

HOMECOMING AT TAYLOR PLANNED

Historic Church to Hold Annual Anniversary Celebration Sunday, September 8
—Committees Are Named.

PROGRAM IS AUTHORIZED

CENTERVILLE, July 14—Plans for the 163rd anniversary and 28th annual homecoming of the Taylor Methodist Episcopal Church on the National Highway one mile east of here, were instituted at the last meeting of the church officials, with the pastor, the Rev. J. A. Forgie, in charge. The date was set for Sunday, September 8.

The pastor was authorized to prepare the program, in line with those of the last three years, and the music committee was authorized to prepare, with the choir, for a program of hymns and special songs.

An invitation is being issued to all members, former members and friends of the church to attend the event and enjoy the program and the basket picnic.

Committees were named as follows:

Notification and invitation committee: Mrs. Elizabeth Neale, Ruth Dorsey and Alice Stephens.

Ushers: W. R. Williams, Ross C. Dorsey, William Pierce, Sr., Edwin Neale and Albert Binns.

Lawn, chairs and parking space: Harry Cleaver, James F. Elliott, David Williams and William Tate.
History and registration: Elmer Thistlethwaite.

Lunch committee: President, officials and all members of the Ladies' Aid Society.

Flowers and church decorations: Mrs. Michael Percy, Mrs. David Ropp, Mary Pepper and Rebecca Dorsey.

Reception committee: C. O. Taylor, Mrs. Clinton Pepper, Mrs. Maude Stephens, Mrs. Elizabeth Taylor and Mrs. Charles Hoop.

Home-Coming Next Sunday At Historic Taylor Church

CENTERVILLE, Sept. 3—Taylor Methodist Episcopal Church, whose history dates back to the days when hardy pioneers blazed a trail through the then wilderness, will celebrate its 163rd anniversary with its annual Homecoming Service Sunday, September 8.

Homecoming Day is always one of the outstanding days in the community, attracting hundreds of persons, and indications point to an even larger attendance.

There is some discussion as to which church in Washington County is the oldest. The Taylor Church, its history extending back 163 years, can take its rightful place among the very oldest. Exact records as to the earliest meetings, as is true with all early congregations, but it is known that it can rightfully claim to the distinction of 162 years of activity.

The program for next Sunday calls for morning and afternoon services with a picnic dinner at the noon hour, by members and friends of the Ladies' Aid Society.

The program as outlined follows:

Morning Session

10—Greetings among members and friends of the past and present day.

10:30—Worship, special music, vocal and instrumental, by the choir, guests and other persons who desire to make a contribution to the program.

Informal talks, reminiscences of the past by former or present day laity of the church.

11:20—Sermon by the Rev. H. A. Baum, D. D., minister of the Butler M. E. Church.

12—Lunch and social time for two hours. The lunch is to be prepared and provided from well filled volunteer baskets in addition to what the Ladies' Aid Society supplies and freely serves to all.

Afternoon Session

2:00—Worship. Prayer by Dr. T. G. Hicks, minister of the California church.

Special music by the choir un-

der the direction of Walter Gray, music teacher of the Centerville Borough Schools.

2:15—Address by J. C. McQuiston, of Pittsburgh, president of the Lay Conference of the Pittsburgh Annual Conference of the Methodist Episcopal Church.

2:35—Trumpet solo by Walter Osborne, of Charleroi.

Offering—Offertory music, chant by the choir and special vocal music.

2:45—Address by Dr. J. D. Piper, of Pittsburgh, superintendent of the Pittsburgh District of the Pittsburgh Conference.

Hymn and historical facts as compiled by Elmer Thistlethwaite.

Informal talks, reminiscences of the past, greetings by former ministers, visiting ministers and members of other churches or some contribution for the occasion not planned for.

The Doxology.

Benediction by the Rev. W. D. Whetsel, minister of the Beallsville Methodist Episcopal Church.

Those who have attended these homecoming programs in previous years are thoroughly familiar with the fact that the church is located in a beautiful spot on the National Pike in Centerville, one mile east of the village of Centerville and five miles west of Brownsville.

This program, even though it is sponsored by the church, is a community affair to which everyone is invited.

The present church, a beautiful brick structure, marks the place where, it is claimed, the first Methodist meeting house west of the Alleghenies was founded. The history of the Taylor Society begins in 1772, when Eli Shuckle came from Maryland and conducted preaching services in the "Hockins" home. In 1773 preaching in the district was done by the Rev. Bezen Pumphrey. In 1789 a class meeting was conducted in the home of the Peter Taylor family.

In 1799 the original log church was built, in which, according to manuscripts, the Rev. James Quinn, an itinerant preacher, conducted services.

The present church is the fourth one built on the same spot. On the 100th anniversary the Rev. C. W. Smith, editor of the Pittsburgh Christian Advocate, was speaker. The Rev. H. J. Hickman, the Rev. Mr. Reiter, and the Rev. Mr. Graham were also speakers on the program.

Another speaker on the same program was the Rev. A. H. Norcross, who, according to reports, first attended Old Fairview Church services near Brownsville in his bare feet, later becoming preacher and then presiding elder.

Special arrangements have been made for the large crowds expected at the anniversary services, including an amplifier for those who may be unable to get entrance into the church.

Hill Presbyterian Church To Celebrate 160th Year

July 23 1935

Plans are being completed for the celebration of the 160th anniversary of the founding of Hill Presbyterian Church which will be held Saturday and Sunday, August 10 and 11. Announcement is made of the personnel of the various committees which are cooperating with the pastor, the Rev. Lee E. Schaeffer, in the event which is expected to mark an epoch in the history of the Church.

H. L. Mollenauer is chairman of the general committee and W. F. Boyle is secretary. J. M. Fulton of Wylandville and Dr. A. V. Donaldson of Canonsburg are the other members of this committee.

At a meeting of the Program and Arrangements Committee held last week a tentative program was mapped out for the two-day celebration which is expected to attract hundreds of former members and friends of the old historic church which was the first charge of the late Rev. Dr. John McMillan. The committee is headed by Fred Walker, and his aides are Jess Sparks, Mrs. Grace Mathewson and Mrs. Elizabeth Mollenauer.

An outstanding feature of the first day program will be historical pageant which will relate events of the various pastorates. This feature will be in the form of living pictures either with pantomime scenes or dialogue. To be decided by the history committee of which G. J. Hanna is chairman.

His aides are Mrs. J. W. Neill and F. C. Lyon.

Several thousand invitations will be issued to former members, pastors and friends of the congregation. Special music will feature the celebration with A. Clyde Fulton, chairman of the committee which is composed of John Taylor and Mrs. Lee E. Schaeffer.

The reception committee is composed of Mrs. John Taylor, chairman; C. A. Mathewson, principal of Canonsburg High School; Mrs. F. C. Lyon and Miss Bertha Donaldson who will also serve as registrar. Registration will take place Saturday August 10 at 10 o'clock and the morning program will include welcome greetings and responses from the former pastors and members present. Members of the other committees who are functioning for the celebration follow:

Flowers and decorations—Mrs. C. O. Vance, Mrs. William McClelland and Howard Mansfield.

Finance—R. S. Averill, Ralph Fulton and Hugh Munce.

Parking—Bernard Weaver, J. C. Espey and Stewart Proudfit.

Publicity—C. E. Carothers, Clifford Winnette and Mrs. Lydia Conklin.

Entertainment—Mrs. James Fulton, Mrs. Oscar Vitatoe and Miss Harriett Cochran.

Ushering—C. A. Hamilton.

Antique display—Mrs. Grant Boyle, Mrs. Marshall E. Jones, Herman Haines and R. B. Cochran.

Chartiers Hill Church Has Completed Observance Plans

1935

Plans for the observance of the 160th anniversary of historic Chartiers Hill Presbyterian Church August 10 and 11, next week, were completed at a meeting of members of committees last night at the church.

In preparation for the observance, an anniversary communion service will be held tomorrow morning at 11 o'clock, with the Rev. L. E. Schaeffer, church pastor, in charge.

The two-day observance next week will open at 10 a. m. Saturday with C. E. Carothers, of Washington, presiding. The address of welcome will be delivered by H. L.

Mollenauer. Greetings will be received from former pastors and members.

A luncheon will be held at noon with a pageant and the presentation of the history at 2:30 o'clock. Fred Walker will preside.

Recognition of former superintendents will take place at the service Sunday, August 11, at 10 a. m. Fred Walker will preside.

At the historical service, the historical address will be delivered by the Rev. G. J. Slosser, Professor of Church History of the Western Theological Seminary, Pittsburgh. The Rev. L. E. Schaeffer, pastor, will be in charge.

PLANS PROGRESS FOR ANNIVERSARY AT HILL CHURCH

Founded 160 Years Ago by the Rev. John McMillan, Congregation Prepares for Elaborate Observance.

DR. SLOSSER TO PREACH

1935

CANONSBURG, July 25.—Plans are moving forward for the observance of the 160th anniversary of the founding of the Hill Presbyterian Church, situated at the crossroads a short distance from Canonsburg. The historic spot, a landmark of the countryside, was the scene of the first religious activity of the Rev. Dr. John McMillan, founder of the church and pioneer educator of this section.

A two-day celebration of the event is being arranged for Saturday and Sunday, August 10 and 11.

The first session will be held at 10 a. m. on Saturday and will include the opening exercises, an address of welcome, greetings from former pastors and members, and a special musical program.

At noon lunch will be served in the church and a social hour enjoyed.

The afternoon session will convene at 2:30 with the reading of the church history and the presentation of an elaborate historic pageant.

On Sunday morning, August 11, the Sunday School period will be taken up with a recognition of former superintendents and the preaching hour will be devoted to a home-coming service and the memorial address will be by the Rev. Dr. G. J. Slosser, professor of ecclesiastical church history in the Western Theological Seminary in Pittsburgh.

The history of the Hill Church is virtually the history of the early efforts of the Rev. Dr. McMillan to plant the seed of religion and religious education and the then frontier.

The Rev. McMillan, who founded the Hill Church and was its pastor for many years, died November 16, 1833, and was buried in the cemetery plot behind the church, which he had founded. The elders of the congregation erected in his memory a flat stone slab over his grave, eulogizing him. It is a quaint old stone and the inscription carved upon it is a masterpiece of commemoration.

Log Cabin Parsonage to Be Dedicated Sunday Afternoon

1935

WAYNESBURG, July 22.—The log cabin parsonage of the New Freeport Baptist Church, which was built during the past Winter and Spring by members and friends of the church, will be formally dedicated Sunday, July 28.

The Rev. Thomas Presnell, pastor of the church, has arranged an interesting program for the dedication. The guest speaker for the services, which will open at 2 p. m., is the Rev. Gordon Vincent, pastor of the First Baptist Church of Wheeling, W. Va. The Melody

Boys of Waynesburg will sing.

Last Winter members and friends of the New Freeport Baptist Church conceived the idea of erecting a log cabin parsonage. The logs were cut and hauled to the location and prepared for the building. The men then gathered, and a regular old-fashioned log raising took place.

The women of the church prepared the meals for the men while the work was being done.

A large crowd is expected at the dedication.

CHURCH CENTENNIAL AT FRANKFORT SPRINGS

1935

FLORENCE, July 30.—Frankfort Springs Presbyterian Church is making extensive preparations for the celebration of the centennial of the congregation during the week of August 18 to 25. A program will be announced later.

Services of the Florence group of Presbyterian churches for next Sunday are announced by Dr. R. L. Biddle. At Florence Sunday School will be held at 10:30 a. m., with preaching services at 7:45 p. m. The morning service has been canceled because of the communion service to be held at the Three Springs Church of Paris in the morning.

The Paris Church will hold Sunday School at 10 a. m. with communion services at 11. The Christian Endeavor meeting will be conducted at 7:30 p. m. Preparatory services will be held at the church Friday evening.

Sunday School at Frankfort Springs will be held at 10:30 a. m., with no preaching services during the entire day. The young people will hold their usual session.

CHURCH OBSERVES 150TH BIRTHDAY

Aug 3 1935

Earlier in the summer the Presbyterian congregation of Lewiston celebrated the 150th year of its founding. The pastor of this church is the Rev. Henry A. Riddle, well known in this region, being a member of the Trustee Board of Washington and Jefferson College, and a former pastor of West Alexander Presbyterian Church. For him and for a devoted people, who cooperated cordially in the event, the occasion was most happy and helpful.

Among those on the program of the two-day observance were Dr. William L. Mudge and Dr. Reid S. Dickson, former pastors, and Dr. W. C. Covert, former moderator of the General Assembly. Greetings were also received from President James A. Kellson, of Western Theological Seminary, and President Ralph C. Hutchison, of Washington and Jefferson College. Evidence of the leadership and fine standing of pastor and people was seen in greetings received from the local Catholic priest and Jewish rabbi.

Writing of this anniversary in The Presbyterian Banner Dr. Mudge says:

"This church has become one of the strongest and most forward looking in Central Pennsylvania. The pastor and people may well take courage and go forward. The God who has crowned the years with so many tokens of his love and favor, we are sure, will bestow an even greater blessing upon the church during the coming years."

Pioneer Days on Peters Creek to Be Lived Again In Pageant This Evening

Aug 2 1935

"Pageant of Pioneer Days on Peters Creek" will be given at the Peters Creek Baptist Church at Library, tonight at 8:30 o'clock, daylight saving time.

The pageant, a historical dramatization, will include many episodes of early life in this section of Washington and Allegheny Counties, and personages of that day will be impersonated. Episodes will include such events as the Whisky Insurrection, the Sugar Camp, and other more personal events of the days of the settlers of this area.

Reva Phillips Smith, author of the pageant, will take a leading part in the production, which will be directed by Freeman M. Hammond, of the Pittsburgh Experimental Theater.

54

Old Concord Society Will Celebrate 55th Anniversary

OLD CONCORD, Aug. 6. — Arrangements have been completed for the celebration of the 55th anniversary of the Women's Home and Foreign Missionary Society of the Old Concord Presbyterian Church (formerly Cumberland Presbyterian Church) at this place, to be held in the church Thursday, August 15. The program of exercises for forenoon and afternoon as arranged by the special committee is given as follows:

- Morning Exercises 10 O'clock
- Piano prelude.
- Doxology.
- Invocation, Rev. George R. Lambert.
- Devotional, Mrs. Calvin Day.
- Welcome, Mrs. George Lambert.
- Response, Mrs. J. E. Garvin.
- Music.
- Prologue, Mrs. William Parkinson.
- History, Miss Jennie Rogers.
- Reminiscences by former presidents.
- Greetings from Presbyterial officials.

Greetings, Mrs. Sutherland, district president.

Greetings from representatives of Presbytery.

Messages from ministers.

Afternoon Program

- Devotional, Mrs. J. R. Norris.
- Dedication of anniversary gift.
- Pageant by children.
- Pageant by Westminster Guild.
- Closing exercises.
- Hymn, "Faith of Our Missionary Mothers."

Past officers from 1880 to 1935 were: Presidents, Mrs. Freeman, 1880; Mrs. J. E. Garvin, 1894; Mrs. T. W. Minton, Mrs. Holliwel, Mrs. M. W. Wood, Mrs. Effie Day, Mrs. H. Montgomery, Mrs. Mary Parkinson, Mrs. Norris, Mrs. Dunbar, Jennie Rogers, Mrs. J. B. Miller and Mrs. Calvin Day; treasurers, Mrs. R. W. Parkinson, Miss Elizabeth Parkinson, Mrs. Lou Parkinson and Mrs. Mabel Parkinson; secretaries, Mrs. Homer Lewis, Jennie Rogers, Estella Montgomery and Mrs. Hazel Andrews.

Men's Bible Classes Will Hold Annual Meet at Park

Aug 10 1935

Dr. Robert F. Galbreath, President of Westminster College, will deliver the main address at the fourth annual meeting of Washington County Men's Bible Classes to be held at Washington Park Sunday morning at 10 o'clock. More than a thousand men are expected to be present.

The meeting is sponsored this year by the Men's Bible Class of Chartiers United Presbyterian Church at Canonsburg, W. C. Daugherty and R. S. Runion, teachers. Each year the class having the largest attendance is placed in charge of arrangements for the next year. This is the first year the attendance record has been taken out of Washington.

The W. C. McClelland Bible Class of Second Presbyterian School inaugurated this outdoor class session four years ago, inviting other men's classes to participate. The attendance that year was about 400

and there were several short talks on the general lesson topic. The next year also with the men's class of First Christian Church in charge. Last year, the meeting being under direction of a men's class of First M. E. School, the address was made by President Robert M. Steele, of California Teachers College. Special music featured all these meetings. Last year the attendance had increased to about 700.

Dr. Galbreath will speak about "Religious Loyalties." In addition to the address there will be committee reports and group singing.

DON P. HAWKINS GETS WEST VIRGINIA CALL

Aug 26 1935

The Rev. Don P. Hawkins, formerly of Beallsville and W. & J. graduate, who had charge of churches in Columbiana County, Ohio, for two or three years past, has been called to the First Christian Church at New Cumberland, West Virginia. Relative to this call the Columbiana Ledger says:

The Rev. Don P. Hawkins, whose work in churches of Columbiana county, is quite well known, has accepted a call to the pastorate of the First Christian Church at New Cumberland, W. Va. This comes as a recognition for the service given the churches at Fredericktown and East Fairfield in this county. Mr. Hawkins was the unanimous choice among a number of candidates for the work at New Cumberland. He begins his work at once. He will continue for the present at least, as pastor of the East Fairfield church. He gave up his work at the Fredericktown Church some time ago to devote his entire time to Fairfield.

"The Rev. Mr. Hawkins, a graduate of Washington and Jefferson College, and a well known educator as well as a minister, goes to the New Cumberland church with a fine background of experience. He has been in educational and church work practically all his life. His services have been in constant demand in this county as speaker for various church gatherings, grange meetings, P. T. A. programs, etc."

Frankfort Church

The evening was known as "neighborhood night," when representatives from 16 churches in Washington, Beaver and Allegheny Counties were present and stood in greetings and congratulations. Short addresses were given by the Rev. Messrs. Irwin, Fulton, Leister, Stitt. Daniel McConnell was again called.

Friday night was church night and the large congregation listened to a spiritual message by the Rev. J. M. Leister.

At the communion service Sunday morning several members were welcomed into the church and infants were baptized.

The pastor and people who had in charge the centennial occasion are receiving the congratulations of a host of friends on the wonderful success of their efforts. Dr. Biddle only recently came to this charge, being installed July 12, but is already making an impression on the community.

Frankfort Springs Church To Celebrate Anniversary

Aug 16, 1935

Under the leadership of the pastor, the Rev. R. L. Biddle, the Presbyterian Church of Frankfort Springs will celebrate the centennial of organization beginning August 18 and continuing through August 25.

The centennial program begins Sunday at 11 a. m. with a historical sermon by Dr. Biddle. A choir from the Mt. Pisgah Church will present a program and in the afternoon at 2:30 o'clock will give a concert of sacred music at the Florence Church.

Sunday evening will mark the "Young People's Night," with a choir of 50 voices consisting of visiting singers from neighboring churches. The address of the evening will be given by R. W. Gibson, of Pittsburgh.

At 2:30 that afternoon a union service will be held at the Florence Church, at which time the sacred concert will be given.

Thursday, August 22 will be the Homecoming Day. Beginning at 10 a. m. a program will be presented to continue during the entire day. The Rev. P. W. Macaulay, former pastor, Cleveland, O.,

will give the address at 11 a. m. At noon a basket luncheon will be served. At 2:30 p. m. an attractive program of addresses and music by former choirs will be presented. The evening of Thursday will be known as Neighborhood Night and all residents of the community are cordially invited to attend.

Friday evening the Rev. J. M. Leister of Burnham, will bring a message. The week will be concluded with the Communion Service Sunday morning at 11 o'clock.

Extensive preparations are being made with the following committees now active: Program, Dr. R. L. Biddle. R. P. McMillan. R. C. Cooley; invitation, Kenneth Aten, J. Ed. Armour, Mrs. Laura Cooley; music, Mrs. James Armour, Vernie Kraft, J. D. Cooley; financial, James Armour, Ford Ralston, Zona Keifer; decorating, Lois Cooley, Leona Patton, Annie McHugh, Mamie Dunlap, Margaret Aten; entertainment, Mrs. Ed. Aten, Lizzie Logue, Clark Campbell, Mrs. R. C. Cooley, refreshments, Amanda Thornburg, Etta Keifer, Helen Ramsey, Mrs. Ed. Armour.

Frankfort Church Ends Its Celebration of Centennial

1935

FLORENCE, Aug. 25—The closing exercises of the celebration of 100 years of history of Frankfort Springs Presbyterian Church was an event of today. The last exercise was the century communion with a large assemblage of people filling every pew of the church.

The Rev. J. M. Leister, of Burnham, a former pastor, was with Dr. Biddle in the pulpit.

The Centennial program began August 18, when the pastor preached the historical sermon, using as his subject "Yesterday." Neighboring churches had adjourned their services for the occasion and those attending more than filled the large church.

Sunday evening of opening day was observed as young people's night. The Rev. Emerson Ray, of

the U. P. Church, presided over this meeting and a large joint choir presented a program of inspiring music, under the direction of Mrs. James Armour, who had been named as chairman of the music committee.

The address of the evening was delivered by R. W. Gibson, of Pittsburgh, who took as his subject, "Are You a Bargain Hunter?"

Thursday was the "great day of the feast." It had been designated as "homecoming day." The day was perfect from a weather standpoint and a visitor said he never saw a happier crowd. Friends and former members from far and near had gathered and renewed former friendships and made new ones. A centennial organization

had been formed as follows: President, R. C. Cooley; vice president, T. E. Armour; secretary, Zona Keifer and Margaret Aten; treasurer, James Armour.

An address of welcome was delivered by R. P. McMillan, one of the elders. He was followed by the response by Attorney Daniel H. McConnell, of Pittsburgh, a former member. His address was full of good cheer, with an occasional vein of pathos.

Invitations had been sent to all former ministers of the church, hoping they might be present, but if not possible to send a letter to be read. There was a response from all living pastors either in person or by letter. The following persons sent letters which were read and will be printed in the "Centennial Booklet," which is to be printed: The Rev. J. C. Pickens, of Youngstown, O.; the Rev. George D. Mullen-dore, State College, Miss.; the Rev. E. C. Wortman, Pittsburgh; Rev. M. J. MacIver, Newburg, N. Y.

Greetings were received and read from the moderators of Washington Presbytery: The Rev. J. D. Barnard; moderator of synod, Dr. James A. Kelso, and moderator of the General Assembly, Dr. Joseph A. Vance, Detroit, Mich.

The address of the morning was delivered by the Rev. Peter W. MacAuley, of Cleveland, O., who took as his subject, "The Church of Today." Mr. MacAuley began his ministry at Frankfort.

One feature of the centennial services was the musical program. Anthems and other selections both vocal and instrumental, interspersed each session. Noon came and the dinner for the 500 present was a very satisfying feature. A pleasant two hours were spent in a social way.

The afternoon was spent in reminiscences, after an address by Mrs. W. E. Allen. Mrs. Allen came to Frankfort as a bride when her husband, the Rev. William E. Allen, began his ministry there.

Her address was eloquent and touching. The Kings Daughters, a society she organized 40 years ago, those who could be present, stood as a body to greet her. Dr. Allen, her husband, passed away only a few months ago.

Reminiscent addresses by former pastors were as follows: The Rev. B. H. Conley, West Rushville, O.; the Rev. Gusty P. West, Houtzdale; the Rev. J. M. Leister, Burnham; the Rev. Wilson Stitt, Waynesburg.

A religious paper 110 years old, which was an agreement entered into by a number of people antedating the organization but leading up to it, was presented to the session by Mrs. Brite, in an interesting address which was responded to by R. C. Conley in behalf of the church. Rev. F. A. Gaupp, of Montour, closed the afternoon exercises with prayer.

Concluded on preceding page

7 MONTOUR CHURCH OBSERVES 157TH BIRTHDAY TODAY

Monument to Captain Robert Vance Will Be Unveiled at Ceremonies Today — War Vets to Parade.

Sept 2, 1935
VANCE FAMILY FOUNDERS

Members of the pioneer Vance family of Washington County and many of the Presbyterian faith will be especially interested in the observance of the 157th anniversary of the founding of the historic Montour Presbyterian Church, on Route 30, between McKees Rocks and Coraopolis, which opened yesterday.

Today a Captain Robert Vance monument will be unveiled, with the morning devoted to a tribute to the Revolutionary War hero, who was one of the founders of the church.

A basket picnic at noon will be followed by a parade at 1:30 o'clock in which war veterans and members of patriotic organizations will participate.

The Vance family traces its history back to the Rev. John Vance, who left Scotland for Ireland in 1617. Andrew V. Vance, a son, came to America from Ireland, settling at Lancaster in 1690. Captain Robert Vance was born in Virginia in 1736 and was with General Braddock when his forces were routed. He was present at the capture of Fort Pitt and was the first white settler in the Ohio Valley 11 miles below the fort. He built Fort Vance on his own land, on which Coraopolis now stands. He was at Valley Forge and in service from 1776 to 1781. He helped to cut the logs and build the first Montour church.

Dr. Joseph A. Vance, of Detroit, Moderator of the Presbyterian Church, is a member of the family as was the late Judge Edwin Cummins of this county.

CONVENTION OF WABASH SCHOOL

District No. 2 of County Sunday School Association Will Meet Tonight at Grove U. P. Church

TO ELECT OFFICERS

1935
WEST MIDDLETOWN, Sept. 12.

—A convention of the Wabash District Sunday School Association will be held in the Grove U. P. Church Friday, Sept. 13, beginning at 7:30 p. m.

George P. Shanks, president of the association, which is District No. 2 of the Washington County Association, will preside.

The devotions will be conducted by the Rev. J. Earle Hughes, pastor of the church, and the principal address will be delivered by the Rev. Ross Haverfield, of Monongahela. Twenty schools of the district will send representatives.

Two cups will be awarded, one for the largest attendance at the convention and another for the highest average attendance during the year. The awards will be made by the Rev. Mark Ray, of the North Buffalo Church.

Election of officers will be held and the installation will be conducted by A. G. Over, of Midway, president of the county association.

Special music will be presented by the choir of the Grove U. P. Church.

CHURCH OBSERVES 150TH BIRTHDAY

Monongahela Presbyterian Congregation Opens Celebration—Born in Horseshoe Bottom Church in 1785.

DEDICATE MARKER TODAY

1936
MONONGAHELA, Sept. 26—With

a program which recalled the early days of the church and its growth over a century and a half, the First Presbyterian Church of this city tonight began the celebration of its 150th anniversary.

Dr. C. F. Linn read a historical paper dealing with the 150 years of the church's life, and the Rev. Leroy W. Warren, who was pastor from 1903 to 1906, spoke on "Recollections and Reflections."

In the Fall of 1785 a little log cabin church was erected about three miles from what was then Parkinson's Ferry, the point which subsequently became Williamsport and later was named Monongahela. The church was named the Horseshoe Bottom Church.

The first pastor was the Rev. Samuel Ralston, D. D., who accepted a call in November, 1796, and served for 28 years. During his pastorate, in 1807, the organization was transferred to Williamsport, and in 1837, at a meeting of the Presbytery of Ohio at the Mingo Church, the name was changed to The First Presbyterian Church of Monongahela. In 1862 the church was chartered by the Washington County Court.

In 1863 the present site was acquired, and in 1872 the present church was completed and dedicated. In 1890 an adjoining manse was built, and was remodeled in 1926. In 1907 the chapel was enlarged and in 1927 the new educational annex was erected.

At tonight's program the prayer was by Dr. Ralph C. Hutchison, president of Washington & Jefferson College. A tenor solo was sung by Clyde C. Jenkins, and Mrs. Helen McCurdy Larimer sang a contralto solo.

Tomorrow, at 2:30 o'clock, the site of the old Horseshoe Bottom Presbyterian Church will be the scene of the dedication of a memorial marker of white sandstone. An appropriate program has been prepared, which will include an address by Dr. Gaius J. Slosser, professor of church history at West-

ern Theological Seminary, Pittsburgh. The Rev. Ross M. Haverfield will offer prayer. The opening music will be a Psalm, "All People That on Earth Do Dwell," lined out in the fashion of pioneer congregations by C. M. Hunter, as precentor. A male quartet, composed of C. M. Hunter, A. L. McVicker, A. H. Todd and Morley R. Elwood, will sing.

About a dozen tombstones, their inscriptions yet visible, still stand to mark the cemetery in the corner of which the old Horseshoe Bottom Church stood.

Other events in connection with the celebration will be a fellowship dinner Friday night, the anniversary Communion service Sunday morning, and the evening worship service Sunday night, when a historical sermon on "Presbyterianism in Pennsylvania" will be delivered by the Rev. E. B. Welsh, D. D., pastor of the First Presbyterian Church of Coraopolis.

Nine pastors have served the church: Rev. Samuel Ralston, D. D., 1796-1834; Rev. John Kerr, 1840-1862; Rev. S. G. Dunlap, 1862-1866; Rev. J. S. Stuchell, 1867-1870; Rev. William O. Campbell, D. D., 1870-1885; Rev. James M. Maxwell, D. D., 1889-1902; Rev. Leroy W. Warren, 1903-1906; Rev. William F. McKee, 1906-1932, and now pastor-emeritus; and Rev. Ross M. Haverfield, 1933 to the present time.

PLANS COMPLETE FOR ANNIVERSARY

Monongahela Presbyterians
Make Extensive Arrangements
for Observance During Present Year.

COMMITTEES ANNOUNCED

MONONGAHELA, July 18—A tentative program for the 150th anniversary of the First Presbyterian Church of Monongahela, the outgrowth of the Horseshoe Bottom Church established in 1785 in what is now Carroll Township, about three miles from this city, was announced today by the central committee in charge of the celebration to be held from September 26 to the 29, inclusive.

The official sesqui-centennial events will begin Tuesday, September 26, with an anniversary dinner in the dining room of the church, at which an historical program will be held. Dr. Charles F. Linn will present a historical paper and an address will be given by the Rev. Leroy W. Warren, pastor of the local church from 1903 to 1906.

Other events on the program include:

Friday, September 27

Site of Horseshoe Bottom Church Carroll Township.

Address, Dr. Gaius J. Slosser, chairman Historical Committee, Pittsburgh Presbytery. Unveiling of Historical Marker.

Music.

Fellowship night, church auditorium 7:30 o'clock.

Greetings from the churches of Monongahela, from the Presbytery of Pittsburgh, from the historic Presbyterian Churches of our vicinity, from the "Sons" of the church, and from "Old-timers."

Saturday, September 28

Anniversary reception and reunion, dining room and church parlors, 8 to 10 o'clock.

Historic exhibit in the chapel. Music by the High School String Ensemble.

Sunday, September 29

Anniversary Communion
10:15 O'clock

Sermon, Rev. William Finley McKee, D. D., pastor 1906-1932, now pastor-emeritus.

The Sacrament, Rev. Ross M. Haverfield, pastor since 1933.

Note—There will be no Sunday School.

Evening Service, 7:30 o'clock
Illustrated lecture, "Presbyterianism in Pennsylvania," Rev. E. B. Welsh, D. D., pastor of the First Pittsburgh Church, Coraopolis.

The committees for the 150th anniversary celebration follow:

Central committee, Arthur T. Craven, general chairman; James A. Weddell, vice chairman; Harriet H. Hazzard, Dr. C. F. Linn, Frank Bebout, H. H. Williams.

George T. Linn, treasurer of the anniversary fund.

Finance committee, H. B. Simpson, chairman; Eliza L. Wilson, R. H. Robinson.

History committee, Dr. C. F. Linn, Mrs. George K. Hays, Mrs. D. E. Davis, Miss Jane Williams, William VanVoorhis, Mrs. Lida Stathers, Mrs. J. S. Campbell.

Memorial committee, A. T. Craven, chairman; James Weddell, William Sampson, Charles Dornan, W. B. White, W. E. McCracken, Eugene F. Seaman, John H. McMahon, Matthew Caldwell, A. L. McVicker, H. W. McKinley, Stockton Frye.

Program Committee—Ross M. Haverfield, chairman; C. M. Hunter, Mrs. H. F. Larimer, Mrs. J. C. Barclay, Miss Adah McCague, Ruth Bebout, John H. Dorr, Vernon Hazzard, Mrs. C. E. Gibson, Mrs. J. W. Allen, Mrs. Lulu Darragh, Henry Coulter, Clyde C. Jenkins, Dr. W. P. Taylor.

Dinner Committee—H. H. Williams, chairman; Mrs. John H. McMahon, Miss Jane Williams, Lillian H. Strouse, Eliza L. Wilson, Merle Frost, Norman McVicker, Robert H. Robinson.

Reception Committee—Frank Bebout, chairman; E. S. France, Mr. and Mrs. A. H. Todd, Mr. and Mrs. H. T. Gaut, David W. Nelson, Howard W. Crane, Mrs. M. Lenore Suttman, Miss Elizabeth Craven, Mrs. George Woodward, Mrs. Matthew Caldwell, Mrs. Joseph Power, Mrs. Davis E. Gamble, Mrs. Vivian Stewart, Mrs. William Larimer, Mrs. James Downer, Miss Nancy McGregor, Harry F. Larimer, Walter W. Carson, D. Campbell Herron, Blaine B. Hunter, W. R. Stevenson, Dr. L. Stanley Markell, Geo. F. Peterson, Dr. Geo. A. Farquhar, Carl J. Yohe, James H. Boyer, Fred Attleberger, Wilbur Pollock, James

VALLEY CHURCH 150 YEARS OLD

First Presbyterian Church of
Monongahela to Open Program
Friday, Sept. 27, With
an Historical Night.

Sept 13 1935
IS THREE-DAY PROGRAM

The Rev. Ross M. Haverfield, pastor of the First Presbyterian Church of Monongahela, has announced the program for the 150th anniversary celebration of organization of the church.

The program will open with an Historical Night on September 26 at 7:30 o'clock, and will run through the following Sunday, September 29.

In addition to the evening service, there will be featured a Fellowship Dinner on Friday evening, September 27; the unveiling of a beautiful Memorial Marker at the original site of the log church built at Horseshoe Bottom in Carroll Township, where the church was organized in 1785; an informal reception on Saturday evening, and an anniversary communion Sunday morning, September 29.

Among the speakers on the interesting program are two former pastors, the Rev. Leroy W. Warren, pastor 1903-1906, now pastor of the First Presbyterian Church, Plainfield, N. J., and Rev. William F. McKee, D. D., pastor 1906-1932, now residing near Vanderbilt. Dr. McKee is Pastor-Emeritus of the local church. Dr. Gaius J. Slosser, Professor of Church History at Western Theological Seminary, Pittsburgh; Dr. E. B. Welsh, Coraopolis; the "Sons" of the church, and others, will also take part.

Special music, including solos, two male quartets and a duet, anthems by the choir of the church, the Junior Choir, organ and other instrumental numbers, will be arranged.

9

Church Opens Celebration Of Its 50th Anniversary

1935

MCDONALD, Sept. 22.—One of the most interesting services in the 50-year history of the McDonald Presbyterian Church tonight opened the celebration of the semi-centennial celebration. The program was a historical one, with Dr. E. B. Welsh, pastor of the First Presbyterian Church of Coraopolis, giving a historical lecture.

Dr. Welsh dealt to a considerable extent with historical incidents and development in this section, and accompanied his lecture with slides picturing early churches and ministers of the region. Other pictures showed persons connected with the local church in its various periods of growth.

The local church was founded by a group largely composed of persons who came from the Raccoon Presbyterian Church, four miles away, which is now over 150 years old. In 1885 a two-story frame church was erected on ground donated by John N. McDonald. In October 1896, this building was burned.

There were 61 persons, 50 of them having dismissals from other churches, who made up the original membership. Though the church was organized in 1885, no pastor

was called until 1888, when the Rev. F. S. Crawford accepted a call. He served until 1892, and then the Rev. John W. Cathcart served a little more than a year. Rev. J. P. Jordan, who succeeded him, served from 1893 to 1919, serving a long pastorate which saw membership increase from 398 to 627. He was succeeded by the Rev. J. P. Jordan who remained until 1923. In 1925 the Rev. B. F. Heany became pastor, and he served until 1931. In 1932 the present pastor, Rev. O. E. Gardner, D. D., accepted a call.

After the original building was burned in 1896, the present structure was built, in 1897.

Monday night's feature of eth celebration will be a comedy play, given by the members of the congregation, entitled "The Minister's Wife's New Bonnet."

Tuesday the church will entertain the Pittsburgh Presbytery at its Fall meeting, and at 7:45 p. m. the Rev. Clarence E. Macartney, D. D., will give an address on the subject, "The Presbyterian Church and the Nation."

The celebration will continue until the closing service next Sunday night.

Dr. W. L. Dodd, Amity Physician, Is Dead

1-19-52

Dr. William Lincoln Dodd, 85, well beloved "country Doctor" of Amity and Amwell Township, died Friday morning, January 18, 1952, at 7 o'clock, in the home of his daughter, Mrs. Albert E. Sowers, Uniontown, after an illness of about 13 weeks. Death was due to the infirmities of his years. Thirteen weeks ago Dr. Dodd went on a visit to his daughter's, and was taken ill a day or two later.

