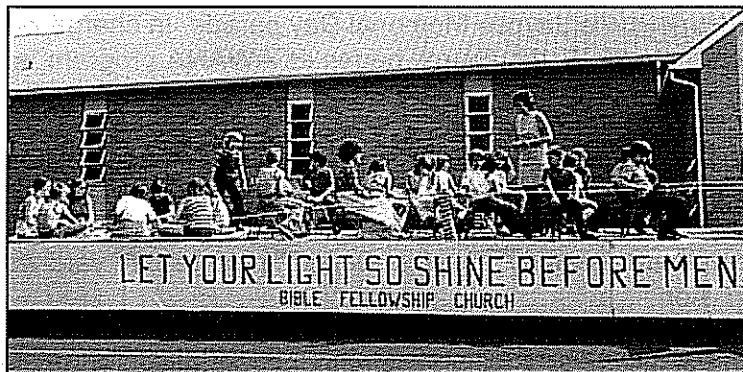
she entered the home, members of the church helped her maintain her home. Clayton and Kathryn Dietz would take care of her lawn using their own mowers.(70)

Members would come and visit. Although her hearing was impaired – she listened to her radio at full volume and her cat was trained to let her know when company came to the door – her eyesight was good, both physically and spiritually. Her concern was for her church and the work of missions.

Mae Swartley tells how she would visit Sally at the home. Sally, in her wheelchair doing knitting, would stop and ask how things were going at the church. She was an active member in the past of the Women's Missionary Society.(71)

In her will, she left a bequest to the church. But more important, she left a block of stock in Uninvest, the parent company of Union National Bank in Souderton, of equal value to the church gift. This bequest, she stipulated, could only be used for missions. The Elders decided that the church would hold the stock and initially use the dividends for missions. As the missions program took shape, the bequest became an integral part of funding missions.

Today the fund returns more to the program each year, than the value of the initial bequest. (72) Although Sally went home to be with Lord almost a quarter of a century ago, her legacy provides more to missions each year than many current church members give. Sally was 89 years old when she died. Her husband was 70 when he died in 1942.



Float in Jaycees parade in 1975.

### **Another change ...**

In 1974, A.L. Seifert resigned as director of Pinebrook Bible Conference. And for his replacement, the denomination came to Harleysville. For the growing church, it was a new crisis, although the church had seen the pastor's time already divided by conference business as general secretary of the Board of Missions. He continued to hold that position as he went to Pinebrook, not only as director, but as business manager during those first few months.

The resignation was a double challenge for the Board of Elders, since not only did the new board have to operate the church in the interim, but had to select a pastor according to the denomination's new pulpit supply regulations. In the past, the stationing committee appointed the pastor to the pulpit. Under the new rules, the church had to issue a call, which was accepted by the new pastor and agreed upon by the denomination.

There were 9 Elders when Pastor Thomann left the church, and Clayton Dietz was delegate. The call went to Pastor Thomann's son-in-law, Arthur H. Frable, Jr., who was ordained in 1971 while serving at Leighton. He was pastor at the Blandon Church, when called to Harleysville. Blandon was a smaller church, with a membership of 79, and Harleysville was facing a major building project.

When Pastor Thomann left, plans had been drawn for a new sanctuary and Sunday school classrooms. The mortgage on the existing church had been paid in full, but plans were put on hold until the new pastor was in place.

Pastor Frable desired to move the ministry in a different direction, and felt that the current sanctuary was adequate. Eventually the congregation broke ground for \$200,000 multi-purpose building, with a full-size gymnasium and educational facility. And in order to acquire more acreage, the church also purchased the Alderfer farmhouse and outbuildings to the rear of the church at the same time. Don Bishop was general contractor for the project.(73)

But things were not moving smoothly. In 1975, 13 members transferred to other churches and membership dropped to 135. It fell to 134 the next year. By the end of 1977-78, it would drop to 100.

### **Now we have a tent ...**

The ministry continued to expand. In 1975, an enthusiastic Sunday school constructed its first float for the Harleysville Jaycee Memorial Day parade. In charge were Harold Crider and Don Bishop. In 1976, the church began its **AWANA** program, a ministry for children through junior high school. The program got off to an enthusiastic start.

In 1977, the church elected its first Board of Deacons to cope with the growing church property and its annex of rental properties. The barn housed a sheltered workshop run by the Mennonites. The farmhouse was converted to rental units. And there was a growing need for help for the elderly. The first Deacon report listed yard work being done for Noah and Eva Tyson.

The increased acreage also gave Pastor Frable the opportunity to add other programs. With board approval, the church purchased a large tent, big enough to hold most of the congregation. He and his wife, Betty Lou, conducted vacation Bible school under the tent. During the summer, evening services were held under the tent. Pastor Frable also organized a camp meeting-like spiritual emphasis week, where attenders came in RVs and campers and tents and stayed on the church grounds.

Decreasing membership and finances, however, kept the work from realizing its full potential and strained the pastor/congregation relationship. The new building was never quite finished, and remained that way for years (until the mid 1990s). Some areas were left unpainted and the locker/shower rooms for the gym were never completed.

During the winter of 1976-77 the thermostats were lowered and the congregation was told to worship with "their coats on." A bucket was placed in the church for extra contributions to buy fuel oil for the heater.(74)

## **Blessed are the peacemakers ...**

The strained pastor/congregation relationship came to an end in 1978, and the church called Paul Zimmerman, a former Africa Inland Mission worker, who was serving at the Nazareth BFC. Like Pastor Frable, Pastor Zimmerman also was ordained in 1971 and had family ties to the church. His sister's husband, James Beil, was a former pastor.

Pastor Zimmerman inherited declining membership - down to 91 in 1979 from 146 in 1974 - and declining offerings - down from almost \$60,000 in 1974 to \$53,000 in 1979. Of those difficult early years Pastor Zimmerman writes:

"I remember especially the wonderful work of healing the Lord performed in the Faith BFC Congregation during the first two or so years of ministry. The church was torn and divided before arrival, but the Lord brought a beautiful spirit of love and unity in the body.

"I treasure the memory of the close bond of love and fellowship between the congregation and myself as pastor. I believe we had a relationship that parallels that of Paul's relationship with the church at Philippi as described in Philippians 1:3-8."<sup>(75)</sup>



Pastor Paul Zimmerman and family and Pastor Zimmerman and Pastor Ken Keeler at baptism service in 1988.

Pastor Zimmerman proved an able administrator and preacher, with membership back up to 131 by the time he left in 1988. His ministry was marked by many firsts and programs that still remain in place. Staff increases brought additional programs. He supervised the calling of an assistant pastor, Shane Donche in 1980. Donche, a student at Biblical Seminary in Hatfield, devoted much time to the youth and outreach. He was in the position about a year.<sup>(76)</sup>

In 1982, Kenneth Keeler, a local resident who was working with the Student Life Center at Temple University, was called as Associate Pastor. He organized the Evangelism Explosion program at the church, began a counseling ministry and started a discipleship/fellowship group for couples. Pastor Keeler was ordained at the church in 1985.

The Evangelism Explosion program was a big step for the church. The training manuals had been purchased (8 years earlier) while Thomann was pastor. But a meeting to form a training class attracted no one. Pastor Keeler had taken the course at Philadelphia College of Bible, was certified to train, and was willing to try again to start the class. His

wife, Linda, and Betty Roberts were in the first class. Eventually almost a dozen people were certified as trainers, about half attending the advanced trainers course.

### Another home coming ...

In December, 1981 the Elders recommended hiring the first paid youth directors, David and Cherene Armstrong, able youth workers who would serve until 1984. In keeping with the Faith and family tradition, this was a homecoming of sorts for Cherene. Although her father was a Bible Fellowship pastor for a number of years, her great great grandfather on her mother's side was Lewis B. Taylor, the first pastor of Harleysville church when it came into the circuit.(77)



The Elders at the 1989 Vacation Bible School.



Remodeling the gym

The Armstrongs expanded the youth ministry with the help of volunteer sponsors. David would later return as successor to Pastor Zimmerman. He was replaced by Dean Crider as youth leader.

For the Elders, Pastor Zimmerman established the first of many Elders Retreats (1981); growth studies as part of the Elders' meetings, regular written goals and a training course for Elders (which became the L.E.A.D. program). For the congregation, in 1979 he began devising plans for an Elder Oversight program, which began in full in 1982. Also he established the Women's Ministry group, a training course for fathers, and the men's prayer breakfast.

He guided the Elders into creating the first small group home Bible study, with Al Roberts as teacher.(78)

In May, 1987 the small group was further refined into a Sharing Program, under the direction of Steve and Beth Kauffman. This permitted small groups of up to 12 to meet in homes for sharing and prayer. In May, 1983 the church property was expanded when



Lower Salford Township donated several acres of open space land, abutting the church property to the south and west.