Dr. Dodd belonged to that type of physician who, unfortunately, is rapidly vanishing—the old-time country doctor. Beginning in the days when a doctor had to make his visits on horseback or in a buggy, through mud, snow and high water, at all hours of the night, at times almost frozen, Dr. Dodd was the angel of mercy, the one person who stood between life and death in some far isolated farmhouse in Washington County.

For more than 60 years he practiced medicine. With his home at Amity, he practiced not only in Amwell Township, but in other sections of the southern and southwestern section of Washington County, and adjoining Greene County. No matter how wild or stormy the night, no matter how deep the snow, Dr. Dodd never refused to make a call for medical aid through those 60 years and more.

Born in Amwell Township, October 17, 1866, a son of Daniel F. and Ruth McFarland Dodd, this country physician spent his entire life in that section of Washington County. He came from a pioneer family, his great-great-grandfather was the Rev. Thaddeus Dodd, a pioneer settler in Amwell Township in the days when the Indian war-rrior still ranged through the Washington County woodland. That pioneer was not only a settler, but he ministered to the souls of the early settlers and was a pioneer educator and the founder of Washington Academy, which later became Washington College, to be merged with Jefferson College into Washington and Jefferson.



DR. W. L. DODD

Dr. Dodd was truly of a generation that has vanished. He attended the old district school in his native Amwell Township in the days when the children climbed through the snow drifts to school, some of them several miles, and thought it great fun. Now that has all vanished into the clouds of memory of older people. As soon as he was old enough he studied at the Baltimore Medical College, now the Medical Department of the University of Pittsburgh.

He graduated in 1889, at the age of 23, and then began to practice his profession at Amity, where he was to spend the next 60 years and more ministering to people of that section, beloved by all who knew him.

That was in days of the horseback physician as well as the horse and buggy doctor, for the automobile as a means of practical travel for a busy doctor was still a quarter of a century away. He began to practice with a horse and buggy, used only in good weather, which was probably only half of the year. There was not an improved road in that section of Amwell Township in those days.

Thaddeus Dodd Memorial To Be Dedicated October 15

Dedication of a fitting memorial to Dr. Thaddeus Dodd, pioneer preacher and educator of Washington and the Ten Mile Valley, will take place October 15 at the Lower Ten Mile Presbyterian Church at Amity.

Announcement of the date of the event, which will be of interest to Presbyterians especially and educational and religious leaders generally, was made yesterday by Dr. L. D. Sargent, of Washington, a great-great-grandson and chairman of the program committee.

Washington Presbytery will meet at the historic Lower Ten Mile Church on that day and will join in the services and ceremonies to pay tribute to the eminent pioneer leader, whose spirit lives today in the Lower and Upper Ten Mile Presbyterian Churches, the latter at Prosperity, and Washington and Jefferson College.

The monument, bearing a bronze plate fittingly inscribed, will be

placed in the yard of the Amity Church, of which Dr. Dodd was the founder and organizer. His remains were buried in the cemetery adjoining.

It will be erected on the site of the first edifice of the congregation which has survived down through the years.

Washington Presbytery, the congregations of the Upper and Lower Ten Mile Churches, descendants and close friends of the Dodd family subscribed to the fund raised to make possible the erection of a memorial to the man revered in the history of the district.

The program for the occasion has been practically completed and will be announced within the next week or so.

Prominent dignitaries of the church will participate in the ceremony and the dedication of the memorial to the Ten Mile Valley's most illustrious son promises to be an outstanding event.

Memorial to Eminent Pioneer



Above is the beautiful granite and bronze marker which was dedicated yesterday in the cemetery of the Lower Ten Mile Presbyterian Church at Amity as a lasting memorial to the Rev. Thaddeus Dodd, pioneer preacher and educator.

Fitting Tribute Is Paid to a Pioneer

A man, steadfast in purpose and with a burning ambition to further not only the religious but classical education of his rough associates was the picture ably and kindly drawn yesterday afternoon by speakers taking part in the dedicatory exercises incident to the unveiling of a monument in the cemetery of Lower Ten Mile Presbyterian Church at Amity to the memory of the Rev. Thaddeus Dodd.

The monument, a beautiful granite shaft six feet in height and with a properly inscribed bronze tablet fixed on it stands close to the road connecting Washington with Waynesburg.

The day was ideal for the occasion and the more than 400 men, women and children who sat or stood about the speakers' stand were able to enjoy the program in comfort. The brightly tinted leaves of the trees in the vicinity provided a pleasing background and the rather sharp wind at the opening of the exercises, tempered

by a warm sun, died away to almost a whisper as the white covering was slipped from the shaft by Samuel Dodd, Washington, R. D., and Norton Dodd, Dawson, great-grandsons of the famous theologian.

"He was a man wholly consecrated in Christ and who had determined that education should be thoroughly religious but not in the way of a closed mind," said the Rev. Dr. Gaius J. Slosser, Professor of Church History at the Western Theological Seminary, Pittsburgh, who delivered the main address of the program and later, in the unavoidable absence of the Rev. E. B. Welsh, pastor of First Presbyterian Church, Coraopolis, presented the memorial "not only to this community in a narrow sense but to the entire world."

Pays Tribute to Pioneer

Dr. Slosser, whose address was a scholarly effort; dealt not so much with the life of the man in whose honor the throng had assembled but briefly outlined the basic forms of the religion which were the motivating forces in the life of the educator and preacher.

"This occasion," Dr. Slosser stated, "is in honor of a pioneer in Christianity in the Reform faith now known as Presbyterian. He, the Rev. Thaddeus Dodd, always insisted upon knowledge of the mind of God both for the layman and clergy.

"He insisted, as did John Calvin, founder of the faith, upon an education for everyone and carrying out this conviction went beyond the doors of the church into the classical education field and built the foundation of what is now Washington and Jefferson College.

"He placed a very distinct religious emphasis upon education and throughout his life insisted that education should be thoroughly religious but not in the way of a closed mind. He also placed much stress on the theory of a classical education with a better understanding of the word of God.

"Steadiness, sturdiness and moral reliability were the goals he sought and attained in his own life and it is entirely fitting we should

be here today to do honor to this man who was wholly consecrated in Christ."

Dr. Slosser then presented the memorial to the assemblage in behalf of the "whole world."

Dr. Haurrie Dodd Sargent, of Washington, a great-great-grandson of the pioneer in education, accepted the memorial in the spirit of "giving it a proper setting as it stands on the exact site of his first church. May the people read as they go by and meditate on the sacrifices and inspirations of so good a man."

Great-Great-Grandson Accepts

Dr. Sargent said in part:

"In accepting this memorial to our illustrious ancestor, we do so with both great appreciation and pride. I can picture him stepping Westward in those early days with the Spirit of God as his guide, to enter a field where he was to plant

Thaddeus Dodd

THADDEUS DODD was born at Newark, N. J., on 7 March, 1740 (18 March, 1741), the second son of Stephen and Deborah Dodd. The family were descended from Daniel Dodd, who was born in England and settled about 1645 in Brapford, Conn. While Thaddeus was still an infant, they moved to Mendham, Morris County, N. J. He graduated from Princeton in 1773 and began his theological studies. In October, 1777, he was ordained by the New York Presbytery for work on the Western frontier.

A week after his ordination, with his wife and two children, started West. That summer he had visited Lindley's Settlement on Ten Mile Creek in what is now Washington County, Pa.; but conditions were unfavorable, and for two years he and his family stayed at Patterson's Creek, Va. In September, 1779, they moved to Ten Mile, where Dodd built a log cabin and began his ministerial work. The Ten Mile church was formally organized in August, 1781; and that same year four ministers, of whom Dodd was one, were made a separate Presbytery, "Redstone", by the Synod of New York and Philadelphia.

In addition to his pastoral duties at Ten Mile church, Dodd preached at settlements where there was no resident pastor. In the spring of 1782 he opened the first classical school west of the Alleghanies. He taught English, classics, and mathematics. This little academy, which opened in a log cabin close by the Dodd home, was closed in the autumn of 1785, when Dodd sold his farm. He was one of the trustees to whom in 1787 a charter was granted for Washington Academy, and when the Academy was opened in April, 1789, he became its first principal. The Academy met in the court house, and when that burned down in the winter of 1790-91 Dodd lost most of his books in the fire. He had resigned the principalship in July, 1790, and returned to Ten Mile, where he died 20th May, 1793.

This is summarized from the account contributed to the Dictionary of American Biography by Dr. A. H. Sweet, of Washington and Jefferson College.

DR. HUTCHISON, OF W. & J., TELLS OF HIS CAREER

Began His Ministry in Sparsely Settled Wilderness at Fort Lindley, Near Village of Prosperity.

INDIANS WERE MENACE

Difficulties attending the labors of the Rev. Thaddeus Dodd, founder of the Lower Ten Mile Presbyterian Church, and the zeal, energy and courage of the pioneer preacher were eloquently described yesterday in an address delivered by Dr. Ralph Cooper Hutchison, president of Washington and Jefferson College, at the dedication of the memorial to Dr. Dodd at the Lower Ten Mile Church.

Dr. Hutchison's address on the topic, "The Meek Shall Inherit the Earth," follows:

"No contrast can be more vivid than that which existed between Thaddeus Dodd and the environment into which he came from the classic culture of Princeton. Unconsciously the historians present this contrast as they attempt to describe the coming of Thaddeus Dodd. The place to which he came was a fort built by Lindley and known as Lindley's Settlement. The walls were 12 feet high, the corners were block houses, the gate folded up against attacks. And there were attacks. Men, women and children were massacred. Fighting was frequent and desperate. And just before Dodd arrived there had been alarming warfare on Wheeling Creek. So serious was the danger that Dodd was compelled to come without his family. The hardship, sufferings and deprivations, the roughness and difficulty of life all conspired to create an environment in which might come only rough, tough and brutal personalities.

"In contrast with this environment of warfare, bloodshed and hardship is the picture of Thaddeus Dodd. According to the records he was a 'young man of sallow complexion, of slender form, black hair, and keen, penetrating dark eyes.' Within the fort and amidst the struggles of the frontier he performed the peaceful work of Christ. In a short time and within that fort there occurred a revival of deep significance to the frontier community. He built his home three miles from the fort but danger was never far away. On more than one occasion his Sunday preaching was interrupted by word of an attack or massacre. Members of his congregation would rush out to rescue or avenge the victims.

"In 1781 the first meeting of Redstone Presbytery was held. The meeting was planned for Laurel Hill. But we find in the records that it 'met at Pigeon Creek, as the circumstances of some of the members, by reason of the incursions of savages, rendered it impracticable for them to attend at Laurel Hill. The Presbytery was opened by Dr. Dodd, with a sermon. . . ." Thus the first meeting of Redstone Presbytery was overshadowed by struggle and war not only in this vicinity but in the eastern part of the country. This meeting of the Presbytery occurred just one month before the surrender of Cornwallis at Yorktown.

"Three weeks later the Presbytery was to hold its second meeting but a 'sufficient number of members not attending' it was postponed. The following Spring, April 9, 1782, we find the next note. This meeting was to have been at Sewickley but again 'a sufficient number not attending.' Behind these terse notes was real tragedy. 'The blood of many a family sprinkled their own fields.' A month before the attempted meeting at Sewickley Colonel Williamson and a body of frontiersmen had perpetuated the terrible massacre of the Christian Indians at the Moravian Settlement on the Muskingum. Following that was the Crawford excursion ending in disaster and defeat and leaving many homes in this section bereaved. Then in the Summer came the burning of Hanna's Town, and murders all along the frontier.

"Through all of this we can picture the quiet spiritual work of the 'young man of sallow complexion and slim form . . . and keen, penetrating eyes.' He was a rare mathematician. He was a classical scholar of the first order. He was a poet. He preached with quiet power. Revivals followed his work but he seems always to have been quiet, intense, faithful, spiritual and near to the heart of God and of his people. He drew young men to him to teach them. His neighbors assisted him and they built a 'Log Academy.' He later developed what was called the 'Latin School,' and finally in 1789 was made principal of Washington Academy. At the burning of the Washington Courthouse and the temporary discontinuance of the academy he returned to his spiritual labors in these churches which he had established.

The vision of this fine cultured spirit moving among scenes of struggle and bloodshed, joining in the gigantic labors of the frontier, finding the fulfillment of life in gentleness of spirit amidst natural ferocities—this is a vision which we may well preserve. While men raged war, he preached truth. While men engaged in fierce struggles, he taught young men. While men waged warfare he waged eternal warfare and by the method ordained by God. Many of those among whom he served are for-

gotten. The fierce spirits who defended their homes or went to the massacre of Christian Indians are now unnamed in our records and unknown in our thought. But he who preached the truth, and taught youth, and established education, and ministered to the needy, and

loved beauty and poetry and culture, he lives in our history, lives in these old churches, lives in Washington and Jefferson College, lives in the Church of Jesus Christ—the 'young man of sallow complexion and slender form and keen penetrating eyes.' It was Christ who said, "The meek shall inherit the earth."

Word Pictures Of Dr. Dodd And Work

"In my young years, I was of a very weak and sickly constitution—much troubled with sickness and pains, which often threatened to put a final period to my state of probation on Earth. The alarming prospect of death, together with the power of a religious education, often alarmed my conscience, which would never allow me to go on in any known sin without sincere reflections—and it is amazing how often I have gone from the commission of sin with my conscience all as it were of a 'light fire.'—Quotation from Mr. Dodd in History of the Lower Ten Mile Church and Its Founder.

"In the Spring of 1777 he came to Western Pennsylvania—and visited and spent some time in the parts of Washington County lying south of Washington; and it is believed that this place had never been previously visited by any minister. While there was at this time a regularly organized church at Chartiers, Ten Mile was a frontier and sparsely inhabited."—From History of the Presbyterian Church of Lower Ten Mile and Its First Pastor.

"It would appear from his 'memorandum' that there were no organized congregations there (Fairfax County, Virginia), at that time, as he preached in private houses in that vicinity and in the adjacent parts of Maryland. Though solicited by many persons to remain in Virginia, yet having decided to make Ten Mile the scene of his labours, he removed with his family in September, 1779.

"He of course received but little support from the people, who were poor and few in number. He gained his living in considerable measure for some time by surveying lands.

"In order to aid some young men who were seeking education preparatory to entering the ministry, he had a rough building erected for a place of tuition and boarded and taught them in classical and mathematical studies for the space of two years or more."—History of Lower Ten Mile Church.

13. "After this we set several times when we should have the Sacrament of the Lord's Supper administered, but could not compass our design on account of the incursions of the savages."—History of Lower Ten Mile Church.

"He was a lover of music, had studied it as a science, and had an ear quick to detect the least want of harmony or any discord. He delivered sermons and addresses on music; and as a consequence there was better singing at Ten Mile than in any other of the western churches; and I have been told that superior singing has been a characteristic of this church ever since."—From "Life and Character of Rev. Thaddeus Dodd," address delivered by Rev. James Allison, D. D., at centennial of the Lower Ten Mile Church.

FITTING TRIBUTE IS PAID TO A PIONEER

his religious ideas so that they could blossom into perfection. That he successfully carried out his convictions is manifested here today, as you have already heard from our speakers.

"To perpetuate his memory we have established this memorial to a life which began 195 years ago, and may this tablet keep reminding us and the generations to come of his religious ideals for the betterment and saving of mankind. It may appear to the layman that the work of this pioneer, minister and educator has only interest for religious and educational workers but his life was so far reaching that it has left its influence on the entire community.

"We now accept from his friends and descendants this memorial, giving it a proper setting as it stands on the exact site of his first church. May the people read as

they go by and meditate on the sacrifices and inspirations of so good a man.

"I must now pay recognition to the following persons whose work and desires led to this occasion. With great reverence I speak of the following names. Dr. Simon S. Baker, a great-great-grandson, who gave to us visions of this memorial. The Rev. John B. Miller, former chairman of the committee and most active in its work. Dr. Cephas T. Dodd, who was of great help in his advice. These three men are all lately deceased.

"The following constitutes your active committee: A great-great-grandson, Dr. W. L. Dodd, Amity; a great-grandson, Samuel B. Dodd, of Washington; S. B. Braden, of Washington, whose wife is a great-great-granddaughter, and the Rev. J. Calvin French, of Prosperity.

"The thanks of all the friends and descendants are given to these men."

Greeting from Synod

The Rev. Dr. James A. Kelso, President of Western Theological Seminary and Moderator of the Synod of Pennsylvania, brought the best wishes of the Synod to the gathering.

"As we gather here today we scarcely realize what he meant to the community. His character lies upon this entire community, upon this very heart of Presbyterianism in the United States."

In concluding his brief greetings Dr. Kelso expressed his pleasure in being invited to take part in a service "commemorating the memory of this hero of the faith."

The Rev. Dr. Ralph Cooper Hutchison, president of Washington and Jefferson College, final speaker on the program, dealt directly with the life of the Rev. Mr. Dodd. He drew a brief but sharply outlined picture of conditions as they were in the days when the great educator lived and eloquently developed the steps he took to overcome all obstacles. (His complete address will be found on Page 3).

The speakers were introduced by the Rev. J. D. Barnard, pastor of East Buffalo Presbyterian Church and Moderator of Washington Presbytery, which held its fall meeting at the historic church of Lower Ten Mile.

The Rev. Dr. William E. Slemmons, retired pastor of First Presbyterian Church, offered the invocation and the benediction was pronounced by the Rev. Dr. George P. Atwell, pastor of Second Presbyterian Church.

Among the interested members of the audience were 79 pupils of the Amity school. They marched to the plot set aside for the dedication in charge of their teachers, the Misses Anna Walker and Reita Carroll.

The granite marker is six feet in height, three feet six inches wide and 18 inches deep, and bears a beautiful bronze marker suitably inscribed.

The large granite marker was placed by the Kurtz Monument Company of this City Saturday. The Dodd crest, which appears on the bronze plate was modeled by Clifford S. Stives, of Washington.

The following inscription is engraved on the bronze tablet:

The Reverend Thaddeus Dodd
1740—1793

Graduate of Princeton College,
1773.

Pioneer Preacher and
Educator.

Founder and First Pastor of
the Upper and Lower Ten
Mile Presbyterian
Churches.

1779—1793.

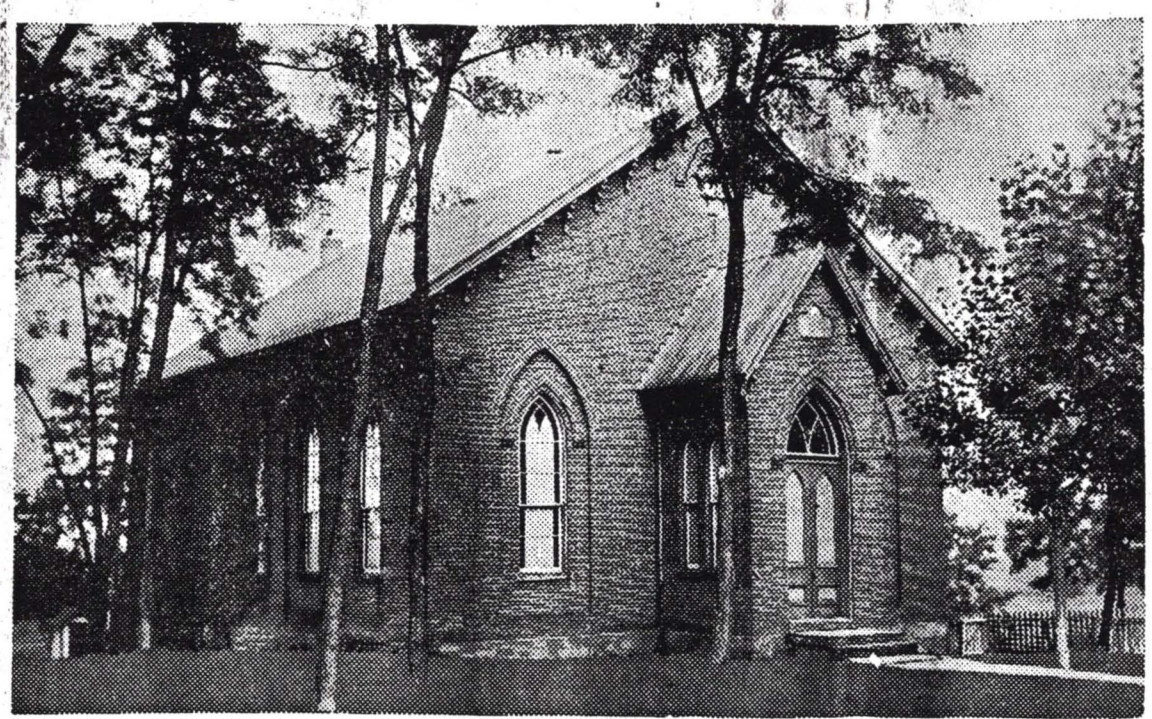
Established the first classical
school west of the Alle-
ghany Mountains in
1782.

A Trustee and First Principal
of Washington Academy
chartered in 1787.

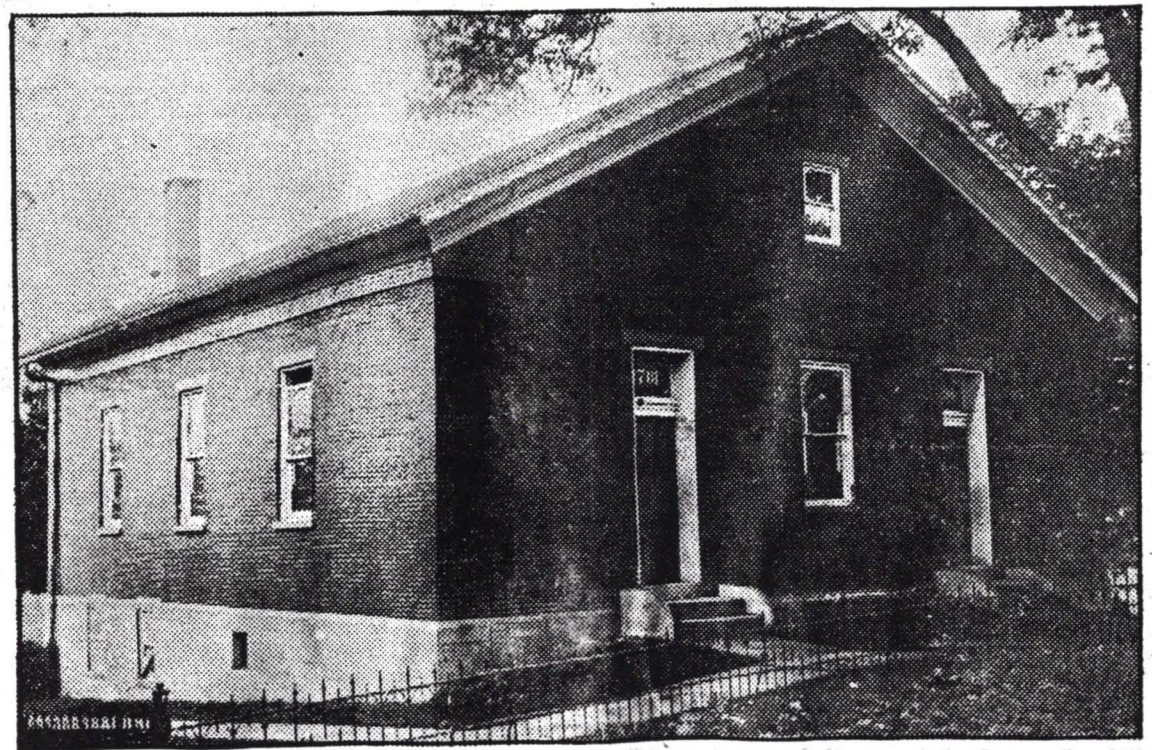
Which was a forerunner of
Washington College and
Washington & Jefferson
College.

This Memorial upon the site
of the first Log Church, and
in the church yard (near)
where he is buried, was erect-
ed in 1935, by the descendants,
the two churches he served,
and the Presbytery of Wash-
ington.

**Two Living Monuments to Deeds of
Thaddeus Dodd, Pioneer Minister-Educator**



Above is the Lower Ten Mile Presbyterian Church of Amity, in the cemetery of which, on the site of the original church, was dedicated yesterday a monument as a memorial to the Rev. Thaddeus Dodd, pioneer preacher and educator and founder of the church in 1781. It is one of the most historic in the County.



Above is the Upper Ten Mile Presbyterian Church, Prosperity, sister church of the Lower Ten Mile of Amity. Originally they were the Ten Mile Presbyterian Church but with a growing population, the Rev. Thaddeus Dodd, pioneer, divided his flock and served as pastor of both.

DINNER SERVICE IS ATTENDED BY CROWD OF 400

Dr. Jacob S. Payson, of Pitts-
burgh, Interprets Value of
Church and Religion in In-
spiring Address.

BISHOP TO BE SPEAKER

What will you do with the heritage that has been left you by the persons who founded this Church, was the pertinent question asked last night by the Rev. Dr. Jacob S. Payson, pastor of Asbury Methodist Episcopal Church, Pittsburgh, of some 400 men, women and children, who attended the Fellowship dinner, a part of the observance of the anniversary of Methodism in Washington, held in First Methodist Episcopal Church.

"We cannot estimate the value the First M. E. Church has been to this community," the Rev. Mr. Payson continued. "For the past 60 years, within these walls the influence of the Book of Books has been felt and it has gone forth beyond these walls to reach into all sections of the City. The Church is the preventive influence in the community and leads in directing the minds and footsteps of its young people in right paths."

The speaker expressed his appreciation for the invitation to attend the dinner and extended his congratulations to the local congregation.

The program, directed by John C. Judson, general chairman of the week's observance, was diversified and was entertaining from start to finish.

The invocation was offered by the Rev. John F. Jose, former pastor of the local church and now pastor of Brown Memorial Church, Pittsburgh.

During the dinner a vocal duet was given by David Dunbar and Jack Wilson and two well received solos were sung by John Yard.

One of the fine features of the evening was the introduction by the chairman of four women who were associated with the Church at the time of its dedication. Mrs. Jennie Miller, Mrs. O. S. Chalfant, Miss Dru Baglin, all of Washington, and Mrs. L. S. Cotton, Pittsburgh, responded to greetings of the diners. Joseph Mounts and W. J. Warrick, also connected with the dedicatory exercises, responded to an introduction.

One of the highlights of the program was presentation of a playlet, "An Afternoon With the Wesleys." It was a faithful reproduction of life in the home of John Wesley, founder of Methodism, and caught the fancy of the audience.

Players in the cast were: Samuel Wesley, John McArdle; John Wesley, Jack Nelson; Charles, Robert Campbell; Martha, Evelyn Horner; Susannah, Ruth Weyman; Mehitable, Joan Warrick; Mary, Mary Becky Weyman; Regiah, Virginia Bunker; Amelia, Anna Jane McIntyre; Hetty, Grace Eustis, and Susannah Wesley, the mother, Louise R. Chalfant.

Among others at the speakers' table were the Rev. A. W. Wishart, pastor of Second United Presbyterian Church and President of Washington Ministerial Association; the Rev. C. J. Thompson, pastor of First M. E. Church; the Rev. John Debolt, pastor of West Washington M. E. Church; the Rev. O. J. Rishel, pastor of Jefferson Avenue M. E. Church, and the Rev. R. C. Cuthbert, Superintendent of the Methodist Home for the Aged, Mt. Lebanon and former pastor of the First Church here.

Music was furnished during the evening by the Sunday School Orchestra, led by Lawrence V. Hartley.

The program was closed with the benediction pronounced by the Rev. Mr. Rishel.

The anniversary program will be concluded tomorrow with a rally service, at which the sermon will be delivered by Bishop Adna W. Leonard. A religious drama will be presented Sunday night by a Pittsburgh cast.

The feature of outstanding interest to the church group immediately concerned and to the community at large in the local anniversary exercises of the Methodist Episcopal Church, which will be concluded tomorrow, is the briefly and carefully sketched history of the denomination in Washington, and of its churches. This history, prepared by Samuel W. Hall, was read at the First M. E. Church Wednesday night by Miss Jane Maurer. The paper follows:

Before taking up the history of the Methodist Church in Washington, it may be well to take a look at the character of the community in its early days, to know something of the conditions that had to be faced by our own and other denominations in establishing religious organizations. For this information, especially during the period from 1790 to 1805, we are indebted to high authorities among our Presbyterian friends who have made the statements from which we quote.

The Rev. Dr. Thaddeus Dodd preacher and educator, the founder of two Presbyterian Churches in the Ten Mile section south of Washington, and one of the founders of Washington & Jefferson College, and principal of the Washington Academy, 1787, said that the people "were indifferent to the interests of literature in general and to the demands of the Church in particular."

The Rev. Jacob Lindley said they had but little piety, science or liberality to build a house or sustain a literary institution, and none to sustain a preacher. The Rev. Matthew Brown, the first pastor of the First Presbyterian Church in Washington, addressing the Rev. Dr. Brownson, father of Judge James I. Brownson, upon the opening of his ministry of that Church in 1849, described the intelligence and social refinements of the community of Washington, when he came to it in 1805, by saying that, as in most new towns there was little piety. The men were respectful and paid their dues, but that was their farthest advance heavenward; through the week, money making with super-abundant and vicious recreations, such as gambling, horse racing, and cock fighting, absorbed them. "But for a few godly women", he said, "we would have been as Sodom and Gomorrah."

The earliest mention of Methodists in Washington County is that of a Methodist Society organized in 1784, in West Pike Run Township, about a mile east of the present Centerville Borough, and of which organization it is recorded that "they found their log church already built." Presumably this was the origin of the Taylor Church, the location of which agrees with this early account; but whether the "log church already built" was an actual church building or the log cabin home of one of the early Methodist families of that section does not appear in the brief record found.

While the eastern part of the County, that portion along the Monongahela River, was settled earlier than parts farther west, including the new town of Washington, it is strange that no mention of the Methodists at Washington appears for many years later. The earliest mention of Methodism in Washington indicates that itinerant Methodist preachers held services here, in courthouse or schoolhouse, as early as 1798, fourteen years after the organization of the West Pike Run Township Society, which seems unlikely. It would seem probable that in the town laid out and named in 1781 there was some form of Methodist organization and worship earlier than 1798, which was nearly a score of years later, though no record of this is to be found.

There is an often-mentioned and cherished tradition among Washington Methodists, about the coming to Washington of the first Hazletts, man and wife. Coming in from the east over the old road or trail then located on Gallows Hill, and looking down on the small settlement then here, the man said to his wife that, in case they should find any of the new sect of Methodists in the village, he wanted her to have nothing to do with them; to which admonition the wife replied that, if there were any such persons there, by God's blessing she would find them and join herself to them. And this she did, and for many years the name of Hazlett was prominently identified with the Methodist work and interests of every kind.

Samuel Hazlett II. was long an officer in the church, and for several years, both before and after removal from the Wheeling street building, was superintendent of the Sunday School. He was later a large contributor to the fund for the erection of the Jefferson Avenue Church, and became a member there. He, with many others of our original congregation, formed the nucleus of that new congregation. A sister, Margaret Hazlett, later the wife of Dr. Grayson, was equally devoted to the people called Methodists, and especially interested in missionary work, being the organizer in our congregation of both the Womens Missionary Society and the Sarah L. Keene Missionary Band of young women, organizations still active and useful, and of which some of the original members are still with us.

FIRST CHURCH BUILDING

The first record of an actual organization of the Washington Methodists is found in the deed of John and Elizabeth Hoge, dated February 5, 1801, conveying lot No. 194 in their plot of the town to Thomas Lackey, Abraham Cazier, Abraham Johnson, Titus Rigby and John Cooper, trustees of the local Society, the consideration named being \$10, with the understanding that said trustees should erect on said lot a house of worship for the use of members of the Methodist Episcopal Church in the United States of America. This lot, No. 194, was on the southwest corner of what is now West Chestnut and North Franklin streets, the site of a present day grocery store; but by some blunder the log church was built on lot No. 193—the opposite or southeast corner of the said streets—a blunder the correction of which required a special act of the Pennsylvania Legislature, of date January 5, 1811, to enable the trustees to reconvey lot No. 194 to the Hoges, who in turn made a deed to the trustees of lot No. 193 on which the log church had been built.

This log church still stands, as do all the four churches of the original Society. Standing a short distance back from the Chestnut street line, it was, after the erection of the second building, weather-boarded and made into a double dwelling, and was so occupied for many years. Later it was made into one of Washington's earliest "movie" houses. At present it is built out to the street line and otherwise remodeled, though still embracing the original log structure, and is occupied by the Hub Clothing Store.

While there is no record of the date of the building of this log church, for several reasons, it is probable that it was built immediately after the purchase of the lot, and the first "Stated Supply" or pastor, William Munroe, appointed in 1801 to this church, found this building in which to preach. And it must have been within this same old log church that Bishop Kendree, as also Francis Asbury, preached at the time of their visit to the fathers of Washington Methodism—on record as occurring in 1809. In any case, it was long used by the early methodists of the town, as it was not until 1816 that the second building was erected immediately in the rear of the log one, on the part of the lot fronting on Franklin street.

Rev. Dr. Conner, a former pastor of our church in an address before the Pittsburgh Conference, as recorded in the minutes of the annual conference of 1925, claimed priority for Washington County in the matter of Methodism within the bounds of the Pittsburgh Conference, by reason of the settlement in 1772 of one Reason Pumphreys, on a grant of a thousand acres of land on the headwaters of Chartiers Creek, and who, whether or not an ordained Methodist preacher, did preach throughout this section. This was nine years before the formation of Washington County, as also the laying out of Washington, in 1781, and at a date when but few whites had ventured across the Monongahela River into the Indian-harassed forest wilds. Unfortunately, no record exists in any of our Washington County histories of this early Methodist or of any such immense grant of land to any settler at such an early date; but we are glad to mention this matter on authority of Dr. Conner, as perhaps the earliest preaching of any denomination in this section, whether or not he may ever have preached in this immediate neighborhood.

SECOND CHURCH BUILDING

The second church building of our early Methodists was of brick, with gable front and entrance on what is now North Franklin street. It was of two-story height, with but a single floor, at street level, a gallery taking the place of a second floor—with a high pulpit, as was common in those days, to enable the preacher to reach all parts of the building with his voice. This gallery, however, through its misuse by certain persons, was later cited among the reasons for the building of a third place of worship. Washington was made an independent district in 1818, with Asa Shimm as presiding elder, and Thornton Fleming as "Stated Supply"—meaning pastor. A Sabbath School was organized in 1825, during the occupancy of the second building. Lists of teachers and scholars appear in the old records. This building, still standing, has been used, since its abandonment by the Methodists, for a number of purposes. It was bought by the School Board, and used as one of the schools of the growing town until the consolidation of all the schools in the Union School, at Beau and Lincoln streets, in 1855. A few years later it was converted into what was called a "bonded warehouse"—a storage place for barreled whisky, held in bond by the Federal Government, to be released as required for the use of the saloons of those days, when the tax was paid on it to Uncle Sam's representative in charge. Later, and for many years, it was occupied by the Hayes & Wilson carriage factory, and at present is a garage.

THIRD CHURCH BUILDING

After 32 years occupancy of this second building, the necessity for a third building was urged, for these reasons: This second building was too small for the comfortable accommodation of the congregation; a more central location was desirable; a Sabbath School room and class room were needed, and to these reasons was added the statement, as quoted from the minute book of the trustees, the fact that "the gallery was a place of resort for disorderly and ill-behaved persons, who could not be controlled in consequence of their not being under the inspection of the preacher or the orderly portion of the congregation; for the pulpit, though entirely too high for the lower part of the house, was entirely too low to command the lofty galleries." So the trustees decided in November, 1847, upon the erection of a third building, and purchased one lot on West Wheeling street for \$400, and traded the parsonage property for the lot adjoining the one purchased, and an estimating committee and a building committee were appointed to determine the plan and cost of the new building. (This old parsonage property, as all our other former buildings of every kind, is still standing, being the dwelling immediately adjoining the skating rink, on the upper side, on West Beau street, a log building later weather-boarded as it now appears.)

17. These matters having been settled, and sufficient subscription pledges having been received to justify the letting of the contract, work upon the new building was begun early in 1848, and the building completed so as to be dedicated on the last day of that year, December 31, 1848. Possession of the second building by the School Board having been given April 1, of that year, the congregation, by the kindness of the Cumberland Presbyterian Congregation, was given the use of the latter's building, just to the west, on the same street, during half of each Sabbath until the dedication of the Wheeling street building. This third building is now owned by the St. Paul African Methodist Episcopal congregation, which purchased it upon our removal to our present and fourth building.

A charter of incorporation of the Methodist Episcopal Church in Washington, Pennsylvania, was secured from the Court May 18, 1848, during the time of the erection of the Wheeling street church. With the building of this church, a parsonage was built adjoining it, which also still stands. The cost of the church and parsonage buildings was extremely low as compared with present-day building costs, the church building, including lot, etc. costing but \$7,445.78½, and, with the contribution of the Ladies Sewing Society of \$400, for the frescoing of the walls and ceiling, purchase of chandelier, and the laying of sidewalk and building of fence in front of the church, etc., a total of only \$7,845.78½, while the parsonage building cost but \$1,223.25.