### **Missions growth ...**

But perhaps his greatest impact - by word and example - was in the area of missions. Pastor Zimmerman continued to challenge the church to expand its missions program. He began by creating a missions subcommittee under Christian education, which produced a Missions Education policy that put missions into every part of the church program.



**Pastor Vin Upham working in Mexico. Pastor David Armstrong speaking in Mexico.**

This produced a youth missions fundraising project in 1981, the youth planning a first out-of-country missions trip to Mexico in 1982, youth trips with open air campaigners to the inner city, twice a year missions conferences, and even a men's missionary society. **AWANA** and Sunday school children were encouraged to write letters to missionary children.(79)

His own example led him to spend some time at Scott Theological College in Kenya, East Africa from August to November, 1983, and to leave Harleysville in 1988 to return to Scott full-time. By that time, the missions subcommittee, was moving to become a full committee, with a written policy and its own budget, interviewing missionaries to add to the church program. One of the first missionaries interviewed was Elford Stephens, who was attending Biblical Seminary in Hatfield.

The Zimmermans' commissioning service on June 19, 1988 was a very special event for the church. The year he left, the church was in the process of planning the first out-of-country missions trip for adults, a trip to Mexico made in 1989 by 22.

By now, Armstrong, the former youth director, was pastor at Zionsville BFC, but well remembered for his spiritual gifts and abilities. So, the church extend to him a call to become senior pastor, a ministry he began in early 1989.

Pastor Armstrong, who grew up in New England and attended Tennessee Temple, also was an able administrator and preacher, familiar with the existing programs of the

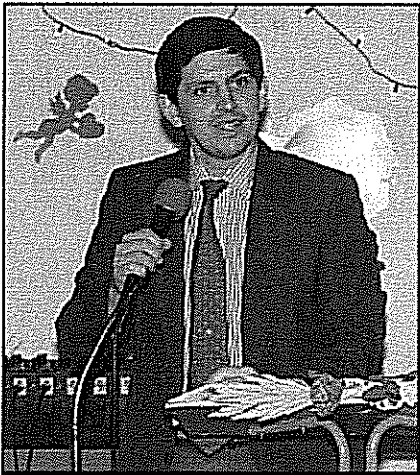
church, and able to continue many of them and expand them. One of the first challenges for the new pastor was to lead the congregation in search of an assistant pastor.

### **More change ...**

Associate Pastor Keeler resigned in the beginning of the year, after seven years of service, to take a senior pastor position with a church in Orwigsburg, outside of the denomination. The church also went outside of the denomination for a replacement, calling Brian Cooper as assistant pastor in May 1990.

Pastor Cooper, a Baptist from Downingtown, came into a new job in every sense of the word. The church had redrafted the job description to reflect the changing philosophy of the ministry, with the assistant pastor heading up youth ministry and outreach.

Soon after his arrival, Pastor Armstrong began completing a project high on the elders' priority list - examining the demographics of the growing Lower Salford area and targeting the ministry in specific areas.



**Pastor Brian Cooper was from outside of the BFC**

In June, 1989, a community outreach program was formalized and by fall a strategy planning team was in place, setting goals for 3-5 years ahead. This was followed by developing a vision and purpose statement. But staff and facility needs also received attention. Dennis Lawrence, a student at Biblical Seminary, was given an internship at the church, and by early 1991 a part-time secretary was hired for the pastors. Dennis later went on to minister at the Sunbury church.

Also in 1989, Pastor Armstrong began what has become a Harleysville tradition - Harleysville week at Pinebrook Bible Conference. The concept was to get as many church families to take a week of vacation at Pinebrook and fellowship together while studying the word of God. An average of 90 people from Faith a year have made the Pinebrook visitation and developed traditions of fun and friendships that continued through the church year.

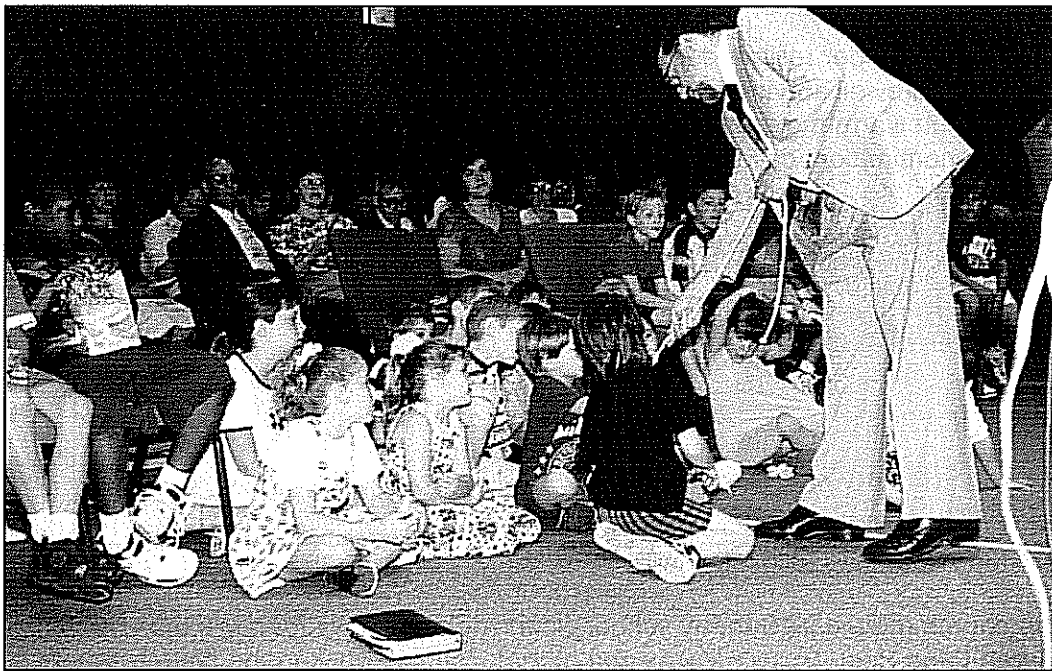
In the fall of 1989 a number of building improvements were completed, including foyer carpeting, remodeling of rest rooms and the creation of a church office in the building. This marked the start of major painting and upgrade for the building.

## Developing work ...

But the biggest vision, to finish the gym as an all-purpose ministry center, and move the worship service there, was not realized until Spring of 1997. Although the elders approved the first proposal to move the worship service to the gym in May of 1990, the congregation did not approve. So the board set about to eliminate debt on the building and to implement the gym project through capital items in the budget.

The growing ministry saw an number of new projects develop rapidly: T.E.A.M. (together experiencing a ministry), a planning time for elders and deacons; L.E.A.D. (launching elders and deacons), a training course for new elders and deacons; B.A.T (building assessment team), the planning group for better utilization of the facilities; an executive committee of the Board of Elders to do business between elder meetings and reduce work time at the meetings; a Fresh Start Program, to minister to those who had been through a divorce.

The church moved to a two-service format, in 1991 launched evangelistic home Bible studies and a men's Bible study; began a prison ministry, and in late 1991 reorganized these into a small growth groups ministry headed by John Alderfer. This recast earlier efforts at small group ministry. A ministry to senior citizens was also established.



Pastor Dave Armstrong gives the children's sermon in the new ministry center.

An unusual event took place in March of 1992. The elders voted into membership a non-attender, an inmate in Graterford prison who was reached through the prison ministry.

Missions continued to grow. In 1990 the elders approved financing part of the mission giving through faith promise. A Grow Project was established in 1992. The missions policy was revised. Additional work/missions trips to Mexico were made, and weekend work trips were established to help other mission causes.

More involvement was sought with Church Extension. Missions Committee chairman Al Roberts was elected to the Board of Church Extension. The church participated in the planting of a Bible Fellowship church in the Upper Perkiomen Valley. The church was eventually established in Red Hill, with Elder Al Roberts serving on the Red Hill church board a surrogate elder.

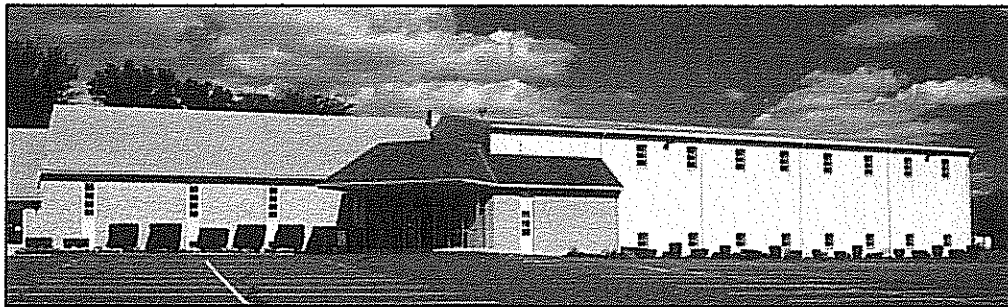
The Phillips and Dutter families were among those commissioned from Harleysville to support the planting of that church. And two church extension pastors were provided with partial support. At the 1997 annual conference, Pastor Armstrong would be elected to the Board of Church Extension.