Article 6 of the charter reads: "The clear yearly value or income, of the real and personal estate of said corporation shall not at any time exceed the sum of three thousand dollars."

This third church building was completed in time to be dedicated on the last day of the same year, December 31, 1848, Bishop Hamline officiating on that occasion. This church building served our congregation for 28 years, until the completion and occupancy of this, the fourth church building, in 1876.

At a meeting of the trustees, held December 11, 1848; a few days before the dedication of the building, several rules were made, including the following:

1. No whispering, talking, laughing or improper conduct will be permitted within the church at any time.
2. No smoking of cigars or tobacco will be allowed on any part of the premises, and those who chew tobacco or scrub are strictly prohibited from defiling the floor, walls, seats or any part of the building with the saliva of tobacco.

At a meeting of the trustees, April 25, 1849, it was ordered that the "anniversary of the incorporation of the church be observed on the first Sabbath of June, (presumably of each year, though this is not stated), at which time sermons shall be provided for by the trustees, from some preacher invited for that purpose, and a collection shall be taken up to meet the yearly interest on the church debt."

A full account of the building of the third church on West Wheeling street is given in the report of the trustees to the congregation, following the dedication and occupancy of the building, the report closing with this statement: "The trustees would close this report by expressing their gratitude to Almighty God for the success which has crowned their efforts and those of the building committee in this enterprise—that no person suffered serious injury in life or limb during the erection of the building; and especially that, since its completion He has visited us with a gracious revival of religion and the conversion of many souls, thus increasing the number of our fellow travelers to Zion, and favoring us with a token of His gracious acceptance of our work of faith and labor of love."

In connection with this statement it should be added that in the closing days of the occupancy of this Wheeling street church, in January, 1876, under the pastorate of the Rev. H. L. Chapman, a great revival occurred, greater than any that has marked the following three-score years of our church's history.

A record of the now almost extinct plan of "classes" to which all members of the early Methodist churches were assigned, with the leaders of the respective classes, appears, dating as far back as 1819. Absence from class over any extended period, without a very satisfactory reason, was cause for a "church trial" before a committee of three named to hear the case.

Among the old church records are to be found a number of cases of church trials, something which seems to have disappeared in these later days. These cases are given in full, with the names of the committee of three members who heard each complaint and passed judgment on it. Some of these cases were brought by the church against individual members for breaches of discipline, as for intemperance, etc., and others were brought by members of the church against other members, as the outcome of family or other quarrels. Where those on trial confessed their fault, expressed sorrow for it and promised to do better, the trial committee recommended the acceptance of plea and continued their membership; where the cul-

prit refused to do so, he was expelled from church membership.

Some of the family quarrels brought out what no doubt were serious matters at the time, but which seem rather amusing to us as we read of them now. In one case a husband and wife, who occupied the first floor of their dwelling, brought action against their tenants of the second floor, as also against a woman who probably lived with the tenant family, or at least sided with them as against the complainants. It was a family quarrel, one feature of it, and perhaps the cause of it, being the matter of too liberal use of water by the second story family when scrubbing their floors. One of the recommendations of the trial committee, in accepting the confessions of all concerning the situation was that, while all parties to the action should seek to be more kind toward each other while still remaining in the same house together, they would advise the tenant family, up-stairs, to try to find another dwelling, but in the meantime to be more careful in the use of water in the scrubbing of their floor. As to the third person, the other woman named in the trial, she was charged by the complaining couple with having said that the wife of this couple "had written or sent a letter to the devil," which act, the committee said so nearly approached blasphemy as to call for serious reprimand to the guilty woman.

Another case, that of two families whose names would be familiar to a few of our older members, arose originally through quarrels between the children of the two families, one set being accused of throwing stones at the other. This brought their elders into bad relationship, the wives bringing rather slanderous charges against each other, while the husband in the one family gave rise to the report that his pig had been poisoned by members of the other family; also, that they had thrown stones into the mouth of a drain from his house, causing the water to back up into his cellar. Three foolscap pages of closely written, and now almost entirely illegible, defense by the husband of the other family against the charges thus made against him and his family, appear in the case. The outcome of the matter was the admission by each family of sorrow and regret for their rescriminations against the other, and the withdrawal of the pig-poisoning and other more serious charges connected with the case, which was then dismissed by the trial committee, after it had delivered some wholesome advice and admonition in the matter.

FOURTH CHURCH BUILDING

We come now to the fourth, our present church building, the sixtieth anniversary of the laying of the corner-stone of which we are now celebrating, the corner-stone having been laid June 10, 1875, while the sixtieth anniversary of the dedication of the building will not occur until June of next year, 1936.

Only a part of the exercises of the corner-stone laying, as they are mentioned in the program of the occasion, were actually held at the site of the church building, the others being held in the town hall, which then stood on a part of the ground now occupied by the Court-house.

The pastor in charge during the time of the corner-stone laying and the earlier work on the church building in 1875 was the Rev. H. L. Chapman, who was given another appointment at the spring conference in March, 1876, and was succeeded by the Rev. R. L. Miller, who was pastor at the time of the dedication of the building in June, 1876, at which dedication Bishop Foss officiated. At the morning service, at which the building was crowded, an effort was made to secure subscription pledges to cover the unpaid part of the cost of the building; but this was not successful, and the Bishop declined to dedicate the building until all the indebtedness had been provided for. So, a meeting was called for the afternoon. This meeting was held in the lower room. The Rev. Mr. Pershing, well known in those days as the "beggar", who was always in demand where money was to be raised, was present, and conducted the subscription raising in his peculiar fashion of story-telling to keep the congregation in a good humor. He succeeded, after a long session on a very warm afternoon, in securing the needed pledges, and the Bishop then carried out the formal dedication service at the evening meeting.

The Official Board of the church at that time was composed of the following Trustees and Stewards, elected March 10, 1875:

Trustees—Vachel Harding, Samuel Hazlett, William Taylor, Frank Wiley, George Warrick, Ephraim Hess, Joshua Wright, William Kidd, Matthew Taylor.

Stewards—John Harter, William Underwood, Thomas M. Hall, A. H. Little, William Hornish, John Seaman, James P. Sayer, Joseph M. Spriggs, William Warrick, George O. Jones, Alexander Seaman.

The Building Committee consisted of the following Trustees: William H. Taylor, chairman, George M. Warrick and Vachel Harding.

The cost of the present church building is not now known, but a note in a trustees' report of some time later than its building estimated the value of the church property at \$10,000—a figure which seems strangely low, considering that within a few recent years several times this sum has been expended in alterations.

During the pastorate of the Rev. J. J. Hill, the twentieth anniversary of the dedication of the church was observed with special services, in 1896.

NEW CONGREGATIONS

The coming of the great oil development in this territory, following 1886, resulted in a largely increased growth and population of the former small town, and in 1890 a movement for a second Methodist Episcopal congregation and church was set on foot. This resulted in the formation of the Jefferson Avenue congregation, composed at the outset largely of members of the First Church, and the erection of the church at the corner of Jefferson and Hall avenues, the new church building being dedicated in 1891. This congregation has now been in existence and doing work for the Kingdom of God for over 42 years. Its first pastor was George Holmes, a son of the Rev. Charles A. Holmes, one of this congregation's most revered preachers, first in 1855-1856, and again in 1879-1881, and a grandson and namesake of the Rev. George S. Holmes, who served our fathers and mothers away back in 1839-1840.

Under the pastorate of another Jefferson Avenue minister, the Rev. S. W. Davis, a mission popularly known as the "Orchard Meeting" was begun in what was then known as West Washington. This was in the summer of 1894. So successful was this work that in 1895 it eventuated in the organization of a third Methodist Episcopal Church, under the name of the West Washington Church. Ever since its organization it has been one of the most active, useful and successful church organizations in Washington. Its present church building, the second one, is a fine buff brick building located on Fayette street, built in 1927.

for life. When 75 years of age it was necessary to amputate one leg, but that did not hold him back, and he took it in the stride of a courageous man.

Dr. Dodd was the dean of the old-time country doctors. There are a few of his type left here and there over the County, but not many, and none seem to be taking their places. "The younger doctors just can't take it like we did," he once remarked.

Born in a region once populated by aboriginals, Dr. Dodd from early boyhood was deeply interested in Indian life and lore. This was his lifelong hobby, and his collection of archaeological specimens from Amwell Township contained over 500 specimens. This he presented to Trinity High School several years ago. In his study of Indian life he had located every camp and village site and every Indian trail in that section of the County.

He took a deep interest in Boy Scout work, and from its first establishment over 15 years ago, was the camp physician for Camp Anawanna, until a year or two ago, when he could no longer make the trips.

In 1945 the Washington-Greene Council of Boy Scouts presented him with the Silver Beaver, the highest award given in the United States for distinguished service to boyhood.

In 1894 he joined the Lower Ten Mile Presbyterian Church, and in 1901 was ordained a ruling elder. He became a member of the Amwell Grange in 1894, and when the Amity Grange was organized later he transferred to it, and was still a member at the time of his death.

Always interested in good roads, he had long been a member of the Washington County Automobile Club, and when this organization was reorganized in 1928, he was elected to the Board of Governors, an office he held until his death. In 1928 he was made chairman of the Good Roads Committee. He held the chairmanship for 20 years and then retired, but was made honorary chairman.

The courage of those old-time country doctors was emphasized by a remark he made after he had practiced for 60 years: "I've had my feet plenty muddy, almost frozen; and I expect to get them muddy again. Yes, I would do it all over again."

His interest in local history was as great as his interest in archeology, and he was an authority on the early history of his section of the County. For many years he had been a member of the Washington County Historical Society, and when time permitted always attended the meetings.

On October 9, 1895, he married Miss Emma G. Conger, who died January 28, 1923.

From page 23

Mc Murray Hist. on back

Dr. W. L. Dodd (from page 9) / 8

19

McMurray District History Dates Back to Pioneer Era

Oct 26 1935

Unusually interesting articles on the history of Peters Township were read at a recent historical meeting of the Peters Township Society of Farm Women. The first of these is printed by The Observer today. It is entitled, "McMurray and Peters Creek Church," and was prepared by Mrs. Belle McMurray.

"The farms surrounding the village of McMurray are all portions of tracts granted to substantial Scotch and Irish settlers prior to 1800. Many of their descendants still reside in the vicinity and have inherited the sterling qualities of their sturdy pioneer ancestors.

"The first section of land taken up in Peters Township was called Benton. James Matthews settled on this tract in 1774, the grant being given by a Virginia patent in 1780. A portion of this land is still in the name of the original grantee, being owned by Chatham G. Matthews, a great-grandson of the pioneer, James Matthews. A portion of the Matthews tract was sold to John and William McMurray, the part nearest the village being purchased by Harvey McMurray and is still owned by his heirs. In 1787, a tract known as the Tower was granted by the Virginia Company to Anthony Dunlevy. Later a portion of this grant was bought by Harvey McMurray, and joined the Matthews property. The Swearingent grant received in 1790, known as Oswego, joins the Matthews land toward Thompsonville, later descending to Robert and Joseph Caldwell. Another section granted to John Brekenridge about 1780 was sold to James Matthews, and in 1855 was purchased by Harvey McMurray. The John M. Loney tract, patent granted in 1785, was located adjacent to the old high school building, the old homestead being on the property by John Henry. A portion of this land was later added to the McMurray estate. In 1791, James Mitchell, who was an officer in the Revolutionary War, purchased the land known as Crookston, which joined these other lands to the east. Brush Run, a tributary of Chartiers Creek, passes through this section.

Many years ago, a pottery operated by a man named Bracken, was situated on this stream at the present site of McMurray. The clay for this business was brought from the McLoney farm adjoining. It was operated for only a few years. In 1830, James and William Hanna established a woolen mill at the same location. In 1840, it was remodeled by William Arthur and converted into a flouring mill. All these industries were operated by water power. A portion

of the breast of the old dam is still standing near the Boy Scout cabin at McMurray. The flouring mill was purchased by Harvey McMurray and a sawmill added to it. These were both destroyed by fire in 1866. In 1881, Mr. McMurray erected the present structure, being operated for a time by water power. Steam then became its source of power. The village in those days also contained a store, postoffice, and the inevitable blacksmith shop. But in these modern times, a filling station and barbecue, and a telephone central have been added, while a number of new homes have been erected in its suburbs. A branch of the Montour Railroad passes through the McMurray section, and five good roads meet at this point. One of the main highways south from Pittsburgh, and having excellent bus service, extends through to points south and west. The village is surrounded by excellent farms, and is the center of a prosperous community. While it has not yet attained proportions to warrant the services of a police force or traffic cop, yet we think it will remain on the map for years to come.

Peters Creek, or Brush Run Church

The exact date of the organization of this old congregation is not definitely known, but it is probably five to 10 years earlier than the date of 1795, which has been accepted. In 1773, the Rev. John Smith and John Rogers of the Associated Church of Scotland, came as missionaries to this section, locating at the most convenient point, which was Canonsburg, and making frequent visits to this vicinity. In 1775, the Rev. Matthew Henderson of the same faith, came from Scotland to minister to the spiritual needs of the same community, and in 1781 became pastor of the three congregations, namely: Chartiers, Buffalo, and Mingo Creek. While the early history of the former two churches is, in a measure, compete, the history of Mingo Creek is fragmentary. In the early records of Chartiers Presbytery, a reference is made to "Mingo or Peters Creek," so that they must have been one and the same organization, and the history of Peters Creek should begin with 1781. The first place of meeting together for public worship was on the Daniel Darrah property, midway between Peters Creek and Mingo Creek, so we can see why it might be known by either name. Mr. Darrah offered a lot for the erection of a house of worship, and at the same time James Mitchell, who had purchased the

grant of Crookston on Brush Run, made a similar offer. Mr. Mitchell's offer was considered the better and was accepted, two acres being purchased for the magnificent sum of ten dollars. The people first worshipped in a tent fastened to one of the large trees in the church yard, using it while the first church building, a log structure, was being erected, just back of the present church building. This was used for worship until 1832, when the present brick building was constructed. It has been remodeled several times and is still very comfortable.

In 1795, the date accepted for its organization, four elders were elected: James Mitchel, John McCormick, Thomas Douglas and Neil McNeill. The first pastor was John Smith, serving from 1796 to 1803.

PASTOR IS GIVEN SURPRISE AT END OF HIS VACATION

Special Program at Bristoria
Church Honors Rev. A. M.
Riggs—Interesting History
of Church Is Read.

OTHER WIND RIDGE NEWS —1935

WIND RIDGE, Oct. 15.—Rev. A. M. Riggs, pastor of the local Presbyterian Church and of the Bristoria Presbyterian Church who returned from a month's vacation, was pleasantly surprised Sunday at the Bristoria Church when his return was honored by a special program in charge of the superintendent, Floyd Wright. The program consisted of words of welcome by Mr. Wright, special music, duets and talks and readings by members of the congregation.

An interesting part of the program was the history of the church read by Ward Johnson, which follows:

"The history of the Bristoria Presbyterian Church began in the Long Run Church, which was built about the year 1873. There were three denominations, the Church of God, Methodists and Cumberland Presbyterians, which went together to build the house of worship. Some of the families of the Cumberland Presbyterian organization were those of William Clendenning, Wm. Harkin, David McCollough, Lewis Parry, Taylor Parry, Valentine Nichols, John Nichols, George Moore, John Smith and the McGlumphy family. Some of the ministers which served the Cumberland Presbyterian Church were as follows, but the names may not be in order, neither is the length of time they served known, but Rev. Stephen Wingett is supposed to be the first to serve this congregation. Some of the others were Rev. Luther Axtell, Rev. I. N. Cary, Rev. A. J. Swain, Rev. G. B. Mullendore, Rev. D. A. Cooper, Rev. David King, Rev. Joey Gregory, Rev. J. B. Hail and Rev. M. Swart.

"The union of the three denominations was dissolved and the Cumberland Presbyterians sold their interests for \$50.

"A Sunday School was organized in Bristoria in the year 1906. The work of the Sabbath School was carried on until September 1911, when a Presbyterian Church was organized.

The name of the church was at first "The Wheeling Creek Valley Presbyterian Church," but it was later changed to "The Bristoria Presbyterian Church". The church as organized by a committee headed by the late Rev. C. L. McKee, of Washington, who was in charge of the meeting.

"The new organization was served by Rev. Mr. Medcalf as a stated supply. This was during the year of 1912-1913. On October 16, 1913, Rev. A. M. Riggs, pastor of the Wind Ridge Presbyterian Church for the past two years, was installed as regular pastor at Bristoria.

"On January 4, 1914, the church session met to consider the matter of building a house of worship. The following committee was appointed: H. H. Parry, Miles Meek, R. M. Gilfillan, G. W. Nelson and J. W. Milliken. The soliciting committee to secure funds was R. M. Gilfillan, J. W. Milliken, Miles Meek and Rev. A. M. Riggs. The amount raised by subscription was between \$1,700 and \$1,800. The committee applied to Presbytery for aid, and was recommended to the board of church erection, and through the persistent insistence of Rev. McKee, who interceded for them, they succeeded in getting the amount of \$1,000. The first regular preaching service in the new church was held on June 6, 1915. It was largely through the efforts of Rev. C. L. McKee, Rev. A. M. Riggs and the chairman of the building committee, H. H. Parry, that the new house of worship was built.

"Rev. A. M. Riggs has served this congregation since October 16, 1913, until the present time. There are now 43 members on the church records."

EAST BUFFALO PASTOR ACCEPTS CALL TO OHIO

10-17-35

At the service next Sunday morning at the East Buffalo Presbyterian Church, the Rev. J. D. Barnard, pastor, will declare the pulpit vacant, he having accepted a call to the Second Presbyterian Church of East Liverpool.

Mr. Barnard is a young man and has been active during his stay in the Washington Presbytery, holding the office of moderator at the present time.

The East Liverpool church will offer a wider field of service and has a larger congregation. The East Buffalo congregation is one of the historic groups of the Presbyterian denomination and one of the most active of the rural churches in the County.

East Buffalo Congregation Tenders Pastor a Farewell

10-24-35

More than one hundred fifty members and friends of the East Buffalo Presbyterian Church gathered at the home of Mrs. Sarah Sprowls on Monday evening, for the purpose of extending their farewell wishes to the Rev. J. D. Barnard and wife, who were leaving on Tuesday for East Liverpool, O., where the Rev. Barnard accepted a call, extended by the church at that place.

Four years and a half ago, Mr. Barnard came to the East Buffalo congregation, then a student in the Western Theological Seminary. After graduating, he was installed as pastor of the church. During his pastorate, Rev. Barnard devoted his full time and service to the upbuilding of a church program which included all ages and through tireless effort the work has grown. He leaves a Young Men's Bible Class with an enrollment of nearly 35 and

a Christian Endeavor Society where all members are privileged to take part. There have been seventy additions to the church roll.

It was with feeling of regret, yet with every good wish for the future success that members of his congregation and friends assembled to bid him farewell. A short program was carried out. Many were the expressions of helpfulness, coming from those present. Very fitting remarks were made by F. C. McElwain, Mrs. Mary Harshman, Walter Ely, Wilmont Chaney, J. J. Cleland, Howard Ely, Florence Ely, Edwin Boone, John Eagleson, Lawrence Ely, Ed Ashbrook and Harry McKee, and Rev. Deboit. Members of the session presented Rev. Barnard with an electric reading lamp. Mrs. Sprowls and Mrs. Wilmont Chaney, as hostesses, with their aides, served ice cream, cake and coffee, which was donated by the congregation.

75th Anniversary Service At Fairview Church Sunday

1935

THOMAS, Oct. 22.—The 75th anniversary of the Fairview Presbyterian Church of Thomas will be celebrated Sunday morning, October 27, at 10:30 o'clock. The observance will take the form of a home-coming communion service, with all former members, descendants of the charter members, and friends of the church invited to be present. Visitors are invited to bring their lunches and spend a social hour together in the dining room following the communion service. Hot coffee will be served by the reception committee. Preparatory services will be held Friday evening at 8 o'clock, with the Rev. Arthur L. Hail, of the First Presbyterian Church of Donora, preaching the sermon.

The Sunday School of the Fairview Presbyterian Church is over 75 years old. Sunday School was

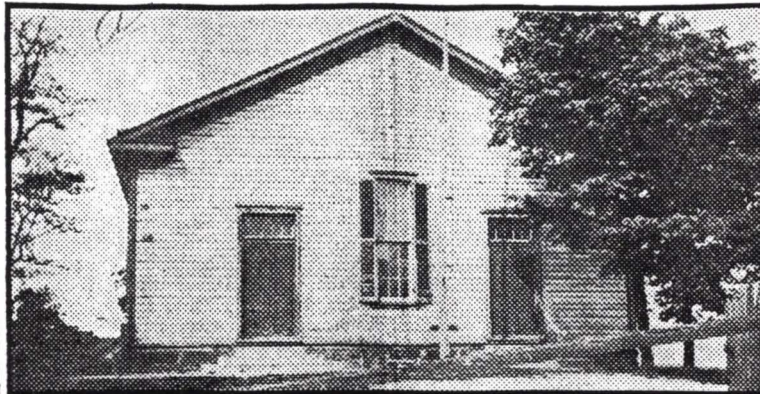
held in the Munntown School for at least one or two years before the church was organized. In 1859 members of the Sunday School requested Presbytery to organize a church and this request was granted in 1860. The committee appointed by the Presbytery of Ohio met in the Munntown School on February 24 and after a sermon was preached by the Rev. C. G. Braddock, the church was organized with the following charter members: Samuel Cochran, John P. Cochran, Mary Cochran, Samuel Hamilton, Mary Hamilton, James McClain, Ann McClain, Lydia McClain, Phoebe McClain, Elizabeth McClain, William Sumney, Ruth Sumney, Liverton Thomas, Mary Ann Thomas, Rhoda Thomas, Mary Thomas, Rebecca Thomas, William

Thomas, Mary Thomas and Mary Jane Potts.

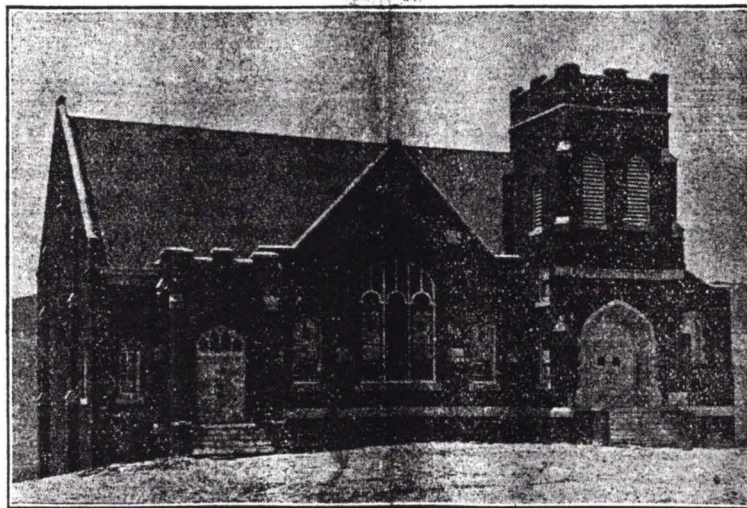
Liverton Thomas and J. C. Cochran, the first elders of the church, were ordained in 1860, and in 1861 the session was increased by the ordination of William Pease and Jonathan Caseber.

The Rev. John Ewing was the first minister of the church, serving until 1864. Since 1864 the following ministers have served the church: William Hanna, Luke J. Wasson, E. F. Hyde, O. A. Rockwell, L. M. Lewis, John L. Roemer, A. B. Brown, W. F. Plumber, B. B. Harrison, G. P. West, and the present minister, W. A. Gilleland. The shortest pastorate was that of John L. Romer, who, after a very successful year at Fairview, was called to Cleveland. Dr. Roemer is now president of Lindenwood College, St. Charles, Mo. Dr. Brown served Fairview for the longest time, becoming the minister of Fairview in 1893 and serving until 1909, a period of over 15 years.

To Celebrate 75th Anniversary



First Fairview Church, erected in 1861 on "the hill".



Present home of congregation completed in 1928.

Members of the Fairview Presbyterian Church, Thomas, will celebrate their 75th anniversary Sunday with a Home-Coming Service. With a membership of 250 it ranks as one of the most thriving of the rural congregations in Washington County.

The present minister, W. A. Gilleland, began his work at Fairview while still in the Western Theological Seminary in 1927 and is now completing his ninth year as pastor of the church.

After worshipping for one year in the Munntown School, the Fairview congregation in 1861 moved into its new building on the hill.

This building was to be the church home until the new church was completed at Thomas in the Summer of 1928.

10-28-35
**History of Center Church
And Thompsonville**

The year 1927 was important in the history of Fairview because in that year the members had to vote either to go forward and build a new church or allow Presbytery to dissolve the church. For two years the church had been without a minister during which time the membership of the church was greatly reduced. The members voted to build a new church and in the Summer of 1928 the new building costing more than \$40,000 was dedicated. This modern church building has helped the church serve the needs of a rural community in an efficient manner and the work of the church has continued to go forward. One hundred eleven members have confessed Christ since the new church was dedicated and 30 members have been received into the church by letter. The church now has a membership of over 250. The church still has a small building debt but its endowment fund is much larger than the debt so the new building has not been a burden during these years of depression.

The members of Fairview today can face the future with faith and courage because the work of the past 75 years has given them a good foundation.

By MRS. CHARLES S. BAIRD

Center Church is located in the vicinity of the waters of the Chartiers and Mingo streams, that gave names to two old and historic churches in Western Pennsylvania, called Chartiers and Mingo—two churches that helped in no small way to form Center Church. The history begins in the year 1828, when by the action of Presbytery a petition was granted by that body, for persons living in the district to erect a meeting house and organize a congregation on the land of Daniel Bell, to be called "Center." The name, Center, was chosen because it was located equidistance from Chartiers, Bethel, Mingo and Bethany congregations belonging to the same Presbytery.

Center in her history has worshipped in two houses, both of them brick. The first one was 50 feet long and 40 feet wide, and cost \$1,200. The second one which is the building now standing, was erected a few rods south of the first structure, on higher ground and cost \$2,000. One of Center's problems in her youthful days was the heating situation. Furnaces were tried only to have them set the building on fire. Then followed stoves, but the pipes had to be carried so far that there was danger of the occupants of the "Amen Corner" getting well dusted with soot. The problem was finally solved by putting holes through the ceiling, which plan worked well until the chimney began to crumble, and the plaster to fall off on the heads of the occupants of the "amen" pews, then real chimneys had to be erected.

Center has had no little influence on the lives of the community for through her annals have marched—for the good of her country—15 ministers, eight ministers' wives, five missionaries, eight medical doctors, five lawyers, six graduate nurses, any number of teachers, 32 soldiers of the Civil War fame and nine soldiers of World War.

The singing was led from the clerk's stand, located directly in front and below the pulpit. The occupants of this stand were often exposed to some annoying experi-

ences, provided the minister, close back and close above them, indulged in the use of tobacco when delivering his sermon, as some of them did at that time. When such an occupant of the pulpit grew greatly interested in his subject, there came forth along with the words he uttered, a shower of nicotine, that fell on the head of the unfortunate clerk, much to his discomfort and embarrassment, and to the amusement and entertainment of the congregation, in front.

An illustration of how well good habits are fixed in Center Church is shown by the actions of a regular attender's horse. His name was Jim, and he was missing one day. People feared that he had been stolen, but when the truth was known, Jim has just got his days mixed and was attending church on a week day. He knew his pew and was standing by the tree where he was accustomed to be hitched during sedvices at Center.

However, times may change and we may change with them, Center Church may change, but we must all remember that the place of salvation changes not.

THOMPSONVILLE

Robert Thompson was born near Belfast, Ireland, and in 1811 he sailed for America. He landed in Philadelphia and came west to Pittsburgh, the journey of two weeks being made by wagon. From Pittsburgh, he traveled south into Peters Township, Washington County, and erected a house about a mile from the township's northern boundary line, and midway between the eastern and western extremities, which later became the center of a village bearing his name.

This village consists of homes built all on the same side of the street and it is told to those unfamiliar with the plan of the village that the residents all take tea on the same side of the street.

With the increase in population, Thompsonville felt the need not only for a school, but also for a general store, a blacksmith shop, a wagon-maker shop, a grist mill, a fulling mill, a sawmill, and it was imagined that a distillery was needed also.

James Pollock met the need for the store, which saved many of wearisome trip to Pittsburgh on horseback. At this store was located the postoffice and it naturally became a favorite place in the evening. Mrs. A. H. Alexander now owns the old Thompsonville postoffice building, still standing.

The wagonmaker and the blacksmith shop was located on the lot now owned by Austin Wright, formerly the Robert Wright property. James Skiles owned and operated this shop. He made his own horse shoes and nails and shod a horse for 50 cents.

The cooper shop was located on the Hopper farm, now occupied by Herbert McDonald, where the barrel staves were whittled out by hand. This shop supplied barrels for the grist mill owned by Hugh Thompson and located on the old Thompson farm, on Brush Run, near the present Thompsonville schoolhouse. This was a very busy mill as could be seen by the fact that it was four stories high, was run day and night, and six-horse team Conestoga wagons might be seen hauling flour to Pittsburgh any day. This mill later burned and was not rebuilt.

A fulling mill was located on Brush Run near the present site of Montour Mine No. 4. Here woolen blankets were made.

The sawmills were located on Brush Run on the farm owned now by the Pittsburgh Coal Company, but formerly the Hickman farm, and the ruins of another may be seen on the Robert Bell farm, on Chartiers Creek.

A distillery was located on the present Robert Orr farm. This was located on the left side of the road as we face east. Just below this distillery there was a fine spring. But in order that the tired traveler could not quench his thirst at the spring and might be thus driven to patronize the saloon, a large bear was tied near the spring.

There are many and various interesting things that might be related about Thompsonville and its surrounding country, remembering that in another century our customs and incidents will be smiled upon by our descendants as we are smiling at the "queerness" of our ancestors today. Nevertheless, smile as we may, we are thankful beyond measure for their honesty, their uprightness and above all their Christian influence which has made this a livable community.

Many Attend Celebration Held at Thomas Church

10-29-35

Ideal weather contributed to full enjoyment of the celebration of the 75th anniversary of the organization of the Fairview Presbyterian Church, Thomas, which took place Sunday at a homecoming and communion service held at the morning worship hour. The church was taxed to its capacity to accommodate members, former members and friends of the congregation who returned for this memorable occasion. The service opened at 10:30, taking up the time of the Bible School hour and morning worship period.

The Rev. W. A. Gilleland, pastor, preached a historical sermon as the pre-communion meditation and music for the service was led by the chorus choir with Miss Hilda Creighton, pianist. At this service 14 new members were received into church membership, nine by letter and five by profession of faith.

In the informal service which followed the communion service, Ivor Williams, superintendent of the Bible School presided. At this service special recognition was given to those members and former members who had held membership in the church over a long period.

Among the honored guests were H. A. Hamilton, of Houston, who joined the congregation 57 years ago; Mrs. E. C. Drake, Mrs. L. J. Burns, Mrs. Sudie Gamble and Mrs. Wheeler McClure, all of whom had joined the congregation more than 50 years ago. The oldest member of the church in point of service was John Manes, who has completed 50 years work in the church.

and Mrs. Manes is a close second with 47 years to her credit. Mrs. Fanny McDonald Morrison has completed more than 40 years membership.

Another honored guest of the occasion was Miss Alice Wasson, West Pike street, Canonsburg, who is a daughter of a former pastor, the Rev. Luke Wasson, who was the third pastor of the congregation. The church was organized in 1860 and the first pastor was the Rev. John Ewing, who served until 1864.

Twelve pastors have served the congregation to date including the present pastor who began his work at Fairview while he was a student in the Western Theological Seminary, Pittsburgh, in 1927, and he is now completing his ninth year as pastor of the church.

The year 1927 marks a turning point in the religious history of the Fairview Church, for it was in that year that the members had to vote either to go forward with the work and build a new church or ask presbytery to dissolve the church.

A decision to build a new church was made and in the Summer of 1928 the present church building, costing \$40,000, was dedicated. Since its erection work of the church has continuously advanced through the commodious church building.

One hundred and 11 members have confessed Christ since the new church was erected and 30 members have been received by letter. The church at present has a membership of of 264.

WIFE OF FORMER PASTOR AT BURGETTSTOWN DIES

1935

BURGETTSTOWN, Oct. 31—Mrs. E. Florence Wilson McCarty, wife of the Rev. R. Harlan McCarty, died Saturday, October 26, at 3:30 p. m. at McKeesport. Funeral services were held Monday evening at the First Presbyterian Church. Services and burial were held Tuesday at New Scottsville. The McCartys were former residents of Burgettstown. Rev. McCarty having been the United Presbyterian Church minister here.

See page 39

BORN

To the Rev. and Mrs. Mark S. M. Ray, of Buffalo, at the Washington Hospital, Sunday, November 10, a daughter, Dorothy Anne.

LANGELOTH PASTOR WILL BE INSTALLED TONIGHT

LANGELOTH, Dec. 2.—The installation service for the Rev. Harold S. Giffen is to be held Tuesday evening, December 3 at 7:30 o'clock in the Langeloth Community United Presbyterian Church here. The service will be in charge of a commission of Chartiers Presbytery, composed of the Rev. E. L. Ralston, of Midway, who will preside and preach the sermon; the Rev. R. C. Sutton, of Burgettstown, who will address the pastor; and the Rev. D. A. Spencer, of Canonsburg, who will address the people.

The Langeloth church plans to hold a reception for the Rev. Mr. Giffen and his family following the installation services. Mr. Giffen will also have charge of the work at the Cross Creek United Presbyterian Church which is commonly known as the Tent Church.

BILLY SUNDAY DIES



CHICAGO, Nov. 6.—(AP)—The Rev. William A. (Billy) Sunday, 72, well known evangelist, died suddenly tonight of angina pectoris at the home of a brother-in-law here.

Sunday, who came here several days ago from Winona Lake, Ind., dined with his wife and Mr. and Mrs. William J. Thompson, his brother-in-law and sister. He went upstairs shortly before 8 p. m. after complaining of illness and died before a physician arrived.

The Rev. and Mrs. Clarence Bratchie have moved from New Castle to the Presbyterian manse. Mrs. Bratchie will serve as pastor for Lower Buffalo Church as a slated supply. *Nov 20 1935*

Dr. W. L. Dodd from Page 18

He is survived by one son, John L. Dodd, Washington, and one daughter, Ruth E., wife of Albert E. Sowers, 209 Derrick avenue, Uniontown. Three grandchildren also survive: David M. Dodd in the Navy, now overseas; Mrs. Audrey Bayle, Se Wancee, Tenn., and Mrs. Carolyn Probst, East Wheeling street; and one great-grandchild, William Edward Probst.

Tennis was purely an amateur sport until 1926.

INSTALL PASTOR AT CALIFORNIA

— 1935 —

CALIFORNIA, Nov. 18. — The Rev. William Nichol Rae, who recently accepted the call to fill the pulpit of California Presbyterian Church will be installed in his new charge on Wednesday evening November 20.

The services will start at 7:30 o'clock with the Rev. Dr. Donald M. Grant, of Washington, moderator of the Washington Presbytery and chariman of the vacancy and supply committee, in charge. Other speakers will be the Rev. George W. Snodgrass and the Rev. John C. Teyssier. The service will be public.

Rev. Rae comes to California from Paterson, N. J., where he has been pastor of the Westminster Presbyterian Church since 1931. Prior to that time he had been assistant to Dr. Truman Kilborn, at Park Church, Newark, N. J.

Rev. Rae was born in Scotland in 1898. He was educated at Buccleburgh High School, Scotland; Bloomfield College and Seminary and Colgate and Columbia Universities. The new minister is a veteran of the World War, having served as a member of the Royal Field Artillery attached to the observation corps of the royal air forces. He was wounded and slightly gassed. He was discharged from service in March, 1919.

Mt. Prospect

At least four persons have gone from this church to engage in missionary work. The Rev. Frederick G. Knauer, a son of the congregation in the last years of the past century, was a missionary on the western coast of Africa. Ill health compelled him to return. Miss Alice Miller and Miss Edith Simpson, who were members of the society, did missionary work in Mary Allen Seminary, Texas, and Engleside Seminary, Buckeville, Va., respectively. Mrs. H. L. Martin, also a member of the society at the present time, was commissioned in 1916 to teach in Langdon Memorial School, Mt. Vernon, Ky. She engaged in this work for six years. The Rev. Roland White taught at Wooten High School, Kentucky.

The Mt. Prospect Missionary Society at present has a large enrollment and is actively engaged in mission work. In 1908 the Westminster Guild was organized for the young women and a few years later the Light Bearers Society was organized.

TO CELEBRATE ANNIVERSARY

Women's Missionary Society
of Mt. Prospect Church,
Hickory, to Observe 60th
Birthday Tonight.