In addition to the Zimmermans in Africa a number of others went out for short term ministry: John Zimmerman to Africa, Dan and Lorraine Fling to Jamaica and St. Vincent; John Gehert to Jamaica, Mary Slemmer to the Ukraine, and Sarolta Solymosi and Les Patkos to Hungary.

Sarolta and John Zimmerman were approved by the Board of Missions for service. In the mid-90s, Sanjay Dalavai, from India, began attending the church and was approved by both the church and the denomination for missionary service with BCM International.

### **New Assistant ...**

In late 1995 Pastor Cooper resigned to become pastor of the BFC Bethlehem congregation. His farewell service at the close of 1995 was well attended, because of his style of ministry and warmth of personality. By mid 1996 the congregation, again going outside of the denomination, called Vinton Upham, pastor of a church in Maine, as assistant pastor.



**Faith BFC ministry and fellowship centers.**

In 1996, the church moved its Sunday school picnic, held annually for more than 30 years at Green Lane Park, Victory Valley and other locations, back to the church, where a pig roast was held. Also attending this event was a group of Southeast Asian students from Philadelphia universities, where church member David Sng was conducting Bible studies.

As the church approached its centennial year in 1997, the ministry was continuing to move forward. Staff was increased by the hiring of a former youth director, Andrew Crossgrove, as youth pastor.

And the final stages of the gym conversion were undertaken with an eye toward returning to a single worship service in the remodeled ministry center. God had enabled the congregation to retire the mortgage. And the money that had been going into the mortgage, now went into remodeling the building. In 1995 volunteers had begun removing mould and mildew from the gym ceiling and supports, and painting them in preparation for enclosure. Work began the following year on paneling and air conditioning.

In addition, some changes were taking place in the worship service to prepare for the move. A praise team was organized under the direction of Nancy Davis by the worship committee to lead in praise and worship. A keyboard was purchased, to be used with the singing. The audio-visual system went through a series of major expansions. Created under the direction of Dennis Mayse in the mid-70s, it was later headed by Paul Cox. The position of worship coordinator was created in 1997.



**Andy Horutz monitors sound on the new equipment.**

Now the final remodeling steps were to be undertaken, including the carpeting of the former gymnasium, the purchase of chairs and furniture, adding a hallway between the ministry center and the existing sanctuary, moving the church offices and creation of a new library area, which will double as a board room. Mae Swartley provided money to help purchase a new pulpit in memory of her husband Marvin.

And in April of 1997, as the church was preparing to celebrate its 100th anniversary, the congregation came together in a single worship service, in a new spirit of unity. The celebration day included a mini cantata of thanksgiving by the choir, with choir members giving personal testimony of God's grace. Volunteers, under the direction of Paul Alderfer and Andy Horutz faithfully remove the furniture and sound equipment each week so that the ministry center can be used for other activities during the week.

With all that's new, the church still has not departed from the basics: Faith for the Family. Take Jason and Stacy Blair, a young couple with a growing family. Since their salvation, Jason and Stacy have been praying for the salvation of Stacy's brother, Chris Johnson, and his friend Alexis Glenn. Chris was a friend of Jason in high school and part of his rowdy past.

Jason had the opportunity to put their prayers to work when he invited Chris to go with him to the October, 1997, Promise Keepers "Stand in the Gap" rally that attracted almost one million men to Washington, D.C. At that Saturday rally Chris gave his heart to the Lord. Half of their prayer was answered.

The following Monday, God again added to His family. The Lord laid it on Jason's heart to press Chris about asking Alexis also to give her heart to the Lord. While they were talking, Stacy and Alexis came towards them. The four knelt together, holding hands, and Alexis accepted Christ as her saviour.<sup>(80)</sup>

What does the future hold? Only the Lord knows. But long-time member and church leader Lloyd Gebert says this:

"In looking over the nearly 100 years of existence, the spirit of outreach and faithfulness to the scriptures gives us a solid heritage on which to build as we reach out to the modern world around us. We continue to be an 'evangelical' church."

## **ADDENDUM 1**

### **PAPERS:**

Newsletter, The Historical Society of the Bible Fellowship Church, January 23, 1995.

Paper presented to:

Meeting of the Historical Society of the Bible Fellowship Church held at the Graterford Bible Fellowship Church on November 5, 1994, Isaac Clarence Kulp, Jr, speaker, 10:30 a.m.

Paper presented to:

Meeting of the Historical Society of the Bible Fellowship Church held at the Graterford Bible Fellowship Church on November 5, 1994, Isaac Clarence Kulp, Jr, speaker, 1:30 p.m.

### **BOOKS:**

"... What Mean These Stones" compiled by the Bible Fellowship Historical Committee, 1983.

Looking at Lower Salford: A Visual History of the Township, 1717-1984, by Jay Ruth, 1984.

### **LETTERS:**

Jansen A. Hartman, retired pastor, 1997.

Willard E. Cassel, retired pastor and former pastor of Faith Bible Fellowship Church, 1997.

Lizzie Mae Swartley, oldest member of Faith Bible Fellowship Church, 1997.

Paul E. Zimmerman, former pastor of Faith Bible Fellowship Church, 1997.

David Thomann, retired pastor and former pastor of Faith Bible Fellowship Church, 1997.

Kathryn Dietz, member, Faith Bible Fellowship Church, 1997.

Clayton Dietz, member, Faith Bible Fellowship Church, 1997.

### **INTERVIEWS:**

Stanley A. Hackman, member of Faith Bible Fellowship Church.

Clayton and Kathryn Dietz, members of Faith Church.

Grace Goodwin, attender, Faith Church.

Betty Roberts, member of Faith Church.

Homer Ziegler, former member of Faith Church

Willard Cassel, former pastor of Faith Church.

Ernest Ziegler, former member of Faith Church.

Jansen Hartman, retired BFC pastor.

Olive Rawn, member of Bethany Bible Fellowship Church, Hatfield; retired BFC missionary.

## **NEWSPAPER ARTICLES**

The Reporter, of Lansdale, PA. clips from: January 6, 1964; March 9, 1968; September, 1968; March 20, 1969; May 25, 1975.

## **CHURCH RECORDS**

Elders minutes - 1974 - 1997

Membership rolls - 1899 to present.

Christian Education Committee minutes - 1978 - 1991

Congregational meeting minutes - 1969 - 1997

Missions Committee minutes - 1989 - 1997

## **MAGAZINE ARTICLES**

Fellowship News: May, 1964, Vol. V, #4; May, 1968, Vol. VIII, #4; December, 1968, Vol. IX, #1.

## **YEARBOOKS**

Yearbooks published by the Bible Fellowship Church (Mennonite Brethren in Christ) between 1897 and 1996.

## **OTHER HISTORIES**

One Hundred Years of Ministry A Brief History of Graterford Bible Fellowship Church, 1892-1992. By Jill Davidson. Published by the 100-Year Reunion Committee, Graterford, PA 1992.



## **ADDENDUM 4**

### **PASTORS WHO HAVE SERVED FAITH CHURCH**

L.B. Taylor	- 1897 - 1899
G.A. Campbell	- 1899 - 1902
O.S. Hillegass	- 1902 - 1905
R.L. Woodring	- 1905 - 1908
R. Bergstresser	- 1908 - 1911
H.K. Kratz	- 1911 - 1914
E.T. Shick	- 1914 - 1919
R.W. Dickert	- 1919 - 1920
E.N. Cassel	- 1920 - 1925
W.F. Heffner	- 1925 - 1935
R.H. Gehman	- 1935 - 1945
T.E. Turnbull	- 1945 - 1948
Willard E. Cassel	- 1948 - 1952
E.B. Hartman	- 1952 - 1959
James A. Beil	- 1959 - 1963
John E. Golla	- 1963 - 1965
David E. Thomann	- 1965 - 1974
Arthur Frable	- 1974 - 1978
Paul Zimmerman	- 1979 - 1988
W. David Armstrong	- 1989 - Present

### **ASSISTANT OR ASSOCIATE PASTORS WHO HAVE SERVED AT FAITH CHURCH**

Shane Donche (assistant to the pastor)	- 1980 - 1981
Kenneth Keeler	- 1982 - 1989
Brian Cooper	- 1990 - 1995
Vinton Upham	- 1996 - present