ACHIEVEMENTS ARE MANY

— 1935 —

HICKORY, Nov. 14.—With appropriate exercises the Mt. Prospect Presbyterian Church will observe the 60th anniversary of the organization of the Women's Missionary Society of the church Friday evening, November 15, in conjunction with the annual thank-offering meeting, at which Dr. Jacob Rice, missionary on furlough from Kameroun, Egypt, will be the guest speaker. A pageant depicting the various episodes of the activities of the society is to be given.

The organization of the Women's Missionary Society 60 years ago, with nearly 100 charter members, was the outcome of a movement in the Washington Presbytery to stimulate and increase the interest in missionary work at home and abroad. The organization was effected through the pastor of the church, the Rev. Thomas R. Alexander, then a young minister who had recently come to Mt. Prospect.

The first officers of the society were: President, Mrs. A. V. McGugin; vice president, Mrs. A. E. White; secretary, Miss E. A. Miller, and treasurer, Miss Margaret Ewing. These and the charter members were descendants of the Scotch-Irish pioneers who settled in the northwestern part of Washington County. Since that time the missionary work of the church has been continued by their lineal descendants.

The society, with its record of over half a century of harmonious work, has contributed liberally of its means and labored incessantly to carry on the work in the home land as well as abroad.

REV. J. PAUL GRAHAM CALLED BY FIRST U. P.

12-14-35

The Rev. J. Paul Graham, pastor of the United Presbyterian Church at Green Tree, was extended a call to become pastor of the First United Presbyterian Church of Washington at a congregational meeting held last night. The meeting was presided over by the Rev. Dr. H. W. Temple, moderator of the session, who has been supplying the pulpit for the past few months.

The names of three other ministers, who have preached as candidates, were presented to the meeting: the Rev. Edwin Pottinger, of Leetsdale; the Rev. R. C. Rogers, of Elizabeth, and the Rev. Howard McCalmont, of Westview. The majority voting for Mr. Graham, the call was extended to him. He is serving his first charge at Green Tree. He is a member of Monongahela Presbytery and the call will be forwarded to that Presbytery to await his decision.

The pulpit of the First Church has been vacant since the death early last summer of the Rev. Dr. Huber Ferguson who had served as pastor for 18 years.

REV. HENRY C. ROGERS GETS HONORARY DEGREE

6-6-36

Rev. Henry C. Rogers, pastor of First Presbyterian Church, is to be awarded an honorary Doctor of Divinity degree by Hanover College, at Hanover, Ind., Wednesday.

The Rev. Mr. Rogers, who was graduated from Hanover College in 1920, will deliver the baccalaureate sermon to the graduating Hanover class Sunday. His place in the pulpit of First Presbyterian Church will be taken Sunday morning by the Rev. John Bruere, of East Stroudsburg, who will preach on the subject "The Program of Christianity."

Washington has been connected with Hanover College several times in the past. Dr. John Livingstone Lowes, a graduate of W. & J. College, had some of his first teaching experience at Hanover before going to Harvard. Dr. James I. Brownson and Dr. James D. Moffat received their first doctor's degrees from Hanover.

FIRST U. P. PASTOR



The Rev. J. Paul Graham, above, who has accepted a call to the pastorate of the First United Presbyterian Church of Washington and expects to occupy that pulpit February 2, has been for the past five years with the Wallace Memorial U. P. Church of Greentree, which he founded in 1930.

Born at Reynoldsville, near Columbus, Ohio, in 1897, he was reared in that community. After his graduation from Muskingum College in 1922 and from Xenia Seminary, St. Louis, Mo., in 1925, he became pastor of the First United Presbyterian Church of Middletown, Ohio, and served that congregation from 1925 to 1930, when he took up the work at Greentree. He has been actively identified with Young Peoples Work in Monongahela Presbytery, and was for three years superintendent of that department.

TWO PASTORS IN COUNTY RESIGN

Rev. J. B. Jamison, of Pigeon Creek, and Rev. Clyde Myers, of Hickory, Released by Chartiers Presbytery.

NEW MODERATOR NAMED

Apr. 15, 1936

The resignations of two pastors were accepted at the Spring meeting of Chartiers Presbytery held yesterday in the Third United Presbyterian Church, Jefferson avenue. The Rev. J. B. Jamison, D.D., resigned as pastor of the Pigeon Creek Church after serving the congregation for over 20 years. He will declare the pulpit vacant on next Sunday. Dr. Jamison will retire from the active ministry.

The Rev. Clyde Myers resigned as pastor of the Mt. Pleasant congregation, Hickory, to accept a call to the Greentree congregation, Pittsburgh. By direction of Presbytery he will declare the pulpit vacant next Sunday.

At the opening of the session, the Rev. Cuyler N. Ferguson, of Mt. Prospect Church, Thomas, was elected moderator for the ensuing six months and the Rev. J. Donald Almes, of Taylorstown, vice moderator.

Walter Ralston, a first year student in the Pittsburgh-Xenia Theological Seminary, presented a specimen of progress which was sustained and he was given a temporary license to preach. He is a son of the Rev. E. L. Ralston, of Midway.

The report of Harry W. Gabby, of Washington, financial agent of Presbytery, showed that the contributions of the various congregations for the past year exceeded the church budget allotment by \$1,546. This includes contributions to the educational and missionary benevolences of the denomination.

The following nominations were made to the General Assembly: Financial agent, H. W. Gabby, Washington; Superintendent of Missions, the Rev. C. T. Littell, Venice; Superintendent of Sunday Schools, the Rev. A. W. Wishart, Washington; Superintendent of Young People's Work, the Rev. C. N. Ferguson, Thomas.

Presbytery directed the republication of the history of the Presbytery from 1800 to 1870, prepared by the late Rev. Dr. J. T. Brownlee. Presbytery adjourned to meet

at Cross Creek June 23

HISTORY OF MT. PROSPECT CHURCH IS DISTRIBUTED

Work of John Templeton,
Written in 1895. Placed in
Hands of Thomas Congregation.

OTHER NEWS OF DISTRICT 1936

THOMAS, Feb. 13.—The history of the Mt. Prospect United Presbyterian Church at Thomas, written by John Templeton in 1895, has been distributed to the members of the church. Copies can be obtained by mail by anyone wishing them.

This marked the 76th anniversary of the founding of the Mt. Prospect congregation.

David R. McNary moved from Canonsburg to Munntown in 1858. There being no United Presbyterian Church there and he being a member of that denomination, agitated its beginning there. He completed arrangements by bringing the Rev. J. B. Clark, who was then pastor of the Chartiers United Presbyterian Church, and who on Sunday, November 21, 1858, in the old Methodist Church, preached the first United Presbyterian sermon in Munntown.

Joseph Reynolds and John Templeton, commissioners, met with Presbytery to ask for an organization of the United Presbyterian Church at Munntown. The whole number joining in the congregation was 47. A plot of ground was obtained from Joseph Hamilton in 1862 for which the sum of \$195.82 was paid. James Spear, James M. Bryant, Thomas Rankin, Ezra Patterson, Andrew Crawford, Richard Fife, Joseph Reynolds, Robert Black, James McNary and John Templeton were appointed as the building committee. The contract was let October 17, 1862, and the building was taken off the contractor's hands, April 4, 1863. The Rev. R. N. Boyd preached the first sermon in the church. The Rev. Thomas Balph was called to preach March 1, 1864. The church had been called the Mingo but the name was changed to Mt. Prospect. The Rev. J. P. Davis was called to the pastorate in 1875 and preached until 1886, when he resigned on account of ill health.

The Rev. C. H. Alford, a licentiate from the Reformed Presbyterian Church, was called to the pastorate of Mt. Prospect in September, 1888, and preached his first sermon as pastor, November 4, 1888. This pastorate was of short duration. The Rev. George R. Murray, of Omaha Presbytery, took charge of the congregation July 1, 1890, and was still pastor at the time this phase of the history ended in 1895.

Levi McMurray is busily engaged in finishing the history of Mt. Prospect from 1895 up to the present. His work will be presented to the congregation soon. He asks the cooperation of anyone who might give him any assistance.

DR. G. W. SHELTON DIES SUDDENLY 1936

PITTSBURGH, April 5—(AP)—Dr. George W. Shelton, 64, internationally known in religious quarters and pastor of Second Presbyterian Church of Pittsburgh, died suddenly Saturday from a heart attack.

The minister had been pastor of the Second Church for 25 years, coming here from Tennessee where he had held pastorates in Nashville, Clarksville and Jackson. He was a native of the Chattanooga, Tenn., district.

For many years Dr. Shelton took an active part in Pittsburgh civic affairs, and usually preached on topics of the day. He was widely sought as a public speaker, and had lectured and preached in London, Edinburgh, Glasgow and many of the larger cities of the United States.

Dr. Shelton's health had been poor recently, and he had been resting in Tucson, Ariz. He returned here after the St. Patrick's Day floods, however, to direct rehabilitation of his church, which was in the heart of the flooded golden triangle. Because of the church's condition, funeral services cannot be held there, and arrangements have not been completed.

In addition to the widow, Mrs. Vinnie B. Shelton, the minister is survived by four brothers: Dr. J. M. Kelso, Tenn.; Dr. Richard E. Chattanooga; the Rev. W. J. Cowan, Tenn., and U. G., of Van Nuys, Calif.

Funeral services will be held tomorrow afternoon at 2:30 o'clock in the German Evangelical Protestant Church, Smithfield street. Burial will be in Allegheny Cemetery.

THURSDAY, JUNE 11, 1936

DR. STEVENSON RETIRES AS SEMINARY HEAD

President of Princeton Theological Seminary for 22 Years, Prominent W. & J. Alumnus Eligible for Pension

MACKAY HIS SUCCESSOR

The Rev. J. Ross Stevenson, D. D., of Princeton, N. J., who was here for the fifty-year reunion of the W. & J. class of 1886, and who received the fifty-year certificate from the College, has only recently retired from the presidency of Princeton Seminary, after a term of 22 years. Dr. Stevenson, 70, now comes under the Seminary's automatic retirement rule. At the recent commencement he conferred degrees on 68 graduates. He has been named president emeritus.

The Rev. Dr. John Alexander Mackay has been chosen by the Seminary Trustees Board to succeed Mr. Stevenson. Dr. Mackay is secretary of the foreign department of the Presbyterian Board of Foreign Missions. He is 47 years old, a native of Scotland, and was for several years principal of the Anglo-Peruvian College at Lima, Peru.

Dr. Mackay was born at Inverness, Scotland, on May 17, 1889, and was graduated with first class honors from the University of Aberdeen in 1912. He received his divinity degree from Princeton Theological Seminary in 1915, and later took postgraduate work at the University of Madrid, the University of Lima and at the University of Bonn, Germany.

It is understood that Dr. Stevenson is contemplating a trip around the world, during which he will visit the foreign mission outposts of the church.

While here for the commencement occasion he was the guest of Mrs. R. F. Stevenson at 360 Allison avenue.

TO ORDAIN MINISTER IN OLD MINGO CHURCH

May 23 1936

An adjourned meeting of Pittsburgh Presbytery will be held in old Mingo Presbyterian Church, Monday evening at 7:15 o'clock for the purpose of ordaining Joseph Blackburn to the gospel ministry. Mr. Blackburn is a son of the congregation and was graduated from Princeton Theological Seminary on last Tuesday.

The following ministers will take part in the ordination services: The Rev. Alexander Gibson, of Pittsburgh, moderator of Presbytery, who will preside; the Rev. Ross M. Haverfield, of the First Presbyterian Church, Monongahela, who will read the Scripture; the Rev. A. L. South, of Finleyville, who will offer prayer. The ordination sermon will be preached by the Rev. Kinley McMillan, D. D., of Pittsburgh, and the Rev. Murray Reiter, D. D., of Bethel Church, will offer the ordination prayer during the service of the laying on of hands by members of Presbytery. The charge to the young minister will be given by his pastor, the Rev. R. Frank Getty, of Mingo Church.

Mr. Blackburn has accepted a call to become pastor of a church in Nebraska and will leave soon to assume his duties. The public is invited to attend the ordination services.

MEN'S UNION TO HEAR SEMINARY PRESIDENT

Dr. John Timothy Stone, president of the Chicago Theological Seminary, has been secured as the speaker of the evening for the fifth annual meeting and banquet of the Men's Union of the Washington Presbytery, to be held Tuesday, May 26, 1936

The banquet and meeting are to be held in the Second Presbyterian Church, with dinner served at 6:30 p. m. by the women of the Church Aid Society of which Mrs. S. H. Sproat is president.

The Men's Union consists of all the laymen, ministers, and young men in the 46 Presbyterian churches in the Washington Presbytery, which includes parts of Washington and Greene Counties.

Officers of the Union are: Lloyd O. Hart, Washington, president; Charles F. Barr, Burgettstown, vice president; Lawrence W. Bailey, Washington, secretary; and N. G. Parke, Waynesburg, treasurer.

CENTENNIAL OF CHURCH OBSERVED

Coal Center Presbyterians Celebrate With Cameron Ralston as Guest Speaker —Fraternal Service Held.

TWO-DAY PROGRAM GIVEN 1936

Centennial services for the Coal Center Presbyterian Church, marking the 100th year of existence of one of the pioneer congregations of the California district, were held Sunday in the church, with Cameron Ralston, director of religious activities at W. & J. College, delivering the morning address.

The program for the 100th year of the church's activities opened Saturday night with a service sponsored by the Christian Endeavor Society of the church. Greetings were extended by the Rev. John C. Teyssier, a former pastor of the church and now pastor of the Laboratory Church.

Mrs. J. E. Hines gave a brief review of the history of the congregation during Sunday morning services at 10 o'clock. Mr. Ralston chose as his subject, "The Little Church Besieged and Delivered". At noon the women of the church served more than 200 guests with a chicken dinner.

The fellowship meeting was a feature of the afternoon program and greetings from two former pastors of the church were heard as part of the afternoon's activities. Dr. R. L. Biddle and the Rev. H. H. Ryland, both former pastors of the church, spoke briefly. The Rev. George S. Maxwell, Moderator of the Presbytery; the Rev. John R. Burson, Dr. Frank Fish, Dr. Thomas G. Hicks, of the Methodist Episcopal Church, of California; the Rev. William N. Rae, of the California Presbytery, and Senator J. Albert Reed all extended congratulations for the century of service which the church has given.

Solos were given by Walter Stroud, of Charleroi; Mrs. Larimer, of Monongahela, and John Snodgrass.

A large attendance, including many former members of the church from distant points, attended the evening service to hear the sermon delivered by the Rev. R. B. Wilson, of Center Church, near Canonsburg.

NEW PRESBYTERIAN CHURCH IN FORMER URGES MEN OF CHURCH TO WORK

Dr. John Timothy Stone, of Chicago, Addresses Annual Banquet of Men's Union of Washington Presbytery.

NEW OFFICERS ELECTED 1936

The Rev. Dr. John Timothy Stone, president of the Presbyterian Theological Seminary, Chicago, and former moderator of the Presbyterian General Assembly, told over 300 men attending the annual banquet of the Men's Union of Washington Presbytery last night that "Our job is where we are, with what we've got in doing the very best we can."

Speaking of the need of doing lowly things in advancement of christian work he said, "The blessedness of drudgery is the transformation of common tasks to a celestial duty."

He made an appeal for an aggressive leadership of the men in the church in the community urging the members to remember that they are ambassadors of Jesus Christ to a world of needy people.

The banquet was held in the social rooms of the Second Presbyterian Church and the meeting was presided over by Lloyd O. Hart, retiring president of the Union. Officers for the coming year were elected as follows: President, Alexander W. Acheson, First Church, Washington; vice president, E. O. Parkinson, Concord Church; secretary, C. H. Russell, Fourth Church, Washington, and treasurer, Alexander Hamilton, Upper Buffalo Church.

A banner for the largest attendance of members at the dinner was awarded to the men of the First Presbyterian Church, Washington. A silver cup offered for the best slogan submitted was won by the men of the Second Presbyterian Church, Washington, whose slogan was "A greater service for Christ."

Several members of the Union of Pittsburgh Presbytery were present and were introduced, the Rev. Joseph S. Morledge, former pastor of the Third Presbyterian Church, being one of the number.

Delightful music was furnished by a quartet composed of William E. Litle, David F. Dunbar, John Wilson and Daniel Rowell. Mrs. L. F. Conover was accompanist. An excellent dinner was served by the Church Aid Society of the Second Church.

FRIDAY, JUNE 5, 1936

SEMINARY ENDS FULL CENTURY OF OPERATIONS

The annual commencement of the Washington Seminary on Tuesday marked the close of 100 years of continuous operation of that noted institution, which is the only female seminary left in Washington County out of five that once flourished in this section. Although it has weathered the storms of a century this is the 99th commencement, for it was 1837 before the first was held when one young woman was graduated.

Going back across the century that has passed since the Washington Female Seminary first opened one day in April, 1936, in the old Masonic Lodge building in West Maiden street, for many years the residence of the late Dr. W. D. Teagarden, we find that during that time there was the Florence Select School for Young Ladies at Florence, Olome Institute at Canonsburg, Pleasant Hill Seminary near West Middletown, and Linden Hall Seminary at West Alexander. All ceased to exist many years ago, most of them almost forgotten, but the Washington Seminary has carried on during all these years and today it is still in a flourishing condition with bright prospects for the future.

It was on November 26, 1835, that a number of local men gathered in the parlor of the home of the Hon. T. M. T. McKennan in East Maiden street, to discuss the establishment of a female seminary in Washington. In those days education for the young people was a far different matter than today. Colleges and seminaries west of the mountains were few and far between, especially the seminaries, and the daughters of Washington families must leave home for long periods in order to receive a higher education.

The leader of the movement was the Rev. D. Elliott, D. D., pastor of the Presbyterian Church, but all of the influential citizens of the town endorsed the idea. Subsequent meetings were held with the result that a site was donated in East Maiden street, by Alexander Reed.

Shares were sold at \$50 each, the two largest stockholders being Alexander Reed and Dr. F. J. LeMoyne, each of whom subscribed for twelve months. Dr. LeMoyne had a large family of girls and it is interesting to note that one, Mrs. George W. Reed, still resides in the old LeMoyne home in East

Maiden street. She was graduated from the Seminary in 1861, the year the Civil War broke out, and hanging in the halls of the old building is a photograph of that class, showing Madeline LeMoyne. She is now probably the oldest alumna of the institution.

The plan of organization was not completed until February 14, 1837, and a charter was not granted by an act of Assembly until April 14, 1838 but in the meantime the school had been opened and was a going institution.

Mrs. Frances Biddle, of Philadelphia, was secured as the first principal, and under her leadership the Seminary was opened in the spring of 1836. In those days school was held during the spring and summer months, and commencement took place in the early fall. The school was opened in the old Masonic building, and during the first session Miss Elizabeth Clarke, a graduate of South Hadley, assisted Mrs. Biddle.

Work had been started on a building on the lot at the corner of East Maiden and South Lincoln streets, and during the latter half of the second year the new building was occupied with Miss Mary A. Inskeep as assistant. At the summer session of 1838 another teacher, Miss Sarah Chapman, was added, and Miss H. M. Post was the other.

By 1840 the school had reached a high degree of prosperity, and the Board of Trustees found it necessary to erect an addition to the building. Mrs. Biddle resigned that year, and Miss Sara R. Foster, of beloved memory, took charge. For the next 34 years she remained at the head of the institution. In 1848 Miss Foster was united in marriage with the Rev. Thomas Hanna, pastor of the First United Presbyterian Church, but she remained in charge until 1874.

On November 30, 1848, the new addition to the building, completed in 1841, was destroyed by fire, but it was promptly rebuilt. It was also during the 1840's that an epidemic of typhoid swept the institution and several of the boarding pupils died.

In 1874 Mrs. Hanna resigned, and Miss Nancy Sherrard was elected to take her place. Taking charge in September, 1874, she remained for the next 23 years. The older generation of today always associate the name of Miss Sherrard with the Washington Seminary. It was during her administration that the brick addition at the corner of Maiden and Lincoln streets was erected.

When Miss Sherrard resigned in 1896 Miss Martha Nichols McMillan was secured as principal, and five years later, in 1901, she resigned. While she was in charge the present building on Lincoln street was erected, and since that time all classes have been held there, the other building being used as a dormitory for the boarding pupils.

Miss Christiana C. Thompson, who succeeded Miss McMillan, began her career with the Seminary back in 1869 as a teacher under Mrs. Hanna, and for 34 years she was associated with the institution. During the 1870's she was away for five years, but returned in 1879, and became assistant principal under Miss Sherrard. In 1901 Miss Thompson became co-principal with Miss Mary McDonald, which continued until 1906, when Miss McDonald retired and Miss Thompson was the head of the school until she resigned in 1908.

The next fall Miss Lillian M. Rosencrans, of Newark, New Jersey, was elected and served until June, 1914.

In September, 1914, Miss Mary de Bure McCurdy, a graduate of the University of Chicago and the University of Pittsburgh, took charge, and remained until June, 1927.

Since then there have been four principals, Mrs. Louise Hughes, Miss Edith E. Gill, Miss Julia Moss, and Mrs. Jane C. Maxfield. Mrs. Hughes, now the wife of Attorney Thomas L. Anderson, came

to Washington in the summer of 1927, following Miss McCurdy's resignation, and in September of that year the Seminary was opened under her management. She resigned the following June. Miss Gill, who succeeded her, took charge in September, 1928, and resigned in June, 1930. Miss Moss, who had charge of the music de-

partment of the Seminary during Miss McCurdy's administration, was secured as principal in September, 1930, and remained until June, 1932.

At the close of the 1932 school year it was decided to discontinue the boarding department, as the number of boarding pupils had decreased, to a large extent due to the fact that many of those who had come from other places could secure their higher education nearer home, and in September of that year the institution was opened as a day school of higher education under the management of Mrs. Maxfield, the wife of Dr. Ezra K. Maxfield, a member of the Faculty of Washington and Jefferson College. Since then the institution has been operated by Mrs. Maxfield as a day school with marked success, thus bringing it to the close of 100 years of continuous existence.

SEVEN HONORED WITH DEGREES AT COMMENCEMENT

Mark Sullivan, Noted Publicist Who Was Commencement Speaker, Made Doctor of Laws.

June 8, 1936

HONOR THREE MINISTERS

Honorary degrees were conferred on seven outstanding men Saturday morning as a feature of the 135th Commencement exercises of Washington and Jefferson College, one of them going to a distinguished alumnus and another to a member of the college faculty. Mark Sullivan, noted author and political columnist, who gave the Commencement address, was honored with the degree of Doctor of Laws, as were Dr. William E. Slemmons, faculty member, and trustee of the college; Dr. Chauncey S. Boucher, president of West Virginia University; and J. Willison Smith, president of the Real Estate Land Title and Trust Company of Philadelphia.

Three men, one an alumnus of the college, were granted Doctor of Divinity degrees: James R. E. Craighead, of Saltsburg, graduate in the class of 1891, and now a minister; Rev. Ralph B. Hindman, pastor of First Presbyterian Church of Buffalo, N. Y., and Charles T. Leber, secretary of the Board of Foreign Missions of the Presbyterian Church of the U. S.

President Ralph C. Hutchison made the citations and presented the awards to the seven men.

In conferring the degree upon Mark Sullivan, Dr. Hutchison declared, "You are welcomed and honored here today because of the great contributions which you have made to the understanding and thought of the American people. Through your writings you have defined for Americans something of the ideals and culture which underlay its development. Scholar, accurate and honest reporter, friend and advisor to many presidents, authority on the ideals of the developing nation, courageous writer and great citizen—we confer upon you the honorary degree of Doctor of Laws."

In granting the degree of Doctor of Laws upon Dr. Boucher, Dr. Hutchison said: "The University of West Virginia and Washington and Jefferson College have worked side by side for many generations. It is therefore a proud moment when Washington and Jefferson can express its friendship by this formal recognition of yourself, the new and welcome president of the University of West Virginia."

Dr. Boucher was formerly Dean of the University of Chicago, and has served as professor at various institutions of higher learning in the Middle West. He is the author of several books on history.

Dr. Slemmons, former pastor of First Presbyterian Church, acted as president of W. & J. in 1918-19, and in investing him with the degree of Doctor of Laws, Dr. Hutchison declared: "In preaching you have drawn together the intellectual and spiritual truths of culture and religion and presented them as studied treasures to the minds of men. As a teacher you have opened the wealth of your soul and intellect to generations of college men. Unconventional as it may be, we honor today the unmeasured service which you have rendered in the happy fellowship of the campus."

The Rev. Ralph B. Hindman, one of those to receive the honorary D. D. degree, attended Mercersburg Academy, Ohio State University, Lafayette College, and Presbyterian Seminary of Chicago. During the World War he served as chaplain on the U. S. S. Georgia. He has held pastorates at Portage, Wis., and Danville, Ill., and has been pastor of First Presbyterian Church of Buffalo, N. Y. for the past five years.

J. Willison Smith, one of those granted the Doctor of Laws degree, has been president of the Real Estate-Title and Trust Company since November, 1927. He served as assistant manager and later as manager of the division of housing and transportation of the Emergency Fleet Corporation of the U. S. Shipping Board during the World War. He occupies the position of director of many large Philadelphia corporations.

James R. E. Craighead, the only graduate of the college to be thus honored during these commencement exercises, has been connected for a long period of years with the Elder's Ridge Academy and is a well known historian and authority on the Indians of Western Pennsylvania.

Mr. Leber, recently appointed to the position of Secretary of the Board of Foreign Missions of the Presbyterian Church of the United States, made his second appearance at the college this year, he having spoken here before the student body in College Church last fall.

AMERICAN IDEALS ARE DEFENDED BY MARK SULLIVAN

W. & J. Commencement Speaker
Decries Tendency to
Transfer More Power to
State Government.

CIVIL LIBERTY PERILED

The following is the complete text of Mark Sullivan's address at the 135th Commencement exercises of W. & J. College Saturday morning:

When President Hutchison invited me to make this address to a graduating class, I felt it a call upon me. I tried to imagine what these young folks, about to step into the world, would be most served by hearing. I looked back to my own graduation ceremonies many years ago, and tried to visualize what would have been of most service to me. I concluded that, under ordinary circumstances, a speaker to a graduating class ought to try to distill from his own experience whatever essence he is able, and pass it on to the younger generation for such guidance as appeals to them. This would comport with a conviction which I happen to hold, to the effect that each man's management of his personal existence is to him the most important thing; that nothing about government or the organization of society or other such lofty topic is of as much concern—nothing that government or society can do about him, can have as much bearing on his happiness, as what he does about himself. This line of thought would have led me to speak to you about that which is within yourself, and about your handling of yourselves as you come into contact with the world.

But I abandoned that line. You will observe I have said that "under ordinary circumstances," that kind of address would be most useful to you. But the circumstances are not ordinary. There has recently come into the world a new conception of government and society which among its essential characteristics, proposes greatly to reduce the individual's opportunity to manage his personal existence according to his own direction. If this new conception, already established in some countries, should spread over the world, the result would be that the individual would be subjected to very great limitations and compulsions. And so it seems to me that I should talk about this innovation, for I think it likely you

young folks may be called upon to pass judgment upon it, and decide whether you prefer it above what you now have. That choice, if and when you are called upon to make it, will require on your part the most earnest exercise of your minds and spirits. It may well be the most important decision you will ever be called upon to make, whether in a public matter or a personal one.

Much of what I shall say here, I have said before. I have written it and I have spoken it. But I welcome the opportunity to repeat it to an audience of young folks (and to the broader and much appreciated audience to which the radio kindly introduces me.) What I shall say is the distillation of such thought as my capacity has been able to give to a matter which for some years has been the subject of all my work, and the burden of which has remained on my mind even in my hours of leisure. With due awareness of the danger of superlatives, I do not hesitate to say it seems to me the most important subject in the contemporary world.

I can describe the coming of the new conception of government by first briefly alluding to our own familiar American one. We established it in 1789, which is about nine years after the beginning of this venerable college. When we established our form of government, it was a novelty. For some time, the world looked upon it as a novelty. Then the world began to imitate it. For just about a century, up until the year 1917, every time any country in the world made a change in its form of government, the change was in the direction of the American model. Nation after nation abandoned older types of government and adopted variations of ours. We in America felt we had the best form of government in the world, and by imitation the world confirmed our complacency.

Then, abruptly, in 1917, the imitation stopped. Something new came into the world. In Russia, some ingenious leaders of thought, and others who were leaders in violence, got themselves into positions of leverage, took advantage of a chaos that war had brought upon Russia, and introduced a form of government, utterly new in the world, called Communism. Five years later, in Italy, a forceful and adventurous man brought about a form of government called Fascism. Ten years later yet, in Germany, an impassioned man with a gift for moving the people to emotion, brought about a form of government called Nazi.

Now these are three experiments and they differ in some respects—but they are all variations of a single basic conception. There are not three new conceptions of society in the world, there is one. I have not time here to demonstrate the unity of the three, and it is not material that I should. What is

important is that there is in the world a new conception of society and government. The American system is now challenged by a competitor, a new model. The challenge is formidable. Since 1917, during almost twenty years now, no country has adopted the American model. Though government everywhere is in a ferment of change, no one takes on the American model—all the changes are in the direction of the new model. The American system is looked upon by many as being the obsolete equivalent of a

four-cylinder car with a hand starter, a Model T Ford. Indeed, one person, himself an American and occupying a most exalted station, has said that America, as respects its Constitution, is still in the horse and buggy stage. In many quarters, and by divers kind of persons, America is solicited to adopt the new model, or a variation of it; or at least to bring our own model up to date.

Now let us look at the new model. By examining the principles and characteristics of the new, we can make comparison between it and the democracy which it attempts to supplant. After comparison we can decide whether we wish to accept the invitation to imitation.

One main characteristic of the new order is its scope. It aims to be more than government in the old sense. Here in America we think of government as one thing and society as a separate thing. They have a relation to each other, of course, but they are not identical. We think of the bulk of our activities and institutions as outside the sphere of government. They are subject to government, yet independent of government. Our trades and professions which we all follow, our business and industrial structure, our churches, our newspapers, our privately-endowed colleges, our educational system generally, our fraternal societies and our insurance companies, our labor unions and our professional bodies, our endowed charities and other institutions of beneficence—all these we think of as having an existence apart from government. Even where government does touch us in America, it has been almost wholly local government, the government that reflects our local communities. The average American has been accustomed to follow fully nine-tenths of his daily affairs without giving thought to government at all. To respect the government but not be obliged to fear it or concern ourselves about it; to observe the laws, without having to think much about them, and to vote on election day, has been the whole of our concern about government.

3.1

But the new conception has a wider embrace. Indeed, in principle the new conception insists on embracing everything. "The state," says Mussolini, "is to be the sole and supreme interpreter of the needs of society." The whole fabric of what we in America think of as society is, in the new conception absorbed by the state. Steadily the new experiments move toward that all-inclusive ideal. In Russia, business and industry are taken over wholly; in Italy they are taken over very largely, and in Germany there is far-reaching control over business. In Russia wholly, and in Italy and Germany increasingly, other concerns of man are merged into the state. In one or the other or all three of the countries, labor unions are liquidated, fraternal societies forbidden, education taken over. Even local divisions of government are wiped out.

The new conception not only absorbs institutions, it asserts minute supervision and regulation over the individual. In Germany, no person is permitted to marry until after the union and the parties to it have been approved by the central government, and the government forbids all unions that do not satisfy government standards of lineage. There must be no area of life in which the individual can follow his own inclinations, and nowhere may the interest of the individual be commanded by any institution other than the state. The objective, the pattern, is called the "authoritarian state," the "totalitarian state."

This consolidation of everything into the state, this merging of society and government, into one, is a broad underlying principle which distinguishes the new conception from our familiar American one.

Let us examine a few of the main principles and characteristics of the new conception.

Because the new conception is jealous of all loyalty to, or interest in, any institution other than itself, it aims to appropriate religion to itself. In Russia, the old form of religion is exiled, its church buildings expropriated. The new religion is the state itself; for the state is claimed that moral authority and that devotion and fervor from the people which commonly go to religion, aims to permit Christian sects to exist only by sufferance of the state, controls them rigidly; and proscribes wholly one form of religion, the Jewish. In Italy, Mussolini has not yet interfered with the people's religion but in principle Fascism like the other variations of the new order, denies the existence of any power higher than itself, even a spiritual power. I quote Mussolini: "For the Fascist, everything is within the state, and nothing human or spiritual exists, and much less has worth, outside the state." These attempts to identify the new order with religion reflect a wish of the promoters of the new order and the dictators who arise under them, to acquire for themselves moral authority in addition to secular. The state must be the religion. The religion must be state-ism.

An outstanding characteristic common to the new experiments is determination of those promoting them to make a complete break with the past, to erase national traditions, to obliterate popular affection for the old. In Russia the former flag is supplanted by a red one; a hammer and sickle is set up as the new national emblem. In Italy the new is symbolized by a uniform, the black shirt, by a form of salute and by an emblem, the fasces. In Germany the new emblems and symbols include a uniform, the brown shirt, and a form of salute, and the ancient symbol of sovereignty, the double eagle, is supplanted by the Swastika.

Even in the mild innovation that was attempted in America our ancient emblem, the golden eagle, as the bird of freedom, was pushed into the background for a brief time by a blue eagle—of which, I suspect the older bird would not acknowledge any relation of paternity.

But these substitutions of new symbols for old are merely the technique of revolution, and are relatively unimportant. What we are seeking is the more fundamental characteristics of the new order to

which we are invited.

Because the new conception wants to make a sharp break with the past, they hate courts. They hate courts because courts are the custodians of precedent. They hate courts for the further reason that courts—at least the courts in America and in Great Britain from which we inherit our courts—protect the individual against the state. In America, alone of the nations of the world, our written Constitution declares that the individual has certain rights which not even the state can evade. In the courts as we know them in America, the individual stands equal with the state, our courts hold the balance even between the two. This the new conception cannot permit, for in the new conception the individual has no rights as against the state. Hence the new conception asserts that the courts must not be independent of the state. In the new conception, the courts must be merely arms of the state, agencies through which the state exerts its will upon the individual.

Another characteristic of the new order is centralization of power, immense delegations of authority to, or assertions of authority by an individual or group of individuals going so far as fairly to be called dictatorships. This is accompanied by practically a complete suspension of the legislative branch of the government. In Russia there is no parliament or Congress in the commonly understood sense, no legislative body representative of the whole people. In Italy, parliament has voted away its powers, voted itself out of existence. In Germany, the parliament amiably agreed not to meet for five years. The new

order recognizes that dictatorship is indispensable to it—only dictatorship can maintain this conception of government. The new order, says Hitler, "must work untiringly to set up government... free from control by majorities—that is the multitude—so as to secure the undisputed authority of the individual in its stead.

Yet another characteristic of the new order is hostility to dissent, in most cases suppression of dissent. Minorities rigidly repressed. The aim, the ideal, is uniformity, uniformity and therefore conformity. In a state so conceived, failure to conform has almost the nature of treason and cannot be permitted to express itself. Opposition is treason. In Italy, all political parties other than the Fascist have been declared illegal. In Germany political parties other than Nazi have been proscribed or formally dissolved by the government or otherwise liquidated—the principle of the one party state is formally decreed as law. In Russia, the Communist party is the government. No other party or group has a voice.

Since, in the new order, minorities are repressed, freedom of opinion is impossible as a matter of course, and likewise freedom of the press, for freedom of speech makes minorities into majorities and therefore cannot be tolerated.

The new conception has many other characteristics, all strange to American eyes, alien to American thought.

But the outstanding characteristic of all—the general characteristic that includes all—is a fundamental change in the relation of the individual to the state; an immense enlargement of the power of the state, a corresponding reduction of the freedom of the individual; an assertion by the state of practically unlimited right of compulsion upon the individual; a demand by the state that the individual surrender to the state not only many of his familiar freedoms, and much of his free-will, but almost a part of his personality, and to a large degree his freedom of conscience.

The new conception hates liberty. It recognizes liberty as its foe and looks upon it with a kind of sadistic loathing. "Fascism," says Mussolini, "Fascism has once passed, and if needful will pass again over the more or less decomposed body of the Goddess of Liberty."

Now I think it is this last characteristic of the new order, surrender by the individual to the state of many of the liberties the individual has formerly had—it is this, I suspect, that will bear most upon the question whether America wishes to adopt the new order, or a part of it, or a variation of it. Such a transfer of powers from the individual to the state would be, to Americans, a violation of our oldest and most deeply cherished tradition about government. It would be the reversal of a trend, the reversal of a proud stream of thought and action that has gone on, in America and in great Britain, for nearly seven centuries. It would be a re-

turn to ideas and practices so long ago left behind us as to be almost like resuming the growth of prehensile fingers. Ever since Magna Charta in the 13th century, the growth of constitutional government in Great Britain and the United States has been a practically uninterrupted struggle to get more and more power away from the crown, away from the state, away from the government. Always, the American and British ideal has been that government is the servant, not the master. Always our ideal has been, "That people is best governed which is least governed." I quote Mr. Bernard Shaw. Mr. Shaw, being a socialist, says this as an accusation. I, being not a Socialist, quote it as a tribute. "Almost all British constitutional safeguards are safeguards against being governed." And I quote another person, Woodrow Wilson, once President of the United States: "The history of liberty is a history of the limitations of governmental power."