## ADDENDUM 5

An itemized account of the cost of purchasing Church property and erecting the Parsonage at 78 Harleysville Pike, Harleysville, Pa. ... 8/24/64

### Property-

Down payment	\$750.00	
Final Settlement Amount	6,750.00	
Legal Settlement	228.75	\$7,728.75

### Parsonage-

Legal Settlement	\$ 205.60	
Plumbing	985.84	
Paint	44.78	
Installation of cesspool	484.30	
Plumbing and Heating	1032.23	
Sand and Stone	15.18	
Grass Seed	29.75	
R. N. Koffel, Builder	18879.88	
Combination- doors, windows	343.00	
Cement walks	216.00	
Paving Driveway	475.00	
Electric Appliances, Install.	1409.00	
Plumbing Labor	1000.00	\$25,120.56

Total cost to date for Property and Erection of Parsonage..... \$32,849.31

President of the Trustee Board

Lloyd Gebert

## **ADDENDA 2**

### **A LIST OF SOME FAITH FAMILY TIES**

#### **Pastors**

E.N. Cassel (father) Willard E. Cassel (son)  
E.B. Hartman (nephew of J. Henry Hildebrand, who donated first church)  
(nephew of Sarah Dengler, who funded current missions program)  
James A. Biel and Paul Zimmerman (brothers-in-law)  
David E. Thomann (father-in-law) Arthur W. Frable (son-in-law)  
R.L. Woodring (father-in-law) Rudy E. Gehman (son-in-law)

#### **Class Leaders**

M.M. Ziegler  
Robert Ziegler (M.M.'s son)  
Stanley Hackman (M.M.'s son-in-law)  
Alfred Roberts (married to M.M.'s granddaughter)

#### **Delegates**

M.M. Ziegler  
Stanley Hackman (M.M.'s son-in-law)  
Alfred Roberts (Stanley Hackman's son-in-law)

#### **Official Board, Elders, Deacons**

Harold Crider, Elder; son-in-law John Solt, Deacon.  
Burton Cox, Elder; son Paul Cox, Deacon.  
Robert Ziegler, Elder; son Barry Ziegler served as Deacon and Elder.  
Donald Bishop, Elder; son-in-law Barry Ziegler, Deacon and Elder.  
Stanley Hackman, Official Board; son-in-law Alfred Roberts, Official Board and Elder.  
Steve Groff, Elder, father-in-law Lloyd Gebert, Deacon.  
Frank Ruth Jr., Ernest Pierson, brothers-in-law, Official Board, Elder.  
Homer Ziegler, Robert Ziegler, brothers, official board.  
Homer Ziegler, Robert Unruh Jr., Charles Wieand, father and sons-in-law, official board.

## ADDENDA 3

### VITAL STATISTICS OF FAITH BFC

Year	Membership	Offering
1900	9	\$ 26.00
1910	26	291.00
1920	36	1,459.00
1930	60	1,867.00
1940	64	1,878.00
1950	68	4,423.00
1960	53	10,000.00
1970	145	39,018.00
1980	108	91,797.00
1990	143	220,436.00
1996	176	286,007.00

### KEY EVENTS

Year	Activity
1897	First listed as circuit church
1914	First church building
1926	First Sunday school
1934	Church remodeled
1948	Move to Union Chapel on Maple Avenue
1954	Took title to Union Chapel, renovated, redecorated
1962	Petitioned conference to break up circuit
1963	Becomes separate mission church with own pastor
1964	Dedicates first parsonage
1967	Full church status granted
1968	Dedicates new church building on Rt. 113
1974	Sally Dengler Dies
1975	New addition to church started
1976	AWANA Starts
1979	Elders Oversight program begins
1981	First salaried youth director
1989	First adult missions overseas Missions Trip
1989	First Harleysville week at Pinebrook
1990	First prayer focus
1991	Two worship services
1991	Remodeling begins
1996	First Sunday school pig roast
1997	Return to single worship service in ministry center