In this cause the barons defied King John at Runnymede. In this cause John Hampden proclaimed resistance to the king to be, under certain conditions, the duty of good citizens. In a war for this cause, George Washington became America's outstanding national hero. In this cause Patrick Henry phrased the classic choice supposed to express the spirit of America: "Give me liberty or give me death."

For more than a hundred years we in America had supposed this long struggle to be securely won. But today, after this century of serene confidence, it is now suggested by some that we assent to a conception of government which takes many freedoms away from the individual and confers upon the state great powers to compel the individual. After we had come to think of freedom as a comfortable heritage, coming to us by virtue of birth in America, as much to be taken for granted as the air we breathe, we now find this freedom questioned. I think it likely that the generation of young Americans represented by this graduating class may be called upon to decide whether to give up individual freedom or to keep it, to surrender it or make the sacrifices necessary to save it. I think it possible the choice may confront you soon. It is common to say that youth holds the future in its hands; in this case youth may hold the present. This generation may be called on to decide whether the newspaper dispatches which today come out of Rome, Moscow and Berlin, shall tomorrow be dated from Washington, D. C.

The choice before America is between two conceptions of society; one which puts emphasis on the individual, another which puts emphasis on the mass, on power for the state. On the one side freedom, on the other side compulsion. On the one side individualism, on the other side collectivism.

In the seven-century-long struggle by which our present form of government and society was won, those who fought on the side of liberties for the people have been called, properly, "liberals." The word "liberal" came to be associated with those who fought for the new, because all change was in the direction of greater liberties for the people. The root of the two words, "liberty" and "liberal" was the same.

Today, again, a change is proposed. But this change, now proposed, reversing the course of seven centuries, is in the direction of taking liberties away from the individual, conferring more power on the state. As in an old-time dance familiar in America, the caller now cries: "All change sides."

Yet those who promote this change, this enlargement of the powers of the state, call themselves liberals. They strive to get the word "liberal" for their side of the controversy. I suspect they realize that the word is, to Americans, an alluring one, almost a sacred one. It is what business calls a good established brand with a fine history. I think they are committing larceny of a word. The ancient and honorable word is being used for a thing which is the exact opposite of what the word stood for when it acquired its ancient esteem.

I suggest that in the controversy now under way in America, the word "liberal" belongs, not on the side of the new, but on the side of the old. The word "liberal" belongs with, and to, that side which defends the maximum of liberty for the individual. A movement which would give government the right to dictate to a farmer what he shall plant and how much is no place for a liberal to be. A government which would put a little tailor in jail for pressing a suit at a price five cents less than the government decrees—that is not a government of liberals.

In the present controversy in America, it sometimes happens that scratch a self-described liberal and you find a Stalin. In the present line up, seen correctly, the liberals are those who stand fast for the individual's liberties, those who propose greater power for the state, those are the reactionaries.

For myself, I accept the historic definition of liberty. Liberty means immunity from compulsion by the state. Everybody knows what liberty is. What Patrick Henry said was: "Give me liberty or give me death." He did not say "Give me economic security or give me death." He did not say: "Give me \$40 a month after I am 65 or give me death." He did not say: "Give me 12 cents a pound for cotton or give me death."

Part of the technique of bringing about a change in the order of society consists of using old and familiar words in new meanings, and attributing magic to words. You must do your thinking not in terms of words but of things. "Liberal" is not the only word that needs

scrutiny. The very word "collectivism" will bear examination. Collectivism in practice is not exempt from the social law that in every form of society some rule, and some are ruled; some are on top, others below; some are served, others serve.

Collectivism in practice results in some individuals having great power. Indeed it sometimes seems to me that from the standpoint of those at the top, collectivism is just a new technique of individualism. In the collectivist forms of society in Europe, those at the top have more power than anybody in any position has in America. I am not sure but we might say that in all the world today, the outstanding examples of rugged individualism are Stalin, Mussolini and Hitler. They have brought it about that they have more power, they have more people contributing to their elevation, than, anybody has ever been able to accomplish in America, whether through politics or through acquisition of wealth, or any of the other avenues that our system of free and competitive individualism provides. The collectivist system is one in which a very small number of individuals, in some cases one individual, acquires complete and arbitrary power over every area of life. I prefer the American system, which calls itself by its true name, a competitive individualism, and which permits opportunity for the largest number of the talented and worthy to have careers, and to rise to the top, in a widely-diffused fabric of different kinds of activity and different institutions.

The choice is between a perversion of individualism in which great masses surrender their own chances to expand their personalities, in order that a few at the top may expand super-egos; and, on the other hand, the American system, which provides to everybody the opportunity to grow as far as he has talent, and as far as he practices industry to develop that talent.

In a time like the present, delusion of ingenious use of words is widespread. A pair of phrases frequently used in a way that misleads is "human rights" and "property rights." Usually they appear with the word "versus" between them, "human rights versus property rights." The two are most often used in a way to imply that they are diametrically opposed, mutually exclusive. The truth is quite otherwise. Property right is a human right. One of the most valuable of human rights, carefully protected in the American Constitution, is the right to work, to earn, to save, and to be safeguarded in the possession of savings, and to have the advantage that goes with accumulated saving.

A coupling of phrases which have done much to mislead thinking, ever since Carlyle invented them, is "the haves" and the "have-nots." These too, are used as if they were mutually exclusive. Adroitly the two are coupled into these two

33 classes, and that the two are necessarily and perpetually in opposition to each other. In America it is not so. In America there is no permanent class of "haves" and no permanent class of "have-nots." It is still true that in America it is three generations from shirtsleeves to shirtsleeves. Indeed, in common with the faster pace, the accelerated tempo of everything else, it has in many cases become one generation from shirtsleeves to shirtsleeves—one generation for the round trip from "have-not" to "have" and back again to "have-not." I can think of many examples, and so can you. Very recently, during the depression, many who thought they were "haves" discovered that suddenly and completely they had been transferred to the "have-nots." The virtue of the American system is that these need not fear that their new classification is permanent. They can again become "haves," and the gallantry of the American spirit is that most of them will set about doing so.

The migration in the upward direction is one of the most familiar phenomena of American life. At all times in America, it is familiar and usual that the "have-nots" can become "haves."

In any event, my own concern is neither with the "haves" nor with the "have-nots." The real heart of the American system, for which the American system is primarily devised, and which keeps the American system vital is a different class, which I shall call the "want-to-haves," the young and ambitious who are willing to work and strive and rise. If in the commotion now going on in America there is any faction and group who are concerned with safeguarding the haves in their havings, count me as not belonging to that party. I do not want the rich made sacrosanct in their riches. I do not wish it made easy for the rich to hold on to their holdings. I want it made difficult for them. I want every ambitious young man in America to have a chance to take it away from them. But I want it taken away by the energy and resourcefulness of competition, and when it is taken away I want to see it lodged with young and talented men who can administer it usefully and intelligently. But I do not want to see wealth taken from those who have it by the arbitrary action of government. I do not want to see private wealth used as government and politics commonly use it, with a stupidity

which ordinarily ends in destruction of it.

I want to see the rich made insecure both in their riches and in their positions as corporate administrators of wealth. I want them made insecure, that is, in the sense that they are subject to the competition of every ambitious young man in America. In short, the class I am for is the "want-to-haves."

To that category I commend the young folks before me. I invite you to a competitive life, in which you can match your talent and energy against others, and get the reward of excellence. If the competitive life has some degree of adventure in it, to my way of thinking, so much the better. Even if it is unavoidably accompanied by chance—well, even so, I prefer a life that includes chance to one which, in order to exclude adventure and chance, becomes a static conception of life, a stale and stagnant life, a drab and dismal life, a rigidly stratified society in which it is difficult for the individual to rise above the level in which he was born.

The American model of society is like a chemical in active ferment, with each particle, each person, moving toward whatever point his talent adapts him to and his industry takes him toward. In a sense, our generation of young folks should be grateful to the depression. It is a characteristic of what is called the capitalist system that from time to time, there are too many "haves" at the top; they tend to crystallize there, forming a kind of frozen stratum at the top of the ferment. It is desirable that they be shaken loose. A fluid and flexible society not only means that the talented and ambitious can rise from the bottom. Necessarily it also means that the incapable and inert must drop from the top downward, so that stratification shall be avoided, and there shall be room for those below to rise to where their deserts entitle them to be. For this purpose, depressions, are a rough device but a highly effective one. Just now I should say, for those who are young at this time, the paths upward are more open than commonly.

I ask you to cling to that conception of society and government largest opportunity to get the level largest opportunity to get the level to which your talent and ambition and energy adapt you; and that conception which spiritually offers

you the largest freedom to live your individual lives according to your own taste and subject only to your own direction.

In giving reasons why you should cleave to the American system and cherish it, probably I should confine myself to reason only, and not appeal to sentiment. Yet I hope you will have affection for America and loyalty to it. You who are only old enough to have been adult conscious of the last half dozen years of America may be susceptible to those who tell you it is an unlovely place and should be changed. But I can assure you there was an America in existence before the stock market crash of 1929. I, from personal experiences and conscious memory, can assure you there has

been an America since 1890 for I lived it and was aware of it and found it good. And you can give complete confidence to those historians who tell you there has been an America since 1776. That America, the whole of America, is what you should keep in mind when you are asked to get rid of it. As for me, I shall follow America to the setting sun.

Cherish America and defend liberty. If occasionally you suffer setback, I commend you to four lines from an old Scotch ballad:

"I am hurt," Sir Andrew Barton said,

"I am hurt, but I am not slain,
"I'll lie me down and bleed awhile
And then I'll fight again."

PRESBYTERY WILL HONOR MEMORY OF ELISHA M'CURDY

Will Meet at Paris June 23
and Hold Service at Grave
in Florence Cemetery—
Brides Are Honored.

NEWS OF BURGETTSTOWN

1936
BURGETTSTOWN, June 14.—
Washington Presbytery will meet in the Paris Presbyterian Church Tuesday, June 23, and, if the weather is favorable, a service will be held at the grave of Elisha McCurdy, in the Florence Cemetery. Dr. Wilson Stitt will preside at this service, and the Rev. E. B. Welsh, pastor of the Coraopolis Presbyterian Church, will deliver a short address on Elisha McCurdy.

DR. ATWELL RECOVERING FROM AN EYE OPERATION

June 19 36
The condition of Rev. Dr. George P. Atwell, pastor of Second Presbyterian Church, is reported as "satisfactory" at Mercy Hospital, Pittsburgh, where on Wednesday he underwent an eye operation for the removal of cataracts. He is reported to have come through the operation well, but the effect upon his vision, which has been impaired for some time, will not be known until the bandages have been removed.

PRESBYTERIAN UNITY IS AIM OF NEW CHURCH

New Presbyterian Church of
America Begins Campaign
to Bring All Fundamental-
ists Under One Group.

RELATIONS ARE REVIEWED

PHILADELPHIA, June 15.—
The new Presbyterian Church
of America was embarked today on
a campaign to bring all funda-
mentalists into one united group.
Leaders said the church member-
ship roll would remain open until
the next General Assembly of the
new denomination which will be
held in November.

Then the membership will have
grown to 20 or more Presbyteries,
said Dr. H. McAllister Griffiths,
editor of the Presbyterian Guard-
ian, official publication of the
Presbyterian Church in the U. S.
A., until the session of fundamen-
talists last week.

Dr. Griffiths said today that fun-
damentalism is represented by
small minorities in practically all
sections of the Country. The lead-
ers of the new movement plan to
consolidate these groups into con-
gregations and organize their own
church.

Some religious leaders in Phila-
delphia expressed regret over the
secession in Presbyterian ranks,
pointing out that it came at a
time when other separated de-
nominations, including the Metho-
dist churches, were evolving plans
for consolidation.

The movement reached its great-
est impetus in Philadelphia yester-
day when nearly 1,000 laymen in
three churches "walked out" with
their ministers who were suspended
by the mother church.

Following the suspensions, which
were upheld by the General As-
sembly at Syracuse, N. Y., 33 min-
isters met in Philadelphia and vot-
ed to secede from the Presbyterian
Church in the U. S. A. The
Constitutional Covenant Union,
founded by the Fundamentalists,
was dissolved and the new denom-
ination was organized.

Dr. Gresham Machen, leader of
the Fundamentalist group and
head of Westminster Theological
Seminary, was named moderator of
the new church.

The action resulted in orders
from the parent denomination that
the suspended ministers resign
their pulpits. Most of the dissen-
sers complied, but three pastors
defied the edict at yesterday's
services.

The Rev. Dr. Merrill T. MacPherson,
pastor of the Central North
Broad Street Presbyterian Church,
appeared at his church. But after
a brief stay, he led approximately
700 members of his congrega-
tion to nearby Lu Lu Temple for
services.

PRESBYTERIAN SYNOD TO IGNORE NEW GROUP

CHAMBERSBURG, June 18.—(A
P)—Commissioners of the Penn-
sylvania Synod of the Presbyterian
Church of the U. S. A. adopted an
"isolation" policy toward the new-
ly organized Presbyterian Church
of America, headed by the Rev. Dr.
J. Gresham Machen.

The Synod adopted a report of
its policy committee recommend-
ing that members of the seceding
body be denied permission to ap-
pear in member churches. The
policy committee also recommend-
ed that the Synod direct member
churches to give assistance to any
members of the new organization
who desire to return to the Synod.

The Synod voted to meet next
June at Grove City College at
Grove City.

PRESBYTERIANS MAY SPLIT OVER FUNDAMENTALISM

SYRACUSE, N. Y., May 28.—
(UP)—Faced with a split between
Modernists and Fundamentalists
which may lead to secession of the
latter, the 148th General Assembly
of the Presbyterian Church of Am-
erica opened a five-day meeting of
some 2,000 church leaders today.

Underneath the calm of the con-
vention raged a bitter controversy
over two proposed amendments to
the Presbyterian Confession of
Faith.

The Cayuga Presbytery leads a
fight to amend a provision of the
Confession that any Presbyterian
may engage in righteous war.

The Cayuga Presbytery wants to
"tone down" the war service pro-
vision which has been used the past
year in attempts to change the
ideas of Presbyterian College stu-
dents opposed to war.

SUSPENSION OF MACHEN STANDS

General Assembly of Presby-
terian Church Dismisses
Appeal of Philadelphian
and Six Associates.

ALL FUNDAMENTALISTS

SYRACUSE, N. Y., June 1.—
(AP)—With only a few scattered
negative votes, the 148th General
Assembly of the Presbyterian
Church in the U. S. A. dismissed
today the appeals of Dr. J. Gresh-
am Machen, of Philadelphia, and
six associates from suspension
from the ministry.

The ministers, avowed advocates
of the fundamentalist doctrine,
were suspended by the church's
lower courts after they refused to
resign from the Independent Board
for Foreign Missions, created as a
rival to the officially recognized
group.

They appealed to the Permanent
Judicial Commission, which hand-
ed down decisions to the assembly
affirming their suspension and
ordering the appeals dismissed.

In addition to Dr. Machen, presi-
dent of Westminster Theological
Seminary and a former Princeton
Theological Seminary professor,
the ministers affected are the Re-
verends H. McAllister Griffiths, Mer-
rill T. MacPherson, Charles J.
Woodbridge, Paul Woolley and Ed-
win H. Rian, all of Philadelphia,
and Carl McIntire, of Collings-
wood, N. J.

The commission held that the
appellants caused dissension and
strife in their presbyteries, "en-
gendered suspicion and seriously
disturbed the peace and unity of
the church, spread propaganda
harmful to the Official Board of
Foreign Missions."

The presbyteries of the respec-
tive appellants were instructed to
impose immediate sentence.

See Page 27
New Presbyterian Church re-
formed

35

TUESDAY, JUNE 16, 1936

LOCAL CHURCH IS PURCHASED BY EVANGELISTS

Wheeling Tabernacle Evangelists to Broadcast Over Station WWVA From Old Second Presbyterian Church

FIRST SERVICE SUNDAY

The old Second Presbyterian Church, for two years occupied as the W. & J. College Church on East Beau street, a half square from Main, will hereafter be headquarters for the services formerly held in the Wheeling Gospel Tabernacle. Two daily broadcasts, at 7 o'clock in the morning and 1:45 o'clock in the afternoon, will be made from Washington through the Wheeling radio station WWVA, over which the Lehman family, famous evangelists, have attracted listeners over a wide area.

The first service in the old Washington Church, which will be renamed the Downtown Church of Washington by the Rev. and Mrs. L. P. Lehman and their two evangelist children, Junior and Dorothy, is scheduled for next Sunday. L. P. Lehman, Jr., 20-year-old evangelist already well known over the entire tri-state district, will preach the first sermon.

In 1932 the Lehmans organized the Wheeling Gospel Tabernacle, over which they broadcast daily for four years. In the recent Ohio River flood one of the great disasters was the destruction of the Tabernacle, which stood on the north end of Wheeling Island. In their search for a new location, Washington was chosen as an ideal center.

The broadcasts, known as "Bit of Heaven Program," will be open to the public from the old Second Presbyterian Church, where WWVA technicians will arrange for remote control transfer to the Wheeling transmitter.

Three long broadcasts will be made on Sunday: 7-8:30 a. m.; 10:30-12 a. m.; and 2-4 p. m.

The first services will be on Sunday afternoon at 2 o'clock and Sunday evening at 7:30. During the week there will be a service each evening at 7:45, with a great musical program.

One of the features of the Lehman Party is their notable musical services. All programs are under the personal supervision and direction of the Rev. L. P. Lehman, founder of the party. Mr. Lehman is regarded by many as one of the finest platform men in the country, making all his services enjoyable and profitable.

Mrs. L. P. Lehman is a valuable member of the Lehman party, and her messages over the radio have brought cheer and comfort to thousands. Youngest, but by no means least important, is Miss Dorothy Virginia Lehman, singer and whistler who always receives generous and merited applause.

The musical staff of the party is at present the finest it has been for a long time, and is said to be a really remarkable group. Miss Dorothy Hoff is a contralto soloist of warm, rich voice, and she also sings with the trio. Harold L. Koelle is an unusual tenor for all types of singing. The instrumentalists are Charles Beebee, pianist and organist of the first order, and James Miller.

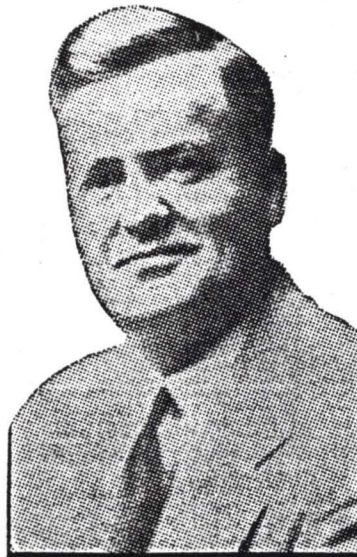
As a very special feature for the musical part of the opening campaign there will be the Mason Jubilee Singers of Chicago. This group of talented colored people have for years had a wide popularity and are prime favorites wherever heard. They will add to the services and radio programs a stirring effect with Spiritual and Gospel songs.

L. P. Lehman and staff are expecting a royal welcome here, a member of the group states, and everyone is invited to the opening services and campaign of Downtown Church of Washington. "There will be just an old-fashioned, simple, direct Gospel appeal," he continued. "The Lehman Party are a group of consecrated talented Christian people with a real message and the ability to tell it to the world."

Widely Known Evangelists Will Inaugurate Their Services Here



MRS. L. P. LEHMAN



REV. L. P. LEHMAN



REV. L. P. LEHMAN, JR.

The Rev. L. P. Lehman and staff, noted spiritual workers and particularly well and favorably known throughout the Tristate district will begin the first campaign tomorrow in permanent quarters to be known as Downtown Church here. Mr. Lehman having purchased the old Second Presbyterian Church on East Beau street.

There will be two services tomorrow, beginning at 2 and 7:30 p. m. The general public is cordially invited and the evangelists will doubtless be greeted by capacity crowds.

Mr. Lehman, director and founder of the organization will be in charge and Mrs. Lehman will, also take part. The entire staff will assist at the opening services and includes, Miss Dorothy Hoof, Harold Koelle, Charles Beebee, James Miller and the youngest, Miss Dorothy Lehman. One of the features of the inaugural services will be the appearance of the Mason Jubilee Singers of Chicago, an outstanding group of colored singers who will delight the audiences with their spirituals and jubilee numbers.

The preacher for the first campaign will be Rev. L. P. Lehman, Jr., 21-year-old evangelist-orator and son of the founder. He has gained prominence as an outstanding speaker and needs no introduction to the people of the community.

The radio broadcast will be made from the auditorium through station WWVA of Wheeling by remote control. The broadcasts are known as "Bit of Heaven Program" and popular throughout the district.

Capacity Congregations at Opening of Lehman Services

June 22, 1936

Hundreds of persons were present yesterday at the new Downtown Church, former Washington and Jefferson College Church, East Beau street as the Rev. L. P. Lehman and staff inaugurated services in their new permanent home.

The Lehmans, who built and conducted services at the Wheeling Tabernacle, destroyed by the flood, have attained popularity throughout the Tri-State district.

The congregation attending the afternoon service overflowed the seating capacity, many standing. The Mason Jubilee singers and members of the Lehman staff were warmly received. George W. Smith, of station WWVA, over which the Lehmans have broadcast for four years, extended greetings at the inaugural service.

The Rev. L. P. Lehman, 21-year-old son of Mr. and Mrs. Lehman, delivered a stirring and eloquent sermon.

Again in the evening, the church was crowded to capacity, many standing.

The services will continue each evening this week at 7:30 o'clock with the jubilee singers and staff participating in the song services. The Rev. L. P. Lehman, Jr., will deliver the sermons.

Broadcasts will be given daily by the Lehman party over WWVA each morning at 7 o'clock and each afternoon at 1:45 o'clock, standard time.

"We appreciate the warm welcome extended us," said the Rev. L. P. Lehman, Sr., last night.

ANNIVERSARY TO BE CELEBRATED

The First Lutheran Church will observe the 10th anniversary of the dedication of the church next Sunday. On the 20th of June, 1926, this structure was solemnly set apart for the worship of Almighty God, large audiences being in attendance at all services. It marked the beginning of a period of building churches which gave the city a number of beautiful and churchly edifices.

Special services will be held in the morning at 11 o'clock and in the evening at 7:30. The sermon for the morning service will be preached by the Rev. Henry H. Bagger, D. D., president of the Pittsburgh Synod of the Lutheran Church. In the evening the Rev. A. J. Holl, D. D., pastor of the First Lutheran Church, Grant Street, Pittsburgh, will be the speaker. Both these speakers are among the outstanding preachers of the Synod. The Rev. Bagger is the youngest president of any of the Synods constituting the United Lutheran Church in America. He is in great demand as a speaker for various occasions. Dr. Holl is widely and favorably known for his sermon broadcasts from his pulpit every Sunday morning at 11 o'clock over WJAS. Many people in Washington are regular radio worshippers with Dr. Holl. The opportunity will thus be afforded them to sit under his voice and greet him personally after the services. Special music will be rendered by the vested choir. A very cordial invitation is extended to the public to attend both these services.

SPEAKER



The Rev. Henry H. Bagger, D.D., President of the Pittsburgh Synod of the Lutheran Church, will speak at morning service tomorrow of the celebration of the tenth anniversary of the dedication of the First Lutheran Church. Dr. Bagger is one of the foremost ministers of his denomination and is frequently heard in other pulpits.

ANNIVERSARY OF LOCAL CHURCH

— 1936

Lutheran Congregation to Celebrate Dedication of Building 10 Years Ago— Synod President to Attend.

TWO SERVICES PLANNED

Plans for the celebration of the 10th anniversary of the dedication of the First Lutheran Church of Washington tomorrow, have been completed. Two services will be held. For the morning service the speaker will be the Rev. Henry H. Bagger, D. D., president of the Pittsburgh Synod of the Lutheran Church. The speaker for the evening service will be the Rev. A. J. Holl, D. D., pastor of the First Lutheran Church, Pittsburgh.

This anniversary commemorates a new chapter in the history of this congregation. Dating its beginning from 1798, it was known as the German Lutheran and Presbyterian Church, later the name was changed to the German Lutheran and Reformed Church, and in 1884, having adopted a constitution with a distinctive Lutheran basis, it took the name it today bears. During this period the congregation erected two houses of worship, the first in Spruce avenue, which was dedicated in 1816 and is still standing, and the second at the corner of Beau and Franklin streets now in use by another congregation.

The second structure was sold in 1919. For six years the congregation worshipped in the Public Meeting Room of the Courthouse, exhibiting a wonderful loyalty in keeping the organization intact during this trying period. In 1921 a decree permitting the vacating of the old burial ground at the corner of Walnut and Franklin streets was granted, which decree was later amended permitting the

ground to be used for the purpose of building a new church. Over 400 graves were opened and the remains placed in an underground vault directly in the rear of the church, having been reverently re-committed in the presence of the Church Council and President Judge James I. Brownson, who had granted the decree. Among those given sepulchre in this "God's Acre" were forebears of many leading families of Washington. Among the markers preserved in a crypt in the church may be seen the names of many influential citizens of Washington's early days.

Excavation for the church was begun in December, 1924, and the cornerstone was laid April 19, 1925. After a number of delays the church was dedicated June 20, 1926, the pastor Rev. Harry B. Ernest performing the act of dedication, and the dedicatory sermon being preached by the president of the Pittsburgh Synod, the Rev. Ellis B. Burgess, D. D., other speakers of the day being the Rev. G. Arthur Fry, D. D., of Pittsburgh, and the Rev. M. R. Kunkleman, of McKees Rocks. A week of post-dedicatory services followed. The cost of the structure with furnishing was \$170,000. Since the dedication of the building the congregation has made marked progress and has been actively enlisted in all religious movement in the community.

The speakers for the day are among the foremost preachers of the synod. Dr. Bagger is well known throughout the church and is frequently heard in pulpits and on the platform. Dr. Holl's voice is heard every Sunday morning over the air, as his services are broadcast over WJAS. Washington is well represented among the thousands who write him letters of appreciation of these services. The opportunity is thus extended his radio audience to see and hear him Sunday evening. An opportunity will be extended his friends to meet him after the services.

Special music under the direction of E. A. Lucas will be rendered by the choir. Mrs. Ruth Knauer Fetherlin will preside at the organ during the morning service, while Miss Helen Reithmiller will serve in the same capacity during the evening. A cordial invitation is extended to the public to attend these services.

ANNIVERSARY OF CHURCH OBSERVED

First Lutheran Congregation Commemorates Dedication of Present Building—Two Fine Addresses.

CONGREGATIONS LARGE

The First Lutheran Church of Washington yesterday celebrated the 10th anniversary of the dedication of its present house of worship, with outstanding services morning and evening. The attendance at both sessions was large.

At the morning service the Rev. Henry H. Bagger, D. D., president of the Pittsburgh Synod, was the speaker. Going back 10 years, and referring to the sanctifying of the new church for the worship of God, he urged the membership of the church to sanctify themselves individually to the work and tasks lying ahead.

In the evening Dr. A. J. Holl, pastor of the First Lutheran Church of Pittsburgh, spoke on the Ten Commandments and their practical application to present day conditions. He declared that, despite modern life and attitudes, the Ten Commandments are still valid for this age, and urged that they be applied to modern life.

The church choir furnished special anthems both morning and evening, under the direction of E. A. Lucas. Mrs. Ruth Knauer Fetherlin presided at the organ for the morning service, and Miss Helen Reithmiller played in the evening.

Plan to Call Pastor

A congregational meeting will be held at the Presbyterian Church in Amity, Sunday at 11 o'clock, with the Rev. Joseph Hamilton, of Washington, moderator, in charge, for the purpose of extending a call to the Rev. David Bluhm, of Newark, N. J. A congregational meeting will be held at Pleasant Hill at 2 p. m. for the same purpose.

Presbytery Pays Tribute to Almost Forgotten Pioneer

June 24, 1934

Tribute was paid to an almost forgotten pioneer minister of northern Washington County yesterday when Washington Presbytery met at Three Springs Church, Paris, for the first time in a half century or more.

Just a few years after Drs. John McMillan and Thaddeus Dodd appeared in the Chartiers and Ten Mile Valleys, respectively, the Rev. Elisha McCurdy joined the western pilgrimage in 1800 and located in that district. He was one of the earliest of missionaries and spent much time among the Indians, his travels taking him even into northwestern Ohio, then one of the remotest corners of the frontier. His work and accomplishments were lauded by Dr. E. B. Welch, of the First Presbyterian Church, Coraopolis, an authority on Presbyterian history.

With a number of families moving from industrial towns of the district to Paris, the Three Springs

Church is experiencing a revival. Dr. R. L. Biddle, of Florence, is pastor.

Dr. W. E. Slemmons, Washington, and the Rev. R. E. Kaufmann, of Cross Creek, were named presbyterial representatives at the 150th anniversary of the Florence Church, which will be celebrated with special services and exercises in August.

Arrangements were made for the installation of the Rev. David R. Bluhm, recent graduate of the Princeton Theological Seminary, as pastor of the Amity, Pleasant Hill and West Union Churches.

Lloyd Hindman, son of Dr. A. O. Hindman, of Burgettstown, student at Princeton, was taken under presbyterial care.

Reports of commissioners to the General Assembly and Synod of Pennsylvania were heard and standing committees for the next three years appointed. The Rev. George S. Maxwell, Waynesburg, moderator, presided.

39

REV. D. A. COOPER, AGED 92, IS DEAD

Prominent Presbyterian Minister Had Been Retired 10 Years — Graduate of Waynesburg College.

SERVED MANY CHURCHES

The Rev. David Alva Cooper, aged 92 years, one of the oldest and best-known retired ministers of this district, died Tuesday, July 7, at 6 p. m., in his home near the McElree School, just South of Washington. He had been ill since May 13.

The Rev. Mr. Cooper was born on his father's farm in South Franklin Township, May 20, 1844. He was a son of Jonas and Sally Axtell Cooper, and was the last surviving member of their family of six children. His youth was spent on the farm of his father.

He spent five years as a teacher, and taught at Cross Roads, Point Lookout and Chambers Schools. Then he entered Waynesburg College to prepare for the ministry, and graduated in 1873.

Of his classmates at Waynesburg College, only two survive, Mrs. Virginia Hackney Hudson, of Uniontown, and D. T. Williams, of New Martinsville, W. Va. Only a few days before he became ill, the Rev. Mr. Cooper visited Mr. Williams.

Following his graduation from college he was ordained to the ministry of the Cumberland Presbyterian Church, at Jackson Center, in Mercer County. He spent 43½ years in the active ministry, giving himself freely in service to his congregations and the individual members. After the merger of the Cumberland Presbyterian and Presbyterian Churches he continued with the united church and served as one of its most faithful ministers. He was unusually well known throughout this district, where he held a number of pastorates.

His first pastorate was at Nine-

veh and Wind Ridge, and later he returned there for a second pastorate of seven years. Among other churches he served as pastor were Punxsutawney, where he labored 10 years; Salem City and Seneca; Bentleyville, Oak Grove, Beallsville and Millsboro; Amity and Pleasant Hill; the historic Rehoboth Church, near Belle Vernon and Clarksville and Millsboro, his last charge.

Ten years ago he retired from active work and bought his home on McElree Hill, where he lived until his death.

He was married twice. His first wife was Miss Jennie Noble, of Claysville. Of their six children, two survive, Mrs. S. G. Shrontz, of Marianna, and Arthur Cooper, of West Union. There are also a daughter-in-law, Mrs. Nellie Cooper, of Waynesburg, and 20 grandchildren and five great-grandchildren.

His second wife was Mrs. Emma Wallace, of McKeesport, who survives with three stepdaughters, Mrs. A. H. Anthony, of Massillon, O.; Mrs. W. H. Cunningham, of Cleveland, and Miss Lulu Wallace, at home.

He was unusually active up to his final illness, moving about his home freely even up to the time he contracted a cold a few days before his 92nd birthday. He read much, and did not use glasses. His health was unusual, and he was never seriously ill until two months ago.

The funeral will be held Thursday. A short prayer service will be held in the home at 1:45 o'clock, and services will be held at 2:30 o'clock in the Bethel Presbyterian Church at Van Buren, in charge of the Rev. W. P. McConkey, of the Central Presbyterian Church of Washington, and the Rev. John R. Burson, of Clarksville. Burial will be in the Bethel Cemetery, at Van Buren.

The Rev. R. Harlon McCartney, 211 Sixth avenue, McKeesport, pastor of the First Presbyterian Church for the last six years, died Saturday, July 4, in the Hillview Farms Sanitarium. He was a graduate of Westminster College, New Wilmington, and of the Pitts-

burgh-Xenia Seminary. For 16 years he was pastor of the United Presbyterian Church of Sharon. A daughter, Genevieve, survives.

See Page 23

REV. G. G. KERR DIES SUDDENLY

Pastor of Canonsburg Church for Quarter Century Became Ill While Preaching Sunday Morning.

NATIVE OF GREENE COUNTY

CANONSBURG, June 29.—The Rev. George Gibson Kerr, D. D., pastor of the First Presbyterian Church here for the last quarter century, died today in his home here. He was stricken ill while preaching yesterday morning, and was unable to preach Sunday night. He had been in poor health for some time, suffering from heart trouble.

He was a son of the late Houston Kerr and Sarah Dunlap Kerr, and was born in 1871, near Carmichaels. He attended the country schools of Cumberland Township, Greene County, and Greene Academy, at Carmichaels; graduated from Waynesburg College in 1896; and from Western Theological Seminary in 1899.

His first pastorate was at Pleasant View, in Fayette County, where he spent four years. Then he was called to the Donora Church, and from there he went to the Washington Avenue Presbyterian Church at Charleroi, where he was pastor for seven years.

He came to the First Presbyterian Church of Canonsburg in the Spring of 1911.

He was a delegate to the General Assembly, which met at Syracuse a few weeks ago, and served as moderator of the Pittsburgh Presbytery only a year or two ago.

He leaves his wife, Mrs. Della Elizabeth McFarland Kerr, and four children, Gibson Kerr, Jr., of Detroit, and Ruth, Robert and Louise, at home.

Funeral services will be held Wednesday at 2 o'clock, in the First Presbyterian Church, in charge of the Rev. R. B. Wilson, pastor of the Center Presbyterian Church. The casket will be closed an hour before the service begins. Burial will be in the Monongahela Cemetery.

WILL CELEBRATE CENTENNIAL OF DOGWOOD CHURCH

Wheeling Hill United Presbyterian Church Plans Special Services Beginning Wednesday, July 17.

OTHER DISTRICT NEWS

CLAYSVILLE, July 5.—The centennial anniversary of the founding of Wheeling Hill United Presbyterian Church, also known as Dogwood Grove, will be celebrated July 17, 18, and 19 at the church. Saturday, July 18, is to be community day, when an attractive program will be given, with dinner at noon picnic fashion. Elder James A. Hutchison is general chairman and is working on various details. He has appointed the following committees for the observance: Historical committee, Allen Stout, William Knox, Mrs. Ada Oldham; invitation, Ethel Hutchison, Mary Knox; program, Robert M. Donaldson, Mrs. Hugh Sprowls. Rev. H. L. Henderson, of Claysville, is the present pastor.

CENTENNIAL AT WHEELING HILL

Members of Old Church Between Claysville and Burnsville Preparing for Weekend Celebration.

PROGRAM IS COMPLETED

CLAYSVILLE, July 14.—Members of the Wheeling Hill United Presbyterian Church, which stands about half way between Claysville and Burnsville, near the Claysville-Burnsville Ridge, are completing preparations for the celebration of their centennial, Friday, Saturday and Sunday.

The Rev. H. L. Henderson, of Claysville, who has been supplying the Wheeling Hill pulpit, will have charge of the program.

The full program follows:

Friday, July 17

8 p. m., song service.

8:30 p. m., sermon by Rev. W. M. Lorimer, of West Alexander.

Saturday, July 18

10:30 a. m., attendants will meet old acquaintances and spend the forenoon in conversation.

12 noon, lunch.

2 p. m., devotional exercises by Dr. J. B. Jamieson.

2:20 p. m., reading of history.

3 p. m., speaking by former ministers and members.

Music, by the Claysville Band.

Sunday, July 19

2 p. m., Sunday School.

3 p. m., communion service.

8 p. m., Children's Pageant, "A Garden of Praise."

8:30 p. m., sermon by Dr. R. A. Hutchison.

All friends of the congregation are cordially invited to attend, bringing well filled picnic baskets on Saturday. Coffee and lemonade will be served by the women of the congregation. Dinner will be served cafeteria style.

CELEBRATING AT WHEELING HILL

Fine Crowd Attends Opening Session at Wheeling Hill Church—Today Historical and Reminiscent.

PAGEANT SUNDAY NIGHT

CLAYSVILLE, July 17.—A fine crowd tonight attended the opening service of the centennial celebration of the Wheeling Hill United Presbyterian Church, at Dogwood Grove, a few miles South of Claysville.

The Rev. H. L. Henderson, of Claysville, who has been supplying the Wheeling Hill Church, opened the service with a devotional program and praise service. There were two special musical numbers, one by the choir and one by a quartet composed of Ethel Hutchinson, Ella Knox, Pearl Stout and Mrs. Harry Wilson.

The sermon tonight was by the Rev. W. M. Lorimer, of West Alexander, who spoke on "The Unseen Christ." He dwelt upon the power of the unseen Christ, and pointed out how that power had influenced the life of the church through the century of its existence.

Saturday will be devoted to more or less formal reunions of old friends and acquaintances, and to a historical and devotional service in the afternoon. A social hour, about 10:30 o'clock, will consist largely of informal gatherings at which old friends will renew their friendships. About 11 o'clock the Claysville Band is expected to arrive and to give a concert on the church grounds.

Noon will be marked by a basket luncheon on the grounds, and at 2 o'clock, with the Rev. J. B. Jamieson in charge, a devotional service will be held. This will be followed by the church history, read by Miss Ethel Hutchinson. Then there will be reminiscent talks by former ministers, members and friends of the congregation.

Three services will be held Sunday. The Sunday School hour will begin at 2 o'clock, followed by a Communion service at 3. At 8 o'clock, the young people and children will give a pageant, "A Garden of Praise," which will be followed by a message from Dr. R. A. Hutchinson, of Pittsburgh, secretary of the Board of American Missions, who was baptized in the Wheeling Hill Church in his youth.

41

MINGO CHURCH TO CELEBRATE

Congregation Prepares for
Special Exercises and Ser-
vices Commemorating Its
150th Anniversary.

TO OPEN SEPTEMBER 12
1934

Mingo Presbyterian Church is preparing to celebrate the 150th anniversary of its organization, September 12, 13, 14 and 15.

The exercises will begin Saturday, September 12, at 10:30 a. m., with an historical sermon. Saturday afternoon, an historical pageant will be given, depicting the various epochs of the church history, beginning with "Ye Old Time Meetin'" in costumes of the period.

The various committees have been appointed and are beginning to function.

One most interesting phase of the celebration will be the exhibits. Those having any old historic papers, or relics in connection with the history of the church, which could be donated or loaned, are urged to correspond at once with William McVay or the pastor, the Rev. R. Frank Getty, Finleyville.

The entertainment committee was entertained by Mrs. Getty, chairman, in the manse, with about 25 present.

The midsummer communion service of the Mingo Church will be held Sunday, July 12, at 11 a. m. Preparatory services will be held Saturday at 2 p. m. The Session will meet at the close of the service to receive new members.

DEATH CLAIMS REV. J. T. MELOY, COUNTY NATIVE

Born in Mt. Hope Section,
He Spent 45 Years in Unit-
ed Presbyterian Ministry—
Last Charge Evanston, Ill.

July 13 1936
FUNERAL SERVICE TODAY

The death of the Rev. John T. Meloy a native of Independence Township and who has a number of relatives in this county, occurred Friday night at his home in Evanston, Ill., following an illness of some duration of heart trouble.

A son of Robert and Jane Brownlee Meloy, the Rev. John Meloy was born in Independence Township near the Mt. Hope United Presbyterian Church, January 19, 1864. He received his early education at the Jamieson School of his native township and the Buffalo Academy. Later he entered Monmouth College and was graduated in the class of 1887. He then attended Xenia Seminary and graduated from the Allegheny Theological Seminary in the class of 1890. His early church training was received in the Mt. Hope U. P. Church where the Meloy family were among the pioneers of that community. His first charge was at Unity U. P. Church in Adams County, Ohio. Later he went to Davenport, Iowa and to Hoopston, Ill. In 1922 he was called to Evanston, one of the fashionable suburbs of Chicago. He resigned his charge there last December, owing to ill health, and had been declining rapidly until his death Friday night.

The Rev. Mr. Meloy was united in marriage to Sarah Wilson of Morning Sun, Ohio, and she survives with seven children. The Rev. John Meloy, pastor of the U. P. Church at Bloomington, Ind., Loucille, wife of Merrill Ady, a Missionary to China and now on their road home with their three children, Sarah Meloy a Missionary to Egypt, who arrived at her father's bedside last Tuesday; Marie Meloy, registrar, Forest College, Chicago; Ada Meloy technician, Evanston Hospital; Elizabeth Meloy, teacher of music at Muncie, Ind., and Harry Meloy an attorney of Chicago.

There are also two brothers and two sisters, all residing in Washington: Attorney R. H. Meloy, William Meloy, the Misses Ada and Anna Martha Meloy.

Funeral services will be held this afternoon at Evanston with burial there.

William Meloy and Miss Martha Meloy of North avenue left Saturday for Evanston to attend the funeral.

FOURTH PRESBYTERIANS WILL INSTALL PASTOR

July 24 1936
The Rev. Robert K. Fogel will be formally installed as pastor of the Fourth Presbyterian Church, Jefferson avenue, tonight at 7:30 o'clock. The Rev. Dr. Henry C. Rogers, pastor of the First Presbyterian Church, will preside and propound the constitutional questions. The Rev. W. P. McConkey, of the Central Presbyterian Church, will preach the sermon; the Rev. N. E. Koehler, of Avella, will give the charge to the congregation and Dr. Rogers to the pastor. An informal reception to the new pastor will follow the installation services.

History of Wheeling Hill Church, Which Has Rounded Out Full Century of Service

Miss Ethel Hutchison read an interesting history of the Wheeling Hill United Presbyterian Church which celebrated its centennial during the weekend the special services being concluded last night. The history follows:

"The United Presbyterian Church of Wheeling dates back 100 years. In May 1836, a number of members of South Buffalo living in East and West Finley Townships, together with a few families from the congregation of Mount Hope, petitioned the Presbytery of Chartiers to be formed into a congregation to be known as the Congregation of Wheeling. The name of the congregation was taken from Wheeling Creek, the branch of which drains the section of country in which the petitioners lived. In answer to this petition, on July 5, the Presbytery appointed Rev. David French to preach in the new congregation on the second Sabbath of August, and to hold an election for elders on Monday following. There is a record in the oldest minute book of the session as a kind of preface stating that "The Rev. David French to preach and hold an election of elders. Thomas Hutcheson and William McClellan were elected and James Hutcheson and John Scott, former elders, the first in South Buffalo and the latter in Mount Hope, were installed as ruling elders in Wheeling congregation.

"The number of persons and the names of those uniting in the organization we have no means of ascertaining as the minutes of the session for the first seven years were either not recorded at all or that record has been lost. During these years the congregation enjoyed the services of various ministers and licentiates sent to them as supplies from the Presbytery. We know but little of their efforts and struggles during this time. Their number must have been few, for they were not able to procure more than half the time of minister labors in those days of low salaries. Their place of meeting for public worship for a time was in private houses and in a tent erected on the side of a hill, a romantic spot, still adorned by its native forests. This little assembly which for a few years was migratory according to the convenience of those who entertained it, or the character of the weather, at length found a sanctuary home in a little frame church building erected on the crest of the hill on the site of which had stood the tent around which the people had often gathered to worship God.

"The first pastor was the Rev. Joseph Shaw, who accepted a call from this congregation in connection with West Alexander on September 5, 1843. The session at this time had but two members, Thomas Hutcheson and John Scott, the two other elected at the organization having been removed by death. An addition was soon made to the session in the election of John Johnson, John Holmes, and James Hunter, who were ordained and installed on the Sabbath following the 3rd of August, 1844. Mr. Shaw continued in the pastorate until October 5, 1852. His labors appear to have been blessed, and thus made effectual in the upbuilding of the congregation. At every Communion season some were added to the church. At one time 18 were received. Near the end of this pastorate a spirit of emigration took possession of many in this part of Washington County, and

from it the congregation suffered a severe loss in the depletion of its roll. But while Washington County lost some good citizens, and Wheeling congregation some good members by this emigration, it is a pleasing reflection that the Brownlees, the McClellans, the Richmonds, the Holmes, and many others who left this part of the County carried with them the savor of that piety which had shed its benign influence around them while they had their homes in the Scotch-Irish region of Pennsylvania.

"The Rev. James C. Murch was ordained and installed pastor of Wheeling and West Alexander congregations on September 8, 1853, giving half of his time to each place. Mr. Murch entered upon this his first pastorate with a vigorous constitution, and with real devotion to the distinctive principles of the church of his choice. He was a fearless defender of the anti-slavery position of the church. Though there was not a formal organization of a Sabbath School during his ministry, yet the instruction of the youth was not neglected. He met with the young people of the congregation on Sabbath morning before public worship commenced and spent one hour in the study of a portion of the Scripture which had been assigned as the lesson for the day, and in addition to this held "diets of catechising" frequently in different parts of the congregation. The congregation was not greatly increased in number, but by the fruits of this faithful labor it made some advance. The session which had again been reduced by death and removal, was strengthened by

the addition of Ebenezer Brownlee and James R. Donaldson some time in the month of June, 1857. Mr. Murch was released from this charge June, 1859, caused by changes taking place in West Alexander which congregation wished to secure the services of a pastor for the whole of his time. Mr. Murch left Wheeling congregation with the kindest of feelings existing between him and the people. Some time in 1859 this church united with a little congregation known as the Heads of Wheeling, the place of worship being six miles distant southeast. Early in 1860 these two congregations with a few people living in and around Burnsville united in calling the Rev. James A. McKee to become their pastor. Mr. McKee entered upon his labors on the first Sabbath of June and was installed pastor August 9, 1860, and still continues in the Wheeling branch of this charge.

"In 1860 but 38 members reported as belonging to the Wheeling congregation. There was an organization of a Sabbath School effected June, 1860, and a semi-monthly prayer meeting started, both of which have been kept up with varying degrees of interest and success till the present time.

"Three times has the session felt the need of adding to its membership. On January 7, 1864, Mr. William Sutherland and Mr. Franklin Bell were ordained and installed as ruling elders and on April 23, 1868, Messrs. James Howe and James Reaney were ordained and installed ruling elders. On April 22, 1881, Henry P. Danley was added to the session.

"The old house in which the congregation had met for 25 years began to show the effects of the storms to which it had been exposed on the high hill where it stood, and during 1866 arrangements were made for the erection of a new one. The congregation selected a site about 50 rods north

of where the old church stood and contracted for a new building to be completed in the Fall of 1867. This house is 32 by 55 feet, designed to seat about 275 persons. The Mite Society of the church refinished the church during the Summer of 1880.

"Rev. J. A. McKee's pastorate continued until 1887. In 1884, William Thompson was elected and ordained an elder in the congregation. During that time the first young people's prayer meetings were held. During Rev. McKee's pastorate approximately 134 members were received into the church. About the same number has been received since 1887. During the years following 1887 the history of the congregation has been varied. Many different supplies from Presbytery have ministered. After the resignation of Rev. McKee, Dr. Alexander MacLachlan served faithfully for three years, riding and driving through mud and snow to preach every Sabbath afternoon. In 1890, three elders were elected and ordained. J. A. Hutchison, Armour J. Roney, and Hutchison Hunter. It is felt that many were made better by Dr. MacLachlan's ministry. Rev. John Hunter Moore was supply for two years; F. B. Foster for two Summers; Rev. F. Miller for two years. These were followed by Rev. J. A. McCalmont who became pastor in 1900 and served five years. Next followed a series of supplies, entertained by the members of the congregation, Rev. Fulton, Rev. Proudfit, Rev. J. D. Palmer, Rev. Acheson, Rev. McGeorge. In 1906 Rev. R. M. Sherrard was appointed stated supply and served three years. From October 1909, to August 1910, 18 different supplies preached and carried the work on. In 1910, Rev. A. P. Duncan was appointed supply and served five years. During this time two elders were elected, R. N. Wright and R. M. Donaldson. Rev. E. W. Welch, a student of the Seminary, served as supply from 1915 to 1917.

"In 1917, Rev. R. M. McCracken, pastor of the West Alexander United Presbyterian Church, was appointed supply to preach in the afternoons, serving five years. He had a warm place in the hearts of the congregation when he left to take up his duties in a new pastorate in Goldfield, Iowa.

"In 1923, Rev. H. L. Henderson, pastor of the Claysville congregation, became supply and is still serving the congregation. Although the congregation is not large, yet new members are being added each year and daily attendance is good.

"The Sabbath School is active with a membership of 45. Thus Wheeling Hill Church has served this community for 100 years."

END CELEBRATION AT WHEELING HILL

Church Concludes Observance
of Centennial With Pageant
and Address by Mission Board Secretary.

GOOD CROWDS ATTENDED

(Note: The history of Wheeling Hill Church appears on Page 11.)

CLAYSVILLE, July 19.—Celebration of the 100th anniversary of the founding of the Wheeling Hill United Presbyterian Church, at Dogwood Grove, a few miles south of Claysville, was concluded tonight with an impressive pageant and a sermon by the Rev. R. A. Hutchison, D. D., secretary of the Board of American Missions.

The pageant, "A Garden of Flowers," was given by the young people and children. A floral and musical feature it presented its message impressively.

Dr. Hutchison who as a boy was baptized in the Wheeling Hill Church; in his address urged the church, which had been looking back over the last 100 years, to look forward to the future.

At the services the combined choirs of the Wheeling Hill and Claysville United Presbyterian

Churches sang one number, and the Claysville choir sang an anthem. The Claysville male quartet also sang a number. Visiting ministers who took part in this service included the Rev. J. D. Almes, of Taylorstown, who led in prayer, and the Rev. Harrison Davidson, of the Windy Gap Presbyterian Church, who pronounced the benediction.

This afternoon, following the Sunday School session at 2 o'clock, a communion service was held, with a large attendance. The Rev. H. L. Henderson, who is in charge of the church, was assisted by the Rev. D. P. Smith, of Taylorstown, and by Dr. R. A. Hutchinson.

All services of the day were well attended.

Saturday, the program started on the church grounds with a band concert by the Claysville Band at 11:15 o'clock, followed by a picnic dinner enjoyed by fully 300 people at noon. After dinner another band concert was followed by a program at 2 o'clock. The Rev. H. L. Henderson called the gathering to order and asked all former members of the choir to arise. Fourteen persons responded, and coming to the front they sang two numbers. The Rev. J. B. Jamison led the devotions.

Miss Ethel Hutchison read a part of the church history, which was finished by J. A. Hutchinson, who also related many unwritten incidents. Robert Donaldson, chairman of the congregation, called on Dr. R. A. Hutchinson, secretary of the Board of American Missions, who responded with a brief talk. Remarks were also made by the Rev. Harrison Davidson, of the Windy Gap Church, and Attorney R. W. Knox, of Washington. J. A. Hutchinson read letters of congratulations from a daughter of the Rev. J. A. McKee, former pastor, from the Rev. E. W. Welch, former pastor, now in Reynoldsville, Ohio, and from the Rev. R. M. McCracken, former pastor, now in Goldfield, Iowa. The Rev. Mr. Henderson read a letter from Dr. Harry Hutchinson, head of the American Mission Hospital, Tanta, Egypt, a son of the church. The Rev. Homer F. Pierce, former pastor of the Methodist Episcopal Church of Claysville, pronounced the benediction.

Home-Coming Service

The Rev. F. G. Knauer, Seward, Neb., a son of the congregation, will be the pulpit guest at the Home-coming service at the Mt. Prospect Presbyterian Church, Sunday, August 9. The service will be at 11 o'clock E. S. T., with Bible School at 10 o'clock. This opportunity is taken to extend an invitation to all former members and friends of the church to be present at both services.

CHURCH REPAIRS ARE TO BE MADE

Trustees of Historic Taylor Church Authorized to Plan Work—Committee Named to Finance Remodeling.

SIGHTSEERS DONATE \$200

CENTERVILLE, Aug. 4.—Contractors met with the Official Board and the congregation of the historic Taylor Methodist Episcopal Church tonight, to discuss plans for repairing and remodeling the old structure, which was unroofed and badly damaged in the record windstorm of July 27.

It was decided to authorize the Board of Trustees to go ahead with the work, and a committee was named to arrange a plan for raising the necessary funds. C. O. Taylor is chairman of this committee.

It was revealed that a fund of approximately \$200 was already on hand, donated by sightseers who had visited the church to view the damage wrought by the storm.

To this nucleus other funds will have to be added from other sources. No tornado insurance was carried on the church, so that there will be no funds from this source.

Contractors were somewhat at variance about the extent of the task of rebuilding. Some believed that the present walls would have to be torn down and rebuilt to put the building in sound condition again. Others believed that the walls could be repaired.

Several bids were received for the work of rebuilding and remodeling, and these and any others which may be received are to be opened Friday night at a meeting of the trustees. At that meeting the Board is expected to decide its course and to develop some definite plan of procedure. Contracts may be let at that time, or they may be withheld pending further study of the situation.

TAYLOR CHURCH BEING REPAIRED

CENTERVILLE, Sept. 16.—The congregation of the historic Taylor Methodist Episcopal Church, just East of here on the National Highway, expects to give thanks on Thanksgiving Day for a restored church. It is expected that by that time rebuilding of the church, much of which was demolished by the tornado of Monday, July 27, will be completed.

It proved necessary to rebuild almost the entire structure. The walls had to be rebuilt and the partitions in the interior had to be restored. The roof, blown away by the same tornado which did hundreds of thousands of dollars worth of damage to private property in the district, had to be replaced with a new roof.

The repairs are being done at a cost of about \$6,000 to the congregation.

Some degree of financial heroism is displayed by the congregation in daring to restore the structure. The storm caught them without insurance to cover this damage. They had fire insurance, but the damage was done by a tornado, and they were not covered for loss by tornado.

But the church was a shrine of Methodism, and the congregation one of the oldest societies of the denomination West of the Appalachian Mountains. Sightseers who stopped to see the damage to the historic structure left their donations, until a week after the storm there was a fund of \$200. Other funds were added and the official board and trustees received bids for the work and decided to go ahead.

MINGO CHURCH TO CELEBRATE

Program Marking Anniversary of Organization Will Open This Morning—Pageant Today.

PROGRAM FOR SUNDAY

Historic Mingo Presbyterian Church, located near Finleyville, will open a four-day sesquicentennial celebration today. At 10:30 o'clock, Dr. George P. Rowland, of Aspinwall, will deliver an address followed by a basket picnic dinner at noon.

At 2 p. m. there will be a devotional period of 15 minutes. The congregation will attend dressed in "ye old time" costumes, afoot, in buggies, barouches, etc. At the conclusion of the devotional period, there will be an attack by Indians, in which a white girl stolen by the Indians years ago, is to be restored to her parents. A historical paper will be read. This will be followed by the dramatization of the "Whisky Insurrection," which had its headquarters in the old log church, by the insurgents, Tom the Tinker, John Gaston, Major McFarlane, and the Rev. Mr. Clark.

An historical pageant will follow with several scenes from "The Latimers." Luke Latimer, Polly Latimer, Andy Burbeck, and David Bradford will be there. The lean years of the church will be reviewed, leading up to the present time. A Female Missionary Society will be organized with old-fashioned incidents that will add much inter-

est. an old puncheon seat, communion benches, communion tokens, Major McFarlane's sword, dating back to the French revolution; old pewter communion set and many other items of interest.

Rev. R. Frank Getty is the pastor. Eastern Standard Time will prevail.

Three services will be held on Sunday. The historical sermon at

(Continued on Page 2)

see on back
of newspaper

45

MINGO CHURCH TO CELEBRATE

150th Anniversary of Organization to Be Observed Saturday and Sunday With Special Programs.

PAGEANT TO BE FEATURE

Historic old Mingo Presbyterian Church will observe the 150th anniversary of its organization with a two-day celebration beginning Saturday and continuing through Sunday.

At the Saturday morning service, beginning at 10:30 o'clock, the Rev. Dr. George P. Rowland, of Aspinwall, will be the speaker. This service will be followed by a picnic dinner on the church lawn.

In the afternoon, beginning at 2 o'clock there will be a historical pageant depicting scenes in the early history of the church such as the old time way of attending meeting, an Indian scene, the Whisky Insurrection and a scene from "The Latimers," the well known book descriptive of the Whisky Insurrection. Various characters in the book will be impersonated.

Three services will be held on Sunday. The historical sermon at the morning service beginning at 11 o'clock will be preached by the Rev. Dr. W. A. Jones, stated clerk of Pittsburgh Presbytery.

At 2:30 o'clock a platform service will be held with a reminiscent address by the Rev. Dr. William F. McKee, for many years pastor of the Monongahela Presbyterian Church as the principal speaker. Greetings will also be brought by neighboring pastors.

The evening service at 7:30 o'clock will be a young people's popular meeting with Miss Sara Thomas as leader. The address of the evening will be given by the Rev. Robert J. Black, of Harrisburg, field representative of the Board of Education.

Historical Pageant Presented Twice Because Many Were Unable to See First Presentation.

CONTINUES TWO DAYS

FINLEYVILLE, Sept. 13.—Two days of a four-day jubilee celebrating the 150th anniversary of the organization of the Mingo Presbyterian Church, near here, have been completed with over 1,200 present on Saturday when one of the most elaborate and outstanding historical pageants, depicting the interesting points in history pertaining to the Mingo community, was presented.

It was acclaimed by all most realistic and well worth being reproduced on other occasions. It was written by Miss Margaret Stewart, of Finleyville, an instructor in the English department of Monongahela High School. For the benefit of those not privileged to see the first performance, due to the packed church auditorium, the pageant was repeated immediately following the first presentation. Before entering the church, guests were asked to register by the women who were daintily dressed in old-fashioned gowns.

The celebration began Saturday morning, opening with a piano prelude, "Trinity Bells," by Miss Mary Jane Gault, followed by the anthem, "God of Our Fathers," by the church choir, and the congregational number, "Faith of Our Fathers." The pastor of the church, the Rev. R. Frank Getty, presided. The Rev. Dr. Welsh read for the Scripture lesson a portion of the 78th Psalm, followed by prayer by the Rev. Robert B. Wilson, of the Center Presbyterian Church, near McMurray. Dr. Getty extended greetings to all and introduced the speaker of the morning, the Rev. George P. Rowland, of Aspinwall, who gave an interesting and far-reaching historical address.

He said in part that what we have today in tradition rather than recollection and by this tradition he had a claim to the Mingo church by inheritance. He said the church was formerly called the Mingo Creek Church for the creek which flowed nearby and which got its name from the tribe of Indians. He said that in olden days the members came on Saturday mornings to worship, when the preacher discoursed no longer than two hours and prayed no less than 50 minutes. He said that when Dr. John McMillan first came here he probably preached in the homes before 1776. The first church here he said was a little log structure that the farmers now would not use for a smokehouse. He eulogized Dr. McMillan for his wonderful work despite privations and hardships. He quoted Dr. McMillan as saying, "We had potatoes

and pumpkins, no bread, and all the necessities of life, but no luxuries; we had our religion and ordinances and pious friends." He concluded by saying:

"Life now is too easy. We need to get back to the things Dr. McMillan stood for."

The morning service concluded with the hymn, "God Bless Our Native Land."

The afternoon session began with the prelude, "Medley of Sacred Songs," by the pianist, after which "Ye Members" arrived at "Ye Meetin' House" on foot, horseback, in buggies, crackies, barouches, all dressed in "ye old time" costumes.

The pastor, the Rev. R. Frank Getty, an ideal old-time minister, gave the invocation and the 23rd Psalm was lined out by the "Clark" (the modern Percentor) well played by Karl Stoffel. During the singing of the next hymn the sentry gave the alarm of "Indians! Indians!" The men rushed out and brought back the captive Indians, with a white girl whom they had captured.

Scene I of the pageant showed the Indians and whites in a discussion, especially over the white girl, who is to be returned to her parents. The cast for this scene was: Sentry, Gordon Vanderslice; Indian Brave, Gilbert Balliard; Indian Squaw, Lenora Fisher; other Indians; Captive White Girl, "Sunny Hair," Betty Gault; Luke Latimer, Ernest Kahle; Polly Latimer, Laura McVay.

Scene II presented a part of the Whisky Insurrection, with groups of men discussing the injustice of the excise tax and mail robbery, and the receipt of a note from "Tom the Tinker." A march on General Neville's home even though protested by the Rev. Mr. Clark, was shown. The cast: Major McFarlane, Glenn Van Voorhis; Luke Latimer, Ernest Kahle; First Militiaman, Harry S. Patterson; Second Militiaman, John Gault; John Gaston, Albert Powell; the Rev. John Clark, Taylor Fisher.

Scene III was taken from "The Latimers," with Ernest Kahle as Luke Latimer and Mrs. Laura McVay as Polly Latimer, the latter accompanying her husband under protest due to his having an injured arm. Scene IV showed Luke and And Burbeck, played by Joe Irwin, on their way to Braddock's field with muskets and knapsacks; Scene V, David Bradford, played by N. D. Yant and his orderly, Kenneth Powell, before the Latimers when Polly gives the General a piece of her mind.

Scene six depicted the organization of a Female Missionary Society at a meeting of the women of the congregation with Mrs. R. Frank Getty, which was quite amusing due to the opposition shown to foreign missions by several of the women and the belief of several that the work of Christianizing the world was on the shoulders of the women of the Mingo congregation alone. The

Interesting History of Old Mingo Church Read at 150th Celebration

gowns worn were quite varied and beautiful, and many were quite old. The last scene presented a short review of the lan years of the church up to the persent time.

The Sunday morning service opened with the prelude, "Ninety and Nine" by Miss Mary Jane Gault, pianist, followed by the invocation by Dr. Getty. The choir sang, "When the Morning Breaks" by Braun and Mrs. Howard R. Morrison of McKeesport, sang the vocal selection, "The Holy City," by Adams.

The sermon of the morning was preached by the Rev. William A. Jones, D. D., of the First Presbyterian Church, Pittsburgh, who took his text from Revelations 11:15. He said that the churches of 1936 face great discouragements.

The answer is, he said, "The Church of Jesus Christ Must Win." He said that the victories of the past give hope for the future for what God has done in the past, he will do in the future. He thought the church must rise to its situation. Dr. Jones' belief was that faithfulness and loyalty will hasten the day. He eulogized the men of Mingo Church's past and the work of Dr. and Mrs. Getty.

The afternoon service was a platform meeting with the invocation by the Rev. George W. Snodgrass, of Daisytown Presbyterian Church. The Rev. Dr. William F. McKee, of Monongahela, retired minister and for 15 years moderator of the Mingo session, brought greetings and made a reminiscent address. Greetings were also brought by the Rev. A. L. South, Finleyville Presbyterian; the Rev. Ted V. Voorhees, Venetia M. E.; the Rev. Ross Haverfield, Monongahela Presbyterian; the Rev. Robert B. Wilson, Center Presbyterian; the Rev. J. C. Laughlin, Finleyville, and the Rev. Ernest K. Mechlin, of Florida, whose mother joined the Mingo Church 98 years ago. Mr. Mechlin attended Washington and Jefferson College and Western Theological Seminary with both Messrs. Laughlin and Getty. Robert Carton, Sr., representing the Rev. Mr. Chapman of the Gastonville M. E., spoke. Dr. Getty read a letter from the Rev. Joseph Blackburn, a son of the church, who is a pastor at Seward, Neb.

In celebration of the anniversary of the Christian Endeavor, the very active Mingo Society, Sara Thomas, leader, presented a unique program. A young people's choir sang and special numbers were given by societies from Finleyville, Fairview, Thomas, Center, Bethel, Coverdale, West Elizabeth, Char-

leroi, Donora and Courtney. A stirring address challenging young people was given by Dr. Robert J. Black of the Board of Christian Education, Presbyterian Church.

Monday evening, at 7:30 o'clock, an illustrated address will be given by Dr. E. B. Welsh, of Coraopolis, in which pictures of many of the old churches will be shown, and a brief history of each given.

Tuesday, the Presbytery of Pittsburgh will meet in the church at 9 a. m. slow time and will adjourn for dinner at 11:30 old time. Over 300 ministers and elders are expected. The morning will be devoted to business and in the afternoon, at 2 p. m., Dr. Welsh and Dr. McKee will deliver addresses.

The success of the celebration is due greatly to the fefforts of Dr. and Mrs. R. Frank Getty, who have been staunch supporters of young people's work and by this plan have built a strong church with active departments throughout.

(The following historical paper, dealing with the Mingo Presbyterian Church, was read at the 150th anniversary celebration this week by Miss Ruth Huston, daughter of Mr. and Mrs. Junius D. Huston. The author is Miss Huston's father, Junius D. Huston.)

Presbyterianism is not of recent origin. The period extending from its beginning in Reformation days through its arrival and spread in our own country, is one of great courage and determination on the part of our ancestors.

Out of the crusades of the 11th, 12th and 13th centuries in which tens of thousands lost their lives, grew a new spirit of inquiry which later led to the Reformation. Men began to criticize the Catholic Church for its selfishness and corruption. One of these daring men was Martin Luther, a German monk and professor, who brought about the Reformation in his country. Luther is best known for his translation of the Bible into the German vernacular.

John Calvin, a French lawyer, was the intellectual leader of the Reformation. He originated what is now known as the Calvinistic theology which is the very root and foundation of Presbyterianism.

Meanwhile Scotland had been the scene of bloody persecutions. John Knox, at first a priest, but later a Protestant teacher and preacher, fled to spend his time with Calvin at Geneva. On his return to Scotland he became a reformer. Due to Knox, Presbyterianism replaced the old Catholic Church system in Scotland. This was the first time a whole country was organized into a Presbyterian Church system.

The beginnings of Presbyterianism in America are traced with difficulty because there was no Presbyterian colony. The Presbyterian Church had no strength in the colonies until the arrival of the Scotch-Irish about 1680, after which it was here to stay.

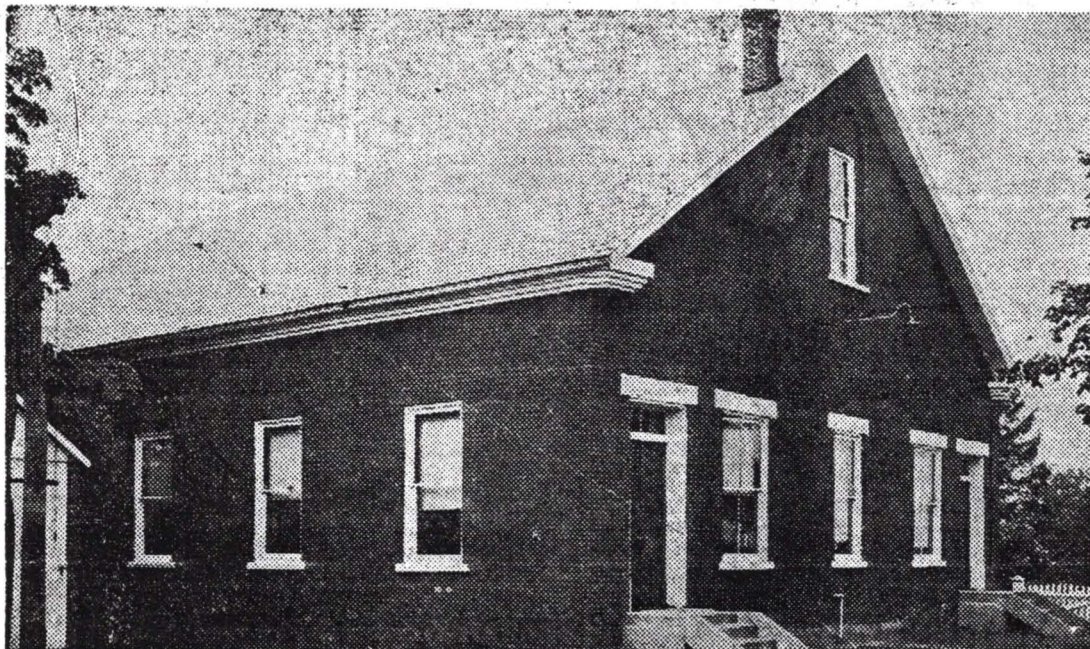
It is thought that white men had not entered the hills and valleys West of the Alleghenies before the year 1750, except perhaps a few adventurous ones to trade with the Indians. But in 1769, the land-office in Philadelphia for acquiring titles to land West of the mountains was opened and for several years after that there was a constant stream of settlers entering the country. A large part of this stream consisted of Scotch-Irish Presbyterians who soon started to form church organizations. It was with great difficulty that the churches were established—first in groves, later in log buildings. Because of the danger of attack by Indians it was the custom for the men to go to church armed.

The first missionary West of the mountains was the Rev. Charles Beatty. The well-known Rev. John McMillan, later president of Jefferson College at Canonsburg, was the earliest Presbyterian minister to settle in what is now Washington County. He first visited the West, as it was called in 1775, and received calls from the churches at Chartiers and Pigeon Creek, but did not locate permanently until 1778. Rev. Thaddeus Dodd and Rev. Joseph Smith soon followed, the first to Ten Mile Settlement and the latter to become pastor of Buffalo and Cross Creek Churches.

At the request of these three ministers and the Rev. James Power of Westmoreland County, the Old Redstone Presbytery was organized by the synod of New York and Philadelphia in 1781. To it was given sole jurisdiction of the country West of the Alleghenies for the next 12 years. In 1793 a new Presbytery West of the Monongahela River was organized from Old Redstone to be called the Presbytery of Ohio. Five ministers composed it and all except the Rev. John Clark of Bethel and Lebanon resided in Washington County. The

June to
Rev. 56

150th Anniversary of Florence Church



Shown above is the Florence Presbyterian Church which was organized 150 years ago. The sesquicentennial celebration will begin with a service tomorrow morning at which Dr. J. Ross Stevenson, of Princeton Theological Seminary, will deliver the sermon.

FLORENCE CHURCH WILL CELEBRATE

Congregation in Northwest-
ern Part of County Will
Hold Special Sesquicen-
tennial Services.

TO OPEN TOMORROW

FLORENCE, Aug. 7, 1936.—Members of the Florence Presbyterian Church, one of the oldest in Western Pennsylvania, will begin a sesquicentennial celebration Sunday morning at 11 o'clock, with a service at which Dr. J. Ross Stevenson, president of the Princeton Theological Seminary and a son of the church, will deliver the sermon.

Three services will be held Sunday. In the afternoon at 2:30 o'clock, greetings and felicitations from daughter churches, Three Springs, Frankfort Springs and the First Church of Burgettstown, will be received, as well as from the Hollidays Cove and Westminster Churches, Burgettstown. Sister churches invited to participate are Cross Creek, 1779; Buffalo, 1779; Raccoon, 1783, and Mill Creek, 1784.

Sunday evening, the Rev. P. W. McAuley, of Cleveland, a former pastor, will deliver the sermon.



Elders and trustees of the Florence Presbyterian Church appear above as follows: First row, left to right, William Culley, elder; E. O. Fullerton, elder; Dr. R. L. Biddle, church pastor; G. H. Kraft, elder; the Rev. J. W. Fulton, son of the church. Second row—G. F. Stroud, R. E. Peterson, J. M. Virtue, president, and J. E. Malone, members of Board of Trustees.

Continuing the services through next week, Historical Night will be observed with Dr. E. B. Welch, of Coraopolis, speaking and showing interesting pictures.

Former pastors will feature the service next Wednesday night, which has been designated "Men's Night."

Next Thursday will be "Homecoming Day" with the program opening at 10 a. m. The principal speaker will be Prof. W. L. Moore, of McDonald, a Florence boy. A reading, "Birthday Party," by Margerite Park Diggs, will be followed by reminiscent addresses by sons and former members of the congregation.

One interesting feature will be an antique display in charge of a committee of citizens.

Members of congregations and pastors of churches of the district will take part in "Neighborhood Night" next Thursday.

The week will be concluded with communion, reception of members and baptism at the morning service Sunday, August 16.

The present building, where the sesquicentennial exercises will be held Sunday, was built 90 year*

ago. It is the fourth building occupied by the congregation.

The first church was a log building, built in 1786, on King's Creek, three miles North of Florence. This church was used for about 12 years, and then the congregation moved to Florence and the church name was changed to

Cross Roads. The old burial ground on King's Creek, long since abandoned, contains the graves of about 125 of these early pioneers, and it is the plan of the committee on arrangements to conduct a pilgrimage to the spot on Thursday, "Homecoming Day." A short service is to be held where the first church stood.

The second building, the first one at the present location, was built of hewn logs, and was 30x70 feet in dimensions. It was built in 1798. Pews for this church were made of split logs, with holes bored in them to insert stout wooden pins for legs.

In 1831 a brick building was completed, five rods from the log church. After 16 years of service, it was burned to the ground, the evening of September 25, 1845.

The sturdy pioneers rallied at once and built the present splendid brick building, which appears good for at least another half century of service.

The first pastor was the Rev. Elisha McCurdy, who served for 37 years. His body lies near the church he founded and served for so long.

In the 150 years the church has had 20 different pastors and stated supplies. There have been no long pastorates except that of Dr. McCurdy and that of the Rev. A. F. Alexander, D. D., who served for 28 years.

Twenty-three sons of the church have entered the ministry, and their names, together with those of the pastors of the church and those men who have served as ruling elders will be printed in a history of the church which is to be issued with an account of the celebration.

FLORENCE ^{20 Oct 1936} **MAKER**



Dr. J. Ross Stevenson, President of Princeton Theological Seminary, a son of the church, will deliver the sermon tomorrow morning at 11 o'clock at the service which will mark the opening of the sesquicentennial of the Florence Presbyterian Church.