## Endnotes

1. LOCAL CHURCH: Faith Bible Fellowship Church, a history by Kenneth Keeler. 1971 p. 1.
2. Mennonite Brethren in Christ Conference Journal, 1908.
3. One Hundred Years of Ministry: A brief history of Graterford Bible Fellowship Church 1892-1992, by Jill Davidson, 1992 p. 3.
4. Ibid p. 2.
5. Ibid p. 14.
6. Ibid p. 5.
7. Interviews at Faith BFC, Sept. 7 & 28, 1997.
8. Interviews with Ernest and Homer Ziegler, May 26, 1997.
9. MBC Conference Journal, 1900.
10. Looking at Lower Salford: A Visual History of the Township, 1717-1984, by Jay Ruth, 1984 p. 44.
11. Ibid p. 149.
12. Newsletter, The Historical Society of the Bible Fellowship Church, Jan. 23, 1995, p. 2.
13. Report of the Historical Society meeting, Nov. 5, 1994, second session, p. 2.
14. Newsletter, 1/23/95 p. 2.
15. One Hundred Years, p. 4.
16. Interviews with Ernest and Homer Ziegler 5/26/97.
17. Historical Society meeting report, 11/5/94 p. 1
18. Family Tree of Mary Ann (Rahn) Young and Michael (Moyer) Ziegler, edited by Jean Detweiler, 1993. p. 2.
19. Ibid p. 3.
20. Interview with Jansen Hartman, at annual conference, 1997.
21. Letter from Lizzie Mae Swartley, May, 1997.
22. Interviews with Ernest and Homer Ziegler, 5/26/97.
23. One Hundred Years, p. 5.
24. Interview with Homer Ziegler, Sept. 7, 1997.
25. MBC Church of Pennsylvania, 1953 Yearbook, p. 2.
26. MBC Conference Journal, 1914.
27. Letter from Jansen Hartman, May, 1997.
28. One Hundred Years p. 7.
29. MBC Conference Journal, 1916 p. 58.
30. Letter from Willard Cassel, May, 1997.
31. Newsletter, The Historical Society 1/23/95, p. 3.
32. Interview with Willard Cassel, Pinebrook Bible Conference, July 14, 1997.
33. One Hundred Years p. 8.
34. Interview with Willard Cassel.
35. Letter from Lizzie Mae Swartley, May, 1997.
36. Letter from Jansen Hartman, May, 1997.
37. Interview with Lloyd Gebert, June, 1997.
38. Interview with Homer and Ernest Ziegler, 5/26/97.
39. MBC Conference Journal, 1926, p. 32.
40. Interview with Kathryn Dietz, June, 1997.
41. MBC Conference Journal, 1931, p. 33.
42. Letter from Lizzie Mae Swartley, May, 1997.

43. MBC Conference Journal, 1935, p. 32.
44. Interview with Kathryn Dietz, June, 1997.
45. One Hundred Years, p. 13.
46. Interview with Stanley Hackman, August, 1997.
47. Ibid.
48. One Hundred Years, p. 12.
49. Ibid, p. 15.
50. Letter from Willard Cassel, May, 1997.
51. Ibid.
52. MBC Church in Pennsylvania, 1954 Yearbook, p. 45.
53. Interview with Lloyd Gebert, June, 1997.
54. Interview with Grace Goodwin and Betty Roberts, July, 1997.
55. Interview with Stanley Hackman, August, 1997.
56. Bible Fellowship Church Yearbook, 1962 p. 25.
57. Ibid, p. 70.
58. Ibid, p. 128.
59. Interview with Stanley Hackman, August, 1997.
60. Bible Fellowship Church Yearbook, 1963, p. 76.
61. Ibid, p. 89.
62. Ibid, p. 128.
63. Interview with Stanley Hackman, August, 1997.
64. North Penn Reporter (Lansdale, PA) newspaper clip (undated).
65. ... What Mean These Stones, photo addendum.
- 65a. Newsletter of The Historical Society of the Bible Fellowship Church, June, 1999.
66. North Penn Reporter (Lansdale, PA) newspaper clip (undated).
67. Letter from David Thomann, May, 1997.
68. Ibid.
69. Ibid.
70. Interview with Kathryn Dietz, June, 1997.
71. Letter from Lizzie Mae Swartley, May, 1997.
72. Church records (Board of Elders minutes).
73. The Reporter (Lansdale, PA) newspaper clip (undated).
74. Interview with Betty Roberts, July, 1997.
75. Letter from Paul Zimmerman, May, 1997.
76. Church records, Board of Elders minutes.
77. Interview with David Armstrong, August, 1997.
78. Letter from Paul Zimmerman, May, 1997.
79. Church records, Missions Committee minutes.
80. Interview with Jason Blair, October, 1997.