On Trip Around World

The Rev. Dr. J. Ross Stevenson, president emeritus of Princeton Theological Seminary, and Mrs. Stevenson, have left Springdale, the seminary president's residence, and after making a number of visits in the East, will sail the middle of September for a trip around the world. They will visit Canton, China, where their twin sons, the Rev. Donald Day Stevenson and Dr. Theodore Dwight Stevenson, and their families are residing. The Rev. Mr. Stevenson will this year introduce a forestry department in Lingnan University. Dr. Stevenson is on the staff of the Hackett Medical College. Dr. J. Ross Stevenson is well known in Washington, where he was reared and where he visits and is always heard with pleasure when he occupies local pulpits.

CHURCH HISTORY
WELL PRESENTED

Large Crowd Attends Service as Part of 150-Year Celebration at Florence—Pilgrimage on Thursday.

TONIGHT IS MEN'S NIGHT

1936

FLORENCE, Aug. 11.—An audience much larger than expected tonight attended the Historical Night program held in connection with the celebration of the 150th anniversary of the Florence Presbyterian Church. They heard the Rev. E. B. Welch, of Coopersburg, church historian, in a masterly discussion of the beginnings of Presbyterianism in this region.

The Rev. Mr. Welch discussed to some extent the lives of the Rev. Elisha McCurdy, founder of the Florence congregation, and the Rev. John McMillan and their influence on Western Pennsylvania. He also spoke of Philip Jackson, the "praying elder," and discussed the origin of the Florence church. A great-granddaughter of the "praying elder" was in the congregation tonight. She is Miss Elizabeth Jackson, of Florence, a member of the present congregation.

The speaker also discussed the history of Presbyterianism in the United States.

The Rev. J. V. Stevenson, of Bulger, participated in the devotions tonight, and the Rev. J. M. Leister, of Burnham, a former pastor of the church, offered the closing prayer and pronounced the benediction.

The Rev. Mr. Leister and the Rev. J. Wilson Stitt, of Rogersville, also a former local pastor, will speak at the Men's Night program tomorrow night, and other former pastors who can not be present will be represented by letters. A male choir and male quartet will sing.

A fine day is expected Thursday, when a pilgrimage will be made to the site of the original church at King's Creek, where a service will be held in the abandoned graveyard; a homecoming service will be held at 10 o'clock in the church, and Neighborhood Night will be the evening feature.

Y CON

Record Crowds at Sesquicentennial

Florence Church Has Historic Services in Commemoration of 150 Years of Service to Community.

FINE ADDRESSES GIVEN

FLORENCE, Aug. 9.—Crowds believed to be the largest that ever attended a service in the church today attended the sesquicentennial celebration of the Florence Presbyterian Church. It was estimated that more than 1,000 people attended one or more services of the day.

At the morning service, which was attended by 600 persons, the address was delivered by the Rev. J. Ross Stevenson, D. D., a son of the church who is now president of Princeton Theological Seminary. The congregation overflowed the seating capacity of 400 and a large number were compelled to hear the services from outside the church. Dr. Stevenson's address was partly historical and partly inspirational, and greatly pleased the large audience.

This afternoon's fellowship meeting was unique. Greetings were brought from four daughter churches, one granddaughter church, and five sister churches.

The four daughter churches, all of them sprung from the Florence Church, and their representatives in bringing greetings follow:

Three Springs Church, at Paris, represented by R. M. Fulton.

Frankfort Springs Church, Raymond McMillan.

Hollidays Cove Church, Mr. Campbell.

First Church, Burgettstown, Rev. R. E. Carman.

Greetings were also brought from one granddaughter church, the Westminster Church, at Burgettstown, which was represented by Mrs. John Scott.

Six sister churches sent greetings by representatives. These were: Montour, Rev. F. A. Gaut,

pastor; Cross Creek, Rev. R. E. Kaufmann; Raccoon, Rev. Mr. Russell, of New Kensington, a son of the Raccoon Church; Mill Creek and Buffalo, represented by members of the congregation.

Tonight another fine crowd, easily the largest of the day, heard a former pastor of the church, the Rev. P. W. Macauley, now pastor of the Miles Park Church, at Cleveland, deliver an inspiring and interesting address. It was declared that this crowd was the largest that ever attended any meeting in the church. This was a distinctive Young People's Night.

Music was a feature of all services of the day. The choir of the Mt. Pisgah Presbyterian Church, at Crafton, were guest singers both morning and afternoon. They sang fine anthems and led the congregational singing.

Tonight music was furnished by an orchestra composed of members of the local church and musicians from the daughter and granddaughter churches at Burgettstown. A choir composed of young people of the church sang.

Tuesday night will be Historical Night, and the Rev. E. B. Welsh, of Coraopolis, will give an address on the early life of the church in Western Pennsylvania. This lecture has much to do with the life of Eisha McCurdy, first pastor of the Florence Church, who had a prominent part in affairs in this vicinity. Pictures will illustrate the talk.

Wednesday night is to be designated as Men's Night, and former pastors will be the speakers.

Thursday, "Homecoming Day", will be a high point in the week's celebration. On that day a pilgrimage will be made to the site of the original church at Kings Creek. There a service will be held in the old abandoned graveyard, about 2 o'clock. There will also be a program in the church at 10 a. m., with W. L. Moore, of McDonald, a former Florence boy, as the speaker. There will also be reminiscences from former ministers and sons of the parish. Thursday night will be Neighborhood Night, and members and pastors of other congregations in the district are invited to participate.

Friday night's service will be a preparatory evangelistic service, leading up to the communion which will conclude the celebration Sunday morning. At the Sunday service there will also be reception of new members and baptism.

FLORENCE CHURCH HAS HOMECOMING

Full Day of Unusual Gatherings Marks Yesterday in Celebration of 150th Anniversary of Church.

ORIGINAL SITE IS VISITED

FLORENCE, Aug. 13. — Today, "Homecoming Day," was a big day in the 150-year celebration of the Florence Presbyterian Church.

The day began with a homecoming meeting in the church in the morning, at which a homecoming organization was formed. D. C. Fulton was elected president; Miss Elizabeth Potts, George Saxton, E. O. Fullerton and W. C. Culley were named vice presidents; Mildred Jackson and Clara Reed Craft, secretaries; Roy Peterson, treasurer, and Mary McCarrell, assistant treasurer.

The pastor, the Rev. R. L. Biddle, D. D., presided at the meeting, at which the address of welcome was given by John Virtue, W. L. Moore, of McDonald, made a fitting response. An original poem, "Homecoming Day," was read by its author, Mrs. Marguerite Park Biggs.

Letters of greetings were read from the moderator of the General Assembly, Dr. Henry Masters, of Philadelphia; the moderator of the Pennsylvania State Synod Dr. J. C. Mackie, of Philadelphia, and from the moderator of the Washington Presbytery, the Rev. George S. Maxwell, of Waynesburg.

Greetings were read from sons of the church who are in the ministry, and a list of such sons of the church was read, with 24 names. Of these, David F. Graham and Wilson Montgomery Stitt made addresses, and there were letters from others. Another who spoke was George W. Fulton, a mission-

ary home from Japan. Mrs. Elizabeth Potts of Burgettstown, spoke of the missionary life of the church, and told of the reception accorded the Rev. Mr. Fulton when he arrived there in 1889.

Dr. W. E. Slemmons, of Washington, and the Rev. R. E. Kaufmann, of Cross Creek, brought greetings from the Washington Presbytery.

Early in the afternoon a pilgrimage, with 30 cars, was made to the site of the original church at Kings Creek, three miles from Florence. Here the group visited the old burying ground and held a service, with songs and a prayer and an address by "Squire" T. W. McDonald, who lives nearby.

After the service a reminiscent program was held in the church, with many former members and friends of the church telling of the experiences of former years.

A unique feature was an antique display, with a wide variety of articles, some of them more than 200 years old. There were old Bibles and books, old papers, spinning wheels, old bedspreads, linen woven a century ago by women of the community, and many other interesting articles.

A picnic dinner was another fine feature, with the large crowd gathered in groups under the shade trees about the church. There were many family circles, with visiting friends as guests.

Tonight was Neighborhood Night. A male choir organized for the occasion by members of the congregation furnished splendid music, as did an orchestra formed of young folks of Florence and Burgettstown.

Mrs. Elizabeth Potts, of Burgettstown, a sister of Dr. J. Ross Stevenson, and a daughter of the Florence manse, spoke, giving many reminiscences. Her talk was exceedingly interesting and much enjoyed. Mrs. Marguerite Park Biggs gave another reading. Graham S. Campbell, of the church at McDonald, brought greetings from that congregation.

Friday night will be Evangelistic Night, with a message by the Rev. J. V. Stevenson, of Raccoon. The sermon will be preparatory to the communion service which will be held Sunday at 11 o'clock.

FLORENCE CHURCH OBSERVANCE ENDS

Last Night Marked the Close of a Week's Services Celebrating Sesquicentennial of Congregation.

LARGE ATTENDANCE DAILY

FLORENCE, Aug. 14. — At 10 o'clock tonight the lights on the lawn of the Florence Presbyterian Church were turned off closing the sesquicentennial of the historical church. For a week the lawn had been made light as day and seated to care for the crowds that nightly came to enjoy the celebration. Dr. R. L. Biddle, pastor, and his co-workers are being congratulated on the splendid success of the whole affair.

The beautiful old church now 90 years old, could not accommodate the crowds so amplifiers were used so that all on the lawn could hear. The display by the committee on antiques was a popular corner. Many things of old Colonial days were on exhibition.

Thursday, the "Homecoming Day," will never be forgotten. The long list of sons of the church was read by Dr. Biddle and different persons spoke of them, if they, the sons, could not be present with their greetings, or messages to be read when the name was called. This elicited thankful pride and considerable pathos for the greater number have died.

The list of names consisted of 24 though the number had previously been spoken of as 23. The list of pastors who have served the congregation from Rev. Elisha McCurdy to Rev. R. L. Biddle numbers 19. There have not been many long pastorates. Dr. McCurdy served for 37 years and Rev. A. F. Alexander 28 years as longest.

It was brought out that the service of the following pastors and stated supplies had been; Rev. Elisha McCurdy, 37; Rev. Daniel Deruelle, 3; Rev. William Burton, 3; Rev. Joel Stoneroad, 8; Rev. J. S. Wylie, 2; Rev. O. M. Todd, 6; Rev. J. P. Caldwell, 5; Rev. Andrew Boyd, 2; Rev. D. M. Miller, 5; Rev. S. F. Forbes, 5; Rev. Ross Stevenson, 6; Rev. A. F. Alexander, 28; Rev. H. E. Kaufman, 2; Rev. P. W. MacAuley, 4; Rev. J. M. McIven, 4; Rev. J. M. Leister, 6; Rev. Wilson Stitt, 3; Rev. H. D. Beatty, 2; Rev. R. L. Biddle, entering on his second year.

It was brought out that Dr. John McMillan, the pioneer, preached the first sermon at the Kings Creek Church which was the original name of the church. Thomas Marquis, Thaddeus Dodd, Joseph Smith and Joseph Patterson preached as occasional supplies before the calling of Rev. Dr. McCurdy.

The following is the list of young men who have gone into the ministry from Florence Church; Francis McFarland, Ezekiel Glasgow, Robert Fulton, John Kerr, Samuel Fulton, J. C. Caldwell, Jesse Bruce, John McFarland, J. M. Fulton, Thomas J. Stevenson, William P. Fulton, Wylie E. Saxton, George A. Duncan, G. W. Potter, George W. Fulton, William Vincent, J. Ross Stevenson, W. F. Plummer, Harry P. Stevenson, James P. Linn, E. A. Culley, David S. Graham, John Wiley Fulton, W. Montgomery Shitt. Of this number two have gone as missionaries, G. W. Fulton and John McFarland. Two have been elected moderator of the General Assembly, Francis McFarland, 1856, and J. Ross Stevenson, 1915.

600 Attend Homecoming At Mt. Prospect Church

1936
HICKORY, Aug. 9.—The homecoming service held at the Mt. Prospect Presbyterian Church, Hickory this morning was attended by more than 600 people, including former members and friends of the congregation. The Rev. Frederick G. Knauer, of Seward, Neb., son of Mt. Prospect, was the pulpit guest, who chose for his text, Romans 1-16, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The Rev. Mr. Knauer is a graduate of Washington and Jefferson College in the class of 1893 and the McCormick Theological Seminary, Chicago. He spent a number of years as missionary in Egypt but ill health of Mrs. Knauer compelled him to return. Since then his ministry has been in the West and at present he is at Seward, Neb.

In his remarks he expressed his gratitude on being privileged to preach on this occasion after an absence of 40 years.

He paid a high tribute to the Rev. T. R. Alexander, a former pastor at Mt. Prospect who prepared him (Rev. Knauer) for his college work, making it possible for him to go through school.

The Rev. C. S. Thomas, the present pastor, in a few well chosen remarks, extended greetings and welcomed the guests.

The church bulletin contained a brief memorial in honor of Elders John P. White and Riddila S. Rankin, who had a record of 41 and 22 years of church service at Mt. Prospect.

Three hundred twenty-seven persons were in attendance at the Bible School service which preceded the church service. Three former Sunday School teachers, Rev. J. E. Miller, and Mr. and Mrs. E. C. Wiggins taught the Alexander Men's Bible Class, the Young Men's Class and the Worth While Class, respectively.

The latter class, with nearly 50 members, lacked two of having a perfect attendance. The Women's Class was taught by the Rev. Mr. Knauer.

The floral decorations consisting of cut flowers added to the attractiveness of the service.

At the beginning of the service the children were given permission to leave the auditorium and retire to the lawn, where their play was supervised by several members of the Christian Endeavor Society.

Many attended who had not been back for over 40 years.

A list of former members in attendance follows:

Elizabeth Close Miller, Burgettstown; W. A. Ross, West Middletown; Mattie B. White, W. D. McCarrell, Bessie McCarrell, Martha Rankin Allender, Mr. and Mrs. James S. Wilson, Mrs. Anna Small, Mrs. R. C. Farrar, Mrs. Emma Cowden Smith, Mrs. Rose Wilson Graham, Mrs. Sara Buchanan Hannon, Washington; Rev. and Mrs. James E. Miller, Beechview; Mrs. Ella McCarrell Taggart, Mrs. Jeannette Cummins Hamilton, Mrs. Myrtle Emery Dinsmore, Buffalo; Mrs. Ruth Neil Carlisle, Mrs. Margaret McIlvaine Patterson, Mrs. Lulu Fulton Hiles, Canonsburg; Mr. and Mrs. John P. Smiley, Steubenville, O.; Mrs. Alice Caldwell Marquis, Miss Lela Marquis, Sheraden; J. Mac Simpson, Mt. Lebanon, Mrs. Leila McPeak McNary, Library; Mrs. Edna Raab Merchant, Butler; Miss Margaret Raab and J. Harry Rankin, Burgettstown, Mrs. Carrie Raab Kerske, Ramsey, Ill.

Mr. and Mrs. John E. Downey, Miss Gertrude Downey and Thomas E. Downey, Carnegie; James C. Donaldson, East Palestine, O.; Mrs. Etta Scott Purdy, Langeloth; Mrs. Martha Scott Culley, Candor; Mr. and Mrs. Frank E. McClurg, Imperial; Mrs. Lulu Reed Welch and J. Howard Reed, Pittsburgh; Mrs. Elizabeth Campbell Smiley, Woodville; Mrs. Joan Conkla Wilson and Mrs. Haidee Campbell Gault, Coraopolis; Mrs. Ina Conkle Shannon and John P. Donaldson, Houston; Mrs. Cora Emery McIlvaine, Bentleyville; Mrs. Flora Worstell Acheson, Miss Emma Worstell, Hickory; Curtis Rankin, Brownsville; Mr. and Mrs. M. G. Meneely, Rea; Thomas Cowden and John H. Scott, Houston; Mr. and Mrs. Joseph C. Lyle, East Liverpool, O.; J. Cratty Campbell, Tampa, Fla.; Dr. and Mrs. W. C. Rankin, Cadiz, O.; Rev. Frederick G. Knauer, Seward, Neb.; Mrs. Mattie Quinn Gibson, New London, and Mrs. Jennie Campbell McNary, Ingram.

FINE FEATURES AT CELEBRATION OF OLD CHURCH

Choir of Former Members and Church History Outstanding in Program—Former Pastors Speak.

DINNER ON CHURCH LAWN

1936
WAYNESBURG, Aug. 2.—The 100th anniversary of the organization of the South Ten Mile Baptist Church was observed today with appropriate and interesting exercises. There was an unusually large attendance at all services, beginning with the Bible School at 10 a. m. and ending tonight at 9 o'clock after a sermon by the Rev. A. A. Blake.

An open forum at the morning service and a musical program in the afternoon by former members were high spots of the celebration.

At the morning session the Rev. James M. Maxwell, who was pastor of the South Ten Mile Church 47 years ago, was one of the speakers. His address, which was reminiscent in character, was much appreciated.

Others who spoke at the morning service included J. Goodwin Hunt, of Waynesburg, who is probably the oldest living former member of the church; T. J. Younken, of Waynesburg, and C. E. Buckingham. Mr. Buckingham also read the church history at the afternoon session. This history was exceptionally interesting, and included many facts which were new to most of the audience.

At the afternoon session a choir was formed by Thomas Presnell, pastor of the church, composed almost entirely of former members of the church. It included Mrs. Bird Carpenter, Graysville; Mrs. Nettie Jacobs, of Sugar Grove; Mrs. Allen Scott, Rogersville; Mrs. Nettie Porter, Washington; Miss Florice Webster, Washington; Miss Mamie Bonham, Waynesburg; Mrs. E. M. Bussy, Rocky Ford, Conn.; J. B. Orndorff, Graysville; Robert Throckmorton, Holbrook; John Livengood, Waynesburg; T. G. Goodwin, Rutan. The pianist was Mrs. Mary Swart, of Washington.

During the musical program in the afternoon Mrs. Bird Carpenter and Mrs. Nettie Jacobs sang a duet, "The Little White Church on the Hill," which was much enjoyed. A reading, "The Happy Prince," by Mrs. J. M. Patterson, of Waynesburg, and violin numbers by Mrs. Marjorie Patterson Kaiser of Washington, were other features.

South Ten Mile Baptist Church Will Celebrate Centennial All Day Sunday

52

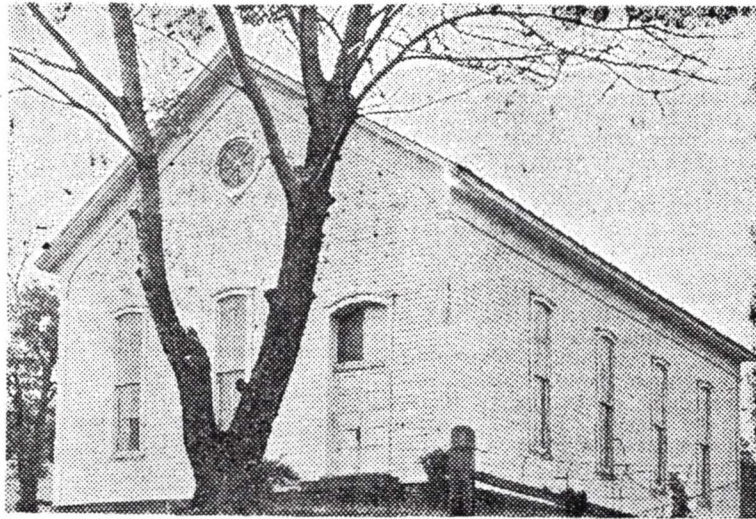


REV. THOMAS PRESNELL

WAYNESBURG, July 30 — Sunday, August 2 will mark the 100th anniversary of the South Ten Mile Baptist Church. The passing of this centennial will be duly celebrated by services throughout the day. These services are expected to bring back many former members, pastors and friends of the church.

South Ten Mile Church was organized at the home of Ellis Hughes, in July, 1836.

Daniel Throckmorton and wife were the first Baptists in Center Township. They, being very devout, were accustomed to attend services at the Goshen Baptist Church, the oldest in the county and about 20 miles away. Tiring of these long journeys to worship, Daniel Throckmorton was moved to join together with his neighbors for the purpose of organizing a church, which is now known as the



South Ten Mile Church.

This church was regularly constituted at the home of John Goodwin in September, 1836, by Rev. Abraham Bowman who was later to become the first pastor of this congregation of 16 members. The charter members were: Ellis Hughes, Lany Baldwin, Lucinda Hughes, Daniel Throckmorton, Mary Throckmorton, Thomas Hendershot, Parinia Hendershot, John Goodwin, Sarah Goodwin, William Throckmorton, Eli Masters, Mary Brewer, Elizabeth Hendershot and Mary Rickey.

For five years the church meetings were held at the homes of the members. And then, for many years after a regular church building was erected, branches of the congregation met at neighboring school houses.

The first church building was razed in 1841 on land donated to the church by John Bell. The pastor at this time was the Rev. James Woods.

In 1833 a much larger building was erected. The pastor at this time was the Rev. James Miller.

From the members of this church have come three preachers, the Rev. James Woods, the Rev. Morgan Tilton and the Rev. Goodwin Webster, who is at present preaching in Hopewell, N. J.

There are at present 65 active members in this church. The church officers are: Moderator, the Rev. Thomas Presnell; clerk, T. C.

Goodwin; treasurer, R. P. Leslie; financial secretary, Mrs. Lawrence Scott. The pastor is the Rev. Thomas Presnell.

The only prominent organization of the church is the Ladies' Community Circle, which is quite active in the church affairs.

On Sunday, August 2, the Sunday School services are to be conducted as usual. Then there are to be greetings and messages from former members and pastors, after which there will be a basket dinner at the church. The afternoon services are to consist of short addresses by former and neighboring pastors, and there is to be a choir of the older members and friends. The evening service is to include an address by the Rev. Mr. Blake and singing by the young people's choir.

Those who have served as pastors of the church include the Reverends Abraham Bowman, Seymour, James Woods, Pettit, Charles Tilton, A. J. Collins, Zook, S. Kinzie, Morgan Tilton, Folks, Burwell, Richards, James Miller, Joseph Clark, J. E. Darby, James M. Maxwell, E. K. Bailey, Alexander, J. Quay Rasell, Paatzman, J. E. Marple, Carrol Ghent, J. F. Franks, G. J. Meredith, Thomas Griffith, C. B. Ayres, C. W. M. Turner, John A. Smith, I. H. Bee, A. A. Blake, Lloyd Conn, Alfred Barratt, Albert Clegg, Paul Brown, John C. Myers and the present pastor, Thomas Presnell.

A basket dinner was served at noon on the church lawn, and again at 5 o'clock lunch was served.

At the evening service the Pursley girls' quartet and Rev. Tom Presnell and Wilbur Ely furnished special music.

100-Year History of South Ten Mile Baptist Church

At the centennial celebration last Sunday of the South Ten Mile Baptist Church, near Graysville, an interesting history of the church was read by C. E. Buckingham.

This history will be published in The Observer, in serial form. The first instalment is published today, as follows:

Bates' History of Greene County says that Daniel Throckmorton was the first Baptist to move into Center Township. The Goshen Baptist Church in Wayne Township was a distance of 20 miles away and as this was too long a distance to go on horseback, he did some proselyting and urged on his neighbors to organize a Baptist Church in this vicinity. Bates says the first services were held in a log barn but the church record does not give it that way.

The first regular meeting we have record of is recorded in this book and it is very interesting reading and the penmanship is splendid—nearly all of which is written in a plain legible hand. The first meeting was held at the home of brother Ellis Hughes, July 16, 1836, and after singing and a prayer by Brother Dan Throckmorton, Brother James Woods was appointed moderator and Brother John Hughes appointed clerk. At this meeting this resolution was adopted: Resolved, that we agree to unite ourselves together to form a Baptist Church in this community. At the next meeting, August 20, there was preaching by Brother Bowman and the adoption of a Church Covenant and Constitution was discussed; the adoption of one was postponed until the September meeting and a resolution was adopted that Brothers Bowman, Pettit and Seymore be called as counsel in the Constitution of the Church.

On September 18 we have this record: The regular Baptist Church of the South Fork of Ten Mile was regularly constituted this day at Brother John Goodwin's home by the Rev. Brother Abraham Bowman. John C. Hughes was named clerk. From that day until this the Goodwin name has been prominent in the history of this church. The John Goodwin mentioned here was the grandfather of Mr. Col Goodwin who lives just a short distance from where this church was

first organized. On September 17, at a meeting of a number of Covenants and Articles of Faith were read and discussed. After a free discussion of sentiments, the Articles of Faith, Order of Discipline and Church Covenants as recorded in this book were adopted.

We find this record: Declaration of the views of Christian truth of the regular Baptist Church of the South Fork of Ten Mile. There follows 14 articles which would take up too much time but ends with this declaration: Such are the leading doctrines we hold, believing they are taught in the Word of God. Then follows ten articles on the discipline of the church. The tenth article is: That it is the duty of every head of a family who is a professed believer to set up the regular daily worship of God in his own house. Each one of these ten articles end by Bible references.

This is the church covenant that each one took on admission to the church: We do, in the name of the Lord Jesus, freely give ourselves up to the Lord and to one another according to His word, to be one body, under one head, jointly to exist and act by the rule of the gospel and do promise to do all things by divine assistance in our different capacities and relations, that the Lord require of us, particularly to deny ourselves, take up our cross, follow Christ, keep the faith, assemble ourselves together, love the Brethren, submit one to the other in the Lord and bear one another's burdens, endeavoring to keep the unity of the spirit in the bonds of peace and finally to honor, obey and maintain them that have the rule over us in the Lord. This is the covenant we solemnly enter into in the fear of God, humbly imploring the divine assistance and blessing that we may be built up and establish to the glory of God, the advancement of the Redeemer's interest and the comfort of our own souls through the infinite riches of free grace in Jesus Christ, our Lord, and now to the only wise God, Father, Son and Holy Spirit be endless praises. Amen.

The minutes do not give the names that signed this covenant at the organization of the church. Up to 1840, the congregation met at different houses for preaching and worship and also at the Sowers' school house. At a meeting held at the home of Bro. John Goodwin's, Nov. 18, 1837, it was decided to build a house of worship on a piece of ground offered by John Bell. Brothers John Goodwin, Thos. Hendershot and Francis Baldwin were elected Trustees to superintend the BUILDING OF THE CHURCH. On Jan. 30, 1838, the church agreed to build a house 35 ft. wide, 40 ft. long and not to exceed 45 ft. long. Money was scarce and hard to obtain and it was not until May 16, 1840, that any mention is made of using the church. In August, 1840, a protracted meeting was held in the church and a number were added to the church.

About this time the following resolution was adopted: That we, as a regular Baptist Church, do believe and are willing to declare before God and man that SLAVERY in all its forms and bearings is an enormous sin and that, therefore, we can have no fellowship for slavery in any of its bearings, confidently believing that the holy scriptures in no sense whatever, sanction the sin of slavery. We find by reading the records of the church that when one took the vows of the church and became a member of the same that they were expected to keep them and, if they did not keep them and did not attend church services without a good excuse, a committee was appointed to visit them and if they did not have a good excuse for being absent from church and repent of their wrong doings they were at once dropped from the church or excluded, as the records have it, but they were never excluded without a fair and impartial hearing. As an illustration I will give one instance of what one of

the brothers repented of. I will not give this brother's name as I remember him well and I think he was a good sincere Christian and I never knew him to miss a church service on week-day or Sunday but at one of the church meetings he arose in his seat and said: Brothers and sisters, I want to acknowledge that I have been playing checkers and I ask the forgiveness of the Lord and the church. As he complied with the rules of the church that ended the matter. What do you think the old brother would say if he were living today and read of where they hold bingo parties to raise church funds?

This church was also very bitter against the use of intoxicating liquors or dealing in them in any form. Time will not permit me to dwell on all the interesting struggles of the early history of this church.

Names that many of us are familiar with that did so much to establish this church were the Goodwins, Harveys, Throckmortons, Hendershots, Smiths, Rickeys and others I have not time to give. Each one of these families had a hard struggle to establish homes in almost a wilderness with their lives endangered by Indian raids and this church was established by many sacrifices from each one of them.

To go on with the church history: John C. Hughes was the first clerk. The constituting prayer was made by Rev. Abraham Bowman. Rev. Isaack Pettit held the FIRST COMMUNION in October, 1836. On October 22, 1836, Thomas Hendershot and John Hughes were ordained the FIRST DEACONS. November 22, 1836, William Throckmorton was elected moderator. A resolution was passed at this meeting fixing the time for the regular congregational meetings on Saturday previous to the fourth Sabbath of each month. December 24, 1836, Thomas Hendershot was elected moderator. On March 18, 1836, Brother James Seymore was elected as FIRST PASTOR of the church. His SALARY was FIFTY DOLLARS per YEAR.

(To Be Continued).

At a meeting held April 15, 1837, a resolution was passed asking admittance into the Monongahela Association. Daniel Throckmorton, Ellis Hughes and John Goodwin were elected first messengers to the association. On December 16, 1837, the church granted license to James Wood to preach. On the resignation of Brother Seymore, Rev. Bowman was called as pastor February 23, 1839. March 14, 1840, Rev. James Wood was called as pastor.

In September, 1840, Isaack Hendershot was elected singing clerk. It was during this year that they began the use of the new meeting house. February 13, 1841, John Goodwin and John Ridgeway were elected deacons. September 7, 1842, the association met with this church for the first time. December 3, of the same year, Brother Sowers was elected singing clerk, Brother Isaack Pettit being pastor at this time. July 6, 1844, Brother J. C. Hughes was elected first Sunday School Superintendent; Brother Thomas Harvey was to be his assistant and to appoint the teachers. The church record does not give any details of the progress of the Sunday School and we have not time for me to give my recollections of it.

It was in this year, 1844, that the resolution was passed in regard to intoxicating liquors that has already been mentioned. April 4, 1846, Rev. John Thomas took charge as pastor. Thomas Hendershot was appointed clerk. February 6, 1847, Rev. James Orr served as a supply for a brief time. Rev. William

Whitehead was elected pastor January 1, 1848. Rev. Charles Tilton was elected pastor February 3, 1849. Rev. Tilton was a man of more than ordinary ability and I do not think it is out of place to give a short biography of his life at this time: His father was a farmer and he was the eighth in a family of 13 children. His parents moved to Beaver County when he was 15 years of age. He attended the Frankfort Academy; early in life he taught school. In 1843, he was ordained as a minister and was an earnest worker the remainder of his life. He held over 100 protracted meetings resulting in the conversion of over 2,000 persons. He baptized and received into the church over 1500. In 1850, he got a Bible for the pulpit and the church paid him for it; he also got a hymn book.

Samuel Harvey was ordained deacon March 15, 1850. May 15, 1852, Robert Braden was elected clerk. William Clutter was received as a deacon, a position he formerly held in the Beulah Church February 18, 1854. Edmund Smith was elected clerk April 15, 1854. On December 15, 1855, Brother Morgan Tilton and wife presented themselves as applicants for church membership, having formerly been members of the Pine Grove Baptist Church in Beaver County, and that church had gone down and they had no letters. After a statement of their case was made before the church, they were both received into the fellowship of the church by a unanimous voice.

Edmund Smith was elected church clerk April 15, 1854. October 20, 1855, it was decided to buy two stoves for the meeting house. I am under the impression they did not have any way of heating the church before this time and in November, 1855, two lamps were purchased. Candles were used prior to this time and the records show where they bought candles, candle holders and snuffers.

On June 16, 1860, a request was made by the church at Enon that South Ten Mile Church take the usual preparatory steps for the ordination of Brother Morgan Tilton. This church granted the request

and set August 16 as the time when services were as follows: Reading of the Scriptures by Rev. William Scott. Sermon by Rev. H. A. Craig. Ordination prayer by Rev. I. Sharp. Charge by Rev. J. Rossel. Hand of fellowship, Rev. C. Tilton. Address to the church, Rev. S. Kendall. Benediction by Rev. Morgan Tilton. Rev. Tilton entered on his duties as pastor of this church in May, 1861. Rev. Zook was called as a stated supply July 16, 1876. Rev. Samuel Kendall was elected pastor May 18, 1867. October 17, 1868, this church licensed Brother A. Sharpneck to preach and on January 16, it also licensed James C. Heaton.

February 20, 1869, Brother Morgan Tilton was elected pastor for one year but he served until 1871. April 15, 1871, Rev. Foulks was called. September 23, 1871, Mufford Burroughs, Seth Goodwin and A. J. Scott were elected and ordained deacons. February 17, Thomas Smith was elected clerk of the church in the place of his father, Edmund Smith, who had resigned. July 20, 1872, Rev. Job Rossell was called to preach until the next April. He was called the "marrying parson" where he lived. He married over 1,500 couples. March 22, 1873, a call was presented to J. R. Foulks. March 14, 1874 Rev. J. B. Solomon preached until the following July when he resigned on account of his duties as President of the Monongahela College at Jefferson, Pa. It was during this year that Brother Samuel Harvey procured a Communion Service for the church and it was voted that the church pay for the same and that Brother Harvey serve as custodian. January 17,

1875, Brother Barmore was called as a supply until otherwise supplied. February 20, 1875, a resolution was passed to call Brother F. P. Burwell. June 19, 1875 it was resolved to adopt the New Baptist Hymnbook and purchase one dozen for the use of the church. At a meeting on March 18, 1876, a vote of thanks was given to J. L. Smith and Daniel Goodwin for their efforts in raising money to purchase the Organ for the church. May 20, 1876, Brother Rossell was called as a supply.

November 25, 1876, the resignation of Brother Rossell was accepted. February 17, 1877 it was decided to call Brother A. J. King provided they could raise his salary of \$300.00. March 17, the offer of Brother A. J. King accepted and he was called as pastor. The association met with this church September 7, 1877. At a call meeting Sunday, November 18, 1877, Brother Simon Seigfred was called to preach one-half the time for four months at \$20 per month. May 18, 1878, Brother J. Y. Burwell was called as a pastor for the balance of the year. February 14, 1880, Brother James Miller called as pastor for the church. The call was accepted and served as pastor until January 1, 1885. During the winter of 1880-1881 he held a revival here that lasted for six weeks. There were over 40 additions to the church and there were a number of converts that became members of churches of other denominations. It was during his pastorate that the present Church Building was erected. It was through his efforts that most of the money was raised to build the church. He was not only a good minister but a successful farmer. He and his family went from here to Maryland where he had accepted a call to a Baptist Church. He died a few years ago after a long and useful life. In

1881, Brothers James W. Hays, Jefferson Younkens, John Goodwin and Charles Webster were elected deacons. Seth Goodwin and John Goodwin were sons of John Goodwin at whose home this church was organized.

I do not think it would be out of place to state here that James W. Hays was also the Superintendent of the Sunday School for several years and I have always thought he was the best Sunday School Superintendent I ever saw. He finally entered the Baptist ministry and was successful in that work until the time of his death. In 1885, Brother Joseph Clark was called and he served until January 1, 1886. February 20, 1886, Brother Darby was called as pastor and he served until March, 1888 at which time Brother James Maxwell was called as a supply during his vacation. In March, 1889, Brother Maxwell was called for full time. In April, 1889, Charles Harvey, Edward McVey and Samuel Webster were elected deacons. November 16, 1889, Brother O'Neal was called to preach one-half time until the first of March. September 20, 1890 a call was extended to Rev. Delaney to preach half time. In 1891, Brother Alexander was called as pastor. December 17, 1892, Brother Edward McVey licensed to preach. October 21, 1893 Brother Quay Rosselle was called as pastor and he served until January, 1895. February 16, 1895 Brother Protzman was called as pastor. In 1897, Brother Marple served as pastor until August 1, 1898. In 1878, October 23, it was decided to secure Gas for Lights and Heating the Church. May 20, 1899, Sherwin Iams and Thomas Younkens were elected deacons. March, 1899, Rev. Carroll Ghent was called as pastor. May 20, 1899, Thomas Younkin and John Church were elected deacons. Brother J. F. Franks was called as pastor April 1, 1900 and served until September 15, 1900. It was decided to hold church-meetings once in three months instead of monthly. January 10, 1903, Brother S. J. Meredeth was called. March 24, 1904 T. C. Goodwin was elected clerk and is still filling that position. January 28, 1905, Brother Thomas Griffith was called. Since 1905 the minutes have not been recorded in the record book and there has not been any thing occurred of special interest since that time. Since the organization of the church in 1836 there have been near 1,000 members taken into the church. The deacons at the present time are Brothers Clark Jones, Robert Leslie, William Scott, E. J. Sanders and John Metz.

The ministers since 1905 have been:

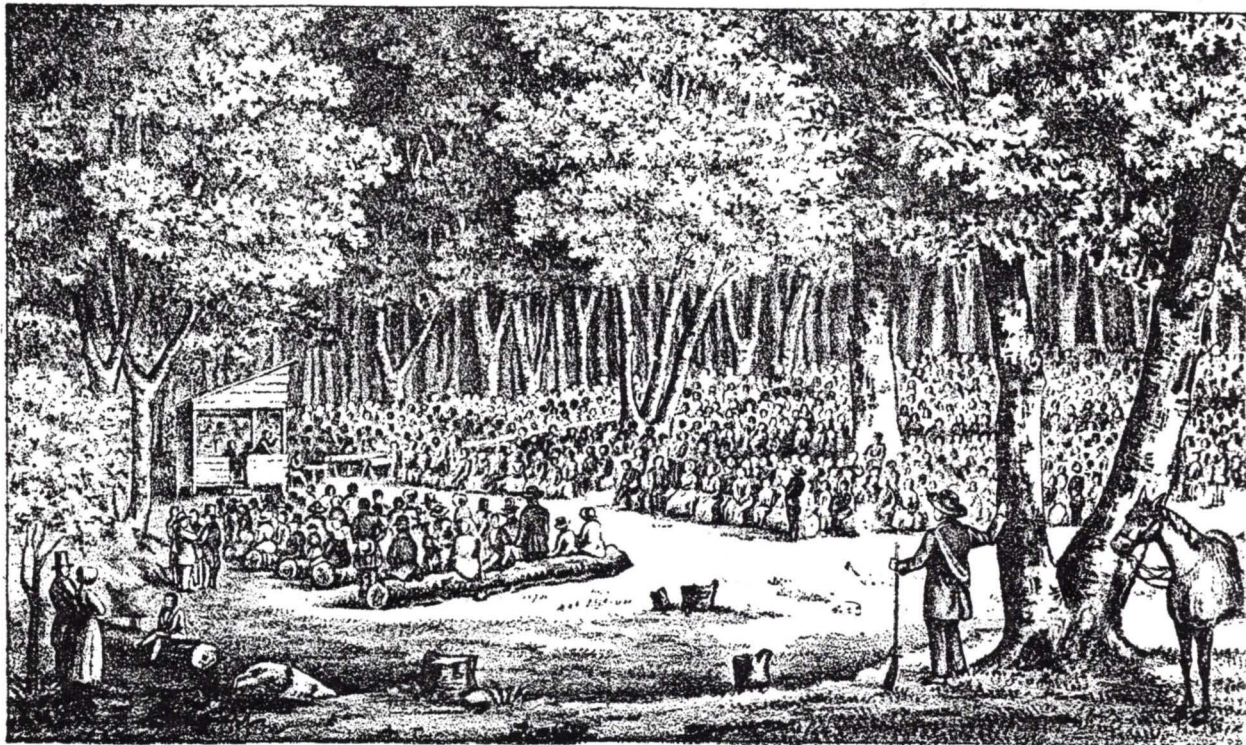
1905, Thomas Griffith.
 1906, Thomas Griffith.
 1907, Thomas Griffith.
 1908, C. B. Ayers.
 1909, C. W. M. Turner.
 1910, 1911, 1912, John A. Smith.
 1913, I. H. Bee.
 1914, No Minister.
 1915, 1916, A. A. Blake.
 1917, 1918, 1919, 1920, No Minister.
 1921 Alfred Barratt.
 1922, No Minister.
 1923, 1924, Albert Clegg.
 1925, 1926, No Minister.
 1927, 1928, 1929, 1930, Paul Brown.
 1931, 1932, 1933, No Minister.
 1934, J. C. Myers.
 1935, J. C. Myers.
 1936, Thomas Presnell.

The Charter Members of this church were: Landy Baldwin, Thomas Hendershot, Ely Masters, Daniel Throckmorton, Parinia Hendershot, Mary Brewer, Ellis Hughes, Lucinda Hughes, John Goodwin, Elizabeth Hendershot, Sarah Hughes Mary Throckmorton, William Throckmorton, Mary Rickey, John C. Hughes.

There are at present 65 active members of this church. The church officers are: Moderator, Rev. Thomas Presnell; Clerk, T. C. Goodwin; treasurer, R. P. Leslie; financial secretary, Mrs. Lawrence Scott. The pastor is Rev. Thomas Presnell.

ARTIST'S CONCEPTION OF PIONEERS AT RELIGIOUS SERVICE

In connection with the 150th anniversary celebration at historic Mingo Church, this interesting engraving of an artist's conception of a religious service in pioneer days was reproduced. Colonists traveled for miles on foot and horseback to attend revivals. Living close to nature they were deeply religious. Mingo was one of the centers for such gatherings for the pious colonists. Several of the most notable of such religious meetings were held in the community now served by the Mingo Presbyterian Church, which ranks as one of the oldest West of the Alleghany Mountains.



from p. 46

other four members were Rev. McMillan, Rev. Joseph Patterson, Rev. James Hughes and Rev. John Brice.

In the 13th Presbyterial meeting of Old Redstone, which met at Pigeon Creek, August 15, 1786, a proposed call was made out by the Mingo congregation for a Mr. Morrison. This seems to be the first reference as to the organization of Mingo Church. In the memorial address preached by Dr. Dundas after the death of Dr. Ralston we learn that the date 1786 was inscribed on the front wall of the church.

Dr. Ralston, a graduate of the University of Glasgow, who had been licensed to preach the gospel in Ireland, regarded America as a great field for missionary work. He emigrated to our shores in the Spring of 1794 and after a short stay in Eastern Pennsylvania came to this Western region. In the Summer of 1796 he was called to the pastoral care of this and a neighboring church, Horseshoe Bottom, now Monongahela City, both of which he served for 35 years. For more than 40 years he was pastor of this, the Mingo Church. Dr. Ralston established his home on a farm at Ginger Hill where he continued to dwell until his death in 1851, at the age of 95 years. After the infirmities of age made it so he was no longer able to preach, he was still a faithful

attendant at the church and even helped with the last communion service before his death. A chair for his convenience and comfort was procured and placed near the pulpit so that he might be able to hear and to get as much as possible from the services. Not only was Dr. Ralston interested in and helpful to his own congregations, but he took an active part in the establishment of the Western Theological Seminary and in the establishment and advancement of Jefferson College. He held the position of President of the Board of Trustees of the latter for 40 years.

After the retirement of Dr. Ralston the next minister to be called was the Rev. Nathan Shottwell who served from 1837-1840. Rev. John Smith was pastor for five years from 1840-1845. He was followed by the Rev. John R. Dundas during whose ministry Dr. Ralston died.

It is also of interest to know that the first two elders who served Mingo were Mr. John Happer and Mr. Aaron Williams in 1786. All sessional records from 1786 to 1832 were lost or destroyed by fire but from 1832 to the present time the list of elders is complete.

The old Mingo meeting house is remembered in local history as one of the centers of the Whiskey Insurrection 1791-1794. The only means of livelihood of the inhabitants of the Western Counties was the distillation of their farm prod-

ucts into whiskey, which was then transported to the East. We note that Monongahela whiskey was considered superior to any other produced in this country.

When an excise tax on whiskey was levied, the people felt that they were being oppressively taxed and rebelled. Major James McFarlane, who served in the Revolution, led the insurgent forces in their attack on the home of the Inspector of Revenue, General Neville, at Bower Hill. He was mortally wounded in the fray, his body brought to his home, and later buried in the old section of the Mingo Cemetery. Recently the Daughters of the American Revolution placed on his grave a bronze tablet in honor of his services in the war against Great Britain. The inscription on the tablet was copied from the large flat stone that covers the grave and is as follows: "Here lies the body of Capt. James McFarlane, of Washington County, Pa., who departed this life the 17th of July, 1794,

aged 43 years. He served during the war with undaunted courage, in defense of American Independence, against the lawless and despotic encroachments of Great Britain. He fell at last by the hands of an unprincipled villain in support of what he supposed to be the rights of his country, much lamented by a respectable and numerous circle of acquaintances."

57 In surveying the history of our church we discover that the old Mingo meeting house was built in 1786, occupying the site of the present manse. This log structure is said to have been approximately 50 feet square, with extensions on the north and south sides. The women and children sat on one side of the church, the men and boys on the other side, and the bachelors in the rear.

After the old house of worship had served its time and passed away, it was followed by the present brick building erected in 1831. Although it has been repaired a number of times, the old church stands firm and strong, ready to weather the storms of future years.

In Mingo's 150 years of existence there have been several missionary organizations—a Foreign Missionary Society, a Home Missionary Society, a Mission Band, a Westminster Guild and the Home and Foreign Missionary Society of today. The first of which we have record was the Society for Foreign Missions organized in July 1874. It had 60 members, with Mrs. McKinney, the wife of the pastor, Rev. William McKinney, as president. Practically all of the old families of the church were represented in this early missionary society. Mingo had a large congregation at that time, nearly all the pews being occupied during services. The church seated many more than at the present time, as the partition had not been added to divide the large auditorium. But after Mr. and Mrs. McKinney departed, interest in the missionary society waned and it soon went out of existence. In 1883 the Woman's Home Missionary Society was organized and had as its first president the pastor's wife, Mrs. John F. Patterson. Mrs. Patterson interested a group of the boys and girls in forming the Gleaners Band as an aid to foreign missions. She was assisted in her work by Miss Ella Forsythe, Mrs. M. M. Bryant, and Miss Jennie Hindman. Perhaps some of those who were members of this band are present today and can remember their donation to the first Presbyterian thank-offering in 1886. The organization of the Westminster Guild was brought about through the efforts of Mrs. D. D. Kiehl in 1917. Mingo, as at several other periods in her history, was passing through some other difficult times, and the Westminster Guild was of great aid in helping to carry the burdens. It is now known as the "Guild" and has been changed to an Aid Society entirely.

The Rev. D. D. Kiehl and Mrs. Kiehl were at Mingo during the World War and were very sympathetic and helpful during those anxious days. Our church and community were well represented among those who answered the call, upholding the tradition of their brave ancestors in the Civil and Revolutionary Wars.

On February 10, 1926, a group of the church women met at the manse and with the aid of Miss Schenk, who represented the Pittsburgh Presbyterian Women's Missionary Society, organized the Home and Foreign Missionary Society of today. Mrs. Getty was elected president and Mrs. W. M. McVay, treasurer. These ladies, in a very efficient manner, have continued to serve in the same office through the years since 1926. The late Mrs. Robert Forsythe, the first secretary, was one of the most in-

terested and devoted members. Although not large as to active membership, the society carries on and has with few exceptions been able to meet its Presbyterian requirements.

A list of the ministers who have served Mingo is as follows: Dr. Ralston, 1796-1837; Rev. Nathan Shotwell, 1837-1839; Rev. John M. Smith, 1840-1845; Rev. John R. Dundas, 1845-1855; Rev. A. O. Rockwell, 1855-1858; Supplies, 1859-1860; Rev. Wm. Greenough, 1860-1863; Rev. John J. Beacom, 1864-1868; Supplies, 1868-1870; Rev. Wm. McKinney, 1870-1874; Rev. J. H. Nesbit, 1877-1881; Rev. John F. Patterson, 1882-1886; Rev. R. T. Price, S. S., 1886-1887; Rev. J. M. Hamilton, S. S., 1887; Rev. W. H. Miller, 1887-1889; Supplies, 1889-1892; Rev. Wm. F. Brown, S. S., 1892-1894; Rev. E. S. Heaney, 1895-1897; Rev. W. K. Cozad, 1898-1901; Rev. S. T. Brown, 1902-1905; Rev. B. D. Luther, S. S., 1906-1912; Rev. J. Clair Leech, 1913-1915; Rev. Frank Fish, S. S., 1915-1916; Rev. D. D. Kiehl, 1916-1919; Rev. R. C. Dodds, 1920-1921; Rev. J. C. Collier, S. S., 1921-1923; Rev. Samuel Davis, S. S., 1924-1925; Rev. R. Frank Gotty, 1925.

The following is the list of ruling elders, (the minutes of session, previous to 1832, being burned, we have no list of these elders): Alexander Torrance, 1832; John Morrison, Sr., 1832; Robert Gailey, resigned, 1837, 1832; Benjamin Williams, 1837; James McVay, 1837; Jamison Beatty, 1838; Joseph Kiddoo, 1837; John Morrison, Jr., 1842; John Kennedy, Esq., 1842; James Patterson, 1842; Major Morrison, 1861; John Patten, 1861; Samuel Hindman, 1861; John A. Happer, 1868; Joseph Patterson, 1873; John Kennedy, Jr., 1873; W. H. Morrison, 1876; John Power, 1877; John C. McVay, 1879; Benjamin F. McVay, 1879; William M. Scott, 1884; W. T. Power, 1884; John Hanna, 1888; I. V. Pollock, 1890; James E. Ryal, 1905; Thomas McVay, 1911; Peter McWee, 1911; Charles A. Kennedy, 1915; H. M. Bell, 1915; John Snyder, 1915; George Vanderslice, 1926; Harry S. Patterson, 1926; Junius D. Huston, 1932; J. Emmanuel Garvin, 1932; John Fawcett, 1932.

Those sons of the church who have entered the ministry at some

time in its history: Rev. Aaron Williams, Rev. Moses Allen Williams, Rev. Samuel Ralston Williams, Rev. Andrew Happer (a missionary in China for 40 years), Rev. Samuel Beatty, Rev. Finley Lavery, Rev. Franklin Cheeseman and Rev. Joseph Blackburn.

The Rev. Mr. Blackburn, after completing the ministerial course, graduated from Princeton Theological Seminary in the Spring of 1936. He was ordained to preach the gospel in his home church here on May 25, 1936, and accepted a call from the Seward Presbyterian Church in Nebraska.

An old home-coming was held on the 13th of September, 1925, at which time many friends and former members met to renew friendships and to enjoy the different programs prepared for them. Just previous to this the new manse had been built and the church had been repaired and redecorated.

Now, 11 years later, we again feel it fitting to celebrate this time the 150th anniversary of our church's organization. A long road has been traveled since the early days when services were held in the old log building to this time and many difficulties have been met and reckoned with.

From time to time other churches have been established at Finleyville, Courtney, West Elizabeth and Fairview, thus drawing from the strength of Mingo. Some of our members have moved to other localities and again others who have been of great strength and helpfulness to the church have been called from us by death. The elders at the time of the old home-coming in 1925 were B. F. McVay, H. M. Bell, Chas. A. Kennedy and Thomas McVay. These have all since passed on, the last being B. F. McVay, who died March 9, 1935, after a long period of usefulness in church activities.

The present members of the session are Harry Patterson, George

Vanderslice, John Fawcett, J. A. Garvin and J. D. Huston. The Board of Trustees consists of Walter Phillips, D. L. Gault, Charles Gamble, W. M. McVay and Newton Yant.

Next to Dr. Ralston the Rev. R. Frank Getty has served as pastor longer than any of the other ministers in our church's long history. He and Mrs. Getty have been ever alert in looking after the spiritual growth of the congregation and have taken a deep interest in all its departments.

Officers of the church follow:
Moderator—Rev. R. Frank Getty.
Elders—Harry S. Patterson, clerk; Junius D. Huston, George Vanderslice, J. Emmanuel Garvin, John Fawcett.

Board of Trustees—Walter Phillips, chairman; William McVay, secretary; Roy L. Gault, Charles Gamble, Newton D. Yant; Junius D. Huston, church treasurer.

Mingo Church District Center of Uprising Against Tax on Whisky

TOM THE TINKER, FAMOUS PIONEER

Sunday School—Ernest M. Kahle, superintendent; Albert Powell, assistant superintendent; Kenneth Powell, secretary; Betty Gault, treasurer; Walter Simpson, Reed Openshaw, librarians.

Christian Endeavor Society—Miss Lenora Fisher, president; Ross Holsopple, vice president; Miss Mary Jane Gault, recording secretary; Gilbert Balliard, treasurer.

Pianists—Miss Mary Jane Gault, Mrs. Alice Balliard, Miss Rachel Howard, Miss Katherine Simmons.

Missionary Society—Mrs. R. Frank Getty, president; Mrs. Amanda Lytle, vice president; Miss Lenora Gault, secretary; Mrs. Laura McVay, treasurer.

Woman's Guild—Mrs. George Vanderslice, president; Mrs. Laura McVay, vice president; Mrs. John Fawcett, secretary; Miss Mary Hill, treasurer.



Above is shown a likeness of Tom the Tinker, one of the outstanding figures of the Whisky Insurrection. It was his men who forced many of the pioneers, inclined to pay the tax imposed on whisky, to join the belligerent opposition.

The Mingo Meeting House District is rich in historical association. This spot was the scene of violent discussion and agitation, during the days of Western Rebellion, or the Whiskey Insurrection, as it is popularly known.

It was at a meeting in this church, which is concluding its 150th anniversary celebration that the March on General Neville's home was decided upon, and it was from this community most of the recruits for that march, numbering about 500, were gathered.

The complaint of the people was against what they considered unfair taxation. The people were for the most part farmers, chiefly of Scotch-Irish descent. It is true that their forebears had brought with them a hatred of excise laws in any form, because in their former homes they had suffered injustice and oppression from such laws.

More than that, these farmers now settled west of the mountains in Pennsylvania, felt an economic necessity in opposing the law, which had been proposed to raise funds to meet the expenses of the government. In this fertile land they could grow much more grain than they could use. The expense of transporting a barrel of flour over the mountains was greater than the selling price in Baltimore or Philadelphia. Because of the Indian War and its expenses, it was practically impossible to transport the grain down the Ohio and Mississippi rivers.

A horse could carry four bushels of grain over the mountains or the product of 24 bushels when distilled into whiskey. Naturally the Scotch-Irish farmers preferred the better bargain of the two. More than that, in these western counties whiskey was used to a large extent as a medium of exchange in place of money. Practically every large farm had its own still and the making and selling of whiskey was regarded as a respectable occupation.

Most of the men had served in the Revolutionary War and they felt that the government they had fought to create was somehow betraying them in imposing such heavy duties on their principal means of livelihood. There were, of course, clear thinking men, who disapproved of insurrection as a means of opposing the law. There

were, too, many hot-heads and ruffians, who welcomed any kind of fight just for the sake of adventure and excitement. Then there were political schemers, who used this unrest as a means of advocating withdrawal from the Federal Union and the formation of a separate, independent republic. The commander of Fort Pitt had noted such scheming as early as 1782 and had so informed General Washington. The man responsible for such a scheme was David Bradford, of Washington. He was strongly influenced by the idea of the French Revolution, and the unrest of the farmers gave him a favorable field in which to incite rebellion. However he seemed to lack courage and ability to execute his ideas, or it might have cost the government much more to put down the rebellion.

59

Among the farmers there were some who tried to comply with the new law. The overwhelming opinion of their neighbors made it almost impossible for them to do so. They were regarded almost as traitors. In this connection, the activities of "Tom the Tinker" and his men became useful to the cause of the majority. If a man were suspected of compliance with this new law, he was likely to find a notice on his barn or still, signed by "Tom the Tinker." This was a warning that if the farmer did not join the majority, he likely would find his still "mended" which meant destroyed or burned by the Tinker and his men. As evidence that the notice had been received, the notice requested it be published in the next issue of the Pittsburgh Gazette. The request was always immediately fulfilled.

The activities of "Tom the Tinker" and his men did much to line up the faint hearted with the majority. The march on General Neville's house was fated to end in failure. Major McFarlane, because of his military experience, was pressed into service to lead the men, somewhat against his own judgement. But since he had actively opposed the excise laws, he seemingly felt that he could not refuse. Many of the men felt that the great number would overawe General Neville, and he would surrender to them his Commission as Collector of Revenue, his papers,

and leave the country as they demanded.

After leaving Mingo, where they had assembled on July 16, 1794, the men marched to Crouch's Fort, a short distance from Bethel Church. Here they were met by the Rev. John Clark, Bethel's first pastor, who divided his duties between that church and Mingo Creek Church. At that time he had served these churches for 13 years and so did his best to use the regard of the people in his effort to turn the men back from their ill-advised march. He warned the men earnestly, and while they listened to him respectfully, their minds were too intent on their venture.

The men continued their march to Bower Hill to find the Neville house protected by government troops. A number of the buildings were set on fire and several shots fired. In the fighting, Major McFarlane was slain. So in anger and confusion, the men returned home and buried their leader in the Mingo Cemetery. Anger and resentment against the government forces redoubled. Many meetings were held. A robbery of the mail near Uniontown was planned and executed, to discover what persons were giving information to the government. More meetings were held and finally a muster of the militia of all the western counties was called at Braddock's Field. After the men assembled, they went to Pittsburgh to demand that those who had given information against them leave the country.

These persons had already fled. In their fear the residents of Pittsburgh, received the militia with such hospitality that there was little for the men to do but disband and return home.

Not long after word came that Washington was preparing to move into the western counties with a large force to suppress the insurrection and restore order. Very few could now be found who were willing to advocate force against the government, or would admit they had ever taken such a stand. In fact they were now willing to comply with every request of the government. Nevertheless, Washington sent a large force under General Henry Lee of Virginia. He established headquarters at Elizabeth, where he issued an amnesty to all offenders who were willing to comply with the government. No opposition was met, but he left a force of 2,500 men under General Morgan, who stayed during the next winter. Their presence alone restored order.

While there are many families in the Mingo section who are descendants of men who took part in the Western Rebellion, very few can be found who have in their knowledge any interesting accounts of the activities of those early days.

The falls behind which John Latimer hid when government troops hunted him, although somewhat marred by the removal of rock, can still be seen near Mingo

School. The falls on the Huston Run road so well described in "Simm Green," while not so well known are far more beautiful. Tradition relates that Washington's soldiers rested in the shade under the large oak tree beside the Mingo Church manse and drank from the spring nearby. The spring is now utilized as a water supply for the manse.

Tonight 300 people, members of the church, residents of the community and friends of the congregation gathered to hear Dr. E. B. Welch, pastor of the Coraopolis Presbyterian Church, in a historical address, illustrated with pictures of many old churches of the region. The background of the historic Mingo congregation made the address of unusual interest.

CELEBRATION TO TERMINATE TODAY

Meeting of Pittsburgh Presbytery to Conclude 150th Anniversary Observance at Mingo Church.

FINE EXHIBIT OF RELICS

FINLEYVILLE, Sept. 14.—A meeting of Pittsburgh Presbytery Tuesday morning and afternoon will terminate the elaborate and unusual sesqui-centennial celebration of the Mingo Presbyterian Church, near here. Over 300 ministers and elders of the Presbytery are expected to gather at 9 a. m., Eastern Standard Time, when the regular business session will be held, and will adjourn at 11 o'clock when the women of the church will serve a chicken dinner.

The afternoon session will begin at 2 o'clock when the Rev. Dr. E. B. Walsh, of the Coraopolis Presbyterian Church, and Dr. William F. McKay, for many years pastor

of the Monongahela Presbyterian Church and now retired, who for 15 years has been Moderator of the Mingo Session, will deliver addresses.

The public is invited to attend. Much interest has been shown at all the meetings in the old communion pokes which were used in lifting the offering at all services of the celebration. The historical corner of the church, containing many relics of great interest, has been frequented by large numbers who have been informed before coming of the conditions surrounding their use.

Part of the original pewter communion service used in the church, now in custody of Miss Mary McVay; Dr. Ralston's arm chair which he occupied by the pulpit after he became deaf and when he could no longer preach due to his tongue being paralyzed; original communion tokens taken out by the elders to those considered fit to partake of the sacrament of the Lord's Supper; original puncheon seat used in the log meeting house; old pulpit and old pulpit settee; catalogue of union library in Dr. Ralston's day; three old benches used by the communicans around the communion table and many more interesting articles have proven of great interest to those privileged to view them.

Claysville U. P. Church to Celebrate 125th Anniversary

1936

CLAYSVILLE, Sept. 17—Claysville United Presbyterian Church, the Rev. H. L. Henderson, pastor, is preparing to celebrate its 125th anniversary of organization beginning Friday evening, October 2, and continuing through a vesper service on Sunday afternoon, October 4. Committees are hard at work making plans for a successful celebration. Those serving as chairmen are: Program, G. V. Hutchison; invitation, M. L. McGill; historical, E. M. Post; music, R. K. Grimes; reception and registration, Mrs. John Finley. The dinner will be in charge of the social committee of the church. The program follows:

FRIDAY, OCT. 2

7:30 p. m.—Preparation communion service, sermon by the Rev. William French, New Alexandria, grandson of Dr. David French, first pastor of the church.

SATURDAY, OCT. 3

10:00 a. m.—G. V. Hutchison, presiding.

Devotions, the Rev. Ray Woodburn, Mt. Jackson U. P. Church, a son of the church.

Greetings from Chartiers Presbytery and former ministers' families.

Letters from missionaries and other friends.

12:00 noon—Lunch, basket picnic, charge of Lowrie McGill.

2:00 p. m.—Devotions, the Rev. Paul Henderson, son of the present pastor and pastor of Brinton Avenue U. P. Church, Pittsburgh.

Reminiscences—(1) Beginning of Sabbath School, G. J. Woodburn; (2 Y. P.) C. U., M. L. McGill; (3) Missionary Society, Mrs. Mary Grimes and others.

SUNDAY, OCT. 4

Regular services:

Sunday School, 10:00 a. m.

Communion 11:00, former members and friends are welcome.

Vesper Service, 4:00 p. m.

Devotions, Rev. H. L. Henderson.

Greetings from local pastors.

Address, by Dr. J. A. Alexander, Synodical Superintendent of Missions.

DR. MACARTNEY'S BOOK TELLS OF EARLY LEADERS

Aug 1936

The rough and ready life of the pioneer and the constant contact with hardships that inhere in frontier life naturally develop men of vigorous character and unswerving purpose. Many such men were developed in this general region a century and more ago, and in "Not Far From Pittsburgh", by the Rev. Dr. Clarence Edward Macartney, and published by the Gibson Press, Granite Building, sketched the lives and achievements of several of the men who left a lasting impression on their generation and determined largely the trend of life in their communities. And many events of an earlier day—events that have told definitely on the later life of the region—are told in vivid and readable style.

All the 22 chapters are alive with interest and deal with persons or events with which intelligent men and women will wish to be familiar, but among these may be selected the following topics that are of direct interest to residents of Washington and the County: Upper Buffalo and Joseph Smith; The Hill Church and John McMillan; Florence and Macurdy; Canonsburg and Jefferson College; Amity and the Book of Mormon; Bethany and the Campbells; The Cumberland Road.

FIRST PASTOR'S GRANDSON SPEAKS

Sermon Preparatory to Communion Sunday Opens Observance of Claysville U. P. Church.

ATTENDED BY GOOD CROWD

1936

CLAYSVILLE, Oct. 2—With the grandson of the first pastor preaching, the congregation of the United Presbyterian Church of this place tonight began the formal celebration of the 125th anniversary of their organization's founding.

Tonight's meeting was a preparatory service for the anniversary communion service to be held Sunday morning. The sermon was by the Rev. William French, of New Alexandria, whose grandfather, the first pastor of the congregation, served the church for 41 years, from July 2, 1811, to November 22, 1852. A fine audience heard and appreciated the sermon.

Tonight's service will be followed tomorrow by services at 10 a. m. and 2 p. m. and a basket picnic at noon. The morning service will be marked by greetings from the Chartiers Presbytery, represented by the Rev. M. B. Maxwell, and from families of former pastors. Mrs. A. A. MacLachlan will represent the family of the Rev. Alexander MacLachlan, and the Rev. William French will speak for the descendants of the first pastor.

The afternoon service will be largely reminiscent and historical, with the various organizations of the church being represented.

A large number of visitors is expected for the basket picnic at noon, at which coffee, tea and ice cream will be furnished by the church. All are invited to bring well-filled baskets.

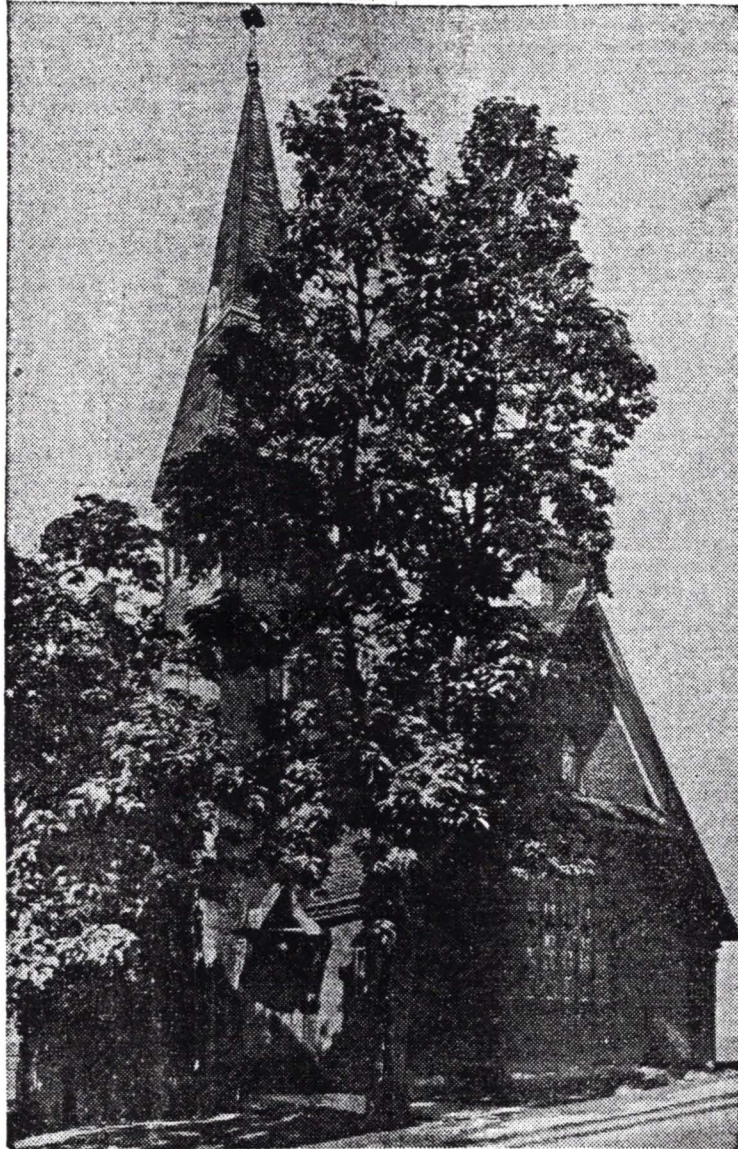
Sunday morning's communion service will be in charge of the pastor, and will be followed in the afternoon by a service which includes greetings from pastors of other local churches and a sermon by Dr. J. A. Alexander, synodical superintendent of missions.

The celebration is unique in the fact that statistical history is short. The Rev. H. L. Henderson, present pastor, is the fourth minister who has served the church in its 125 years of effort and growth. He has served the congregation 13 years. The shortest pastorate was that of the Rev. James G. Carson, who labored from November 13, 1856, to May 10, 1867. The Rev. Alexander MacLachlan was pastor from 1872 to 1922.

Celebrating 125th Anniversary



Above is a photograph of the Rev. H. L. Henderson, of Claysville, pastor of the Claysville United Presbyterian Church, which is celebrating its 125th anniversary.



CHURCH CLOSES ITS CELEBRATION

Successful and Interesting Event at Claysville U. P. Church Comes to End on Sunday Afternoon.

HISTORY IS REVIEWED

CLAYSVILLE, Oct. 4—A successful and interesting celebration of the 125th anniversary of the founding of the United Presbyterian Church of Claysville was brought to a close Sunday afternoon with a vesper service at 4 o'clock. The church was beautifully decorated with Fall flowers from the gardens of members and friends throughout the three-day program.

Saturday morning at 10:30 the meeting was called to order, with J. Lowrie McGill presiding. Devotions were led by the Rev. Ray Woodburn, son of Mr. and Mrs. James Woodburn and pastor of the Jackson United Presbyterian Church, who used as his theme the

work of the potter with clay and drew many lessons in a forceful manner. Greetings from Chartiers Presbytery were brought by the Rev. M. B. Maxwell. Rev. W. M. French brought greetings from the descendants of the first pastor, the Rev. David French, D. D. In the absence of Mrs. A. A. MacLachlan, the Rev. M. B. Maxwell, Mrs. Carrie Best, Mrs. Eva Sample and G. J. Woodburn bore testimony of the life and works of Dr. Alexander MacLachlan and Dr. James Carson. Miss Hazel Jolley read a letter from Mrs. Susanna Hutchison, who, with her husband, Dr. Harry Hutchison, are located in Tanta, Egypt, in the American Mission Hospital; also one from Dr. Robert Inglis, of New York.

At noon a bountiful basket dinner was served. The afternoon session was called to order by G. Virgil Hutchison. Music was furnished by a choir of former members Miss Mary McGill, Mrs. John Ralston, Mrs. Martha Bruce, Mrs. Jordan Sutherland, Mrs. Hazel Platt, of Trenton, N. J., Mrs. Carrie Best, Mrs. Chauncy McDonald, Mrs. Katherine Watson, Mrs. Minnie Lytle, Mrs. Eva Sample, Mrs. Jennie Donaldson, the last six of Washington; James Hutchison M. L. McGill and Pliny Woodburn.

Devotions were led by the Rev. Paul Henderson, son of the Rev. H. L. Henderson, present pastor, and Mrs. Henderson. He is pastor of the North Braddock United Presbyterian Church, and presented his theme of the growth of the church with conviction.

The history of the congregation was read by Edgar M. Post, who traced the affairs of the church from its beginning in 1811, long before the formation of the United Presbyterian Church, to the present time. G. J. Woodburn gave reminiscences of the Sunday School. Mr. Woodburn was a member of the school at its formation in April, 1863, and is the only living member of that group. His memory is perfect and he gave without any notes a recital of the events, names of superintendents and dates in the history of the school.

Mrs. I. O. Grimes gave reminiscences of the Women's Missionary since its foundation on Thanksgiving Day, 1875. Mrs. Grimes has been identified with the society all her life. M. L. McGill gave reminiscences of the Young People's Christian Union and told of the formation of the Young People's Societies in the Fourth United Presbyterian Church, Allegheny, 47 years ago, where he was a delegate with two others, and of the formation in the home church of a Y. P. C. U. After the benediction by the Rev. W. M. French, a social hour was enjoyed.

The anniversary services were continued Sunday with Sunday School at 10 o'clock and the communion service at 11. The choir sang special music and Mrs. W. D. Hutchison sang a solo. The sermon was preached by the pastor.

A vesper service at 4 o'clock was the concluding service of the celebration. Devotions were conducted by the pastor, the Rev. H. L. Henderson. Miss Elizabeth Henderson sang a solo, and the male quartet sang "Wandering Child, Come Home." Greetings from other town churches were brought by the Rev. A. A. Blake, representing the Baptist Church; Rev. W. V. Longbrake, the Presbyterian Church, and Alex McCrerey, speaking for the pastor of the Methodist Episcopal Church, Rev. O. E. Rodkey. The principal address was by Dr. J. A. Alexander, superintendent of the Pittsburgh Synod. He began by saying he had been reared in the home community of the church's pastor, the Rev. Mr. Henderson, in New Athens, O., had known him as a boy and for this reason was particularly happy to be present on this occasion. He urged the congregation to lay upon the altar of the church, faith, prayer, purpose, obedience, passion or love, and patience and enlarged upon these points. He urged more regular attendance upon the church and Sunday School. Radio has its place but nothing takes the place of personal attendance.

Following the address the Rev. Earl Hughes of West Middletown, former resident of the New Athens, O., community, led in prayer. The benediction was pronounced by the Rev. J. D. Almes, pastor of the Taylorstown United Presbyterian Church.

CHURCH CENTURY AND QUARTER OLD

Claysville United Presbyterian Congregation to Celebrate Over Weekend—Many Old Members Coming.

HOME COMING SATURDAY — 1936

CLAYSVILLE, Sept. 30—A century and a quarter of existence as a church organization will be celebrated the coming weekend by the United Presbyterian congregation of Claysville.

The first service of the celebration will be held Friday night, October 2, at 7:30 o'clock, and will be a preparatory service for Sunday's communion. There will be a sermon by the Rev. William French, of New Alexandria, a grandson of Dr. David French, first pastor of the church.

Saturday will partake of the nature of a homecoming day. Invitations have been sent to many former members and friends of the church, and already responses have been received from about 50 of these who plan to attend.

The first session Saturday will start at 10 o'clock, and will include greetings from the families of former pastors. The church has no living former ministers. The Rev. Alexander A. McLaughlin, who served the church a half century, is deceased, and the present pastor, the Rev. H. L. Henderson, has served the church the last 10 years. The Rev. Ray Woodburn of the Mt. Jackson United Presbyterian Church, a son of Mr. and Mrs. James Woodburn, will conduct the devotional service. Letters will be read from missionaries who are sons or daughters of the congregation.

The basket picnic at noon is expected to bring a large crowd. It will be followed by an afternoon of reminiscences beginning at 2 o'clock. At this session devotions will be in charge of the Rev. Paul Henderson, son of the pastor, and now pastor of the Brinton Avenue U. P. Church, Pittsburgh. Reminiscent talks will be given by G. J. Woodburn, "Beginning of the Sabbath School," M. L. McGill, "Beginning of the Y. P. C. U.," M. L. McGill, and "Beginnings of the Missionary Society," by Mrs. Mary Grime.

Sunday morning at 11 o'clock there will be a communion service to which former members and friends of the church are invited. Sunday school will precede. At the vesper service in the afternoon the Rev. J. A. Alexander, synodical superintendent of missions, will speak, and Miss Elizabeth Henderson will sing.